



# Historical Analysis of the Role of Bazaar on the Formation of Iranian Islamic Urban Forms; Case Study: Shiraz, Iran

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**ABSTRACT:** Iranian Islamic city is a physical entity that represents social, cultural and political mechanisms in the Iranian territory where forms, elements, and rules governing the interaction of the inhabitants and the environment are based on the Islamic worldview. Physical, functional, and spatial centers constitute the main form of the city. Also, Bazaar is one of the main elements of traditional Islamic-Iranian cities which has been originally developed for the fulfilment of commercial and manufacturing functions. The present study attempts to analyze these important factors in the formation process of Bazaar structure, as an important factor shaping the ancient Islamic Iranian cities, and to investigate the relationship of these changes with the changes of the urban community. In order to investigate the role of Bazaar in the integrity of the physical form and the main structure of historic cities of Iran in the present study, a combination of descriptive, historical, and comparative research method was used through reviewing texts, sources and visual documents, and the analysis of the evolution of urban Bazaars in shaping the form of ancient Islamic Iranian cities. The results of this research indicate that the physical form, performance, activity dimension, and accessibility features of Bazaar in all historical periods from the beginning of the formation of the primary basis of Shiraz as an Iranian Islamic city have been impressive in the effectiveness of the role of Bazaar in the formation of this city, except for the contemporary period (from Pahlavi Era up to now). This has led to the reduced importance of Bazaar in the formation of Shiraz city with the transformation of its social and physical structures and the arrival of modern elements and, thereby, Bazaar has lost its past position.

**Keywords:** Historical Analysis, Bazaar, Islamic Iranian City, Urban Form, Shiraz.

## INTRODUCTION

Cities can be the identity factor of a civilization, a nation, and a community. "Identity" is one of the fundamental concepts whose different levels and effects have been considered to be a serious requirement for all human beings. One of the fundamentals of the authentication of each society's identity, especially its civilization, was human-made phenomena. The physical form of a city is of high importance in terms of the role of the material and spiritual destiny of individuals and societies, and its interaction with the social construction of societies. The city form is not only composed of elements, spaces, activities, and their accesses and volume proportions, but also entails the method of

communication among these elements and the attempt to adapt itself to the general form.

Iranian Islamic city is a physical entity that represents social mechanisms in the Iranian territory where forms, elements, and rules governing the interaction of the inhabitants and the environment are based on the Islamic worldview. The main features of the ancient Iranian Islamic cities in the Islamic era were their commercial structures which, in a coherent and interconnected complex have been located in a compact space. Despite its apparent alterations, the main characteristic of the Islamic city is still its origin (Wirth, 1974). One of the first and most important places to be founded in a historic

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city is the historical Bazaar that leads to the growth of the urban structure. This effective urban space is introduced as the heart of Iranian and Islamic cities, as many architects and urban planners consider that the life of other urban spaces and architectural collections depends on the Bazaar spaces (Habibi, 1998). Researchers have paid special attention to different aspects of Bazaar in numerous studies; for example, the results of a study by Saraie (2010) showed that although Bazaar has been considered as a feature of Islamic city having a proper social and physical credit, it does not represent modern trade activities. This significant condition imposed rising recession on Bazaar. In another study, Karimi, Moradie and Alaie (2012) investigated the evolution of ancient civilizations markets (bazar) to modern shopping malls. They found that, along with developments in urbanization, the physical changes and different layouts have been manifested in the urban structure. Similarly, Bazregar and Ghaffari Moaffagh (2015) found that the physical structure of an Iranian city like Kerman has had a direct relationship with the religion in both pre and post Islamic period. Ghaffari Khalaf Mahmoodi and Bahri (2015) showed that since Bazaar has been identified as the main commercial space in Iranian cities, other commercial spaces of Iran in the past have never been considered a big competitor for Bazaar. Babaei, Varasteh Dehkordi and

Bayat (2014) investigated the architectural features and urbanization of traditional Bazaar as one of the aspects of Iranian architecture and one of the factors affecting urban identity and civilization. Their analysis showed that a multitude of different social, economic and cultural factors affect the formation of the city's structure and its identity. In fact, Urban and architectural, geographic, economic and social studies are among the areas which have supported the importance and value of Bazaar in Iranian cities from different historical periods to current urbanization (Pirnia & Memarian, 2006; Soltanzadeh, 2004; Pourahmad, 2000). However, the current study places a special emphasis on the role of Bazaar in the in formation of Iranian Islamic form in Shiraz city.

## METHOD

In this research, the city form, Bazaar, Bazaar structure in Islamic Iranian cities, and the evolution of urban Bazaars of Iran in the early centuries of Islam have been investigated in the literature review (Fig. 1). Also, the sources and visual documents, and the analysis of the evolution of urban Bazaars in shaping the form of ancient Islamic Iranian cities are discussed through descriptive analysis and historical-comparative research methods and by reviewing related literature (Fig. 2).

