



Bazaar, As a Symbol of Culture and the Architecture of Commercial Spaces in Iranian-Islamic Civilization

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Abstract. Bazaar is one of the most important commercial and cultural centers in Islamic Iranian cities and archaeological markets with the formation of early civilization and urbanization started simultaneously. In the history of economic activity, in addition to social, cultural and recreational activities, it is also applied, and it is a place, a way of life, and a symbol of class and of life, using the Islamic school lies in the town evokes. Bazaar is one of the greatest achievements of the Islamic civilization of the period, especially in Iran as a symbol of commercial spaces. In Islamic cities, Bazaar is the main axis of the city's economic centers, and production and distribution of a variety of goods and money exchanges important warehouses in its place. Bazaar of the most superficial to deep cultural aspect is considered the most urban, according to the specific application of this kind of spaces and spaces in the contemporary era up to date Bazaar analysis or commercial centers, types your course specific culture. Commercial centers in history with such transformation has been associated with the passage of time and the level of city land to a commercial user and dedicated physical manifestation it to form shop, Bazaar, malls, shops and ... at will. The Bazaars have not only the commercial aspect, but also a cultural icon in the periods of history.

Keywords: Bazaar, Culture, Symbols, Islamic Civilization

1. INTRODUCTION

The terms "languages in the Bazaar "Vachar" and "Vakar" [1] and in the language of the ancient Persian electroplating mean the location of the Community[2] where to buy and sell goods, gave the the professor[3]. In Middle English the word "Vazar"[1] used in the saline Dari total extension means the trade place. The words of the Portuguese Bazaar are used in Europe by the way and in most European and Asian countries [4]. Bazaar is part of the urban space is that of one or more of the original order and the one that the two subcommittees are formed which are established, and shop[5]. The term Bazaar consists of an area in the hands of a set of particular individuals who fit their profession and supply and there is a claim that the community alone or group to consider trading [6]. The above definition can be downloaded which the market place is the result of interaction between the two social aspects of the goods and that the space of the buying and selling of goods is expected. Therefore, the conceptual essence of Bazaar itself need not have had been clear in the presence of anatomically important because the physical space facilitate the production of economic goods and exchange in the field of social activism, small merchants and other classes in the structure of society (researcher). David Harvey on the belief that Bazaar, gained its wealth and the concept of "creation of the boundaries of the property and hence any social-political system, the production of the Bazaar space is considered to have its expression at the level of the community governance[7].

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2. THEORETICAL AND RESEARCH BACKGROUND

The economic needs of commercial spaces have always been a man of the people by trading with each other and facilitating [8]. And from the time of early civilizations to the present, to which the public, vendors have access in the place to goods and services of their rally to sell [9]. Commercial spaces of the Decree of the pillars have role in any biological collection, and in indeed, in the heart of the ruling [10]. So, it is well-known that some researchers under the primary cities in the territory of its search business, and it are up to the process of human civilization before the need of the commercial garish man. "The emergences of economic theory in the cities as a result of the collision, city commercial truckers operating extracted routes come in to the commercial market segment in these ways to arrive [11]. The increase of production in some early societies has been provided in the form of a surplus of the product and the transformation of the rural community to the urban community, and then the growth of cities [12]. Famous world was controlled in Bazaar world with its own characteristics and it always has been in all languages of the world. Because of its importance, the market place was built in the center of the city [13]. Its attractiveness affected a particular type of social relations and cultural city that is produced in these places and the cultural life of the community. To address this issue should look angular architectural and cultural features of the places in terms of the evolution of Bazaars. The guidelines, which makes some businesses in the context of some edge and some outside designated space formed Bazaar and license their environment. After 1860s transformation and growth of the market by Saint-Simon, Michelle Knight, and in its implications to Persia, the merchants and their activities were redefined and changed the atmosphere tends to be seen in the same period. Therefore, the value of new business, Bazaar and redefining the concept of the spaces recreate that undermined production culture and modern space on the other creates serious social relations become changed and the concept of the city and the commercial center. Bazaar continued its redefining their social action and lost its left border financial layer and hence an effective presence in the urban action category; the spatial relationships, were there in the thematic spaces and the previous Bazaars.

