

Review Drawn Miniature of Tabriz City by Nasuh in 16th century

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ABSTRACT: Nasuh, Known as Matrakci was a miniature painter who accompanied King Suleiman Kanuni during his campaign to Iran in 940-42 AH/1533-36 AD and he has drawn many miniature from lots of Iranian cities including Khoy, Tabriz, Zanjan, Soltaniyeh, Hamedan, and Ghasre Shirin to Baghdad and Shahre Zur, Baneh, Bukan, Maraghe. Being capital during one part of the Safavid dynasty and in the other part as the second most important political, economical, social, cultural and architectural city in Iran, Tabriz was considered a very important city. Unfortunately, the natural and artificial disasters such as incessant earthquakes and war with the powerful neighboring countries like ottoman had destroyed many parts of its structure. Therefore drawn miniature from Tabriz is the most comprehensive visual documents of one of the powerful city of Iran in Safavid Era that it's reviewing helps a lot to recognition lost elements of this city in the 16th century.

Keywords: Review, Tabriz, Safavid period, Travelers, Matrakci miniature.

INTRODUCTION

Tabriz has situated in the north west of Iran. This city as the first capital of the Safavids in King Ismail I, because of the political aspects, had political and economic importance even after the transfer of the capital from this city to Qazvin and Esfahan. But, the geographical location, the capital transfer, the Ottoman invasion, and natural disasters such as earthquakes had extensive impacts on social and economic situation of Tabriz in the Safavid period which led to the weakened economic and military power (Forouzan, 2009). Community composition and structure of Tabriz in Safavid era is an issue that has not yet fully explained. It seems that the presence of different cultures and natural barriers such as occasional earthquakes which killed people and the Ottoman invasions leading to occupation of Tabriz for three times, were among the factors which destroyed the composition of the city's population and in addition to its economic structure affected its social structure. Safavid texts and historical researches indicate that Tabriz was one of the particular properties until 985 AH-1578 AD. Later, this state has been given the title of "Biglar Beyghi" which seems to be referred to it until the end of the Safavid era (Pur Mohamadi Amlashi, 2009).

King Ismail, the founder of the Safavid dynasty (907AH/1501AD), in order to achieve his goals attempted to establish the national religion of the Shia (Khamachi, 2010). In Chaldoran Battle (920AH/1574AD), He was defeated by Ottoman troops; as a result, Alishah citadel, and Hassan mosque were damaged (Ibid, 57). During the time interval between King Tahmasp and King Abbas' reign which was called "Fetrat Period" Tabriz once again was invaded and occupied by the Ottoman. From 993-1012 AH/ 1585-1603 AD, it was in the Ottoman conquest. Ottoman Brigades did

not pay any attention to protecting and preserving the social and economic situation of Tabriz and always assumed it as a military fortress (Pur Mohamadi Amlashi, 2009).

As mentioned destruction of historical monuments has led to lack of detailed studies about structure and spatial organization of city of Tabriz before 18th century. So the first step is identifying important historical elements of this city.

This is only possible through regeneration and mapping of Tabriz in the Safavid period by reviewing Matrakci miniature as a visual documents in 16th century because there aren't many primary sources such as large buildings and urban spaces left from this period, so we can only rely on the writings and drawings of travelers and tourists.

MATERIALS AND METHODS

Following is a brief list of some of the written sources including books and travelogues of Safavid period: Hmdolah Mostofi (8 & 9 AH century/ 1389-1489 AD), Venizian (938AH/ 1514AD), Ambrogio Contarini (876AH/ 1474AD), Alessandry (1947AH/1571AD), Wriyht (1015AH/1606AD) Tavernier (1046AH/ 1637AD), Oliya Chalabi (1050 AH/ 1639Ad), Jean Chardin (1076AH/ 1665AD), Gemelli Careri (1105AH/ 1693 AD), Villote (1108AH/ 1696AD), and John Belle (112AH/ 1715AD).

This paper employs a descriptive method to data collection procedure applying a historical – documentation approach using texts and sources. An analytical – comparative method will be employed to analyze the findings. Thus, firstly, detailed studies will be carried out in conjunction with the Matrakci miniature, and then the results of the travelers' description from Tabriz in the Safavid period will lead to reviewing many architecture and urban elements.

