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Effect of Physical Factors on the Sense of Security of the People in Isfahan's Traditional Bazaar

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Abstract

Sense of security is one of the efficient characteristics in an urban place. One of the sites in Iran is the traditional bazaar that has been active as the heart of traditional cities since many years ago. The purpose of this research is to study the effects of some of the physical factors, in traditional Bazaar, on the sense of security. The method of this study was descriptive-analytical, and we collected the data through survey and questionnaires. After, Friedman test was used to determine the level of significance and the classification of the main factors. The finding results show that factors like the shape of ceiling and the apparent similarity of rooms have the most influence and ceiling height has the least influence on the sense of security.

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Keywords: Security; sense of security; bazaar

1. Introduction

Security is one of the complicated concepts, for which providing a unique definition is not easily possible. From a spiritual viewpoint, security is the most important need that is considered as the most important purpose of life and the mental health essence of an individual (Frum, 1981).The need for security originates from not to feel

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endangered. Human beings have worked out a lot of solutions to meet this need in the course of the time. The most important of the solutions was living together which ultimately resulted in establishing cities. Gradually, not only people were unable to dominate most of the natural disasters, but also they turned into serious threats to each other (Faridtehrani, 2011). Security is a concept that has two dimensions of objective and subjective type. From the objective points of view, social security is regarded as providing a secure condition and environment for the people in society and from the subjective perspective, security is considered as the feeling of being secure sensed by an individual (Kargar, 2004). In this way, both security and sense of safety refer to the danger in the surrounding environment felt by the people in society (Ellin, 2001). The issue of security as a goal and reality is assumed as one of the fundamental rights of the people. Undoubtedly, no elements other than security and serenity elements, has been more important for the development, progress and evolution of society as well as the realization of talents. Social development, creativity, and valuable activity will not be possible without security (Kolahchian, 2009). One of the significant urban spaces in Iran, whether economically or socially, is Bazaar. From the ancient time, Bazaar as the spine of an Iranian city has been a place for commuting, business, interchange of visits, leisure, preparing daily needs and even paying religious affairs for the people of a city. Now, if the element of feeling secure is omitted from the structure of these Bazaars, people will no longer have tendency to attend these places, leading to stagnation of business and demolition of general feature of Bazaar that results in irreparable damages to the city's framework. Aim of the present study is to find the factors affecting the feeling of security in Iran's traditional Bazaars and responding to the question of which indexes of Iran's traditional Bazaars have an impact on the feeling of security by the people. To accomplish such a significant task, 146 questionnaires consisting of 46 questions, which were evaluated as suitable based on Bartlett test, were gathered from shopkeepers and other users of the traditional Bazaar of Isfahan, as one of the richest Iran's bazaars from skeletal and functional viewpoint. The obtained data were examined by the software SPSS. Variables to be examined include "presence of shops in front of each other", "particular width of row", "penetrability", "presence of the same shops in each row", "presence of religious elements", "presence of public gathering locations", "outward similarity of the shops", "presence of rhythm", "dome-like form of the ceiling" and "height of the ceiling".

2. Literature review

From the very beginning of the creation of early societies and residential complexes, in response to one of his most primary natural and innate needs, the human being has tried to control his own built environment and world. This control, which was realized through various natural, mythical, religious, and practical tools, appeared in the form of some discipline, pattern and shape of human's habitat. This type of discipline originated from nature and has penetrated all activities of human (Salehi, 2008). Sociologists believe that the basis for social discipline is the observation of social rules. Social rules are the tools to regulate a person's relation to the society that makes the social life possible and puts some burdens on sensual desires and extreme individuality. According to Herbert Edward Reed, the English poet and theorist "a chaotic society is not a society but is a negation of the society" (Lloyd, 1977). Discipline is regarded as a prerequisite for other elements such as security. When the established discipline is disturbed, we encounter Normative Disorder. Then, security is proposed as a problem. The normative disorder is what is called by Dorkin as "social anomy" (Chalabi, 1996). Security is one of the complicated concepts, for which providing a unique definition is not easily possible. Security is more of a sensational and perceptual phenomenon type than a definable concept. It means that the required insurance must be created in the minds of people, politicians, and decision makers that there is a necessary security to continue life without apprehension (Kazemi, 1973). Larus dictionary defines security as "Trust is the spiritual and mental serenity. The thought upon which danger, fear, horror, and loss will become meaningless and equivalent to the absence of risk" (Sumpf, 1973). The sense of security and real peace of mind have nothing to do with numerous observable police force or presence of the army. The issue is not related to iron lattice netted windows and self-defense tools in women's handbags. In fact, the reverse is more accurate. Sense of security and peace of mind refers to the situations where the security system of the society has more effective and efficient conditions to prevent and effectively hinder crimes and anomies (Sherman, 1988). Security is not solely a need as the past. It is a right. Security is like freedom, and all members of society feel rightful to benefit it (Body, 2000).



