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Identity and physical elements in the formation of architecture of traditional bazaars (Case study: Tabriz-covered Bazaar & Istanbul Kapalı Charshi)

Geleneksel çarşı mimarisinin oluşumunda kimlik ve fiziksel unsurlar (Örnek: Tebriz Kapalıçarşı ve İstanbul Kapalı Çarşı)

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Abstract

Bazaars have a special meaning in the countries of the Middle East region, especially Iran and Turkey, which have a deep-rooted history in bazaar construction. No bazaar has been built without a purpose or without considering its performance. Bazaars form the backbone of cities. In addition, the bazaars mentioned in the study, the architecture of the region, reflects the dynamic and progressive internal features called identity. Due to the architectural features of the historical bazaars and their strategic geographical location, they left effective traces on the east-west trade route on the Silk Road. Bazaars with traditional architecture play an important role in the daily life of cities, in the past and today, with their different architectural features. In the research, library, and field research were conducted with a descriptive-analytical approach to understand the features, characteristics, and physical and social relationships in the spatial formation of the selected area in the commercial areas of Tabriz and Istanbul. Analysis was made by considering graphs, tables, or detailed information about architectural spaces.

Keywords: Ancient architecture, Traditional Bazaar, Physical elements, identity, Tabriz Rasteh Bazaar, Istanbul Covered Bazaar.

Introduction


The aim of the scientific comparison between the historical Grand Bazaar and Raste Bazar in Iran


Özet

Çarşı yapımı konusunda köklü bir geçmişe sahip olan başta İran ve Türkiye olmak üzere Ortadoğu bölgesi ülkelerinde çarşıların özel bir anlamı vardır. Hiçbir çarşı amaçsız ve performansı dikkate alınmadan yapılmamıştır. Çarşılar şehirlerin omurgasını oluşturuyor. Ayrıca, çalışmada bahse konu olan çarşılar, bölgenin mimarisi, kimlik adı verilen dinamik ve ilerici iç özellikleri yansıtmaktadır. Tarihi çarşıların mimari özellikleri ve stratejik coğrafi konumu nedeniyle İpek Yolu üzerinde doğu-batı ticaret yolunda da etkin izler bırakmıştır. Geleneksel mimariye sahip olan çarşılar farklı mimari özellikleri ile geçmişte ve günümüzde, kentlerin günlük yaşamında önemli bir rol oynamaktadırlar. Araştırmada, Tebriz ve İstanbul ticari kesiminde seçilen alanın özellikleri, karakteristiği ve mekansal oluşumundaki fiziksel ve sosyal ilişkisinin anlaşılması için tanımlayıcı-analitik bir yaklaşımla kütüphane ve saha araştırması ile birlikte mimari mekanlarla ilgili grafikler, tablolar veya detaylı bilgiler ele alınarak analiz yapılmıştır.

Anahtar Kelimeler: Antik mimari, Geleneksel Çarşı, Fiziksel unsurlar, kimlik, Tebriz Rasteh Çarşısı, İstanbul.

and Turkey is to determine the similarities and differences between these two historical and

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culturally important bazaars, to explain the characteristics and history of both bazaars and to offer the reader a deeper understanding. In this research, information is given about the historical origin, establishment, and development of the bazaars, while detailed information is given about their features, structure, and design in terms of architecture and design. In addition, information such as the trade history of both bazaars, which sectors they exist in, their cultural and social impacts, and how they contribute to visitors and the local society are also examined.

The traditional bazaars of Iran and Turkey with their ancient history, in addition to being commercial buildings, also have an active social, cultural, and religious role. In this way, the old bazaars have simultaneously been an important communication, economic, and cultural axis of the city and had an important role and dignity in social life. From ancient times until today, the bazaar is the central core of the city. Even today, bazaars are the center of goods exchange, production of goods, and accumulation of social activities, and in terms of location, they are considered the heart of big cities. In general, bazaars with various economic, social, and religious functions are a perfect manifestation of civil foundations that have been formed over the centuries.

A bazaar in Iran or Turkey, in its real sense, is a collection of shops that are connected by a covered space, and in its virtual sense, it includes a wide range of meanings. From credibility to power, from merit to prosperity, from adornment to confrontation and self-presentation of the space in which goods are offered for sale or production. At the same time, the bazaars are the places where cultures are produced, the originator of traditions, the space to produce new words in literature, identifications, constructivism, and the production of social education methods.

The secret of the covered bazaars is not a single thing, but rather a combination of history, culture, and commerce. Covered bazaars are large bazaars that are roofed over and have many shops and stalls selling different kinds of goods. They are found in many cities in Turkey and other parts of the Middle East and Central Asia. Covered bazaars in Iran and Turkey have different sections for different kinds of goods, such as carpets, spices, jewelry, handicrafts, books, and more.