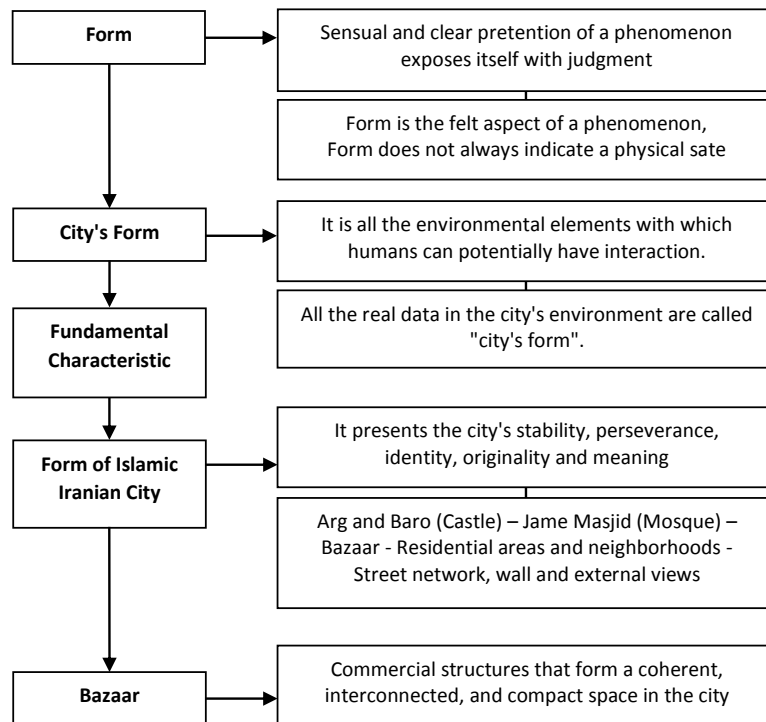


Fig. 1. Relation between the City's Form, Main Structure of Iranian City and Bazaar

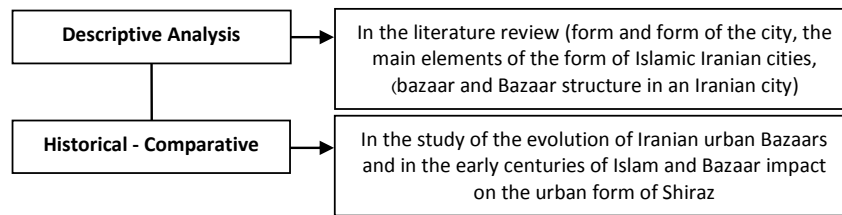


Fig. 2. Explain the Research Methods Used in the Research

## LITERATURE REVIEW

### *Form of the City*

City, as a man-made structure, is considered as an environment that is independent of the person's perceptive. In dealing with the urban environment, humans face a wealth of information in various fields that measures, explains, and counts them. This information represents the city's real characteristics and the facts in the environment; indeed, it is commonly known as "city form" in the literature pertaining to urban design. Design of the spatial structure compatible with the changing present and future conditions of the city, yet sustainable, is of great importance; whereas with an increase in problems caused by the rapid growth of urbanization in today's world, it is difficult to analyze the evolution of the spatial structure and urban form in a correct and comprehensive way (Bertaud, 2006, p. 3).

Urban form can be defined as the structural elements, including natural features and open space, and the general pattern of building intensity and height that constitute a city (Lynch, 1981; Cochran & Brunsell, 2017, pp. 372-388). Urban form is referred here as a geometric composition of the elements (streets, buildings, blocks, facades, street furniture, vegetation, etc.) that shapes the city in terms of their dimensions and proportions, i.e. the geometric framework. Furthermore, it is important to explore the concept in the light of the way the elements shaping the urban space are arranged and related to each other either from a two-dimensional or three-dimensional perspective (Barros, Martínez & Viegas, 2017, pp. 133-140). City form is where urban activities take place. The importance of the city form is due to the functions that it has for residents (Nikpour, Lotfi & Rezazadeh, 2017, p. 1). Hence, "city form" includes all the environmental elements that human beings can potentially associate with. Therefore, the real information in the city environment is called the "City Form".

Following the recognition of the concepts of form and

city form in the field of urban structure studies (as one of the main fields of study of the city form), the concept of Bazaar and its characteristics as well as its role in identifying the physical structure of the city have been addressed.

### *Bazaar*

Bazaar is one of the main elements of traditional Iranian cities which has been originally developed for the fulfilment of commercial and manufacturing functions; however, it has other important functions, as well (Clark & Costello, 1973, pp. 99-128). The introduction of bazaar into Iranian cities dates back to ancient Iran when Medes and Achaemenids planned their cities (Habibi, 2009). Urban sociologists, urban planners, and urban designers generally have depicted the concept of bazaar as the heart of Iranian cities (Masoudi Nejad, 2007, p. 187).

Being neighbored with governmental offices, courts, major religious institutions, and traditional social gathering places such as coffee houses and public baths, these places have facilitated interactions among cities and have also established multiple social dimensions (commercial, social, political, religious, neighborly, etc.) for them; therefore, they are not of purely economic interactions. The hustle and bustle and central location of bazaars make them a major public forum that attracts diverse people who exchange and overhear information, rumor, and opinions about economic conditions, family affairs, and political disputes in the process of conducting their personal affairs (Keshavarzian, 2009). In addition to their traditional alliance with mosques (Keshavarzian, 2009; Kheirabadi, 1991), the merchants who bargain in bazaars have had ties with different social groups; in this way, they have been able to act cooperatively. These cooperative hierarchies have been imbued with a sense of belonging and solidarity that has intrinsically motivated bazaar merchants to trust the collective action process



(Keshavarzian, 2009).

