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## The Beginning of Iran's Modern Urbanism in Tabriz

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### ABSTRACT

*With the beginning of Agha Mohammad Khan Qajar's reign and the formation of a central powerful government, Iran entered a new era of political and social life, as this era continued differently with Fath Ali Shah ascending to the throne. The establishment of Tabriz's Dar al-Saltana in 1798, together with the presence of great viziers such as Mirza Isa and Mirza Abolqasem Qaem-Maqam Farahani, led Crown Prince Abbas Mirza toward what appeared to be a conversion of Tabriz into a hub for a "modern project" far from the "old establishments" of Tehran's court. Receiving heavy losses and defeats from Russians resulted in a fundamental and deep-thinking crisis in the minds of Abbas Mirza and his great Qaem-Maqam, as well as in society, posing a big question that augured the beginning of an awakening for Iranians. When changes were made to the army, the creation of a new system and modernization in Tabriz did not just remain in minds; rather it expanded to cities and urban developmental processes, which partly transformed the image of the city. Later, these changes turned into a model for similar measures in Tehran and other cities across Iran. This article aimed to re-read modernity at Tabriz's Dar Al-Saltana, as the effects of this re-reading in the city of Tabriz actualized and became a model for urban changes in Iran during the Qajar and Pahlavi eras. The principles of modern urban developments in the "Tabriz Style" or "Tabriz School" became the origin of the transformation of cities across Iran. For this, the goal of the present study was to investigate this claim by using the literature and different sources to analyze data using a descriptive-explanatory method.*

**Keywords:** Modernity, Tabriz, Iran, 19<sup>th</sup> century, 20<sup>th</sup> century, urbanism, urban buildings.

### Statement of the Problem

The Iranian land has experienced many ups and downs since ancient times until now. Despite the fact that the relationship between Iran and the West had begun since the Safavid era, the Safavid-era West (16<sup>th</sup> century) was neither the strong, aggressive or an industrial revolution-relying force of the 19<sup>th</sup> century nor the relationship between the Safavid government and the West could have left such significant impacts. This shaky relationship continued to the 19<sup>th</sup> century when it suddenly saw a fundamental shift both in terms of form and content (Ziba-Kalam, 2000:203). Since the beginning decades of the 19<sup>th</sup> century, the news of Europe's industrial advancements and their effects on urbanization and urban issues were echoed in Iran,

which created an awakening effect there. The tendency to modernize the nation's structure, and as a result, the need for learning "new sciences" and changing teaching principles became essential. As a consequence, when Abbas Mirza was the crown prince in the government (1799-1833), he ordered a number of young people to depart for Europe to learn new sciences and professions deemed necessary (Donboli, 2004:217- & Minavi, 1989:387). A new round of relations between Iran and the West started to shape in the reign of the Qajar, as during the Naser al-Adin Shah Qajar and the first and second Pahlavi eras, Tehran became a symbol of modernity in Iran, thus representing an example of modern urban, especially urban modernization. "Since Tehran became the capital of Iran, especially at the beginning of the 19<sup>th</sup> century, it became a center for spacious-anatomic changes that a capital really required" (Habibi, 1999:138). The city's image completely transformed with the creation of new land uses, with any signs of changes and modernity, as well as modern (modernization) means, while likening to western nations seemingly began to start from Tehran and then spread to other cities across the country. However, what is evident is that Tehran as the capital became a platform for modern growth and development, though it was not the origin and cradle of it, as reports by Donboli suggest that Abbas Mirza and his measures in the city of Tabriz reveal the first steps in new urban establishments (Donboli, Ibid: 211-213).

If the rise of modernity in its European sense and the formation of Iranian modernization are thought to pertain to the 19<sup>th</sup> century years (concurrent with reforms by Qaem-Maqam and Abbas Mirza in Tabriz), it should be stated that the Tabriz Dar al-Saltana was the geographical place of this event. It is clear that awareness of this ignorance and underdevelopment first appeared in the Abbas Mirza's thought and the intellectuals of his court, which was noted by positive measures in the early years by Qaem-Maqam, including the dispatching of students abroad and the publication of journals, treatises, translations, and printing of books (Maftun Donboli, Ibid:211-220; Jaubert, 1968:218, 236 & Ghadimi-Gheidari, 2014:14-15). To Seyyed Javad Tabatabaei, the city of Tabriz became the gate of the rise of modernity in Iran and saw major historical, social, and physical events.

The beginning of the confrontation with the so-called "old establishments" occurred at Tabriz's Dar al-Saltana. This confrontation marked the beginning of the evolution of new knowledge and the threshold of a new era in the Iranian land (Tabatabaei, 2006:207), thus resulting in the dismantling of the "old establishments" and starting of a "modern project". Meanwhile, new stream of thought, starting with the establishment of Dar al-Saltana, took shape in Tabriz. The confrontation between the modern against the old and tradition against modernity has been one of the tensions in urban fabric and social relation dimensions.

