Comparison of the traditional spatial organization and structure of Tehran Darolkhelafeh with Tabriz Darolsaltanat till mid Qajar era

Lida Balilan Asl1*, Dariush Sattarzadeh2, Maryam Nouri3 Sanaz Khorshidian Ahmar4

1. Assistant Professor, Department of Art & Architecture, Islamic Azad University, Tabriz branch, Tabriz, Iran
2. Assistant Professor, Department of Art & Architecture, Islamic Azad University, Tabriz branch, Tabriz, Iran
3. Lecturer of Department of Art & Architecture, Islamic Azad University, Shahr Qods & Parand branch, Tehran, Iran
4. Lecturer of Department of Art & Architecture, Islamic Azad University, Roudehen branch, Tehran, Iran

* Corresponding author email: lidabalilan@hotmail.com

ABSTRACT: Qajar era is especially important in Iranian art history since it was during the era that until mid Qajar era, Iranian cities architecture mainly took benefit of its common traditional architecture. In 1200 AH, Agha Mohammad Khan begins his monarchy in Tehran and officially introduced it as Iran capital. At the beginning, Tehran had a traditional structure in physical and cultural aspects, i.e. Tabriz was regarded as the second Iranian city of Qajar and superior to Tehran from some perspectives. Although it is not capital, it is domicile of crown prince and important military and political decisions are made there. It changed to one of the most important economical hubs and serves as a center for important national events in a near future. By entering of modernity thoughts during reign of Nasereeddin Shah, several variations were seen at spatial organization of Iranian cities including Tehran and Tabriz Therefore, the main object of this study Comparison of the traditional spatial organization and structure Tehran Darolkhelafeh with Tabriz Darolsaltanat till mid Qajar era in order to answer the questions about urban and architectural elements found in Iran during this era (structure), how the elements are adjacent to each other (spatial organization). The results show that there is not any main difference between spatial organization and structure of in these cities until mid Qajar and Safavid eras and organization of urban spaces was still based on main bazaar axis of the city and governmental citadel area.

Keywords: Spatial organization1 and structure2, Tehran Darolkhelafeh, Tabriz Darolsaltanat, Qajar era

INTRODUCTION

Qajar era is especially important in Iranian art history since it was during the era that western architectural styles entered to Iranian architectural styles with their several significant properties for the first time. Sometimes, it was in integration with and sometimes separated from traditional architecture (Ramazan jamaat et al., 2010). While encountering modernism, i.e. mid Qajar era, Iran was a country with autocracy-royal political and traditional subsistence economical systems (Nemati Limaei, 2008). What occurred simultaneously in Europe, Asia, and the other parts of the world played a decisive role in all over the world and significantly affected on entity and survival of Iranian culture. Massive events during the late 18th century caused wonderful and hasty evolutions that affected on political and economical life of other countries including Iran. Therefore, the era is certainly regarded as one of the most important periods of Iranian history (Sepehri, 2002).

Evidently, effects of novel approaches of European countries and what can be called manifestations of “novelty” significantly affected on Iran, too. Qajar era is a symbol of a period that gradually welcomes westernization and novelty and provides conditions for modernity, imitation, development of science and knowledge, and etc. By travelling to Europe, Qajar kings prepares Iran to enter modern era. Therefore, -pre- Qajar city changes to a city

1 city system or its spatial organization means how constituting elements of a the city that are connected to each other.
2 city physical structure means definite elements constituting cities, their function and position.
moving toward novelty. Symbols of western countries are gradually manifested in Qajar cities\(^3\) and those elements indicating to modernity violates figures of Qajar cities\(^4\) (Lambton, 1996). In mid Qajar urban planning, streets, and squares- as urban communication network and creation of some new spaces find their way at evolutionary process of old city to a modern one through changing concepts of bazaar, city and quarter as biosocial hierarchy. It serves as a background for pre-modern and modern urban planning of Pahlavi era. However, it is spatially regarded as a continuous and coherent unit without any mark of monuments and disconnected buildings. Great mosque, bazaar, governmental and social centers, and residential spaces make a integrated unit while maintaining their own rank and position (Afshar Asl et al., 1998)

As stated, entering of modernity thoughts to Iran during reign of Nasereeddin Shah was associated with several variations in spatial organization of Iranian cities including Tehran and Tabriz that their identifying requires profound recognition of traditional structure of Iranian cities during Qajar era until the mentioned time juncture to clarify the fact that how our cities have passed from the traditional to modern stage. This article considers spatial organization and structure of these cities until mid Qajar era.