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Tabriz Miniature Drawn by Nasuh in 16th Century

In general sense, miniature is every painting in small size. The word is derived from the Latin 'miniyom'. This word (miniyom) is used for coloring the versions of religion red, in the medieval. It was a simple example that was used to decorate old copies of books using warm pigments in those periods. Generally miniatures are images (paintings) in small sizes; colored and detailed that is used to present the texts in manuscripts. They are also used to decorate books (Tanyeli, 1996, 163). Miniature of Tabriz is drawn during the Ottoman Campaign to Iran and in the form of the Ottoman school. It is worth noting that "the art of Iranian miniatures created the Ottoman school. Ottoman miniature is a style of painting and is similar to Persian miniatures which has made use of transparent green, blue, and red colors" (Burckhardt, 1986,49). Nasuh, Known as Matrakci, was also a known miniature painter during the reign of King Suleiman Kanuni, one of the powerful Ottoman kings. This king began a wide campaign to the neighboring countries in 940-42 AH./1533-36 AD. During this campaign many of the Iran's cities including Khoy, Tabriz (Fig. 1), Zanjan, Soltaniyeh, Hamedan, and Ghasre Shirin to Baghdad and Shahre Zur, Baneh, Bukan, Maraghe, and Saied Abad were attacked. But during this event, the help of a painter and an artist named Nasuh Matrakci resulted in the creation of a positive point during these campaigns and it was, drawing a scheme of the captured cities by the Ottoman government (Matrakci, 2000, 9-11). Nasuh who was one of the Ottoman masters in the days of the reign of King Salim and King Suleiman Kanuni, while being considered a mathematician, historian and author, and also mastered in calligraphy and painting, he was at the same time a warrior and a mastered of Matrag game; Matrakci nickname was given to him for this reason (Ibid). Nasuh often portrayed the homes of the Ottoman camp's path, and recorded them in his book *Chronicle of stages of campaign of Iraq and Persia* (Bayan-I Manazil-I Swfer-ul Irakeyn), which was prepared for the king. The existing version of this book is a 222-page book which is now in the Istanbul University Library. The book includes 90 pages of text, 107 miniatures, and 25 illustrated

texts (Yourdaydin, 1976a). In these pictures, he overlooked himself and painted the scenes from the king's view point. During a visit to Iran, in his book, he tried to employ his innovative style instead of the Persian miniature styles (Caglayan, 1995). He created a new style of painting called topography painting. He painted the cities, ports and castles without any human shapes, and painted the combined scenes viewed from different perspectives, in one picture.

Reviewing Nasuh's View from the View Point of Experts

Researchers have called Nasuh's *Chronicle of stages of campaign of Iraq and Persia* a kind of illustrated history of the Ottoman campaign, and a kind of illustrated travelogue with maps. Below, Nasuh's view is studied from the view points of experts. In professor Yourdaydin's view, images are assumed as a topographical element and a valuable document. Thus, significant buildings such as Jame mosque (main mosque), buildings and so on in the miniatures can be used as documents of architecture history. And, the images with a bird's eye perspective, but from an opposite view and without any exaggeration, are outlined objectively (Yourdaydin, 1976b).

According to Albert Gabriel, the analysis of the structure of Istanbul shows that these images can be used as city maps which in addition to the information on the topography; reflect the architecture type from Ottoman view. The image analysis also helps in determining the internal structure of cities according to contemporary methods (Kosebay, 1996). Walter Denni, an American researcher, studied the details of the Istanbul's map written by Nasuh. The title of his study is "The Architecture of Istanbul in the sixteenth century". In this work, the researcher attempted to compare the illustrated buildings with the existing reality. According to him, some tombs, especially those located in large cities, from the viewpoint of architecture and topography are consistent with reality. Among them, however, some are similar to each other and copied each other. He has completed the list produced by Gabriel through indicating the possible similarity of 121 locations which has been numbered by him. Thus, the images of Istanbul, Diyarbakir,



Fig. 1: Tabriz miniature drawn by Nasuh in 1536 AD (Source: Yourdaydin, 1976b)

Tabriz, Soltaniye, and Baghdad have valuable points for researchers of architecture history (Yourdaydin, 1976a).

