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Investigation of the Old City Wall of Tabriz from Historical Sources

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Abstract

Being selected as a capital city during Il-khanid dynasty (1256-1335), Tabriz confronted a large-scale immigration to the city. Very soon it caused the formation of several neighborhoods each as large as the old city area, by the city wall gates. Accordingly the land ownership in Rabaz became as important as Sharistan and gradually in the land registration documents as well as endowment documents the terms of “inner and outer quarters” and “inside and outside the city” could be found abundantly. Since the area of the old wall has been used as a criterion for separating the position of quarters and determining the area of the old city, the excavation within the boundaries of the old wall of Tabriz (construction: 435 A.H.) is an influential factor in the recognition of the physical development of the historic city. Therefore, the present research attempts to reconsider the structural system of the city of Tabriz during the Middle Ages by identifying the boundaries of the old wall of Tabriz, and the number and the locations of its gates. On the other hand, considering that the map of Dar al-Saltaneh-e Tabriz (Draw: 1297 AH /1880 A.D) indicates the position of the nine gates of the Najafqoli-Kāni Wall, this question arises that the boundary of the old wall of Tabriz to the recent wall of the city that after the earthquake of 1194 A.H. /1780 A.D. has been constructed, in which position has it been? Thus, by using historical sources, the name and number of the gates and the location of each one were studied separately. Then, in order to determine the locations of the gates of the old wall, the obtained data was compared to the data from the Dar-al-Saltaneh map. In order to achieve the research objectives, qualitative content analysis method for data analysis has been used. Data collection sources include written and visual documents such as historians' books, endowments, and historical maps. Finally, the results were drawn up in the form of a sketch city map dating to the end of the 6th century A.H., indicating the overlapping of the area of the Tabriz's old wall with the boundaries of the Najafqoli-Kāni Wall.

Keywords: *Old City Wall of Tabriz, Gate, Inner and Outer Quarters, Najafqoli-Kāni Wall, Historical Sources.*



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Introduction

In the second decade of the Il-khanid dynasty, when Abaqa (r. 663-80/ 1265-82) obtained the power and Šams-al-dīn Moḥammad Jovaynī became his vizier, the capital of the empire was transferred to Tabriz. This was the beginning of a new era in city boundaries and urban planning in medieval Iran. During that time, the city of Tabriz faced large-scale immigration of the urban, rural, and tribal social classes to Tabriz because of its trans-regional economic status, escaping the Mongols invasion, and the religious tolerance of the Il-khanid rulers. This phenomenon caused overpopulation, capital accumulation, and access to cheap labor in one hand and on the other hand, this led to shortage of living space in the old city and the emergence of new settlement patterns¹ in suburbs. Hence, the local government's urban development strategy focused on the foundation of self-organizing neighbourhoods. Thus, it developed two distinct patterns of urban development: first, the organization of quarters located on the outskirts of the old wall, centered on a set of endowments known as *Abvāb-al-bīr* as a public institution, and the second, the construction of satellite towns with separate walls and predetermined functions which included *Abvāb-al-bīr* (Kohandej), inner quarters (Sharistan), outer quarters (Rabaž), and bazar. Towns such as *Argūniyeh* (689 AH), *Ġāzāniyeh* (697 AH), and *Rab'-e Rašīdi* (707 AH) are of this type (Mohammad-Moradi & Jafarpour, 2010: 90-93). The expansion of the city, especially in the east-western direction, turned Tabriz into a series of quarters located among gardens, hills and cemeteries, requiring a unifying territory. Thus, in 702/1302, on the orders of Ġāzān Khan (r. 697-703/1295-1304), a wall of about twenty-five thousand feet², consisting of six main gates, gathered around the old wall, the outskirts, gardens and cemeteries of the city; (Mostawfi, 2002: 122-3; Fażl-Allāh Hamadāni, 1989 204-6; Waṣṣāf al-ḥažre, 2009: 3/385), (Fig.3).

Although the Ġāzāni wall of Tabriz was surrounded all quarters and *Rab'-i Rašīdi*, however, in the context of many historical documents of the Ilkhānid period, like endowments, we face with terms such as "inner and outer quarters" and "inside and outside the city".

