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Fading Out the Sematic Dimension of Street in Iran (from the Ancient Times to Today)

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Abstract

May the street be full of the belles always
Because this integrity comes second to her beauty¹

Statement of problem: priority of thought over the language or priority of language over thought has always been one of the challenging discussions among the thinkers; but the mutual effect of these two on each other is agreed upon by everyone. In other words, the strong civilizations produce words, and the words make culture. Therefore, having a deep knowledge about the words used in different scientific fields such as urban studies, leads to the increasing the importance of their role in space production. The city, as one of the most important manifestations of human civilization, enjoys some primary elements which street is one of them. In Iran's cities, "street" with its modern day concept, is rather new that despite its ancient history, the new use of which dates back to the contemporary² era. This research aims to interpret and classify the conceptual-formal evolution of street in the history of Iran's cities through analytical study of historical documents, and ontological question of street.

Purpose: the main purpose of the research is explaining and categorizing the evolution of street.

Research method: the current research is a historical-analytical one that classifies the similarities and distinctions of street application in post-Islam Iran's history.

Conclusion: street plays a conceptual role in formation of cities in Iran's history, but in the contemporary era, with fade-out of its semantic aspect, it has downgraded to only the form.

Keywords: *Route, Street, Terminology of city, Linguistics of street.*

Introduction and statement of problem

By-way, highway, alley, lane, reconciliation

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alley, backstreets, alleyway, bazar alley, Shah kouche (a very broad alley), Goumche (a narrow alley), Koutar (a roofed alley), deadlock, bon baz (an open-ended alley), corridor, passage, transit, pathway, width and street are widely-used words in Persian literature which indicate a separate

meaning each, and are mostly recognizable by the form of combination. In the urban literature of the Qajar era, many of these words can be found in the urban dialogues and literature. But since the middle of this era, following the cultural exchanges of Iran and the West some changes occurred in titling and shape of route types, the effects of which are lasting to this day. One of the most important changes is the change occurred in using the word “street” in lieu of many other words. In Pahlavi era, by increasing the emotions of people from facing the industrial and social improvements of the West, the urban development based on the European models came to the light, and the experience of European advisers was used in Iranization of this concept in order to organize the routes. But confusion in the adaptation of concepts along with simplification of city concept have led to the unification of the form of roads which were known as “street”. This approach was intensified after the revolution, and nowadays, almost all the urban routes are called street.

Research method

This is a historical-analytical research which deduces the “semantic-formal” changes of street in three stages through studying its similarities and distinctions of use in post-Islam Iran’s history. Library data were used including the documents, dictionaries and travelogues. The stages of research and study are set as explained below:

1. The etymology of the word street;
2. Using street in the architecture and urbanism of Iran;
3. Comparative analysis of the concept of the street with its usage;

The time period considered for the study is the Iranian civilization from the conquer of Muslims up to today.

Research background

Persian resources that have studied the street can be divided into three main groups:

The first group, which have considered the general concept and linguistics of street and have analyzed

the communicational and kinesthetic spaces (Barati and Zarrin Qalam, 2013 and Habibi Afqani, 1970). The second group has recognized the concept of street as an urban space. In these researches, the functional aspect of street has been considered and the emphasis has been on formal aspects (Khademi, Pour Jafar & Alipour, 2010 and Daneshpour, 2000). The third group are the researches which have questioned the street as a perspective, with the emphasis on the semantic aspect of street (Atashin Bar, 2010; Mansouri & Mohammadzadeh, 2017).

Street, an element of temple

Gowhar Noushahi, an Urdu language teacher at Ferdowsi University of Mashhad, considers “khiâbân” or street as opposition to “biaban” or desert. He believes that biaban (desert) is the name of a vast, dry plain, and khiâbân (street) in opposition is the name of rosary and meadow (Matini, 1982: 74). According to Nafisi, the term khiâbân (street) consists of two word Khoy+ab, meaning somewhere that water spouts out from the ground and believes that the ending letters of khiâbân, “a” and “n”, appear after the names of Iranian villages and geographical places like Radakan, Ardakan, Razan, Tehran and Shamiran (Nafisi, 1965: 5).