Dedicating each of the artisans or artificers to trade in indoor bazaars also has its own philosophy and necessary business discipline. That's why it is impossible to see all kinds of products together in the same row in the covered bazaars. Coppersmith's Bazaar, Gold Seller's Bazaar, Silk Seller's Bazaar, Shoemaker's Bazaar, Spices' Bazaar, Carpet Seller's Bazaar, Cloth Seller's Bazaar, etc. are all located in the same row and another section. The type of replacement of these types in a large and long indoor bazaar has its reasons. For example, you cannot see the guild of goldsmiths on the south side of a bazaar that has little light. Most of the shops carpet sellers, silk sellers, and paper sellers are located on the west side of the big bazaars so the sunlight makes their products and goods fade due to sunlight.

At the same time, the guild of cobblers or spice sellers is in timches, which are considered the entrance gates to large bazaars. "Misir Charshisi" (Egyptian bazaar) in Kapali Charshi Istanbul and Safi Bazaar in Tabriz Covered Bazaar are examples and proof of this claim.

One of the most famous covered bazaars is the Grand Bazaar in Istanbul, which is one of the oldest and largest covered bazaars in the world. It was built in the 15th century by Sultan Mehmed II and expanded over time with new sections and buildings. It has over 3000 shops and 61 streets, as well as mosques, fountains, and caravanserais. The Grand Bazaar attracts millions of visitors every year who come to buy souvenirs, antiques, spices, carpets, jewelry, and more.

The secret of the covered bazaars is that they are not just places to shop, but also places to experience the rich history and culture. They are places where you can see the architecture, art, crafts, and traditions of different periods and regions. They are also places where you can interact with the local people and learn about their stories and lifestyles.

Functionality of Grand Bazaars

There are different reasons why the old bazaars were covered, depending on the region and the period. Some possible reasons are:

- To protect the traders and shoppers from the sun, heat, rain, or snow. This was especially important in the Middle East, where the climate is often hot and dry.
- To create a more comfortable and pleasant atmosphere for shopping, with natural light,

ventilation, and decoration. Some covered bazaars have domes, arches, frescoes, and other architectural features that enhance their beauty and charm.

- To increase the security and order of the bazaar, by having gates, walls, and guards that control the access and prevent theft or vandalism. Some covered bazaars also have religious or legal institutions within them, such as mosques, courts, or schools.
- To reflect the economic and political power of the rulers or merchants who built or sponsored the bazaar. Some covered bazaars were part of larger complexes that included palaces, caravanserais, or mosques. They were also symbols of the city's prosperity and influence on trade routes.

Covered bazaars were not only functional but also cultural and social spaces that expressed the identity and values of their communities. They were places where people could exchange goods, information, ideas, and beliefs.

Structural similarity of Tabriz and Istanbul Grand Bazaars

Tabriz Raste Bazaar and Istanbul Grand Bazaar are two of the most famous and historic covered bazaars in the world. They share some similarities in their architecture, such as:

- They are both made of brick structures with domes, arches, vaults, and skylights that create a spacious and well-lit interior.
- They both have a complex layout of interconnected streets, alleys, squares, and courtyards that divide the bazaar into different sections for different kinds of goods and services.
- They both have caravanserais, which are large buildings that provide accommodation and storage for travelers and merchants. Some of these caravanserais also have mosques, schools, or baths inside them.
- They both have Charsugs or Charshi, which are large domed halls that mark the intersection of major routes or the entrance to important sections of the bazaar. These halls are often decorated with frescoes, tiles, or calligraphy and serve as focal points for social and religious gatherings.

However, there are also some differences between the two bazaars, such as:

- Tabriz Bazaar is older than Istanbul Grand Bazaar. It was built in the 15th century and expanded over time, while Istanbul Grand

Bazaar was built in the 16th century and completed in the 17th century.

- Tabriz Bazaar is larger than Istanbul Grand Bazaar. It covers an area of about 30 hectares and has over 3000 shops and 61 streets, while Istanbul Grand Bazaar covers an area of about 20 hectares and has over 4000 shops and 58 streets. (Pourjafar, Samani, & Pourjafar, 2012, pp. 42-47)
- Tabriz Bazaar has more diversity in its architectural styles and influences. It reflects the history and culture of different periods and regions of Iran, such as the Safavid, Qajar, Zand, Afsharid, and Qajar eras. It also shows the influence of Turkish, Mongol, Russian, and European cultures. Istanbul Grand Bazaar has a more uniform and consistent architectural style that reflects Ottoman culture and art.

Methodology and the Scope of the Research

To examine the topic research and organize the correct answers, one can first look at the most important historical bazaars in Iran and Turkey, and then examine the effects of urban elements and socio-cultural variables on the development of bazaars. Then, the general process of the structural development of the historical bazaar of Tabriz and Istanbul and its spread to different periods will be clarified by examining historical documents and research. As a result, by analyzing the collected data, it will be possible to understand the nature of the impact of the centers and spatial elements on the structural development of Tabriz Rasta Bazaar and Istanbul Grand Bazaar.

The type of the study is basic-theoretical and has a historical-interpretive approach; The necessary data and information were collected through library studies, historical documents, and field studies. Existing data is analyzed based on qualitative analysis and secondary data is produced showing the impact of urban elements on the formation and development process of the historical bazaar structure throughout Iran and Turkey.