This suggests that in determining the location of the quarters, Ġāzāni wall was lacking in role, and the spatial organization of city was defined on the basis of the old wall. In this way, the "inner quarters" were referred to the quarters located inside the old wall and "outer quarters" to the quarters formed in the Rabaž area or out of the old wall. In the phrase "inside the city", the word "inside" refers to the area of old city, which includes the central core of the city. In this regard, the cases of *Rab'-e Rašīdi* Endowment (709/1309) are significant, including: "in expressing the conditions and affairs of the waterways that I have dedicated them to the residents of the city of Tabriz and the town of *Rašīdi* and inhabitants of the inner and outer quarters of both regions", or "what I have dedicated to the residents of the city of Tabriz, who are settled in its eastern outer quarters and inner quarters, and the baths of those places"; and in expressing the position of *Rab'-e Rašīdi* we read: "Among them, I have set up the district of *Rab'-i Rašīdi*, which is located in *Dār-al-molk-e* Tabriz, outside the city in the *Sorkāb* area. (Hamadāni, 1977: 204 and 211).

According to the text of the endowments as registration documents, the location of a place in the city was first defined in relation to the old wall and then the gateway to it. Therefore, the gates of the old wall in the role of urban signs caused the legibility of Tabriz's historical texture. In the remaining endowments of the 13th and 14th centuries, the use of this tradition is seen to recognize the parts of the city. For example, in the endowment of the *Abvāb-al-bīr-e Kajajīyeh*³ (written: 782 AH) we read: "One-quarter and one-sixth of the full share from the bath known as *Malek Sa'īd kāja Majd-al-din Maleki* located inside the city of Tabriz near the *Bāb-A'lā* in the *kalīlān* neighborhood."⁴ (Afšar, 1975: 180 and 189), and in the endowment of *Abvāb-al-bīr-e Mozaffariyeh*⁵ (written: 869 AH), the place of construction of the endowment is mentioned as follows: "And this monument outside the city of Tabriz, near the new gate in the so-called "Pas-e-kūšk" neighborhood, under the name of *Fakrāzād* was made" (Mashkour, 1973: 656). Considering the above, one can find out the importance of investigating the limited area of old city wall and the location of its gates to retrieve the historical

structure of the city, the neighborhood system, and the physical development pattern of the city.

In order to achieve the research objectives, a qualitative content analysis method have been used for data analysis. Data collection sources include documents such as historian's books, endowments, and historical maps. The method of processing and interpreting data is comparative, and the data was presented through drawing the city map. Such research has been confronted with data collection constraints due to the disappearance of many of the urban structures under study, and only with respect to the reports and descriptions recorded in historical texts, and the lack of scientific and analytical exploration on relevant sites.

Literature Review

Over the past half century, numerous books on the history of Tabriz have been published by historians such as Minoresky (1958), Maškur (1973), Zoka (1987) and Raisnia (2000), who have generally addressed the course of historical events. Among the scholars of Iranian architectural history, Soltanzadeh (1997), in discussing the historical process of the formation of Tabriz, has only noted the reports in historical sources and itineraries, and did not address its structural and physical analysis. In the field of urban history studies, Pakzad (2011), with a theoretical perspective on historical events, presented schematic designs of the Tabriz city structure during Islamic periods, due to the lack of control over the historical texts related to the city of Tabriz, in the preparation of relevant maps have committed many mistakes. For example, in the map of the Il-khanid period, the Ġāzāni wall with an environment of about twenty five thousand feet and surrounded the Rašīdi quarter, gardens, and cemeteries of the city, has been mapped in a wall with an environment of about six thousand feet; or referring to the reconstruction of the Tabriz wall after the earthquake of 434/1042, it did not provide a map of how the city was structured during this period (Ibid: 325 and 279). Therefore, the present research attempts to study the most important element of the city's structural system during the Seljuk, Atābakān, and Il-khanid eras by revising the boundaries of the old

wall of Tabriz or Ravvādi wall (construction: 435 AH).