Siaqi argues the ending letters are common in slang and used in Tabriz and Qazvin as Khiavan, show the relation. Referring to Qiath-ol-Loqaat, He states that “khiab” means deprived and hopeless, and “Khiav” refers to a place with little water, (Dabir Siaqi, 2000: 204).. Joneydi considers khiâbân (street) to be made of combination of khoy+apan (or aban) meaning the guardian of water, or where trees are planted based on the fountain. He believes “biaban” (viapan) is opposite to “khiâbân” as well, meaning somewhere that is far from the guard (Joneydi, 2011).

This fact that the main passage in the garden is called “khiâbân” not only is confirmed with linguistic analysis, including the analysis of Joneydi, but also is interpreted as having the holy meaning. Regarding the ancient notion of the Iranian?, specifically the religious era of Mithras and Zoroaster and the

importance of Mithras and Anahita goddesses in beliefs of people, their natural symbols such as water and selected plants like cedar and pomegranate, garden can be considered as a temple to connect the sacred world for the Iranian. This concept is compatible with the tradition of recognizing Iranian garden as a spiritual space suitable for reflection.

“Khiâbân”, an auspicious word

It seems that the root of the word “khiâbân” is linked with water element, and its spatial characteristics are freshness and verdancy, and because water is considered as one of the mythical elements of Iran’s civilization history-especially before Islam-the conceptual roots of the word “khiâbân” can be related to the ancient times. The analysis of the meaning of the word “ab” (water) in Farsi language and its combinations with other words such as ‘ru’ in “aberu” (face), indicates the originality and auspiciousness of water in the language. The word “Aberu” as the most important personal and mental aspect of the human life, which its protection is more important than the protection of one’s own life, is made out of the combination of “ab” (water), carrier of sacred meaning, with “ru” meaning the face. In this combination, “ab” introduces the meaning of life and the living fact of life, and its credible aspect.

Khiâbân (street), the religious aspect

According to the historical reports, the word “khiâbân” has been used to name a region or district of a city. Khiâbân-e-Harat is one of the most popular villages³ which has also been mentioned in history books of 9th century AH with names of khodaban, khodaygan, khiadwan and khazaban.

In some quotes of the book *Tabaqat-ol-Sufia* the work of Khaje Abdollah Ansari which is about the states and sayings of Sufi sheikhs in the 5th century AH, a place called Khodaban is mentioned which is the mausoleum of the grandee and the Sufi frequented there: “Said Sheikh-ol-Islam: Layth Poushanje the grand mystic was a sayyid, he walked bare-footed. He said: I came from Poushang⁴, and

stayed here because, I was passing a cemetery in Khodaban [khiâbân]. A woman was sitting at a tomb and saying: mother’s life, mother’s only one! And I felt something because of that... the tomb of Layth Poushanje was in the Khodaban [khiâbân]. When he passed away he had some comrades, they made some roofed chambers at his tomb and stayed there (Ansari, 1962: 432-433)”.

This region was important to the extent that the Qaznavi rulers including Shah Masoud did the rituals of Eid al-adha festival along with military ceremonies:” and then came the Eid-al-adha, the Amir prepared a huge military exceeding the limits, and Harat is a city with the armaments not found in any other city... so in the day of Eid, Amir ordered the military to go to the Khodaban plain, and anyone who saw that sight, confessed that he/she did not remember any other military like that (Beihaqi, 2004: 555)”. Seifi Heravi writes in late 7th century AH about the prosperity King Fakh-r-el-Din who created the city: “He delved two huge ditches at the base of the rampart inside the city... and gave the mendicants 1000 Dinars each month, and arranged for Quran citation at cemeteries and mausoleums such as Gazargah and Khiawdan [khiâbân] and Khaje Abolvalid, etc. (Seif Heravi, 2003: 441). Yaqut Hemawi has also introduced Khazaban [khiâbân] as a region of Harat (Hemawi, 2017: 349).