The method of this research is a kind of comparative analysis of architectural culture among the countries of Iran and Turkey, both of which are located along the Silk Road. This research is done through library studies, including searching books, articles with background knowledge of the subject and research questions. Also, attention is paid to the details, views, and performance of the bazaars of Tabriz and Istanbul through different plans,

sections, and views. These cities are in the middle part of the Silk Road is located, which connects the East to the West. And still, the covered bazaars of Tabriz and Istanbul named "Rasteh Bazaar" and "Kapali Charshi" have many uses.

In this research, the scientific method is used, and first by specifying the purpose of the research, the required resources, referring to the authoritative texts, and performing related analyses following the findings of the study and research, the physical elements and components of indoor bazaars are mentioned. The goal is to know the reasons for their durability in terms of architecture and functionality and the need to give importance to oriental architecture.

As data analysis, graphs, tables, or statistics highlighting the similarities and differences between the two markets were used. Previously conducted similar comparative studies and expert opinions are also taken into consideration in the literature review of the research, and theoretical explanations based on data supporting scientific findings also enrich the framework of the study.

Finding and innovation: The innovative part of the research is important in the article. The existence of social-cultural factors between the bazaars and the cities constitute the factors that create bilateral interactional effects in the creation of the bazaars. Therefore, it is necessary to examine them and to know the influence of existing elements and urban spaces on the formation of historical bazaars. Bazaars also form the identity of the city and its inhabitants. This identity emerges from both national and religious factors. The existence of grand bazaars in Iran and Turkey is also known, as is the spatial organization of the cities. Bazaars are not only commercial-economic spaces but also become the focus of social activities and political protests.

Research objective: The aim of this research is to comprehensively examine the structure of the historical bazaars of the two countries in order to shed light on the history of architecture and design in the history of Iran and Turkey, and also to try to determine the internal and external factors that are effective in the formation and development of the bazaars. The findings of this research can help in making the conservation plans of Tabriz Rasta Bazaar and Istanbul Grand Bazaar comprehensive and scientific.

Result and Discussion

In this section, after examining the previous research on Istanbul Grand Bazaar and Tabriz Rasta Bazaar, detailed information is discussed to address the missing issues. The interior architectural elements of the Tabriz Grand Bazaar (Raste Bazaar), the most important historical bazaar of Iran, and also the Istanbul Grand Bazaar, and the similarities and differences in the structures and designs of the bazaars are the subject of discussion. While the obvious similarities between the two bazaars show how close the two nations are in cultural and social terms, the differences in the urban factors and urbanism ideas of the two countries reveal new findings and results. By examining these factors and elements, a new understanding of this process is tried to be reached.

The issue of identity in the architectural structure of indoor Bazaars

Identity expresses the characteristics of each person or phenomenon and the result of mental feelings from the daily existence of a person and extensive social connections that need a place for formation. This causes the creation of similarities between individuals, one nation with another, or one nation with another nation. At the same time, the same issue makes the distinction between individuals, groups, and societies clear. In clearer words, the identity of a nation can be found in historical and cultural buildings, and the bazaar is one of the places that express and explain the identity of a nation. The historical and traditional cities of Iran have the spirit of the ancestors of this land, which are the indicators of identity.

It should be mentioned that the cities of present-day Turkey are remnants of the 14th century AD and after the rule of Turkish-Islamic tribes and governments, the most prominent of which is the Ottoman Empire era. As history says, the Turks who came from Central Asia migrated to Anatolia through the North-East of present-day Iran and the Khorasan region and transferred everything they had learned from Iran's Islamic and national culture to Anatolia. Along with literature, business sciences, mathematics, astronomy, philosophy, and mysticism, the sciences related to innovative industries and engineering, including architecture, have also been transferred to Anatolia. The obvious similarities between the general structure of the bazaars in Iran and Turkey are the result of this historical influence.

Therefore, it is necessary to understand the identity of the environment, to get to know the places, their continuous presence in the people's culture, their dynamism, lack of change, or negative developments in the type of architecture. Because physical conditions, materially and spiritually, can create a special identity for humans. It is from this identity that one can understand the type of beliefs, cultural values, and the type of human interaction in society. For this reason, bazaars are considered a prominent place in the introduction of people's values and beliefs, from which the physical identity of the society can be understood.

Today, cities are considered one of the greatest achievements of culture and civilization and one of the most pervasive social phenomena of the present age.

The traditional bazaars in Iran and Turkey are considered to be relics of the Islamic period in the two lands. The bazaars of these two countries often have commercial structures that are placed in a compact space in the middle of the city as a homogeneous and interconnected complex, and they still evoke the main feature of the Islamic city despite their external transformations. (Wirth, 1991, pp. 50-92) The bazaar is considered the central part of Islamic cities in the Middle East region and is the center of economic gravity and the center of the capital productivity system. This place, with buying and selling, production and distribution, and extensive industry, is known as the center of economic and financial leadership of the city and has had a pivotal position in politics and religion. At the same time, bazaars in all cities of Iran and Turkey, and especially the historical Silk Road, are considered a place to exchange cultures, influenced by the language and literature of nations, and the center of ethnic and national communication. The institutional bazaar is considered the equivalent of the central neighborhood of today's big evil transactions.

