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Socio-Economic Values and Architectural Features in Traditional Bazaars of Islamic Cites

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Abstract
One of the most traditional architecture and urban planning patterns is bazaar. The aim of this paper is studying social, economical and architectural features of traditional bazaars. The claim of this study is that they are significant relationship between social and economical values of bazaars with their architectural values. Bazaar usually is located along the main routes of the city and extended to the city center. Most activities and exchanges of city happen in the bazaar. In the past, the bazaar was a place for the transfer of customs, traditions, ideas and practices of social behavior and social life. Bazaar as a social media and social network, bazaar a source of social capital, forming micro funds are the greatest economically and socially achievements in the traditional bazaar. Wakf in addition has socially and economically important functions in day-life and urban activities, also has in physical aspects vital roles in shaping Islamic cities especially Iranian cites and bazaars. One of the most important features of bazaar's set is formation guild organizations, socio-political, and the founder of this organization, which may be composed of civil society. Most of these activities and values are related to architectural and physical features of bazaar.

Key words: *Social Capital, Social Media, local Fund, Backbone of City Structure, Guilds, Architecture of Bazaar.*

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Introduction

The bazaar first appeared in the Middle East, around the fourth century. At the time, the area was often at the axis of many important trade routes, which helped establish cities and ports. A constant flow of foreign and exotic goods, along with travelers, gave rise to systems of haggling and trade within the cities themselves. Special areas of cities were eventually designated as areas of trade, and the first bazaars were established. A strong economy has always been an Islamic ideal, so the bazaars were incorporated and actively fostered when the Islamic conquest swept over the region (Ziari, 2008:90). New and wealthy cities such as Isfahan, Tabriz, Istanbul, Golconda, Samarkand, Cairo, Baghdad, and Timbuktu were founded along trade roes and bazaars (Nouri ,2008 :82). In Western countries under Islamic empires, bazaars were also constructed similar to the Islamic countries samples (fig 1).

Bazaars became areas not just for the trading of goods, but were often the social, religious, and financial centers of cities. The idea of a bazaar was carried along trade routes, to east in areas of modern day Afghanistan, Pakistan, India and certain areas in South-East Asia, North to modern day Turkey (fig2), and Hungary and sporadically into areas of Central Asia. However, the major world bazaars continued to be found in Middle Eastern states, as they still are today (Bernroider,2002 :12).

One of the most traditional architecture and urban planning patterns is bazaars complexes especially in Iranian Cities, those roles as the spine and the heart of the city (Fig3). Bazaar is a civic phenomenon and at the same time is a factor for urbanization and always feeder and supplier acted town. Bazaar usually is located along the main routes of the city and extended to the city center. Bazaar position in urban areas and urban centers along its status and role of the merchants in town will make the market merely "as an economic environment remains, but also become space as much of community-based activities. New markets and traditional bazaars shared only with the economic role and other roles in new markets are gone or very pale.

Traditional bazaar roles can be classified into four main roles is the economic, the political, and the social, cultural and religious role. All these roles are directly related to architectural and physical features of bazaars. This paper tries to clarify the economic, social, aspects of traditional bazaars in related to architectural and physical essences. The diagram 1 shows elements of social, economical, political, cultural and religious roles of traditional bazaars of eastern world specially bazaars of Iran.



Fig 1. Bazaar at Athens, in the Ottoman Empire Edward Dodwell

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Fig 2. Grand Bazaar (Kapali Carsi), Istanbul is one of the biggest bazaars in the world

2. Methodology

The study is done through a phenomenological approach with a descriptive- explanatory research method. Methodology is historical method in the theoretical level and survey research method in the experimental level applying analytic quantitative and qualitative techniques. Data was collected by referring to scientific literature and documents in the theoretical level and surveying traditional bazaars. Units of observation are selected from Iranian traditional cities. There are three units of analysis in this study including: 1- Islamic cites' bazaars, 2- scientific documents and citation 3- Iranian traditional bazaars.

3. Traditional Bazaars

Traditional bazaars as a great and effective economic and a social institution, have long history and important role in the communities of East (fig4), especially Iran. Bazaars as one of the most effective urban agencies and organizations always were extremely considered by geographers, tourists and travelers. They constitute the backbone of the city's economy, and in some cases were related to administering daily social activity and mobility (fig5). The closest centuries after Islam, Iran's major cities were adorned with magnificent markets that had mainly differences between Iranian markets before Islam. Main differences were from viewpoints of the breadth of the field of communication and activity, establishing in vast area of economical communication of Islam government and entry and exit from the farthest corners of the world.