Fig. 1. Maslow's hierarchy of needs.

According to the classification proposed by Maslow, security was introduced as the second most important and fundamental needs after physiological needs (such as water and food) (Wellesley, 1990). According to the Maslow's model, people's requirements have a hierarchical relationship with the most fundamental needs of life to the most abstract esthetic needs. Once the basic spiritual needs are satisfied, people will seek physiological and psychological security (Kaizhen & Jianguo, 2009). Examining the hierarchy and relations between needs in human needs model based on categories of physiological, security, dependency, honor and self-reliance, self-realization and aesthetics, John Lang puts security as one of the most basic needs in the second rank of the division (Carmona & Heath Tim, 2003). Fear of being victimized causes most people to avoid dangers or at least reduce the time of being endangered that in turn causes them to avoid presence in not only some particular places but also in most of the urban areas (Carmona & Heath Tim, 2003). The issues of security and sense of security have two unique and distinct areas of significance for the citizens:

- Firstly, the city as a habitat containing dense masses of a variety of people is capable of doing the required special tasks only if the security of its people is evaluated at an acceptable level.
- Secondly, taking into account the fact that the majority of people around the world live in cities, the issue of security will link to some key and significant issues as national security and will become more significant (Ehsanifar, Shojae, & Maleki Shoja, 2012).

Today's crowded societies have made access to security and peace of mind more difficult and harder than ever before. In spite of that, a healthy society considers the sense of security and stable serenity of its citizens as the most important aim. Taking into account the differences and similarities between individuals and various age, social and gender groups, urban places, as the context of life and activities of citizens, should be able to provide a secure, healthy, stable and attractive place that meets the needs of all classes and observes the minimum requirements (Ehsanifar, Shojae, & Maleki Shoja, 2012). The quality of public security of the space environment is the fundamental goal of and an important factor determining the success of the urban design (Kaizhen & Jianguo, 2009). Of most important urban places in Iran are Bazaars that as public spaces are used for business and leisure by the great majority of society. According to Ellin, if people do not use a place because of discomfort or fear, the public arena is lost (Modiri, 2006). Therefore, if there is no sense of security in a bazaar, people will not be interested to take part in such place and as a result bazaar will stagnate and becomes inactive. Thus, attention to the security of bazaar is important both economically and socially.

2.1. Iran's traditional bazaars

Iran's Traditional Bazaars, as the most important and beautiful symbols of Islamic Iranian architecture and unlike most of the Islamic Iranian architectural spaces like houses, inns, schools and bathrooms continue to live. They have kept their key role in cities in spite of passing of time and numerous changes in people's culture and lifestyle. Bazaar as the heart of a city plays the same role as "Piazza" in Middle Ages of European cities or "Hiruba" in Japanese cities by the time of the modern industrialization period (Falamaki, 2006). Historical Bazaars in Iran are the places for social, cultural, religious and educational activities having a concept beyond an active economic business zone. These activities manifest themselves in schools, mosques, holy places, etc. Apart from the economy,

other factors are also influential on bazaar development in such places (Pourjafar, Nazhad Ebrahimi, & Ansari, 2013(B)). According to urban studies of Iran, Bazaar is regarded as the most noticeable socio-spatial system in Iranian cities (Pourjafar, Amini, HatamiVarzaneh, & Mahdavinejad, 2013(A)). Bazaar is a key element of the skeletal (physical) organization of Iranian cities. The main framework of the city cannot be defined without the presence of Bazaar. In most of the traditional cities, the main route is along the main row of Bazaar. Therefore, historical bazaars play a primary role in the framework of cities (Pourjafar, Amini, HatamiVarzaneh, & Mahdavinejad, 2013(A)). The traditional structure of Iran's cities reveals that Bazaar acts as the spine of the city leading to its main gate and usually has a linear shape.