As the main social and pedestrian network of the city where residents have passed through on a daily basis, bazaars have hosted various public gatherings and have also played a crucial role in development of such characteristics as local identity, the sense of community, and attachment to place. These social qualities, combined with the economic and manufacturing benefits of bazaars, have significantly contributed to the enhancement of the city livability (Sharifi & Murayama, 2013, pp. 126-134).

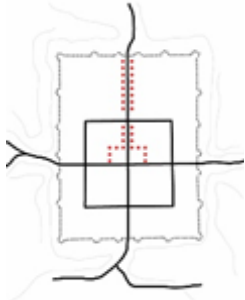
### ***Bazaar Structure in an Islamic Iranian City***

The study of urban history reveals that a variety of factors have influenced the development of ancient cities. Economy has always been one of the most important factors in urban growth. In a traditional Iranian city, bazaar has been a place for the economic, social, political, cultural, and civic activities of people (Moosavi, 2005). In fact, bazaar has been one of the key elements of spatial organization in Iranian cities in such a way that the main body of the city could not be defined without the existence of a bazaar. In many historical cities, the main transport routes were established in relationship to the main “Bazaar Rasteh”; hence, historical bazaars have always had a significant role in shaping of city forms (Pourjafar, Ebrahimi Nazhad, & Ansari, 2013, pp. 272–282). A crucial idea states that the structure of traditional cities in Iran is based on the economic and political

factors of their bazaars. From early Iranian urbanization to the present time, different factors have been at play in the formation of traditional cities. This composition has had its own form in each period, and governors complete this combination to show their strength and wisdom. Some scholars believe that bazaars are the main core of Islamic cities; others consider the “Jame mosque” as the city center; whereas some believe both are the main concepts of Islamic cities (Encyclopedia Islamica, 2012).

Iranian bazaars have been the center of virtually all economic activities. They link the rural areas with local and regional urban consumer markets and integrate provincial cities into modern industrial sectors (Rotblat, 1975, pp. 292–305). A bazaar also provides bridges between the middle and lower classes of the Iranian society (Mazaheri, 2006, pp. 401–414) and was considered as one of the most significant socio-spatial systems in Iranian cities based on Iranian urban studies (Masoudi Nejad, 2007, pp. 187–200). The structure of Iranian traditional cities reveals that a bazaar, which usually takes a linear shape, acts as the spinal column of the city, and elongates toward the main gates of the town (Assari, Mahesh & Assari, 2012, pp. 1970–1976). A bazaar is thus located in the main core of Islamic Iranian cities. An Iranian city is frequently defined by a congregational Jame mosque and must have a chief bazaar nearby. For economic and commercial activities in Iranian cities, bazaar is the most important public space (Pourjafar, Amini, Hatami Varzaneh & Mahdavinejad, 2014, pp. 10-19). (Table 1)

**Table 1. Bazaar Changes at Post-Islamic Period in Iran**

<b>Period</b>	<b>The cause of Bazaar formation</b>	<b>Actions affecting Bazaar</b>	<b>Type of space making</b>	<b>Locating the Bazaar space</b>	<b>Sample Map</b>
Banu Umayya Umayyad and Abbasid Eras, Saffarid Era, Buyid Era	The formation of commercial and productive space and the enhancement of social communication, the development of caravan routes and caravansaries	Bazaar is the main economic axis and the center for the production and distribution of diverse products of major stores and monetary exchanges; each trade is located in one of the main Rastehs or in one of the subsidiary Rastehs; and each kind of goods was offered at a certain place.	Building permanent Bazaars with built spaces at the end of the first century AH.	Establishment of Bazaar in the city and in the vicinity of the main ways	



<p>Salghurids Era</p>	<p>Maintaining the economic and productive organization of the community and the existence of the social and economic security necessary for the development through the permanent presence of the government</p>	<p>The city is the real estate residence of the government that trades in addition to monitoring agricultural and industrial production. The scope of business in this period gives the city a completely commercial face</p>	<p>Building permanent Bazaars with built spaces and determining the input of the neighborhoods from within the Bazaar</p>	<p>Establishment of Bazaar in the city and in the vicinity of the main ways and expanding subcategories in the city</p>	
<p>Safavid Era</p>	<p>Security created during Safavid era and development of foreign relations of Iran</p>	<p>New Rastehs along with old Rastehs was added due to the development of relations with other countries and the prosperity of the production of various products and expansion of the main Bazaar in the city</p>	<p>- Creation of planned and pre-planned urban Bazaars - Increasing the number of caravansaries along the Bazaars</p>	<p>Establishment of Bazaar in the city in the vicinity of the main ways and this trend is continuing till now</p>	
<p>Qajar Era</p>	<p>The kings' interest in the manifestations of urban development in the West and the continuation of this in later periods</p>	<p>- Weakening of Iranian goods due to the entry of some foreign goods into Iranian markets - Distribution of business Rastehs in the city due to the increase in urban population and the construction of new streets in cities and old districts. - Importance of riding access and changing the way the land lots are being divided in the city</p>	<p>Building Bazaars and Dokkans and shopping malls along the designed streets in the city</p>	<p>Establishment of Bazaar in the city in the vicinity of the main ways</p>	



