

Full Length Research Paper

The qualities of Tabriz historical bazaar in urban planning and the integration of its potentials into megamalls

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The bazaar world of Tabriz, as the largest traditional, attached, roofed bazaar in the world with the finest art and Islamic architecture, and with it being located on Silk Road, has played various economic, social, religious, communicational, political and cultural roles during history, in which the bazaar spirit is affected by the roles and their suitable integration. In this research, which is a basic-applied one and which uses a descriptive-analytical method, the qualities of Tabriz historical and traditional bazaar and the efforts done for its world registration on UNESCO's World Heritage List have been reviewed. Considering that one of the ways of preserving the traditional bazaar of Tabriz is to reduce its loads, in this research, a theoretical model for constructing megamalls in the domain of Tabriz city in order to reduce loads of the traditional bazaar has been presented and integrating physical and functional potentials of the traditional bazaar into megamalls can help to preserve and disseminate the qualities of the traditional bazaar and can also reduce many problems, including the fast-growing sprawl of the city, slum dwelling, traffic and air pollution, which is a step toward sustainable urban development. The model can be generalized to other cities. On the other hand, reducing bazaar loads and presenting suggestions, the bazaar has been regarded as a beautiful tourist pole.

Key words: Disseminating, functional qualities, physical qualities, retaining, sustainable development, theoretical model.

INTRODUCTION

Bazaar, one of the largest achievements of the Islamic civilization period, has a specific place in Islamic countries, especially in Iran. Bazaar is a symbol of traditional architecture, and Islamic art is best visible in bazaar architecture. However, the economic, religious, social and cultural elements; communicational and protective elements; the relationships between the elements, their roles and the existence of inseparable link between architectural, functional and geographical qualities have had a lot of importance. This bazaar, with the super best art and Islamic architecture and being located on Silk Road, has played various economic, social, cultural, religious, communicational and political roles during history. The bazaar of Tabriz, as the beating heart and artery of the economic life of the city, relies more on people and its economy depends on them. Raising social spirits in this space is one of its important strengths. Its beautiful architecture, its communicational role, a multitude of timches (covered halls), saras

(courtyards), rastes (covered streets), dalans (alleys and pathways), a variety of jobs and their settlement in specific sections, and suitable integration of roles have given the bazaar a specific quality. With respect to the world registration of the traditional and historical bazaar of Tabriz on the United Nations Educational, Scientific and Cultural Organization (UNESCO) list and with respect to its historical role in social and economic dynamics and a domination of the traditional architecture spirit (as regards the system of social and cultural values in the society), preserving and conserving the physical contexts and elements, protecting its functional qualities during history, and disseminating and extending its physical and functional potentials, with more consistent plans, can encourage present and future generations to preserve this great heritage of ancient times.

According to authorities and across the world, Iranian architecture works have had a special place in the pre- and post-Islamic era. Great investigators and architects,

such as Louis Kahn and Mario Botta, praised them and sometimes drew their inspiration from the designed Iranian old works (Sepehri, 2006). The urban center context has to be restored in finding livability and economic flow. Urban planners and socialists are mostly unanimous, in that they have different theories of preserving and repairing traditional bazaars for retaining the entity of Iranian cities. Today, a common pattern of planning for restoration and repair of historical areas in cities is systemic; as such, radical planning, which is in a connected and consistent process, is needed to observe collectively the economic, social, cultural, demographic and physical problems. On the other hand, the world registration of the great historical and traditional complex of Tabriz bazaar indicates its physical and functional potentials. The International Council on Monuments and Sites (ICOMOS) makes it necessary to formulate an international charter of preserving and repairing monuments and sites, and defines the necessary goals and ways for the conservation of historical towns and urban areas (Rahim, 2007).

Business-service spaces have, for long, been the elements of every livable complex and have acted as hearts for them. According to Richard Saint, like city, shopping centers are places where people interact with each other. According to different theories, in addition to being an economic activity, shopping is of a leisure and recreation concept (Abazari and Kazemi, 2005). Today, with growing cities, more population and activities are inclined to settle outside big cities and some activities are moved to the suburbs of big cities or constructed there. World developments show that movements and future urbanization toward urban divergence (counter urbanization) is and will not only be limited to developed countries and big cities, but most developing countries are also facing this phenomenon in different forms and mechanisms (Nazarian, 2008).

With respect to the increasing development of cities and in preventing them from their fast-growing sprawl, so far different plans which have been presented (Shi'eh, 2003), like the sections of the satellite city model, the city in the ring model, the broad city, as well as the parts of Walter Christaller's theories of the central place, the growth pole, the growth center, the center-periphery model and the creation of secondary centers (Ejlali, 1994), have been used in this paper. Today, efforts to decentralize population, employments and social infrastructures from first cities and metropolitan crowded areas are considered as the only goal of urban planning, which is followed in most developed and developing countries (Potter and Evans, 2005).

On the other hand, with respect to the increasing business and service use and its physical representation as a shop, shopping mall, etc., the process of localizing, planning and designing these centers as economic and cultural-recreational ones is very necessary. The general purpose of this research is to retain, disseminate and

integrate the physical and functional potentials of the traditional and historical bazaar of Tabriz into megamalls and present a theoretical model. On this basis, the specific purposes include:

1) Retaining the physical and functional qualities of the traditional bazaar of Tabriz. 2) Presenting a theoretical model for disseminating and integrating the physical and functional potentials of the traditional bazaar of Tabriz into megamalls.

MATERIALS AND METHODS

According to purposes of this research, it is a basic-applied one, which uses the descriptive-analytical method. Data were collected by the library method, using different documents and indexing, while some data were collected by field methods, interview and observation tools. However, data analysis was done by the qualitative and intellectual analysis.

RESULTS AND DISCUSSION

An overview of the traditional bazaar of Tabriz

For investigating and having knowledge of the bazaar of Tabriz, it seems necessary to distinguish briefly Tabriz and its bazaar. Tabriz is the fourth largest city in Iran after Tehran, Mashhad, Isfahan and the second industrial city in the country after Tehran (English wikipedia, 2010) (Figure 1).

Tabriz is a city, whose name was for long known by travelers and merchants all over the world. The Silk Road, where its bazaar is located, was connected from the west to the east and was called the Orient Gate. Tabriz, the capital of East Azerbaijan Province, lies $46^{\circ} 17'$ east and $38^{\circ} 5'$ north with an altitude of about 1340 meters above sea level. Tabriz County has four cities (Tabriz, Khosroshahr, Basmenj and Sarderood) (Geographical Organization of the Armed Forces, 2001) and 69 villages. The county is consisted of two plain and mountain regions (Tabriz County Governorship, 2010a). Tabriz from the south is limited to the snowy range of Sahand and from the north to the red mountain of Ovn-Ebn-Ali (Einali). The Ajichai river (Talkheh Rood river) passes from the north and northwest of Tabriz and the Mehran Rood river goes through the middle of it (Public Relations Office of Tabriz Municipality, 1996).