Covered bazaars in Turkey and Iran are not only the center of economic guidance, but also the social and spiritual infrastructure, and the Islamic-Turkish and Iranian spirit can be seen in the architecture of the bazaars. Covered bazaars are spaces where the roots of Iranian-Islamic or Turkish-Islamic culture can be found in historical periods. The architectural structure of the bazaar, khans, and Timches in its way expresses the degree of technical and scientific progress of the business in the division of classes. The type of lighting of the bazaars, busy routes or alleys overlooking the rows in the covered bazaars, and

also the side places in the bazaar show that the architects of that time were able to produce places based on cultural, social, and religious views and the type of architecture-urban planning. that their importance has continued until today. (Jayyusi, 2008, p. 94) Throughout history, bazaars have also been the center of directing and managing political-social movements. Even today, covered bazaars in Iran have real use in national-religious ceremonies and are considered a place for people to gather to hold ceremonies.

The bazaar in Iran and consequently in Turkey is a space that is intended for buying and selling and supplying various goods in a continuous communication path. Some researchers have defined the bazaar as follows: The bazaar is a place where a special social and cultural dependence is seen, and its main factors are the seller and the buyer. (Shkouie, 1977, p. 114) Traditional bazaars in big cities of Iran and Turkey are considered the central core of the city. Today, in addition to commercial and economic use, Iran and Turkey are considered as gathering places for social activities.

The word Bazaars in Middle Persian is defined as "Wazar" with combinations such as "Vazarg" (Bazaar), "Vazargan" (merchant), "Vazarganiyeh (merchant), "Vazarbad" (head of the bazaar). Also, the word "Rasteg Vazar" (Rasteh Bazar) can be seen in old literary texts. The word "Party Vazar" or "Pazand Vazar" in Armenian is also derived from Persian, which means commercial bazaar. (Dekhoda, 1974)

The most important areas that can be effective during the formation of bazaar architecture are specified in the following diagram.

- **Social Activities:** In general, the concept of the bazaar and the purpose of its formation in Iranian and Turkish society is known based on its various functions. Bazaars between two nations with different economic, social, and religious functions are considered a perfect manifestation of civil foundations that have been formed over the centuries. The most important areas that can be effective during the formation of bazaar architecture are specified in the following diagram.
- **Religious and cultural:** Religious ceremonies, mourning related to the months of Muharram and Ramadan, placement of mosques inside bazaars, trade union meetings, and social protests.

- Physical: Mosques, libraries, bazaars, Timches, rasteh, cells, shops, taverns and water-houses, coffee or tea houses, association offices
- Economic: Wholesale and retail business activities, specialized trades such as copper smithing, carpet sales, goldsmithing, dyeing, silversmithing, etc.

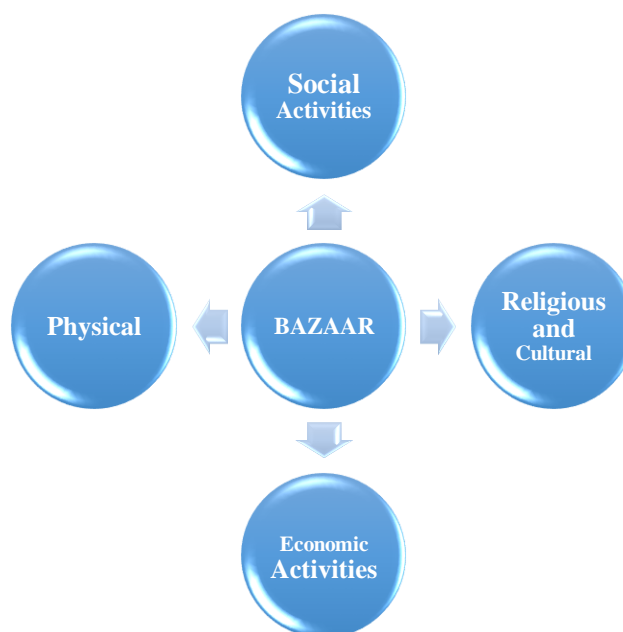


Fig. 1. The role of the bazaar in various physical activities.

Physical elements of bazaars as cultural heritage

Various physical elements in the traditional bazaars of Iran and Turkey have an independent and yet interdependent identity. In addition to being considered the city's business center, bazaars also house and strengthen social, cultural, and political activities. This communication feature gives a special physical shape to the traditional bazaars, which, despite the changes and introduction of the modernized system in architecture, still does not reduce the importance and value of the traditional bazaars.

The elements that make up their identity and guarantee them as cultural heritage are: a) the type of architecture and the division of bazaars. b) the complementary role of bazaars in providing the social, subsistence, and welfare needs of society.