<p>Pahlavi Era</p>	<p>The genesis of the political relations of the market with the Pahlavi regime, the prevalence of street use, and the need to move cars at the city</p>	<ul style="list-style-type: none"> <li>- The development of commercial land use led to the formation of Shopping malls</li> <li>- Building Dokkans and commercial centers on both sides of the streets.</li> <li>- The genesis of commercial Dokkans on streets due to the political reaction of Bazaar with the Pahlavi era</li> </ul>	<p>Building new office spaces such as banks, offices, public and private institutions, and Dokkans in a form of a row on the street and side by side the building shopping malls along the streets</p>	<p>Establishment of Bazaar and Dokkans in the city and in the vicinity of the constructed ways in the city</p>	
<p>The Islamic Revolutionary Period and then</p>	<p>The comprehensive development of the industry, technology, urbanization, trade, relations with other countries, the specialization of products, and the supply of new products in specialized product supply centers</p>	<p>Attention to the economic situation has led to the flow of large investments into commercial complexes and shopping malls, large commercial buildings, along with the development of urban structures as a result of population growth and the conversion of cities into metropolises, and the construction of streets and highways</p>	<p>The lack of construction of Islamic Bazaars, building row Dokkans in the city and main roads and edges of highways, building shopping malls and shopping centers and the genesis of virtual and remote shopping centers</p>	<p>In the city and in the vicinity of the ways and highways, virtual shopping centers</p>	

## FINDINGS AND DISCUSSION

### *Shiraz Bazaars from Historians', Eastern and Western Orientalists' Perspectives*

Travel literatures, memories and manuscripts of eastern and western historians are one of the main available documents and sources of studying the social, economic, structural and political developments and properties of Iran. Shiraz has not been an exception in this respect. Some historians have referred to the bazaars of Shiraz and their role in economic, social and physical structures. For example, "Ibn-e-Balkhi", in his Farsnama written in the 6th century A. H., posed that: Adud al-Dawla built a place outside the old city, named it 'Fanna Khusraw City' and constructed a through bazaar at its center (Ibn-e-Balkhi, 1964, p. 216).

In the 8th century A.H., Ibn-e-Battuta presented the most complete description of the city and its bazaars

among historians and orientalists. He indicated that: Shiraz is an old, vast, famous and cultivated city. It has great gardens, succulent springs, new bazaars and good streets. In addition, a strange orderliness governs the city. Each guild is centralized in a separate bazaar and people of other guilds or crafts do not interfere with one another (Ibn Battuta, 1969, p. 216).

In this regard the French Jean – Baptiste Tavernier posed that: 'there are 2-3 well-built bazaars in Shiraz with streams in their middles. Another French orientalist namely 'Jean Chardin' wrote about the place of the main bazaar of the city in relation to its main structure: 'when we enter from Isfahan gate to the city, we face a long street which is the most beautiful one in the city. There is a long bazaar at its end leading to the city square.' (Sami, 1984, pp. 656-660). In the 19th century A. D., Eugene Napoleon Flandin talked about the connection of the bazaar to the main structure and entrance gate of the city and said: 'we entered Shiraz from a gate built in the



entrance of a perfect bazaar. I dare to say that this entrance and gate are one of the best and most beautiful entrances I have ever seen in Iran which is a commemoration of Karim Khan-e-Zand (Flandine, 1977, pp. 267-272).

It was seen that in contrary to the historians and orientalist's extensive interests to cultural and recreational structures of Shiraz, its bazaars have also been considered in their words and documents which had consistently a main place in the structure of Shiraz. Thus, we will deal with the recognition of this structural element and its role

in the spatial formation of the city throughout the history and different temporal periods.

**Physical Structure of Shiraz Bazaar in in Different Historical Periods**

In the following, we will discuss and analyze the status of Shiraz Bazaar in in different historical periods, but at first, the following timeline is presented to clarify the time periods (Fig. 3).

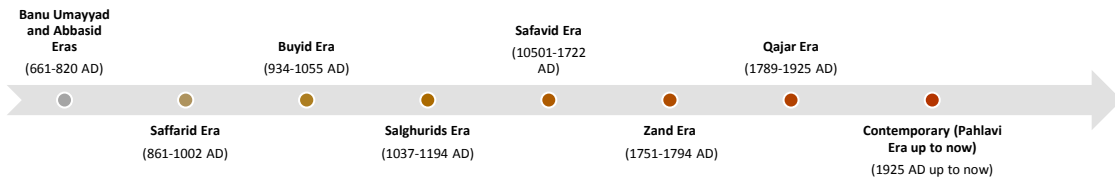


Fig. 3. Physical Form of the City during Saffarid Era

**The Status of Shiraz Bazaar in Banu Umayyad and Abbasid Eras (661- 820 A.D.)**

It can be argued that the core of the bazaar in Shiraz, as it was originally built by the Umayyad rulers, has been formed linearly around the main connection axis towards the city of Estakhr. What is certain here is the special position of Shiraz primary Bazaar as a regional business and, consequently, as a factor leading to the city prosperity and development.

**Status of Shiraz Bazaar in Saffarid Era (861-1002 A.D.)**

It can be said that, according to historical documents, the initial construction of the Bazaar in the present form has been determined in this period. The hierarchical communication between Bazaar and Masjid Jame has been formed during this period, and the Bazaar has somehow obtained its official position in the city. Bazaar in this era, in addition to the role of urban and regional business, acted as a provider of a place for social interactions in the traditional Islamic Iranian city.