The area around Jame' mosque and the old bazaar of Tabriz and its surroundings seem to have a specific importance after Islam and in the Islamic early centuries, and were the center of residence and the heart of the city. This shows the geographical superior situation and the centrality of the Mehran Rood river, as far as after three thousand years where the place of residence of the ancient people has retained its importance and has not lost its centrality, since the present political (general



Figure 1. Map of the country Iran (Source: English wikipedia, 2010).

governors, governorship, police), commercial (bazaar), economic, religious and cultural (Jame' mosque and various mosques) centers are focused on this point. Moreover, at the Qajar era, it was the residence place of princes, successors, merchants, scholars and the nobles (Khamachi, 2009). Tabriz county has an area of 216,719 ha (Chamber of Commerce and Industries and Mines of Tabriz, 2006) and Tabriz city had previously an area of about 103,500 ha (the limits of the master plan in addition to the city domain) (Urbanism Deputy Department, 2004), which is now considered less, as shown in Figure 2 (without the dotted-line limits).

According to the last census of Iranian Statistics Center in 2006, Tabriz city has a population of more than 1,398,060 (Iranian Statistics Center, 2007) and Tabriz county has a population of about 1,579,312 (Tabriz County Governorship, 2010b). Tabriz (the first capital of Shiite world), due to its suitable situation in the past was a commercial center of the region, although at the beginning of the Islamic periods, it was a small village, which was then gradually developed into a large city (Persian wikipedia, 2010). Different thinkers, historians and travelers described Tabriz, and in the 17th century, Sharden in his travelogue wrote "in the whole world, I do

not know a city which new writers have discussed so much about its structure, formation and early name" (Rahnamay, 2008). The bazaar of Tabriz dates back to the early periods of Iranian urbanism after Islam. The bazaar faced many recession and growth periods and was destroyed several times. What is remaining today from the bazaar is a memento of the Qajar era, which is most likely that the main passages in the bazaar are reconstructed exactly as the past after a destructive and violent earthquake in 1780 (University Jihad, 2009).

Since it was located on Silk Road route, Tabriz was one of the most important commercial centers in Iran and in the world in past times. It was the center of exchanging European commodities and therefore, was famous in the world (Khamachi, 2009). Among famous travelers who visited and described Tabriz bazaar in different centuries and times are Moqaddesi in the 4th century, Yaqoot Hamavi in the 7th century, Marco Polo in the 7th century, Ibn Batooteh in the 8th century and Hamdollah Mostoofi in the 8th century. They, proportionally to time, wrote about the bazaar and its abundance of goods, and that most people earned a living through trade. However, Sharden gave a great detail of it. He considered it as the largest bazaar in Asia with 15,000 shops (Ahour, 2008).

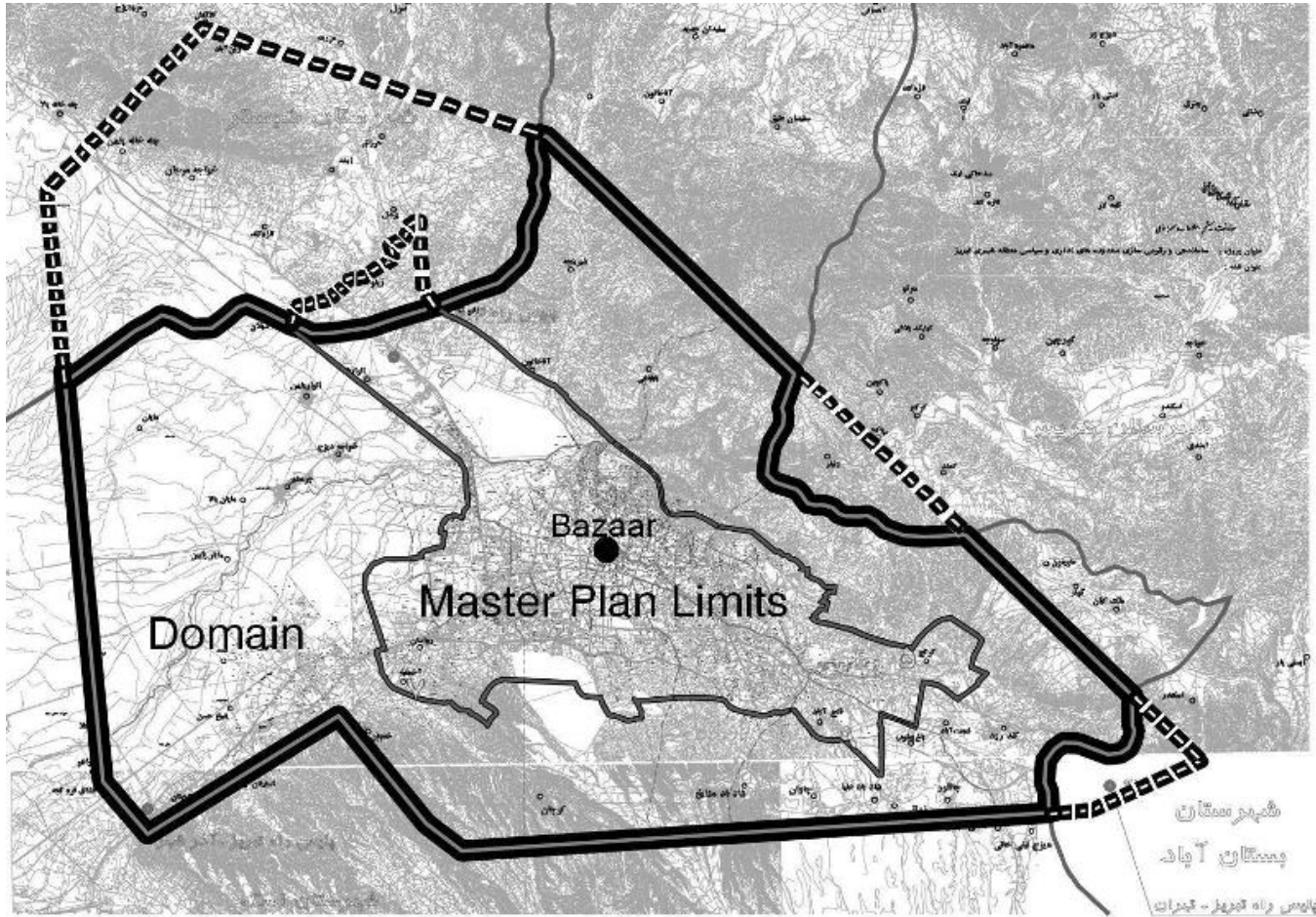


Figure 2. The master plan limits and the domain of Tabriz city (Sources: Tabriz Municipality Statistics and IT Organization, 2010; author).

Table 1. Elements of Tabriz traditional bazaar.