Thus, a new definition of living styles and social production developed (Habibi, Ibid, 150), which could affect the current urban situation. Changes and developments that occurred affected all social groups and organizations (authors, religion, scientific teaching, women's status, economic situation. Etc.), which resulted in the Constitutional Revolution. This article aimed to investigate historical evidence, the existing physical works, photos, and maps of lost spaces to uncover secrets behind the origin of modern Tabriz's urbanism or modern Iran. The main question in this article is: "What role did Tabriz's Dar al-Saltana play in Iran's confrontation with modernity?"

The study hypotheses are as follows:



- Since the arrival of modernity in Iran, the city of Tabriz became a place for the formation of an urbanism school, due to its special social and political position; this school can be called the Tabriz School, which marked the start of urban transformation and urbanism in Iran.
- Understanding the effective conditions and factors can help develop a new impression of the city and urbanism in the form of the “Tabrizi Style”<sup>11</sup>.

The goal of the present study was to review modernity at Tabriz’s Dar al-Saltana and investigate modern urbanism in a Tabrizi style based on the Tabriz School, which marked the beginning of urban transformation and urbanism in Iran. Data were collected from library and documentary sources, while they were analyzed by descriptive-explanatory methods. Historical maps, along with first-hand sources and new research, were used. Concerning the research literature, not so many studies have ever investigated modernization in Tabriz, with some books and several articles studying the spatial structure developments of the city of Tabriz in various eras. Some research, which has generally examined the structural developments of the city across Iran during the Qajar and Pahlavi eras, are listed below as research literature.

In the article “The First Echo of Modernity in Iran”, Seyyed Mohsen Habibi (1994) analyzed and evaluated the external factors (external values and criteria) of Iranian society and their impacts on the Qajar’s urbanism processes, especially on dealing with Iran’s modern urban development. In the article “Anatomic Structure of Tabriz City and its Developments in the Last Century”, Kamran Safamanesh et al. (1997) investigated the history of the formation of Tabriz City and its transformations over the last several centuries, especially urbanism measures and relevant new urban structures since the 1920s.

In the book “Pictorial Documents of Iranian Cities in the Qajar era”, and in the book “Re-Reading of Tabriz City’s Maps”, Mohammad Mehryar et al. (1999) and Farhad Fakhari-Tehrani et al. (2006), respectively, collected pictorial documents and maps belonging to Iranian and Tabriz cities.

In the article “Investigating the Evolution of Tabriz City’s Spatial Structure in the Qajar Era”, Lida Balilan-Asl (2014) used historical maps to investigate the transformation of Tabriz City’s historical maps in the Qajar era and determine the most important changes within this city’s spatial structure in that era.

Also, in another article “Reconstruction of Government Palace Complexes of Tabriz’s Dar al-Saltana in the Qajar Era”, Lida Balilan-Asl (2014) used historical documents to address the reconstruction of government palaces such as Divankhaneh, Shams Al-Emarah, Jubbah Khaneh, Toupkhaneh, Haramkhaneh, Moallem Khaneheh as major spaces of the Tabriz Dar Al-Saltana.

At last, Seyyed Amir Mansouri and Shabnam Mohammadzadeh (2014) used a Systemic Theory to investigate the spatial-structural developments of Tabriz City since early Islam up until the Qajar era, thus explaining rules governing the spatial structure of this city.

**The First Steps of Modernization and Intellectual Developments in the History of Iran and Tabriz**  
For centuries, Iran’s history saw the dominance of Agha Mohammad Khan over a large swathe of this country. His successor, Fath Ali Shah, dispatched his son, Abbas Mirza, as the crown prince to Tabriz’s Dar al-Saltana in 1798, as six years later, the first round of Russo-Persian Wars began under his command. This round of wars underlays thoughts and reforms for the

<sup>11</sup> This term was used by Seyyed Mohsen Habibi



transformation of Iran's traditional social and political texture and its conversion into a new life. The architect of the "new system" was also Abbas Mirza. He, who was no more than 19 years, sought, as Jaubert narrated, the mysteries surrounding the fall of Iran in the wake of its defeat against the Russians, thus aiming to find a solution to revive Iranians<sup>2</sup>. The depth of the crisis that was created in the Iranian conscience following Iran's defeat in the wars and also the knowledge of this crisis (E'tezad Al-Saltana, 1991:290; Jaubert, 1968:216-217 & Zargari-Nejad, 2007:80-82) was unprecedented in the history and Iranian thought. This crisis augured a new period in Iranian history. The Iranian conscience in the geographical place of Tabriz's Dar al-Saltana and in the historical era of Iran's defeat in the above wars saw a new threshold, thus practically marking an understanding of distinctions between the "old establishments" of the traditional system and the "new project" (Tabatabaei, 2006:135). In the wake of these defeats, reforms, and renovation in Iran began from Tabriz, i.e., by the Dar l-Saltana of the crown prince, Abbas Mirza, as the Constitutional Movement of the Iranian people subsequently became victorious and the rule of law was established in this city. In general, Tabriz was labeled the "threshold" of a new era, of freedom, and the rule of law. It was evident that neither the modernist thought pertained to Tabriz nor all the intellectual pioneers of the modernization movement were from Tabriz; rather, the city was the cradle of this movement, where modernization began and led to the victory of the Constitution (Ibid:33).

