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Master's Degree in
ARCHITECTURE CONSTRUCTION CITY



Master's Degree Thesis

**Transformations of Shiraz Bazaar as
Part of the Urban Modernization
Between 1930 and 1960**

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Abstract:

Bazaar, one of the recognizable symbols of Persian architecture, is the reason of many cities' formation specially those who were in the way of important trading routs. (Bonyadi, 1992) Based on Soltanzadeh:” *Bazaar is a place where some kind of social and cultural activity is seen. Its agents are the seller and the buyer. Bazaar, in addition to its role as a place for buy-and-sell, has also been a place for entertainment, center of politics and community and a meeting point for people. Moreover, it has been a place for wholesalers and retailers, telecommunications, itinerant sellers and association of craftsmen.*” (Soltanzadeh, 2014)

Shiraz in south west of Iran was founded along the most important trade routes inside the country which connected Persian Gulf to the rest of the territory. Therefore, it is considered among the oldest Persian bazaars. At the same time with Shiraz formation in 7th century, there was a daily primitive uncovered bazaar which related the only mosque of the city to the entrance gate. (Kamali Sarvestani, 2005) Traditional Persian bazaars have served as the backbone of cities because they have been started near to the entrance gate of cities and continued toward another city gate while related all the cities facilities together. (Habibi, 2001) Shiraz bazaar also was formed like this. From Shiraz formation until 20th century when modernization period was started, Shiraz faced several ups and downs. In 10th century a large part of the city was destroyed, and it experienced 40 years of wars and plunders. After that, it was reconstructed widely as far as in 13th century Shiraz was called as “the house of knowledge”. Until 15th century, Shiraz was consisted of governmental part, religious part and the bazaar which linked them together, also made a space between those two poles of the city. Between 15th and 17th century urban planning was started in the country. Shiraz also was designed according to a predesigned master plan. It was consisted of king square and a long bazaar which passed by it and was connected to religious part. After another 30- year period of wars in south of the country, Shiraz was selected as the capital of the country in 18th century. It was the golden age of Shiraz history when in addition to several monuments a predesigned bazaar was constructed in continue of the older bazaar which is still among the most important attractions of Shiraz. Early of 19th century, the capital changed so Shiraz did not change a lot except its bazaar that because of thriving economy of Shiraz was expanded again in a way that it was in its most complete state at this time.

As result, Shiraz bazaar always has been worked as the main axis of city, as the city expanded it also was expanded longitudinally in order to remain as the main street of the city and relate its important parts together. Shiraz bazaar transformations was generally according to the cities political, commercial and cultural conditions during this period.

Industrial Revolution in Europe and United States in 19th century was the main reason of developments in urban planning and the start point of modern urbanism in those countries. (Bahreiny, 1999) At this time Nasser al-Din Shah Qajar¹ was the king of Iran. (Kiani, 2004) In 1848 a series of fundamental reforms in Iran were started and after that fateful journeys of the king to western countries began. He was very interested in Europe developments in different fields and decided to imitate what he had seen in his territory. (Etesam, 2016) After finishing of World War I, Pahlavi government was established in Iran in 1921. During this government and because of influences of European architectural changes, urban planning of country was transformed a lot. In the other word modernization process was accelerated. (Bazregar, 2003)

Shiraz like the rest of country faced a significant transformation especially in its urban planning policies started from 1925. During modernization period in Iran, the importance of traditional bazaars dramatically decreased. Before that, the bazaar not only provided the city all the necessary daily products but also it was a place for different social interactions. In 20th century, by designing new streets and driving cars instead of walking, new shops along the streets were more accessible than the bazaar for people. Importance of providing easier access over the city increased as far as in 1936 Shiraz bazaar has been cut in two points for dragging new streets. It was the most important turning point in Shiraz bazaar transformations as the backbone of traditional Shiraz. As result, Shiraz bazaar lost its main role as the most important connecting street over the city since the city was expanded perpendicular to the bazaar axis. Extreme transformations in bazaar's functions and products during modernization period also cannot be ignored.

The thesis aims to study the role of Shiraz bazaar as a street as well as its morphology and functions within the city through historical perspective. The focus of the study is to understand and identifying dynamics of transformations and investigate the changing of role and circumstance of

¹ Naser al-Din Shah Qajar, was the King of Persia from 1848 1896. (<https://iranatlas.info>, 2013. Accessed November 24, 2019)

Shiraz bazaar between 1930 and 1960 during modernization period and examine different effects of changes on the functions and roles.

In order to be able to exemplify Shiraz bazaar within the framework drawn above, obtaining of data had done through the light of various direct and indirect sources: literature view, site survey, visiting governmental agencies and archives.

Keywords: Urban history, urban transformation, Persian Bazaar, Shiraz, Historical urban landscape. East Modernization.

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Introduction:

“Bazaars could be considered as the most iconic symbols of Iranian architecture and serve as the backbone and heart of a city”. (Irandoost and Bahmani Oramani, Fall 2011) Iranian bazaars have been active urban spaces with clear patterns that kept the history and memory of different generations inside itself. In traditional cities of Iran, bazaars were place for economic, social, political, cultural and civic activities of people. Consequently, different peculiarities of bazaar, the most important urban space of Iranian cities, have had always a very significant impact on formation of urban structures and townscapes.

Iran has been located in the intercontinental place in the way of several important roads. Therefore, there were always travelers on its roads. Trading and marketing have been considered as the reasons of several cities’ formation along the crowded roads of their time.

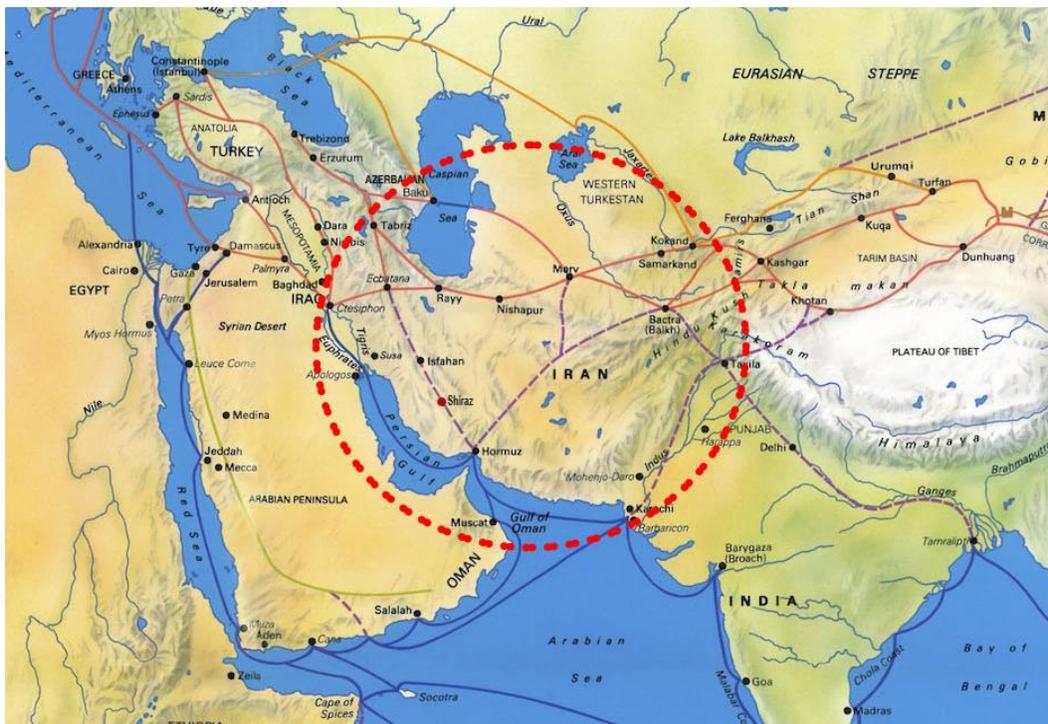


Figure 1. Important roads of ancient period over the world. The territory of current Iran and position of Shiraz has been specified. (. <http://s9.picofile.com>, 2011. Accessed November 17, 2019)

Bazaar is a very old word means buying and selling materials. Some of its pronunciations in different languages and historical periods are “vazar”, “vakar”, vajhar”. This term is entered from Persian into Portuguese and French. (Dehkhoda, 1993)

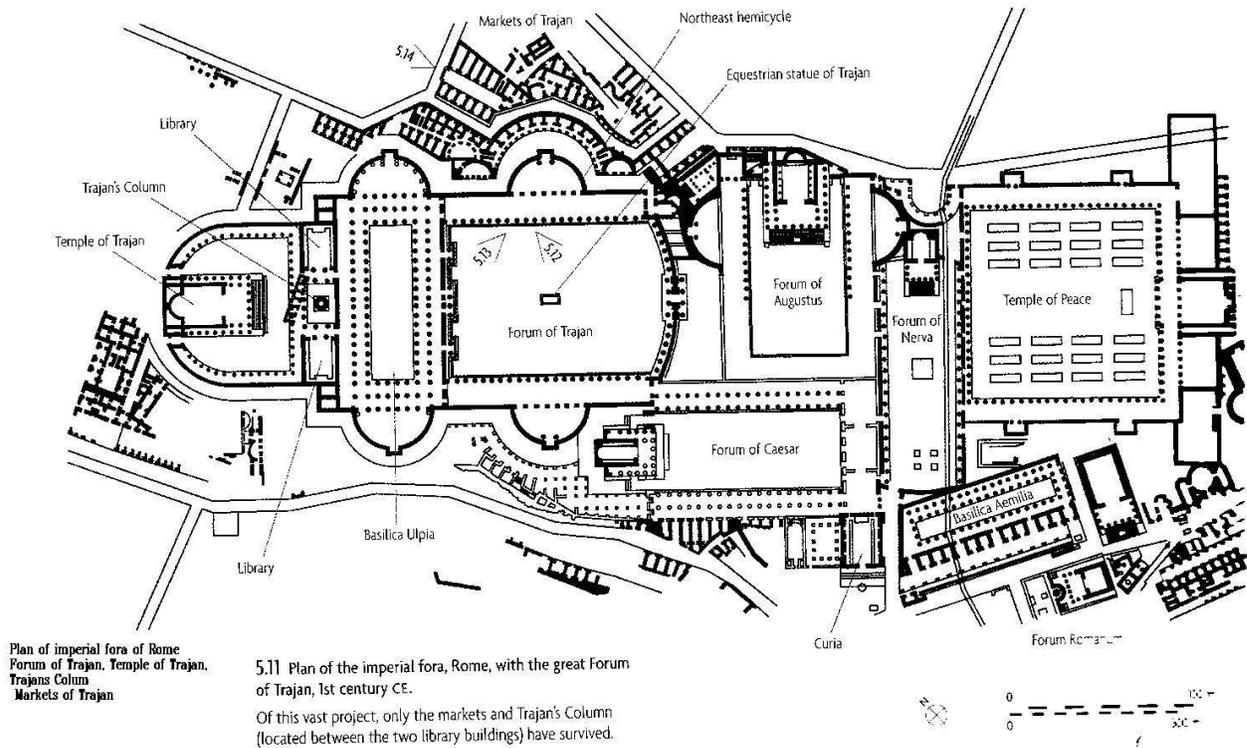


Figure 3. Plan of forum Trajan in Rome, 1st century C.E It has rectangle plan and is surrounded by shops. (<https://classconnection.s3.amazonaws.com/341/flashcards/661798/jpg/trajans-forum-plan.jpg>, 2015, Accessed November 19, 2019)

Habibi³ (1996) has made a comprehensive work on forms and society of Iranian cities from the very first Persian civilization era to the Islamic era (5TH century BC- 17TH century) Changes in the graphical shapes of the traditional Iranian cities through the history has been represented in Figure bellow. When we speak of a bazaar, we should already know where and what it is (Keshavarzian, 2007) Schemes clearly show that bazaars had a central situation in the settlement texture of the city to play an important passageway role. Accordingly, the position of bazaar in Iranian communities had been changed through the time due to the changes in structure of the cities. In ancient Persia superior social classes has inhabited in the best part of area in their palaces while ordinary people like sellers, farmers, workers have lived around the palaces in outer part of the

³ Mohsen Habibi is an Iranian writer, researcher and University Professor in Architecture and Urban Planning. (<http://ensani.ir/fa/article/author/13931>, 2014. Accessed November 24, 2019)

zone. In Median era in 5th century BC, the embryonic stage bazaar had been shaped between castle and the main urban link road through the districts. In this period, the city was a place to show the reign of power and reflect financial strength. Bazaars have not yet completely emerged. With the emergence of money in the Achaemenid Empire, the city became the center of government, trade, and economics; the bazaar was thus born in Persian cities for the first time (Habibi, 2001) In Parthian era, 3th century BC, the bazaar was considered as the area along the main road from the city gate to the downtown. (Soltanzadeh, 1997)

The bazaar had been followed the area along the main road from the city gate to the downtown. Bazaar was the heart of the city in the Sassanid period and served as the backbone of towns during 3rd to 7th centuries. The bazaar emerged in this era in its present form and is the place where each trade product sold or produced is localized in a particular section (Keshavarzian, 2007) The bazaar during the early Islamic era and to some extent in Seljukian era from 7th to 12th centuries, has been still designed in the Sassanid method. The bazaar in the early Islamic era was designed in the Sassanid method (Saraie, 2011). In this period, bazaars were important for city formation and structure. Several factors played decisive roles in shaping the form of an Iranian city. In general, these factors included the following: natural laws, religious and cultural beliefs, as well as social and economic principles. (Saud, 2002) Bazaar's developments have been continued according to this method until 19th century. During all these centuries bazaars were important for city formation and structure.

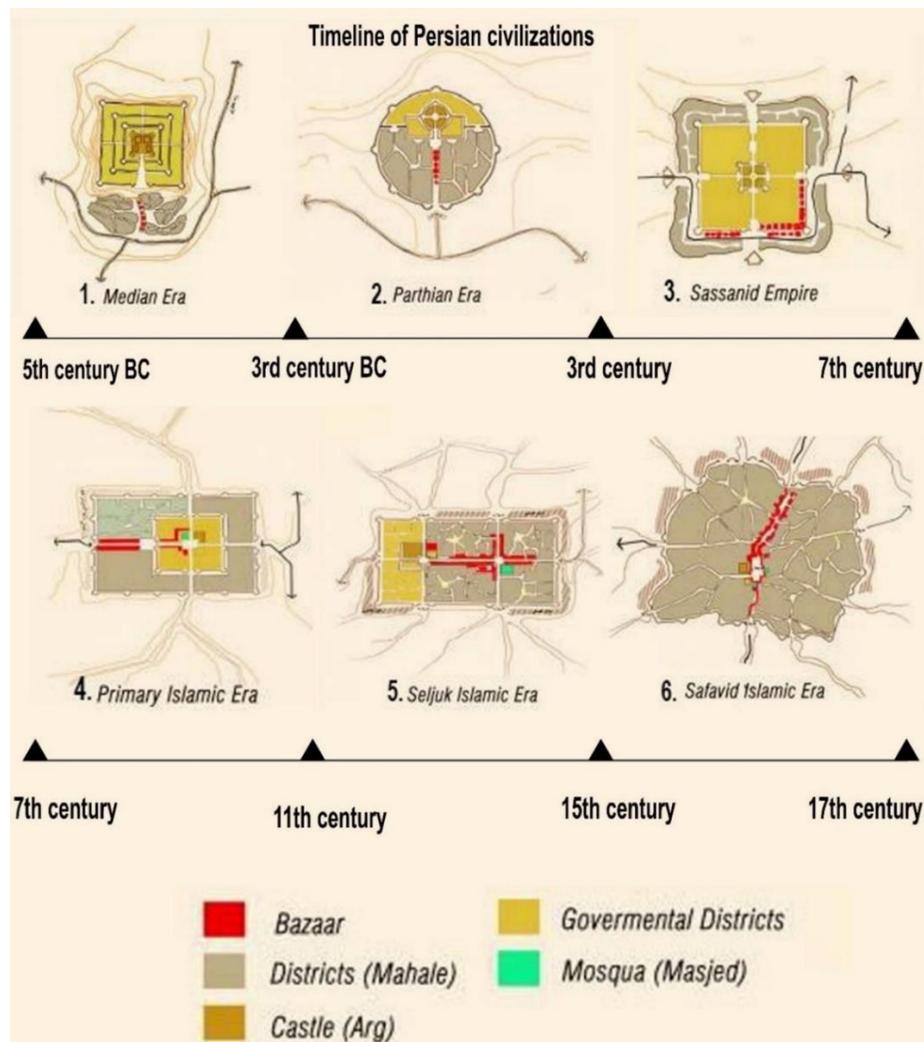


Figure 4. Investigation of forms and society of Iranian cities from the very first Persian civilization era to the Islamic era (5TH century BC- 17TH century) Transformation of Bazaars and Persian cities during following periods: Median Era: (5th century BC) in 678 BC ,The Medes of northern Iran rise to power with the fall of the Assyrian Empire and form the Median Empire. 550 BC, Cyrus the Great and the Achaemenid Empire conquers much of the region forming the Persian Empire .Parthian: (247 BC- 3th century BC) The Parthian Empire took control and ruled Iran and the surrounding region, Sassanid Era: from 3th to 7th centuries, It will rule for over 400 years and is the last of the Iranian Empires, Primary Islamic Era: (From 7th to 11th centuries) 661 - The Arabs invade Iran and conquer the Sassanid Empire. They bring the Islamic religion and Islam rule to the region. Seljuk Era: 12th century, Safavid Era: (15th -17th century) The empire reaches its peak under his rule becoming a major world power. (Habibi, 2001)

As mentioned, architectural and spatial nature of bazaar was highly dependent on culture and economic power of the city. It was undoubtedly the most prestigious and influential place in the urban life of people moreover, those who worked in bazaar were considered to be among the high-ranking members of the society. In fact, bazaar was the heart of the city and most of the important and prestigious buildings as well as governmental ones were always constructed adjacent to it. In addition, bazaar always defined the major street of urban fabric, connecting two major entrances of the city. It linked different public spaces like urban squares, mosques and governmental parts together. Habibi (2001) has shown the Bazaar situation in Persian cities in the schematic figure below. According to it, the black arrows have been shown as the Bazaar pathways. The horizontal arrow is the main way of bazaar which linked two counter points as the two main entrance gates of the city together. Different buildings and functions were settled along the arrow. The bazaar area is in accordance with the area of city and it may have several branches of bazaar in vertical direction to provide access to all over the city.

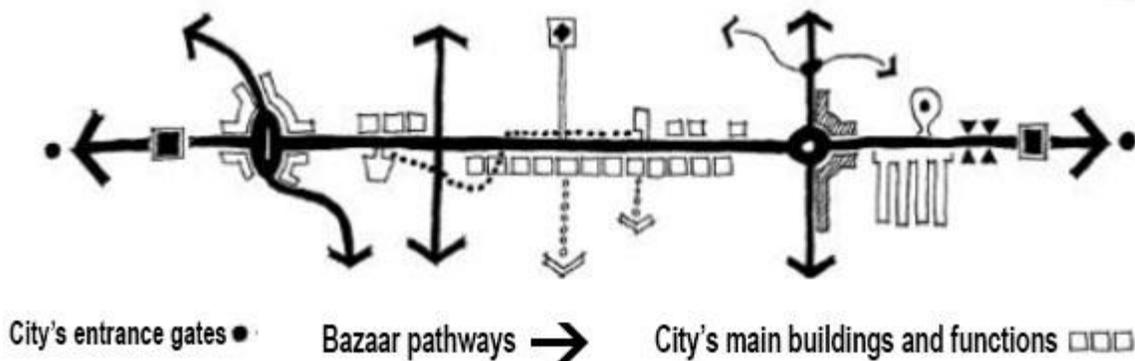


Figure 5. A schematic figure of Bazaar situation in Persian cities. (M. Habibi. From *City to City : A historical analysis of the concept of the city and its physical appearance*. Tehran. University of Tehran Press. 2001)

Bazaars of different cities were not equal in terms of their significance. Some of the cities which were located alongside trading routes, like Silk Way ⁴, had a greater bazaar, and the others which were distant from these routes had a weaker bazaar. (Moosavi, 2005) Consequently, different aspects of bazaar have always had a very significant impact on urban structure and towns scape.

⁴ The Silk way was a network of trade routes which connected the East and West, and was central to the economic, cultural, political, and religious interactions between these regions from the 2nd century BCE to the 18th century (<https://parshistory.com/sn-persia/,2009>. Accessed November 24, 2019)



Figure 6. A map of the Shiraz region in Iran, 2019 (<https://parshistory.com/seleucid-in-persia/>, 2013, Accessed November 17, 2019)

According to Ashraf, Shiraz Bazaar which has been investigated in this study, can be considered as the reason of Shiraz formation so it is dates to 7th century. The oldest available information is related to Shiraz and the position of its Bazar in 10th century. It has been considered as the only traditional bazaar of Shiraz a city located in south west of Iran. (Ashraf, 1974)

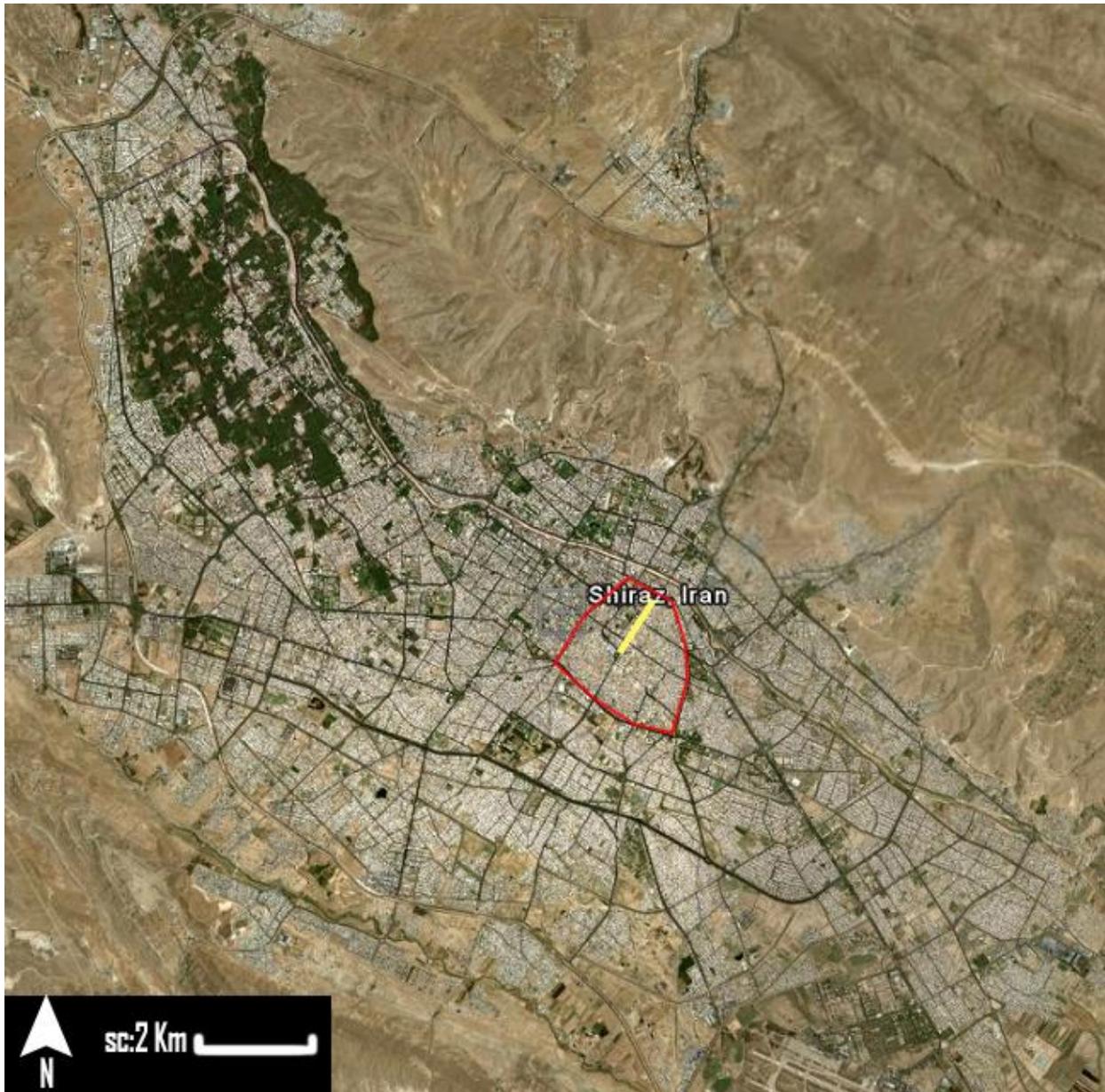


Figure 7. Shiraz current map, 2019. (Base map from <https://www.google.com/maps/place/Shiraz>, 2019. Accessed November 17, 2019), Elaborated by the author. Yellow part is Shiraz bazaar. It is located in historical district specified with red.

Persian bazaars in terms of design has been divided in two categories: Organic bazaars and predesigned bazaars. (Soltanzadeh, 2014) both types of them can be seen in Shiraz bazaar. The organic part which has been formed with Shiraz formation in 10th century, it has been called “Old Bazaar” during this study. The Old bazaar was extended until 18th century without any predesigned plan. (Bazregar, 2003)

In 18th century at the king's commanded, a plan was designed for constructing a bazaar in continue with the existed organic bazaar. (Nasr, 2009) A well-designed building that was constructed according to latest architectural principals of its time such that is still considered among the most famous traditional bazaars of Iran.

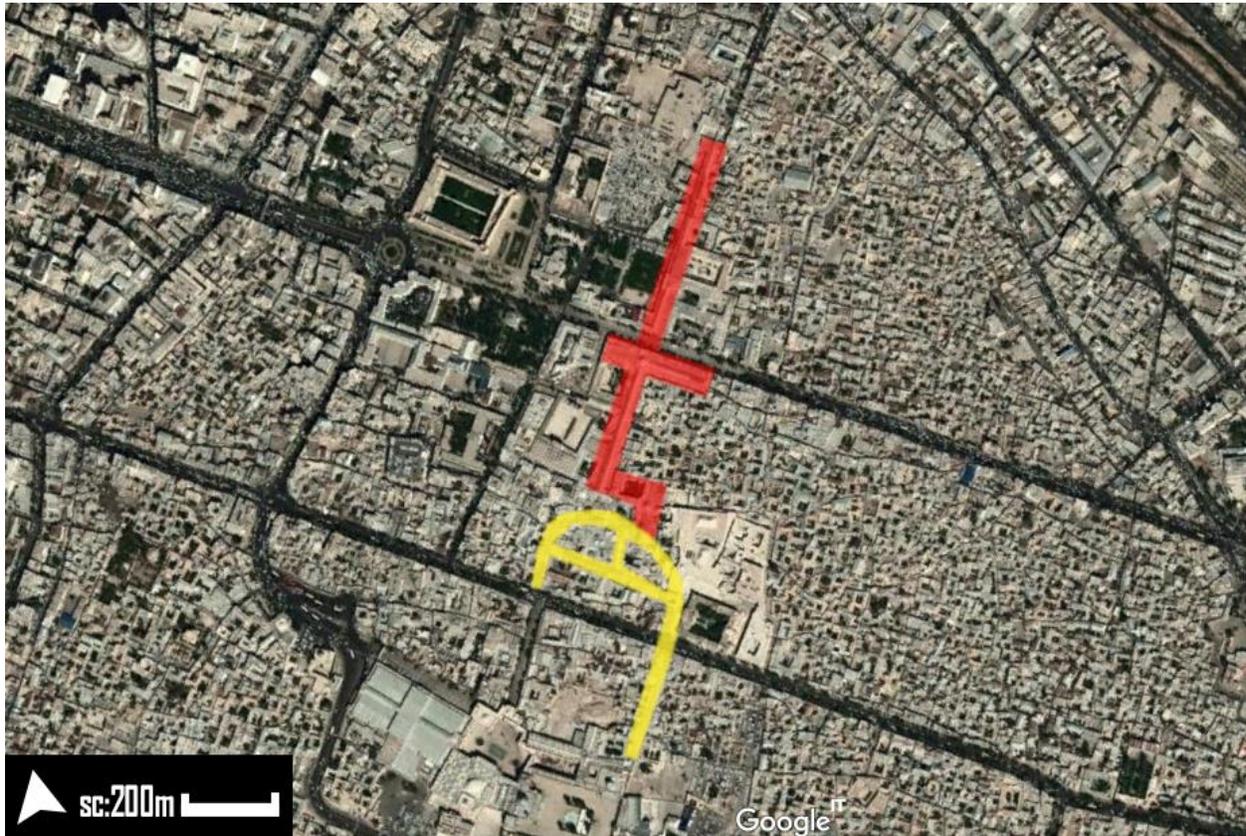


Figure 8. Current situation of Shiraz bazaar (Base map from <https://www.google.com/maps/place/Shiraz>, 2019. Accessed November 17, 2019) Elaborated by the author, the red part is planned bazaar, the yellow part is unplanned bazaar.

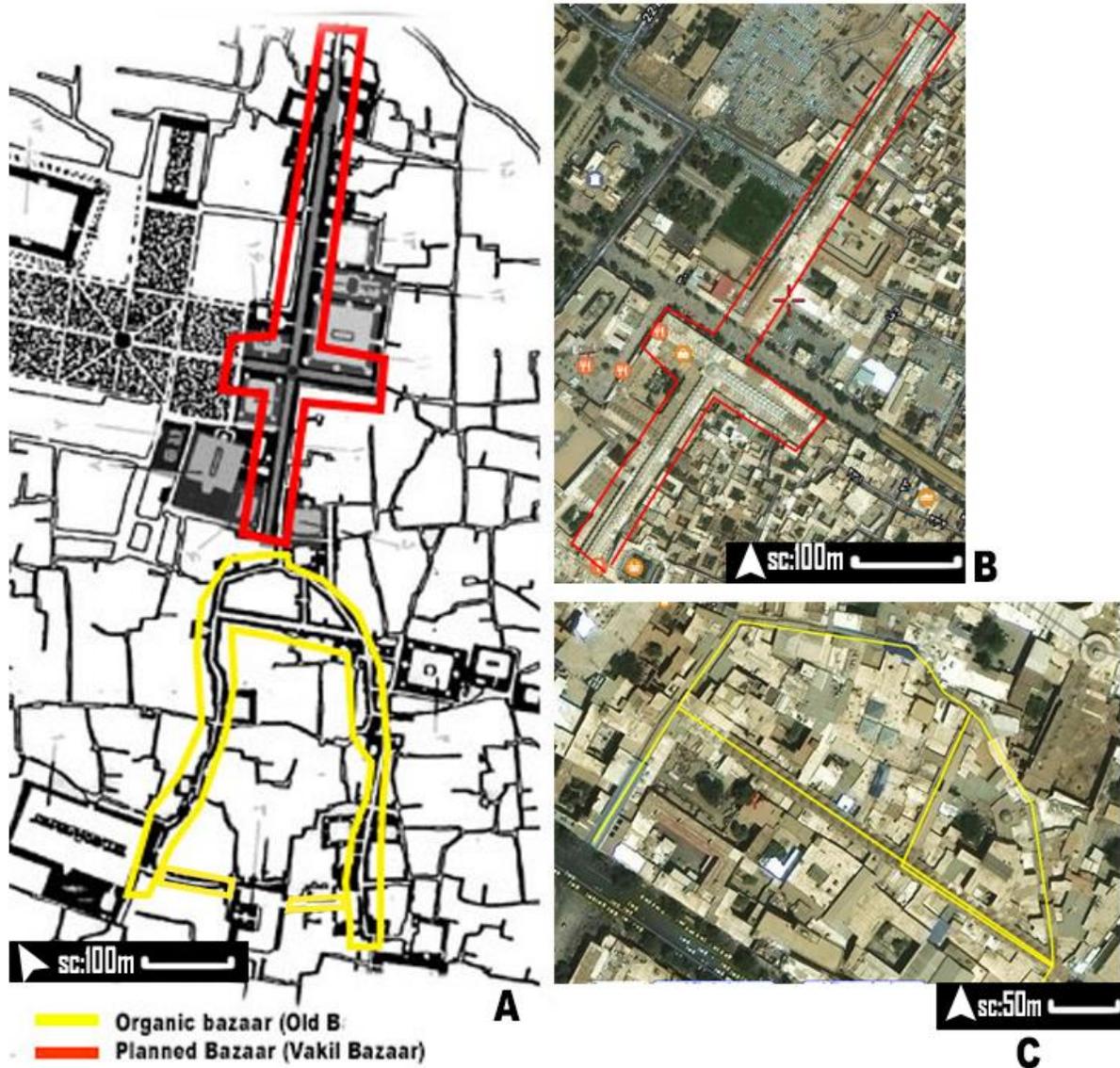


Figure 9.A: Shiraz Bazaar in 19th century (Cultural Heritage Organization of Shiraz database, Shiraz, Cultural heritage organization Press. 2001), Investigation of planned part and Organic part of Bazaar by the author. B. Planned part of bazaar C. Organic part of Bazaar (Base map from <https://www.google.com/maps/place/Shiraz>, 2019. Accessed November 17, 2019), specified by author.

In late of 19th century, general condition of the country was very chaotic under domination of Qajar dynasty (1795-1925). Chaos, anarchy and insecurity increased, and the kings of Qajar failed to control the county as far as they lost vast parts of the territory and assigned them to other countries. In 1925 Qajar dynasty finally collapsed and Pahlavi dynasty was founded under the leadership of Reza Shah Pahlavi.

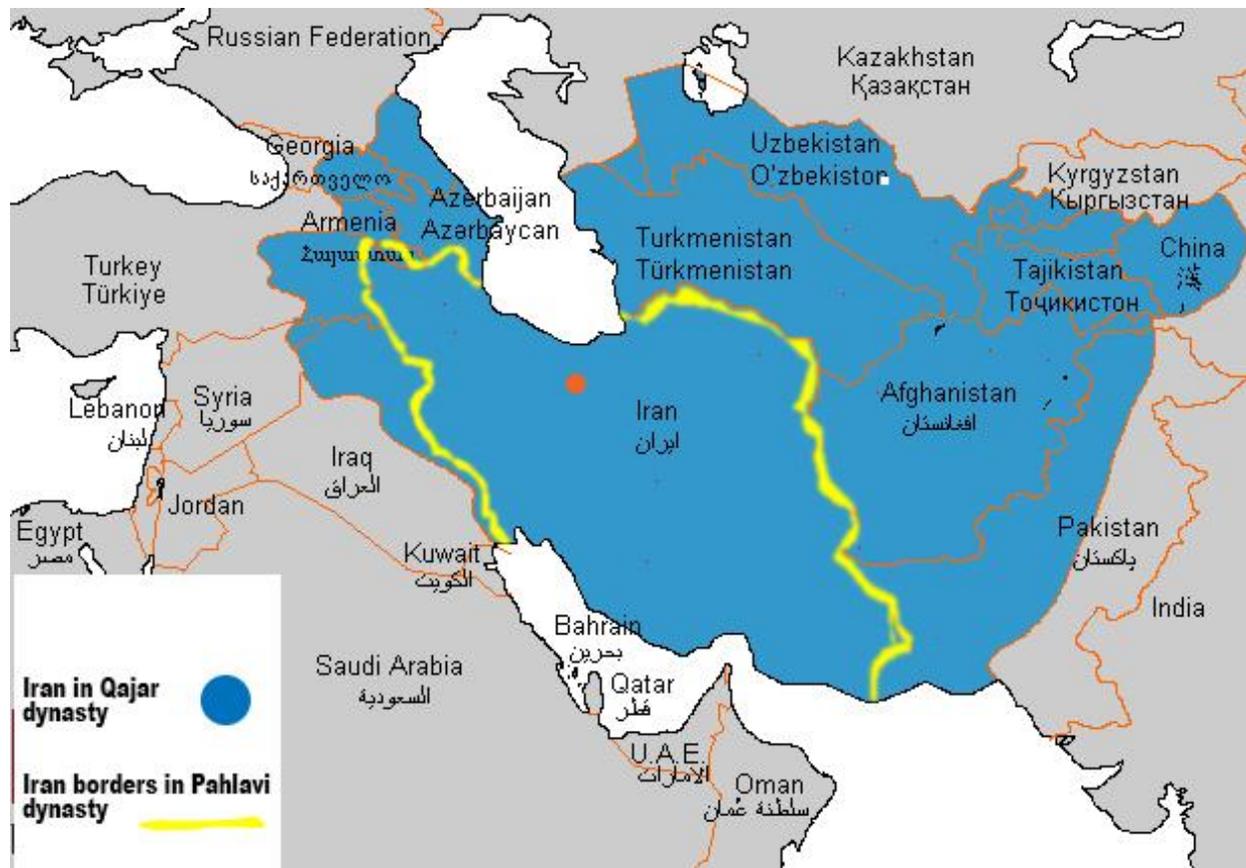


Figure 10. Comparison of Iran's territory in Qajar dynasty and Pahlavi dynasty. Iran lost vast areas of its territory during Qajar period. (<https://parshistory.com/category/>, 2014. Accessed November 17, 2019)

Several years after industrial revolution and modernization period in the Europe, new government of Iran also made major reforms to the structure of the army, government and prepared the government for administrative and financial implementation of infrastructure development plans. (Kiani, 2004) Pahlavi dynasty represented a significant turning point in Iran history. Iranian cities in confronting with modernization have been expanded to response to the rapid population growth. Social stratification and diversity in land uses, employment, immigration, and crowd have been caused some emerging complexity of urban area in contemporary era, spatial patterns of the Iranian contemporary cities also had significant differences from their traditional ones. (Madanipour, 1998) In Shiraz also, shaping the city according to modernization approach was the most important milestone in old cities transformation process. By designing new network of streets over the city and expansion of the city in a direction perpendicular with its old pattern, the most important axis of the old city, Shiraz bazaar was destroyed and lost its connecting role through the city. In 1936 the most important backbone of the traditional city, Shiraz bazaar was broken by new designed

streets and as result in 1949 two new street were added to the city which were worked as the new backbones of the city. Finally, in 1959 one of them was formed as a complete street and another one was formed as a boulevard. (Consulting Engineers, 1993).



Figure 11. Expansion of Shiraz according to modern urban planning methods, two street that cut the bazaar (red lines) are specified which led the city's expansion toward west- east direction,1950s (National Mapping Agency of Iran database, Shiraz, Shiraz Press, 1956) specified by author.

In order to investigate the transformation process of the Shiraz bazaar as the formation core of Shiraz and the most constant part of the city, construction of streets perpendicular to it cannot be ignored as the most turning point in its role and functions. Shiraz bazaar experienced a long recession period as result of these transformations however, by increasing the significance of urban heritage after Islamic revolution of Iran in 1978, many solutions were devised in order to preserve Shiraz bazaar.

Finally, in1999 by construction an under pass, the northern street changed to pedestrian zone and in bazaar monument was more protected. The area around the bazaar has been reconstructed very

well, beautiful decoration, several traditional restaurant and coffee shops around the bazaar have improved people's commuting through there and it was changed to a good destination for who wants to feel and visualize the traditional atmosphere of an ancient bazaar.

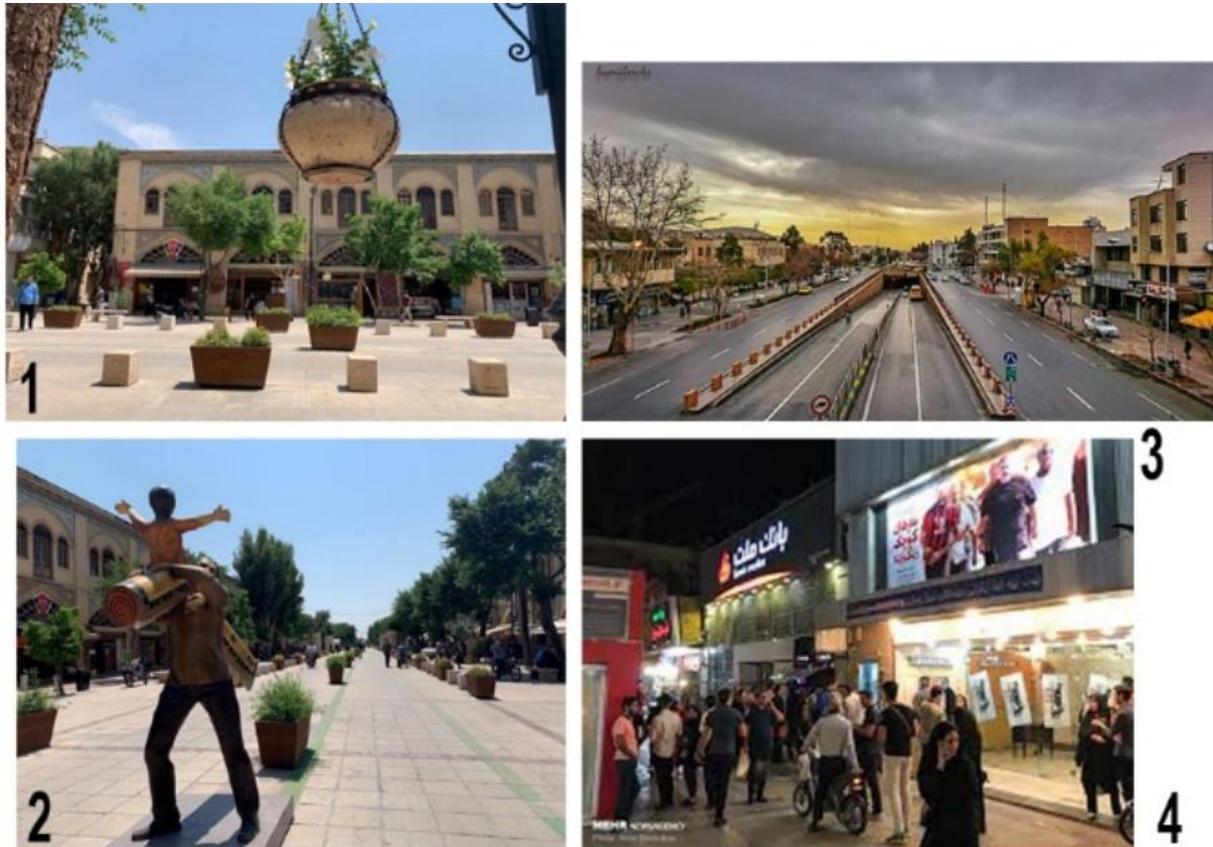


Figure 12. Current situation of Historical district. 1,2 Pedestrian zone and its decoration 3. The Underpass 4. City center in evenings, (photos by author, 2019)

Aim and scope:

Within the given framework, this study aims to elaborate these main questions in the extent of the study:

- Investigation of the role and functions of Shiraz Bazaar as a street within the urban historical perspective of Shiraz city
- Identify dynamic of transformations of Shiraz Bazaar's role and functions between 1930 and 1960 as its most important turning point in modernization period.
- Study dynamics that caused changes and its effects on the traditional backbone of the city.

Briefly, this thesis aims to examine the significance of the Shiraz bazaar as the main connecting streets of the city during traditional era. The main focus of the study is to identify dynamic of transformations Shiraz bazaar's role and position between 1930 and 1960 in confronting with modernism and examine its different reasons and the effects of changes on Shiraz bazaar.

Methodology and data sources

This study tries to survey Shiraz Bazaar with a historic methodology. Considering the significance of Shiraz bazaar as an urban heritage and the range of its historical changes, it could be a perfect case study for analyzing traditional Shiraz bazaar's transformations in confronting with modernization.

Shiraz bazaar as one of the forming elements of Shiraz city has experienced several transformations during several centuries and never stops working however in early of 20th century it experienced a severe recession period. The most significant turning point in bazaar's transformation process was between 1930-1960. In order to investigate this huge transformation, it is needed to first get to know about formation process of Shiraz bazaar, its role and situation in city during different historical periods also its various functions. After notifying of its importance in city, the significance of modernization transformation on Shiraz bazaar can be understood.

The study starts with investigating formation process of Shiraz bazaar and its modifications during different historical periods by using bibliography researches. A sort of travelogues written by travelers, traders and historians, literatures materials, historical drawings and maps are used during the survey. Moreover, many photos have been found through social medias which were taken by ordinary people and never published in a book or article. They were used in order to help visualize the described situation better.

This survey has been done based on descriptive-analytical studies with using historical and objective observations and library based one. Text and resources have been reviewed and analyzed about the developments of Shiraz Bazaar and its urban context in different periods of history while the focus of the study is on a 30-year period between 1930 and 1960 and main transformations of traditional bazaar in confronting with modernization.

Obtaining of data had done through the light of various direct and indirect sources:

Literature review:

- published materials and academic studies like old and new books, manuscripts, articles, thesis, travelogues in different field like architecture, urban planning, history and sociology.
- Historic maps and historic photos, iconographies have been collected from literature.

- Web survey and online search by digital archives and databases for documents and digital libraries.
- Social medias like Facebook⁵, Instagram⁶ and Flickr⁷ have been used to extract old photos taken by commons several years ago.

Site survey

- The study area is photographed
- Current public usage has observed
- Interview with neighbors and bazaars sellers
- Interview with Shiraz University professors, Mostafa Nadim PhD of archeology, faculty of Shiraz Azad university, Golnar Dehghani, PhD of Urban planning, faculty of Shiraz Azad university.

Visiting governmental agencies and archives

- Current Shiraz map and Shiraz urban plans of previous years have obtained from Shiraz Municipality⁸ (شهرداری شیراز)
- Existed aerial pictures have obtained from National Mapping Agency of Iran (سازمان نقشه برداری کشور)⁹
- Existed historical documents have obtained from Cultural Heritage Organization of Shiraz (سازمان میراث فرهنگی صنایع دستی و گردشگری)¹⁰
- Museums were asked for any existed historical map or documents.
Karim-khan museum (موزه کریم خان زند) , Pars museum, (موزه پارس) Narenjestan museum (موزه نارنجستان)

Despite of the case study reputation, the lack of valid information about its historical background was the main obstacle for an in-depth study. In addition to several natural disasters and wars that the city experienced during many centuries, the enemy of every dynasty with the previous dynasty caused them to destroy any indication of them whether their monuments or information. It seems

⁵ <https://www.facebook.com/> (Accessed on December 2, 2019)

⁶ <https://www.instagram.com/> (Accessed on December 2, 2019)

⁷ <https://www.flickr.com/> (Accessed on December 2, 2019)

⁸ <https://en.shiraz.ir/> (Accessed on December 2, 2019)

⁹ <http://www.ncc.org.ir/> (Accessed on December 2, 2019)

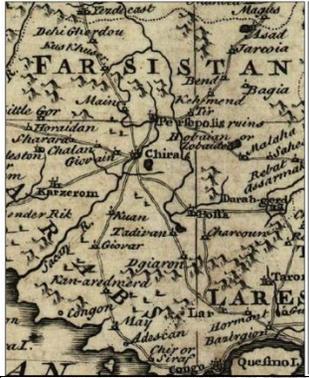
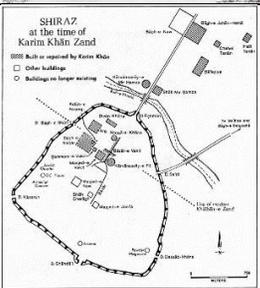
¹⁰ <https://www.ichto.ir/> (Accessed on December 2, 2019)

that investigation of case study after modernization could be more rich in terms of information and data because of modern technologies for better photography, urban planning and aerial photos however, The Islamic revolution in Iran in 1978 was another important event that caused missing of cities old maps, images and plans of previous empire.

Unfortunately, during recent decades no attempt has been done to compensate for detection of some information as far as visiting Cultural Heritage Organization of Shiraz, Shiraz Municipality and museums could not present much information or images.