3. RESEARCH METHODOLOGY

The dominant approach of this study is descriptive-analytical and historical studies of the books cited on library-based one. The review of texts and resources and the importance of explaining the working of the Bazaar sells in Iranian-Islamic civilization we've together.

The Statement of the Problem:

Herman Muthesius is one of the first theorists of the framework of the German Werkbund in 1911 who writes: "Architecture is the actual measurement device of a nation." Culture is one of the most important factors in the quality of the architectural spaces of formation. Sometimes some of the cultures are even more important than severity increases, primarily operating climate. Any culture is a reflection of the social system and value systems[14]. Any experience in Bazaar returns very days away. According to the historical documents, in many cities before Islam, Bazaar was one of the most important elements of the city. After Islam, Islamic cities spread and increase in social communication, enhancement of the caravan way, the development of economic exchanges and the formation of caravan-serial space manufacturing and trading known as market. The main axis in the Islamic Bazaar towns and economic center of the city and important warehouses, distribution centers, manufacturing centers, various goods and monetary exchanges had a place in it. To cover huge openings like the four buildings of the dome and Operation, they were used. However, the Bazaar is one of the most important public monuments in various cities, which is the first step for the supply, production, Exchange and buy and sell goods, but it was later found numerous cultural and social functions. Urban markets in skeletal tissue for human intertwined, that economic, social and cultural relations of a society can be fitted and modern trading Bazaars, emerging as a phenomenon in developing countries to be added[15]. Based on

the information contained in the historical sources, from the late 1st century A.H. onwards in many new towns and old cities, there were built spaces for permanent Bazaars. Of course, the history of formation of the order of the Bazaar and the establishment of specialized artisans guilds reaches in each adjacent of pre-Islamic Iran[16]. However nowadays, whatever it occur in Iran and some Islamic countries, often due to a lack of deep understanding and analytical, form some sort of duplication[17]. In any way, being aware of the process of the formation and development of modern shopping malls to Bazaars that architecture with a non-Iranian architecture pattern has taken shape and attempts, in the form of analytical is one of the important factors and tips that can be effective in a deep understanding of the issue.

The significance of the Study:

Since the Bazaars as considered to be the beating heart of the city and a symbol of Iranian-Islamic architecture and culture it's of high significance, but there is a growing trend to urbanization and the desire for luxury oriented urban fabric in Iran, due to the developments and events in the economic, social and cultural rights, especially in the last half century and consequently an increase in the urban population and urban development, and the on the other hand, based on the research on the importance of culture, architecture, Bazaars that is of fundamental importance do not study to have its proper place according to the flow of Iranian-Islamic culture in life and events. Given the market position and the business centers and shopping malls sublimated to be a model for modern cities of today and people today are considered.

Culture

It derives from Latin and means planting or growing business is still in agricultural terms (Agriculture) supplies used in the same sense. Romanian and English in the long term used civilization (Civilization) instead of the culture which means education, improvement; refinement and understanding their social have been raised. Since the mid-eighteenth century, culture is a new concept that has been used. Conceptually, culture such terms are going in the world in specialized areas such as, sociology, anthropology, archeology, architecture, educational issues, moral, etc. as keywords account for many of the actions, states, customs, traditions, ethics , personal and social rituals and symbols presented in the body. Culture is essentially linked to the past history of a civilization and the source of its life in today's culture there. In other words, it's related to culture, values, norms, traditions, customs and traditions of the different characteristics of human societies [18]. In Persian language, culture concepts such as science, arts, business, education and learning, wisdom, literature, social. The Dobb words, traditions are synonymous. The Encyclopedia Britannica about two hundred different definitions of culture presented. From the perspective of Taylor English anthropologist, culture is a complex whole which includes belief, art, morals, law, custom and any other capabilities and habits that person as a member of the business community [19]. In its broadest definition, culture is a set of technologies, beliefs, arts, literature, history, climate, customs and social structure of a society [19]. The manifestation of perfection and excellence was observed in human culture and society [20]. According to numerous definitions, it can be a reflection of the mysteries of the spirit and culture of human thought that includes all the components and elements of an environment that is based on thousands of years of historical experience in a geographic environment formed over time and is rooted in human nature and a variety of natural resources anywhere in the world. Accordingly, Iran being together, but it is more than ethnic and racial, cultural. Iran has a variety of breeds have been there and maybe look at race, Iran is one of the most mixed societies of the world. Iran's undeniable oneness that will keep thousands of years has been born of the same culture. Cultural dynamics depends on the dynamism of its agents and once suffered a decline and crooked way that these factors suffer amnesia and narration. All cultures were in the narration as well as the dynamism of its agents. But the collections of factors, these beliefs are that play a key role in the