Franz Taechener, after forty years of study on Matrakci miniature and comparing it with the modern cities concluded that the only document to study the urbanism in the 16th century in Near East from the architectural and topographical views, are the pictures available in *Chronicle of stages*. He has also introduced Nasuh as a municipal analyst (Kosebay, 1996).

Norman J. Johnston, the professor of urban planning at New York University, in his book entitled "Urbanization world of Nosuh's manuscripts" published in 1971, expressed the importance of *Chronicle of stages* in urbanism and also the variety of colors such as gorgeous colors with different shades of gold red, green, yellow, and blue in these miniatures. He refers to the attention to beautiful details of human being, and existence of no human figures in the miniatures, to be some of the important features of these miniatures (Yourdaydin, 1976b).

According to the above mentioned features from the view points of experts regarding the miniatures of Nasuh's *Chronicle of stages*, we can consider the drawn miniature of Tabriz as a visual reference for understanding the structure and special organization of Tabriz in the Safavid period and analyze the travelers' view according to it. The basic points about this miniature indicate that the direction of the drawn miniature was East-West and Nasuh's view in drawing them was toward East. The city is also surrounded in a rectangular castle with rounded corners, and the four gates on this castle are clear which seem to be the important gates of the city from Matrakci view. It seems likely that the gathering spaces were strictly limited to the castle; since out of the castle animals are seen. It seems that the designers' purpose of their drawing was to show non-residential areas (Kosebay, 1996).

Tabriz in Safavid era from Travelers' View Point

During various periods, many Iranian and foreign travelers crossed Tabriz and each one described Tabriz from various perspectives of social, political, cultural, urban and so on. In this section, a selection of travelers' descriptions of Tabriz especially in relation to main elements of this city in the Safavid period will be examined. Finally, references and descriptions will be given in the form of a diagram with architecture and urbanism acronyms.

Hamdollah Mostofi (8th and 9th century AH. / 1389-1489 AD.): He named the gates of Tabriz as including: Ray, Ghale, Sanjaran, Tagh, Darbe Joe, Sarv, Dasti Shah, Narmiyan, Nobar, Muleke and Ujan, Ahar, Sharvan, Sardrud, Sham, and Saravrud. He describes the name and location of the districts in this way that from the east there was Bilankuh (Vilankuh), from north, Sorkhab and Sanjaran, from the south, Charandab, from the southeast, Ghazran, and from the west, Kuche bagh (Alley Garden), and tombs were also dispersed to some positions such as Sorkhab, Charandab, Ghajil, Sham, Vilankuh, Sayaran, Sanjaran and so on. He noted the number of districts in the city to be seven.

With regard to the renowned Rab-e Rashidi University, and the Shanb-e Ghazan Religious Settlements in 7th AH, he wrote: "He had built another town at the upper part of the city and below the Saeed Khajeh-Rashid-Adin towards Vilankuh, inside the Ghazani Castle. He had called this one Rab-e Rashidi and had built a lot of great buildings inside

it". "At the lower part of the city, out of the Ghazani rampart which is called Sham, Ghazan Khan has built a town. For his tomb, he has made great buildings that you could not find like them all over Iran" (Mostofi, 1983).

Hamdollah Mostofi mentions Alishah Mosque and many tombs including Fagih Zahed, Emam Jaadeh, Ebrahim Kavahan, Baba Kharj, Baba Hasan, Khajeh Sainadin, Kamalini, Balini Tabrizi, Hasan Bolgari, and Sheikh Noradin Bimarestani. Also, in the Maghbaratoshoara toward Sorkhab, he mentions Anvari, Khaghani, Zahiradin Farabi, Shamsodin Sajasi, and Falaki Shervani. He also mentions Ghajil Cemetery.

With regards to the rivers and aqueducts of Tabriz, he writes: Tabriz has a lot of Gardens. Mehran Rud's river originating from Mount Sahand and around nine hundred Qanats' developed by the wealthy are used to irrigate those orchards. The Qanats are namely Zahe Qanat towards the Rey Gate, Zaferani Qanat to Narmiyan gate, and two subsidiaries of Rashidi Kanat which flow toward Shesh Ghilan (Ibid) (Fig. 2-1).

