

# The Role of Space for Religious Ceremonies in the City with an Emphasis on Muharram Ceremonies (Case Study: Timcheh Mozafariye, Tabriz Bazaar-Iran)

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## Abstract

Nowadays the issue is that most Islamic traditions have been neglected in the society. The influence of theological and religious values on the construction and development of urban spaces are much more important. In the present study an attempt was made in order to define the Islamic city and its requirements and investigate the role of spaces related to rituals and religious ceremonies held in commemoration of Muharram through a case study of Timcheh Mozaffarieh in Tabriz Baazar. In investigating the theoretical way of study is a descriptive-analytical method and for the sample survey-analysis was applied. Data collection was done through interviewing the experts and scholars in religion, library study of the theories and definitions on the subject and field study (questionnaire). In the studied case (Timcheh Mozaffarieh in Tabriz Baazar) it was also observed that many people from most of the groups (people participating in ceremonies, businessmen in downstairs of Timcheh, businessmen in upstairs of Timcheh, heads of mourning groups, Islamic Development Staff and police) agree upon holding the five-day mourning ceremony in Timcheh Mozaffarieh in Tabriz Baazar despite of some problems, since it has been held there for about a century and transferring it to another place will damage its glory. The reason we have observed in the obtained results and findings is the sense of belonging and attachment to this place after years of holding many ceremonies in this place and the memories people have of it in their minds which are part of their lives. Another reason is the identity that holding Muharram ceremonies have given to this place through all these years. Therefore, identity along with memorable and repeatable events reinforces the potential of this place. According to the obtained results, most of people in 5 groups (people participating in ceremonies, businessmen in downstairs of Timcheh, businessmen in upstairs of Timcheh, heads of mourning groups, Islamic Development Staff and police) have agreed upon holding Ashura and Tasua mourning ceremonies in Timcheh Mozaffarieh in Tabriz Bazar which gives a special identity and fame to this place, and provides a sense of belonging to it. However, there are some problems in holding these ceremonies and an attempt was made to solve them by studying the problems and suggesting some solutions and also try to maintain the originality and durability of this precious place, which is due to holding special rituals and mourning ceremonies in Muharram, by inviting participants in these ceremonies, heads of mourning groups and businessmen in Timcheh to help.

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*keywords: Islamic city, city space, rituals and religious ceremonies, Muharram, Timcheh Mozafariyh Tabriz bazaar*

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## 1. Introduction

A city is a cultural-physical complex formed based on the needs, activities and behaviors of its inhabitants. People work according to their individual or group needs and offer their own behavioral patterns. City and its different spaces are the bed for such events, spaces and their characteristics are highly dependent on the way their users work and their behavior patterns. Of course, this does not mean that this is a one-way relationship. As the spaces on the one hand, the mirror is a complete representation of the activities and behavior patterns of one. On the other hand, spaces have a profound effect on residents' activities and behaviors [10]. The Islamic Model of Urban Planning in Iran is against Western thought by taking on its foundations of philosophy, anthropology, and Islamic worldview [7] which considers man as a monotheistic and material being. This pattern is supported by its origin, which is a comprehensive Islamic school and rich Iranian culture. Comprehensive of all aspects of urban life, and each of social, economic, physical, etc. dimensions are based on the doctrines of the school of Islam [8] and the history and abilities of the human and cultural background of Iran, Islam [6]. The second major factor in the formation of Islamic cities is the market [2]. Markets are the most important axis of communication, economic and social, in other words, the city center are located along it. In other words, in addition to the economic and social spheres was the city center, and in addition to the economic spheres, were the most important cultural and social spaces in the city [11]. Markets that were formerly located near the city's gates were expanded from one side along the main roads to the center of the city, on the other side along the main roads and roads that went out of the city, with spaces and Domestic and urban elements. Every part and space was dedicated to supply or produce specific goods and caravansaries and mar yards were also created to meet the new needs. Mosques, and in particular the Big mosque were created in connection with the market in terms of space, and near the citadel (in the old city center) or in Rabaz(countryside). From the markets that formed the backbone of the city, the alleys were separated as the secondary trail. In addition to the caravansaries, baths, schools and grain stores, water cisterns, mansions and other urban spots were located close to the backbone. The mosques, the most important feature of which were Islamic cities, as a criterion for distinguishing the city from "ten" were located in the city, and together with the citadel and market, formed the three elements of the construction of Islamic [2].

Tabriz Market is one of the big and significant markets of Iran and the Middle East. The architectural style, the arrangement of shops, the plenty of tiles, corridors, buildings, the types of businesses, and the presence of many mosques and schools and branches of banks, which are located alongside commercial domains and dominated by historic history, make it an excellent example of a business environment and Islamic and eastern life [3]. The most unique tambour in Timche Tabriz market is Mozafariya Timche. The Tabriz market, which is one of the most interesting masterpieces of Iranian architecture, has the largest dome and the most beautiful Timche, which is greater architecturally and in terms of trade volume and volume of transactions [3]. On the other hand, in addition to commercial function, it also has cultural function and has long witnessed various events. One of the most important ones is the mourning of Hussein's groups in this place for five days, from the eighth to twelfth of Muharram. The ceremony is about a hundred thousand old, which is always held in this place and time, and that is why it has the ability to revive this historical event after years of its occurrence. In this research, we seek to answer the following question: To what extent doe the Mozafariya Timche have the potential for holding a ceremony in Muharram?