The problem of enough materials was mentioned again by Professor Dehghani and Professor Nadim, Faculty of Shiraz Azad University. However, as mentioned before, using shared photos and videos in different social medias helped a lot in describing and visualizing the situation of previous decades. Accordingly, these obstacles provide more intention to continue this research topic in order to collect all existed materials, since it can be considered as a start point for following studies about this topic.

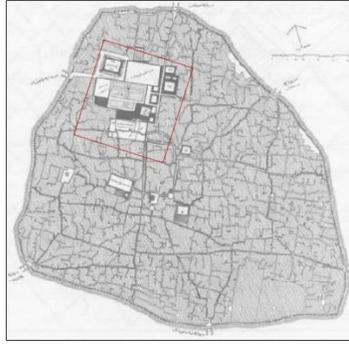
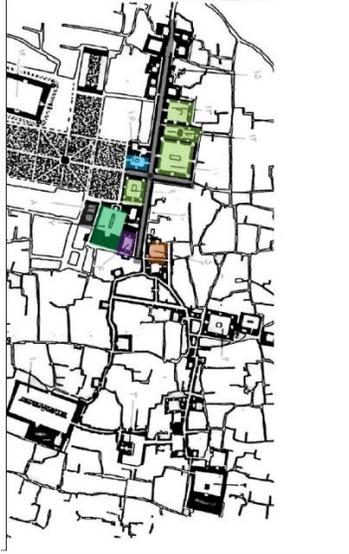
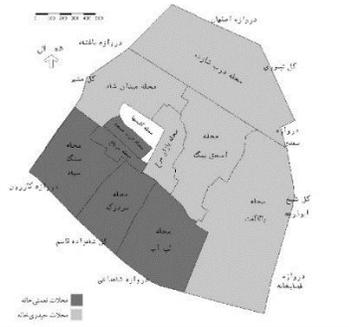
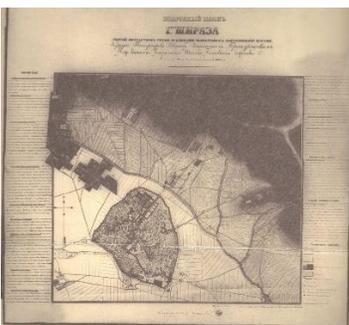
Survey of sources and data collection

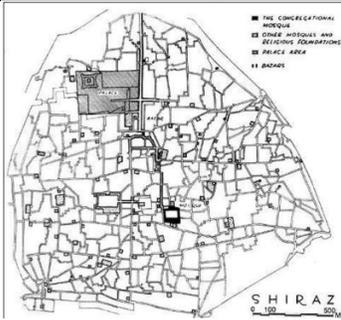
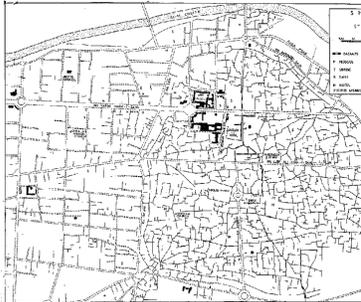
Period	Date	Type of resource	Data sources	Obtained information	Im
18 th century	1747	map of Persian Empire	. The Library of Congress online database ¹¹ . Accessed November 17,2019	Location of Shiraz at the crossing point of the roads leading to Istakhr, Isfahan, the Persian Gulf, etc.	
18 th century	1765	Map of Shiraz and the cities around	Altea Gallery online database ¹² Accessed November 24, 2019	Shiraz location and the cities around it.	
18 th century	1794	Shiraz map at the time of Karim khan Zand	A. Shapur Shahbazi, "Shiraz, History 1940," Encyclopædia Iranica ¹³ , online edition, 2016	Shiraz plan in 18 th century. Location of different buildings and facilities.	

¹¹ <https://www.loc.gov/item/2003627036> ((Accessed on December 2, 2019)

¹² http://alteagallery.com/stock_detail.php?ref=12549 (Accessed on December 2, 2019)

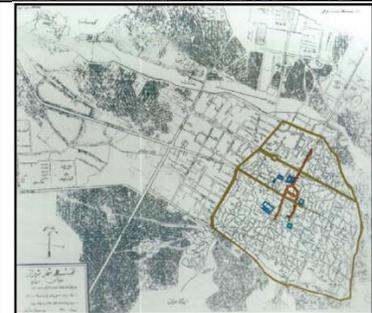
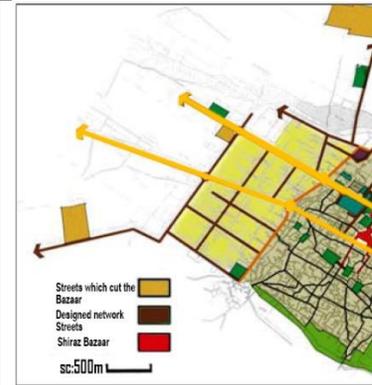
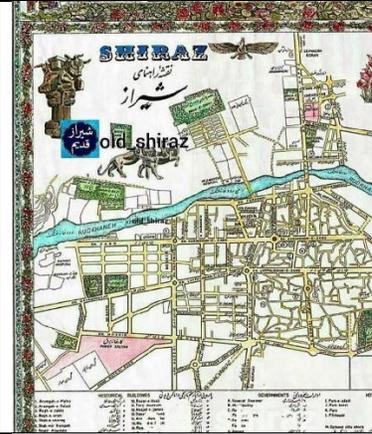
¹³ <http://www.iranicaonline.org/articles/shiraz-i-history-to-1940>) (Accessed on December 2, 2019)

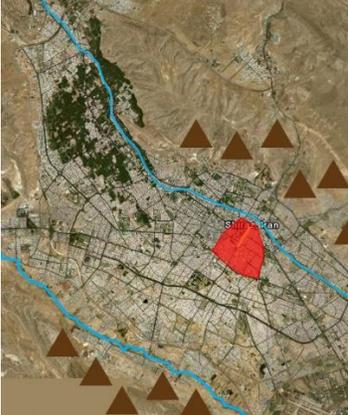
19 th century	19 th century	Shiraz map in 19 th century	Nasr, Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009	Shiraz area Its main buildings and important parts Shiraz existed ways and streets.	
19 th century	19 th century	Shiraz bazaar area in 19 th century.	Cultural Heritage Organization of Shiraz Database, Shiraz, Cultural heritage organization Press. 2001)	Shiraz bazaar situation, Its around's facilities, How the bazaar connected different facilities around	
19 th century	19 th century	Shiraz neighborhood division in 19 th century	Nadim, Karim Khan Zand street in Shiraz, Shiraz, Omide Dana Press 2015	Shiraz area, Neighborhood division, Neighborhood's area and their local names	
19 th century	1850	Shiraz map	Mehryar and Fakhari, pictorial documents of persian cities in Qajar dynasty. Tehran, National heritage organization Press, 1999.	Shiraz map and around the city	

19 th century	1891	Map of Persia Compiled in the Intelligence Division, War Office. 1886. Revised 1891. Publisher: [London]	Old map online database ¹⁴ , 2018 Accessed November 24, 2019	Geographical situation of south of Iran, Shiraz, Mountainous area around Shiraz.	
19 th century	19 th century	Map of Shiraz	Donald newton Wilber, 1936 from National Mapping Agency of Iran Database, Shiraz, Shiraz Press,1991)	Shiraz and its important facilities	
20 th century	1963	Street plan of Shiraz.	(Clarke, The Iranian City of Shiraz, Dept. of Geography, University of Durham, 1963)	Shiraz area, Network of streets, Scattering of new facilities around the city, Different morphologies of old and new city	
20 th century	1949	Aerial photo from south of Shiraz bazaar	National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1956	Cut old bazaar by new street perpendicular to it. Morphologies of old city center.	

¹⁴ <https://www.oldmapsonline.org/map/icc/RM.42000> (Accessed on December 2, 2019)

20 th century	1956	Map of Shiraz in the first development period, 1956	Shiraz Municipality Database, Shiraz, Shiraz Press, 1990	New network of streets, Direction of city expansion, Organic texture of old city and checkered design of new parts.
20 th century	After 1930	<i>Shiraz expansion direction</i>	Consulting Engineers, Revival Project of Shiraz Historical and Cultural District, Shiraz, Fars Housing and Urban Development Office 1993	New network of streets, Location of new facilities, expansion direction of Shiraz
20 th century	1950s	Aerial photo of Shiraz 1950s	National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1960	network of streets over the old city and new parts.
20 th century	1950s	Shiraz map 1950s	(Shiraz Municipality Database, Shiraz, Shiraz Press, 1990	Shiraz map and situation of new designed streets.



20 th century	1960	Aerial photo of Shiraz 1960	National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1960	network of streets over the old city and new parts.	
20 th century	1991	Aerial photo of Vakil Bazaar in 1991	National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1991	Vakil Bazaar, other facilities around it, Zand St. position related to bazaar.	
21 th century	2019	Shiraz map 2019	Google earth maps ¹⁵ , 2019. Accessed November 24, 2019	Current Shiraz area and the old district (old city), Its geographical situation	
21 th century	2019	Map of Iran	Free word maps online database ¹⁶ , 2013. Accessed November 24, 2019	Map of Iran, Geographical situation of Iran	

¹⁵<https://earth.google.com/web/@29.62243443,52.49240805,1574.0498567a,40037.10528674d,35y,33.17149742h,0t,0r>

¹⁶<https://www.freeworldmaps.net/asia/>

First chapter has been allocated to Introduction, Aim and Scope and Methodology.

In second chapter, history and significance of Shiraz bazaar has been investigated according to bibliography resources. First of all, Shiraz city and the bazaar have been introduced. After that, bazaar' formation and its development process were studied. In addition, the relation between city's expansion and bazaar's development also could not be ignored.

The focus of almost of previous researches were investigation of city in different historical periods with some schematic maps of Shiraz with its main buildings in previous historical periods. Several of these researches have been studied in order to examine the development process of the bazaar and understand its transformations in each historical period. Existed paintings and images of travelers also were used to extract visual information about the case study. The aim was to understand the permanency of bazaar's role and position in traditional urban planning. In addition to its main role, functions of bazaar in different fields like social, political and economic aspect of people's life is very impressive. which has been well described in travelogues also.

In third chapter, the aim was to study dynamic of transformations of Shiraz Bazaar between 1930 and 1960. At first, modernization in the country and Shiraz is introduced which led to necessity of construction of new streets in the city. Then, development process of Shiraz streets during this period has been investigated completely. In order to explain the steps of change better, it was needed to consider the existed situation of the streets before huge transformations which also led to examine importance of bazaar as a main street of the city before modernization. So, by using reference books and descriptions of travelogues the situation of streets on late of 19th century has been extracted. Because the lack of image in mentioned books, the extracted information was applied on corresponding maps of Shiraz to specify and analyze them better.

These travelogues were used during the study:

"Madama Dieulafoy Travelogue" (Dieulafoy, 1992) is written by Jane Dieulafoy a French traveler who traveled to south ports of Iran in 1881. This book is one of the most useful sources for research on the history of the Qajar period and the social and economic situation of the Iranian people at that time. It has also some drawings, paintings and photographs of places and persons.

"Persia and the Persia Question" (Curzon 1968) is written by Lord George Nathaniel Curzon a British Conservative statesman. He travelled over the world also Iran after 1886. The purpose of

this book is political, and it focused more on Russian-British competition in Iran. In addition to political information, it contains material on social, economic, geographical, and historical sites of various Iranian cities including Tehran, Isfahan and Shiraz.

“Travel in Iran” (Flandin, 1947) written by Jean-Baptiste Eugène Napoléon Flandin French orientalist, painter, archaeologist, and politician. He travelled to Iran between 1834- 1848 in Qajar era. The author's purpose is to study the monuments of Iran, and to describe all his observations, including the status of roads, taxes, clothing, food, social conditions, housing, markets, monuments, and so on. Flanders has explained the monuments in greater detail. In addition to description, he has several paintings from all over the Iran. However, concerning Shiraz, he has painted Citadel, Poets Tomb and gardens.

“History and social changes of Iran from Safavids to the Islamic Revolution” written by John Furan, 1999 an American writer and Professor of Sociology. The book is about history of Iran's socio-economic political developments in the last 500 years, From 16th century until 1990.

“Richards travelogue” written by Frederick Charles Richards, 2000. He was an English artist and architect who has travelled to Iran in 1930 first years of modernization. The author has traveled all over Iran and described what he saw well. He is a skilled screenwriter, poet, and painter, and has produced 48 beautiful paintings from various Iranian cities and historical and religious sites.

“Madam Carla serena's travelogue: People and Rites in Iran” written by Carla Serena, 1983 she was an Italian traveler who has been travelled to Iran in 1877. This book contains her memoirs, notes, and observations of her travel to Iran during Qajar era.

Fourth chapter is allocated to examine the related dynamics for construction of streets cross to the bazaar. In order to do that, two hypothesizes have been considered as the main reason of it. First, urban policies of the government have been studied according to the valid document on capital of the country too. Then the extracted information has been applied on the case study to understand if they could be considered as main reasons. Second, the geographical situation of the Shiraz has been studied to find out the natural limitations that led to this urban planning method.

Fifth chapter is about analyzing the effects of construction of new streets as results of modernism on the bazaar's traditional role and functions. By comparing the maps of Shiraz before 1930 and after 1960 influences of transformations on the structure of bazaar, its functions and product have

been analyzed. Moreover, the new backbone of the city has been defined new facilities around itself. The descriptions of travelers also were so useful here.

In sixth chapter the current situation of Shiraz bazaar has been investigated.

By analyzing recent maps and photos of the historical district, different solutions that have been done to help the bazaar find its importance in contemporary era have been detected in addition to analyzing their results. Its current significance has been analyzed also by considering its products and function in 2019.

Seventh chapter is allocated to assessment the significance of the bazaar during mentioned period. The most effective actions were assessed by considering their results.

In eighth chapter, the general conclusion has been written according to the assessments and analysis during the thesis.

History and significance of Shiraz Bazaar before modernization period

General description of Shiraz and its bazaar

Shiraz represents a complete sample of Persian cities in structure and urbanism culture. It has the honor of being the cradle of royal civilization of the world and Persian history. It is one of the most ancient cities of Iran which has the footprint of all historical periods from 2500 years ago till now. (Parvaz, 2013) Shiraz is known as the city of poetry, literature, flower and Nightingale. (Afsar, 1995)

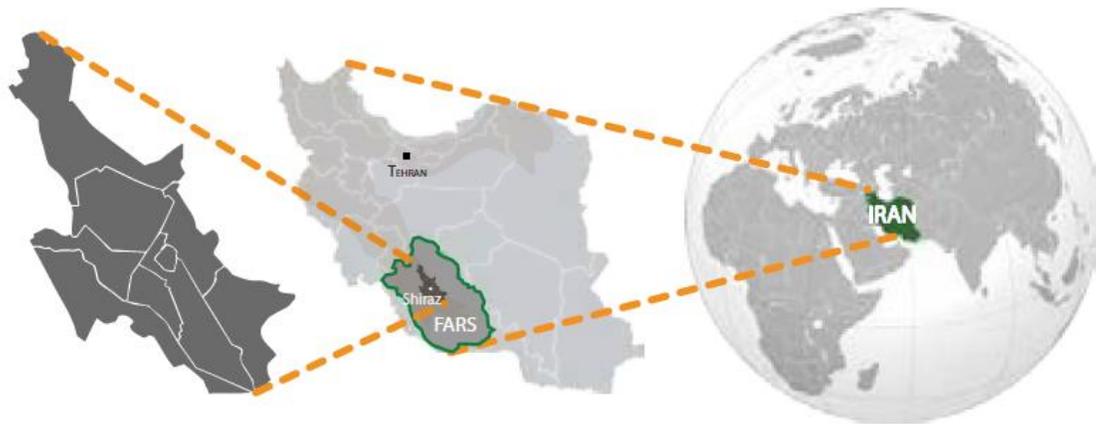


Figure 13. Iran and Shiraz location (Base map from <https://www.shiraz.ir/>, 2019, Accessed November 17,2019)

Nowadays, Shiraz is the sixth most populous¹⁷ city in the south west of Iran, (Pardaraz consulting engineers, 2010) The economy of the city is based on trading and tourism more than anything else. Due to its geopolitical situation which connects southern ports to center and north of the country, Shiraz has always been one of the most important trade centers of Iran. This city connecting ports of south to ports in the north through Tehran and Isfahan. (Gharekhonloo, 2011)

Shiraz has been the capital of the province of Fars since the Islamic conquest and it is surrounded by Zagros mountain which has a powerful defensive role with the height of 1500m from sea level. A seasonal river crosses the city from north west to south east. Shiraz has a moderate, four seasonal, climate and the maximum temperature in hot days of summer is about 40° C and the

¹⁷ At the 2016 census, the population of the city was 1,869,001. (Pardaraz consulting engineers 2010)

minimum degree in winter is around -2°C . The average temperature is 16.5°C and the amount of precipitation is 265 mm/y . Also, its area is about 240 km^2 . The airport of the city is situated on the southwest of the city. (Esfandiary, 2016)

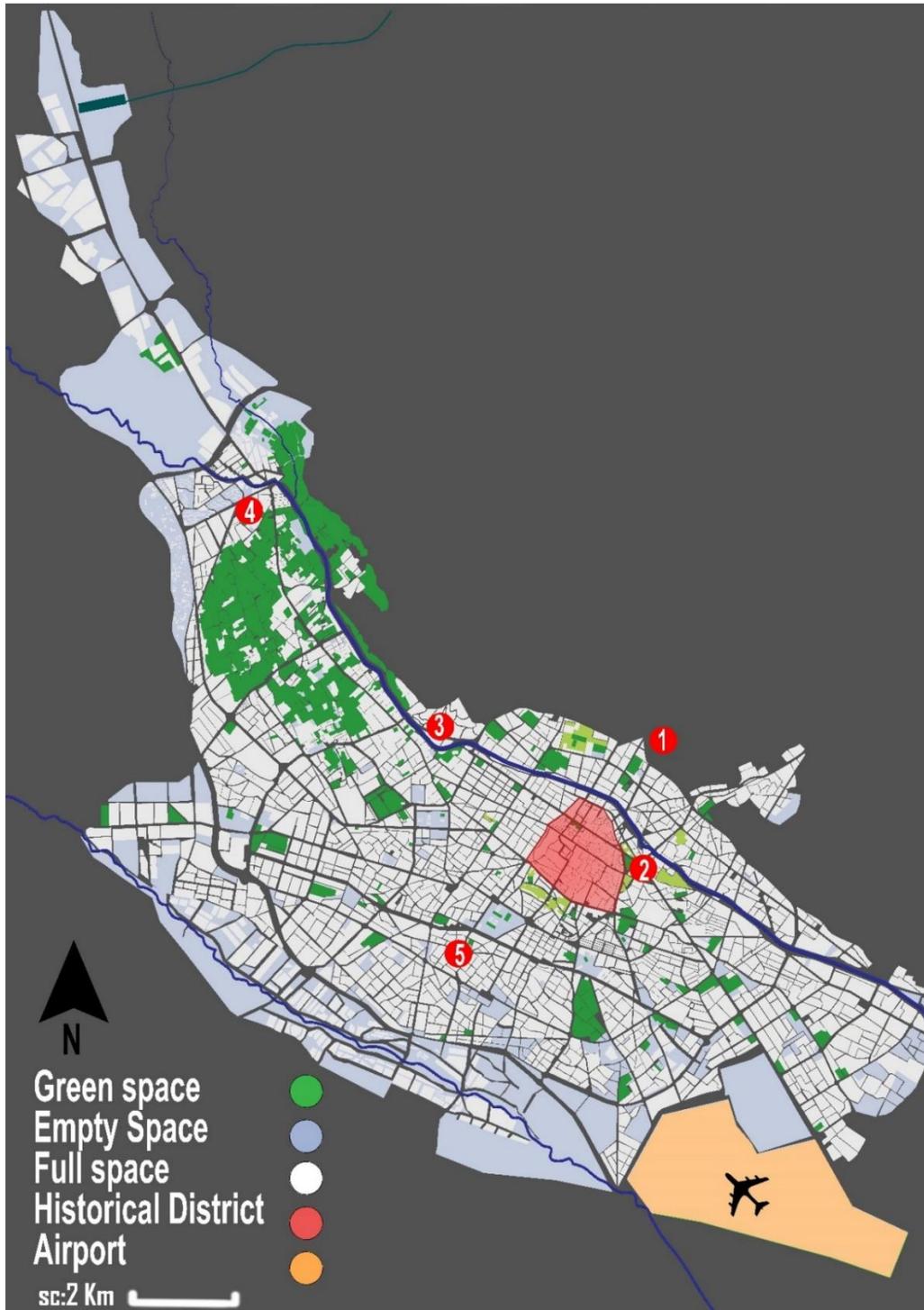


Figure 14. Shiraz map made by author, (Base map from Shiraz municipality online archive. <https://www.shiraz.ir>, 2019. Accessed November 17, 2019)

1 Quran Gate, entrance of Shiraz



2 Vali-Asr cable bridge



3 Chamran Hotel in Chamran Blvd



4 New parts of the city



5 Old parts of the city



Figure 15. Introduce different parts of Shiraz, (<https://www.shiraziha.ir/>.2019. Accessed November 17,2019)

Shiraz has different urban structures, old and modern. The old structure, the core of Shiraz, dates to 1300 years ago. (Movahed, 2006) In fact, it was the whole area of old shiraz. Because of natural disasters and man-made hazards several monuments related to 17th century have been destroyed in Shiraz. (Consulting Engineers, 1993) Early of 20th century, when the city started to grow up, the historical district was called as “Old Shiraz”. From 1998 this area was considered as an independent district and called as “Historical District”. (Pardaraz consulting engineers, 2010)

The historical district is located at the center of Shiraz. Area filled with residential, commercial and industrial buildings. It is about 3.6 km² and contains 2.8% of Shiraz area. This district has 75 thousand inhabitants but during the day its population is around 500 thousand people. (Consulting Engineers, 1993)

The main structure of the historical district can be divided in three main sections. First the historical complex in north of the district which is consists of several national and historical monuments related to 18th century. Second part is a complex of religious places and mosques in the south of the district. The third part is Shiraz bazaar which linked these two parts together. Because of several monuments in the area it is the focus point of the tourism too.

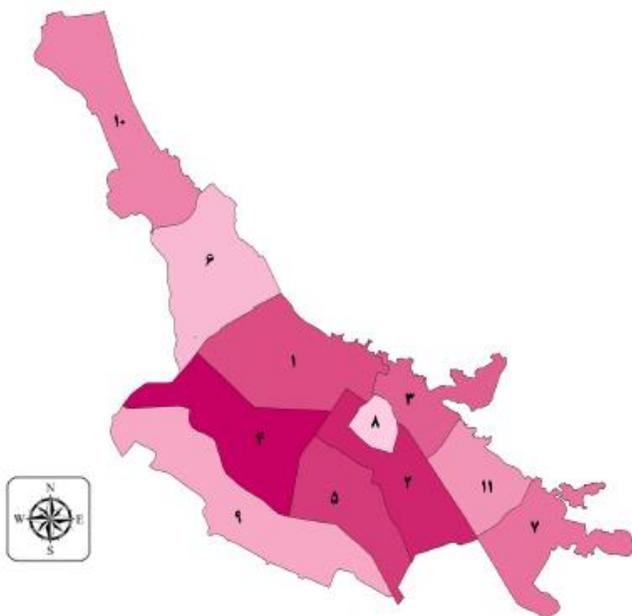


Figure 16. Shiraz zoning and population division in different zones. The increase in color intensity indicates increase in population. (Pardaraz consulting engineers, Revision of Detailed Plan of District 8:Historical Context of Shiraz, Shiraz, Shiraz Municipality Press 2010)

The modern structure has been conceived from 1930 especially has been set up all around the old regions and areas in the suburbs. The main purpose of all changes in the Shiraz was to build new appropriate streets that accountable for a vehicular network.

Because of the strong relation between the city and its Bazaar in Persian civilizations, Shiraz bazaar has been analyzed within the Shiraz developments. After summarizing its development process from 10th century until 20th century, Shiraz bazaar's transformations during a 30-year period in modernization has been focused deeply.

Historical developments of Shiraz Bazaar

Shiraz history extends to the pre-Islamic era. Its formal architecture, the shape of its houses, its street network, its bazaars and mosques have made Shiraz known as a typical Islamic city in Iran. (Fasā'ī, 2003)

Shiraz morphology was in a circular shape within a plain with a same name in 7th century. There is no clear information on the scope and structure of Shiraz during 200 years after its formation. Shiraz was founded in the Islamic era, because of its location on the way of caravans faced a rapid expansion of domestic markets and its foreign trade. (Ashraf, 1974)

City of Istakhr the capital of empire in that era was on the north side of Shiraz. (Afsar, 1995) and the first connecting way of Shiraz was formed toward the Istakhr city. there was also an entrance gate at the beginning of the connecting road which was named Istakhr Gate. Shiraz Bazaar was formed along the street which connected Istakhr Gate to the center of city. (Irandoost and Bahmani Oramani, 2011)

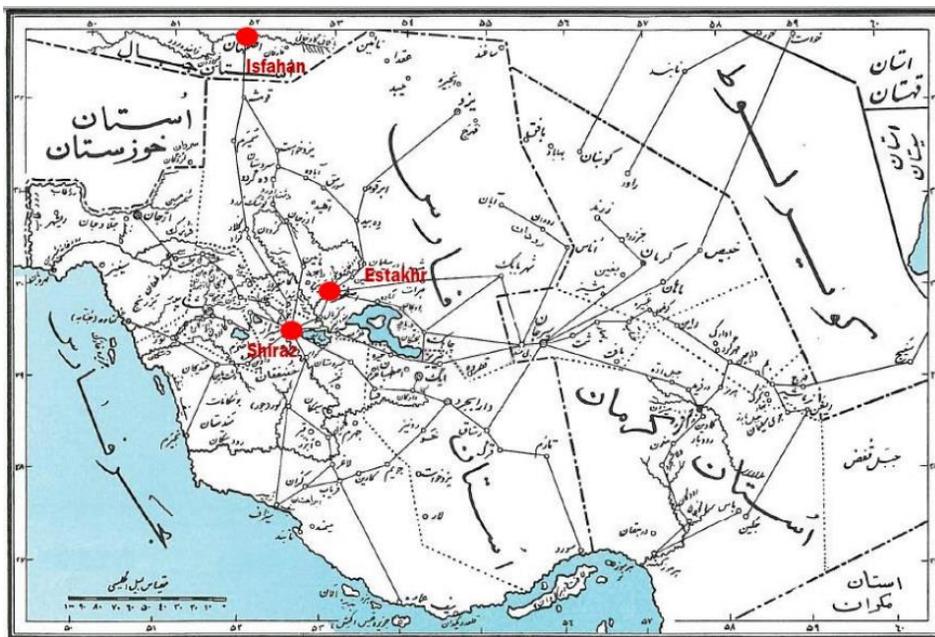


Figure 18. The position of Shiraz, Istakhr and Isfahan, 1900 (<https://www.loc.gov/item/2004629239/>, 2004. Accessed November 17, 2019)

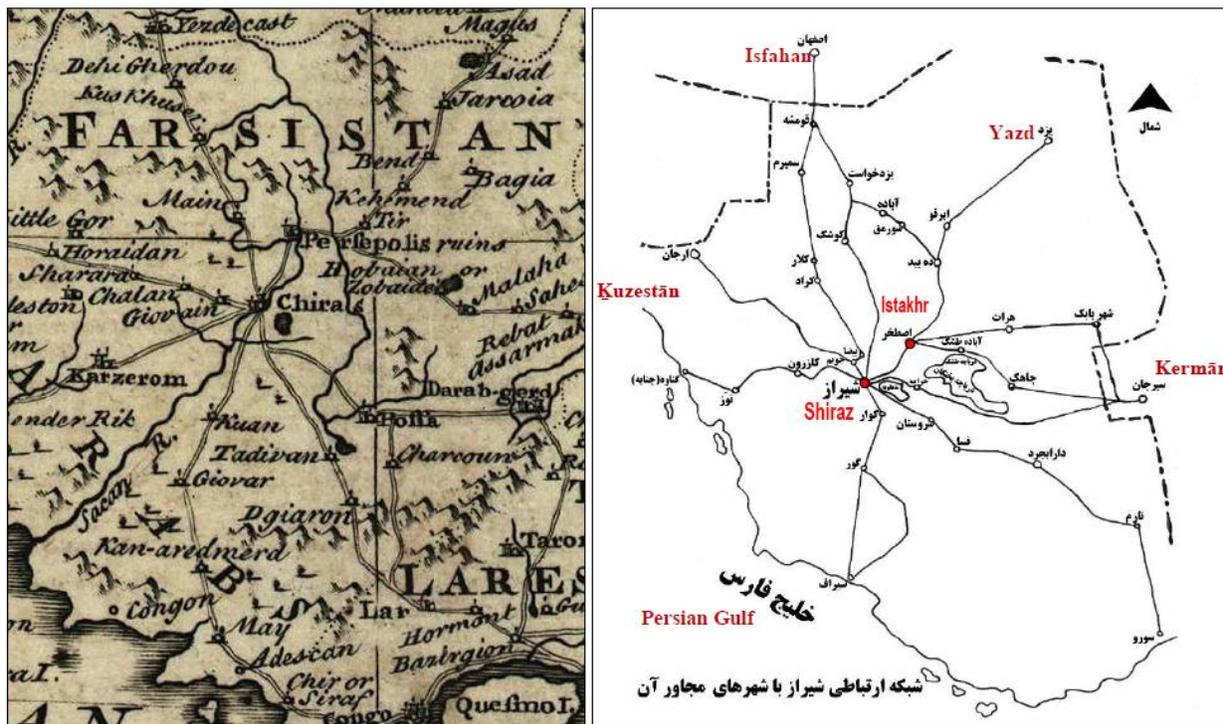


Figure 19. Location of Shiraz at the crossing point of the roads leading to Istakhr, Isfahan, the Persian Gulf, etc. (map of Persian (IRAN) Empire 1747. The Library of Congress online database. <https://www.loc.gov/item/2003627036/> Accessed November 17, 2019)

In 10th century, when Istakhr city was destroyed because of Arab invasion, its residents moved to Shiraz. (Fasaei, 1988) Shiraz was selected as the provincial capital and its importance increased. The first and oldest religious building of Shiraz has been built at that time¹⁸. (Afsar, 1995) It is called “Atigh” mosque and is still remained in the historical district.



Figure 20. Atigh mosque in 17th century. (www.matboatfats.com,2015. Accessed November 17,2019)



Figure 21. Atigh mosque in current situation (www.Shiraziha.ir,2019 Accessed November 17,2019)

¹⁸ In the year of 895

A fence stretches around Shiraz and it had eight gates around itself. Shiraz Bazaar connected the northern entrance gate to the mosque. The governmental part of the city was the house of governor which was located on the opposite side of the mosque considering a space between them. (Movahed, 2006)

Therefore, Shiraz as a Persian city was formed according to two main peculiarities:

1. Formation of religious part and governmental sector with a space between them
2. Formation of two parallel Rastas of Bazaar

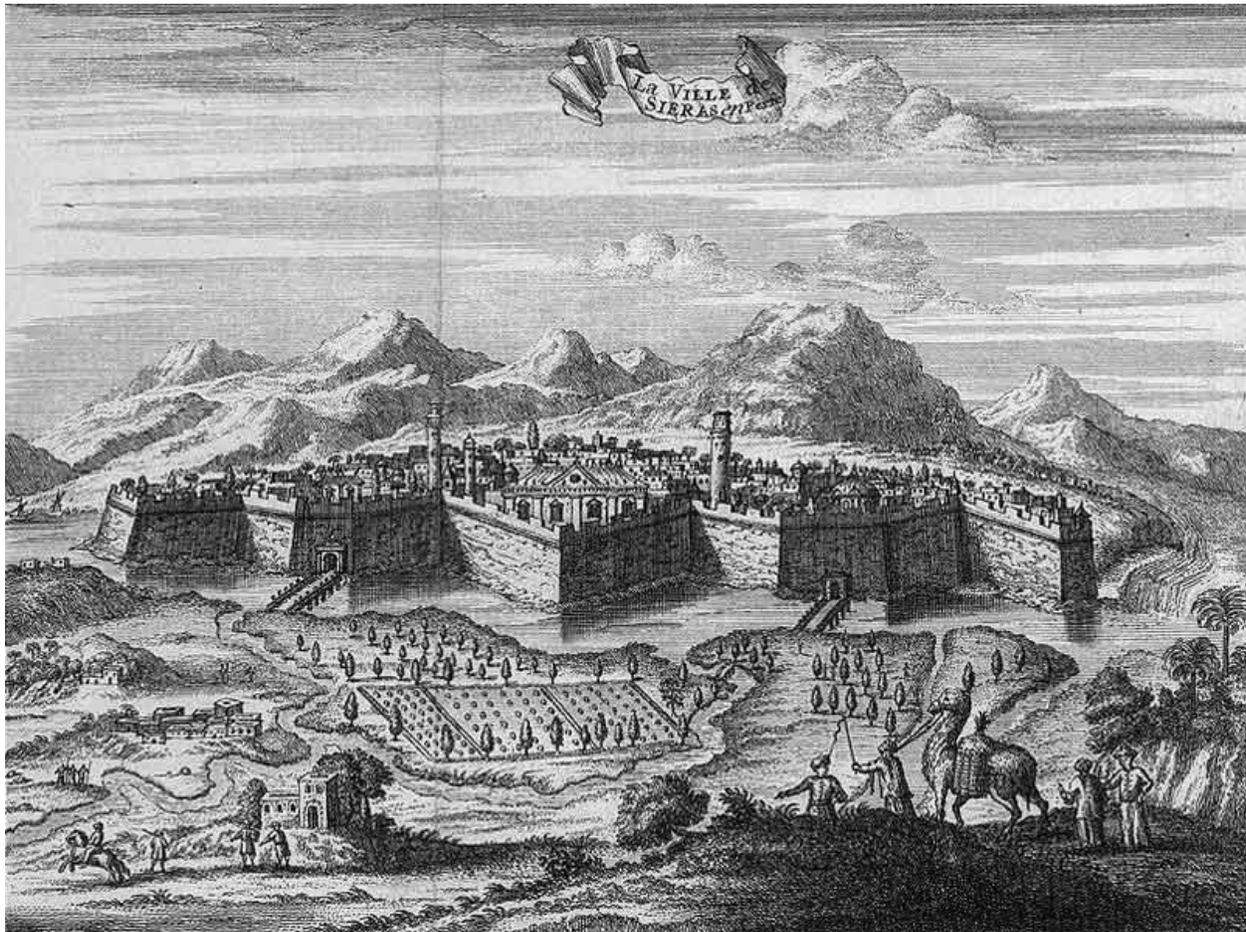


Figure 22. Shiraz has been painted by Johann Strauss in 1672. The fences stretched around the city and its entrance gates are visible. (Saddleflasks online database, <http://www.saddleflasks.com/home-page/history/history-17th-century/>, 2017, Accessed November 17, 2019)

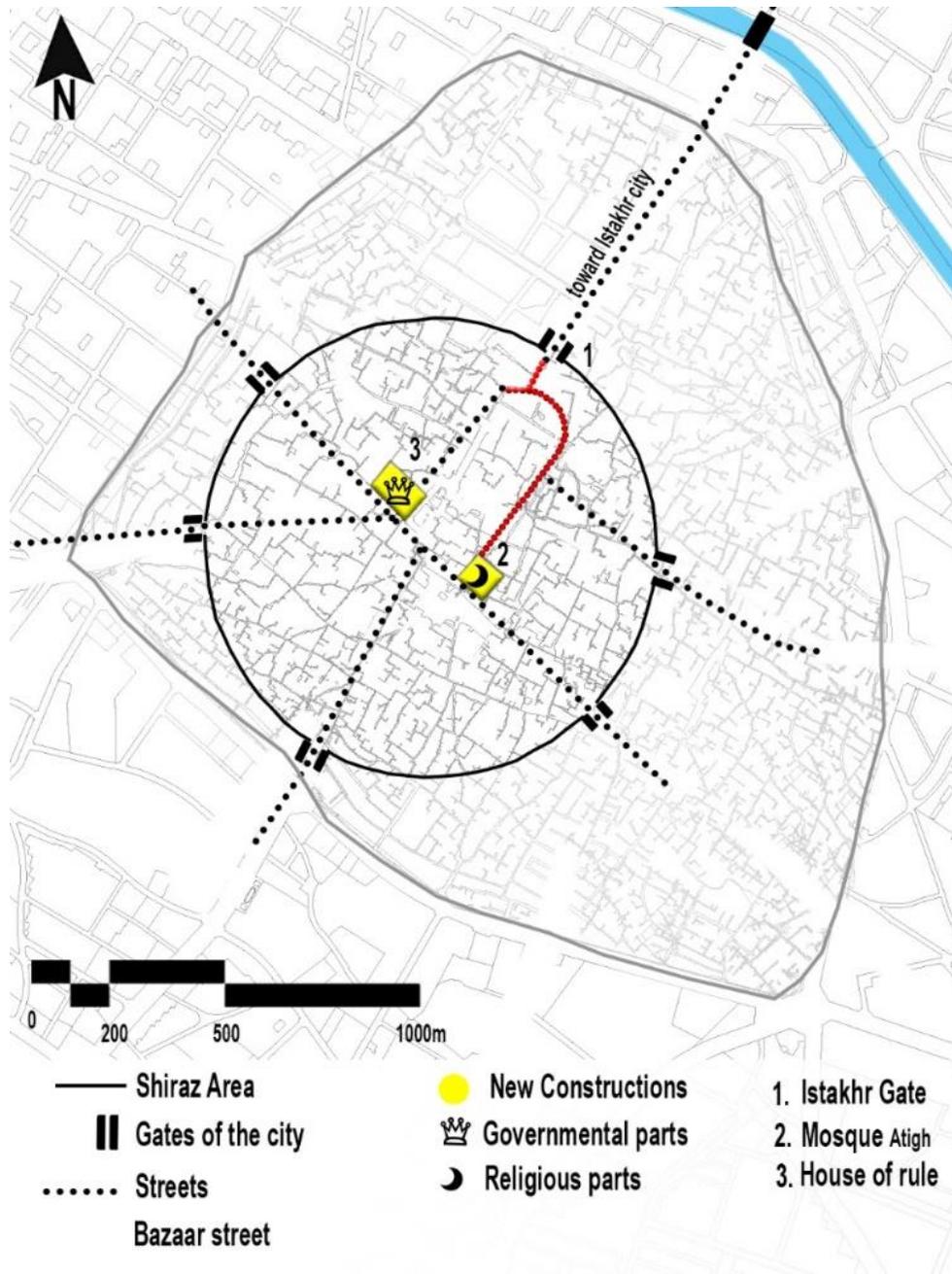


Figure 23. Shiraz and its bazaar early of its formation in 10th century. (made by author, Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990. Specified according to Bazregar, Urban Development and Main Construction of the City, Tehran, Kooshamehr Press, 2003)

13th century has been considered as another stage in Shiraz historical transformation. After 40 years of wars and plunders, Shiraz was noticed by the Government because the Atābakān-e Fārs' Dynasty has dominated on Fars province. Shiraz was reconstructed and turned to the leading center of arts and letters of the country. the city was named “Dar al-Elm”, which means the House of Knowledge. (Afsar, 1995)



Figure 24. Painting of Shiraz in 1670s by Jean Chardin, (Wikimedia Commons. https://commons.wikimedia.org/wiki/File:76_Chardin_Shiraz.jpg, 2015, Accessed November 17, 2019)

Area of Shiraz has been scaled about 1500 steps with 8 gates. (Afsar, 1995) Shiraz bazaar was started near the entrance gate, it was divided to two parts and continued toward the front gate. House of ruler, residential part and a mosque were constructed along the bazaar. The mosque which is situated in the left side of bazaar has been built in this period. (Soltanzadeh, 1997) Atabak mosque is the second oldest mosque¹⁹ of Shiraz which is steel there after several centuries. (Consulting Engineers, 1993)

¹⁹ It has been constructed in 1194



Figure 25. Atabak mosque in 17th century. (Iichs online database, <http://www.iichs.ir/p/Pages.aspx?mid=3&PType=Page&title=%D9%85%D8%B1%DA%A9%D8%B2-%D8%AF%D8%A7%D9%86%D9%84%D9%88%D8%AF>, 2016. Accessed November 24, 2019)

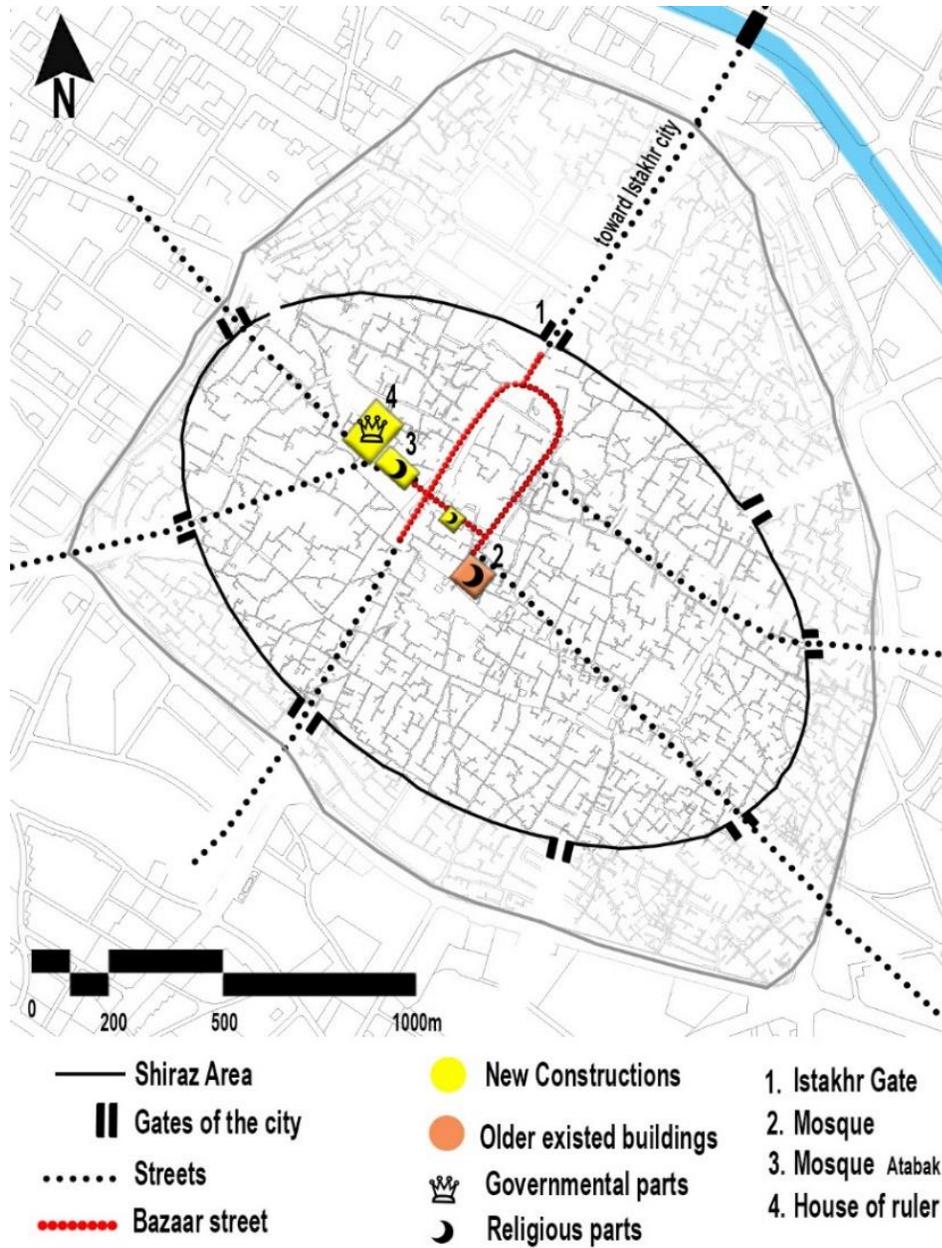


Figure 26. investigation of Shiraz and its bazaar in 13th century. Made by author. Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990. Specified according to Movahed, The Mechanism of Transformation of Shiraz City, 2008)

Safavid Dynasty was one of the most significant ruling dynasties of Iran, often considered as the beginning of modern Iranian history. They ruled one of the greatest Iranian empires for more than 200 years (1501-1722). Safavid empire has been considered as the golden age of architecture and urban planning in Iran. Isfahan was the Capital ²⁰where the peak of this urban development has been appeared. Developments of other Persian cities were also according to Safavid's urban designing and architectural methods. (Habibi and Ahari, 2001)As result, this empire can be considered as the grounder of many transformations in terms of urbanism and architecture in the following periods.



Figure 27. Territory of Iran in Safavid Empire. <https://commons.wikimedia.org>, 2017. Accessed November 24, 2019)

In Safavid period development of cities was according to a comprehensive plan that was already designed. (Habibi, 2001) By a comparative perspective, their Capital, Isfahan, has been developed toward its old bazaar which was done according to a comprehensive plan. Urban planning of new

²⁰ Tabriz and Qazvin have been chosen as the capital before Isfahan. (<https://iranatlas.info>,2017. Accessed November 24, 2019)

part of Isfahan took about 25 years. (Habibi and Ahari, 2001) Safavids had a specific method in urban designing and architecture. Their exclusive method of designing, construction and decoration created a new style in architecture. In order to implement them, they also considered the current situation of the city and its requirements. within designing the comprehensive plan, Safavids have considered also the existence parts of the city. Not only they did not destroy the older constructions but also, they paid attention to them and tried to consider the existence form and structures of the city. (Soltanzadeh, 1997) In different cities it was probably repeated especially in Shiraz which was among the important cities of Iran. Shiraz had a good position between connection roads of south of Iran (Estakhri, 1968) so it needed several infrastructures like Caravanserais, Bazaar, schools, Gardens and other urban spaces. (Afsar, 1995)

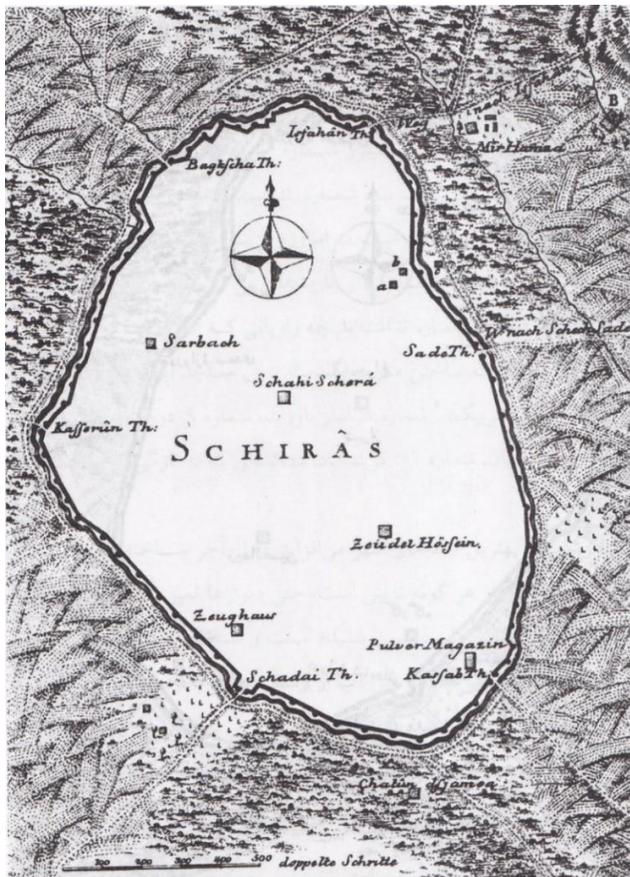


Figure 28. Shiraz in Fars province and the road toward Isfahan in the north-east, 1765 (Carsten Niebuhr, Niebuhr Itinerary, p. 255).