2.2. *The structure of Iran's traditional bazaars*

The inner built space of Iran's cities bazaars is artistically and technically rich as well as mysterious; It is both inviting and hindering, cautious and conservative. Along the covered bazaars of Iran, the rhythm of people's movement along the main axis has the following features: Ramification and alternation of separable spaces in an organic manner; Skill in using materials to respond to the static requirements and problems; Creation of awesome, charming and assured pictures; Compilation and decoration of the pedestrians space or the public sector of Bazaar from the entrance of Bazaar to the shops' counter; Adjustment of brightness and color of courts and public landscapes and many more features (Falamaki, 2006). In spite of the fact that bazaars were first built with economic aims, their skeletal and architectural features were such that they turned into a world of activities, social interactions as well as urban events. Bazaar was not only the beating heart of the city, but also it was along the most important business routes of the time as the Silk Road. It also had a very significant role in social and economic interactions of the city in such a way that it was the origin of many historical movements. Shopkeepers had a crucial role in forming these movements (Mohammadmoradi & Oskuei, 2010). Study of the process of formation of cities indicates that bazaars were one of the most important elements in such a process. Bazaar is often a covered space that has adopted a variety of shapes in the course of time. The impact of climatic and geographical conditions of the surrounding environment on the architecture of bazaar is quite obvious (Soltanzadeh, 2007). In its real concept, Bazaar is a group of shops connected under a covered space. In its virtual meaning, it consists of a range of various meanings: from credit to the power, from competency to flourish, from decoration to fight and flaunt (Falamaki, 2006). Bazaar is a network of dome-shaped space with a central flow having dependent space of the shops in parallel: Connection to the main spaces like bathrooms, inns, schools, holy places, mosques together with the start of secondary movement system of residential passages (Ardalan, 2011). When a shopper enters Bazaar, its environment and body surrounds him. It is Bazaar that determines the route and pause points of his movement. Along the routes, shops are faced with various commodities that cause even those people who are not willing to be encouraged to buy (Mohammadmoradi & Oskuei, 2010). At first, the whole or parts of most bazaars didn't have any covers. However, with their growth and expansion, bazaars gradually were covered by some the elites and merchants of the city. On average, the width of bazaars was considered between 3.5 to 5 meters that were appropriate for pedestrians to pass close to each other. Each bazaar had a separate gate and door that was closed at nights (Soltanzadeh, 1987). In the past, the bazaar was the only commercial center and the economic pole of the city. The main structure of Bazaar included covered passages with multiple shops on both sides. Each of the passages and corridors was dedicated to exhibiting a particular good. Therefore, various sections of Bazaar were named after the goods that were presented in a row (Soltanzadeh, 2007). Iranian cities bazaars have some features that make them distinguished among other countries' bazaars. Of these characteristics, the combination and coordination between bazaar's and cities skeletal structure can be mentioned (Falamaki, 2006). Elements affecting formal development of the historical structure of bazaars can be divided into two groups as follows:

- Elements that are present within the framework of Bazaar such as the manufacture (production) elements, educational areas, religious buildings, service centers and access roads.
- Elements evolving outside bazaar, including the city road, residential complexes, governmental centers, Jaame mosque and religious centers that play a key role in developing traditional bazaars of Iran (Pourjafar, Nazhad Ebrahimi, & Ansari, 2013(B)).