development of cultural and urban development [21]. In a nation that values are more stable and have taken root social and cultural development has been more successful sharp [19]. From the perspective of Carbocloukohen, cultures are ignited on explicit behavioral patterns that implied by such institutions and business to be transferred is a symbol and include the best achievements of human groups. John Lang believes: "cultures around the world are unique because each historical and cultural background. The differences in the different historical experiences, natural environment and a different worldview, the diverse cultures brought into existence, Although humans in different regions in terms of the physical similarity with each other are building. " Shpigler believed that the life of a community and move to move is dependent on it, and the death of a cultural community, the death of the cultural community and the human impulse for social and absolutism in an age of intellectual leaders, intellectuals, and that element must be the cultural plan. Shine (1990), the cultures is considered the fundamental hypothesis of the pattern when you cope with problems arising from the creation of the outer environment to adapt or maintain internal cohesion, innovation or are discovered [22]. According to Daft (1999), culture is a set of values, beliefs, understanding and analysis of the thinking and practices, or the rest of the members of the Organization In its thinking and Jude have in common (Daft. 1999). Culture can be included all material and intellectual community works [23]. The first comprehensive and scientific definition of culture was developed by Edward Burnett Taylor in 1871 ad presentation and in the definition of the human cognitive writes: "culture or civilization, culture in the broad sense: the totality of knowledge, art, including tissue, ethics, law, customs and any more and the lifestyle habits of human beings as a member of the business community [24]. Culture means the thinking and action, a collection of beliefs, values, attitudes, customs and norms and common behaviors that members of a community to connect with the world around her and working with each other and make it through the mixing between the generations pass. In terms of sociologists, heritage culture that is passed down from generation to generation, but this is not a genetic heritage but attitudes and actions are perceived and learned that people thought and practice of work[25]. Culture is a concept encompassing human and like the fish in the ocean of culture consciously and unconsciously submerged landscapes. What are they and how will it accept the impact and perhaps affect them [26].

The Concept of Islamic Aesthetics

The words are in the body of this compound in the sense that the philosophical and theoretical foundation of human cognitive, on this template is impressive and the teaching of Islam and it is one of its main pillars [27].

Islamic City

Considering the purpose of foreign texts in Islamic City, cities in the Arab world [28], and the Ottoman Government[29] has been the country of Iran, as well as one of the ancient human civilization, Islamic urbanism maturity plays a very active is in such a way that a lot of cities in the territory, with an Islamic face have developed[30] if the physical characteristics of the Islamic City and the functioning of the Visual elements of its Islamic nature of its crystallization[31]. Obvious examples of such transformation can be found in the change and fade of the Islamic period Bazaars pointed out. Physical characteristic of the Islamic City, it can be regarded as an urban city that will reside in it, Commerce and worship [32]. In the Islamic era, before anything, a fortress of faith and in terms of regulatory function that is caused by the law of the Sharia, the Islamic City functions are one of the economic performance is mainly used in the context of the Bazaar". East of the Islamic City of shnasan in comparison with the Western City have placed, but it should be noted that the Islamic city with knowledge of Islam commands derived from the Qur'an and Sunnah-environmental conditions and socio-cultural context in which the city has found and objective embodiment[33,34]. So that the characteristics of the spatial, cultural and historical backgrounds and social conditions of the most important factors in diagnosis and differentiation of different cities and countries in all categories [35]. And markets can be outlined

the main elements of the Islamic City, because all the functions, and architects and there that special features small merchants to market is considered, originating from the commands of Islam. And Islam is considered to be the religion of the most full of all religions to preparing tohidi and explanation of the basics of human life.