Figure 29. Naghshe Jahan Square in Isfahan an example of urban planning in Safavid Era,1980 (<https://commons.wikimedia.org>, 2017. Accessed November 24, 2019)

The significance of creating green space in the environment and trying to link it with urban texture was one of the important features of Persian cities in 17th century. This interest can be due to urban designing of Safavids since the relationship between human and nature was so important for them. Creating several vast gardens in cities was among their urban designing peculiarities. (Habibi and Ahari, 2001) It was applied in Shiraz too. Two vast and beautiful gardens have been designed in Shiraz during Safavid dynasty (Afsar, 1995) although they have been destroyed but locating them could be possible.

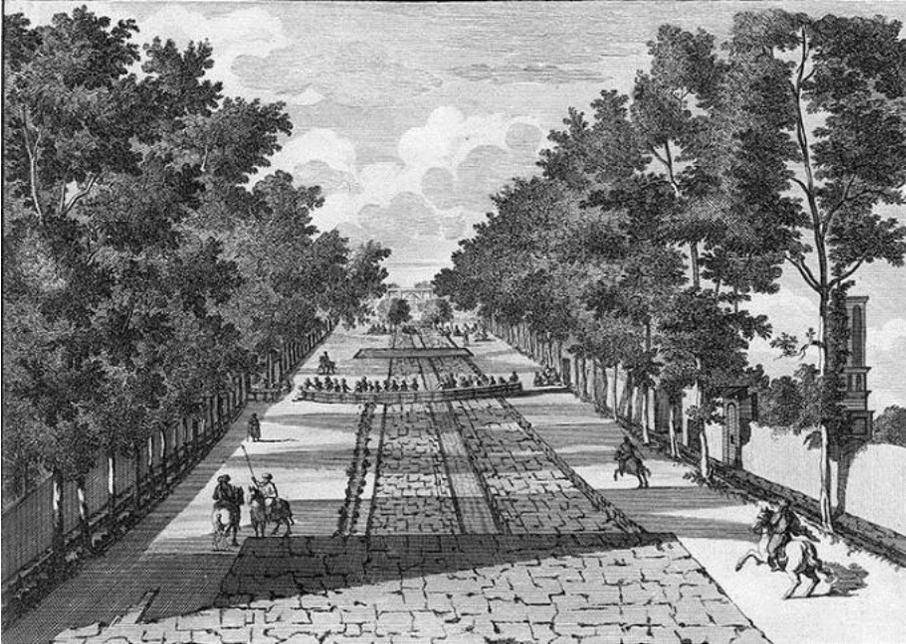


Figure 30. Painting of a garden in Isfahan by Cornelis de Bruyn,1726 (<https://fa.m.wikipedia.org>, 2016, Accessed November 24, 2019)

According to the map and location of the capital relative to Shiraz, the main road from Isfahan to Shiraz was on northeast of Shiraz. In the way of Shiraz there was a dangerous bottleneck which made the passage so difficult. In order to provide a better access between these two important cities, early of 17th century, the ruler of Shiraz, made the connection road flat and more expanded. That bottleneck was instead of “Quran Gate” the entrance gate of Shiraz in current time.

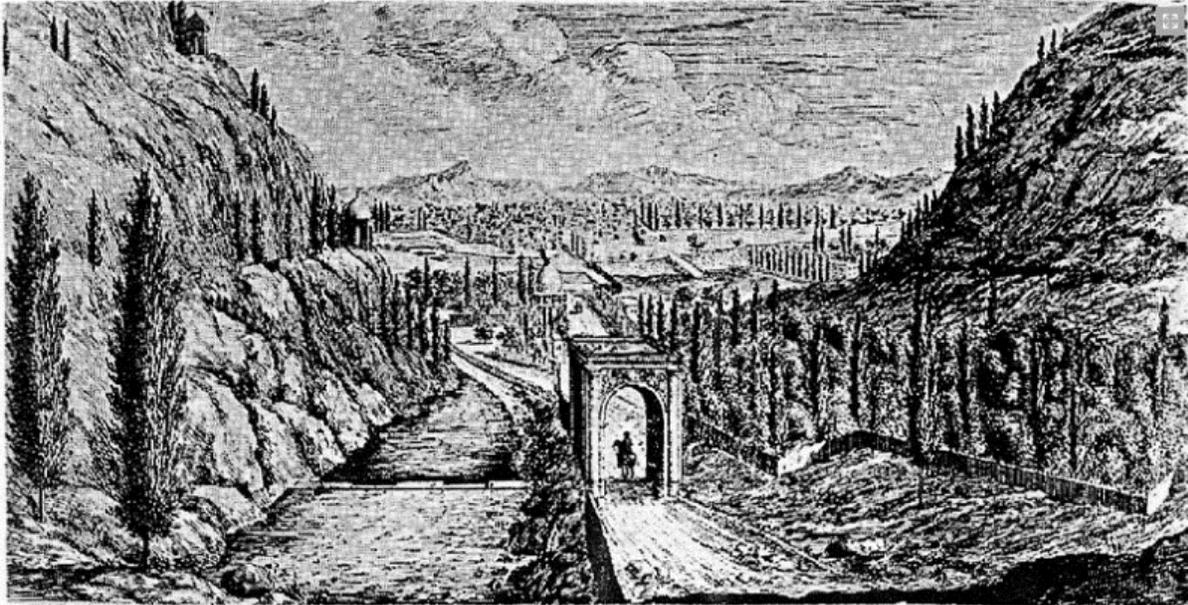


Figure 31. The bottleneck toward Shiraz in 1664 (A. Shapur Shahbazi, "SHIRAZ i. HISTORY TO 1940," Encyclopædia Iranica, online edition, 2016, available at <http://www.iranicaonline.org/articles/shiraz-i-history-to-1940> . Accessed November 24, 201

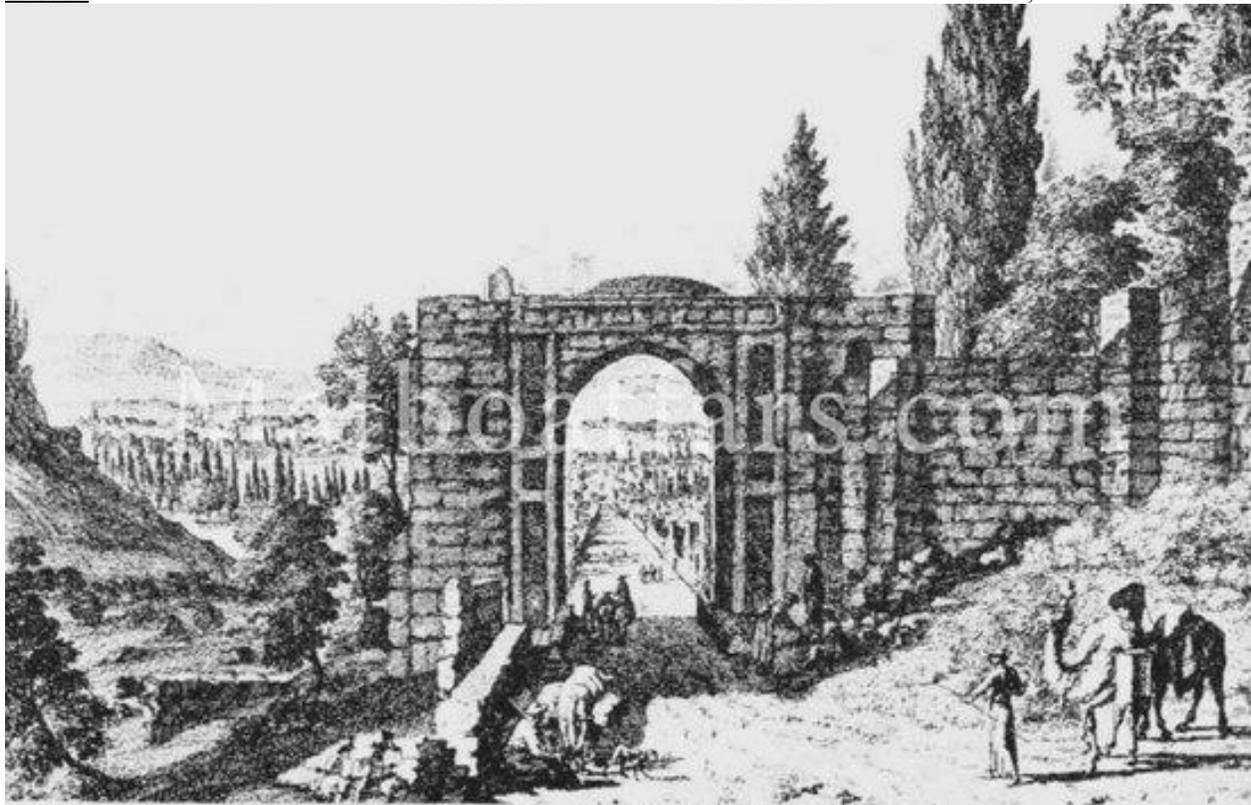


Figure 32. The main entrance gate of Shiraz in 1703. (www.matboatfars.com / 4b8a05414575c0eb, 2016. Accessed November 24, 2019)

The road continued toward the center of Shiraz as a street. (Ardeshiri and Memarian,2010) During Safavid dynasty, there was spacious gardens two sides of the road until the Isfahan gate. It was called Chaharbagh which means four gardens and refers to its great area. Entering the city, an uncovered bazaar was started from the middle of the street. In the west side of the bazaar another extensive Garden has been situated. The names of these areas are the only traces have been left. the west part of city is called King Square. “Bagh-shah” means King’s garden, also has been left from those centuries. Therefore, the governmental sector was there. There was a mosque beside King square. Shiraz bazaar started near to the garden and continued toward the south it has been divided in two branches. the branches located between the King Square in the left and “Khan” School in the right. “Khan” school is the only monument that has remained from Safavid empire. (Bazregar, 2010)



Figure 33.” Khan” school the only remained monument of Safavid era. Top picture is Khan school in 19th century, bottom picture is “Khan” school in 2018. (shirazfact/khanschool.ir,2018 Accessed November 24, 2019)

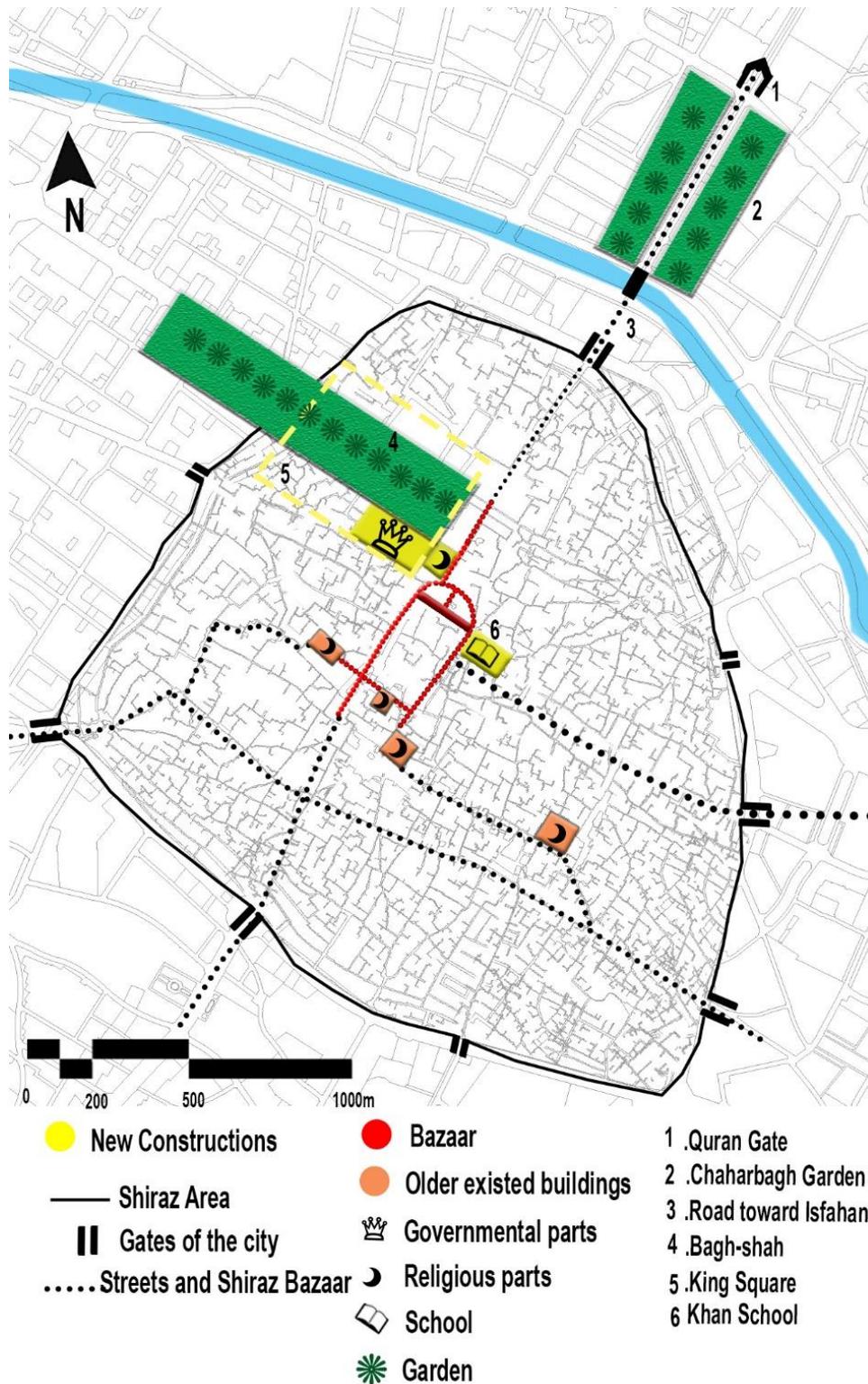


Figure 34. Figure 27. Investigation of Shiraz and its Bazaar in 16th and 17th century, (Made by author, Shiraz Municipality Database, Shiraz, Shiraz Press, 1990, Specified according to Bazregar, Urban Development and Main Construction of the City, Tehran, Kooshamehr Press, 2003)

Two branches of bazaar linked to each other with a little covered Bazaar. This middle part of bazaar is the only part which has been covered with vaulted roof. Different dishes made of cooper has been sold here. "Ibn Battuta" a traveler who has travelled to Shiraz in 14th century, mentioned that each Rasta was allocated to one group of sellers and traders. He wrote: *"There is a good discipline in this city. Each of the craftsmen are working in a part of Bazaar which is especially for their craft."* (Ibn Battuta, 1980)

Bazaar has been occupied a large area and each part of it had a specific name their names have been changed during time. The other parts of Bazaar formed organically so the way was full of maze and without any permanent ceiling. (Soltanzadeh, 2014) Temporary cover of some of shops were made of tent. Two uncovered Rasta of Bazaar continued in parallel toward the religious part in the south which related to previous periods. The last part of the bazaar was formed perpendicular to previous parts and it related these religious places to each other. Shiraz area has been expanded from previous century till this time. Around the city there were fences and a deep moat. (Afsar, 1995)



بازارچه دروازه اصفهان و چنار قدیمی آن در زمان ناصرالدین شاه از سفرنامه مادام دیولافوآ

Figure 35. An old picture of the old part of Shiraz bazaar which was uncovered until 19th century. (Dieulafoy “Madama Dieulafoy Travelogue” Tehran, Tehran University Press, 1992)

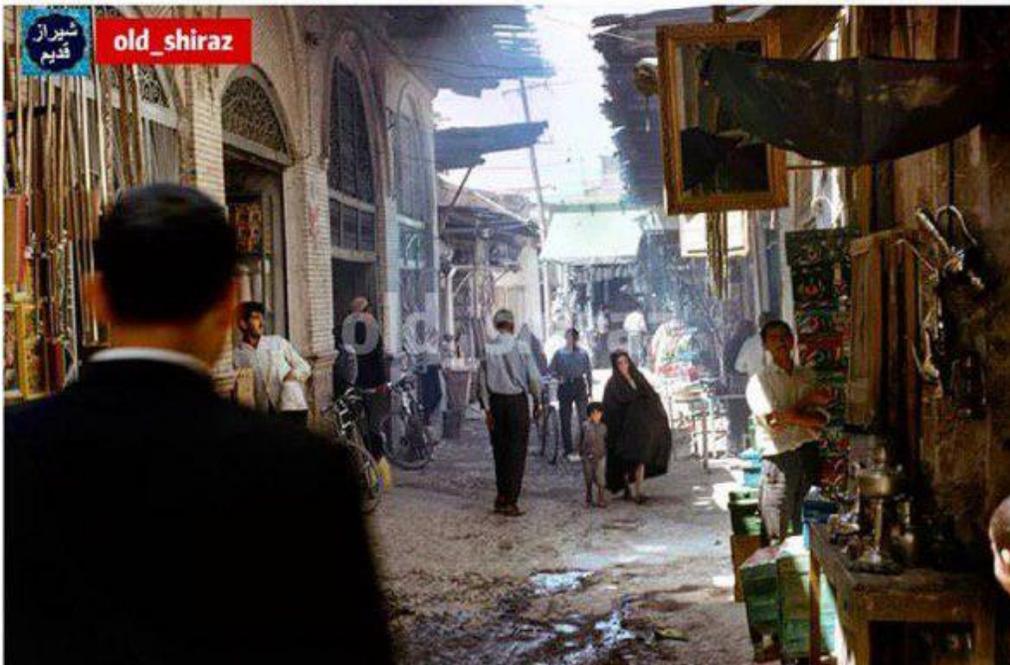


Figure 36. A part of the Old bazaar which have been shaped organically with temporary covering, 1964 (<https://www.instagram.com/explore/tags/oldshiraz/?hl=en>, 2019. Accessed November 24, 2019)



Figure 37. A painting of coppersmith's bazaar, the only covered part of bazaar in 16th century. (<https://www.alamy.com/woven-carpet-depicting-a-market-scene-vakil-bazaar-shiraz-iran-image157434181.html> .2016 Accessed November 24, 2019)

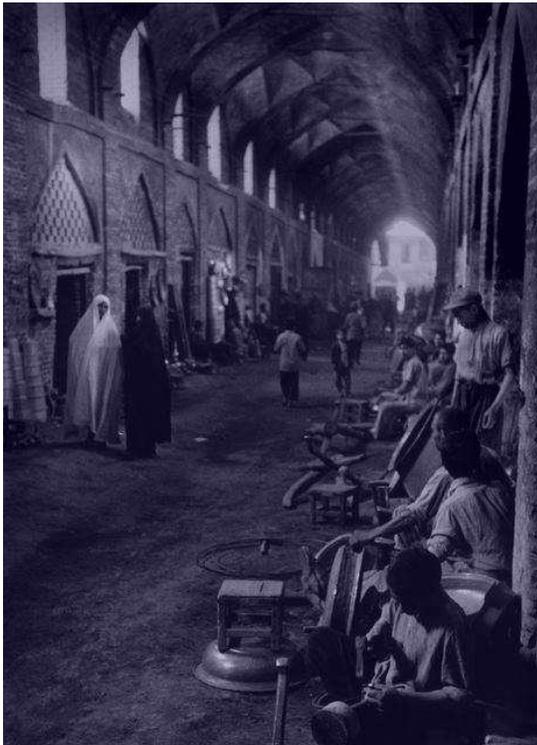


Figure 38. Bazaar of Coopersmiths in 19th century. (http://www.iichstore.ir/product_info.php/products_id/312/pname/%D8%A2%D8%B1%D8%B4%DB%8C%D9%88-%D8%A7%D8%A7%D9%85%D9%87-%D9%88%D9%82%D8%A7%DB%8C%D8%B9-, 2018 Accessed November 24, 2019)

Safavids Kings in addition to Achieving great political and military successes, were so interested in Art. They had a severe influence on the urban designing and architecture of the country during the next empires also. (Ashraf, 1974) Shiraz Urban planning has been affected a lot by Safavid urbanism methods also. Several monuments in their Capital Isfahan related to this era can be considered as evidences of their expertise in art and Architecture. (Bazregar, 2003) In addition, other fields of Art also flourished very well. carpet weaving, making silk and silk fabrics, gilding, painting, Calligraphy spread vast. Isfahan the capital of country became a thriving city. Businessmen from different parts of the world like china, central Asia, Europe came to Isfahan for trading. In general, it was the golden age of Iran's political and economic life especially in its capital. (Soltanzadeh, 2014)

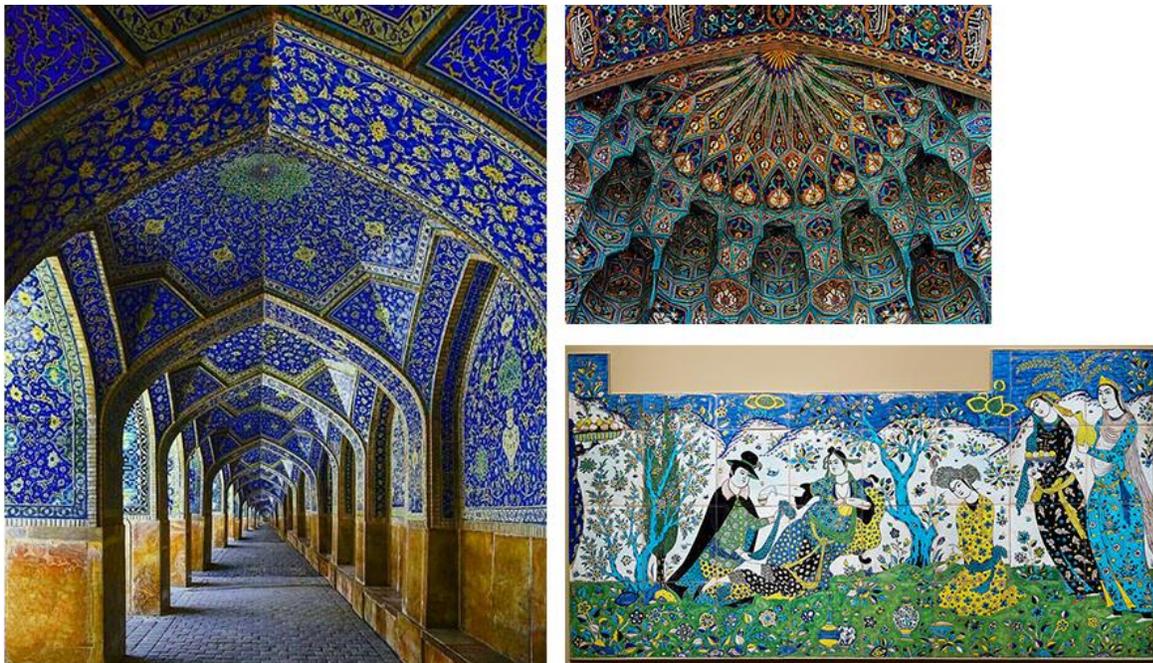


Figure 39. Some examples of art and Architecture in Safavid Era. (http://www.bagh-sj.com/article_76.html ,2017. Accessed November 24, 2019)



Figure 40. Isfahan capital of Safavid empire (www.imna.ir 2018. Accessed November 24, 2019)

During Safavid dynasty, Domestic economy was based on livestock and agriculture. Royal workshops also have been gathered around 500 craftsmen and artists in different fields considered as another base of domestic economy. By construction of roads between different parts of the country and construction of Bazaars and Caravanserais domestic trading also was improved so businessmen and sellers were in prosperity. With the facilitation of international trade and the stability created in the southern ports of the country, trading with East and West countries increased, and the international economy of Iran flourished with export of silk, rugs, porcelain, and so on. (Savory,1999) people had different social and religious associations, so that in every important city, businessmen, sellers, workers, and other groups had a representative for themselves. One of the features of Safavids society was to create a link between people and unifying scholars and businessmen with each other. (savory,1999)

Shiraz Bazaar in 18th century

Iran was dominated by Zand Dynasty for 45 years²¹ in 18th century (1751-1794). It has been considered among the most important historical periods of Iran especially its first 30-year period when “Karim Khan Zand” was the king. Discipline, Political stability, Comfort and welfare of the people were the features of this era. Unlike almost all of governments, Zand Government was not a despotism government. (Bazregar, 2010) *Karim Khan has paid fee from the treasury to the 12000 workers for construction and renovation of Shiraz monuments without forcing them.*” (Nami Easfahani,1938)

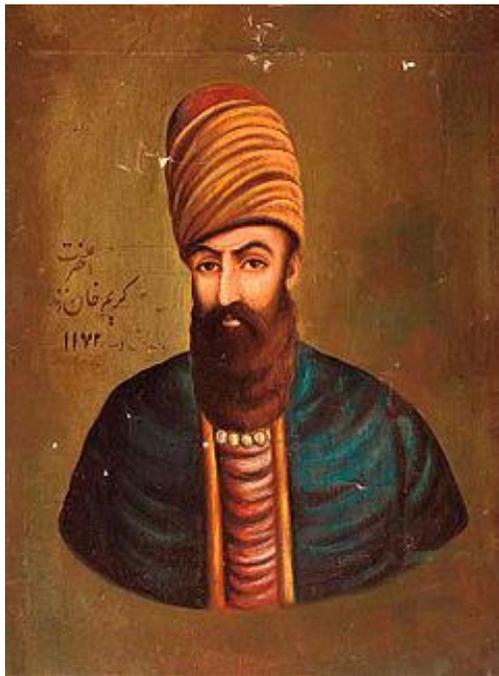


Figure 41. A painting of Karim Khan Zand (<http://holeylan.blogfa.com/post/120>, 2018. Accessed November 24, 2019)

Despite short duration of Zand dynasty, these positive features have been made a record of it in the history. It was the first time that government has considered peoples right in important decisions of their country. Karim Khan Zand did not accepted the title of King for himself ever. In 1766 he called himself “Vakil Al-Raaya” means lawyer of people,²² Who always cares about people and defends their rights. Therefore, he considered the legitimacy of his government based on peoples desired. He gave neither heavenly mission nor family inheritance for himself and never

²¹ Zand dynasty was between 1751-1794. (<https://iranatlas.info>)

²² Some of his constructions also were named as his title “Vakil”.

forgot his past as an ordinary person. His territory was from Aras riverbank in southern Yerevan to Strait of Hormuz. (Fasaei, 1988)

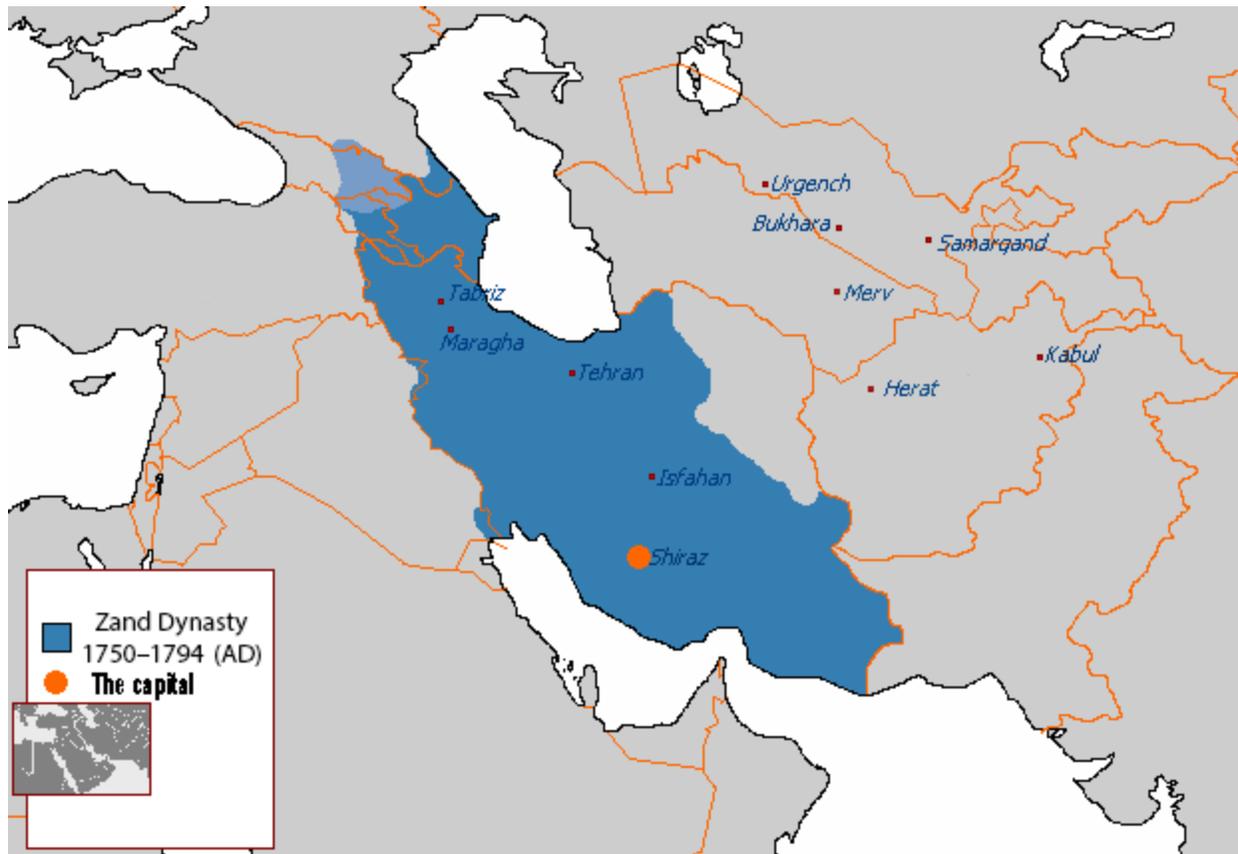


Figure 42. territory of Iran During Zand Period. (<https://commons.wikimedia.org>, 2017. Accessed November 24, 2019)

Since he didn't want to expand his territory during his reign, he didn't take people heavy taxes for his army, instead of that he has spent the taxes on improving the economy. In 1767 Karim Khan has chosen Shiraz as the capital of the country. In that time Shiraz has had 12 gates and 19 districts. Karim Khan in order to repair fences around the city, decreased the area of Shiraz and reduced the number of entrance gates to six (shole,2006) moreover, he constructed several buildings. Citadel and Vakil complex, which is consist of bath, mosque and Vakil Bazaar are some of his monuments. (Nasr, 2009)

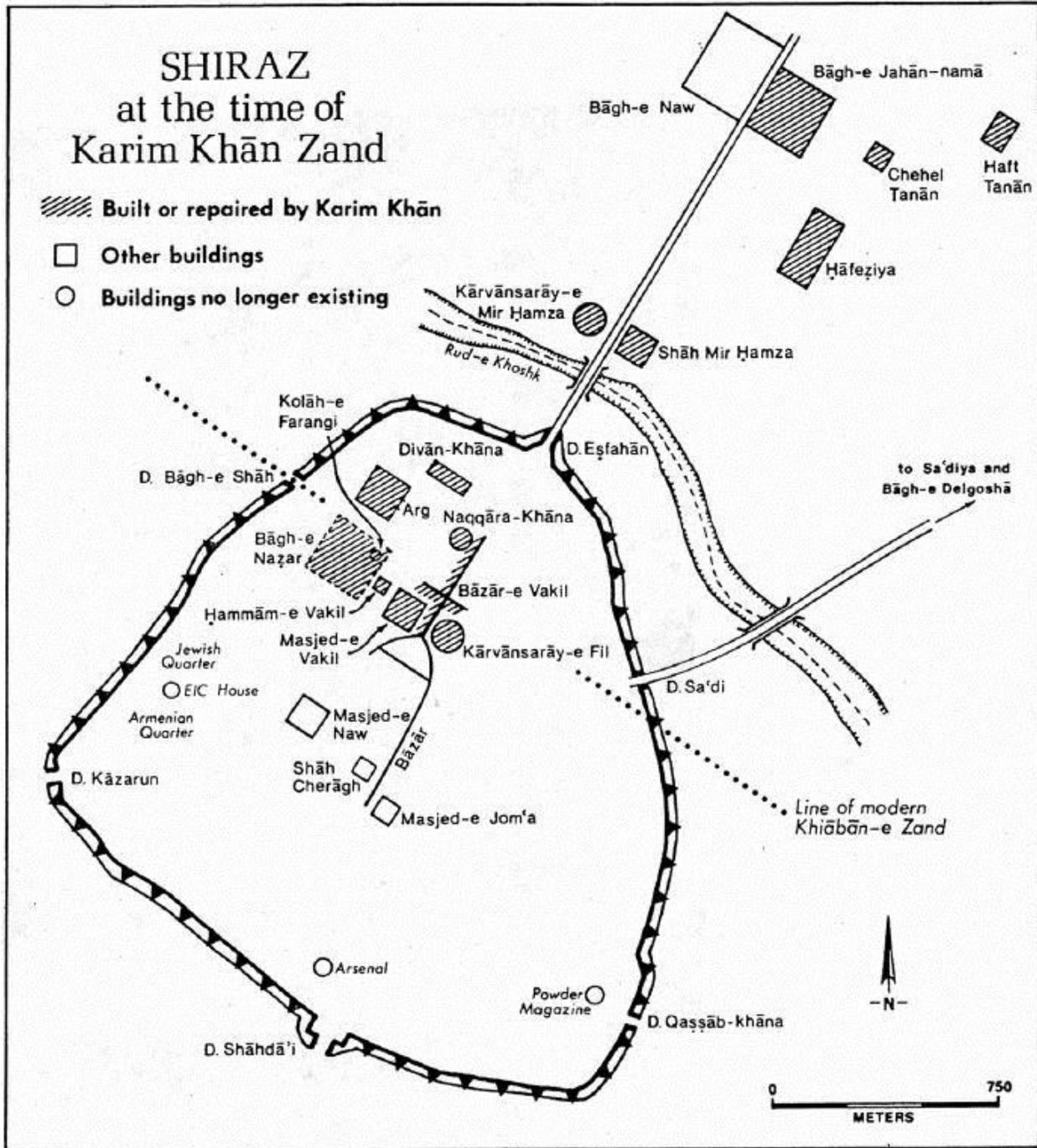


Figure 43. Map of Shiraz at the time of Karim Khan Zand. (Shapur Shahbazi, "SHIRAZ i. HISTORY TO 1940," Encyclopædia Iranica, online edition, 2016, available at <http://www.iranicaonline.org/articles/shiraz-i-history-to-1940>)



Figure 44. 1.Citadel (Arg)Karim Khan2. Vakil Mosque 3. Vakil Bazaar (National Mapping Agency of Iran Database, Shiraz, Shiraz Press,1991)



Figure 45. Constructions of Zand Era. 1&2 Nazar Garden, 3.Vakil Bath photo by author, 4.Divankhaneh <https://www.eligasht.com/Blog/travelguide>, 2017. Accessed November 24, 2019)

In this era, the most elegant part of Bazaar was started after about 400 meters from the entrance gate²³. Vakil Bazaar the covered and well-designed Bazaar has been constructed between 1770 and 1774. (Fasaei,1988)

Shiraz in 18th century was consisted of governmental sector, religious part, residential parts and Bazaar. Bazaar was located on the right side of governmental sector. At the same time with construction of Bazaar, some Caravanserais have been constructed around it. Bazaar was constructed in a cross shape consists of two parts perpendicular to each other. The longer part is in direction of north to south and the other is in direction of west to east. There are three Caravanserais on the right side of Bazaar²⁴ and one on its left side²⁵. Caravanserai were a loading place for the coming businessmen and travelers. It consisted of several rooms in one or two floors around a central yard, where travelers especially businessmen were stayed there. (Bazregar, 2010) Some of rooms also were used as the shops or offices by the businessmen. The Entrances of Caravanserais were inside the Bazaar and they were related to each other through passages between them. In the south-west of bazaar, Vakil mosque, Vakil Bath and a school²⁶ have been located. This kind of organization showed that people have spent most of their time in bazaar, so other daily used functions were also organized around it.

²³ Isfahan Gate

²⁴ From north to south: Gomrok Caravanserai, Ahmadi Caravanserai and Roghani Caravanserai

²⁵ Fil Caravanserai

²⁶ Agha baba khan school, it is constructed by Karim Khan but it did not finished during his life, so it was named according to the person who completed it.(www.iranatlas.com, 2017 Accessed November 24, 2019)



Figure 46. Current situation of two caravanserais from Zand Dynasty. Top picture is Fil caravanserai, which is used as a coffeeshop and recreational place and its shops are working still. The bottom picture is Ahmadi Caravanserai which is used as storages. (shiraziha online database)

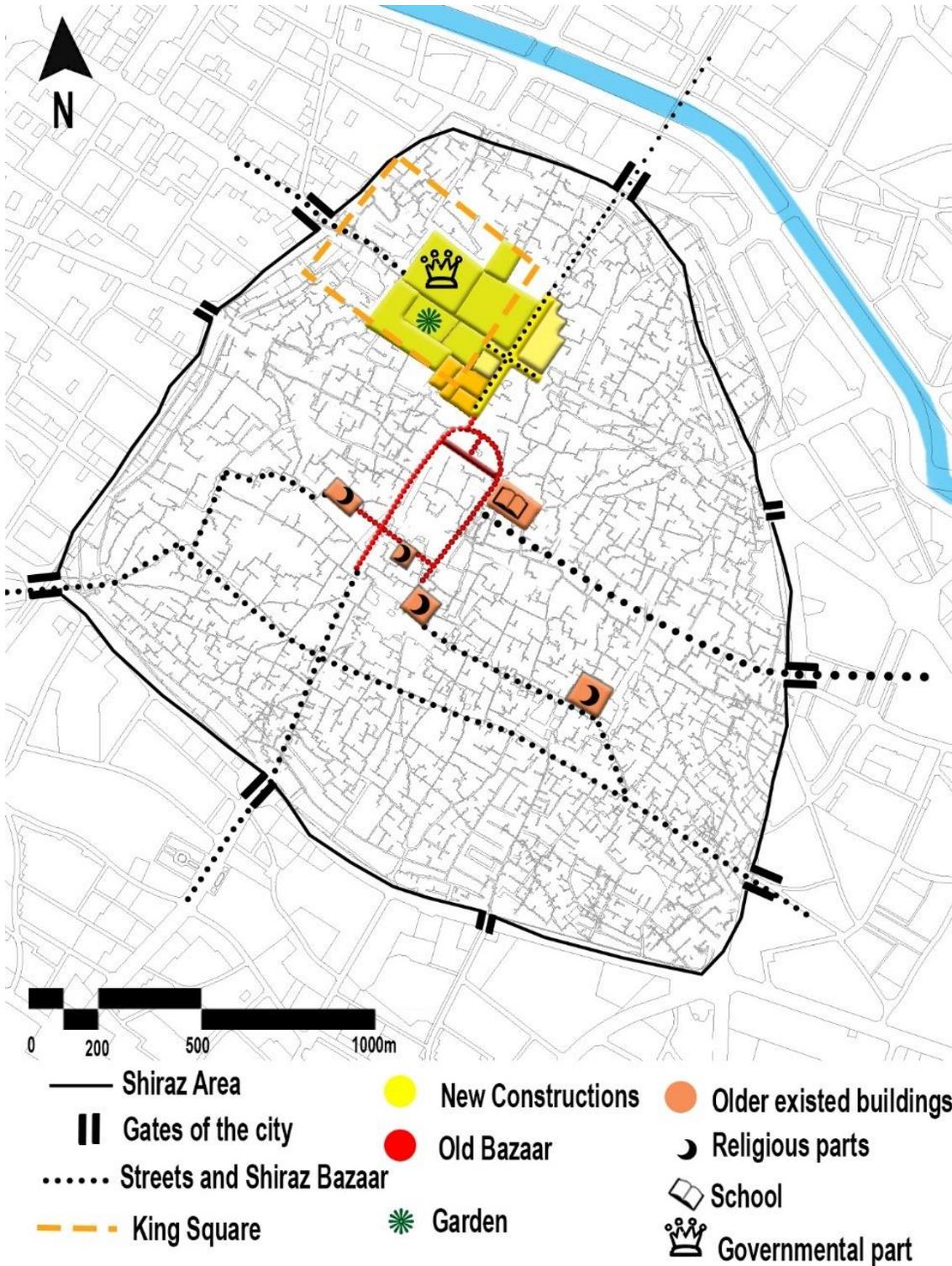


Figure 47. Physical form of the city in 18th century. (Made by author base map Shiraz Municipality Database, Shiraz, Shiraz Press, 1990. Specified according to Movahed, The Mechanism of Transformation of Shiraz City, 2008)



Figure 48. A caravan is entering to the caravanserai, 19th century (www.iichs.ir , 2017 Accessed November 24, 2019)

The Spatial Relationships and Component Integration between Vakil Bazaar and other urban elements of the city in this era has been shown in the figure bellow. According to it, different parts of governmental sectors have been located near to each other so that this area was called “King Square” District. In fact, this name has been remained on this area from previous dynasty. As mentioned before, during Safavid era, the governmental area was located in this place the king of Zandiyeh dynasty also allocated the same function here. He replaced his buildings instead of ruins of previous dynasty’s monuments. (Bazregar, 2010)

Which makes current urban organization considerable and exclusive through all the centuries is the position of the bazaar relative to the government area. Generally, in Persian cities, a space was respected between the government area and its bazaar. Since the administrative part was belonged to the King, its family and other Senior officials while the bazaar was for ordinary people. (Soltanzadeh, 2014) However, in this era bazaar has been located beside the government section. In fact, not only there wasn’t any space between bazaar and administrative parts but also Vakil

bazaar worked as a link between administrative sector and the city. Governmental sector of Zand Dynasty consisted of several buildings, each one with its own function: “Arg of Karim Khan” or Citadel is located in the left side of Vakil Bazaar beside a vast square called “Toopkhane” (Artillery Square). The Citadel was constructed inside a park in a rectangular shape similar to medieval fortress. It used as the living place of the king. “Toopkhaneh Square” was a vast square for placing ordnances and guns in order to show the military power of the government. The square has been used also as a gathering place. “Divankhaneh” Mansion in the north of “Toopkhane” Square, was used by Karim Khan to Manage government affairs. “Nazar” Garden is located beside another square in the south of Citadel. There is an octagonal building inside “Nazar” Garden where royal guests were hosted and official ceremonies were hold during the Zand dynasty. (Falamaki, 2018)

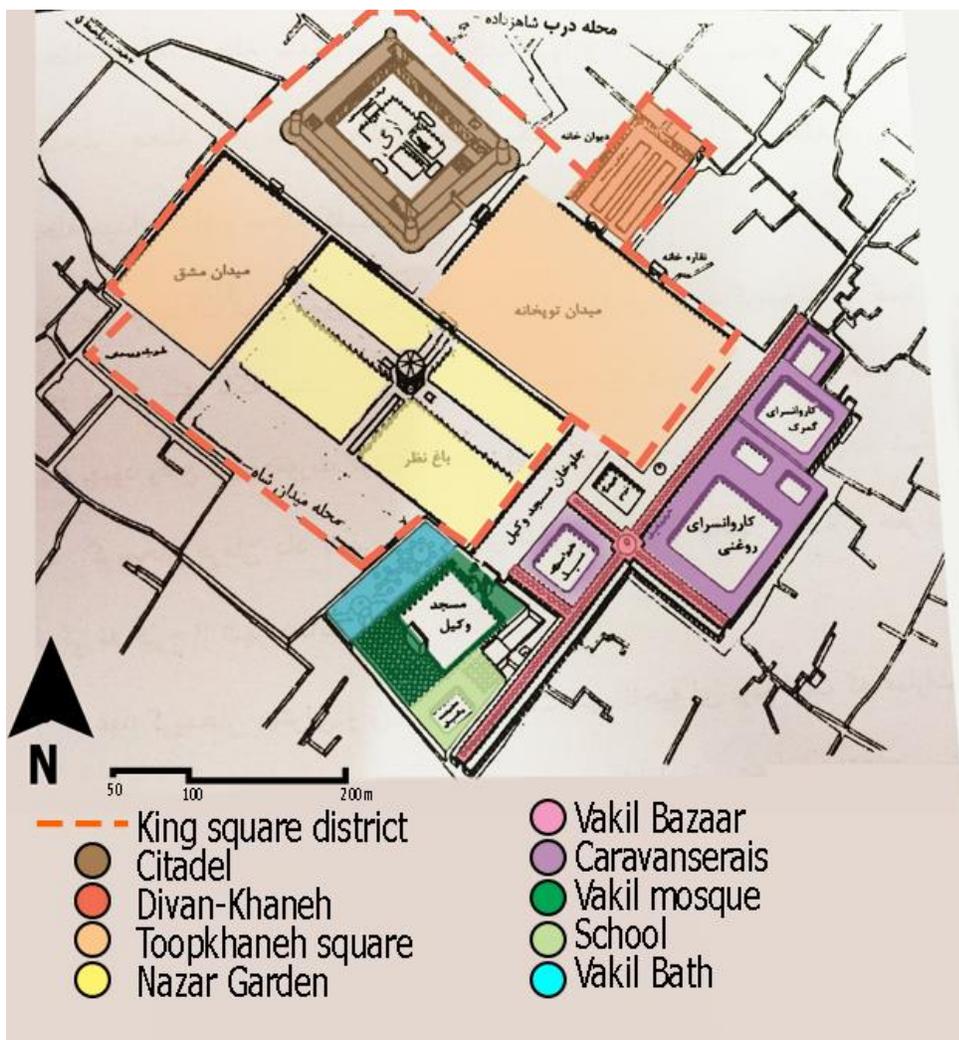


Figure 49. Constructions of 18th century. (Falamaki, Revitalization of historic buildings and cities, Tehran, Tehran University, 2018) Specified by author.)

Therefore, Vakil bazaar was started beside administrative sector and finished beside Vakil mosque. The old bazaar also was started here. As mentioned, Old bazaar was the unplanned part of bazaar which has been formed organically. In this era Old bazaar was without any ceiling.

Vakil Bazaar in Detail

In addition to the position of Vakil Bazaar, its architecture and interior design is wonderful in its kinds. Eugene Flandin has visited Shiraz in 1841. He has written in his travelogue " *The only part that make the city beautiful is the Bazaar which has been built by Karim Khan.*" (Flandin, 1947) Sir Percy Sykes²⁷ has travelled to Iran in 1894 he has written in his travelogue which name in *Ten Thousand Miles in Persia :* " *Bazaar and Citadel are considerable for whom are interested in art and architecture.*" (Sykes, 1984)

Vakil bazaar architecture has been inspired from architecture of a bazaar in Lar and in Isfahan which have been built in previous century. (Falamaki, 2018) However, the width and height of Vakil bazaar were much more than those bazaars, 11 meters of height has made it completely especial and different from the other bazaars.