It is not known when Khodaban was changed to khiâbân; since khiâbân is used in books of the 9th century AH, it seems that this change in dialect has happened after the Qaznavi era. It is mentioned in geography book of Hafiz Abrou in the 9th century AH that:” the Khiâbân village is placed on the north of the river [Heri river] and also on the north of the city, it is connected to Enjil village and placed on its north, and a lot of the grandee’s mausoleums are placed in it (Hafiz Abrou, 1970: 21). Also, plentitude of flowing water in it is emphasized:” Some of these mentioned villages enjoy the river’s water and some from canals, but mostly there are rivers (same: 21)”. In this book, building of a mosque and school is announced in Khiâbân village next to the Enjil River

by Gowharshad Aqa:” Khiâbân has had an unutterable greenery and prosperity and a lot of grandees are buried there. The dome and mosque was built by the order of Gowharshad Aqa, Shahrokh’s wife with mosaic tiles...Gowharshad’s own body was put in that glass monument in year 861, also other Timurid princes are laying there. Khiâbân is a very nice place from the aspect of vastness and good weather (Ibid: 87).”

Also Mirkhand in the history book *Rozat-ol-Safa*, introduces Khiâbân as one of the nine villages of the “pleasant city” Harat and states:” Khiâbân of Harat is a blessed place, there is no other residential place in the world with its fine weather, and without doubts of exaggeration and corruptions of flattery, the verse “ a garden from gardens of Paradise” describes it, and there is a poem in describing its clear rivers and gardens:

It is so clean and fine and pleasant that
I assumed it was the due paradise in delight
Its trees and branches are wearing ornaments
The soil is wearing clean lawns on its head
There is a picture of the sky on the roofs because of
its reflection
Various types of flowers are fiery because of its
redness
And the mausoleums of the grandee and sheikhs and
scholars and the righteous is plenty in this blessed
place, numerous tombs and sepulchers exist in its
left and right, and even before Islam this blessed
place was the praying Qiblah of all people. Of the
grand mausoleums placed in that blessed spot are the
tombs of Imam Fakhr-ol-Mela and Deen (the honor of
country and religion) Omar Razi⁵ (Mirkhand, 1960:
519-520)”.

In the book of *Rozat-ol-Jannat* written by Asafzari which is a complete history of Harat, the khiâbân village is described as a religious space which has been in the spotlight before Islam’s entry, and after Islam it has become the sepulcher of many grandees, mystics, sheikhs, speakers and scholars of Khorasan; also some poem from *Nor-ol-Din Abdolrahman Jami* is mentioned, in which the grade and rank of Harat’s Khiâbân is compared to paradise from the aspect of its

elegance and closeness to the scholars:” Khiâbân of Harat is of the blessed regions that there is no residual place like it, it is excellent because of fineness of weather and strangeness of monuments and wonders of building, and hugeness of cemeteries and elegance of mansions and tombs and blessed sepulchers that are placed on its left and right, it is needless of description and expression, and it is a place where has always been blessed and Qiblah of prayers and Kaaba of wishes before and after Islam, and all people, abject or grandee, resident or passengers, have asked for blessing from that auspicious place, it has been the temple and feast-place and cemeteries and promenade of all people, like now that it is the praying-place and boulevard of Muslims, and it has been called Khodaygan alley, which the Persian mean “king” by it:

Do not speak of the Paradise here, this is enough for us that

We are residing in Khiâbân, in outskirts of Harat (Asafzari: 1959: 22 and 86)”.

It is inferred from the descriptions of Khiâbân in centuries before the 9th AH in Harat, that it has been a special and chosen place. Its relations with the myths of the ancestors, the placement of kings’ tombs alongside it and holding feasts and rituals indicate a spiritual connection between the sacred concepts with physical location of Khiâbân. Also the elegance attributed to khiâbân with words such as Eden and paradise and is comparable to paradise. All of these are interpreted as the place which has always been blessed and Qiblah of prayers and Kaaba of wishes before and after Islam. This description relates its characteristics not to specific event neither to a special individualism, but they are recognized as intrinsic characteristics of the place, without a history behind them, it has been known as a sacred aspect. Although we do not have any information about the initial reasons of this meaning, this credit that is defined in relation to the physique of space is of great importance.