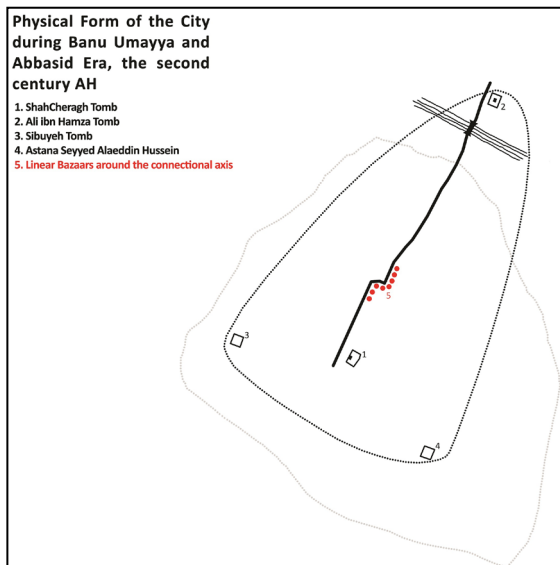


Fig. 4. Physical Form of the City during Banu Umayya and Abbasid Era

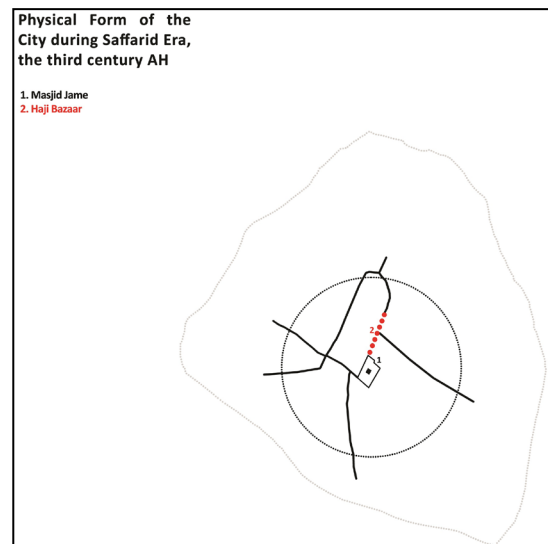


Fig. 5. Physical Form of the City during Saffarid Era



**Status of Shiraz Bazaar in Buyid Era (934 -1055 A.D.)**

The main cores of the city have been located at the intersection of two axes, i.e. the main connection axis of the city and the sub-axis, i.e. the Qanat route and access to the government sector. With the separation of the location of the government from the religious city center, which reflected the relationship between the government and Islamic Caliphate of that era, there was another major access from Estakhr gate to the center of the government. The elements have been concentrated at the intersection of these two ruling systems. There are two branches in the main axis of the city in the north. One branch is converted to Bazaar, at the end of which there is the city mosque; and on the other branch, which is the main branch, is the most important dynamic passageway of the city that passes through the center of the government. Urban fabric varies depending on the functions. The Bazaar order contains enclosed and roofed spaces with small parcels, as well as continuous and relatively regular fabric, which is functional in its walls and is connected to the mosque through a closed space.

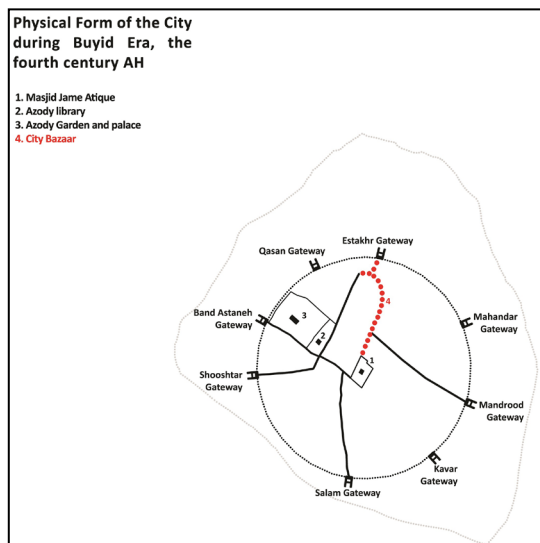


Fig. 6. Physical Form of the City during Buyid Era

**Status of Shiraz Bazaar in Salghurids Era (1037-1194 A.D.)**

In this era, urban complexes are getting meaningful and these complexes are linked to the linear elements of Bazaar and the milestones (like Imam Zadehs). This has resulted from the strong attraction of the two primary cores, which have been located linearly in one single line.

The great Bazaar of the city, built from the Dilemian era, starts from the northwest of the Masjid Juma (mosque of Juma) and ends to the north. Four other Bazaars, left from the works of the Atabak era, joined the tomb of Shah Cheragh and Masjid No Atabaki together. In this period, Bazaar has functioned as an element of linking different parts of the city to each other; indeed, it has acted both as a connection axis and way, and has also played an effective role in the creation of an activity space among the urban nodes. With the construction of “Sar Houz Agha” and “Sar Chaharrah” Bazaars, the second axis of the parallel “Qanat Azodi” was completed and it became some part of the city main structure.

A remarkable point in the role of Bazaar functions in this era is that it has taken over a new feature, i.e. the role of connection between the main elements in the two areas of religious-cultural and military-government activities in addition to the maintenance of its characteristics over the preceding periods.

