

Received 2017/01/25

Accepted 2017/05/08

Persian translation of this paper entitled:

تحولات سازمان فضایی شهر تبریز از اوایل اسلام تا دوره قاجار  
is also published in this issue of journal.

## The Changes of Tabriz Spatial Organization from Early Islamic Era to Gajar Era

Seyed Amir Mansouri\*  
Shabnam Mohammadzadeh\*\*

### Abstract

The city spatial organization is the order resulted from citizens' preferences at their life space or the order among roles of elements which introduces the city as a whole (system). There has been a purposeful order and also a permanent association among the elements which this creates a meaning as a coherent entirety and single identity. The most important reason which makes the cities different from each other, is their different spatial organization which this difference results from the variety of orders in the cities as a system. To understand the totality of Tabriz and its spatial organization, it is necessary to discover the order of the city elements and results from surveying the relation between spatial organization indicators, is necessary. Discovering of order that dominates the city elements and also results from surveying the relation between spatial organization indicators is necessary to understand the totality of Tabriz and its spatial organization. The aim of this paper is to analyze Tabriz spatial organization from early Islam to Gajar era according to systemic theory and to determine the rules of Tabriz spatial organization. Results of this research reveals that the widespread communication between East and West and also earth structure limits at the northwest area of Iran are the factors which set up the city. Earthquake and neighboring countries attacks are the threatening factors throughout history. These factors have an important role in Tabriz spatial organization. By analyzing the city spatial organization indicators and their changes in historic eras, the rules of Tabriz spatial organization was defined: The city center in the process of city changes was a fixed element and also an identity for the city, the city territory had a fixed condition and was being changed in every period, the neighborhoods of the city had been influenced by the fixed city center and also had been located according to the main paths of the city and the city structure as a distinct and unique element has relatively radial network from center toward the main edges of the city. The method of this research has been descriptive- analytic and the library has been used to collect data and also data were analyzed by using the historical documents such as travel pieces, pictorial documents and also rational perceptions.

### Keywords

City spatial organization, Tabriz, centrality, small totals, structure, territory

.....

\*. Ph. D. in Urban studies of landscape Architecture, University of Tehran & Nazar research center, Iran. seyedamir.mansouri@gmail.com

\*\* M. A. in Landscape Architecture, University of Tehran. shabnam\_mohammadzadeh@yahoo.com

## Introduction

Studying Tabriz as one of the important cities which has been the capital of Iran for centuries, can enhance our understanding of its spatial organization. Constructing of the city, developing it, rebuilding after the wars and continuous earthquakes and its existence in a way which nowadays has made it one of the most important contemporary cities of Iran. The great order and strong regulations has preserved the city up to now. Studying the city changes with a systematic attitude in a way that can reveal the evidences about existence of system and its elements in making the city, is the goal of this paper. In fact this research is trying to find the answer of this question that how has been the dynamism and changes of Tabriz spatial organization from early Islamic era to Gajar era?

This research has been done according to the Iranian city spatial organization which its research has been done in Nazar research center and some of its results has been determined in format of two papers (spatial organization in Islamic city of Iran, Mansouri, 1392) and ( two period spatial organization in Iranian city: before and after Islam, Mansouri, 1386). According to the researches which was mentioned, the city spatial organization is the order resulted from citizens' preferences at their life space or the order among roles of elements which introduces the city as a whole (system). Elements of the city which has been in relation with each other, makes a system. "order of the city" is a subjective and perceptive meaning which shows the kind of relation among elements and does not refer to the elements of the city. "role" is the mission and task which each component of system takes to achieve the main goal. To discover the order which city components have, the relation among the indicators of the city spatial organization should be considered. The indicators which introduce the city spatial organization, by referring to the mentioned research are: centrality (historical memory and the center of city activities and subjective aspects), elements of the city as small totals (neighborhood and semi-independence complexes in the city),

structure (an element which connects and links the small totals) and territory (an area which make a sense of belonging with its inhabitants). Tabriz spatial organization was studied according to the four indicators which were explained to introduce the city organization. Since the city organization is an uncertain meaning and has weakness and intensity, it is possible to determine strong and weak features for each of the organizational elements or totality of the city spatial organization in different periods of city history. So in writing this paper, it has been tried to introduce the elements of spatial organization which are so strong.

## Review of the related literature

The researches about the evolution of Tabriz can be classified in two groups:

The first group includes the books such as Ancient Works in Azerbaijan (Karangh, 1932), Tabriz history until the end of the ninth century (mashkoo, 1933), A look to East Azerbaijan (Afshar Sistani, 1949 ), Tabriz an Ever-standing Brick in Architecture of Iran (Soltanzadeh, 1956), Tabriz in other look (Tabani, 1959) Historical Texture of Tabriz (Omran & Sanghari, 1965), these studies are only about the history of different periods and also the historical elements of their architectural and urbanization.

The second group includes the papers such as the History of the Fortification Wall and Gates of Tabriz (Vahab Zadeh, 1955), Rereading the Sahib Abad Square based on pictures of Chardin and Matrakchi (Hanachi & Sardroud, 1965), Spatial Structure of Tabriz in Safavid era (Balilan, 1975), Physical Structure of Tabriz and its Changes in Last Two Decades (Vahab Zadeh, 1955), The Analyzing the Process of Development in Ilkhani Urbanization with Analyzing on City Development (Mohamad Moradi, Jaafarpour Naser, 1972), which these studies often analyze a part of the growth and elements of one or several historical periods in a particular era that are separately valuable sources for presenting comprehensive and united analysis from

Tabriz evolution. This research has been provided by using the historical documentaries such as itineraries and pictorial documentaries by the tourists, books and papers in the frame of spatial organization theory which has tried to analyze and present a unified picture from the spatial organization of Tabriz during its formation history.

### Analyzing Tabriz spatial organization

#### ● First era: before Ilkhanid era (10th to 12th century)

After Islam the first rampart (Rawadi fortification wall) for Tabriz was built by Rawadi clan in ninth century (Vahab Zadeh, 1955: 74). According to Ebneh Maskuieh in 941, the city had a strong fortification wall and the gardens with many trees surrounded it. (Minorsky, 1918: 12) Naser Khosro has also mentioned the size of fortification wall about 5600 steps in 1406. Since anything has been stated about renovation of this fortification wall until Ilkhanid era, it can be understood that Rawadi fortification wall was the same old one in Ilkhanid era or Holakuie fortification wall. (Jaafarpour Naser, Mohammad Moradi, 1972: 94)

Tabatabaie in Oladoladhar has mentioned the existence of a mosque which was known as Jami mosque. (Tabatabayi, 1969) There aren't any credible information about neighborhoods of the city before ninth century, yet Ebneh Hogel who visited Tabriz in 955, informed the existence of many bazars and trade in Tabriz. (VahabZadeh, 1955: 75) In 1042 a tremendous earthquake happened and half of the city was destroyed. (Gobadiani, 1943: 9) After the earth earthquake happened, the Caliph ordered his attendant Abumansour Vahsoudan to reconstruct the city, so he started the improvement of city from Jami mosque that year (Karbalyi, 1963:16), which shows the importance of this city element as centrality concept. He improved the city like the first big and glorious city by renovating and rebuilding the destructions and also fortification wall.

