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The Relationship between Mozafaria Complex and the Spatial Organization of Tabriz City from the Qara Qoyunlu to the Qajar Period

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Abstract


Urban spatial organization is a subjective issue, reflecting the order resulted from the relationship between the city's elements. Understanding the position and role of a city element in the city as a whole requires discovering its relationship with the spatial organization. In other words, the city's order is like a system and a whole. Based on the theory of city's spatial organization, the current study is an attempt to investigate the relationship between Mozafaria Complex and the city's spatial organization indicators in Tabriz City. In other words, this study examined the role of this complex in the whole system of the city from the time of the Qara Qoyunlu to the Qajar. In this study, the systemic role of Mozafaria Complex is not limited to its function and its features. The impetus behind this study is to discover the features defined in relation to other elements of the city. The method of the study is descriptive-analytical and deductive-exploratory; the library-research method was also used for data collection. The results indicate the significant effect of Mozafaria Complex and the spatial organization of Tabriz City on each other. This study also shows this complex plays a fundamental role in citizens' perception of the city as a whole and its identity formation.

Keywords: *Mozafaria Complex, Kabud mosque, City's spatial organization, Centrality, Structure, Territory.*

Introduction and Statement of Problem

Based on the systemic approach, the city as a whole is formed by placement of the components in relation with each other and has united identity and goal. In this system, the behavior of all the

components affects other components and the whole system; however, these components cannot be evaluated and analyzed separately, while analyzing each component, its role and its relationship with the whole system should be evaluated. Landscape approach in studying the city is based on a systemic and holistic approach; initially, each part of the city is measured as a small total, in relation to a main totality of the

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city. The “Mozafaria” Complex in Tabriz City is one of the main complexes constructed in the 9th century A.H., in the “Qara Qoyunlu” period. A large part of this complex was annihilated by the devastating earthquakes in the 11th and 12th A.H. In the “Qajar” period, from that massive city complex, only “Kabud Mosque” building remained. The evaluation of measures done in relation to the territory of this structure is indicative of the dominance of physical approach whose objective has been merely revival of mosque’s framework, and its role in the city’s spatial organization has been ignored; therefore, reviving and recreating such valuable monuments, to which the identity of city is tied, requires a holistic approach. Available studies on Mozafaria Complex have mainly focused on the monography of the Complex or Kabud mosque and only a few of them have investigated the contribution of this complex to the structure of Tabriz City. Therefore, the main objective of the present research is to answer this question: How did Mozafaria Complex contribute to the spatial organization of Tabriz City in the time from the time of the Qara Qoyunlu to the time of Qajar?

Methodology

The current study method is of qualitative type, a combination of descriptive-analytical and deductive-exploratory methods. The library-based method was used for data collection.

Research Background

Among the studies conducted on Mozafaria Mosque, the following were in line with current study, and used as sources: the travelogues of “Clavijo”, “Chardin”, “Tavernier”, “Evliya Çelebi”, Madam “Dieulafoy”, and the historical books such as “Rowdhāt al-Janān va Jannāt al-Janān” (Karbalaee Tabrizi, 2004), “Nuzhat al-qulūb” (Mostowfi, 1983), “the history of Tabriz until the end of 9th century A.H.” (Mashkour, 1973), “the history and geography of Dar-Al-Saltanah of Tabriz” (Nader Mirza, 1994), and also the book “Reading historical

maps of Tabriz city” (Fakhari Tehrani, Parsi & Bani Masoud, 2006).

The articles published as research and scientific studies can be divided into two categories: the first category includes the articles such as “Kabud Mosque of Tabriz or Mozafaria Emirate” (Nakhjavanni, 1952), “Kabud Mosque, yesterday, today” (Vahhabzade, 2006), “Geometry and proportions in the architecture of the Turkmen Qara Qoyunlu era” (Ansari & Nejad Ebrahimi, 2010), “The Morphology of Tabriz Mosque”, (Kabir Saber, Mazaherian & Peyrovi, 2014), “Physical Transformation Scale in the Mozafaria Mosque of Tabriz” (Kabir Saber & Peyrovi, 2015) which have dealt with investigation of physical aspects of the mosque. The second category also includes the articles investigating the role complex using different approaches. Among these articles, the following can be named as: “investigation of the spatial organization of Abwab al-Bir of Mozafaria in creation of urban space by the use of the sustainable factor of commercial axis” (Parsi & Jafarpour Naser, 2013) which has dealt with the position and spatial organization of the elements of Abwab al-Bir of Mozafaria, as a state-endowed complex, as well as construction of the sidewalk, in relation to the hierarchy of urban spaces design in the Qara Qoyunlu era. The article entitled “the conceptual reconstruction of the complex emirate in Tabriz based on historical documents and texts” (Haghparsat & Nejad Ebrahimi, 2014) has examined the contribution of the architectural elements of Mozafaria Complex to urban connections. The article entitled “Recognition of the status of Kabud mosque in the structure of Tabriz city” (Hojjat & Nasirinia, 2014) has investigated how the position and status of Kabud mosque is related to the city’s structure. The article “The importance of recognizing the site’s history in a comprehensive protection approach, a Case study: Kabud mosque of Tabriz City” (Peyrovi & Kabir Saber, 2016) also investigated the background of the site around Kabud mosque. The main difference between the

current study and the related literature is its holistic approach which seeks to analyze and evaluate the relation between Mozafaria Complex and the city as a whole, and in other words, its role in the spatial organization of Tabriz, from its construction time till the Qajar era.