In the book "Reflections on Iran: The Tabriz School and modernization Foundations", Seyyed Javad Tabatabaei believes in a "school" in a country whose history of schools of thought is constantly changing. He argues that the name of the Tabriz School is a "new title" among such other schools as the Shiraz School, Isfahan School, Khorasan School, and Kerman School, or even the "Tehran School". This school demonstrates how, why, and where "knowledge" was achieved within political thought, how it related to the capital and the court, and how it managed to lay the foundations of the new thought outside the so-called "old establishments" framework, which a hundred years later became an immense experience across Iran and motivated the nation in the depth of underdevelopment to wake up and to move forward. To Tabatabaei, the "Tabriz School" marked a century whose two major aspects were national material renovation and intellectual modernization, which continued until the victory of the Constitutional Movement and its aftermaths (Ibid, 135).

### **Modernization, Anatomic Renewal, City, and Urbanism in Iran**

The foundation of the Qajar dynasty in the 19<sup>th</sup> century was the beginning of an intellectual and social transformation in Iran and was the starting point of Iran's confrontation with modernity representations due to its specific characteristics and time conditions. European travel writers, who had met with Abbas Mirza at the Tabriz Dar Al-Saltana by the time of the Russo-Persian Wars, have produced reports of his obsessions with modernity, suggesting that he had gained intellectual wisdom about modernity requirements. These travelogues also demonstrate that the crown prince's court was the center of great men who were all among the most important modernist figures of Iran at the beginning new era (Tabatabaei, Ibid, 137-138). Iran's political, social, and anatomic system's hunger for basic developments led this country towards anatomic renewal, with Tabriz's Dar al-Saltana in the reign of Abbas Mirza becoming the center of these

<sup>2</sup> Addressing Napoleon's envoy to Iran, Amédée Jaubert, Abbas Mirza said, "Who has given you such an advantage over us? What is the reason for your progress and our continuous weakness?"



modern reforms. This is evidenced by the testimony of history. Although measures by Abbas Mirza and Qaem-Maqam gathered pace and some of which were materially represented, major changes, finalized at the Tabriz Dar al-Saltana and as a result of fundamental measures, were made over the years and outside the city of Tabriz and in Tehran. Basic changes to the skeleton and formation of the city are what transformed the entire city.

Throughout Iran's anatomic renewal, some differences arose between the period of architectural developments and urban developments. Concerning these differences, Bernard Hourcade states: "Although the construction of modern buildings in Iran had started before Reza Shah, major architectural developments in the late 19<sup>th</sup> century, which transformed the image of cities, were not accompanied by changing urban structures". For him, modernity in Iranian cities was for some time limited to such signs as the destruction of old walls to be replaced by more beautiful ones. This had to be in the direction of a modern city, but a modern city required the transformation of society. The appearance became modernized without changing the background (Jahanbaglou, 2000:65-67). And this was the same confrontation in different arenas; confrontation between intra- and extra-transformations, originating from foreign social insight and domestic cultural thoughts; confrontation between the new world and the old world; and confrontation between a new Iranian city and villages (Habibi, 1994:140). The new identity definition of the new world (representing external factors) and the existing situation and the past of the country (causing internal factors) led the way towards a general substantive transformation from the second half of the late 19<sup>th</sup> century. Iranian society and government were led to give a new order to existing cities and provide new and modern people and structures (Habibi, 2006:14).

### **Modernization and Tabriz's Urban Spacious-Anatomic Developments**

Modernization in Tabriz did not appear to remain only in minds; rather, it spread to the whole city. The city saw its image transformed and embraced a new norm. Tabriz was somewhat organized and became a window for the winds of modernization and modernity blowing from the Europe of that time. Being modern and modernization from the West, together with local modernity with a homeland color, suggested a deep transformation in both thoughts and practices of political figures, which reflected the socioeconomic and cultural aspects within the city.

As stated earlier, both material renovation and modernization were introduced in the new political Tabriz School, with the former intervening in the spatial structure of the city and its physical image, thus practically disintegrating the urban framework. For this, what portrayed this modernization was modernization in thought; i.e., what was principally resonated within the sphere of action of scholars, philosophers, and theologians. The relationship between city, modernization, and modernity is a multi-lateral relationship, with cities displaying the concept of modernization within their fabric and space, thus providing an embodiment of it. In the enclosed world of Iranian culture and civilization, something occurred that transformed the old city of Tabriz, turning it into a window from Iran that opened towards the advanced Europe of that time. The city of Tabriz became the epitome of and modernization and modernity and served as the main hub of the social-cultural and political revolutions of its era. From the mid-Nasiri era onwards, Tabriz, however, ceded this position to Tehran.

