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Introduction to Tabriz Historic Bazaar Complex as One of the UNESCO World Heritage Sites in Iran

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Abstract

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Tabriz is one of the ancient cities in the northwest of Iran that has suffered from natural disasters like severe earthquakes and floods throughout history. Tabriz Historic Bazaar Complex is one of the UNESCO World Heritage Sites in Iran, the biggest covered bazaar worldwide. This historic complex has faced several earthquakes, floods, and fire accidents, but has survived each time and still serves as the most important commercial part of the city. This article aims to introduce this UNESCO World Heritage Site internationally for the preservation of this significant complex in Tabriz. After brief research about Tabriz, the Tabriz Historic Bazaar Complex is introduced comprehensively. This historical research is based on a qualitative method and personal observations of the author. The results of this article can be useful for preservationists and conservationists in the field of cultural heritage, architects, interior designers, and urban planners of ancient cities.

Keywords: Tabriz Historic Bazaar Complex; UNESCO World Heritage Site; Cultural Heritage; Tabriz; Iran.

1. Introduction

The first part of this article is about Tabriz and its name, old Tabriz, and Tabriz gates, while the second part is about Tabriz Historic Bazaar Complex, its introduction, its architecture, administration of markets throughout history, the complex from the tourist's perspective, history, geographical features, and elements of the bazaar. The third part is about the information available about the Tabriz Historic Bazaar Complex in historical maps of Tabriz, and the fourth part consists of the evolution of the Tabriz Historic Bazaar Complex in terms of location, its architectural values, registration, conservation, and ownership status of shops, its damages, changes occurred, restoration project, short-term and long-term goals, restoration activities, accidents that occurred there, renovations, and fire management plan and the last part is conclusions.

1.1. Tabriz and Its Name

The city of Tabriz, the centre of East Azerbaijan Province, is located at 46°17'E and 38°05'N, 626 km northwest of Tehran, with a cold and temperate climate and a population of about 1,088,985. The most important ancient monuments of Tabriz are: Alishah Mosque (Arg Tabriz 736-716 AH) - Rushdieh Castle (Rashidi Quarter) - Kabud Mosque or Jahanshah Qarayousuf Mosque (870 AH) - Jame Mosque (related to the Mongol and Safavid eras) - Seyyed Hamza Bin Musa Al-Kazim's building (related to the late Mongol era) - Ostad Ghabad Mosque (related to the Aq Quyunlu era) - Dokhtar Bridge over the Qezel Ozan River (related to the Mongol era) - Aun Bin Ali's Tomb - Golestan Garden - Hassan Padashah Mosque in Sahib Al-Amr Square - Tabriz's historical bazaar - Municipality building - Il-Goli, etc. For more information about the city of Tabriz, the bachelor's thesis of the author entitled "Hostel of Quri-Gol Tourist-Entertainment Complex (Tabriz)" can be studied (Babazadeh-Asbagh, 2007). Similarly, the article derived from it, titled "Designing a Hostel in the Touristic Complex of Quri-Gol Lake near Tabriz, Iran", can be read (Babazadeh-Asbagh, 2022b).

1.2. The Name Tabriz

Different spellings of the name "Tabriz" in ancient and modern sources:

1. "Tebriz": (Yaquut Al-Hamawi, 1984, 1/822). In this name, Yaquut cites Abu Zakaria of Tabriz, a student of Abu Al-Ala Al-Ma'ari, who spoke a local Iranian dialect. According to Minorsky (1958), the pronunciation of Tabriz with a tā is one of the characteristics of the dialect attributed to the Khazars (Caspians).
2. "Tarbiz": The inverted pronunciation of the people of Tabriz is by the Turkish Azeri dialect, and Armenian sources confirm this pronunciation to the first conquest.
3. "Tavrez": Written by Faust of Byzantium in the 4th century AD, Asolek in the 11th century AD, and Vardan in the 14th century AD.
4. "Tavresh": Another spelling of the Byzantine Faust.
5. "Davrez": Another spelling of the Vardans. This name is derived from the Armenian vernacular and the root of the word "Da-i-vers", which means "this is for revenge".
6. "Tavrez": Persian pronunciation of "Torzh" in the 5th or 4th century AD.
7. "Tarui": The pronunciation and writing of Assyrian Tabriz during the Median period on silver inscriptions of King Sharukhin II (Sargen) of Assyria (732-705 BC).
8. "Taremekis": Ibid.
9. "Tauri": Another writing of Tarui.
10. "Turi": Towri: The pronunciation of the indigenous people of Azerbaijan and the dialect of most of the villagers around Tabriz until seventy to eighty years ago, as well as in Kurdish (Mardukh Rouhani, 1983, p. 445) and Tati languages.
11. "Turis": The surviving form of "Turi" in French in the 8th and 9th centuries AH.
12. "Turiz": Tabriz's writings in post-Islamic works, including the Al-Buldan Calendar and Ibn Battuta's Travelogue.
13. "Tabriz ": The word has been written in post-Islamic books up to now, including Futuh Al-Buldan, Tarikh Ya'qubi – Tarikh Tabari – Al-Buldan – Muhsaqat Al-Buldan – Al-Masalik va Al-Mamalek Ibn Khurdadbeh and Astakhri – Hudud Al-Alam – Ahsan Al-Taqaqsim – Sourat Al-Ard – Al-Fihrist Ibn Nadim – Tabarab Al-Amam – Marased Al-Dalaq – Tarikh Ibn Khalkan – Marah Al-Buldan – Jahan Nama and.... Three aspects of the name have been mentioned so far regarding the meaning of the word "Tabriz ". The first aspect of the name is a popular legend that says: When Zubaida Khatun, the wife of Harun Al-Rashid, the Abbasid Caliph, travelled to the lands of Iran, including the region of Azerbaijan, she suffered from a severe fever, and when she came to the region of present-day Tabriz and her fever subsided and she recovered, they named it "Tab" or "Riz" at her behest. History has not shown in any way that Zubaida Khatun came to this region, and subsequently, this name was given by her. Also, Hamdullah Mostofi, who in his book Nazha Al-Qulub attributed the founding of Tabriz to Zubaydah in 175 AH, may have derived from this that after the confiscation of the Umayyads' property, the "inheritance" of the deeds of Azerbaijan near Aras came to Zubaydah (Minorsky, 1958, p. 9).

The second aspect of the name is written by Wardan, an Armenian historian who lived in the 14th century AD, who wrote: "The founder of Tabriz is Khosrow Arshak (233-217 A.D.), an Armenian ruler, and he built it to take revenge on Ardashir (224-241), the first Sassanid king, the murderer of Artavan (Artabanus), the last Parthian king, and he named it "Da-i-verz" meaning "for revenge", which over time became "Tabriz ". This story has not been found in any ancient source, and the reason for its emergence is a folk derivation. In the Byzantine Faust, it is only stated that during the reign of Arshak II, the ruler of Armenia (351-367), Wasak, an Armenian general, attacked Shapur II of Sassanid (309-379), who was encamped in Thavrez and killed the Iranian general Boyekan, set fire to the royal palace, and shot an arrow at the statue of the king that was there, and then Mushegh, the son of Wasak, defeated the Iranian army in Tabriz (Minorsky, 1958, pp. 7, 8, 9). The author of Marah Al-Buldan, while narrating the story of the battle between Ardovan, the king of Iran, and Khosrow, the king of Armenia, which led to the naming of "Daurizh", writes the stages of the correction of this word to "Tabriz " as follows: Daurizh - Taurizh - Turij - Turiz - Tabriz. He considers the stages of this correction to be the near-extremity of the suffixes dal and ta, the promotion of the mixing of Arabic and Persian words, the conversion of the Persian "j" to the Arabic "z", and considers "Turiz" to be the speech of the common people, and finally "Tabriz " to be the speech of the elite, and the replacement of "v" to "b".

The third aspect of the name, which is likely to be consistent with the natural and geographical conditions of the city of Tabriz and its lexical writing, is as follows: Around the city of Tabriz and on the slopes of the volcanic mountain of Sahand, there are hot springs (such as hot springs: "Garow", "Baranj", "Sayed Kand", "Siavan" and "Kargeh"), and this itself could be the first motivation for people to gather in this area and then create a city. The author of the works of Al-Bala' also mentions in the 7th century AH the numerous baths on the mountain slopes where drinks were drunk from these hot springs and patients were rushed there for treatment. The name of the first city of Tabriz in the language of the Indigenous people of Azerbaijan was "Towri" and in ancient books such as the Almanac of the Worlds and Ibn Battuta's Travelogue it was recorded as "Turiz" and even in the inscription of Sargon II, the king of Assyria (714 AD), Tabriz was mentioned as the fortress of "Tarui" which corresponds to the pronunciation of the Indigenous people of Azerbaijan; therefore "Tarui" (ta + rui) or "ta-uri" (ta-au + ri) (in any way it is read and analysed) and also its physical or Azeri name, "Turi" is composed of two parts in terms of terminology:

- 1- "Tu = tu" which means "warm" in the Azeri language and its other forms such as tab, ta-au, tu, taf, tab, tab meaning warm, heat, heat is still used in Iranian languages and dialects.
- 2- "Ri", which in the Azeri language means the flow of a spring or a river, is still alive and used in the same form and meaning in the language of the people of Tabriz and other Azerbaijanis. So, all in all, "Turi" will be a warm and steamy spring or river, which itself tells of the existence of warm and mineral waters in this land and explains the motivation for naming it well. "Turi" was changed to "Turiz" in post-Islamic writings and then to "Tabriz " in

literary and book form, and gradually this name became famous. After the original form of the name and its meaning were forgotten, because some people wanted to find a meaning for the word "Tabriz", it went astray and composed legendary names such as the two mentioned initial names. Minorsky (1958) also believes that the origin of the naming dates back to a very ancient period, before the Sasanian era and perhaps before the Parthians, and says that the Armenian form Thavrej shows the characteristics of the Pahlavi Parthian language, Taw-Tap and especially "Rez" which is a substitute for "Rec", indicate that this name is very ancient and dates back to the Sasanian and perhaps Parthian times (Tavakoli Moghaddam, 1996, pp. 252-246). For obtaining more information about Tabriz city, the author's master's thesis titled "The Conservation and Revitalisation of Mirza Mehdi Farashbashi's House in Tabriz" can be read (Babazadeh-Asbagh, 2011). Likewise, the author's another article derived from it entitled "Adaptive Reuse of the House of Mirza Mehdi Farrashbashi in Tabriz, Iran" can be studied (Babazadeh-Asbagh, 2021, June), and the relevant video of the presentation can be watched in the YouTube channel of the author (Babazadeh-Asbagh, 2021, May 14).

1.3. Old Tabriz

Tabriz is the second largest city in Iran, located in the northwest of the country, just 160 kilometres from the Turkish border. This city has a long and exciting history and has witnessed countless events due to its geographical location and the terrible earthquakes and floods that have occurred there. There is disagreement about the name of Tabriz, like most Iranian cities. Some believe that it was named Tabriz because it cured fever (it was a fever repellent). Evidence suggests that this city was inhabited and populated during the Sasanian period (651-226 BC); the belief that Zubaydah Khatun, the wife of Harun Al-Rashid, the famous Abbasid caliph, founded it in 175 AH (791 AD) does not seem correct because sufficient evidence shows that Tabriz existed before that date. In 244 AH (858 AD), a severe earthquake destroyed the city, but it did not take long for the ruins to be rebuilt, and a century later, it became one of the most beautiful cities. In 434 AH (1042 AD), a major part of the city was destroyed again due to a terrible earthquake, and as it is written, forty thousand of its inhabitants died as a result of this incident. Nasir Khosrow, the wise and poet traveller, who visited the city four years after this incident, writes: "Tabriz is the ruling city of Azerbaijan. It is a densely populated city, and its people are all wise, brave, and warriors."

During the Mongol invasion, in the early 13th century AD, the Mongol armies reached Tabriz twice, but its inhabitants saved the city from the scourge of plunder and destruction by that barbaric people by paying heavy tributes on both occasions. Eventually, the city fell into the hands of the Mongols, but instead of being destroyed and annihilated, it gained unparalleled importance and prestige, because during the reign of Ghazan Khan, the Mongol Ilkhan (704-695 AH), Tabriz became the capital of a vast empire that stretched from the Jihoon River to Egypt. Ghazan Khan, who initially had no religion, converted to Islam shortly before the beginning of his reign, and to show his interest and faith in Islam, he ordered the destruction of all non-Islamic churches, synagogues, and temples. It did not take long for Ghazan Khan to make up for these damages and not only built many buildings in Tabriz but also in other cities of his empire. In Tabriz, he created a series of magnificent buildings and large and beautiful markets. He made Tabriz his scientific centre and gathered many scholars and scientists from all parts of his vast empire in this city. The building that Ghazan Khan built is Shanab Ghazan, which is called Ghazan in Turkish. During the reign of Al-Jaytu (704-714 AH), Ghazan Khan's brother and successor, Khwaja Rashid Al-Din Fazlullah, his learned and noble minister, who was not only a resourceful and skilled politician but also considered one of the greatest philosophers and physicians, built the Rashidiyya in the east of Tabriz at great expense.

Taj Al-Din Ali Shah, another minister who competed with Khwaja Rashid Al-Din in order not to lag behind his rival, imitating Khwaja, persuaded some of the most skilled and skilled architects and builders to build a huge brick mosque in his name. The earthquake that always destroyed Tabriz eventually destroyed the Ali Shah mosque, but part of it remains. In 1224 AH (1809 AD), the materials from that part of the city's surrounding wall that existed were used to build the city's citadel. The Tabriz citadel is a large and majestic building. The simplicity of the building's design and the exquisite and noble bricks used in it have contributed to its extraordinary beauty and importance. Eight years after the death of Al-Jaytu, the famous traveller Ibn Battuta arrived in Tabriz and settled near the tomb of Al-Jaytu. The next day, when this famous traveller went to see the bazaar and buildings of Ghazan Khan, he was very surprised to see the abundant and expensive jewellery, beautiful and colourful clothes, and the comfortable life of the people of Tabriz. After the extinction of the Mongol Ilkhanate, Timur the Great, the conqueror of Asia, captured the city of Tabriz and made it a provincial governor, and his son Miranshah ruled over it.

In June 1404, shortly before the death of Timur the Great, the great Spanish ambassador Clavijo spent a few days in Tabriz. He found Tabriz a large and populated city. He writes: "Roads, buildings, and noble buildings are seen in this city. All its shops are full of silk, wool, cotton, raw silk, and jewellery." Thirty years after this incident, the Qara Qoyunlu Turks, who ruled from 872 to 840 AH, made Tabriz the centre of their rule. The Qay Mosque (Blue Mosque) is one of the famous works and buildings of the Qara Qoyunlu, and although part of it has been destroyed, it is still the most important architectural work of Tabriz. The interior of the area under the dome is decorated with white, turquoise, and azure tiles, including floral and shrub motifs containing Quranic verses in white Thuluth script, and such skill has been expended in creating this unique art and work that the Blue Mosque has become known as the "Turquoise of Islam." In the early 16th century, Shah Ismail, the founder of the great Safavid dynasty, made Tabriz his capital. His successor, Shah Tahmasp I, was forced to move his capital to Qazvin due to successive invasions and attacks by the Ottoman Turks. For two hundred years after this period, the flames of war were constantly burning between Iran and the Ottoman Turks, and during these events, the city of Tabriz changed hands several times between the armies of both sides.

However, Tabriz was increasingly prosperous and developed, as the famous French traveller Chardin (1688) wrote when visiting it: "Tabriz is a very prosperous and magnificent city. In this city, many Caravansaray (inn) and shops can be seen, and the tower of the tomb of Ghazan Khan is one of the most beautiful buildings of this city." In 1134 AH (1721 AD), Tabriz was once again hit by an earthquake. Three years after this date, strange chaos occurred in the situation in Iran due to the Afghan invasion, the extinction of the Safavid dynasty, and the invasions of the Russian government in the summer of 1135 AH. The Ottoman Turks also took advantage of this chaotic situation and attacked Georgia and Azerbaijan and tried to conquer the city of Tabriz, but the people of the city showed such courageous resistance that the Ottoman Turks were forced to retreat. The following year, the Ottoman Turks attacked Tabriz again with vast forces and equipment and this time they succeeded in capturing the city, but in 1143 AH (1730 AD), Tahmasp Qoli Khan, the greatest and most wise Iranian general, and conqueror, who later reigned over Iran under the name of Nader Shah Afshar, expelled the Ottoman Turks from Iran. During the reign of Nader Shah, Tabriz was the capital of the northwestern region of his vast empire.

However, the period of hardship and calamity in Tabriz did not end because, in the winter of 1151 AH, a severe plague broke out in the city and, as it is written, killed forty-seven thousand of its inhabitants. Shortly after, the Russians, like the Ottoman Turks, severely threatened Tabriz, so the Iranian government was forced to turn the city into a military centre and gather a large number of troops and war equipment there. During the Russo-Iranian War in 1827 AD (1243 AH), Tabriz fell into the hands of the Russian troops, but they ceded it to Iran when the peace treaty was signed. The city of Tabriz was considered the seat of the Qajar crown princes during the Qajar period and has always been of interest. During the Constitutional Era, Tabriz played a very important and effective role in the freedom and constitutional movement. The valuable services of the freedom fighters and patriotic men of Azerbaijan will always be recorded in history with bold and golden lines, and Iranians will never forget the sacrifices, martyrdoms, and scientific and literary services of the pure children of Tabriz. A few months after the outbreak of World War I, a group of Turkish and Kurdish troops crossed the Iranian border and occupied Tabriz. In January 1915, Russian forces expelled the Turkish and Kurdish troops, and in 1916, the Tsarist Russian government extended the Tbilisi-Jolfa railway to Tabriz. After the fall of the Tsarist Russian government in 1917, the Bolsheviks recalled their forces from the northern regions of Iran. At this time, the Turks took advantage of the situation and occupied Tabriz once again and remained in this city for a year. The wars between Muslims and Armenians were also recorded as the last sufferings, hardships, and bloodshed in the history of this city (Jadid Al-Islam & Abrishami, 2008, pp. 9–16). For more information about the urban development of Tabriz, one of the published articles of the author entitled "A Short Glimpse to the Urban Development of Tabriz during the History" can be studied (Babazadeh-Asbagh, 2019). Similarly, another published article by the author about the historic houses in Tabriz titled "Comparative Analysis of Qajar Historic Houses in Tabriz, Isfahan, Yazd, and Kashan, Regarding their Architectural Forms and Elements" can be read (Babazadeh-Asbagh, 2022a).

1.4. Tabriz Gates

In 1194 AH, the construction of the city wall began and was completed two years later. This wall had eight gates: the Street Gate, the A'la Gate or Baghmisheh Gate, the Sorkhab Gate, the Shtaran Gate, the Istanbul Gate, the Sard Gate or Gajil Gate, the Nobar Gate, and the Mahadamahin Gate. The design of the gates was a stone arch with two minarets covered with blue tiles with engravings and inscriptions. On the front of each gate, verses were prominently engraved on a piece of marble in the Nastaliq script. On each side of these stone inscriptions was a relief depicting a lion with a chain around its neck tied to its leg. Two of these gates now remain, one is the Street Gate, which is located in the Rangi Bazaar between Khaghani and North Army Streets of Tabriz, and the area of this market is one of the major centres of the carpet trade of Tabriz's village weavers (Khamachi, 2005) and its towers were removed when the Rangi Bazaar was extended, and the other is the Baghmisheh Gate, whose minarets and arches have collapsed and only its stone foundations and wrought iron doors remain.

The Gajil Gate, which was located at the beginning of Palestine Street and the former Terminal intersection, was also intact until a few years ago, and its towers and tall arch attracted the attention of every newcomer from afar, but during the construction of the United Nations Street, although its existence did not obstruct the street, it was destroyed by the mayor's lack of taste at the time. The Gajil Gate is the centre of the Tabriz Fruit, Vegetable, and Food Exchange. Later, bazaars were built behind most of these gates, some of which were connected to the central bazaar of the city. Among these bazaars, we can mention the Rangi Khayban bazaar, the Darb Baghmisheh bazaar, the Sorkhab bazaar, the Shtarban bazaar, the Darb Istanbul bazaar, and the Darb Gajil, which still remain and are known by the same old names (Karang, 1968).

2. Tabriz Historic Bazaar Complex

Tabriz is an ancient, historical, and eventful city. A city that, from the distant past to the present, every brick of its buildings, every corner of its alleys and neighbourhoods, and every page of its history, has a treasure of hidden words and unspeakable secrets. Among them, the Tabriz Sazar has a special place, and in a way, the history of Tabriz can be summarised in the bazaar (Khamachi, 2005). The historical, physical, social, and economic values of the Tabriz Grand Bazaar have prompted the city authorities and the provincial Cultural Heritage and Tourism Organisation to invest heavily in this valuable historical complex. Since the beginning of these activities was the idea of trying to register the bazaar on a global scale, activities with this goal have been started alongside the restoration of this complex, and if these activities are carried out seriously and carefully, it is hoped that the information obtained will be used to achieve a suitable and developed management plan for the global registration of this complex. The purpose of presenting this report is to compare the activities carried out and ongoing on the

Tabriz Bazaar and a management plan, and finally, the gaps, deficiencies, strengths, and weaknesses of this set of activities will be discussed with a comprehensive management plan, and an attempt will be made to present a management plan for disasters for this complex (Kerman Bazaar Management Plan, 2006).

2.1. Introduction to Tabriz Historic Bazaar Complex

Tabriz Bazaar, because it is a symbol of human masterpiece and creative genius, and also an outstanding example of a type of building or technical or architectural complex that represents an important stage or phase of human history and is directly or indirectly related to events or traditions of life, ideas, beliefs, and has an international role due to the passage of the Silk Road, can be 100% suitable as one of the main candidates of our country for world registration. The most important issue stated by ICMOS is preserving the historical authenticity of Tabriz Bazaar and avoiding renovation of buildings without a study. The next issue in the market is the issue of resistance. A Japanese team came to Tabriz in 2007 to research Tabriz's earthquakes and study the resistance of the city's historical buildings. They believed that at least 2 years of research on seismological issues were needed to make Tabriz Bazaar resistant. Another issue is accurate and complete documentation of Tabriz Bazaar, which requires all maps of the market, including plans, elevations, sections, and complete and accurate photogrammetry of all details of the market (Zolfaqarzadeh & Jaberi, 2015).

