



The Evolution of Urban Bazaars from Traditional Bazaars to Modern Shopping Centers

Mohammad Sadiq KARIMI ¹, Dr. Ebrahim MORADI ^{*2}

¹*Department of Architecture, College of Architecture, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran.*

^{2*}*Department of Archaeology, Ilam Branch, Islamic Azad University, Ilam, Iran.*

Received: 01.02.2015; Accepted: 06.06.2015

Abstract. Bazaar is considered to be both the most important in urban areas and a starting gate along the main communicative pathways and to the city center or along the city's gates. Regarding the purchase and sale, exchange, exchanges, production surplus in goods between merchants and citizens, Bazaar exchanged to the villagers in one place. Early civilizations and the beginning of the formation of urban archaeological markets are simultaneous. There are various historical magnificent civilizations and the urban historical periods without any appearances of market as impossible with its neighbors. In general, in addition to economic activity, social and cultural activities and entertainment as well as well as a place, market in history was of high significance to be a way of life, a story and a symbol of life in associative stems. Bazaar was one of the greatest achievements of Islamic civilizations; in particular, it had a special place in Iran. In Islamic cities, the Bazaar is the city's main economic centers of production and distribution of goods in its warehouses in which important monetary transactions took place.

Keywords: Bazaar, Commercial Centers, Bazaar, Islamic Civilization

1. INTRODUCTION

Bazaar term made its way from Iran to Europe by Portuguese and in most European and Asian countries used the term (Moien, 1991). Bazaar is part of the urban space of one or more major and minor orders form the shops and pick the two side rooms are (Kiani, 2008). The Bazaar is of particular regional in the hands of a set of particular individuals who fit their profession and supply and there is a claim that the community alone or group to consider trading (Rajabi, 2006). The above definition can be found in the Bazaar as a place in which the interaction between the goods and social aspects of the sale of goods is expected. Therefore, the conceptual nature of the Bazaar itself need not be presented to clarify the demonstration can be important, because the physical space to facilitate the production of economic goods and Exchange in social action and other small merchants in the community structure of the classes (Researcher). David Harvey based on the belief of the market, gained its wealth and created the concept of "the boundaries of the property and hence, any social-political system, the production of the Bazaar space as its expression at the level of the community's endorsement is given (Harvey, 2005). This strategy, which makes some commercial activity in the text and some edge and some outside of the designated space formed by the Bazaar and recover the environmental license. After the transformation and growth of the free-Bazaar concept in 1860 by San Simon Michelle Knight, and its concepts to the log, a new definition of small merchants and their activities was developed, and they tend to make the same transformation space. Therefore, the value of new business, the concept of the Bazaar and redefining the spaces recreate and other modern production of space causes the production of social relations and the concept of the transformation is a town and community group. The Bazaar in their own continue, redefined social action and lost its financial and least effective in the presence of the action is not the subject of urban spaces and spatial relationships.

* Corresponding author. *Email address: moradi@ilam-iau.ac.ir*

2. THEORETICAL AND LITERATURE

Throughout history, human economic needs of the business environment by facilitating business people have with each other (Abdollahzadeh, 2009). Since early civilizations so far, dealers have access to them in the places where people gathered goods and services in their sale (Taghvaei and Sheikh, 2008). Commercial space has long been a pillar of the biological collection in order to play their hearts (Abazari and Kazemi, 2005). In economic theory, "the emergence of cities is considered to be a result of the trade", the city, the commercial routes to the truckers deal with this market segment, the route to arrive (Shokuie, 2004). In the form of a surplus, the increase of production in some early societies has been the product of the community in the transformation of rural areas and to the urban community, and then made the city's growth. (Peiravi, 2009). [This is one of the Bazaar's growth of cities and the subsequent creation of the body]. The Iranian Bazaar deal with their own characteristics, and always work in the world, it's called the world to all the languages of the world to come. Due to its importance, the Bazaar place usually in the most important city and its center were constructed (Pirnia, 2011). This is interesting, mostly due to a special kind of social and cultural relations in the cultural life of the community and placed in the affected spaces. To address this issue, we have an angle that features the architecture of these spaces in terms of Bazaars developments in the past history of the garlic and put some changes cities.

3. MATERIALS AND METHODS

The dominant approach of this research was Descriptive-Analytical studies on citing historical and objective observations, and library-based one. The review of texts and resources to the most important changes and developments in different periods of history in urban Bazaars in Iran we've together.

The Statement of the Problem

Herman Muthesius is one of the first theorists of the framework of the German Werkbund in 1911 who writes: "Architecture was and is the actual measurement device of a nation." Culture is one of the most important factors in the quality of the architectural spaces of formation to come. Sometimes some of the cultures are even more important than severity increases, primarily operating climate. Any culture is a reflection of the social system and value systems (Kurt Groter, 2009). Any experience in Bazaar returns very days away. According to the historical documents, in many cities before Islam, Bazaar was one of the most important elements of the city. After Islam, Islamic cities spread and increase in social communication, enhancement of the caravan way, the development of economic exchanges and the formation of caravan-serial space manufacturing and trading known as market. The main axis in the Islamic Bazaar towns and economic center of the city and important warehouses, distribution centers, manufacturing centers, various goods and monetary exchanges had a place in it. To cover huge openings like the four buildings of the dome and Operation were used. However, the Bazaar is one of the most important public monuments in various cities, which is the first step for the supply, production, Exchange and buy and sell goods, but it was later found numerous cultural and social functions. Urban markets in skeletal tissue for human intertwined, that economic, social and cultural relations of a society can be fitted and modern trading Bazaars, emerging as a phenomenon in developing countries is added (Kiani, 2008). Based on the information contained in the historical sources, from the late 1st century H. onwards in many new towns and old cities, there were built spaces for permanent Bazaars. Of course, the history of formation of the order of the Bazaar and the establishment of specialized artisans guilds reaches in each adjacent of pre-Islamic Iran (SultanZadeh, 1987). But nowadays, whatever occur in Iran and some Islamic countries, often due to a lack of deep understanding and analytical, form some sort of duplication (Ghobadian, 2009). In any way, being aware of the process of the formation and development of modern

shopping malls to Bazaars that architecture with a non-Iranian architecture pattern has taken shape and attempts, in the form of analytical is one of the important factors and tips that can be effective in a deep understanding of the issue.

