

Persian translation of this paper entitled:
احیای ارزش در فضای باز شهری (تکیه دولت)
is also published in this issue of journal.

Revitalization of Values in Urban Open Spaces (Tekiyeh -Dowlat)

Mohammad Reza Pourzargar*¹, Parichehr Moafi Ghaffari², Maryam Amjadi³

1. Faculty Member of Islamic Azad University, Tehran Branch, Iran,

2. Islamic Azad University, Qazvin Branch, Iran.

3. Islamic Azad University, Tehran, Iran.

Received 2017/12/11

revised 2018/03/12

accepted 2018/05/15

available online 2018/8/23

Abstract

Statement of the problem: The components of the historical core of Tehran used to be integrated and united in the past; that is to say despite the plurality of the constituents of Tehran, its original form was featured with unique identity and integrity. Dramatic and fast growth in Tehran city has caused acute problems whose roots are different socio-economic - political and cultural issues. Such problems have reinforced a negative image of the city. The coherent image of the city in the past included the mass of constructions, buildings, roads (open and covered paths) and open spaces (fields and squares). The disunity or disintegration among the urban components has been caused by two factors: a) Rapid development of the city without considering the rules of historical zones and b) the production of massive and irrational architecture. Currently, the concept of the city has undergone serious changes in terms of social relations and values. The problem is that the historical context of Tehran has seen such a drastic change despite the effort of urban organizations. Fifteen Khordad Avenue, between Cyrus and Galobandak crossroads, is one of the most important historical axes in Tehran.

Purpose: This axis used to link the government with people in the past and was a platform for social interactions in Tehran. It has been Takiyeh Dowlat that has already changed its historical identity. This research attempts to investigate how historical identity of Takiyeh Dowlat as the center of social interactions of Tehran city can be revived?

Method: The research method in the available studies is analytical-descriptive. The present study is applied-developmental in nature. This historical area of the city was analyzed and to identify the factors promoting the relationship between the city and the citizen while maintaining the sustainability and historical authenticity of the urban open space.

Conclusion: This research aims to compare the historical open space of Tekyieh Dowlat with the only painting which has been remained from this building. Based on the field and analytical analysis, the study concludes that by revitalizing values through Tekyieh Dowlat, the lost originality and historical identity of this urban area would certainly be reconstructed.

Keywords: *Urban open space, Preservation of historical identity, Restoration of authenticity, city-citizen interactions, Tekiyeh Dowlat.*

 * Corresponding author: Reza_pourzargar@yahoo.com
09121216173

Introduction

In the time of Nasser-al-Din Shah Qajar, political relations with other countries were developed and reached its peak and the Western culture was imitated. The creation of the theatre in imitation of European and its integration with the elements of Iranian architecture was common among the Naderi kings. After traveling to European countries, they started establishing theaters and opera houses in imitation of them. During the 50-year reign of Nasser-al-Din Shah, some governmental tekiyehs were built throughout Iran by his order. Tehran, Tabriz, Rasht, Isfahan, and Arak, were among the first cities in which these buildings were created by the orders of the authorities of the urban open spaces. Tehran city was recognized as the capital of Iran in 1869 and, the southern side of Golestan Palace was allocated to a European-style theatre by the order of Naser al-Din Shah Qajar. Due to the traditional atmosphere of society and the strong religious beliefs of people in Tehran, there seemed to be impossible for Naser al-Din Shah Qajar to establish a theater in the open space between Sabzeh Meydan (public space) and the Golestan Palace (government rulers) and in the vicinity of the mosque., This open space was dedicated to mourning on the grounds that it was believed that preserving the religious values and pushing the idea of holding religious ceremonies by the rulers seemed to have a profound effect on the general public's mindset.

Tekiyeh Dowlat, one of the most important buildings, was built during Naser-al-Din Shah Qajar in 1869 by order of Naser-al-Din Shah, Mobashir Dost-Ali Khan, Mali-Al-Malek, it became the greatest exhibition of all the ages of Iranian history. Tekiyeh Dowlat with a capacity of about twenty thousand people was built in the south of the Golestan Palace and it cost one hundred and fifty thousand tomans (Beyzaei, 1965: 29). Since there is a direct connection between the open space and its context (location), the urban environment (location) affects human mind and objectivity of city. The relationship between urban space and place in the time frame

requires a deep understanding of the features of the urban open space. In so doing, open space in the city can help to identify the space in the city.

The identity of the city is directly related to the concept of space. The urban open space is of great importance because it can create a mental image of the place and, consequently, influence the quality of urban life (Pourzargar, 2015: 47-48).

A place can be defined as the whole or part of a space that has a particular identity. In fact, the place is the space with a distinguished meaning and character. Space is removable but the place is not. The place is identified by the people in a specific time frame. Places can also be defined in contrast with their own environment and not the in it. The contradiction may occur in form, color, sex, and etc and the place can also be defined in relation to a particular event (Behzadfar, 2016: 134).