Spatial Organization of city and its Indicators

Spatial organization refers to the citizens' subjective image of the city, which is understood by examining how the mind makes the association between the dispersed elements and creates an order. The spatial organization is a realistic interpretation and a matter hidden in the environment which imposes its power on locating the places and its functions as well as the development and other changes in city (Mansouri et al, 2003). The spatial organization is in fact the order between the roles of elements which introduce the city as a system. This system creates a collection of semi-independent components whose elements, in a targeted order, change the collection into a united whole (Mansouri, 2007: 51). The bases of systemic thought include the concept of totality, the concept of the relationship between the system's components (the system-creating relations), and the construct or order of the system (The integrity of a system's relations). In the systemic approach, each element is determined and explained based on its role in the creation of a totality and a total function. An element, from the holistic viewpoint, is a member of an organism while being a systemic entity with an independent behavior and identity by itself; it is in the framework of a total system that results in a more general identity, system, and purpose (Mansouri et al, 2003). The meaning of the role in the concept of spatial organization of the city is the task and duty that each of the components of the system takes to realize the total objective of the complex. The order ruling the roles of elements in the spatial organization of the city is a subjective and deductive task, which is indicative of the type of the relationship between the city elements (Mansouri, 2007: 51). To discover the order that is dominating

the city's components, the relation between the city's spatial organization indicators should be investigated. These indicators include centrality, small totals, structure, and the territory.

Centrality is the initial point of the city, the historical memory of it, the center of gravity, and the public gathering place, around which the city is gradually constructed. The role of this core is such that the different elements of the city are dependent on it (Mansouri et al., 2007: 51). The reason behind distinction of the center may be the location conditions (geographical center of the arena), historical conditions (the city's emergence point), functional conditions (the gravity center of activities), and other factors. If due to some reasons, the city's centrality is weakened or eliminated, the clarity of the total complex would be greatly reduced (Mansouri et al, 2003). The neighborhood, as a small total, is an independent part of the city's large system, which has attributes within it, as a united element that enables them to act as a semi-independent system. The functional complexes of the city are a combination of elements with different and correlated functions, which are the samples of the small totals within the city (Mansouri, 2007: 51). The city, can be used as a system and known as a total when it is broken down to its basic components and elements through smaller divisions. On the other hand, the formation of these small totals within the territory is a limitation known by the man; for understanding the basic urban territory space, and he has sought to solve this problem by breaking the larger spaces down to smaller spaces (Mansouri et al, 2003). The city's totality is an abstract concept which is perceived after understanding the details by the viewer. For constructing the concept of the city as a total, the mind needs a structure that brings the components together and establishes a relation among them. A collection of elements without conceptual or spatial relation, among which the connection is also not determined, cannot create the concept of city's totality. In other words, through understanding the structural elements of the complex, the mind interprets

the relation between them; then, through combining them with each other within that interpretation, the mind would try to determine the united identity of the complex (Farshad, 1983). The structure of the city, whose main element in most cases is pathways, is the factor connecting the small totals; in other words, the structure of the city is connecting the semi-independent elements to one another and in doing so, the total system would be linked up with its elements (Mansouri, 2007: 51). The territorial detection and understanding of space, to which a group of people feel attached, is the main condition for realization of the total concept of the city. In this case, a locative edge is determined whose internal space has a special meaning, and is separated from its periphery. The material parameters which are used by the mind for determining the borders of territory and edges in the spatial organization are: physical elements such as an important and significant street, rivers, mountains and other natural features, sign elements that define a specific visual area, contractual boundaries such as various urban territories, protective territories and so on as well as the elements that give specific and significant qualities to the perceptible environment (Mansouri et al, 2003).

After briefly reviewing the spatial organization of the city and its indicators, based on which the analyses in the current study is done. In the following section, we will review the history of Mozafaria Complex and analyze the relation between this complex and the Tabriz City's spatial organization indicators, from the Qara Qoyunlu era to the Qajar era.

Mozafaria Complex

Kabud Mosque as the first and main element of the Mozafaria complex, the most important building in the Qara Qoyunlu era was constructed in 870 A.H. t Based on the text of Mozafaria endowment, "Jahan Shah, asked his wife, Khatoun Jan Khatoun, to build a mosque that includes a wealth of goods and amenities.... And that is to be a great and stable emirate, including a mosque with a high dome, considered by Jahan Shah's wife as a tomb

for her, her children, and her husband. It includes summer and winter rooms, pavilions with a place for worshipping God and endowed to scholars and the pious" (Mashkour, 1973: 656). In the Mozafaria endowment, there is a reference to a set of buildings such as mosque, tomb, angle, the courtyard, basin, summer and winter pavilions, library, school, monastery on the northern side of the square, and other service spaces (Vahabzadeh, 2006: 216). According to Madam Dieulafoy, during her visit from Tabriz City in 1299 A.H., "this mosque had a vast courtyard, around which amazing arches were built; the portal of the mosque was built on a high ground" (Dieulafoy, 1995: 52-59). According to Tavernier, Kaboud Mosque was eight steps above the ground, and its inside and outside were embellished by great tiles and Arabic scripts colored in gold and azure" (Tavernier, 1957: 114). It can be said that Kaboud Mosque has been an extrovert and monumental building, having a square on its front area, and other elements of the complex are around this square and in front of the mosque (Haghparast & Nejad Ebrahimi, 2014). In the following section, we will examine the relation between this complex and spatial organization of Tabriz, from the Qara Qoyunlu era to the Qajar era.