²⁷ Sir Percy Molesworth Sykes (1867 - 1945) was a soldier, diplomat, and scholar with a considerable literary output. He wrote historical, geographical, and biographical works, as well as describing his travels in Persia. (<https://ketabnak.com/book/2017>, Accessed November 24, 2019)

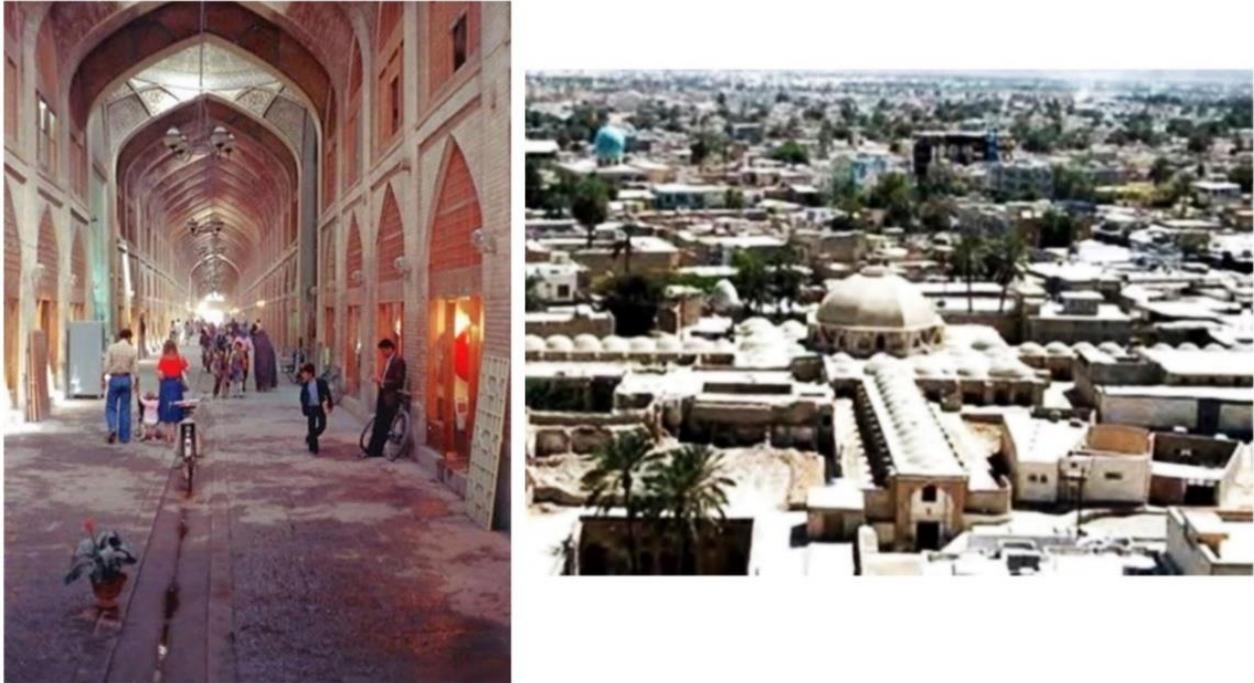


Figure 50. Right: Long Bazaar of Isfahan, left: Bazaar of city of Lar (<https://www.tasnimnews.com/fa/news/1396/05/14> ,2017. Accessed November 24, 2019)

In general, a planned Bazaar has been consisted of main passages (Rasta) with different buildings attached to it. attached buildings included kinds of governmental, commercial, religious, educational and service buildings. The length and the scale of the bazaar were depended to the size of the cities and the corresponding urban economic powers (Soltanzade, 2014). Shops which called “Dokan” or “Hojreh” are located along the Rasta in two sides. the intersection of two main passages is “Charsouqh”. “Sarai” and “Caravansarai” are loading places for the coming businessmen and travelers. The attached elements are the “Masjed” (mosque), “Madreseh” (school), and “Hammam” (bath house). (Soltanzadeh, 2014)

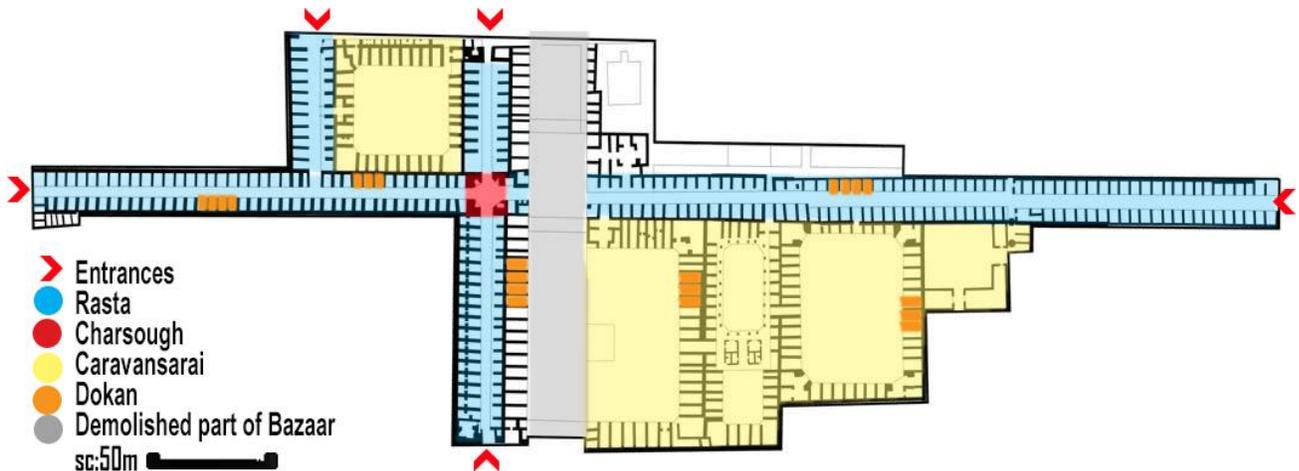


Figure 51. Main spaces of Shiraz Bazaar, Vakil Bazaar Plan by Cultural Heritage Organization of Shiraz Database, Shiraz, Cultural heritage organization Press,2015 specified by author.

Vakil Bazaar consisted of two covered street perpendicular to each other. The covered streets called Rasta and each of them has been allocated to sell a sort of materials and products. It was one of the principles of Traditional Persian Bazaars That each trade union had its own place of business. The Rasta also was called according to its products. for example, the carpet seller's Rasta has been allocated to the shops that sell different kinds of carpets. The space at the intersection, called Charsough. It is an octagonal and roofed space with a lofty cupola. (Soltanzadeh, 2014)

Charsough and Bazaar have been defined in "Dekhoda" dictionary: "*Bazaar is a collection of shops on a roofed street made of brick and or wood with doors in its end. Where these streets meet each other are called Charsough. This word consists of "Char" means four and "sough" means Bazaar or market.*" (Dekhoda,1993)

Charsough was the center of bazaar, it was a wide space with a larger Arch and Dome. In Charsough people came together, merchants met and discussed about business, the guards also looked after the bazaar from here. It was of high decorative beauty and leaved everyone in appreciation. There was a marble pool in the center of Charsouq in Zand era it has been destroyed later and No trace remained of it anymore. (Soltanzadeh, 1997). Based on Shirazi (1983); "*In the middle of the Charsouq there is a large pool full of water and beside it, singers and musicians play songs.*" (Rostam-al-hokama,1969) "*There are 48 vaults between the northern entrance of Vakil bazaar and the charsouqh. it is called hatters bazaar they make different kinds of hats. The other part of bazaar has 41 vaults it is called drapers bazaar, in addition to drapers, tailors and related products can be find here.*" (Rostam-al-hokama,1969)



Figure 52.the vaulted roof of Charsouq. (Photo by author,2019)



Figure 53. Rasta in Vakil Bāzār of Shiraz as seen by :Jane Dieulafoy in 1881.
[<http://www.gutenberg.org/files/13901/13901-h/13901-h.htm> Project Gutenberg].
,2009 Accessed November 24, 2019)



Figure 54. Rasta and charsouq in current time. (<https://ifpnews.com>, 2018. Accessed November 24, 2019)



Figure 55. Display of Rasta, charsouq and different functions around the bazaar in current situation. four perpendicular Rastas has been shown with yellow china points. Charsouq has been shown with red circle. Caravanserais has been shown with purple, school with bright green, mosque with green and bath with blue (Photo by National Mapping Agency of Iran Database, Shiraz, Shiraz Press,1991. More information by author.)

In 18th century before any manipulation on bazaar, it was 14 steps lower than the ground level. (Irandoost and Bahmani Oramani, 2011) There were five Rastas in Vakil Bazaar each one with an entrance. the north Rasta has been started from the northern entrance. It was included 48 vaults with 48 pairs of shops or Dokan in two sides of each vaults. It has been lasted until the Charsouq. This Rasta is called hatters bazaar²⁸. It was full of Hat shops and related materials.

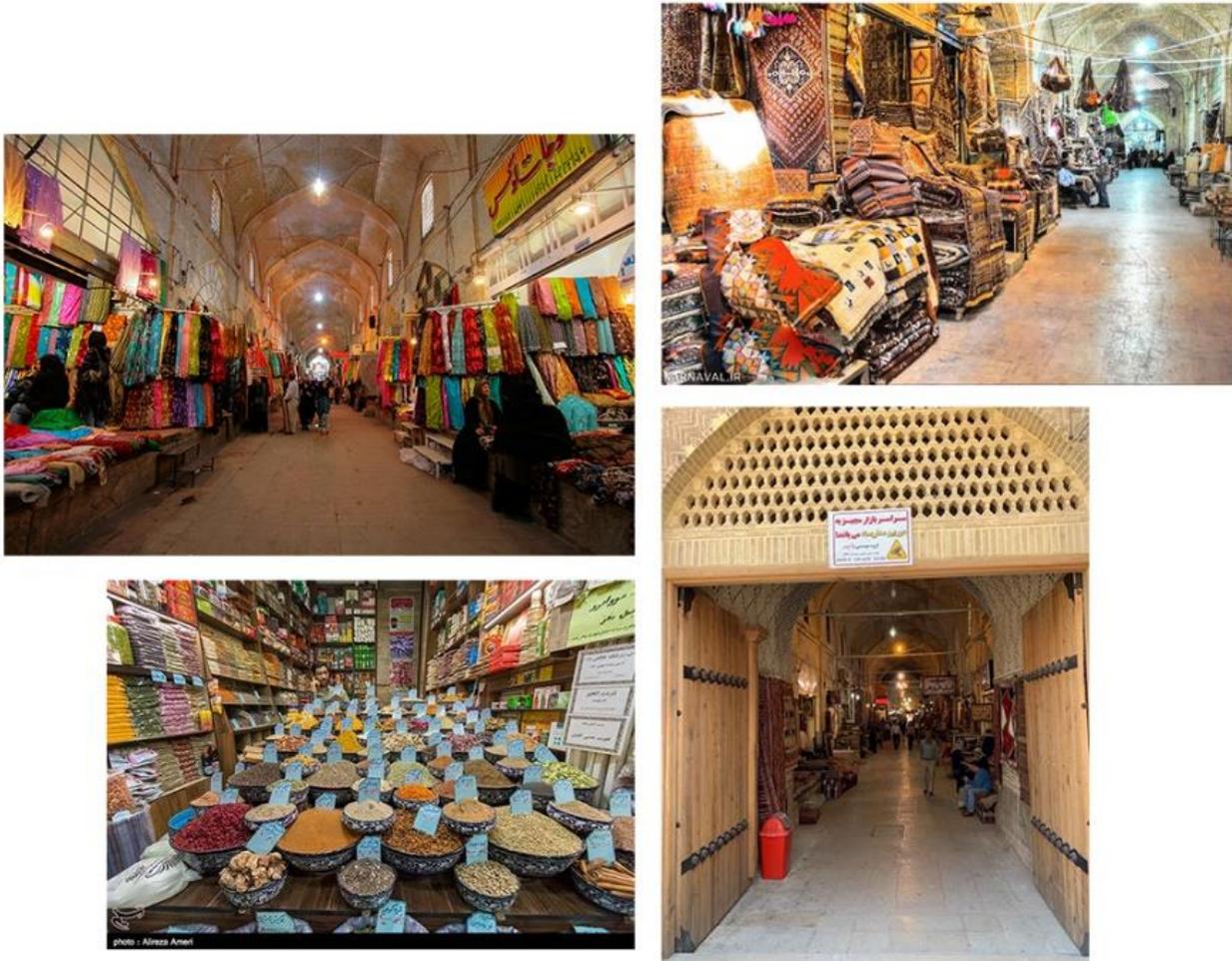


Figure 56. Different Rastas that are allocated to especial materials. the entrance of bazaar in the end of each Rasta. (Photos by author,2019)

South Rasta has been started from Charsough to the end of bazaar toward south. In current situation it finishes beside Moshir Bazaar. It consisted of 41 vaults. It is called drapers bazaar²⁹. Different kinds of cloth and other necessary products for sewing has been sold here. From Charsouq toward

²⁸ Bazaare kolahduzan

²⁹ Bazaar bazazan

the west there were 11 vaults with 22 shops which called bazaar of “Tarkesh duzan”³⁰. “Tarkesh” is a leather bag which is used to put Archery inside it. Different kinds of these bags have been made and sold here. From Charsoug toward the east has been called “Alaghe-bandan” Bazaar which means braid makers. It has been consisted of 19 vaults and 38 shops which sold different kinds of threads, ribbons, strings and so on. The fifth Rasta has been located in the middle of south Rasta on its west side. It has been consisted of 11 vaults with 22 shops which made and sold all kinds of swords. So that it has been called “sword makers” bazaar.³¹ This Rasta connected the bazaar to the Vakil mosque. People used it to reach to the mosque from bazaar. (Rostam-al-hokama,1969)

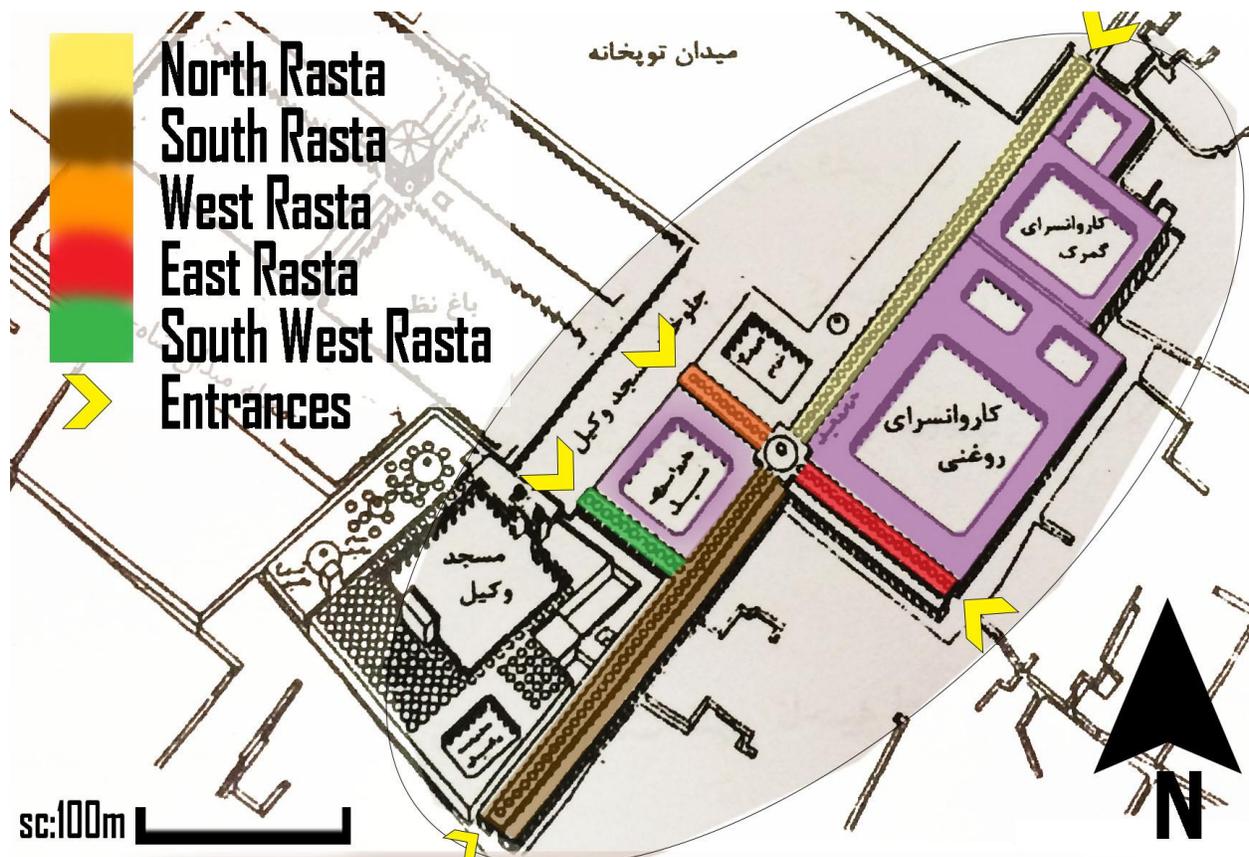


Figure 57. Investigation of Different Rastas and Entrances By author, Base map from (Falamaki, Revitalization of historic buildings and cities, Tehran, Tehran University, 2018, Specified by author.)

³⁰ Bazaar tarkeshduzan

³¹ Bazaar shamshirgaran

Vakil bazaar interior space has been design in a special way, the shops or Dokans are located two steps above the ground level. This height works like showcase of today's shops and provide privacy for the stores. (Soltanzadeh, 2014) People passed through the Rasta or passageway while the stores were on the both sides, they saw different products and when they decided to buy something they entered to the shops. According to sellers' opinions another reason of this design is that the animals that carried the loads stayed in a position exactly in front of the shops so that, transferring the products to the shops was easier. in addition, shops have been protected from the wetness of the ground. (Falamaki, 2018)



Figure 58. The position of Dokans or Shops both sides of Rasta and two steps above the ground. (photo by author,2019)

As mentioned, Vakil bazaar had five doors in the entrances of the five Rastas. They could be closed if needed. However, in 18th century bazaar worked as a main street so there was no need to close them. In order to keep the bazaar safe and secure the guards were looking after the bazaar. They walked along all of the streets and protected the city against stealers every night from 3am. until morning. (Rostam-Al-Hokama,1938)

The smallest part of bazaar is Hojreh or Dokan. Almost all of them has been built in same method with equal area and size. They had two floors and a storage. There has been designed a window above each of them in order to provide the light of the bazaar. (Bazregar, 2010) Dokans have had a vast area. In front of each of them there was a carved stone bench. It worked like today's shops counter where sellers put their products on it.



Figure 59 An example of Hojreh or Dokan (Shops) in Vakil Bazaar. (www.mehrnew.com ,2017. Accessed November 24, 2019)

Karim Khan and his successors owned the bazaar and shops they have rent them to the sellers with a reasonable price. (Rostam-Al-Hokama,1938)

Vakil Bazaar seems to have been carefully founded, as after many years and several earthquakes, there was no disruption in its construction, especially in the large vault of Charsough. (Nasr, 2009)

Materials that have been used in construction of bazaar were large pieces of stone in its foundation, skeleton and plinth. Brick has been used in the vaults. The walls have been made of brick, plaster of clay and straw. Doors and windows have been made of wood. (Falamaki, 2018) These kinds of natural materials provide the bazaar thermal comfort. Since Shiraz is located in warm and dry climate zone of Iran it has been faced long and hot summers and very cold winters. Bazaar has been designed completely covered in order to protect people against the hot weather and sunlight

of summers. Stone and brick are among natural materials with high heat capacity which could control the temperature. Brick has been mainly used in ceiling and walls. bazaar has been designed higher and wider than usual with several openings in ceilings in the center of vaults, in order to provide a better ventilation and better natural air flow. (Soltanzadeh, 2014) These holes on the ceiling helped to the ventilation and lighting of bazaar without penetration of rain inside the bazaar. According to Curzon description: " *The covered street has about 500 meters long. It has been built with vaulted roofs creatively. In each vault there are a hole in order to ventilate the air and use the sunlight.* " (Curzon, 1968) In the yard on Caravanserais and in the center of Charsouq there has been designed a pool. In addition to its beauty, water make the weather cooler and wet which is necessary in a warm and dry weather. Moreover, Citrus trees have the function of shading and cooling the air this is why several trees have been planted in the open spaces and yards of the Caravanserais. The abovementioned features have been ranked the Bazaar among the best examples of sustainable environmental design in Iranian native architecture. (Nasr, 2009)

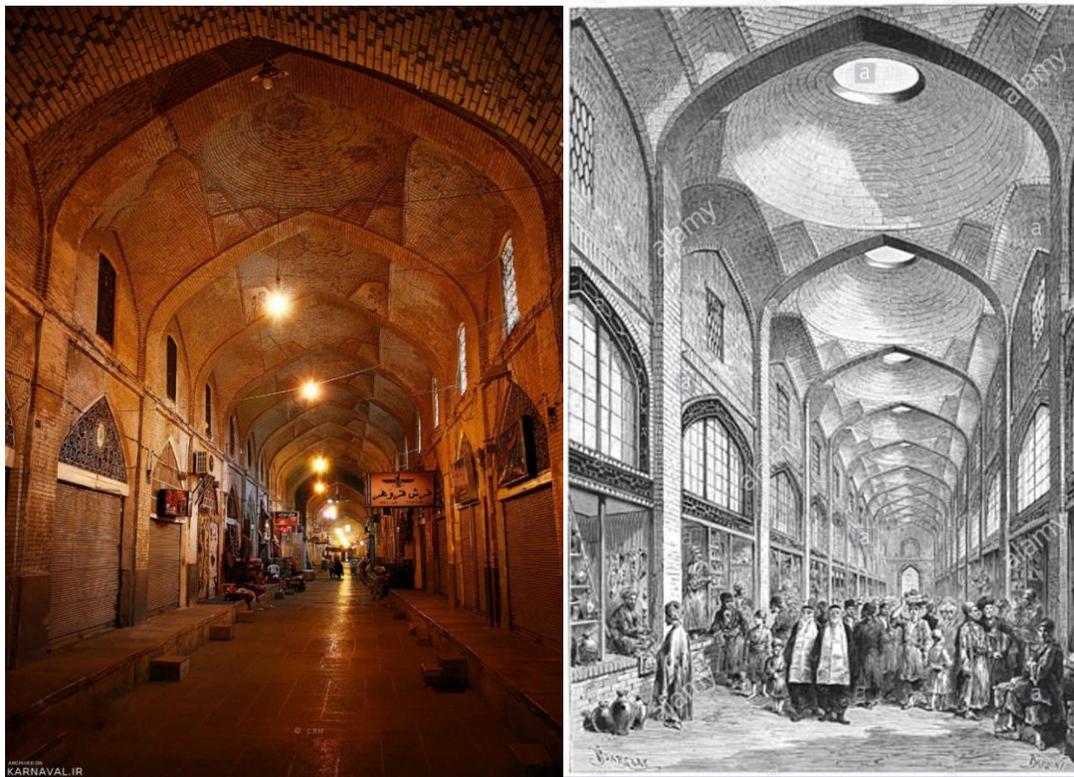


Figure 60. Materials of Vakil Bazaar include stone for foundation and brick for vaulted roof. In the right photo, the windows above the shops and holes in the vaulted roof are visible. (left photo by www.Shirazblog.com, 2019. Accessed November 24, 2019) Right photo Vakil Bāzār of Shiraz as seen by :Jane Dieulafoy in 1881. [<http://www.gutenberg.org/files/13901/13901-h/13901-h.htm> Project Gutenberg].
,2009 Accessed November 24, 2019)

Shiraz Bazaar in 19th century

During 19th century, Qajar Dynasty was the ruling dynasty of Iran (1794 and 1925). Tehran was the capital of the country, the main center of attention and activities. So, during 131 years of Qajar dynasty Shiraz did not transform a lot. (Madanipour, 1998)

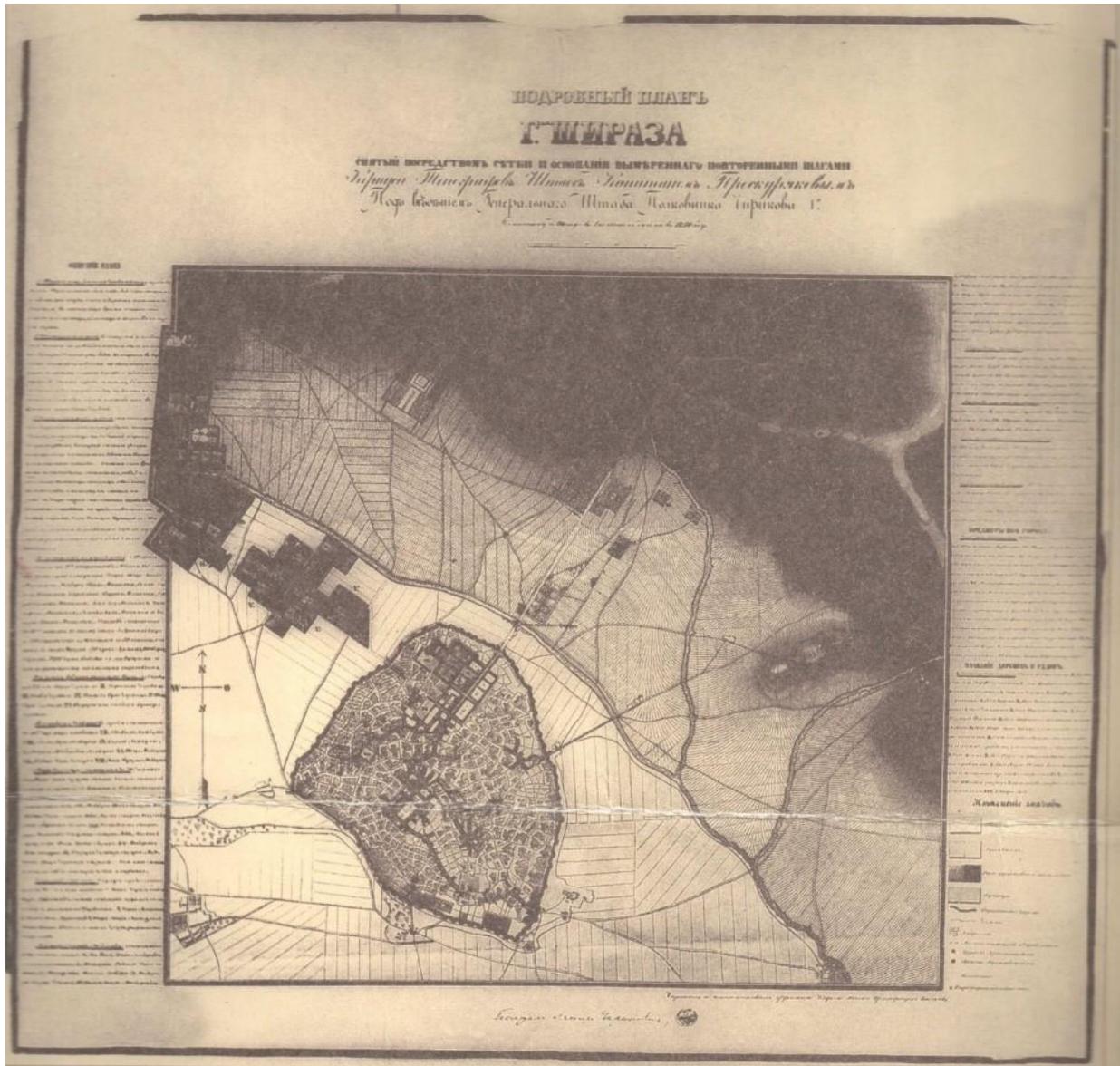


Figure 61. Shiraz map, 1850, by Russia. (Mehryar and Fakhari, pictorial documents of persian cities in Qajar dynasty. Tehran, National heritage organization Press, 1999)

The area of Shiraz was approximately equal to the current historical district. There were six main gates around Shiraz. The most important one was Isfahan gate³² in its north east. (Shole, 2006) Since it was nearest gate to the bazaar, it was the most crowded one too. So, it was in the way of travelers and caravans In the 19th century , Eugine Napoleon Flandin³³ who has travelled to Persia in 1839, has described the entrance of Shiraz in his book: “*we entered to Shiraz from a gate has been built in the entrance of a perfect bazaar. I dare to say that this gate is one of the best and most beautiful entrances I have ever seen in Iran which is a commemoration of Karim Khan-e-Zand*” (Flandin, 1947) Isfahan gate has been changed to a square in 20th century but its name did not change ever. No picture could find of that gate. According to the statement, the bazaar was started just after passing the gate. It means that the bazaar was longer than “Vakil bazaar”. Generally, Persian bazaars were started from one gate and continued toward another gate. (Soltanzadeh, 2014) Shiraz Bazaar was in its most perfect and complete situation in 19th century. It was the last century that the Bazaar acted as a connection street along the city and related different urban infrastructures together. So, it has been considered as a street which started from the northern gate and continued toward another gate in south.

³² It has been called Isfahan Gate since it connected Shiraz to the Isfahan.

³³ Jean-Baptiste Eugène Napoléon Flandin (15 August 1809 in Naples – 29 September 1889) French orientalist, painter, archaeologist, and politician (<http://www.iranicaonline.org/articles/flandin-cross-ref>, 2014, Accessed November 24, 2019)



Figure 62. Shiraz in 1911. The domes of religious part of the city is visible at the bottom of picture. (<https://www.instagram.com/explore/tags/oldshiraz/?hl=en>, 2019. Accessed November 24, 2019)



Figure 63. A closer image of domes of religious parts of the city in 19th century. (www.iichs.ir , 2017 Accessed November 24, 2019)

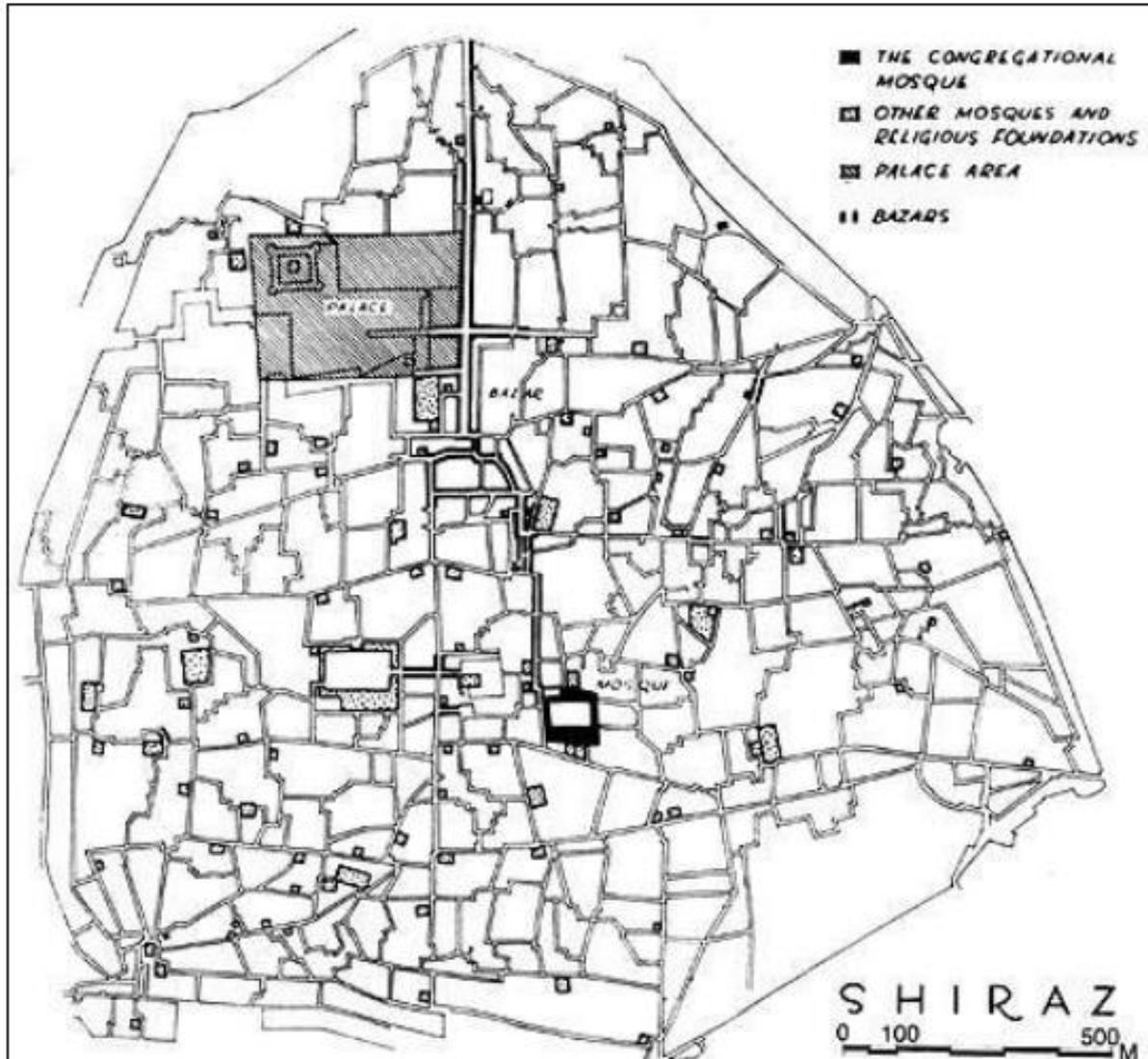


Figure 64. Shiraz map late of 19th century. (Donald Newton Wilber, 1936 from National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1991)

The part of Bazaar which started near to the entrance gate and continued about 350 meters has been called “New Bazaar” because it was constructed in Qajar dynasty and it was the newest part of bazaar. (Consulting Engineers, 1993) It was shortened in the late of 19th century however, there is no exact information about it. “New Bazaar” like “Vakil Bazaar” was built on massive arched vault and columns made of hard rocks. (Nasr, 2009) It was started near to the gate and passed the Haji Ghani mosque that was constructed at the same time with the New Bazaar. Which has been remained today is a covered street called Rasta. It starts beside the mosque and has 120 meters long with 24 vaults and 48 shops. Without any door or space, the next bazaar is started which is

called “Vakil Bazaar”. It has been related to one century before, when Shiraz was the capital of the country, so its bazaar was in the spotlight in terms of decoration and elegance. However New Bazaar has been built in a period with fewer attention to Shiraz, simpler with fewer details and decoration. So, it can be considered as a sign of thriving economy in early of Qajar era which has made city the need of expanding its commercial part as soon as possible even with fewer attention to its beauty and glory.

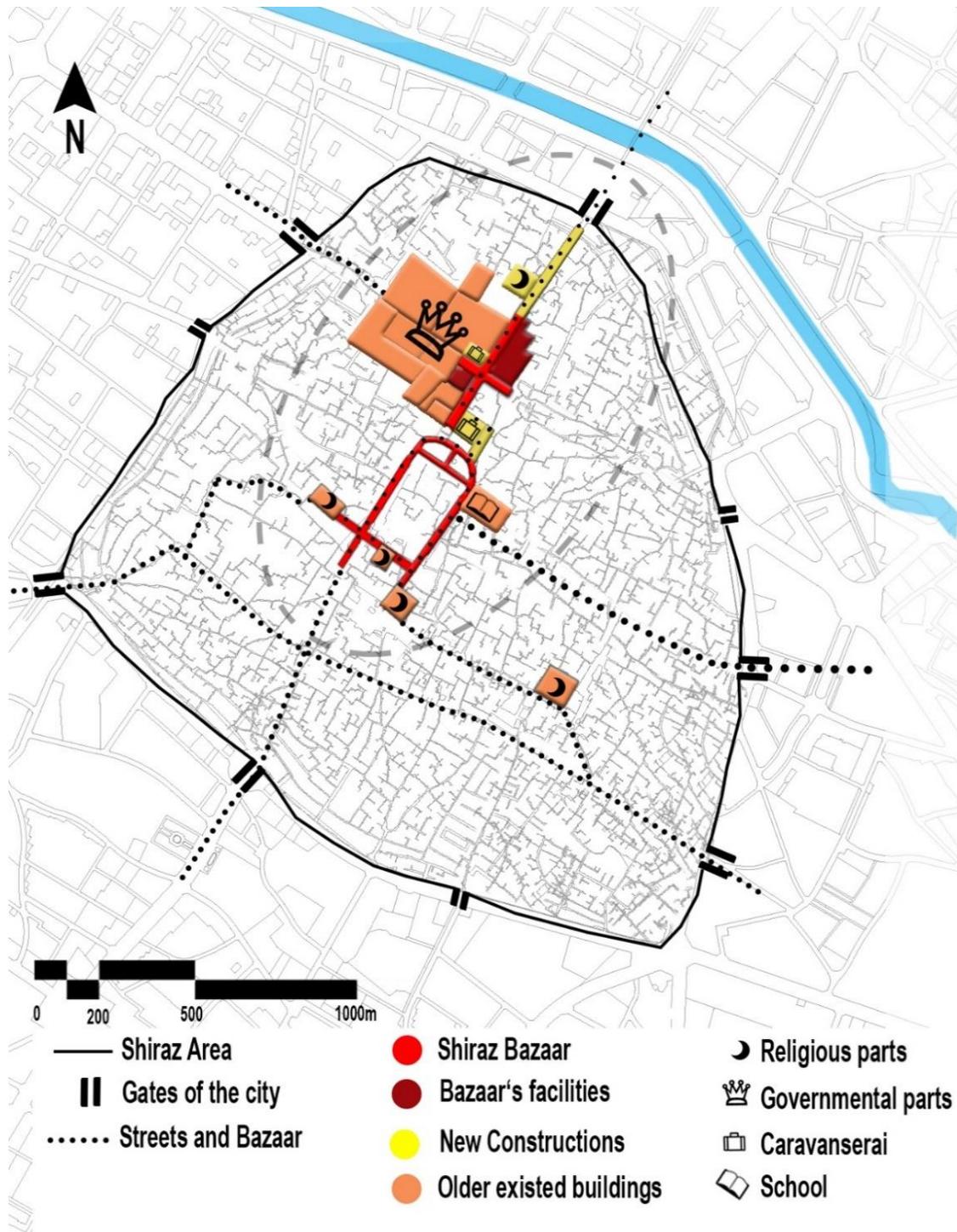


Figure 65. Shiraz Bazaar situation in 19th century. (Made by author, base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990. Specified according to Movahed, The Mechanism of Transformation of Shiraz City, 2008)

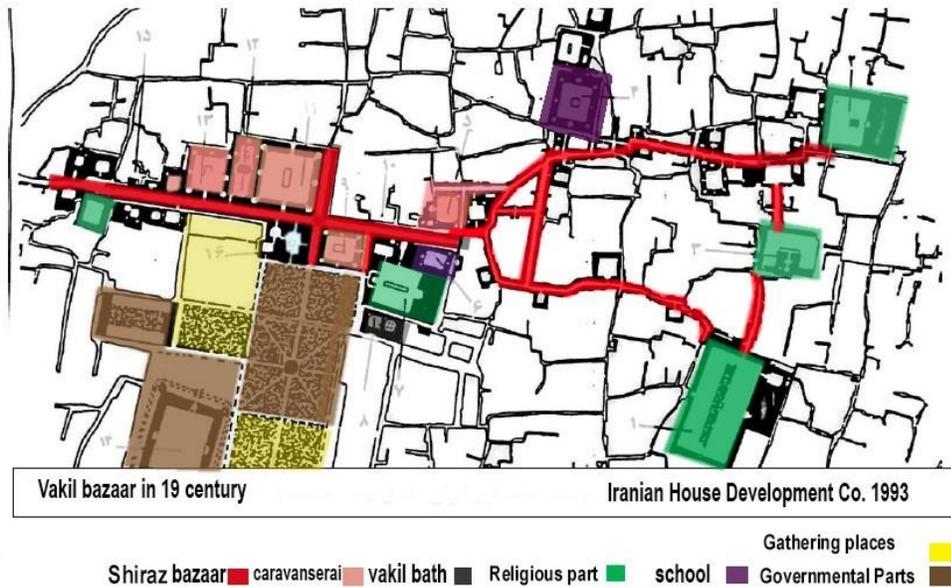


Figure 66. Shiraz bazaar in 19th century which was in its most perfect situation and worked like a street in city. (Cultural Heritage Organization of Shiraz Database, Shiraz, Cultural heritage organization Press. 2001) specifies by author.)



Figure 67. Entrance of New Bazaar. (photo by Author, 2019)

In addition of New Bazaar, one Caravanserai called “Gavam Caravanserai”, one Sarai and its bazaar, which called “Moshir” have been added to Shiraz Bazaar in this era.

“Gavam” caravanserai in the left side of bazaar was located instead of today's street and destroyed for its construction. “Moshir” bazaar and its Sarai also were designed near to the south part of Vakil Bazaar. They were accessible through inside the bazaar. Usually “Moshir” Bazaar is considered as a part of vakil bazaar, but it has been built by one of the Qajar’s ministers. (Consulting Engineers, 1993)

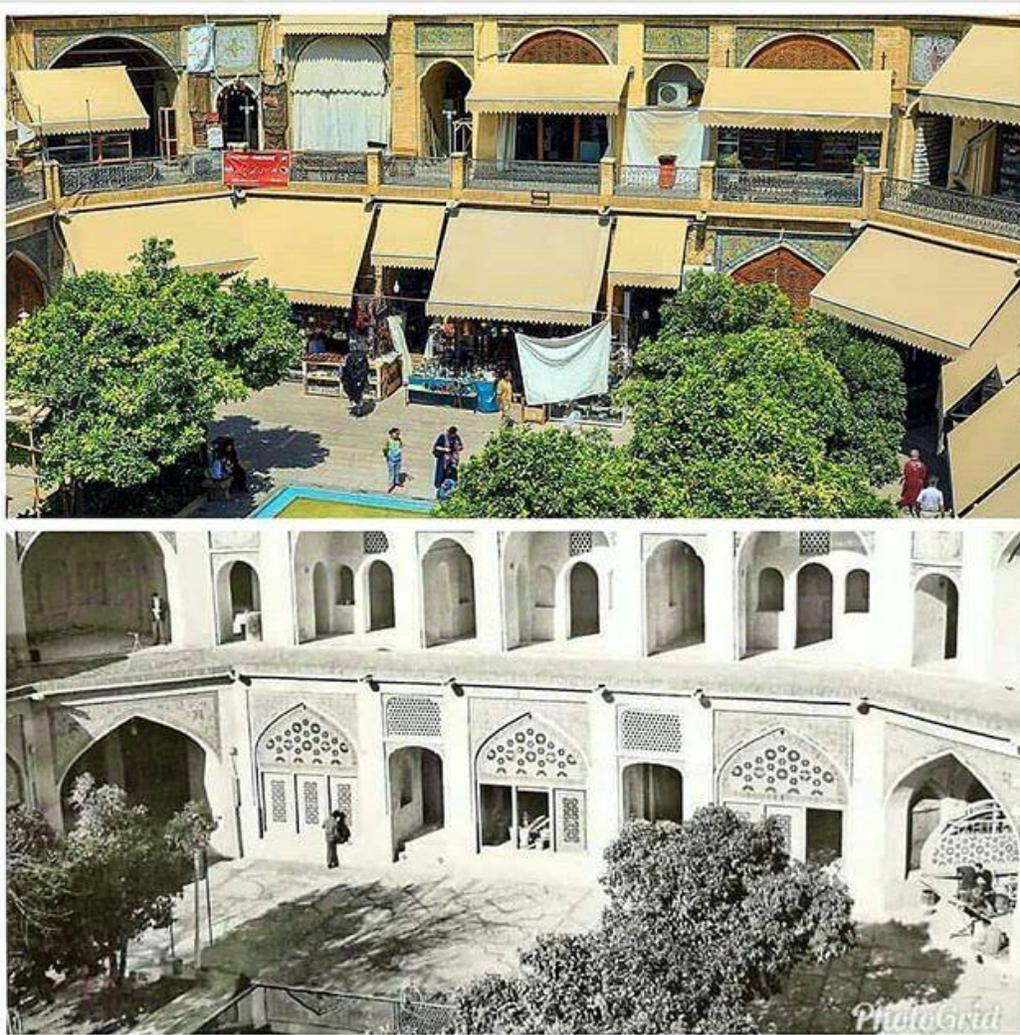


Figure 68. Top: Moshir serai in 2019 (photo by author) bottom: Moshir serai probably late of 19th century. (www.piwtogrid.ir 2014, Accessed November 24, 2019)

It has been designed with a vast yard and several shops in 2 floors around it. In the yard also a big pool was designed that surrounded by trees and flowers. This Sarai is well decorated and beautiful. Its doors and windows are made of wood and colored glass with beautiful tiling. The lowest amount of restoration has been done in this Sarai. The last one was in 1993. It has been kept so clean and in a good condition in compare with other Saris because it was the center of art and

handicrafts in bazaar. Some artistic activities like wood carving, inlay, jewelry. The queen of Pahlavi has allocated this place to artists for free. (Falamaki, 2018)



Figure 69. Moshir Bazaar, (www.Shiraziha.ir, 2019 Accessed November 24, 2019)

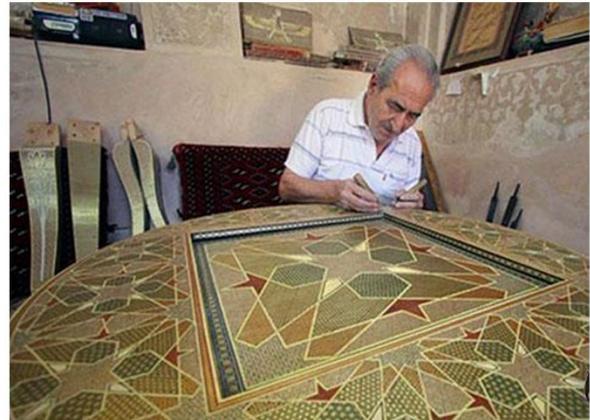


Figure 70. Different artistic activities like wood carving, inlay today in Moshir Sarai. (Photos by author, 2019)



Figure 71. Different artistic activities like wood carving, inlay today in Moshir Sarai. (Photos by author, 2019)

Vakil Bazaar has been connected to the “Moshir Bazaar” and it is connected also to the “Old Bazaar”. The “Old bazaar” has been divided to two parts with a linkage in its middle.

In a newspaper³⁴ published in 19th century, construction of New Bazaar and some transformation in Old Bazaar has been mentioned. It was stated that: “*Construction of a vaulted bazaar is started from Isfahan gate which will connect to the Vakil Bazaar. Moreover, all the other uncovered parts of bazaar will be covered soon.*” (Sedaghatkish, 2011) According to this, the Old Bazaar which had a temporary cover made of tent, replaced with wooden ceiling at this time. Although Shiraz has lost its Government Position but because of it has been located on the way of Persian Gulf ports It continued to operate as a commercial hub in country. So, the main function of the city in this era is commerce.

³⁴ Vaghaye ettefaghiye newspaper No.522



Figure 72. Old part of bazaar which was partly covered in 19th century. (<http://www.iichs.ir/Picture-5903/%D9%85%D8%AC%D9%85%D9%88%D8%B9%D9%87-%DA%86%D9%87%D9%84-%D9%88-%D8%AF%D9%88%D9%85/?id=5903>,2013. Accessed November 21, 2019)

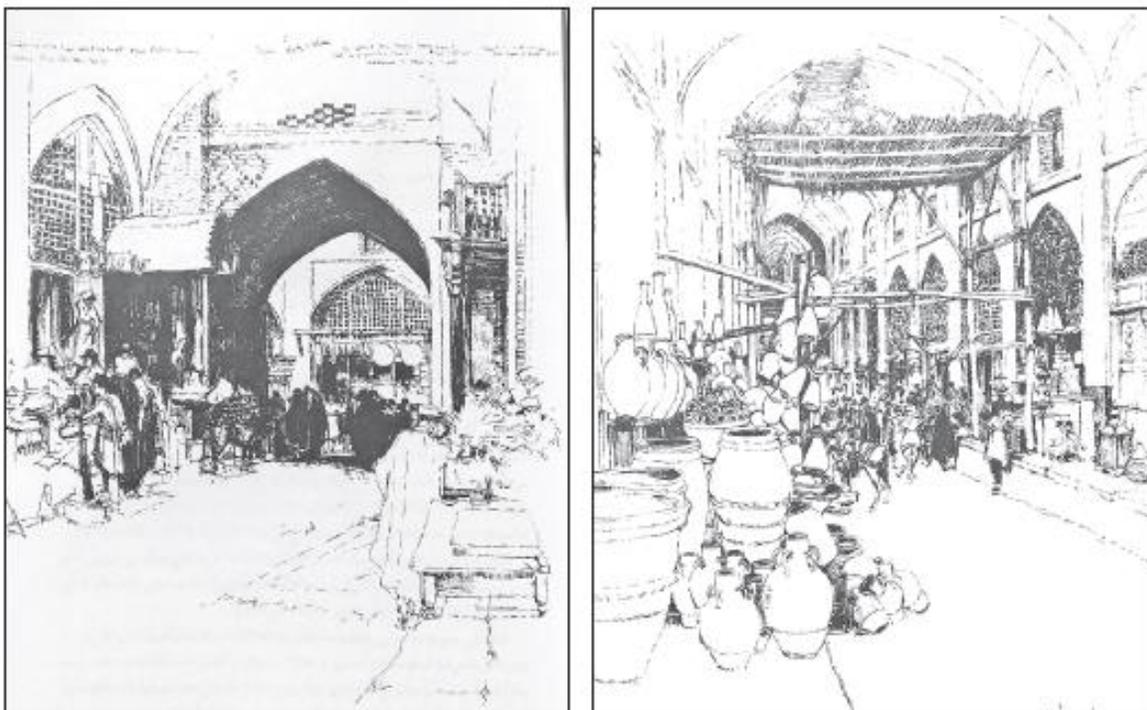


Figure 73. Two sketches of Shiraz bazaar by Richards in late of 19th century. (Richards, Richards travelogue, Tehran, cultural and scientific publications 2000)

Investigation of Shiraz Bazaar's functions and products before modernization

In the past, formation of urban elements along the roads was according to people's culture and behaviors in society. It was coordinated also with their needs and developments. (Habibi, 2001) The main Bazaars in traditional Persian cities have been located toward the main roads. Several public spaces around the bazaar like mosque, bath, school provided people different social, economic, religious and political activities in their daily life. (Kiani,1989) In fact, bazaar worked as an important connection, economic and cultural axis in a same time. In result, it had a significant impact on the course of social and political events. In the other word, there has been always a deep relation between businessmen, craftsmen, Scholars, clerics, Farmers and peasants in a city. (Soltanzadeh,1991) Thus, Bazaar has been considered as an important factor in understanding the culture and social identity of a society in the past.