The Findings of the Research

The survey of the Bazaar historical developments in different periods has many changes that analysis is discussed.

Table 1. Bazaar developments during the period before Islam in Iran.

period	cause	Action	Bazaar design	Spacing type	Locating market space
Elam	1- Frequency Products 2- The beginning of urbanization 3- To acquire wealth through trade, which was developed 4- Commercial communications by land and sea.	1. Ommercial relations between the civilizations of Sumer, Mesopotamia, Egypt, India and Elam.	The shape-up	Commercial district of the Shush city	Commercial centers and temples in the city center
Mad	Continuation of the Elamite civilization	The development of human societies, early urban civilization	Was in the embryonic stage.	At the beginning of the shape-up	Sharestan gates outside the scope of the Suburbs.
Achaemenian	Ommercial communications of land and sea by digging the Suez Canal growing, the expansion of trade relations with the West and the East.	The conquest of the civilized lands of the day	The main Bazaar share in Iran's cities	According to the architectural characteristics of this period the Bazaar structure is Roofing-flat beams	Within the city
Seleucids	ommercial communications	Inside the city, making the city the grid, the creation of a field at the intersection of two streets perpendicular turbine	the intersection of the streets and the main square of city	Continuation of the Achaemenid period	Within the city and the street range
Parthian	The presence and the role of the Government in the industry and all-encompassing commercial and international exchanges.	Expand the Bazaar in the city and in the vicinity of the main way.	The Bazzar element in the current sense found the body.	Genesis streets perpendicular to each other and a field at the intersection, which were created around those Bazaars. As the Bazaar became the beating heart of the city and neighborhoods are formed in their path.	Establishment of a Bazaar in the city and in the vicinity of the main way.
Sasanian	The security of communication routes, the emergence of sustainable housing development centers such as: industry, business, shop, caravan stay on the side of the city gate.	Urban boom, the growth of economic relations and fancy goods consumption	The establishment of shops for each specialty craft and craft in a subclass in the hearts of Sharstaan	The Bazaar as organizational element flux neighborhoods appeared outside.	Body Bazaars around the gates of the city and along the entry routes into the outer flow.

The Evolution of Urban Bazaars from Traditional Bazaars to Modern Shopping Centers

Table 2. Bazaar developments in Iran after Islam

period	cause	Action	Bazaar design	Spacing type	Locating market space
Early Islamic market	Development of commercial and industrial space and an increase in social communications, the development of caravan routes and caravanserais.	Bazaar and economic main city centers of production and distribution of goods and storage of monetary exchange	The trade part of the original order or in one of the minor orders and the supply of any goods in a certain place.	Construction of the permanent Bazaars made late in the spaces the first century Ah.	Establishment of a Bazaar in the city and in the vicinity of the main way
Safavid	Security created in the Safavid Iran's foreign relations and development.	New order next to the old order	Develop relationships with other countries and a boom extension product-the main market in the city.	Creation the planned Bazaars Of the urban thought-Increasing the number of caravansaries next to Bazaar	Establishment of a Bazaar in the city and in the vicinity of main roads and this trend has continued until now.
Zandieh	Similar to the Safavid period.	Similar to the Safavid period.	Similar to the Safavid period.	Construction activity and construction of the wakil Bazaar and many Caravansera in Shiraz	Similar to the Safavid period. This trend continues.
Qajar	Bio of Kings towards manifestations of urban planning in the West and continuing improvements in the next era, still continues.	Increase of urban population and the construction of new towns and streets in the old town and within tissue was dispersed order in the city's gay .The importance of access and change Cavalry division of land plots in the city movement	Streets of Istanbul as the site bought and sold foreign goods and tourism, ALa'aldvlh Street as the street was known for all Europeans living in Tehran. The entries of certain goods in Iranian Bazaars weaken Iranian goods.	Construction Bazaars, construction of shops and commercial passages designed in the streets in the city.	Establishment of a Bazaar in the city and in the vicinity of the main way.
Pahlavi	The emergence of political relations with the Government of the Pahlavi period, Bazaar and use the street and need to move cars in the city	Construction of commercial centers and shops on the two sides of the street. The rise of commercial goods at the level of construction in the Bazaars due to the political reaction street passages with the Pahlavi period	Business development leading to the passage.	New office space, such as banks, offices, institutions-public and private, and shops such as a row in the street wall, Construction passages in the Laleh Zar and Republic street and around the Baharestan square is emerged.	The establishment of the market and shops in the city and in the vicinity of the road construction in the city.
The period of the Islamic revolution and after it	The development of a comprehensive industry find, technology, urban development, trade, relations with other countries, becoming specialized in the supply of products and new products in specialized commodity supply centers	As a result of population growth and urban development figures large in the metropolis and to find the construction of streets, highways,	Attention to the macro-economic flow of capital into commercial complexes and passages, along with the emergence of commercial building massive highways	Non-construction of Islamic markets, construction of the row in the city shops and the main ways of constructing highways and shopping malls, recreational and commercial passages, virtual shopping malls and especially coming from a distance	At the level of the city streets and highways, Virtual shopping centers.

Types of Bazaar

In its overall shape, Bazaar is not a unique city. As Bazaar supply and demand network and exchanges of goods and services can be seen in Iran, ethnic, cultural, and in all national societies.

1. Rural Bazaars; more cyclical and lacking in physical space and in relation to the number of adjacent villages and proportional was formed to the amount of their production for annual, monthly, weekly, etc.

2. Nomadic Bazaars; also lacks nomadic markets; and often seasonal and manual comes into existence for animal products and exchange of the nomads that are produced in certain seasons.

3. Urban Bazaars; most cities, due to the need for supply and demand of goods, specify the name of the Bazaar space in the structure and the sculpture of a city arose. In most major cities, in addition to the main Bazaar of the town, other less important markets also have been shaped. Bazaars such as the regional Bazaars, a neighborhood market, Bazaar town and pilgrimage, which Bazaar out still in some areas with different intensity and weakness to continue your life (Taghvaie, 2013).

Garlic Transformation of Urban Bazaars in Iran

For better access and in-depth problem solving of urban Bazaars developments, it has been divided in this historical research into two categories before and after Islam.