2.3. Constituent elements of bazaar

Iranian bazaars were mostly established along the most important urban road and passage in a linear form. Most bazaars were built and developed gradually. Thus, to follow the passages, their line was organic and not straight. Few of bazaars that were built by the governor or benefactors had been designed in a straight way. Consequently, various elements of Bazaar were established either based on a design or without any design or planning (Soltanzadeh, 1987) Main elements of Bazaar are Row, Class, Hall, Gallery, Khanbar, Tim or Timcheh, Gheisarieh, etc. that are described as follows:

Main Row: The main bazaars were mostly established along the most important urban road and passage in a linear form. Therefore, the most important section and the primary element of a bazaar is its main row. In its simplest form, a row of a bazaar is established with the shops on its both sides. Most bazaars were built and developed gradually. Thus, to follow the passages, their row extension was organic and not straight. Few of bazaars that were built by the governor or benefactors had been designed in a straight way. Various guilds settled along the main row. Consequently, each of the guilds was located in some parts of the main row. In some major cities, two or more of the main rows were established in parallel or intersecting (Soltanzadeh, 2001). Famous rows are located in Isfahan, Kerman, Shiraz, Tabriz, Yazd, Kashan, etc.

Class: Class means the guild and is placed in various parts of the main row, including shoemakers' and coppersmiths' guilds. The element provided shoppers with a free environment to choose the favorite goods from a particular guild. The guilds are not normally built in front of each other. Not being built in a cross-sectional form, it is also tried to avoid chaos. Famous guilds are built in Kerman, Isfahan and other cities (Pirnia, 2006).

Tims: In Farsi, Tims refer to an extensive and round place. In fact, it is a building similar to an inn with a courtyard, open space in between, and numerous chambers around. The courtyard was a place to unload the goods. The whole area was dedicated to offering special goods. As a round compact and extensive place, it was sometimes regarded as a center for several similar commercial firms (Rajabi, 2007). It was a place for clerical affairs and wholesale business and a base for dealers' activities (Pirnia, 1993).

Timcheh: Like the Tim, Timcheh is a center for major business activities. It is in the form of a short, broad and covered Bazaar row. It is dead-end on the both sides and is different from the Tim in that it only holds one single business activity while in a Tim may hold several different business activities. Formally, Timcheh is of two types: with a vault or without it (Rajabi, 2007).

Hall or Khan: In fact, it refers to some inns that were used for business works along the whole bazaar (Kyani, 1985). It is equivalent to a business firm that includes commercial offices and warehouse for some goods and is built in one or three-storey around the central open space (covered or open). The arrangement of Khans or Halls with respect to rows follows some special rules (Rajabi, 2007).

CharSuq: This word means bazaar taken from the Arabic word "Suq". The Persian equivalent is CharSug. The point where two main rows meet in a crossing creates an excellent commercial center, from which other branches of bazaar originate (Hug, 1969). CharSuq as a spatial link between the primary movement systems is another extension of Chartaagh concept

Inns: They refer to places for settlement, loading and unloading of merchants and international passengers. They were built in Iran since 2500 years ago in towns, bazaars or out of town in the way of merchants or travelers. They played the role of hotels for holding animals and goods (Pirnia & Afsar, 1991).

2.4. Isfahan's Bazaar

Isfahan located nearly midway between the two major emporia of Damascus and Aleppo in the west and Samarqand and Bokhara in the east, is regarded as a historical center for the exchange of goods and ideas between western and eastern parts of Islamic world in the center of Iran. It also had the prerequisites to turn into the capital of the two major dynasties of the Seljuk (1037–1157) and the Safavid (1502–1736). Its dual functions as an emporium and a selling center gave Isfahan the reputation of an Oriental Versailles (Pourjafar, Amini, HatamiVarzaneh, & Mahdavinejad, 2013(A)). The development of Isfahan from Seljuk to King Abbas of Safavi, when the city reached the population of 600000 and up to now, is a manifestation of its citizens' works during 800 years. What we can observe in this traditional city today is a gorgeous show of a coherent and harmonic city (Ardalan, 2011). In this

research, the effect of some physical factors of Bazaar on the sense of security of people in Isfahan's Bazaar will be studied. These elements include: placement of shops in front of each other, height of the ceiling, width of the row, small possibility of penetration in row, limited number of entrances to each row, presence of similar guilds in each row, presence of religious elements like mosques, presence of places for public gathering, similar structure of the shops, dome-shaped ceilings, being rhythmic (light, shops, ceilings).