Different Business activities include buying and selling of products, exchange of good, currency exchanging, Issuing and receiving remittances have been done in Shiraz bazaar especially in "Vakil bazaar". In fact, Karim Khan has constructed the core of Shiraz economy and provided a suitable space for trading in 18th century. There has been provided a place where people could lend their staff instead of receiving money and after sometimes taking them back.

Shiraz Bazaar as a street

Shiraz bazaar also has worked as the most important street of the city. In fact, it was not possible to reach from one part of the city to another part without passing from the bazaar. (Habibi, 2001) This is why it has been considered as the backbone of the city. The city had six main gates. Bazaar as the center of the city has connected them to each other. In a way that some streets were started from the gates all of them were ended to the bazaar. Through bazaar it was possible to reach to another street which were ended in other gates.

Bazaar, as a street, has expanded the relationships among individuals, since bazaar passed through different districts and related them to each other, it helped people to know their furthers neighbors and become familiar with them. Moreover, Children from a residential neighborhood could gather and play only in their own neighborhood. They could not play in other parts without the permission of those neighborhood residents. (Nadim, 2015) Bazaar as a shared area was belonged to all the

people and children did not have any limitation to play there. Newcomer businessmen or immigrants also could not stay in an unfamiliar neighborhood they only could stay in caravanserais and set a date for meeting in different spaces of bazaar. (kiani, 1989) It is because people's privacy is so important for them. However, Bazaars were as public spaces all the inhabitant and also travelers could use it freely.

Bazaar as a street was a big news center in city and a place for leisure time. Different kinds of information and news from religious parts, schools and governmental sector first released in bazaar and from there reported all around the city. According to description of Curzon (1968):” *more than business, bazaar was a good place for workless people to spend their leisure time, meeting place of people who wanted to talk with each other, assess their works and become aware of daily news. There are some people who are called shouter they release the news over the bazaar.*” (Curzon,1968)

Social interactions in Bazaar

In traditional cities before modernization, Maximum presence and interaction of people occurred in the Bazaar of that city. Because there was a tight bond among all economic, social, historical and cultural factors and all groups of a society consist of men and women, children and adults, came together and interacted with one another. Bazaar atmosphere has been described by Richards:

“You can see the bakery sticking large pieces of dough on the smoky oven ceiling, as the little boy hits the mud on the wall. After two minutes the pieces of dough are removed from the oven as local bread. Next to the bakery is a humble restaurant where you can watch the lamb barbecue and smell it. Because as many different voices are heard in the market, different smells can be heard. Nearby, the carpet trade has exposed several attractive carpets and colored wine rugs. There are lots of fresh pastries in the pastry shops” (Richards,2000)

All the activities of citizens were around or inside the bazaar. In different ceremonies bazaar and all the Caravanserais has been decorated and illuminated. Different groups of singers and musicians were playing songs all day and nights for one week. There was also firework and squib

in Toopkhane square. Bazaar also were the place of holding different ceremonies and performances which later has been moved to cinemas and theaters.



74 Figure 30. Cultural activities in the Bazaar, 1866 (<http://www.iichs.ir/Picture/5903/%D9%85%D8%AC%D9%85%D9%88%D8%B9%D9%87-%DA%86%D9%87%D9%84-%D9%88-%D8%AF%D9%88%D9%85/?id=5903>, 2013. Accessed November 21, 2019)

Bazaar let the adults to find their favorite job and profession. They have been trained their favorite profession by their master. In fact, the bazaar has presented an entertaining showcase of business, industry and crafts for adults. Richards explained: *“The process of different activities can be observed completely in Bazaar. A young man cannot decide about his job before that he find some information about it and learn it”*. (Richards, 2000) Generally, boys helped their fathers in his job from the age of fourteen. Richards has praised the children who worked with their teachers from an early age: *“Hundreds of boys everywhere in the Bazaar seem to have made the following slogan. I will work and enjoy it. During holidays till opening the school parents believes that its better for their children to work instead of playing all day long in streets.”* (Richards, 2000)

Placement of mosque and school near to the bazaar brought religious concepts to the children faster. *“At noon when the sound of Azan rose from the nearby mosques, five to six-year-old boys started to repeat the Azan with loud sound in front of their fathers’ shop. Sellers leaved their shops in order to praying soon in mosque.”* (Richards, 2000)

Another function of the mosques was to deal with people's disputes and conflicts, mosques where the place of sellers protest in order to change the political decisions of kings. Businessmen families which were so rich has lived near to the bazaar. (Bazregar, 2010) combination of people's jobs and professions with religious, sometimes were resulted in opposition with the government in result, bazaar has been turned to the center on politics and peoples struggles with government.

Bazaar, the religious parts and schools has been organized by respectful Shirazian families. The most reliable businessmen, scholars and rich families³⁵ (Fasaei,1988).

Because of good commercial position of Shiraz, the richest people were businessmen. They had also a boss whose responsibility was Super visioning on the commercial affairs and solving the problems between other businessmen. He also helped sellers in their failures. (Fasaei,1988).

In the past, job of commerce was passed from fathers to their sons. So, the social identity of people has been specified according to their family history and professions. (Afsar, 1995)

Great businessmen had several jobs at the same time as currency exchange, agriculture and holding religious ceremonies in bazaars and mosques so they had a good relationship with scholars and clerics. Clerics were truth worthy as much as people gave them their wealth and property to vigilance them, they also were responsible to judge between people in disagreements. (Parvaz, 2013)

Businessmen with their economic power could unify and lead people toward their benefits against kings. When the king has accepted a rule which was against national benefits or seemed to be dangerous for peoples safety in terms of causing the war, businessmen with cooperation of clerics has informed people about the problems and threats, they also has led them to express their protest together. Sellers has closed their shops and gathered in mosque. (Furan,1999)

There has been strong alliance between Clergy, businessmen, craftsmen, shopkeepers, intellectuals and also the poor people. Vakil mosque, Holy shrine and other religious buildings has been used as the place for religious and political aggregation.

In 1904 one of the Qajar's kings has claimed to be the owner of all the Vakil bazaar, Caravanserais and other buildings. Businessmen and sellers with the support of clergy reacted strongly. They all closed their shops in Bazaar and aggregated in Holly Shrine. Then,

³⁵ Ghavam family, Moshir-ol-molk family,Nasir-ol-molk family, Mahalati Family and Noori family.

they sent a telegraph to Tehran with this message:” *If he became the king and the owner, we will stop working and leave the city.*” Their protest continued for one month and finally the minister came to Shiraz and told them:” *Vakil Bazaar has 4000 owners and its owners has been changed 50 times since Zand era. The government has the power to gain it but it prefers to consider people’s desire.*” (Ghaem maghami,1980) Finally, that king was laying off from Shiraz. The tight relationship between people on society in that time and the high power of Bazaars workers has been perceived by these documents.

As mentioned, mosques were places for solving people’s problems and disagreements with each other. Sellers and Clerics had a strong relationship with each other and support one another in different situations.

One of the old sellers of bazaar told a diary about the unity between sellers before modernization: “*One of the most respectful sellers whose name was Haj Mansouri has opened his shop early in the morning every day. He was indicated his protest against the Qajar dynasty by keeping close his shop. Other sellers also followed him and did not open their shops. In this way sellers protest has been announced.*” (Mostofi, 2014)

Accordingly, people’s lifestyle, habits, beliefs and all different aspects of their life has been formed in Bazaar and by studying the conditions of Bazaar, people’s culture has been perceived by studying the bazaar situation. According to Madam Carla Serena³⁶ description about the function of Bazaar:” *Bazaar is a place for meeting and public appointments. People talks about different topics such as their own life, the news and also governmental issues.*” (Serena,1983)

Bazaar was higher than other urban spaces and there was view over the city from its roof. So, it had suitable strategic location. When there happened some conflict between different groups of citizens the winner was those who could reach to the roof of bazaar because from there, they could lead all the people. The guards have stayed there in order to protect city and people from thief. In severe conflicts and strife between people who could reach to the roof of the bazaar was the winner because from here he could lead others easily. “*The roof of the bazaar is interesting because it is possible to walk a long distance on it. It has also a good view to the city*” (Richards,2000).

³⁶ She was an Italian traveler who has been travelled to Iran in 19th century.
(<http://radiofarhang.ir/ChannelNewsDetails/?m=060001&n=3219272017>, Accessed November 24, 2019)



Figure 75. Shiraz from the roof of bazaar, 19th century. (Richards, Richards travelogue, Tehran, cultural and scientific publications 2000)



Figure 76. Roof of Vakil bazaar and its view through the city, (photo by author, 2019)

Products of Bazaar before modernization

Main connection roads from India and Europe, have been passed Shiraz. Therefore, Fars Province and its center Shiraz, have been considered as the most important center of business. Another result of these vast connections was increase of importation and exportation. Trading with Great Britain increased from 18th century and lots of foreign goods were imported to Iran. Great Britain and Russia had the most amount of trading with Iran during 18th and 19th century. (Furan,1999)

Karim Khan as the king of Iran, improved industries and agriculture in Shiraz, the Capital of the country in 18th century. The best craftsmen have been invited to Shiraz in order to set up new production workshops. Therefore, regnal and private workshops produced cloths and High-quality crystal dishes. (Furan,1999) In addition, making all kinds of weapons like ordnance, sword and dirk increased. Scot Warning who came to Iran in that era has written: *“Sword making is so famous in Shiraz. The steels of the swords are brought from India. Shiraz has a metal smelting foundry and a glass factory which are noteworthy. They also make beautiful hookah jars. Shiraz gun workshop makes the best lumbar guns which is equal in quality with Europe made guns.”* (Perry, 2002)

Several kinds of products have been exported to other countries from Shiraz Bazaar through Persian Gulf. Some examples of them has been mentioned. Agricultural items like cereals, nuts, corn, tobacco, cotton, industrial products like : carpet, Gun barrel, sword, bayonet, gun, cloth, leather, dishes, thread, Raw materials like : copper, wool, pearls, and other products like gold, silver, medicine, money, writing tools and so on. (Rostam Al Hokama, 1969)



Figure 77. Carpet stores in Vakil bazaar. (photo by author,2019)

Some of small industrial centers in Shiraz were weapon workshops, gold and silver decoration items, textile workshops, cashmere weaving workshop, goldsmith workshops, wood carving workshop which Eugene Flandin has been mentioned. (Flandin,1947)

Lord Curzon has described handmade product and has wrote: *“Enamels hookah, very elegant photo frame, salt sprayer which are designed traditionally for European travelers. Inlay on wood, rice, silver, ivory, and bone in different colors. It is made in a way that small pieces of them are attached to each other by wool Then have been smooth and are used to decorate different things.”* (Curzone,1968)

Inlaid work or “Khatam Kari” is the name of a handicraft which is made just in Shiraz and in its Bazaar. In fact, it is souvenir of Shiraz. It has been made by little pieces of ivory or bones which put together in a beautiful design. Sir Robert Ker Porter an English tourist, diplomat and writer has been travelled to Iran and Shiraz between 1817 and 1820 he has described two workshops of Vakil Bazaar. He wrote: *“there are two workshops that work so skillfully. One is gloss workshop which*

in that windows and bottles are made and another one is Swordfish Workshop which in that sword and dagger blades are made with a high quality and they are widely used.”



Figure 78. Examples of Inlaid work or” Khatam kari” which have been made in Shiraz Bazaar. Photo by author,2019.

Lord Curzon³⁷ mentioned a list of shiraz bazaars products: *“Cotton cloth has been imported from Manchester, worsted from Germany and Austria, sugar loaf from Marseille , dishes from French and Germany and Austria ,brown sugar from Island in Mauritius, sheets of copper and candle from England and Netherlands , tea from India and china, candle from Netherland.”* He continued: *“Shiraz Bazaar is not a place just for selling foreign products, but several products are exported from here like opium which is the major export and is exported around 10000 or 15000 each year from shiraz and Yazd. Cotton also is exported from Bushehr to India. Almonds and apricot where among exported products.”* (Curzon,1968)

³⁷ Lord George Nathaniel Curzon was a British Conservative statesman he has been travelled to Persia in 19th century. (<http://www.iichs.ir/News-5885/%D9%84%D8%B1%D8%AF-%D8%AC%D8%B1%D8%AC-%DA%A9%D8%B1%D8%B2%D9%86%D8%9B-%D8%AA%D8%A6%D9%88%D8%B1%DB%8C%E2%80%8C%D9%BE%D8%B1%D8%AF%D8%A7%D8%B2-%D8%B3%D9%84%D8%B7%D9%87-%D9%85%D8%B7%D9%84%D9%82-%D8%A7%D9%86%DA%AF%D9%84%D8%B3%D8%AA%D8%A7%D9%86-%D8%A8%D8%B1-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86/?id=5885>, 2016. Accessed November 24, 2019)



Figure 79. Cloth shop in Shiraz Bazaar in current time. (Photo by author,2019.)

Edward Browne has travelled to Iran during this century he has described Shiraz Bazaar products:” *Almost all the foreign products which is sold in shiraz are from Great Britain. Armenian and Zoroastrian businessmen sell them in Caravanserais. I have seen these products in one of Armenians sellers’ shop: English guns, ammunitions, tennis shoes, tobacco, conserves and canned, writing tools and stationery, notebook, an Indian hat, a music box, which are high demanded in Tehran. A sound could be heard along Shiraz bazaar which is so strange.it is the voice of spice pounding especially turmeric. A man who take his shirt off, with a big steel pounder, pounded the turmeric in a big pot and turned them into soft powder. The voice of this activity combined with the voice of his breathing made an unforgettable voice*”

Vast areas as pastures around the city provided organic products like meat, milk, oil, sheep wool, leather, carpet and live cows and sheep, Supplying market demand inside and outside. Nomads sold their animal products to the bazaar and their carpet were so popular in Shiraz (Furan,1999)



Figure 80. Different products made by Nomads are sold in Shiraz bazaar in current time. (Photo by author,2019)

As mentioned, generally Persian Bazaars has been formed along the main street of the city with a linear form. Therefore, the most important part of Bazaar is its main Rasta. Rasta has been formed with some Dokans or shops on its two sides. Rastas have been called according to the work that was done there or the materials that were sold there. This discipline is because of Specializing and expanding bazaars. *“These kinds of bazaars make it easier for customers to find what they need soon, and nothing is better than this regularity in a bazaar”*. (Flandine,1947) Chardin³⁸ has described this regularity in Isfahan Bazaar. He wrote: *“Each kind of products or groceries has a specified place, so people know where to go when they need something.”* (Chardin,1983) Professional relationship between craftsmen, sellers and traders made them to aggregate in a specified part of bazaar. Because more people were aware of their specific part and it provided them more customers. On the other hand, sometimes some of jobs could not work together so they

³⁸ **Sir John Chardin** (16 November 1643 – 5 January 1713), was a French jeweler and traveler whose ten-volume book *The Travels of Sir John Chardin* is regarded as one of the finest works of early Western scholarship on *Persia and the Near East* in general. (<http://www.iranicaonline.org/articles/chardin-sir-john> 2016, Accessed November 24, 2019)

need to consider a space among themselves. For instance, Herbal medicine shops could not work beside the carpet sellers, so they were located in different Rastas.

Vast area of Fars province and the weakness of the Qajar kings in controlling the roads step by step, were the reasons of increasing Insecurity and turmoil in late of 19th century. Corruption increase of the tax; insecurity of cities and roads and famine were some of problems in this period. (Vatandoost,1993) Business roads were not safe because of robbers and bandits who destroyed the farms and made commotion in the roads. Local rulers also have been got high illegal taxes from commercial caravans and made problems for their trading. (O’conner,1997)

Because of Weakness of Qajar king in controlling the country, third of Iran has been lost. Caucasus and Khwarazm have been taken by Russia and Afghanistan and Baluchistan has been taken by Britain. Quoted from Naser al-Din Shah Qajar³⁹ in Furan’s book (1999) *“The situation of country is such that if I want to go to north, west or east of my dominion I have to consult with Britain agent and if I want to go to south part I have to ask for permission from Russia.”* (Furan,1999)



Figure 81. IRAN territory and the Capital in Qajar Dynasty, 19th century, .(<https://parshistory.com/category/>, 2014. Accessed November 17, 2019)

As result of this penetration, foreign goods quickly occupied bazaars. In 1850 more than half of importation and exportation of Iran was under the control of Britain. (Furan,1999)

³⁹ Naser al-Din Shah Qajar, was the King of Persia from 1848 1896 when he was assassinated. (<https://iranatlas.info> 2016. Accessed November 24, 2019)

Between 1860 and 1870 importation of foreign goods to Shiraz has been increased as far as domestic products could not continue the competition anymore. For instance, around 1860 and 1870 cloth made in Britain has been reached to the Shiraz Bazaar. As result, the number of Hand knitting machines decreased sharply. The collapse of the hand-knitting industry had negative effect on other related industries and a sort of related jobs were stopped working and some of craftsmen and businessmen leaved the city. Therefore, businessmen were against the Qajar rulers. They voiced their demands and protested the government through the clergy. (Furan,1999)

Dynamic of transformations of Shiraz Bazaar during modernization (between 1930 and 1960)

The most important turning point in Shiraz bazaar transformations happened during modernization. Between 1930 and 1960 by constructing of two streets perpendicular to the bazaar, it was divided in three parts and some parts of it was demolished. As result, Shiraz bazaar which was so important in terms of its fantastic architecture related to 18th century, lost its important function as the main street of the city during several centuries, it also experienced dramatic changes in confronting with modernism period. In the other words, modernization process started by slabbing the backbone of the old city.

There is not enough and exact information about the chronology of Shiraz urban planning however it was in 1930 when the first map of Tehran has been published which was allocated to displaying the city's streets. By order of the Ministry of Interior, Foreign engineers and architects, especially French ones were responsible for preparing this map. (Shabani, 2012) Almost simultaneously with it, Shiraz municipality started to demolish buildings that were on the way of planned streets (Nadim, 2015) and in the following construction of new streets or extension of existed ones started. These urban planning were highly influenced by western countries urban planning methods which has been explained during this chapter. In 1936 Shiraz bazaar was destroyed partially to let the streets pass it (Nasr, 2004). In 1949 construction of perpendicular streets were completed and they were asphalted. (Consulting Engineers, 1993) Planting and gardening along them lasted until 1959. (Shabani, 2012)

This chapter builds on the process of these changes and its different steps have been investigated, in order to find out the reasons of these transformations, general conditions of the country and its different effective factors have been specified. Finally, the effects of this evolution on Shiraz bazaar has been studied.

Modernization in Iran

Industrial Revolution in Europe and United States was started in 19th century. It was the main reason of developments in urban planning and the start point of modern urbanism in those countries. Industrial Revolution was the great changes in industry, agriculture, production and transportation that took place in period from 1760 to about 1840 in western countries. (Bahreiny, 1999) New technologies in industry and agriculture brought about widespread changes and the use of specialized machinery and mass production became popular over the time. Country's population was growing, food production was also increasing during this century. Textile and iron industries, along with development of the steam engine, played an important role in the industrial revolution and these changes, of course, had begun in other areas such as the transportation system, communications and the banking system. (Mahdizadeh, 2002)



Figure 82. Developments in transportation system as the result of industrial revolution in Great Britain, Europe and United States in 19th century. (<https://www.history.com/news/second-industrial-revolution-advances>, 2017. Accessed November 17, 2019.)

Industrial Revolution in western countries was coincided with Qajar dynasty in Iran. (Kiani, 2004) It also had a vast influence on developments of Iran in several different fields. In 1848, Nasser al-Din Shah Qajar⁴⁰ was the king of Iran. At this time several fundamental reforms were done by his

⁴⁰ Naser al-Din Shah Qajar, was the King of Persia from 1848 1896. (<https://iranatlas.info>, 2013. Accessed November 24, 2019)

minister⁴¹ and after that, fateful journeys of the king to western countries were begun. He was very interested in Europe developments in different fields and decided to imitate what he had seen in European countries in his territory. (Etesam, 2016). The reign of Pahlavi dynasty in Iran (1925-1979) was seven years after the end of World War I⁴² and changes in world's politics. It can even be said that Pahlavi dynasty was result of these changes. (Nadim, 2015). A set of social, cultural, administrative, economic, and technological developments happened in Iran during Pahlavi era, that was influenced by Western movements and prompted dramatic changes in Iran's urban planning and architecture.

Pahlavi government made major changes in various aspects of Iranian social life, especially transformations of urban planning. Nasr⁴³ in her book "Shiraz architecture and urbanization in Pahlavi era" 2004, stated that: " *First stage of industrialization in Iran was begun in Pahlavi dynasty from 1925. Establishment of cement, guns and tobacco factories around Tehran, Construction of Tehran Railway Station, new educational institutions, cinemas, hotels, restaurants, increase of importation of vehicles and construction of asphalted streets were achievements of this period. The government's aim was to renew the cities according to the western countries.*" (Nasr, 2004)

Transformations in field of urban planning took place with introduction of new spaces within the city and brought about a fusion of tradition and modernity in the area. Spaces such as streets with business margin, the square etc., all pointed to the modernization of the Iranian city during this period. (Massud, 2013) Thus, West-based urbanization, manifests itself mainly in urban public spaces, including new squares and streets. (Bavar, 2008)

These Urbanization developments, influenced by the modern international urbanization movement and with using European experience, were carried out by foreign experts to simulate cities such as Tehran to modern European cities. (Kiani, 2004)

In early of 20th century, by increasing interactions with Europeans, especially in the form of transferring student to Europe (France and Russia), also travels of Europeans teachers and

⁴¹ Amir Kabir (1807 – 10 January 1852) was minister of Naser al-Din Shah Qajar. He is considered to be "Iran's first reformer" and a modernizer who was "unjustly struck down" as he attempted to bring "gradual reform" to Iran. (Molavi 2005)

⁴² World war I finished in 1918. (<http://www.iichs.ir/News-5885> 2017, Accessed November 24, 2019)

⁴³ Tahereh Nasr an Iranian researcher, writer and a faculty member of Shiraz University (www.p.writers.ir/nasr 2015. Accessed November 24, 2019)

engineers to Iran, European urbanization style expanded in Iran a lot. (Habibi, 2001) For instance, engineers who had been sent abroad for university education returned to Iran during this period and took up construction activities. (Massud, 2013) In addition to young Iranian engineers, foreign companies and engineers were also invited to the country. In fact, almost all of infrastructure activities were carried out by foreign companies. (Bavar, 2008)

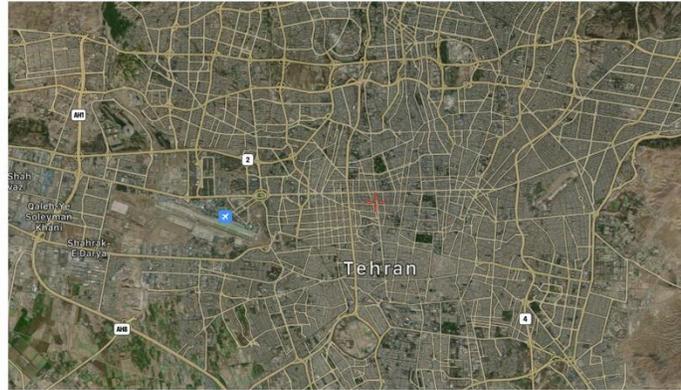
Many foreign architects and engineers especially French ones were responsible for preparation of urban plans for some cities like Tehran (Habibi, 2001)

The new designed streets inspired by European style urbanization especially France, worked not only as a resort, but also as a place of commerce. In addition, they encompassed a variety of urban services and facilities, interfered in the traditional backbone of the city (bazaar) and introduced themselves as a key element of urban network development. (Massud, 2013)

Some of main features of Urban planning in Pahlavi era are consisted of cross street design pattern; construction of plant boulevards and network of streets, designing wide and long streets (with the aim of convenient commuting of vehicles also ability of Government to control people at the time of the protests,) moreover, Intervention in ancient urban context. These are comparable with European urbanization style of 19th century, especially Haussmann's renovation of Paris.



Shiraz



Tehran



Hamedan



Paris

Figure 83. Comparison between urban planning method of Paris and three cities of Iran. (https://satellites.pro/Iran_map#35.697177,51.390953,12,2016 , Accessed November 18, 2019)

Hausmann's renovation of Paris was a vast public works program commissioned by Emperor Napoléon III⁴⁴ and directed by Georges-Eugène Haussmann⁴⁵, between 1853 and 1870. Demolition of medieval neighborhoods; building of wide avenues; new parks and squares; annexation of the suburbs surrounding Paris are some examples of his works. The street plan and

⁴⁴ Emperor Napoléon III

⁴⁵ Georges-Eugène Haussmann, commonly known as Baron Haussmann (French: [ʒɔʁʒ øʒɛn (ba.ʁɔ̃) os.man]; 27 March 1809 – 11 January 1891), was a French official who served as prefect of Seine (1853–1870), chosen by Emperor Napoleon III to carry out a massive urban renewal program of new boulevards, parks and public works in Paris. (www.mappiran.ir 2017 Accessed November 24, 2019)

distinctive appearance of the center of Paris nowadays, is largely the result of Haussmann's renovation. (Moncan, 2002)

Two principles of Hausmann's urban planning in Paris that are comparable with urban planning of Iran are first; creation of wide and long boulevards joining the squares which was done to provide public comfort and in particular to weaken the insurgency. Second; Streets were to be built in a way that people could easily reach railway stations, commercial centers and recreational areas without delay, crowded and at risk of accidents. (Emphasis on straight streets) (Oshtory, 2012)

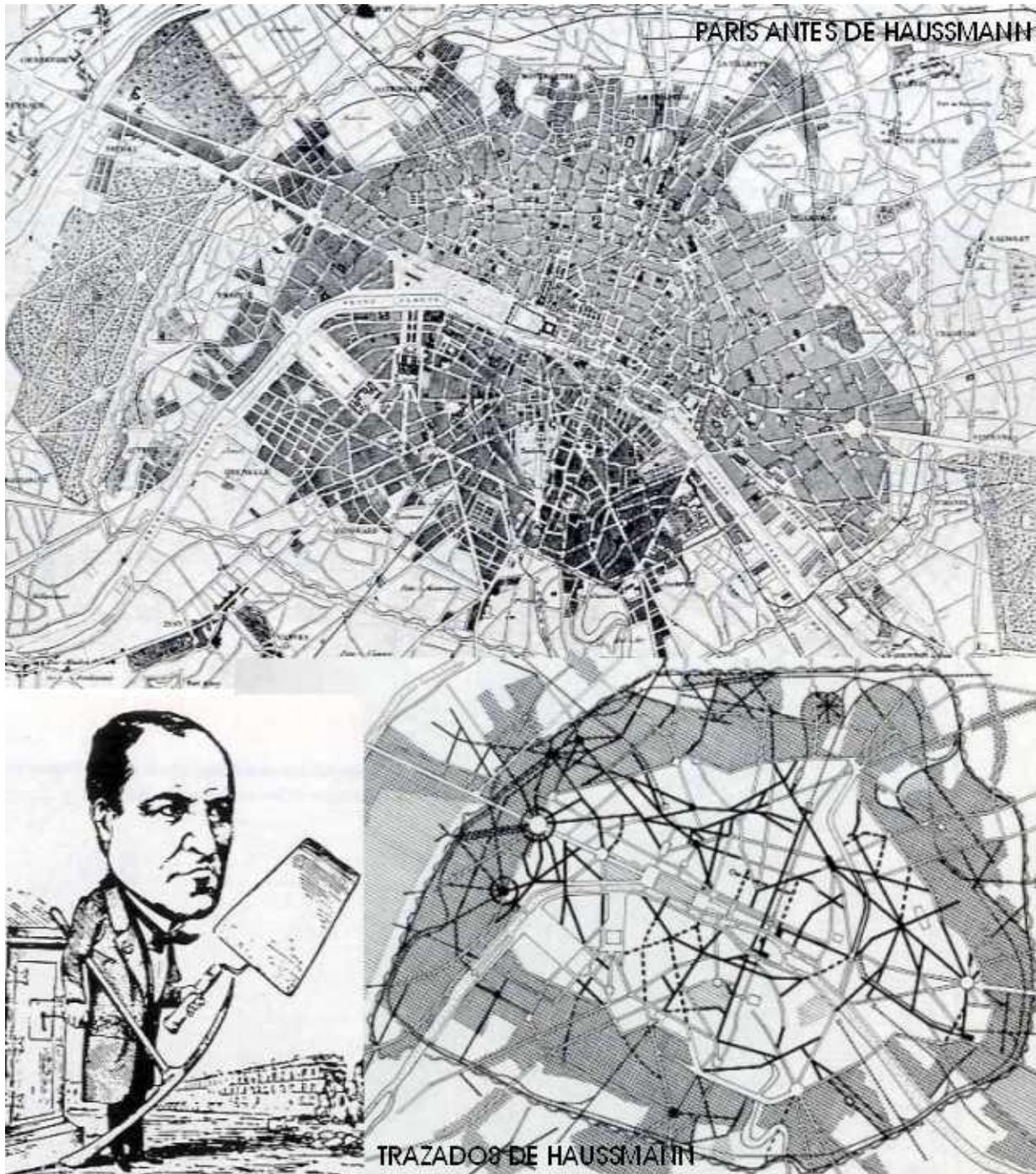


Figure 84. Urban planning of Paris by Haussmann in 19th century. <https://vicentecamarasa.wordpress.com/2015/03/22/el-plan-haussmann-en-paris/>, 2015. Accessed November 18, 2019)

Accordingly, network of streets became a major factor in the city's identity, and it had important effects on urban space since in some cases caused destruction of certain parts of city's historical fabric. (Safari, 2014)



Figure 85. One of the streets of Tehran, Ferdousi St. in 1931 (<http://www.iichs.ir/image01> 2017, Accessed November 24, 2019)



Figure 86. Mapping for street construction in Tehran. Shahid Beheshti St. Early years of modernism after 1930 (<http://www.iichs.ir/image0221> 2017, Accessed November 24, 2019)

The new urban space, based on standards of Western countries and deviating from traditional lifestyles, was creating new needs, the most important ones were vehicles. In fact, introduction of new streets into city began with the aim of facilitating traffic and vehicles. (Habibi and Ahari, 2010)

In 1910 there was only one car in the country. Ten years later the number of cars was fewer than 10 but between 1921 and 1923 a thousand vehicles were imported to the country. (Soltanzadeh, 1997) In 1929 there was 27 car repair shop in Tehran. One year later, there were 233 of them (Bahreiny, 1999) It illustrates firstly, increase in number of vehicles and secondly, inappropriate streets and roads over the city. In both cases, it was needed to widen the streets or build new ones. Moreover, new administrative and service facilities and buildings could be settled along the new street too. (Safari, 2014)

Modernization in Shiraz and construction of new streets

At the same time with Tehran's transformations as the capital of the country, Shiraz as an important city also was undergoing several changes. The area of Shiraz was fixed until the end of Qajar era (1795-1925) because of traditional lifestyle, high mortality rates and very few migrations (Afsar, 1995) but from 1925 with advent of civilization especially entering vehicles, construction of military centers and development of business, Shiraz developed greatly and its area increased significantly. (Consulting Engineers, 1993)



Figure 87. Shiraz in late of 19th century before modernization.
(<https://www.instagram.com/explore/tags/oldshiraz/?hl=en>, 2019. Accessed November 24, 2019)

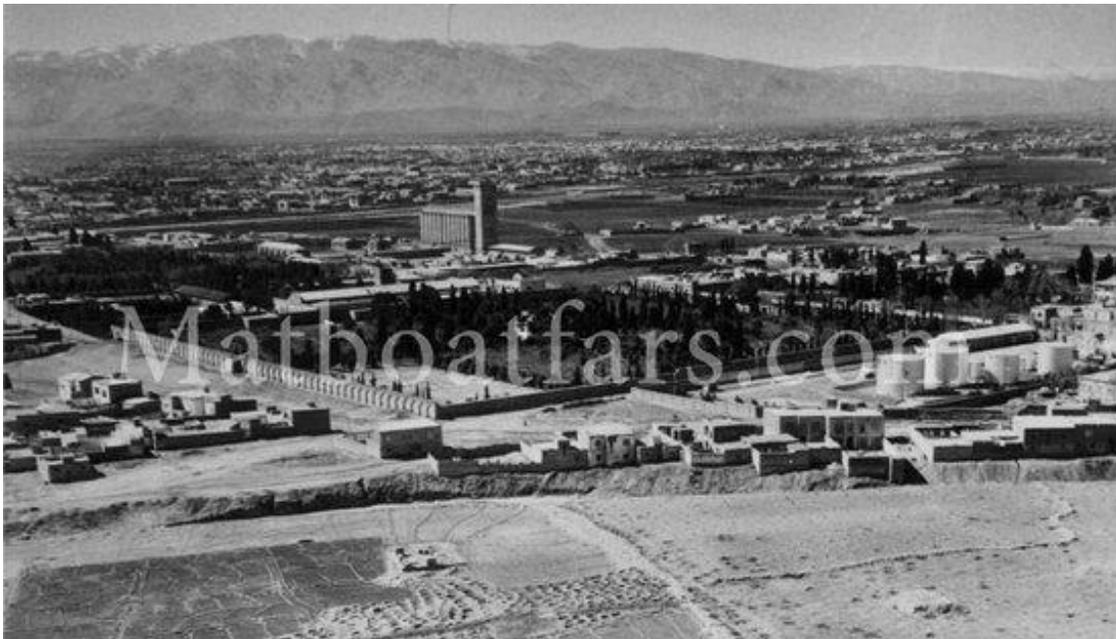


Figure 88. Shiraz in first years of modernization. Early of 20th century.
(<https://www.instagram.com/explore/tags/oldshiraz/?hl=en>, 2019. Accessed November 24, 2019)

“The main aim of widening the streets and construction of new streets was facilitating the movement of vehicles.” (Habibi and Ahari, 2010)



Figure 89. First constructions in Shiraz in early years of modernism after 1930. (<https://www.instagram.com/explore/tags/oldshiraz/?hl=en>, 2019. Accessed November 24, 2019)

Almost all of Shiraz historical monuments were remained until 1925. After that due to construction of new streets some parts of historical monuments were destroyed. (Movahed, 2006) Large spaces of the old squares in the west side of bazaar were chosen for constructing new services and administrative buildings. The vast Square between northern Rasta of bazaar and citadel, (Toopkhaneh Square) was destroyed in order to construct a bank and a school instead it during next years. Justice building also was constructed instead of another square south of the citadel. the area of “Nazar” garden that was located between bazaar and square, was decreased since some parts of it were changed to a library and commercial parts. (Consulting Engineers, 1993)

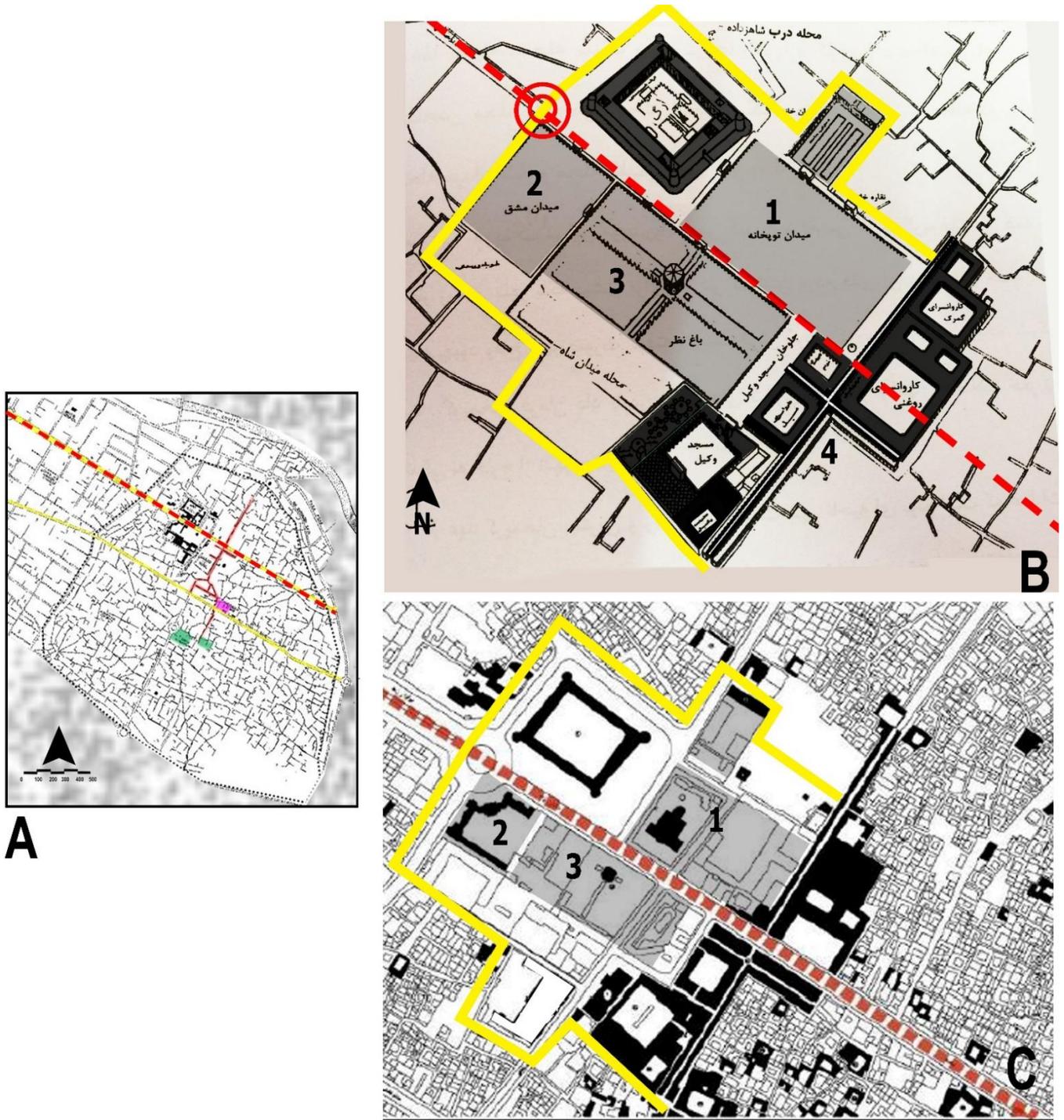


Figure 90. Comparison of historical monuments before destructions and after that with new functions. A. Map of Shiraz in 1949 after demolition of monuments. (Base map from Clarke, *The Iranian City of Shiraz*, Dept. of Geography, University of Durham, 1963, specified by author) B. Historical monuments of Shiraz before destructions in 19th century. Base map from Falamaki, *Revitalization of historic buildings and cities*, Tehran, Tehran University, 2018, specified by author) C. Historical monuments condition after destruction and changing their user. (Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1950 specified by author) No.1 in picture B was “Toopkhaneh” Square which changed to bank and school in picture C. NO.2 “Mashgh” Square changed to Justice building NO3. “Nazar” garden which its area decreased and changed to library and commercial parts.

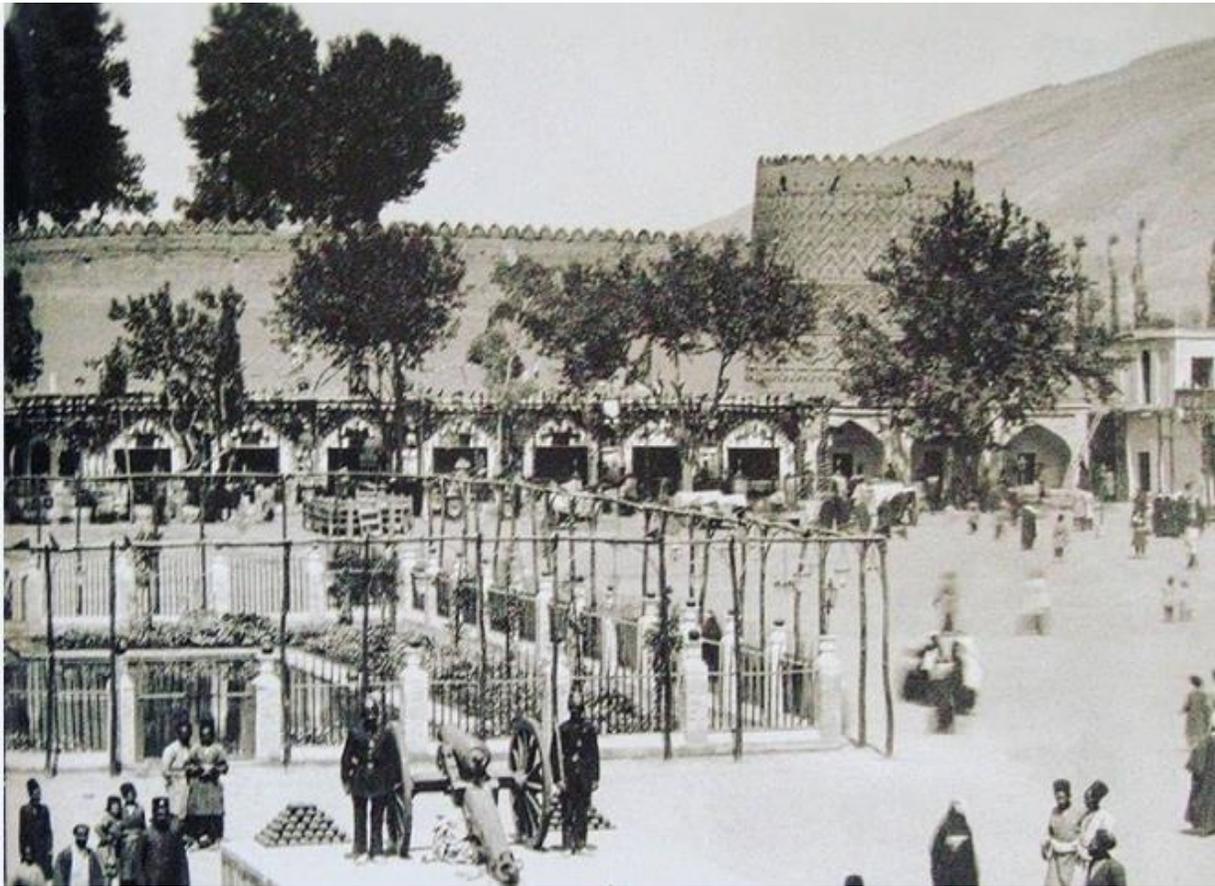


Figure 91. Toopkhaneh square and the citadel behind it, around 1921. (<http://www.matboatfars.com/newsThread.aspx?title=%D8%B9%DA%A9%D8%B3%D9%87%D8%A7%DB%8C%20%D9%82%D8%AF%DB%8C%D9%85%20%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2&ID=30401>, 2017. Accessed November 22, 2019)



Figure 92. Top: The area of Toopkhaneh Square around 1921 (<http://www.matboatfars.com/newsThread.aspx?title=%D8%B9%DA%A9%D8%B3%D9%87%D8%A7%DB%8C%20%D9%82%D8%AF%DB%8C%D9%85%20%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2&ID=20300> 2016. Accessed November 22, 2019) Bottom: Bank building that was constructed in Toopkhane square in 1930s. <http://www.shirazpedia.ir/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2/> 2018. Accessed November 22, 2019)

Shiraz bazaar also was one of the historical monuments that was damaged during modernization transformations. In addition to destruction of its building, its role and function changed too. Unfortunately, as I kept tracking from Shiraz municipality, Cultural Heritage Organization of Shiraz and National Documentation Organization there was not any picture of bazaar's destruction and the part of streets that have been studied. However, other valid pictures related to around the studied areas during the studied time interval have been used to extract information.



Figure 93. construction of a street in Shiraz in 1931. (www.picofile.com/shiraz/old 2017, Accessed November 24, 2019)

Construction of new streets started from the central parts of the city where the bazaar and other important buildings of traditional city were located. Two parallel and straight streets were designed over the Shiraz city toward the west. “Karim Khan Zand” and “Lotf Ali Khan Zand” were among First designed streets. (Consulting Engineers, 1993) They were designed perpendicular to the axis of the bazaar in a way that cut it in three parts.