(A). the Ancient Period

A.1. Elam

The beginning of urbanization in the plain of Susa from about 8000 years A.M. has been resident (Amyeh: 19 and Haririan: 127). It can be said that human communities, from the time that there was a very widespread and cities, towns, and it had come into existence. The abundance of agricultural products and industrial production of the exchanges and transactions every day between the towns was expanded. At this stage, in addition to being big and strong for commercial as well as residential homes, next to the temples and urban centers was created. It can be said that the inhabitants of Susa at this time to the era of urbanization works and a lot of debris entered the hill country from this period is obtained (Negahban, 1996). Prof. Alden said that "probably the most important center of Susa city commercial and cultural exchanges between the civilization of Sumer in Mesopotamia played and has an important political role" (183-186 the same Negahban). The economic relationship between the Susa and Mesopotamia in the debris there, it can be seen both in the area of the ancient (Negahban, 1996). Elamite trading land convoys on the one hand to Gorgan and Ray trading areas, and on the other hand, to Sistan; and on sea, the ships were associated with the ports of Elamite document, and in some cases based on evidence from the archaeological exploration Egypt obtained, were also traveling to Egypt, from the second millennium B.C., they were the undisputed king of the ports in the Persian Gulf, and huge wealth gained through its broad business and they developed (Khenji, 2011). Trade and Commerce Elam civilization was along in 4500 years B.C. from Egypt to India (Wildurant, 2001; p105). With the beginning of the 3rd millennium, the boom with the trade, the growth of urban communities newly established Government; the city of Susa from 3500 A.M. Enters the stage of urbanization and its administration Center was located (Taslimi et al, 2011). At this time, there was the development of trade and common human exchanges that can be produced; it could have been occurred in the business the entire common (Girshman, 1993). According to research and explore in Susa that dates back to the time of Elamian in the first Testament 2225 A.M. under the supervision of Damergan took the ruins of Susa is divided into four parts and one of which is the commercial area (Pirnia, 2013).

A.2. the Mad

Iran Bazaar phenomenon in the course of human history, from the beginning of the Millennium in a few communities of BC has been preserved their continuity. They could create after the establishment of the western regions in Iran with the advanced architecture of these areas especially Elam civilization and local centers, a transformation in the structure of regional architecture (Taslimi et al, 2012). At the beginning of the formation of the Sharstan gate, the Bazaar was composed out in the scope of the basic completely Rabz (Taghvai, 2013). The concept of the Bazaar during the period of the Medes, was in the embryonic stage and physical texture and making it their infancy penned (Habibi, 2005).

A.3. Achaemenid Empire

Ground connection between Iran and Egypt were established a long time. Darius with the seriousness of the decisions and the work of digging the Suez waterway to half of all the Pharaohs finished. With the digging of the channel, Mediterranean Sea, Red Sea, Persian Gulf, Gulf of Oman and the Indian Ocean maritime communication and chock was established between Egypt and Persia and India. And after the business, these three countries were West and East as well as between the regions, while commercial relations and more trade goods (Zarrinkub et al, 2013). Achaemenid Empire with the conquest of civilized lands and commercial exchanges and the trading with the East and West is the main base of the Bazaar in Iran's cities by A.M. (Pour-Ahmad, 1997).

A.4. Seleucid Empire

During the period of Seleucid Empire cities have two perpendicular streets and a sloppy field in the intersection around the Bazaars came into existence. (Pour Ahmad, 1997). Cities in volume have been made to the checkered practices of its Street, were cut off each other (Taghvaie, 2013).

A.5. Parthian Empire

Silk Road opened up the Parthian Empire and took in hand China's Silk trade to Europe (Pirnia, 2008). Trading was the most important source of income and the border towns of Palmeer and Hatera which are considered as commercial needs into the foundation and to its most important communication centers in Iran this time and the West (Bahar, 2002). Communication and trade with foreigners for the widespread Iranian Parthian Empire will prevail of their clothes in all the peripheral royalties (Rostovtzeff, 1932). Iran, in the Party period found evolution the social and cultural development and its rural life became urban life (Pigoloskaia, 1975). At the beginning of this period, there was a very high level of life, but somehow degrades and decline is visible (Bahar, 2002). Their common language was a Parthian Pahlavi, but used for the experiments and political relations from Greek language, which consolidated their rule and this makes communication with the Greeks, respectively. Parthian Empire entered to their territory and developed ways of security and trade in the region for more authority tried. In the second half of the second century A.D. the Silk Road trade in the vast territory which Parthian found boom strengthens art exchanges and artistic exchanges and interaction of art, especially in the Silk Road route? Cities in Parthian costume to troll around town were taken from the wall and any city diamonds that temples and Bazaars as well. The most important achievement of this period can be circular and architecture and urban planning devised the porch, rocking arch, the Arch of the dome and is brought to (Taslimi, 2012). Parthian Empire established in the city Bazaar and adjacent to the main roads into the monument (Pour-Ahmad, 1997).

A.6. Sassanid

During the Sassanid period with the presence and role of the Government's comprehensive business, industry and the role of Iran in international business exchanges with the times developing countries India, China, Gambia, East of Rome, Habasheh and etc was effective in the City State's economy of Sassanid, and based the meaning of the element, in the market it can be found and learned the demonstration route neighborhoods form and gave up the heart of the city Bazaar (Habibi, 2005). Sassanid were followers of Iran's ancient traditions, the Persian Empire and the Parthian Empire and while change in these practices, especially in building the vast halls and buildings of the dome without pillars, their superiority indicated compared to prior periods (Taslimi, 2012). Stable security relatively, formation and the development of communication routes across the Empire and the need and demand for consumer goods and military equipment to fancy mentioning, opening and expansion of the urban economy especially in the commercial activities that bring the outcome of the urban boom and expansion of urban society was at the time. The centers and such as Exchange place, business, industries, a workshop and the station stay of caravans in cities-often on the side of the gate-was formed (Francis, Castellow, 1989). Bazaars and neighborhoods in the suburbs or outer flux around the middle and place-based flux were dominated peoples. Geographical location and proper communication in connection with existing triggers international trade centers of the civilized world it was time. This would cause the physical space of the spread of cities, the urban economy and society has undergone change and transformation for this add-on. Commercial growth on the way cities and some rural settlements and caravan-based stations were on the roads turned into the city. The development of commercial relations and the growth of economic relations will lead to expansion of trade centers and sell goods and the emergence of an important space because the Bazaar in the town's body. Despite of the old track record on Iran Bazaar, but in the Sassanid period the Bazaar appeared as the elements in space organization of the city. Bazaar body often was around the gates of the city and along the entrance routes to Sharestan and within the outer flux (Khalatbari, 2007). Using the thirty-eighth season of Dinkert book, you can believe that Bazaar space systems Bazaar, in general. It can be said that market discipline and specific rules are in the form of shops on one side implies a specific professional career. (Daryaie, 1387). Markets in Sassanid government were not privileged and were outside the Sharestan. In Sassanid cities, Bazaar began in the Sharestan center and range Suburbs continued to Rabz and formed on his way the neighborhoods and was in the way the caravan (Taghvaie, 2013).