• The Relation between Mozafaria Complex and Tabriz City Territory

In the Ilkhanate era (8th century A.H.), the territory of Tabriz City was defined by a vast boundary which besides the neighborhoods, included most of the gardens around the city. "Qazan Khan describes it as a rampart surrounding all the gardens, farms, Villan Mount and Sanjaran. The perimeter of the rampart is 25000 steps and it has 6 gates" (Mostowfi, 1983: 76). It can be said that this boundary as the largest man-made boundary which has surrounded Tabriz City throughout the history (Fig. 1). Since there was no talk of building a new rampart in the Qara Qoyunlu era, the surrounding elements of the city such as the gardens and farms formed its territory (Mansouri & Mohammadzadeh, 2017: 25). According to the travelogue of Clavijo, the Spanish

traveler, and also the Venetian travelogue, despite all the affluence the city has had, it heavy damage caused by the Mogul Dynasty and the Timurid dynasty, as there has not remained anything from the Qazani rampart but a ruin. According to these travelers, the city has not been surrounded. Rather, it has been enclosed by mountains and gardens around it (Clavijo, 1958; Barbaro et al., 1970). Based on what's been mentioned in Mozafaria endowment text, "this mosque has been built in the Kushk neighborhood, in a location called 'Fakhr Azad' ..." (Mashkour, 1973: 656). Regarding the city's territorial area, in this era, and also regarding the location of Mozafaria building site, it has been built outside the residential area; however, it has been within the city's territory. Several reasons have been mentioned for its distance from the residential area, such as the need for a vast area to build such complex, the establishment of security in this area for further development of the city, and the acceleration of city's development process towards the east. Based on the Mozafaria endowment, the monastery has been described as a part of the complex within a garden. "... and also, it includes a monastery within a garden full of flowers ..." (Ibid: 656). Also, in this text, a collection of gardens have been mentioned for instance: Fafqaein garden on the new gate, in Pas Kushk neighborhood, Pahlawan Piri Kian to Bab Mahanqalq Garden in Mowla Soleiman Divband Alley in Pas Kushk neighborhood, the Tankar Garden, and the Mankoli Badrab Mahanqalq garden, (Ibid: 672). The prevalent convention of building the tombs and religious complexes inside the gardens made Jahan Shah choose the gardens outside the residential area and in the periphery of the natural territory of the city, for the purpose of building such valuable complex. The building of Mozafaria Complex in such location, besides the existence of these gardens, has been due to the presence of a Sacred Spring associated with the goddesses Mehr and Anahita and a sanctuary in its periphery, which have been the most important reasons behind choosing such a location outside of

the city (Fig. 2). In the Safavid era also, except the miniature map of Metraghchi, and Evliya Çelebi, has confirmed that the presence of walls (Evliya Çelebi, 1935: 13-18), which was the same rampart of Qazani, of which only a ruin has remained. Similarly, the travelers Romano Alessandri in 979 A.H. (Barbaro et al., 1970: 382), Chardin in 1076 A.H., and Paul Luka in 1122 A.H. have described Tabriz City without walls, castle, and ramparts. According to them, the city has been surrounded by green and gardens full of flowers (Chardin, 1995; Gemelli Careri, 1970). According to Nader Mirza, before the Zand era, Tabriz City should not have had a stable and firm wall surrounding the city, except for the Qazani rampart (Nader Mirza, 1993; Mashkour, 1973: 55). Therefore, a new rampart around the city has not been built during this area; hence, its territory has been enclosed in the peripheral gardens and the Mozafaria Complex has been still within the natural territory of the city (Fig. 3). After the drastic earthquake of 1193 A.H., for the purpose of preventing the violence and looting, a rampart was built around the city center in 1194 A.H.; most of the neighborhoods as well as the Mozafaria Complex remained outside of this report. With the population boost, and the fast reconstruction and development of the city, the territory of the city exceeded the Najafqoli Khan rampart. The city territory in this era was surrounded by a natural wall such as mountains on the north-east and southern area of the city (Mansouri & Mohammadzadeh, 2017) in which Mozafaria Complex was included. Therefore, Mozafaria Complex has been placed within the city's territory throughout the history, and only in the Qajar era, it was outside of the man-made rampart (Fig. 4). In locating Mozafaria Complex, there were important factors that affected this task and played an important role in the city's life after the construction of the complex; also, despite being located outside the Najafgholi Khan rampart in this era, the probability of several damages that could affect the body of the complex and the ever