Elements of Tabriz traditional bazaar	Number
Raste and raste bazaar	20
Sara and carvanseria	35
Timche	25
Dalan	11
School	12
Mosque	30
Bathhouse	5
Refrigerator	2
Zoorkhaneh	1
Shop and hojre	5500

(Sources: Khamachi, 2009; author)

Qualities of the traditional bazaar of Tabriz

In 1975, the historical bazaar complex of Tabriz was registered by Iranian cultural Heritage Organization on Iranian national works list (Khamachi, 2009). Its area is about one square kilometer, considering the domain (Mohammadi, 2010) and it has elements which play an important role in the formation of the traditional bazaar (Rajabi, 2007) (Table 1) and 40 different jobs (Khamachi, 2009). The Mehran Road river separates two parts of the bazaar. Due to its separation from the whole complex and due to the transfer of trade to streets, the north part has lost its importance and has been neglected. A large part of the bazaar area is located in the south of the Mehran Rood river (Khamachi, 2009) (Figure 3).

The existence of the river has caused the formation of very beautiful bridge-bazaars (bazaars created on bridges) along the rastes, leading to the north of the bazaar. A large number of entrances are one of its important and outstanding elements (Sma'eeli and Omrani, 2008). The bazaar of Tabriz is multi-axial

Marco Polo said “Tabriz had a large bazaar devoted to pearls, which were caught from Persian Gulf” (Hall, 2004).

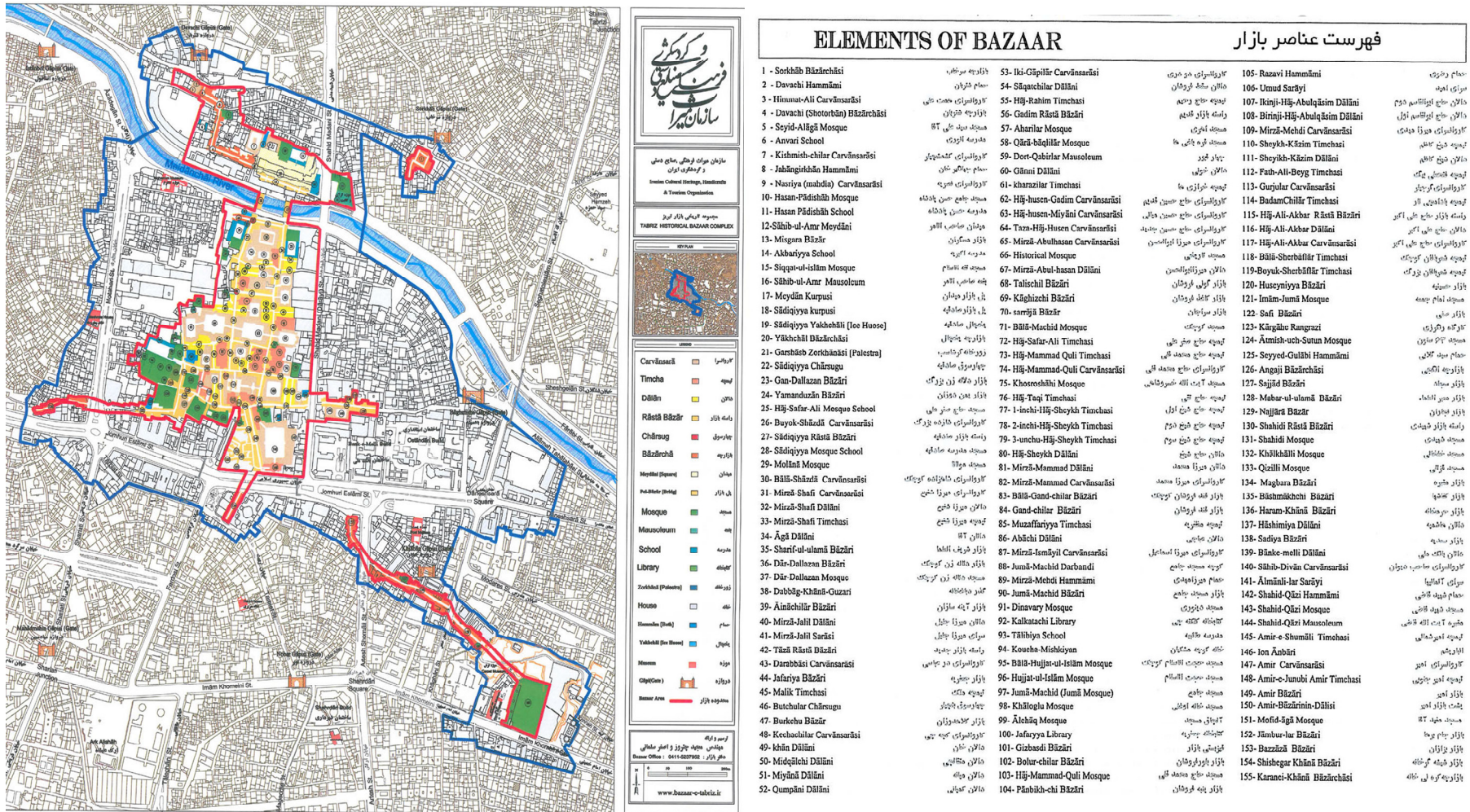


Figure 3. Tabriz historical bazaar limits and its domain (Source: East Azerbaijan Cultural Heritage Organization, 2010).

(University Jihad, 2009), that is, the primary rastes are connected by the secondary rastes, and in the spaces between them, there are timches and saras (Figure 4). The intersections of rastes in three-leg intersections and four-way intersections

(chahar soog) are covered by dome brick arches, in which the largest dome in the bazaar is the dome of Amir timche and its most beautiful architecture is seen in Mozaffariyeh timche (Figure 5). Raste-bazaars and large bazaars of

Tabriz are roofed public passages that do not have entrance gates and act as the main passages of the bazaar. Some bazaars which are regarded as a timche, have a gate for themselves and are called a bazaar, such as Qand Froosh