## 2. Research method

The present study is a comprehensive study of the role of religious spaces in the Islamic city with an emphasis on the implementation of the ceremonies of Muharram in Mozafariya Timche of Tabriz. On the one hand, in the research theoretical studies, the definition of the Islamic city and its needs have been addressed. On the other hand, the philosophy of mourning of the days of Muharram is considered by the scholars and the imams. The method of research is descriptive-analytic theoretical and the study is a survey and analytical study which were examined by means of information gathering methods, interviews with religious scholars and library studies, theories and definitions related to the subject of research, as well as using the field method (questionnaire, observation, and field surveys), the required data were collected and taken into SPSS software. Then, according to different tests, the analysis was carried out. Sample size in this research was 61 questionnaires with 16 questions with a 5-value range (very small, low, moderate, high, very high) questionnaires, and an explanatory question was distributed among five groups including A (20 people participating in the ceremony) B (14 people at downstairs of Mozafariya Timche) C (6 people on second floor of Mozafariya Timche) D (11 board supervisors E( Islamic State and Police headquarters). The normal distribution of variables' scores was investigated using the Kolmogorov-Smirnov test. In order to compare the role of ceremonies of the decade of Muharram in the survival of Mozafariya Timche in memories from different perspectives, one-way Varian analysis is used. The Kruskal-Wallis test, one-sample t test, binomial test was used.

### 3. Theoretical of research

#### 3.1. Islamic City

The Islamic city is formed with the place of mosque; it develops with the Bazar and extended itself with the formation of sectors in the zone. The truth of the city from the point of view of Islam is the very fact of the "human being" in its entirety, that is, the community of human beings on the basis of wisdom, co-operation and justice, and the purpose of the city of God in this speech is the same with community of righteous people on the carpet of the earth, The supreme is the creation of one's beloved, the perfect man in the form of all, the Prophet Muhammad (PBUH) said: "I am the city of wisdom and that city is paradise, and Ali is the door of it (city)."

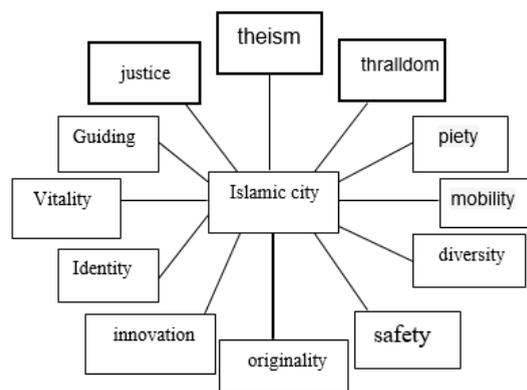


Figure 1: Effective Dimensions in the Space of the Islamic City (Writers)

### 3.2. Change the space over time

In urban architecture and design, space is something static that asks for maximum activity from the viewer. The type of movement also affects our perception. There is a need for space to move [10]. Every move needs time. Without time, man cannot understand the movement. Today, it's less likely that a city would be completely designed from scratch. Cities are gradually transforming, new buildings are built and eroding or changing old buildings.

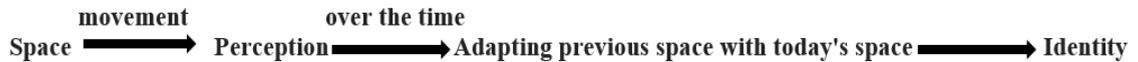


Figure 2: Preserving identity over consecutive times (writers)

### 3.3. Mourning philosophy during Muharram

We see two things in Ashura: one is the form of messaging and commemoration of the Ashura uprising, and the transfer of the message. What is more important and more fundamental is content, and this is the basics. The valuation of forms and faces, and even the permission and non-permissions, can be defined and explained by the content and principle of the message. From the point of view of Islam, the mourning for Ahl al-Bayt (AS) can be realized in the forms and instruments that are customary among nations and tribes, and manifested in various ways, as long as they do not undermine the principle of message and content, and communicate best the message in the mind and soul of the audience. Hence, the use of mourning practices that are not prevalent in Islam and not harmful to the content is not only problematic in religion, but also desirable, and it can reach by itself, the slogans of Ashura and Ahl al-Bayt (AS) in the contemporary human's heart and bring his heart to beliefs. Now if the art of Ta'zieh fulfills this goal, it is desirable. The legitimate and authorized forms have certain limits and frameworks that are determined by Shari'a and wisdom. If mourning is carried out in ways that prevail for consciousness and in some way deviates from the philosophy of mourning and loss of content, it is legitimate and reasonable outside the limits of mourning. If the mourning models are such that the rationale of the community has condemned it, it would have led to the denunciation of the religion and the teachings of Ashura, and then the unlawful limit would be mourned. The form and appearance of mourning should be such as to be able to convey the content of Ashura messages to the people and reinforce the beliefs of the people towards them, but if this appearance turns into a form that does not only reflect the inner world and the brain, but also be damages the issue, it will not be shaped and will not be accepted. In any case, as with other religious traditions, religious principles should be observed during the execution of the Ta'ziyah and its spiritual values should not be undermined. As a traditional religion, it should be the promoter of the virtues, the worshipers and good ones, makes people religious, and develops the Spirit of Spirituality. In such cases, Ta'ziyeh satisfies God and His Divine //who are at the mercy of the Lord and beyond lie, forbidden, and unlawful. This important issue has also been noted in the references of the Fatawa. Ta'zieh have been discussed by scholars of Shiite jurisprudential and religious beliefs, some have been sanctioned and some prescribed. According to Shi'a scholars, the service to preserve Islam is not higher than the fact that the heresies, and fanatical, superstitious thoughts and loose content are eliminated from the texts of monody. There is no such thing as that if Shari'a's directions are observed in the Ta'ziyeh, and Ta'zieh is executed free from superstition.