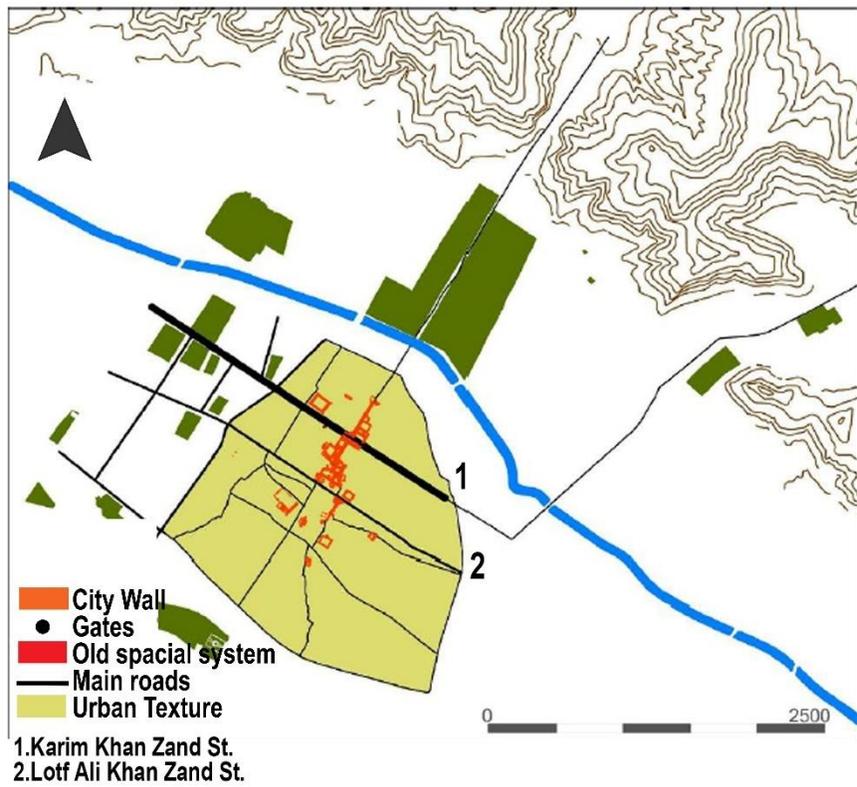
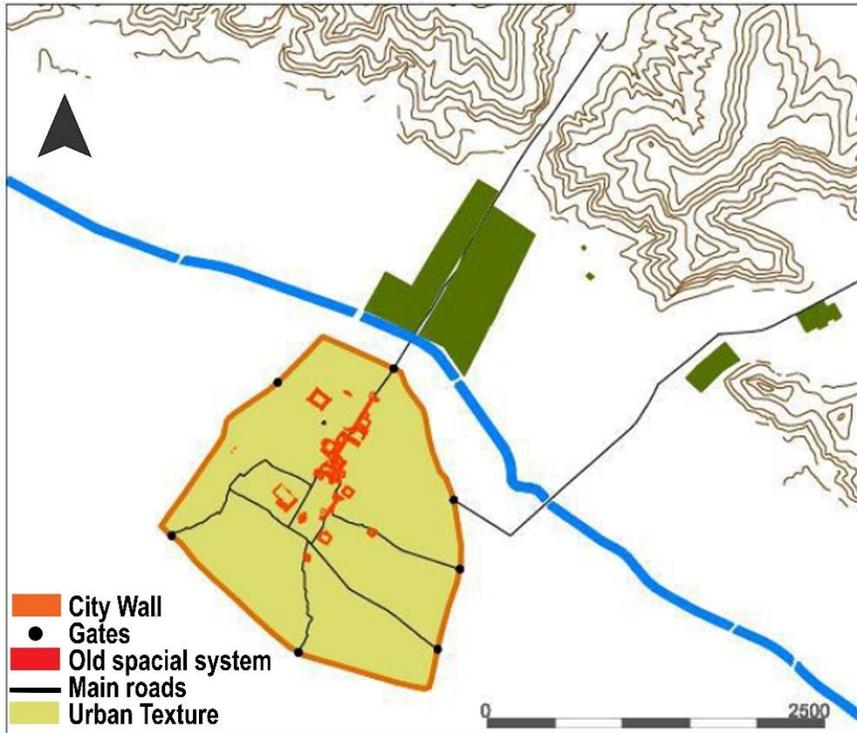


Figure 94. Top: Shiraz map before 1921. Bottom: Shiraz map in its first period of development (1921-1950). First designed streets which connected the city center to the west side. Made by author based on Shiraz Municipality Database, Shiraz, Shiraz Press, 1990).

Nadim (2015) stated: *“Karim Khan Zand” street cut the northern part of the Vakil Bazaar. In fact, the west part of this street already existed which connected the west entrance gate of the city to the citadel and squares. It was also among crowded connecting axis of the city. However, it was continued straight in a way that passed through the middle of the Bazaar. In 1930 Shiraz municipality started to demolish every building that was on the new street’s route.*” (Nadim, 2015) He continued *“It was around 1936 when Vakil bazaar and two caravanserais around it were partially destroyed in order to extent “Karim Khan Zand” Street.”* (Nadim, 2015)

Nasr (2004) also has pointed out to this issue in her book: *“In 1936, five vaults⁴⁶ of Vakil bazaar was demolished in order to let the street (Karim Khan Zand St.) pass the area. In addition, two caravanserais on two sides of bazaar also were destroyed. The caravanserai in the west of bazaar demolished completely and some parts of another caravanserai on the right side of bazaar also destroyed.”* (Nasr, 2004)

⁴⁶ Each vault contained one pair of shops opposite each other.



Figure 95. Aerial photo of Vakil bazaar and Karim Khan Zand street in 1960s, the street passed Vakil Bazaar (yellow parts) and the Caravanserais around it (purple parts). (National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1991)

Almost simultaneously with this, the second street “Lotf Ali Khan Zand” was designed parallel to the previous one. It passed through the old bazaar and cut its two Rastas in two points. moreover, south side of Khan school that were related to 16th century was demolished and changed to the street. (Nasr, 2004)

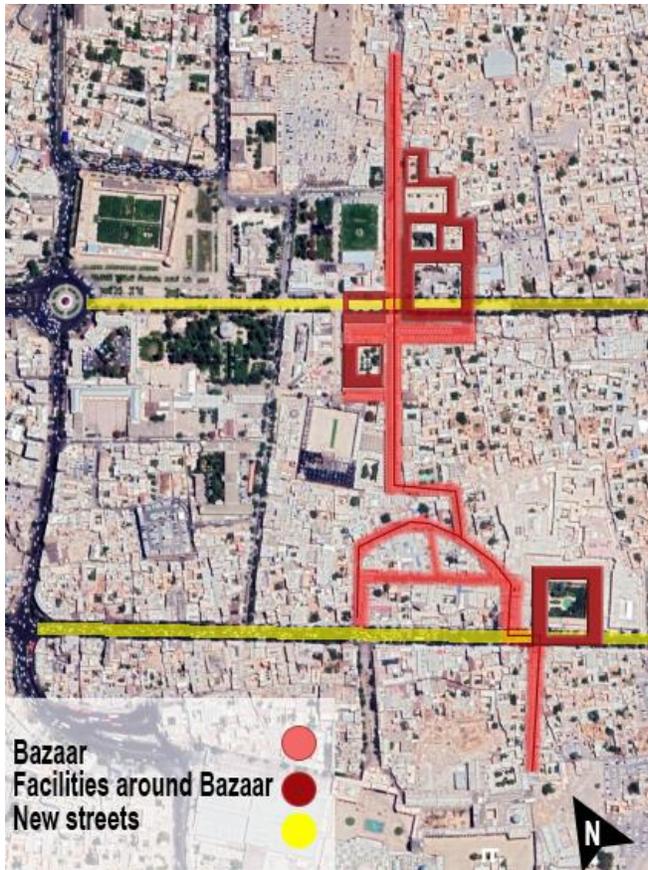
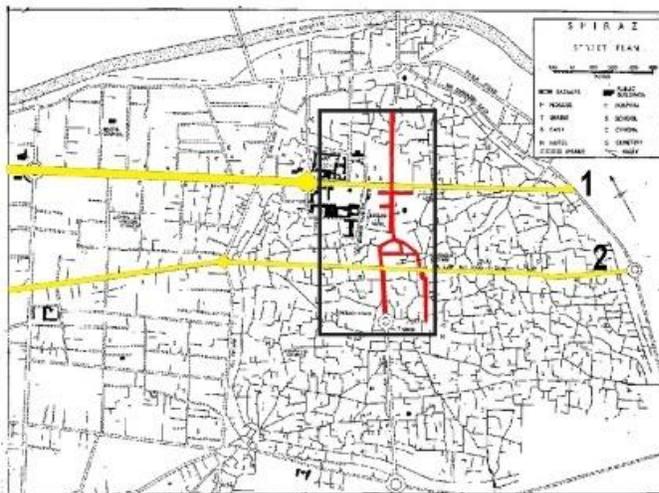
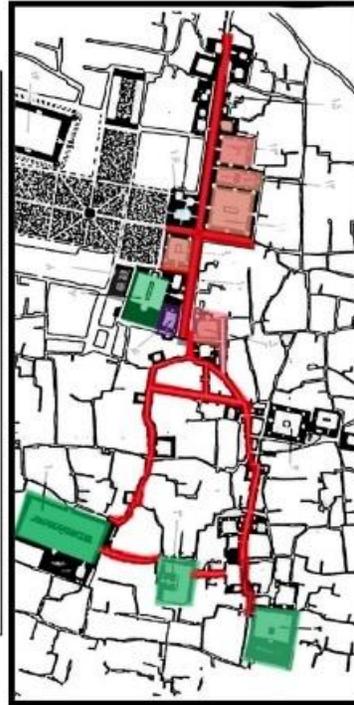
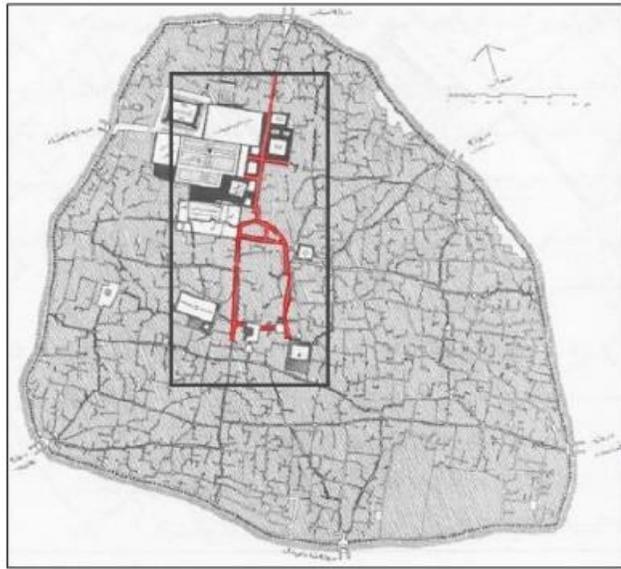


Figure 96. How streets were design perpendicular to the axis of bazaar. The collision points of new streets with Bazaar, two caravanserais and the school are specified, 2019 (specifications have been applied on current aerial map of Bazaar from [www.google earth.com](http://www.google.com/earth) accessed November 19, 2019 specified by author)

There is not detailed information about the process of construction of new streets. However, in early years after new constructions in 1930s, these streets were covered with sand and crushed soil, but they were paved gradually, and green spaces were added to them similar to European style streets. (Nasr, 2004)

Generally, designing and construction of new passages and new uses around them in Shiraz was done between 1930 and 1960. (Movahed, 2006)



1.KarimKhan Zand St.
2.Lotf Ali Khan Zand St.



Figure 97. comparison of Shiraz and its bazaar area before and after construction of new streets. Top right picture: Map of Shiraz in 19th century. Nasr, Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009. Left picture: Bazaar area in 19th century before construction of streets. (Cultural Heritage Organization of Shiraz Database, Shiraz, Cultural heritage organization Press. 2001) Down right picture: Map of Shiraz 10 20th century. (Clarke, The Iranian City of Shiraz, Dept. of Geography, University of Durham, 1963) Left picture: position of new streets relative to the Bazaar (Cultural Heritage Organization of Shiraz Database, Shiraz, Cultural heritage organization Press. 2001) specified by author.

Development process of Shiraz streets conditions during modernism period

In order to investigate the development process of Shiraz streets, illustrating their condition before modernization is needed. The question is whether there was a street in Shiraz before the new fabric started. It must be said that until the end of 19th century, the streets were not like today's. Bazaar and two other wide streets were the most used ways in Shiraz. (Nadim, 2015). There was a kind of chaos on the urban form of that time. Except of few wide streets, the other streets were very long, narrow and winding, they did not have more than two to four meters width. However, this width was appropriate for passing peoples and dragons. (Parvaz, 2013) Madam Jane Dieulafoy who had traveled to Iran in 1881, has mentioned about narrow streets of Shiraz in her travelogue "considering the low width of the streets they were covered in some parts, the bazaar also was covered, so that it was possible to pass through the roofs." (Dieulafoy, 1992)



Figure 98. Covered and uncovered narrow streets in 19th century.
(<https://www.pinterest.it/pin/664843963718309344/?lp=true> ,2014, Accessed November 22, 2019)



Figure 99. An old street in Shiraz around 1940.

(<https://www.fardanews.com/fa/news/580741/%D8%B9%DA%A9%D8%B3-%DA%86%D9%87%D8%A7%D8%B1%D8%B1%D8%A7%D9%87-%D8%B2%D9%86%D8%AF-%D8%AF%D8%B1-%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2-%D9%82%D8%AF%DB%8C%D9%85,> 2016, Accessed November 22, 2019)

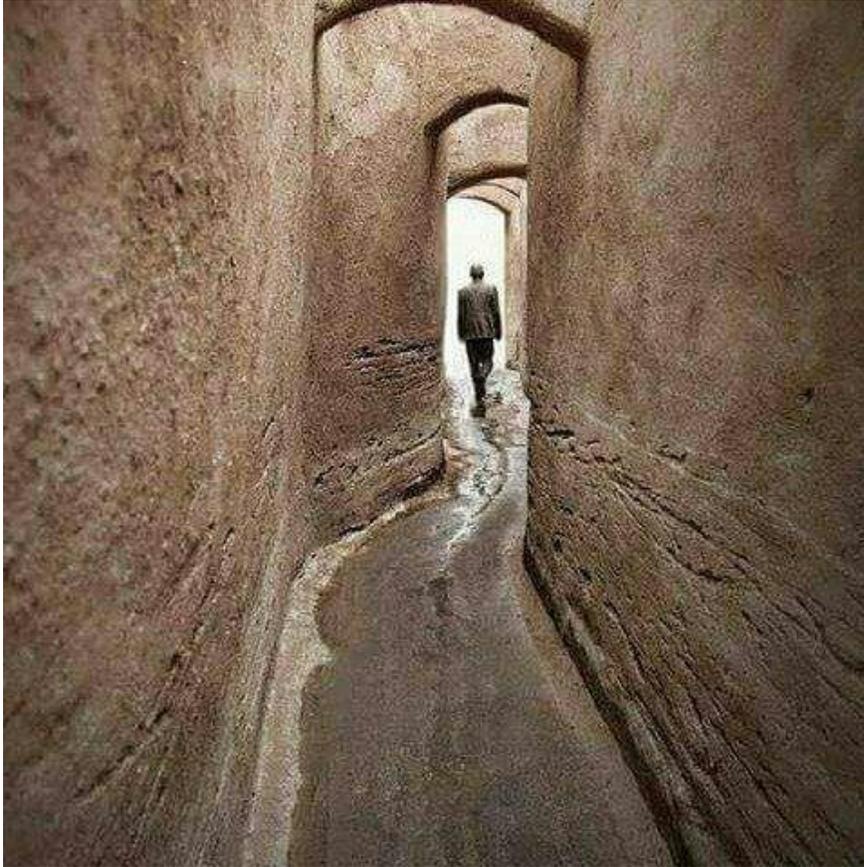


Figure 100. An example of narrow winding streets of old city.
 (<http://www.shirazpedia.ir/%d8%b3%d8%a7%d8%ae%d8%aa-%d8%b4%d9%87%d8%b1%d8%af%d8%b1%d8%af%d9%88%d8%b1%d9%87-%d8%b2%d9%86%d8%af%db%8c%d9%87/>, 2013, Accessed November 22, 2019)

In the book “History of the ancient texture of Shiraz”⁴⁷ written by Afsar in 1995, main streets of the city have been described in terms of their locations and conditions. “*long winding alleys and covered bazaars formed the public passages of Shiraz. Sometimes, the width of these alleys was so low in some parts and crossing was difficult for few people together. This situation continued until first years of Pahlavi dynasty before cities transformations and construction of new streets.*” (Afsar, 1995) The described routes have been illustrated on the old map of Shiraz by author in figure bellow. Old names of different parts of the city that were used in the book’s description have been extracted by author and their location were found out by using another map. Then,

⁴⁷ It is one of the few old and important references books about history of Shiraz that is written by k.Afsar, an Iranian historian and researcher.
<http://www.lib.ir/book/53720386/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%A8%D8%A7%D9%81%D8%AA-%D9%82%D8%AF%DB%8C%D9%85%DB%8C-%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2/>, 2012, Accessed November 22, 2019)

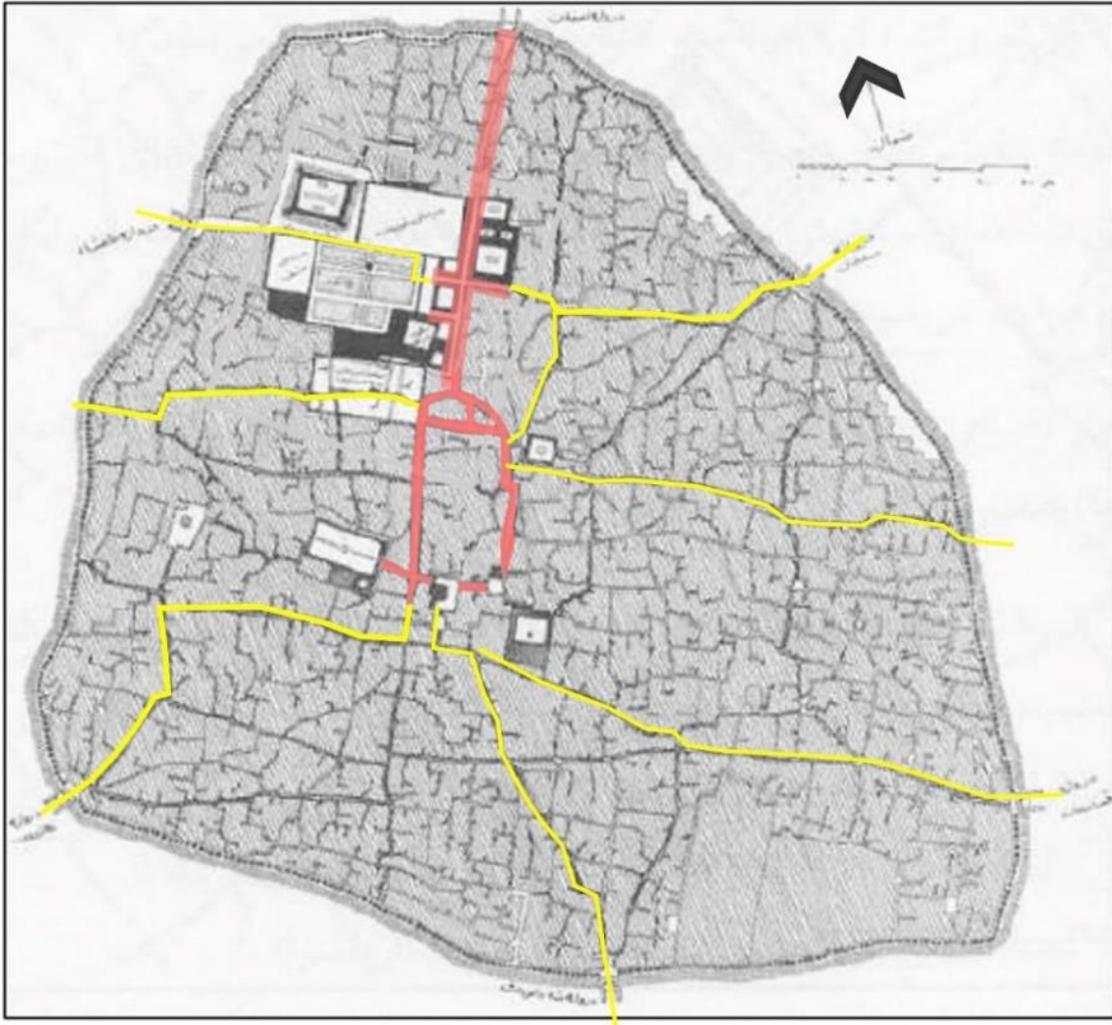


Figure 102. The most crowded streets of Shiraz in late of 19th century (Specified by author. Base map from Nasr, Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009) Pink parts are bazaar area which were used as streets and the yellow lines are the most used streets by people. (Afsar, The history of ancient tecture of Shiraz, Tehran, National work association, 1995)

As mentioned, Public passageways were consisted of long winding alleys and the linear bazaar. In addition of them, there were also a few wide streets surrounded by gardens of wealthy people. According to madam Dieulafoy “*Toward the narrow road that leads to Shiraz city there is an entrance gate. There is a valuable Quran above the gate and Some soldiers are guarding the road. From here, there is one-kilometer distance to Shiraz city. After the entrance gate, there is a wide street which across among beautiful gardens and reaches to the Urban fortifications. The bazaar of the city is visible from other side of the gate... finally we reached to a squar...near to the square there was a wide street with several trees in its both sides then we entered to a beautiful garden with a magnificent mansion in its center.*” (Dieulafoy, 1992)

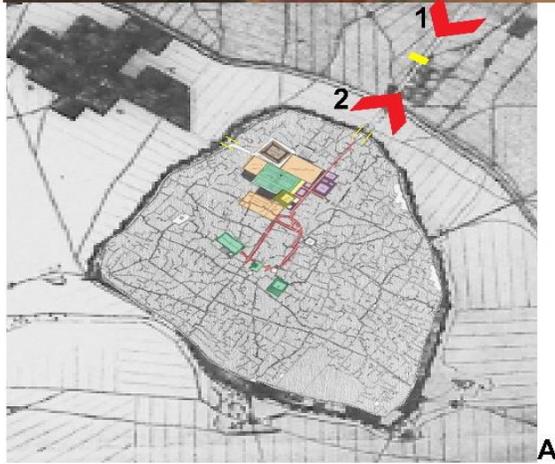
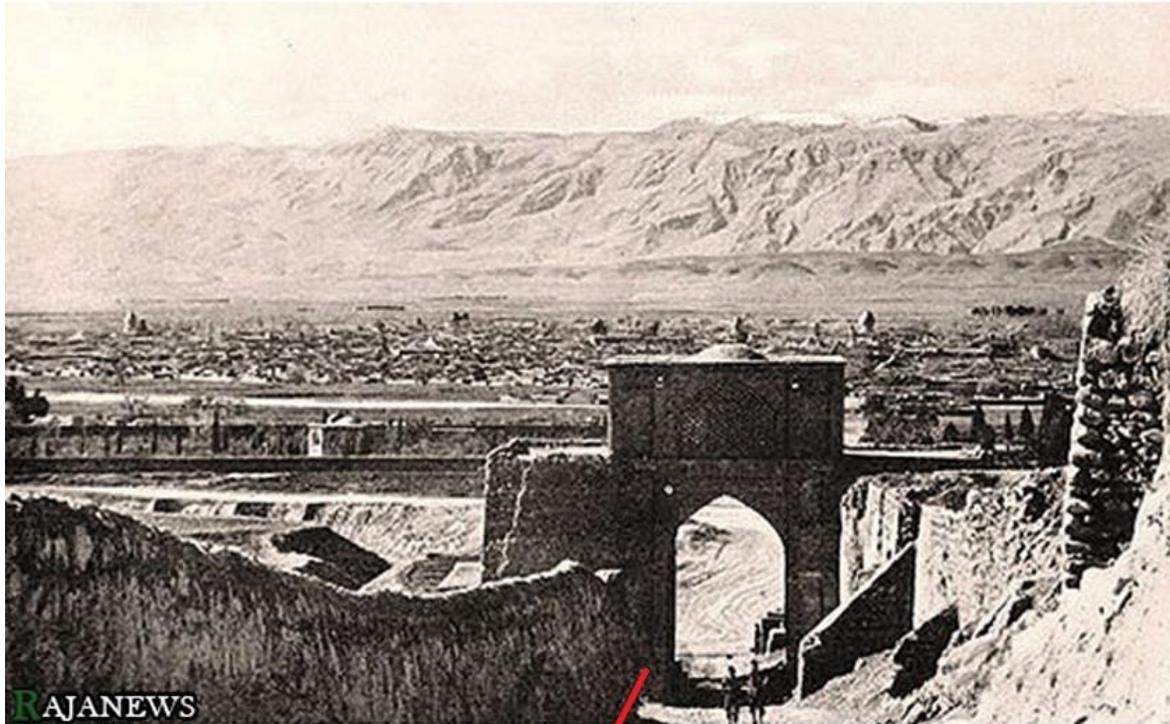


Figure 103. A. Map of Shiraz in 19th century. possible locations of the pictures have been specified by the author. (Nasr, Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009) 1. Quran Gate in 19th century. the northern entrance gate of Shiraz. The city and its gardens are visible from other side of the gate.

(www.rajanews.ir/Shiraz 2017, Accessed November 24, 2019) 2. Quran street around 1880 with several trees on its both sides that has been described by Madam Dieulafoy. It reached to the Shiraz bazaar and the Quran gate is visible in the end of photo. (www.matboatfars.com 2018, Accessed November 24, 2019)

According to this travelogue there was two wide streets in the city in late of 19th century. One of them was in front of the entrance gate of Shiraz and another one was near to a square close to urban fortifications.

The first and oldest street, starting from the “Quran Gate” and leading to the Isfahan Gate, became important from the Safavid period, it was the main road that connected Shiraz to Isfahan. Although it was outside of Shiraz until 20th century but it was considered as the important streets of city. Beautiful gardens and trees on its both sides have been described in several travelogues. (Nadim, 2015). Because of Persians religious beliefs, there was a Quran above the gate so that this gate was considered important and holly.



RAJANEWS



Figure 104. Quran gate and view of Shiraz in 19th century. (www.rajaneWS.ir/Shiraz 2017, Accessed November 24, 2019) its location has been specified by author on the map of Shiraz in 19th century. (Nasr, Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009)

Second important street was exactly the west part of today's Karim Khan Zand street. According to the travelogue and map of the city, a wide street is visible in the north west of the city, near to the squares and gardens. Therefore, the western part of it was already existed. The earliest texts

that referred to this street are from the French traveler “Jean Chardin”⁴⁸ who traveled to Iran between 1665-1677 during Safavid era. In his travelogue, Chardin has mentioned an important street toward out of the western city gate. (Shahbazi, 2004) In this period the palace and the gardens of the ruler of city, were located beside each other in the west of Shiraz. The ruler of Fars has built a wide passage to connect his palace to the gardens through the western gate. (Nadim, 2015) During Zandieh period, the main buildings of the city were replaced in a same place so that the street retained its significance. (Movahed, 2006)

⁴⁸ **Sir John Chardin** (16 November 1643 – 5 January 1713), was a French jeweler and traveler whose ten-volume book *The Travels of Sir John Chardin* is regarded as one of the finest works of early Western scholarship on *Persia and the Near East* in general. (www.Iranica.ir 2018. Accessed November 24, 2019)

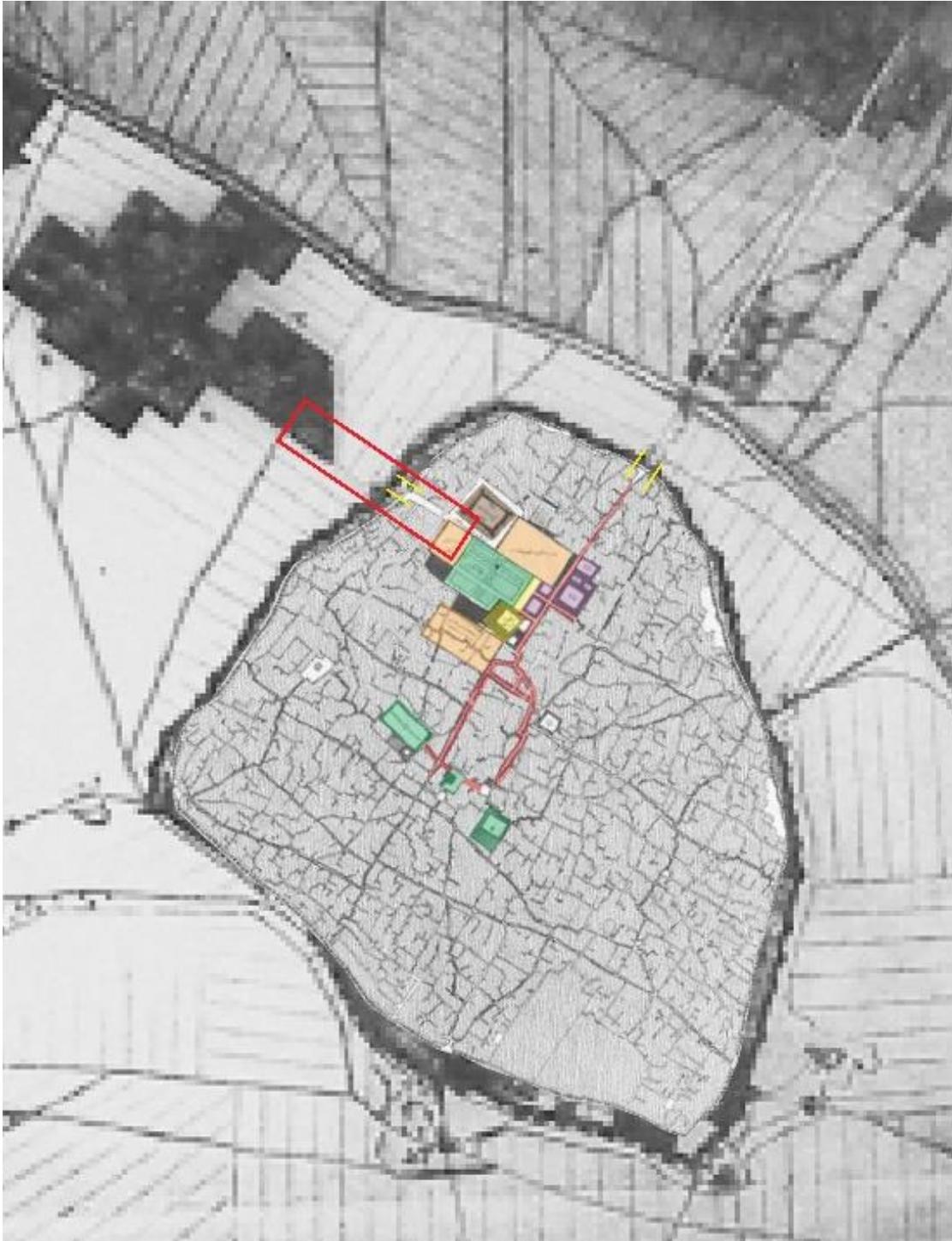


Figure 105. Map of Shiraz in 19th century. (Nasr, *Urbanism and Architecture in the Zandiye Era, Shiraz*, Navid Press, 2009) Gardens in the west and the street which passed the western gate and reached to it has been specified by the author.

In late of 19th century, several gardens were in the west of Shiraz. The river and several aqueducts in this area made it suitable for creating green spaces. It caused more commuting along this axis and resulted in extension of this street through the west direction. (Nadim, 2015) So that these gardens could be considered as a sign of city's expansion toward the west. Between 1930 and 1960 as the city was expanded, the street also was extended from its both sides. In order to reach to the city's eastern border straightly, it passed the bazaar in 1936. (Nasr, 2004) It also was continued toward the new parts of city in the west. In 1949 it was completed and asphalted. (Consulting Engineers, 1993) In 1959 it was formed as a boulevard. (Shabani, 2012). During next years, this street continued to expand almost straight as the city expanded. (Nadim, 2015)

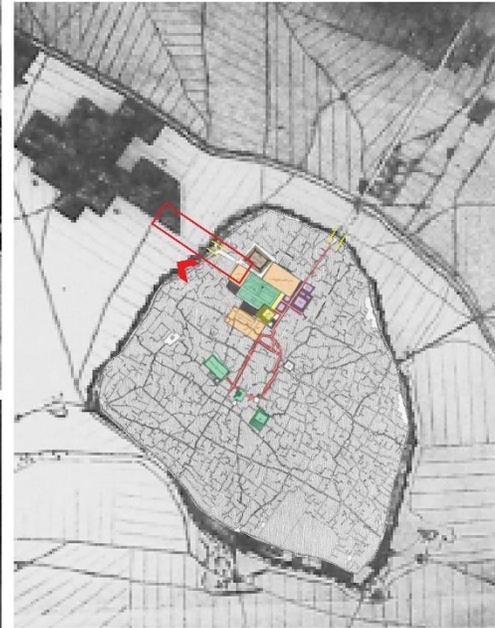


Figure 106.A. Latest map of Shiraz before construction of new streets in 19th century (Nasr, *Urbanism and Architecture in the Zandiye Era, Shiraz, Navid Press, 2009*). B. A part of Karim khan Zand St. which was connected to the western gardens in 1916. C. Karim khan Zand St. in 1929 with some constructions along the street and gardening in the middle of it. (<http://www.matboatfars.com/newsThread.aspx?title=%D8%B9%DA%A9%D8%B3%D9%87%D8%A7%DB%8C%20%D9%82%D8%AF%DB%8C%D9%85%20%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2&ID=20300>, 2018. Accessed November 22, 2019)

Construction process of the other southern street (LotfAli Khan Zand St.) was almost the same time with KarimKhan Zand Street. (Consulting Engineers, 1993) and soon after its construction, the commercial activities started along it.

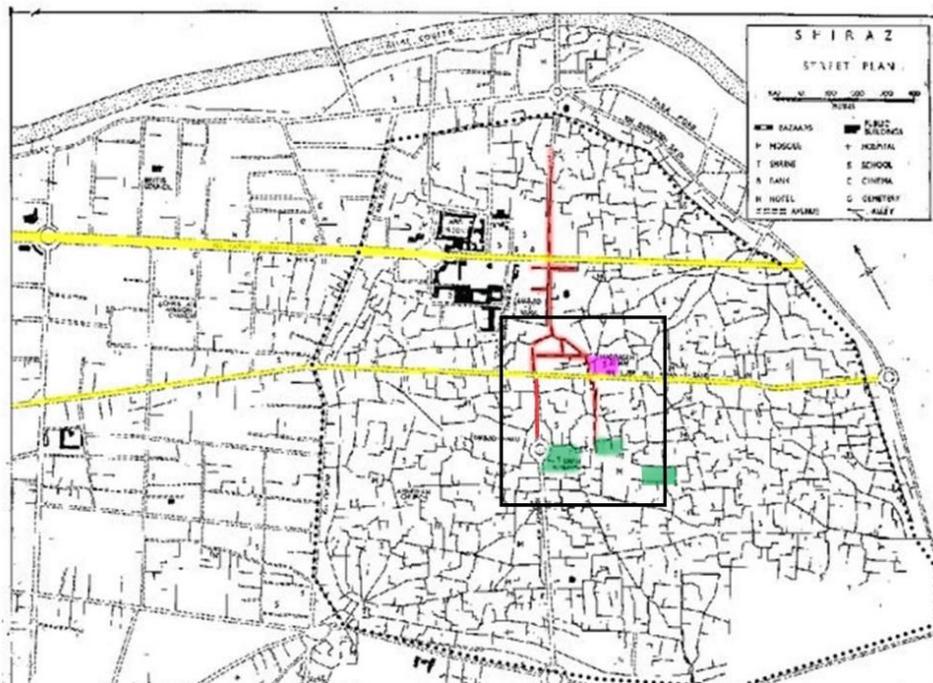


Figure 107. Top: An aerial photo from Lotf Ali Khan Zand St. after 1949. (National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1956) The yellow arrow shows the street, Old bazaar Rastas in red and mosques in green have been specified by author. Bottom: map of Shiraz in 1949 (Clarke, *The Iranian City of Shiraz*, Dept. of Geography, University of Durham, 1963). The black rectangular shows the area of aerial photo. Red lines are Shiraz bazaar and yellow lines are the streets. specified by author.



Figure 108. Buying and selling in Lotf Ali Khan Zand St. after 1949.
(<http://www.matboatfars.com/newsThread.aspx>, 2018 Accessed November 24, 2019)

Related dynamics for construction of “Karim Khan Zand” and “Lotf Ali Khan Zand”

Considering fast city’s transformations as result of modernism, necessity of designing new streets is undeniable. In order to connect new parts of the city to the older areas and also create a new urban map first street had to be designed in old town. However, due to the irreparable damages that constructions brought to the bazaar, it is important to investigate the reasons of designing the streets in this way. Some hypotheses have been investigated as the main reasons of designing new streets cross with the bazaar. For instance, The urban planning policies and methods of the government and the natural situation of the Shiraz.

Investigation of urban planning policies of Pahlavi era

In order to improve the condition of urban public spaces in late of 19th century, developing regulations in the field of urban policy by the government was necessary. In 1930 a set of rules named “construction and developments of passages” were approved which increased the duties and powers of the municipality. According to Shabani 2012 ; “*Considering construction of roads*

and streets, it should be noted that before 1920 we were rarely faced with construction of streets and passages. However, they were needed as the sites for implementation of urban plans as far as the first map of Tehran's transformation also was known as street map. It was published in 1930.” Obviously, the old urban texture passages were chosen for implementation of plans which led to demolition and retreat of old buildings. Thus, there was a wide range of interventions in the old context of Tehran, with the result of widening of the streets from both sides. (Kiani, 2004)

By studying urban planning policies of Pahlavi era, two main peculiarities of it can be considered as the reasons of construction of streets and cities urban planning in this way. First was the tendency of the state to modernize society. According to Safari,2014 *“Developments of urban spaces based on western countries made new needs. The most important of them was vehicles. Means of transportation were entered to the country earlier however in this era their importation increased a lot.”* (Safari, 2014) So that, it was necessary to define appropriate places for new cars and transportation systems.

In Shiraz also changes in urban planning methods did not fit with the old texture of the city, which was influenced by previous historical period’s architecture especially architecture of Zandiyeh era (18th century) and Qajar era (19th century). The older narrow streets were not suitable for new vehicles like cars. Moreover, increase of urban population, lack of housing units and rural migration to the city necessitated the need for new urban spaces in addition to the old one. (Movahed, 2006) Prior to the Pahlavi era, there were only two main streets in Shiraz and the rest of the crossings except the bazaar included several narrow alleys. (Esmaeildokht, 2017)

The second feature is related to the power of government. Pahlavi dynasty was demanding an absolute government which was based on concentration of power, it needed a new shape of the city. According to Saremi’s book (1995), *“A city with a central core which represented a unified centralized system and the roads across it signify the extension of the capital's government to all the country's borders.”* (Saremi, 1995) Straight lines pattern which was the legacy of that time, was used to specify main streets and side streets of the city. It made a vast city with a central core which represented a centralized and unified system. (Kiani, 2004)

These urban planning policies have been applied also in Shiraz. north west of old town around the bazaar area was considered as the central core of the city where straight lines were designed to connect to the new parts.

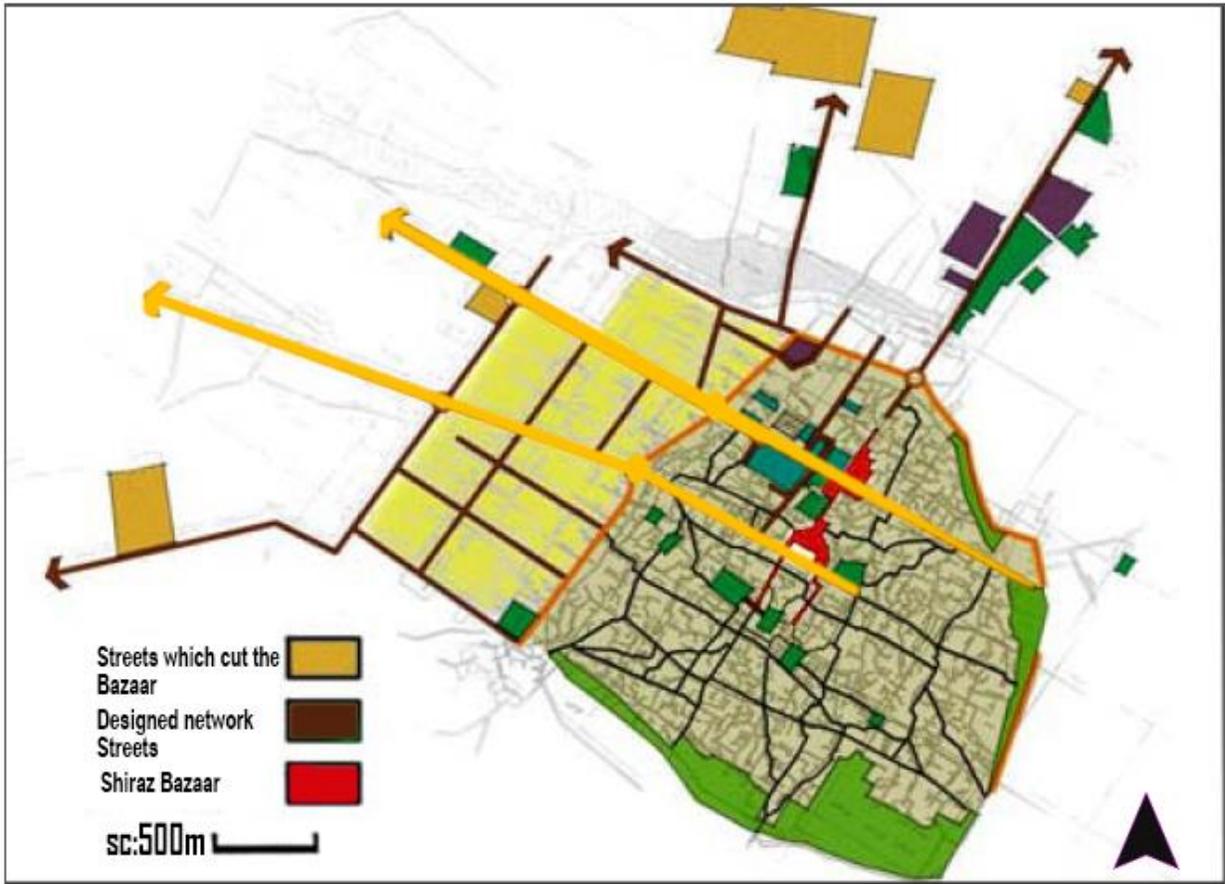


Figure 110. Shiraz expansion according to the urban planning policies that was explained. Base map of Shiraz after 1930. (Consulting Engineers, Revival Project of Shiraz Historical and Cultural District, Shiraz, Fars Housing and Urban Development Office 1993. specified by author.)

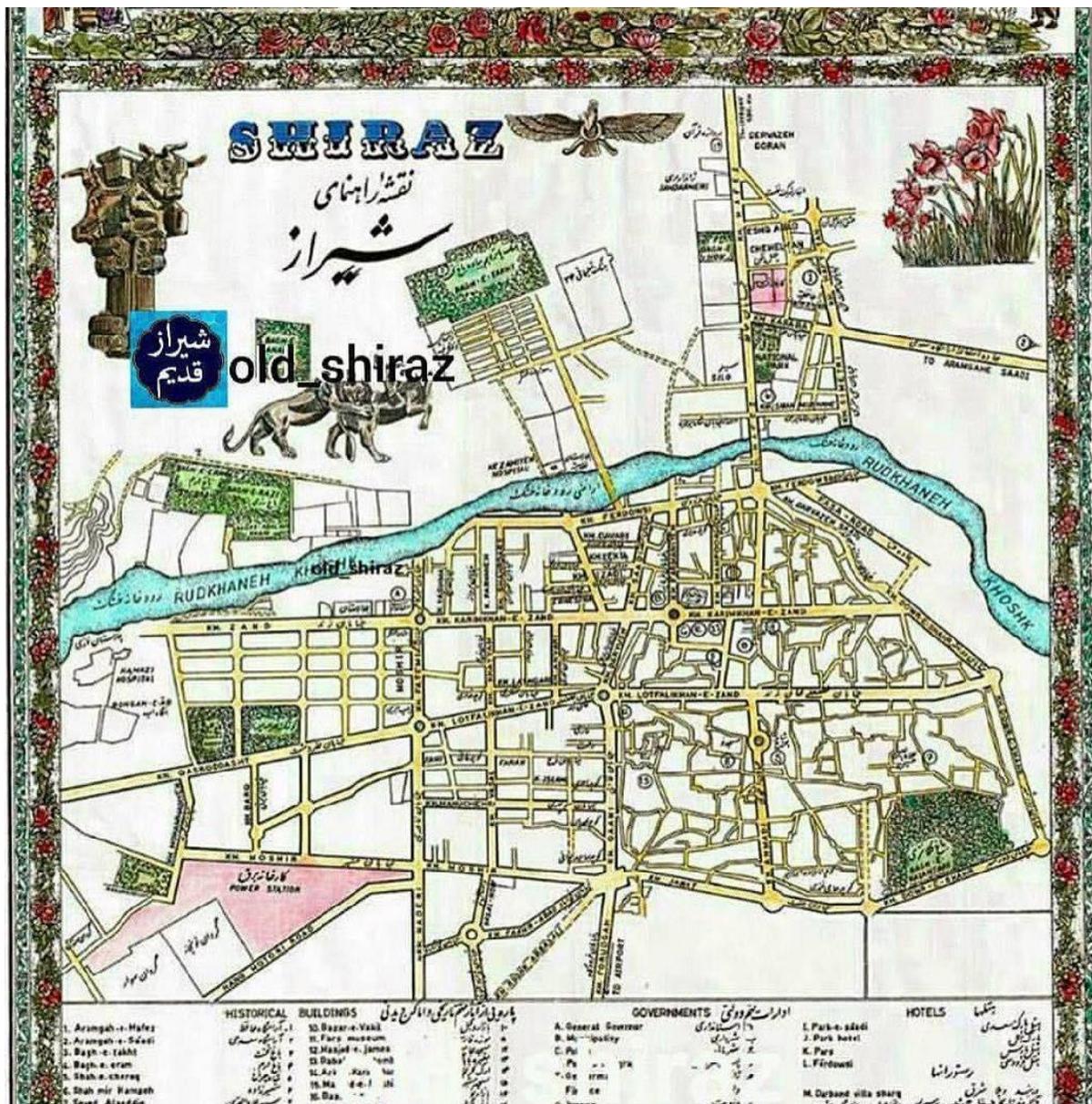


Figure 111. Map of Shiraz in 1956. (Shiraz Municipality Database, Shiraz, Shiraz Press, 1990)

In order to introduce a comparative approach for understanding of similar conditions and aims of locating two new streets on the bazaar axis, urban planning of Tehran as the capital of the country has been studied. Which could be used as a main pattern in other cities urban planning too.

During the first years of Pahlavi dynasty, a plan was prepared for Tehran, which was the basis for all other streets and plans for the creation of urban spaces. (Safamanesh and Monadzadeh, 2000) During Pahlavi era, The streets were so important as the site of urban planning

implementation as far as the first map of Tehran's transformations which published in 1930 is known as the street map. (Habibi, 2001)

Mahdizadeh (2002) has explained some of transformations in Tehran urban planning: “One of the first streets of Tehran was designed in west- east direction. It passed through the governmental part and old main square. The most important administrative buildings were located in the mentioned squares too. During next years, new recreational parts like cinemas, hotels and theater salons were designed along this street. (Mahdizadeh, 2002)

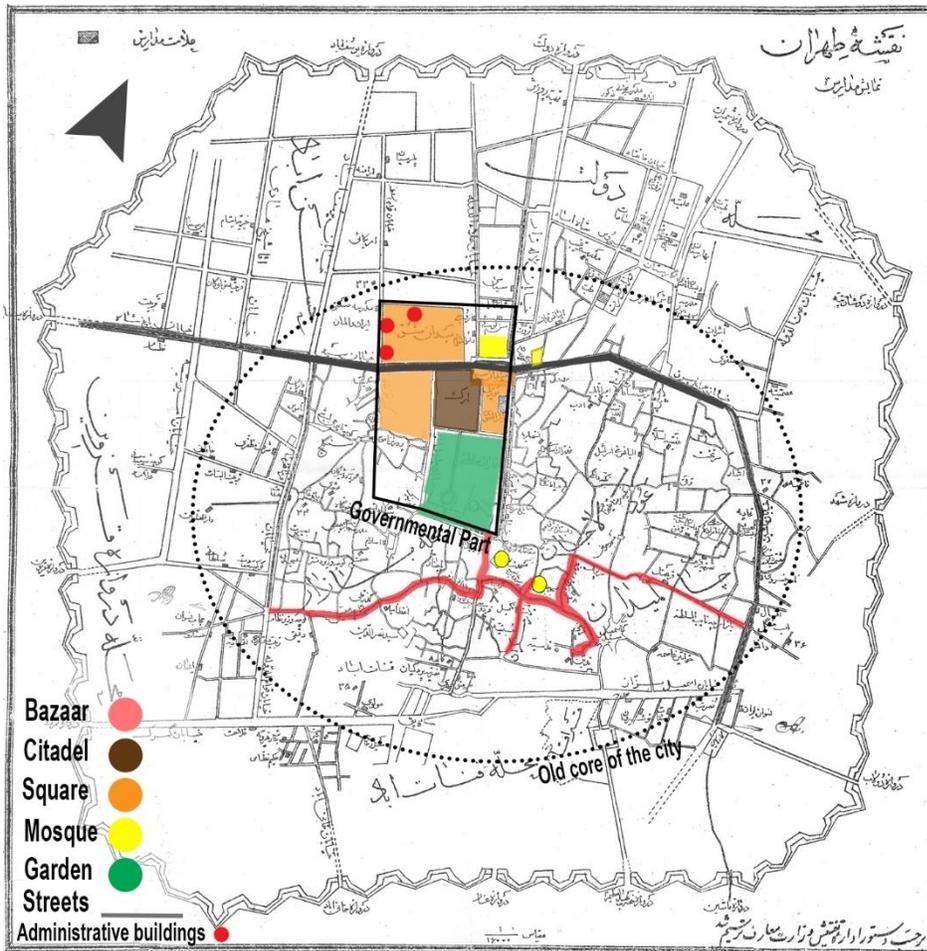


Figure 112. Map of Tehran published in 1930. One of the first and main constructed street has been specified which has passed through the old governmental part of the city.