Ambrogio Contarini (876 AH. / 1474 AD.): describes Tabriz as being located on a flat plain and enclosed by muddy walls. In the north of Tabriz are the Eynali Mountains or Sorkhab mountains. Tabriz is a big city with a lot of inns and markets. It has a lot of amber trees (Khamachi, 2010).

Veniziyani (938 AH. / 1532 AD.): In the early reign of Safavid King Ismail, he describes Tabriz as a big city without rampart whose perimeter was about fifteen mile and maybe more, it is like a rectangle that two rivers pass through it. Half mile out of the city towards the West, there is a large river which has salty water and a stone bridge is built over it. In all of the adjacent areas are springs whose water come from Qanats. People of Tabriz are divided into two groups; one is called Nemati, and the other Heidari². This congregation is living in nine neighborhoods; one of the groups is living in five neighborhoods and the other in four. There are about twelve thousand people. From among the buildings made by King Ismail is a large palace which is called Dolatkhaneh in Persian; it means the house of government. Tabriz also has buildings such as: King Ali Citadel, Hasan Abad Square, Nasriyeh School, Hasht Behesht Palace and so on. Moreover, one of the mosques built in the middle of the city is called Ali Ghapu (Great Door); it is a very big mosque. But its middle never has been covered (Veniziyani, 1970) (Fig. 2-2).

Alessandri (979 AH. / 1571 AD.): He entered Iran about five years before the death of King Tahmasp. According to his descriptions, Iran had fifty two cities and Tabriz was the most important city and the capital of Iran. There was no rampart around the city. There were forty five alleys each one having a garden. It was a commercial and prosperous city with welfare people. People were divided into two categories: Nemati and Heidari living in nine neighborhoods: one group lived in five and the other in four neighborhoods (Khamachi, 2010).

Wright (1015 AH. / 1606 AD.): When he traveled to Tabriz, it was three years that Tabriz was captured and released by King Abbas brigades. There was not any rampart nor a castle around the city. Tabriz was capital of Iran in six eras, and Azerbaijan was the second political - military city of Iran (Ibid, 69).

Tavernier (1046 AH. / 1637 AD.): In the eighth year of the reign of Safavid King, he visited Tabriz for the first time. He states that the city did not enclose by a wall and there was not any fortress. A small river run through the middle of Tabriz whose water was sufficiently good and three bridges and a spring were built on it. Moreover, there was a large river in half mile flowing far from the city on which a beautiful stone bridge was built. In the large square of Tabriz and nearby it, there were a great mosque, a school, and a palace that all were destroyed and were on the verge of ruin. This collection was called Saheb Abad. Kabud mosque was

located outside the city in the way towards Isfahan. It was abandoned by Iranians; since, it had been built by the Sunnis, the followers of Omar. The houses were mostly two-story with no beauty, and adorn from the outside and were built using cooked bricks. From the outside, the roofs were flat and in the lunar form. Almost, all the damages caused by the troops of Sultan Murad were repaired. Broad and full of goods markets, two-storey inns including Mirza Sadegh Inn, and Bazar, mosque, and school were built near the city. Moreover, Mirza Ebrahim Khan and Sham Ghazan's complex which were reached their peak of glory and beauty