### 3. 4. *Timche Mozafariya:*

In Historical Tabriz Market Complex has a reputation and reputation Timche. Tabriz market is one of the most interesting masterpieces of Iranian architecture. It has the largest and most beautiful Timche that is unique both in terms of architecture and in terms of trade volume and volume. Timche Mozafariya has a great wooden historic door to Gizbasty market and bullsh market. Mozafariya has two floors, 26 Hijra on the ground floor and 26 Hijra on the second floor. In addition, several warehouses have been built in the basement for carpet wool. All Timche Mozafariya Hijras are meant for trade and export of carpets. Timche Mozafariya courtyard and its area are the community of customers and merchants and carpenters of Tabriz. In this market every day, the best Tabriz carpets are presented in different qualities and expensive to customers. All the two-floor windows and doors of the Timche Mozafariya are completely similar in construction and architecture. As to the name of this historic Timche, it is said that: there is a story about the naming of this Timche in the Commons language, which says that after the end of the building, the prince of Qajar Mozaffarodin Mirza, was going to watch it and went to the market with expatriates' circle. Hajj Sheikh Muhammad Ja'far Qazvini, who was a merchant and capitalist and the founder of this Timche was also present. The Prince admired this magnificent mansion and said very well for many times. It was previously customary to quote the acclaimed response (this is the property of the Crown Prince), and as such, and the owner of the property would only have to say well-done to its creator, but Haj Mohammad Ja'far was a skillful person. He said that he would have a better name. The prince asked what did you call it? Said Mozafariya! In this way, he survived the probable danger of the loss of the Timche. Timche Mozafariya was completed in the year 1305, and the history of the building was installed at the head of the Mozafariya door [4].

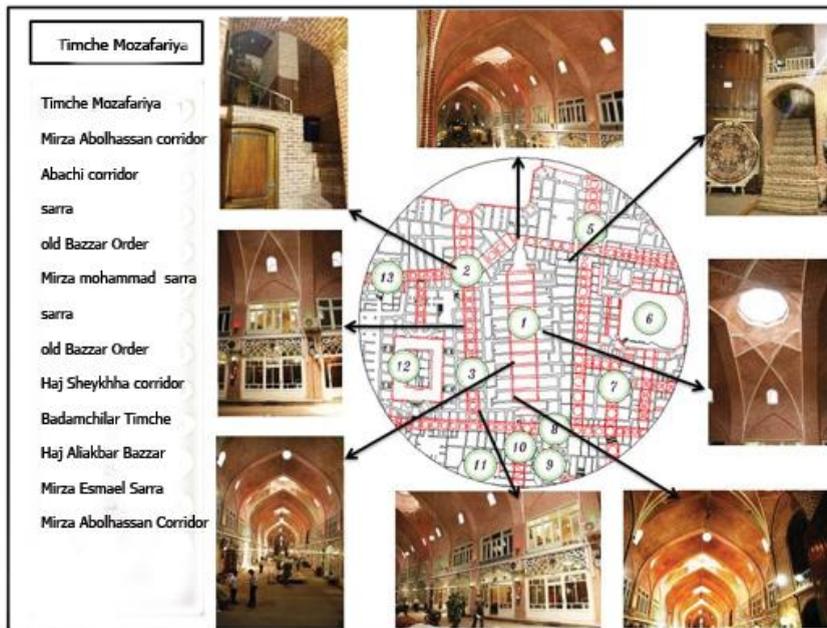


Figure 3: Timche Mozafariye (Writers)