In 1867, the old castles of Tehran built during the Safavid period were demolished by the order of Naser-al-Din Shah. The idea behind this order was to add a new dimension to Tehran. However, the structure of society and the ruling system in Tehran was completely religious and traditional. Establishing a modern city required a modern society. Therefore, the importance of the mourning ceremony and the government's effort in holding of magnificent religious ceremonies, especially during the months of Muharram and Safar, turned this urban open space into the most important part of the city of Tehran. The capacity of the space for more than twenty thousand people made it an important platform for social interactions in Tehran. This greatest showroom of Iranian history, Tekiyeh Dowlat, was painted by the most prominent Iranian artist, Kamal al-Molk in 1893 by Nasser al-Din Shah's order. This space served its purpose until the end of the Qajar period, and on December 4, 1925, a Constituent Assembly was established in this place and ordered overthrowing Ahmad Shah, Qajar, and electing Reza Khan as head of the interim government. Despite this important and unimaginable role of urban open space in the political and social developments of Tehran,

in 1946, this urban open space was completely destroyed. Due to the increasing population and urban development of Tehran, what has remained from the vicissitudinous past is the narrow axis opposite the market of goldsmiths known as Tekiyeh Dowlat (Fig. 1, 2).

Statement of problem

Agha Mohammad Khan Qajar began his reign in 1785, struck a coin in Tehran, gave a sermon and announced this city as the capital of the Qajar dynasty. From that date onwards, Tehran was called "Dar al-Sheikh". After 9 years, in 1794, Agha Khan came to the throne and Nasreddin Shah, the fourth king of the Qajar dynasty, succeeded to the crown of Iran in Tehran in 1848. He ruled the country for fifty years. Since Nasser al-Din Shah was interested in traveling, having leisure and visiting Europe, his rule improved the cultural and economic relations of Iran with European countries (Shahidi Mazandarani, 2004).

Nasser-al-Din Shah's interest in Ta'ziah was the only reason for holding the annual religious ceremonies in Tekiyeh Dowlat. Despite the bitter opposition from people for inviting Ambassadors and European people, Nasser-al-Din' Shah insisted on their presence to watch the ceremony in person (Homayouni, 2001: 130-131).

Tekiyeh Dowlat's roof was covered with a piece of cloth during the ceremony and the rest of the year, it was the urban open space in which religious ceremonies or the great events were held. It served as a platform for social interactions: For example, when Muzaffar al-Din Shah died, his body was taken there and in his magnificent funeral ceremony a large number of Iranian people attended.

Events held in this open space were not limited to the religions and politics. People remembered this place for different events. For example, this space was used for displaying different animals that were quite appealing and new to the people. The first elephant was shown in this open space. This urban open space had a profound effect on the social relations of the

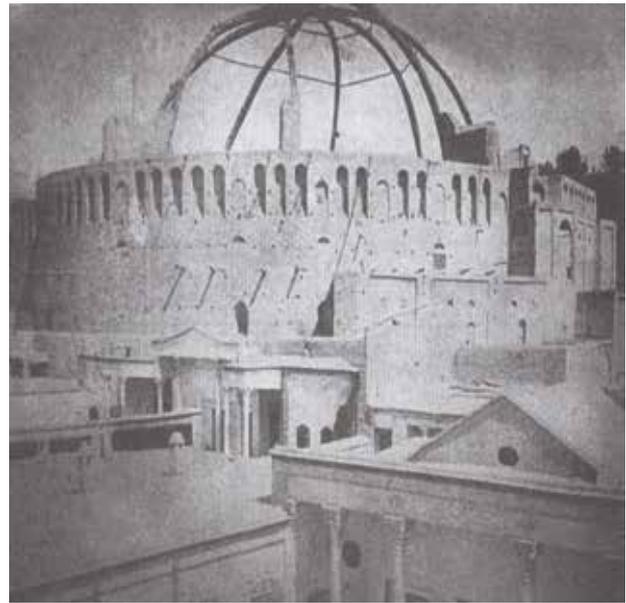


Fig. 1. A Ceremony at Tekiyeh Dowlat. Source: Ghiasian, 2010.

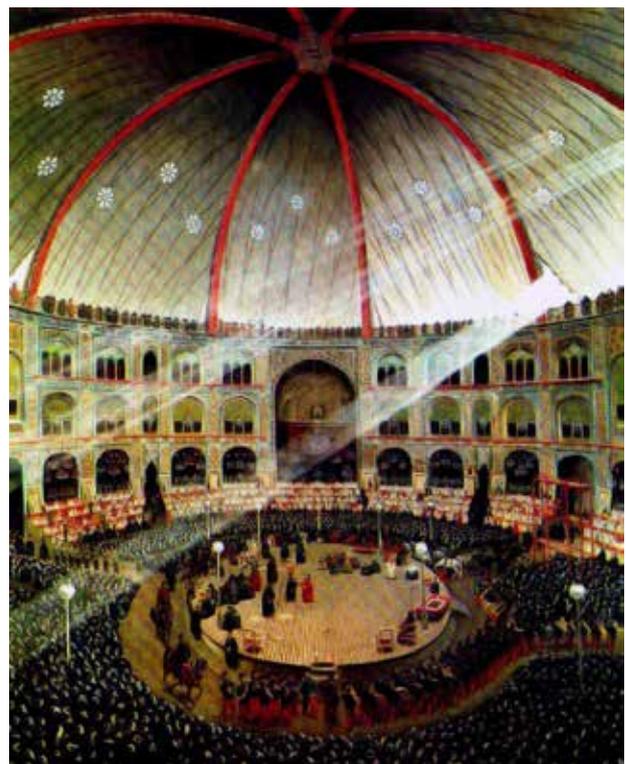


Fig. 2. A Ceremony at Tekiyeh Dowlat; Kamal-al -molk's painting. Source: Talebzadeh, 2006.