To explain the city spatial organization in first era, it can be named the centrality in Jami mosque area and the south of meydan chiy (Mehran river), bazar

as a structural element which connected center to the gates of the city and the city territory which was defined by building new fortification wall each time. There aren't any credible information about city neighborhoods (small totals) in this era, but Iranian city tradition in Islamic era recounts ones which were connected with each other by city structure (fig 1)

#### Second era: Ilkhanid era (13th and 14th century)

The last fortification wall of the city was built with 6000 steps in circumference and 10 gates around the city before 1272 in Holaku khan era. (Mostofi, 1943: 86) After transferring the capital from Tabriz to Marageh by Abaga khan in 1272, a strong earthquake happened which destroyed the Holakuie fortification wall. Sultan Mahmud Ghazan (1294) built a strong fortification wall in order to organize city spaces and develop Tabriz surrounded area in 1302. (Fazlolah Hamedani, 1953) "Ghazan khan built a fortification wall which had all the gardens, villages, Veillan kuh and Sanjarian inside it. The circumference of the Ghazani fortification wall is 25000 steps and has 6 gates." (Mostofi, 1943: 76) Building Arghunieh town in 1290 in the west of Tabriz in an area named Sham and located in Adelieh garden was the first experience of Ilkhani clan in town constructing in order to develop the city. (Fazlolah Hamedani, 1953: 834) A huge complex which was named Shanbe Ghazan with governmental, religious and commercial role was built in Ghazan khan era outside of the fortification wall on Arghunieh ruins. (Vilber, 1927: 136) One of the huge and glorious buildings of this era that was constructed with Shanbe Ghazan at the same time, was Rabe Rashidi academic complex which was built in Bilan kuh area in the east of Tabriz. (Mostofi, 1943) In this era bazar, inn and bath were built next to the gates because Tabriz was the capital and it was located along the trade routes. Also some single or set of tombs were built that can be known as an introduction for developing and constructing the tombs. (Soltan Zadeh, 1956: 19) Karbalayi mentioned EinAli ZeinAli tomb on Sorkhab mountains in the north of Tabriz as one of the oldest

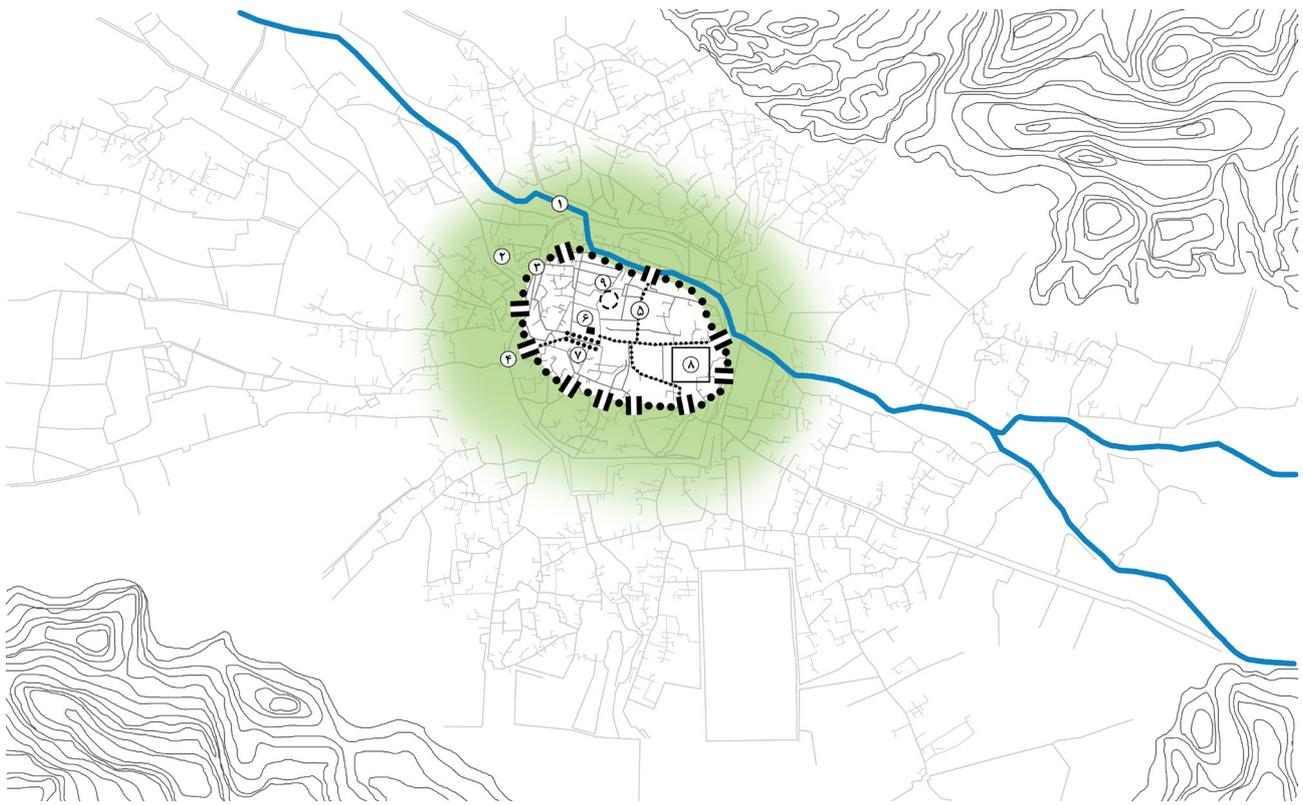


Fig. 1. City spatial organization from 10th to 12th century. Source: authors. 1. Meidan chiy (Mehran river) 2. Gardens around the city 3. Rawadi clan 4. Gate 5. The main city routes 6. Jami mosque 7. Bazar 8. Government palace (Old government house) 9. Amir Vahsoudan tomb.

tombs and 4 well-known cemetery named Sorkhab, Charandab, Gajil and Golleh. (Karbala'i, 1963) Additionally Ebneh Batuteh has named Ghazan, Javaherian and Anbarforushan bazar. (Ebne Batuteh, 1940) When Gazan khan was killed and Oljaytu achieved power, the capital was transferred to Soltanieh and this reduced the prosperity of Tabriz. Seyed Hamzeh tomb with some suspended places like bath, mosque, school and bazars was built in 1314 in Sorkhab neighborhood. (Nader Mirza, 1953: 61- 72) A tomb has been located in the east part of Seyed Hamzeh tomb named Magbaratoshoara which some also called it "Haziratoshora". (Tabani, 1959: 270)

Alishah Jami mosque or Aligapu mosque (Venetian, 1959: 382) was built with a bigger vault than Kasra vault as the tallest building of the city. (Vilber, 1927: 158) The wars and conflicts which were in the city in Teimouri era, eliminated the possibility of the development and construction in the city. Alaiyeh complex which consisted of Usta

Shayird mosque, school and monastery was built in the old square in 1340. (Minorsky, 1918: 87) Dameshgiyeh building and its garden were built by Khatun, the daughter of chupan sultan. (AfsharSistani, 1949: 227) Sultan oyce built a massive complex named the government house (Egbal house) on a tall mountain at the north mountain ranges of the city in Jalaeri era in 1366. (Kalavikhu, 1918: 159- 163) There is a very beautiful shrine on a small mountain at the end of the city in the west which has named Eyn Ali, that means Ali's eye. This shrine is a promenade for people at the same time. (Scharden, 1954: 478) According to Kalavikhu throughout the city there were streets, squares and also many beautiful and precious mosques. (Kalavikhu, 1918: 159) In this era Hamdolah Mostofi has named some neighborhoods like Bilan Kuh, Sorkhab, Sanjaran, Charandab, Ghazran and kuche Bagh. (Mostofi, 1953: 331) (fig 2).

In the Ilkhanid era the territory of the city was consisted of a massive fortification wall which had

included many gardens around the city in addition to the neighborhoods.

By building city complexes such as Shanbe Ghazan in west and Alishah Jami mosque in south, the centrality of the city developed from bazar area and Jami mosque toward these elements. The way which linked these two complexes made a part of the city structure. Since Tabriz had an excellent position in making connection between East and West, it had been known as one of the political and commercial focuses. One of the most important commercial

routes which reached from south to Rey and from north to Istanbul and Caucasus, most probably was the rout between Saravarud and Shervan which placed the most important elements of the city around itself in next periods and became the main structure of the city. Additionally Alishah complex in south of the city and Sorkhab, Charandab, Gajil cemeteries in different parts of the city proves the existence of some structural routs near them which led to the city center and then the gates of the city:(fig2).