### 3.5. Age and quality of mourning ceremony of Muharram in Timche Mozafariya:

The market and its range are part of urban space, so its economic performance is more obvious than its other functions. Timche Mozafariya market of Tabriz market has been a cultural activity for many years due to the cultural-religious ritual, especially the ceremonies of the decade of Muharram. Because according to the interview with tradespeople of Timche Mozafariya, the dating of the ceremonies of the decade of Muharram is about 70 to 100 years ago, and since that time, the ceremonies are held every five days (from the day of Tasooa to the third day of the martyrdom of Imam Hussein). With its long history of space, it still retains its traditional and old texture and has been added to its value over time. In the past, due to the low population of this time, it was responding to people's needs during the decades of Muharram, but over time, with the development and growth of the population of Tabriz on the one hand, and the change in the needs of the people on the other hand, the space above has difficulty in responding to enthusiastic participation in the Ashura and Tasooa ceremonies. The city of Tabriz has 24 neighborhoods, each of which consists of three groups: Arab, Chainsaw, Ajam. Every year, the traditional and historic mourning ceremonies of the Arab, Chains and Ajam were held in different districts of Tabriz from the eighth to twelfth of Muharram on the historical market of this city. All Hussein's bosoms begin their journey from Sadeghie's "Delazan" market, and after finishing mourning in the Mozafariya market they will complete their movement in Tabriz market. The method of mourning in the Tabriz market has been retaining its traditional form over many years and is held every year with a great spectator. Hussein's mourning in the Tabriz market were held for five days from eight to twelve Muharram and according to the lottery of the police based on the names of the neighborhoods in the city, which is started with the great discipline of Sadeghieh Tekeh and ends in the large and historic Timche Mozafariya. Hussein's mourners entered the bazaar market, passing through various parts of the market such as Sadeghieh Tekeh, Copper dealers brokers, hatchets and sugar dealers, entered Timche Mozafariya and end its mourning in this Timche. Hussein's mourners of the old neighborhoods are participated in the form chains with the two Arabic and Ajam titles, as well as their bare hands and flags. In front of each of these categories, some flags were carried which referred to as the mourning group and the mourners' neighborhood, some of which have a lot of historical history and have a birth certificate and age. The name of the mourning wreaths and the place where they began to move are presented in the chart.

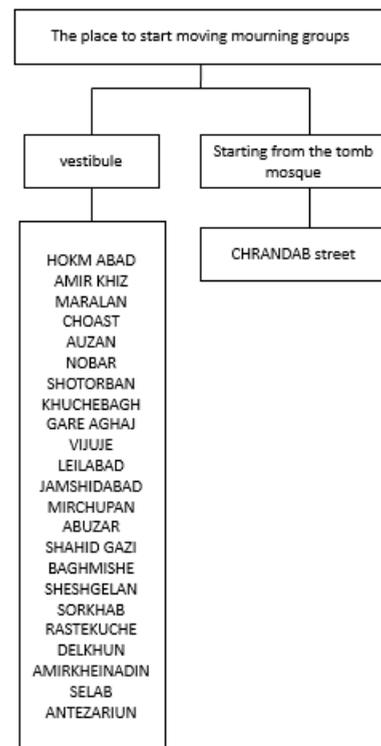


Figure 4: ceremony group name (Writers)

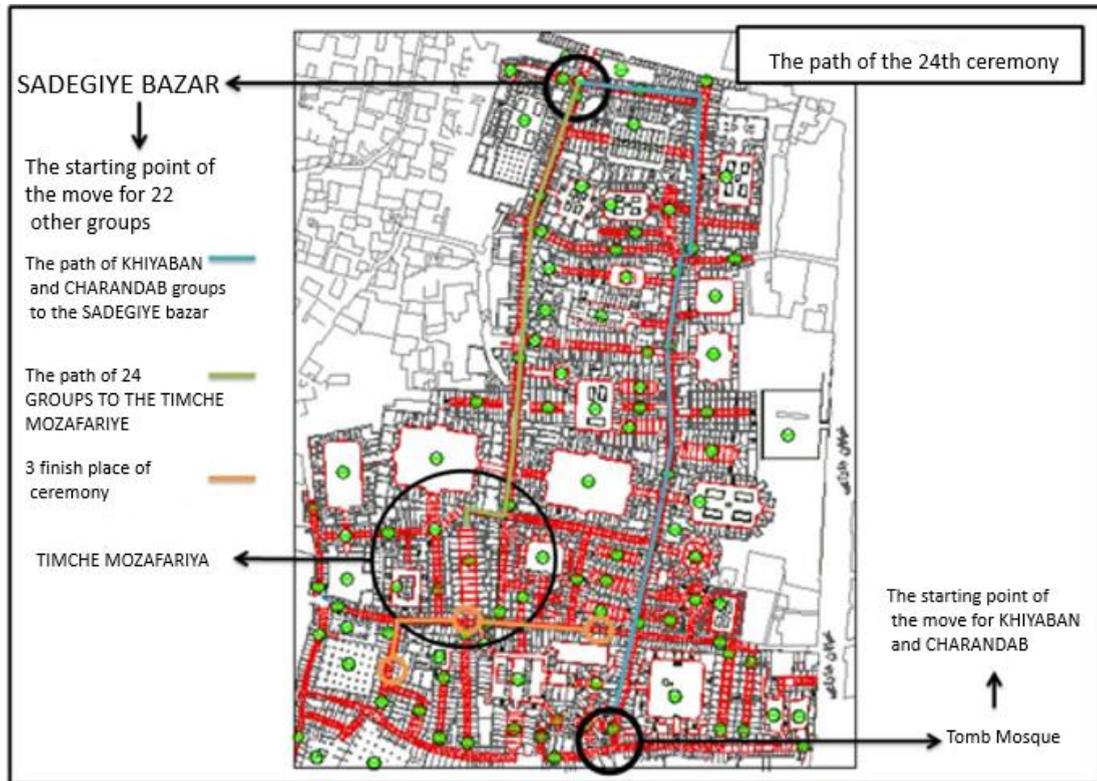


Figure 5: the path of ceremony group (Writers)



