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The Investigation of Yazd Khan Bazaar with Emphasis on Bazaar Status in Eastern, Western and Islamic Thoughts

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ABSTRACT

Trade as the most important form of social exchange is one of the main activities of human beings. An activity that has led to construction of special spaces and places called "Bazaar" in various forms, and also Islamic cities are recognized by the bazaar from all cities of different historical periods. Therefore, the purpose of this article is to analyze the bazaar element in Yazd as an example of Iranian-Islamic cities. The method used in the above research is descriptive and survey. at first, the different utopias of Western thinkers and also ten Islamic cities, randomly inside and outside Iran(instead of eastern utopias) were selected based on age and reputation. They were examined and their indicators of bazaars were extracted. Finally, according to extracted indicators of bazaars in western and Islamic cities, the degree of conformity of Yazd Khan Bazaar with the bazaar of Western and Islamic thinkers was examined. The research shows that the bazaar element, in some cities such as Yazd, still plays a role as the main feature of the city and has the appropriate physical and social credibility. In addition, after examining the characteristics of different bazaars, it was found that Yazd Khan Bazaar is the most similar to the bazaars of Islamic cities in terms of physics and construction pattern.

Keywords: Bazaar, Bazaar' indicators, Eastern utopias, Western utopias, Islamic cities

Introduction

Bazar is the meeting place of forces or conditions in which the buyer and the seller make a decision that results in the transfer of goods and services [1]. The element of the Bazar has always played an important role as a basic element in cities in the physical structure of the city and responding to the needs of its citizens, and has always been important in the western and eastern utopias as well as in Islamic cities as a physical and economic element. In contemporary urban research, the Bazar has been studied in various dimensions and fields. Such as the field of urban planning, architecture, geography, economy, society, etc [2, 3]. Looking at past studies of Western utopias, one can see the physical characteristics of the Bazar in their descriptions of their utopias. In other words, some theorists of Western utopias in their physical descriptions of their proposed utopia, have separately referred to the main characteristics of the bazaar in their utopias (pattern of Bazar structure, Covered or uncovered, location, etc). This is not the case in Eastern utopias such as Farabi's utopia, Ibn Sina or Ibn Khaldun [4, 5]. What has been discussed in Eastern utopias are concepts such as a sense of perfectionism, humanity and attention to principles such as cooperation, justice, participation, etc., and they do not have suggestions about the physical issues of their utopia and the physical characteristics of the bazaar. Therefore, due to the similarity of Eastern utopias to Islamic cities and also the birth and breeding of many eastern utopias in the heart of the Islamic government, to extract and identify the physical indicators of the Bazar in Eastern utopias, Islamic cities were referred. Iran, as one of the ancient human civilizations, has played a very active role in the maturity of Islamic urban planning. So that in this land, many cities with Islamic figures have grown up. The most important of these cities are Mashhad, Kerman, Yazd and Isfahan [6]. Therefore, in order to extract and identify the

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physical characteristics of the bazaar in the utopias of the eastern cities, we referred to ten Islamic cities outside and inside Iran. The method used in the above research is descriptive and survey method. Thus, at the beginning of the review process, a large part of the physical indicators of the Bazar, through library and documentary studies, photography and video, extracted. After the physical indicators in the western and eastern bazaars were identified, a sample of the bazaars of Yazd city, called Khan Bazaar, was selected as a site due to its originality, antiquity and reputation. Finally, after comparing the indicators and criteria of Khan Yazd bazaar, it was found that this bazaar is more similar to the bazaars of the Islamic period.

Methodology

From the methodological point of view, the present study has been among the qualitative researches. it has been done by reviewing books, articles and scientific reports, as well as by referring to domestic and foreign databases, as well as by attending available bazaars and field surveys. The independent variable is Bazaar and trade centers in Islamic civilization and the dependent variable is Bazaar types and trade centers in Islamic lands, western and eastern utopias based on their physical appearance and their characteristics. For this purpose the western utopias and ten examples of Souk Al-Hamidiyeh, Souk Al-Medina, Al-Aleppo, Istanbul districts, Khan Al-Khalili Cairo and Al-Fana Bazaar in Morocco, Tehran Grand Bazaar, Ganjali Khan Bazaar, Tabriz Grand Bazaar, Ardabil Bazaar, Qazvin Bazaar are also studied in more detail. The characteristics of the formation of these samples have been compared with Khan Yazd Bazaar.

The concept of utopia

The concept of "utopia" is complex. As utopian theorists and writers have failed to come up with a common definition. But the word utopia is derived from the Greek word "topos" meaning place, which theorists, by adding the letter negation, make it a negative concept that means goodness, nothingness or the best place, and according to Sheikh Ishraq Shahab al-Din Suhrawardi means nowhere [7]. The theory of utopia is also based on the optimistic idea of the possibility of creating cities that are in any way, systematic and under the close supervision of the government or special religious or political and legal organizations or run by philosophers, sages or ideologues. In addition, the tradition of idealism is formed on the basis that the general goals of the utopia are clearly stated, although the ways to achieve the idealistic goals are not obvious, and it is based on trying to fertilize the imagination of the people [7] Islamic civilization, due to its special and unique features, paints its own image and face of its desired utopia. This utopia has unique features and characteristics in Islamic thought [8].