citizens. An example is Ta'ziya ceremony for women held by Bibi Shahrbanoo, one of the wives of Nasser-al-Din Shah. All the participants including Ta'ziya performers and spectators were women. However,

due to the pressure imposed by the traditions and religion the women's Ta'ziya was restricted and the event was held by the rich people and princesses (Yalfani & Agha alikhani, 2012: 109).

Sports events and matches were among important and influential events in this urban open space promoting social interactions. In some cases, the important wrestling tournaments were held to choose the champion of the capital (in Persian Pahlavanbashi) in this place and all residents of Tehran (men and women) were invited to attend the place for watching the match. Many national and decisive decisions were made in this important and historic place of Tehran. When Reza Shah Pahlavi came to power (1933-1941) several prohibitions were imposed by the government for holding Ta'ziyeh. As a result, this urban open space turned into a ruined place. In 1946 and according to the agreements made when Ahmed Qavam was prime minister, the pieces of land around this place were sold to Bank Melli and this act was issued in 1946 and approved by his cabinet members and the rest of the building was destroyed (National Archives of Iran, 1961). Nowadays, 15 Khordad street, Tekiyeh Dowlat and Sabzeh Meydan and Arg square are full of people who do not know anything about the historical values of this area of Tehran. This important and valuable historical point of Tehran has been completely destroyed due to urban overgrowth and congestion which are caused by its proximity to big markets such as shoemakers, goldsmiths, blacksmiths and its real estate value and its commercial importance (Fig. 3, 4).

The importance and necessity of the theory

The urban open space in the city's historical context is not only a point where people and their day-to-day activities can be observed. This is a phenomenon by which the man defines the place and feels attached to it. As a result, he sometimes can see himself as its part and identify himself with it.

Such middle spaces in the historical context of Tehran are of a great value featured with sustainable



Fig. 3. The first acrobatics and wrestling show in the ceremony at Tekiyeh Dowlat during the Nasser period Source: Talebzadeh, 2006.



Fig. 4. First elephant show in the ceremony at Tekiyeh Dowlat during the Nasser period. Source: Talebzadeh, 2006.

identity. These important and essential elements in the city should be carefully taken care of.

Undoubtedly, a compatible and high-quality space in the city refers to an environment which is designed based on the accurate knowledge of the relationship among the man and space and his historical identity.. Having such a deep understanding of the human's surrounding environment makes him feel safe and promote his sense of belonging.

Historical memory should be considered as the accumulation of collective memory in a time frame.

Collective memory is a social group's memories through which a mental affinity with the past is created. Such memories are more or less specific to that group. The accumulation of memory can be interpreted through the collection and complexity of sensory perceptions and includes a large number of images, sounds, smells, tastes, experiences of lavishness, frustration, sadness, joy, revenge, and excitement. Historical memory is associated with space, in other words, the time frame is interconnected with space and changes it and its meaning, symbols. Urban open spaces, neighborhoods, and towns can turn into zones known as Memory places. An example can be the names the neighborhoods, squares, streets, educational, scientific and recreational buildings (Fakouhi, 2004). In the Oxford geographic dictionary, the word space is defined as a specific point on the earth's surface, which is an identifiable position in which human values have been shaped and grown. Webster's English dictionary defines it not only as a geographical concept but also as the way people of a community are placed in specific places (the social dimension of space) refers to the place as part of space that has value and meaning (Madani Pour, 2008).

One of the most important cultural features of any civilization is the shape of the city, which consists of the interconnection of buildings (architecture) and open spaces in the city and can be scientifically evaluated and the city's civic values are directly connected with the urban open space.

In most metropolises, for understanding the society and solving its social problems, many attempts have been made to preserve and develop the urban open spaces, and most of the social education used for promoting urban civilization is delivered to the citizen in the urban space environment.

Objectives

- Restoration of the urban environment of Tekiyeh Dowlat and turning it into the center of cultural activities.
- Preserving the continuity of the historic life through

creating a biometric symmetry in the historical center.

- Creating sustainability, security, and nightlife in Tekiyeh Dowlat and the historical center of Tehran city.
- Restoration of the open space in the historical center of the city and turning it into a social and cultural resort for citizens, domestic and foreign tourists.
- Reducing environmental pollution and improving the quality of open and public space in the city's historic center.

Research questions

How can public spaces and urban open spaces affect citizens' identity, sustainability, and collective memory?

- Public areas in the historic zones of Tehran city are crowded during the day but empty at night. What factors contribute to the vitality and nightlife of the urban open spaces of the city?

