

THE BAZAAR OF TABRIZ DURING THE RULE OF QAJARS
(ethnographic research)
GACAR DÖNEMİNDE TEBRİZ PAZARI
(Etnoğrafik araştırma)

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ABSTRACT

Tabriz bazaar is one of the oldest bazaars in the world. As Tabriz located on the Silk Road the bazaar complex which combined production and sale was formed here since early middle ages and became one of the biggest trade centres in the East. Bazaar considered not only place for craft and trade, but also place with public, political and religious significance. Bazaars were specialized for the goods sold there and most of them called by the name of the goods. For instance, Abachi (a cloak-maker) Bazaar, Gandchilar (sugar maker) Bazaar, Pambigchi (cotton maker) Bazaar, Parchasatanlar (cloth seller) Bazaar, Duzchu (salt) Bazaar and so on. Sometimes they were called for the honour of its founder (Hacı Alakbar palace, Amir Bazaar, Muzaffariyya shop and so on), and sometimes showed the identity of the people who use from them (Georgian timcheh). Some bazaars were famous for the name of professions working in bazaars (Nejjarlar (carpenter) Bazaar, Borkcu (hat maker) Bazaar, Misgar (copper maker) bazaar, Serrajlar (saddlemaker) bazaar, Bashmagchi (shoe maker) Bazaar and so on). The magnificent Tabriz Bazaar Complex which consists of Gaysariye (main passage of bazaar), charsug (intersection of two perpendicular rastas), rasta (a double row of shops aligned along roofed linear path), timcha (a small caravanserai), shops, cells, forushgah (trading centre), palace or caravanserai, workshops, dalan (covered alley that connects two rastas), madrasah, mosque, bath and etc. was reconstructed during Gajars period and operates till present days. Tabriz Bazaar Complex was inscribed as a World Heritage Site by UNESCO from 2010.

Keywords: Azerbaijan, İran, Tabriz, Bazaar, Qajar, trade

ÖZET

Tebriz pazarı, dünyanın en eski pazarlarından biridir. Tebriz bölgesi İpek Yolu üzerinde yer aldığından, Orta Çağ'ın başlarında burada üretim ve satışı birleştiren bir pazar kompleksi oluşmuş ve Doğu'nun önemli bir ticaret merkezi haline gelmiştir. Pazar, ticaret ve zanaatın yanı sıra sosyal, politik ve dini işlevlerin yeri olarak kabul edilmiştir. Pazarlar sattıkları ürünlerde uzmanlaşmıştır ve çoğu ürüne göre adlandırılmıştır. Örneğin Abaçı pazarı, Gandçiler pazarı, Pambigçi pazarı, Parchasatanlar pazarı, Duzçu pazarı vb. Onlar bazen yapımcısının adıyla (Hacı Alakber Sarayı, Emir pazarı, Muzaffariyye timçesi vb.) denilirdi. Bazen de kullanıcıların kimliğini (Gürcüler timçesi vb.) belirliyordu. Bazı pazarlar orada faaliyet gösteren sanat ve meslek isimleriyle biliniyordu (Naccarlar pazarı, Börkçü pazar, Miskerler (Bakırcılar) pazarı, Serracler pazarı, Başmakçı pazarı vb.). Geyseriyye, çarsu, rasta, timçe, mağaza, hücre, foruşgah (satış merkezi), saray veya kervansaray, atölye, dalan, medrese, cami, hamam, saggahana vb. kısımlardan oluşan muhteşem Tebriz pazarı, Gacarlar döneminde yeniden inşa edilmiş, halen faaliyette ve 2010'dan beri UNESCO "Dünya Mirası" listesine dahil edilmiştir.

Anahtar Kelimeler: Azerbaycan, İran, Tebriz, Pazar, Gacar, ticaret.

The bazaar was a venue for people of the old world to be always in commercial touch with each other. In the early Middle Ages, words "vazar" and "vazargan" were used instead of "bazaar" and "bazirgan" (merchant) which derived from the word "bazaar" in the meaning of "place of activity" (Hasandust, 1383: 164). After the arrival of Portuguese to the Safavid state, they owned the word "bazaar", and the term passed to the European languages.

Due to its geographical location and level of economic development the city of Tabriz had a special place among the cities of the Eastern world in the Middle Ages. Because of its location between Constantinople and India different transit routes passed through the city in the Middle Ages (Minorski, 1928: 631). Since the Silk Road passed through the city the bazaar of Tabriz was of great importance in the region.

The function of bazaar. The bazaar was not only the place for trade; it was also the fair for selling handicraft products, and the place for social interaction - venue for people to keep in touch with each other. Here the differences of craft samples made in the city and suburbs and in foreign countries became apparent, and their advantageous features from the practical and taste aspects were applied to the local production. In this sense, the bazaar besides playing the role of means in cultural diffusion of domestic and foreign production, was also the indicator of financial position. Trading in the bazaar regular contacts between the carriers of different cultures - urban, rural, migratory elats formed national unity.

The multifunctional bazaar was a facility to provide people with information, and venue for public reproach at the time when the information and communication means were very poor or did not exist at all. It is no coincidence that older people used the expression “to go to bazaar” instead of “to go out somewhere” until recent times. Bazaar has played the roles of various - social, political, cultural and religious centers of Muslim cities’ as well. For this reason, the Iranian Constitutional Revolution of the 1905-1911 years began with the closing of the Tabriz bazaar.

History of the Tabriz Bazaar. Very likely, in the past, bazaars had emerged in rural areas sparsely and did not have a perfect building when the economy was weakened. They located on the towns, villages and caravan routes. If in village bazaars mainly agricultural products of farmer sellers grown for themselves, as well as artisanal handicrafts (mats, primitive pottery items, etc.) were sold, while in the metropolitan bazaars in which operated craft guilds handicraft goods were offered for sale. In the citybazaars except the artisans merchants/traders also worked as sellers. Sometimes the product passed through two, three hands before reached the customer.

In the developed medieval ages there were regular and temporary bazaars in the whole Eastern world, as well as in Tabriz. The Juma bazaar, Dushanbe bazaar, Saturday bazaar, Haftebazar and others were types of the temporary bazaars, and they got their names in relation to the time. They were mainly held in one of the town squares or suburban areas.

In the fall of natural economy regular bazaars were formed near the fortress gates, in the outer part of the city. At the time, the outer city, mainly consisted of arable lands, garden and parterre, cemeteries, bazaar, etc. However, with the development of the city fortress walls were expanded and the bazaar, as well as mosque, caravanserai, square, mint located in the center completed the city's main financial public complex. Along with them, the inner city covered quarters and people's houses as well. Before the Islamic era the city of Tabriz was developing slowly, but after Islam it has developed rapidly beginning from its previous position on the Silk Road was expanding in line with trajectory of the growth of the bazaar structure. Gradually other elements were formed around the bazaar complex. As in most Muslim cities the bazaar took place in Tabriz within the fortress, near the Juma mosque.