The concept and position of Bazaar in the utopias of Western thinkers

Bazar is an ancient space that has always played an important role since the beginning of urban history and has been a place for gathering and trading, the center of riots and movements, the spread of public awareness and the acquaintance of people with each other. The word bazaar in the Pahlavi language is "vachar" and in Dari Persian "vazar". The suffix "Zar" in Dari Persian means "place of trade". A bazaar is a place where sellers and buyers meet. This contact may take place face to face, Or by telephone, telegraph and other means of mass communication, in which case the bazaar becomes global [9]. In fact, the bazaar is the intersection of forces or conditions in which the buyer and seller make a decision that results in the transfer of goods and services [1].

The concept and position of the bazaar in the utopias of western thinkers. The utopia of "Charles Fourier" was Falanster, whose goal was to reduce the turmoil in the economy and replace cooperatives with competitive wars between agricultural and craft units [10]. The center of the palace or Falanster should be dedicated to quiet functions such as dining halls, stock exchanges, councils, libraries, research and so on. One of the side facades should bring all the factories together. This gathering eliminates the noise and other disturbances of this factory for the residents of Falanster [11]. Falanster should include many public relations halls in addition to individual apartments. These halls are graded. This complex does not allow any irregularities. In his utopia, Fourier did not use the word bazaar in his proposed city, but if the activities mentioned in his proposals are considered as trading activities, it can be said that he considered the center of Falanster as a bazaar place.

In his dream city, "Richardson" focused more on health and tried to design the city with the lowest mortality rate, which is probably why he focused all his attention on health and health uses. And does not offer a proposal for the concept of bazaar and commercial use. Richardson In his dream city, Richardson focused more on health and tried to design the city with the lowest mortality rate, which is probably why he focused all his attention on health and health uses And does not offer a proposal for the concept of bazaar and commercial use. According to "Joseph Proudhon", it is desirable for a bazaar in which perishable materials are accumulated to be without a roof. The unfavorable weather conditions do not allow us to do so. , There is no fulcrum in this part (because there is no roof). Columns designed to support the roof should take up as little space as possible. Therefore, according to Proudhon, the ideal bazaar is a bazaar that has no roof to allow more air to flow. In case of unfavorable

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weather conditions, he suggests suspended ceilings that are placed on the pillar.

"San Simon" promising society emphasized the need for order, discipline, efficiency, and universal control over the means of production and the gradual liberation of women. He saw society as a pyramid of different strata that included the artisan, artist and scientist. If this society wants to have a glorious diamond or a king at its head, it is still the artisan. He did not talk about the use of the bazaar in his utopia.

"Robert Owen" also proposed the "environmental theory" in 1813, and in 1817 he proposed his concept, saying that environmental conditions shape human destiny. His proposed city was "New Harmony" and he stated that the improvement of the conditions of the deprived could be achieved in a place where they are alone. He saw his village as a 1,200-square-meter village with 400 to 600 hectares of land around him. In his proposed city, he did not mention the word bazaar and its meaning and location. . In his New Harmony, he only introduces the location of several activities such as warehouse and they can have some commercial aspect. "Etienne Cabe" has not mentioned to the use of the bazaar. Culturalist Pre-urbanist have not presented utopia.In progressive urban planning, "tony garnier", "Levy, Gropius", and "Stromlin" have not mentioned the concept of bazaar in their utopias.

In a confrontation with the great city of Paris, "Le Corbusier" also made him think about the need for modern housing and a modern city. In fact, this was his response to the chaos around him. He believed that the only way to prevent the workers' revolution was to build a machine for life. Housing which regulates the lives of workers as the order of the factory is necessary. he then came up with the idea of building a Domino House in his mind. Le Corbusier's first attempt at urban planning in the form of a contemporary city plan crystallized for 3 million people. The brilliant city was formed from Le Corbusier's new idea of the capitalists 'authority and their unrealistic appreciation of workers' freedom. The design was very similar to that of the contemporary city. The brilliant city was formed from Le Corbusier's new idea of the capitalists 'authority and their unrealistic appreciation of workers' freedom. The design was very similar to that of the contemporary city (Destroying the historical sites of the city and rebuilding them using modern methods). With the difference that in the brilliant city, the differences of social classes had disappeared. in its splendid city, Le Corbusier sees the bazaar as a commercial center in the form of skyscrapers that are cross-shaped and are located every 400 meters from each other, but does not fully mention to the uses around these centers and does not raise other indicators. all that mattered to him was saving the residents time and making day-to-day services available to everyone. In the city of Chandigarh, unlike Brilliant , the use of the bazaar was linear and the commercial and public services of the city were jointly formed around the 4th (commercial) roads, and from these east-west commercial axes, the 5th and 6th grade roads were separated. And continued to the entrance of the houses. In this city, he has considered commercial use around the most important passages. In Brasilia, like its two previous cities, Le Corbusier's has not spoken directly about the commercial use and its formation "Camillo Sitte" is also one of the urban cultural urbanist who has not presented utopia.