To investigate the subject under study, and modernization and relevant changes to the structure of this city were classified into three sections, Anatomic Renewal, the construction of urban



pathway networks, and the formation of new urban spaces, which can be investigated in five eras from the reign of Crown Prince Abbas Mirza to the Second Pahlavi Era, from architectural and urbanism perspectives.

### **Anatomic Renewal**

Teresel-Fabouye's map (1807-1808) during Abbas Mirza's reign, along with two other maps of the city of Tabriz (maps of the suburban areas and fortifications in 1827), provided by Russians, are known to be major urbanism documents (Mehryar et al. 1999:42) and the oldest (Nejad-Ebrahimi, 2014:113) and the most perfect available maps of the city, which reveal a few elements of architecture and urban developments (Fakhari-Tehrani et al. 2006:30). These maps reveal major and new issues that indicate material and physical modernization, which later became models for similar measures in Tehran and then nationwide, thus giving a Western-style color to the whole county.

During his stay in Tabriz, Abbas Mirza, as an intellectual, reformist, and progressive crown prince embarked on taking many modern measures, including the construction of a new corps system under the consultancy of foreign advisors, e.g., French Gen. Gardane, the setting-up of an artillery training camp, street construction and tree planting, the construction of the second castle around the Tabriz Dar al-Saltana Castle, the digging of a trench and embankment around it to make the city secure, the construction of another fence, the construction of many mansions, including Dar al-Emarah (which was his domicile and the next crown prince), the construction of castles on borders and in other cities, the establishment of an ammunition factory and warehouses in the Ali Shah Castle compound, and also the reconstruction of Bagh-Shomal and Bagh-Safa in Tabriz (Nader Mirza, 1994:199; Donboli, 1972:135-138 and 127; Jahangir Mirza, 1948:188-191, E'temad al-Saltanah: 1984:551 & Fedorkorf. 1993:92 and 102).

The exceptional location of Bagh Safa would perplex visitors and was rightfully a promenade in Tabriz, as "it was not short of the world" (Nader Mirza, Ibid, 194). The Western-style construction of government mansions and the conversion of the Ali Shah Mosque into Ghourkhane (weapon factory) (E'temad al-Saltana, Ibid, 552 and 613) transformed the image of the city. Modernization and modernization also continued during the Naser Al-Din Shah reign both in thoughts and practice and caused the city and its fabric to transform. In this era, the Gharaje Daghi Map (1880), which was one of the most credible and perhaps the most perfect map of Tabriz until the late Qajar era, was prepared by Iranians educated at the Dar al-Fonoun School in Tehran. This map paved the way for modern mapping in Iran (Fakhari-Tehrani et al. 2006:44 & Mashkour, 1973:108). In this period, measures, including the repair of Diavkhane (Justice Division) at the Tabriz Dar al-Saltana and also the repair of Toupkhaneh Square (E'temad al-Saltanah, Ibid, 98 and 111 and 113), the construction of the three-story building of Telegraphkhane (Telegraph building) in the compound facing the provincial mansion, the repair, and expansion of Seyyed Hamzeh Shrine, etc., as the main fabric of the Tabriz Bazaar were organized anew (Ibid, 553 and 560). As well, the residential texture of the city was modernized, and whatever remains of old houses in Tabriz pertain to this era.

The formation of new neighborhoods also created a new definition of a city. The Passage Neighborhood of Tabriz was a neighborhood in line with the taste of those times and was based on Western styles both in terms of fabric, space, and norms upon which people were living. This new neighborhood had mainly become a place for the leisure time of modernists and served as



a major basis by the time of the Constitutional Movement (Safamanesh et al. 1997b:80). Urban physical and material modernization in the Mohammad Ali Shah rule continued, albeit a bit slower, due to special national conditions.

In this era, the Tabriz-Jolfa Railway was constructed by Russians and its secondary rail network extend to the Sharafkhaneh Port next to the Urmia Lake. There, ammunition warehouses were also set up (Kasravi, 1974:672). Bagh Shomal also saw its recreational land use changing into military land use, then becoming a government soldier base, and later a Tzar Russian military base (Wilber, 1969:246). Two more maps of Tabriz were the “Tabriz (Kharitah) Map” (1908), which is a valuable historical and geographical document that depicts one of the most critical wars of the Constitution in the city and the lineup of national soldiers against government forces, and the “Maraghe Dar-Al-Saltana map” (1910), outlined by Asadulla Khan Maraghei, involves field surveys. The most important part of this map relates to commercial spaces and the urban location of these spaces (Fakhari-Tehran et al. 2006:179). A review of the above maps indicates that the city’s dimensions were not much different from previous maps.