- How can the spatial structure be historically reconstructed in the historical zone of Tehran by organizing various business activities, restoring public areas in the historical sections of the city and developing open spaces with reference to historical texture?

Theoretical foundations and Literature review

Life in an urban area is generally of three types: private life - collective life and public life. In each type, companionship among people in the city needs a special place.

- Private life: It refers to the life in which a person attempts to meet his personal needs. In private life, buildings serve the personal needs of individuals and given the different political, social and economic factors in the city, the level, and quality of private life varies from one to person to another.

The private life of people forms in buildings in a large or small city, luxurious or functional. It plays a secondary role in the social relationships of the man with the city.

- Public life: It is formed when settlements and

buildings are placed alongside one another and are separated by pedestrian walkways. Public life refers to the life in which people live together based on a series of predetermined laws and regulations and they don't share their human-private relationships and reflections and feelings. In advanced civil society, the more people comply with the community laws and regulations, the more ideal living conditions would have. Therefore, public life is graded according to the type and quality of the laws and regulations of the city

- Collective life: It is defined as the life in a collective habitat where interpersonal relationships and interactions among people are presented as the dominant form of social relations

All human activities in the city are influenced by the changes in the lifestyle and the movement speed of relocation facilitated by new transportation technologies and communications. As the result, the flow of collective life in the main areas of the city has been disrupted. The most authentic social activities of citizens in urban open spaces present themselves as a social life. The coexistence of residents of a city is the symbol of civilization and collective life in urban open spaces. For defining spatial Scale (Body, House, Neighborhood, and City), the status of being exclusive and closed or open (from maximum to private maximum) and the way social communication in space (personal, personal, and non-personal) are established, we begin the discussion with a completely private sphere in the mind and then move out or the area around the object in the space known as the personal space, and then to the domain of the house, the privacy, intimacy, and property. We continue with the space between the people; even include the socialization spaces between strangers. Then we enter the shared and public space of neighborhood and step into the public arena. When we are talking about public we are referring to tangible and physical space. Consequently, we move to the Institutional and organizational atmosphere, then enter into a completely impersonal atmosphere (Madani Pour, 2008: 19).

The public sphere is the totality of society and government. Public space is provided by the government and it is used by the community. Public space is controlled by rulers, at the same time is shared by all members of the community. In addition, it attracts the people's attention and it is accessible to them. Hence, the concept of (the public domain) is somewhat ambiguous as it refers to the government and society; that is to say, the concept is used in its entirety including its subdivisions, public and particular access, non-personal and interpersonal relationships, tangible and abstract concepts, normative and common concepts and concepts based on personal tastes; it also covers a variety of levels (publicity) and access levels, the benefits of its various use (Ibid: 159).

Looking the bazaar from Sabzeh Meydan better shows the life in the traditional city of Tehran; in simple words, the life which is governed by a closed and traditional system in narrow and small alleys in the houses or chambers. .

Opposite to Sabzeh Meydan, there were Golestan palace and governmental buildings. The mosque was in the vicinity of Sabzeh Meydan opposite to the governmental buildings. It was the most important religious center which could establish a link between the government and the people (Fig. 5, 6, 7, 8).

The remaining place among the three axes (Bazaar-Arg-mosque) forming the historical system of Tehran was the open space in Tehran. It was a place where most of the events and gatherings took place. During the Qajar period, after the kings of Qajar traveled to Europe, he built Tekiyeh Dowlat in the open space between the bazaar, the arg and the congregational mosque in imitation of European Opera houses.

The main and secondary passages in cities, like the vital veins of the important elements of the city, were organically interconnected the neighborhoods, and the main square of the city (Sabzeh Meydan) and the congregational mosque became the focal points from which the connecting routes to all neighborhoods of the city used to spread.

The city center or mosque was accessible from every



Fig. 5. A mourning ceremony at Sabzeh Meydan square, Tehran. Source: Talebzadeh, 2006.



Fig. 6. Shah Mosque-Tehran. Source: Behzadi, 2015.



Fig. 7. The place of Golestan - Tehran. Source: Talebzadeh, 2006.

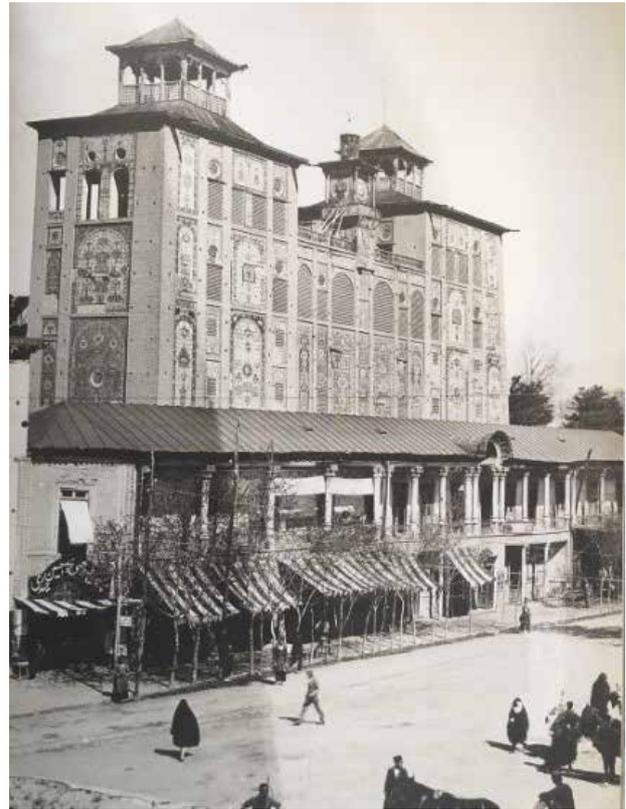


Fig. 8. The shams ol-emareh building- Tehran. Source: Talebzadeh, 2006.