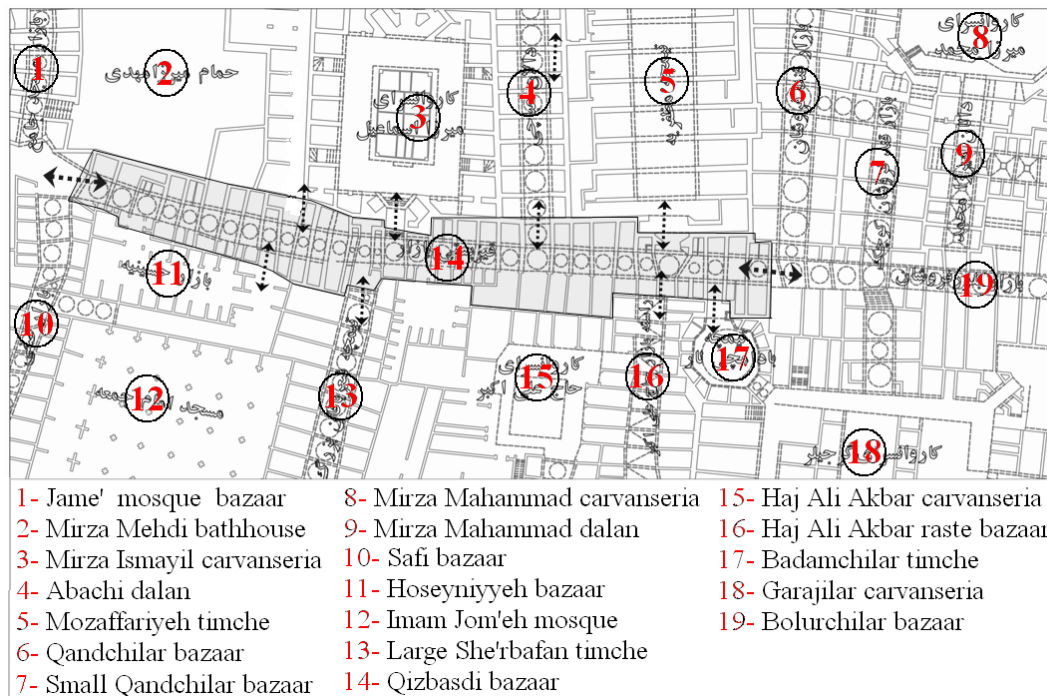


Figure 4. A part of Tabriz historical bazaar complex (Sources: East Azerbaijan Cultural Heritage Organization, 2009; author).

(sugar) bazaar (Khamachi, 2009). In addition to the commercial functions, rastes also have communicational functions (World Registration Base for the Historical Bazaar Complex of Tabriz, 2009). Mosques in the bazaar have a splendid, unique, authentic Iranian architecture, including Jame' mosque, Maqbareh mosque.... Different points in the bazaar were named after the builders of dalans, timches and carvenserias, or after historical incidents or due to the fact that they were centers of specific goods (Khamachi, 2009).

The bazaar of Tabriz has had wide trade and production activities. In the bazaar, each raste or consistent space was dedicated to offering specific goods, named after them. In the bazaar, shops are next to primary and secondary rastes and spaces behind them are dedicated to saras and timches. Due to the importance of trade, saras have various functions: they were run as enterprises and wholesale shops, and even retail shops were placed along rastes, but now the situation has changed and retail shops have dominated wholesale ones. Trade spaces in dalans are often dedicated to retail hojres and activities, where coffee shops are created there. Most saras are a two-storey and sometimes three-storey building (Figure 6). The ground and middle floors are used as warehouses and the upper floors are dedicated to production workshops, repairing, spinning and weaving. In the past, the upper floors of saras or dalans had space for resting, which have now changed to production spaces, warehouses and offices.

In some saras, courtyards are very wide, which indicate the importance of trade there. In addition to having their functions, some saras act as communicational axes (University Jihad, 2009). Besides playing important roles in the economic life of the bazaar, saras as green spaces and breathing spaces are significantly important (Fars News Agency, 2006). The main saras of Tabriz are defined as small and smaller units and smaller open yards than caravanserais. Traditionally, the custom was that merchandises without beasts of burden were unloaded in their yards. Caravanserais were places, in the past, where owners of commercial caravans unloaded their beasts of burden in their yards. Around caravanserais, there were numerous rooms, hojres and store rooms where trading was done, and their yards had green spaces, ponds and cisterns (Khamachi, 2009).

A multitude of timches in Tabriz bazaar is one of its main qualities. Timches largely keep and sell worthy goods, like carpet, and have entrance dalans (University Jihad, 2009). Timches are defined as interesting spaces, in that their roofs are domed and are constructed from brick and with a special historical style. Timches have large and strong gates that are opened during the day and closed at nights and on weekends. Each timche has guards called Odabashi (care-taker). In light of their use, they are divided into four parts: a public space where goods are piled for being visited by customers, an underground where goods are stored and maintained, a ground floor hojre room where trading and running economic and

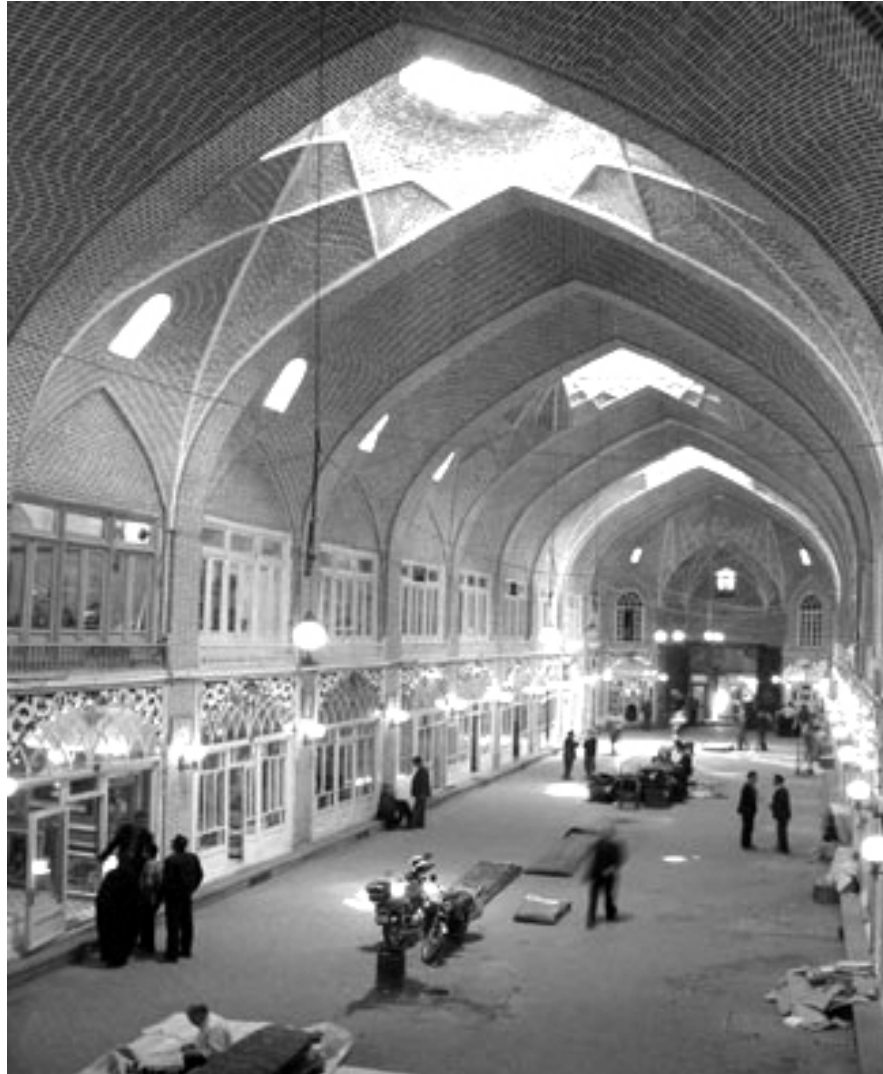


Figure 5. Mozaffariyeh timche in the traditional bazaar of Tabriz (Source: East Azerbaijan Cultural Heritage Organization, 2008 a).

social affairs are done, and an upper floor where in the past was used for resting at nights and non-Tabrizian merchants rested there at nights. Each of the saras, timches and caravanserais are connected by neat and beautiful dalans to the main bazaar (Khamachi, 2009).