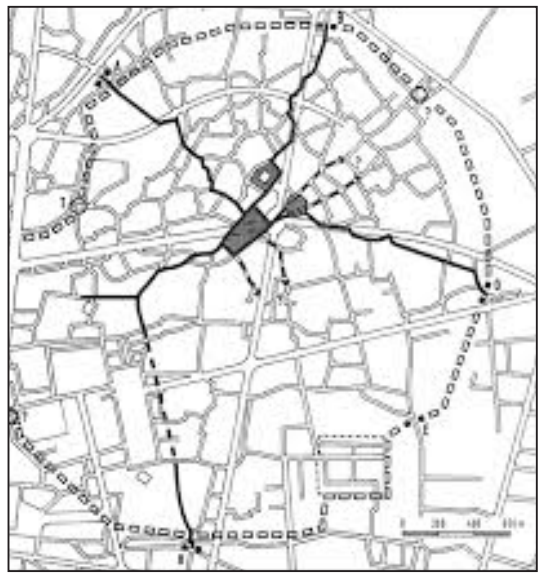


Fig 3. Bazaar is backbone of Iranian cites. Main Iranian cites usually structured by routs of bazaars. Bazaar is a core and backbone of the city. All over of city was supported by bazaar.

The time of the Prophet, the traditional markets of the city was regarded as the spiritual and political center of city because of locating it adjacent comprehensive mosque and locating it near the citadel that was the seat of government. Bazaars are surrounding residential neighborhoods, and then markets and consumer markets are coexisted so. Thus, Bazaar had scientific and economic, cultural image, that expresses a deep relationship among business, trading, science and ethics in Islamic culture (Soltanzadeh, 1987).

Iranian Traditional Bazaars

The bazaars of Old Iranian cities were never completely designed and were fully prepared to accept much flexibility in terms of space and functionality. Bazaars are generally connected to the city gates through the main thoroughfares. Residential neighborhoods are located in the spaces between the gates of the city and the bazaars. The bazaar complex is like the backbone rooted in the organic context of the city. The secondary branches of the bazaar expanded along the main "Rasteh" and reached the gates of the city. Thus, the bazaar supplies for and promotes urban life (fig6). In Iranian cities, sacred spaces are connected to living space; the best instance of this connec-

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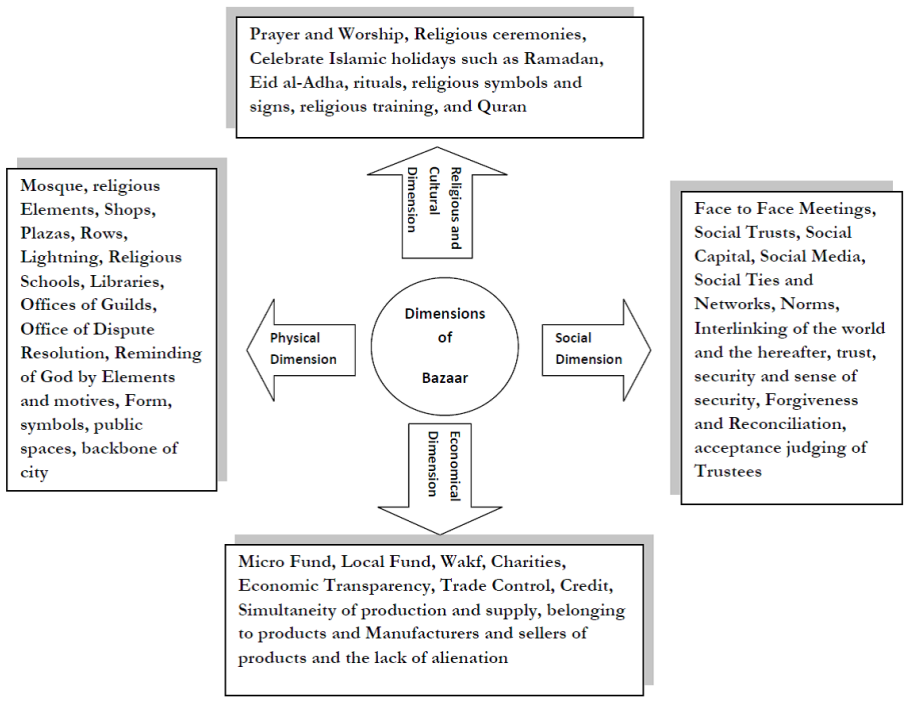