Market Characteristics

The Islamic civilization is in the same market space, an indoor market that is formed in the Islamic cities and of its kind, unparalleled in terms of their structure. In this pattern, the market due to its unique features is not only the place of profit, but sound affects sometimes ethics, affinity, beliefs and values also considered [1]. And still, despite its apparent transformation, the main features of the Islamic City evoke [36]. Islam has the system and specific social, economic and cultural system that works for all of the dimensions and facets of individual and social life, there are certain rules and not accept it for the happiness of the society [37]. The Bazaar is one of the main institutions of the economic system of Islam [38]. The Islamic Center is not only a Bazaar driven economic, but also social infrastructure and its intellectual and Islamic spirit is blown on the Bazaar [39]. The operation of social, religious, political, and cultural Bazaar to the Grand Mosque was in the Islamic cities that have always been a factor in the Bazaar has been the establishment of its adjacent [40]. The political function of the Bazaar also stems from its role of communication [41]. Bazaar position and its development in Islamic cities, especially in the middle ages-is always intense the relationship with producers and consumers. For this reason, the initial core of it in Groove on the development path of the convoy [40]. Spatial organization-economic market has caused any of the market place due to certain values, the location of the deployment of a special type of crafted goods and services [36]. This situation has affected a lot of CG century modernity has changed [42]. The Islamic City, several markets have any particular commodity or commodity for sale in several forms [43]. Because of the importance of the market in the Islamic period, dependent on increasing economic exchanges, social connections that in the fourth and fifth centuries and especially in Safavid Shah Abbasi has a lot of boom[44]. Markets in the city have its different styles according to climatic conditions and the need for a comprehensive military bases and formed the Islamic [45] and fits with any element of the operation of a special update [46]. Of the market is that the concept of a place or territory swap mechanism goes beyond and the activities of the political, social, and charitable are also on the take [47]. The cities of today are influenced by modernism deformed, but still markets in big cities such as Tehran, Tabriz, Isfahan, Shiraz Due to some useful physical properties are still more or less thriving and crowded attractions have retained their[44]. Understanding urban environment, mental processes through which the relationship between man and his surroundings is done. Messages received the human sense of the image in your mind creates the environment [48]. In fact, the collection centers of economic, social, religious and cultural centers of the city under the dominance called the Bazaar a unique phenomenon in Iran [49]. The Bazaar is not ready to accept a lot of flexibility in terms of spatial in the old city of never-before a full plan and [50] has been in history.

Bazaar Position in Islamic Civilization

According to Islamic tradition historians have the Prophet (PBUH) before the mission; its business has been faithful and honest. The occupation of the Islamic regime in Medina, from the early days, made the holy Prophet to model Bazaar. His extensive Bazaar was to look down and said this Bazaar is not for you. Then they went to another Bazaar, regulatory, and again it said, this Bazaar is not for you. Finally, another market and formed after evaluating the Bazaar for you; it outsiders not least you will not be closed [51]. In this model, the Bazaar due to its unique feature is not only profit, but it's the indication of morality, love, belief and Islamic values are. In Bazaar, one of the greatest achievements of Islamic civilization, period, not great in the ancient Orient has not been not in medieval Europe, or ancient Greece and Rome. When Islam was a big part of the

universe [47] in Islamic cities, the Bazaars of the city were connected to mosques and palaces of the economy and the government were together. Not unreasonable that Bazaar to have religious elements such as mosques, the Holy houses, schools and the mosques of ((Soul City)), the Bazaar and the role of space with elements of it ((the heart of)), and the tradesman ((the friend of God)) have been introduced[1]. Of course, in some traditions, blaming Bazaar and Ali (as) it ((the current exhibition of evil and sedition and rebellion)) mentioned [52]. So, on the one hand, people have to rely on the Bazaar place that the financial and moral decline is likely to fall on the other hand, economic and social life of the community it is closed [46].