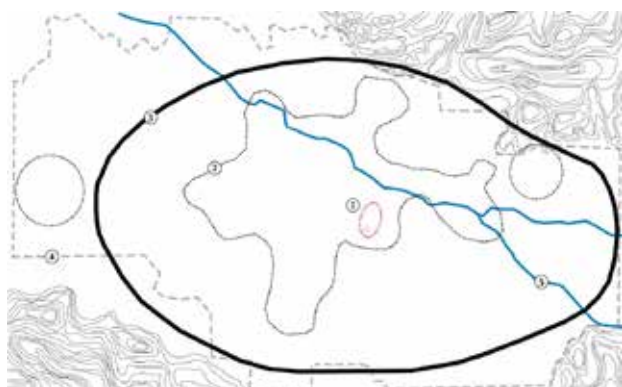


Fig. 1. The connection between Mozafaria Complex and city territory in the Ilkhanate Period: 1. The determined area for construction of Mozafaria Complex in the Qara Qoyunlu era, 2. The neighborhoods territory, 3. Qazani rampart, 4. The city territory in the Qajar era, 5. Mehran Road. Source: Authors.

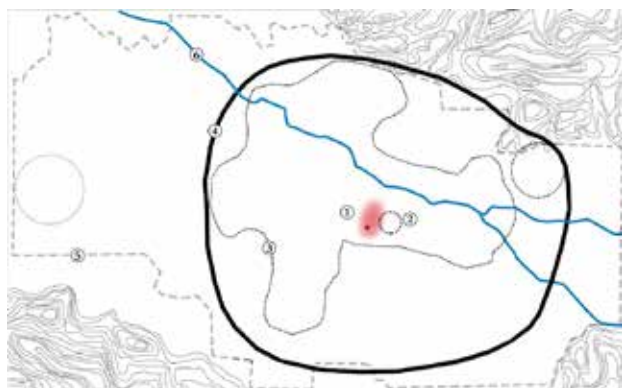


Fig. 2. The connection between Mozafaria Complex and city territory in the Qara Qoyunlu Turkmen era: 1. Mozafaria Complex, 2. Ritual territory (sacred Spring and sacred monument) 3. Neighborhoods territory, 4. City territory in the Qara Qoyunlu era, 5. City territory in the Qajar era, 6. Mehran Road. Source: Authors.

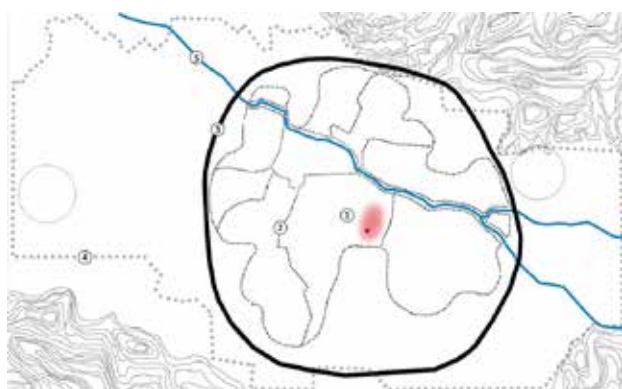


Fig. 3. The connection between the Mozafaria Complex and city territory in the Qara Qoyunlu Turkmen era: 1. Mozafaria Complex, 2. Neighborhoods territory, 3. City territory in the Safavid era, 4. City territory in the Qajar era, 5. Mehran Road Source: Authors.

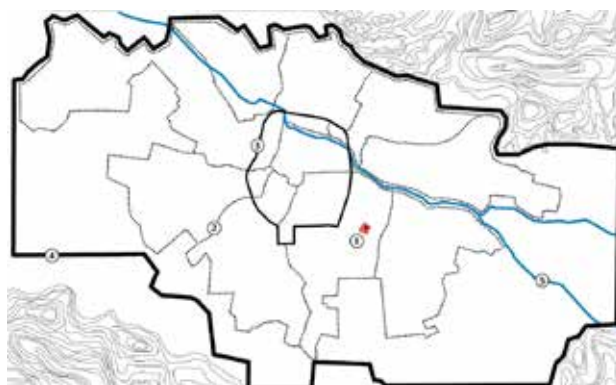


Fig. 4. The connection between Mozafaria Complex and city territory in the Qajar era: 1. Kabud Mosque, the only element remained from Mozafaria Complex, 2. Neighborhoods territory, 3. Najafqoli Khan Rampart, 4. City territory in the Qajar era, 5. Mehran Road. Source: Authors.

increasing destruction of it due to the wars and conflicts, the effective factors on this complex's locating, and most important of all, the subjective aspects and people's feeling of belonging to this significant and identity-owner element prevented transformation of its life.