Internal structure. The bazaar of Tabriz was built at different times, at intervals, and it reflects the characteristics of the city's stages of historical development and the town-building. Though existed before Islam, the present building is the memory of the Qajar era. The buildings are with high architectural structure, vaulted and domed, single and two-storied.

In the highest point of each vault there are holes and small windows called “dome”. Through these skylights the light can penetrate to interior space, but also the airflows in. However, the natural light is weak, and without the lamp light here reigns the darkness in the day-time.

According to the sources, the ceiling of the bazaar had previously been wooden, but taking into account the sustainability in case of a fire or other emergencies, the design has been replaced with masonry construction later.

S.J.Wilson, English traveler who visited Tabriz around the 80's of the XIX century writes that a big area of the bazaar is the athwart buildings. They had the wooden ceilings. The ruler of Azerbaijan Mirza Tahmasib ordered to build brick vaults instead of the wooden one. The width of these vaults is equal to the 30 steps (Tabriz az negahe jahangardan..., 1389: 187). The main building material used in the construction of Tabriz bazaar were baked bricks, mortar, wood, glass and others.

In the construction of all the Eastern bazaars their height varies depending on climatic conditions in the space where they locate. Taken into account the rigorous climate of Tabriz, the bazaar ceiling had been constructed in the height of 6 m (Soltanzadeh,1383: 11), rasta and dalan's around 2-5,5 meters in width. The firm, large wooden gates of the bazaar were shut at night and secured behind through mortising the wood, and locked with a chained hook.

The Tabriz bazaar complex consisted of trade and non-trade sectors. The trade sector which combined production and sales processes consisted of the *Gheisariyehs* (the main passage of the Bazaar), *rāstās* (covered pathways), *dokkans* (stores and shops), *sārāy's* (courtyards), workshops, *dalan's* (sub streets/ covered alley), *timches* (covered halls), *charshug*, *khanbar* or *khalanbar* (warehouses) and others.

The four intersections called "*charshug*" (it was derived from the word "chahar su" and means "four directions") built in the center of the bazaar, with a dome above it located at the junction of *rāstās*.

Gheisariyeh was the center of sale, and the place of trade for the most expensive commodities in the bazaar. Gheisariyeh was taken from the Latin word "kaysariya" which was used in the meaning of the "shah's bazaar". The bazaars with the same name where precious stones, jewelry were sold could be met in the medieval Eastern trade centers (Ordubad, Samarkand etc.). According to the sayings, the rulers who returned from the military campaigns with trouphy used to sell a certain part of their wealth at the Gheisariyeh after filling their treasury.

The main part of the bazaar consisted of rows along the straight line, i.e. *rāstās*. Vaults are consistently repeated in rastas and dalans. These domes called as "*kolonbu*" was made up of four arches called "*Tavizeh*". As at the present time, there were shops of the craftsmen along the both sides of the rastas.

Often the same craft products were sold in one rasta, and in very rare cases, the customer was offered different goods. Rastas were usually called after the handicraft or trade operated there. For instance, misgar (copper-smith) rasta, zerger (jewelers) rasta, papagtiken (hat-makers) rasta, sandiq-duzelden (chest or trunk-makers) rasta and so on. Rasta bazaar and Sadiqiyye Rasta was one of the main rasta's of the Tabriz bazaar.

The *Hojre*, that is, small shops aligned on both sides formed the rastas. The first floor of the double-storied *Hojre* was dokkan (shop) or commercial space; while the second floor was usually an office for commercial trades or workshop. There were dividers in the shops. Samples of the products for the daily sale were put in the front part of the shop. The owner of the shop was sitting at an appropriate place where he could meet with customers. The back side of the shops was used as the storage-house (Dalili, 1977: 57).

Part of bazaar which called "*timcheh*" (covered caravanserai inside the bazaar) was built rectangular or cross shaped, and covered with vaults as in rasta's. Here the merchants registered their loads and goods were protected from hot and cold weather. Before, this word was applied to the covered small caravanserais. As the area was strongly protected, it has been used for the storage of expensive goods (gold, carpet, fabric, cut glasses etc.). Therefore, the *hojres* in the *timcheh* were rented more expensively than those in the caravanserai.

The *timcheh's* were wide passages with exit and entrance doors, and there were dokkan's (shops) along the both sides. The words "tim" or "timcheh" have gained citizenship in Tabriz dialect and the term is used in the meaning of small covered passage. In modern time, in terms of grandeur of architectural style and the conspicuous and fine elements the Mozaffariyeh *timcheh* of Tabriz Bazaar attracts attention. It was built by the philanthropist Haji Sheikh Jafar Gazvini during the reign of crown prince Muzaffaraddin Mirza Qajar.

The sarāy's or caravanserais were considered as one of the important parts of the bazaar. Sarāy's consisted of open central courtyard and hojres around it. Paths leading from the rasta to the saray's were built covered with vaulted roofs. This part of bazaar played an important role in the transportation of foreign goods to the country and their storage. Later trade activities have begun in the saray's as well.

Several large and comfortable rooms for overnight of respectful guests, and small rooms for ordinary people were made in the caravanserais having a rectangular plan, a central courtyard, and resting rooms – hojres in four sides, consisting of one or double-storey building. In addition, there were stables for the saddle and pack animals. Caravanserais were paid, but those which operated as Waqf property rarely were providing free service. Commodity products imported into the country should be unloaded, at first at caravanserais, dalans, and timchehs in the bazaars, and then allowed for retail sale. Goods exported abroad were concentrated in those places and filled into sacks and trunks and were put duly into order (Dalili, 1977: 61). Wholesale of foreign goods was carried here.

The dālāns (sub streets) were slightly wider than the rastas and connected different parts of the bazaar – sarāy's and rastas, and provided direct access to outside. The sale was conducted in some dalan's as well. As an example, we can cite Khan, Mirza Muhammad, Amir Agha, Haji Sheykh, Haji Rahim, Haji Abulgasim, Sharbaflar, Ikiqapilar (Two doors) and others.

Hammams (bath-houses) were also included to the bazaar complex. During the studied period, there were Seyid Gulabi, Gazi, Mirza Hassan Gara, Mirza Mehdi and Khan hammams operating in the bazaar.