"Howard" also announced in his proposed garden city that the Crystal Palace is not only a regional city shopping center and a permanent exhibition where the city's producers display their products, but also a winter and summer garden. Therefore, its indoor surface goes far beyond the needs of peddlers and shops that are within a reasonable range. "Raymond Unwin" also did not offer utopia.

Table 1

Summary of theories and ideas of Progressive and Cultural urbanist and pre-urbanist (reference: authors taken from literature review).

Western utopias		Has an opinion ✓ Has no comment ✕ ❊ It is not explicitly mentioned and the authors' impressions are presented		Characteristic
	Charles Fourier	❊	Fourier did not use the word bazaar in his proposed city , but if the activities mentioned in his proposals are considered as trading activities, it can be said that he considered the center of Falanster as a bazaar place. The surrounding fronts are covered by separate functions such as factories and inns or baths and external communications.	Pattern of building trading activities in Falanster is centrally
	Richardson	✕		
Progressive pre- urbanist thinkers	Proudhon	✓	For Proudhon, the ideal bazaar is one that has no roof to allow more air to flow. In case of unfavorable weather conditions, he suggests suspended ceilings that are placed on the pillar	Roofed or without roof
	San Simon	✕		

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	Robert Owen	❊	In his proposed city, Avon did not mention the word bazaar and its meaning and location. In his New Harmony, he only introduces the location of several activities such as storage and public kitchen, storage and heating equipment. . . It is enough in the central building, which can have some commercial aspect	Pattern of building trading activities in New Harmony is centrally
Cultural pre-urbanist thinkers	Pugin	✕		
	Ruskine	✕		
	Moriss	✕		
	Tony garnier	✕		
	Walter Gropius	✕		
Progressive urbanist thinkers	Le Corbusier	❊	Brilliant city: In his brilliant city, Le Corbusier has seen the bazaar as a commercial center in the form of skyscrapers that are located crosswise every 400 meters from each other, but did not fully mention the uses around these centers and other indicators. He did not raise any issues and the only thing that mattered to him was to save the residents time and make daily services available to everyone	Pattern of building trading activities in Brilliant city is in the form of scattered cross-shaped centers with a certain distance of 400 meters
	Le Corbusier	❊	Shandigar: In Shandigar city, unlike brilliant city, the use of the bazaar was linear and the commercial and public services of the city were jointly formed around the 4th (commercial) roads, and from these east-west commercial axes, the 5th and 6th grade roads. It was separated and continued to the entrance of the houses. In this city, he has considered commercial use in Payamon, the most important thoroughfares	Pattern of making trade activities in Shandigar city linearly Place of formation next to the 4th degree passage Performance scale in the form of municipal utilities
		✕	Brasilia: Le Corbusier in Brasilia, like its two previous cities, has not spoken directly about commercial use and its formation..	
	Stromlin	✕		
	Camillo Sitte”	✕		
Cultural urba nist thinkers	Howard	✓	his proposal claims that the Crystal Palace is not only the shopping center of the region and a permanent exhibition where the city's producers display their products, but also a winter and summer garden..	Pattern of building a crystal palace is in a central way centers are in a non-specialized and multi-functional form Roofed or without roof
	Raymond Unwin	✕		

The concept and position of Bazaar in the utopias of Eastern thinkers

It was “Ibn Khaldun” who first showed the share of labor as a tool for building the wealth of and stated that work, increasing productivity and exchanging products in large bazaars are the main causes of wealth and prosperity of the country. Conversely, declining productivity can lead to a recession in the economy and a decrease in people's incomes, and the reason for this (difference in welfare in cities) is the difference in labor in these cities. But wherever there is more income and expenses, the living conditions of its inhabitants will be greater and wider. Ibn Khaldun believes that very high or very low prices disrupt the bazaar. Therefore, his advice to the government is not to artificially reduce prices too much through subsidies and other methods of bazaar intervention.

“Farabi” utopia is an utopia that provides the facilities for human happiness. The people of this society know happiness and cooperate with each other in all the things that lead them to the goal of happiness [4]. The utopia is not the main goal for Farabi because his main goal is prosperity and this society is its means. Farabi considers the people of Medina to be like the organs of the body and considers its head as the head of a philosopher or a wise prophet as its heart . Following Plato, “Ibn Sina” divided the city into three parts: planners, craftsmen, and guards. In organizing these groups, he started successively from the ruler and his contemporaries to the lower groups. Social formulation is a kind of representation of the class nature of "Dadshahr" society and what is obvious is the class difference in terms of "property" [5].

The results obtained from Eastern thinkers show a sense of perfectionism, humanity and attention to principles such as cooperation, cooperation, justice, participation. In fact, in order to promote human societies, the dynamism of individuals and the stability of urban societies have been considered, and the same principles of the utopia and the ideal city that man is looking for today. These thinkers presented their views and ideas in accordance with the most important problems of their time, and this may be the only reason why Eastern thinkers such as Ibn Sina, Farabi and Ibn Khaldun did not offer suggestions on the physical issues of their utopia.