alley and through open or covered passageways which had commercial shops in their both sides (Pourzargar, 2011). When the Qajar dynasty lost the power and Reza Shah started ruling over the country, modernization took a much faster pace. The new features of Tehran city, new street, shops, and hotels overlooking the streets, affected the social behavior of citizens, and the modernists in Tehran started meeting each other in the closed space of cafes or the lobbies of the hotels meet each other such as the Pars hotel and Naderi's cafe. In Tehran, the urban open space was replaced by streets and squares. Therefore, there was no possibility for human interactions and this was exacerbated by the movement of cars at the high speed; that is to say, people could not afford time for reflection. In addition, the pedestrian crossings are lines showing the path for pedestrians. It does not allow for any pedestrians to hesitate or interact with others. Undoubtedly, the construction of streets in the city of Tehran has affected the lives of citizens

in Tehran to a great extent (Fig. 9, 10, 11, 12). Reza Shah's movement from Golestan to Marmar palace can show how the new streets influenced the structure of the traditional system of the city. In fact, as government members went away from the city's urban texture and distanced themselves from the people, a turning point was created in the urban system and a gap in the relationship between the government and the people was felt. Such a gap became bigger during Pahlavi II, and even the attitude towards the city and urban policy of Tehran were changed. The second Pahlavi came to the throne in 1961 he relocated to Niavaran palace. Distancing the king and the center of political power from the people made the king have the same destiny of Louis XIV who transferred its policy center to out of Paris and the Palace of Versailles (Table 1).

A major gap in the relationship between the people and the government was created when the statesmen started residing in the bungalows of northern Tehran. These places were far from the city center and had no connection with the city and urban open spaces. The increase in the population of Tehran city, the urban development and the limited historical zone of the city were among factors contributing to the urban sprawl, new streets, and the road through which access to new neighborhoods was possible.

Urban sprawling of Tehran for accommodating immigrants was too speedy to have some measurements for organization and development of the city. The notion of space as a commodity and the stratification and classification of society has led to the separation of space (Madani Pour, 2008: 159) Modernization and the creation of a network of highways and roads created a deep gap between modern and traditional parts of the city and resulted in a social class difference in the urban community or created a line between the downtown and uptown of the city . Eliminations of the culture and tradition based factors shaping the form of the city seemed to contribute to the occurrence of the Islamic Revolution.

After Islamic Revolution, Tehran city and urban open



Fig.9. The street of Valy-e-Asr - Tehran (1955). Source: Talebzadeh, 2006.



Fig. 10. The place of Golestan - Tehran (1936).Source: Talebzadeh, 2006.



Fig. 11. The street of Valy-e-Asr - Tehran (1961). Source: Talebzadeh, 2006.

spaces in historical context had to accommodate the flood of immigrants who believed that the city was their own but they had no sense of belonging to the



Fig. 12. The street of Valy-e-Asr - Tehran (1920). Source: Talebzadeh, 2006.

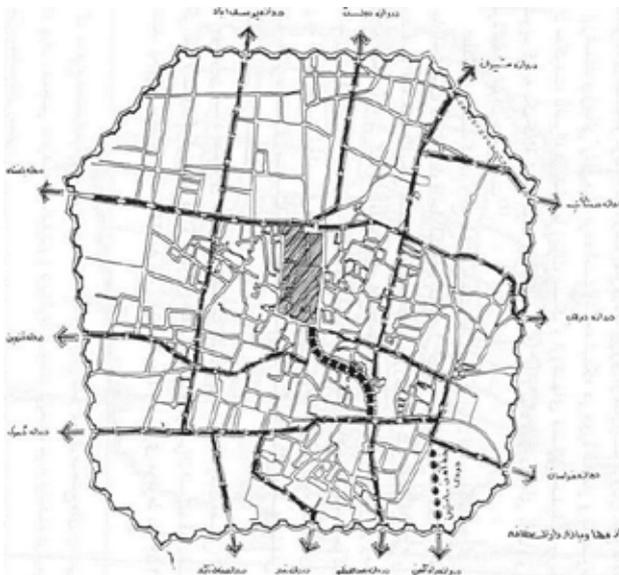


Fig.13. The main urban routes leading to the gates and the bazaar Darullah Khalafah, 1932. Source: Mirmiran, 2006.



Fig. 14. The map of the districts of Tehran, Pahlavi, second period. Source: Kiani, 1991.

city and its historical components.

The beginning of the imposed war after the revolution, less attention was paid to the city and attempts to preserve its historical components in the general public was sporadic.