(B) After Islam:

B.1. Early Centuries of Islam

Bazaars in the early Islamic centuries almost equally remained as the Sassanid primary Bazaars and the second to the next century is one of the main trading cities and important elements and even some large villages make up the data. In the Timurid and Mogholyan period Bazaar continued to be one of the most important components of space-functional city as to be considered (Pour-Ahmad, 1997). Urban Bazaars and Garlic transformation and their genesis are evident in the era before Islam (researcher). But after the arrival of Islam and Islamic cities development, increasing the spread of social communication, the development of the caravan and Caravansaries way, causing the formation of productive and commercial space which called Bazaar. In Islamic cities, Bazaar has been the main axis and economic of the city, that various goods manufacturing and distribution centers and warehouses were replaced in monetary exchanges (Kiani, 2008). Based on the information contained in the historical sources, from the late 1st century A.M. onwards in many new towns and old cities, the permanent Bazaars, there were built spaces. In this kind of Bazaars, any order in the main part of the Union or a subsidiary rather than in one of the orders, and any goods supplied in certain locations were known. Of course, as it was mentioned in the history of the formation of the Bazaar order and the establishment of specialized artisans guilds reaches in each adjacent of pre-Islamic Iran (Soltanzadeh, 1987). In the Sassanid period, the expansion in the Bazaar as the backbone element also played role in organizing the

Islamic City. With the creation of Jamea' mosque was set up an important change in the Bazaar structure. From this time onwards, the Bazaar which is began from one of the main gates of the city, after joined at the Jamea' mosque: the symbolic heart of the city, from the front gate of the Palace is found to continue, and through the Bazaar, the streets were connected to the Sub home. Between this structure and the establishment of Bazaar proximity were formed other spaces such as bathrooms, Mosque, school, caravansary, lean , Saghakhaneh, café , the gym, the merchants rooms and etc , and thus, in the structure and body of the city and (Taghvaie,2013). Religious spaces, political, economic, social, cultural, recreational, and educational and social services for the integrated collection joined the city (Taghvaie, Sheikh Biglou, 2008). According to the tradition of the residues of the Sassanid period city, Bazaar town in may sweeps and Bazaar from the main square of city -Government Headquarters- toward the wall and Barrow pulled (Habibi, 2008).

B.2. Safavid

Actually the creation of the planed Bazaars and well ahead of time after Safavid period was the attention of the Kings. From the Qajar period to the next as a result of the decline of the All-sided economy and culture of Iran and splitting of traditions, the significant degeneration building was also seen. But in spite of that, Bazaar continues to be an important element of social and physical is considered the heart of the city and it (Pour-Ahmad, 1997). Generally, until the mid-10th century A.M., Bazaars will have to assume an important role in the development and spread of Iranian-Islamic cities (Mashhadizadeh Dehghani, 2005). The security that was created in the Safavid period and Iran's foreign relations development led to the development of the foreign trade relations and enhanced the products boom. Promoting domestic and foreign trade led to the growth of urbanization and urban development. In this period, Bazaarhas been heavily developed in large cities such as Isfahan, Tabriz, Shiraz, Mashhad, Qazvin. The new order was built next to the old order and the numbers of Caravansaries was set up next to each of the Bazaars. Tabriz after Isfahan was considered the most important city of country in the Safavid period. According to historical documents in the year 1050 A. H., the number of caravanserais and khans expressed about two hundred and seventy (Satanzadeh, 1987). This represents growth of commercial relations in this period.

B.3. Zandi

After the Safavid up to the 11th century A.H., the important steps didn't take place in the development of urban spaces and Bazaars. During the rule of Karim Khan Zand, Shiraz was an important development activity. In this period of his command, the Bazaar is now a lawyer and a house was built in Shiraz and valuable monuments of the period considered (Soltanzadeh, 1987).

B.4. Qajar

In the Qajar era, Tehran was developed rapidly as the capital city. The main Bazaar of the Safavid was developed along the main axis of the city's main gate and several orders and caravanserais were built which add to it. In this period, a few civil actions in some major cities took place and their Bazaars developed according to population of the city (Sultanazadeh, 1987). Naser al-din-Shah, traveled three times to Europe (1290, 1296 and 1307 SSI), in the wake of these trips, the King of great interest towards the trappings of the West finds that progress on Iran, and to great changes in people's lives it arose. But the idea that the length of Naser-al-din-Shah had created cell in the city with serious failed seriousness; and the other in the period after the Qajar Kings and royalty, after Abbas Mirza, this innovative and progressive movements, thoughts, and ideas came into place to maintain the progress and prosperity of precedence over the Government, causing the pause for these developments. Following the written constitutional events in Hulk and World War I, new urban spaces, matching people happened with an opportunity to provide a

demonstration of the city and making the body city in the everyday life of the residents ; Iran's capital in the final period of the Qajar dynasty did not find the major transformation. But, such a transformation can be found in the streets of Istanbul as a place to buy and sell foreign goods and travel Alaaldolhah St., as Europeans Street of Tehran residents that were known to everyone (Azari, 2013). Other developments from this period are two important economic transformations and a major urban transformation in the Qajar period, has an important influence on the development of markets. First, the economic exchanges between Iran and other countries, especially Russia and European countries in the Qajar period, lead to the arrival of some foreign goods to Iranian Bazaars and in some ways was to damage the Iranian products. The second change relates to the establishment and launching a number of gunpowder factory, blacksmith, silk weaving, crystallization, paper-making, and printing company that was due to some urban considerations of security and communication, were built outside the Bazaar and thus the role of the city as the only Bazaar-driven economy was weak gradually. An important transformation of urban structure, which took place in this period, and a very important role on the evolution of the markets, was making the straight streets and thoroughfares respectively. Entering the cars the cities, the importance of finding access to car rides and change how the parts Division of land, causing the formation of new towns in the streets and within the context of the old city, the first city to new symbols so that administrative, governance, and then shops and commercial spaces were built on the side of the streets. In this way the structures of the more Bazaars have the stand and the recession and commercial orders to be scattered and include concentrated on the side of the street expanded to. Most Bazaars were converted to the old and historic areas and in small towns and low crowds, Bazaars are gradually depleted and, most of the activities were desolate (Soltanzadeh, 1987). In the Qajar period, some slight changes occurred in the city. Thus, the existing structure which is quite consistent with the characteristics of a traditional town of Iranian continues to remain intact and occurred some slight changes in the components of the city. At this time, with the pattern of the European contemporary architecture and pay attention to contemporary Iranian architecture, the eclectic style of the Qajar time took place that is the balanced combination of East and West elements (Mir-Moghtadaie, 2009).