Figure 6: the way of placing people in bottom and top floor of TIMCHE MOZAFARIYA (Yegane, Masud)

#### 4. Findings and Results

Based on the results obtained from the total sample (60 people), 32.8% of the people (attendance at the ceremony) were 32.8% of Timche Mozafriya's merchants (23% downstairs and 9.8% of the second floor), 18% Mourning bodies and departments, and 16.4% of the police force and the Islamic Propaganda Headquarters (relevant authorities). The normal distribution of variables' scores was investigated using

the Kolmogorov-Smirnov test. Considering the significance level obtained, it is concluded that the role of ceremonial and religious spaces in the revival of buildings and Islamic space is normal since the significance level (0.239) is greater than 0.05. One-way analysis of variance has been used to compare the role of ceremonies of the decades of Muharram in the survival of Timche Mozafariya in memories from the viewpoints of different groups. ANOVA results showed that the role of ceremonies and religious spaces was not significantly different from the viewpoints of different groups ( $p = 0.28, f = 1.3$ ).

Table 1. The results of ANOVA analysis to compare the role of ceremonies and religious spaces from the view of different groups

	Number	mean	Standard deviation	F	significance level
people	20	3.6438	.43496	1.304	.280
TIMCHE	14	3.5804	.41198		
MOZAFARIYA bottom floor					
TIMCHE	6	3.7917	.22592		
MOZAFARIYA top floor					
Ceremony group	11	3.8977	.21337		
police	10	3.6188	.47731		

A comparison is also made for each individual item. The results of Kruskal-Wallis test showed that the questions of 1, 2, 4, 7, 8, 9, 10, 11, 12, 14 and 15 were from the point of view of the participants in the ceremony, the lower floor business community, the top floor business community, the boards and the headquarters of Islamic propaganda and police forces (meaningful level Less than 0.05). However, questions 3, 5, 6, 13, and 16 are not significantly different from the viewpoints of the participants, the lower floor business community, the top-floor business community, the board of directors and the Islamic propaganda and police forces (the significance level is greater than 0.05).

Table 2. The results of Kruskal-Wallis test to compare the role of ceremonies and religious spaces from the view of different groups

question	group	mean	Average rating	p	question	group	mean	Average rating	p
1	people	4.40	26.23	.029	9	people	3.25	31.83	.004
	TIMCHE	4.43	34.14			TIMCHE	3.86	40.14	
	MOZAFARIYA bottom floor					MOZAFARIYA bottom floor			
	TIMCHE	4.33	20.50			TIMCHE	1.00	7.00	
	MOZAFARIYA top floor					MOZAFARIYA top floor			
	Ceremony group	5.00	39.50			Ceremony	3.18	29.91	
	police	4.70	33.10			group			
2	people	3.80	25.15	.035	10	police	3.30	32.15	.005
	TIMCHE	4.29	32.82			people	4.15	34.45	
	MOZAFARIYA bottom floor					TIMCHE	3.14	18.96	
	TIMCHE	4.33	32.33			MOZAFARIYA bottom floor			
	MOZAFARIYA top floor					TIMCHE	4.67	44.50	
	Ceremony group	4.82	43.73			MOZAFARIYA top floor			
	police	3.90	25.35			Ceremony	4.36	37.68	
3	people	3.75	25.45	.273	11	group			.015
	TIMCHE	4.21	33.64			police	3.70	25.50	
	MOZAFARIYA bottom floor					people	3.35	31.60	
						TIMCHE	3.43	32.64	