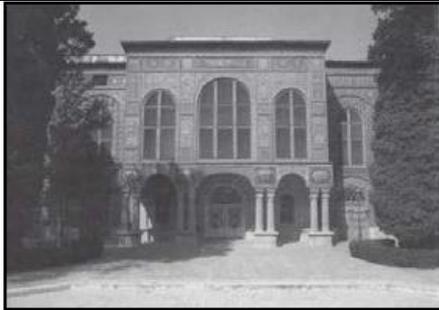
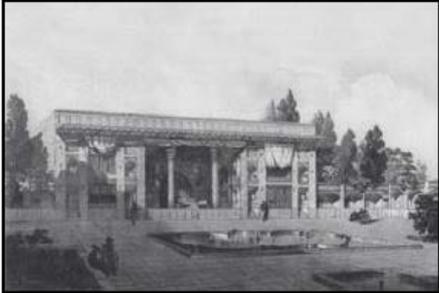
After the end of the imposed war, in the second decade after the revolution, Tehran was extraordinarily sprawled because the number of immigrants exceeded in different parts of Tehran and the changes were not according to the comprehensive plan of Tehran. Particularly in the south-east and west, numerous cities were developed. Many of the cities were considered to be the suburb of the new comprehensive plan of Tehran, or as the subdivision of Tehran province (Table 2). However, by developing the underground railway lines connecting Galobandak to the subway routes, throughout the day, this historical core of Tehran is full of people who come to the bazaar of Tehran from different parts of the city and the urban open space in this historical area of the city is uncontrollable due to the crowd.

Research Methodology The present study is applied-developmental in nature. As the purpose of this study was to restore the historical open space of Tekiyeh Dowlat in Tehran, the selected sample was in the functional area of the city and in the scope of architectural and urban studies.

The sample in the historical area of Tehran including the bazaar, Sabzeh Meydan, mosque and Arg has undergone historical, social, political and economic changes for the variety of reasons: the development of the city of Tehran, the extensive use of cars throughout the city, the overgrowth of the population. This valuable and historical context of the city has been damaged by the unplanned and unpredictable events.

Restoring this open space of the city, which used to be the center of social interaction in Tehran, primarily requires an extensive review of historical studies. In so doing, this historical area as a part of Tehran's identity can be better understood Then in the following section, field studies and case

Table 1. The residence place of Qajar and Pahlavi kings in different periods. Source: authors.

item	Place	Pictures	Reign period	Year of residence	Residence years
1	Golestan palace		-Aqa Mohammad Khan Qajar	-1797	-16 years
			-Fath ali Shah	-1800	-33 years
2	Marmar palace		- Mohammad Shah	-1834	-14 years
			- Nasir al-Din Shah Qajar	-1848	-48 years
3	Niavaran palace		- Mozafar al-Din Shah	-1896	-18 years
			- Mohammad Ali Shah	-1907	-11 years
			- Ahmad Shah	-1909	-2 years
			- Reza Shah		
			- Mohammad Reza Shah	-1937	10 years
				-1941	
			Mohammad Reza Shah	1961	17 years

studies specifically related to Tekiyeh Dowlat were presented and the data of descriptive study was analytically analyzed.

Findings

Historically talking, the importance of Tehran and the combination of different activities in the historical area of the city show that public areas and open spaces in Tehran city were of undeniable creditability and served as the platform for the most important social interaction and historical developments

Therefore, preserving the public and historical areas of the city and maintaining the sustainability in order not to distort the identity and the authenticity of the historical zones of old Tehran, or the birth certificate of the city, is one of the most important priorities of the relevant organization. In order to register

the open and historical space of Tekiyeh Dowlat in the city of Tehran, first of all, it is necessary to identify the scope of this public sphere historically, in the second stage, the prioritization in a valuable historical area should be determined, and the third step is to select the intervention method for restoring the central and open spaces of the city. In this study, the most common intervention method is used. To this purpose, the criteria approved by the Supreme Council of Architecture and Urban Development were analyzed. To address the deficiencies of criteria, conducting a field study was a necessity. The following table shows the strong and weak points as well as opportunities or threat associated with the criteria. The conclusions and suggestions based on the field study are presented (Table 3).

After content analyzing the tabulated data, the results

Table 2. General changes in the population of Tehran in different periods. Source: TakmilHomayoun, 1998: 103-112.

item	period	number of municipalities in Tehran	Population in Tehran		
			Qajar dynasty	year	Population in Tehran
1	Qajar era	- The first municipality was founded in 1908 (After the adoption of the municipality Act of 1907)	Agha Mohammad Khan Qajar	1798	15,000 people
			Fathali Shah Qajar	-	50,000 people
			Mohammad Shah	1811	40000-60000 people
			Naseroddin shah	-	100,000 people
			Naseroddin shah	1855	120,000 people
			Naseroddin shah	1868	155,000 people
			Naseroddin shah	1893	160,000 people
			Naseroddin shah	1922	210000 people
2	First Pahlavi	16 municipalities were established and at the end of his reign, 136 Municipalities.	In 1922, The population was 210,000.		
3	Second Pahlavi	167 were added to the country eventually 650 municipalities were established in his reign	In 1966, the population was 2.7 million.		
4	After revolution	22 municipal districts in Tehran	The population of Tehran, according to the census of 2016 was 12500000.		