The bazaars of Iran and Turkey are designed and built in terms of location in the center of the city in such a way that they are placed in the form of a broken line on the east-west route of the central cities. That is, bazaars are not built parallel to the entrances on both sides of the city. Because the security of the bazaars and their protection is very important. Bazaars are not only the place of inventory and storage of the necessities and

needs of the people of the city, but at the same time they are safe places for secret communication and hiding in the event of political-social crises and people's protests the governments or attacks by attackers on the city. The location of the Tabriz bazaar line is from the north (Shotorban region) to the south of the city (Meydan-e Namaz), and it is exactly a continuous and interrupted line that cuts off the main entrance to the city from the east to the west in the form of a covered bazaar. That is, the main gates of the bazaar are from north to south.

The traditional bazaar of Kapali Charshi in Istanbul is also like this, and it is built from north to south. However, the main way to enter the city of Istanbul is from the east (Eminönü) and the west (Surlar).

The physical elements of bazaars have main passages which are called rows. These are very long, covered corridors that connect small commercial areas. Caravanserai, Timches, holes or khans, char souqs, shops, as well as open courtyards for people to rest are connected to the bazaar from the right and left sides.

Other elements that are considered in the bazaars to meet people's needs in the construction of bazaars and their architecture are among the important issues that are related to people's daily

life. Baths (traditional Hamams), mosques, designated sections for each class, and specific goods in the bazaars (such as shoemakers' holes, carpet sellers' holes, coppersmiths' holes, etc.) are among the elements that make up the skeleton of the bazaars.

The importance of the Silk Road in the formation of cultural commonality and architectural structure

As the main trade highway between the East and the West, the Silk Road, which is mostly located inside the current borders of Iran and Anatolia, has been the path between the Iranian and Turkish communities since ancient times. From this path, in addition to various sciences and customs, the way of trading and ossification of the bazaars has also become like a significant extent. Therefore, if today there is not much difference between the culture and traditions of the people of Iran and Turkey, or there are many

commonalities and similarities in the architecture of the bazaars between the two countries, it is the result of this historical path. The nations who have a common language and culture and live on the same piece of land want to bring their values to new generations to keep their members together and maintain this unity. (Tekmen, 2019, pp. 471-478) In other words, the main guarantor of the creation of common bazaars in the two countries as a cultural heritage is the Silk Road.

The Silk Road was an ancient trade network, connecting the East to the West. The Silk Road trade system was created by interactions between China B.C.E and their western neighbors. The Silk Road was not one road but many; it was a network of roads, generally going from east and west, but with spurs into southern Iran, the northern Eurasian steppe, and south over the Hindu-Kush to the Indian subcontinent. (Pourjafar, Samani, Pourjafar, & Hoorshenas, 2012, pp. 42-47)

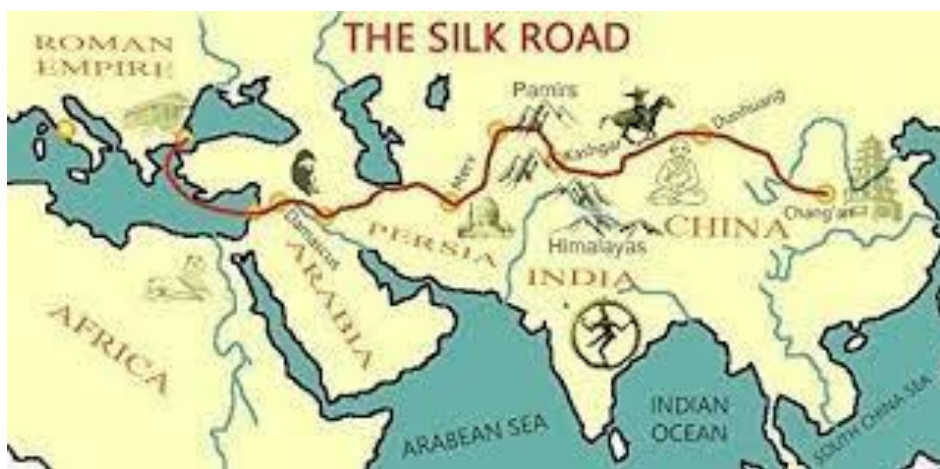


Fig. 2. The Ancient Silk Road.

Tabriz Bazaar

The bazaar is always directly related to people's lives and is considered the center of social and economic attraction. The bazaar guarantees economic conditions. The role and position of the bazaar in Persian and Turkish cities and societies is completely defined and is considered a recognized identity in the world. So that the Tabriz-covered bazaar named "Rasteh Bazar" is among the places that have been recognized in the list of tangible works and cultural heritage of UNESCO. Tabriz Bazaar has long been considered a center for important economic and commercial exchanges and even dealing with cultural and political affairs. It has been a place for gatherings and exchanging ideas. Traditional bazaars, as they have maintained their effectiveness, have proven their importance and

value as a national-cultural indicator, and today, in addition to being a place of business, they are a place of travel for domestic.