3. Research method

The present study is a practical research and has a descriptive, analytical approach. We collected the information through a survey by using a questionnaire. In order to examine each of the main variables, Likert range was used in this study. Using Cronbach's alpha coefficient, the validity of Likert items in the primary and final test was 0.813. Having gathered the data, they were analyzed using IBM SPSS. The population of this study was all the people that used Isfahan's traditional Bazaar. Using Bartlett test, 146 questionnaires containing 46 questions were assessed appropriately. These questionnaires were distributed accidentally among the shopkeepers, shoppers, passengers, etc. along Bazaar.

4. Data analysis

17.12 percent of participants were female, and 82.88 percent were male. 78.508 percent of them were shopkeepers, 22.92 percent were other users of Bazaar (fig.1). 6.16 percent were undergrads, 54.79 percent had BA and MA and 1.37 percent had Ph.D. Friedman test was used to examine if there is a significant difference between the effectiveness of each of the physical factors and a sense of security in traditional bazaars and to classify them if there is a difference.

In the output of Freedman test, the level of significance equals 0.00 (table 1), which is less than 0.05. Therefore, statistically, there is a significant difference. The following table provides the rating of the structural elements. It is apparent that the shape of the ceiling and similar structure of the shops are the most effective, and the height of the row is the least effective factor in the sense of security of shopkeepers and passengers. (table2)

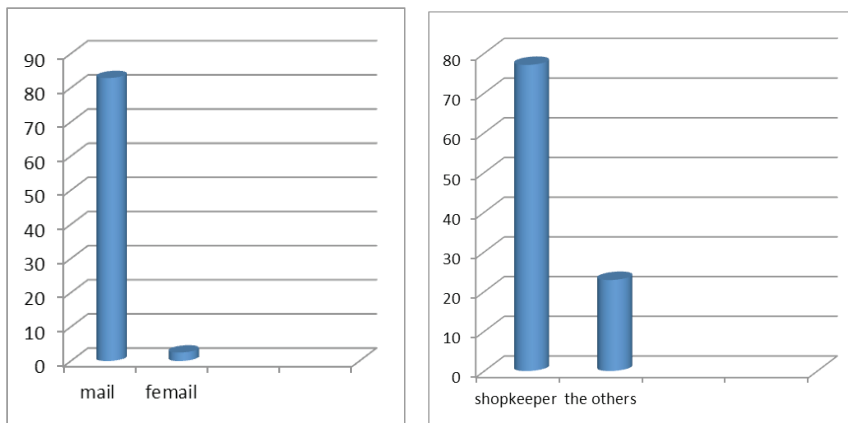


Fig. 2. (a) the percentage of participants based on gender; (b) the proportion of the users' type of bazaar. (Sources: Authors, 2014)

Table 1. Result of data analysis by SPSS software (a).

134	count
300.135	Chi-square statistic
9	Degree of freedom
.000	Level of significance

Sources: Authors, (2014)

Table 2. Result of data analysis by SPSS software (b).

Mean Rank	
5.58	placement of the shops in front of each other
5.14	width of Row
4.81	penetration
5.19	presence of similar guilds in each row
6.67	presence of religious elements
5.99	presence of places for public gathering
3.82	similar structure of the shops
5.32	rhythm
3.61	Shape of the ceilings
8.87	The height of Row

Sources: Authors, (2014)

Table 3. Count of variables.

count	mean	total	So little	little	So-so	much	Very much		factors
146	2.6852	720	69	109	205	202	135	count	placement of the shops in front of each other
		100	9.6	15.1	28.5	28.1	18.8	percent	
146	2.5823	871	35	105	313	298	120	count	width of Row
		100	4	12.1	35.9	34.2	13.8	percent	
146	2.5166	581	24	75	179	203	100	count	penetration
		100	4.1	12.9	30.8	34.9	17.2	percent	
146	2.6429	1010	98	133	252	366	161	count	presence of similar guilds in each row
		100	9.7	13.2	25	36.2	15.9	percent	
146	2.9510	868	86	184	286	224	88	count	presence of religious elements
		100	9.9	21.2	32.9	25.8	10.1	percent	
145	2.8343	858	67	154	306	235	96	count	presence of places for