2.2. Tabriz Historic Bazaar Complex Architecture

After man thought of permanent settlement and created villages and cities, he could no longer meet all his needs, so some people set out to provide for the needs of the public and make them available to everyone. The tradition of establishing periodic bazaars, especially annual bazaars, dates back to the oldest times and to the most ancient peoples of the world. In Iran, periodic bazaars continued to exist, as in the past, with changes in form and structure during the Islamic period. In the architectural sense, the bazaar is the base of the civil, artistic, and technical efforts of society. Bazaar is an Iranian word of Indo-European origin, meaning a place of trading and buying and selling, which has spread to most parts of the world and has found its way into the language of its people. This is due to three reasons:

- Iran's privileged geographical location
- The country's important contribution to the East-West transit trade of the ancient civilised world
- The fame, commercial, and architectural importance of the Safavid and Ottoman era bazaars during the period of the most rapid growth of trade.

The bazaar is one of the city's many neighbourhoods and, like other neighbourhoods, Caravansaray (inn) families live in their homes. It has urban spaces and internal facilities: a mosque, a school, a tekiyeh, a Husseiniyeh, a pilgrimage centre, a zurkhaneh, a library, a coffee Sara, a water tank, a bath Sara, a barber shop, and a bakery (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014). In Iran, a bazaar is a collection of shops, stalls, caravanserais, mosques, Husseiniyehs, charsouqs, baths, and other public and commercial places. Each row is dedicated to one of the guild rows, where small retail shops of each guild are engaged in trading in two opposite rows. Usually, the shops of the Qaisariyeh are dedicated to the trade of expensive goods. Therefore, at both ends of the Qaisariyeh, there are large doors that are locked at night and when necessary to ensure greater security. In its formation, with geometric order and structural and cultural volumes and shapes, it relies on a solid and calm identity. The collision of the rows with each other results in the Chaharsouq. The Chaharsouq is a covered place that often has a beautiful, eye-catching cover and appropriate tranquillity.

Squares, doorways, openings, cup holders, openings, ventilators, etc., are always involved in the work of ventilating the markets and providing light and air, and they protect the marketers, customers, and passers-by from the inconsistencies of the environment, the desert heat, and the cold of the cold climate. The covering of the squares and squares, in addition to the capabilities and characteristics of each curved covering, is also responsible for determining the direction and guidance of passers-by. The squares have access on both sides to the entrances of the tymchehs, Caravansaray (inn), corridors, caravanserais, and large stores, which are the main organs of the economic part of the market. The activities of the squares are concentrated in different organs and parts of the market and are named according to the activities of the square. If a square is dedicated to a square, the square replaces the square in naming. (The order of confectioners, bazaars, shoemakers, etc.) Sometimes they are grouped together as one order and main body, in which case they are called a bazaar (the bazaar of shoes, the bazaar of bazaars, the bazaar of coppersmiths, etc.). The corridor is less important than the orders (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

Caravanseraï were places where, in the old days, the owners of commercial caravans unloaded their goods and livestock in their courtyards and grounds (Vahram, 2002). A caravanseraï is a mezzanine that has two or three-story shops and rooms around it and leads in a straight line. In a multi-story Caravansaray (inn), the basement is usually used as a Caravansaray (Inn) for goods, and the shops on the ground floor and the upper floor are used as offices and resting places. The courtyard of the caravanseraï had green space, a pool, and a water tank; it served as a garden and a market breathing space, and it provided fresh air through the vents above the market dome (Vahram, 2002). A covered Sara is called a Tim if it is large and a Timcheh if it is small. It has strong entrance and exit doors and is more secure, and as a result, Tim and Timcheh shops are of higher quality, safer, and more. It is a place for the sale of valuable and small-sized goods. Each Timcheh has a guard. Timchehs are divided into four parts in terms of use. The public space of the Timcheh is a place for storing and storing goods, and the basement is for storing and preserving goods. The ground floor room of the Timcheh was a place for trading, and the upper floor of each

Timcheh was for resting and sleeping at night. In the old days, non-Tabriz merchants rested on this floor at night (Vahram, 2002).

To cover the roofed markets, various types of arches, domes, and domes with light-receiving nets that provide light and airflow are built with brick decorations. However, due to continuous repairs at different times, various architectural styles are used in the construction of the markets, which gives a special variety to the texture of the market. The set of organs described, within the context of the economic sector of the neighbourhoods, forms the bazaar, which has a passageway called the alley behind it. The interior of the bazaar is a place for pedestrian traffic of citizens. The special Iranian sensitivity and attention to dignity and privacy have influenced the design of the bazaar on the interior and exterior, just like architecture and urban planning. The interior is dedicated to pedestrians, and the movement of goods in it is also the responsibility of pedestrians. There is no way for the stars to enter the context. The caravanserai is the exterior, and the link connecting the alley and the interior is the outer entrance, the caravanserai or the alley dock, and its inward entrance leads to the corridor or aisle. The barman moves goods and merchandise with his four-legged animals through the alley.

The interior of the bazaar is a safe and secure place for the gathering of marketers, customers, and passersby. Small and large, men and women, disabled and infirm, carefree, healthy, and free from anxiety, they pursue their goals. Security of body and life In terms of proximity and availability of places to supply goods of the same class, the possibility of comparing the quality and quantity of goods, examining their price and quality, and the right to free and extensive choice, the buyer achieves what he wants at a reasonable and fair price. Consumer protection, consumer financial security, producers, sellers, and suppliers of goods compete fairly and healthily, and success is with the most competent. Quality of goods, job security, and economic security. The market, in terms of its special structure and necessary forecasts in physical design and implementation, is equipped to deal with atmospheric factors and provides a pleasant atmosphere for humans, regardless of the annoying blows of the environment and climate. The market is equipped with permanent guards 24/7 to maintain personal and financial security and prevent encroachment, aggression, and theft. At night and on holidays, the bazaar doors are closed from all sides, and night watchmen keep constant watch. The bazaar doors, like the doors of gates, caravanserais, and palaces, have a small door called the night door on one of their sides, which is used in special cases and emergencies (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

2.3. Administration of the Markets of Tabriz Historic Bazaar Complex Throughout History

The study of the social situation of Muslim nations in the early Islamic centuries and the history of the development of their material and spiritual life is a matter that is extremely necessary for social science researchers, sociologists, and anthropologists. How cities were administered, the situation of merchants, traders, and guilds, the way judges judged and the limits of their powers, the behaviour of the umpire in implementing regulations and supervising city affairs, the way people traded, and paying attention to maintaining public health, the situation of doctors, veterinarians, teachers, school teachers, clergy, and preachers are among the matters that a researcher cannot avoid becoming familiar with. In Islamic administrative terms, accounting is the management of the work of the market, the market, the market, buying and selling, and preventing fraud in traders and guilds, and similar tasks, in terms of the new administrative Organisation include parts of the duties of the municipality, the police, and the prosecutor's office. Accountability is one of the religious rules, and the early Islamic leaders themselves started this work, but when the sultans neglected it and called the lowly people to this matter, and accountability became a means of bribery, it lost its respect among the people.

Accountability is the same thing as good deeds. The accountant should prevent people from suspicion and slander, but he should not investigate or reveal the prohibitions of what is not revealed. One of the duties of the accountants was to watch over the owners of professions and industries, and these are three groups: a group whose complete or non-fulfilment of their duties is sought, another group whose trustworthiness or betrayal is sought, and a third group whose good or bad deeds are sought. It was not permissible for the accountant to set prices for groceries. The accountant should search the stalls and stands of the market, and if they do not harm passers-by, he should stop them, and if not, he should prevent them. Among the many evils in the market are lying in transactions and revealing the defects of the goods, and whoever knows it must inform the buyer, and if anyone remains silent, he is a partner in the seller's betrayal. Also, if he knows something about the defect, he must inform the customer; otherwise, he is satisfied with the loss of the property of his Muslim brother. The accountant determined the scales and prices, and the buying and selling had to be based on that. He had to be careful about any goods that were brought for sale by the parties so that they did not commit any treachery and enjoined what was good and forbade what was evil.

Accounting or accounting is the maintenance of the Islamic social system in transactions and transactions and preventing people from violating each other's limits and rights. Markets have been under supervision and care since the first era of the Islamic State. The Prophet (PBUH) assigned the task of supervising the markets to a special officer. The rightly guided caliphs also paid attention to supervising the markets. Supervision and care of the markets continued during the Umayyad era. The officer who was responsible for supervising the markets was called the market officer, and his important duties included overseeing weights and measures, preventing treachery and fraud by craftsmen, and collecting taxes imposed on shops and artisans. It also seems that one of his other duties was to arbitrate in disputes that arose between owners of trades and professions. The umpire was responsible for supervising all owners of trades and professions in the Islamic city. He was to watch out for bakers so that they did not mix bread with chickpeas and beans or barley flour and rice, to supervise hat makers so that they did not use old, rotten pieces in their work, to prevent blacksmiths and coppersmiths from mixing old and new iron and selling it as new, to prevent milk sellers from mixing milk with water, to watch out for linen sellers so that they did not

sprinkle water on linen to make it heavier, and to be on the lookout for treachery and fraud by goldsmiths, dyers, and other groups.

The punishment for the traitor was to confess to the betrayal he had committed or to be punished and disgraced. In case of repeated betrayal, the umpire would expel him from the market. One of the duties of the umpire was to take care of the cleanliness of the products and tools of production, the shops of the craftsmen, and their markets. The umpire tried to ensure that each class had its market. He would designate a specific location for each class. One of the duties of the umpire was to check the accuracy and quality of the work. The umpire required the members of the classes to produce a certain amount of their products. One of the duties of the umpire was to prevent hoarding. The first thing that was obligatory on the umpire was to act on what he said, that his words should not contradict his actions, and that he should only consider the pleasure of God with his words and actions. The umpire had two main duties: one was to implement and enforce the religious orders and rulings regarding professions and trades, and the other was to protect the financial interests of the state in the market. The inspector should always watch over the market and at all times inspect the marketers, vendors, shops, roads, scales, and weights, and observe their livelihoods and food, as well as the fraud they commit. He would inspect at different times of the day or night, and he should not trust anything except what is revealed to him (Ibn Akhwah, 1981; Khwaje Nizam Al-Mulk Tusi, 1086, pp. 51-52).

Colonel Gaspard Drouville, describing the Tabriz bazaar, wrote: “No one has the right to sleep in his shop at night because as soon as the bazaar closes, the shops are under the watch of the shopkeepers. They post armed men called Mir-Ass in different parts of the bazaar, and from 9 pm onwards, the siege begins, and every passerby is arrested. Unknown passersby are beaten and beaten, but those who are accused of theft or attempted theft are defended or have their ears cut off, and those who commit theft are sentenced to death and their heads are cut off in front of the government building as a lesson to the onlookers. Determining the price of groceries and inspecting weights and comparisons are among the duties of the shopkeepers. In this case, they enforce the regulations with severity and much better and more fruitfully than the Europeans. Although prices are set for all kinds of groceries, in practice, only bread, meat, and salt are sold at more than It has a terrible punishment from the prescribed rate. Anyone who sells one of the three mentioned goods more expensively or uses incorrect weights and scales in business will be immediately cut off from the tension. Foreign merchants and businessmen come to the market early in the morning. Since the sunlight does not shine inside the market, it is very pleasant to walk around in the summer, and in winter, the market is safe from snow and rain.”

Carrière writes: “The Capuchin Missionary Monastery is located near the square. Every evening, near sunset, the harsh sound of trumpets, drums, and sirens is heard, as if this untimely, ear-splitting music is a warning to the marketers to close their shops. Immediately, the night guards enter the market, and at the same time, a large crowd from the rooftop begins to loudly call for prayer. And near dawn that same day, the drummer announces the end of the night curfew. From this hour on, the guards are no longer responsible for guarding the market and shops. Everyone must protect their belongings.”

2.4. Introducing the Tabriz Bazaar Complex

The historical bazaar of Tabriz, with an area of one square kilometre, 5,000 places of business and income, and hundreds of stalls, corridors, rows, Caravansaray (inn), mosques, baths, and schools, is considered one of the most prosperous and extensive interconnected and roofed complexes in the world (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014). The largest part of the bazaar area is located in the south of Mehran-rud and between Dara'i, Shohada, Ferdowsi, Shahid Motahari, Chay-Kenar, and Jomhuri Eslami streets (Vahram, 2002), and it is beginning from the south to the north is from the end of Tarbiat Street and the intersection of Shah Bakhti Street and Ferdowsi Street, and its end is in the north of Kah-Froshan Square and Saheb-ol-Amr Square, where Mahdieh Square has recently been built in a corner of it. It is limited to Dara'i Street from the east and Rasteh-e-Kucheh from the west (Mashkoo, 1973; Zain-Al-Dini, 2001). The construction of Darai, Khaghani, North Army, Ferdowsi, Shohada, and Islamic Republic streets has destroyed part of the bazaar and separated part of the bazaar from the entire southern complex (Vahram, 2002).

The main bazaar networks in Tabriz are about 5,500 meters long. Of course, this figure is calculated for the covered area. The shops in the Tabriz bazaar have a certain discrepancy in terms of length, width, and size. Like most Islamic-Eastern cities, the Tabriz bazaar was located inside the old city wall. Unlike the bazaars of most Eastern and Islamic cities, the Tabriz bazaar has a certain area with a clear border that has special entrance doors: this economic section is located in the west of the city's Grand Mosque or is attached to it, and in the east, it includes the Qajar era Crown Prince's Mansion (current governorate), and Mehran Rud cuts its northern part in an east-west direction, which is connected to its northern and southern parts by a staircase (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996). There is not much information about the pre-Qajar market in Tabriz, and only in books such as Rawdat Al-Jinan and Mazarat Al-Hashri do we come across names such as Bazar Rastoon and Sarajan, and others, although it is not known where they were located in Tabriz (Mashkoo, 1973; Zain-Al-Dini, 2001), and the existing buildings are never works that have been preserved from the Mongol or Safavid eras because natural disasters, especially frequent earthquakes in Tabriz, have swallowed the original buildings. The reconstruction and restoration of the Tabriz bazaar complex, most likely at the same time as the city's fortifications, began in 1194 AH with the efforts of Najafqoli Khan Biglarbeigi.

The main fabric of the Tabriz bazaar consists of two covered rows, north-south and east-west. The width of the bazaars is between four and five meters, and the height of their ceilings is five to six meters, which is shorter compared to the ceilings of the bazaars in tropical parts of Iran. The main rows are connected by subsidiary rows,

and in the spaces between them, Caravansaray (inn), caravanserais, and timchehs have been built. The intersections of the rows at intersections and crossroads are covered by domed arches. The largest dome of the bazaar is the dome of Timcheh Amir, and its most beautiful part is Timcheh Mozaffariyeh. The most important entrance to Tabriz Bazaar is currently located at the northern end of Ferdowsi Street (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009). The Mehran River separated the two parts of the old Tabriz Bazaar, and the northern part of the Bazaar gradually lost its importance and suffered from destruction and neglect due to being separated from the entire complex and the transfer of trade and commerce to the streets (Vahram, 2002). Some of the most important sections and orders of Tabriz Bazaar are Amir Bazaar, Haramkhaneh Bazaar, Kafashan Bazaar, Sarajan Bazaar, Dalaleh-e-Zan Bazaar, Sadeghieh Bazaar, Shishegarkhaneh Bazaar, Hatmaker Bazaar, Coppersmith Bazaar, and Yemeni Tailor Bazaar. Some of the major Caravansaray (inn) of the bazaar are Amir Sara, Haj Seyyed Hussein Kohneh Sara, Haj Seyyed Hussein Mianeh Sara, Haj Seyyed Hussein Jadid Sara, Mirza Abolhassan Sara, Gourjilar Sara, Mirza Mehdi Sara, Dodari Sara, Jafariyeh Sara, Shahzadeh-e-Bozorg Sara, Haj Naqi Sara, and Haj Mohammad Qoli Sara. Some of the major and prestigious Timchehs are Amir Sara, Mozaffarih Sara, Sheikh Kazem Sara, Mirza Shafi'i Sara, Haj Mohammad Qoli Sara, and Haj Rahim Sara.

The Tabriz Bazaar is a communication network consisting of several parallel and intersecting routes, the two main routes of which are the two north-south routes, which are approximately parallel to each other with slight distortion and displacement. There are also several routes perpendicular to these two routes, the most important of which are the route and extension of the Haramkhaneh Bazaar, the Shoemakers' Bazaar, and the Coppersmith's Bazaar. Some parts of the bazaar routes that are dedicated to the guilds of a profession are called bazaars, such as the Shoemakers' Bazaar and the Hatmakers' Bazaar. Each of the routes or other coherent spaces of the Tabriz Bazaar, like other bazaars, is dedicated to the supply of specific goods. For example, shoemakers are located on a relatively specific route, and the Caravansaray (inn) and teams of carpet sellers are often distinguished from the space for the supply of other goods. Of course, in recent decades, a kind of juxtaposition of various activities and spaces has been observed in some of the rows, especially the rows located next to the streets and a part of the bazaar's fabric that has been affected by urban developments in the past few decades.

Shops are located next to the main and secondary rows, and the spaces behind them are dedicated to caravanserais and timchehs. Several of the Caravansaray (inn), such as the Amir Sara and the Haj Seyyed Hussein Jadid Sara, are located in the bazaar's fabric in such a way that they have three or four entrances and access routes, while most Caravansaray (inn), such as the Mirza Mehdi Sara, the Jafariyeh Sara, the Seyyed Hussein Miyaneh Sara, and the Mirza Shafi Sara, have two spaces and access routes, and some Caravansaray (inn) also have one entrance. In several cases, it has been observed that the expansion of a sera has led to the disappearance of its courtyard, so several rows of shops have been built in the middle of the sera, and the shape of its open space has been completely transformed. The Gourjiler sera and the sera of the Great Prince are examples of this type of sera. The timchehs, which are covered spaces, often have a linear shape, such as a narrow and elongated rectangle, and the roofs of many of them are built and decorated with arches and cornices. Some timchehs are located between two main rows or two secondary rows, and thus have two spaces and access routes. An interesting and relatively coherent combination consisting of a caravansera and a timcheh is also seen in the bazaar, such as the timcheh and sera of the Amir, and the timcheh and sera of Mirza Shafi (Soltanzadeh, 1996).

2.5. Tabriz Historic Bazaar Complex from the Tourist's Perspective

From the perspective of Western tourists, Eastern cities stand still and calm in a time warp and outside of history, but from an artistic point of view, they are filled with landscapes and perspectives. The first thing that catches the eye of a Western artist is the architectural style in Eastern cities, especially Iran. This begins with the walls surrounding the city. The Eastern city was surrounded by fences with gates and seemed difficult to find. These gates kept the stranger out, but as soon as the Western artist entered the city, he was amazed and enchanted by the views inside. The unique style of architecture and the patterns and designs emerging from Islamic emotions and feelings attracted the most attention from Western artists. Eastern bazaars are depicted in the paintings of Western artists and the travelogues of tourists with movement, liveliness, and noise. In a world and society where everything seemed closed and mysterious, the bazaar was a place that was revealed to the eyes and minds of the Western artist, and thus, everything obvious in the lives of the Easterners was transformed into a pleasure. In the Eastern bazaars, everything could be bought and sold, just as Westerners had imagined and tried to establish this fantasy and turn it into reality (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

Ibn Battuta writes in his travelogue: "We entered the city of Tabriz through the Baghdad Gate and reached a large bazaar called the Ghazan Bazaar, which was one of the best bazaars I have seen in any city in the world. Each of the trades and craftsmen has a special place in this bazaar, and when I went to the jewellers' bazaar, I was amazed by the variety of jewellery I saw." The Italian Cantarini, the resident ambassador to the court of Uzun Hassan, mentions the numerous bazaars in Tabriz and the abundance of goods in them. Jackson writes of his observations on the conditions of the Tabriz bazaar in the ninth century AH: "As we approach the city of Tabriz, hundreds of donkeys with their small baskets are seen carrying products to the markets with a cheerfulness and liveliness that cannot be seen in other parts of Iran. This situation continues in Tabriz. The passageway of the bazaar is constantly crowded, the movement of camels, donkeys, and yabu adds to the confusion and distress of the irregular crowd of buyers and sellers, and the incessant cry of "beware, beware" that comes from the throats of the drivers annoys the passerby. This is also a strong document of how crowded and prosperous the roads and bazaar of Tabriz were. The bazaar opens shortly after sunrise and closes at sunset, at which time the shops are locked with their wooden doors.

The stalls that display the goods It is about ten to twelve square feet, and sometimes less. Buyers do not enter the shops but bargain with the sellers as they pass through the narrow passage of the market. The seller squats lazily on the edge of his shop and sometimes rises slowly to look at the sex that the customer wants to see from the back and bring it to him. After much bargaining, if no agreement is reached between the seller and the buyer, the merchant assumes a cold, unfriendly appearance or shows the arrogance and pride typical of the East, and the buyer moves from one shop to another. The Tabriz market is considered the best commercial centre and is a source of endless sights for the traveller. The Tabriz market is architecturally a special type of oriental building and consists of several acres of land on which arches have been built. Bricks and other building materials have been used in the construction of the market. The bazaar has a roof, and each part of it is separated from the other by a long, narrow passage, and on both sides of it are shops and seats. At certain intervals, large doors are seen that form the entrance to the square, covering the Caravansaray (inn), and these Caravansaray (inn) are places for caravans to unload their cargo and for the caravans to rest. It is not very bright, it is dark and murky, except at intervals where they have created an opening in the roof to let the sun's rays shine into the bazaar. Another benefit of these openings is that they remove dust.

Alexis Soltikov describes the Tabriz bazaar as follows: "The Tabriz bazaar is large and bustling. The shops and stores are spacious and beautiful. This memory came to me after seeing other shops that were admired by others. When I arrived in Tehran, I was able to realise the greatness of Tabriz's commercial activity." The Frenchman Jean-Yunier says: "At one time, Tabriz was considered a modern city compared to Tehran, and the people of Tabriz had been in contact with Europeans since ancient times, even before the Safavid era, and they traded with them. At the same time, in the capital of the country, the Tehran guilds were astonished to see Europeans and refused to sell goods to them. In such circumstances, the currencies of different countries of the world were common in the Tabriz bazaar, like the Iranian currency." Olia Chalabi describes the bazaar as follows: "There are about seven thousand shops in this city, many of them built in the style of Aleppo (Aleppo is a city in Syria). All goods and merchandise are sold in this bazaar. It has large stalls where the rich and merchants do business and trade. In the corners and shops, brass scales hang that no one touches at all and are not used for wheat, rice, or other grains. They weigh everything with the scales and sell it. Woe to anyone who violates the rules of the trade or sells less than the amount, they punish him with a gouge in his eye and a bald head" (Zoghi & Niknam-Al-Dowleh, 2015).