• The Relation between Mozafaria Complex and the Structure of Tabriz City

Tabriz City, due to its special position in creation of the link between the East and West, has been known as an important political and commercial center which reveals the importance of its commercial routes. One of the main commercial paths, which reached Rey down the south, and Istanbul and Caucasia up the north, had been most probably the communication route between the Saravrood gate and Shervan; this route included the most important elements of the city in its periphery in the next areas and became the main structure of the city. In addition, the presence of important city complexes such as Ali Shah complex in the south, and Sorkhab, Charandab, and Gajil cemeteries in different areas of the city, is indicative of a number of structural paths which have ended to the city center, and then, the gates (Fig. 5); also, in the Qoyunlu Turkmen era, this structure was maintained. The East-West communication route and northwest-southeast communication (Silk Road) route, which was linking the significant city complexes such as Rob Rashidi and Shanb Qazan to

city center as well as Mozafaria and Hasan Padshah, respectively, formed the structure of the city as its most important communication paths (Mansouri & Mohammadzadeh, 2017). According to Karbalaei, “on the entrance of Tabriz, on the eastern part, which is called ‘the street’, there is an emirate named ‘Mozafaria’ which is in the highest perfection and goodness ...” (Karbalaei Tabrizi, 2004: 524). This complex was built along the Silk Road and a part of this important city route near Blue Mosque was named “Khiaban” and became its inseparable part. The dynamic life of this route, as part of city’s structure, has definitely played an important role in social life and locating of Mozafaria Complex (Fig. 6 & 7). The map of Dar Al-Saltanah Qaraje Daghi, as the most important map available from the Qajar era, indicates that the city’s structure in the that era has been in lines with that of previous eras developed, while new communication routes has been newly formed (Mansouri & Mohammadzadeh, 2017: 29). The Silk Road as one of the main city’s routes played a significant role in the affluence and vitality of Kabud Mosque (Fig. 8). The historical Silk Road had somehow offered a place for the presence and possibility of activities and creation of social interactions among the people of the city, the merchants, and the tradespeople from different countries. Therefore, Kabud Mosque, which was placed along this dynamic road, had a strong

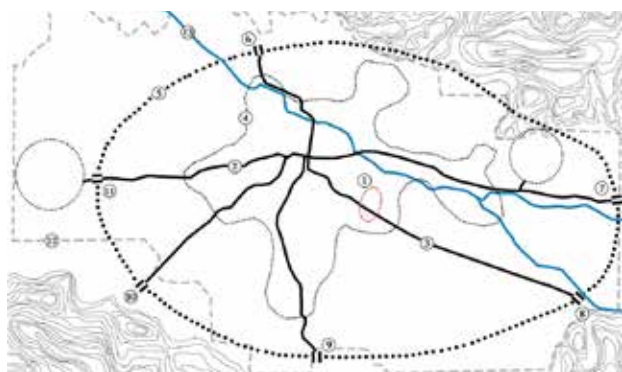


Fig. 5. The connection between Mozafaria Complex and city structure in thw Ilkhanate Era: 1. The determined area for constructing Mozafaria Complex in the Qara Qoyunlu Era, 2. Main routes, 3. Silk Road, 4. Neighborhoods territory, 5. Qazani rampart, 6. Shervan gate, 7. Ahar gate, 8. Saravrood gate, 9. Ojan gate, 10. Sardrood gate, 11. Sham gate, 12. City territory in the Qajar era, Mehran Road. Source: Authors.

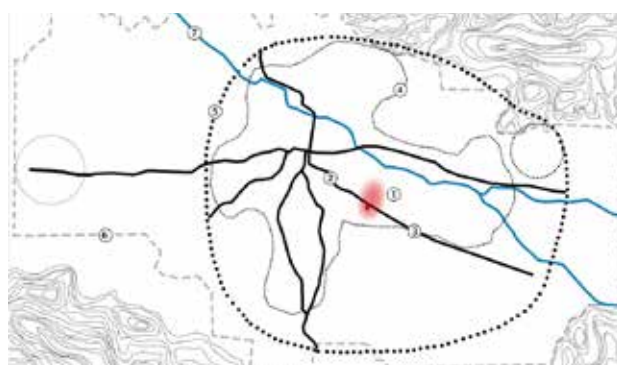


Fig. 6. The connection between the Mozafaria Complex and city structure in the Qara Qoyunlu Era: 1. Mozafaria Complex, 2. Main routes, 3. Silk Road, 4. Neighborhoods territory, 5. City territory in Qara Qoyunlu Era, 6. City territory in the Qajar era, 7. Mehran Road. Source: Authors.

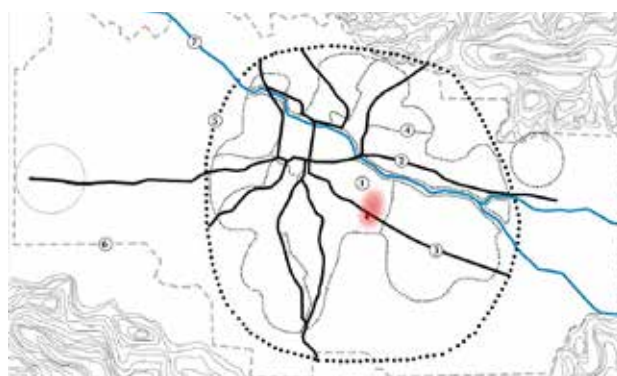


Fig. 7. The connection between Mozafaria Complex and city structure in the Safavid Era: 1. Mozafaria Complex, 2. Main routes, 3. Silk Road, 4. Neighborhoods territory, 5. City territory in Safavid Era, 6. City territory in Qajar era, 7. Mehran Road. Source: Authors.