Among famous travelers, who visited and described Tabriz bazaar in different centuries are Moqaddesi in the 4th century, Yaqoot Hamavi in the 7th century, Marco Polo in the 7th century, Ibn Battuta in the 8th century and Hamdollah Mostofi in the 8th century. In addition, Sharden gave detail about it. He considered it the largest bazaar in Asia with 15,000 shops. (Babazade Asbagh, 2018, pp. 37-47) A large part of the Bazaar area is in the south of the Mehran Rood River. (Khamachi, 2009) The existence of the river has caused the formation of bridge-bazaars (Bazaars created on bridges) along the "Rasteh", leading to the north of the Bazaar. Many entrances are one of its important and

outstanding elements. (Chenaghlou, Ebrahimi, Shahbazi, Kheirollahi, & Mohammadi, 2017, pp. 1-7) Although Persian Bazaars were established in the Achaemenid era. Religious

places like mosques for Muslims are usually built in Bazaars too. (Pourjafar, Nazhad Ebrahimi, & Ansari, 2013, pp. 272-282)

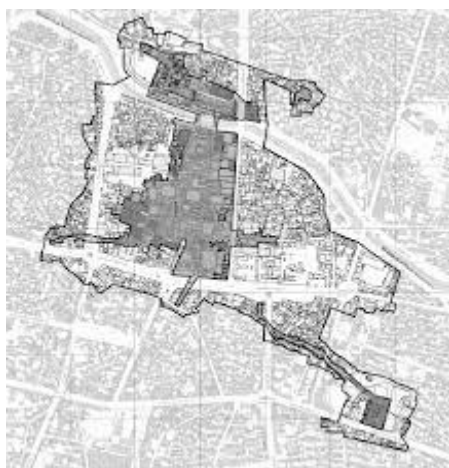


Fig. 3. Tabriz Historic Bazaar Plan & View-
Source: (Özdemir, 2019, pp. 28-33)

What has happened throughout history is the changes and evolution that happened in the structure of the bazaar of Tabriz and its development and expansion according to the needs of the society. During the past eight centuries, the use of the Tabriz bazaar has not only not decreased, but it has been able to develop day by day according to the conditions, needs, and applications of the bazaar. Below can see the historical development of the Tabriz bazaar.

- **Literature Review Timeline: Tabriz City Development Timeline History**

12th century: Began to grow as a commercial and economic center.

13th century: The Tabriz city became the country's capital. (Reached the social and economic life peak because of its location on the Silk Road in 1316-1331.)

14th & 15th centuries: The Tabriz city became an effective administrative center due to the popular crossroads.

16th century: The Tabriz City became the capital of the empire by the Safavid's appointment.

17th century: It entered an economic depression. It was demolished by the most devastating earthquakes in 1780.

18th Century: Ottoman expansion efforts in the 18th century led to political instability. (1. The mosque and the city caused extensive damage due to the second earthquake in 1817. 2. "Abbas Mirza" ordered a map of Tabriz to be drawn up in 1880. 3. It was restored in 1896 by Naser Uddin Shah's Qajar, a decision with a full detailed map. 4. The map transformed into the Western-style culture through his journey to Western countries. 5. Tabriz city shifted from Sahib-abad which is placed on the North of Mehranroud River.

19th Century: It emerged as the center of Iran's constitutional revolution in 1906. (1. The bazaar has been closed and people started protesting the government causing the first parliament establishment by the king. 2. Modernization appeared at the end of the Qajar period in 1925 by the start of the Reza Shah dynasty. 3. On December 11, 1925, the shopping area started to build around residences by communities due to society's cultural changes. 4. Urban development in Tabriz was suspended by the II. WW from 1941 to 1946. 5. New roads and contemporary buildings resumed in 1950.)

20th Century: It emerged as the center of Iran's constitutional revolution in 1906. (1. Islamic revolution's imposition of religion and tradition in an Islamic manner. 2. Urban and architectural perspectives have alerted through the new economic and political order they established.)

21st century: The development of Tabriz city and the provision of amenities, including the

creation of metro stations and passing through Tabriz bazaar, and paying attention to the restoration and reconstruction of the bazaar, as well as the development around Tabriz bazaar. In order not to disrupt the classical style order of Tabriz Bazaar, modern construction and the creation of shopping centers or malls around Tabriz Bazaar are prevented. Also, during this

period, the Tabriz Bazaar was registered as a national and world cultural heritage by UNESCO.

Figure 4 & 5 shows how urban development and the formation of the large and covered bazaar map of Tabriz in the past periods until now.