B.5. Pahlavi

In the first Pahlavi period, due to the widespread use of the street and direct routes of the carriage, that was considered from the late Qajar period, the use of the cars to move in the city, the formation of new social relations and security, leading to the transformation of the urban fabric and the Consequently, in most cities was dominant the checkered pattern. One of the consequences of restructured, was the formation of the streets to traffic on both sides of the motor vehicle and sidewalks. Also in this period, new office space, such as banks, offices, public and private institutions were built, followed by the commercial spaces in the form of shops as a row of wall street and were together. The shops were established which had a perfect opportunity on both sides of the street and sidewalk from the population density residents and pedestrian traffic aspect, and gradually in some streets of the commercial boom had a perfect opportunity to develop and were formed in accordance with the passages. The first passages was created in Lalehzar Street, Republic Square and around of Tehran Baharestan square (Soltanzadeh, 1987). The main program of the government of Reza Shah was modernization of Iran. Obviously, these cities, especially the capital that they need to change carriers and inevitably, Tehran without passing through the middle of a painful situation had to change, and quickly surrendered. Traditional city of Tehran, would have to meet the needs of the central government, in order to change step, the first step was the construction of the North-South and East-West (Habibi, 1996). The heart of the old, was the traditional Bazaar that even after the imposition of these changes did not stop working; but, in the first serious confrontation with modernization, there was seriously injured after the formation of new streets, as a way to expedite the movement of social mobility and urban space opens and through modernity, opens its way among the people and a new life style requires underlie the development of the passages along the street commercial spaces (Azari, 2013). Reza Shah's decision making and determination in runs and in fact it imposes on the body, gives a new

form of life in the city; a form that does not take place within modernism of the King consideration. During the preparation of the new atmosphere in Tehran, commercial spaces are also changed and on the space, begin the massive transformation of the street. Before this time, the histories of the construction of streets that are gradually converted into commercial spaces are there in the course of Naseri (Habibi, 1996). Despite the wide streets of the Qajar era, one can't point them in the development of modern commercial spaces; the streets are still the traditional structure and in the process of developing slowly go as the epitome of Qajar Modernization. The streets are all of the gates and started to arrive at the square. And in the morphology of the city, bearing the face of coordinated and extended the radial structure of the city towards the outside of it. And above all, still the old town with three symbols of the castle, square and the Bazaar, can be identified and only the new designs are added. At the time of Reza Shah, the streets appear differently, the engineers' decisions to raster the form of intervention city was possible in urban streets and began with new streets. After the formation of new streets in the city and the flow of activities in it the trade city exchanges in new forms emerge, the concept of Commercial Street and took place Tehran Bazaar in the new position, a position where the merchants have a defined role in its formation (Azari, 2013). New Street, whatever they can head out there with a hatchet and shovel through the on and in the heart of the city can pile. Thus, the extensive physical interventions in the context of the old city are possible and simultaneously with the city, the cultural and intellectual space of the residents is undergoing new challenges. One of these challenges is the struggle between tradition and traditionalism aversion among intellectuals (Azari, 2013). However, drawing a city street, is an important step in the urban development; But in Tehran and according to commemorate this ancient city with physical space agency action, the curved streets of the city, in the final stages of the project, and then run this deep wounds border activities. The streets, were in the city, powerful appearance and along with them, a new way of building materials and architectural building with the new topology also arose and on the more physical and spiritually-ancient features, their historical and cultural erasure and stamp and finally on the life in the city, have a significant impact; this new urban street, the ancient Foundation of communications can be discrete and resulting in serious injury, a neighborhood organization, and the Bazaar as the economic, social and cultural backbone of the town in front of a strong presence of street and transfer the bulk of its economic activities, to step down, forever fades (Habibi, 2008). During the second Pahlavi period, the most distinctive feature of Tehran city, the vertical separation of social classes and the formation of bipolar switching space in urban spaces were full. However, during this period were not the beginning of the process, but the process during the reign of Mohammad Reza Shah, the speed and intensity continued. At the same time, a definitive decision to leave Tehran with his family and stay in Shemiran, divided into two parts, north and south of the capital intensified and the separation space was inevitable. In fact, the progressive nature of the tradition to was recognized North changed and this action. The role of commercial spaces in the action and its consequence was manifested in two ways; First, the government and the closeness to the market (Bazaar street as to be spoken) feels threatened and the spatial separation of the region, in fact, a new era of ignorance of the traditional Bazaar and the demands of accuracy gives merchants; history of the Qajar and Pahlavi even up to the Islamic revolution, most of the differences between the King with the market or Tehran until then in the neighborhood in the heart of the city is found lived .After the departure of the Royal family to Shemiran, the geographic and political relationships change and this has played an important role in the urban crisis, and by the mid-1970s political arsenal (Azari,2013, Quote from Orkard,1996). Secondly, the development of new neighborhoods in the North and the town of morphing, the need for new commercial spaces and places of interest that at the same time, a special position in terms of the potential consumer Bazaar and economic optimum also were considered for the owners of this mighty commercial centers. The rise of street trading spaces and the architectural style of the Pahlavi era, which also built several buildings, also include class in commercial spaces to be found in the passage. The emergence of widespread physical-space of these developments can be found in the course of Mohammad Reza Shah, the emergence of widespread physical-space of these developments can be found in the course of Mohammad Reza Shah Pahlavi, the