	TIMCHE	4.33	31.50			TIMCHE	2.00	9.00	
	MOZAFARIYA					MOZAFARIYA			
	top floor					top floor			
	Ceremony group	4.64	38.77			Ceremony	3.55	32.45	
	police	4.00	29.55			group			
4	people	4.25	29.65	.042	12	police	3.90	39.10	.012
	TIMCHE	3.50	22.61			people	4.20	32.20	
	MOZAFARIYA					TIMCHE	4.36	33.71	
	bottom floor					MOZAFARIYA			
	TIMCHE	4.33	30.17			bottom floor			
	MOZAFARIYA					TIMCHE	5.00	46.50	
	top floor					MOZAFARIYA			
	Ceremony group	4.45	33.32			top floor			
	police	4.80	43.40			Ceremony	2.55	17.91	
5	people	4.05	28.80	.173	13	group			
	TIMCHE	3.71	24.14			police	4.10	29.90	.228
	MOZAFARIYA					people	4.50	32.03	
	bottom floor					TIMCHE	4.21	27.36	
	TIMCHE	4.33	31.17			MOZAFARIYA			
	MOZAFARIYA					bottom floor			
	top floor					TIMCHE	5.00	42.50	
	Ceremony group	4.64	38.95			MOZAFARIYA			
	police	4.40	36.15			top floor			
6	people	1.40	32.38	.310	14	Ceremony	4.64	32.32	
	TIMCHE	1.50	35.71			group			
	MOZAFARIYA					police	4.40	25.70	.030
	bottom floor					people	4.40	26.38	
	TIMCHE	1.00	25.00			TIMCHE	4.29	25.75	
	MOZAFARIYA					MOZAFARIYA			
	top floor					bottom floor			
	Ceremony group	1.18	28.00			TIMCHE	5.00	39.50	
	police	1.40	28.55			MOZAFARIYA			
7	people	3.30	25.35	.042	15	top floor			
	TIMCHE	3.43	26.61			Ceremony	5.00	39.50	
	MOZAFARIYA					group			
	bottom floor					police	4.70	33.15	.000
	TIMCHE	4.67	46.50			people	3.80	31.48	
	MOZAFARIYA					TIMCHE	3.86	32.11	
	top floor					MOZAFARIYA			
	Ceremony group	4.09	37.45			bottom floor			
	police	3.80	32.05			TIMCHE	5.00	49.00	
8	people	3.80	26.50	.047	16	MOZAFARIYA			
	TIMCHE	3.36	23.46			top floor			
	MOZAFARIYA					Ceremony group	4.55	40.14	
	bottom floor					police	1.20	7.65	.083
	TIMCHE	4.67	39.17			people	1.90	35.78	
	MOZAFARIYA					TIMCHE	1.71	33.64	
	top floor					MOZAFARIYA			
	Ceremony group	4.55	38.32			bottom floor			
	police	4.60	37.60			TIMCHE	1.00	25.00	
						MOZAFARIYA			
						top floor			
						Ceremony	1.18	27.68	
						group			
						police	1.00	25.00	

According to the above table, in first question regarding the amount of agreement with the ceremony in Timche Mozafariya, because the average of the mourning board and the Islamic Revolutionary Guards

and Police headquarters is 5.00 and 4.70 respectively, these two groups are more eager to hold the ceremonies of Muharram in Timche Mozafariya. On the other hand, in the second question about the extent of Timche's potential for mourning in the decade of Muharram, according to the people who participated in the ceremony and the headquarters of Islamic propaganda and police forces this Timche has no potential for holding a Mourning ceremony, also first-floor business said that they pay a huge amount of damage to their shops during the five days of the ceremony due to overcrowding, but they agree in contrast to the boards, with an average of 4.82. The fourth question is about the level of coordination between the authorities and the market for organizing the ceremony of the decade of Muharram, which the Police and Islamic Headquarters and the mosque deputies, respectively, with an average rating of 4.80 and 4.45, state that they have coordinated the ceremony, but the people participating oppose this with an average rating of 4.25, as well as the Timche businessmen, especially the first floor, with an average rating of 3.50. The fifth question is about the quality of holding the ceremonies of the decade in the city of Muharram which people with an average rating of 4.05 and first floor businessmen do not have enough satisfaction with an average of 3.71 and second floor businessmen with an average score of 4.3, mostly due to the congestion and lack of observance of order, the arrival and departure of burial mounds. The sixth question is about the presence of women in the ceremony held in Timche, in which all participants in the ceremony and businessmen, and the board of directors of Islamic propaganda and police forces oppose this because of space constraints. In the seventh question about the efforts and planning of the authorities to hold the ceremony, the people with a mean of 0.3 and the businessmen on the first floor with an average score of 3.43, as well as people participating in the ceremony with an average of 3.30, say that they do not plan. This is despite the fact that the second floor businessmen of Timche Mozafariya with an average rating of 4.67 and officials and planners (the board with an average rating of 4.09 and the police and the headquarters with an average rating of 3.80) believe that planning has taken place. In the eighth question about the extent to which Timche's dimensions and area influence the ceremony of the decade of Muharram, the people attending the ceremony with an average of 3.80 and a businessman on the first floor with a mean score of 3.36 believe that the size and area of the Timche has no effect on the ceremony, but three others prefer larger-dimensional space. In the 9th question, which deals with the difficulty of creating stretches of passageways, especially at the entrance to Timche Mozafariya, each of the five groups disagrees. In particular, the second floor business community with the average score of 1 has the most disagreement with this. In the tenth question about the timing of the arrival and departure of mourning boards, the mourning bands, with an average of 4.36, acknowledge that they behave according to a plan provided by the police and the headquarters of Islamic propaganda that are provided to them by the lottery each year. Given that the people attending the ceremony with an average rating of 3.80 and the first floor businessmen with an average of 3.36 oppose this, and disregarding the discipline by the boards is one of the biggest problems in stirring up the order of the mourning ceremony. The eleventh questionnaire, which deals with the problem of observation (the establishment in the right place to visit the ceremony), only the second floor businessmen with an average view of 2 are not faced with a problem because they are located on the top floor and watching the ceremony from there. In the case of first floor merchants with an average score of 3.43, there is a problem with their shops due to crowded crowds, and the people attending the ceremony, with an average rating of 3.35, lacked the presence of suitable space for visitors to use. The 12th question assesses the level of feeling of belonging to Timche Mozafariya due to the mourning ceremony over the years, with the average people attending the ceremony with an average of 4.20 and second floor merchant with an average of 5.00 and first floor merchants with an average of 4.36 and a force Police and the Islamic Propagation Office with an average rating of 4.10, the ceremony of the decade of the Muharram Timche Mozafariya has created a sense of dependence on this place, and if the ceremony isn't held annually in this center, the feel in vacuum. On the other hand, the majority of members of the mourning ward have a