Fig 4. Baghdad olden Bazaar

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(ویژه نامه لاتین)
Urban Management
No.42 Spring 2016

tion is the bazaar. One guarantees the other one, promotes its mobility, and come together in a single space. Bazaars in Iranian cities are the main artery of the urban life system and represent the center of social and economic activities. The bazaar can be a symbol of social solidarity and collective intellectuality. Bazaars are also places for trade groups, political, and social constitutions that can form the foundation of civic entities in society (Pourjafar et al, 2014, 18).

A bazaar's role in a typical Iranian city is very important. The word bazaar has a very long history, and historical documents indicate that the concept of a bazaar in Iranian towns and cities dates back to 3000 B.C (Kermani and Luiten, 2009). The study of urban history reveals a variety of factors have influenced to the development of ancient cities. The economy has always been one of the most important factors in urban growth. In a traditional city in Iran, the bazaar has been a place for the economic, social, political, cultural, and civic activities of people (Moosavi, 2005). In fact, a bazaar is one of the key elements of spatial organization in Iranian cities; the main body of the city cannot be defined without the existence of a bazaar. In many historical cities, the main transport routes are established in relationship to the main "Bazaar Rasteh"; hence, historical bazaars are in the form and layout of cities (Pourjafar et al., 2013). A crucial idea states that the structure of traditional cities in Iran is based on its bazaar's economic and political factors. From early Iranian urbanization to the present time, different factors have been crucial in the formation of traditional cities. This composition has had its own form in each period, and the governors complete this combination to show their strength and wisdom. Some scholars believe that bazaars are the main core of Islamic cities; others consider the "Jame mosque" as the city center; whereas some believe both are Islamic city concepts (Encyclopedia Islamica, 2012). The most prevalent depiction of an Iranian bazaar privileges generalized cultural factors. This long-standing literature views bazaars as constituting a holistic way of life encompassing economic forms, political sensibilities, social

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Fig 5. Vakil Bazaar Shiraz Iran, as seen by Jane Dieulafoy in 1881



Fig 6. Tehran olden bazaar: continuing bazaar from one gate to another gate makes it a expanded social network all over the city.

relations, and various ideological persuasions, all of which fall under the rubric traditional (Keshavarzian, 2009). Iranian bazzars in urban areas have a significant cultural and social role in their economic function (Pourjafar and Pourjafar, 2011).

Iranian bazaars were the center of virtually all economic activities. They linked the rural areas with local and regional urban consumer markets and integrated the provincial cities into the modern industrial sectors (Rotblat, 1975). A bazaar also provides bridges between the middle and lower classes of Iranian society (Mazaheri, 2006). A bazaar is considered as one of the most significant socio-spatial systems in Iranian cities based on in Iranian urban studies (Masoudi Nejad, 2007). The structure of Iranian traditional cities reveals that a bazaar, which usually takes a linear shape, acts as the spinal column of the city and continues toward the main gates of the town (Assari et al., 2012). A bazaar is thus located in the main core of Islamic and Iranian cities. An Iranian city is frequently defined by a congregational Jame mosque and must have a chief bazaar nearby. For economic and commercial activities in Iranian cities, the bazaar is the most important public space.

The traditional Persian bazaar is a highly organized commercial and financial center of the city. Linked to the mosque, the seminary (Madreseh), the religious space(Hoseyniyyeh), the caravansary, and the bathhouse (Hammam), (Khansari and Yavari, 1987)Bazaar is a cultural, social, commercial, educational and sanitarian area(fig 8).

Fig 10. Bazaar of Kashan City, combination of communication spaces in such as mosque,

مدیریت شهری
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(ویژه نامه لاتین)
Urban Management
No.42 Spring 2016