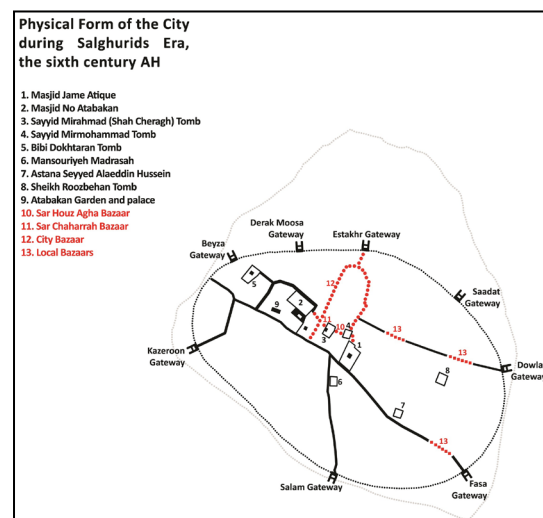


Fig. 7. Physical Form of the City during Salghurids Era.

**Status of Shiraz Bazaar in Safavid Era (1501-1722 A.D.)**

The city form in this period consists of two important main cores that are linked to each other by connecting elements (Bazaar, passage, and Chaharsouq) with a plaid network. In terms of urban fabric of the structure, one can say that the old structure retains its fabric, although it is more compressed and denser. But a new fabric is formed in the new section. In this sample of the fabric, the urban elements (introverted and extroverted) have been formed around the square and the urban open space and





are connected to the Bazaar order (closed space) through this space. Thus, the fabric is not dense and compact, and open surface- constructed ratio has increased. In this era, there are four types of fabric in the space:

- a. The open space gets enclosed with closed spaces (Masjid (mosque), Madrasah (school), Caravanserai, etc.)
- b. The open space surrounds the closed space (palace (Kooshk));
- c. The open space is located on one side of the closed space (forum (Divankhaneh));
- d. The space is completely closed (roofed) and enclosed (Bazaar).

The placement of these four fabric samples next to each other has created the special properties of the fabric of Shiraz physical form during this period. Although the fabric of the constituent parts in this era has been separately designed and contains large parts, the constituents are connected by squares, and they get then connected to the previous part with a compact and linear Bazaar, which makes the whole fabric integral and coherent.

The commercial performance of Bazaar was strengthened by the construction of Madrasah Khan (Khan School), caravansaries, Dawood Khan, and Qaysariye on the sidelines of bazaar. This performance was complemented by other functions, such as schools (Madrasah Khan), which were built on the sidelines of bazaar. On the other hand, urban elements in the Buyid Era have been created as a result of transition towards the urban collection mode and have become single buildings linked to the Bazaar and, thereby, previous functional areas have been weakened.

### *Status of Shiraz Bazaar in Zand Era (1751-1794 A.D.)*

In the fabric of this period, there are a number of well-developed buildings, which separately include a closed and open space. The buildings are visually interconnected and in relationship with porches (semi-open spaces) through special open spaces. This complex has been connected to the Bazaar (indoor enclosure space) by introverted buildings (caravansaries) through a branch of Bazaar order.

In terms of accessibility, access to the main structure from outside of the city is based on the structure of the North-South axis and the East-West axis. Only new ramifications have been built and developed in the heart of the city. The internal connection network of access among the elements in this era is based on the past network and the same plaid system (organic) on a hierarchical manner. The main access to the main elements of the city from neighborhoods is through Bazaar, which is the grid link among the elements, although the interconnection among the elements through the open spaces of the city (squares) is also possible. Of course, some of the urban elements are directly related to the neighborhoods of the city. In addition to the hierarchy of movement, the hierarchy of space has also been of great importance in accessibility in this era, i.e. passing from the open spaces to the semi-open spaces and then to the closed space and vice versa.