Chardin (1988) describes the bazaar of this city and writes that the number of shops is 15 thousand shops and that most of them are located in the length and width of arched alleys with a height of 40 to 50 feet, and are called bazaars and they are located in the centre of the city. In his opinion, the bazaars of this city are among the most beautiful bazaars in Asia and writes: "I did not see any grand palaces or very large buildings in Tabriz, but on the contrary, its bazaars are better and more prosperous than other bazaars in Asia" (Mashkoo, 1973; Zain-Al-Dini, 2001). The vastness and grandeur of these bazaars, the beautiful domes and arches that cover them, the huge and dense crowd that can be seen in the souq during the day, and the large quantity of goods that are piled up there, amazingly demonstrate the grandeur and glory of the bazaars of Tabriz. "The most beautiful bazaar in the city, which is the centre of trading in precious goods and jewellery. The Qaysariyeh Bazaar (perhaps this bazaar was located next to the Amir Bazaar, but it is not exactly clear which bazaar was called "Qaysariyeh". Its name means royal bazaar. This bazaar is octagonal and very large. Qaysariyeh was built around 850 AH by order of Uzan Hassan, whose seat of power was Tabriz.

The number of foreigners who are seen in this city at all times is very large, and they live in Tabriz from all Asian countries. I do not know of any commodity that does not have a shop in this town. The entire city is full of cloth, silk, and goldsmith industries. The finest Iranian turbans are produced in Tabriz. The great and important merchants of the city emphasised to me that six thousand bales of silk are always woven in the workshops of this town every year. Trade Tabriz is spread throughout Iran, all of Turkey, Moscow (Russia), Turkestan, India, and the coastal countries of the Black Sea." Yaqout Hamavi, the author of Mu'jam Al-Buldan, writes about the Tabriz bazaar: "In Tabriz, they weave Ayan, Saqlatun, Khata'i, Atlas, and carpets, and take them to other countries in the East and West. This makes the Tabriz bazaar a centre of trade, exporting goods to the East and West."

Robert Grant Watson wrote in his book History of Iran in the Qajar Period: "Azerbaijan is considered the most important province of Iran. Its situation is very favourable in terms of trade, so Tabriz is considered the main commercial hub of Iran. In the city, there are thirty-two caravanserais, the workplace of merchants, including more than a thousand exchange offices and the equivalent of Caravansaray (Inn), and in addition, thirty-seven caravanserais are dedicated to the comfort of the Charudaran (Charudaran: someone who drives and transports beasts of burden) and the Doab (Doab: livestock like horses, donkeys, horses, camels, etc.). Carrie has quoted about the Tabriz bazaar: "Tabriz has excellent bazaars and caravanserais, and the important commercial position of this city has attracted a large group of merchants and traders of different nations. All the raw silk products of Gilan come to Tabriz, and silk thread is prepared here; these works also cause the city to grow large and populous (Zoghi & Niknam-Al-Dowleh, 2015). In Tabriz, we went to see a large square full of merchants, traders, artisans, and workers, known as the Horse Square. In a part of this square, shooting competitions are held on Fridays and other holidays (Mashkoo, 1973; Zain-Al-Dini, 2001). One day, we went to see a bazaar built by Mirza Sadiq, the former deputy governor of Azerbaijan. This bazaar is roofed with brick domes and consists of several caravanserais and many shops. A school has been built next to this bazaar for the education and training of Iranian Muslim children, and a mosque has been built next to it... On the side of the city square, there are two caravanserais named after Mirza Taher, one of which is now dedicated to the mint. The architecture of both is interesting (Karang, 1968).

On our way back from visiting the caravanserai and the mint, we visited the prestigious Qaysariyeh building. This bazaar has a large and high dome and is the trading centre of large merchants, and the most exquisite goods can be obtained here. The goldsmiths' bazaar begins immediately. This bazaar has many domes and strong brick arches."

James Morier wrote in his history about the reason for the arches of Tabriz being covered with beams: "The danger of earthquakes has taught the Tabriz to build their Caravansaray (inn) short and to use more wood in their construction, and that is why the roofs of the bazaar of the city have only wooden arches and lack brick arches" (Mashkoo, 1973; Zain-Al-Dini, 2001). Eugene Flandin writes about the bazaar of Tabriz: "Tabriz is certainly one of the largest provinces of Iran in terms of importance, due to the government of this city, and its trade is of particular importance. Its trade is far better than other parts of Iran. Numerous caravans continuously fill their caravanserais with people, bringing and taking away the domestic products of Asia and Europe. The bazaar of Tabriz has several merchant chambers that sell English cheetahs and mahouts, and their market is extremely popular, both cheaper and more convenient than its own. The Iranians will finish weaving. This branch of trade and silk is in the hands of the British, whose role is increasing day by day" (Zoghi & Niknam-Al-Dowleh, 2015).

Kateb Chalabi wrote: "In the southern part of the Sultan Hassan Mosque, which is the building of Uzun Hassan, the king of Aq Qoyunlu, there is a wide square, and most of the neighbourhoods and markets of the city are located to the south and east of it" (Mashkoo, 1973; Zain-Al-Dini, 2001). Marco Polo wrote: "The inhabitants of Tabriz earn their living by trading and providing various goods, and the products of this city consist of all kinds of silk, some woven wire, and some woven and expensive gold. In this city, all kinds of expensive stones and doors are found in abundance. Merchants who are engaged in trade with foreign countries amass immense wealth, but the inhabitants of Tabriz are, on the whole, a poor people" (Karang, 1968). Tavernier wrote about the market, economy, products, and goods of Tabriz as follows: "Tabriz is still a large and populous city situated between the Ottomans and the Russian government, India and Iran. There are many merchants and a large amount of merchandise there. Here, wine and water of life and all kinds of food are available to the Taliban in abundance and at cheap prices. Money circulates and flows there more than in other parts of Asia. The city of Tabriz is one of the most famous cities in Asia due to its large trade. It constantly trades with the Ottomans, Arabs, Georgians, Mongols, Iran, India, the Moscow government, and the Tatars. Tabriz has numerous well-built markets. Its markets, which are completely covered, are always full of precious goods, and there are separate markets for the masters of industry. They have also built spacious two-story caravanserais here, the most beautiful of which is called the Mirza Sadiq caravansera, after the governor of the province. Nearby, they have built a bazaar, a mosque, and a school that has a lot of endowments and income (Karang, 1968).

And in the big square of Tabriz, they play drums twice a day, in the morning and the afternoon. The importance of Tabriz is in terms of its economic position, and markets have been built to sell and offer all kinds of goods, and there are also several two-story caravanserais in this city. The best of the caravanserais is the Mirza Sadeq caravanserais, which he built not long ago with a bazaar nearby. In addition to these, caravanserais and bazaars, he has also built a mosque and a school and endowed some endowments on it. There are many caravanserais here that were built for foreigners, and their buildings are in the form of monasteries. Some of them have two floors, and there are up to 100 rooms in them. Here, a person is received by the doorman in exchange for paying a small rent." (Mashkoo, 1973; Zain-Al-Dini, 2001). Hitler Brugge also pointed out the economic situation of this city and said that Tabriz has gained commercial importance due to its proximity to the Russian border and a combination of factors (Soltanzadeh, 1996).

Baron Fyodor Koff states: "Tabriz, due to its proximity to the border of our country, is the first place where the goods we export through Georgia and the territory of Armenia can be sold. Dr. Henry Brugge states in his book *A Journey to the Court of Sultan Sahibqaran*: "Tabriz is very important for trade because it is located near the border of Russia and Turkey and on the trade route of Trabzon-Tehran, and is, in fact, the intersection of the trade lines of the West with Central Asia." Vazhen Flandin says: "In Tabriz, there are several shops of the Greeks of Constantinople that compete with other shops. The Georgians also sell Russian goods, china, and utensils. "They bring enamel or imitation china, raw materials such as copper, leather, etc., to this country, but due to their lack of elegance, they are not in great demand." Maurice Ducottes Boe says in his book *Travels to Iran*: "Several English officials were residing in Tabriz who were related to the East India Company."

Mrs. Dorothy Smith, describing the Tabriz bazaar which she had recently visited, writes: "At last, we reached a new medieval shopping centre called the bazaar. In the bazaar, numerous side passages intersected each other with wide, well-arranged stalls. Each shop was about ten feet long and was filled with goods from its dirty floor to a height that could be reached by a ladder. The owner of each shop or his representative described his wares and, as much as possible, encouraged the customer to buy goods with greetings and compliments. With its separate and individual shops, the bazaar resembled a large Woolworth's, where each person stood at his own stall. The swept, dirty floor of the bazaar was smooth under the feet of hundreds of passers-by. The roof of the bazaar was covered with a neat brick arch and had large glass openings at regular intervals, which could illuminate the dark space inside even on cloudy days. There were shops everywhere as far as the eye could see. From a distance, through the lighted windows, I saw dozens of shops that were specialised in selling gold and jewellery" (Mashkoo, 1973; Zain-Al-Dini, 2001).

2.6. History of Tabriz Historic Bazaar Complex

Since the time Tabriz became a city, it has been the country's commercial centre. Tabriz Bazaar has been mentioned in Naser Khosrow's travelogue since the fourth century AH, so it can be said that the Tabriz-covered bazaar is more than a thousand years old, and perhaps its history dates back to the pre-Islamic period. However, the current building of Tabriz Bazaar has been destroyed many times due to the city being located on an earthquake belt and has been rebuilt. The Safavid-era bazaar was destroyed in the terrible earthquakes of 1727 and 1780 AD (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014). Tabriz's commercial route has always been well maintained since the Kashan and Sasanian eras. Around the 14th century, there was a guild for each trade in Tabriz, and Venetian merchants

established a trading Caravansaray (inn) in Tabriz. Here, craftsmen such as coppersmiths, goldsmiths, farriers, shoemakers, dressmakers, turners, blacksmiths, tailors, dyers, tanners, etc. were working and striving. In various sources, we find the names of markets such as farriers, coppersmiths, shoemakers, and goldsmiths. There was a paper factory in Rabe Rashidi city. Craftsmen had certain Organisations concerning their guilds. Due to this Organisation, equality of interests was created among them, and this shows that a group of guilds were working in the same order. The interests and conditions of craftsmen accelerated the creation of such Organisations.

In the late 13th century and early 14th century, industry in Tabriz progressed greatly. The manufactured goods of Tabriz were famous not only in Iran and Azerbaijan but also in the Near and Middle East, Central Asia, and Europe. With the Mongol invasion in the first stage, the economic and commercial situation of Tabriz was accompanied by declined, but in the second stage, it had relative prosperity. The main reason for this situation was that during the Mongol invasion, many cities were destroyed, but Tabriz was safe, and after the destruction of Baghdad by Hulagu Khan, the international commercial importance of Tabriz increased greatly. By this time, Baghdad was the centre of international trade, and in 1256 AD. Tabriz was introduced as the capital of the Hulagu Khan government, and Tabriz's location on important trade routes, the development of productive forces, and the increased employment of the population in industry and trade paved the way for Tabriz to become an important city. According to historical sources, there were several markets in Tabriz (Vahram, 2002). Tabriz was a market for trading and trading of Malaysian pearls, precious stones from India, Ceylon, Malaya, Kashmiri woven shawls, turquoise from Neyshabur, Merv, Toos, Shushtar, Kerman, rose water, and perfume from Kashan and Shiraz, silk from Gilan, and finally weapons from Georgia and the Levant. Valuable and high-quality fabrics and excellent silk carpets were considered important exports of Tabriz (Khamachi, 1991).

There was a market called Khan for goods brought from other cities and regions. There was a separate Khan for goods brought to Tabriz from Dizmar. In each neighbourhood of Tabriz, there was a small local market called Bazarche. In the Rashidi quarter, there were twenty-four caravanserais, fifteen hundred shops, a large market called Rashidi City Bazaar, a mint, and a factory for the production of paper, dyeing, and silk fabrics. In the early 14th century, Tabriz was connected by roads to other cities in Azerbaijan and foreign countries. Tabriz was a gateway to international trade, and Rashid Al-Din Fazlullah was appointed as the custodian of Ghazan's Sham estate. According to Wassaf, Ghazan Khan's endowment estates yielded an annual income of about one hundred tomans. This figure was approximately equal to the stamp tax levied annually on Tabriz and its surroundings. Rashid Al-Din built a town in the northeast of Tabriz, inside the fence of Ghazan Khan. This town consisted of two parts: Rabe Rashidi and Sharestan Rashidi. Offices, institutions, and workshops were located in Rabe Rashidi. Married people lived in Rabe Rashidi. There were thirty thousand caravansarays (inns), twenty-four caravanserais, one thousand five hundred shops, and several workshops in Rabe Rashidi. In addition, in both parts of the town, there were three-story caravanserais, a bazaar mosque, a bath, a Caravansaray (inn), a mint, and a university with seven thousand students and four hundred and fifty professors. Ghazan Khan also built a city called Ghazaniyeh in a place called Sham or Shanab, west of Tabriz, in a larger area than old Tabriz, on the banks of the Mehran River. European trade caravans could only enter Tabriz from the Ghazaniyeh side.

So, the late 13th century was the heyday of Tabriz's trade and economy, but the city of Tabriz declined significantly in the late 15th century compared to the early 14th century, and thus, in the early 14th century, only a quarter of Rashidi was comparable to Soltaniyeh in terms of population. In the early 15th century, Soltaniyeh had gained more importance in terms of trade than Tabriz. During the reign of Qara Qoyunlu, a kind of revival was observed in the field of trade. In the second half of the 15th century, especially during the reign of Uzun Hassan Aq Qoyunlu, the economic relations established between Azerbaijan and Europe, especially Venice, had a great impact on the growth of Tabriz's internal and external trade. Khwaja Shams Al-Din Mohammad Juveni, the owner of the Divan, built the large Sahib Abad square in the middle of Tabriz. The people of Tabriz and the surrounding area pitched tents there and sold their goods. Later, shops were built there. In this square, which had a capacity of thirty thousand spectators, animal shows were held in front of Ozon Hassan Aq Qoyunlu. Sports competitions such as wrestling were also held in this square, and Shah Ismail organised the game of Qupoq. Animal games were held in this square on Fridays. Sultan Uwais built a building called Dolat Khaneh in this square with twenty thousand rooms. The Hasht Behesht Palace and the Ozon Hassan Mosque were located next to this square. In Tabriz, bazaars were usually built in large squares or rows of bazaars. The Qeysarieh Bazaar, which was originally built by Ozon Hassan, was a covered bazaar with eight corners and covered with domes and arches. Precious objects and jewellery were sold in this bazaar. The Zargaran Bazaar was located near this bazaar (Vahram, 2002).

The rise of the Ottomans in western Iran and numerous wars with the Safavid sultans brought misfortune to the economy and trade of Tabriz, and the trade route from Asia to Europe was closed (Khamachi, 1991). In 993 AH, this market was burned down by the Ottoman army. It was not long before the residents rebuilt it. Tabriz's Sahibabad Square became a trading centre on Fridays. Most of the city's markets were covered. In Tabriz, there were special markets for the sale of crafts made by artisans. Mirza Sadeq, the ruler of Azerbaijan, built a large covered market in Tabriz. This market was called Mirza Sadeq Market. There were many shops in this market. The market square in Tabriz had become an important centre of trade, industry, and commerce. Horses were usually bought and sold there. Trade flourished in the Khan Market. Only in the Khan, located near the Bazazan Market, were there thirty-two rooms. In addition, there were markets in some neighbourhoods such as Nobar Bazaar and Mahad Mahin Bazaar. Only in Sahibabad Square were there mosques such as Uzun Hassan, Maghsoud (son of Uzun Hassan), Shah Ismail, Shah Tahmasp, Shah Abbas, Osman Pasha, and Jafar Pasha. Shah Tahmasp Mosque, which was located next to Sahibabad Square, was destroyed in 994 AH by the order of Osman Pasha and later rebuilt by the order of Shah Abbas (Vahram, 2002). Moriyeh describes the Tabriz bazaar as very large, of average construction

quality, and dirty in terms of hygiene, and points out that the Tabriz bazaar had wooden ceilings and lacked the arches and domes he saw in other Iranian cities. Eugene Flandin defines it as follows: The bazaar of the city is poor and its roofs are very simple wood and without domes or arches (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014). Tabriz was the largest, most prosperous, and safest city that travellers who entered Iran from the northwest encountered after entering Iran. The importance that Tabriz created in the minds of foreigners due to its social and commercial position made them always expect to reach this city from the moment they entered Iranian soil.

The Frenchman Chardin (1988) can be considered the only informant of the past who saw the highest stage of progress and excellence of Tabriz. The comparisons that Chardin makes about the trade, services, and architecture of Tabriz with other Iranian cities result in the uniqueness of some of them for him. He writes: "The square of Tabriz is one of the largest squares in the world that I have seen and it is much larger than the square of Isfahan... "I don't know of any commodity that doesn't have a store in this town." The prosperity that Chardin refers to may not have lasted a century, because the large and historic complex of Tabriz Bazaar was severely damaged during the earthquake of 1193 AH, and not a trace of its tall buildings and magnificent structures remained, and the signs of Tabriz's historical authenticity were destroyed, so much so that tourists from the Qajar era had nothing to say about the city's beauty, but they still acknowledged the prosperity of the city's bazaar and considered its business situation exceptional. A year after the earthquake, construction of a strong rampart around the city began.

During the reign of Abbas Mirza, who made Tabriz the crown prince and the second capital of the country, trade flourished. New palaces, palaces, and bazaars were built, and Tabriz became the centre of Iranian trade. In particular, the government's support for Tabriz merchants had an important impact on the progress and development of trade at this time (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014). As a result, merchants and wealthy people from near and far were attracted to Tabriz. Foreign trade was initially with the Ottoman Empire and Tsarist Russia, but with the opening of the Suez Canal and the construction of railways in southern Russia, Iran, and especially Azerbaijan, it became a field of global politics concerning economic competition between Tsarist Russia and England and Germany (Khamachi, 1991). So it must be said that a little before the first half of the 19th century, the Tabriz bazaar had a different image than today, as a Russian tourist named Barzin, who stayed in Tabriz in 1842, described the Tabriz bazaar and mentioned the names of several units of the Tabriz bazaar, such as the Hajj Seyyed Hussein and Sheikh Qasim caravansaries. In the late 19th century, Wilson visited Tabriz and wrote: From the last earthquake until 25 years ago, the roof of most of the Tabriz bazaar's lattices was wooden, which was dismantled by a person named Tomaje Majid Al-Dawlah and they built high arches and domes in their place (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014).

Sani Al-Dawlah writes in *Mar'at Al-Buldan* and *Etamad Al-Saltaneh*: "The roof of the Tabriz bazaar was mostly covered with beams until a few years ago, and this is why, because sometimes the shopkeepers were careless and caught fire. Prince Muayed Al-Dawla, around 1290 AH, replaced most of the beamed ceilings with vaults, and only a few of them remain in their original state. The large two-story caravanserais, including the stalls and corridors, which are filled with merchandise, number approximately forty-five. The shopkeepers in the bazaar have nearly five thousand shops, and nearly fifteen hundred shops have been built in the passages of neighbourhoods and gates, and their number is increasing every day" (Mashkoor, 1973; Zain-Al-Dini, 2001). World War I caused the greatest damage to the trade and economy of Tabriz, and after the October Revolution in 1917, the trade route from Tabriz to the Soviet Union was closed, and many merchants and traders left Tabriz for Tehran due to fear of the spread of communism. During the reign of Reza Khan, with the restoration of security, the economy of Tabriz and its market relatively flourished. In recent years, with the construction of the Bazargan transit road to Turkey and Jolfa and the construction of the Tabriz railway to Europe, this city has regained its historical and commercial role (Khamachi, 1991). Now the Tabriz market has been around for nearly a hundred years, like the Tehran market, it has high brick arches, and it is distinguished among the markets of other Iranian cities in terms of its size and grandeur (Mashkoor, 1973; Zain-Al-Dini, 2001).

Despite the transfer of part of the city's trade volume from the bazaar to the newly built streets and passages, the Tabriz bazaar has still maintained its grandeur, sovereignty, and economic independence, and people from all over the world come to the bazaar to trade and commerce (Khamachi, 1991). The current building of Tabriz Bazaar should be considered a relic of the years between 1860 and 1840. In that era, Tabriz Bazaar played a major role in Iran's foreign trade. As trade goods entered Tabriz through Russia, and were sent from there to other cities in Iran. The current market is a relic of the Qajar period. A study of the texture and construction of Tabriz Bazaar reveals the fact that its building was built after the last earthquake with a specific plan, and the southwestern part of the market was probably built without a previous plan due to its many twists and turns. In addition, a study of the current names of the markets on the city map drawn in 1880 makes it clear to us that there have been no changes in the names of the markets in the last 115 years.

Undoubtedly, the Qajar-era bazaar was not entirely renovated. The two main bazaar networks, which run parallel to each other in the north and south directions, known as the Old and New Bazaar, are thought to have been planned and built in that era. However, it is also worth mentioning that changes in the bazaar plan cannot be too drastic, as ownership or endowments are a major obstacle to such changes and developments. A study of the current map of the Tabriz bazaar reveals that its eastern part, the famous Bazaar, has a more regular checkerboard plan than the western part of the bazaar. Of course, it is worth mentioning that complex textures are often older in the bazaars of Islamic cities and are usually attached to the Grand Mosque, and these principles are completely true in the case of the Tabriz bazaar. A study of the Tabriz map makes it clear to us what changes have occurred in the bazaar since that date (110 years).

Four small bazaars have emerged in this section, first in the southern part of the new bazaar route, that is, the same network of bazaars that leads one to the Haj Ali Akbar Palace and is visible on the 1880 map under the name of Kamaniyeh Caravanserai. In the Kafashan Bazaar, a small hall in the southeast is the most serious part of the bazaar route, and another small hall located south of the Fath Ali Beg Caravanserai and a small courtyard belonging to the bazaar in the east of the Omid Palace, and as a result, in the Qajar era, it once again regained its former prosperity and grandeur. In the Qajar era, the Tabriz bazaar was the centre of Iranian trade and held the first place in terms of the number of trade exchanges (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996). The Tabriz bazaar network is still the heart of the city today and plays a major role in the city's fabric (Vahram, 2002). It is one of the most active commercial complexes in the country in terms of economic activity and capital turnover, and the region's trade and non-oil exports of the province have accounted for a significant percentage of the country's economy. Although the influence of capital and the management of the Tabriz carpet guilds has gone beyond the borders of Iran and has penetrated their branches in Europe, Tabriz has lost the global commercial importance of the Mongol, Safavid, and Qajar eras.