Tabriz during the early Islamic centuries

According to early sources of Islamic era, the first surrounding wall of Tabriz was built in reign of Hārūn-al-rašīd (786-808) by Vajnā b. Ravvād-e Azodī (786-804), (Balādorī, 1958: 465 and Ibn al-Faqīh, 1970:127). The historians of Il-khanid court attribute the construction of the city to Zobeyde Ķātun, the wife of Hārūn-al-rašīd (Banākātī, 1969: 152, Abu'l-Majd Tabrizi, 2002: 439, Mostawfī, 2002: 121). However, referring to the name of some pre-Islamic fortresses in the Tabriz plane, Ḥašrī writes: "There were fifty castles around Tabriz, and Tabriz was forests from the Ćarandāb to ŠorĶāb Mountain, during the Muslim conquest, the king of Tabriz was Hāmān b. Mehryār and he had sixty thousand solders and fifty castles" (1992: 18). Karbalāi adds: "Believe that Tabriz is an early Islamic city, before the construction of it, instead of it and around it, there were many villages and castles, and the people worshiped the fire" (2004: 15). It seems that before the arrival of Azod family (458) in Tabriz plain that area, as a collection of castle-villages, was protected by a military castle. A earthquake in 858 led to restoration of the city, as Ibn ḥawqal about 958 reminds Tabriz as the center of Azerbaijan and the most prosperous and populated city with many bazaars (1966: 84). The historians of 10th century generally wrote about the natural and artificial structures of the city, gardens, existence of many rivers in the city, construction of a Jami Mosque in the city and the towers and wall of the city (Ibn ḥawqal, 1982: 561, Meskawayh, 1987: 62).

After blossoming of trade of Tabriz in the region, and after political and security stabilization of the region by Ravvadian dynasty (961-1072) the necessary condition for development of the city was prepared. By compromise of the Amīr Vahsudān b. Moḥammad Ravvādī (1025-1058) with Oĝuz tribes in 1029, Tabriz was safe from any war, but in 1042 there was a disastrous earthquake (Ibn al-athīr, 1974: 92 and 220). By the order of Caliph al-Qāem (1031-1074) Amīr Vahsudān restored the city, since no earthquake happened in Tabriz for many years, most of the historians related the main structure of the

city to him: “this prosperity that remains forever, is the attempts of Amīr Vahsudān” (Abu’l-Majd Tabrizi, 2002: 439). By beginning of Seljuq empire (1037-1175) especially during the reign of Atabākān-e Azerbaijan (1146-1225) Tabriz was the political, military and commercial center of the region and one of the bases for science, literature and industry. Yāqut Hamawī during his travel to Tabriz in 1213 describes the city as a prosperous city with a wall made of brick and chalk that its textile products is exported to East and West (2001: 706/1). The financial power of the city residents and the discernment of Šams-al-dīn Tūgrāi the vizier of Uzbek b. Moḥammad, caused that Tabriz was safe from Mongols invasion by giving many gifts and atonements in 1220 (Ibn al-athīr, 1974: 27/160). Therefore, lack of any interference in Saljuq structure of Tabriz (old Tabriz) in Ilkanid era facilitates to recognize the boundaries of the old wall by referring to Ilkanid sources.

Rereading the boundaries of the Tabriz old wall and the location of its gates

In order to recognize the boundaries of wall and determine the location of the gates, considering that Ḥamd-Allāh Mostawfi in his book *Nozhat-al-qolub* (740/1339) refers to the old wall and its gates better than other sources, his report is chosen as a scale for conforming the date. Other used sources in this part include: The itinerary of Nāšer Ḳosrow (1052), the Deed of Endowment of the Rab’-e Rašīdi (Rab’-i Rašīdi Endowment) (1309) The Kojajīyeh Endowment (1380), The Moẓaffarīyeh Endowment (1464), Roẓāt-al-jenān ve Jānnat-al-jenān (1567), Roze-e Athār (1602), and Qarāje-Dāgi’s Dār-al-saltāneh map prepared in 1879 that the boundaries of Najafqoli-Ḳāni wall is drawn (1780); (Table 1).

•The environment of Tabriz’s old wall

The first news about the boundaries of Tabriz is presented by Nāšer Ḳosrow after restoration of Amir Vahsudān Ravvādi. He came to Tabriz in 1046 and four years after the earthquake of 1042, he writes: “It is the capital of Azerbaijan, a prosperous city, I measured the length and width of the city, and each was one thousand and four hundred feet” (1984: 8). Since the width and length of the city is equal, thus it must have a square wall