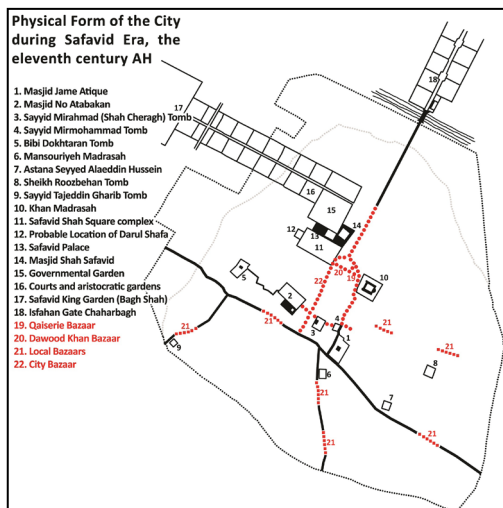


Fig. 8. Physical Form of the City during Safavid Era

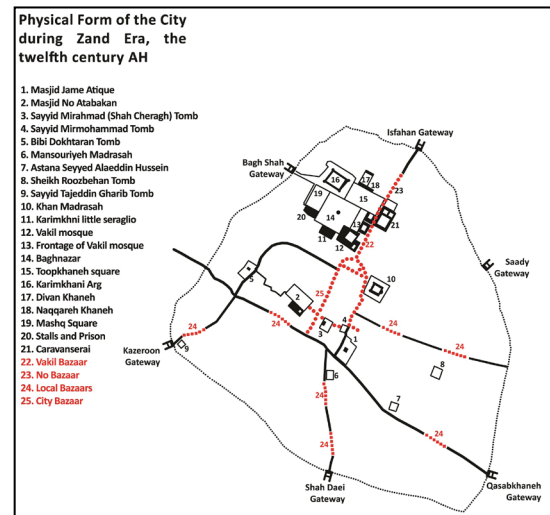
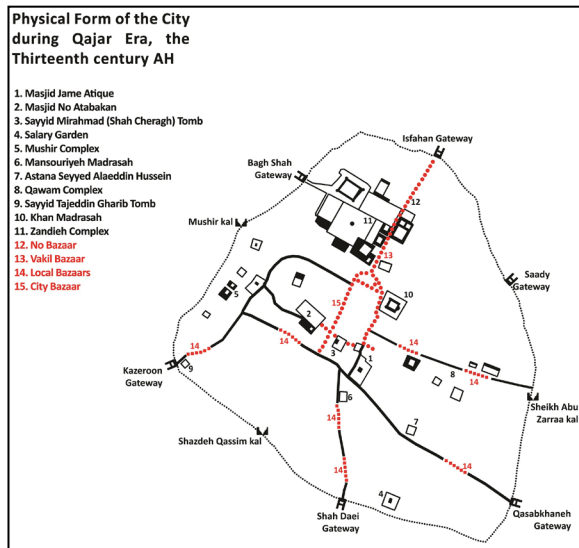


Fig. 9. Physical Form of the City during Zand Era



### ***Status of Shiraz Bazaar in Qajar Era (1789-1925 A.D.)***

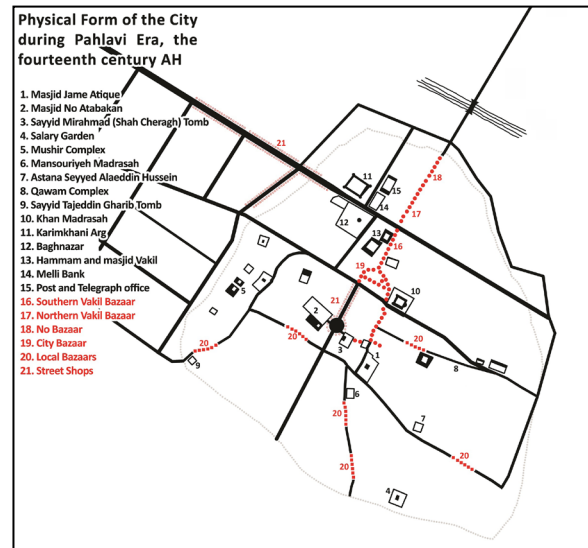
The construction of Bazaar Noe (Mirza Yousefi Bazaar) is one of the works specific to this period. The prosperity of maritime commerce from Khuzestan would cause the main axis, in which Shiraz city was located, to lose its importance due to the land trade, and this lobby would directly influence the people of Shiraz. But the physical form of the city has been preserved in the same way and the Bazaar maintained its own body during Qajar era. The Qajar era is a period of magnificent introverted monuments, built by the great tribes of Shiraz during this period for personal uses.



**Fig. 10. Physical Form of the City during Qajar Era**

access to the main elements of the city; and new streets, business orders, shopping centers, passages, and western complexes place Bazaar as the main location of social and economic interactions of the city.

Although urban open spaces and residential neighborhoods suffered substantial damage during this period, Shiraz still relies on its original physical form. Bazaar is also the heart of the city economy at this time due to the concentration of population in Shiraz and its surrounding neighborhoods; nevertheless, it is losing its importance with the onset of the modern era and also with the penetration of modern thinking in the public mind.



**Fig. 11. Physical Form of the City during Pahlavi Era**

### ***Status of Shiraz Bazaar in the Contemporary Era (Pahlavi Era up to now) (1925 A.D. up to now)***

In this era, the physical form of the city does not follow the past features and has taken the shape of a dispersed network in the walls of the main movement elements (streets). Commercial orders also follow the same principle linearly on the sidelines of the newly built streets. It should be noted that the Bazaar also loses its physical integrity under the influence of these street constructions and, thereby, some of its parts are destroyed to provide spaces for new streets. Afterwards, the Bazaar loses its main role as the main axis of commuting and

### **CONCLUSION**

The study of the historical changes of Shiraz city shows that the origin of this city must be examined in bazaars and, indeed, the bazaar has created its structure along the four axes that disconnect the bazaar. Therefore, this research attempted to review the causes and roots of the formation of the historical urban fabric of Shiraz in different periods. The results of this research showed that economic elements (Bazaar) have had a very significant role in establishing the first nucleus of Shiraz and the formation of this city. From the beginning of the formation of Shiraz city over centuries and during various historical periods, Bazaar has always been an



element connected to the major centers of the Islamic city (Masjid (the mosque) and the government). On the other side of Shiraz gateway, Bazaar has joined and affiliated these elements together. On the other hand, due to the absence of a specific definition for urban areas in the city of Shiraz, the role of social sphere in Bazaar has focused on social affairs and interactions among the inhabitants of the city alongside their economic role. It can be said that the contemporary Iranian Islamic cities of Iran have not formed based on the Iranian Islamic city yet except for a physical heart that has still retained the glow of the spirit of these cities. Contemporary complexes and passages are, indeed, the undesirable results of traditional Iranian

Bazaar, with the exception of commercial and service utilization; the least common social interactions that have occurred as a reaction to the traditional Iranian Islamic methods. The results of the research show that whenever the government has established stability and economic prosperity in the country, the city of Shiraz has grown. This growth has led to the growth of physical form of the city and, consequently, has improved the social and economic life of the people.