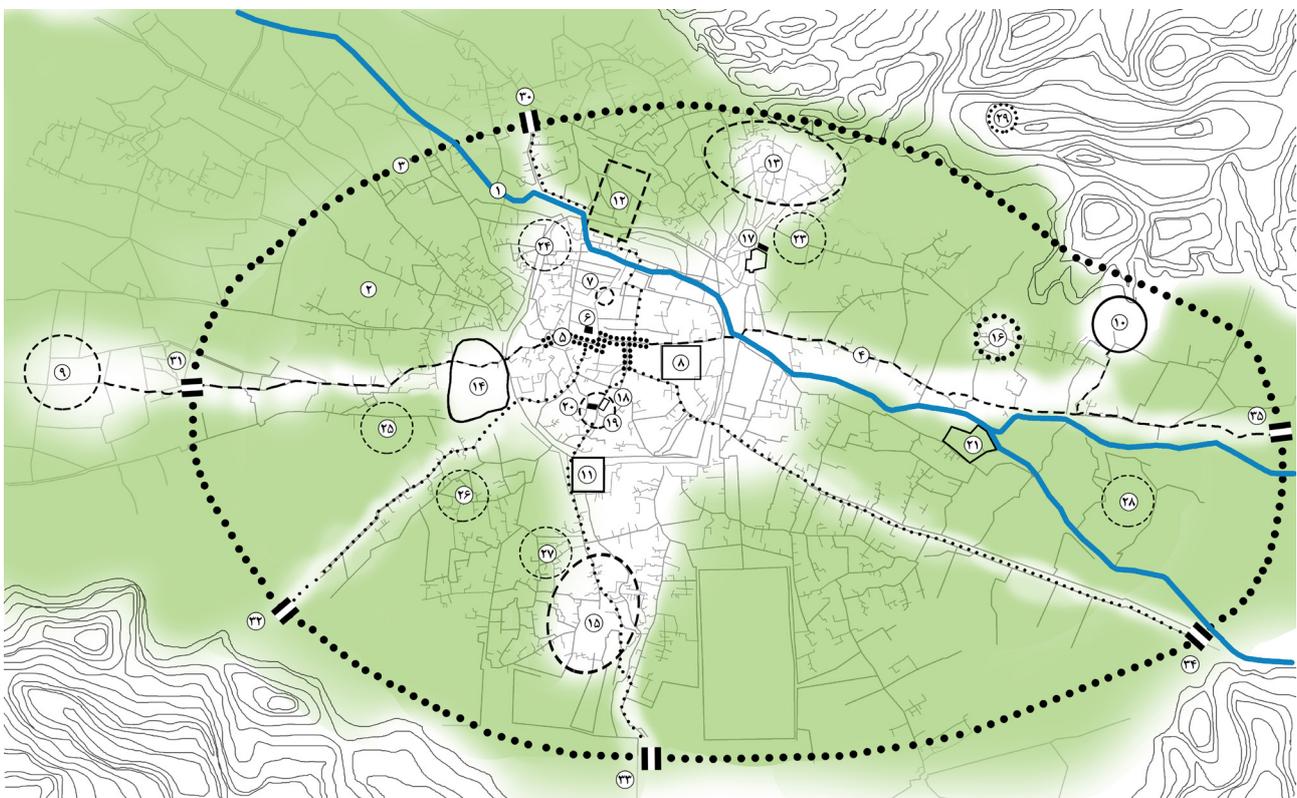


Fig. 2. City spatial organization in 13th and 14th century. Source: authors.

1.Meidan chiy (Mehran river) 2. Gardens inside Ghazani fortification wall 3. Ghazani fortification wall 4. The main city routs 5. Ghazani bazar 6. Jami mosque 7. Amir Vahsoudan tomb 8. Old government house 9. Shanbe Ghazan 10. Rabe Rashidi 11. Alishah Jami mosque 12. Sahib Abad garden 13. Sorkhab cemetery 14. Gajil cemetery 15. Charandab cemetery 16. Golleh cemetery 17. Seyed Hamzeh tomb 18. Old square 19. Alaieyeh complex 20. Usta Shayird mosque 21. Dameshgiyeh building 23. Sorkhab neighborhood 24. Sanjaran neighborhood 25. kuche Bagh neighborhood 26. Ghazran neighborhood 27. Charandab neighborhood 28. Bilan Kuh Neighborhood 29. EinAli ZeinAli tomb 30. Shervan gate 31. Sham gate 32. Sardroud gate 33. Ojan gate 34. Saravaroud gate 35. Ahar gate

### Third era: Turkmanan Goyunlu era (15th century)

Kalavikhu, Spanish tourist in the time of Teymourid empire in 1403 visited Tabriz and is writing: “We arrived to Tabriz which was located in a plain between two ranges of mountains. This city isn’t

surrounded and the ranges in left hand reaches the city.”( Kalavikhu, 1918: 159) According to him although the city had prosperity, it has been damaged a lot from Moghul and Teymouriyen so that any significant effect is seen from Ghazani fortification wall. Alessandri in Itinerary Venetian indicates that

the city hasn't any fortification wall and it has been surrounded by the gardens. (Venetian, 1959)

In the era of Jahan Shah, Garayusef's son (1435-1467), Gara Goyunlu's power peaked and the relative peace ruled the city and this peace contributed to the development, construction and improvement of the city. He transferred the government house from Sheshgelan to Sahib Abad garden and built Mozaffariyeh complex (1468). (Karbalayi, 1963) When Hasan Padishah reached the power in Ag Goyunlu era, he paid attention to the Military Affairs to resist the power of Ottoman government. He made a wide square with governmental function in front of Sahib Abad garden. Buildings which were built by Hasan Padishah were Hasan Padishah mosque, Nasrieh school (Mashkoo, 1933: 744), hospital, church (Kareri, 1929: 22) and a palace overlooking Hasan Padishah square (Venetian, 1959). According to Ambrosio Contarini who has visited Tabriz in 1473/1474, this city had various bazars. (Contarini, 1930: 35) According to Scharden the best part of the bazar has been Kayseriye bazar which has been built by Uzun Hasan and has been the center for selling precious artifacts, jewelry and large merchants businesses. (Scharden, 1954: 353) Sultan Yaqub built a mansion named Hasht Behesht or Hsan Beygi palace in Sahib Abad garden and also Shomal garden (Shah Yaqub garden) as a royal garden in the south of city in 1487. (Minorsky, 1918: 40) Evlya Chalabi indicated a big mosque named Shah Megsud or Megsudiyyeh which referred to Megsud prince, the Uzun Hasan's son and there was near Uzun Hasan mosque. (Çələbi, 1896: 17) Shah Hossein Vali tomb has belonged in this era too. (Karbalayi, 1963).

Since it wasn't said any things about the existence of old fortification wall or building the new one in the city in this era, the elements around the city like gardens and farms formed the territory of city in this era. The wars in late Gajar era and Teymourid empire caused reducing of the city extent. The development of the city was toward the north and east in Turkmanan Goyunlu era so the approximate range

of the city territory is nearly determined according to these points. The city structure in the previous eras is preserved in this era too. The eastern-western route which was the main factor to communicate Rabe Rashidi and Shanbe Ghazan and also the northeast-southwest route which links the most important elements like Mozaffariyeh complex and Hasan Padishah to the center of the city, as the most important communicating routes of the city formed the structure of the city in this era. The centrality of the city special organization was still the historical bazar and the complexes which were depended on it. Constructing Mozaffariyeh complex with religious-educational function in the southeast part of the city and Hasan Padishah complex and Hasht Behesht palace in Sahib Abad garden in the north of the river with social-governmental-political function added two new limits to the historical centrality of the city and caused the development of the bazar toward these two complexes in the east and north. There aren't any credible information about the neighborhoods of this era but it can be said about other small totals in the city that the first great square of the city (Sahib Abad square) was formed in this era. Also building the city complexes as semi-independent totals like Mozaffariyeh, Magsudiyyeh mansion and Sahib Abad complex in this era has been so important (fig 3).