and the circumference of the city is 5600 feet. During the city development in Ilkanid era, Faẓl-Allāh Hamadāni mentions the reasons for construction of city wall as follows: “Tabriz is the capital, it had a small wall and it is old now, and out of the city there are many houses and beautiful buildings” (1989: 205). And in *Nozhat al-qolub* regarding the old wall we read: “The circumference of the city wall is six thousand feet and it has ten gates: Rey, Qal’e, Sanjārān, Tāq, Varjū, Sard, Dardastī-šāh, Nārmīyān, Nobar and Mokaleh” (Mostawfi, 2002: 122). Consequently, the circumference of the old wall during Ravvādiyān era (5600 feet) until the middle 14th century (6000 feet) did not change so much. Since before general restoration of the city because of earthquake in 1780, determining the limits of the city was carried out in accordance with gates of the old wall, thus we need to find the gates of the old wall on bed of the restored city. The Qarāje-Dāgi map (1880) is the main historical document in this regard that mentions the circumference of the Najafqoli-Ḳāni wall (construction: 1781) about 4900 meters and its nine gates including: Bāgmīše, Sorḳāb, Šotorbān, Istanbul, Veyjūye, Gajīl, Mahādmahīn, Nobar and ḳiyābān (Fig. 1).

• Determining the location of the gates of Tabriz old wall

The length of Najafqoli-Ḳāni wall and the number of its gates mostly is the same as old wall. Thus, in order to determine the locations of the old gates of Tabriz, the data collected from historical documents were compared with the location of each gate in Qarāje-Dāgi’s Dār-al-saltāneh map.

The Dar-dastī-šāh Gate/ Bāb-e A’lā

Since this gate lacked any equivalent on Najafqoli-Ḳāni wall, in order to find its location, only historical documents could be referred. In this regard, we read in the deed of the endowment of Moẓaffarīyeh: “Savārān Garden in Tabriz and in Rab’-e Rašīdi is located out of the Bāb-e A’lā ...” (Maškur, 1973: 672) and Ḥašrī recorded the Baṭṭālābād neighbourhood between the Bāb-e A’lā and Šešgīlān (1992: 40). Also Faẓl-Allāh Hamadāni when mentions to the lands of Harivānaq, says: “They are limited and connected to the dam of old city, Bāb-e

Table 1. Matching the names of the old wall of Tabriz according to the historical sources. Source:

Qarājah-dāgi Map (1880)	Roze Aṭhār (1602)	Rozāt-al-jenān ve Jānnat-al-jenān (1567)	Mozaffariyeh Endowment (1464)	Kojajiyeh Endowment (1380)	Nozhat al-qolūb (1339)	Rab'-e Rašīdi Endowment (1309)	References
-----	Bāb-e A'la	Bāb-e A'la	Bāb-e A'la	Bāb-e A'la	Dar-dastī-šāh	Bāb-e A'la	The names of the gates of the old wall
Bāgmīše	Rey	Rey	Jadīd	Jadīd	Rey	Rey / Now	
kiyābān	-----	/ Māhānqoloq Mokale	Māhānqoloq	-----	Mokale	-----	
Mahādmahin	-----	Mahādmahen	Nahādmahān	Nahādmahen	Nārmīyān	-----	
Nobar	-----	Nobar	-----	-----	Nobar	-----	
Gajīl	Sardroud	Sard / Sardroud	-----	Sard	Sard	Sard	
Veyjuyeh	-----	Veyjuyeh	Veyjuyeh	Veyju'eh	Varju	Veyjuyeh	
Istanbul	-----	Sanjār	Sanjār	-----	Sanjārān	Sanjārān	
Šotorbān	Tāg [bridge]	-----	Tāq	-----	Tāq	-----	
Sorkāb	Āhanin-Dar [castle]	-----	Āhanin-Dar	-----	Qal'e	Sorkāb	

A'la, Khorāsān road and Mehrān-Rud River” (1977: 261). Thus, the location of Bāb-e A'la was in the eastern wing of the old wall in northern lands of Mehrān-Rud, on the Khorāsān road. Considering that the Tekiyeh of Mir-Ḥeydar Touni (death 1426) was located in Bāb-e A'la (Karbalāi, 2004: 1/476), and today this name is referred to a place at the beginning of Šešgīlān in the north side of Qārī Bridge, so the location of Bāb-e A'la could be determined on the Dar-al-Saltāneh map of Tabriz. This gate was located along the ancient road of Tabriz to Khorāsān (Tabriz, Sa'idābād, Sarāb, Ṭarom, Qazvin).