In the bazaar of Tabriz, in addition to a spatial combination of saras and timches, other complexes resulted from a combination of various elements, in which the most beautiful type of these combinations is observable in “Garaji lar” complex, where the existence of one sara, several timches and many dalans next to each other between three raste-bazaars create a complete complex. Due to a cold climate and spread of trade, the bazaar has a condensed, compressed and covered context. Most of its physical spaces are two-storey and sometimes three-storey. The roof of rastes is maximally 6 m high, while the rastes are 4 to 5 m wide. Generally, the

roof of rastes, in comparison to the roof of bazaars in central and hot regions, is shorter and the small openings in the roofs provide light and ventilation. The roof of long rastes with their meanders and unique spatial combinations causes thermal balance, creating warm winters and cool summers in the bazaar space. The economic and commercial function of the bazaar is more than its cultural and social function and the issue can be seen in a combination of its elements. The fabric of the bazaar, at the peak of its beauty and in its variety in the use of brick, is still intact. In addition to the production and flow of capital and goods, it is the same beautiful and complicated fabric of the bazaar that has preserved the bazaar. Its strength is its high-quality and large-quantity brick structure. Generally, in constructing its fabric, red bricks were used with white pointing (University Jihad, 2009).



Figure 6. Mirza Jalil sara in the traditional bazaar of Tabriz (Source: East Azerbaijan Cultural Heritage Organization, 2008 b).

Rastes, dalans, timches, caravanserais, mosques and bathhouses are strongly and beautifully stitched and the architects of the bazaar predicted various spaces in the bazaar, such as green spaces, welfare and service centers ... (Khamachi, 2009). Tabriz bazaar is a good example for future sustainable development because of different social, economical and environmental aspects that it has, and the multi-functional spaces such as bazaar in urban areas can have a deep role in social, cultural, economical and environmental sustainability (Moradi and Nassabi, 2007).

The world registration of Tabriz bazaar

The bazaar of Tabriz, as the widest traditional and historical bazaar complex in the world and as the most complete urban element in 2009, has been a candidate for registration on the UNESCO list by Iranian Cultural Heritage, Handicrafts and Tourism, and East Azerbaijan Cultural Heritage Organization (World Registration Base for the Historical Bazaar Complex of Tabriz, 2009). The experts, who on behalf of ICOMOS visited the bazaar of Tabriz, said that the bazaar for the world registration had

strong potentials.

They raised conditions and criteria and requested commitments, including 'do the province officials architecturally preserve it?' The other was its protection against fire, in which the protective plan of the bazaar against fire and its management plan were prepared. All requested cases, which included the determination of the bazaar domain, its history and developments, precise and complete information, preservation, conservation and strengthening, its protective plan, its management plan, etc., were prepared (Mohammadi, 2010) and sent as a file with the centrality of the following three UNESCO's six criteria:

1) An exchange of human values during a specific period of time or in a cultural area in the world, which causes progress in the architectural and technological fields, monumental arts, urban planning or landscape design. In this case, Silk Road and the role of Tabriz and its bazaar was implied as the junction of commodity exchange, as with the development of the economy, which still kept its importance after some years.

2) It should be a unique, or at least an exceptional, sample of a cultural tradition or a live or dead civilization. In this case, it implies the management system and the social system ruling on the bazaar and the relation between the production and distribution of goods; as well as the fabric of this great complex, which includes all urban elements, such as raste bazaar, timche, dalan, passage, mosque, school, library, tomb, zoorkhaneh, caravanserais, bathhouse..., and the completeness and uniqueness of the complex.

3) It should be an outstanding sample of a monument or a technical, architectural complex or a landscape, which represents an important period(s) in human history. In this case, the fabric and the structure of the bazaar and the settlement of different elements together, which have created a complicated and important system, were taken into account. It implies the settlement of the elements, like timche, dalan, sara, raste... together as the places where goods are entered and offered to consumers.

Also, the settlement situation of recreational and cultural centers, and in a specific situation, the conversion of bridges to bridge-bazaars, has architecturally given the complex a special splendour, which distinguishes it from other bazaars in Iran and in the world (World Registration Base for the Historical Bazaar Complex of Tabriz, 2009). In 25 July to 3 August 2010, the historical bazaar complex of Tabriz was registered on UNESCO's World Heritage List. This is the first time that the World Heritage Center selects a bazaar as a valuable cultural heritage.

The definition of megamall

The word of megamall means a pedestrian service mall

and a very large pedestrian shopping mall. Megamall is a very large covered pedestrian shopping service mall, which is three or four times larger than a common regional shopping mall and it includes retail centers, hotels, restaurants, recreational facilities and attractions like recreational parks (Calgary Real Estate Board, 2010). A shopping mall is a place for focusing service and trade activities on a central and accessible point. Such shopping and selling malls provide economies of scale, more convenience for buyers and sellers, large parking space and specific amenities like central air ventilation.

The Forbes magazine inquired ten large shopping malls in the world, based on their gross area and offered services like selling, leisure and entertainment services... in which among the ten large malls, eight projects were placed in Asia.

The first megamall in the world was constructed in the Philippines with a total area of 27 ha (Figures 7 and 8). It was a five-storey complex with 100 shops, different restaurants, 12 cinemas, bowling alley and ski-piste, which was opened in 1985 (Nassaj, 2008).

In most megamalls, the following advantages are seen: (i) the easy unloading of loads and the comfortable exit of goods from them, (ii) the existence of several floors and the possibility of maximum use of spaces, (iii) the possibility of comparing goods for customers because of competitions inside them, (iv) high safety against fires and earthquakes, (v) the absence of traffic around them, (vi) the existence of strong ventilation system and ideal air, (vii) the existence of the best sanitary mode, (viii) the possibility of little physical contact, (ix) the existence of enough parking lot for shoppers and customers, (x) welfare and recreation facilities for customers, (xi) easy servicing in case of accidents, (xii) the comfortable movement of customers via escalators and easy access to all sections, (xiii) high attractions for attracting customers, (xiv) offer of the most modern goods in every place of them, (xv) a variety of goods, ... (Mo'afi, 2007).

In the west of Tehran, the Ekbatan megamall with a gross area of 16 ha and 9 floors is under construction, which is the most important building in the Ekbatan cultural complex and which is the largest cultural complex under construction in Tehran on a land with an area of 19 ha. The building includes various cultures, sports, service and trade uses (Malaysia Neguin Company, 2008a, b).