According to the contents of the utopias of these three thinkers, it is not possible to extract physical indicators of bazaar use. Thus, Islamic utopias have also been referred to for extracting physical indicators in Eastern

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utopias.According to what has been said and studies conducted in the eastern utopias, physical indicators have not been obtained. Thus, in the next section, in order to achieve a series of physical indicators and examine them in the bazaars of Yazd, Islamic cities are discussed. This section will provide the possibility of comparing and analyzing the indicators in the bazaars of Yazd city by obtaining the physical indicators considered in the bazaars of Islamic cities.

Bazaar in Islamic civilization and cities

From the time of the Prophet of Islam, the bazaars had a political and religious aspect because they were built around the Grand Mosque and the Grand Mosque was next to the citadel, the seat of government. There was a residential neighborhood around the bazaars, so the bazaars coexisted with the consumers. In each area of the bazaar, several large and small mosques were built and a few seminaries were built, so that the economic area of the bazaar was a passage for students, scholars, professors and clerics. Thus, the bazaar had a scientific, cultural and economic face, which indicates the deep connection between trade, science and ethics in Islamic culture. One of the main factors in the formation of Islamic cities is the bazaar, which in most cases was formed around the mosque and linearly, and each city had at least one bazaar that started from the gate and reached the center of the city. Some bazaars were continuously stretched from one gate to another and were miles long. In some cities, the bazaar was covered due to climatic conditions, and in some small towns, the roofs of the bazaars are made of wood or mat to convey concepts and meanings, which adds to the spiritual and material advancement of man. According to what has been said, the idea of utopia and the emergence and creation of an ideal city has been presented in all schools and ideas in some way. The proximity and fusion of the bazaar, the mosque, and the school caused semantic and content purification, and each guild had its own order in which other jobs and industries did not exist, and in it, the bazaar was known as that guild [12].

The first bazaar next to the Grand Mosque was the bazaar of sellers of religious objects, and there were candle sellers, perfumers, seals and rosaries sellers, etc., and next to it, there was the bazaar of booksellers and the bazaar of bookbinders and then leather sellers. After that, it was the turn of the cloth bazaar, which was called "Gheisarieh", and was the most important commercial center of the bazaar, and usually had a large, covered area with large doors that were locked at night. In addition to various fabrics, other expensive goods were kept in this bazaar and bought and sold. After Gheisarieh, there was the bazaar of carpenters, blacksmiths and locksmiths, and after that, the bazaar of tinsmiths. On the outskirts of the bazaars, there were inns , horseshoes and saddle makers near the city gate. Outside, there were bazaars for wanderers, basket-sellers etc.. The suburbs were the location of industries or activities that both required large tracts of land and were located outside the city in order not to pollute the environment; Such as tanning, house, dyeing house, home pottery.

Table 2

General characteristics of the bazaar in Islamic cities (reference: authors taken by literature review).

Indicators	Description
Location	From the time of the Prophet of Islam, bazaars were built around mosques. Mosques themselves were built next to government citadels.
The main functions of the Bazaar	Political, scientific, cultural, religious, economic
Structure pattern	The most are linear
Number of Bazaars in each city	Each city had at least one bazaar
The way of Bazaar advancement in the city	The bazaar started from one gate and reached the center of the city, and some bazaars stretched continuously from one gate to another.
Bazaar length	Several kilometers
Covered or uncovered(whiteout roof)	In some cities, the bazaar was covered due to climatic conditions, and in some small towns, the roofs of the bazaars were made of wood or mats.
Specialized or non-specialized activities	Each guild had its own order that other professions and industries did not have, and in it, the bazaar was known as that guild.
Bazaar name	For each commercial commodity, there are special shops next to each other that add the name of each commodity to the name of that bazaar and call that bazaar by that name. For example, Bazazan and Attaran bazaars

Islamic bazaars outside Iran

Souq Al-Hamidiyeh Bazaar

Most commercial activity during the Roman period was located in Damascus along a straight street that started from the eastern gate of the city and continued to the gate of Jabiyeh [13]. In the Islamic period, according to the worldview, the structure of the city also changed, but the most important bazaar of the city was still formed around a direct axis. New bazaars were created

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along the intersecting side streets. After a while, a new core of bazaars was formed near the mosque. This proximity facilitated access to bazaars and was formed in accordance with the spatial structure of other elements of the Islamic city. Therefore, next to the direct street, the seed of another bazaar was closed near the mosque [14]. In the city of Damascus, part of the bazaars was formed along the castles of Roman times. Gradually, the bazaar orders called Souq became specialized and Souq Al-Hamidiyeh is one of the most famous and largest of these bazaars. The exact date of this bazaar is not known exactly, but what is certain is that this bazaar was not built in its current form at once and in different periods, repairs and reconstructions have been done in it.The largest share in its restoration and reconstruction belongs to Muhammad Pasha bin Mustafa al-Azam, the Ottoman governor. He expanded the bazaar near his house next to the Ahmadiyya school, that is, in the middle of the present Souq al-Hamidiyya, in 1195 AH and completely rebuilt it. The number of shops is 120 and it was named Souq Al-Hamidiyeh due to the presence of Ahmadiyya school in it. The bazaar is six hundred meters long and fifteen meters wide [12].