#### **Fourth era: Safavid era (16th to 18th century)**

According to the Metrakchi miniature map which has been drawn in the early Shah Tahmasb reign (1533), the city has surrounded by a rectangular fortification wall and four gates are visible on it. How the important elements of the city like Kabood mosque, Alishah castle, Hasan Padishah complex, Sahib Abad garden and Bayim garden has been placed inside the fortification wall, defines the approximate domain of the city. The trees which has been drawn inside the fortification wall shows the presence of some parts of the gardens inside it and due to the animals drawn outside the fortification wall, the residential area had been limited to the inside of the fortification wall. When Evlya Chalabi visited Tabriz in 1640,

he introduced it with the fortification wall. "All around the city is surrounded by walls of the castle and it has 6 gates." (Çöləbi, 1896: 13- 18) Romani and Alessandri in 1571 (Venetian, 1959: 382) and Chardin in 1665 has described the city without any castle and fortifications. (Scharden, 1954: 476) According to Nader Mirza, Tabriz shouldn't have any strong fortification wall around the whole city before Zandiyeh era except Ghazani fortification wall. (Nader Mirza, 1953 & Mashkoo, 1933: 55) when Pol Luca, French tourist visited Tabriz in 1710, he described it without any fortification wall which blooming and green gardens had surrounded it. (Kareri, 1929)

In Shah Ismail and Shah Tahmasb period, Tabriz didn't develop because of many struggles with Ottoman government and no important building

was built in the city and the city lost its status by transferring the capital from Tabriz to Gazvin by Shah Tahmasb. When Ottoman Turks defeated by Shah Abbas in 1603, people destroyed most of the buildings especially the castle which had been built by Ottomans. (Alam Ara, 1896: 441) According to Chardin in addition to Sahib Abad square as the main square of the city, there is another big square (Chogan square) which is located near the destroyed castle known as Jaafar Pasha. (Scharden, 1954: 479) At Meydani (Asb Furushan square) can be named in near Usta Shayird mosque. (Kareri, 1929: 41- 42) Shah Safi street known as Khiaban is related to this era. (Minorsky, 1918: 89) According to Katib Chalabi in the eastern part of Sahib Abad square, there was another well-arranged mosque which Ottoman destroyed it because it was built

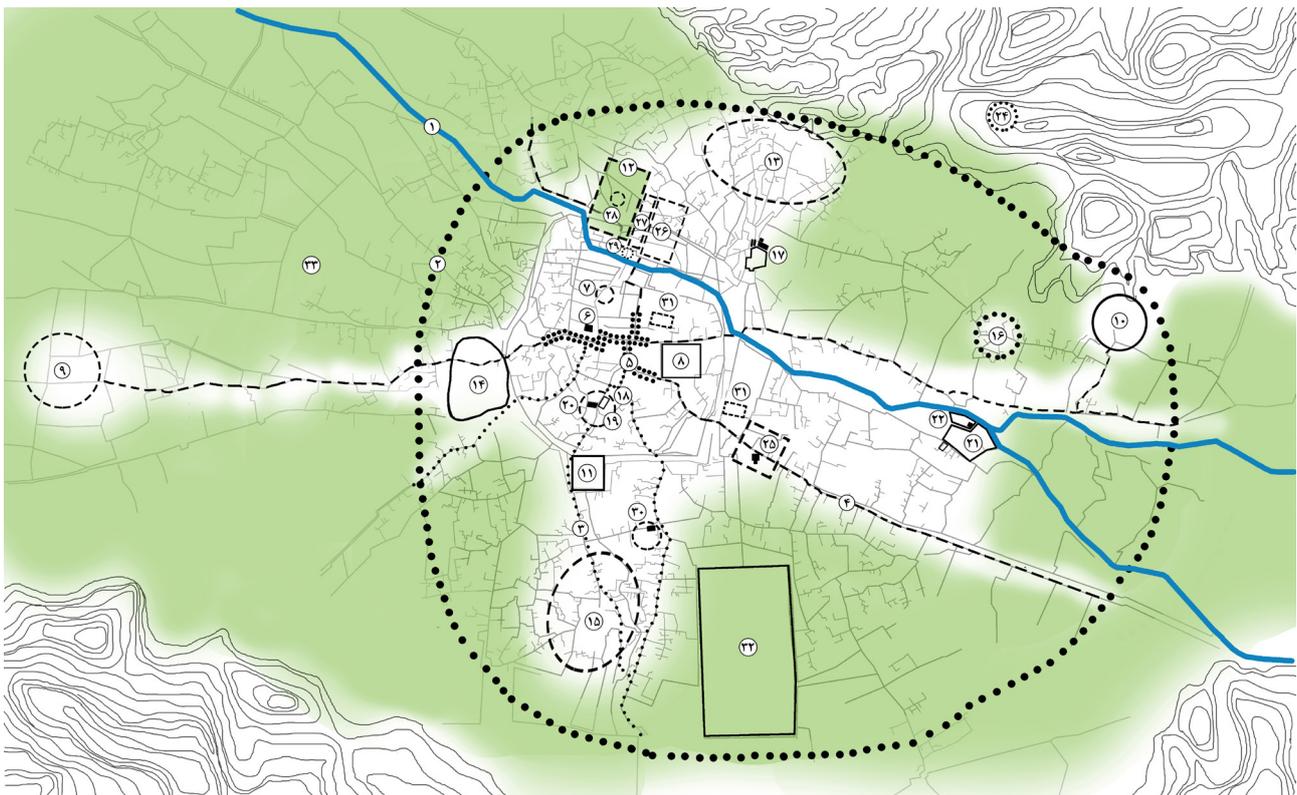


Fig. 3. City spatial organization in 15th century. Source: authors.

1.Meidan chiy (Mehran river) 2. City territory 3. Subsidiary rout 4. The main city rout 5. Bazar 6. Jami mosque 7. Amir Vahsoudan tomb 8. Old government house 9. Shanbe Ghazan 10. Rabe Rashidi 11. Alishah Jami mosque 12. Sahib Abad garden 13. Sorkhab cemetery 14. Gajil cemetery 15. Charandab cemetery 16. Golleh cemetery 17. Seyed Hamzeh tomb and cemetery 18. Old square 19. Alaieyeh complex 20. Usta Shayird mosque 21. Dameshgiyeh building 22. Shah Hosein Vali tomb 24. EinAli ZeinAli tomb 25. Mozaffariyeh complex 26. Sahib Abad (Hasan Padishah) square 27. Hasan Padishah complex 28. Hasht Behesht building 29. Shah Magsud mosque 30. Magsudiyeh building 31. Geysariyeh 32. Shomal garden 33. Gardens around the city.

by Shah Tahmasb. (Çələbi, 1954: 90) later a well-known tomb which is known as Sahibolamr was built instead of Shah Tahmasb mosque, a mosque also had been located in a connecting situation to the north wall which was known as Sahibolamr mosque. (Minorsky, 1918: 88-89) Tavernier in his visit to Tabriz has described the destructions of most buildings of the city. (Tavernier, 1917 & Kareri, 1929) Most of the buildings such as mosque, school, mansion and Armenian church in the large square of Tabriz (Sahib Abad square), (Mashkoo, 1933: 73) Kabood mosque, Alishah, Usta Shayird, Rashidiyeh castle and Shanbe Ghazan were destroyed completely in this era. (Scharden, 1931: 353) In addition to Ottoman Turks, the earthquakes in 1640 and 1650 caused the destructions of most buildings in this era. Several years later at the end of this era Jamli Kareri has mentioned to the prosperity of the city including Hasan Padishah square, wide bazars, two-story inns like Mirza Sadeg near the bazar, mosque and school. "Although this city doesn't have any excellent buildings, its bazars is more prosperous than other bazars of Asia and the best of all is Kayseriye bazar." (Scharden, 1931: 353) Zargarani bazar starts immediately after that. (Kareri, 1929) So considering that most of the buildings in this era were ruined and the territory of the city got smaller yet the bazar was developed and proceeded near Mehran river. Among well-known mosques in this era, it can be mentioned Sadegiyeh mosque in 1657. (Karangh, 1932) Talebiyeh school mosque which was one of the dedicated buildings of Jami mosque was built in 1676. (Omran, 1965) According to proceedings of developing plan in Seyed Hamzeh complex, Zahiriyyeh school was built beside Zahiriyyeh mosque in Shah Soleyman period in 1678. (Afshar Sistani, 1949: 234) Famous neighborhoods of the city in this era were: Dameshgiyeh, Pole Bagh, Maykharan, Veyjuyeh, Shotorban, Dig Bashi, Khiyaban, Amirkhiz, Sorkhab, Chaharmenar. (Mashkoo, 1933: 58) Also Chardin has mentioned to 14 neighborhoods in Tabriz in Shah Safi period such as Sheshgelan, PoleSangi, Charandab,