were organized into the following categories:

- Physical and spatial
 - Maintaining the line of sky and bodies in the areas leading to Dowlat mourning hall
 - Establishing the regulations to prevent the construction of high-rise commercial centers.
 - Studying the use of homogeneous materials.
 - Changing the functions of trade or business centers to cultural and service centers to reduce human density throughout the day.
 - Organizing traveling salespeople and disturbing businesses.
- Access and communication
 - Improving the pedestrian axis of the 15th of Khordad, an area between Sabzeh Meydan, Arg, and mosque.
 - Creating a safe and manageable space to invite visitors and tourists at night.
 - Creating greenery and shading space in open space.
- Creating an integrated system in the texture of the city.
 - Providing general urban amenities for an easy access to this historic area.
 - Applied activities
 - Establishing facilities by relevant organizations to change the functions of the area from business to cultural, service and urban welfare
 - Promoting the activities of cultural and service centers at night and nightlife in this historical area.
 - Creating cultural and social activities, such as street shows in the open space of Dowlat mourning hall during day and night.
 - Increasing the access of the general public to urban services in order to promote the welfare of visitors in this historical area.
 - Installing the Statue of the Celebrities of Iran to increase the historical legibility in this Urban Area.
 - To create various cultural and artistic exhibitions in the

Table 3. Evaluation of the urban open space of Tekiyeh Dowlat. Source: authors

item	Subject	Strength	Weakness	opportunity	Threat
1	Spatial and physical	-The presence of a historically valuable building. -The presence of the axis and passages with historical features. -The relationship with the 3 elements : the mosque-bazaar- and Arg	Lack of compatibility of commercial constructions with open space -Lack of suitable connection and continuity with historical texture -Emergence of disturbing trades and disappearance of important historical buildings such as Golestan Palace	- There is an active axis such as Tekiyeh Dowlat - Sabzeh meydan and remaining space in the Arg can be connected to each other	- increasing the density of commercial centers due to financial benefits without attention to the historical values
2	Access and communication	Appropriate connections between Tekiyeh Dowlat and three elements ; the mosque, bazaar and Golestan palace as an open urban space and preserving the historical hierarchy of Tehran city	The open area as a hive of disturbing commercial activities and inconsistency in business practices -No night life - throughout the day	- The existence of a valuable historical building -The existence of open space and public areas in historical part of city	- Security threat of tourists and pedestrians at night. - Attendance of a large number of people throughout the day
3	Functional activity	-Facilitating the recognition of important historical buildings at international level -The presence of open space and public areas at historical part of Tehran city for reviving Iranian cultural values	-There are applications and activities unrelated to recovery historical culture of the region	- Connection possibility of Tekiyeh Dowlat with Sabzeh Meydan and Arg square as public and historical domain of Tehran city	

open space to revive the vitality of the historical area (Table 4).

Discussion

Tekiyeh Dowlat was the first special building in which religious ceremonies were held and it was considered the first theatre in Iranian architectural history. With the advent of modernism in Iran, for example streets and wide passageways built for the vehicles, the historical core of Tehran city was seriously damaged by urban development and population growth. One of the most important threats to Tehran historical identity was caused by the hasty development of Tehran. As a result, open urban areas and the middle space in Tehran were used for other purpose and their function changed. Tkiyeh Dowlat, the valuable document for the historical identity of open space in Tehran, has been studied by different scholars, for example, Ansari in 2013, examined its architecture. The results of his study showed that most of the tekiyehs in Iran were built at the time of Naseri. Total they were more than 45 ones in different cities

of Iran. These places had elements and components of Iranian architecture. After Qajar kings started traveling to the west, the architecture of Tekyieh Dowlat was influenced by Western architecture. However, none of tekiyehs in other cities went through such changes. Some scholars such as Amirbani and Mokhtari, carried some studies on how Tekyieh Dowlat was formed and how was damaged at different periods and mainly focused on the history of this place. Tolouee Borazande, Behzadi and Behzadfar in 2004 and 2011 scrutinized the details of its construction, executive process and the structure of its covering roof and in what aspects was similar to the Albert Hall in London and Verona Chamber of Commerce in Italy, and ultimately described how Tekiyeh Dowlat was destructed. Throughout history, the urban open space has been a platform for social functions and the institutional and functional dynamics of society. In line with the evolution of society, the performance of the public areas in cities has become increasingly sophisticated. The lack of a variety of public spaces in the city requires more attention due to inappropriate

Table 4. Architectural and Urban evolutions in Tehran. Source: authors.