(<http://tehranshenasi.com/1396/01/28/%D9%86%D9%82%D8%B4%D9%87-%D9%85%D8%AD%D9%85%D8%AF-%D8%BA%D9%81%D8%A7%D8%B1%DB%8C-%D9%85%D8%AD%D9%85%D8%AF%D8%B1%D8%B6%D8%A7%D8%B4%D8%A7%D9%87-%D8%AA%D9%87%D8%B1%D8%A7%D9%86-%D8%B4%D9%86%D8%A7%D8%B3/> ,2017. Accessed on November 19, 2019)

Considering the base map of Shiraz in the end of 19th century, the old city center of Shiraz was located in west of the city. It was consisted of bazaar area and squares as public gathering places,

the mosque and the governmental part. So, this part was qualified by urban planning methods of Pahlavi Dynasty to be selected as the central core of the developing city.

After that, the new city center needed to connect to the rest of the city by straight and direct streets. Thus, the existed part of the west-east street (which later was named as Karim Khan Zand Street) was selected to be drawn out from both sides. One other axis also was defined below it in parallel as the second street. Bearing in mind that they were designed almost instead of the most crowded axis of the old city. At the same time with locating new network of streets, locating new functions in the area was started.

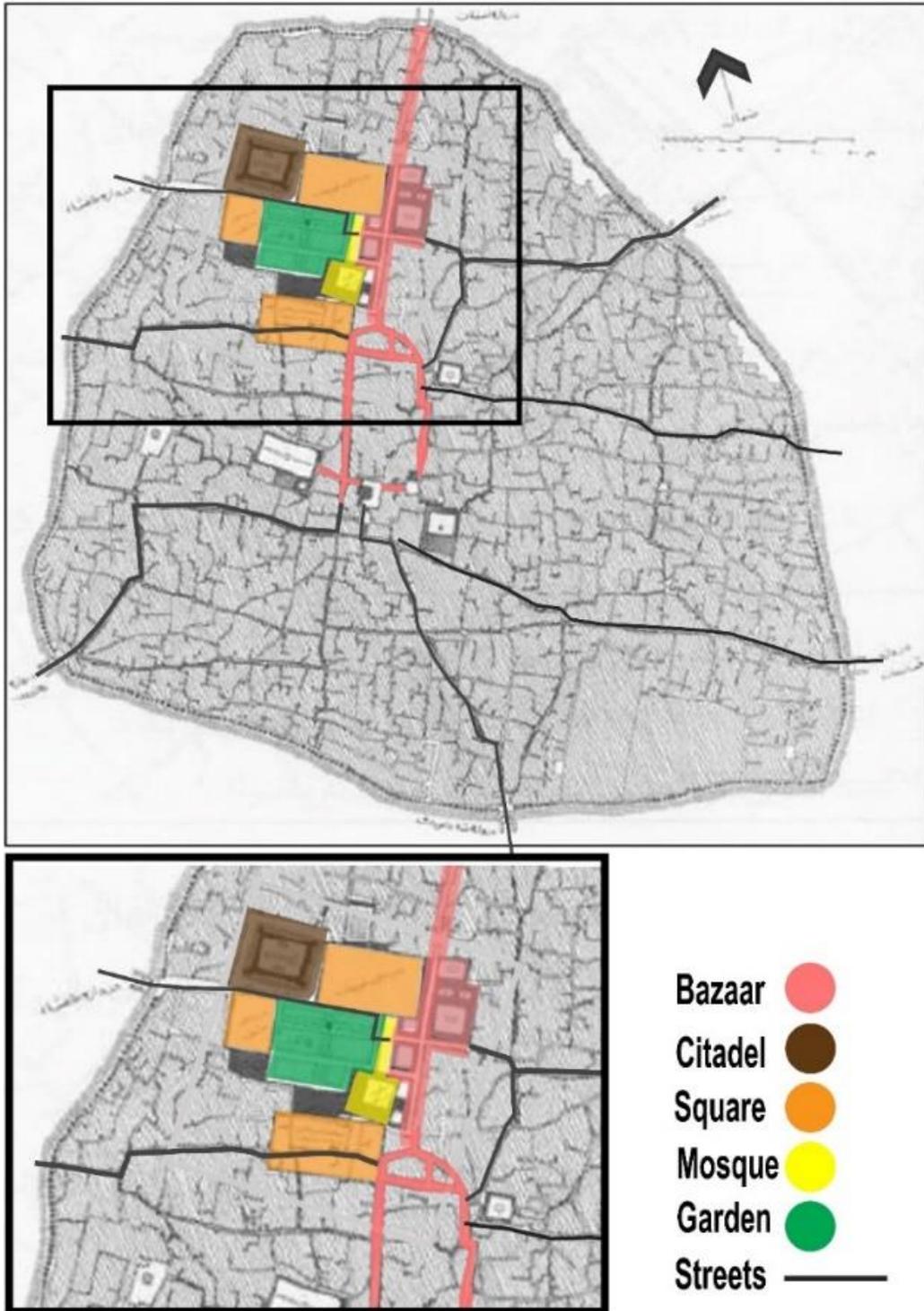


Figure 113. Investigation of important functions of the city in 19th century by author. The most important functions of old city were gathered near to each other west side of bazaar. Base map from (Nasr, 2004). Specified by author.

Dealing with stretching the axis, the most challenging problem was about street collision point with the bazaar. Widespread and rapid changes could only implement during Pahlavi monarchy. Mostofi (2014) stated that:

“Construction of new streets and widening the existence ones was possible only in Pahlavi dictatorship. Because regardless of whether it was the home of a rich people or a widow, it was a mosque or a school, an embassy garden, or a government building, it would have been destroyed when it was located in the assumed street line and the new street had to be constructed under any circumstances.” (Mostofi, 2014)

Safari has explained: *“The government, with the aim of building a modern state, was developing the streets and it was not afraid of any changes in the urban environment. Destruction of any part of the city was considered as an indispensable necessity. Any kind of spending on demolishing the city for the purpose of urban renewal was considered a correct decision.”* (Safari, 2014)

So that the priority of the urban planning policy was the speed of country’s development. Not only historical monuments could not stop modernization process but also sometimes it could be desired specially about destroying a traditional bazaar which was a symbol of people’s alliance in passed historical period.

According to Fasā’ī (2003), Bazaar’s building was taller than other urban spaces and its roof provided a view over the city So, it had Suitable strategic location. Early of Pahlavi dynasty in order to control people better, Bazaar and its roof was dominated by government. In addition, because of the alliance between sellers and the power of their job, bazaar was the place where different protest and strikes had been formed. (Fasā’ī, 2003) So, dominance of the government on bazaar has been decreased political functions of bazaar.

Furan has explained that: *“Businessmen with their economic power could unify and lead people toward their benefits against kings. When the king has accepted a rule which was against national benefits or seemed to be dangerous for peoples safety in terms of causing the war, businessmen with cooperation of clerics has informed people about the problems and threats, they also have led them to express their protest together. Sellers has closed their shops and gathered in the mosque.”* (Furan,1999)

So, eliminating the integrity of bazaar could have some political advantages for the government. Since it decreased the power of alliance between people and sellers for protestation against the government.

Investigation of geographical conditions of Shiraz

“Physical development of cities is one of the requirements of urban development, and this physical development must be directed in a way that respects all the principles of development.” (Gharekhonloo, 2011)

One of the main consequences of transformations in modernization period was the need of development of urban spaces and expansion of cities. In order to answer to this, axis of Shiraz was expanded in direction of northwest of the city. (Consulting Engineers, 1993) What caused this direction of expansion was problems of the city expansion toward other directions.

Obviously, connecting new parts of the city to the older parts was the reason of construction of new streets. Shiraz started to expand approximately in the east-west direction perpendicular to the direction of bazaar, which defined the main axis of the city and as result, bazaar lost its importance as the main connecting street of the city. It also influenced the future developments of the city as defining a long-lasting skeleton for current city which has been studied in following chapter. Therefore, it is important to investigate the reasons of city’s developments in this direction. Concerning the natural environment of Shiraz geographical reason could be effective in its development direction.” *The physical growth of the city takes various forms and models, but sometimes depends on the environment in which the city is expanding”.* (Hoseini, 2013)

Shiraz is in a Mountainous area. It has been surrounded by several mountains which has limited the city expansion a lot. With this natural limitation its urban development has taken a linear form and the city has grown to the northwest. Toward the north side, in addition to the mountains, the dry river also has prevented the city from spreading in these areas. According to Esfandiary, from 1972 by constructing an appropriate bridge over the river, city started to expand toward north (Esfandiary, 2016) .

On south of Shiraz, there was a cemetery which had limited city’s development in this direction too. (Nadim, 2015) Moreover, it was considered as a low-class area of the city as far as expansion of Shiraz from the south has only taken place in the last two decades. (Consulting Engineers, 1993) The other point is that the slope of ground in Shiraz is toward east and southeast. (Esfandiary, 2016) So, high-water levels and floods in these areas have slowed down the city’s development in these parts. (Gharekhonloo, 2011) While construction of numerous gardens on the west side of city in late of 19th century indicated the better position of water in this area. (Kiani, 2004)

development toward the east also had similar problems. Construction of airport in this area in 1961 facilitated city expansion toward this direction. (Consulting Engineers, 1993)

In addition to gardens, Establishment of the provincial government and the army about one kilometer of west of the Old City, along with the suitable lands for residence, formed this part of the city. moreover, wide and beautiful streets attracted people to choose there for living. Then administrative buildings and public functions also were added there. (Nadim, 2015)

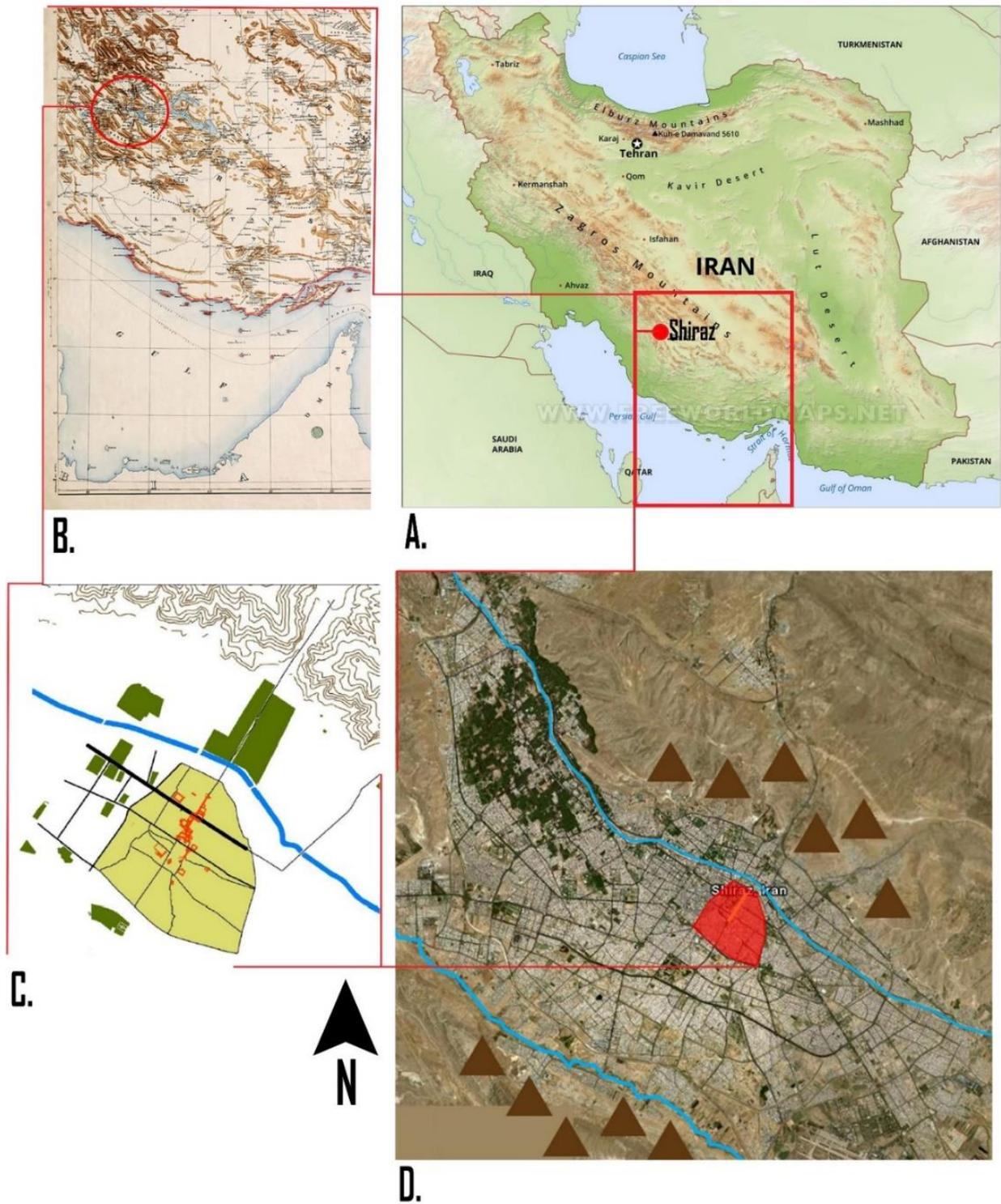


Figure 114. A. Geographical conditions of Iran 2019. B. Geographical conditions of Shiraz and around it. has been which surrounded by several mountains. (Old map online database, 2018, Accessed November 24, 2019)
 Description: Map of Persia ... Compiled in the Intelligence Division, War Office. 1886. Revised 1891, mainly from material supplied by the Surveyor General of India. Publisher: [London] C. Shiraz map between 1921 and 1941 and Direction of its expansion due to its geographical conditions. Made by author. D. Shiraz in 2019, Base map from googlemap.com, historical core of the city, mountains and rivers around it has been specified by author.

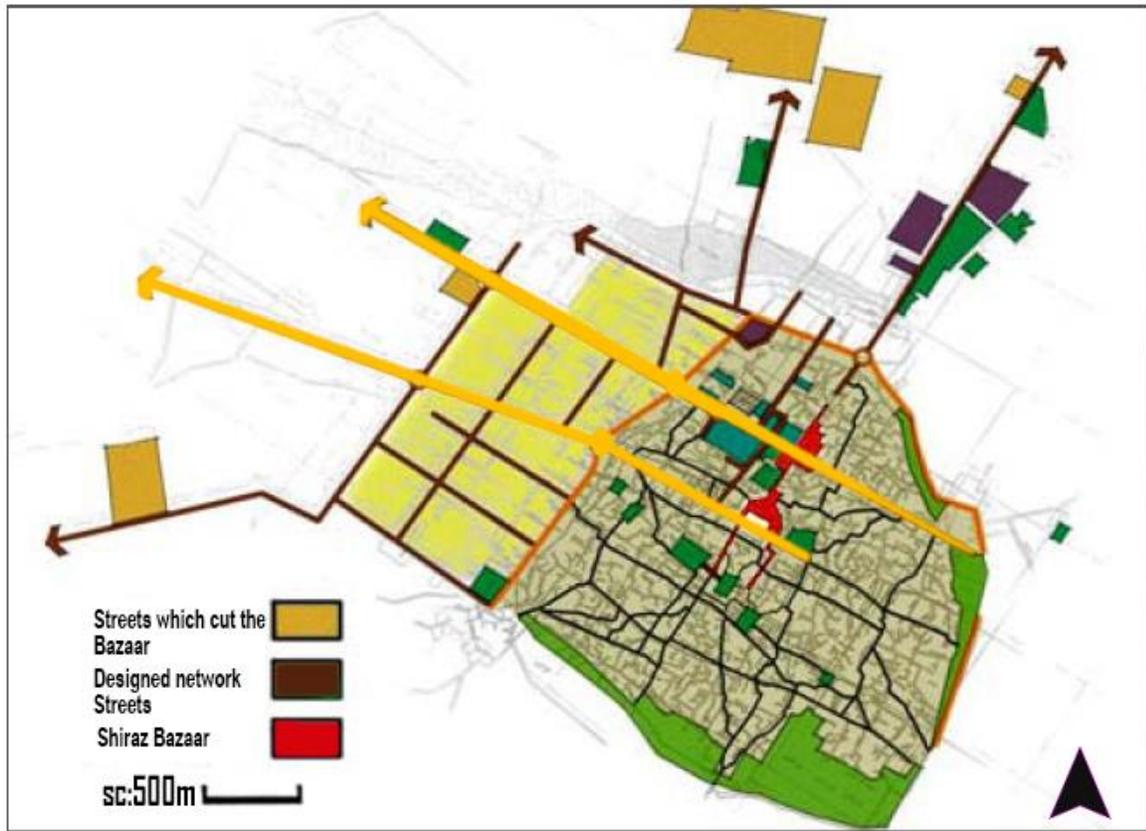


Figure 115. Establishment of governmental and services building along the new street expanded the city toward west. Base map Consulting Engineers, Revival Project of Shiraz Historical and Cultural District, Shiraz, Fars Housing and Urban Development Office 1993. Different parts specified by author

Analyzing the effects of modernization and construction of streets on the bazaar's role and functions

In previous chapters, dynamic of transformations of Shiraz bazaar was investigated during its lifespan. Like other traditional Persian bazaars, despite of its different changes in each historical period, Shiraz bazaar's main role was defined as the most important connecting street of the city. In the other word, axis of bazaar was always fixed and it was just extended to reach to the city's entrance gate to perform its connecting role. Modernization programs of Pahlavi era, gradually eroded Shiraz's traditional architectural identity and ignored architectural, cultural and historical value of the ancient city's texture.

Modernization had high impacts on termination of the main role and routine functions of Shiraz bazaar. Necessity of designing new streets over the city became important on bazaar's transformations process when it had to destroy some parts of the bazaar. Because of drastic changes

of bazaar after 1936, both physical and functional, it is considered as a turning point in bazaar's transformation process. In this chapter, different effects of construction of new streets⁴⁹ on the bazaar's role and functions have been studied.

New streets as new backbones of the city

Undoubtedly, construction of streets had profound effects on Shiraz bazaar as the old city's backbone. In fact, two parallel axes (Karim Khan Zand and Lotf Ali Khan Zand), disrupted old connecting axis of the city. Before these transformations, the structure and function of old town had a specified identity (Nasr, 2004) but after that, Shiraz bazaar turned to three separated bazaars and obviously, It lost its integrity and its important connecting role.

⁴⁹ “Karim Khan Zan” street and “Lotf Ali Khan Zand” street.

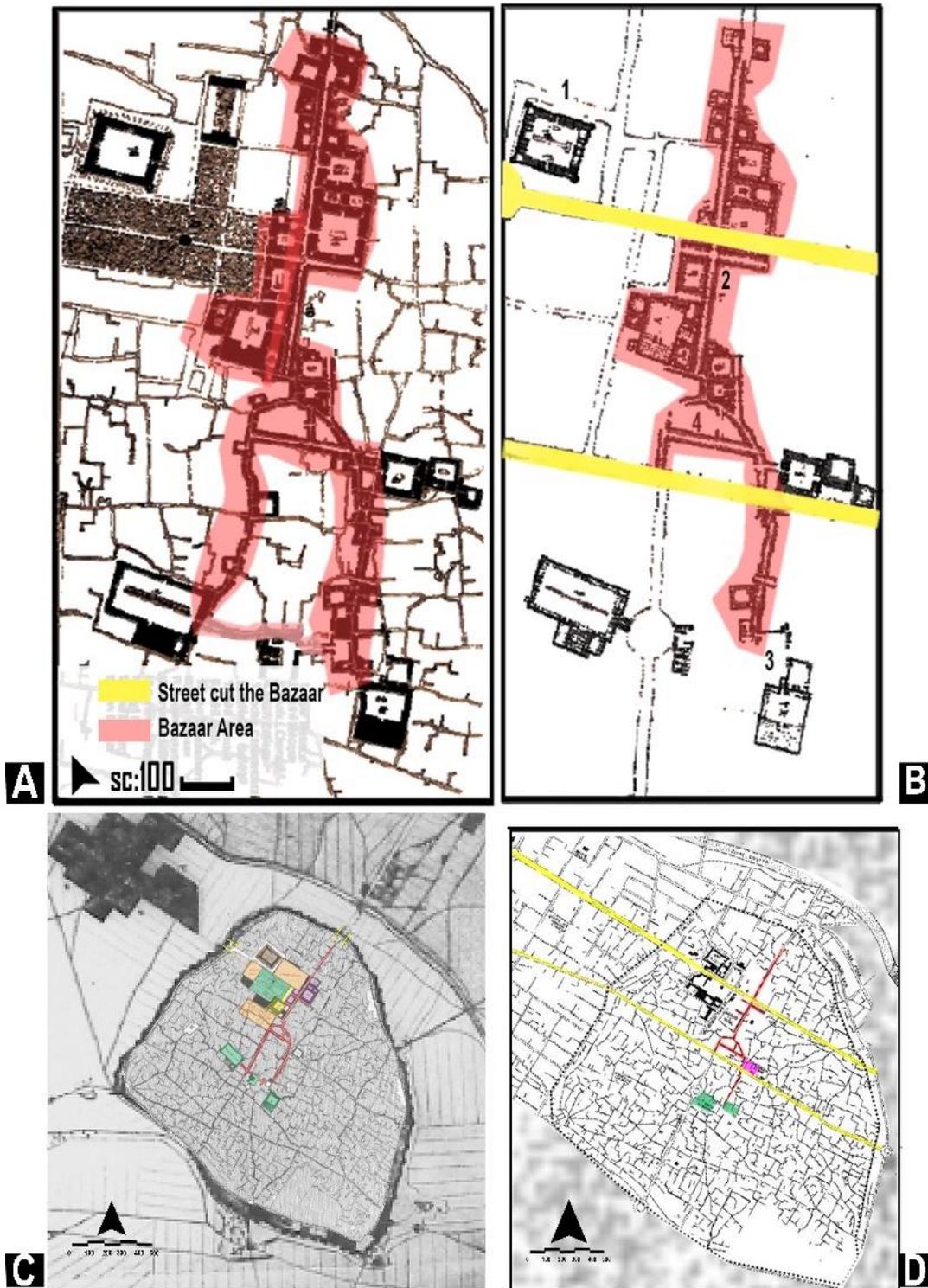


Figure 116. How the Bazaar area lost its integrity by construction of new streets. A. Shiraz bazaar area in 19th century (Cultural heritage organization of Shiraz, 2019) B. Shiraz bazaar area after 1936 (Cultural heritage organization of Shiraz, 2019) C. Map of Shiraz in 19th century. (Nasr, 2004) D. Map of Shiraz after 1930. (Clarke 1963, p 19)

Demolition of five vaults of Vakil bazaar, an ancient cultural heritage related to 18th century, also demolition of some parts of old bazaar cannot be neglected as an irreparable damage. although the law of Conservation of Antiquities has been approved in 1930, (Mahdizadeh, 2002) however, It seems that the speed of city's development and other mentioned reasons, had more priority for the government. In addition, usual car traffic on the streets especially around the bazaar area has hurted the bazaar's building during several years.

After disruption of city's traditional backbone in the modernization, There was no specific position for the new backbone of the city but it can be said that most of the activities, whether governmental or commercial, were formed in a linear range toward East-West direction while their most aggregation was around the old citadel (Arg) and the bazaar.(Figure 118)

During this period, the city's backbone's structure did not follow the past pattern. So, unlike the traditional city which had an organic pattern the new one had a checkered pattern in a way that new streets intervened to the old texture and it faced a new division pattern.



Figure 117. Aerial photo of Shiraz in 1960. Investigation of designed network of streets over the old city and new parts. The checkered pattern of streets is visible. Specified by author. (National Mapping Agency of Iran Database, Shiraz, Shiraz Press, 1960)

In developing Shiraz, the bazaar could not provide direct access to important parts of the city since the main facilities of a modern city were not limited to mosques, school and bath which could be organized around the bazaar and Dispositions also changed from “around” to “along”. Thus, it was no longer considered as the most important passage of the city versus several wide and new designed streets. Accordingly, bazaar could just work as a commercial part.

Municipality, judiciary, post office, banks, hotels, schools, cinemas and theaters were some administrative and governmental buildings that were introduced to the city. They mostly were constructed near to the bazaar along Karim Khan Zand street during next years.

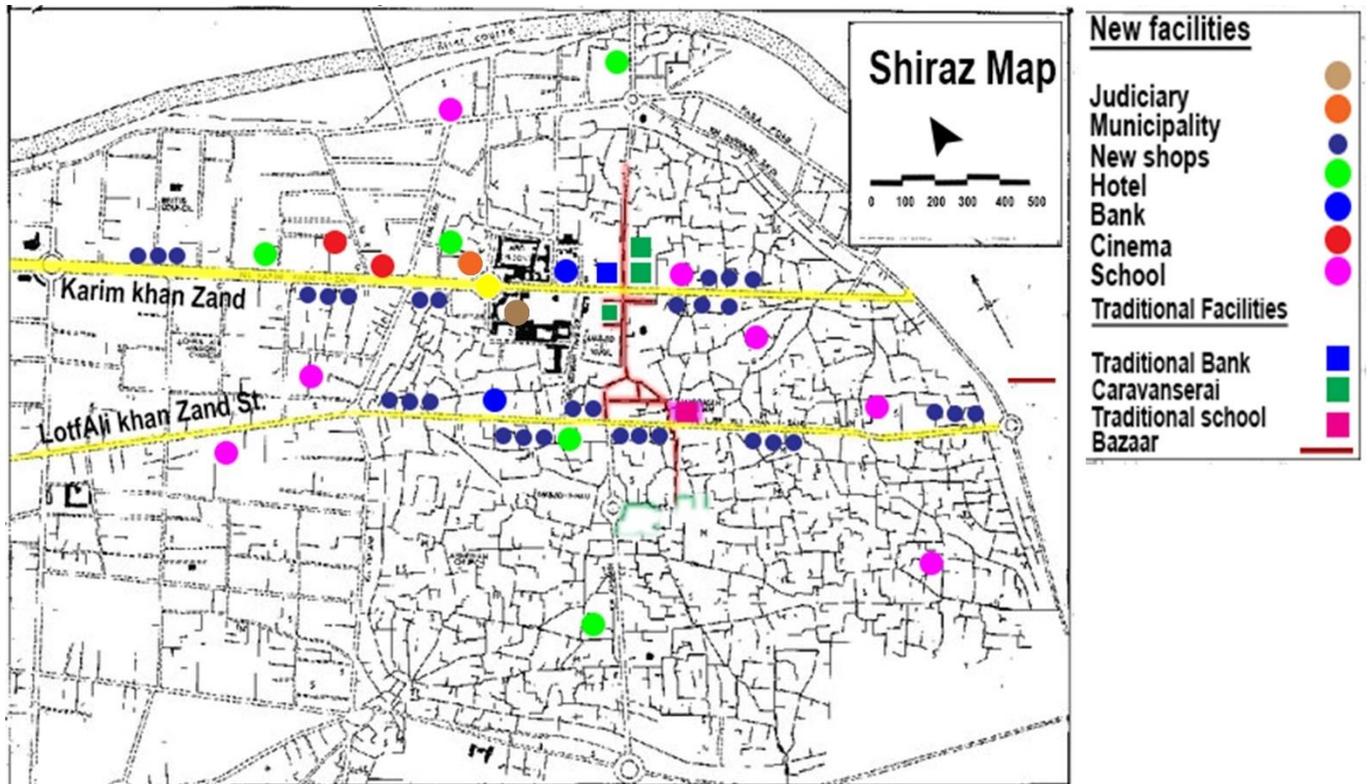


Figure 118. Aggregation of modern facilities along the new streets which make them as backbone of the city. Traditional facilities also have been illustrated which were aggregated around the old backbone of city, the bazaar, 1949 (Clark, 1963) specified by author.

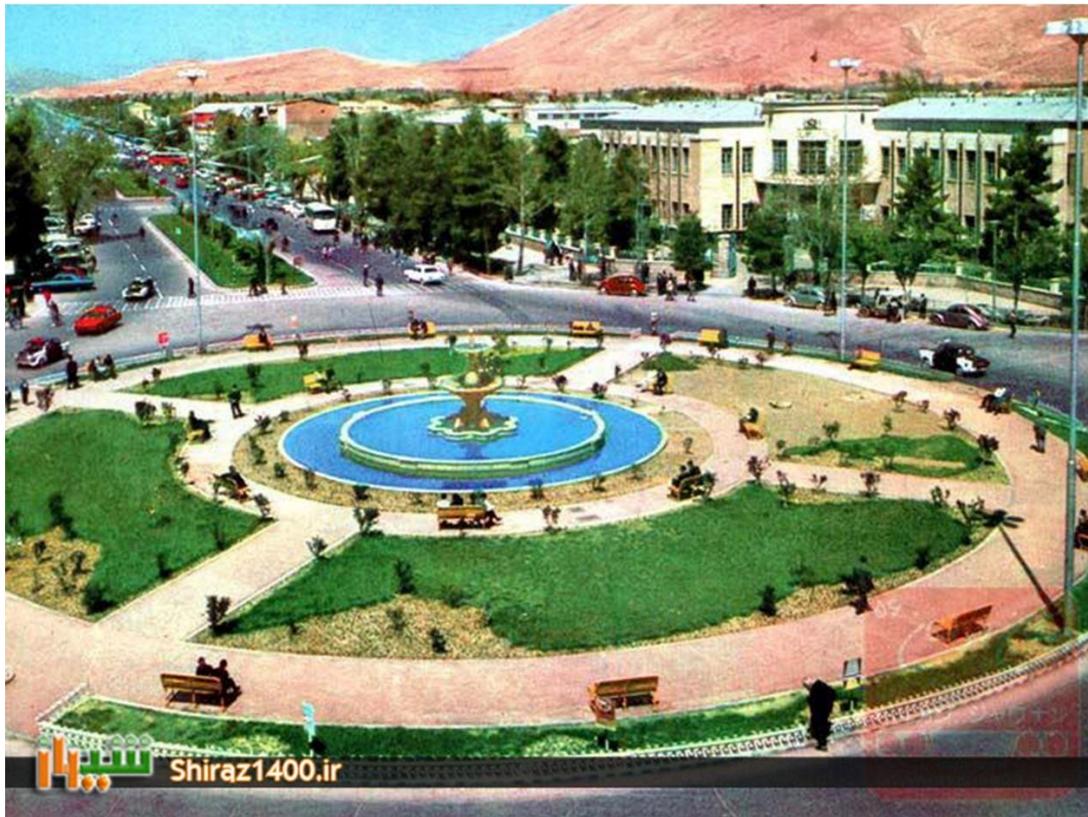
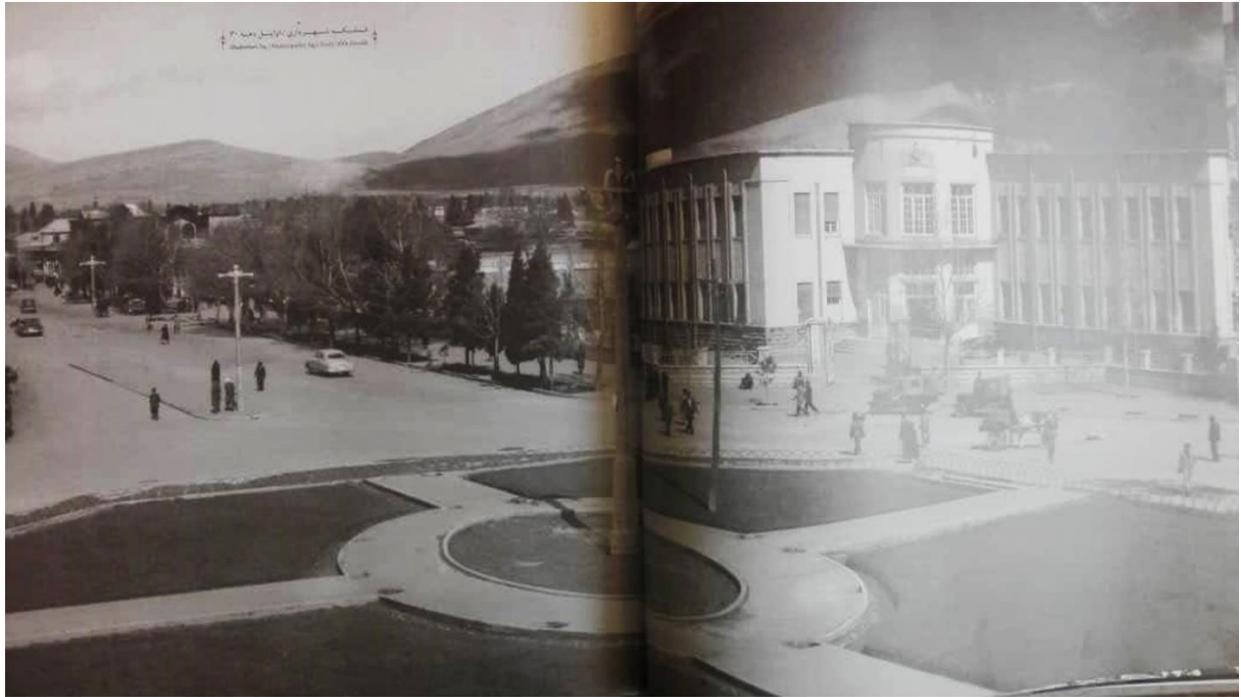


Figure 119. Top: Municipality building and the west part of Karim Khan Zand street around 1949. Construction of street has been completed. Bottom: Municipality building and the west part of Karim Khan Zand street around 1959. The street has been changed to boulevard. (<https://shiraz1400.ir/?p=28614>,2013. Accessed November 21, 2019)

As explained before, the core of traditional city was selected as the location of new facilities and changed to the city center of modern city. Karim Khan Zand Street was the most important street in Shiraz during this period. Shiraz's original design was linear, meaning that the urban services were centralized along streets. Another street, Lotfali Khan Zand, was also important in terms of residential and commercial facilities along it however, it failed to reach to the Zand street in terms of impact on the growth of the city, due to the lack of important political, administrative and service centers along it. (Nadim, 2015)

New streets as bazaar's competitors

Severe stagnation of bazaar in this period was a serious effect of recent transformations.



Figure 120. Shiraz bazaar during stagnation period. Many of stores were closed and with a few customers. During 1960s. (<https://khaandaniha.ir/news/631542/%D8%A8%D8%A7%D8%B2%D8%A7%D8%B1-%D9%88%DA%A9%DB%8C%D9%84-%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2-%D8%9B-%D9%82%D9%84%D8%A8-%D8%A7%D9%82%D8%AA%D8%B5%D8%A7%D8%AF%DB%8C-%D9%88-%D8%AA%D9%85%D8%A7%D8%B4%D8%A7%DB%8C%DB%8C-%D9%81%D8%A7%D8%B1%D8%B3> ,2013 Accessed November 23, 2019)

It had several reasons. When bazaar was cut, the shops that were destroyed were moved to two sides of streets and in addition to Rasta of bazaar, Rasta of stores were created. (Nadim, 2015)

The pattern of city expansion during this period was increasing of stores toward out of old town in order to supply new foreign goods. Such as new goods for new cars, materials for new constructions and new style cloths. (Kiani, 2004)

So, for the first time, new streets had two different functions, in addition to their traditional function as recreational places they have worked as business places too. Not only new network of streets made some problems in function of the traditional bazaars as the city's backbone but also, they worked as the bazaar's competitor.

Relying on its economic aspect, the width, length, and direction of the street, in addition to a serious and widespread competitor to the Rastas of Bazaars, achieved a sort of urban appearance and a new definition of open-air spaces that the old market lacked. (Habibi, 2001)

As Shabani stated, "*The street inchmeal grew and expanded as a place where new economic foundations were established.*" (Shabani, 2012)



Figure 121. Crowded pedestrian of Karim Khan Zand street around 1970. The commercial parts and different facilities along it have been shown. (<https://i.pinimg.com/originals/3a/86/bb/3a86bb61105cdbc72916bb606b8b3512.jpg>, 2014. Accessed November 21, 2019)

People reactions have been described about the new shops out of bazaars by Richards:
“Persian sellers are not satisfied with presenting their products in shops out of bazaars. Just educated people who are familiar with western culture are agree with it and encourage establishment of shops along the streets. New stores are usually opened around the Bazaar.”
(Richards, 2000)

So, the sellers of bazaar were aware that by opening new shops their business will become sluggish. People’s opinion also was different about it. some old people believed in the quality of Bazaar’s materials and some others were interested in providing foreign and up to date materials.
(Irandoost and Bahmani Oramani, 2011)



Figure 122. commercial parts along the streets decreased customers of the Bazaar. 1960s
(<http://www.matboatfars.com/adverRedirect.aspx?ID=1925>, 2014. Accessed November 21, 2019)

With establishment of different branches of banks and progress of business methods, there was no need to Zarrabkhaneh (Traditional bank that has been specified in Figure 118), so it was changed to usual store. Several international companies made investments in Iran which has been resulted

in lunching Weaving, metalworking and other factory industries between 1950 and 1960. (Kiani, 2004) As result of progressing in Importation and exportation, the traditional way of business was updated, and the caravanserais were empty of caravans and travelers. In the other hand by increasing importation of different kinds of goods, big storerooms were needed. So, the empty caravanserais were partially allocated to store of materials. Some of its stores (Hojreh) were closed while a few of them continued to work. (Movahed, 2006) After that, travelers and passengers stayed in several new hotels and guesthouses in the area.



Figure 123. The caravanserais were empty of caravans and travelers. Some parts of them were closed, some other continued to work or were used as storerooms, 1960s(<https://rimiasafar.com/wp-content/uploads/2018/06/%D8%A8%D8%A7%D8%B2%D8%A7%D8%B1-%D9%88%DA%A9%DB%8C%D9%84-300x199.jpg>,2018. Accessed November 23, 2019)

Transformations in the products of bazaar was another investigated effect of modernization change. As explained in previous chapters, each Rasta of bazaar was allocated to a special sort of materials. With extensive importation of foreign goods and changing of people's lifestyle, the order of materials of Rastas were disturbed and all shops of one Rasta did not sell similar products anymore. Nadim stated that " *In past, all of the shops along carpet seller's Rasta sold carpet and related materials it was the same in other Rastas but, during 1950s little by little different shops*

were allocated to different kinds of materials like foreign made cloths, playthings,...” (Nadim, 2015).

In addition, more important than losing the integrity of offered products, Shiraz bazaar lost some of its traditional and local skills little by little. By changing people’s lifestyle some of materials were useless like Horse riding accessories, sword and its equipment. So, the stores that provided these materials could not continue working. Inchmeal, each of them was changed to different stores that provided new fashioned and foreign made products and only their names were remained on that Rastas.

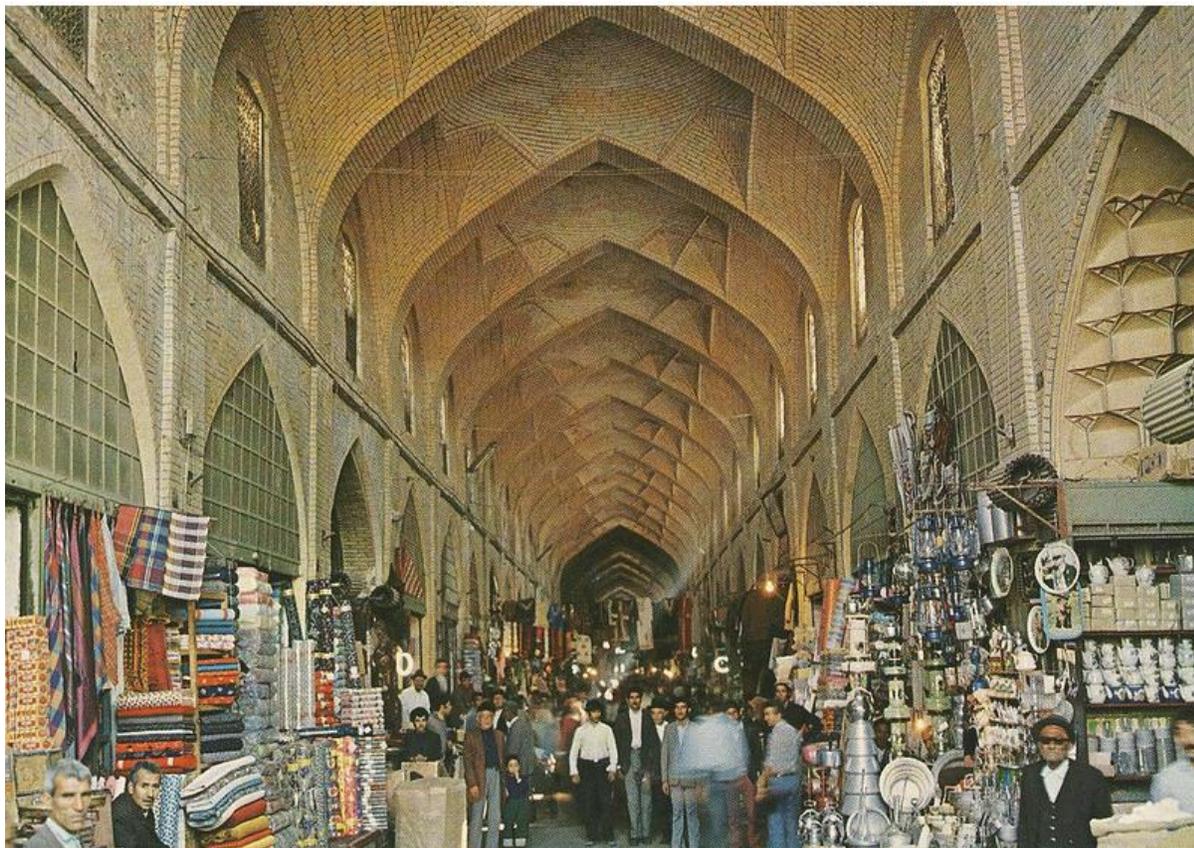


Figure 124. Shiraz bazaar during 1950s. Different kinds of products were sold along the Rasta,1970s <https://www.flickr.com/photos/nahidyoussefi/4211779774>, 2013. Accessed November 21, 2019)

Consequently, Bazaar was not anymore allocated to sell only handmade and Persian products. Different kinds of products could be found in the stores. Frederick Charles Richards is an English artist and architect who has travelled to Iran in first years of modernization. He has described the products of Iranian bazaar in his travelogue:” *Most of the shops in Iran are full of cheap metal*

objects of Czechoslovakia and Russia, Foreign travelers must pass through such shops as quickly as possible.” (Richards, 2000)

“Today⁵⁰ is difficult to find original and excellent types of Persian art and handicrafts even in the Iranian homes. The most professional craftsmen and artists are coppersmiths and carpet weavers and who works and produces goods by hands.” (Richards, 2000)



Figure 125. Skis of Shiraz bazaar by Richards in late of 19th century. (Richards, Richards travelogue, Tehran, cultural and scientific publications 2000)

⁵⁰ Early of 20th century



Figure 126. One of the few remaining coppersmith workshops in Pahlavi era.
(<http://shirazemo.blogfa.com/author/shirazemo?p=2>, 2016. Accessed November 21, 2019)



Figure 127. Recession of bazaar is shown with several closed shops. during 1960s.
(<http://www.matboatfars.com/newsThread.aspx?title=%D8%B9%DA%A9%D8%B3%D9%87%D8%A7%DB%8C%20%D9%82%D8%AF%DB%8C%D9%85%20%D8%B4%DB%8C%D8%B1%D8%A7%D8%B2&ID=11300,2016>. Accessed November 21, 2019)

Traditional Social function of bazaar as a place for releasing news, daily appointments also were lost little by little because of changing people's lifestyle. Bazaar was also a place for boys to learn their father's job however by opening new schools and compulsory education, they have spent their time in school. The first modern school was opened along Karim Khan Zand street in Shiraz in 1945. (Emdad, 2006) The Judiciary also superseded the mosques for solving people's problems and conflicts.



Figure 128 .Left picture religious educating system before 1921, right picture, education system after 1930 (Emdad, History of education in Fars from ancient times to the contemporary period, Shiraz, Navid Press,2006)

Before modernization, different aspects of people's life were formed in bazaar, like their job, entertainments and lifestyle. However, with opening several cinemas, restaurants, and parks over the city, people had more entertainments that each one was done in its defined place. picture below shows a traditional theater that was held in bazaar in 1866 and another picture is a cinema which was built in 1953. (Emdad, 2006)



Figure 129.Top:A traditional theater in bazaar before 1921, Bottom: A cinema near to Karim Khan Zand St. in 1953. (<http://www.iichs.ir/Picture-5903/%D9%85%D8%AC%D9%85%D9%88%D8%B9%D9%87-%DA%86%D9%87%D9%84-%D9%88-%D8%AF%D9%88%D9%85/?id=5903,2013>. Accessed November 21, 2019)

Urban transformation process of Shiraz bazaar area from 1960s to the current situation

The metamorphosis of Shiraz into a modern city began with the attempts of Reza Khan (1925-1941), the founder of the Pahlavi dynasty (1925-1979). (Bahreiny, 1999) After the first period of modernization, development of Shiraz was completely different from its traditional pattern. In addition to the effects of vast political and economic changes after World War II, modernization and industrialization transformed the city in the late 1960s and the 1970s. The old core (the current historical district) turned into a small part of the sprawling city while suffered from decay and lack of maintenance. (Bavar, 2008) Social, political, and economic changes during the post-revolutionary period, particularly during the first two decades after the revolution (1979-1997), also affected the fate of the historical district which has been explained during this chapter.