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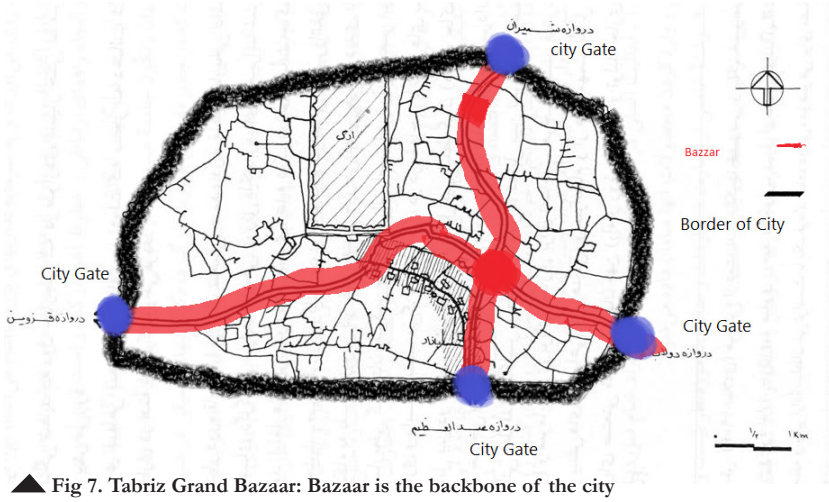


Fig 7. Tabriz Grand Bazaar: Bazaar is the backbone of the city

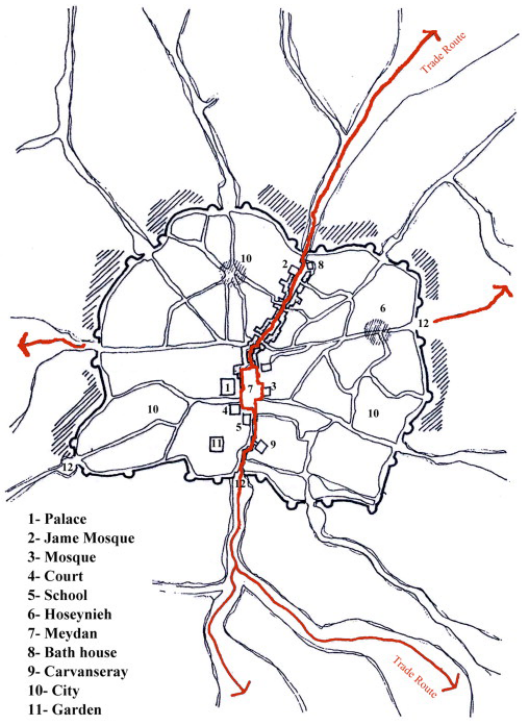


Fig 9. Main structure of Iranian traditional bazaar; source: Pourjafar, 2014

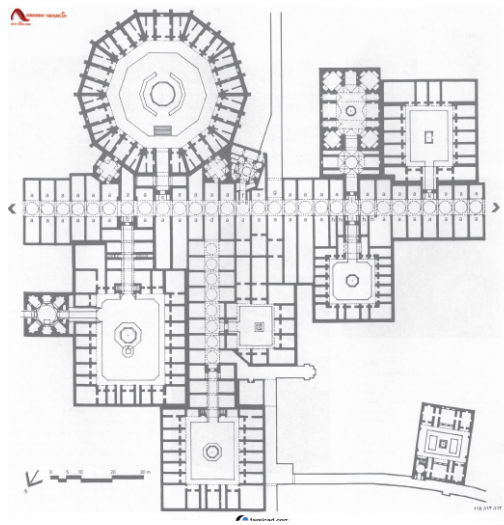


Fig 4. Baghdad olden Bazaar

public bathhouse, Madraseh (Maktab), and many other facilities in the bazaar

4. Socio-Economic Values of Bazaars

Bazaars have many valuable characters in very diversity dimensions. Social and economical values are highlighting of them, which are this paper focused on them.

4.1. Bazaar as a Social media and social system:

Bazaar considered the most important axis of communication. Most activities and exchanges in the city happen in the bazaar. The major channels between citizens, in addition to the exchange of goods and capital, the maximum amount of information, the exchange of news and inform the public or government reached was in these public places. Another social function of the bazaar, the public welcomed the VIPs and guests were supreme. Once guests enter the main towns' bazaar of the orders passed and was welcomed by the people. During national celebrations and religious holidays, bazaar considered as the most important location for them (Fig 9) People decorated and

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(ویژه نامه لاتین)
Urban Management
No.42 Spring 2016

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Fig 11. Nowroz celebration in bazaar(Iran) height of ceiling, large scale space, covered and suitable place, essay accessing from all parts of city, being facilities and order make it the best place for communications.

illuminated to welcome the festivals. In addition, in many Bazaars, sporting events such as wrestling and sports hero was done.