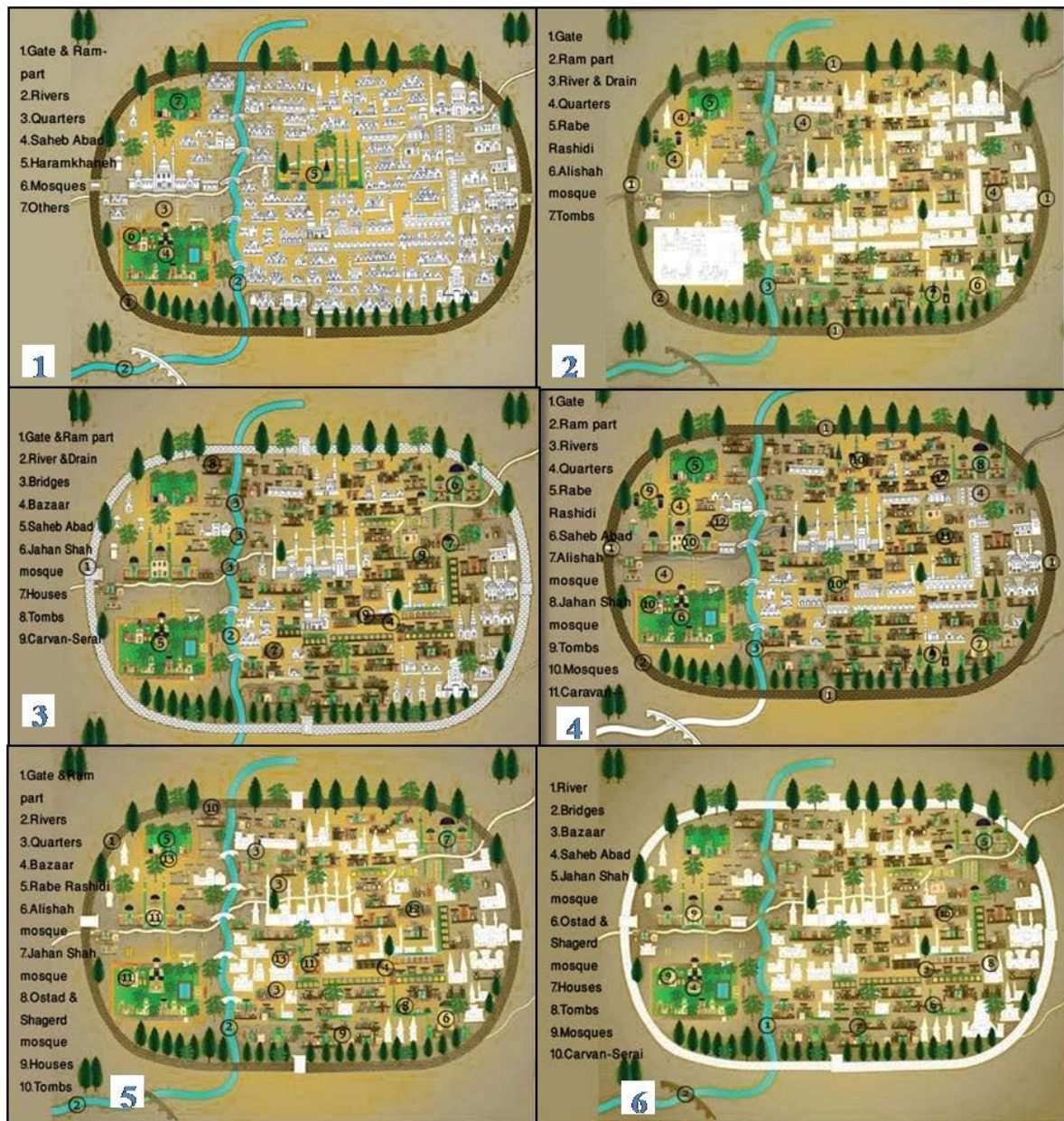


Fig. 2: The location of architecture and urban elements of Tabriz in Safavid period from viewpoints of travelers such as 1. Hamdollah Mostofi's, (8th and 9th AH/ 1389-1489 AD) 2. Veniziyan (9th AH/ 1474 AD), 3. Tavernier (1046 AH / 1637 AD), 4. Oliya Chalabi (1050 AH / 1639 AD), 5. Chardin (1076 AH / 1665 AD), 6. Gemelli Careri (1105 AH / 1693 AD)

in Arxun Khan's era as well as Un Ebn Ali's tomb were built near Tabriz on Sorkh mountain (Tavernier, 1957) (Fig. 2-3).

Oliya Chalabi (1050 AH. / 1639 AD.): In his view, the city's founder was Harun Arashid, Abasi dynasty's king. One side of the city was connected to Ojan mountain and the other side to Sahand mountain. The perimeter of the city was about six thousand steps and the city was surrounded with castle walls. There were around three hundred towers and six gates, namely Ojan, Ahar, Shervan, Sham, Sardrud, and Saravrud. In 959 AH. Tabriz was captured by Ottoman. The neighborhoods of Tabriz included, namely Dameshgiyeh, Pol Bagh, Mikhuran, Zarju (vijviye), Shotorban, Dik (Dik Bashi), Khiyaban, Amirgiz (Amirkhiz), Sorkhab, Charmenar (well-known neighborhood of Tabriz). Tombs were in neighborhoods including Sorkhab, Charandab, Ghajil, and Vilankuh. He also mentions mosques such as Zobeide Khatun mosque, Shah Magsud mosque, and great mosque of Ozun Hasan. Oliya Chalbi mentions six large springs, nine Qanats, and seven thousand water wells.