lower average attitude of 2.55. The thirteenth question is about the effect of the mourning ceremony on recognition and identity of Timche Mozafariya that all groups agree with this view, because they believe on the role of rituals and traditions in creating a sense of survival and death in the event of their disappearance. Here is no mention of this point: Christopher Alexander also recognizes the identity of each place as a result of the successive repetition of special patterns of events in that place. In his view, the spirit of any space and of all human perception in space depends not only on its physical environment but also on the pattern of events that occurs there, and each culture always has its own event patterns called the physical element of space, as it is common in that culture. The 14th question is about the extent of the impact of the mourning ceremony of Muharram on maintaining the authenticity and durability of Timche Mozafariya which the people who participated with the average of 4.40, the first floor businessmen with an average rating of 4.29, the second floor merchants with an average of 5.00, mourning boards with the average; the commentary with an average rating of 5.00 and the police and the Islamic Consultative Staff, with an average of 4.70, agree with this and emphasize the ability of the ceremony to gather human beings in spite of their differences. The fifteenth question concerns the impact of the ceremony of the decade of Muharram on Timche Mozafariya in the presence of the people and the dynamics of space, which the participants with an average of 3.8, the first floor businessmen with a mean of 3.86, second floor merchants with an average of 5.00 and mourning deputies and wards with an average of 4.00, agree because the history of establishing Ashura religions in this area dates back to many years ago, while the police and the headquarters of Islamic propaganda have an average view of 1.2 against it. The sixteenth questionnaire is about the degree of satisfaction of the groups to transfer the ceremonies of the decades of Muharram from Timche Mozafariya to another place where the participated people with an average of 1.9, first floor businessman with an average of 1.71, second floor merchants with an average of 1.00, delegates and the mourning groups with an average of 1.81 and the police and the headquarters of Islamic propaganda, with an average of 1.00, disagree with this, and most of them believes the resurrection and expression of the memories is associated with the mourning ceremonies of Ashura and Tasua in Timche Mozafariya despite many problems. The results of single sample t test showed that the role of ceremonies and religious spaces was significantly higher than the average ( $m = 3.69$  and  $p = 0.001$ ). Also, the role of ceremonies and religious spaces was examined from the viewpoint of different groups. The results show that the amount of ceremonies and religious spaces from the viewpoint of the participants, the first and second floor business community of the Timche, the boards and police force and Islamic propaganda is significantly higher than the average (significant level less than 0.05 and more than average of 3).

Also, the number of single items has been checked. The results of the binomial test showed that the amount of questions 6 related to the presence of women in the mourning mosque of Timche Mozafariya, as well as Question 16, related to the transfer of ceremonies from Timche to another location, was significantly lower than the average (significant level less than 0.05 and average less than 3). Question 9, which is related to travel problems due to road congestion, is moderate (the significance level is greater than 0.05). Other components are significantly higher than the average (the level of significance is less than 0.05 and the average is greater than 3).

Table 3. The results of T test to compare the role of ceremonies and religious spaces

group	3 =Test value						
	number	mean	Standard deviation	T	Degrees of freedom	significance level	The mean difference of the variable with the test value
total	61	3.6855	.39495	13.555	60	.000	.68545
people	20	3.6438	.43496	6.619	19	.000	.64375
TIMCHE MOZAFARIYA bottom floor	14	3.5804	.41198	5.271	13	.000	.58036
TIMCHE MOZAFARIYA top floor	6	3.7917	.22592	8.583	5	.000	.79167
Ceremony group	11	3.8977	.21337	13.954	10	.000	.89773
police	10	3.6188	.47731	4.099	9	.003	.61875

Table 4. The results of Two sentence test to analyze question

The dependent variable	mean	The probability of greater than 3	significance level
1	4.56	.93	.000
2	4.16	.77	.000
3	4.11	.79	.000
4	4.21	.85	.000
5	4.16	.75	.000
6	1.34	.03	.000
7	3.69	.69	.004
8	4.05	.77	.000
9	3.16	.44	.443
10	3.93	.74	.000
11	3.36	.46	.609
12	4.00	.77	.000
13	4.49	.92	.000
14	4.59	.92	.000
15	3.64	.64	.040
16	1.49	.08	.000