2.7. Geographical Features of Tabriz Historic Bazaar Complex

The bazaar and the Jameh Mosque are the diagrams of the central part of Iranian cities, and whenever we want to analyze the geography of these two interesting Islamic phenomena that are specific to Muslim countries, we may be able to obtain a geographical model and template of the central part of all Iranian cities, so that we can get acquainted with the social and cultural values of this part and also recognize its differences with the central part of European cities. The geographical features of the Tabriz bazaar can be studied as follows:

- 1- The bazaar is a reliable and long-lasting representative of the culture and society of the past of Tabriz, and perhaps in no other city in Iran has the bazaar had such a huge impact on the history, culture, and economy of the people.
- 2- The Tabriz bazaar is the only place where trade, religion, culture, and social factors are interconnected. Therefore, in terms of urban geography, a variety of roles and tasks can be observed. Bazaars have exercised their commercial, religious, political, and social roles simultaneously in urban society, and the bazaar is not the only place for trading.
- 3- The Tabriz Bazaar is a place where ideas, thoughts and culture of the united urban group collide with rural and tribal groups and their dependent cultures.
- 4- Each part of the market is dedicated to a specific guild. Sometimes these guilds are so closely linked to their guild that they hold mourning ceremonies in the months of Muharram and Safar in cooperation with each other and the name of their guild.
- 5- The specific role that some of the main streets and some of the side streets in the central part of cities around the world play in Tabriz is the responsibility of the bazaars, sarahs, and timchehs. Such as the Kafashan Bazaar and the Sarajan Bazaar. On the other hand, the Saraas and timchehs, like the side streets of European cities, are considered to complement the role of these markets, such as the Razavi Timcheh and Hashemiyeh and Saray Omid in the Kafashan Bazaar (in leather and shoe trading), and the Mozaffariyeh Saray and Timcheh Amir (in carpet trading) are very effective in complementing the relevant markets.
- 6- When important and busy streets intersect the borders of the central part of Tabriz, gradually the prestigious shops and Caravansaray (inn) are drawn towards these streets, and the less important and low-income parts of the market remain in the far corners. For example, the intersection of Tarbiat and Shah Bakhti streets has given special prestige and importance to the Shishe Garkhaneh Bazaar and Amir Bazaar, which are among the most prosperous and beautiful markets in Tabriz. On this principle, wealthy guilds and shopkeepers such as jewellers, carpet merchants, sellers and importers of foreign textiles, knitwear, and booksellers have settled in these two markets, and this factor has caused us to see almost all the jewellers of the city and most of the sellers of foreign textiles in a small area. On the other hand, this factor has also given prestige and character to the Caravansaray (inn) and timchehs of the early market, and Saray Amir, with its three timchehs, has taken over the majority of the Tabriz carpet trade. If we move from the southern part to the north, the importance and prestige of the markets, Caravansaray (inn), and shops gradually decrease, and the caves of the abortion seller, copy and arqchin, old seller, jajim and zilo seller, coppersmith and broker are seen. This decrease in the prestige of the profession, from the hat seller's market onwards, also quickly changes the type of goods and the appearance of the market. The reasons for such a change in appearance can be sought in the visits of villagers from the Ahar and Meshginshahr regions and Marand and other parts of Azerbaijan to the northern part of the Tabriz market. Therefore, a large number of shops in this section are forced to adapt their role to the needs of the people of the Azerbaijani villages. On the other hand, we know that colourful goods are more popular with the villagers and are of particular interest to them. Therefore, the colouring of the zilos, jajims, and the shapes of the fabrics and even the arqchin have made this part of the market completely distinct and separate from its other parts. Buying and selling in the shops on the eastern and western borders of the central part of Tabriz often have a very limited local role, and their reason for existence is related to the ability and desires of the local people. The shops in the alley section up to the riverside are the best example. As soon as you leave the market, on the riverside, humble and insignificant shops with very small rents and goodwill appear in a primitive and limited economic activity, and their goods consist of old clothes, tents, quilts, and old blankets.
- 7- Most roads in Tabriz end in the market, and old Caravansaray (inn) and narrow alleys with stone floors are characteristics of the alleys and neighbourhoods around the market section of Tabriz.
- 8- Residential units in the vicinity of the markets are gradually deteriorating and are being used by Caravansaray (Inn) and light industries in the central part of the city. This situation is especially noticeable in the vicinity of Safi

Bazaar and Daraei Street. With the departure of the wealthy class of the city and the arrival of some light industries, these borders lost their beautiful and bright appearance and became more crowded and dirty day by day.

9- Unlike the central part of European cities, there is not much crime and violations in the central part of Tabriz, especially in its market. On the other hand, the special attention of law enforcement officers to this part of Tabriz has minimised the number of annual thefts. The most notable violations in the Tabriz market section include: blocking the passage by street vendors and the development of a black market for various goods.

10- The age of the residential units in the central part of Tabriz is very high; however, some businessmen and wealthy people of the city still prefer to live in this part to other parts for the following reasons:

A- Proximity to the place of daily business.

B- The presence of security due to the special attention of law enforcement officers to this part.

C- The interest of marketers in performing religious ceremonies in mosques and maintaining constant contact with religious authorities.

11- We said that the central part of Tabriz is considered its commercial part; therefore, the central branches of most banks operate in this part. In concentrating the activities of banks in the central part of Tabriz, several factors such as wholesale centres, proximity to the administrative services sector, and the presence of bus stops are very effective.

12- The important centre of movement and distribution of the population of Tabriz is its central part, and most of the city's people pass through this part every day for various reasons and directions, therefore the population density ratio in the central part is not comparable to its neighbouring parts, a situation that we observe in most single-core cities.

13- Unlike European cities, due to the strong influence of religious factors in the central part of Tabriz, there are no institutions and entertainment centres, and instead, mosques and baths that are related to daily religious principles and ceremonies are observed in large numbers.

14- The number of daily visitors to the central part of Tabriz, especially the bazaar area, is higher than in other parts of it, therefore the number of places to eat in this part, such as coffee shops, kebab shops, and porridge shops, is very high in the city of Tabriz (Nader Mirza Ghajar, 1944, p. 46).

2.8. Elements of Tabriz Historic Bazaar Complex

The oldest part of the current bazaar of Tabriz is the one whose construction is attributed to Ozon Hassan Aq Qoyunlu (Mashkoor, 1973; Zain-Al-Dini, 2001).

2.8.1. Amir Bazaar

Previously, clothes and apparel were sold in Amir Bazaar, but due to the good location of the market, all the shops have been converted into jewellery stores over the past twenty years. Carpets and jewellery are sold in the Timchehs and Caravansaray (inn) of this market. Mirza Mohammad Khan, Amir of Nizam Zanganeh, built the Caravansaray (inn), Timchehs, and Amir Bazaar during the time of the Viceroy Abbas Mirza. The date of construction of the Amir Bazaar and Caravanserai is 1255 AH. Out of the 112 shops in Amir Bazaar, 102 shops are engaged in goldsmithing and jewellery, eight shops are engaged in weaving and selling fabrics, and one shop is engaged in selling perfumes and cosmetics (Khamachi, 1991) and Timcheh Amir is considered one of the most interesting architectural masterpieces and the most magnificent Timchehs of the Tabriz Bazaar complex. It has an octagonal design with two-story rooms and has muqarnas arches and beautiful carvings are there. The Amir's Palace is also located next to Timcheh and has a large space with trees and numerous rooms.

2.8.2. Shishegarkhaneh Bazaar

It is one of the most important, busiest, and richest bazaars in Tabriz, located between Tarbiat Street and Shohada and former Shah Bakhti Streets (Khamachi, 1991) (As its name suggests and there are narrations about this, in ancient times most of its shops were engaged in glass making and glass selling, but now stationery, cosmetics, etc. have taken the place of glass selling. Unfortunately, the exact founder of this market is not known. The Glassmaker's Market had two Caravansaray (inn) called Haj Rasoul's Sara and Haj Mirza Ali Al-Naqi's Sara, which were standing until recently, but were converted into a parking lot and Shams Tabrizi Market by the municipality.

2.8.3. Shoemakers' Market

As its name suggests, this market has been a place to sell all kinds of shoes since ancient times, and it is said that the Caravansaray (inn) and shops in this market were built for the same reason, that they used to sew shoes there and sell them in the market itself. Currently, this market is one of the best and the famous shoe shops in Tabriz. Among the famous shops and Caravansaray (inn) of the shoemaker's market are the shops and Caravansaray (inn) of Omid and the shops and Caravansaray (inn) of Haj Abolghasem.

2.8.4. Raste Bazaar

Raste Bazaar is one of the big markets of Tabriz, and the number of shops and Caravansaray (inn) indicates the greatness and grandeur of this market. It is the largest and most complete market in Tabriz in terms of the variety of trades and goods. Raste Bazaar can be called the national market because everything is offered there. Timche and the Bazaar Row Caravansaray (inn) are:

2.8.4.1. Sheikh Kazem Sara

Caravansaray (inn) goods are sold in this Sara in wholesale and retail (Zoghi & Niknam-Al-Dowleh, 2015).

2.8.4.2. Mirza Mehdi Sara

This Sara is located at the end of the Kafashan Bazaar and the Bazaar Road. Haj Mirza Mehdi Qazi, who is buried in the Tomb Mosque, was the founder of this Sara (Soltanzadeh, 1996).

2.8.4.3. Gourjilar Sara

One of the most famous and oldest commercial Caravansaray (inn) in the Tabriz Bazaar is the Gourjilar Sara, which is located at the end of Ferdowsi Street. This Sara is located at the end of the Qirbasti Bazaar Road and Ferdowsi Street. It is said that it was once a place for selling Georgian-Armenian goods and later turned into a Caravansaray (Inn). Today, it is a centre for trading in Chinese, crystal, and Caravansaray (inn) goods. As is evident from the name of the Gourjilar Sara, this Sara was the centre of Georgian merchants residing in Tabriz who were engaged in trade in this place. In addition to Georgian trade, banks and a trading Sara called the Tomanians and Budaghians trading Caravansaray (inn) were located in this Sara. The Tomanians trading Sara is one of the most important institutions. It was the economic centre of Iran and had an important impact on various fields of export, import, property, and banking of the country. The core of this great institution should be sought in a small stall that a man named Haraton Tomanians opened in Tabriz more than one hundred and thirty years ago. The employment of Tomanians' children in foreign trade dealing with different currencies and converting them into each other led them to enter the exchange business, and gradually the aforementioned institution was transformed into a bank and quickly prospered, and the Tomanians' trading Sara gained considerable power before World War I (Khamachi, 2005).

2.8.4.4. Haj Sheikh's Three Timches

The founder of the Timches and the Haj Sheikh Hall is the famous merchant Haj Sheikh Jafar Qazvini.

2.8.4.5. Haj Seyyed Hussein's New and Middle Halls

The founder of the Haj Seyyed Hussein's Halls is the famous merchant Haj Seyyed Hussein Husseini, who built them during the reign of Haj Abbas Mirza. The Bloody Hall is one of the halls of the old Seyyid Hussein's Hall.

2.8.4.6. Haj Naqi's Timches

This hall sells electrical appliances such as wires, lamps, etc., and its founder was Haj Naqi, a merchant.

2.8.4.7. Haj Mohammad Qoli's Sara and Mansion

This mansion is located between the Halajan Bazaar and the Raste Bazaar and has access to these markets. The founder of this mansion is Haj Mohammad Qoli, who built the mansion at the same time as Haj Taghi and Haj Safar Ali.

2.8.4.8. Dodari Mansion and Mansion (Iki Qapular)

They mostly sell Kharrazi goods. It has access to the Raste Old Bazaar.

2.8.4.9. Haj Safar Ali's Sara

This mansion was built at the same time as the Caravansaray (inn) of Haj Taghi and Haj Mohammad Qoli. The founder of the mansion was Haj Safar Ali Khoei, a famous merchant, contemporary of Fath Ali Shah Qajar, who also built the famous Haj Safar Ali Mosque.

2.8.4.10. Mirza Jalil's Sara

It is located between the Raste Bazaar and the Aineh Saz Bazaar and has access to both markets.

2.8.4.11. Dalan Khan

Dalan Khan and his Sara were located between the Bazaar and Daraei Street. Ahmad Khan Moghadam Biglarbeigi Maragheh was the owner of the Sara, and Dalan Khan and several hat shops in the Bazaar. The Khan Sara was destroyed and several Caravansaray (inn) were built in its place, one of which was built at the expense of Dr. Abdul Ali Shahid, a Tabriz physician, in the past few years, called the Bu Ali Sara.

2.8.4.12. Kechchilar Sara

This Sara sells textiles and Kharrazi goods. This building leads to Dalan Khan and the Bazaar.

2.8.4.13. Dare Abbasi Sara

This beautiful three-story Sara leads to the Bazaar and the Yemeni Douz Bazaar.

2.8.5. Yemeni Douz Bazaar

Yemeni is the name of a type of shoe, and as its name suggests, Yemeni shoes were sewn in this bazaar in the old days. The famous Caravansaray (inn) of this bazaar include Sarai Agha and Timcheh, Sarai Shafi, and Sarai Bozorg Shahzadeh.

2.8.5.1. Sarai Agha

This Sara has two doors, one opening to Yemeni Douz Bazaar and the other to Bazaar Agha, which is now crossed by Daraei Street.

2.8.5.2. Timcheh and Sarai Mirza Shafi

Mirza Shafi's Sara is located between the three bazaars of Raste, Dalaleh Zan, and Yemeni Douz Bazaar, and has access to all three.

2.8.5.3. Sarai Bozorg Shahzadeh

It is located opposite the Sadeghieh Mosque and has access to the old Raste.

2.8.6. Sadeghieh Bazaar

This is a place to sell all kinds of hand-woven carpets. The Sadeghieh Bazaar, Chahar Su, and Yakhchal complex were built by Mirza Mohammad Sadeghieh, son of Sadr Al-Din Mohammad Mostofi, in 1068 AH to endow the Sadeghieh Mosque and School. This bazaar was destroyed and ruined during the time of Fath Ali Shah, when the viceroy Abbas Mirza, the then ruler of Tabriz, undertook to restore it. The Caravansaray (inn) and courtyards of this bazaar are:

2.8.6.1. The Middle and Old Sara of Seyyed Hussein

2.8.6.2. The Courtyard of Haj Rahim

2.8.6.3. The Two-Door Sara

The Two-Door Sara has four doors, two of which are open to the old order and the other two to the new order (Zoghi & Niknam-Al-Dowleh, 2015).

2.8.6.4. Dalan-e Khouni (Bloody Hall)

In the old street of the Tabriz bazaar, one of the corridors of the Haj Seyyed Hussein Mianeh palace is the Bloody Hall, which was known by this name because of an incident that took place in this corridor (Khamachi, 2005). During the reign of Mozaffar Al-Din Mirza, Haj Rajab Ali, the city's governor, was killed in that corridor, in the room of the indigo seller, by "Chap Al-Hayar" and his companions. This incident happened because the governor had said that the people of Tabriz were disrespectful, and it led to the old street and the new Haj Seyyed Hussein palace.

2.8.6.5. The Tanners' Sara in the Old Route

2.8.6.6. The Prince's Small and Large Palaces

The Prince's Palaces were buildings of Mirza Sadeq, the Minister of Azerbaijan, which were rented from his heirs by the Prince of the Viceroy and were renovated and became known as the Prince.

2.8.7. Abachi Bazaar

The palaces and timchehs of this bazaar are:

2.8.7.1. Hussein Timcheh

It was the location of bakery shops. Haj Hussein, a carpet seller, converted it into a timcheh and built shops there.

2.8.7.2. Sher Bafan Timcheh

This timcheh is related to Mir Abol Hassan Bazaar and Abachi Bazaar.

2.8.7.3. Ekhlaiqi Timcheh

This timcheh was converted into a timcheh by a carpet seller named Ekhlaiqi, which was previously a Caravansaray (Inn), a few years ago.

2.8.7.4. Mir Ismail Palace

The founder of this palace is the grandfather of Haj Mir Ali Asghar Sheikh Al-Islam (Zoghi & Niknam-Al-Dowleh, 2015).

2.8.8. The Crystal Sellers' Bazaar or Qizbasti Bazaar

In the not-so-distant past, it was the place to sell the best crystal and glassware, and its shops and stalls are:

2.8.8.1. Mozaffariyeh Timcheh

The most famous section of the Tabriz bazaar is Mozaffariyeh Timcheh. The Mozaffariyeh Timcheh, whose arch is unparalleled in Iran in terms of height, width, and beauty, was built by Haj Sheikh Jafar Qazvini, who was one of the skilled and charitable merchants during the time of Mozaffar Al-Din Mirza as the crown prince. In order not to lose his famous building, he named it Mozaffariyeh after the crown prince, so that he would refrain from taking it over, even though it was admired by the crown prince (Khamachi, 1991). Its construction was completed in 1305 AH. Other works by him remain in the bazaar row under the names of the first, second, and third Sheikh Timchehs (Mashkoo, 1973; Zain-Al-Dini, 2001). Now it is a place for selling and exhibiting the best carpets of Azerbaijan and is world-famous. This Timcheh is on the floor and has 26 carpet-selling rooms on each floor (Khamachi, 1991). Mozaffariyeh Timcheh is the most beautiful part of Tabriz Bazaar. There is a story about the naming of this Timcheh in the language of the common people that says: After the construction of the Timcheh was completed, one day,

Crown Prince Mozaffar Al-Din Mirza decided to visit it. He happened to come to the bazaar. Haj Sheikh Jafar Qazvini, who was its founder and one of the skilled, charitable and skilled merchants, was also present. The Crown Prince praised it very much and said several times that it was very good. Previously, it was customary to respond to this praise by saying that it was the Crown Prince's gift, and with this statement, the property was given to the Crown Prince, and only good deeds remained for the owner of the property. Haj Sheikh was skilful; he said that it would have a better name than his own. The Crown Prince asked What name? He said Mozaffariyeh, and in this way, he escaped the inevitable danger of losing the Timcheh. The construction of the Mozaffariyeh Timcheh was completed in the year 1305 AH (Atazadeh, 2004, p. 141).

2.8.8.2. Timcheh of the Sugar Sellers

According to tradition, it used to be a place for selling sugar, which later became a carpet seller (Zoghi & Niknam-Al-Dowleh, 2015).

2.8.8.3. Mirza Mehdi Hall and Palace

2.8.8.4. Haj Sheikh Hall

2.8.8.5. Badamchi Lor

2.8.8.6. Gourjiler Palace (Jourjoler)

2.8.9. Churakchi Bazaar

The palaces and pavilions of this bazaar are:

2.8.9.1. Haj Ali Akbar Hall and Palace

2.8.9.2. Mirabul Hassan Bazaar

The palace, pavilion, and bazaar of Mirabul Hassan were built by Haj Mirabul Hassan, son of Haj Mirza Mohammad, and were favoured by Naser Al-Din Shah due to the construction of this complex.

2.8.10. Shoemakers' Market

2.8.10.1. Timcheh and Saray Omid

2.8.10.2. Timcheh and Saray Haj Abul Qasem

Saray Mir Ismail was built by one of Haj Seyyed Hussein's uncles.

2.8.11. Haramkhaneh Bazaar

2.8.11.1. Saray Sahib Divan

2.8.11.2. Saray Germans

Mirza Fath Ali Khan Sahib Divan, son of Haj Mirza Ali Akbar Qavam Al-Mulk Shirazi, built the German Saray, which was used by a German trading company that was active in the carpet industry. The reason for the name "Germans" Saray is that before World War I, one of the German trading companies had established a large carpet weaving factory in this Saray and its annexes, whose carpets were world famous.

2.8.11.3. Timcheh Hashemiyeh

2.8.11.4. Timcheh Saadieh

In addition to the aforementioned Sarays and Timchehs, another part of the Tabriz Grand Bazaar is located on the northern side of Mehranrud called the Mesgaran Bazaar, etc (Zoghi & Niknam-Al-Dowleh, 2015). Thus, it can be seen that most of the Caravansaray (inn), courtyards, and rows of the Tabriz bazaar were built or developed during the Qajar period (Soltanzadeh, 1996).

2.9. Saheb-ol-Amr Square

This place was previously called the Sahib-e-Abad Garden and is now known as Saheb-ol-Amr Square in Tabriz. In the past, it was a large and spacious square, and villagers would sell their goods and merchandise, including fruits, grains, and other goods that they imported from outside the city, and a group of merchants and businessmen would make a living in its square, under the tents they set up. Gradually, it became a place for tent dwellers to set up shops, and over time, its number increased. Now it is a reputable market, and there is no longer a square in that place that would be correct to call it a square. According to Scharden, Tabriz Square is perhaps the largest square in the world, where the Turks could easily accommodate thirty thousand fighting men. During the day, this square was a public market with various goods and cheap food, and in the evenings and nights, this square was full of people who came here for fun and entertainment (Mashkoo, 1973; Zain-Al-Dini, 2001).

2.9.1. The Tomb of Saheb-ol-Amr and the Akbariyeh School

It is located next to Modares Street and is a work of Shah Tahmasp Safavid. This building was destroyed in 1045 AH by the soldiers of Sultan Murad IV but was restored during the reign of Shah Sultan Hussein Safavi and by Mirza Mohammad Safavi Ibrahim, the minister of Azerbaijan. This tomb was destroyed in 1193 AH by an earthquake and was rebuilt in 1208 by Jafar Qoli Khan. In 1266, Mirza Ali Akbar Khan mirrored part of the building and the

tomb. He added a courtyard and a school to it and determined endowments for it. The tomb of the chief of the order has a shrine and a tall minaret in two corners of the building. At the entrance to the vestibule and inside the tomb, two marble arches from the time of Shah Tahmasp remain, which have beautiful carvings including Islamic and Khattan flowers and plants. This two-story building was built in 1266 AH by Mirza Ali Akbar Khan and the secretary of the Russian Consulate in the middle of Sahib Abad Square, this building divided the large square into three parts: the northern part was known as Mahdieh Square, the western part had the former name of Sahib Abad, and the eastern part of the school up to the Sahib Al-Amr tomb forms the courtyard and yard of the school and the tomb. The passage of the main street through the middle of the Sahib Al-Amr complex has caused us to currently face a space that seems to be two separate buildings on both sides of the street, and the sensory and spatial coherence of this place has been lost as a result of the passage of this street. Access to the main street is without introduction, and this issue has also had a bad effect on the complex (Kerman Bazaar Management Plan, 2006).

2.10. Spatial Comparison of Two Parts of Tabriz Bazaar

The late mystic and poet Haj Mirza Mohammad Hussein Bidar Tabrizi has a poem about the city bazaar in which he describes the architecture and construction of Tabriz Bazaar with a combination of Persian and Turkish words: The mouth of the tomb is created in such a way that it amazes the woman's heart. The busiest and narrowest part of the bazaar is the tomb bazaar, while the big dealer's market is the widest and most peaceful part, which is very quiet, has few customers, and is the centre for selling carpets in the villages around Haris. The poet wanted to compare the architect's compensation for the narrowness and narrowness of the tomb bazaar in the big and wide dealer's market. In Turkish, (dar) means narrow, and (gan) means wide. Haj Mirza Mehdi Ghazi is buried next to the tomb mosque, and this mosque and the market in front of it are known as the tomb mosque and market due to his burial there. The big dealer's market is located on the banks of the Mehran River between the two markets of Sadeghieh and Yemeni Douz (Khamachi, 2005).