Magsudiyeh, Ahrab, aralan, Seylab, Akhuni, Leil Abad, Gareagaj, Chustdouzan, Rastekucheh, Sanjarian, Chaharmenar. (Scharden, 1954: 478) According to Evlya Chalabi most of the neighborhoods and bazars of the city were in the south and east part of Sahib Abad square. (Mashkoo, 1933: 68) Ottoman successive attacks and destructive earthquakes caused the erosion of most of the important buildings of the city and also the loss of active functions of the main economical, political and cultural centers. In Afshariyeh era no impressive developments are seen in the texture of the city because of Nader Shah conquests and not paying attention to the cities. (Omran, 1965) So there weren't any wide constructions in the city until the starting of Gajar era and most of the buildings were destroyed when the horrible earthquake happened in 1779. Set of documents shows that in this era hasn't built a new fortification wall around the city and the territory of the city has restricted by the gardens. By considering the similarity of the gate's names with gates of Ghazan Khan era, the fortification wall which Evlya Çələbi has mentioned most probably was the same Ghazani fortification wall which only ruins of it had remained. Also considering the successive struggles with Ottomans and destructive earthquakes which prevented the development of the city in this era, city territory had been smaller than the territory of previous era especially Ilkhanid era. In this era not only we hadn't seen the forming of the new small totals but also we had seen the ruins and destructions of the large number of them. In the end of this era after the wars and ruins were finished, the development of bazar started toward the north and northeast because of the importance of Sahib Abad complex and bazar still as a life-giving element of the city allocated the main centrality of city to itself. According to the information which tourists mentioned from the neighborhoods and city complexes, most of the neighborhoods were in the eastern and southern part of the city and had a radial arrangement toward the bazar in the city center. Sahib Abad square and complex kept its place as

the important place of the city after transferring the capital and it was as the political- social center of the city. In this era the main structure of the city was still based on the bazar. Old Khiyaban and Old Bazar near Kabood mosque were such bazars that were formed in this era and caused the connection of the neighborhoods and complexes like Kabood mosque to the city center (fig 4) .

### Fifth era: Gajar era (19th century)

In Zandiye era most parts of Tabriz were destroyed because of the earthquake in 1779 and many excellent buildings such as Alishah vault, Shanbe Ghazan,

Alaiyeh, Dameshgiyeh, Magsudiyeh, Mozaffariyeh, Nasriyeh, Sheikh Oise, Usta Shayerd, Hasan Padishah mosque were ruined. (Tabatabayi, 1969: 122- 123) According to Murieh who visited the city in 1808, this city doesn't have a tenth of its first glory and isn't found any noteworthy public building in it. (Minorsky, 1918: 68) The first person who built a strong fortification wall around Tabriz in 1780 to make security and prevent the murder and looting in the city, was Najafgoli khan Biglarbeigi. The constructed fortification wall only preserved the central part of the city specially bazar and government house and all the neighborhoods except

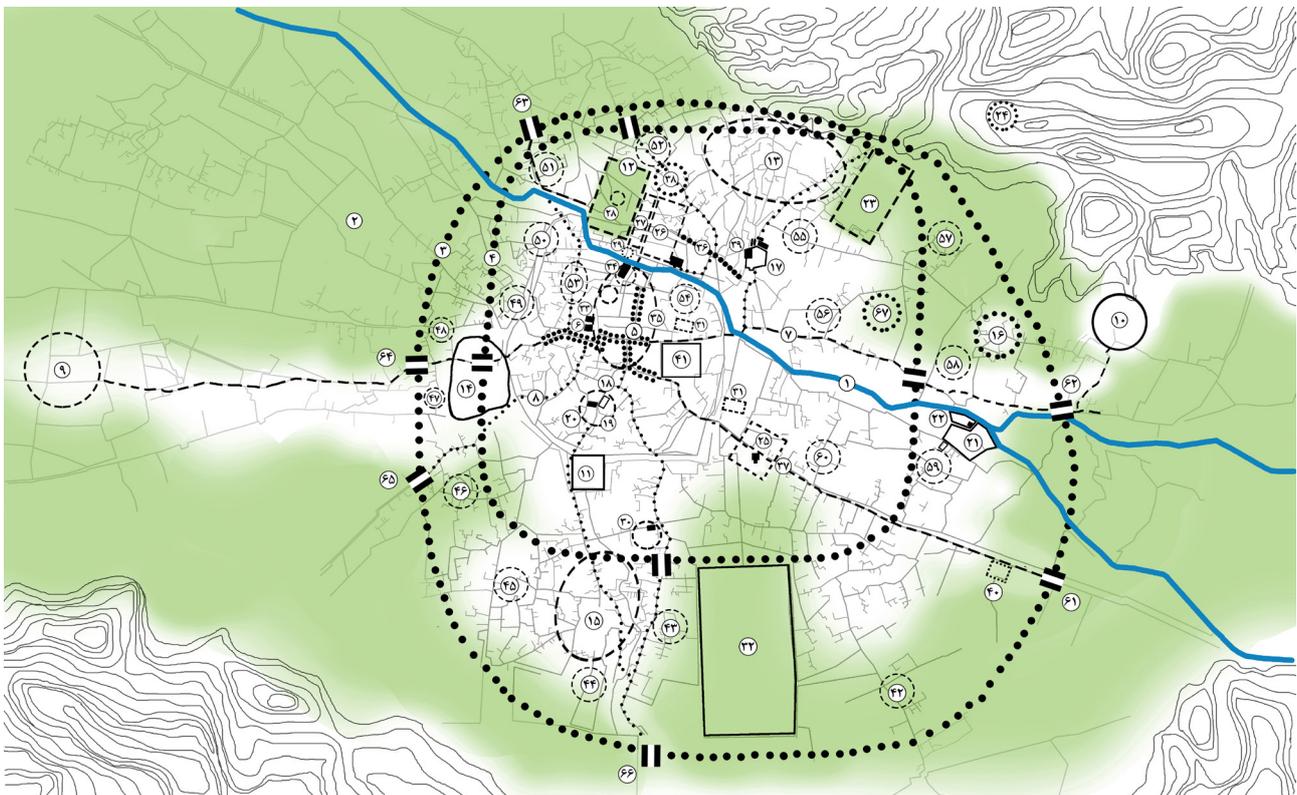


Fig. 4. City spatial organization in 16th to 18th century. Source: authors.

1. Meidan chiy (Mehran river) 2. Gardens around the city 3. Fortification wall according to Çalabi 4. Fortification wall according to Metrakchi miniature 5. Bazar 6. Jami mosque 7. The main city rout 8. Subsidiary rout 9. Shanbe Ghazan ruins 10. Rabe Rashidi ruins 11. Alishah Jami mosque 12. Sahib Abad garden 13. Sorkhab cemetery 14. Gajil cemetery 15. Charandab cemetery 16. Golleh cemetery 17. Seyed Hamzeh tomb and cemetery 18. Asb Forushan square 19. Alaieyeh complex 20. Usta Shayird mosque 21. Dameshgiyeh building 22. Shah Hosein Vali tomb 23. Bayim garden 24. EinAli ZeinAli tomb 25. Kabood mosque 26. Sahib Abad (Hasan Padishah) square 27. Hasan Padishah complex 28. Hasht Behesht building 29. Shah Magsud mosque 30. Magsudiyeh building 31. Geysariyeh bazar 32. Shomal garden 33. Talebiyeh school 34. Sadegiyeh mosque 35. Bazar development 36. The approximate place of Shah street 37. Hasan Padishah complex 38. The approximate place of Ottoman Pasha palac 39. Zahiriyyeh mosque 40. Hospital 41. Old government house 42. Maralan neighborhood 43. Magsudiyeh neighborhood 44. Charandab neighborhood 45. Leil Abad neighborhood 46. Ahrab neighborhood 47. Kucheh Bagh neighborhood 48. Gareagaj neighborhood 49. Veyjuyeh neighborhood 50. Sanjarian neighborhood 51. Amirkhiz neighborhood 52. Shotorban neighborhood 53. Rasteh kucheh neighborhood 54. Chaharmenar neighborhood 55. Sorkhab neighborhood 56. Sheshgellan neighborhood 57. Seylab neighborhood 58.