Khan Al-Khalili Bazaar

This bazaar is more than 600 years old and its architecture has changed very little so far. This Bazzar is square in shape and is surrounded by shops on the first floor. The second floor is dedicated to shops and accommodation. This Bazzar was located among the most important and most active commercial part of Cairo, and then other commercial buildings were built next to it. This commercial area, which is located along the main north-south route, also has many important religious buildings.

Aleppo Medina Bazaar

The Old City of Aleppo is a UNESCO World Heritage Site. Aleppo Bazaar is full of long and narrow passages and its current form dates back to the Ottoman period. The historic bazaars of Aleppo are seven kilometers long and covered and still retain their ancient architecture. From Antioch in the west to the entrance of the bazaar in the east, 39 parallel and perpendicular bazaars, 750 meters long and 350 meters wide, have been built. The growing growth of the Medina economic center in Aleppo is due to the large investments and important measures taken by the Ottoman kings during the sixteenth century in the field of large endowments. It seems that this has had a completely regular process [3].

Jame Al-Fana Bazaar

It is a large and open bazaar square in the old part of Morocco and on its southwestern side. This bazaar is a square, which is surrounded only by buildings and streets, has been formed since the 11th century. Merchants from all over the empire, especially North Africa and Spain, came to trade in this bazaar, but its function was not only this, but also its religious, political, and entertainment function

Kapali Çarshi of Istanbul

It is a traditional bazaar. Kapali Çarshi means indoor bazaar and is completely covered and has 60 alleys and more than 3000 shops and is one of the oldest and largest indoor bazaars in the world, located in the center of Istanbul. Sandals Bazaar, like the others, are rectangular in shape and its dimensions are 42 meters by 42 meters, and a wall has been drawn around the shops [15].

Islamic bazaars inside Iran

Tehran Grand Bazaar

It is one of the most important bazaars in Iran, which in the last two centuries has played a major role in the socio-political developments of Iranian society, especially since the constitutional period. This bazaar with a current area of 105 hectares and daily traffic of about 400,000 people, like other urban bazaars in Iran according to the ancient pattern of Eastern bazaars, is the gathering center of the main economic, social and cultural centers of the city and still plays an important role in the Qajar and Pahlavi periods. There are political, social and cultural developments in Tehran urban society. The study of the historical course of the physical expansion of Tehran shows that since a small part of the current bazaar complex formed the main core of Abadi and the next city of Tehran until today, the city of Tehran has grown on the axis of bazaar ossification.

Ganjali Khan Bazaar in Kerman

It is located in the old center of Kerman and next to the big bazaar of Kerman. This complex includes a square that has been the center of public gatherings, celebrations and mourning ceremonies, the announcement of government announcements, and the excitement of guides and magicians. This area has dimensions of 50 × 100 meters and an area of 500 square meters, on three sides of which there are beautiful covered bazaars and on the other side of which there are commercial rooms. The mint is located in the north, the baths in the south, the inn or school and mosque in the east, the water reservoir in the west, and two beautiful four-story stalls in the northwest and southwest of the square. The eastern gate of Ganj Ali Khan Square opens to the Grand Bazaar, in front of which is Ganj Ali Khan Bath, known as "Hammam Khan". The area of Ganj Ali Khan complex is 11,000 square meters and the elements of the complex are: square, bazaar, bath, mint, school and inn and water storage, which is the blacksmiths' bazaar and part of the main order. The length of this bazaar is about 93 meters and its width is 75.5 meters and it has an area of 534.75 square meters.

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Tabriz Grand Bazaar

The main texture of Tabriz structure consists of two covered rows, North-South and East-West. The width of the bazaars is between 4 to 5 meters and the height of their roof is 5 to 6 meters, which is shorter than the ceiling of the bazaars in tropical Iran. The main orders are connected by sub-orders. The existence of important and famous historical schools and mosques such as the Grand Mosque, Haj Safar Ali School, Sadeghieh School in this bazaar is also a proof of the historical background of this complex. The largest dome of the bazaar is the dome of Timcheh Amir and the most beautiful part of it is Timcheh Mozaffariyeh. One of the most beautiful and important bazaars in Tabriz is Bazaar, inn and Timcheh Amir, which is currently one of the major centers of trade and export of carpets and the center of the jewelry and textile exchange. Amir Bazaar is one of the busiest and most voluminous bazaars in Tabriz and one of the sights and tourist spots of the city.