2.11. Parts of the Market that Have Been Separated from the Main Body of the Market due to Recent Measures

2.11.1. Qaem Maqam Bazaar (Kara Nei Khana)

The famous "Kara Nei Khana" bazaar is located at the beginning of North Army Street and opposite the National Bank. Today, it is a centre for selling all kinds of fruits, vegetables, and groceries, and is considered one of the busiest bazaars in the city. The "Kara Nei Khana" bazaar is the continuation of the colourful street bazaar that was cut off the bazaar when North Army Street was built in 1308. The end of this bazaar was related to Haj Ali Naghi's Caravanserai and the Shishe Garkhaneh Bazaar and was known as the Qaem Maqam Bazaar. Over time, the Qaem Maqam Bazaar gradually fell into ruin, and part of it was destroyed due to the construction of the street; its roof was removed, and the bazaar became a public passage. Among the attractions of this bazaar is the Shahzadeh Mosque, named after Prince Abbas Mirza, the Viceroy of Qajar, which is now called the Mosque of the Martyrs. The northern part of the Qaem Maqam Bazaar was the old Qala Beigi Palace and the new Police Station. Unfortunately, the old historical Police Station building was destroyed, and a boulevard and green space in front of the National Bank were built in its place. Because this bazaar was located next to and under the old Police Station building, its name changed from Qaem Maqam Bazaar to "Kara Nei Khana" (under the roof of Kara Nei). Later, behind the Police Station building, Mehran Bazaar was built in front of the Daraei building, which was also destroyed due to the widening of Topkhaneh Street or the former Shah Bakhti Street (Martyrs' and Islamic Republic Streets) and the construction of Shahda Square.

2.11.2. Angaj Bazaar

Every bazaar has a special name in Tabriz, both for its occupation and for its founder. In Tabriz, one of the most prosperous and important bazaars is the Safi Bazaar, which is located in an important part of the Tabriz Bazaar complex. This bazaar is east-west, and its continuation is Angaj Bazaar, which unfortunately is cut off from the main bazaar by Rasteh Kocheh or Ostad Motahari Street. Regardless of its size, Safi Bazaar is very prosperous. Angaj Bazaar has fallen out of sight and is used for buying and selling in an outdated chain, but with the same traditional architecture that, unfortunately, the cultural heritage of Tabriz does not pay attention to this bazaar. The western part of the bazaar leads to Angji Square and Ayatollah Angji Mosque. Safi Bazaar is valuable in several ways. First, it is located next to the Great Mosque of Tabriz, and the Seven-Stone Mosque is also to the north of this bazaar. Second, in the southwest part of Safi Bazaar is the most important historical alley of Tabriz, namely the Alley of the Association, which once handled the political-revolutionary affairs of Tabriz and Iran instead of the National Assembly. This association used to meet in the Sara of Haj Mohammad Hussein Khan in Tabriz, which is why it became known as the Alley of the Association.

In Safi Bazaar, there is a historical bath Sara with a very interesting and valuable architectural system called the Seyyed Gulabi Bath Sara, which is one of the few baths that is currently in use. The southern side of Safi Bazaar is Jomhuri Eslami Street, and to the west of it is Raste Street, where the Constitutional Museum and the Great Mosque are located. A hundred years ago, the first school that started operating in Safi Bazaar in Tabriz was the Tamadon School. Safi Bazaar may have been named after Sheikh Safi Al-Din Ardebili, and some believe that this bazaar is named after Shah Safi. Like other bazaars, corridors, and alleys, the Safi Bazaar was destroyed in the 1193 AH earthquake and was later restored, but the name of Shah Safi remains on this bazaar to this day.

2.11.3. Old Street Bazaar

In Tabriz, the first street after the Safavid era was Imam Khomeini Street (RA). The old neighbourhoods are also located on this old street, and it was called Old Street. Unfortunately, to build the Great Blue Mosque Square, Old Street was destroyed with all its historical monuments. It was considered the first street in Tabriz and connected Karim Khan Square and Goy Mosque to the Street Bazaar, Rangi Bazaar, and Qaem Maqam Bazaar. Old Street was considered the main core of the city with all the urban amenities from an economic and commercial perspective, and most importantly, a place where people could come to trade and earn a living, see and visit, deal with the issues of the market week, etc. The street was paved with stone and hundreds of shops that met the needs of the city's people - hundreds of trading offices, several garages, caravanserais, and inns, and several Caravansaray (inn) and residences of wealthy people, nobles, and owners and merchants of the city lived on this street. It is a pity that we could not preserve this historical place with its very valuable texture and architecture. We came and destroyed it, and we were unable to build something in its place that could serve the people of this city in the future, and for now, it is nothing more than a ruin (Khamachi, 2008).

2.12. Separation of Spatial Careers in Tabriz Bazaar

The caravanserais are wholesalers and Caravansaray (Inn), and sometimes they have also become workshops for various handicrafts, and the upper floors of these types of spaces are dedicated to handicrafts such as spinning, hosiery, knitting, tea house, etc. The presence of a pond and a water trough for livestock in caravanserais is a reminder of their past function, which is related to commercial functions in distant regions. The spacious halls and large and wide pavilions in Tabriz Bazaar attract the attention of every viewer, as they have high domes. Unlike the retail market, these buildings are all built on two floors without exception. The shops on the lower floor are dedicated to retail and wholesale sales of goods. In these types of places, carpet sellers are in the majority, and the floor of these covered halls plays the role of a Caravansaray for shopkeepers and is considered a suitable place to show carpets to customers.

In Tabriz Bazaar, a large number of shops and rooms are dedicated to carpet sales and related activities. The centre of gravity of this activity is around the Mozaffariyeh Timcheh, and it can be said that the Mozaffariyeh Timcheh is the beating heart of Tabriz Bazaar. This place not only plays an important economic and commercial role, but is also considered the political, social, and religious centre and the mourning ceremony of the month of Muharram in Tabriz Bazaar. Mozaffariyeh, with its 5 surrounding bazaar networks and 4 nearby Timchehs, forms an important economic complex. The centre of gravity of all carpet sellers in Tabriz Bazaar should be sought in the old bazaar, which also includes the markets of Dalaleh Zan Kocheh, Mirza Jalil, Malek, Timcheh Dodari, and the third important carpet sales centre is located between the two bazaars, namely Dalaleh Zan Kocheh and Dalaleh Zan Bozorg, namely Sara and Dalan Shahzadeh, Dalan Mirza Shafi and Sadeghieh Bazaar. The centre for selling shoes and leather is in the southeast, and porcelain and crystal are concentrated where Ferdowsi Street ends, and three uniform-shaped teams called Haj Sheikh teams are engaged in the activity and sale of textiles. The northernmost part of the bazaar, unlike the other parts that have access to unloading trucks, is the centre for selling fruits and vegetables, and the original and old square of the city, Sahib Al-Amer Square, is located in this part, but unlike the main part of the bazaar, it does not have a roof and only a limited part is roofed (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

3. Information Available about the Tabriz Historic Bazaar Complex in Historical Maps of Tabriz

3.1. Miniature Map of Metraqchi (942-940 AH/1536-1533 AD)

In this map, several buildings resemble portico-like buildings, which are most likely signs of the bazaar. The main reason for this is the location of these buildings in long north-south lines south of the Mehran River and the Shah Tahmasp Mosque. The roof of the bazaar is drawn flat, and this map is based on observation.

3.2. Map of Tarazel-Faboyeh (1208-1207 AH/1808-1807 AD)

Published in the book *Visual Documents of Iranian Cities in the Qajar Period*, the map of Tabriz was most likely prepared by French surveyors (Tarezel-Faboyeh) who the Russians took as spoils of war during the Iran-Russia war. Four bazaars are seen on this map. The names of the markets written on the map are Bazarcheh - Shoemaker's Market, Rasteh Bazaar, Haji Naseh's Sara. The city limits are located inside the defensive wall. In the south of the city, the Ark rampart can be seen protruding from the general line of the city wall, and the city has eight gates.

3.3. Map of the Suburbs and Fortifications of Tabriz (1227 AH / 1827 AD)

It was prepared by the Russians for military use. In this map, the caravan routes that connect the city with the outside world show a specific topographic framework, and the entire city area is enclosed by defensive walls. This map is the first map in which the topography around the city is taken into account, and the mountains and rivers are drawn with emphasis. The Mehran River is not mentioned in this map; perhaps only the surrounding elements were considered, and the city itself is drawn in a schematic form.

3.4. Map of the Tabriz Flood (1288 AH / 1889 AD)

In 1288 AH, on the 16th and 17th of Jamadi Al-Awwal, due to heavy rain and hail, Tabriz experienced two floods, which were located in the Mehran River. Due to the overflowing of the river, Caravansaray (inn) and buildings located along the river were severely damaged, and the Tabriz bazaar was also severely damaged. The first flood destroyed 12 shops and the Palandouz caravanseraï, and in the second flood, the water in some Timchehs and

caravanserai was so stagnant that people did not dare to go and take out their belongings (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996). This flood covered a large part of the city, especially the Mesgaran Bazaar, Sahib Al-Amr Square, Kafashan Bazaar, Yemeni Douz Bazaar, Raste Bazaar, and Raste Kocheh and caused a lot of destruction. Mirza Fath Ali Khan Sahib Divan, with the help of merchants and ten thousand tomans donated by Mozaffar Al-Din Mirza Valiyehd, built a dam for the Mehran River from the village of Baranj to the Aji River by the local trustees (Karang, 1968). Nader Mirza wrote in his book *History and Geography of the Royal Palace of Tabriz*: He destroyed all the buildings near the river on both banks of the Mehran River. When he reached the tomb of Sahib Al-Amr (AS), he destroyed one side of the Mesgaran Bazaar and the southern side of the square. Shops, Caravansaray (inn), and baths were destroyed. On this side, a branch fell on the street and many mirages collapsed, and the branch on the market caused havoc and destruction. The flood reached half of the bazaar, and some of the khans were also flooded. To estimate the damage and extent of the damage caused by the flood, a map of the Tabriz flood was drawn by Mohammad Bin Iraj Qajar in 1288 AH by order of Fath Ali Khan, the head of the Divan.

3.5. Map of the Dar Al-Saltaneh of Tabriz (1297 AH / 1880 AD) (Qarajeh Daghi)

This map is considered one of the most modern old maps prepared in Iran. With the preparation of the map of the Dar Al-Saltaneh of Tabriz, it can be said that modern cartographic mapping began in Iran, and this map was made by Iranians educated at the Dar Al-Fonun School in Tehran who were fully familiar with the Western surveying methods, and its approach to the map and its symbology is partly derived from Iranian culture. In this map, the map of the bazaar is drawn accurately and with all its Caravansaray (inn) and shacks marked. This map is the first map drawn after the destruction of the Najaf fortress of Qoli Khan. This map lists 10 bazaars: Agha Mahmoud Bazaar, Agha Mirza Ali Bazaar, Asad Beg Bazaar, Pol Sangi Bazaar, Haji Akbar Bazaar, Haji Seyed Morteza Bazaar, Haji Rustam Beg Bazaar, Shishe Garkhaneh Bazaar, Samsam Bazaar, Safi Bazaar.

Spaces related to the bazaar listed in this map: Haji Hussein Caravanserai, Haji Khalil Caravanserai, Kah Furoshan Square, Sahib Divan Team, Doh Chi Bazaar, Sahib Al-Amr Square, Sorkhab Bazaar, Mesgaran Bazaar, Sadeghieh IceSara, Sadeghieh School, Shahzadeh Caravanserai, Mirza Shafi Caravanserai, Shahzadeh Team, Mirza Jalil Caravanserai, Dar Abbasi Caravanserai, Kache Chi Caravanserai, Malek Al-Tojar Team, Dalalah Zan Bazaar, Kolah Douz Bazaar, Khan Caravanserai, Iki Qapoli Caravanserai, Haji Seyyed Hussein Caravanserai, Kharrazi Caravanserai, Haj Safar Ali's Camp, Haj Taqi Ganja'i Camp, Haj Sheikh's First Camp, Haj Sheikh's Second Camp, Haj Sheikh's Third Camp, Thammeh Froushan Caravanserai, Saracheh Bazar, Haj Mirza Ali Asghar Sheikh-ul-Islam Caravanserai, Aqa Mir Ismail Caravanserai, Haj Seyyed Hussein Caravanserai, Haj Mir AbolHassan Caravanserai, Haj Mir AbolHassan Caravanserai, Haj Sheikh's Hall, Haj Sheikh's Camp, Haj Sheikh's Camp, known as Qiz Basti Bazar, Fath Ali Bek Caravanserai, Georgian Caravanserai, Haj Sheikh Kazem Caravanserai, Raste Bazar Jadid, Mirza Mehdi Ghazi Caravanserai, Raste Bazar Kohne, Zarf Frousha Bazaar, Khayban Bazar, Amir's Camp, Amir's Camp, Cotton Frousha Bazaar, Qaem Maqam Bazar, Amir's Camp, known as Aba Frousha Bazaar, Wood Frousha Square, Maragheh Caravanserai, Haj Abolghasem Caravanserai, Haft Kahl Square, Gajal Bazaar.

3.6. Map of the Imperial Palace of Tabriz 1327 AH / 1910 AD (Asadollah Khan Maraghei)

In the northeastern part of the map, the map of the Tabriz Bazaar is arranged in a box measuring 56 x 59 centimetres. This map is most likely the first map drawn of the Tabriz Bazaar. The map of the Tabriz Bazaar is twice the scale of the map itself, and perhaps the most important volume that is considered in this map is the commercial space and its urban location. With a brief look at the map, the first thing that attracts attention is the dark surfaces that represent the commercial spaces, and the bazaar, as the largest and most compact commercial complex, is visible as a dark spot on the map. The names of most parts of the city's bazaar, such as Timchehs and caravanserais, etc., are mentioned in this map, but the Jame Mosque and the Talebieh School of the city are not included on this map. The following names related to the bazaar are not mentioned in the table next to this map compared to the Dar-e-Saltaneh map of Qarajeh Daghi: Kaha-Froshan Square, Bazarcheh, Chai Square, Madrasah, and Saray Do Dari, Rasteh Bazar, Qiz-Basti Bazar, Juma Bazarcheh, Kashf-Dozan Bazar, Safi Bazar, Chorukchi Bazar.

According to this map, at this time, Timcheh-e-Amir was known as Aba-Froshan.

The market spaces mentioned in this map:

- 1- Sahib Al-Amr's place and square
- 2- Mesgaran Bazaar
- 3- Mesgaran Sara
- 4- Shtaran Bazaar
- 5- Shahzadeh Palace
- 6- Shahzadeh Team
- 7- Mirza Shafi's Sara
- 8- Nizam Al-Tojar Sara
- 9- Dalalah-e-Zan Bazaar
- 10- Mirza Khalil's Sara
- 11- Dar Abbasi Sara
- 12- Hamam Khan
- 13- Malek Al-Tojar Team
- 14- Kolah Douz Bazaar
- 15- Kachachi's Sara
- 16- Dodari's Sara

- 17- Kharazis' Sara
- 18- Khan's Sara
- 19- Haj Seyyed Hussein Kohneh Sara
- 20- Haj Seyyed Hussein Mianeh Sara
- 21- Haj Seyyed Hussein Jadid Sara
- 22- Qanlu Corridor
- 23- Darogheh Neshin Mosque
- 24- Haj Safar Ali Team
- 25- Haj Taghi Ganja Team
- 26- Sarajan Bazaar
- 27- Haj Sheikh's first team
- 28- Haj Sheikh's second team
- 29- Haj Sheikh's third team
- 30- Haj Sheikh's corridor
- 31- Abortion sellers' Sara
- 32- Haj Mir Abul Hassan's Sara
- 33- Haj Mir Abul Hassan's team
- 34- Sheikh-ul-Islam Mozaffariyeh's Sara
- 35- Agha Mir Ismail's Sara
- 36- Fath Ali Bey's Sara
- 37- Gorjha's Sara
- 38- Haj Sheikh Kazem's Sara
- 39- Haj Sheikh's team
- 40- Mirza Mehdi Ghazi's Sara
- 41- Kamatcheh's Sara
- 42- Mirza Mahmoud Khan Sarkar's bath
- 43- No name
- 44- Haj Mohammad Qoli's Sara
- 45- Haj Mohammad Qoli's market
- 46- Haj Abul Qasem's team
- 47- Halajan's market
- 48- Amir's team
- 49- Amir's caravanserai
- 50- Amir's market
- 51- Amir's team, Amir, famous for his robes
- 52- Cotton merchants' market
- 53- After Amir's market
- 54- Ghaem-e-Maqam market
- 55- Wood merchants' square
- 56- Maragheh caravanserai
- 57- Haj Abol-Qasem caravanserai
- 58- Haft Kachl square
- 59- Shishe-Garkhaneh market
- 60- Shahnishahi Bank
- 61- Mirza-e-Mahdi mosque (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

3.7. Map of Tabriz during the revolution of 1326, AH

3.8. Map of Tabriz city: Esfand 1309 AH

3.9. Map of the bazaar 1348 AH

3.10. Aerial photo 1335

3.11. Aerial photo 1354

3.12. Map 1380 (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014).

4.1. The Evolution of Tabriz Historic Bazaar Complex in Terms of Location

During the Seljuk era, the central core of the bazaar was formed with the presence of the Grand Mosque. During the Ilkhanate period, the main focus of the bazaar was on the Sham Ghazan neighbourhood, and as a result, the expansion of the Tabriz bazaar during the Ilkhanate period was to the southwest. Ghazan Khan's minister, Khwaja Rashid Al-Din Fadlallah, began to build a series of caravanserais and hotels inside the Rabe Rashidi town, which contained thirty thousand Caravansaray (inn), fifteen hundred shops, twenty-four caravanserais, several mosques, schools, baths, dyeing workshops, a printing Sara, and a papermaking workshop. During the Qara Qoyunlu period, Jahan Shah ordered the construction of the Blue Mosque, and as a result, the physical orientation of the bazaar shifted to the southeast, and the central core of the bazaar formed the old extension of today's street through the colourful bazaar and passing in front of the Blue Mosque. During the Aq Qoyunlu period, Uzun Hassan built the Hassan Padashah Square and Mosque and the surrounding area in the northern part of the bazaar, and the expansion of the central core shifted to the north and northeast, and as a result, very beautiful bazaar bridges were built. It was

built on the Mehran River, and during the Safavid period, the expansion of the bazaar continued to the north and northeast, as Sahibabad Square and Shah Tahmasp Mosque were built. During the Zand dynasty, with the earthquake of 1193 AH, by order of Najafgholi Khan, the fabric of the city and the bazaar were rebuilt and built around the central core of the city of Baroui. However, during the Pahlavi period, parts of the Tabriz bazaar were separated from its main structure. Shah Bakhti Street (Islamic Republic) was built at the end of 1310, which divided the main central core of the bazaar into two separate parts. At the beginning of the 1330s, Dardei Street was extended from Shah Bakhti Street to the southern bank of the Mehran River, and as a result, the central radius of the bazaar became smaller, and as a result, the old bazaar, Rangi Bazaar, and Shishe Garkhaneh rows were separated from the bazaar due to the construction of Pahlavi Verey Streets. The extension of Daraei Street destroyed many parts of the courtyard of Shah Tahmasp Mosque and Akbarieh School. As a result, the bazaars of Tabriz Bazaar, which were once part of the Grand Bazaar of Tabriz and were the entrance axes to Tabriz Bazaar and were mostly formed next to the gates, have now been abandoned from the main core of the bazaar and have become a local bazaar (Esmaeili Sangari & Omrani, 2008) (See **Table 1**).

4.2. Architectural Values of the Tabriz Historic Bazaar Complex

Tabriz Bazaar has unique architectural characteristics, including the location of historical complexes and mosques such as Tabriz Jame Mosque, Tabriz Friday Mosque, and Maqbareh Mosque etc. Among them, the Saheb Abad Square complex and the Hassan Padasheh complex are considered unique examples of public squares in Iran and the world, which can be said to be a model for the design of Isfahan's Naqsh-e Jahan Square. The very beautiful architecture of different periods of Iranian architecture, the existence of specific and decisive spatial connections, and very beautiful decorations are among the values inherent in this great Iranian architectural complex (Kerman Bazaar Management Plan, 2006). The greatest feature of Tabriz Bazaar is the variety of brick structures. Brick materials have been used in the construction of this market with great elegance and various forms. The rows, corridors, timchehs, caravanserais, mosques, and baths have been sewn together with perfect strength and beauty, and the smart architects of the market had foreseen the various spaces needed by the market, such as green spaces and service and welfare centres in this market (Vahram, 2002).

Tabriz Bazaar has a diverse collection of market-building styles. It fully embodies the Iranian architectural style and details. In terms of urban texture, Tabriz Bazaar is enclosed among old neighbourhoods. What is noteworthy here is the subtle, harmonious, and wise connection of the aforementioned complexes with the commercial environment. The method of camouflage of huge spaces such as mosques and seminaries is so innovative and masterful that only one or more doors lead to them from the market, and all their buildings are hidden behind rooms and shops. The main corridors of the market are covered with domes of a single shell. These domes, with their low height, are the best type of covering for the climate of Tabriz. Each dome usually covers the roof of two shops opposite. The holes in the middle of these domes create columns of light and create uniform lighting throughout the bazaar, and are also a good place to ventilate the bazaar. This type of covering prevents direct sunlight and precipitation, and the bazaar is free of snow and ice in the cold winters of Tabriz, and its temperature is a few degrees warmer than outside in winter and cooler in summer.

4.3. Registration Status of the Tabriz Historic Bazaar Complex

This huge network with unique historical monuments was registered in the list of national monuments by the Cultural Heritage Organisation of the country in 1354 AH and is considered the largest registered monument in the country and the largest roofed and interconnected complex in the world. With an area equivalent to one square kilometre, including the perimeter, it has 20 rows and rows of bazaars, 35 Caravansaray (inn), 25 timchehs, 11 corridors, 12 schools, 30 mosques, 5 bath houses, 5,500 shops, rooms and stores, and includes 40 classes of various types (Vahram, 2002).

4.4. Conservation Status of the Tabriz Historic Bazaar Complex

The bazaar complex is perhaps still operating as the most important commercial centre of the city today. The income and prosperity of the bazaar, although it has suffered some problems, are still good to some extent, and the bazaar has maintained its economic and commercial significance. In some cases, the protection of buildings is carried out with the participation of the public, and in some cases, improper use has caused damage to the complex, but the damage is being repaired either by the bazaar owners themselves or by the Cultural Heritage Organisation.

4.4.1. Ownership Status of Shops

The surveys conducted in the bazaar complex show that most shops are privately owned and only a few are endowments.

4.4.2. Collection Privacy

The area of the complex's main area is clear, and up to three meters outside this area is known as the second-degree area. However, construction inside and outside this area is not controlled, and in many cases, we also witness violations of the laws, which is one of the main problems for the global registration of the complex (Kerman Bazaar Management Plan, 2006).