As in all the Eastern bazaars, there was the town meidan (square) in front of the bazaar in Tabriz. In this regard, Hasan Padishah square was of a great public significance.

Non-commercial sector had a special place in the bazaar of Tabriz. Mosques and madrasahs (traditional, religious schools) (Talibiyye, Sadiqiyye, Jafariyye, Akbariyye, Haji Safi Ali madrasahs etc.) played a leading role in this space. The ministers of religion signed agreement between the merchants and buyers, and resolved such matters of the residents as marriage, temporary wedlock, divorce in the hojres in the mosque's courtyard. At the same time, there were special cabins for fortune tellers and prayer writers (Dalili, 1977: 62). Along with all this, facilities and service spaces in public use for various purposes such as the library, saqqakhaneh (a public drinking place), Buzkhaneh (ice-house), zurkhaneh (traditional gym), barbers' dokkan (shop), water reservoir and stable were parts of bazaar.

Since bazaar was the public place, charity events were more noticeable here. According to the sayings, Haji Mirza Musa Khan, the manager of Imam Rza mausoleum, by doing charity constructed a bath-house under his name in the bazaar of Tabriz. The parts of the bazaar sometimes were called after the name who constructed it (Haji Alakbar sara, Amir Bazaar etc.) or the users (Jurjelar timcheh (Georgian timcheh - means Georgian people in Tabriz dialect; they were trading in Tabriz since the beginning of the late Middle Ages). They were also known by the name of the commodity goods sold there (Abachi (a cloak-maker) Bazaar, Aynachi (mirror maker) Bazaar, Gandfoorushan (sugar maker) Bazaar, Pambigchi (cotton maker) Bazaar, Parchasatan (Cloth seller) Bazaar, Duzchu (salt) Bazaar), or by names of the local crafts and trades (Najjar (carpenter) bazaar, Borkchu (hat maker) Bazaar, Misgar (copper maker) Bazaar, Bashmagchi (shoe maker) Bazaar, Sarraj (saddle maker) Bazaar etc.).

As we know, the city of Tabriz was destroyed for several times by earthquakes and foreign attacks. The bazaar of Tabriz stopped functioning for a while during the Safavids, and returned to their former might again at Qajar time. At the end of the XVIII century destroyed as a result of earthquake the bazaar of Tabriz was restored very soon with the initiative of the state, and as the reporters said, with the help of the city residents.

The complex of Tabriz bazaar which included old and new buildings consisted of the following parts during the Qajars:

The Amir bazaar was constructed by Mirza Muhammad Khan Amir Nizam at early XIX century. He came to Tabriz during the succession of Abbas Mirza to the throne and achieved the highest rank. Previously the clothes, and approximately twenty years ago jewelry started to be sold in all the shops of the bazaar (Niknam Lala et al., 1389: 220). The Amir bazaar which is the largest part of Tabriz bazaar currently functions as well. Jewellery, fabrics, mirrors, perfume, famous Tabriz carpets and other goods are being sold here.

The Rāstā bazaar (commercial lanes) was one of the largest bazaars of Tabriz. Almost everything meeting the daily needs was sold here. The sarās of Sheykh Kazim (small-sale commodities were sold here), Mirza Mehdi, Gurjuler, Kechachiler, Dare Abbasi, Mirza Jalil, Haji Seyid Hossein (the founder Haji Sheykh Hosseini was the contemporary of Abbas Mirza), Uchtimchehs (the three timchehs), Haji Muhammad Quli sarāy and timcheh, Iki qapilar (Two Doors) sarāy and timcheh, Haji Naghi and Haji Safarali timchehs (the founder Safarali built a mosque in addition to the bazaar by his name), Khan dalan (was built by Ahmad Khan Mugaddam of Maragha) and others covered the Rasta bazaar. As the architectural structure of the bazaar was rectilinear (the literal translation of “rast” is “straight” or “right”) it was called so.

During the mentioned period, glass and crystal were sold in most shops of Shusha garkhana (Glaziers) bazaar, and glaziers were functioning in small guilds. There were two saray’s – Haji Rasul and Haji Mirza Ali Alnaghi saray’s.

As it is seen from the name, production and sale of shoes were realized in Bashmagchi (Shoemaker) bazaar. The main part of the bazaar was Omid saray and Haji Abul Qasim timcheh.

When Big broker women (Dallale-zane-bozorq) bazaar was established, at first, only the women were trading there and mainly women items such as cotton fabric, garments, perfumes and so on were sold in the bazaar.

As shoes called “yemeni” (these shoes called so, as they firstly were brought from Yemen) were made in Yemeniduz bazaar in former times, this bazaar got its name from these shoes. Agha and Shahzadeh (Shazda) saray’s, Mirza Shafi saray and timcheh were the main part of the bazaar.

Seyid saray, Haji Rahim timcheh, Dabbaghlar (Tanners) and Iki qapilar (Two Doors) (now there are four doors; two door were added later) saray’s, Ganli (Bloody) Dalan were situated in the Sadiqiyya bazaar. It is said that, during the succession of Muzaffaraddin Mirza to the throne, the city dargha (headman) Haji Rajabali was killed by Chep Alyar and his friends in this dalan because Haji Rajab Ali called the dwellers of Tabriz as “dishonest people”. After that event people called this place as “Ganli (Bloody) Dalan”.

Abachi bazaar consisted of Huseyn timcheh, Sharbaf (weaver) timcheh, Ekhlagi (Moral) timcheh, Mir Ismayil saray. As far back as earlier, there was baker’s shop in the place of Hosseini timcheh, later Haji Hossein Piramun transferred the carpet shop existing here in the mentioned period to the timcheh and built different stores (Niknam Lala and eth. 1389: 226).

Glassware were sold in Qizbasti or bullursatan (crystal sellers) bazaar. The bazaar consisted of Mozafferiyyeh and Gandchilar timches, Badamchilar saray, Mirza Mehdi and Haji Sheykh Dalan and saray. At first, when the Qizbasti bazaar was formed, the sellers were mainly the women. It is said that, once a girl was sobbing and crying here and her mother shouted at her: “Girl, stop!” After that, people called this bazaar as “Qizbasti bazaar”.

Alakbar Dalan located in Chorakchi (baker’s) bazaar, Mirza Abulhasan saray and timcheh located in Abulhasan bazaar, and Sahib Divan saray in Haremkhana bazaar. In addition to the above-mentioned names, there were Sarrajlar (saddle-makers), Hallajlar (scutchers or combers), Safi, Papag-tiken (Hat crochet) and Najjar bazaars, Rahli (Rengli (Colored) and Devechi bazaarchas in Tabriz.