Khiâbân, persistence of ancient concept

In the history books of Isfahan, Mashhad and Tabriz,

a district called khiâbân is mentioned as well. Owlia Chalbi who has traveled to Tabriz in reigning era of Shah Safi in 1050, has mentioned the khiâbân district which ends to khiâbân gate (Khanlou, 1985: 51-56). Also it has been written in the Tabriz's history book: "There are two widths for Tabriz from the east to west. First, from the orange gardens to Aji River bridge which is 2 Farsangs (12.48 km); second, from the beginning of khiâbân district to the beginning of Qaramalek village borders which is 2.5 Farsangs (15.6 km) (Mashkour, 1973: 58)". In the paper "evolutions of Tabriz city's spatial organizations from the beginning of Islam to the Qajar era", Mansouri and Mohammad Zade emphasize on the role of this district on spatial organization of Tabriz city in the Qoyonlou era, which begins at the khiâbân gate as an independent part in 13th century AH, and it also has a mall and mosque (Fig. 1).

The founding khiâbân (street) outside the garden in geography of today's Iran seems to be the first in Tabriz, based on the historical evidences. The

street between the Blue Mosque complexes to Rey Shahr gate of Tabriz, became the base for formation of Khiâbân district, which grandees such as Sheikh Mohammad Khiâbâni, one of the heads of Constitution. Choosing the name khiâbân for the route leading to the cemetery of the Qoyonlou outside of Tabriz city, could be a policy to make the semantic and conceptual tradition of Harat's khiâbân, so that it would be known as a blessed and sacred place. Here, too, khiâbân is used similarly meaning something that is sacred.

Khiâbân, recurrence to garden

Since the beginning of 10th century, khiâbân was accompanied with the concept of urban space and its characteristics are explained by referring to Iranian garden. The hemistich of Eradat Khan Vazeh6 "how nice have they ornamented our garden with khiâbân" is of the most popular samples which are documented by dictionaries to explain the meaning of khiâbân. It is possible that this inference from khiâbân is related