second Pahlavi. In the course of the wealth derived from the sudden ascent of oil prices have a direct influence on the growth and the boom of construction was dedicated to commercial spaces (Orkard, 1996). The modern commercial buildings, in this period, Plasco is building; this building is made by Hajir Yazdani in 1341 SSI, in era of 28656 square meters in 16 floors. This building is the first and largest trade center tower, which Iran is known in Europe and America. The shopping center of Coca-Cola is also similar constructed in this way (the electronic version of the first book in Tehran, 2007). Moreover, Farghan passage, Kuwaitis passage, passage of the Republic, the Abbasid passage, Ferdowsi passage, Fotovvat passage the Angel passage and many other important business centers were built during this period also that Geographically mainly in Republic Street and its surroundings, as well as margin Valiasr street were built. In the first Pahlavi era, modernization of traditional Brbstry, faced many difficulties and resistance; but in this period, according Positioning modern spaces in the city and replace them with previous spaces, accustom citizens with new physical structure of the city and, above all, the emergence and expansion of the urban middle class, mostly modern information carriers and had been through the modernization of its current position. This time was different form of modernization and yet in the context of underdevelopment modernism, there was, but the feature that groups of people is involved in its development (Azari, 2013). While in the Qajar period, the urban middle class merchants were often, but in the Pahlavi period the growth of bureaucracy, the growing need for technicians and managers at all levels, whether in the public sector and the private sector to expand West-style quick education led to the emergence of the middle class was non-capitalist that includes the owners of the profession of the free, military personnel, technician and administrative staff of the private sector and were intellectuals. Members of this class were the main actors in the development and modernization of the Pahlavi regime. This new middle class in the capital city gradually formed the majority of the class, a new business environment that demands extensive modern consumer. New urban middle class lifestyle, based on consumerism, modern, special interest in the use of modern commercial spaces that are modern products of interest also obtained them. In addition, in this modern business spaces, buy more, become a pleasure, even though it was modern in the market in addition to Tehran's traditional commercial activities, took place extensively by turning it into a public sphere of civil, social and countless activities. But, in this new space, buying and side activities, based on the pleasure principle was that the modern doctrine and the discovery of the pleasures of modern shopping passages and spaces the boom in new business added on the sidelines of the street. The explosion of shops in the streets and passages emerging margins of Tehran, Tehran bazaar merchants leave their rooms, and joined the new wave of commercial spaces (Azari, 2013).

B.6. Shopping Malls, Modern and Contemporary

Late 1985 and in 1990 is another chapter in bonds and commercial spaces of modernity. During this period, the construction of a highway that was predicted in the city, carried out and is added to the urban fabric that leads to the impact of higher commercial spaces in the city. As the streets of Naseri and Pahlavi period was the symbol of the city's major developments and commercial spaces in the city-but not evenly dispersed, highway construction was another development of commercial spaces. Highway, was designed for speed and this caused the massive structure was to be seen more quickly, These massive structures must be on a larger scale and higher than what has emerged, the height of rise and commercial spaces are not exempt from this principle. Huge commercial buildings, along with the development of highways, were born. Windows and other signs not for people but for the cars that speed implementation marched in the heart of the city, were built, and this was not possible were replaced in the city streets, without exterior windows of buildings; thus, windows in buildings in an area of height and grandeur of the structures. Although commercial street life, especially with the specialization of production and supply of new electronic products and computer, was thriving, large capital inflows were to the shopping malls and passages (Azari, 2013; p133-134).

4. DISCUSSION AND CONCLUSIONS

In fact, the emergence of the Bazaar and will find it never, it was not predetermined and beginning with the need for people to exchange basic commodities supply and demand and food outside the city was formed. With regard to the structure of the city street and its classification as well as expanding economic ties and boost commodities in the city Bazaar to different types of urban sculpture has been found such as in the passage, shopping centers and etc. According to the table research findings in the historical form has been mentioned in the Bazaar taking shape to different periods, however, we find the market has since the development of major changes and always has been ready flexibility in history, and has been structured spaces as cultural, religious, service, administrative, etc. in the form of Bazaar and the market has come to a position of prominence in the post-Islamic and sometimes, it is the only aspect of business and leisure and the Bazaar for the type of activity that developers and designers have to consider the ups and downs that can changes the cultural, religious, social structure and body of the city according to the type of the people's activity, And sometimes can only be found in trade and economic space and markets high value of course it never fails association. When we refer to commercial spaces, as a result, economic growth and development in cities as well as from street and highway construction emerged and another reason is for economic growth and cultural relations with foreign countries and Europe. Other factors need citizens to have easy access to goods and special items was specialized in shopping centers, and then, it has been constructed with the advent of virtual networks and remote clients that lead to weakening of the originality judgments. Throughout history, with the transformation and evolution of Islamic law school along with the structure of the single market had found spaces. Traditional Bazaar is resulting from the achievement of awareness architects. Its design and pattern is recognized with understanding the truth of Islam school and Imamate has found in Bazaar body in the past after Islam. It is emphasized that this is true in the past and build a specialized market of certain products has been the focus of past history and this phenomenon is a kind of modeling by constructing a model of specialized shopping centers on its history. With the arrival of goods and non-Iranian architectural patterns changed the structure of cities and created any other form of supply and demand for goods in the configuration of urban spaces, as urban commercial spaces. When we seek the commercial spaces in urban developments and changes in the way, we find that the bold and the changes it can be seen. Economic and social changes in urban life in contemporary Iran were effective as well as in general market conditions. The commercial spaces in the path always have been a kind of modernism. Belief in modernity, the modern capitals and its values and relationships is made the infrastructure that people have experienced it and may your experience with them, get out of modernism have been completed. Modernization and the experience of the Qajar period and after Nasser ad-Din Shah Actions make changes to the content of the city of Tehran at the time foster. That will require new public spaces and create them in order to share the basic foundation needed a presence in the city. In the Pahlavi period, Tehran Bazaar was the most important commercial and public space for a long time. It exposed to extensive changes in the shape and structure of the city, and little by little, commercial Street, and then in the next period, the larger commercial centers of this place has a new life within itself has experienced. Modern urban livings, modern experiences and make permanent changes to the attempts of everyday life and cultural and commercial communications, as well as from other cultures around the world. The developments in technology and internet media are affected on demand and supply of goods and Bazaar. The basis of the architecture of the Bazaars has been the function of the way, traditional and common style, and a kind of urban development. In different periods, Bazaars have been developments in the cities levels. Among the changes mentioned in this article, such as the atmosphere, the quality and layout of the Bazaar listed at different times. Urban Bazaars and different periods depending on the location and type of security arrangement are urban spaces.