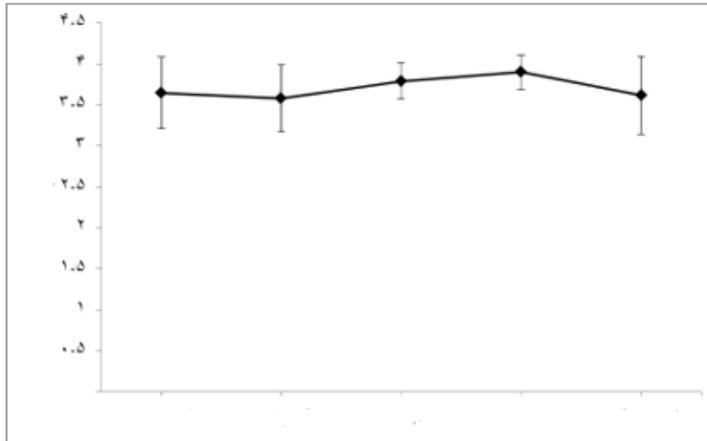


Figure 7: the role of TIMCHE MOZAFARIYA in ceremony with the view of different group (Writers)

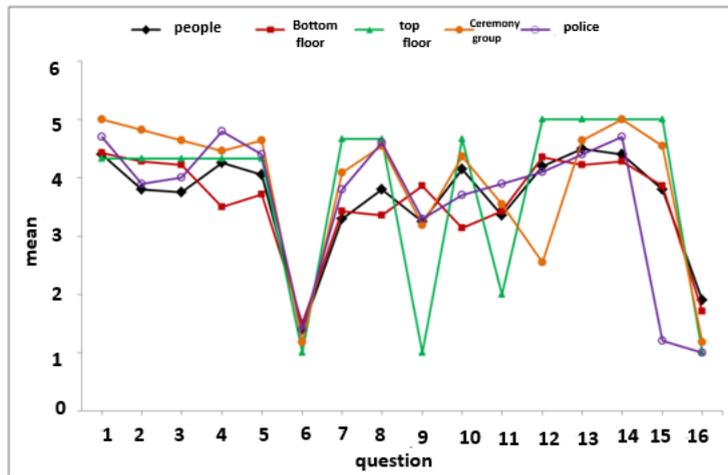


Figure 8: total diagram(Writers)

### 5. Conclusion

Iran as a religious country in history and in the current geographic area, there are various religious practices and practices in its various regions, the characteristic of which is Shiite-Islamic and national (ethnic), such as the ceremony ritual for Salar Martyrs in the month of Muharram. In the sample (Tabriz Mozafariya market), we saw a lot of people from the majority of the groups (the people attending the ceremony, first and second floor merchants of Timche Mozafariya, the heads of the boards and the headquarters of Islamic propaganda and the police) agree with the five-day Muharram events in Timche Mozafariya despite some problems, because this place is witnessing the mourning of Hosseini for almost a century and its transfer to other places eliminates its greatness. The reason is, as we have seen in the results and findings, the sense of belonging to or attachment to the place after having held many years of ceremony in this Timche, as well as having memories in one place, which is one of the important events

of every person's life. For other reasons, the implementation of the ceremony of the decade of Muharram over the years in Timche Mozafariya has been the source of identity for this place. Therefore, the integration of identity alongside memorable and repetitive events will enhance the potential of that location. Despite all the existence of this research, the insistence on the ceremony, there were also some problems in this area, including:

- Each of the boards and bands use their special band for ghosting, and because of the congestion of a large number of bands that have different sound frequencies and sometimes contradict the acoustic capacity of Timche Mozafariya, which is the largest and most beautiful and the largest indoor market in the world, it will cause cracks in the walls of the Timche, which in the long run will damage this valuable site and destroy it, so it is recommended that a special band be installed in the Timche, which is in tune with the sound of the Timche and all the bands use it because they require a stable site for the next generation as well, so don't damage it. Most people demanding to hold a lecture that will bring more clarity and focus on the philosophy of Ashura, and would like more and more unheard of ghost writing, which was common in the past, and were opposed with songs that sometimes contradicted the philosophy of Ashura and are today unfortunately commonplace.

According to Kasbah and the people participating in the ceremony there are some functional problems in the ceremony, including: inconsistency between the categories, disorder in the arrival and departure of the categories, irregularities in the performance of law enforcement. It is suggested that the authorities of the police and other relevant authorities apply more stringent measures to plan and monitor the performance of the ward and the performance of the police force, not to see the ceremony erode annually.

Thousands of first floor businessmen stated that they had suffered a lot of damage to their stores due to crowds of people over the past five days, the most important of which is to break the glass of their shop windows, which they are forced to change each year. The suggestions will be to carpet the floor as before, and people will sit down to watch the ceremony. Another problem mentioned is the use of certain mourning tents from Timche, while both the people and the authorities of other mourning groups are calling for mourning ceremonies in this place.

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