Chaharmenar located outside of the fortification wall. The gates had been built along the main routes which led to the city center: Khiyaban-Aala(Baghmisheh)- Sorkhab- Shotorban (Davachi)- Istanbul- Sard(Gajil)- Mahadmahin- Nobar. This fortification wall with its towers remained up to the beginning of Naseredin Shah reign but gradually the fortification wall was destroyed and surrounding villages connected to the city by developing the city. (Nader Mirza, 1953)

Tabriz in Fathali Shah period was the center of cultural and economical exchanges among Iran and the north and northwest neighborhood countries because Gajar crown prince were staying in Tabriz and this city was closed to Caucasus, Georgia and Ottoman. Also the wars between Iran and Russia contributed to Tabriz military and political importance. The life of city in this era was made from three factors like, affluence in trade and military and political centrality. (Safamanesh, 1956: 38) According to the danger of Ottomans attacks to Tabriz and the continual invasion of the city, military places in this city was particularly considered. (Omran, 1965) Baghmishe gate which was located in the northeast part of the government house, was named "Babe Aala" or "Alighapoo" because it was closed to the government house. (Safamanesh, 1956: 38) hamsolemeh was built by Najafgoli khan Danbeli near Darbeh Aala which at first was named Darbe Aala but later was named Shamsolemeh in imitation of the building that was named Shamsolemeh in Tehran and in this period it was used as governmental building and in Mozafaredin Shah period by implying main changes it was known as Haramkhaneh. In this era a square was made in the empty part of its site which most of the important ceremonies like parade, passion play were being done there. (Tabani, 1959: 243) In the reign of Abas Mirza several factories for constructing military equipment in Tabriz were exploited by the help of English. More than 30 guard houses were made inside and outside the city. Totally it can be said that military spaces in Gajar era were being mainly focused at two

parts. First around Haramkhaneh which there were spaces such as Garrison, Mashg square, Toupkhaneh square and other military and governmental centers. Other military spaces like Garrison and a center for constructing military equipment had been built adjacent to Alishah castle. Military spaces such as the guard house were built near the gates and some other important city centers and had been settled dispersedly according to the facilities and needs of the area in the city. (Omran, 1965: 122- 123) In the reign of Abas Mirza in order to transfer the war cannons to the war square with Russia, "Rasteh Kucheh" was built. (Safamanesh, 1956: 38) In late Zandiyeh era because of the construction of the fortification wall and its gates, some bazars such as Rangi bazar, Darbe Baghmisheh bazar, Sorkhab bazar and ... were built which some of them connected to the main bazar of the city. In Abbas Mirza period which Tabriz was considered as the second capital of the country because of the presence of the crown prince in this city, the affluence of the city was increased and new bazars were constructed. In fact the main form of the bazar today can be known from Gajar. (Omran, 1965: 35- 36) Mozaffariyeh as the most important part of the bazar in Mozaffaredin Shah period and also Amir bazar as the main center of carpet, gold and jewellery business were built in Tabriz in 1839. (Tabani, 1959: 277) When Wilson visited Tabriz in 1877, he mentioned to Amir bazar and court house which shows the importance of these elements. Safa garden in the north of city in Sorkhab mountain (Nader Mirza, 1953: 94) and Alagalasi (Sorkh door) the seat of the governor in a garden with full of trees named Shomal garden are the elements of this era. (Minorsky, 1918: 89) Shomal garden was affluent up to the end of Gajar era and also it belonged to the governors and Gajar princes and it was used as the public promenade. In addition to two tombs named Molabashi and Aziz Khan Mokri, the tomb of Mirza Isa Gaem Magam Farahani as one of the credible tombs was built by the order of Abbas Mirza in adjacent to Seyed Hamzeh tomb. (Afshar Sistani, 1949: 227, 261) In this era Tabriz

had 9 neighborhoods named Khiyaban, Baghmisheh, Shotorban, Sorkhab, Chaharmenar, Veyjuyeh, irkhiz, Nobar and Mahadmahin.

The most important routs of this era were the rout which connected Khiyaban gate to Shotorban gate that was in the intercontinental path between Asia to Europe or Abrisham road and another which was older but less important, was the rout between Gajil and Baghmisheh gate which reached to Sarab and Ardabil from east and to Maragheh, Kermanshah, Atabat and Baghdad from west. In addition to the rout between Khiyaban gate to Shotorban gate, the rout between Nobar gate to Istanbul gate had the same role too. (Safamanesh, 1956: 36- 37)

By the growth of population, reconstruction and fast development of the city, the territory of the city went beyond Najafgholi Khan fortification wall and the territory of the city was increased until the late Gajar era. The territory of the city in this era was defined by natural wall such as the mountains in northeast and south of city and also the gardens around the city. In this era bazar complex in the city geometrical center had been mentioned as the main centrality of the city spatial organization. The city structure was conformed with the previous structure which in this era has been developed and the new connecting routs, gates, neighborhood and other city elements were formed as the small totals

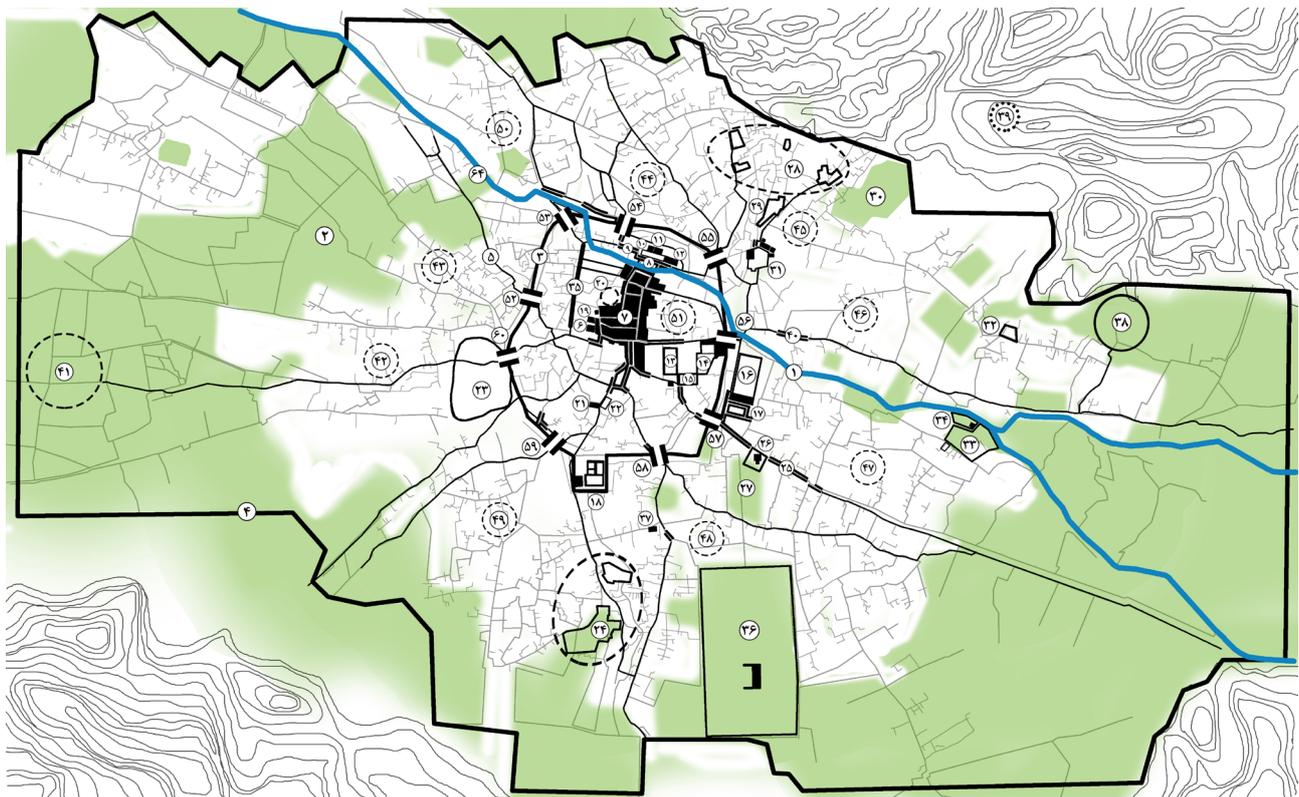


Fig. 5. City spatial organization in 19th century. Source: authors.