In the past, the bazaar was a place for the transfer of customs, traditions, ideas and practices of social behavior and social life. Among the fine tradition prevalent can be noted that the spontaneous behaviors. Examples of this can be the spontaneous helping youth and links to marriage and family relations and raising funds for the release of prisoners or rebuild cities damaged by natural disasters vision. There were Places to inform of news and political debates were even in the country that has been going on forever. Because of the city's main economic pillars of the market, always committed their governments to heed the demands of merchants and traders knew so many professionals activities.

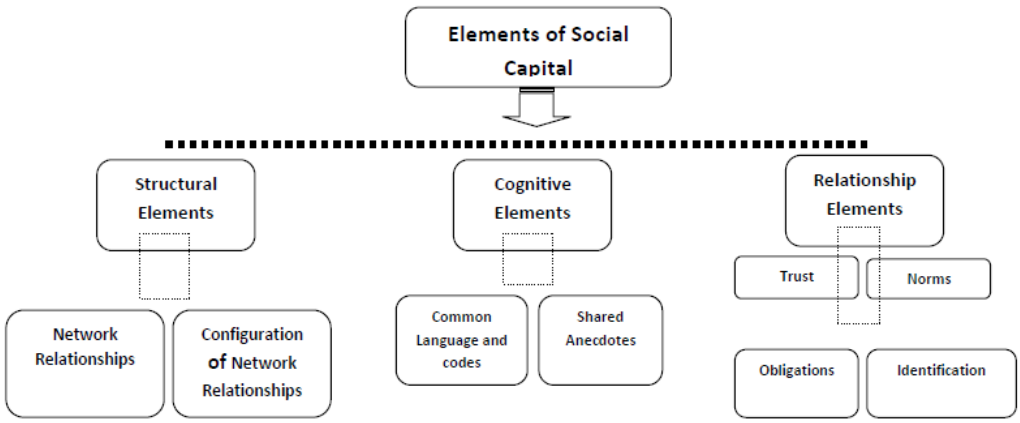
4.2. Micro- fund and Local funds in the Bazaar:

Micro fund is one of the greatest economically and socially achievements in the traditional markets. Existence of social capital is essential to the success of microfinance and local funds. There is mutual trust between merchants and citizens that caused the people to be actively participation in the formation Micro funds. Traditional markets are very much capable of producing and maintaining social capital among their citizens. The reason for this can be a great face-to-face meeting, spirituality among merchants and markets, despite strong social ties between citizens, good experiencing transactions, common sense, the sense of belonging to the city, experience and memories shared, rather than collective interests on individual interests. Based on the fundamental principles of economics, one of the most important ways to empower the lower stratum in its society is community organizing, development microeconomics, and local funds. Microcredit as an effective tool in combating poverty, hunger, has proven its capabilities and values.

This means that it has ability to change and improve the lives of people, especially people who need microcredit. Small loans, savings accounts and offer a variety of banking and financial services, believe low-income and poor families that access to these services will increase their income. Therefore, they can protect themselves against unexpected barriers and improve their current living standards and nutrition, and cold intubation for their habitation and food, education of their children. To achieve these conditions are among the main objectives of the third millennium, mean the beard, the poverty of human societies.

Traditional Bazaars formed funds and small

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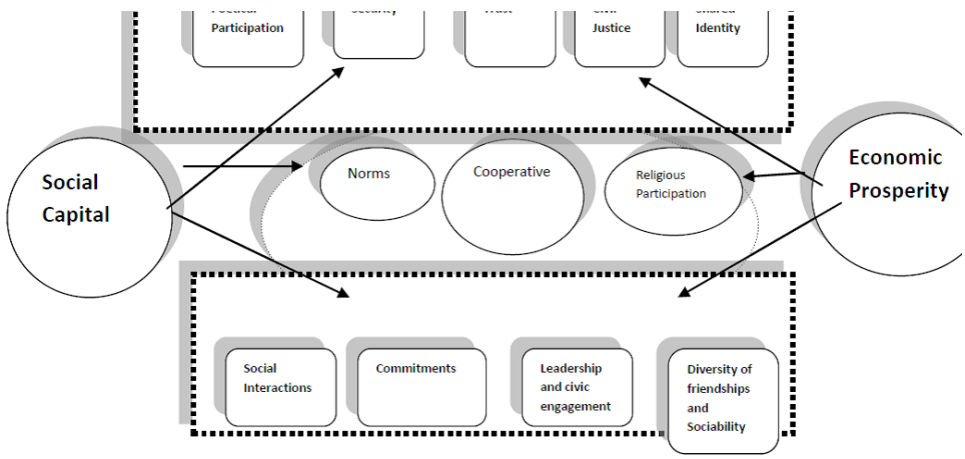