Civilization and Cultural Tradition of Bazaar

Bazaar place and space for economic activities, such as civility term political and cultural tradition of the first, the role of this place in the civic movement in contemporary Iranian history, is undoubted and decisive and, secondly, Bazaar constitutes the cultural ending in a market that represents some of the properties of this class of Iranian society [53]. The market is one of the most important cities of the occasional dispute over access to it and at the same time achieving an important social force and also the force of social authority and power with the navigator has always been one of the most important economic issues in current social and political momentum. The Bazaar is one of the most important cities of the occasional dispute over access to it and at the same time achieving an important social force and also the force of social authority and power with the navigator has always been one of the most important economic issues in current social and political momentum. Although, first of all, this space is in the interest of their economic and trade raises interest; but it's of high precise in shaping the effective role to civil society. This role and determines during the constitutional revolution and also of the Islamic revolution, reached its peak. Second, regardless of the Bazaar environment in the urban fabric, the Bazaar has a deep-rooted cultural tradition that features such as the relationship with the clergy, religious insight, people do good deeds and moral views, respect for social hierarchy and political awareness of the found. Merchants were in particular as the dignity of people[54]. The declines of Bazaars were more quickly during the first and second side and with the development of commercial spaces and passages.

The Use of Islamic Symbols

They represent the spirit of a nation's religious values and religious values are in the deepest, most subtle precise and culture [Authors] and architecture "Embodied Music", "Mirror of History", "Office Registration of Humanity "and "express ideas and values " has been defined[55]. Architecture realm of emotions, feelings, ideals and beliefs of human beings[56] as well as areas of confluence of culture art and fan[57]. If the field of urban spaces manifestation of the culture of nations, then we accept that what is happen in Iran today is a departure from the rich cultural values of the ancient inhabitants of this land and a deeper look at "time reversal art".

Symbol

Semiotics is related to the creation of meaning and not meaning what's created [58], means semiotics of understanding (resercher). Through symbolization of man is capable of when individual dignity and God forgives and thereby achieve a targeted social life [59]. Each product can be one symbol or instrument served the purpose to regulate certain ratios between man and his environment and non-linguistic behavior, just as much as the language of the related structured symbolic systems [60].

The Importance and Role of the Icon

Urban semiotics must be examined from two perspectives: a cultural perspective, the dominant culture is another reality that their highly complex internal and mainstream. When we speak about