Qazvin Grand Bazaar

Qazvin Bazaar is one of the most spectacular architectural works in Qazvin. This bazaar consists of a number of palaces and temples, and is a beautiful and spectacular complex that has many tourist attractions. This complex was built during the Safavid period, but other parts were completed during the Qajar period. In the past, these bazaars included commercial centers such as palaces, cultural-religious centers such as schools, mosques and service spaces such as baths and water storage. One of the most important features of Qazvin Bazaar, in addition to its large size, its architectural composition by using the combination of checkered designs and creating architectural details, has sewn different entrances of the bazaar to it and has created very magnificent spaces. Qazvin Bazaar complex with interesting and old architecture is one of the sights of Qazvin. This bazaar has four doors: the north door to Timche Sarbaz; The south door connects to Timcheh, the east door connects to Wazir House and the west door connects to four small windows.

Ardabil Bazaar

Ardabil bazaars are cross-shaped. In the physical form and details and architectural details of Ardabil bazaars, climatic and geographical requirements have played an important role in terms of mountainous area. So that these bazaars are designed and constructed in a way that prevents the flow of cold air outside into the bazaar and vice versa, and in summer, they prevent the sun and its heat. Ardabil Bazaar has been created with a previous design. They are are created exactly in the central point of the historical context of Ardabil city. It is worth mentioning that the historical bazaar of Ardabil was renovated in 1985. Another prominence of historical bazaars in comparison with other historical bazaars of Iran is the existence of several baths in different parts of Ardabil bazaar, especially its quadrangle. These baths are not only one of the oldest health centers in Ardabil but also in terms of size are one of the largest baths in the city [16].

Table 3

Summary of extracted literature from Islamic Bazaars inside and outside Iran (reference: authors taken by literature review).

City	Bazaar	Indicators	Characteristics
Damascus	Souq Al-Hamidiyeh Bazaar	How it is shaped	First organic, but later it was made with a previous thought
		Reason for naming	Existence of a monastery or Ahmadiyya school in it (the name of the bazaar is derived from an index element)
		The presence or absence of an indicator element in the vicinity of the bazaar	Existence of Ahmadiyya monastery or school
		Specialized or non-specialized bazaar order	The orders are specialized and specific to a particular class
		Bazaar structure pattern	The bazaar is formed linearly and adjacent to a straight street passage
		Bazaar length	600 meters
		Bazaar width	15 meters
		Number of shops	120
Aleppo	Aleppo Medina Bazaar	Covered and open bazaar	covered
		Structure pattern	Linear and adjacent to the passage and full of long and narrow passages
		The degree of preservation of past principles and architecture	Aleppo Bazaar has largely preserved its ancient architecture and reflects the values and principles that governed the architecture

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of the past.

		The presence or absence of an indicator element in the vicinity of the bazaar Specialized or non-specialized drivers	Adjacent to the city mosque and citadel with Aleppo Bazaar
		The length of each bazaar	750 meters
		Width of each bazaar	350 meters
Istanbul	Bastan Kapali Charshi	Covered and open bazaar	Totally covered
		structure pattern	Scattered commercial centers in the form of commercial complexes
		The shape of the Bazaars	Generally rectangular
		Specialized or non-specialized drivers	
		The dimensions of Bazaars	One of its important handicrafts (handmade sandals) has dimensions of 42 x 42 meters
		The presence or absence of an indicator element in the vicinity of the bazaar	Bazaars were formed near mosques or near Jewish neighborhoods.
		Number of shops	More than 3000 shops
Cairo	Khan Al-Khalili Bazaar	The degree of preservation of past principles and architecture	This architectural bazaar has retained much of its Mamluk period and has undergone few changes
		structure pattern	Scattered commercial centers in the form of commercial complexes Square shape
		Bazaar shape	Square shape
		Number of floors	Mostly 2 floors (the first floor is surrounded by shops and the second floor is dedicated to the shop as well as the accommodation)
		The reason of the name	The reason for naming the bazaar goes back to a real person named Al-Khalili Bazargan of that period)
		Location	In the most important and active commercial part of Cairo
Morocco	Jame Al-Fana Bazaar	Residence location	second floor
		Covered or uncovered	uncovered
		Structure pattern	Central
		Common Bazaar activities in different periods	Initially, the location of orange juice sellers, young people and barbarians by snakes and monkeys and water sellers with musk
		Bazaar functions	Commercial, religious, political, entertainment
		Location of the bazaar in the city	Commercial, religious, political, entertainment
		Physical construction	The bazaar is square in shape and has no private physical structure and is surrounded by surrounding streets and buildings
Kerman	Ganjali Khan Bazaar	Bazaar location	In the old center of Kerman
		Covered or uncovered	Covered
		Existence of an indicator element around the square	Ganjali Khan Square, Hammam Khan, Ab Anbar, Caravanserai
		Specialized or non-specialized	Existence of special guilds in the bazaar such