4.5. Damages to Tabriz Historic Bazaar Complex

- Conversion of the large Caravansaray (Inn) into shops.

- Cracks.
- Rising humidity due to rising surface water in Tabriz.
- Falling humidity.
- Damages to the roofs (partial destruction of the roof and construction with iron beams and arches).
- Paving the bazaar floor and the incorrect slope.
- Lack of resistance and fatigue of the bazaar structures.
- Lack of urban equipment and facilities.
- The destruction of the old street route started in front of the Blue Mosque and entered the bazaar after passing through the street gate and then exiting through the Istanbul gate due to the design of Mansour Square (Esmaeili Sangari & Omrani, 2008).
- In recent decades, the docks around the market have become shopping malls and commercial complexes, losing their function and suffocating the Tabriz market. This has made it very difficult for goods to enter the Tabriz market, which in turn has caused a lot of traffic and congestion (Khamachi, 1991).
- Lack of prosperity in bazaar shops.
- The traffic of low-income people in the bazaar.
- Visual diseases of Tabriz bazaar (failure to observe the rules of historical monuments).
- Lack of coherence and interesting appearance of bazaar entrances (Esmaeili Sangari & Omrani, 2008).
- The greatest damage that the Cultural Heritage Organisation has caused to the Tabriz bazaar complex occurred at the same time as the change in the function of the market from wholesale to retail. This change has limited and reduced the commercial spaces by separating commercial units indiscriminately and overcrowding the market, which has caused serious damage to the market in this area.
- The influx of new architecture and the use of new materials instead of traditional materials have threatened this bazaar (Vahram, 2002).
- Due to some negligence in the past few decades, valuable architectural works left around the bazaar have been destroyed.

4.6. Changes that Have Occurred in Tabriz Historic Bazaar Complex from the Qajar Period to Today

- The caravanserais of Tabriz Bazaar have lost their function to some extent (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014).
- There were two Caravansaray (inn) in the Shishegarkhaneh Bazaar, namely the Haj Rasool Sara and the Haj Mirza Ali Al-Naqi Sara, which were still standing until recently, but were converted into the Shams Bazaar by the municipality.
- The conversion of the Amir Bazaar from a clothing store to a jewellery store was due to the good location of the market.
- The destruction of the Khan Sara and the construction of several other Caravansaray (inn) in its place, for example, the Bu Ali Sara.
- The construction of the Husseini Timcheh.
- The construction of the Ethical Timcheh (Zoghi & Niknam-Al-Dowleh, 2015).
- The change in the functioning of several markets occurred with the life of the twentieth century, which was not very noticeable.
- Newly constructed streets have cut off the Tabriz Bazaar at several points on the eastern and southern edges, dividing it into two parts. By extending Darai Street, the Agha Bazaar was cut off, and by extending the Shah Bakhti alleys, the Shishegarkhaneh was cut off from the market. Fortunately, the main body of the market remained intact. Now, Iranian city planners are building other New streets that are never recommended in the old city areas, especially the market area, but if necessary, the network proposes underground roads to implement such plans.

As a result, Tabriz Bazaar has seen very few changes and transformations in the last century and a half, and only new phenomena and new economic centres that are a reminder of the last three or four decades attract human attention (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

4.7. Restoration Project of the Tabriz Historic Bazaar Complex

The restoration project of the bazaar complex is being carried out by the Cultural Heritage Organisation. The most important goal of this project in the first stage is the physical restoration of the bazaar and its protection, and as a result, the economic and tourism prosperity of the city. Since the world registration of the bazaar is also included in the cultural heritage program, these projects are also the structural basis of the management plan for the world registration. The specific social and economic structure of the bazaar and its historical structure will have a great impact on the various values of the city, and all aspects of those measures must be foreseen. To carry out these activities, two major groups of short-term and long-term goals must be considered.

4.7.1. Short-Term Goals of Measures of the Tabriz Historic Bazaar Complex

4.7.1.1. Physical Restoration of the Tabriz Historic Bazaar Complex

Due to the damage introduced in the bazaar structure, the first goal is the restoration and protection of the bazaar structure, and studies should be carried out on the pathology and the desired restoration plans. Balancing the social culture of different parts of the city and attracting high-income groups to this area.

4.7.1.2. Security, Balance, and Sustainability

Due to the influence of immigrants and low-income groups in this area, social security and the stability of the surrounding fabric have encountered problems, and solutions must be provided to improve these conditions.

4.7.1.3. Improving Income and Supply

Due to the social and economic stagnation of the market and the use of the market by low-income groups, problems have arisen in the income and supply situation.

4.7.1.4. Revitalisation and Organisation of Uses

Revitalisation of infrastructure (water, electricity, telephone): Some thought must be given to the visual damage resulting from these cases, which is necessary before any macro and long-term view.

4.7.2. Long-Term Goals

4.7.2.1. Sustainable Development

We must think of ways to ensure that the market maintains its dynamic and economic life in the long term.

4.7.2.2. Development and Improvement of Tourism

This requires two strong arms of attracting tourism and attracting capital, which must be planned for this purpose.

4.7.2.3. Revival of the Texture around the Market

One of the most important pillars of the relationship with the city, and especially the new city, is the old texture around the market. In any case, physical restoration and revitalisation of the texture around the market are among the long-term goals, which can greatly contribute to the economic growth of the market and social and economic relations, etc.

4.7.2.4. Reformation of the Supply and Demand System

In this case, a stronger guarantee can be provided for the continuation of the market's economic life.

4.8. Activities Carried Out and Ongoing in the Market Complex

4.8.1. Research Activities

Preparation of a complete archive of the market: Includes accurate recording and documentation of the market. Preparing maps around the bazaar and historical context. Collecting documents, maps, and materials related to the city of Tabriz: Examples of these efforts include books on rereading historical maps of Tabriz (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014), the historical bazaar of Tabriz, and the old context of Tabriz.

4.8.2. Restoration Activities

Includes the restoration of the economic system, the restoration of the social system, the restoration of the physical system, and the architectural structure.

4.8.2.1. Restoration of the Economic System

Determining the areas of activity of the guilds: The chaos in the market situation, especially in the area of guild activity, is a serious problem of the market economic system. Organising and dismantling extensions (stalls, kiosks, etc.) and determining their location and placement. Organising ownership: Tax collection from the bazaars to cover the costs of maintaining and protecting the market. Due to its continuity throughout history and its continued and continuous life in the future, it undoubtedly requires constant repairs, protection, and restoration. Since this continuous protection involves costs, it is necessary to consider measures to collect funds in the form of taxes from the bazaars or any other source to be spent on this matter. Determining the areas of depots, Caravansaray (Inn), and rain shelters: Organisation should be carried out in the caravanserais to meet the daily needs of the market's commercial units.

4.8.2.2. Restoration of the Social System

Education methodology: Establishing places for education and culture (mini-culture centres) for public education and raising the level of social understanding and the quality of understanding of the values hidden in the market. Managing the social system of Tabriz's fabric and the first-class market area and organising it: The two main programs for this purpose are social pathology and planning, and presenting solutions and strategies for its treatment. Strengthening the security and protection system: In this regard, coordination with the military and law enforcement forces should be included in the project programs. Organising immigrants and determining the settlement area outside the market area to value the fabric around the market strengthens its social security and promotes the economic system. Making solutions and decisions about transferring and attracting the city's high-income groups to the old fabric area: The most important actions in this regard are cultural measures that should be carried out in addition to restoration and adding value to the market.

4.8.2.3. Restoration of the Physical System and Architectural Structure

The restorations carried out in the Hassan Padasheh complex, Sadeghieh Glacier, the markets on the bridge, and the four minarets and historical mosques within the market area can be mentioned.

After these works, other programs should also be implemented:

Training bazaar residents in bazaar restoration, introducing similar experiences of people's participation in bazaar restoration and its impact, identifying and refining local craftsmen, architects, and contractors and holding training classes and courses, collecting old and usable documents from bazaar residents, determining the use for each type of building that needs restoration and revitalisation, forming an effective strategic committee as one of the priorities in any comprehensive restoration effort, designing a typology of native housing for construction in the old fabric, presenting criteria, and physically restoring the fabric and bazaar as two necessary matters.

Problems and obstacles in the project path:

Lack of strong faith and belief in the project goals among officials, managers' lack of trust in young experts, strong administrative bureaucracy, interference of political issues with the bazaar and its restoration, officials' lack of awareness of intervention and design standards in restoration and Organisation plans, etc., fragmentation in the cultural heritage management structure, the existence of a contracting mafia, the absence of a documented and organised archive of The activities carried out and the restoration measures, the lack of necessary and sufficient scientific and specialised resources, the lack of cooperation from people who have worked in this place in the past, the lack of sufficient time to carry out the project, and the main problem is that the institution that will be effective in carrying out the activities cannot be definitively introduced and for each issue we are faced with several institutions, and it is also almost impossible to coordinate these institutions (Zoghi & Niknam-Al-Dowleh, 2015; Kerman Bazaar Management Plan, 2006).

4.9. Accidents that Occurred in the Tabriz Historic Bazaar Complex

The magnificent complex of the bazaar has been destroyed, devastated, and looted several times. One was during the Safavid period, when it was destroyed in a severe fire because the bazaar's roof had wooden beams, and it was looted and invaded during the Ottoman attacks and internal revolutions. This bazaar was severely damaged in the severe and devastating earthquake of 1193 AH, and no trace of its tall buildings and solid structures remained. However, since 1194 AH. A., with the great efforts and efforts of Najafgholi Khan, the city's Beglarbegi, the restoration and reconstruction of the bazaar began, and it gradually took on its current form. Tabriz has been threatened not only by earthquakes but also by destructive and devastating floods. This natural disaster has sometimes threatened it and sometimes caused great losses due to the special geographical location of the bazaar, which was built at the lowest point of the urban land. The famous flood of Tabriz in 1288 AH, which occurred during the reign of Mirza Fath Ali Khan, the governor of Azerbaijan, and this incident caused Sahib Divan, the governor of Azerbaijan, to build a dam for Mehran Rud from the village of Baranj to the Aji Chai River with the help of merchants and ten thousand tomans of assistance from Mozaffar Al-Din Mirza, the crown prince. The second flood in 1314 during the reign of Reza Shah and the mayorship of Haj Arfa Al-Mulk Jalili covered part of the city so that Timcheh Amir was filled with mud and silt from the flood, and until recently, the effects of the flood stopping were visible in the brickwork of the roof of Timcheh Amir (Fakhaari Tehrani, Parsi, & Bani Masoud, 2014; Khamachi, 1996).

4.9.1. Recorded Earthquakes of Tabriz

Yahya Zokaa has given a complete description of the history of earthquakes and events that coincided with them in his book, "Tabriz Earthquakes", Earthquakes of Tabriz. Now let's review the history of recorded earthquakes together: 244, 434, 671, 1050, 1056, 1060, 1075, 1133, 1140, 1169, 1188, 1194, 1201, 1220, 1227, 1234, 1250, 1259, 1265, 1267, 1268, 1270, 171, 1279, 1273, 1278 to 1297, 1298, 1300, 1311, 1313, 1335, (The dates of all the mentioned cases are (A.H.)) 1309 Ten-. 1315 AH, 1344 AH, 1350 AH, 1351 AH, 1352 AH, 1353 AH, 1354 AH (Zokaa, 1989, p. 149).

4.9.2. Fire Accident Happened in the Tabriz Historic Bazaar Complex

The Bazaar of Tabriz, which is known for its intricate brickwork and domed ceilings, has been a UNESCO World Heritage Site since 2010 and was mentioned by Marco Polo when he travelled the Silk Road in the Middle Ages. The bazaar was one of the key commercial hubs on the historic trade route, Tabriz being the capital of Iran during the Safavid dynasty in the 13th and 16th centuries. According to UNESCO, the bazaar is one of the best-preserved examples of the traditional commercial and cultural system of Iran. It is among the oldest bazaars in the Middle East and the largest covered bazaar in the world, covering some 7 square kilometres. In 2000, the restoration of the historic marketplace was initiated by the Historical Heritage Organisation, which won an architectural award from the Aga Khan Development Network in 2013. The fire incident at Saray Iki Qapilar in Tabriz Bazaar, which occurred on November 13 this year (2009) due to negligence in using an Aladdin lamp in one of the commercial units, damaged 112 units. According to the Tabriz Governorship report, the damage was estimated at 120 billion rials. The reconstruction and restoration of the company corridor and the abortion vendors' corridor of Saray Iki Qapilar in Tabriz's historical bazaar, which caught fire in November of this year (2009), is currently underway (Iran Zamin Newspaper, 7 November 2009) (See **Table 2**).

4.10. Tabriz Historic Bazaar Complex to be Renovated with Traditional Design

The reconstruction of the units in the area of this destroyed building will also begin after resolving the problems of the owners of the commercial units with the tenants. The presented restoration plan emphasises respecting the original design and dome-shaped architecture of the damaged parts. The problem with implementing the plan is that the merchants of this building, who, in addition to destroying the commercial unit due to the loss of their goods,

have also suffered a heavy burden. To speed up the reconstruction of their business premises and restart business, they want to speed up the restoration of units damaged by the fire. Because reconstructing buildings according to the original design is costly and time-consuming, and due to the location of this building, it is difficult to transport construction materials. Architects are not willing to work in the market, and if they do, they demand high wages. This is while the reconstruction of some units is being carried out without coordination with the cultural heritage and failure to comply with the market's restoration plan, and as a result, the authenticity of the market has been damaged. Since only a few business owners had insured their premises and goods at the time of this incident, they are now looking for government support to save them from this disaster (Iran Zamin Newspaper, 19 January 2010).

4.11. Fire Management Plan

Despite many advances in technology, fire continues to be a problem for societies. Therefore, achieving a systematic fire safety program is very important to reduce casualties and damage. A comprehensive plan, as a dynamic program, is an effective step towards advancing this important matter. Since many comprehensive plans have been developed and implemented in cities around the world, appropriate guidelines for preparing a comprehensive fire safety plan in our country are presented by modelling them. First, the necessity of a comprehensive plan is examined, and then the required headings in the plan are defined.

4.11.1. Guidelines for Preparing a Comprehensive Fire Safety Plan and Its Necessity

4.11.1.1. Definition of a Comprehensive Plan

A comprehensive plan is a dynamic program that is defined to advance specific community services within a specific time frame. In general, what is included in a community plan includes a review of the current situation and future proposals in the areas of need of the subject in question.

4.11.1.2. Definition of a Comprehensive Fire Safety Plan

A comprehensive fire safety plan is an application program to advance fire alarm and extinguishing services, medical aid, human and non-human resources, reduce risks in the community, public education, inspection and prevention. Due to the constant changes in the environment and society, flexibility in the plan is very necessary.

4.11.1.3. The Need for a Comprehensive Fire Safety Plan

Over time, society has faced countless accidents and fires. By implementing a comprehensive plan, the occurrence of such accidents and their consequences can be prevented. The basis of a comprehensive plan is based on prevention before it occurs. The need for a comprehensive fire plan is due to the need for a low-cost system to increase productivity.

4.11.1.4. The Following are expected to be done in a Comprehensive Fire Prevention Plan

- Advance the fire department recruitment system
- Make homes safe according to the law
- Establish a citywide fire alarm and extinguishing program
- Establish alarm systems in complexes and apartments
- Pay attention to the increase in urban population
- Build fire stations if needed
- Collect local information and analyse data to estimate risk
- Identify current service levels
- Search and review the level of services needed
- Identify service gaps
- Identify solutions to eliminate gaps.

4.11.2. Master Plan Planning Committee

4.11.2.1. Definition of the Committee

A team is formed to create a master plan and continuously evaluate it based on the desired goals.

Issues considered by the committee

A committee usually consists of the following people:

- Committee Chair
- Fire Chief
- Deputy Chief
- Executive Team Members, including the Executive Director
- Several shift firefighters (as consultants)
- Urban planning specialist (familiar with the city in question)
- Safety Centre Representatives
- Industry Representative
- Insurance Representative
- City Council Representative.

It should be noted that if any other expert is needed according to the committee's decision, sufficient measures must be taken to ensure that such individuals are members of the committee.

4.11.2.2. Steps in the Committee's Work

- Order from the responsible authorities (e.g. city council, mayor or fire and safety coordination headquarters)
- Selection of committee members
- Appointment of the chairman by the committee
- Review of the rules
- Setting goals
- Visiting fire stations near the location
- Recording the current status of the services provided and assessing needs
- Designating working groups to review cases, identify service gaps, and propose solutions
- Submitting reports to the committee chairman
- Developing a rough plan (pre-plan)
- Reviewing the rough plan
- Developing a comprehensive plan
- Annual review of the plan.

4.11.2.3. Duties of the Committee

- Advancing the main duties of the fire department
- Identifying training needs for personnel
- Reviewing standards
- Reviewing the frequency of required inspections
- Reviewing public training needs
- Reviewing maintenance and repair needs
- Identifying factors that reduce financial and human losses
- Reviewing the accuracy of information.

4.11.2.4. Duties and powers of the Committee Chairman

- Holding meetings as needed
- Reporting to the competent authorities
- Recruiting the necessary personnel to the committee at the discretion of the committee
- Receiving work reports from the Executive Director.

4.11.3. Issues Considered in the Introduction to the Comprehensive Plan against Fire

- Explanation of the benefits of firefighting progress
- Review of casualties and accidents, and the need to create a comprehensive plan
- Review of the financial costs of fire
- Negative effects of fire on the economy, industry, and tourism
- Psychological effects of fire
- General perspective of research
- Review of the project team
- Officials' expectations from the plan
- Project work methods
- Introduction of the members of the executive team
- Comprehensive plan at a glance
- Stages of plan formation
- Plan components
- Plan implementation period
- Review of government proposals, if any
- Diagrammatic model of the comprehensive plan and an explanation of it
- Introduction of partner organisations in the comprehensive plan
- Review of the role of women/volunteer forces in firefighting
- Current status over the past five years, including the number of equipment, working hours and number of personnel
- Number of calls to the fire department by year
- Review of the trend of increase or decrease in calls over recent years
- Pie chart of the percentage of tasks performed by the fire department in various operations
- Review of the workload of the fire department in each of the operational departments.

4.11.4. Statement of Goal and Vision

Definition of goal: The goal of the plan is to express the general approach of the comprehensive plan.

Issues addressed in the goal:

- Express the slogan of the centre as the general goal
 - Reason for setting such goals
 - Selection of main goals and then the necessary sub-goals.
- Main goals: macro-qualitative goals and desired capabilities of the fire department
Sub-goals: quantitative goals to achieve the main goals
Objective 1: Minimise the number of deaths and injuries

Sub-goals:

- a) Reduce fire incidents
- b) Reduce the percentage of people's deaths
- c) Reduce the percentage of firefighters' deaths.

Objective 2: Minimise direct and indirect costs

Direct costs: damage to buildings and their contents

Indirect costs: medical assistance, loss of income, loss of productivity, and economic losses from fire.

Sub-objectives:

- a) Reduce direct costs per fire extinguishing
- b) Increase coverage of fire incidents
- c) Increase coverage of unwanted fires in open spaces

Objective 3: Increase efficiency in medical assistance

Sub-objectives:

- a) Increase successful rescue operations
 - b) Increase first aid training
- Objective 4: Reduce the impact of released hazardous materials

Sub-objectives:

- a) Reduce the average release of hazardous materials based on a specific unit of population (e.g., per thousand people)
- b) Improve firefighting operations and increase extinguishing systems, devices, and equipment

Definition of the vision: The vision is the valuable horizon of the project. Usually, this section states a sentence as the value support for the goal (for example, safety or financial perspective)

Issues addressed in the vision:

- Vision values such as cooperation, open space for discussion, productivity, etc.
- The main spirit of firefighters' work.

Executive Summary

Definition: Description of the goals and overall vision, plan and summary of the approaches that lead to these goals.

4.11.5. Issues Considered in the Executive Summary

- General statement of the project's purpose
- Factors considered in the project
- Methods of collecting information
- Review of the initial firefighting requirements
- How to identify goals
- Evaluation of goals
- Review the possibility of setting standards using the experience of stations and other cities
- Review of the vision in a desired time frame
- Review of the project's headings
- The extent to which the centre has achieved its goals
- Review of research conducted and proposals
- Review of the amount of the financial budget
- Review of the committee's expectations of the responsible organisations
- Explain the role of the public in the fire service
- Identify partner organisations
- Review of the role of volunteer firefighters
- Review of the committee's proposed model
- Review of the advantages and disadvantages of the model
- Effects of fire, such as the impact on life (death of personnel or ordinary people), financial impact (environment, taxes, historical monuments, insurance, etc.), and psychological impact
- Increasing the efficiency of fire prevention programs
- Risk assessment (considering the type of building, equipment and facilities)
- Ability to detect fire in time and extinguish it in time
- The importance of time in extinguishing a fire.

4.11.6. Organisational Chart

Definition:

A diagram that expresses the job relationships of an organisation in a hierarchical manner.

-Issues in question:

- The organisation determines the type and number of personnel
- Designating individuals in administrative, executive, and educational subgroups
- Describing the organisation's status regarding medical assistance
- Determining the conditions of volunteer and part-time firefighters
- Describing duties.

4.11.7. Fire Station Operations

Emergency Response

Definition: Emergency response consists of receiving a warning, preparing to respond, dispatching forces to the scene of the incident, and dealing with it until the danger is eliminated.

Importance of response time: The main factor in emergency response is "response time". If the force's response is timely, the operation will also be successful. The reason for this is the great influence of time on the progress of fire complications. Therefore, it is better to examine the response time before examining emergency response cases. The fire spreads very quickly until it burns all the combustible materials in the environment. After that, by heating all the contents of the environment to the critical point of flashover, flammable vapours are released, and everything in their vicinity burns at the same time. This property is called a flashover. At the flashover point, the fire surrounds the environment, and the temperature can reach more than 2000 degrees Fahrenheit. Flashover usually occurs 6 to 9 minutes after the start of the fire. When the reaction operation occurs before the fire reaches the flashover point, little power and water are needed to extinguish it, otherwise, after the flashover stage, conventional extinguishing systems will not have much effect on reducing the damage and the chance of evacuation will be reduced due to the accumulation of smoke and gases from the fire. In addition, exposure to the flash point also endangers the health of firefighters, so the entire goal of the response is to the maximum time to extinguishment is 6 to 9 minutes. It should be noted that by installing automatic sprinkler systems, the probability of flashover is reduced desirably. Considering the importance of the response time, by examining its components, we can take optimal measures to reduce it.

4.11.8. Components of the Response Time

First component: Detection time

This refers to the time when the fire is detected by automatic detectors or people. This time is minimised by correct alarm methods, the presence of automatic sprinkler systems, the correct implementation of instructions and public training.