This article looks for achieving the most important characteristics of spatial organization and structure of Tehran Darolkhelafeh and Tabriz Darolsaltanat until mid Qajar era in order to answer the questions about urban and architectural elements found in Iran during this era (structure), how the elements are adjacent to each other (spatial organization) and the questions can be answered only through drawing and analyzing the maps of important cities until mid Qajar era and the available maps will be regarded as the only documents, first-hand references, drawings, and written materials to answer the questions.

Determining the traditional spatial organization and structure of Tehran Darolkhelafeh during Qajar

In 1200 AH, Agha Mohammad Khan begins his monarchy in Tehran and officially introduced it as Iran capital (Ghobadian, 2005). At the beginning, Tehran had a traditional structure in physical and cultural aspects, i.e. there were totally traditional ceremonies, occupations, social relations, form of clothing, type of transportation vehicles, city context, urban structures, and etc., and there was not any significant difference between the mentioned era and its previous periods (Ramazan Jamaat et al., 2010).

Development of Tehran refers to its selection as capital and architecture buildings of Tehran also was evolved parallel to its growth and development. Until mid Qajar era, architecture of Tehran was regarded as main common traditional architecture of the country formed as a traditional city (Pakdaman, 1997). Inwardness was the main property of this architecture, i.e. the buildings orientation was mainly inward, they were usually built in one storey, and the buildings back was against passes, narrow and winding alleys (the same reference). Prior to entering of modernism to Tehran (mid Qajar era), there were, in fact, inherent and intangible progresses and variations in architecture and urban planning of Iran. During every era, constructional findings and skills are transferred from one generation to the next one gradually and made slow progress (Ghobadian, 2005).

There are limited drawing references from Tehran in Qajar era drawn by different people since 1819. Following Figure explains the maps:

<table>
<thead>
<tr>
<th>Tehran maps during Qajar era</th>
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<tbody>
<tr>
<td><strong>Illia Nikolayevitch Berezin</strong>, Russian Planography and Orientalist (1269AH/1852 AD)</td>
</tr>
</tbody>
</table>

Figure1. Tehran maps during Qajar era (Mahryar et al. 1999) (Motamedi,2002) (Zoka,1970) (Ghobadian, 2005) (Tehrani et al., 2009) Collect and analyze: authors

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\(^3\)Modern buildings with new functions were added to the city following each travel of Qajar kings, especially Nesereeddin Shah, to European countries

\(^4\)The variations occur in Qajar cities are especially seen during second Pahlavi era as content variations while that of Qajar era are mainly manifested as form variations

1999
Comparing all maps, it was clear that Kirshish map has been more exactly prepared and indicates more details from alleys and different parts of the city. All buildings of citadels are drawn in the map and, similar to Barzin map, the city has been consist of four communities and one citadel. Bazaar is still the most important Rasteh of the city. Arg square and Sabzeh Meidan are regarded as two main squares of the city located at the distance between southern side of citadel and northern end of Rasteh Bazaar. The map was completed by Abdolghaffar Khan and, then, more details were added. Small area of city-surrounding gardens is the most significant difference between Kirshish and Barzin maps. They changed to residential areas due to population growth. Therefore, we will investigate Tehran map drawn since Barzin (1852), i.e. mid Qajar era. Kirshish map will be used to investigate more details.

At the beginning of Qajar era, Tehran map is an expression of a traditional city of Islamic Iran located at a hot and dry region. There is a big fence surrounding the city to protect residents of Darolkhelafeh against invaders. There is a higher fence around governmental citadel protecting rulers and nobles against domestic and foreign invaders (Ghobadian, 2004:102). The city was consist of four definite communities including Oudlajan, Sangalaj, Chaleh Meidan, and Bazaar. They were connected through long and irregular Rastehs while they had their own social properties and differed from each other considering cultural, ethnical, and economical viewpoints. The Rasteh beginning from Shah Abdolazim gate and ending in citadel was regarded as the most important Rasteh of the city. Main bazaar of the city and the most important religious, educational, service, and commercial buildings were located adjacent to the Rasteh. Generally, long, irregular, and narrow Rastehs of the city indicates the properties of Iranian traditional cities located at a hot and dry climate (ibid).