The Rey / Jadid/ New Gate

In Rab'-i Rašīdi Endowment it is written: “The qanats come from the right side of the river of Tabriz, [...] until Sangīn Bridge, [...] are continued to the Mosalla of Tabriz in Šešgīlān, and from there they are extended to the river in the Rey Gate, and then they pass under the river next to a dam and tunnel that I built for the river, and next to the Rey Gate that is famous as New Gate, they go into the city” (Hamadāni, 1977: 204).

Since Kāšāni when speaks of the charity of Fażl-Allāh Hamadāni in Tabriz, refers to a dam named as Bāb-e A'la Dam (2005: 116), consequently, the location of the Rey Gate in old wall was next to the Mehrān-Rud River and in connection with Bāb-e A'la. Hence, according to the Dar-al-Saltāneh map, the Rey Gate matches the Bāgmīšeh Gate of Najafqoli-Ḳāni wall. This gate used to connect the central part of the city including bazar and Jami Mosque to the Khorāsān Road.

The Mokale / Māhānqoloq Gate

Karbalāi writes: “The tomb of Mevlānā Šahāb-al-dīn Vā'ez is in Heravi Mosque, in Māhānqoloq neighbourhood which is famous as Mokale” (2004: 481); and in Mozaffariyeh Endowment we read: “The Pahlavān Piri Kiyān Garden is next to the Māhānqoloq Gate in Pas-e-kūšk neighbourhood ...” (Maškur: 1973: 672). Considering that the location of Pas-e-kūšk neighbourhood also is mentioned out of the Rey Gate (Ibid: 656; Afšar, 1975: 180), therefore, Rey (New) and Māhānqoloq (Mokale) Gates were beside each other. According to the Dar-al-Saltāneh map, the Mokale



Fig. 1. Part of Tabriz's Dar-al-Saltaneh map, depicted by Colonel Qarajeh-Dāgi (1297AH /1880). In this image, the boundaries of Najafqoli-Qāni walls and the location of its gates are specified. Source: Fakhāri Tehrāni, et al, 2006: 45.

Gate is equal to the *kiyābān* Gate of Najafqoli-Qāni wall. Hence, this gate was connected to the first region (: Mehrān-Rud) of the seven surrounding regions of Tabriz. Also it was located along the Iraq-e-Ajam road (Tabriz, Sa'idābād, Ojān, Miyāneh, Soltāniyeh).

The Nobar Gate

By comparing the names of the gates of the old wall with the names of the gates of Najafqoli-Qāni wall, the only common name is "Nobar". Thus, the location of the Nobar Gate is in the southern wing of the old wall. The path ending to this gate was connected to the gardens in south of the city and Fathābād, Šādābād and Kojajān villages (Hamadāni: 1977: 275).

The Nārmīyān Gate

About Nārmīyān Gate Ḥamd-Allāh Mostawfi writes:

"The vizier of *Qāje Tāj-al-dīn Ališāh Jeylāni* (death: 1323) built a great mosque out of the Nārmīyān Gate" (2002: 123). Also in the Kojajiyeh Endowment, the location of the *Abvāb-al-bīr-e Kojajiyeh* is mentioned out of the city, next to the Nahādmahen Gate, opposite to the *Tāj-al-dīn Ališāh vizier's Jami Mosque* (Afšar, 1975: 200). Thus, Nārmīyān Gate (people call it *Miyār-Miyār*) is the same Nahādmahen or Mahādmahin Gate that in the Dar-al-Saltaneh map it is registered as Mahādmahin. According to the Mozaffariyeh Endowment, this Gate was connected to the gardens and villages of the south of the city (Maškur: 1973: 7-656).

The Sard Gate

In the Deed of Kojajiyeh Endowment, the Sard Gate is written on the road of Kojābād village¹⁰ (Afshar,

1975: 191). Ḥamd-Allāh Mostawfi when describes the seven surrounding regions of Tabriz, mentions the second region as “Sard-Rud and Sahara” in the southwest of Tabriz one parasang away from Tabriz; and Kojābād which was one of the biggest villages of the Sard-Rud region (2002: 126). Since Sard Gate was located on the road of Kojābād, thus its location was the same as Gajil Gate. In Ilkanid era, it was an important gate because it used to lead to the Ġāzānīyeh and Baḡdād Road (Tabriz, Marāḡe, Dinvar, Ḥalvān).