Mehranrood River which runs through the center of the city divides the bazaar of Tabriz which covers wide area into two parts, and comings and goings was carried out through the bridges. For this reason, the northern part of the bazaar gradually lost its commercial importance (Khamachi, 1388: 196).

Besides the central bazaar, there were small commercial centers operating in the blocks of Tabriz. For example, the grocer's, the butcher's, the baker's, fruit shop and so on. As they were small, people called them as "bazaarcha" (small bazaars).

The quality of the commodity (goods diversified from physical aspect should be kept in a cool, dry place or vice versa) and their protection from theft was an important issue in the bazaar. Therefore, while choosing the place for each Rasta, special attention was paid to it. For example, in terms of security jewelers Rasta was located in the center, near the mosque, and then were coming blacksmiths, carpet-sellers, dealers of manufacture and shoe-makers shops.

Small trading was widespread at the entrance of bazaar. One could see the brokers, shroffs (money-changers), munshis, storekeepers, carriers and others in the bazaar.

The relatively low cost goods were sold at the city gates. Fruits and vegetables, different greens, fodder grass for animals was waiting their buyers outside the gates.

Workshops and handicrafts. Operation of handicraft workshops within the bazaar caused to name those bazaars by the name of the craft. For example, misgar (coppersmith), blacksmith's, jeweler's, sieve-maker's, shoe-maker's, tailor's, tanner's, saddle-maker's and other bazaars.

The traditional handicraft and trade fields in the XIX century were indicators of domestic production sustainable to the foreign competition. In the first decades after the end of the Russian-Iranian wars, relatively low-cost, high-quality Russian and European goods were imported to the bazaar of Tabriz. Therefore, local production was lagging from day to day.

The XIX century sources show the number of production facilities, the various craftsmen and artisans in the bazaar for the 1869 year (*Javadi, 1350: 228-229*):

Guilds, manufactory and workshops	Number (pieces)
Aba (Dress) - weaving	60
Brick baking furnace	10
Plaster making	22
Lime burning	8
Tannery	4
Fat making	4
Silk weaving	80
Printing house (by hand)	60
Flax weaving	15
Carpet weaving	1000
Soap-works	21
Ice house (Buzkhaneh)	30

Any handicraft and trade formed among the towns people continued inherited. Thus, the blacksmith employed his child to his shop in childhood, and then he married him with a girl of the family having the same profession after he reached his full age. Different social strata could become relatives in very rare cases. Sellers would not change their work either. Those who were butchers by descent never started work as grocer. Though carpet-weaving was a craft belonging to women, men were dealing with its sale and restoration.

Telischi (sack/bag weaver), *khamachi* (seller of carpet yarn), *ilmekchi* (carpet-weaver), *chavdar* (seller of animals), *goychu* (seller of greens), *otachi* (those doing herbal treatment and selling medicines) and owners

of other trades operated in the bazaar. There was also a profession called “*lupukchu*” in Tabriz dialect. He used to buy old things and make new one from them in the bazaar. Money changers exchanged the money of different countries, and usurers were giving debt in exchange for a pledge of the valuable items (carpet, jewelry and garments) to the people they knew. It should be noted that usuriousness was forbidden by Shariat - principles of Moslem religion.

There were itinerant sellers – “*cherchis*” working in the bazaar. Praising their small goods, these sellers were walking and calling the buyers loudly.

French traveler Joseph Arthur de Gobino wrote about what he saw in the bazaar of Tabriz that sellers of fruits and dry fruits, butter and cheese loaded their goods to the beautiful and white donkeys and presented to the customers (Tabriz az negahe jahangardan..., 1389: 208). The ears could be deafened from the voice of poor and crippled beggars, phrasemongers in the bazaar.

Service areas. There were canteens offering various meals to the buyers in the bazaar of Tabriz. Cooks used to stand in front of their shop and invite the passers-by to lunch. Sometimes townspeople were coming here to entertain their friends. Nadir Mirza wrote about it: “They used to cook chilo-kebab (pilaff and kebab – I.M) in the bazaar of Tabriz, and the Tabriz people love this dish. They invite each other to the kebabkhana (kebab house) in the bazaar. It is tradition to eat it with pashmak and iskanjabin. The year when I visited Tabriz, chilov was cooked from Meshgin rice, now it is cooked well from sadri rice. They put fresh cream butter under rice, and kebab (barg kebab) with sumac and pepper on the top. Other food cooked in the bazaar is lula-kebab. Even though it is cooked in all places in Iran, the most delicious one is cooked in Tabriz”.

The author adds that, mutton buryan (grilled meat), kelle-pacha, piti, hasaratulmuluk were also prepared for the buyers in the bazaar of Tabriz (Nader Mirza, 1360: 219-220). This tradition continues up today. There are canteens operating in the bazaar, and there are even fast-foods, tea etc. sold at the entrance of the bazaar.

There were workers, superstitious persons (the one who writes prayers, fortune-tellers etc), murdeshirs (man or woman busy with ritual washing of dead person), and photographers, veterinary and medical service stations and so on in the bazaar. Strolling hookah-sellers, coffee and tea- sellers served to the bazaaris. As tea was widespread among the people, later the profession of tea-room workers was formed. They used to put glasses one on another in the tray and walk along the bazaar.

The bazaar management. As noted above, workshops which combined the process of production and sales had an important place in the bazaar complex. The handicraftsmen, who had the trade unions operating there (classes, i.e. the community of the same profession) had played a major role in the management of the bazaar. In the Middle Ages, there were akhis which were religious, social and political societies and their branches “ovzan”, “asnafe-mohtarifeh” and “sanna” operating in Tabriz. According to sources, they worked together or in Rasta bazaars under the same names according to the type of craft of the same craftsmen. (Onullahi, 1982: 49-50).

To manage the Asnaf societies, they used to elect the elder master among themselves with the consent of all. He regulated both domestic issues, and relationships between the workshop and the government. At the Safavid period, the head of the guild was called “nagib” (نقيب). Meanwhile, there was a position called “kendkhuda of bazaar (bazaar headman)” in some cities, and some of them were the head of the handicraftsmen (Soltanzadeh, 1383: 43). The weight of the goods, form, composition, quality and price, the amount of taxes were defined by the city judge, and agreed with this the head of the guild undertook an engagement. Both parties agreed in advance for this reason. A number of disputes arising in relation with the handicraftsmen were settled by the city judge on the administrative way (Гейдаров, 1962: 37). These rules were in force in most of Azerbaijan cities.