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		activities	as blacksmiths bazaar, Qaisaria bazaar (goldsmith) and ...
		Bazaar length	93 meters
		Bazaar width	5.75 meters
		Bazaar area	534 square meters
Tehran	The grand Bazaar	Bazaar location	In the old region of Tehran
		Covered or uncovered	Roofed due to hot weather
		Existence of an indicator element around the square	Existence of a large mansion in the style of "French opera houses" for feeding and holding official ceremonies near it (reliance on the government) and the largest mosque attached to it (Imam Khomeini Mosque)
		Specialized or non-specialized activities	Each of the ranks, categories, houses and teams of Tehran Bazaar was dedicated to a specific class and activity.
		Different bazaar functions	Economic, political, social, cultural
		The amount of daily traffic in the bazaar	4000 people
		Bazaar area	105 hectares
Tabriz	The grand Bazaar	Bazaar location	In the old center of Tabriz and near Mehran River
		Covered or uncovered	Covered or uncovered
		Existence of an indicator element around the square	The bazaar is divided by the river into two indices: north-south and east-west
		Specialized or non-specialized activities	Mehran Rud
		The role of the bazaar	Each bazaar belongs to a specific profession and profession. For example, Timcheh Amir used to be a major center of jewelry trade. Mozaffariyeh Bazaar is the main center of trade and export of carpets. Kafashan Bazaar and ...
		Physical characteristics	In addition to the economic role, Tabriz bazaars have a recreational role (green space) in their houses. It consists of two parts, north-south and east-west. It has several main and sub-orders, the main orders are connected to each other by sub-orders. The bazaars of Tabriz are Javad Sara, Timcheh, Karvan Sara, etc. Tabriz bazaars have corridors with beautiful architecture known as Sara or Timcheh
Ardabil	The grand Bazaar	Bazaar location	Ardabil bazaars are exactly in the center of the historical context of Ardabil and at the junction of Tazeh Maidan and Pir Abdolmalek and Aali Qapo
		Covered or uncovered	It has a brick dome with beautiful tiles.
		Existence of an indicator element around the square	It is located behind Rabzabad Fortress or on the outskirts of the city, and the bazaars of Ardabil were wide, from near the Atiq Grand Mosque belonging to the Seljuk era to the Sheikh Safi al-Din complex.
		Specialized or non-specialized activities	The names of orders, houses, and timchehs such as Bazaar Demirchi and Bazaar Blacksmith, Jarooqin, Sakakin, Khafafan, Kaleh Dozan, Zargaran, Sarajan, Halabi

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	Bazaar indicate the existence of various professions and occupations in a specialized way.
The role of the bazaar	And the extensive activity of craftsmen and artists and the production role of this commercial center;
Physical characteristics	One of the most important features of Qazvin Bazaar, in addition to its large size, its architectural composition by using the combination of checkered designs and creating architectural details, has sewn different entrances to the bazaar and has created very magnificent spaces.
Number of shops	51 shops in each row
The main shape of the space	The main part of the house is a rectangular space with dimensions of 9.94 9 3.80 meters

Location and shape of Yazd Bazaar

Yazd is one of the most important cities of the arid and central plateau of Iran for more than a thousand years. The collection of old bazaars of Yazd is one of the old bazaars of Iran that has historical value in terms of antiquity and architecture. Little information is available about the structure and evolution of Yazd bazaar and trade in the era of Saffarians, Samanids and Ghaznavids. The only information available from this period is the sources of geographers. For example, in the fourth century, Jihani writes about production and trade in Yazd and stated that It has many villages and many fruits and they export them to Isfahan" [17]. The shape and morphology of Yazd Bazaar has followed the texture of the first city and its communication route, which had grown as a neighborhood around the first order of the bazaar - outside the city gate. . Thus, the bazaar has short orders that have been resolved in the neighborhoods. Thus, the traditional bazaar of Yazd is wide and horseshoe-shaped with short and interconnected rows. Today, what is introduced as the traditional bazaar of Yazd, is a wounded body from the time of Reza Khan, an injury resulting from incorrect imitation of the western urban planning culture, regardless of the structure of Iranian-Islamic urban planning that has entered the cohesive framework of Yazd bazaar in two streets [18].

Table 4
Bazaar classification in Islamic civilization based on physical shape and study samples (reference: authors taken by literature review).

Bazaar classification in Islamic civilization based on physical form	**Examples studied in Iran and outside of Iran**
Crossroads	Souq Al-Hamidiyeh Bazaar Aleppo Medina Bazaar Tehran Grand Bazaar Ganjali Khan Bazaar in Kerman Tabriz Grand Bazaar Qazvin Grand Bazaar Ardabil Bazaar
Commercial complexes	Kapali Çarshi of Istanbul Khan Al-Khalili Bazaar
Bazaar	Jame Al-Fana Bazaar

Table 5
Summary of indicators extracted from the aspirations of western and eastern cities (reference: authors taken by literature review).