As a conclusion, the following table summarizes the characteristics of Shiraz City Bazaar and its impact on the form of the city from the foundation of the city to the contemporary era. (Table 2).

**Table 2. Characteristics of Shiraz City Bazaar and Its Impact on the form of the City from the Foundation of the City to the Contemporary era**

Period	Physical Form of the City	Bazaar Position on Physical Form of the City	Physical Form of Bazaar	Functions and Performance of Bazaar	Bazaar Access Features
Banu Umayya and Abbasid Era (661- 820 A.D.)	Linear, revolving around the main connection axis	On the main axis of the regional connection of the city and within its confluence with the mainstream of underground water (Qanat)	The Bazaar extends linearly around the connection axis	- Spaces and trading functions - In the direction of regional connection axis	Through the main commuting axis of the city
Saffarid Era (861-1002 A.D.)	Linear-Branch	On one of the branches of the main axis of the city	- Enclosure spaces with small parcels and relatively regular fabric with functions on the walls - Connected to the mosque through the closed space	- Spaces and trading functions as guild orders - In the direction of regional connection axis	Access has a kind of urban hierarchy
Buyid Era (934 -1055 A.D.)	Linear-Branch (irregular plaid network or organic in accesses)	On one of the branches of the main axis of the city (Apart from the main commuting axis)	- Enclosure and roofed spaces with small parcels and relatively regular fabric and with functions on the walls -Connect with the mosque through the closed space	- Spaces and trading functions - In the direction of regional connection axis	Access has an urban hierarchy (all the secondary ways end to the main roads and then to the main axis of the city and outside the city)
Salghurids Era (1037-1194 A.D.)	Based on a plaid network	On the branches of the main commuting axis of the city and the complementary loop of the plaid network (as the linking element of the main and religious elements of the city)	Enclosures and roofed spaces of Bazaar order with small parcels and regular and modular rhythm	- The role of connection among the main elements (religious and governmental) - Spaces and trading functions - In the direction of regional connection axis	- Pattern of plaid network access and access has urban hierarchy Bazaar is a kind of a movement mainstream



Safavid Era (1501-1722 A.D.)	Based on a plaid network	On the branches of the main commuting axis of the city and two parallel axis intersecting with them as a complement of a full loop plaid network (as the links of the main elements, religious element and government of the city)	<ul style="list-style-type: none"> <li>- Maintaining the old structure fabric</li> <li>- Enclosure of spaces with Small parcels and relatively regular fabric and with functions on the walls</li> <li>- The relationship between compressed Bazaar fabric with the open space and large parcel squares</li> </ul>	<ul style="list-style-type: none"> <li>- Spaces and trading functions as guild orders</li> <li>- Enhance business performance by building other functions such as schools (Madrasah Khan), etc.</li> </ul>	<ul style="list-style-type: none"> <li>- Relationship of former elements with neighborhoods through secondary access</li> <li>- The association of new elements through the hierarchy from the Bazaar order to the square and then to the complexes</li> </ul>
Zand Era (1751-1794 A.D.)	A plaid network concentrated often at the intersection of the axes and vertices of the plaid network	<ul style="list-style-type: none"> <li>- like the Safavid Era</li> <li>- Connect the Vakil complex and other complexes of Zandieh era to the core of the city structure by Bazaar orders</li> </ul>	<ul style="list-style-type: none"> <li>- Like the Safavid Era</li> <li>- Decrease fabric density by building introverted complexes in this period</li> </ul>	<ul style="list-style-type: none"> <li>- Like the Safavid Era</li> <li>- Positioning and building Zandieh's complex next to the Bazaar and strengthening of its performance</li> </ul>	<ul style="list-style-type: none"> <li>- Access based on hierarchy of the past connection network</li> <li>- Access to the inner elements of the city through Bazaar as a linking element</li> </ul>
Qajar Era (1789-1925 A.D.)	Based on a weakened plaid network due to destructions	Like the previous era	Like the past era	Trade and business space as well as space for social interactions and the beginning of civic movements (Constitutionalism)	Like the past era
Contemporary (Pahlavi Era up to now) (1925 A.D. up to now)	A plaid network of the streets and the advent of the hierarchy of car access (scattered network pattern)	Next to the main streets of the city	<ul style="list-style-type: none"> <li>- The disappearance of the physical integrity of Bazaar with the destructions for constructing streets</li> <li>- Loss of open and closed space when passing through the Bazaar and passing around it due to widespread destruction of the fabric of the surrounding neighborhoods</li> </ul>	<ul style="list-style-type: none"> <li>- Merely trading and business functions</li> <li>- The formation of very weakened social interactions</li> <li>- The prevalence of the historical and regional role of Bazaar</li> </ul>	<ul style="list-style-type: none"> <li>- Pedestrian access from neighborhoods like past eras</li> <li>- Prevalence of hierarchical access to cars in a new form and positioning Bazaar next to the main street of the city</li> </ul>

The results of this research indicated that the physical form, performance, activity dimension, and accessibility features of Bazaar have influenced the role of Bazaar in formation of the city in all historical periods from the formation of the primary nucleus of Shiraz as an Islamic Iranian city (in the post-Islamic period) except for the contemporary age (from Pahlavi Era up to now). In fact,

in the contemporary period, the importance and role of Bazaar in formation of Shiraz city has waned with the transformation of the social and physical structures of the city and the arrival of modern elements. Therefore, Bazaar has lost its past position and importance.



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