During the spread of Islam, the quality of goods, the prevention of fraud by some sellers, as well as control of perishable foods, commodity price, weight and other issues were performed by the people called “muhtasib”(محتسب). They were usually chosen from the religious leaders, scholars (olamaa) and jurists (fagih) as they had the right to punish bazaaris who violated the rules and laws, and to judge (Sangari et al.,

19). Muhtasib or police chief was usually appointed by the head of state. Along with the rules of morality, control over the quality of goods, weight and size, he had to provide city with bread, fix the price limits in hard times, and sometimes control the treasury (Islam. Encyclopedic Dictionary, 2013: 407). However, during the Mongol invasions, the right of muhtasib reduced due to the decline of the economy. At the end of Safavids and in time of Qajars, their rights and duties were gradually given to the dargha (daruga) and kalantar. Being used for the first time at the times of Mongols, the word “dargha” meant the chief, protector of the city (Varjavand, 1380: 416). Under the reign of the Qajars, the office supervised by the dargha was established under the subordination of the kalantar, head of the city. The main duties of the dargha included the responsibility for the cleanness of the city, quality of products in the shops and the price stability. Dargha and his subordinates guarded the security of the bazaar day and night.

Based on his observations, French traveler Gaspard Drouville writes about the bazaar leadership: “The management of the bazaar belongs to dargha, and they are the main people to say final word. Dargha oppress the merchants and traders, and get all kinds of bribes and taxes from the merchants. No punishment is applied on them for this. All beylerbeys were only owners of the bazaars in their region. Thus, nobody had power to control them” (Qaspar Druvil, 1367: 79-80).

The powers of darghas gradually increased in the XIX century. They kept order in the bazaar through gezemes who were subjected to them. The work of darga and gezemes started towards evening. At first by playing the drums they shouted through horn “verchin-verchin” (i.e. “collect up”) in the bazaar square. Then if anyone came to the bazaar, gezemes would have questioned them. Darghas collected a large sum of bribe from the bazaaris on various unfounded pretexts. People used to call darghas as “mireses” and their assistants, gezemes as “eses” (Sangari and etc.: 19). Along with the European-inclined reforms Nasireddin shah took several measures to prevent negative cases in the bazaars. By the establishment of Nazmiyyeh (Ehtesabiyyeh), the only police office instead of darghaliq, all rights and duties of darghas were entrusted to them (Soltanzadeh, 1383: 48). A group of naib, farrash, sweeper, saqqa worked in this office, and carried out certain works of municipality.

The Carçis (town or public criers) were close people to the bazaar management. They used by playing drum to notify everyone about the opening of the bazaar in the morning and about closing of the bazaar in the evening. As there was not periodical press at the time, the public criers used to inform people about the news, the royal decrees by making known in a loud voice saying it over and over again in the bazaar. On the whole, any news and rumour quickly spread through the bazaar. It is confirmed in the folklore as well: “One said lie in this part of the bazaar, and while getting to the other end of bazaar he believed to this lie himself”. Besides the guards who were called “odabashi” and “gudukchu” among people, also government officials and police officers guarded the bazaar from the roof of charsugs, timchehs, sara and dalans (sub streets), as well as in the quarters (Soltanli, 1999: 109). The bazaar was a very crowded place and it was not exception that there might be theft and other emergencies. According to the sayings, the thieves tried to set on fire the bazaar. There is a saying which is still very often used among population: “A kerchief does not cost to fire Gheisariyeh”.

Besides the management, the strong influence of the institution of elders who had authority was also observed in the management of the bazaar. They protected the moral principles, and controlled the observance of the religious laws. This could be observed, first of all, in allocation of Khums and Zakat (religious tax). According to townspeople, during the trade of the valuable items, and while investing capital they would necessarily apply for the advice of the adults.

Interior rules of bazaar. There were several rules and laws formed orally in the bazaar for centuries which should be followed by both sellers and buyers. Everyone especially, food sellers had to observe cleanness. Such deeds as to enter the bazaar with saddle-animals and create obstables, to tie animals in the narrow paths, and to open the carpet fully while showing it to the customer and thus to bar the path or while cutting the fabric etc. caused objection.

The butchers would not cut the animal in front of their shops or at passages. Trees would not be planted in narrow dalans. It is not allowed to sellers or buyers to litter the bazaar. The amount of flour given to the

bakers by miller, their regulation and cooking rules were under control of the bazaar management (Sangari and etc.: 20).

Some guilds or service areas would not work adjacent. Noisy blacksmith's, spice-scented confectionery shops, kebabkhana, jewelry and money-changers would not be placed side-by-side. Place for tannery usually was selected far from the center. Candlestick, mirror, generally all the wedding items used to be sold along with silver and gold. These rules still remain in the bazaar and shops of Azerbaijan: food and clothing goods are not sold together.

In the Middle Ages, all the Eastern bazaars had a common feature. Thus, guilds of tannery, dyeing house, blacksmith's, slaughter-house, farriers' and brick moulder's were usually situated outside the gates of the castle (Kasraniyan, 1389: 7).

Trade. Natural richness of Tabriz and being located on the most favorable trade routes going from East to West considered as main factor in the development of the domestic and foreign trade and has caused it to have important position in the international trade. On the other hand, the significance of the Tabriz-Bursa-Istanbul trade route has begun to grow in the implementation of commercial relations of Eastern counties with Europe, especially Eastern European countries after the economic collapse of Baghdad and Astrakhan cities, and in a certain period Tabriz became the sales center of the West and the East commodities. The coordinating role of the city in the trade between Europe and Asia made Tabriz to be famous as the largest trade center in the Middle and Near East. Broadcloth and glass products imported from Italy through the trading centers of Asian Near East, raw and woven silk, jewelry items, all kinds of stones, spices of Sheki, Shirvan, Georgia, Gilan and Yazd, different craft products brought from Cairo, Alexandria and Constantinople were sold in the bazaar of Tabriz.

According to the XVII century European travelers, Tabriz always kept regular trade relations with Arabs, Georgians, Mongols, Indians, Russians, Turks, Tatars and the interior provinces of Iran, and the bazaars were always full of luxury goods. Gold, silver, fine fabrics, coral, golden and silvery amber were brought from the Western countries such as Syria, Poland and Russia, silk, ruby, diamond, leather, patterned red coarse calico fabrics called "shile", cinnamon, pepper and various spices were brought from the Eastern countries - Tataristan, Tibet, Uzbekistan, China, Afghanistan and East India, as well as raw silk was imported from Gilan. Artisans of Tabriz used to make yarn from the raw Gilan silk. These products were delivered to the bazaar of Tabriz which was trade center, and then, were transported to different destinations.