The Varju Gate

Ḥašrī when describing the tombs are located on the Veyjuyeh square, names the tomb of Aḡi Veyjou that because of continuous uses it is famous as Varju (1992: 80). The Kojajiyeh and Mozaffariyeh Endowments have mentioned the Ḥokmābād alley and all the Ḥokmābād lands outside the Veyjuyeh Gate (Avšar, 1975: 181 and Maškur, 1973: 659). Since Fażl-Allāh Hamadāni has also written the location of the Veyjuyeh and Sard Gates opposite to the Rey Gate (1977: 40), thus, the location of Varji Gate in Western wing of the old wall is the same as Veyjuyeh Gate in the Dar-al-Saltaneh map. The distributed paths from this gate which were connected to the western gardens and farms of the city, after passing the Telke-rud River they were connected to Sahlān Road (Ibid: 672) and the fourth region as “Arvanaq” located in three to fifteen parasang distance of Northwest Tabriz.

The Sanjārān Gate

Since the Dar-al-Saltaneh map of Tabriz recognize the Sanjārān neighbourhood inside the Najafqolī-khān wall, and Karbalāi has also mentioned the tomb of Imamzādeh Abu'l-Ḥassan Musā (in the Dar-al-Saltaneh map it is called Seyed Jamā-al-dīn) in the Sanjārān neighbourhood (2004: 1/449), probably, Sanjārān/Sanjār Gate was located around Istanbul Gate of Najafqolī-Ḳāni wall and consequently it was connected to the Rome Road (Tabriz, Marand, Ḳoy, Erzurum, Sivas) and the Šām Road (Tabriz, Marand, Ḳoy, Van, Diyarbakir, Ḥaleb).

The Tāq Gate

In the Mozaffariyeh Endowment, the endowed gardens are mentioned to be out of the Veyjuyeh Gate, we read: “The Moḡammadābād famous qanat is one of the qanats of the Veyjuyeh Gate that it appears in the Ḳalfān garden and its wells terminate in the Taq Gate” (Maškur, 1973: 658) and Ḥašrī writes: “The tomb of Pīrmusa is located in the western part of the Sanjārān, near a hillside opposite to a bridge which is famous as the Taq bridge” (1992: 33). According to the names of the bridge and the gate, and that the wells of the mentioned qanat end in the Sorḳāb Mountain Range, we can determine the location of the Taq Gate, in the northwest of the old wall nearby the northern lands of Mehrān-Rud and close to the Šotorbān Gate. Consequently, the Taq Gate was connected to the Rome Road and on the other hand it was connected to the northern lands by a road that used to provide access to Rudeqāt reign behind the Sorḳāb Mountain.

The Qal'e Gate

The name of the gate shows that it had access to a castle near the old city. Among the available sources, Ḥašrī believes that among the historical castles of Tabriz, in the Sorḳāb Mountain there were four castles named as: Gorāb, Farqāneh, Āhanin-Dar near the city, and Hāmān (1992: 18). On the other hand, in Mozaffariyeh Endowment it is written that: “The Jafardulq land in Tabriz close to the Āhanin-Dar gate” (Maškur, 1973: 669). Thus, since the Āhanin-Dar castle was near the city, the Qal'e Gate was called Āhanin-Dar, either. Fażl-Allāh Hamadāni also mentions that one of the gates of the Sāleḡhiyye quarter of the Rab'-e Rašīdi was located on the way ends in the Sorḳāb Gate (1977: 188), so we could conclude that the Qal'e Gate was located in the Sorḳāb Mountain, and it was famous as Sorḳāb Gate. Hence, the location of the Sorḳāb Gate was the same as the Sorḳāb gate in Najafqolī-Ḳāni wall, on the road of Arān (Tabriz, Ahar, Bajervān, Bilaqān, Ganjeh).

• Drawing a schematic design of the old wall of Tabriz

According to the results from historical sources and

comparing them with the data of Qarajeh-Dāgi Dar-al-Saltāneh map (1880) a schematic design of the old wall was prepared along with ten gates. In order to draw the map, the bases of the work was decided to be the Dar-al-Saltāneh map, since it included a detailed data of urban texture, cemeteries and gardens. Considering the probability that the old wall was square, the location of the gates were found according to the predicted places and on the roads connected to the gates and a length of six thousand feet.