In the modern era of the first Pahlavi government, Tabriz also saw morphologic transformations from 1931 to 1941, and although this modernism was different from the past, the government modernism did not seem to be inconsistent, as Tabriz had already experienced transformations. The Tabriz Municipality Building is an outstanding surviving example of the artifacts of this era; it is a worthy document like other physical documents and streets, as well as urban spaces and neighborhoods of this era. During the Pahlavi era of modernization in the 60s and 70s, which cut across the entire nation and sealed an identical label on the images of cities, Tabriz experienced for the first time the notion of modernism, and with its old foundation removed aside. Despite its powerful experience of modernization, Tabriz surrendered to this new culture and no such differences remained between Tabriz, Tehran, Isfahan, Mashhad, etc.

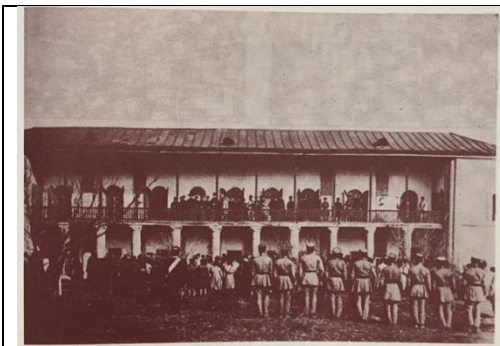


Fig. 1 Old Customs Mansion (Source by: Pour Hossein Khunig, 2003)

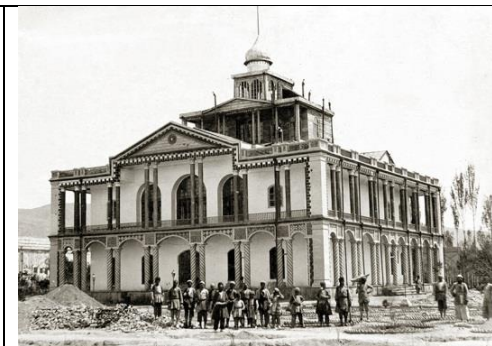


Fig. 2 Aali Qapu Mansion (Shams Al-Emarah-Naseri Mansion) (Source: Jadidi al-Eslam Personal Archive)

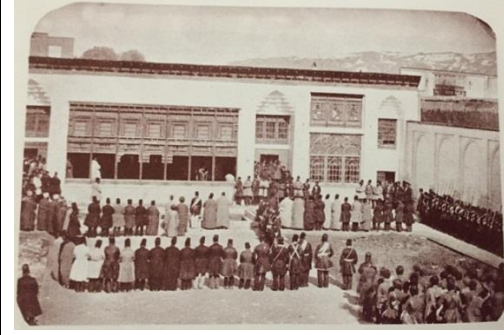


Fig. 3 Haram Khanah Mansion in Kakh Ali-Qapu, 1883 (Source by: Pour Hussein Khuniq, 2003)



Fig. 4 Shahr bani (Police) Building, Tabriz, present-time Shohada St., 1963 (Source: Jadid al-Islam Personal Archive)

### The Construction of Urban Pathway Networks

Unlike the Safavid era, in the Qajar dynasty, streets served not only as a promenade but also as a place for trade and commerce (Habibi, 2006:20-21). According to data from Tabriz maps and historical literature, the significance of routes leading to the city had a direct effect on the formation of the type of pathways inside the urban fences, with the link axis inside the fences of critical arteries taking commercial forms (Mehryar et al. 1999:42), such as the “Kohne Khiaban”, which conformed to the transition route of the Silky Road (Hojjat & Nasirinia, 2014:71), while the link axis of the less important arteries took the form of simple and linking passages connecting residential spaces (Nejad-Ebrahimi, 2014:115). According to the “Tabriz Suburban Map”, which is one of the oldest maps surviving now, several extra-urban arteries can be inferred, as noted in 1827. All around the Najaf Gholi Khan Fence for as much as one single arrow thrown was purchased from people and made empty of residents by Abbas Mirza (Nader Mirza, 1994:199-200), which is seen in this map as a white spot. Around the street’s gateway, “Kohne Khiaban” is the most evident route available on the map, which was the most important link route in Tabriz and the route through which caravans came to Tabriz from Tehran.

In general, the entire city of Tabriz had irregular access networks within defense walls (Mehryar et al. Ibid:41). As Abbas Mirza gave importance to equipping and strengthening the city’s military might, some Ghourkhanes (weapon factories) were erected outside the city, and an artillery square outside the battlement and next to the Baghmisheh Gate was established, while some pathways were widened to pass military vehicles such as war cannons, armors, and soldier units in emergency situations, such as “Raste Kouche”, constructed for the same purpose (Mashkour, 1973:130-131).

Measures taken about Tabriz’s pathways during Naser al-Din Shah’s reign continued with the pavement and leveling of all alleys and pathways across the city in 1850 and 1881 (E’temad al-Saltana, 1984:90 and 110 & Adamiyat, 1983:336). As the Pahlavi government took office, some measures were taken in Tabriz like other cities to change the physical image and its morphology, which transformed traditional cities into modern ones; in some cases, these measures were performed without regard for historical growth patterns and local cultural values, which were common to the entire country (Ehlers & Floor, 2007:254). The first measure in this regard was



the construction of wide and straight auto-riding streets, which symbolized modernization and advancements and were welcomed by people.