As a continuation of the past periods, in the XIX century, the bazaar of Tabriz was main point in receiving both foreign and domestic commodities and transferring them to the third site. After Turkmanchay peace treaty, the city was transformed into a warehouse for sale of the Russian commodity goods. According to the Russian authors of the XIX century, Tabriz was the main city of Iran in trade with Europe (Kopф, 1838: 115). As the Russian products were imported to Iran through Julfa - Tabriz and Rasht -Tabriz route, the bazaars of the mentioned cities were considered more important from the trade point of view in comparison with the central regions of the country. It should be mentioned that the trade with Russia was beneficial for access to Europe. It is no coincidence that "Tabriz mani", the unit of weight, and "Tabriz zari", the unit of length were considered as key measures during the time of the Qajar. "Tabriz mani" was mainly used in the bazaar of Tehran.

Commodity circulation and trade relations of Tabriz are widely spoken in a source of the XIX century. During the Qajar period, different commodities were imported to Tabriz from Moscow, Haji Tarkhan (Astrakhan), and other cities of Russia, Georgia, Azerbaijan, Erzen al-rum (Erzurum), Trabzon, Istanbul, London, Manchester, Marseille, Italy and other European countries. The annual trade of the city population consisted of 20 kurur (10 million tomans). Following commodities were imported to Tabriz from abroad:

- 9000 bales of cotton and white cloth via the way of Tiflis, 37260 bales via the way of Trabzon;
- 40 bales of all kinds of broadcloth via Tiflis way, 102 bales via the way of Trabzon, 30 bales via the way of Ardabil;
- 48 bales of Herir (silk) piece via the way of Tiflis, 58 bales via the way of Trabzon;
- 241 bales of linen rufersh (coverage laid out on the carpet – I.M.) via the way of Ardabil;

- 12000 bales of sugar via Tiflis way, 8456 bales via the way of Trabzon;
- 500 bales of tea via the way of Tiflis, 132 bales of tea via the way of Trabzon;
- 59 packages of tailoring tools via the way of Trabzon;
- 50 bales of small-sale commodity via the way of Tiflis, 280 bales via the way of Trabzon, 10 bales via the way of Ardabil;
- 94 packages of porcelain via the way of Trabzon, 100 packages via the way of Ardabil;
- 96 packages of medicament via the way of Trabzon, 4 packages via the way of Ardabil;
- 400 packages of meshrubat (alcoholic beverages – I.M.) via the way of Tiflis, 150 packages via the way of Trabzon;
- 14 packages of rifles and pistols via the way of Trabzon;
- 306 packages of cut glass items via the way of Trabzon, 250 packages via the way of Ardabil;
- 218 packages of mirror via the way of Trabzon;
- 120 packages of Haji Tarkhani tableware and basins via the way of Trabzon, 300 packages via the way of Ardabil;
- 100 packages of writing paper via the way of Trabzon, 80 packages via the way of Ardabil;
- 90 packages of paper for spices via the way of Ardabil;
- 10 packages of cigarette paper via the way of Ardebil;
- 10 packages of factory made cigarette via the way of Trabzon;
- - 30 bales of tobacco through Tiflis, 50 bales via the way of Trabzon;
- - 2 packages of chain via the way of Trabzon;
- 30 bales of Bolqar ¹ via the way of Ardebil;
- 16 bales of Morocco leather via the way of Ardebil;
- 1500 bales of new iron via the way of Ardabil;
- 20 bales of iron slabs via the way of Ardebil;
- 250 bales of the old iron and nails via the way of Ardabil;
- 6 bales of bronze via the way of Ardabil;
- 10 bales of wire via the way of Ardabil;
- 100 bales of first-hand iron nails via the way of Ardabil;
- 200 bales of cast iron items via the way of Ardabil;
- 50 bales of Helebi (tinware, i.e. iron slabs – I.M.) via the way of Trabzon;
- 500 bales of copper via the way of Tiflis;
- 4 bales of tin via the way of Trabzon;
- 10 packages of bronze tools via the way of Ardebil;
- 50 packages of samovar via the way of Ardebil;
- 10 bales of rope via the way of Ardabil;
- 400 bales of hemp mallow (kenaf) rope via the way of Ardabil;
- 400 bales of rope via the way of Ardabil;
- 60 bales of Telis via the way of Ardebil;
- 150 bales of Camphor candle via the way of Ardabil;
- 100 bales of coffee via the way of Ardabil;
- 200 bales of mine salt and alum via the way of Ardabil;
- 100 bales of coffee via the way of Trabzon (Etimadussaltaneh, 1364: 416-418).

Apparently, many goods were imported to Tabriz; and the city played a major role in transit trade. A part of the above-mentioned goods remained in Tabriz, but large part were transported to other cities.

In the afore-mentioned period the following goods were exported from Tabriz city and on the whole from Azerbaijan:

- 600 bales of silk from Azerbaijan and other regions of Iran;
- 220 bales of cocoon of other regions of Iran via the way of Tiflis, 256 bales via the way of Trabzon;
- 226 bales of Azerbaijan cotton via the way of Tiflis, 7800 bales via the way of Trabzon, 2500 bales via the way of Ardebil;
- 420 bales of wool of Azerbaijan and other regions of Iran via the way of Tiflis, 600 bales via the way of Trabzon;

¹ In the past Bolqar was a dyed natural leather with pleasant scent.

- 60 bales of Kerman shawl via the way of Trabzon;
- 12 bundles of Kashmir shawl via the way of Trabzon;
- 260 bales of Iranian carpet and felt via the way of Tiflis, 20 bales via the way of Trabzon;
- 60 bales of raw silk (from the entire Iran) via the way of Tiflis, 620 bales via the way of Trabzon;
- 100 packages of shang (tree sap) from all parts of Iran via the way of Tiflis, 200 packages via the way of Trabzon;
- 150 bales of leather made in Bukhara, Qum and Shiraz via the way of Tiflis, 300 bales via the way of Trabzon;
- 200 bales of wax from Azerbaijan, Iran and other regions of Iran via the way of Tiflis, 300 bales via the way of Trabzon;
- 580 packages of Azerbaijani fat via the way of Trabzon;
- 360 packages of Azerbaijani oil via the way of Trabzon;
- The uncertain amount of Azerbaijani cattle, saddle animals via the way of Trabzon;
- 1100 packages of shirinbar (very likely, dry fruits are considered- I.M.), via the way of Tiflis through, 1800 packages via the way of Trabzon, 12,000 packages via the way of Ardabil;
- 50 packages of Azerbaijani zarnikh (cleaning agent) via the way of Trabzon;
- 2 bales of fox, wolf and lynx skin from Azerbaijan and other regions of Iran via the way of Tiflis, 4 bales via the way of Trabzon, 60 bales via the way of Ardebil;
- 100 bales of tanned leather via the way of Tiflis, 400 bales via the way of Trabzon;
- 100 bales of pens from other parts of Iran via the way of Trabzon;
- 10 packages of sword made in entire Iran via the way of Trabzon;
- 24000 bales of pipe tobacco from all parts of Iran via the way of Trabzon;
- 200 bales of rope from Azerbaijan and other parts of Iran via the way of Tiflis, 150 bales via the way of Trabzon, 400 bales via the way of Ardabil;
- 4 bales of old weapons and khatamkarliq (handmade) goods from other provinces of Iran via the way of Tiflis, 12 bales via the way of Trabzon;
- 10 bales of nil (natural dye plants – I.M.) from other provinces of Iran via the way of Trabzon;
- 10 bales of woolen socks woven in Azerbaijan via the way of Trabzon;
- 48 bales of leguminous crops grown in Azerbaijan via the way of Trabzon;
- 200 bales of sheepskin tanned in Azerbaijan via the way of Trabzon (Etimadussaltaneh, 1364: 418-419).