Presenting a theoretical model for creating megamalls in the Tabriz domain

With respect to increasing business and service use and its physical representation as a shop, shopping mall, etc., the process of localizing, planning and designing these centers as economic and cultural-recreational ones is very necessary. In this paper, for creating megamalls in the Tabriz domain, the following theoretical models



Figure 7. The current facade of SM City North EDSA (The first megamall in the Philippines) (Source: English wikipedia, 2009).



Figure 8. The first megamall in the Philippines (Source: English wikipedia, 2009).

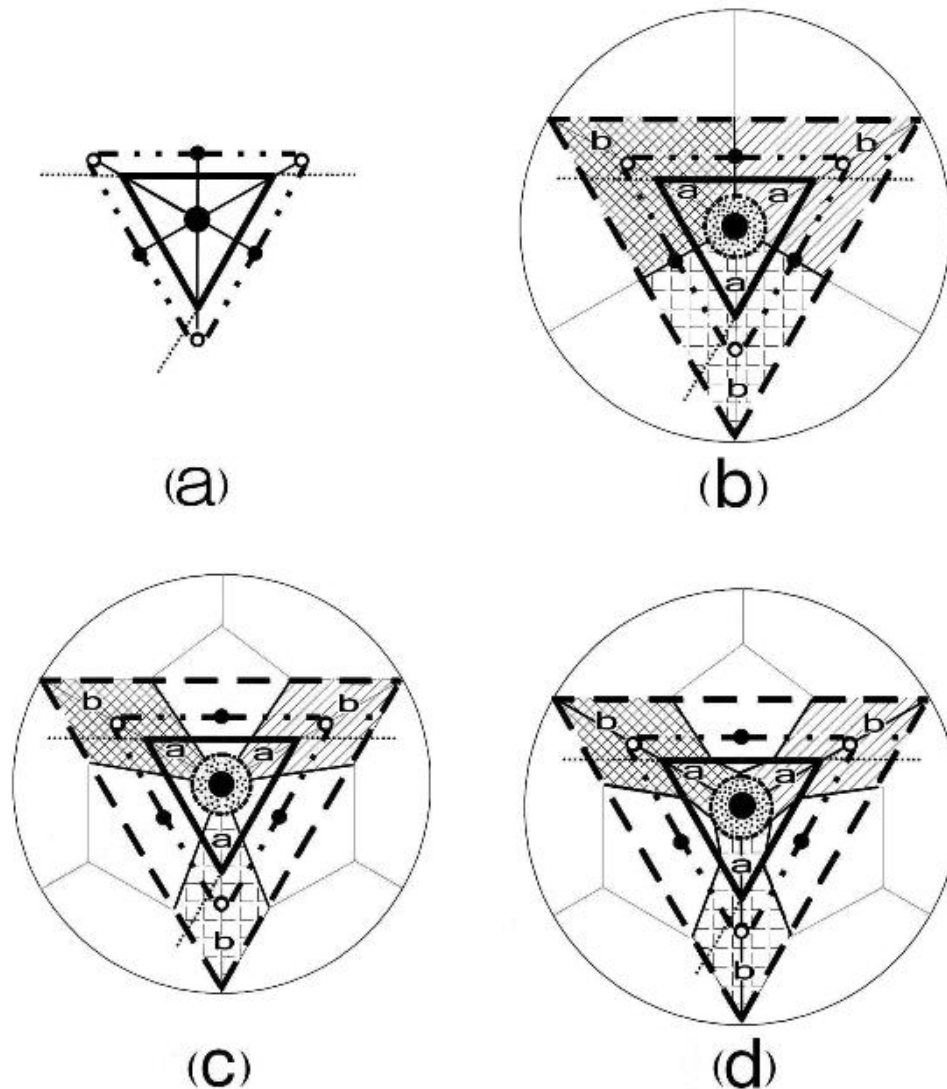


Figure 9. The presented theoretical model (The first state) (It is assumed the length of a = the length of b) (Source: author).

presented:

The traditional bazaar of Tabriz has different physical and functional potentials, in which its world registration indicates the existence of the potentials. Its beautiful architecture and its economic, social, communicational functions are the potentials which can be used to design and construct megamalls. For example, in addition to being a retail place, Tabriz bazaar is a wholesale place, in which this quality can be created in megamalls. For designing and constructing megamalls, its unique architecture and its economic, social, cultural, religious and communicational functions, together with modern technology and their suitable integration can be used, thereby resulting in the retention and dissemination of its qualities. Preserving these qualities and conserving the

traditional bazaar of Tabriz are made possible by consistent planning, official's cooperation, people participation and appropriate investments.

One of the ways of preserving the traditional bazaar of Tabriz is to reduce its loads which can be done by creating megamalls in the city's domain. With regard to Figure 2 and the master plan limits of Tabriz city, it can be seen that the development of Tabriz city is in the direction of communication networks of the main entrance, which are three communication networks, and also the master plan limits of the city are somehow in the shape of a triangle and in three directions.

In the presented model (Figures 9 and 10), it is supposed that the development of the city and the master plan limits are in the shape of an equilateral triangle,

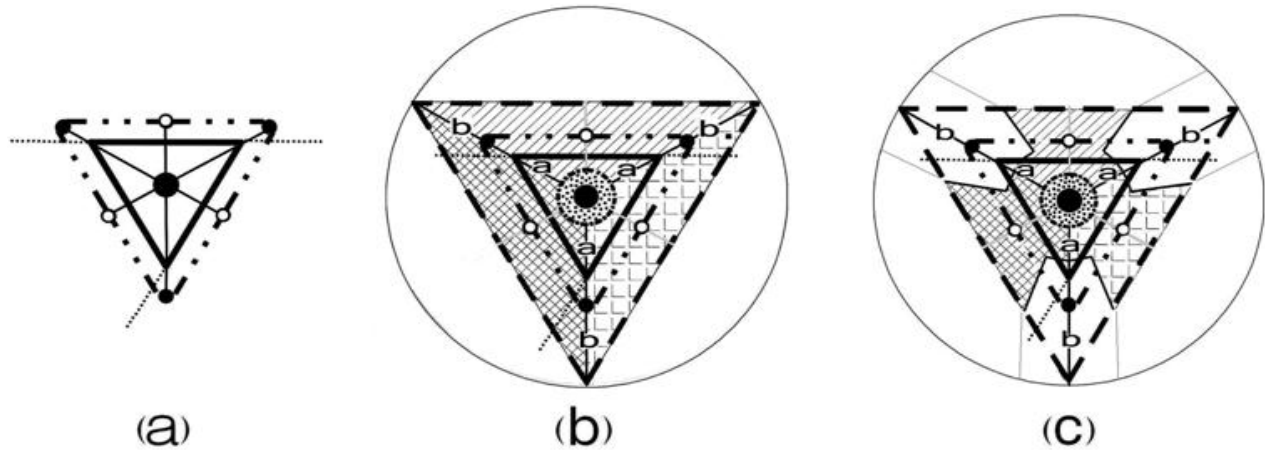


Figure 10. The presented theoretical model (The second state) (It is assumed the length of a = the length of b) (Source: author).