Conclusion

Comparing the Najafqoli-Kāni wall and the drawn design of the old wall, it could be understood that, the constructed wall in 1780, was similar to the boundaries of the old wall (1042). Consequently, Najafqoli-Kān Donboli, (death: 1784), took the first steps to restore the city along with restoring the historical gates in order to determine the places of the gates, to make the urban system readable for developing the quarters, trade and religious centers. According to the reports by historical sources, the old wall lost its military function after 14th century, since the quarters were developed towards outer suburbs; its territory was used to determine the old limits of the city and its gates as urban signs for determining the public and private spaces. Hence, determining the conventional boundaries for inside and outside of the city and dividing the city according to radius of the city according to ten districts of the gates, was a useful strategy for recognizing the spatial structure of Tabriz during Ilkanid era. Consequently, in order to recognize these issues, referring to registered documents of immovable property such as testaments, letters of endowment was useful for finding the places in order to protect their resistance during the time. This type of protection necessitated the lack of change in boundaries of the old wall and places of the ten gates, in spite of physical development of the city. Because of the earthquakes and destruction of the city, never there were any changes in paths and places of the gates. It shows that using a resistant system for placing the signs in urban structure is the result of

natural disasters. On the other hand, it refers to a direct relation of city structure with suburban roads. The gates of the old wall are the common signs of overlapping the three important layers of old and developed city and the roads' networks. Construction of the gates by Najafqoli-Kān in neighborhood of the old wall's gates represents the continuation of using the tradition of the city reading based on the conventional signs which are registered in the historical memory of the city. Thus, lack of change in the location of historical gates in Tabriz in the last millennium, enables us to draw the historical structure of the city and the paths in the old city boundaries similar to 11th century – that along with being ended in bazaar, they were the connection among the ten gates.

Endnote

1. For example, the Yāsā of Čengīz Khan obliged people to have nomad life, not to stay in a place not in the cities (Petrushevsky, 1987: 464); thus the cities which were constructed by the Mongol rulers all had city-pasture identity.

2. In Waṣṣāf history, the circumference of Ġāzāni wall is mentioned as fifty four thousand *kaṭve* which is equal to four and half parasang (Waṣṣāf al-ḥazre, 2009: 3/385) and in Nozhat-al-qolub the circumference of the wall is inserted as twenty five thousand feet (Mostawfi, 2002: 123). Since each parasang is 12000 Zera'a, thus 4.5 parasang will be 54000 Zera'a. Probably Waṣṣāf had considered one *kaṭve* equal to one Zera'a/ if each Zera'a is 48 cm, thus the length of the wall would be 25920 meter that is 26 kilometer and it is similar to Mostawfi's 25000 feet.

3. Abvāb-al-bīr-e Šeyk-al-eslām Ġiyās-al-dīn Moḥammad Kojaji (death: 1386) famous as Šeyk, was out of the Mahādmahin Gate.

4. The text of the endowment:

رُوعٌ وَ سُدُسٌ تَأْتَانِ مِنَ الْحَمَامِ الْمَعْرُوفِ بِالْمَلِكِ السَّعِيدِ الْخَوَاجَةِ مَجْدَالِدِينَ مَلِكِي الْكَايِنِ

«داخل مدينة تبريز بالباب الاعلى في محله خيلان»

5. Abvāb-al-bīr-e Mozaffariyeh was built by the order of Jahānšāh Qarā-Qoyonlu (Death: 1467) and nowadays only the Blue Mosuque remains. /

6. When Yaqubi mentions the events of 758 concerning the appointment of Ravvād b. Mothannā Azodi from Yamani tribes of Basra for a region from Tabriz to Baz as ruler, he refers to it. Ravvād had three sons named as Vajna (reign: 786-804), Moḥammad (reign: 804-846), and Yahya. The ruling era of this family on Eastern part of Urmia Lake was terminated in 860 (Kasravi, 2000: 4-152).