Meanwhile, the behaviors of cities were not homogenous, and Tabriz, like Tehran, did not follow a new common network pattern of that time (Ibid, 256). The first street established in Tabriz was Pahlavi Street, constructed from 1921 to 1926 at the order of Abdullah Khan Amir Tahmasebi, the commander of the Azerbaijan Corps. This street, which served as a link road between Tehran and Tabriz and Tabriz and Maragheh, extends from around the Mansour Intersection to “Qunqabashi” square.

A new element that stood out in these streets was the traffic of public vehicles. The use of these vehicles -unknown at that time in an Iranian city- was thought of as a recreation element than a functional element. A horse-drawn wagon or tram gave a highly different image to newly constructed streets (Habibi, 1999:137). Pahlavi streets in the eastern parts lay over “Kohne Khiaban”, which was a wide street and a gateway to the city since the time of the Qajar, while the western parts saw horse wagons moving from “Qunqabashi” square and the railway station (Safamanesh et al. 1997a:46)<sup>3</sup>. “The city of Tabriz has excellent streets and a beautiful garden that draws people by the sunset to have some fun and to move away from their daily routines. This city has two cinemas, also....”. (Ettela’at Newspaper, 1928).



Fig. 5 A view of the Tabriz Kohne Khiaban (Old Street) that leads to the Rangî bazaar and the gate of the street, (Source: Jadid al-Eslam personal archive)



Fig. 6 Ferdowsi St., 1929, (Source: Jadid al-Eslam personal archive)



<sup>3</sup> The Tabriz horse-drawn wagon line was constructed to transport passengers from the city to "Vaghzal", which was located outside the city and on the west side. Vaghzal was the Russian name of the Tabriz-Jolfa railway station, constructed 1911 to 1916, with the investment of a Russian bank.



Fig. 7 Tarbyat St., 1929, (Source: Jadid al-Eslam personal archive)



Fig. 8 An example of the construction of street bodies and passages in the post-1921 era (Source: Jadid al-Eslam personal archive)

### The Formation of New Urban Spaces

In his book “The History and Geography of Tabriz’s Dar al-Saltana”, Nader Mirza referred to architectural spaces inside the Najaf Gholi Khan Fences, stating that “the first one who erected a wide and firm fence around the city of Tabriz, which included a Serai of khans and slaves as well as bathhouses, was Najaf Gholi Khan Bigler Beigi Donboli, who constructed the building in 1815” (Nader Mirza, 1994:198). Also, he refers to new spaces, including barracks and drill squares being added to the city by Abbas Mirza in 1826 (Ibid: 200). In the book “Al-Ma’athir Wal A’athar”, E’temad al-Saltanah refers to Augene Bore’s construction of a school in Tabriz for teaching French (Flandern, 1945:77-78 & E’temad al-Saltana, 1984:599). However, his school did not achieve its objectives due to religious biases.

The construction of schools in the Naser al-Din Shah period continued with the construction of a school at Tabriz’s Church for the children of the Armenian Church in 1852. According to E’temad al-Saltana, two schools, and two churches had been constructed at that time outside and inside the city (E’temad al-Saltana, Ibid: 91 and 554). In 1884, American Protestants established the Memorial School (Omid, 1953:89-90). The beginning of the establishment of new schools in Tabriz was said to date back to the reign of Crown Prince *Mozaffar al-Din* in the late 20<sup>th</sup> century. The first high-ranking school in Azerbaijan, which is thought of as the second high-ranking school across Iran, was the Tabriz government school. This school, also called Mozaffari, Tabriz’s Dar al-Fonoun, and Moallem Khaneh (Omid, Ibid, 29-30 and 44 & Raisnia, 1997:38), was established in 1876, i.e., 25 years after the Dar al-Fonoun of Tehran (Javadi, 1971:178 & Omid, Ibid:33). Its educational program was like the Dar al-Fonoun of Tehran: “All sciences and disciplines, taught at the Dar al-Fonoun of Tehran, were also taught at the Dar-Al-Fonoun of Tabriz, with a large group of students employed in military and service sectors” (E’temad al-Saltana, Ibid: 157). This educational center was active for twenty years and was shut down in 1896 (Omid, Ibid:40-46). The Roshdyya School was the second new school of Tabriz after the Mozaffari School, which was inaugurated with the collaboration of Mirza Hasan Roshdyya in the Jobbe Khane Neighborhood in 1893. This school had drawn the attention of the intellectuals of that time, including Talebof and Mirza Ali Amin al-Doulah (Ibid:46-48). This school was the first national school in Iran (Javadi, Ibid:179), which was followed by Loqmanyaya, another

primary school in Tabriz, which opened in 1899 (Ibid:57). The oldest public library was also established by Khazan Lashkar next to the Ark School in 1894 (Ibid: 54 & Zeka, 1998:325). In its initial issues in 1906, Tabriz's Anjuman Newspaper reported the construction of six schools of modern styles from 1906 to 1907 in the city (Tabriz's Anjuman Newspaper, 1995, 1(29,28,20,9).