where two states can be considered. In the first state (Figure 9), along each vertex of the triangle (near each main entrance to the city), a megamall can be considered, so there will be three megamalls in the city domain, which according to the theory of the central place, they can be considered as higher-level central places. With regard to the area of the city and its domain, along the middle of each side of the triangle, smaller recreational service malls can be considered, which will be lower-level central places in the city's domain. The bazaar can be considered as the main central place. For creating communication between these high- and low-level central places, a ring communication network in the city's domain and near the master plan limits can be created. The ring communication network will include ring forestations and green spaces, as well as a ring wide expressway for vehicles, a ring railroad with a round route for express trains, a ring bicycle path with a round route and a ring route for pedestrians. The ring communication network can communicate with the three communication networks of the main entrance to the city through creating non-level crossings and with other secondary communication roads through level crossings (Figure 9a). The ring communication network can prevent the fast-growing urban sprawl and it can possibly connect most places within the city without taking additional trips in the city. Given that the ring communication network will be in the city domain and near the master plan limits and along it, in fact, it will not be a straight line everywhere and its route will follow the external limit of the master plan limits. With regard to the existence of some natural and physical barriers, their distances from the external limit of the master plan limits will not be equal everywhere.

Furthermore, considering that shopping today has a more recreational aspect and that the residents of Tabriz city are interested in spending their leisure time in parks

around the city, these megamalls with their recreation and service facilities, together with their trade facilities can be places for spending leisure time. In the model, the three megamalls can be considered as the secondary centers which are created to prevent centralization in the center (the traditional bazaar), and somehow service-trade divergence from the city center to its surroundings is done. Also, they can be considered as growth centers and poles (recreation and service-trade poles), in which their effects on the city and its surroundings will be observable through reducing problems and concerns. On the other hand, given that development in the city domain must be in accordance to regulations, like urban planning regulations, the megamalls can be considered as recreation and service-trade towns. Figure 9b shows the servicing limits of each megamall in light of wholesale and higher-level services and Figures 9 (c and d) show the servicing limits of each megamall and each small mall in light of retail and lower-level services (Table 2).

In the second state (Figure 10), like the first state, the places of the three megamalls and the three small malls are only changed, that is, the three megamalls are along the middle of the sides and the three small malls are along the vertices of the triangle (Figure 10a). Figure 10b shows the servicing limits of each megamall in light of wholesale and higher-level services and Figure 10c shows the servicing limits of each megamall and each small mall in light of retail and lower-level services (Table 2). The existence of mount Ovn-Ebne-Ali to the north of the city prevents the physical development in this direction, but because people do go there for mountaineering on weekends, makes it a recreational place that accepts many people. In the model, those limits are taken into account within the limits covered by the services of the megamalls and the small malls. In fact, the place of the megamall and of the small mall must be changed in those limits so that they do not crash any

Table 2. Help Table for the presented theoretical models (Help Table for Figures 9, 10 and 11).

	The traditional bazaar
	Megamall
	Small mall
	The imaginary limits of the master plan of the city
	The external limit of the servicing limits of the traditional bazaar
	Ring communication network
	The main entrance road to the city
	The external limit of the main servicing limits of the megamalls and the small malls
	The servicing limits of the traditional bazaar
	The servicing limits of the megamall A
	The servicing limits of the megamall B
	The servicing limits of the megamall C
	The servicing limits of each small mall
	The servicing limits of the megamall D

(Source: author)

barriers. Generally, in case of the existence of any barriers, the places of the megamalls and the small malls can be changed a little in those limits. Actually, the development is not equal in the three directions, which in this case, the presented supposed model is also applicable. In the model, the determined limits for servicing are imaginary, because with regard to the considered ring communication network, and the possibility of better and more access and communication, one can comfortably have access to these places from all

the points in the city and in its surroundings and use their services. In the model, the population distribution is assumed to be uniform.

Considering that the development of cities is mostly in three directions (almost triangle), or in four directions almost equally (almost circle or diamond), or in four directions with more development in two directions (almost ellipse), the model can also be generalized to such large cities and the following models (Figure 11) can be presented. In Figure 11, with regard to the considered

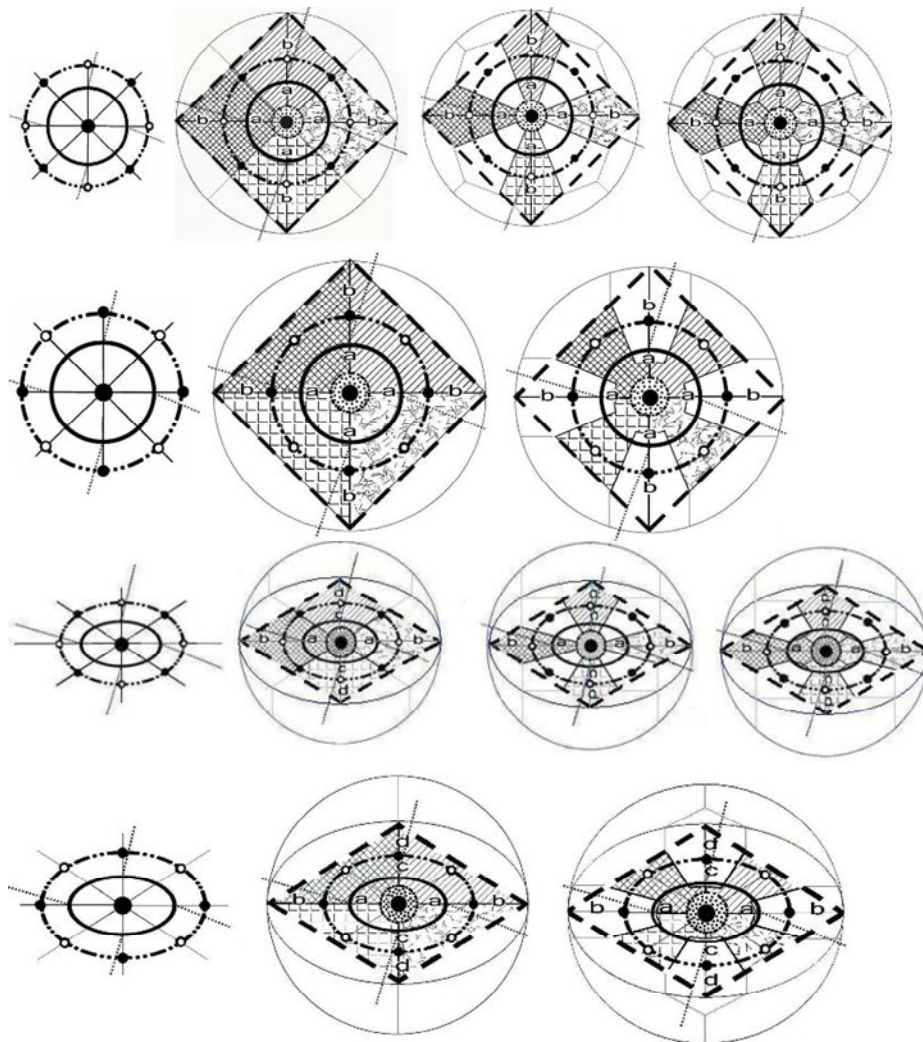


Figure 11. (It is assumed $a=b$, $c=d$) (Source: author).

imaginary shape for the master plan limits (circle and ellipse), for each model, four megamalls and four small malls are considered (Figure 11 and Table 2).