According to him, in the hillside of Vilankuh was a square shaped castle named Rab-e Rashidi whose perimeter was eighty steps, and had seven towers and two big doors. Alishah mosque was in the south-western side of the city. There was a huge Jame mosque in the Niyarmiyan neighborhood which was even larger than the Eyvan Kasra. Among the other buildings inside the city was the Jahan Shah Gare Goyunlu mosque known as Kabud mosque whose inside, outside, the door, and the minaret have been decorated with tiles. It had a cupola and a minaret. There

were cemeteries in Sorkhab, Charandab, Ghajil, and Valiyan Kuh neighborhoods. Moreover, according to Oliya Chalabi, there were two hundred large and small inns, twenty one bathroom, six hundred Darotalim, one hundred sixty Dervishes religious congregation place so called Tekieh (A religious theatre), one thousand forty drinking spots so called Saghakhane, one thousand seventy aristocratic buildings, forty seven schools and forty churches (Chalabi, 1935) (Fig. 2-4).

Jean Chardin (1076 AH. / 1665 AD.): He came to Iran three times in the reign of Safavid King Suleiman. He defines the city as an irregular shape which was not similar to any geometric shape. He confirms that in the reign of Ghazan, four hundred years ago, the width of the city was from aforementioned Eyn Ali Kuh in north of the city to its opposite mountains in south known as Churandagh (Sahand); and its length was expanded from Aji Chay to Banikh village (Barenj) which was two milstone to Tabriz. He mentions a small spring named Spin flowing through the middle of the city. He introduces Shesh Ghilan, Pol Sanghi, Charandab, Maghsudiyeh, Ahrab, Maralan, Silab Akhuni, Lil Abad, Ghare Aghaj, Chost Duzan, Raste Kuche, Charmanar, and Sanjaran, as the neighborhoods of Tabriz. He also refers to the large and prosperous bazars, fifteen thousand shops, Gheysariye bazar, where precious goods were sold and was in the shape of a large eight cornered figure, jewelry bazar, and three hundred inns. He refers to Rashidiyeh castle as one of the buildings of Khaje Rashid Adin, the minister of Ghazan Khan, which has been built four hundred years before the date of Chardin's travel. Among the huge collection of Shanb Ghazan, he mentions

Table 1: The most important architectural and urban elements of Tabriz city from viewpoint of travelers during Ilkhanid, Safavid nad Qajar Era (Source: Sattarzadeh and Balilan, 2012)

Era	Date (AD.)	Travelers	Rampart	River and Bridges	Neighborhoods	Bazaar	Saheb Abad	Rabe Rashidi	Shanb Ghazan	Governmental centers	Ali Shah mosque	Jame mosque	Blue mosque	Ostad & Shagerd mosque	Sahebolamr mosque	Mosques	Houses	Schools	Tombs	Tekihs & Baths	Caravanserais			
Ilkhanid	1292	Marco-Polo																						
	1300	Ibn Battuta																						
	1348	Hafiz Hossein																						
	1404	Ruy Gonzalez De Clavijo																						
Safavid	1438	Hamdollah Mostofi																						
	1474	Ambrogio Contarini																						
	1514	Veniziyani																						
	1631	Tavernier																						
	1640	Oliya Chalbi																						
	1665	Jean Chardin																						
	1694	Gemelli Careri																						
	1693	P. villote																						
	1715	John Bell																						
	Qajar	1805	Pierre Amedee Emilien																					
1807		August Benetan																						
1809		James Morier																						
1840		Eugene Flandrin																						
1880		S. G. Willson																						
	1881	de la Foi																						

the minaret of Ghazan which was located in western side of the city. According to him, Alishah mosque was completely destroyed, but people have repaired its down part for saying their prayer; they have also repaired its large minaret. He refers to Kabud mosque as the most completed building remaining from the Ottomans. He also mentions the Ostad and Shagherd as a half-destroyed building. He mentions

the fifteen thousand houses of Tabriz often each having a large garden and states the number of mosques to be two hundred fifty. He knows bathrooms to be appropriate to the grandeur and glory of other buildings. He also mentions 3 large hospitals in the city (Chardin, 1956). Generally, he describes the public buildings of the city as this: 1. Shanb Ghazan. 2. Jafar Pasha castle 3. Hasan Pasha mosque. 4.