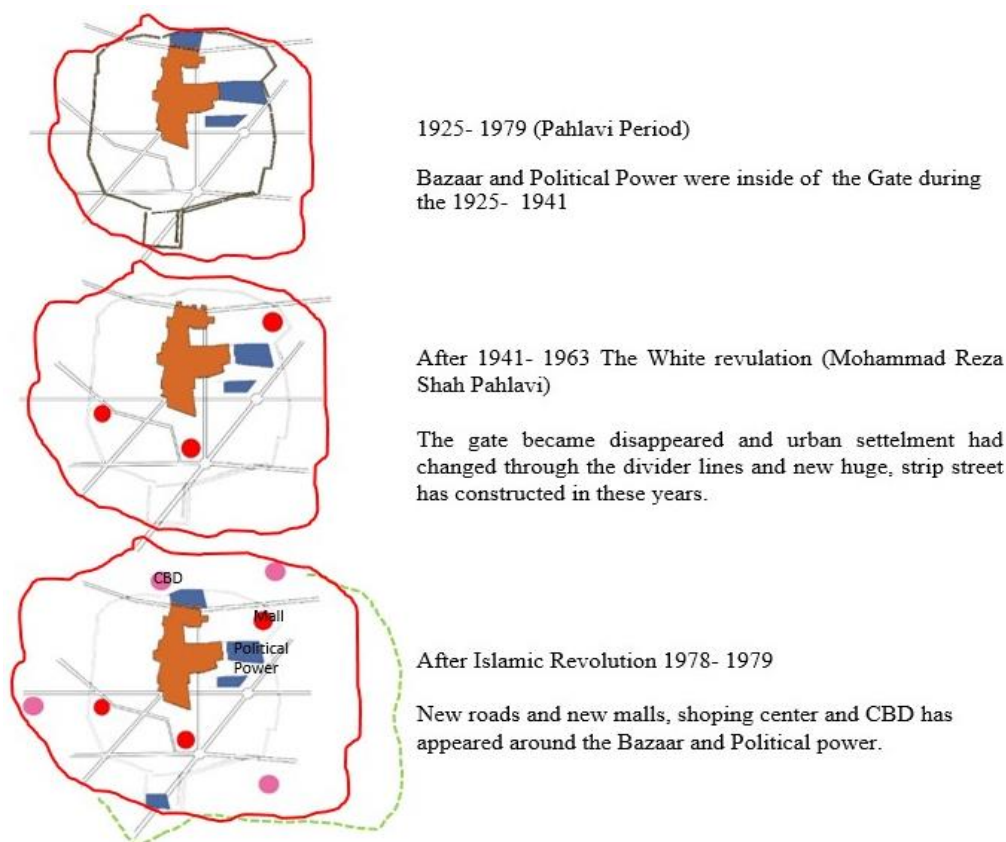


Fig. 4. Changes and developments in Tabriz Grand Bazaar and urban development.
Source: Dergipark (Kavraz & Yildirim, 2020)



Fig. 5. The changes and restoration of the Tabriz Bazaar building can be seen in the picture above. The old and restored form are comparable.