1. Meidan chiy (Mehran river) 2. Gardens around neighborhoods 3. Najafgoli Khan Fortification wall 4. City territory in late Gajar era 5. City structure 6. Jami mosque 7. Bazar 8. Mesgaran bazar 9. Davachi bazar 10. Sahibolamr square 11. Hasan Padishah mosque and school 12. Sahibolamr square and tomb 13. 14. 15. 16. Mashg square 17. Geysariyeh square 18. Alishah castle 19. Talebiyeh mosque 20. Amir Vahsoudan tomb 21. Usta Shayird mosque 22. Garakulic square 23. Gajil cemetery 24. Charandab cemetery 25. Old khiyaban bazar 26. Kabood mosque and its around cemetery 27. Around gardens 28. Sorkhab cemetery 29. Shah Magsud mosque 30. Bayim garden 31. Seyed hamzeh tomb and cemetery and Gaim Magma and Azaz Khan Mokri tombs 32. Golleh cemetery 33. Dameshgiyeh cemetery 34. Shah Hosein Vali tomb 35. Rasteh kучeh 36. Shomal garden 37. Magsudiyeh mosque 38. Rabe Rashidi Ruins 39. EinAli ZeinAli tomb 40. Rasteh bazar 41. Around gardens 42. Gareagaj neighborhood 43. Veyjuyeh neighborhood 44. Shotorban neighborhood 45. Sorkhab neighborhood 46. Baghmisheh neighborhood 47. Khiyaban neighborhood 48. Nobar neighborhood 49. Mahadmahin neighborhood 50. Amirkhiz neighborhood 51. Chaharmenar neighborhood 52. Veyjuyeh gate 53. Istanbul gate 54. Shotorban gate 55. Sorkhab gate 56. Baghmisheh gate 57. Khiyaban gate 58. Nobar gate 59. Mahadmahin gate 60. Gajil gate.

of the city. The bazars were formed along the most gates which these bazars ended to the main bazar in the city center and thus centrality as the main element of the city spatial organization caused the coherence and unity in the totality of the city. The neighborhoods in this era like Safavid era had been formed in a radial form around the bazar. The radial arrangement of the neighborhoods was because of the presence of a strong centrality in the city. Except Chaharmenar neighborhood

which had been located in the center part of the city, other neighborhoods were located outside of the Najafgoli Khan fortification wall and the center of their neighborhoods were connected to the city center by the main routs. Because of the danger of Ottomans' attacks, military complexes such as Garrison, artillery and armory as the small totals played an important role in the city spatial organization (Table 1).

Table 1: The changes of Tabriz spatial organization from early Islamic era to Gajar era (10th to 19th century). Source: authors.

	<b>territory</b>	<b>structure</b>	<b>Small totals</b>	<b>centrality</b>
<b>Early Islamic era 10<sup>th</sup> to 12<sup>th</sup> (century)</b>	Ravadi fortification wall (holakuyi fortification wall)  With 5600 steps	Bazar as a city structural element	No credible information about city neighborhoods	Bazar and Jami mosque area in the south part of meydan chiy river
<b>Ilkhanid era (13<sup>th</sup> and 14<sup>th</sup> century)</b>	Ghazani fortification wall with 25000 steps surrounding all the neighborhoods and most of the gardens around the city	Connecting rout between two complexes of Shanbe Ghazan and Rabe Rashdi (between Saravaroud and Shervan gates) as the main structure of the city among other routs of city	Building of the large complexes such as Shanbe Ghazan, Rabe Rashdi, Alishah mosque and locating of them in around of the main structure of the city	Development of the city centrality from bazar and Jami mosque area toward Shanbe Ghazan in the west and Alishah mosque in the south
<b>Turkmanan Goyunlu era (15<sup>th</sup> century)</b>	Reducing territory of the city, no man-made fortification wall, farms and gardens around the city as territory of the city	Connecting rout between Saravaroud and Shervan gates and also the connecting rout of Rey-Gafgaz as the most important routs of the city	Building Sahib Abad square as the first larg square in the city and also city complexes like Mozaffariyeh, Magsudiyeh and Sahib Abad(Hasan Padishah)	Bazar and Jami mosque as the main centrality of the city and Mozaffariyeh complex in the southeast part of the city and Hasan Padishah complex in the north part of meydan chiy river as two new centrality in the city
<b>Safavid era (16<sup>th</sup> to 18<sup>th</sup> century)</b>	Gardens and farms around the city	Structure of the city based on bazar and previous periods	Forming the most neighborhoods in the east and south part of the city and their radial arrangement around bazar in the city center, destroying most of the small totals	Development of the city centrality from bazar area toward Sahib Abad complex in the north of meydan chiy river
<b>Gajar era (19<sup>th</sup> century)</b>	The rapid development of the city and increasing the territory from Najafgoli Khan fortification wall and finally surrounded by the gardens around the city	Structure of the city based on the previous era but more bigger because of development of the city and forming new connecting routs	Radial arrangement of the neighborhoods because of the strong centrality of the city	Bazar and complexes depended on it in the geometrical center of the city

## Conclusion

Dynamism of the Tabriz spatial organization (10th to 19th century)

Considering the fact that Tabriz was placed along the main commercial routs between east and west of the world and although there were some restrictions because of the natural land structure in the area which was created, it was as an important city in an era that trade and the relation between east and west of the world had been developed. Before that time according to the archaeological studies, the signs of residence in this area are infinite, yet the evidences about existing a large city in a size and importance of Tabriz at this time relates to the 14th century at the most.

Besides two factors like the relationship between East and West and also restrictions of the ground structure in the northwest part of Iran which were the factors for creating and locating Tabriz, always two other threatening factors has endangered its existence: the earthquake and attacks of neighbor countries which Tabriz was their first goal as an important marginal city or capital of Iran.

The interaction of two establishing factors with two threatening factors during the history made different situation for the city spatial organization which knowing it can provide the possibility for discovering the city stability and stationary factors. Certainly this aim needs a longer research and also verifying details exactly which its total studies has been presented in this paper. The variation of Tabriz spatial organization can be interpreted according to the studies of the city in different historical periods:

The centrality of the city has been the resource of life and consistence of the city in its all life periods. The center of Tabriz with two characters “the place of center” and “the role of center in totality of the city” have been constantly played a role for several transformations. Although during the history its size and elements has been changed a lot, “city center” has been always the most important center for the activity and perception of the city and invariably it has been in its fixed place. Although the size and the main elements of Tabriz has been changed several times during the history, it has its own identity. It can be understood that determining the city center as a main center for life and city life and its geographical stability in a rather fixed area has been a constant principle in formation, development and management of the city in all periods.

The territory of the city unlike the centrality of Tabriz hasn't have a constant borders . The edges of the city which have been described with fortification wall or without any fortification wall in different periods, was variable because of the wars, earthquakes and economical and climatic situations and in some periods the city appears with an area which has been more times bigger than the area in previous period. Although appearance of the territory in the form of a fortification wall has been the tradition of Iran historical cities, Tabriz in some periods has been without a fortification wall, however, the narrators named a city territory which surrounded by the gardens and farms. It can be concluded that the territory of the city is a genuine element in recognizing and determining the city, yet it doesn't have a main role in determining its identity.