item	Period	Name	Architecture and Urban Development in Tehran	Architectural changes
1	Qajar	Agha Muham mad Khan Qajar	Tehran was chosen as a capital Palaces ,schools and mosques were built	
		Fath Ali shah	Golestan Treaty Turkmenchay Treaty Shah Mosque, Sayyid Azizullah-Qasr Mosque, Qajar-Garden of Nogarestan-Lalehzar were built and – the map of Tehran was prepared by Nazakov in Russian	
		Moham mad Shah	Constructions was developed by Haj Mirza and his chief minister Farahani was murdered. Abbas Abad Neighborhood was established - New Gate or Mohammadia and Qazvin gate were built.	Palaces, schools and mosques were built.
		Nasser-din Shah	Amir Kabir carried out some corrective measurements– and some changes were carried out in imitation of European people. The old fences were destroyed and Nasseri-fences were built Neighborhoods were developed outside of the old fence. The following places were built: Darolfonoun school Sepahsalar Mosque- Shoe market -Shams Building- Al-Amara-Sultan Abad Palace-Amir bazaar- -Shamsalamar-Mansion-Zalalsoltan- Mansion of Turquoise Palace - Pavilion mansion - Garden of Miyar Al-Mamalek – Golestan Palace was completed. Tehran map was developed by Barzin in two versions Persian and Russian The map of Tehran was prepared by August Khorashish in Farsi	
		Mozaff araddin Shah	The first parliament was established Constitutional Decree Commercialization of Laleh Zar Street, Farah Abad Palaceand Grand Hotel were constructed. – The map of Tehran was prepared by Abdolqafar Najm al-Mulk	
		Moham mad Ali Shah	He bombard Mohammadia Mosque and School	
2	First Pahlavi	Ahmad Shah	- Women's and Children's Hospital-were established .Khani abad Mosque and School were started. -Rezaieh School was established.	
		Reza Shah	World War II was started and the official calendar was changed. Second Fences were destructed - Exceptional Children were provided with - education The following places were built: Bank melli -general police of the country-railway station-building of ministry of Justice- Radio Transmission Station- Tehran university	Urbanization development Streets, railroad. Bridges and universities were built.
3	Second Pahlavi	Moham mad Reza Shah	The end of World War II Azadi Tower was constructed - Post Office was established – Niavaran Palace Contemporary Art Museum- Carpet Museum-Cultural Heritage Building	Urban Development:– Moving to new Palaces , Developing modern and postmodern architecture, Forming government buildings -Class society- in imitation of West Monolithic buildings- Residential complex and consulates were built.
4	After revolution		Imposed War of Iran and Iraq Some changes occurred in society, population increased, architectural education was extended and Young architects started working.	

development of historical open spaces. Previous studies have been devoted to the historical review, description and of Tekiyeh Dowlat. Nowadays, given the latent values in this historic area, its restoration is a necessity. The urban open space of Tekiyeh Dowlat used to serve as the center for human Interactions in Tehran, and this open and historical space in Tehran has turned into a commercial center which meets the needs of the big markets. Due to the congestion in this historical area and daily business activities, we witness more serious damages to this historical area with which we identify Tehran. This research sought to assess the strengths and weaknesses of this historical zone systematically and

in-depth. It explored the threats and opportunities. By restoring and revitalizing this historical and valuable area which link the historical identity city with the citizens, we can evoke the collective memory of the citizens

Conclusion

The rehabilitation of the historical area of Tehran is of great importance for two reasons. First, it influences the vitality and spatial detection of the historical destinations as a public domain and serves a platform for important governmental, commercial, educational, cultural and tourism activities which preserve the physical identity of the historical center space of Tehran city. Second, the

rehabilitation can also change the attitude of citizens. The historical center of Tehran and the public areas and open spaces in the city, including Tekiyeh Dowlat, bear the collective memory of the citizens, and its destruction undermines the quality of urban civilian life of and its citizens and disconnect them from the history in the past. The historical center of the city can influence the economic and cultural functions and identity of the city and promote civilization, and its revitalization gives the credit to the city and facilitate its development. However, in the past, the restoration of the urban middle ground of Tekiyeh Dowlat, the center for human interaction, was limited to the economic dimension of urban development and population growth. Due to increase in land prices in this area and the proper economic flow, the historical value of this historical area of the city has been forgotten completely.

Therefore, at present, the most important preventive components for restoring the historical identity of urban open spaces in the range are:

1. Monitoring incompatible business activities and turning them into cultural-historical urban tourism centers based on today's needs.
2. Reducing the small scale and invalid business activities.
3. Moving and transmitting disturbing activities including workshops, warehouses, manufacturers and traveling vendors out of the zone
4. Applying the rules and instructions to maintain the peace of the historical area and the public areas of the city.
5. Improving the quality of passages within valuable areas to facilitate pedestrian interactions in the area and restoring

- their land retrieval to serve as cultural and service spaces.
6. Establishing an appropriate visual and physical communication between the valuable buildings within the zone and historical arena and strengthening communication with lateral -axes.
7. Studying necessary requirements of the users and tuning this area to urban open space and public areas in the city by adding the needed functions

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HOW TO CITE THIS ARTICLE

Pourzargar, M. R., Moafi Ghaffari, P. & Amjadi, M. (2018). Revitalization of Values in Urban Open Spaces (Tekiyeh -Dowlat). *Bagh- e Nazar*, 15 (63):43-56.

DOI: 10.22034/bagh.2018.67365

URL: http://www.bagh-sj.com/article_67365_en.html