Table 2: Name of architectural and urban elements of Tabriz city during Safavid Era .

Name of architectural elements	
Houses	House of Eskandar Mirza, House of Sheikh Imam
Mosques	Jame mosque, Jahan Shah mosque (Blue mosque, Osmanlou), Sahebolamr mosque, Ostad and Shagerd mosque, masjedoldar (Dal Zal mosque), Gharedash mosque (Black Stone), Shah Hossein Vali mosque, Shah Tahmasb mosque, Hassan Padeshah Jame mosque, Emamzadeh mosque, Angaji mosque, Hojatoleslam mosque, Khaleh Oghli (Cousin) mosque, Maraghian mosque, Hajat mosque, Hajj Abdolghaffar mosque, Hajj Kazem mosque, Khouni mosque, Zobeideh Khatoun mosque, Shah Maghsoud mosque, Shah Abbas mosque, Sultan Mahmoud mosque, Dameshghieh mosque
Tombs	Two Kamals tomb, Seyyed Hamzeh tomb, Ghaem Magham Mollabashi tomb, Baba Hassan tomb, Sorkhab tomb, Abou Hossein Mousalghassem Jafaroljamal Yamami tomb, Baba Mazid tomb, Sheikh Ibrahim tomb, Haft Khaharan (seven sisters) tomb, Heidar Tekieh (tomb and Tekieh of Sultan Mir Heidar Touni), Pir Soleiman Shah tomb, Baba Bahloul tomb, Shamseddin Joveini (Yedilar) tomb, Jalal Torreh friary, Shanb Ghazan, Einali and Zeinali, Sheikh Kamal Khojandi tomb, Pir Lifi tomb, Seyyed Rokneddin Jorjani tomb
Schools	Jahan Shah school, Nasrieh School, Ghazieh school, Talebieh school, Akbarieh school Sheikh Hassan school, Sultan Hassan school, Sultan Yaghoub school
Tekieh (A religious theater)	Shah Hossein Tekieh, Shamd Tabrizi Tekieh, Boulagh Khan Tekieh, Aghil Tekieh, Darvish Laghari Tekieh
Baths	Garo bath, Jahan Shah bath, Posht Koushak bath, Sheikh bath
Caravanserais	Zobeiden caravanserai, Jahan Shah caravanserai, Pir Boudan caravanserai
Governmental centers	Jafar Pasha castle, Charandab castle, Rashidieh castle, mint, police station, judges court, Haramkhaneh (harem)
Others	Rabe Rashidi, Hasht Behesht, Nasrieh building, Dameshghieh building, Maghsoudieh building, , Mirza Sadegh icehouse, Mirza Ibrahim icehouse, Shah Ismaiel drinking fountain, Khodabandeh drinking fountain, Hassan Pasha hospital, harem
Name of urban elements	
Quarters	Sorkhab, Davehchi, Bilankouh, Sheshgelan, Chahar Menar, Sanjaran, Vijouieh, Gajil, Mahadmahin, Nobar, Khiaban, Pol Sangi, Charandab, Maghsoudieh, Ahrab, Maralan, Silab Akhouni, Leilabad, Ghareh Aghaj, Choust Douzan, Amirkhiz, Sang Siah, Etko, Pol Bagh, Meikhoran, Dikbashi, Barenj, Sham, Koucheh Bagh, Gazran
Bazaars	Gheisarieh Bazaar, Old Rasteh Bazaar (Posterior Rasteh), Bazaar of Jame mosque, Ghazan Bazaar, Haramkhaneh Bazaar
Squares	Saheb Abad square (Chogan square), Taslihat Ghaleh square, At square, Bozorg square (game of tag)
Gates and ramparts	Baghdad gate, Ray gate, Khiaban gate, Sanjar gate, Aala gate (Baghmisheh), Vijouieh gate, Ghaleh gate, Tagh gate, Jo gate, Sarv gate, Shah manual gate, Narmian gate, Moulkeh gate, Nobar gate, Ojan gate, Ahar gate, Shervan gate, Sardroud gate, Sham gate, Saravroud gate
Gardens	Saheb Abad garden, Dameshghieh garden
Graveyards	Gajil graveyard, Sorkhab graveyard, Charandab graveyard, Sham graveyard, Bilankouh graveyard, Saiaran graveyard, Sanjaran graveyard
Bridges	Sheshgelan bridge, Pol Sangi (Stone bridge), Ghari bridge, Nobar bridge, Pirak bridge, Aji bridge
Rivers	Mehnanroud river, Aji Chai river, Rashidi (Hassan Padeshah) drain, Zahed (Zobeideh Khatoun) drain, Zaferani drain