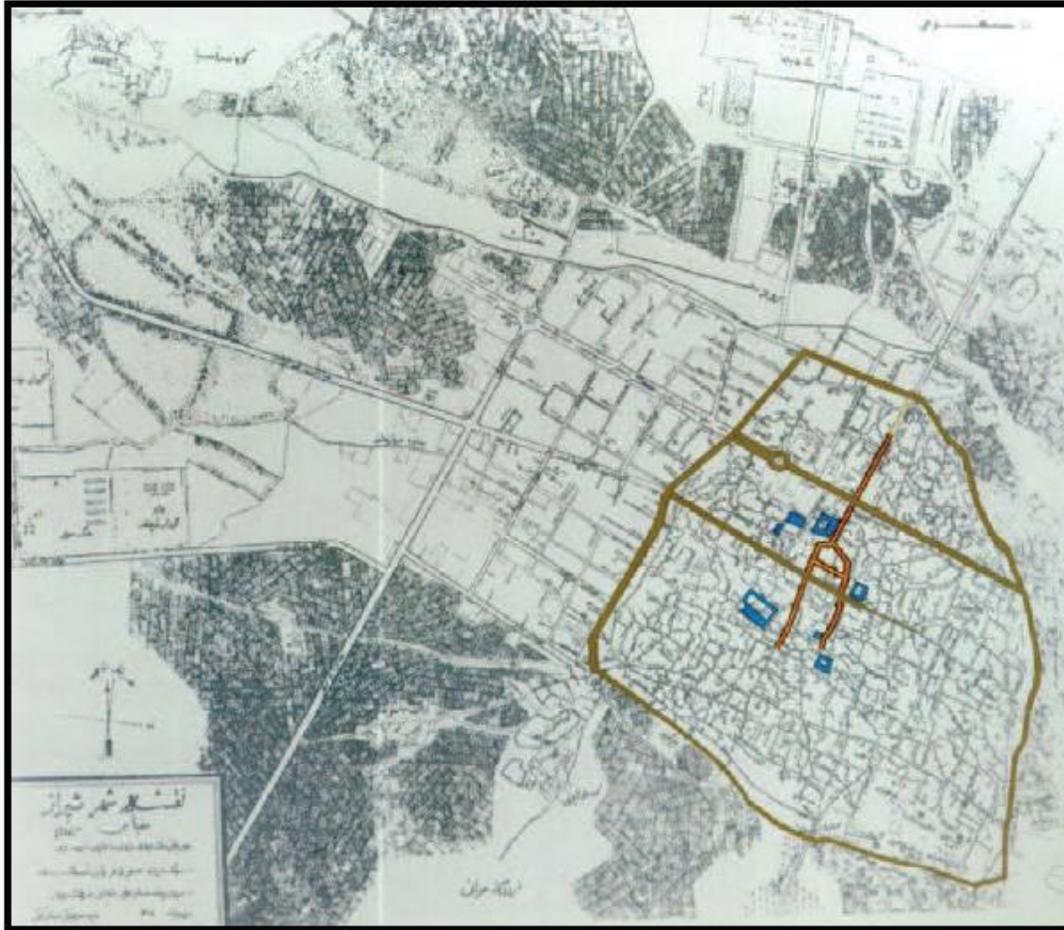


Figure 130. Expansion of Shiraz between 1950-1960, the historic core gradually became a minor part of the sprawling city and lost its physical, social, and economic significance. (Shiraz Municipality Database, Shiraz, Shiraz Press, 1990)

The need for master plans started to emerge when cities grew enormously in 1970s. After the first program of road building in Shiraz, first comprehensive plan was produced by Tehran University, department of architecture in 1972. (Etesam, 2016) According to figure below, a rectangular grid of roads designed for cars, has been superimposed on the older grid without the slightest regard to the older patterns of the area. The usable land area for different urban factors increased from 22 sq. kilometers in 1962 to around 80 sq. kilometers in 1992. (Pardaraz consulting engineers, 2010)

In fact, the comprehensive plan was not fully implemented. Only some of the major streets proposed by this plan were built. (Shabani, 2012) New streets created by this plan together with the ones created before, were enough to influence the whole integrity of the city.

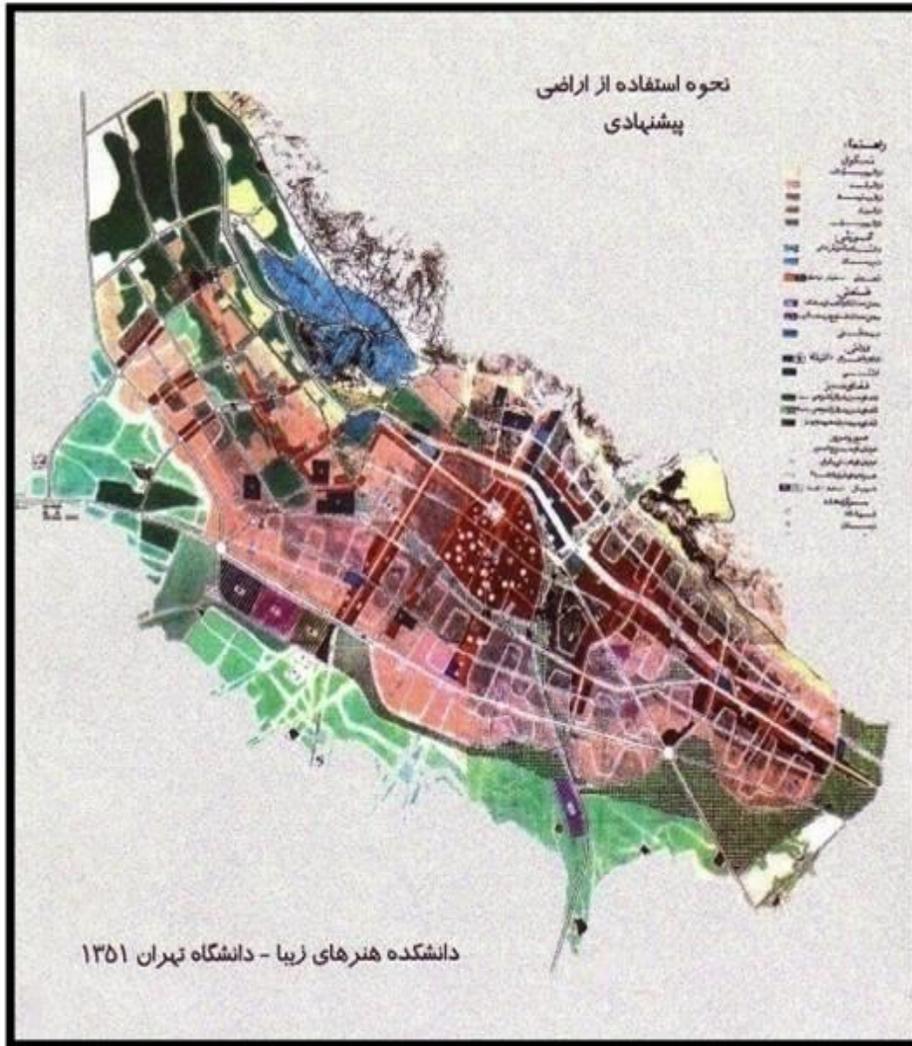


Figure 131. First comprehensive plan for Shiraz, produced by Tehran university in 1972. (Shiraz Municipality Database, Shiraz, Shiraz Press, 1990)

However, since 1991, several political and administrative reforms at national, provincial and local level changed this situation and provided a basis for the emergence of a new series of regeneration and conservation activities in this area.

The necessity to revive Shiraz bazaar area was highlighted for the first time in 1991 for designing Shiraz Master Plan. The main aims of this master plan for the historical district were:

- Revitalization of old city spaces,
- Re-linking of Shiraz bazaar,
- Refurbishment of bazaar and the caravanserais.

Regarding these aims a plan was designed for the district in 1993 by “Naghsh-e Jahan pars consulting engineers” which has been shown below. It has been tried to restore the lost integrity of the historical core by regenerating the most important traditional public spaces like squares, garden, citadel and the bazaar. To do that, the main buildings were constructed in the old squares were kept but any other constructions were prevented in order to revive the remained part of the old square again. In order to eliminate car traffic through the area, constructing an under pass out of the district was suggested. According to its documents “*Efforts have been made to make this collection a unique cultural and leisure complex specializing in the future of Shiraz.*” (Consulting Engineers, 1993) Constructing the underpass was the only part of the plan that was implemented.

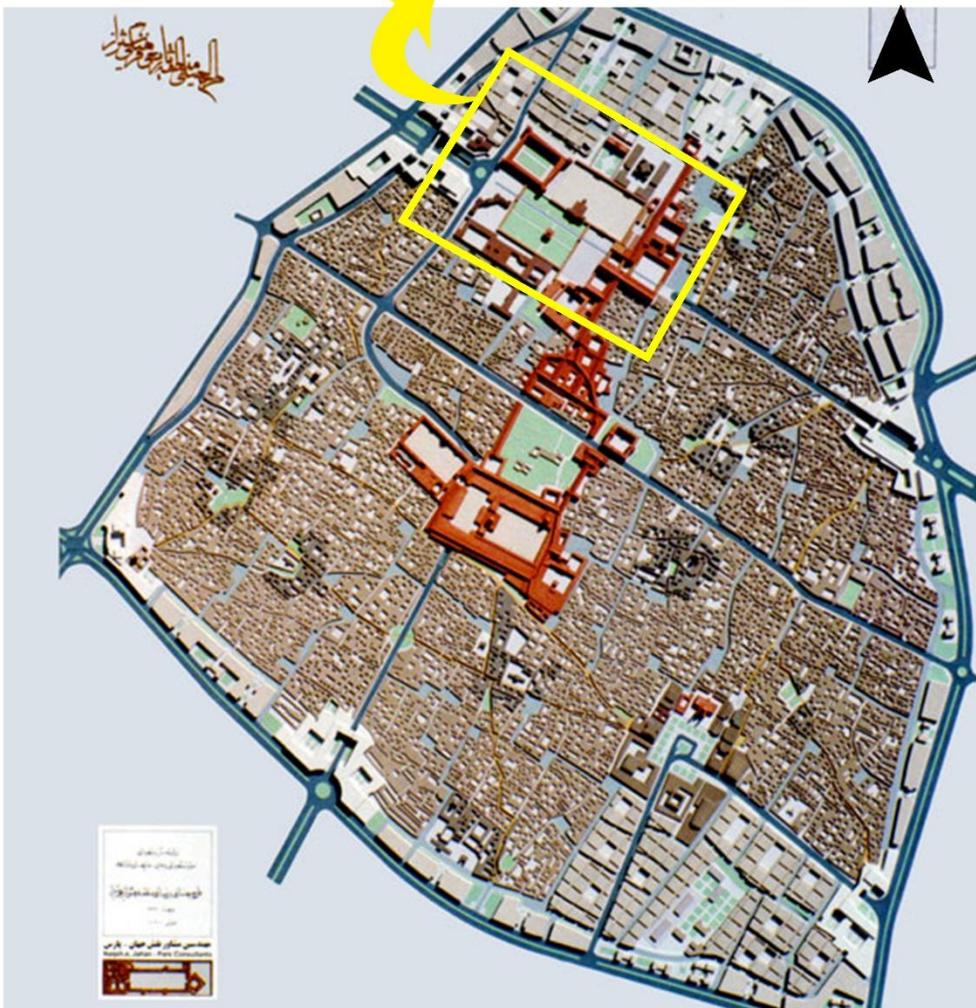
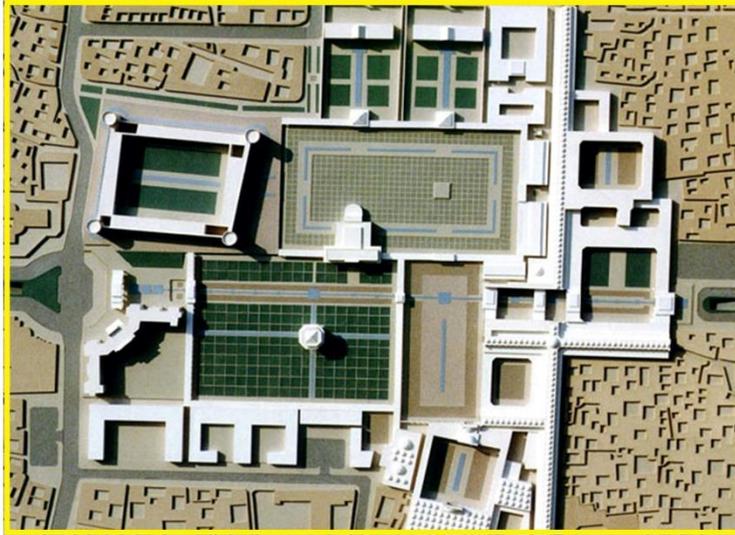


Figure 132. Plan of reviving Shiraz historical-cultural area, 1993 (Consulting Engineers 1993)

The underpass was constructed in the west side of bazaar (before the square) in 1999. Therefore, a part of “Karim Khan Zand” street was changed to pedestrian zone. (Pardaraz consulting engineers 2010)

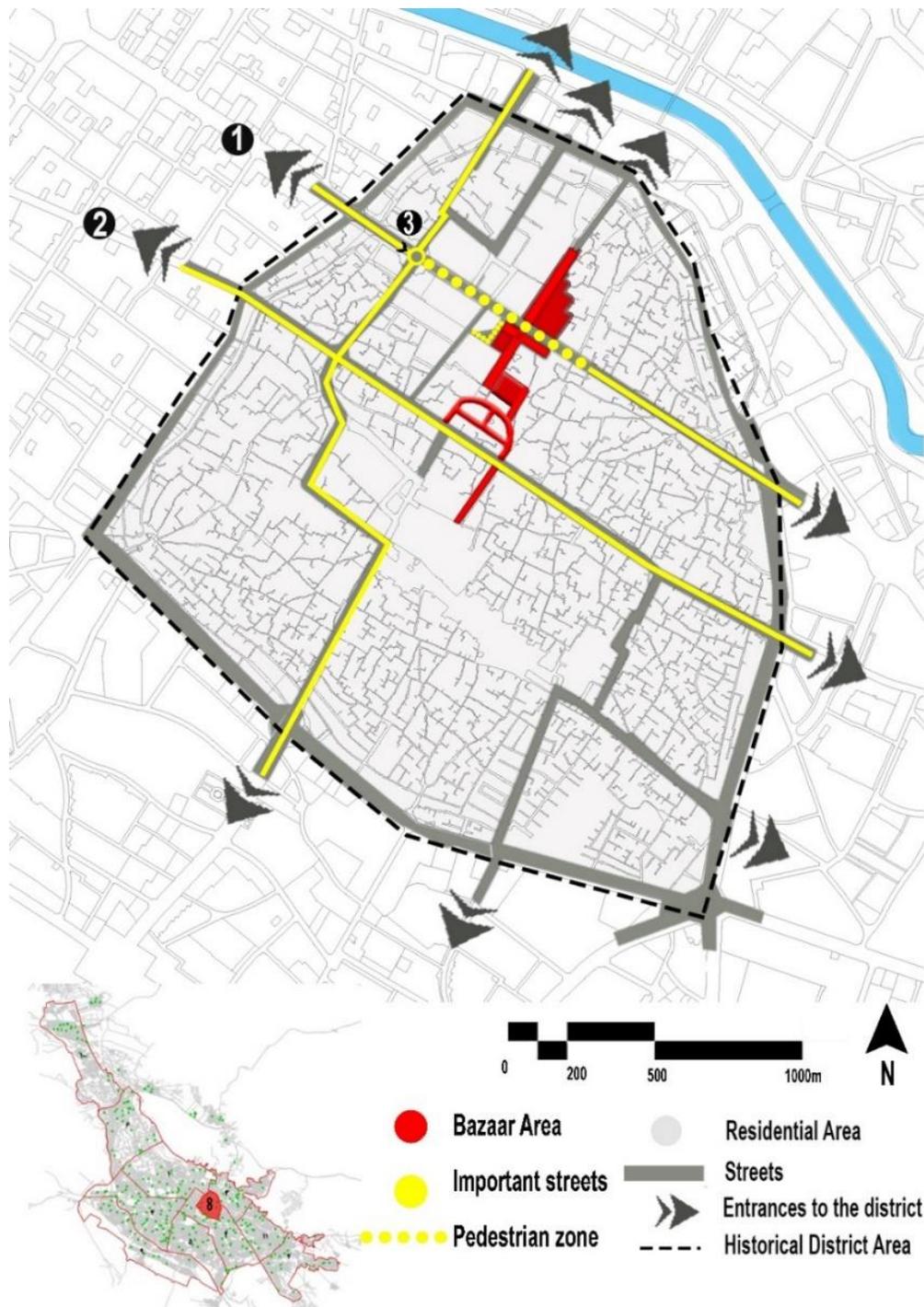


Figure 133. Map of historical district after construction of under pass. (Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990.) No1: Karim Khan Zand street and the pedestrian part of it has been specified. Zand underpass was constructed in point No3. The view of this point has been shown in the figure below.



Figure 134.” Zand” underpass which was constructed before the square and the rest of the street which ended to the bazaar was allocated to pedestrian zone. This picture is view of the area from the point 3 that has been specified in the previous figure. (photo by author, 2019)

Accordingly, access to the bazaar was easier by walk. After passing the Citadel and garden, Bazaar area is started. There are some shops in traditional style on two sides of pedestrian way. “Vakil mosque” can be seen at the end of the right side, so close to the bazaar. A little further the entrances of vakil bazaar are on both sides.



Figure 135. Shiraz Historical district in detail, 1. Square of Shahr-dari, 2. Judiciary 3. Citadel 4. Garden 5. Bazaar 6. Vakil mosque. The pedestrian zone has been shown by yellow. The entrances of the bazaar have been shown by red. (made by author, base map from Shiraz municipality organization, 2019)

Other proceedings were done by the municipality of historical district to revive bazaar area, provide tourist attractions and collective memories for citizens after 1999 include:

- Arrangement of access network and equipping necessary stops for supporting the bazaar.
- Considering the cultural and historical identity of the area in the planning and physical decoration of spaces,
- Designing the stores of two sides of pedestrian zone in a traditional style
- Landscaping of the pedestrian zone and designing Urban Furnitures for the pedestrian zone and the western entrance of the bazaar.
- Opening several traditional restaurant and teahouses in front of the western entrance of the bazaar (Shiraz municipality online database, 2016)

Pedestrian zone is started from the square in west toward the bazaar. As results of mentioned proceedings of municipality, bazaar area is more protected against car traffic also, the mood and atmosphere of a traditional Persian city transmits to the tourists and is felt by young generation. Not only the tourists are interested in walking along the area but also inhabitants choose here as their destination. Bazaar is closed at evening, but the zone is crowded till midnight since several shops, restaurants and teahouses are working until midnight. Pedestrian zone has been decorated beautifully in harmony with the cultural and historical identity. It has been paved and decorated by stone seats, wooden vases, beautiful statuses and traditional symbols. The pleasant traditional atmosphere with good recreational facilities attracts a lot of people who wants to eat a delicious dinner in a nice traditional restaurant after a while walking and shopping in the bazaar.



Figure 136. A part of Zand street that changed to the pedestrian zone and has been decorated and landscaped traditionally. (photos by author, Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990.)



Figure 137. Traditional teahouses and restaurants in bazaar area and traditional style of the stores around the bazaar. The western entrance of bazaar is visible in the right side of the photo. (Base map from Shiraz Municipality Database, Shiraz, Shiraz Press, 1990. photos by author and from www.Shiraziha.com, 2019, Accessed November 24, 2019)

Revitalization of bazaar has been applied on its offered products too. Products that are sold in Shiraz bazaar are very significant on transmitting its traditional atmosphere. Recently, it has tried to organize the Rastas of Vakil Bazaar to sell a sort of related and local products.

The stores that are located outside of bazaar, including the row of stores on two sides of the pedestrian zone and along the western entrance of the bazaar works as its showcases. Therefore, as it has been shown in the pictures above, have been designed traditionally and allocated to offer local handicrafts. Like handmade carpet, rug etc.

For instance, the north Rasta called hatters bazaar that was allocated to sell different kinds of hats before, is now offering local different souvenirs and sweets like koloocheh⁵¹ and masghati⁵², kaak or yukkeh⁵³, saffron, etc.



Figure 138. A store (Hojreh) in Vakil bazaar which sells different kinds of Shiraz's souvenirs (photo by author,2019)

51 Koloocheh is a Persian cookie made in various parts of Iran. Koloochehs from southern Iran are brittle biscuits that principally consists of water, sugar, wheat flour and egg white.

52 Masghati is a soft and transparent confection in Iran made with rose water, starch, sugar and water. Along with koloocheh, it is a tradition of Norooz New Year celebrations. Pistachio, saffron, and cardamom can also be used to make masghati. Masghati is produced in Fars province, particularly in Larestan county and Shiraz. Koloocheh and Masghati are souvenirs of Shiraz.[2

53 Kaak is a native dish of Fars province of Iran., Kaak is very hard once it has been baked.(www.Shiraz1400.ir/souvenires , 2017 Accessed November 24, 2019)



Figure 139. Masghati, One of Shiraz's local souvenirs. (photo by author, 2019)



Figure 140. Koloocheh and Masghati , Shiraz's local souvenirs (photo by author,2019)

The south Rasta, Drapers bazaar is allocated to sell different kind of cloth and other necessary products for sewing.



Figure 141. The south Rasta of Vakil Bazaar which is allocated to sell different kind of cloth and other necessary products for sewing. (photo by author, 2019)

The west Rasta is called “Tarkesh duzan”⁵⁴ or bazaar of the quiver-stitchers. Is allocated to sell different kinds of handmade carpets, footcloths Gabbeh,⁵⁵ etc.



Figure 142. West Rasta of Vakil bazaar allocated to sell different kinds of handmade carpets and etc. (photo by author,2019)

⁵⁴ “Tarkesh” is a leather bag which is used to put Archery inside it

⁵⁵ Gabbeh or gabba carpets are a traditional variety of Persian carpet. Traditionally a sleeping rug, a gabbeh is a hand-woven pile rug of coarse quality and medium size (90 x 150 cm, 3 by 5 ft, or larger) characterized by an abstract design that relies upon open fields of color and a playfulness with geometry. This type of rug is popular among the populations of the Zagros Mountains of Iran, including Kurdish, Luri and Qashqai people. The gabbeh is usually crafted by women. (www.Shiraz1400.ir/souvenires , 2017 Accessed November 24, 2019)

The east Rasta is bazar of the braid-makers (alahebandad) it is now consisting of pharmacology shops.



Figure 143. A pharmacology shop in Vakil Bazaar. (photo by author, 2019)

The Rasta in south west of bazaar which is called sword maker's bazaar now offers different kinds of special handicrafts of the city. The stores inside of the Caravanserais also are allocated to handmade decorating objects. Polychrome tiles, mosaic, silversmithing,⁵⁶ Khatam kari,⁵⁷

⁵⁶ A **silversmith** is a metalworker who crafts objects from silver. The terms *silversmith* and *goldsmith* are not exactly synonyms as the techniques, training, history, and guilds are or were largely the same but the end product may vary greatly as may the scale of objects created.

⁵⁷ **Khātam** (Persian: خاتم) is an ancient Persian technique of inlaying. It is a version of marquetry where art forms are made by decorating the surface of wooden articles with delicate pieces of wood, bone and metal precisely-cut intricate geometric patterns. **Khatam-kari** (Persian: خاتمکاری) or **khatam-bandi** (Persian: خاتمبندی) refers to the art of crafting a khatam. Common materials used in the construction of inlaid articles are gold, silver, brass, aluminum and twisted wire.



Figure 144. One of the shops (Hojreh) that sells different kind of handmade decorative objects.(photo by author, 2019)



Figure 145. One of the shops (Hojreh) that makes sells different kind of handmade decorative objects.(photo by author, 2019)

However, in the old bazaar except the Rasta of coppersmiths which has still some workshops of this profession, other shops don't have special order and different types of goods are sold there.



Figure 146. Top, Shops and workshop that sells goods made of copper in old bazaar. Bottom: Different kinds of products without special order are sold in Old bazaar. (photo by author,2019)

Providing Tourism infrastructure also has been centralized in historical district. There are diverse types of hotels around the district which satisfy different tastes. Beside modern and elegant hotels, several old houses have been repaired and designed traditionally which invite tourist to experience traditional lifestyle. Aggregation of urban infrastructures and facilities of historical district has been investigated in figure below which is related to its current situation.

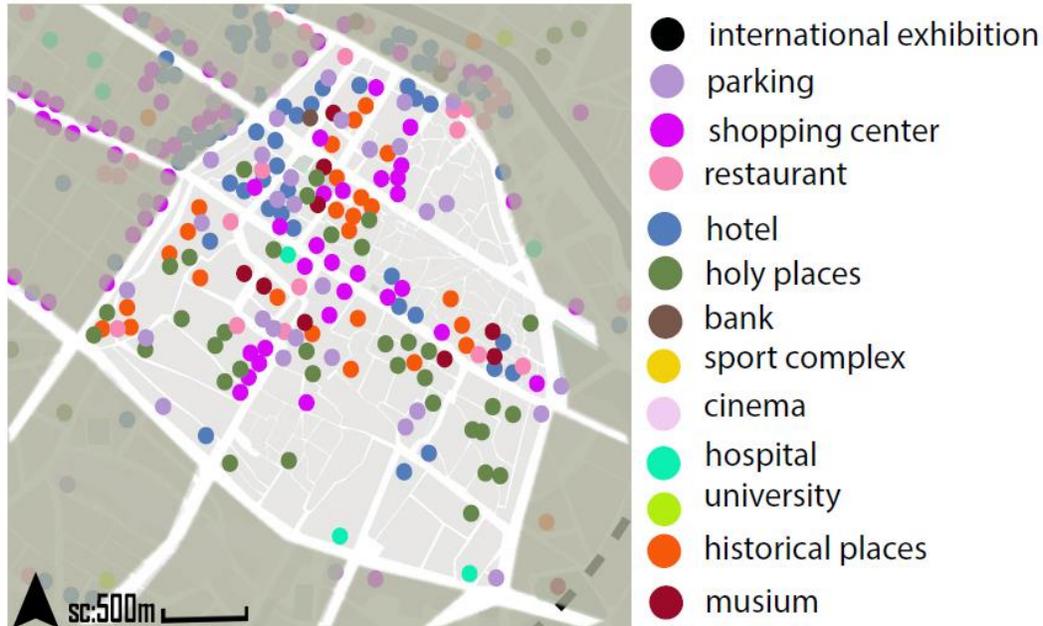


Figure 147. Aggregation of different facilities in historical district, (made by author, base map from Shiraz municipality organization ,2019)



Figure 148. Left: Niyayesh hotel and restaurant one of the restored traditional hotels around the bazaar,2019 Right: Zandiye Hotel one of the elegant hotels around the bazaar,2019 (<https://www.wimdu.it/hotel/5578952685124?arrival> ,Accessed November 23, 2019)

Shiraz cultural heritage organization and its tasks and actions toward Shiraz bazaar

Cultural heritage and its approaches

Cultural heritage of every country is one of the most fundamental pillars of its identity, creativity and national self-esteem. Research in its various fields brings to light the historical ambiguities and the recognition of the hidden values in each cultural heritage of the area.

Cultural heritage has two different approaches;

- Material Cultural Heritage are visible and touchable, such as monuments, museum objects, etc., so their values are emphasized at any time, their destructions are tangible and the importance of its restoration, preservation and maintenance has been steadily evident.
- Spiritual cultural heritage is a set of mental processes that take place in a society at different historical periods. The norms and regulations of these collections are continually transmitted, learned unconsciously, traditionally passed on from generation to generation and their value criteria are always respected collectively. It consisted of:
 - Language: Includes common dialects, treasures of names
 - Traditional knowledge: Includes traditional technology (traditional architecture, traditional medicine, traditional astronomy, etc.)
 - Myths: Includes beliefs and beliefs of narrative history, rituals and ceremonies
 - Folklore: Includes Narrative Symbols (Tales and Narrative Literature) Musical Symbols (Traditional Music, Traditional Songs and Songs) etc. (Falamaki, 2018) (UNESCO online database)⁵⁸

History of Cultural Heritage and Tourism in Iran:

Iran is one of the most prominent countries in the field of cultural heritage due to its geographical location, more than seven thousand years of civilization and culture as well as cultural diversity in its biological geography.

Before 20th century, no law on cultural heritage had been formulated in Iran and "cultural heritage" had no place in public opinion. During first years of modernization "National Works Association"

⁵⁸(<https://en.unesco.org/sids/cultural-heritage> accessed December 4, 2019)

started to be formed and André Godard⁵⁹ was hired as the Director of Archeology of Iran. In 1930 the law of “Antiques” was approved. According to it “*All works and buildings until the end of the Qajar period (19th century) are considered national works and should be protected by the government.*” Thus, Shiraz bazaar also was considered among them. Finally, in 1985 “Cultural Heritage Organization” was formed. (Nasr, 2004)

In addition, there were some organizations that worked to attract tourists and expand the culture of tourism. In 2006 different organizations like cultural heritage, tourism organization and handicraft organization were merged and “Cultural Heritage, Crafts & Tourism Organization” was formed. In 2019 it was changed to “Ministry of Cultural Heritage, Tourism and Crafts”. (Ministry of Cultural Heritage, Tourism and Crafts online database, 2014)

The main responsibilities of ministry’s branches in different provinces are:

- Planning and oversight of the province's cultural heritage, tourism, handicrafts and traditional arts.
- Planning and preparing plans for repair, restoration, protection and preservation of works; building valuable cultural and historical collections in the province and monitoring their implementation
- Planning and overseeing the upgrading of services, facilities, quality and quantity of facilities for tourism in the province. (Ministry of Cultural Heritage, Tourism and Crafts online database,2014)

First step for preserving a cultural-historical monument in Iran is to register it in the National Monuments List. Registering a work in the national monuments list is because it should be protected legally. This is an important task given to governments in today's societies. (Ministry of Cultural Heritage, Tourism and Crafts online database,2014)

When a work is nationally registered, it means that there are specific laws and regulations between that historical work and the government and society. Moreover, everyone’s relations with that monument are regulated by the law. In fact, after national registration, monuments are protected

⁵⁹ André Godard was an archaeologist, architect and historian of French and Middle Eastern Art. (www.iranshahrpedia.ir, 2018 Accessed November 24, 2019)

by the law and this is the beginning of breathing new spirit in their bodies. Shiraz bazaar is among the valuable monuments that has been registered in the national monument list in 1972. (Shiraz cultural heritage organization online database, 2006)

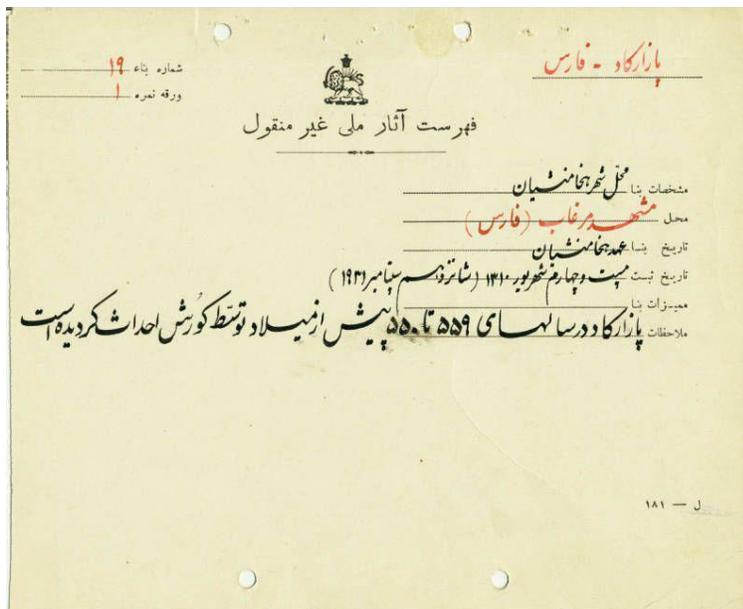


Figure 149. An example of a document which has been registered in national monument list. (Shiraz cultural heritage organization database, 2015)

Terms and conditions of Shiraz cultural heritage organization toward Shiraz bazaar and its around area

Shiraz Cultural heritage organization has been determined a sort of terms and conditions for Shiraz bazaar area which have been specified on the figure below by the author. According to it,

- The designed part of bazaar related to 18th and 19th century (pink color) must be more focused, protected and restored under the supervision of the Cultural Heritage Organization.
- The organic part of bazaar related to before 18th century, (green color) must be preserved and consolidated in terms of the cultural, historical and artistic value associated with the set elements in the present situation.

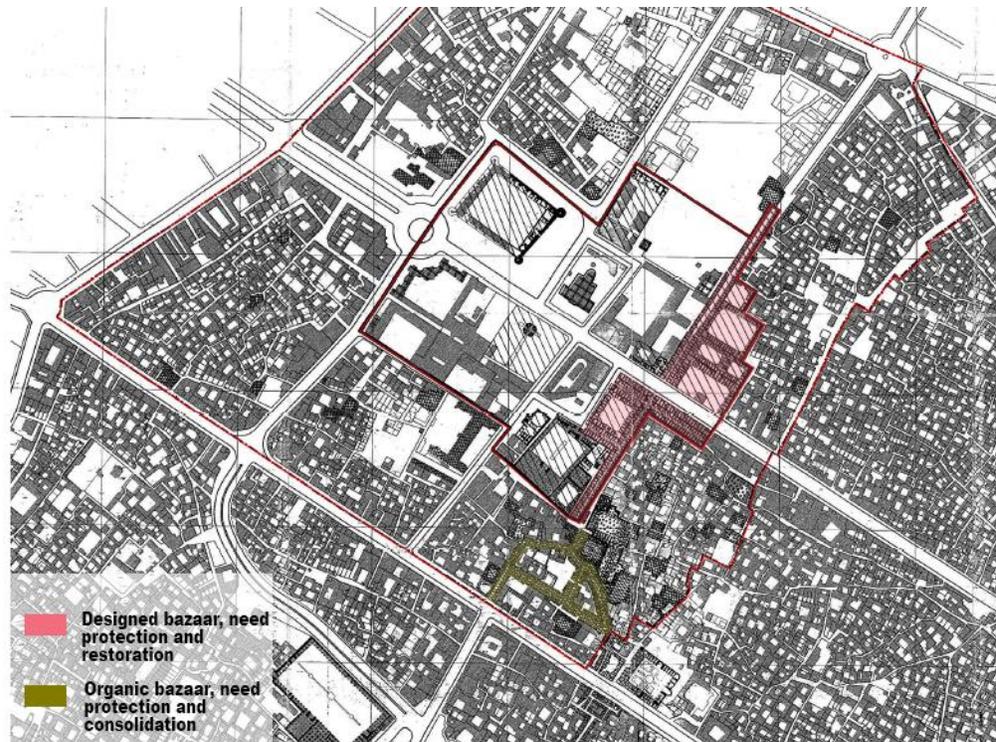


Figure 150. Different levels of protections for different parts of the bazaar has been determined by the cultural heritage organization. (Shiraz cultural heritage organization, 2006)

- Any construction that would undermine the traditional functioning of the Shiraz Bazaar as the economic backbone of historical context is forbidden.
- Any action that would destroy the arena is prohibited.
- Any interference or remediation, including restoration, development, repair, renewal or alteration of the use of the collection elements, may be enforced only by the National Heritage Organization.
- Implementation of urban plans approved by the Cultural Heritage within the area without the direct supervision of the representative of the Cultural Heritage Organization is prohibited.
- In monuments, the use of materials in harmony with the building is mandatory.
- It is forbidden to install any boards, shutters, awnings, etc. that will damage the buildings.
- Construction of wells, canals, basements and any excavation in the area of the complex is prohibited without having a design approved by the country's cultural heritage organization.

- It is forbidden to use installations that create smoke, dust, steam that are harmful to the materials and foundations of the historical work.
- The issuance of construction permits by the municipality in the bazaar area should be done by requesting the National Heritage Organization and the strict implementation of the following terms and conditions.
- Any change in the width of passageways and crossings in the area without the prior permission of the Cultural Heritage Organization is prohibited.
- The maximum height of buildings adjacent to the monuments should be less than the minimum height of the roof of the monument.
- The maximum height of non-adjacent buildings can be up to two floors.
- The elevations of the renovated buildings in the area shall be of local materials consistent with the approval of the Cultural Heritage Organization. (Shiraz cultural heritage organization,2006)

According to Shiraz cultural heritage organization database, Shiraz bazaar has been restored several times in previous decades. However, the information is related to designed parts of the bazaar and its around caravanserais. Concerning conservation activities of the old bazaar there was not any report available. Different periods and different parts of the bazaar that have been restored are specified according to annual report of Shiraz cultural heritage organization. (Cultural Heritage Organization, 2015)

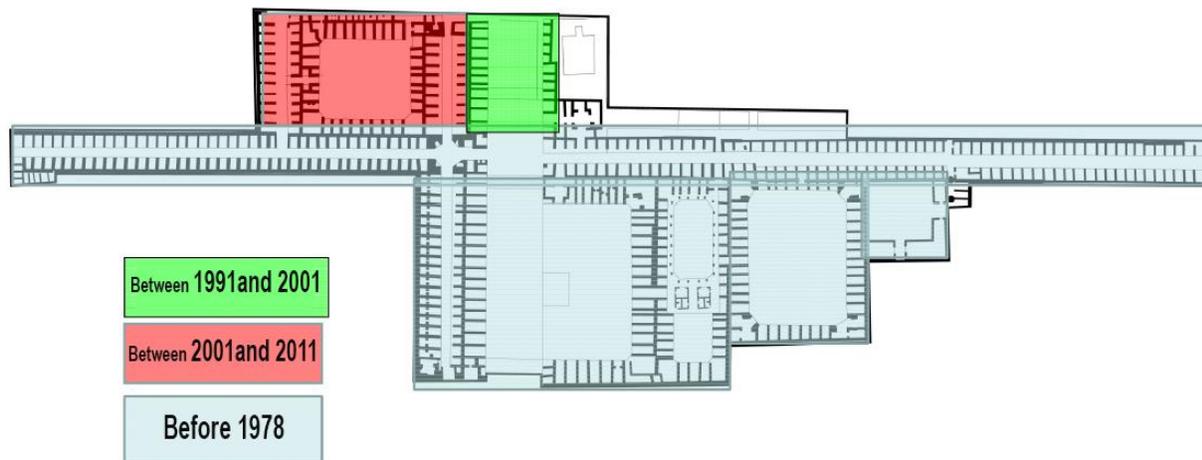


Figure 151. restoration periods of Shiraz bazaar. (Cultural heritage organization, 2015)



Figure 152. Restoration activities in Shiraz bazaar, (Cultural heritage organization of Fars province, Shiraz ,2015)

Figure below is also from annual report of Shiraz cultural heritage organization about different parts of the Shiraz bazaar that have been restored until now.

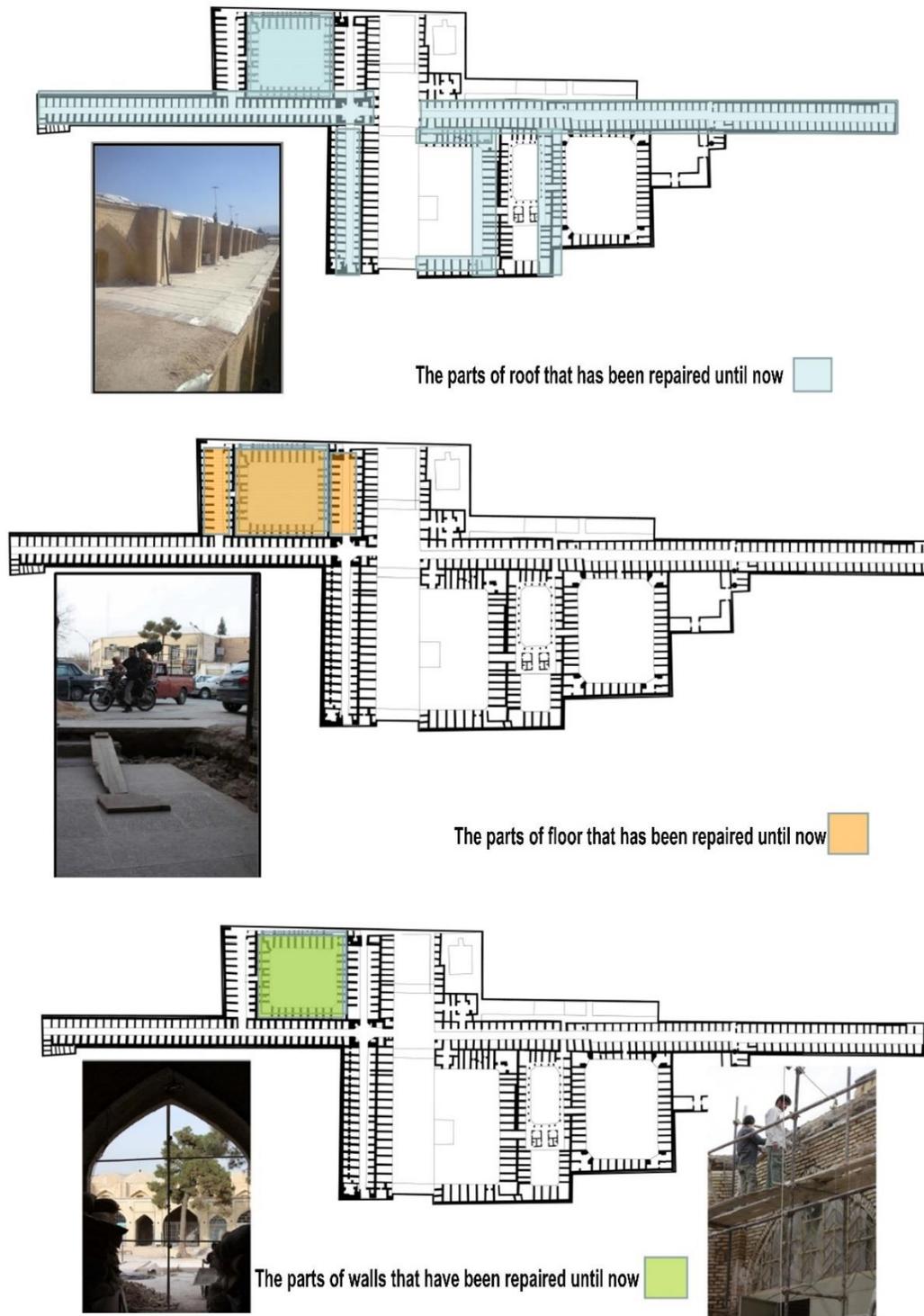


Figure 153. Restored parts of Shiraz bazaar until 2015(Cultural heritage organization of Fars province, Shiraz ,2015)

Conclusion

Shiraz is among the cities that its urban skeleton has been arranged along its bazaar. Shiraz bazaar is a good example of a traditional Persian bazaars which worked as a street through the city. The most important street of previous centuries is the most significant cultural heritage of current urban space.

According to the first part of the study, Shiraz bazaar has gained the changes of different parameters in the historical urban perspective while it has maintained its connection role as a street. Before 18th century the structure of the city was based on organic structures, the bazaar was formed along the main passageway of the city while it kept a distance between governmental part and the religious part of the city. In 18th century, Shiraz turned to prosperity as the capital of the country. construction of the well- designed covered bazaar in continue of the city's old bazaar has proved it. Evolution of Shiraz bazaar as well as the city was continued during next years, while these developments were mainly in continuity with the traditional structure of the city. In conclusion, during 10 centuries of Shiraz bazaar lifespan its main axis were always constant, while locating different functions around it may vary in each historical period. Shiraz bazaar's condition was always a sign of the city's condition it was extended as city was expanded in order to remain as the main street of the city and perform its role as a traditional Persian bazaar.

Shiraz bazaar has experienced a severe turning point in confronting with modernization in 20th century. Master planning started in Iran in 1930s. the strong effects of western countries urbanization style in addition to urban planning policies of the government resulted in superimposing rectangular grids of roads over the city without slightest regard to its historical texture. In Shiraz also two parallel streets were designed toward west to east direction in a way that they passed through the bazaar building. As result Shiraz bazaar got hurt not only its building were incomplete but also its important function had been lost as the connecting street in the structure of urban space.

Considering the geographical conditions of Shiraz and the government's urban planning policies, fast expansion of Shiraz was possible only toward west -east direction. High speed of renovation of the country was the most important priority for the government as far as one style of urban

planning has been adopted in several cities. As explained before, by comparing the urban planning of Shiraz and Tehran, as the capital of the country, the historical core of the city has been selected as the city center of modern city. In Shiraz also bazaar area which was close to the traditional governmental part has been considered as the center of modern city. In the other hand some parts of intended axis existed and were among crowded passageways in previous periods. Even the west part of Karim Khan Zand street has been already a wide street since it connected the citadel of the king to his gardens in the west of the city.

bearing in mind that traditional bazaars had always a significant political role in old cities since it was the place that people's protest and sellers' strike were formed thus the collision of streets with the axis of bazaar not only did not decrease the renovation speed but also destroying bazaars integrity could be a desired proceeding for tyrannical Pahlavi government.

Finally, considering the linear form of Shiraz bazaar that has been extended almost all of the old city, defining new axis for connecting the old city with new parts without passing the bazaar area seemed to be impossible in 98 years ago.

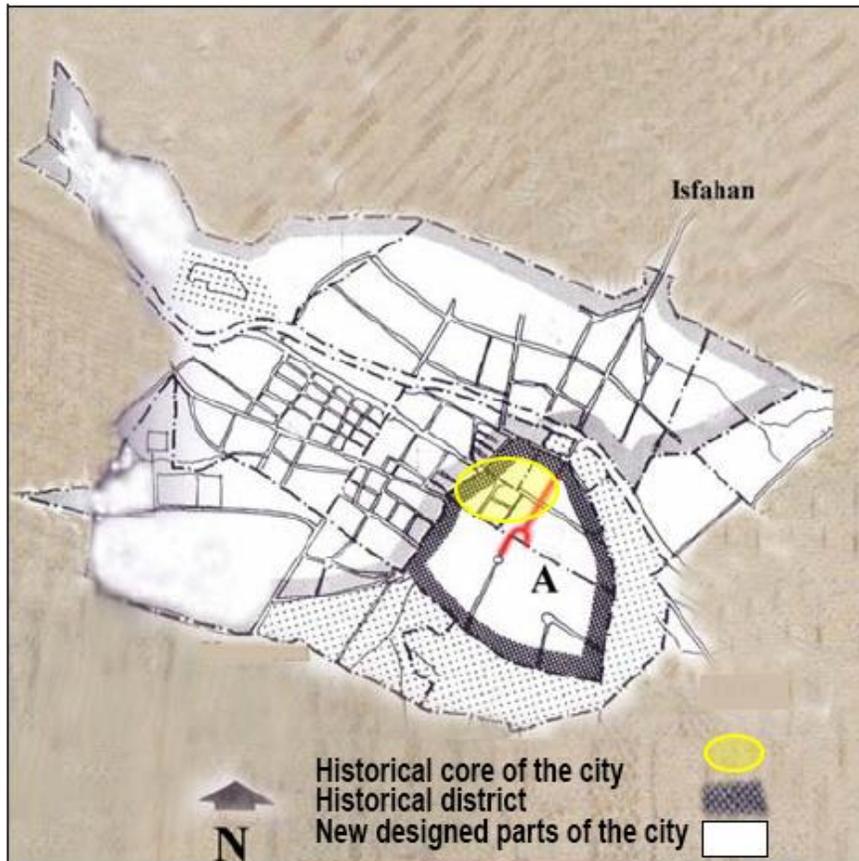


Figure 154. Historical district's situation in expanded Shiraz, 1970s. Historical core of the city has been specified as the new city center where in needed to be connected to the new designed parts of the city. The bazaar axis has been specified by red. (Shiraz Municipality Database, Shiraz, Shiraz Press, 1990)

City growth perpendicular to the bazaar's axis and bazaar's division in three parts as result of modernization, Shiraz bazaar missed its role as the city's backbone and also its political, cultural and social functions. In the modern city streets worked as the new backbone of city. Until 1960 new streets were planted and Karim Khan Zand street also was formed as a wide modern boulevard. They placed several administrative buildings, recreational centers, commercial parts and etc. along themselves. In light of locating most of important administrative buildings along Karim Khan Zand street, it has been considered as the main backbone of the city so it needed to be width enough to prevent traffic.

In addition to mentioned centers as bazaar's competitors, by changing people's lifestyle, bazaar faced a recession period. In order to keep at least its commercial role in the city, its harmony in

presenting materials were lost. In addition, some of its traditional professions also were forgot little by little.

From 1991 conservation of Shiraz bazaar as an important cultural heritage was noticed by the government of the time, Islamic Republic of Iran. First action to protect it was preventing car traffic toward Karim Khan Zand street by construction an under pass on the west side of it in 1999. Riviving the area continued by designing the pedestrian zone and opening traditional hotels and restaurants. The stores of the bazaar also were allocated to handmade and local handicraft. These kinds of proceedings have flourished the area as an urban space and the bazaar's economy also brought it back its missed traditional atmosphere.

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