Second component: Notification time

This is the time it takes the fire station to notice the alarm.

Third component: Time to exit the forces

This time is the time interval between receiving the alarm from the centre and dispatching the forces. This time is a function of the time the forces are ready, which is reduced by training.

Fourth component: Distance travelled time

The time it takes from the moment the forces leave the station to reach the scene. This time depends on the distance, road conditions, traffic, weather, time of day, and speed of the fire engine. This time accounts for the largest share of the total time.

Fifth component: Time to set up equipment and tools on the scene

The time between the arrival of the first auxiliary force and the moment the firefighting operation begins. Reducing this time requires receiving accurate information from the scene.

4.11.9. Issues Considered in Emergency Response

- Scientific plan of the importance of time
- Examination of the components of response time
- Examination of standards and the status of the centre in comparison with them
- Expression of solutions for achieving standard levels
- Examination of the status of the centre based on urban statistics
- Percentage of coverage of the components of response time by each station
- The extent to which the centre was informed of the incident in terms of the time elapsed since the beginning of the incident
- Graph of average exposure time (seconds) in recent years
- Examination of the change in the trend in response time
- Examination of factors affecting response time
- Components of response time
- Station location
- Other problems, such as "remoteness"
- Comparison of population growth and growth in service provision
- Percentage of calls from each station out of total calls
- Examination of the change in workload concerning the time position (hour, day, week)
- Graph of the number of calls according to the position of the day
- Examination of factors that reduce the efficiency of people, such as stress and fatigue etc.
- Examination of the effect of distance on response time
- Definition of remote areas of each station according to the conditions of the city and expression of solutions
- Examination of the effect of traffic
- Existing and proposed solutions to neutralise the effect of traffic.

4.11.10. Reducing Response Time by the Following Solutions

- Mobile assistance (qualitative and quantitative benefits, their tasks, location)

- Additional stations (explanation of the reason, if needed and optimal location)
- Number of people required for an incident
- Review of the number of people required for an incident based on standards
- Definition of the duties of the people who can take charge of the response:
 - Management
 - Operations supervisor
 - Prevention and training supervisor
 - Other supervisors
- Review of the separate capacity of each station based on
 - Number of people
 - Percentage of times the first unit leaves in different time intervals for each station separately
 - Status of services provided compared to the standard
- Review of factors affecting the components of response time and performance of centres
- Existing solutions for responses that require forces from multiple stations:
 - Multi-station response:
To increase the response capacity, help from other stations can also be sought at the discretion of the supervisor.
- Special service teams for rescue and hazardous materials
- Number of people required.

Definition of the fire plan

Required water flow

- Explanation of the need to be aware of it
- Statement of various standards regarding it.

The most important feature of structural fires is the change in the state of the fire. As the fire spreads, automatic sprinklers are also not responsive, so the arrival of second-response forces is very important.

- The risks of changing the state of the fire include:
 - a) fatigue of forces
 - b) collapse of the building
 - c) increase in fire temperature and increase in injuries
 - d) decrease in the probability of rescuing people
- Review the amount of equipment required for the second response group
- Characteristics of buildings can affect the consequences of a fire:
 - a) design and type of building, such as the location of walls and exits
 - b) building contents
 - c) Type of materials used in the building

4.11.11. Prevention

Definition: Prevention is a series of permanent programs such as compliance with standards, evaluation of response efficiency, informing the community, and encouraging people to use fire alarms and extinguishing devices to prevent fires.

Issues in question:

- Prevention goals
- Statement of government notes on this matter
- Statement of standards
- Responsible authority from the government's perspective
- Review the amount of knowledge required.

One of the best ways to prevent fire is inspection.

4.11.12. Inspection

Definition: Inspection is a series of ongoing programs to reduce the incidence of fires by searching for and minimising hazards.

Issues in question:

- Statement of inspection objectives
- Statement of government notes on this issue
- Statement of standards
- Responsible authority from the government's perspective
- Statement of the centre's motto on this issue
- Importance of on-site inspection from the centre's perspective
- Role of involved organisations (e.g., police)
- Rate of inspection by the centre (e.g., number of hours of inspection of a specific location per year)
- Management of the dispatch of inspectors
- Attention to statistics and updating the knowledge and information of inspectors
- Number of inspection hours according to risk.

4.11.13. Hazardous Materials

Definition: Hazardous materials are materials that fall into the following classes:

- a) Explosives
- b) Flammable gases
- c) Flammable liquids
- d) Flammable solids
- e) Organic oxidisers and peroxides
- f) Toxic substances
- g) Radioactive substances
- h) Corrosive substances

Issues considered:

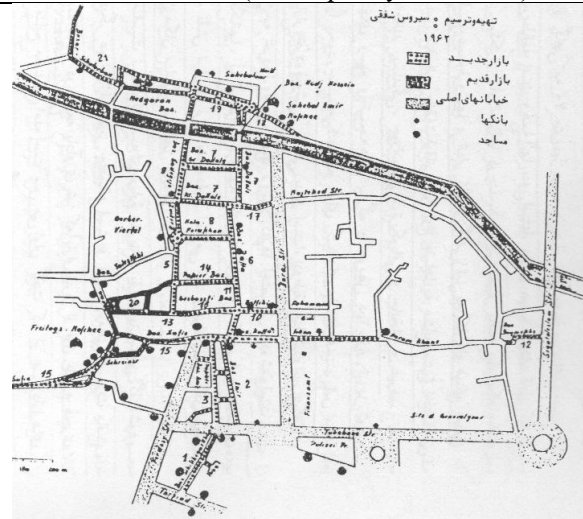
- Reasons for the importance of chemicals in the city
- a) The existence of specific industries that lead to accidents
- b) Statistical review of hazardous material accidents in the city
- c) Review of the characteristics of hazardous materials in the city
- Reasons for increasing or decreasing calls to the centre for hazardous incidents
- a) Review of increasing or decreasing public awareness
- b) Review of changes in technological processes
- c) Review of government regulations in this regard
- d) Chart of reviewing the number of calls for hazardous materials in a year.

4.11.14. Response to Hazardous Materials

Definition: Protecting the community from the negative effects of hazardous materials in fires and their uncontrolled release.

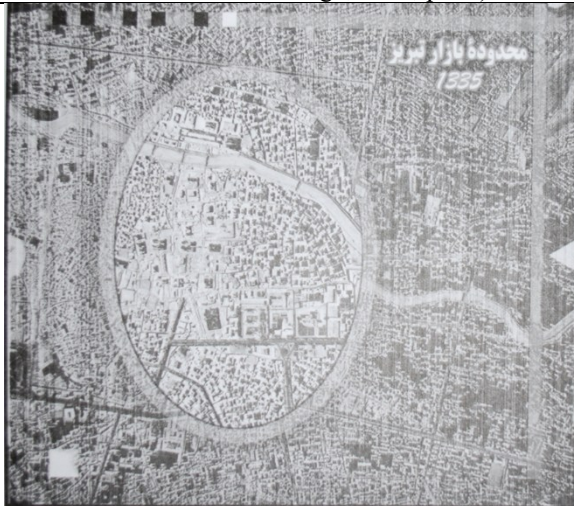
- Determining the centre responsible for such incidents
- Partner organisations
- Paying for the operation costs
- Examining the share of such incidents in the total number of incidents
- Explaining the type of exposure to hazardous materials
- Level of personnel training in this field
- Presence of specialists in this field
- Personnel knowledge
- Examining the forces of partner institutions in this field
- Types of exposure to hazardous materials
- Establishing normal conditions by the force present at the scene
- Auxiliary force (part-time members and volunteers)
- Request from the city
- Prevention of hazardous materials incidents
- Public education (importance of safe disposal of materials)
- Attention to the laws (importance of storage, transportation, etc.)
- Hazardous materials inspectors
- Definition of duties
- How to help implement the laws
- How to keep the centre up to date in terms of standards and laws
- Data collection (Office of Coordination of Urban Services, Deputy of Municipal Affairs, Organisation of Municipalities and Villages of the Country, 2009).

Table 1. Old Maps, Plans, Sections, and Pictures of the Grand Bazaar of Tabriz (Developed by the Author).



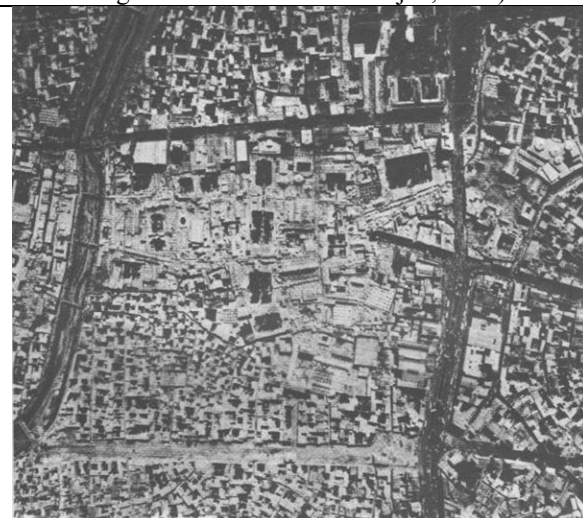
Bazaar of Tabriz (Zoghi & Niknam-Al-Dowleh, 2015; Pour-Hussein Khoneigh, 2005, p. 18).

Bazaar of Tabriz, Drawn by: Siyoush Shafaghi (Zoghi & Niknam-Al-Dowleh, 2015, p. 23; Pour-Hussein Khoneigh, 2005, p. 23).



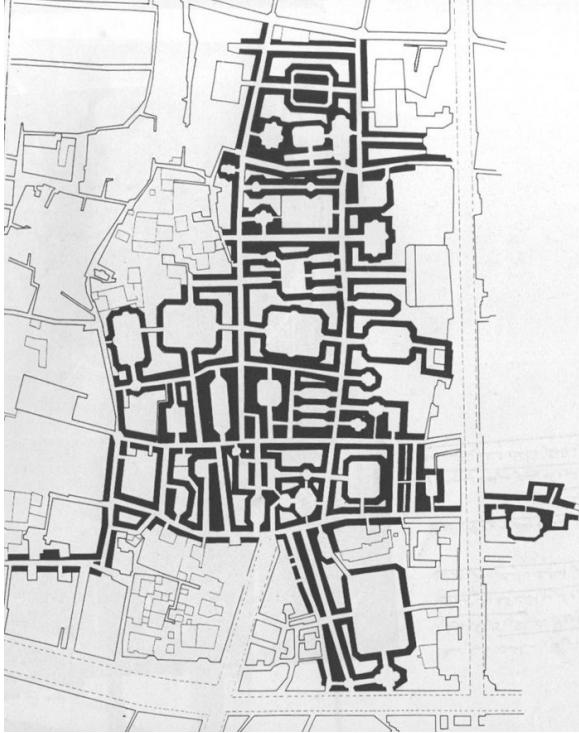
Aerial View of Bazaar of Tabriz, 1335 Hejri Shamsi (1956). Jomhuri (Republic) Street can be seen in this photo (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).

Aerial View, 1335 Hejri Shamsi (1956). Streets that were created later: Daraei, Rasteh Kocheh or Motahhari, Continuation of the Jomhuri (Republic) Street (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).

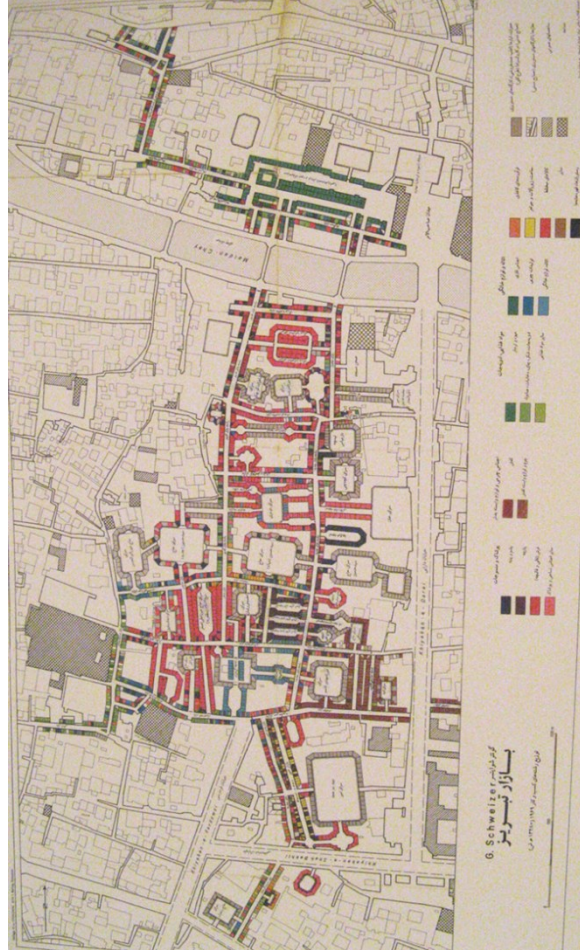


Kohne (old) Khiyaban, the remaining area of the old street extension. The destroyed extension of the old street in front of the Blue Mosque. The remaining extension of the Kohne (old) Khiyaban is also being

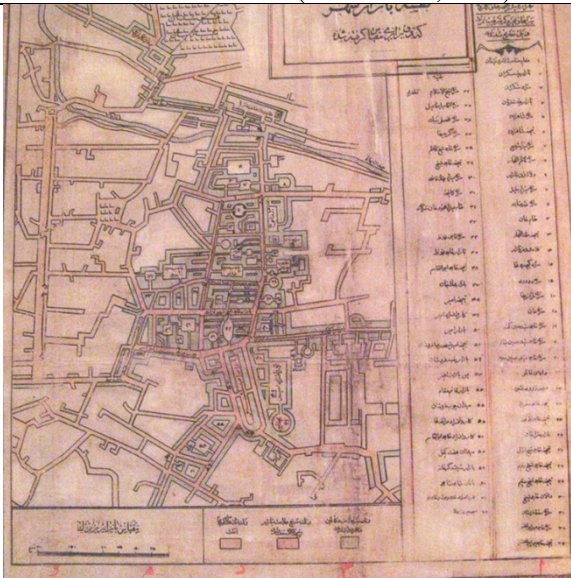
demolished. In the Mansour Square plan, this line will be eliminated (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).



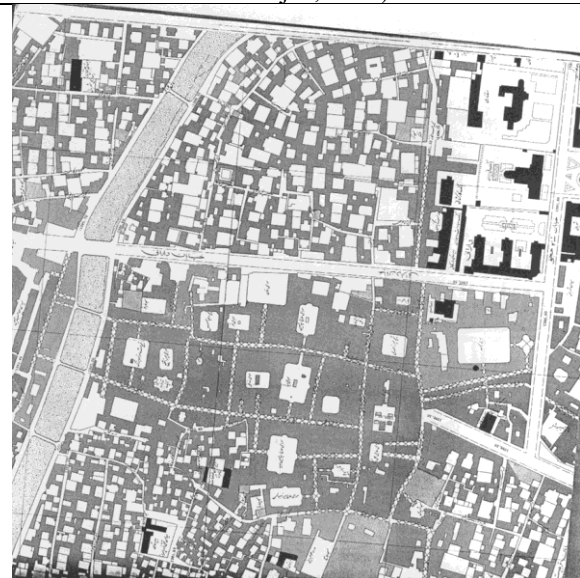
Aerial Photography of the Centre of Tabriz City, on the Right: Mehranrood and on the Left: Bazaar Area (Pour-Hussein Khoneigh, 2005, p. 191).



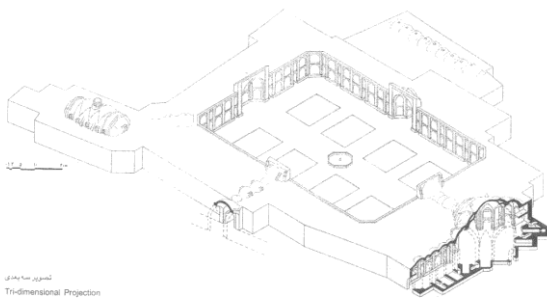
Plan of Tabriz Bazaar (Soltanzadeh, 1996).



Map of Tabriz Bazaar (1327 AH/1910 AD) (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).

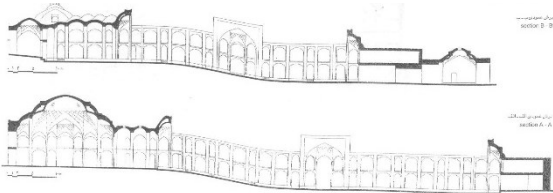


Tabriz Bazaar (Pour-Hussein Khoneigh, 2005, p. 29).

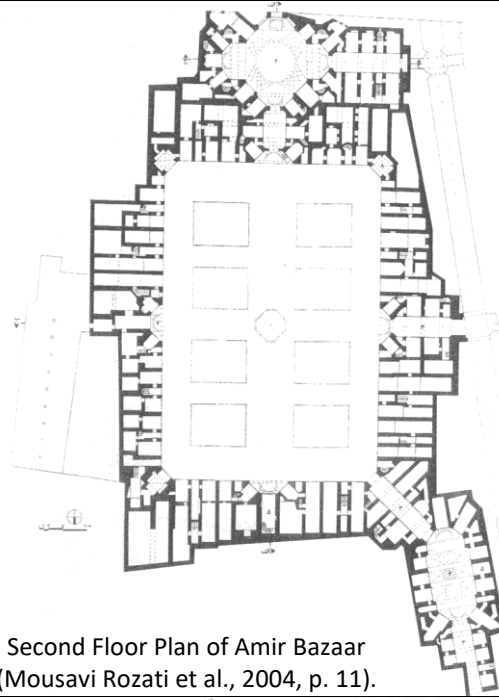


سه بعدی
Tridimensional Projection

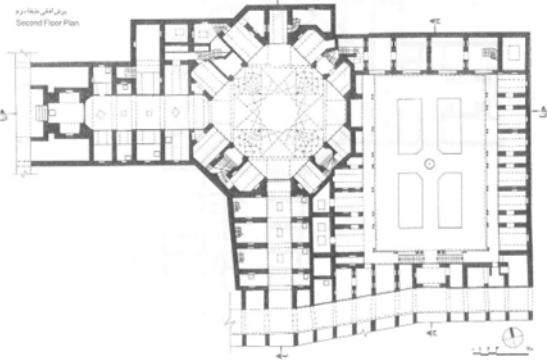
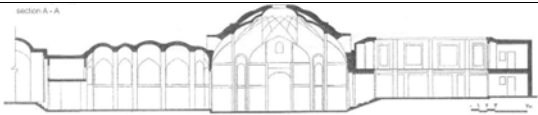
Three-Dimensional Projection of Amir Bazaar
(Mousavi Rozati et al., 2004, p. 10).



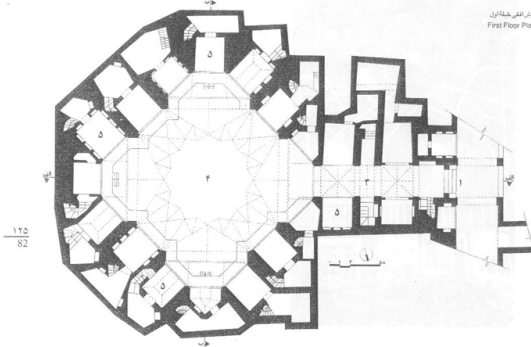
B-B & A-A Sections of Amir Bazaar (Mousavi
Rozati et al., 2004, p. 12).



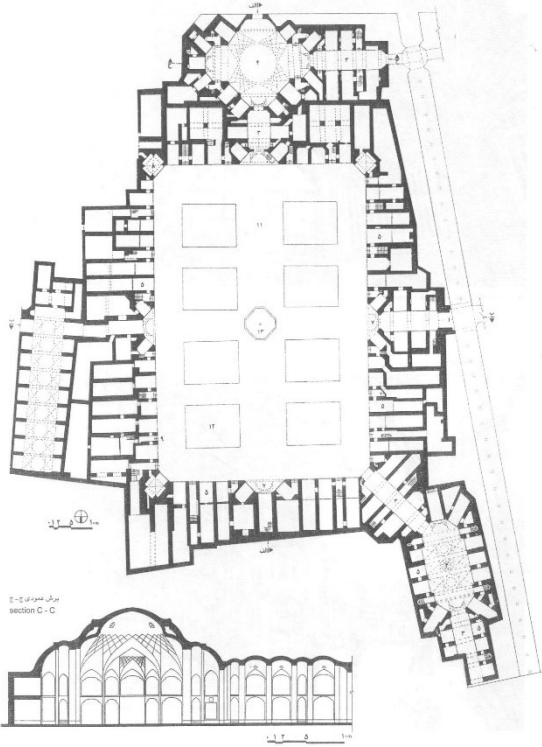
Second Floor Plan of Amir Bazaar
(Mousavi Rozati et al., 2004, p. 11).



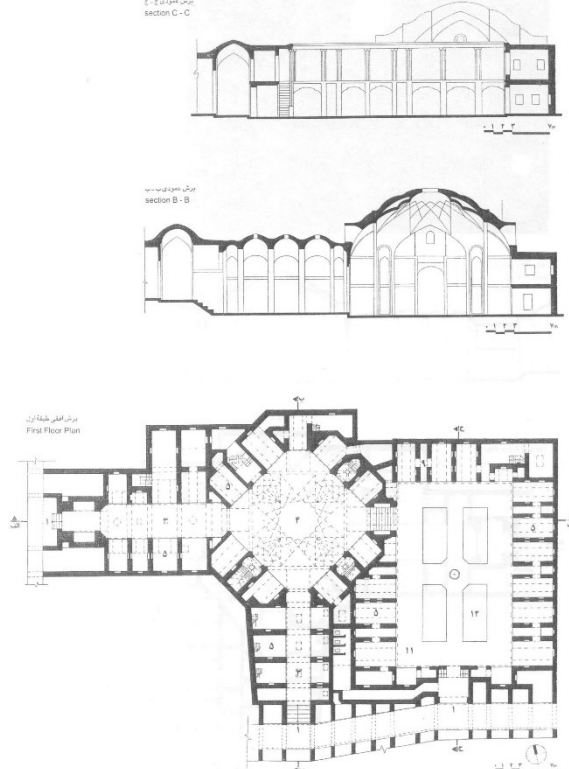
A-A Section and Second Floor Plan of Haj
Mohammad Goli Bazaar (Mousavi Rozati et al., 2004,
p. 17).