REFERENCES

- [1] Abazari, a, Kazemi, A (2005), Order theoretical approaches of sociology and cultural studies. *Journal of Social Sciences*, 25: p.p.167-195.
- [2] Abdollahzadeh, Taraf, A (2009), "the evolution of the development of commercial spaces in the West and the East from the perspective of the history of architecture", *Journal of Urban Planning and Abadi Architecture*, pp. 62-69.
- [3] Abdul-Sataar, Osman, (1997), *Islamic Medina*, translation: Ali Cheraghi, Press Technology, Printing, Tehran.
- [4] Abu Abdullah Rabaiee Qazvini (Ibn Majah), *Ibn majah Sunan*, at p. 751, Hadith 2233.
- [5] Amiye, Pierre (1993), "Ilam history", on translation: shirin Bayati, publishing of Tehran University, Tehran, Iran.
- [6] Alizadeh, Houshmand and Kioumars Habibi (2011), "the Islamic cities historical constituent factors of Muslims", the quarterly journal studies-the city of Islamic Iran, vol. 1, no. 2, Tehran, pp.71-76
- [7] Ashraf, Ahmad (1974), "characteristics of the Islamic period in Iran: history of urbanization", the journal of social science, letters, volume I, N 4, Tehran, pp. 7-49.
- [8] Avrkad, Bernard (1996), "Urbanization and urban crisis Testament in Pahlavi Mohammad Reza Period" Translator: Abolhasan Sarvy Moqadam, "in Tehran, the capital 200 years", under the supervision of Bernard Shahriar Adl and Avrkad, Technical Consulting Organization in Tehran Forum of France, pp. 223, 237.
- [9] Azari, Narges (2013), "The experience of modernity, the story commercial spaces in Tehran", Tissa Publications, Tehran, pp. 89-129, 133-134.
- [10] Bahaar, Mehrdad (2002), "From Myth to History", published sources, Tehran, pp.71-89.
- [11] Bonine, Michael E: (2009), *Waqf and its Influence on the Built Environment in the Medina of the Islamic Middle Eastern City*, Berlin, New York.
- [12] Daryaie, Turaj (2008), "Shahnshay Sassanid" Phoenix Publishing, Tehran, p. 111.
- [13] Dekhoda, Ali Akbar (1987), "Dekhoda Dictionary", published by the Parliament, the letter b. Tehran.
- [14] Durant, William James (2011), "History of Civilization" Translation: Amir Hoseyn Aryanpur, Bethayy Ahmed et al., Volume I, Orient, sometimes always-on culture, cultural, scientific publications, Tehran.
- [15] Eynifar, Alireza "The dominant role of general patterns of residential quarters in early contemporary design, fine arts, publication No. 32, Tehran, pp. 39-50.
- [16] Farjaam, Rasoul, Hadi and Ismaiel Chavoshi (2011), the "social concept of the city from the perspective of Islamic texts and teachings, the regional planning journal, vol. 1, no. 2, marvdasht, pp. 40-27.
- [17] Fakouhi, Naser (2010), *urban anthropology* ", Reed publishing, Tehran, Iran.
- [18] Felamaki, M.M (1995), "with a live building buildings and historic cities», publishing, Tehran University, Tehran.
- [19] Felamaki, M.M (1978), "Siri in urban restoration experiences; from Venice to Shiraz," first printing, Department of Housing and Urban Development, Tehran
- [20] Farzam Shad, Mostafaa (2007), "The Basics of business planning", published by the World Jam, Tehran.
- [21] Ghirshman, Roman (1993), "Iran since the beginning of Islam" Translation: Translation Mohammad Moin, Scientific and Cultural Publications, Tehran.

- [22] Habibi, M. (1996), the development and expansion of Tehran during Reza Shah, "in Tehran, the capital 200 years", under the supervision of Bernard Orkard and Shahryar Adl, Technical Consulting Organization in Tehran and the Iranian community in France, pp. 114, 222.
- [23] Habibi, Seyed Mohsen (2005), the flux of the city, a historical analysis of the concept of the city and its physical appearance and effect thinking, Second Edition, published by Tehran University, the sixth edition, Tehran. pp. 7-42.
- [24] Habibi, Mohsen. (2008), the flux of the city, Tehran University Press, pp. 46-48, 162.
- [25] Harvey, David (2005), Paris, Capital of Modernity, Rout ledge New York and London.
- [26] Haririan, Mahmood, others (2001), "ancient history of Iran", volume I, second printing, the Samt publishing, Tehran.
- [27] Henderson- Smith, B. (2002). "From booth to shop to shopping mall: continuities' in consumer spaces from 1650 to 2000". A thesis for the degree of Doctor of Philosophy (PhD), Griffith University, Australia, P.262.
- [28] Imam Khomeini Rah (1991), "the end" of cultural documents of the Islamic Revolution in Tehran
- [29] Kastllow Francis, Vincent (1989), "the city and urbanization in the Middle East" Translation: Parviz Piran and A. Rezai, Reed Publications, Tehran, p. 167.
- [30] Kazemi, Abaas (2005), everyday life in shopping malls (shopping centers in Tehran case study), doctoral dissertation, sociology, Tehran University, Faculty of Social Sciences.
- [31] Kastllv Francis, Vincent (1989), "the city and urbanization in the Middle East" Translation: Parviz Piran and A. Rezai, Reed Publications, Tehran, p. 11.
- [32] Khalatbary, Allahyar and Abaas Partoie Moghadam (2007), "essays, historical features and components of civil society in the late Sasanian period "of history, No. 5/65 summer, Tehran, p. 63 -68.
- [33] Khenji, Amir Hussain (2011), "read the history of Iran, the first part of the history of pre-Mud", publisher Tarnamay Iran
- [34] Kiani, Mohammad Yousuf (2008), "The history of architecture in the Islamic period", the tenth edition, published by the Ministry of Culture and Islamic Guidance, Tehran, p. 16.
- [35] Kolyvand, Ali (2002), a revival of the old market Bushehr, Supervisor: Jalal Mir Latifi engineer completed a Master of Architecture, Department of Architecture, Faculty of Fine Arts, Tehran University, Tehran.
- [36] Kurt Grutr, Jörg, Translation: Jahānšāh Pakzad and Abdoreza. Homayoon (2009), "aesthetics in architecture" martyr Beheshti University Press, Fifth Edition, Tehran.
- [37] Marcus. Abraham: (1989), the Middle East on the Eve of Modernity: Aleppo in the 18th Century. New York: Columbia University Press.
- [38] Mashhadizadeh Dehghani. (2005), "an analysis of the characteristics of urban planning in Iran", Iran University of Science and Technology, Tehran, p. 291.
- [39] Mir Moghtadaee , Mahsa (2009), "Tehran's physical identity," the fine arts magazine, No. 19, Vol. 19, Tehran University, p. 114.
- [40] Moien, Mohammad (1992), "Persian culture, overwhelming proof", the first volume, published by Amir Kabir, Tehran.p. 218.
- [41] Moqtader, Mohammad Reza (1996), "Tehran-fenced from the Safavid until the Pahlavi ", Translator: Abolhasan Sarvmoqadam, the "Tehran, the capital 200 years", under the