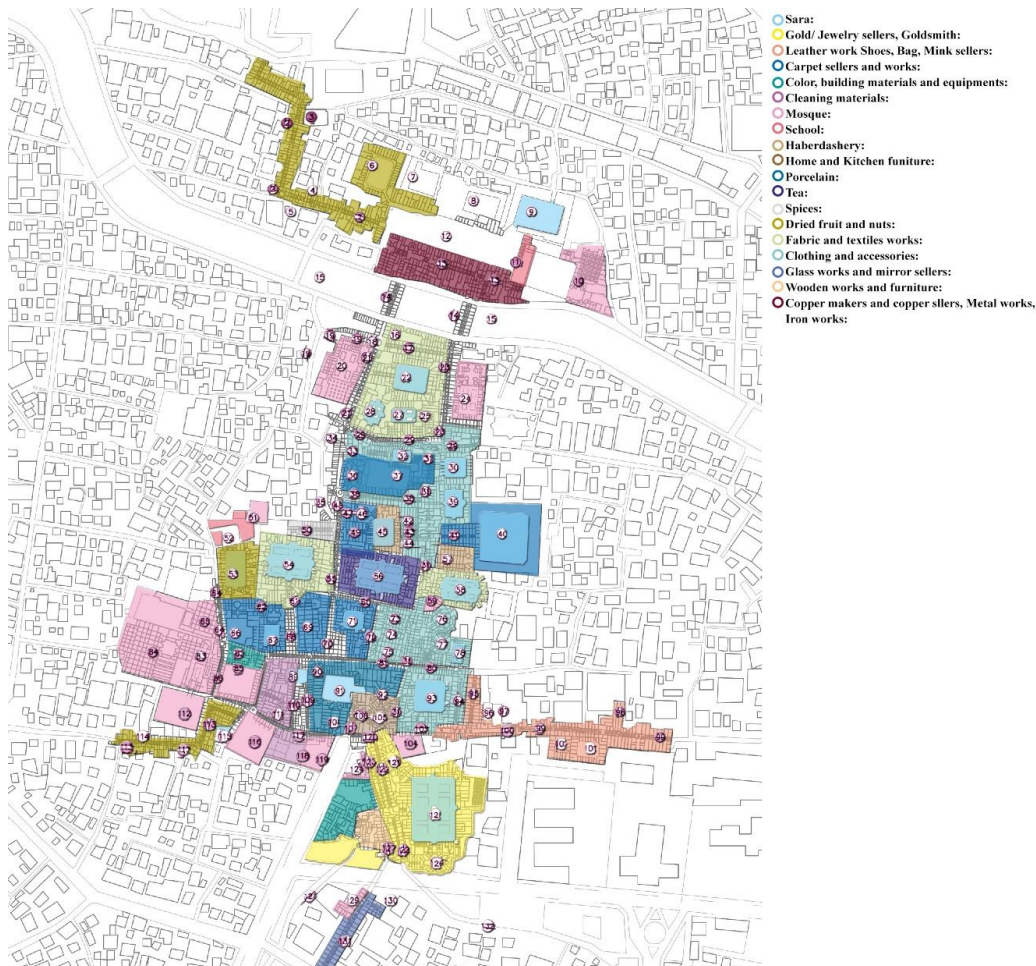


Fig. 6. New map of Tabriz covered bazaar and location of holes, Timches, mosques, rasteh, etc.
Source: Tabriz Central Library (Farhad, 1384)

Kapali Charshi- Istanbul

Built by Fatih Sultan Mehmet, one of the Ottoman Emperors, in 1460, the Grand Bazaar has a shopping bazaar and a structure covered with domes and is also known as "Çarsu-yı Kebir" (grand bazaar). Two bedestens form the main backbone of the historical area.

The Grand Bazaar attracts attention with the Cevahir Bedesten rather than a colorful building at the first entrance. Bedesten consists of 15 sections and each section is covered with a dome.

Although it may seem complicated at first glance, it has a settled order in itself. The area between Aynacılar and Agha Streets at the entrance attracts attention with its attractive views of financial shops. Timche, inn, caravanserai, and secluded shops, where various

tradesmen and craftsmen are located, are all connected to the main road - the arasta, which is considered the backbone of the bazaar.

There are mosques unique to each caravanserai and timches of the covered and big bazaar. Today, the surroundings of the Grand Bazaar have been changed and there are universities, small new bazaars, and shops rather than houses. However, the Grand Bazaar has not lost its existence in any way and thanks to the restoration, it is on the world heritage list today.

In the past, this age is not only a bazaar in terms of social, economic, and political aspects but also a place where the people are located, where the protests are shaped and organized. The Grand Bazaar has the same identity and features as the Tabriz Rasteh (covered) Bazaar.

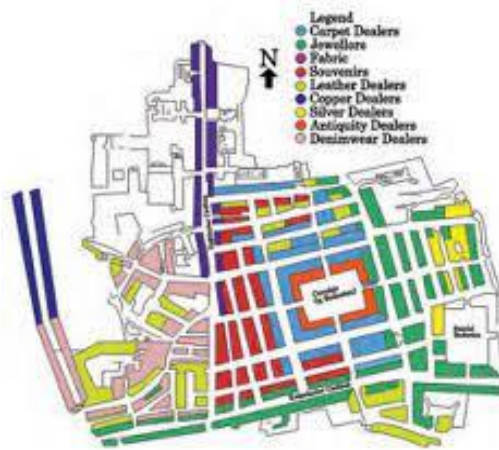


Fig. 7. The plan of the Grand Bazaar and its current appearance.
Source: <https://imturkey.com/tr/kapali-carsi> (Turkey.com, 2023)

Conclusion

The bazaar is an institution that includes religious, commercial, political, and social elements. The bazaars of Iran and Turkey are considered more than the local bazaars as the central part of the economy of the big cities that were once considered the capital. The shape and symbol and structure of the bazaars and the passages connected to it and the placement of the bazaars in the cities of Tabriz and Istanbul show that such places are not only national and international trade centers; rather, they are considered urban spaces and prove the identity and national and cultural indicators of two Persian and Turkish societies, and with their common features, they indicate the existence of cultural, religious, and political commonalities close to each other.

The placement of the bazaars of Tabriz and Istanbul on the Silk Road route is in its way telling that these two bazaars with their common and identical aspects show that in the commercial route, only financial and economic issues have not undergone changes and mutual effects; rather, these two bazaars are important poles in the Middle East that have been able to serve as centers of culture transfer, language relations, political insight, lifestyle and other common styles in human life. These are urban spaces where political news and gossip are shared. Religious and national symbols are usually displayed, and different social classes are intermingled.

Comparison of the bazaars of Tabriz and Istanbul have many similarities in terms of architectural configuration, and social network. The parameters relative to each other and their performance in different traditional urban spaces

show that in addition to diversity and elements of spatial arrangement, they have influenced each other and shaped the identity of Persian and Turkish society.

The similarity of nouns such as: "Rasteh", "Arasta", "Charshi", "Charsouq" and "Caravanserai or Timche" are among the key factors in the formation of the same meaning and the same meaning of Persian and Turkish bazaars. Bazaars are not only places where craftsmen or artisans reside, but also places that reveal meaningful or social relationships.

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