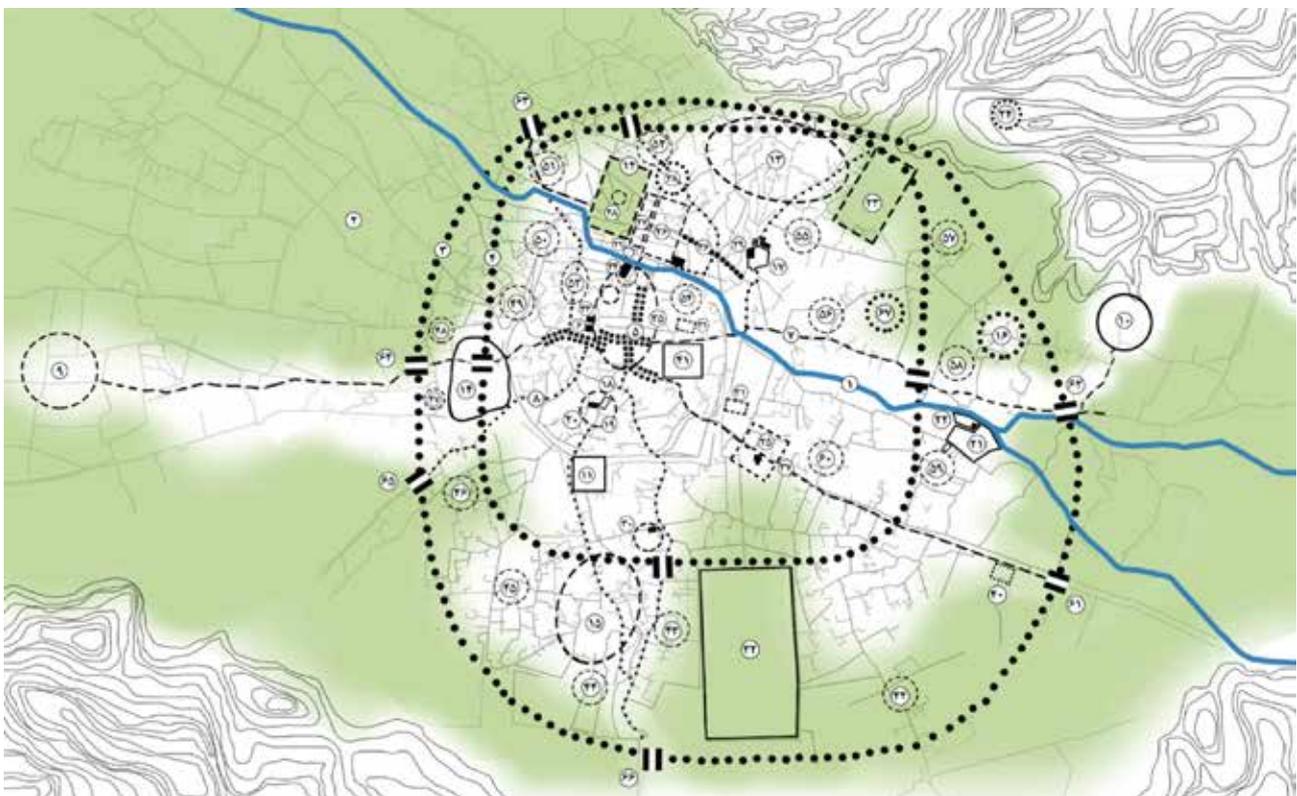


Fig. 1. The spatial organization of Tabriz city in 10th century AH. Number 60, khiâbân district and 25 are the Blue Mosque, cemetery and surrounding gardens. Source: Mansouri and Mohammad Zade, 2017: 28.

to the Iranian city gardens built in Great Khorasan before 10th century. Although in the dictionaries written in the last seventy years such as Nezam dictionary, Nafisi dictionary of Nazem-ol-Atteba and their likes have mentioned other meanings of this words such as vast and even route, road, any straight, vast and long alley with trees and flowers along with it, and its combinations such as khiâbân bandi (dividing into streets), khiâbân sazi (building streets), khiâbân gardi (roaming the streets) have also been mentioned. Other meanings of this word such as rosary, garden, tappe gol (hill of flowers), the route in gardens between trees, lawns, crofts and the like all indicate the natural aspects of this word:

- Borhan-e-Qate (1062 AH): khiâbân is a passage among the garden;
- Bahar-e-Ajam (1156 AH): a route among the lawns. Khiâbân bandi (dividing into streets) and building the streets straight is a tradition;
- Associated Voters' dictionary of Naseri (1287 AH): passages that are built facing each other between the crofts and trees through the width and

length of the garden ;

- Dekhoda (contemporary): means rosary and lawn. A route was built between two rows of gardens trees (Vol.7: 10173).

In this period, the street mentioned with this spatial characteristic is khiâbân of Qazvin, which Shah Tahmasb Safavi⁷ while turning Qazvin into the Capital. Khiâbân of Qazvin (street of Qazvin) which was founded in 965 AH, ended in the court from one way and to the King's house in another. Abdi Beig⁸ points out four main constituent elements of Qazvin's khiâbân: straight geometry without any turns and twists, strong presence of the water element, presence of the trees in two rows alongside the street and identical and orderly partitioning of street (Al-e-Hashemi, 2012: 68). After Shah Tahmasb, more streets (khiâbân) were built in Iran by the order of Shah Abbas I; in this era, street had the meaning of passage and route between the crofts and trees –in public and private gardens- the place for rejoicing and amusement. Isfahans's Chahar Baq is another primary sample of street as the main route in the



Fig. 2. Khiâbân-Chaharbaq of Isfahan (School of Shah Sultan Hossein's mother) in middle of 13th century AH. Landscaping of the street (khiâbân) is affected by Iranian garden concept. Drawn by Pascal Coste (Architect) who visited Iran in 1840 along with Eugene Flandin (painter). Source: Shirazian, 2018.