During the Naser al-Din Shah's rule, the embassies of foreign governments in Tabriz were from Britain, Russia, the Ottoman Empire, France, and Belgium (E'temad al-Saltana, Ibid: 417-419 and 555). According to historians, the German consulate was established during the Constitution era in the Baron Avak Neighborhood in 1900 and is regarded as one of the few surviving consulate buildings in the city of Tabriz. The U.S. consulate was also established in 1906 in the city.

In the Mohammad Ali Shah government and following the Constitution, because girls were also allowed to study, people turned to schools, with the people of Tabriz's neighborhoods and members of Constitutional associations initiating a large-scale cultural movement to establish modern-style schools (Kasravi, 2006:293-295). Abbas Loqman Adham, the first head of the Ma'aref Division (Established in 1914), in collaboration with several lovers of culture in Tabriz, founded the High School of Tabriz during World War I, which was called the Mohammadiyya School, after Mohammad Hasan Mirza, the crown prince (1916). Like other schools of Tabriz, this school played a major role in Tabriz's political and cultural developments in subsequent years (Raeis-Nia, 1997:9).

The city's transforming structure, which following urbanism measures in 1921 resulted in the formation of new urban land uses, was different from traditional urban spaces both in terms of function and fabric. Functionally, the urban texture became the place of activities, many of which, originated from a modern lifestyle on the other side of the borders (i.e., the West) and did not have a well-established background neither in Tabriz nor in the whole country, including the establishment of girl and boy teacher academies in 1933 and 1934, or the establishment of the Tarbyat Library in 1921 (Mashkour, 1973:316-317 and 332). This library was initially erected in Majid al-Molk St. of Tabriz, where it was set on fire on June 23, 1908 (Nahidi-Azar, n.d., 47). The Tarbyat library and bookstore had a dual functional aspect, both selling and lending books. This plan was initiated and implemented by a group of young intellectual men, who had been influenced by the intellectual movements and developments of Caucasus and Ottoman countries. Hence, it was labeled the first modern bookstore in Iran. Physically, the constructed streets laid the ground for the construction of new buildings. However, the formation of new urban spaces (especially in terms of their functional aspects) in Tabriz had begun a few years before the measures by the first Pahlavi era. The most important modern spaces included a small part of Tabriz, known as Majid al-Molk or Majid al-Molk shops, located next to the Baghmisheh Gateway at the beginning of the Sheshgolan Neighborhood, which was a luxury alley and the residence of political figures and owners (Nader-Mirza, 1994:87). This area was also a recreation center in Tabriz at that time (Kasravi, 2016:95), and was highly important due to its specific urban location. In the book "Memories and Documents", Nezam al-Saltana recalls a memory in 1905. "Majid al-Molk has set up a bazaar near Ghari Kerpi. It is a large street, with 200 lower and upper shops constructed on either side of the bazaar. It is in a Western-style; in the afternoons, it is a place of public recreation and entertainment that embraces a large crowd of people, including Kurds, Turks, traders, Tajiks,



with a variety of functions” (Nezam al-Saltanah Mafi, 2007:402). These shops were set up by Majid al-Molk, who was a noble of Tabriz. At that time, the area was called Tehran’s Lale Zar (Baradaran-Shokouhi, Ettela’at Newspaper, 2018), serving as a hangout for a number of intellectuals, politicians, and great scholars of the city (Khamachi, 2005:102). The outside view of the Majid al-Molk shops represented the application of ax-modeled stones identical to Caucasian and Tbilisi architecture, which became common following the Treaty of Turkmenchay during the reign of Naser al-Din Shah in Tabriz. Inside the shops were several libraries, lead-based printing, a newspaper bureau, an atelier and a painting school, the Shafaiyya drugstore, a dentistry, a guesthouse, a mosque, and a sports club (Torabi, 1998:3 & Anjuman Newspaper, 1995: 1(12)). These shops were the first areas to which military commander Qasim Khan Vali, the first head of Tabriz’s Municipality, supplied power, before the beginning of the Constitution Movement and after opening the Electricity Factory (Kasravi, 2016:95; Sardari-Nia, 2000:448 & Khamachi, 2010:175-176). The Majid al-Molk Neighborhood was one of the luxurious and rich neighborhoods in Tabriz. Meanwhile, Kasravi, in Iran’s history of Constitution, describes the day when Majid al-Molk’s shops were looted at the hand of Qaredagh and Maranad invaders (Kasravi, Ibid:95). Other new urban spaces, formed during the Constitution era, included Passage Alley, which was home to a group of various urban activities. To deploy these activities, a special architectural pattern was used to construct an appropriate physical space for these functions, and hence another example of new urban spaces was formed in Tabriz and in the form of a “passage” (Safamanesh et al. 1997b:79). Also, the construction of a university, in its modern sense, called Azarbaijan University in 1946 during the rule of the Democrat group of Azarbaijan, under the hospice of the Soviet forces, can be cited (Mashkour, 1973:323).