Diag 2. Forms and Elements of Social Capital



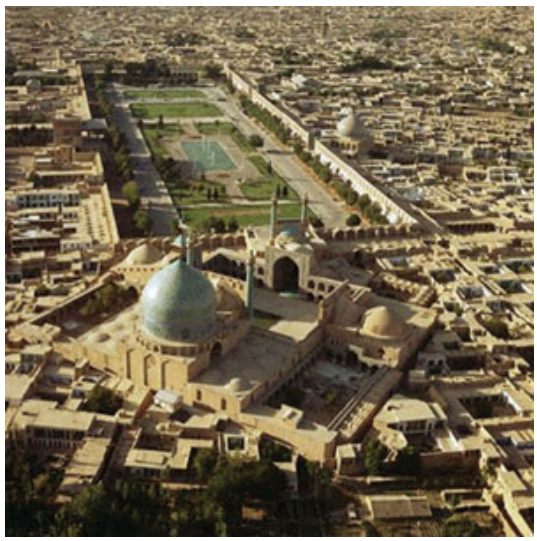
Fig 12. bazaar a place for communication center on any social groups: Tabriz Grand bazaar

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(ویژه نامه لاتین)
Urban Management
No.42 Spring 2016



Dia 4. Relation between Social Capital and economic Prosperity

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▲ **Fig12: Main public space in the bazaars such as mosque and Maktab were provided by Wagf (Isfahan)**

charities with collecting microcredit, was able to solve a wide range of social and economic problems of residents. Today's markets based on their Structure essence transformation in recent years do not have the capability to do those values.

4.3. Social capitals:

In the literature, there are three forms of social capital (Putnam, 2000:45) Bonding or Closed Social Capital, Bridging Social Capital, and Linking Social Capital. Social capital as a catalyst for cooperation and coordination can be examined and discussed at three levels: micro scale, middle scale and macro level.

We know that, in the small size places social capital is more than large scale spaces in totally. Based on combination of the most features of the society in specific district of city (Bazaar), the level of mutual trust and participation, openness and sense of security extremely enhanced.

In traditional markets, limited space between shops and selling spaces, with the possibility of being open all the doors and watch the movement of the goods from the three groups seller, buyer and passer, always there was the opportunity for vendors to provide all of the people's needs and should be aware of their preferences. Thus, it may be a very big seller follow to small seller's pattern. Moreover, small vendors had opportunity to develop their commercial activities.

4.4. Waqf (Wakf) in the Traditional Bazaar:

The term wakf literally means "confinement and prohibition" or causing a thing to stop or stand still. Vakf is the detention of specific thing in the ownership of wakf and the devoting of its profit or products in charity of poor people or other good objects. A wakf was used to keep money or property together in private hands; a pooling of wealth to maintain private ownership. A pious and perpetual endowment is free from tax. Wakf in addition has socially and economically important functions in day-life and urban activities, also has in physical aspects vital roles in shaping Islamic cities especially Iranian cites and Bazaars. If public spaces and public interest in the Iranian cities that constructs most of them by Funders, there will nothing remain more than a collection of discrete scattered houses, shops and businesses or in totally private spaces. We can search reasons of persistence heritage of architecture and urban planning over long periods to be devoted to the role of high culture sought of Wakf. Wakf has two dimensions reflection in Bazaars: physical and non- physical reflections. Non physical reflections contains, physical and spatial activities that are not directly related aspect, but also to help disadvantaged people in society, such as orphans, the disabled, elders and disabilities, prisoners, charity, education costs, students, victims, addiction, treatment, patients, family formation. Therefore, cities with had higher endowments in their Bazaars, there are social and economic balance. Reflect the physical reflections of Wakf are constructions that have directly linked to the city. Buildings especially located in Bazaar such as mosques, schools, libraries, Health facilities, shops, water reservoirs and baths. Building Bazaars and their development done by some religious purposes and were often dedicated to aspects. In most cases, these Bazaars made to fund the main-

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tenance of important buildings, religious and charitable institutions. Of course, sometimes there are political aspects to improve social prestige of their builders.