		100	7.8	17.9	35.7	27.4	11.2	percent	public gathering
145	2.2483	286	14	27	55	109	81	count	similar structure of the shops
		100	4.9	9.4	19.2	38.1	28.3	percent	
145	2.6897	577	31	96	178	190	73	count	rhythm
		100	5.4	16.6	32.4	32.9	12.7	percent	
144	2.18	144	6	9	28	63	38	count	Shape of the ceilings
		100	4.2	6.3	19.4	43.8	26.4	percent	
136	4.15	136	67	36	24	4	5	count	The height of Row
		100	49.3	26.5	17.6	2.9	3.7	percent	

Sources: Authors, (2014)

Table 4. Relations of factors.

	Test Value = 3					
	t	Degree of freedom	Level of significance	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
placement of the shops in front of each other	-5.891	145	.000	-.31484	-.4205	-.2092
width of Row	-8.945	145	.000	-.41769	-.5100	-.3254
penetration	-8.565	145	.000	-.48345	-.5950	-.3719
presence of similar guilds in each row	-5.299	145	.000	-.35709	-.4903	-.2239
presence of religious elements	-.803	145	.423	-.04897	-.1696	.0716
presence of places for public gathering	-3.077	144	.002	-.16575	-.2722	-.0593
similar structure of the shops	-9.195	144	.000	-.75172	-.9133	-.5901
rhythm	-5.020	144	.000	-.31034	-.4325	-.1882
Shape of the ceilings	-9.560	143	.000	-.819	-.99	-.65
The height of Row	12.73	135	0.000	1.147	.97	1.33

Sources: Authors, (2014)

Table 1 and Table 2 indicate the following variables: "placement of the shops in front of each other", " the width of the row", "penetration", " presence of similar guilds in each row", " presence of places for public gatherings ", "same structure of the shops", "rhythm", and " Shape of the ceilings". The tables consider that the calculated confidence interval doesn't contain zero and that upper, and lower limit of the confidence interval are negative. Therefore, the frequency of "very much" and "much" is higher than "little" and "so little". It means that most of the participants find these variables as being very effective on the sense of security. According to the diagram 3, for "the shape of the ceiling" the higher the height of the ceiling, the more secure people feel. But for the "religious factor", considering that the calculated confidence interval contains zero, this factor cannot be regarded as being effective in the sense of security.

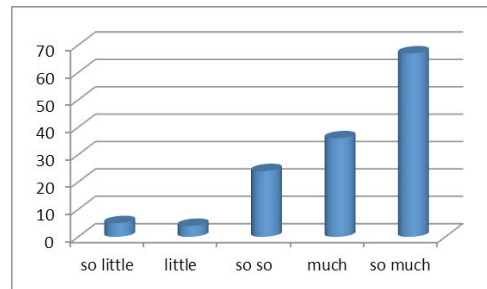


Fig.3. The percentage of sense of security related to the height of row's ceiling.

(Sources: Authors, 2014)

4. Conclusion

According to previous research, physical factors are among those that can affect the sense of security of people when they are present in the environment, and the amount of effectiveness is different. Therefore, some of these factors were studied in Isfahan's traditional bazaar. Analyzing the data, according to Table 2, we concluded that the shape of the ceiling and the similar structure of the shops are the most effective factors. Also, the height of the row has the least effect on the sense of security of the shopkeepers and passengers. Among all the studied factors, the effectiveness of mosques on the sense of security was not approved. Because of the importance of the mosque as a religious, social base in Iran's society, further research on this subject needs to be conducted. The result of this study can affect the design of new and modern bazaars and commercial centers. Considering the principle of these physical factors and not just their appearance, appropriate plans regarding security and sense of security would be achieved.

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