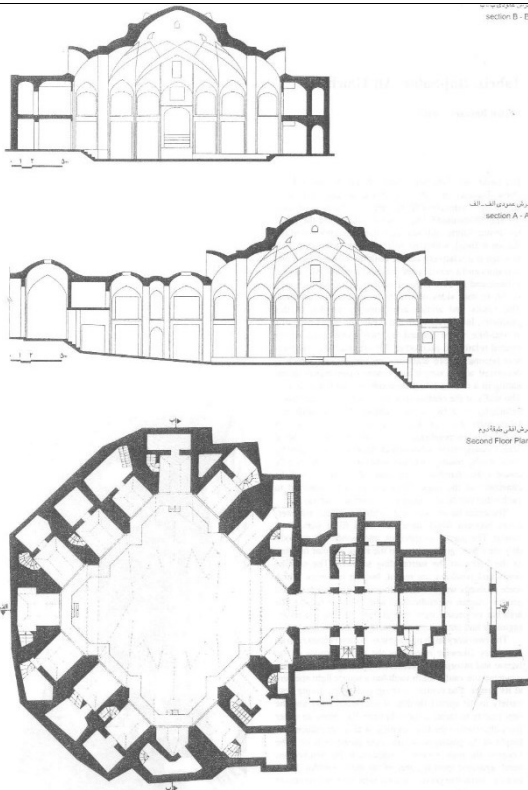
First Floor Plan of Haj Safar Ali Bazaar (Mousavi
Rozati et al., 2004, p. 27).



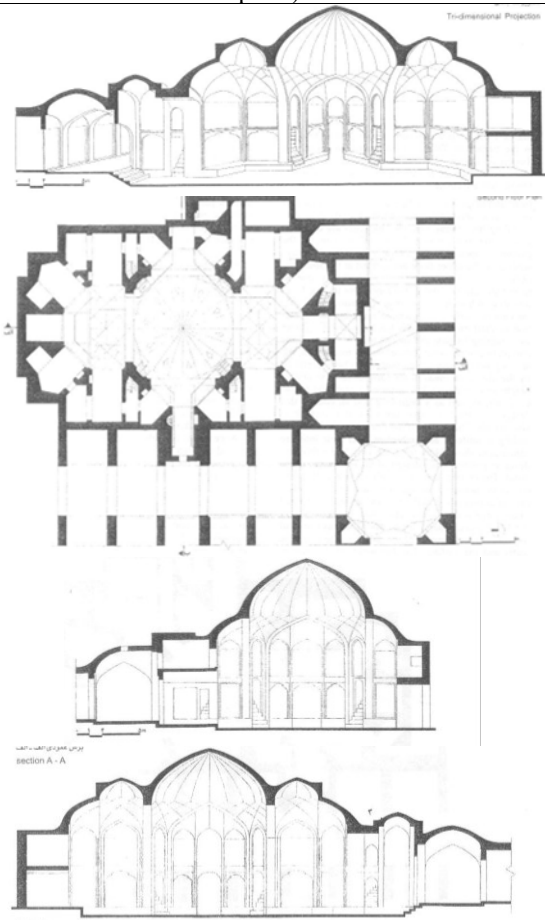
First Floor Plan and C-C Section of Amir Bazaar (Mousavi Rozati et al., 2004, p. 13).



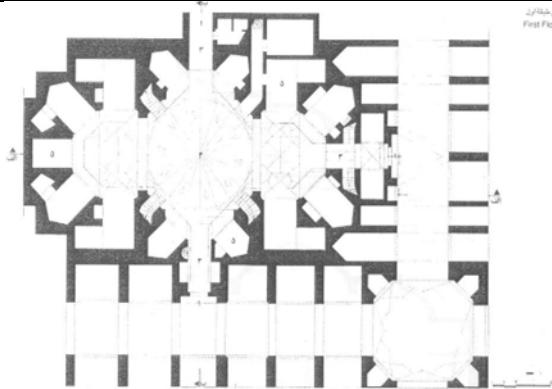
C-C, B-B Sections & First Floor Plan of Haj Mohammad Goli Bazaar (Mousavi Rozati et al., 2004, p. 18).



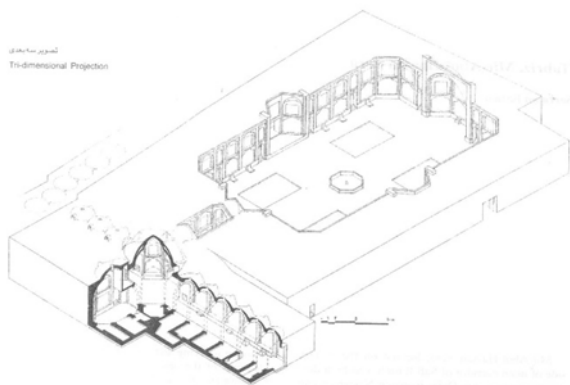
B-B and A-A Sections and Second Floor Plan of Haj Safar Ali Bazaar (Mousavi Rozati et al., 2004, p. 26).



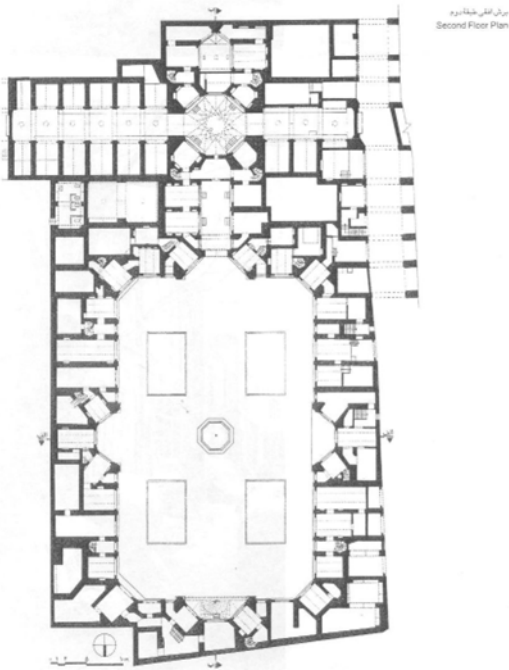
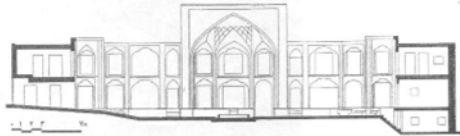
Three-Dimensional Projection, Second Floor Plan and B-B and A-A Sections of Malek Bazaar (Mousavi Rozati et al., 2004, pp. 19, 20).



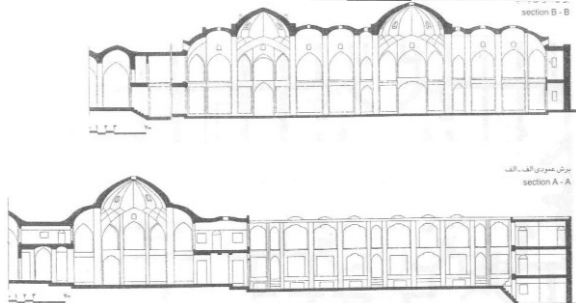
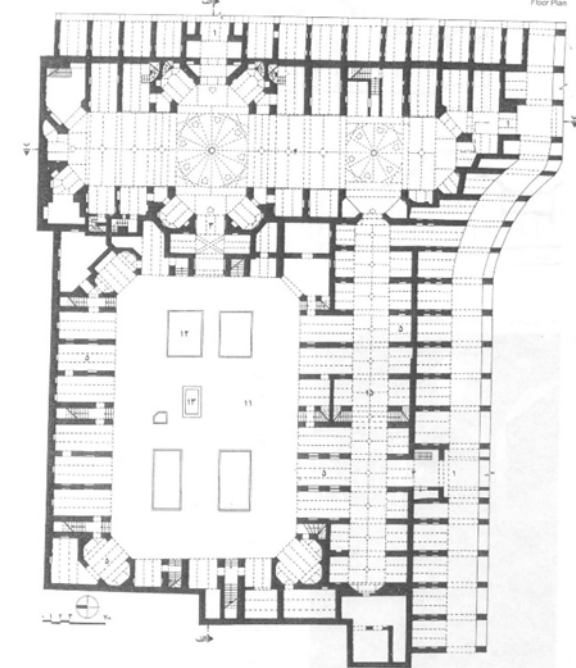
First Floor Plan of Malek Bazaar (Mousavi Rozati et al., 2004, p. 21).



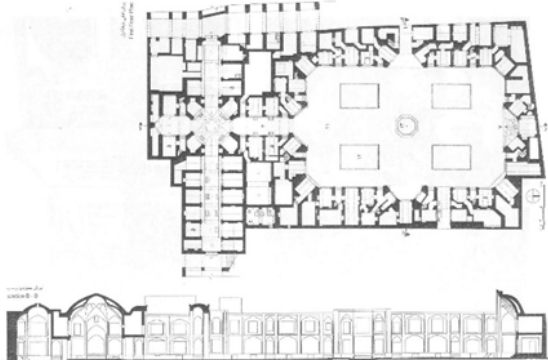
Three-Dimensional Projection of Mir Abol-Hassan Bazaar (Mousavi Rozati et al., 2004, p. 14).



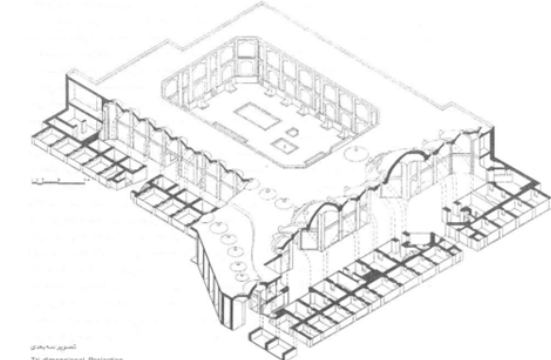
A-A Section and Second Floor Plan of Mir Abol-Hassan Bazaar (Mousavi Rozati et al., 2004, p. 15).



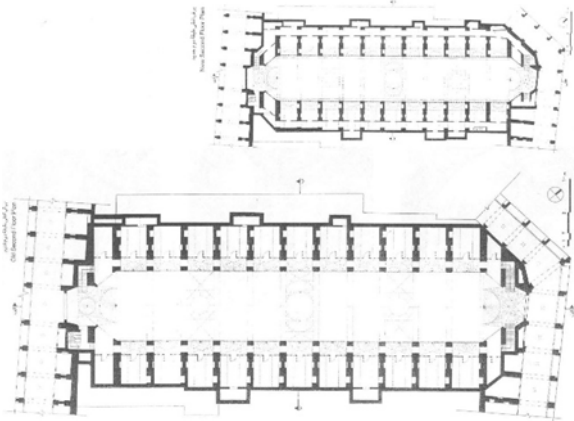
Floor Plan and B-B and A-A Sections of Mirza Shafie Bazaar (Mousavi Rozati et al., 2004, pp. 6, 7).



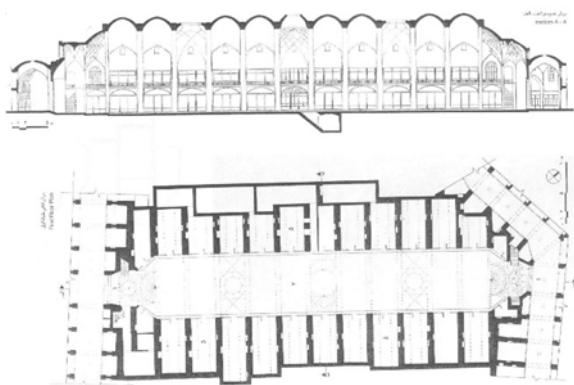
First Floor Plan and B-B Section of Mir Abol-Hassan Bazaar (Mousavi Rozati et al., 2004, p. 16).



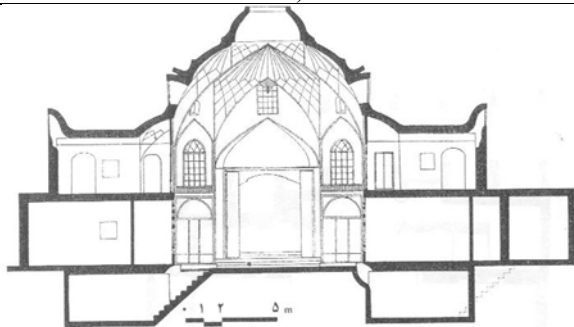
Three-Dimensional Projection of Mirza Shafie Bazaar (Mousavi Rozati et al., 2004, p. 8).



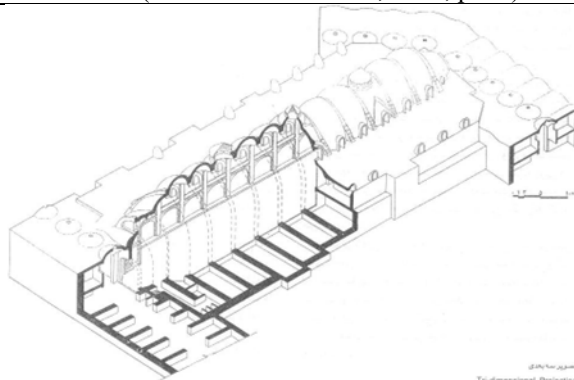
New (Up) & Old (Down) Second Floor Plan of Mozaffariyeh Bazaar (Mousavi Rozati et al., 2004, p. 22).



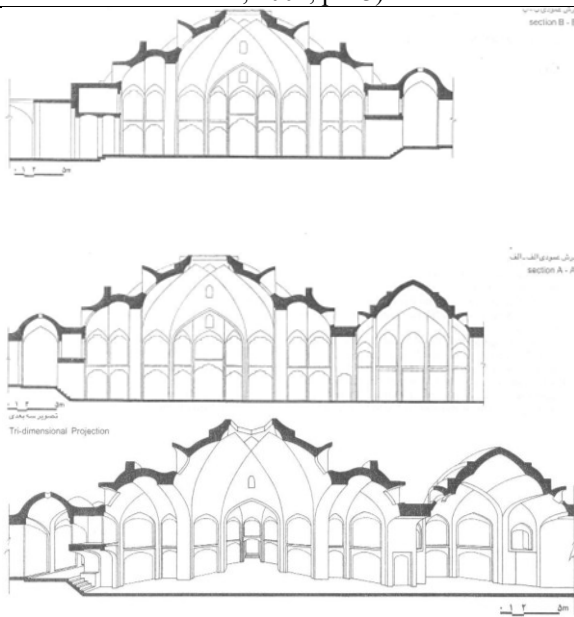
A-A Section and First Floor Plan of Mozaffariyeh Bazaar (Mousavi Rozati et al., 2004, p. 24).



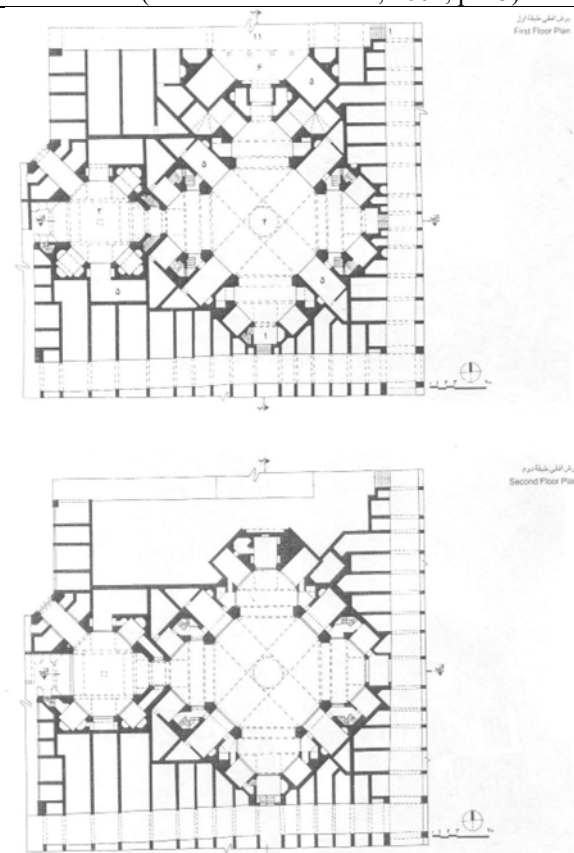
B-B Section of Mozaffariyeh Bazaar (Mousavi Rozati et al., 2004, p. 23).



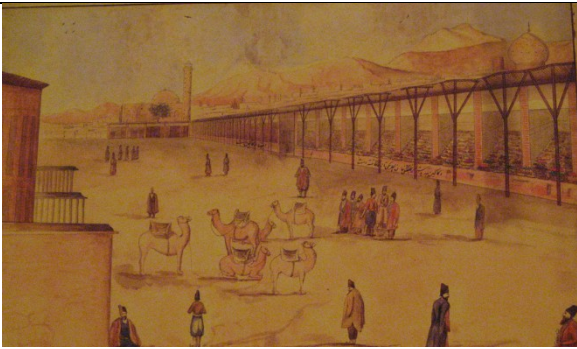
Three-Dimensional Projection of Mozaffariyeh Bazaar (Mousavi Rozati et al., 2004, p. 25).



B-B and A-A Sections and Three-Dimensional Projection of Sheikh Kazem Bazaar (Mousavi Rozati et al., 2004, pp. 28, 30).



First (Up) and Second (Down) Floor Plan of Sheikh Kazem Bazaar (Mousavi Rozati et al., 2004, p. 29).



Sahib Al-Amr Square, Tabriz (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).



Tabriz Bazaar on the Bridge, resource: Fred Richards (Pour-Hussein Khoneigh, 2005, p. 119).



Mozaffariyehh Arcade in Tabriz Bazaar in the year 1350 Solar Hijri (Pour-Hussein Khoneigh, 2005, p. 118).



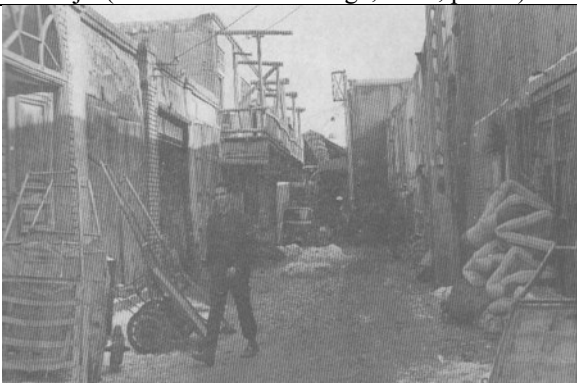
Business of People in the Great Bazaar in Tabriz (Tauris) in the Gajar Era (Pour-Hussein Khoneigh, 2005, p. 156).



Flood Effects in Tabriz Bazaar in the year 1313 Solar Hijri (Pour-Hussein Khoneigh, 2005, p. 165).



Timche Mozaffariyeh (Pour-Hussein Khoneigh, 2005, p. 85).



Palanduzan Alley (Left) and Yard of Keshmesh-Chiler in Sahebolamar Square (Right) (Pour-Hussein Khoneigh, 2005, p. 92).

Table 2. Fire Accident Happened in Iki Gapilar Bazaar of Tabriz (All pictures are taken by Peyman Pakmehr, 2009).



5. Conclusions

Tabriz Historic Bazaar Complex, the biggest covered bazaar in the world and one of the oldest bazaars in Iran, needs more attention for preservation. Tabriz Bazaar is a part of the historical city where people still live or work, and has expanded in its nature and will continue to expand under the influence of socio-economic and cultural changes. Proper inventory and documentation will be a valuable tool in the event of an incident, and the recording

and documentation process should continue throughout the conservation process. First of all, to ensure the adoption of effective and serious measures related to the protection, preservation, and introduction of the Tabriz Bazaar, it must be able to deal with dangers such as earthquakes, floods, and fires, etc. that threaten the bazaar, through studies in methods and research and practical methods, and the necessary measures must be taken to identify, protect, introduce and revive the position of the bazaar in the city. In addition, experts in the field of conservation and restoration should be used in this complex for restoration work so that the complex can be revived and restored by those who understand the status and value of a historical monument and act with great sensitivity. In the macro policy, unconventional constructions in the bazaar area should be prevented so that its unique values are preserved. Policies should also be adopted to prevent arbitrary repairs and constructions by bazaars in the bazaar area so that the authenticity of the complex is not lost. If any restoration is to be carried out, it should be carried out by the Cultural Heritage Organisation or at least under the supervision of this organisation.

In the UNESCO Recommendation drawn up in Nairobi in 1976, it is stated: "Every historic area and its surroundings should be viewed in their entirety as a coherent whole whose balance and specific nature depend on the connection of its constituent parts, these parts include human activities and equally buildings, spatial Organisation, and the relevant environment. Therefore, all valuable elements, including human activities, are important concerning the whole complex and should not be ignored." In the case of the Tabriz Bazaar, this generality has not been taken into account, and in some cases, they even try to ignore some parts of the market, which is regrettable. Considering that in the UNESCO guidelines, there are four aspects of authenticity: originality in design, materials, construction, and surroundings, and it must maintain its coherence concerning all four types of authenticity, this case has not been observed in the Tabriz Bazaar, and it has lost its originality in design and surroundings.

The long-term management plan should include all the information available in the documentation and action plans. There should also be medium-term plans and one-year plans. The general market management plan should consider the design of Mansour Square and its consequences on economic factors and the relevant projections for shop docks and their boundaries for construction and economic and industrial activities. The market area should be systematically and completely recorded and documented, and this list should provide a brief description of the work, the dates of important events in its history, and its location. Criteria should be prepared for the height, size, and scale of buildings to be built near the market, and electrical cables and other wires, directional signs, advertising boards, and shop facades should be controlled, and a solution should be considered for them. Fire prevention is a priority, and if the risk of any natural disaster threatens the documents, it should be investigated and appropriate precautions should be taken against it, such as safety and keeping secondary copies of documents in a place away from the site, etc. Close working relations should be maintained with universities, especially art universities, so that it is possible to collect all documents related to the site, and for this purpose the site commission should establish a research coordination committee, and this committee should determine the goals and determine the work plan and provide it to the researchers. The minimum suitable conditions for the collection should be determined, in which case, suitable docks and facilities and the preservation of the authenticity of the collection should be considered.

The personnel required by the site commission to manage and maintain the site should be identified, and their duties should be defined. The tasks of the executive body are easier when all the relevant cultural property is in the possession of one owner. The site commission can, in some circumstances, make obtaining ownership of the property its long-term goal. Instead, another method can be used, such as strict urban design control and public education. Urgent problems that pose a potential danger to the public or the site itself must be dealt with first. In the case of the Tabriz bazaar, the reconstruction of burned and destroyed parts can be mentioned. Of course, serious thought should be given to future accidents. Urgent problems that will cause more damage if these problems are not dealt with immediately, in the case of the Tabriz bazaar, the existing dampness and cracks can be mentioned. Essential problems, including constructions within the market area, should be addressed to protect the monument for over 5 years. The management objective will be to preserve the Tabriz Bazaar complex as the jewel of Iranian markets and an important and valuable urban complex with a historical aspect for future generations, so that the culture and art of this landscape can be preserved for the future. The desirable items in the Meririt, which is part of the development budget, can be considered as an example. Future requirements could also be to revive the key role of the market in the city's economy and society.

Acknowledgements

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Conflict of Interests

The author declares that there is no conflict of interest.

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