urban semiotics as a result of dealing with something that is encountered[61], the importance of signs and symbols in a communication to the extent that sometimes the nature of its impact is low[62], without which humans have no national identity. For example, the flag of each country, logo or symbol and the symbol of eternity, the inhabitants of the land and create the link generations in centuries [63]. Symbols and logos of different civilizations have different value when national values that are accepted by the majority of members of the community. As human civilization in the course of history changes, the man gradually natural symbols (such as owls, snakes, ants, deer, etc.) to be forgotten. In other words, the development of civilization, the ancient signs lost their meaning and shape, or else use them. Logos and symbols of the oldest, most complex, most influential and most interesting tools have been on the rise and reveal the hidden world of material and spiritual issues are handled. Human has been able to help these tools, ideas and imagination to the emerging art [64]. Architects of the idea in mind that out of the mind into the house. In his opinion, a work of art is a sign that refers to the world of ideas [65]. The architecture, as well as other sensation, has two functions "sense of expression" and "a sense of identity" [66]. Each sign has a meaning beyond self-expression and sense of belonging to a community's specific states. Because these signs are repeated in daily life, a certain sense of meaning and identity are also strengthened [67]. Symbols and patterns have been considered as signs and symptoms, inducing a city always thinking and vision of the cities. These symptoms, if carefully chosen and sublime ideas can serve as a very important public and media awareness of city residents and visitors pay [68]. The role of symbols in buildings and city spaces are so important and determines which of the aspects on the residents and affects their behavior form [69] And certain areas of the organization such as retaining barrier they will raise and some of the acts are citizens. Architectural and urban spaces, spaces of culture, civilization and progress, sometimes manifested scientific and cultural community growth. The urban landscape and the symbols contained in the graph the function and culture character, disposition, its inhabitants are of the same in the fact that the spiritual effects of the city and especially the logo and symbols of faith and related aspects of credit is beyond adorable worldly attention .Although some believe that the biological needs of the citizens, without providing the quest for spirituality part is very low and it will be useless even, but should not forget the spiritual space of making what is non-distinctive spiritual space, induction is not necessarily tangible and material aspects. Although some of the material as a means to achieve spiritual mood in the physical space used [69]. Given the impact (direct and indirect) and decorative architectural forms of human behavior, there is no doubt that the use of symbols and signs that feels spiritual and metaphysical dimensions of space, architecture and the urban environment in addition[70], combined with reasonable and sensible beauty (technical aspects), can affect a lot of residents and city visitors. Among the issues highlighted in the atmosphere of social life and traditions have Quran, Zawahiri, who are the creators of stimulating learning [71]. Hence, it appears that the use of symbol and show containing enduring values can reduce anxiety and worldly temptations runaway and joy and peace to replace the [72]. Marked increase in the urban environment and public buildings, radio and affects the body in the proper use of their content can be "a spirit of calm and ease" [68]. This provides the background to share their art with the direction of society and serve as a means of "messaging" and "transfer point" is used [73]. And extract the words, "... in Islamic cities ... appearances and different symbols in the streets, parks, urban parks and anywhere else in the city, while creating attractive field of interest of the citizens to provide spiritual" [74].

4. DISCUSSION AND CONCLUSIONS

Changes in the economic, social, urban life in contemporary Iran also can be effective in overall status Bazaars. These commercial spaces in its path will always contain some sort of modernism. Belief in modernity, the capital has its value and modern relationships and the building of infrastructure, has made that humans have experienced it and what might get it, with the experience of their modernism, Ghana have completed or waived. Modern urban life, prowling

and permanent changes that modern everyday life and experiences as well as from the cultural and commercial communication with other cultures throughout the world as the basis of the function template architecture and culture of its time. Although the public belief that architects cultural and social structure of a nation can be arranging demonstrations and space artifacts they transition effects, however doubtless, the market space and arranging property can also be in continuity or change the dynamics, social relationships and the culture of Nations are effective. Having no road map and a comprehensive and progressive pattern, offset the lag Islamic civilization from its privileged position and the position of the past and to the dignity and authority of the Islamic system would not be possible. According to the leadership of the Supreme Leader, and devise the basic problem is that the movements and decisions of insecure, sometimes contradictory and met warn is a very heavy cost for the system and people. Therefore, these templates can have commercial spaces and modern Islamic Coordinator. Of course this template, on the other hand, theoretical and philosophical foundations of human cognitive foundations of Islam and Islam is that based on the progress of the city as a desirable objective and means of growth and excellence of man, and on the other hand, thought the Iranian initiative has earned it. Because of the Islamic association of markets, trade and culture throughout history, the people, they can be the most appropriate scope of commercial spaces and Iranian-Islamic culture. Hence, social scientists, urban planners and operators of public culture have to do with the implementation of short and long programs in these areas, the positive dimensions of national culture and strengthening their gracious boom .The owner of the regulation that the conditions regulating spatial structure of cities and the architecture of Iran to shall not review, numerous recommendations in order to raise national and religious values of the manifestation and presentation. Unfortunately, the design of the commercial complexes to function and the role of Islamic cultural and national values and less attention and can be created with a template and our culture does not have any origin and weakened people's culture. The space created only pure materialism and it's in accordance with the wide gap between culture, spirituality and materialism, this causes undermined the creation of identity, culture-Islamic, spiritual, values, etc. Planning must be for trading centers as considered to be the cultural values that, Islamic, consistent and in accordance with this would boost the markets providing centers have been leading for centuries in this affair.

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