garden (Fig. 2). Chaharbaq street (khiâbân) was designed positively [not as the empty space between the buildings] as the urban space with physical identity, the form and the surrounding buildings had the role of background. This was unprecedented in the passages of that time (Ahari, 2006: 53). This street follows the physical patterns of Qazvin's khiâbân with this difference that it puts more emphasis on the architectural aspects. Such approach turned Chaharbaq Street (khiâbân) to an urban space which had the main role in organizing the urban space. The streets (khiâbân) of Safavid era, in addition to the main facial function as recreational routes, prepared the ground to develop the cities outside the old texture in later eras; Shiraz's Chaharbaq is a sample of this.

Although building street inside the city as urban space is not an innovation of Safavid era, but it benefits from the mental concept of it as a spiritual and exciting space, specifically in the forms that has been common in Iranian garden, is specified to the Safavi era. Before this, street was a religious and mythical concept and it can even be said that overpowering of this concept led to its appearance in the garden, but in the Safavi era the concept of joy and finery of khiâbân-baq (a street in the garden) was inferred as an urban promenade and some streets (khiâbân) were built in Qazvin, Isfahan, Shiraz, etc.

Khiâbân in the border of yesterday and today

Since the beginning of 13th century AH (around 1850), and by the prevalence of Iranians travelling abroad, European countries tried to develop and promote the quality of urban space through "complex layouts". This was done imperatively and through destroying some part of texture (building or green space) to connect two main spots of the city; hence the streets had a linear shape, great width and regular partitions, they were also ornamented with trees on their two sides. This approach formed when the street (khiâbân) was used in Iran with another mental background: singular and outside of city's central parts; and it was not common to build it as a complex

inside the city. Also, in the travelogues and maps of that time, alley (kouche) or its derivatives were used to name the street.

Mirza Mohammad Saleh Shirazi, the publisher of Kaqaze-e-Akhbar newspaper, which travelled to England from Tabriz by the order of Abbas Mirza since 1851 to 1854, uses the keyword "wide alleys" to describe London. The meaning of alley for the Iranian is different from what is described in the text. Also, the functional aspects of this kind of route, specially its lighting have been noted: "In London's allies, the houses are symmetric, they have brickwork on the walls, by writing the name of each alley and district's at their openings, and the allies are so wide that four carriages can move side by side in most of them. They have done stonework on the two sides of the allies so that people can walk, and in the middle of alley, the carriages and wagons and horses pass, and there are lanterns in glass cages on the two sides of the alley with distances of 6.36 m to 10.4 m (Shirazi, 1968: 103)." In seventh year of Naser-e-Ddin Shah's reign (1858), a map titled "Dar-ol-khelafe" of Tehran was prepared by the French August Cerchich, the teacher of Dar-ol-Fonoun, together with some students of this school. In this map too, the word khiâbân (street) is not used and the main elements include: citadel, mosques, Bazaar, square, passage, alley, gate, tekyeh (some place used to do religious mourning), garden, market and districts (Fig. 3). Also Naser-e-Ddin Shah used the word alley (kouche) to describe Paris's streets in his trip to France in 1873 and writes: "The location of Arc de triomphe de l'Étoile is in a way that twelve great alleys of Paris are built ending to this monument's square, and the lights of this alley together with the people between them seemed strange (Naser-e-Ddin Shah, 1984: 188)."