As the city produced almost all kinds of medieval handicraft products many foreign merchants lived in Tabriz. The merchants, whose leaders were malikuttujjar, gathered together in groups according to their investments, and these groups were called “eslambuli”, “binakdar” and “bezzaz”. It was traded in cash and credit. If there arose any dispute in the agreements of merchants, these disputes were solved with the testimony of three “just” men (Березин, 1852: 69).

During this period, the merchants from other cities of the country and of different nations were popular in Tabriz. Among them, Haji Mir Muhammad Hosseyn Nazimuttujjar Isfahani, Haji Muhammad Ibrahim Qazvini, Haji Muhammad Sadig Kasmayi, Haji Nazim Malikuttujjar, Haji Alakbar Tokhmefurush, Haji Muhammad Hassan Isfahani, Haji Rahim Topchu, Haji Abdulla Khoylu and other merchants were well-known in the bazaar of Tabriz (Etimadussaltaneh, 1364: 419). Currently, there are families among the Tabriz people well-known with surnames such as Badkubechi (from Baku), Baghdadchi (from Baghdad), Varshuchi (from Warsaw), Maskuchi (from Moscow), Batumchi (from Batumi), Irevanchi (from Iravan), Eslambuli (from Istanbul), Erzurumchu (from Erzurum), Kalkotechchi (from the city of Calcutta, India), Bombichi (From Bombay) and families known with other surnames who are the descendants of those who came to Tabriz with purpose of trade several centuries ago. At the same time, merchants from Tabriz were having trade exchange with different cities. The existence of the bazaar of Tabriz in Yazd city once again proves this (Afshar, 1356: 865).

The residents of Isfahan as well as other cities remember the specialization of Tabriz dwellers in trade. According to Fazlullah Ashcha Mahmud, a resident of Isfahan, the bazaar of Isfahan was established by the merchants moved from Tabriz by Shah Abbas. Merchants of Tabriz settled in the place called “Abbasabad” which was established by the Safavid shah in his name. They were called as “tujjare-Tabarizi” among the local population. This idea was also mentioned by German traveler A.Olearius. The author deals with the

population moved by Shah Abbas from Tabriz to Isfahan who settled in “Tabrizabad” or “Abasabad” (Олеарий, 1870: 731).

Units of measurement. At the mentioned period, a fixed weight and measurement units were in use in the city. The units of weight were fixed according to the type of product. According to the informants, grain was sold with *batman* (a measure of weight equal to 6,5 kgs.), *pood* (16,38 kg) or *khalvar* (measure of weight-300 kg), fruit was sold with *ponza*, and the yellow butter was sold in *haftdiram*. During the mentioned period, the main measurement units of weight were *batman* (65 kg), *half batman* (3.5 kg), *pood* (2.5 batman, or 16 kg 192 gr), *kharvar* (100 batman, 18 pood or 294 kg 480 gr), ton (150 batman). In addition, *charak* (1.6kg), *siya* (800 gr), *ponza* (400 gr), *haftdiram* (200 gr), *sediram* (100 gr) and other units were also used in the shops and bazaars.

The measurement unit called “*man*” brought into circulation by Fazlullah Rashid-ad-din later was spread all over the country and did not give its place to kilogram very easily until recently. During Qajar period, each settlement had its measurement unit of “*man*”. For example, “*Maragha man*”, “*Astrabad man*”, “*Bandar Abbas man*”, *big and small “Rey man*” etc. “*Tabriz man*” was much preferred among them. It could easily be divided into small units. It should be noted that “*man*” varied in different towns. It was used as 40 sir 16 mithqals in Mashhad, 40 sir 9 mithqals in Birjand, 40 sir 8 mithqals in Tabash (Lambton, 1953: 409). Besides “*Tabriz man*” (*Tabriz batman* – I.M.) which was equal to 3 kg, *mani-shahi* (5,76 – 5,78 kg) was also used beginning from the Safavid time (Walther Hinz, 1990: 25). In order to measure the liquid products (vinegar, melted sheep butter etc), container called “*peymane*” was used.

There were also smaller units. According to the researcher Muhammadali Jamalzadeh, 4 wheats were equal to 1 pea (0.192 gr), 24 peas were equal to 1 *mithqal* (4.635gr), 16 mithqals were equal to 1 *sir* (73, 728gr), 10 *sirs* were equal to 1 *charak* (737,28gr), 4 *charak* was equal to 1 Tabriz man (2,94912gr) and 100 Tabriz batmans were equal to 1 *kharvar* (294,912gr) (Jamalzadeh, 1362: 167). Besides, *shah mani* (1280 mithqals) equal to 2 Tabriz man was also used.

Another type of scales called “*mil*” was also used in the bazaar. They consisted of pans fastened to the branches with four equal sized ropes in order to create balance and pivot on the top. Weights still contain their importance.

Zer, or *gez* which was the unit measurement for length was in three forms in the country: *zeri-shahi* (1.12 m), shortened *zer* (1.04 m) and *Neshapur zeri* (was twice and half more than *zeri-shahi*) (Jamalzadeh, 1362: 168). *Zeri-shahi* was mostly used in Tabriz. To measure the distance, units of measurement called “*farsang*” or “*farsakh*” (6 km 240 m) were used. *Dirsek*, *arshin*, *khan arshini*, *shah arshini*, *aghac* etc. have not lost their importance as in past centuries.