4.5. Guilds in Bazaar

Placement of one kind of product in especial order of Bazaar cause to form guild for this activity. Guilds are among of the major actors in Bazaar. Kind and order of establishing of the different guilds and occupations has a logical order in the urban Bazaars of Iran. Sellers tend to set adjacent together because of many reasons such as benefit from the facilities and cooperation in actions and activities, Possibility to competition with other vendors like goods, creating the possibility of choice for buyers considering price and quality of goods. One of the most important features of Bazaar's set is formation guild organizations, socio-political, and the founder of this organization, which may be composed of civil society. These organizations have often a position about the current issues and their opinion on the subject to accept or reject otherwise announced. In some periods, merchants opposed the government took some steps.

4.6. Financial Transparency

In economic literature, the notion of transparency is defined timely and reliable information on the economic, social, political and making it available to all stakeholders. In addition, the lack of transparency has defined by willful refusal of access to information, providing false information or failure to ensure the adequacy of market relevance and quality of information provided. It can be said that the transparency is of the characteristics of the traditional and Islamic market. As has been demonstrated in a competitive market, transparency effects, reduced costs, facilitate trade, increase consumer welfare, value-added manufacturing, and ultimately increase market efficiency appears. Physical environment of the Bazaar, according to the Allah, fear of Yom Ol Hesab, and morality governing the various elements of the Bazaar makes it not only with financial incentives, but also with strong incentives God, and seeking to avoid the concealment of information or transparency.

5. Socio-Economic Values in related to Architectural Features

Structure of Bazaar contains diverse spaces such as Mosques, collective palaces, Accommodation space for passengers, religious centers, schools, libraries Pelican houses, castles and defenses are part of the city's main market. Comparing Bazaar with other similar areas in other countries, we can say that the formation of plazas in the cities of Italy, France and other Western countries were to counter Palace governance and public participation in decision-making and their economic characteristics. Building Bazaars and their development was done by some religious purposes and were



Fig 13. Carpet rout (Rastteh) in Tabriz Bazaar: Seating on good in one Rasteh formed a carpet sealer guild in bazaar

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Fig 14. Exhibition of same goods in the same row caused a kind of transparency in marketing



Fig 15. All routs of bazaar end to sacred or holy place

often dedicated to aspects. In most cases, these Bazaars were made to fund the maintenance of important buildings, religious and charitable institutions. Of course, sometimes there are political aspects to improve social prestige of their builders. Activities that were more compatible with each other or complement each other were placed in the same row and the adjacent row. Heterogeneous activities were far apart.

5.1. Architectural Features

Bazaars' sets roots in the heart of organic context of city, and lateral branches running along their main rows and came to the gates of the city. Thus, support the system of city's life and continue it. Obviously, bazaar's form such as the spine of the city is a linear form, and in the center of decision-making and management of city, it changes a point as a center place.

The axis of bazaar in the main part of the city based on responsibility for the most city life is wider. However, near the end of town (near the gate), the thin line is tick because only a small part of the life-sustaining city is supported by bazaar. Structure of bazaar contains diverse spaces such as Mosques, collective palaces, Accommodation space for passengers, religious centers, schools, libraries Pelican houses, castles and defenses are part of the city's main market.

5.1.1. Orders in Formation of traditional bazaars in Iran

Bazaars formed based on five orders: sacred order, air order, soil regulation, water regulation, plant order, and light regulation.

Sacred order: Bazaar ends from gateway to the city center, which is the mosque and square located there. The destination is all the space that dominated by the cosmic order. Therefore, the objective of all the space is that dominated by the cosmic order.

Air Order: Bazaars are located behind the annoying winds. Meanwhile the air conditioning is going.

Soil regulation: Bazaar formation and its development are carried out along the earths' slope, and thus the soil in order to coordinate their market returns.

Water regulation: water flow Coordinated and aligned with the natural slope of the earth. Movement of water plays an important role in the formation of the most bazaars and buildings established around it. Pelican House located on the water path and rocked pools located at the intersection.

Plant order: Streets represent themselves by trees and flowers are the basic elements of the Passover space and atmosphere thoroughfares with trees and plants along the linear order.