### Figure 2. Urban and architectural elements in traditional and spatial organization and structure of Tehran Darolkhelafeh during Qajar era

- The communities are connected through long, irregular, and narrow Rasteh (Ghobadian, 2004, p.104). Fences and ramparts surround the city (Seifi Qomi Tafreshi, 1990)
- Main square was located near the governmental citadel (ibid)
- Community centers and Tekieh (the religious theater) are regarded as important urban centers (ibid)
Determining the traditional spatial organization and structure of Tabriz Darolsaltaneh during Qajar era

Second son of Fath Ali Shah, known as Abbas Mirza, was entitled as regent by Agha Mohammad Khan Qajar. He was candidate as crown prince of Iran (Lachini, 1947). Abbas Mirza moved to Tabriz in Zihajeh, 1218 and Tabriz was officially known as domicile of Qajar crown prince (the same reference). According to the handwriting found on the map, it was found along with map of Pir Mohammad Shah castle at general headquarter of Tabriz when the city was occupied by Russian army in 1827 AD (Fakhari Tehrani et al., 2006). Tabriz was regarded as the second Iranian city of Qajar. It was superior to Tehran from some perspectives (Ghazi Tabatabaei, 1794). Although it is not capital, it is domicile of crown prince and important military and political decisions are made there. It changed to one of the most important economical hubs and serves as a center for important national events in a near future (Vahabzadeh, 1996)

<table>
<thead>
<tr>
<th>Tabriz maps during Qajar era</th>
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<tbody>
<tr>
<td>Tabriz suburb map: Petrof Pasiozid Bishuf (1227 AH/1827 AD)</td>
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<tr>
<td>Tabriz map: Terre zell-Fabouye (1207 AH/1807 AD)</td>
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<tr>
<td>Maragheie's Darolsaltanat map: Assad Olah khan Maragheie's</td>
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<tr>
<td>(1327 AH/1910 AD)</td>
</tr>
<tr>
<td>Gharajeh Daghi's Darolsaltanat map: Colonel Mohammad Reza Gharajeh Dagi (1297 AH/1880 AD)</td>
</tr>
</tbody>
</table>

Figure 3. Tabriz maps during Qajar era Collect and analyze: authors

Considering the printed documents, there is a map of Tabriz belonging to 1827 AD. This is one of valid maps of Tabriz. Maps of Tabriz lately named as Terre zell – Fabouye map was drawn before 1827 AD. Since there is not any map from urban planning and architectural elements of Tabriz from 1807 to 1880 among the printed documents (except the suburb map mainly focused on topography of city-surrounding heights) and Maragheie’s map of Darolsaltanat was prepared after modernity, Gharajeh Dagi’s map of Darolsaltanat was used as a basis for drawing. Other maps were used when more accuracy was needed or when the map lacked any complete information. Tabriz preserved its traditional structure during Qajar era and only some modern elements or functions were developed that caused some variations in urban spaces or architectural elements. Although reformations were necessary and immediate in Tabriz Darolsaltaneh until second half of Naseri era, proponents of ancient tradition paid no attention to theoretical fundamentals of modern thought (Tabatabaei, 2006)

Tabriz in Qajar era had an radial interwind system that were formed based on different political, religious and security conditions. Try to observe religious recommendations including necessity of observing privacies and city security resulted that different urban and architectural organs are located in a complex system to each other and then to whole city.

Passageways and access network of Tabriz at the end of Qajar era, in general, are regarded as one of the most interesting urban elements. Locating of bazaar in the city geometrical center led to radial formation and development of ways through branching and moving toward it. Nature of these passageways is one of the effective and important term in locating various elements through them. Access network and system are highly affected by central core of the city, i.e. a complex of bazaar, great mosque, and citadel and immediately manifested its radial system difference with access system of other cities. Ways accept multipurpose roles through absorbing functional elements in accordance with their kind and degree in addition to continuing their role in facilitating city spatial sequence and communication (Ballian Asl, 2009).