Fig. 8. The connection between the Mozafaria Complex and city territory in the Qajar era: 1. Blue Mosque, the only element remained from Mozafaria Complex, 2. Main routes, 3. Silk Road, 4. Neighborhoods territory, 5. Najafqoli Khan Rampart, 6. City territory in the Qajar era, 7. Mehran Road. Source: Authors.

connection with this lively route of the city; also, people’s participation was consolidated and the periphery area of the mosque changed into a context for creating social interaction between people

(Hojjat & Nasirinia, 2014; Parsi & Jafarpour Naser, 2013). The placement of mosque on the southern part of the Silk Road, as one of the historical monuments and a significant indicator of Tabriz City, mutually led to the increase in importance and value of this structural road among people.

• Relation between Mozafaria Complex and the City Center of Tabriz

As Tabatabayi stated in "Owlad al-Athar" about a mosque in the early Islamic era, which was called the Jame Mosque (Tabatabayi Tabrizi, 2010), before the Ilkhanate era, the city center was located in the southern area of Chay Square River, around the Jame Mosque and Bazaar. During the Ilkhanate Era, by building city complexes such as Shanb Qazan on the west, and Ali Shah Jame Mosque down the south, the city center was developed towards these elements (Fig. 9). In the Qara Qoyunlu Era, the centrality of spatial organization of the city was still in the bazaar and the complexes related to it; however, through building several important focal points such as Mozafaria Complex on the southeast and Saheb Abad Complex on the northern part of the river with social, governmental, and political functions, two new boundaries were added to the historical center of the city and led to the development of Bazaar towards these two complexes on the east and north (Mansouri & Mohammadzadeh, 2017). The close connection between the new city centers and the Jame Mosque and Bazaar, as the old centers of the city, gave life to the different yet connected parts of the city instead of creating a mere concentration on the central point of the city. Despite not being in proximity to the city center, Mozafaria Complex was placed along the important road that ended to this centrality and connected this emirate to the city center. Therefore, the presence of such a powerful center along the vital and main route of the city can be one of the reasons behind locating this emirate so that its social life would be promoted by constructing this complex and forming a coherent connection

in the spatial organization. Congregation prayers, mourning ceremonies in certain periods of the year, as well as various ceremonies and activities, such as giving alms, serving the poor in Qadr nights, Ramadan and festivals, educational activities related to religious scholarship and jurisprudence, and discussing religious issues (Vahabzadeh, 2006) have given a dynamic life to Mozafria complex and its social life. In fact, through building the Mozafaria Complex, Jahan Shah tended to build a ritual, religious, and educational center in the city in order to create a strong connection between this complex, Bazaar and Saheb Abad Square by Silk Road, as one of the most important infrastructures the city. In the eastern side of the area in which the Mozafaria Complex is built, due to the presence of elements such as the Sacred River, Sacred Tree, and the temple building, a ritual space was created; therefore, Jahan Shah built this complex in the proximity to such a sacred and high-ranked place (Fig. 10). The outbreak of successive earthquakes from late 11th century A.H., especially the one that occurred in 1193 A.H., led to the destruction of main part of this complex; accordingly, out of this major complex only the mosque building remained. Therefore, it can be said that from the mid-Safavid Era, the importance of this complex as the new religious-ritual center has been less than the time it was built (Fig. 11 & 12).

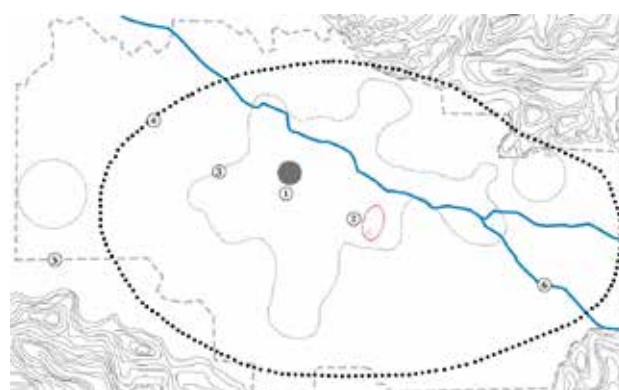


Fig. 9. The connection between Mozafaria Complex and city territory in the Ilkhanate Period: 1. The Jame Mosque area and bazaar as the city center, 2. The determined area for constructing Mozafaria Complex in the Qara Qoyunlu era, 3. The neighborhoods territory, 4. Qazani rampart, 5. The city territory in the Qajar era, 6. Mehran Road. Source: Authors.

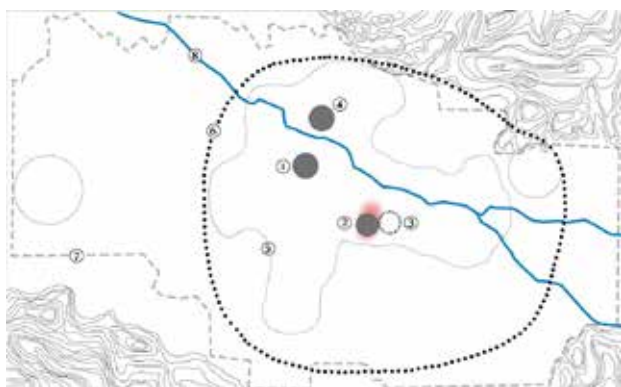


Fig. 10. The connection between Mozafaria Complex and city territory in the Qara Qoyunlu Period:1. The Jame Mosque and bazaar area as the old city center, 2. Mozafaria Complex as the new religious-ritual center, 3. Ritual territory, 4. Saheb Abad Complex as the new political-governmental center, 5. Neighborhoods territory, 6. City territory in the Qara Qoyunlu Era, 7. City territory in the Qajar era, 8. Mehran Road. Source: Authors.