- supervision of Shahriar Adl and Bernard Avrkad, the technical advisor and engineering in Tehran and the Association of Iranian France.
- [42] Morris, James (2002), history of the industrial revolution: the Islamic and Middle Eastern cities and empires of Spain, Volume II: The doctor Raziye Reza Zadeh, published by SID Science and Technology, First Edition, TehranTaghvaei, M.; Shykhbyglv, r (2008), Planning and design of shopping centers and commercial complexes. Printing. Isfahan, Kankash publications. p.230.
- [43] Mo'tazed, Khosrow (1987), "Haj Amin-O-Zarb and on trade and industrial investment in Iran, published by Jaan Zade, Tehran.
- [44] Nasrolaah Taslimi, Majid Nikuie, Mandana Manuchehri (2012), "History of Art", publisher, publishing company of textbooks, Tehran.
- [45] Nazarian, A (2009), "dynamic urban system of" printing. Inventors Publications, Tehran, p.312.
- [46] Nazarpur, Mohammad Naghi (2001), "Imam Ali, the Government and the market", book review, no. 19, pp. 222-272.
- [47] Nahj-Alblaghh, a (69).
- [48] Naghi Zadeh, Mohammad (2010), "a journal of Islamic studies, in what city the city of Iranian-Islamic", vol. 1, no. 1, Tehran, Iran, pp.1-14.
- [49] Negahbaan, Ezatollah (1996), "the world's most ancient urban center or Shush, Tehran, Tehran cultural heritage publications.
- [50] Peyravi, A (2010), Urbanisation and additional development.at date 1 of Esfand 1389 retrieved one of <http://globalcity.blogfa.com/post-40.aspx>.
- [51] Pirnia, Hasan. Et al (2007), "History of Iran", published at Tehran.
- [52] Pirnia, Mohammad Karim (2011), "Iranian architecture," Compilation: GH Memarian, Soroush Publications, Tehran.
- [53] Pirnia, Hasan (2012), "The history of the Medes to overthrow the Sassanid", third edition, Press Secretary, Tehran.
- [54] Pur Ahmad, Ahmad (1997), "Geography and functions of Kerman market", published by the Center of Kerman, Printing, pp. 65-69, 75-82.
- [55] Pygoloskaya, n. v. And et al (1957), "history from antiquity to the end of the eighteenth century", translated the Holy farmer, Fourth Edition, published by the message, Tehran, p. 65.
- [56] Qobadian, Vahid. (2009), "the principles and concepts in adjective architecture" Cultural Research Bureau in Tehran.
- [57] Rajabi, Azita (2007), "out of market", informed Publications, Tehran.
- [58] Rajaei, Seyed Mohammad Kazem (2010), characteristics of the market in economic theory and practice, knowledge magazine, the first issue of the second year, the third consecutive, Tehran.
- [59] Rostovtzeff, M. (1932) Carvan Cities, Clarendon Press, Oxford, p. 156.
- [60] Salimi Gargari, Reza (2010), "The Basics of designing commercial spaces", published by lightning, Tehran.
- [61] Selim Hakim, B. (1995), Missing Elements for a Theory of Urban Form in Traditional Islamic Cultures, Arch. & Comport. / Arch. & Behav, vol. 11, no 3-4, pp. 221-226.
- [62] Shafaghi, Cyrus (2006), Grand Bazaar of Isfahan, publisher, ISBN, Isfahan, p. 64.
- [63] Sultan Zade, Hoseyn (1987), "the Iranian market," Cultural Research bureauin Tehran, pp. 4, 20-27.

- [64] Shokuie, hoseyn (2004), new perspectives in urban geography of the first volume. Seventh Edition. Tehran: Samt publication. p.570.
- [65] Shokuhi, Hossein (2004), new perspectives in urban geography (vol 1), seventh printing, Samt publishing, Tehran, Iran.
- [66] Taghvai, Vida (2013), "an introduction to the historical structures", Shabak publications, Tehran, p. 14-15, 107.
- [67] Taghvaie M, 2008. Sheikh Biglu R. Planning and design of shopping centers and commercial complexes. 1st printing. Isfahan: Research publications, p. 230.
- [68] Taslimi, Nasrolaah and Nikuie, Majid and Manuchehri, Mandana (2012), "Iran History of Art ", publisher: publishing company books course, Tehran, p. 39-45.
- [69] The first book of Tehran (2009), the electronic version.
- [70] UN- HABITAT, (2005), Islam, Land & property Research Series: Paper 7: Waqe (Endowment) And Islamic Philanthropy united Nations Human Settlements, Programme, Web: www.unhabitat.org.
- [71] Wirth, E. (1974), Zum Problem des Bazars in Der Islam.
- [72] Zaraae Nejaad, Mansur (2002), "Reflections on Islam and Muslim history characteristics of the market", Journal of School of Economics and Social Sciences, the first, fifth and sixth numbers, p: 1.
- [73] Zarrinkoob, Roozbeh and Khaza'i Sahmo-Din (2013), "Darius, dug canals of Suez, and its role in the development of trade relations in the Achaemenid period", Journal of Research in historical sciences, Vol. 5, No. 1, Spring and Summer, Tehran.