Light regulation: order of light is the important factors in the regulatory of space and environment. Because bazaar is covered, there has a special quality of light is different spaces, which has a special arrangement. While the shops and the rooms don't have natural light source directly and they are darkness, the order of the markets are in a state of semi-darkness with a skylight in the roof. However, the se-

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Fig 16. Formation of bazaar is depend on soil and Slope of the land

quence of incident light roof drain desire to encourage movement. When moving in this dark and lighted space, person suddenly faced with twilight spaces, which in turn implies additional events and spaces behind them. The semi-light spaces that are interfacing to peripheral structures, inviting person strengthen the sense of approaching its space. Lightened spaces are courtyards and passageways peripheral elements and dwellers, which it is possible to exit from market context.

5.2. Factors in the seating activities

- Attractiveness goods for citizens

-Goods that were attractive and had attracted a large customer, usually seated in the main axis.

-Value of goods and required security

-Values of goods were determinate Location of them in the bazaars. Then, valuable commodities that require high security, seat close to downtown, public, and crowded places such as mosques.

6. Discussion

Since many bazaars' across of major cities was connected to a public square, the bazaar was bypass to get from one part to another part of the city. Thus, passers-by were also present in this public urban space in addition to buyers and sellers. Interestingly, all three groups have always had the opportunity to play each role. In the Future market of message, type connection would be horizontal not vertical. This situation is similar to traditional markets due to a permanent move in the interior of the seller and the buyer in the anterior chamber and to some extent in the absence of the constant seller of the distance between of particular relevance in superiority, there Buyer pedestrian. In the architecture of the traditional market, because of being bazaar as an Intermediary between the spaces of the city, there was not the public doors that you can be close them. Meanwhile, the doors of all shops were built in such a way that when you open the shop, although doors were not clear. Therefore, a completely free traffic among all vendors, all buyers and all passers-by, there was all the time. Although in traditional markets, for the exchange of goods, it was necessary to have a common language, but it would need to have at least pointed degraded and non-verbal to be replaced instead verbal symbols. However, if the main topic of exchanged be messages, the shared symbols is a necessary condition. In traditional markets, limited ceiling height of the market, especially the dome and arch form, it restricts the possibility of large-scale commercial installation elements, so shops can compete before their billboards of the large or small shops, and the

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Fig 17. Water has a big role in shaping of Iranian traditional bazaars

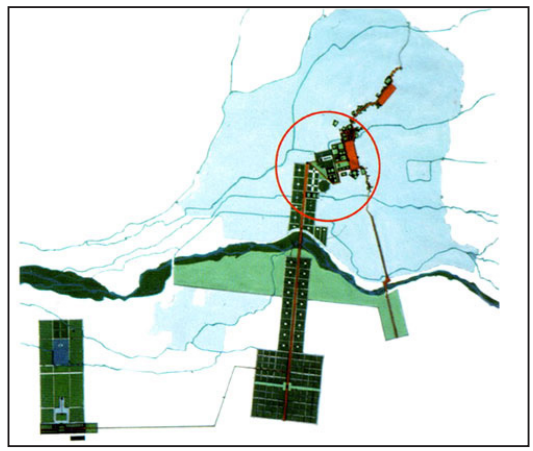


Fig 18. Order of light in forming of Kerman bazaar

number of cells available, the nature and characteristics of the goods. Thus, enabling high-quality competition Goods owners and Steel Alliance, but the rooms are small or even stall vendors, large rooms provided by the owners. Bazaars changed While, the non-mass-market production, gradually replaced the mass production and industrial machinery. Before the change, the lack of mass production, were followed product diversity and plurality of commodities. However, with the start of mass production and industrialization, traditional markets, investors were under represented in Western industrial goods were subsequently undertaken internally. They soon removed the small producers who took even a single sales deal where they forced to make their products. Thereby producing a plurality of conversion to and from the exclusive hand, consumers turn to the masses.

8. Conclusion

Unique architectural features such as the backbone of the market, combined with the diverse and crowded land uses, spiritual architecture of bazaar, combination of residential, commercial, religious, educational, and cultural uses, symbols, existing a space for interaction and assembly and ceremonies, the use of a boarding practice, safety and security in night and day, has led the bazaar with functionality and economic value. In the Bazaar Jumbling Spiritual and material dimensions of life, Proper exchange of information and the free flow of goods entering and leaving, and Simultaneous Combination of Social, cultural, economic and political factors are very important issues. These values bazaars led to make bazaar as a Social media and social system, formation and development of micro- fund and Local funds in the bazaar, formation of Social capitals, dragging seriously threads Wakf into the traditional bazaar, formation of Guilds in bazaar, creating transparency in financial affairs.

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