Fig. 9 Tabriz’s Majid al-Molk shops after being looted and burned down (Source: Kasravi, 2006).



Fig. 10 Former Toupkhane Square of Tabriz (present-day Shohada), the National Bank Building, and the Provincial Department (1970) (Source: Jadid al-Eslam and Abrishami, 2007).

### Conclusion

Although the arrival of European modernity and the tendency to transformation initiated by the city of Tabriz, its representation in the city’s urban structure did not correspond to the pace of changes in other areas, as the city introduced itself through the construction of single government buildings, which were new and unfamiliar to people. Maybe if the short life of

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Abbas Mirza, and consequently the killing of Qaem Maqam, would not extinguish their thoughts for Tabriz and the country of Iran, both Tabriz and Iran could have experienced other major occurrences in their history and thus confronted another fabric different of what has survived today. The examples cited in Tables 2 and 4 are evidence of this. In his study, the author did not find a map older than the first Tabriz's map (Terse-Fabouye Map in 1807). The historical developments of the 19<sup>th</sup> century were contemporaneous with the Qajar dynasty, which was itself the beginning of historical developments related to the era when the maps of Iran's cities were provided.

Meanwhile, in the Qajar era, seven maps of different titles of the city of Tabriz and other cities around it were sketched, indicating the military-political attention to Azerbaijan and the beginning of major measures in modern urban development. Also, the history of the establishment of consulates in Tabriz can be mentioned. Tabriz is said to have welcomed the highest number of foreign consulates in the country, suggesting the city was a pioneer in receiving modern developments as the second largest city of the country and the city of the crown prince, which is assumed to be a linking route to Iran, Caucasus, the Ottomans, and Europe. This process, of modernity, continued with Amir Kabir, and grew within the chaotic environment of the capital; it first transformed the city of Tehran, which then got back to Tabriz, its own cradle. Reforms and modernization continued in the Naser al-Din Shah era and reached their peak during the Reza Shah era with a different attitude. The general modern structure and skeleton of the Tabriz are reminiscent of those times, as the scars on its image from long years ago still outweigh its age and glory of it. The changing city's image, in the long run, caused a transformation of its image. Today, the city of Tabriz is having its image transformed, with the image being redeveloped, though there is a long distance between this image of the city and the one in the minds of modernists of old ages.

In its social and political life history, the city of Tabriz has played a major role in the development of Iran. This study, in sum, aimed to produce some tangible concrete-subjective examples of urbanism in the city of Tabriz; however, the analysis and review of available documents, including historical documents and formal and informal manuscripts, old Tabriz maps, aerial photos of different eras, as well as images of the Qajar and Pahlavi era could direct future authors to better investigate what can be called the Tabriz School of Urban Development.



## Modernization and Spacious-Anatomic changes in the structure of Tabriz City

Anatomic Renewal

Construction of Urban Pathway Networks

Formation of New Urban Spaces

Abbas Mirza was the Crown Prince until the reign of Naser al-Din Shah

- Tabriz experiences the first resonance of modernity in Iran; transitioning from the concept of a "traditional city" to a "modern city"
- The influence of modernism in this era first gathered pace in the city of Tabriz and then in other cities across Iran
- Modernization in the continuation and transformation of traditions occurs.
- Confrontation between the new Iranian city (Tabriz) and villages takes place.

The Naser al-Din Shah rule until the Mohammad Ali Mirza rule

- The first modern interventions appear.
- Iranian modernity aims to create an image different from the past in the form of innovations
- New urban spaces of Tabriz help continue old urban spaces

The Mohammad Ali Shah rule until the first Pahlavi rule

- Another perception of the city has occupied the minds of people
- The main skeleton of the city has not been dissipated from the minds of people
- Westernization is the factor that links the memories of the people of that time and the early memories of the city
- Westernization adds to the enrichment of collective urban memories and its accumulation

The first Pahlavi rule until the second Pahlavi

- Tabriz experiences the second resonance of modernity
- Transformation and the flexibility of the concept of government innovation (modernism)
- Innovation from above (modernism) takes on a local image, created with Iranian-Azeri languages.
- Mixture is replaced with interruption



<p>The second Pahlavi</p>	<ul style="list-style-type: none"> <li>- For the first time, innovation interruption (modernism) occurs</li> <li>- Modernization is based on interruption and departure from traditions</li> <li>- Whatever belongs to the past is regarded as old and useless.</li> <li>- Forgetting what pertains to the past and even destruction of them</li> </ul> <p>Modernity in the concept of permanent destruction and modernization</p> <ul style="list-style-type: none"> <li>- Tabriz finds the tendency to facelessness and commences its transformation</li> <li>- The rise of a new form of the city, which cannot exist until now, and modern urbanization with principles different from the pre-modern era.</li> </ul>
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**A concluding diagram of modernization and spacious-anatomic developments in the structure of Tabriz City**

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