Prices. When trading, there was a long argue between the buyer and the seller to determine the price. During that period, price of the basic foodstuffs (wheat, rye, meat, salt, oil, etc.) remained stable. A XIX century source gives prices for goods in the Bazaar of Tabriz as follow (Javadi, 1350: 284-285):

<i>Goods</i>	<i>Prices for 1855 year</i>	
	<i>Shahi</i>	<i>Qran</i>
<i>Wheat (with batman, or ponza)</i>	4	
<i>Barley (with batman, or ponza)</i>	3	
<i>Bread (1 man, 1000 mithqal)</i>	4 2/3	
<i>Mutton in summer (1 man, 1000 mithqal)</i>		1
<i>Mutton in winter (1 man, 1000 mithqal)</i>	8	2
<i>Beef in winter (1 man, 1000 mithqal)</i>	8	1
<i>Melted butter in summer (1 man, 1000 mithqal)</i>	-	4
<i>Unsalted fresh butter (roughly 5 kg)</i>	3	4
<i>Eggs in spring (5)</i>	1	
<i>Eggs in winter (10)</i>	4	
<i>Sheep milk (1000 mithqal)</i>	6,5	
<i>Honey (1000 mithqal)</i>		4
<i>Cream (1000 mithqal)</i>		2
<i>Grapes</i>	6	
<i>Wine (1 litre bottle)</i>	6	
<i>Vodka</i>	9	
<i>Raisins- brandy (1000 mithqal)</i>	14	
<i>Coal in summer</i>	4	
<i>Wood in spring (1 kharvar)</i>		11
<i>Wood sliver (1 kharvar)</i>		4
<i>Sugar(640 mithqal)</i>		5
<i>Ordinary tea (1 pound 88 mithqal)</i>	10	3

There is incompatibility in the comparison of the prices of shahi and qran which were currencies of the period in the table. Nevertheless, it has importance of source in creation impression about the goods sold in the bazaar during the studied period, their sale in different prices in the various seasons, and the existence of the fixed prices.

When the prices rose, it was declared to everyone by the bazaar criers. According to the reporters, those who swindled the buyer in the weight and those who stole in the bazaar were subjected to the most severe punishments like cut of ear or hand. In some cases, they could even be sentenced to the death by hanging. If the sellers raised the price of bread, meat and salt by themselves, they were sentenced to bastinado, cutting of ear or nose, and chop off their head. O.Chelebi writes about the order established in the bazaar of Tabriz for centuries: "...In case a person swindled in the sale of goods which had the words "La ilaha illallah" he would be blinded, or could put a hot stone on his head and made disabled. There are chained scales made of yellow bronze in the bazaar, shops and meidan bazaars. Nobody would touch it. It was always suspended. All goods are sold scaling fairly" (Chelebi, 1997: 33).

Artificial raise in prices by dealers in the bazaar caused the struggle of people against them, along with the government. Women's movement headed by Zeinab Pasha against famine and grain speculation in Tabriz in 1898 is known from the political history. The bazaar did not remain beyond any political process.

Ceremonies. There were annual bazaars held in connection with domestic ceremonies in Tabriz in the XIX century. The annual bazaars were opened on the eve of Nevruz, Qurban, Ramadan holidays, Ashura, Tasua and other rituals. Unlike the daily bazaars, on these days people sold goods related with that ceremony and existing traditions were performed. Poetry competitions, meykhana (two or four-line folk verse, usually humorous and topical, sung in a lively manner) competition between the meykhachis, national games and entertainments (cock fighting, dog fighting, wolf game, ashug-ashug, egg cracking etc.) were held during the annual bazaars. Noise of customers and sellers, hint of porters and carriers to the crowd to let them pass, bang of hammers in the guilds, entreaty of the beggars, loud expressions "Ya Ali, Ya Hossein", narration of dervishes, argue between the bazaar management and the buyers, and overall hot climate in bazaar were general features of the bazaar of Tabriz and Eastern bazaars.

During the month of Ramadan, the bazaaris used to shorten their working hours. Most of them were going on vacation during this period. One of the noisy ceremonies in bazaar was Ashura mourning. Beginning from the Safavid period, funeral repast for imams was given in the bazaar at Muharram month. During Ashura and other funeral days (3, 7, 40 days ceremonies of imams), mourning rituals were organized at timcheh and saray's, and different Asnaf societies were even competing with each other for this (Soltanzadeh, 1383: 30). Tabriz people used to throng to Mozaffariyyeh timcheh from all the quarters to attend the Ashura ceremony. This continues today as well.

The mourning ceremonies of the city's well-known individuals and religious leaders were also held in the bazaar. On these days, bazaaris were going on vacation, and the funeral repast was given to those who came to condolences by the family of the deceased.

There were Saqqakhanehs which existed since the Safavid period and attempted to cultivate love to the Shiite sect in the bazaar of Tabriz during the Qajars. The thirsty people who came to bazaar used to drink free water here as imam repast in the copper dishes which were tied with chain. According to the informants, those who came to Saqqakhaneh to drink water used to damn Yezid and remembered the Karbala tragedy, the thirst of Imam Hussein and his adherents, and events about Abolfazl Abbas. Tabriz people used to burn candle in the Saqqakhanehs, and to tie fabric and rope and promised to give alms, especially on Thursdays and Fridays.

If to view the historical sources of the investigated period and the preceding periods, it can be observed that the Tabriz bazaar has always been functioning and has had high development. Taking into account facts about its favorable location, the wide site, important role in the life of the country throughout the history, as well as trade role written in the sources, we can say that the Tabriz bazaar had existed much before the Islam. Archeological excavations in Tabriz confirm that the remains of the ancient city are located in the site of the bazaar. This fact clarifies that the age of the bazaar coincides with the date of emergence of the city.

At the end of the Qajar era, the use of car led to major changes in town planning. So, in this period by the lay of straight and wide streets and alleys the trade center began to be transferred from the bazaar complex to the shops located along the road. However, the noisy, crowded bazaar of Tabriz did not lose its significance, and ethnographic observations show that the bazaar has currently significant economic importance in the life of the country.

The big bazaar of Tabriz was plundered and burned by the attacks of foreigners throughout the history, was destroyed by earthquakes, but has still retained its uniqueness. The monumental architectural bazaar complex covers 29 hectares. The length of the rows is 3679 m, area is 15013 sq/m, length of the dalans is 917 m, and the area is 4141 sq/m. Capturing 20 Rasta and Rasta bazaar, 35 saras and caravanserai, 25 timches, 11 dalans, 12 madrasahs, 30 mosques, 5 bath-houses, 5500 shops, hojres, forushegah (sales center – I.M), etc. the grand bazaar of Tabriz still functions, and has been included to UNESCO's World Heritage List since 2010.

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