Category	**Extracted indicators**		**Percentage**
Indicators of Bazaar in utopias of western thinker	Structure pattern	linear	5.8%
		central	23.5%
	Covered or uncovered	uncovered	11.75%
		covered	11.75%
	Specialized or non-	Specialized	0

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	specialized activities	non-specialized		5.8%
	Functional scale	local		0
		Urban		5.8%
	distance			
Indicators of Bazaar in utopias of eastern thinkers				
	How it is shaped? (in the organic way or pre-planned)	organic		10%
		pre-planned		90%
	The presence or absence of an indicator element in the vicinity of the bazaar	Existence of an indicator element In the vicinity of the bazaar	Monastery or school	30%
			Mosque	80%
			Citadel of the city	30%
			Special neighborhood	10%
			Square	10%
			Cistern	20%
			inns	20%
			bath	20%
			Natural elements	10%
		Lack of indicator element in the vicinity of the bazaar		
	Specialized or non-specialized bazaar order	Specialized		80%
		non-specialized		20%
	Structure pattern of Bazaar	linear		70%
		Scattered central		30%
Indicators of Islamic cities	Covered or uncovered	covered		90%
		uncovered		10%
	Reason of naming	Attributed to a specific person		70%
		Attributed to a building		20%
		Attributed to a special event		10%
	Bazaar functions	economic		100%
		Religious		50%
		Political		30%
		Cultural - educational		20%
		Entertainment		30%
	The place for residency	Have residency		30%
		No residency		70%
	Preservation of ancient architecture			
	Physical construction	Have physical construction		90%
		Without physical construction		10%

Khan Bazaar of Yazd

One of the most famous ancient bazaars of Yazd is Khan Bazaar, which is still standing and flourishing. The construction of this bazaar dates back to the time of Nasser al-Din Shah Qajar. The beautiful and old complex of Khan Bazaar, Hosseinieh, Ab Anbar and the bath next to it represent the past architecture of this land. Khan Bazaar is 274 meters long and its height varies between 4 to 6 meters. Khan Bazaar is in fact the longest and also the widest bazaar in Yazd. The materials used in this building are mainly clay, mud, brick and plaster. This bazaar has 2 parts - north - south and east - west. The north-south part of this bazaar is 78 meters long and has 53 shops. The east-west part is 180 meters long and has 100 shops. Bazaar Khan complex was registered in the list of national monuments of Iran in 2003 by the Cultural Heritage Organization with the number 8544. Bazar Khan with 274 meters in length and height between 4 to 6 meters is in fact the longest and widest bazaar in Yazd. The Khan complex consists of several orders and has numerous bazaars and temples in its heart. Although each of these bazaars has its own name, today all of these bazaars are known as Khan Bazaar. Khan Bath and Bazaar Complex is one of the most beautiful architectural works in the historical city of Yazd, which dates back to the time of Nasser al-Din Shah. During the reign of kings, some public places and some places were reserved for elders and readers who were not allowed to use it. Hammam Khan was also one of the places reserved for Khans, it was built in 1170 AH and

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became known as Hammam Khan due to the use of the same elders of that period. It was rebuilt in 1200 AH and its royal residence was also used. Decorations and bedding are located.

Conclution

By exploring the bazaar element in western and eastern utopias and Islamic cities, several indicators were extracted and the degree of conformity of Khan bazaar of Yazd with these indicators was examined. The result obtained regarding the market shows that Khan Bazaar is the most consistent with the indicators of the Islamic city and corresponds to Western thinkers only in the functional scale. The results are summarized in Table 6.

Table 6
Conformity of Khan Bazaar in Yazd with the indicators in the opinions of Western, Eastern, and Islamic thinkers (reference: authors taken by literature review).

Categories	Extracted indicators			%	Khan Bazaar of Yazd	Correspond ✓ does not match ✕ same situation ❊
Bazaar Indices in the Utopias of Western Thinkers	Structure pattern	linear		58%		✕
		central		23.5%		
	Covered or uncovered	uncovered		11.75%		❊
		covered		11.75%		
	Specialized or non-specialized activities	Specialized		0		✕
		non-specialized		5.8%		
	Functional scale	local		0		✓
		city		5.8%		❊
		distance		5.8%		
Bazaar Indices in the Utopia of Eastern Thinkers						
Index of Islamic cities	How it is shaped?(in the organic way or pre-planned)	organic		10%		✓
		Pre-planed		90%		
	The presence or absence of an indicator element in the vicinity of the bazaar	Existence of an indicator element In the vicinity of the bazaar	Monastery or school	30%		✓ With the highest percentage: the presence
			mosque	80%		
			Citadel of the city	30%		
			Special neighborhood	10%		
			square	10%		
			Cistern	20%		
			inns	20%		
			bath	20%		
			Natural elements	10%		
		Lack of indicator element in the vicinity of the bazaar		-		
	Specialized or non-specialized activities	Specialized		80%		✓
		non-specialized		20%		
	Structure pattern of Bazaar	linear		70%		✓
		Scattered central		30%		
	Covered or uncovered	covered		90%		✓
		uncovered		10%		
	The reason of naming	Attributed to a specific person		70%		✓
		Attributed to a specific building		20%		
		Attributed to a special event		10%		
	Bazaar functions	Economic		100%		With the highest percentage
		Religious		50%		
		Political		30%		
		Cultural - educational		20%		

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	Entertainment	30%	
Have residency place	Have residency	30%	✓
	No residency	70%	
Preservation of ancient architecture		50%	✓
Physical construction	Have Physical construction	90%	✓
	No Physical construction	10%	

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