Regarding the small totals of the city which considered its subsystems, the information of this paper for drawing the process of its changes isn't enough. It can be said that the factor for their locating was the structure of the city which separately has been influenced by the constant centrality and also relatively constant extensiveness of the external routs. The complexes and new totals were built in the edge of the routs and new paths of the city which were lead toward the new-made gates.

The city structure was influenced by the strong and constant centrality of the city and the extension toward the gates which these factors has been the principle of the city structure. Although the locating of the gates had depended on the orientation of the city development in each historical era, it has followed the routs of the city and governmental new-made totals as two important factors. The structure of the city has been a relatively radial network from the center toward the edges of the territory. Although a comparatively distinctive narration was presented in this paper, the final determination and also grading the importance of its elements needs a deeper and more detailed study.

## Endnote

1. In this era Tabriz was one of the centers located along an important commercial route which was connected to China from east and Ottomans and Europe from west and northwest and its south route led to the Islamic reign center in that time. (Safamanesh, 1956)
2. The developing of Seyed Hamzeh tomb has been continued until Gajar era./ 3. Later Dameshgiyeh garden and building became popular cemetery. (Afshari Sistani, 1949 : 227).
4. "This city is located near several hills, although the city doesn't have a fortification wall, it is 15 miles or more and is rectangular." (Venetian, 1959: 446)
5. After transferring the new governmental house to the north of the river in Sahib Abad garden which in Ag Gounlu era was known as Hasan Padishah garden or Nasriyeh garden, old governmental house in the center of the city was assigned to Baba Abdorahman Majzooob which caused to preserve the importance of the old governmental house. (Karbalaie, 1963: 470)
6. Mozaffariyeh complex includes buildings such as tomb, mosque, inn, bath, cistern, library, monastery and several gardens and Kabbod mosque as a part of this complex was one of the buildings of this period which Khatoon Jan Beygom has built it before 1468 and Jahan Shah with his wife and most children were buried there. (Karbalaie, 1963 and Mashkooor, 1933)
7. According to Nader mirza the first fortification wall that surrounded the city was a huge wall which was built by Gazan khan and a strong and square fortification wall and castle which Ottomans built in 1585 in Shah street in the center of Tabriz when the city was occupied by Ottomans. All the armories were collected inside this castle, any other wall hasn't been mentioned except this fortification wall. (Nader Mirza, 1953 and Mashkooor, 1933)
8. When the castle which was known as Jaafar Pasha, was prosperous, it was used as Chogan square, weapons center and war accessories but later became a slaughterhouse. (Schardeen, 1954: 479)
9. Building the Najafgoli Khan fortification wall and destroying buildings around of it for more safety caused the destructions of Sahib Abad buildings. The earthquake in 1779 changed the structure of the square and a square with a different structure and commercial function was built in this era. (Minorsky, 1918: 88- 89)
10. Alishah complex had become armory and a center for war accessories so they named it Arg. (Minorsky, 1918: 85)
11. These neighborhoods such as Sheshgelan, Pole Sangi, Charandab, Magsudiyeh, Ahrab, Maralan, Seylab, Akhuni, Leil Abad, Garaagaj, Choostdoozan, Rasteh Koocheh, Sanjarian and Chaharmenar and gardens and farms connected to the city are Bilan Kuh, Koocheh Bagh, Shanbeh Ghazan, Garamalec, Khatib, Lakeh Dizaj and Hokm Abad. (Tabatabayi, 1969: 132) Akhoooni and Hokm Abad neighborhoods were the villages of Tabriz in the past which later had been connected to Tabriz because of the development of city from Garaagaj neighborhood.

## Reference list

- Ebne Batuteh. (1940). *Ebne Batuteh Itinerary*. Translated to Persian by Movahed, M.A. Tehran: Book Translation and Publication Establishment.
- Afshar Sistani, I. (1949). *A Look to East Azerbaijan "A Complex of Historical, Geographical and Social Situation."* Tehran: Bahman press.
- Çələbi, E. (1896). *Evlia Çələbi Itinerary*. Vol. 2. Translated to Persian by Nakhchivani, H.H. Tabriz: Shafag Press.
- Tabani, H. (1959). *Tabriz from an Another View*. Tabriz: Nobel press.
- *Alam Ara- ye Abbasi History*. (1896). Tehran: MIU press.
- Tavernier, J. (1917). *Tavernier Itinerary*. Translated to Persian by Nouri, A. Tehran: Sanaei Press.
- Jaafarpour Naser, S & Mohammad Moradi, A. (1972). The Process of City Development During Ilkhani Urbanism with Analyzing the City Development. *Scientific Association of Iranian Urbanism and Architectural*, (6): 89- 102.
- Soltanzadeh, H. (1956). *Tabrizan Ever-standing Brick in Architecture of Iran*. Tehran: The office of cultural researches press.
- Schardeen, J. (1954). *The Itinerary of Schardeen*, Vol. 3. Translated to Persian by Yaghmaie, E. Heidari Press.
- Schardeen, J. (1931). *The Itinerary of Schardeen*, Vol. 3. Translated to Persian by Abbasi, M. Offset Golshan Press.
- Safamanesh, K. & rashchiyan, Y & Monadi zadeh, B (1956). *Tabriz Physycal Structure and its Changes in Two Late Centuries*. *Goftegu*, (18): 33- 53.
- Tabatabayi Tabrizi, M. (1969). *Oladoladhar History*. Attempts of Alvancaz Khoiyi, M. Tehran: Documentation Center of Islamic Council Parliament.
- Omrani, B. & Esmaili Sangari, H. (1965). *The Historical Texture of Tabriz*. Tehran: Samira Press.
- Fazlolah Hamedani, R. (1953). *Jameoltavarikh*. Ed. Roshan, M & mousavi, M. Tehran: Alborz Press.
- Gobadiani, N. (1943). *Nasir Khusraw Itinerary*. Translated to Persian by Dabir Siyagi, M. Tehran: Zavar Press.
- Kareri, J. (1929). *Kareri Itinerary*. Translated to Persian by Nakhchivani, A. & Karangh, A. Tehran: Elmi Farhanghi Press.
- Çələbi, K. (1954). *Jahannoma [Orvery]*. Ibrahim Müfterika. Tehran: Amiri Press.
- Karangh, A. (1932). *The Ancient Buildings of Azerbaijan*, Vol. 1. Tehran: The Association of National Works.
- Karbalayi Tabrizi, H. H. (1963). *Rozatoljenan and Jannatoljenan*. Ed. Soltanolqorayi, J. Tabriz: Sotudeh press.
- Kalavikhu. (1918). *Kalavikhu Itinerary*. Translated to Persian by Rajab niya, M. Tehran: Book Translation and Publication Establishment.
- Contarini, A. (1930). *Ambrogio Contarini Itinerary*. Tehran: Amir kabir press.
- Venetian. (1959). *Venetian Itinerary*. Translated to Persian by Amiri, M. 25 Shahrivar press.
- Mostofi, H. (1943). *Nezhatolgolub*. Attempts of Guy le Strange. Tehran: World of Book press.
- Mashkooor, M. J. (1933). *Tabriz History until the End of Ninth Century*. Tehran: National Monuments Association.
- Minorsky, V. (1918). *Tabriz History*. Translated to Persian by Karang, A. Tehran: Tehran press.
- Mansouri, S.A. (1956). Two Periods of Spatial Organization in Iranian City Before and After Islam. *Bagh- eNazar*, (7): 50-60.
- Mansouri, S. A. (1972). Spatial Organization in Iranian Islamic City. *Honar Tamadon*, (1): 52-63.
- Nader Mirza, (1953). *Tabriz Darosaltaneh History and Geography*. Ed. Tabatabaie Majd, G. Tabriz: Golshan press.
- Vahab zadeh, A. (1955). *Tabriz History of the Fortification Wall*. Tehran: Cultural Heritage Organization of the Country press.
- Vilber, D. (1927). *Iranian Islamic Architecture in Ilkhanid Era*. Translated to Persian by Faryar, A. Tehran: Book Translation and Publication Establishment.