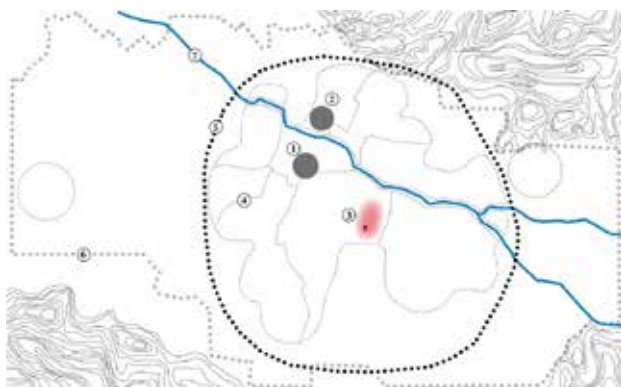


Fig. 11. The connection between Mozafaria Complex and city territory in the Safavid Period:1. The Jame Mosque and bazaar area as the old city center, 2. Saheb Abad Complex as the political-governmental center, 3. Mozafaria Complex 4. Neighborhoods territory, 5. City territory in the Safavid Era, 6. City territory in the Qajar era, 7. Mehran Road. Source: Authors.

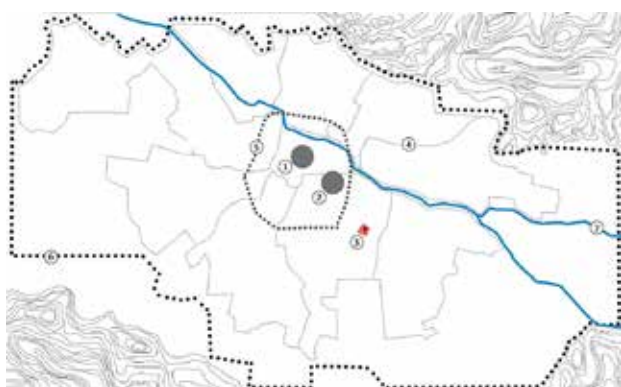


Fig. 12. The connection between Mozafaria Complex and the city center in the Qajar Era: 1. Jame Mosque and Bazaar area as the city center, 2. Artillery and Drill field as the new political-governmental center, 3. Kabud Mosque as the only element remained from Mozafaria Complex, 4. Neighborhoods territory, 5. Najafqoli Khan Rampart, 6. City territory in the Qajar Era, 7. Mehran Road. Source: Authors.

Discussion and Conclusion

Mozafaria Complex was built in a place with previous ritual values along the Silk Road which was passing through Tabriz. The location of the complex was determined based on two factors or the spiritual and functional values. Building this place in the middle of gardens around the city, along with a complex including a tomb and ritual spaces reinforced the continuous tradition of building tombs in Iran. The Silk Road was a locus of spatial events in the city center during the different periods because of its priceless value in city's economy. Investigating the spatial organization of the city shows that the centrality in Tabriz, despite the big changes in the city boundaries, has been dependent on the Silk Road. The connection of Mozafaria Complex to this road has been considered as a guarantee for its permanent communication with the social-economic core of Tabriz City in all eras. The importance of choosing a proper location for Mozafaria Complex as the new ritual-religious center as well as the significance of this new complex in linking other places to the old center of the city's spatial organization and its continuity increased the coherence and unity of the city's spatial organization.

The main route to Tabriz City's which was along the Silk Road, and linked the center of the city to the centers of small totals' neighborhoods, despite the organic connection with that road, took an exceptional role in the interaction between Mozafaria Complex and the city center. Therefore, the complex played a key role in the city's spatial organization, till the end of its life. "Khiaban", the oldest path known by this name in the history of Iranian modern cities, has been a boulevard with trees and rivers, between Mozafaria Complex and the city's gate. This area, till the end of the complex's life, has been the interface and connecting element between the spatial organization of the city and Mozafaria Complex; in addition, after the destruction of the complex,

other constructions. Therefore, the importance of Mozafaria Complex has been so remarkable that affected the city's structure, development and boundaries in all eras. Furthermore, being located on the Rey-Caucasia road and proximity to the city gate has added to the importance of its role in forming the structure.

Although Mozafaria Complex was located outside of the manmade territory of the city, its location ending in one of the main gates of city's entrance, along the main route of the city and the Silk Road, made it as a significant peripheral element, related to the city. The building of 'Khiaban' on the distance between complex and Mahanqalq Gate is indicative of inclusion of this complex as a center connected to the city. As a result, Mozafaria Complex can be always considered as a part of Tabriz City's territory, despite being outside of the city walls in an era. In fact, this complex, as a disjointed whole, has been considered as a part of the city's spatial organization. Also, the role of the complex in the later periods is indicative of its importance in residents' minds. The existence of a square in the complex along a crowded road, has been considered as an area for social life, and holding the congregation prayer, mourning ceremonies in certain periods of the year, as well as various ceremonies and activities, such as giving alms, serving the poor in Qadr nights, Ramadan and festivals, educational activities related to religious scholarship and jurisprudence, and discussing religious issues, have given this place a dynamic life.