Sahebolamr mosque. 5. Jame mosque. 6. Chahar rnenar. 7. Ostado & Shagherd mosque. 8. Alishah mosque. 9. Jahanshah mosque (Fig. 2-5).

Gemelli Careri (1105 AH. / 1693 AD.): He had attended King Sultan Hussein's coronation ceremony in the reign of Safavid King Suleiman. He mentions the Shirin Chay river in the middle of the city and several beautiful bridges and fountains in different parts of the city passing homes and houses. He also mentions a bridge located in 16 kilometers to the city. He refers to Mirza Sadegh mosque and a school for the education of children in the vicinity of this market and also refers to the collection of mosque, school, inn, and a Yakhchal (a place for keeping ice) named Mirza Ebrahim. He mentions Gheysariyeh market as a building with a large and high dome and a place for trading. He also refers to Saheb Abad square, Kabud mosque, Alishah mosque, Ostad and Shagherd mosque, Hasan Padeshah mosque, Un Ebn Ali mosque, and to the muddy and ugly houses, some tombs with pyramidal domes covered with blue and black tiles, mint, a wide field known as At field, and to the important commercial situation of the city (Khamachi, 2010) (Fig. 2-6).

P. Villote (1108 AH. / 1696 AD.): He introduces Tabriz as having narrow and irregular alleys, muddy and brick houses. The city had no walls and no fortifications. It was the site of business meeting and, after Esfahan, was the largest, most populous, richest, and most important center of trade in Iran (Ibid).

John Bell (1127 AH. / 1715 AD.): playing with wolfs in city's big square was a kind of entertainment for residents. The ravages of Iran and Tabriz in the late Safavid period caused Tabriz to lose part of its business dignity and the poor people were impoverished more than before (Ibid, 87).

RESULTS AND DISCUSSION

Reconstruction of Tabriz of Safavid Period

Total topics mentioned by the travelers which summarized in this paper, provides the opportunity to review many elements of Matrikci's miniature. However, to ensure and review other elements drawn in miniature, description of other travelers of Tabriz during Ilkhanid period (before Safavid) and Qajar period (after Safavid) were added to the above contents (Table 1).

Finally, readout the most name of drawn elements in Matrikci miniature (Table 2) provided the possibility of reconstruction the city of Tabriz in Safavid period.

CONCLUSION

Research suggests that Tabriz during Safavid era was smaller than Tabriz in Ilkhanid eran. Also this study investigated the presence of 30 neighborhoods and some important residential buildings inside the Safavid city's wall. The interesting point is that despite the terrible earthquakes in 1194 AH/ 1780 AD. the names of most of the Qajar neighborhoods are the same as their names in Safavid period. Likewise based on studies were identified 5 Bazaars, 4 squares, 20 main and secondary, 6 bridges, 5 rivers and drains. Also, in Safavid period as a result of importance and popularity of Shi'a religion, there was development in the religious spaces including mosques, tombs, tekiehs (religious theaters), and poet and mystic cemeteries. Data obtained from the travelogues and its comparison with Matrikci miniature;

show that there were 23 mosques, 16 tombs, 7 cemeteries, and 5 tekiehs, 8 schools. Other architectural elements including: 4 baths, 4 Caravanserais, 2 hospital, Rab-e Rashidi collage town, hasht behesht complexity and lots of other important complexity.

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ENDNOTES

1- A Qanât or kariz is a water management system used to provide a reliable supply of water for human settlements and irrigation in hot, arid and semi-arid climates.

2- Heidari and Nemati has been the name of two cult in most of Iranian cities since Safavid era till recent decades and often they have been involved.

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