7. A book written about the holy tombs of Tabriz in cemeteries and quarters by Ḥossein Karbalāi (Death: 1588).

8. A book written about the holy tombs of Tabriz in cemeteries and quarters by Moḥammad Amin Ḥašri Tabrizi.

9. i.e. old dam of the city, it is a part of the old wall that is constructed as a dam on Mehrān-Rud River. / 10. The text of the endorsement:

وَ مِنْهَا قِطْعَةٌ بِأَغْ مَفْرَزَةٍ مِنَ الْبَاغِ الْمَدْعُوِّ بِخَشِّ خَلْفِ الْكَايِنِ بظاهر مدينة تبريز بباب

«السرد على طريق كجاباد»

11. Concerning the construction of the Ġāzāni wall, Ḥamd-Allāh Mostawfi writes: "He made a wall and all gardens, buildings, villages, Valyānkoh, Sanjārān all were inside the wall" (2002: 123). Probably Sanjārān was one of the hills of Tabriz plane. As Sanjār (Šahgar/ Šangal) is the name of a mountainous region in Iraq. The name is a combination of Šan= place, Gar= mountain i.e. mountainous region.

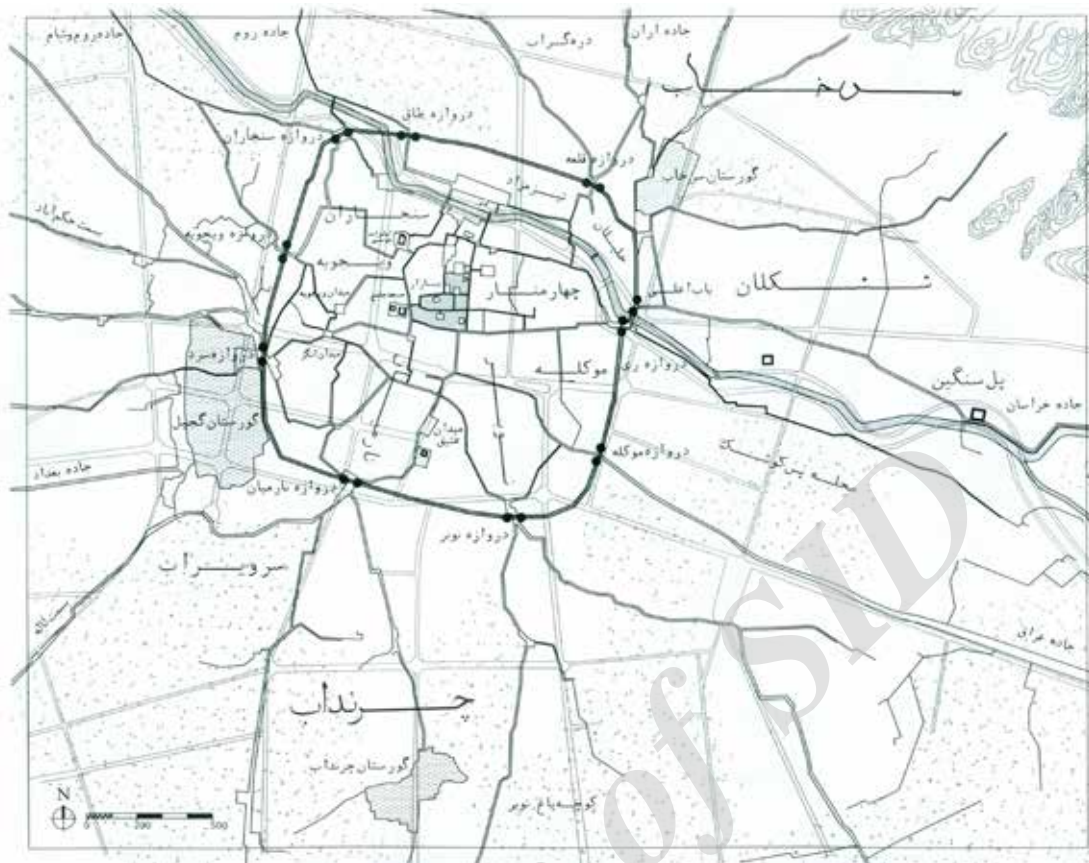


Fig. 2. A schematic design of the spatial structure of the city of Tabriz until the end of the sixth century AH that conforms to today's city context. Old wall, its 10th gates, inner neighborhoods and squares of the city are marked on the map. Source: Mohammad Moradi and Jafarpour, 2010.



Fig. 3. The schematic design of the spatial structure of the city of Tabriz until the mid-eighth century AH, with the area of Gāzāni wall and its five main gates, the limited area of the old city, the towns of Gāzāniyeh and Rab'-i Ra'sīdi, and Abvāb al-bīrs, are marked on the map. Source: Mohammad Moradi and Jafarpour, 2010: 99.

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