Tabriz had a radial interwoven system formed based on different political, security, and religious conditions. Try to observe religious recommendations including necessity of observing privacies and city security resulted that different urban and architectural organs are located in a complex system to each other and then to whole city. Complex of bazaar, great mosque, and citadel consisted of city main core regarded as one of the most important factors forming city radial system.
While maintaining its coherence, Tabriz defined and directed rate and type of movements, activities, security control and supervision, and etc., relying on a codified system. Distribution of different landuses all over the city follows the same system and helped its consolidation.

One citadel, four bazaars, three religious theater, three bathrooms, 72 houses, 6 gates, two graveyards, 19 caravanserais, one alley, 3 quarters, 2 schools, two mosques, and two squares may be regarded as urban elements of Tabriz. Main elements can be found as follow.

| Role and position of urban and architectural elements in Tabriz traditional spatial organization and structure during Qajar era |
|---|---|---|
| Gate | Bazaar | Governmental Arg |
| alley | Caravanserai | Bathhouse |
| Square | Mosque | School |

- Important governmental centers such as barracks and guardhouses, important commercial elements like main bazaar, Jame mosque were located adjacent to passages
- Bazaar is the most important communication axis of the city connecting important gates of the city. It is effective on determining the urban function, general formation and development of the city, locating and formation of service spaces in its effective limit.
- Square was located along with main pass ways ending to one of the main gates. Important urban elements such as bazaar and Jame mosque were located in its adjacency and religious, service, and commercial spaces were located in or adjacent to community centers. Graveyards were located both inside and outside of the city

Figure 4. Urban and architectural elements in Tabriz Darolsaltanat traditional spatial organization and structure during Qajar era, Drawing and nalysis: Authors
CONCLUSION AND RESULTS

Following Figure refers to analyzed samples of traditional spatial organization and structure of Tehran Darolkhelafeh with Tabriz Darolsaltanat during Qajar era.

<table>
<thead>
<tr>
<th>City &amp; year</th>
<th>Map</th>
<th>Characteristics of urban structure</th>
</tr>
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<tbody>
<tr>
<td>Tehran Darolkhelafat (1269 AH /1852 AD)</td>
<td><img src="image" alt="Map of Tehran Darolkhelafat" /></td>
<td>• The communities are connected through long, irregular, and narrow Rasteh. • Fences and ramparts surround the city. • Main square was located near the governmental citadel. Community centers and Tekieh (the religious theater) are regarded as important urban centers.</td>
</tr>
<tr>
<td>Tabriz Darolsaltanat (1207-1208 AH /1800-1807 AD)</td>
<td><img src="image" alt="Map of Tabriz Darolsaltanat" /></td>
<td>• Important governmental centers such as barracks and guardhouses, important commercial elements like main bazaar, Jame mosque were located adjacent to passages. • Bazaar is the most important communication axis of the city connecting important gates of the city. It is effective on determining the urban function, general formation and development of the city, locating and formation of service spaces in its effective limit. • Square was located along with main pass ways ending to one of the main gates. Important urban elements such as bazaar and Jame mosque were located in its adjacency and religious, service, and commercial spaces were located in or adjacent to community centers. Graveyards were located both inside and outside of the city.</td>
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Figure5. Comparison of the traditional spatial organization and structure Tehran Darolkhelafeh with Tabriz Darolsaltanat, Drawing and analysis: Authors

Studying traditional spatial organization and structure of these Qajar cities, it was concluded that in this era, spatial organization of public and private areas of traditional structure of cities was arranged based on main bazaar and governmental citadel axis. All elements surrounding bazaar axis and its immediate communities including stores, caravanserais, mosques, bathes, gymnasiuims, coffeehouses, schools and, the most important, houses organized kinds of people’s relations in their public and private areas.

Comparing traditional structural system of these Qajar cities with that of traditional Islamic and Safavid era cities, it can be concluded that there is not any significant difference between Qajar cities and traditional-Islamic and Safavid cities considering city context and its spatial organization. Bazaar is still main axis of the city and is the
manifestation place of all social-cultural morphologies and configurations in addition to its commercial-economical role.

ACKNOWLEDGEMENT

The authors would like to thank Tabriz Branch, Islamic Azad University for the financial support of this research, which is based on a research project contract.

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