In Figures 9 and 10, the faintly drawn peripheral big circle and in Figure 11, the faintly drawn peripheral big circle and ellipse are the external limit of the limits where the megamalls, the small malls and the ring communication network will also affect them somehow. The effect of megamalls on them will be more than that of small malls and the megamalls will affect more limits (according to the fair distribution and people's tendencies).

Also, in designing a megamall, different functions can favorably and beautifully be considered as a complex of a primary building and secondary buildings around it, with covered or roofed communication roads in a specific forest and green space, using the potentials of Tabriz historical bazaar especially its architectural, communicational and functional potentials (Table 3). The execution

of this design can socially, economically and physically bring about positive results for the city and the region under its control.

Presenting the solutions for preserving and conserving the traditional bazaar

In this paper, in preserving and conserving the traditional bazaar of Tabriz, the following solutions are presented:

1) For protecting the traditional bazaar of Tabriz against fire, it is proposed to create a permanent fire fighting helicopter base in the bazaar domain and in the nearest point to it, so that in emergencies, services and relief are given through air, openings and lights in roofs and open spaces that provide light and ventilation in the bazaar space. Also, inside the bazaar, it is necessary to choose places for the settlement of protective officers during 24h.

Table 3. Important qualities and functions of Tabriz historical bazaar complex.

Physical and structural qualities	<ul style="list-style-type: none"> * - Beautiful fabric and architecture, complicated, diverse and sustainable <ul style="list-style-type: none"> - High-quality and large-quantity brick structure (University Jihad, 2009) * - The settlement of different elements together and their suitable integration for the creation of a regular complicated system in a multi-functional space <ul style="list-style-type: none"> - The widest roofed and attached traditional and historical bazaar complex in the world and the most complete urban element that exists for a long period(World Registration Base for the Historical Bazaar Complex of Tabriz, 2009) * - The compactness of the complex and use of fewer infrastructures in it(Moradi and Nassabi, 2007) <ul style="list-style-type: none"> - Use of local and environmentally friendly materials(Ibid.) <ul style="list-style-type: none"> - Minimized pollution in air, water and land (Ibid.) - Reduced use of the resources(water, energy, materials and land)(Ibid.) - Diverse spaces for green space and sanitary, welfare and service centres - Adaptation of complex with region geographic conditions * - Environmental sustainability(Ibid.)
Commerical and economic functions	<ul style="list-style-type: none"> - Retail * - Wholesale - Production and distribution of goods* * - Warehouse - Offices and official space for business * - Economical sustainability(Ibid)
Social function	<ul style="list-style-type: none"> - Social diversity * - The most complete social organization - Compatible with local community - A healthy and safe working environment(Ibid.) - Employment creation. - Consumer spaces as social, cultural heritage and resources * - Social sustainability(Ibid.)
Cultural and educational functions	
Religious function*	
Political function	
Communicational function *	

Note. The items with asterisks are not in megamalls. These items are potentials of Tabriz historical bazaar complex which are proposed by the researcher to be used and integrated in megamalls (Source: author).

2) Given that the traffic of vehicles near the bazaar context increases its context wear, specific limits of the bazaar domain should only be dedicated to pedestrians and bicycles, and if the citizens like, to coaches. The traffic of vehicles, except for ambulances and fire-engines must always be prevented, and the parking lot in the bazaar domain close to the pedestrian limits and at suitable intervals is created.

3) With regard to the physical and functional potentials of

the bazaar, the bazaar can be selected as a tourism pole of the city. In a part of the domain that is dedicated to pedestrians, recreation and welfare facilities are needed for tourists, such as parks with tourist attractions, cinema, hotels, tourist restaurants, with a specific Islamic and Iranian architecture, in which a bazaar that consist of an integrated complex, should be created. For preventing an unpleasant visual view of warehouses inside the bazaar, suitable warehouses in its domain and in suitable places

near the bazaar with appropriate design should be constructed.

4) Protecting the physical and functional qualities of Tabriz traditional bazaar, restoring some of its abolished functions for visiting and purchasing, getting familiar with traditional and past-specific functions, preventing it from changing from the entity of wholesale to retail, retaining and restoring their places according to the past history and using modern technologies for preserving them.

5) Constructing megamalls in the Tabriz domain and using bazaar potentials, especially the wholesale potential, beside retail; and in specific places, by following the traditional bazaar in megamalls according to the presented theoretical model in this paper.

Conclusion

The results of this study show that the traditional bazaar of Tabriz has different physical and functional potentials, in which its world registration indicates the existence of the potentials. Its beautiful architecture and its economic, social and communicational functions are the potentials which, together with modern technology and their suitable integration, can be used to design and construct megamalls. For example, in addition to being a retail place, Tabriz bazaar is a wholesale place, where this quality can be created in megamalls. With respect to increasing business and service use and its physical representation as a shop, mall, etc., the process of localizing, planning and designing these centers as economic and cultural- recreational ones is very necessary in Tabriz metropolis.

Considering that one of the ways of preserving the traditional bazaar of Tabriz is to reduce its loads, in this research, a theoretical model for constructing megamalls in the domain of Tabriz city, in order to reduce loads of the traditional bazaar and reduce other problems in the city, has been presented. The model can help to preserve and disseminate the qualities of the traditional bazaar and can also reduce many problems including the fast-growing sprawl of the city, slum dwelling, traffic, air pollution and other issues in the city and the region under its control. This is a step toward sustainable urban development and the model can be generalized to other large cities. By creating megamalls in the city domain with different functions and by using the potentials of Tabriz bazaar in megamalls, the loads of the bazaar can also be transferred to them, so the residents around the city and its surrounding villages can go to megamalls rather than the traditional bazaar and buy what they need for wholesale and retail. Instead of going to the center of the city and adding to traffic load and other problems, the residents of Tabriz can go to megamalls and use their commercial, recreational and cultural facilities, so the bazaar can give services to a smaller area and especially to tourists. On the other hand, in this research, with presenting the solutions, the bazaar has been regarded

as a beautiful tourist pole and for attracting tourists. There is a need for basic planning and investment and such large projects can be effective to attract domestic and foreign investors and tourists.

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