It can be concluded that the emergence and the importance of the location of Mozafaria Complex has been directly related to the spatial organization of the city. Being located along the main route of the structure, which had linked the center to the most important gate of the city and its function during its life, it have played an important role in strengthening this part of the city's spatial organization. This role was highlighted by creation of the first type of

city roads in Iranian city (modern Iran); after annihilation and destruction of the complex, it somehow lost its impact on spatial organization of the city and the strong relation with the city center by losing the interface elements. Since then it has never been taken into consideration in the relation with the city and its impact on spatial organization of Tabriz City, except for some partial and physical approaches to revive it (Fig. 13).

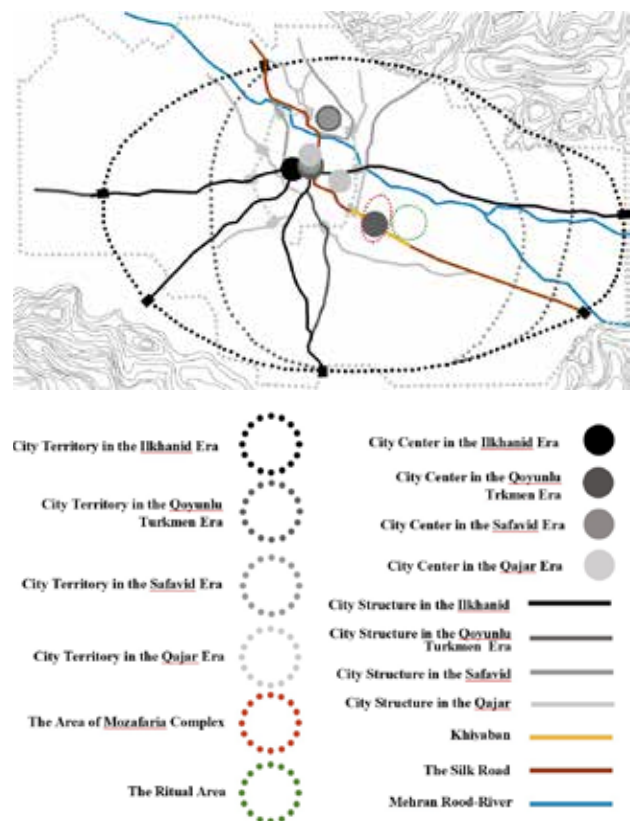


Fig. 13. Center, structure and territory of Tabriz City in Ilkhanate eras, Qoyunlu Turkmen, Safavid, Qajar and their relation with Mozafaria Complex. Source: Authors.

Endnote

1. "The name of this mosque is "Coy Masjed" in Turkish and "Kabud Masjed" in Persian. It is also known as Jahan Shah Mosque. However, in the past, it was named the Mosque and Emirate of Mozafaria. The clear reason for its being Mozafaria Emirate is an inscription above its gate on which it is written "Al-Imarah Al-Mobarakah Al-Mozafariah" and this inscription is still available" (Nakhjavani, 1948: 11).
2. The archaeological explorations in the southern part of a historic cemetery belonging to the Iron Age and in the northeast of Mozafaria Mosque, confirm the existence of the river (Interview with Dr. Alireza

Hojabri Nobari, 2016). Based on the miniature map of Metraqchi also, a stream had been flowing across Mozafaria Mosque to the city center (Fakhari Tehrani, Parsi & Bani Masoud, 2006). Additionally, in the northwest of Mozafaria Mosque courtyard, the structure of qanat was discovered. The Endowment Text has also mentioned the existence of a qanat. "... and also, that monument includes a qanat which is connected to the mentioned monastery ..." (Mashkour, 1973, 656). The existence of water stream and construction of qanats in this area are indicative of a water resource around. On the other hand, according to Nader Mirza, the main source of water for Khiaban neighborhood was Zobeideh Khatoun qanat (Nader Mirza, 1994, 46). In the Islamic culture, the names such as Hajar, Zobeideh, and Bibi Khatoun are Islamic symbols. Associating the water with these symbolic names or the sacred characters reinforces the ancient beliefs. The name of his qanat, Zobeideh Khatoun an Islamic symbolic female character shows how the names can reflect the important and historical features of the area, and most probably, the sacred spring could be attributed to the goddesses Mehr and Anahita. This sacred spring was the main water resource supplying the area, especially the gardens of Mozafaria.

3. Based on the archaeological excavation reports, in an area near Mozafaria Complex territory, in proximity to the Iron Age historical cemetery, -8 meters above the current city, a historical monument belonging to the first millennium BC has been discovered, which is most probably a building with ritual function like a temple (Interview with Akbar Taghizadeh & Dr. Alireza Hijabri Nobari, 2016). The association of water and a sacred monument dates back to the pre-Islamic era and the Iranian rituals in worshipping and the goddess of water, Anahita. Thus, it can be inferred that this ritual monument has been built beside a sacred spring. The presence of sacred spring and a temple confirms the divinity of this historical site.

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