After Naser-e-Ddin Shah's trip to West in 1878, the map of the royal palaces' gates was prepared by Abodollah Mohandes, where the new routes surrounding the palace are called street (khiâbân) (Fig. 4). This map can be considered as the first document in which the word "khiâbân" is used in

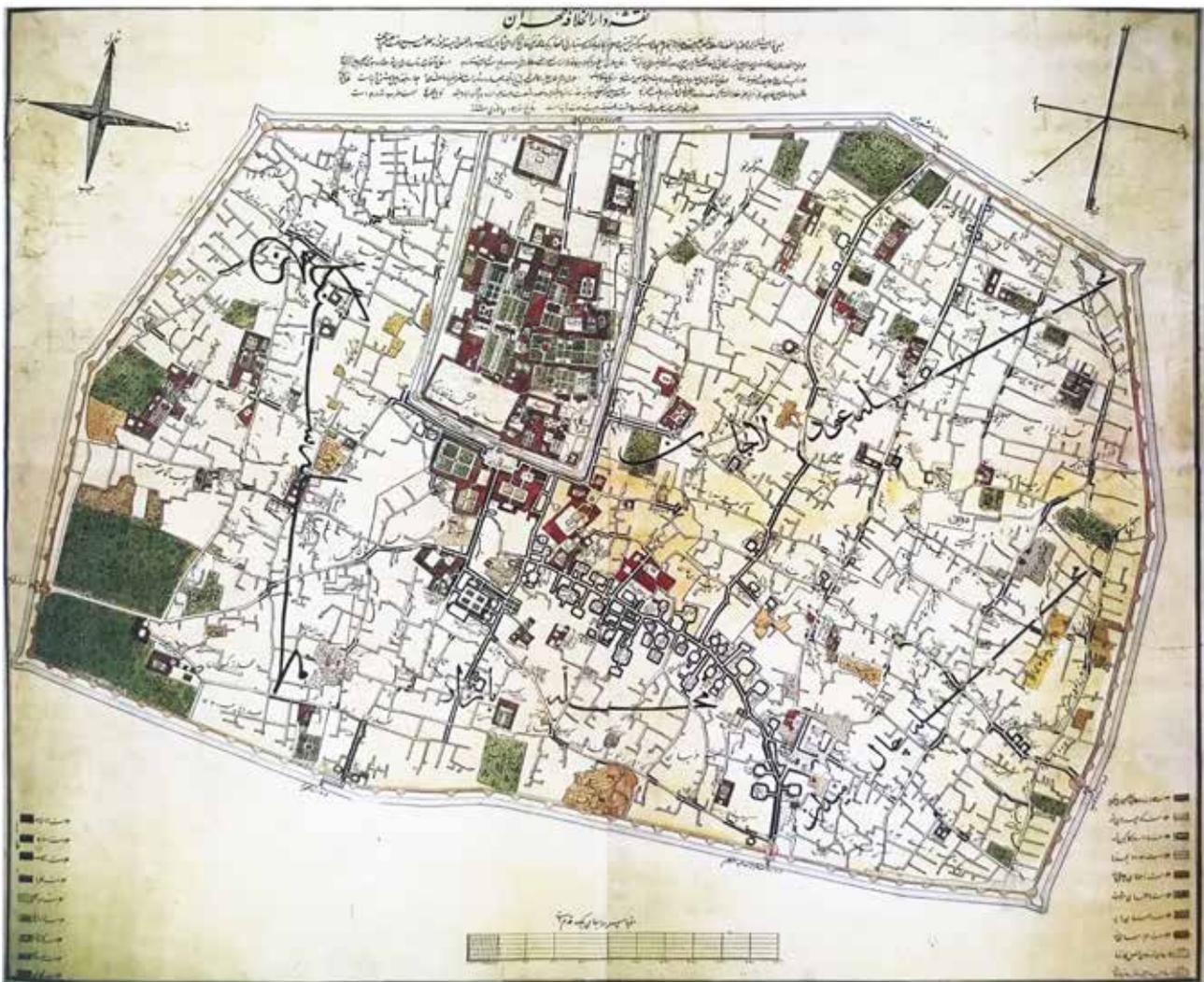


Fig. 3. Map of Tehran's "Dar-ol-Khelafe", 1858. August Cercich, each symbol equals 100 steps. Source: The Handwritten Document, Center of Golestan palace. Source: Shirazian, 2018: 10.

urban literature of Iran. These new routes were built by the imitation of the European actions for development and quality promotion of the city and mattered from two aspects: the recreational spirit reigning them and the regulation of landscaping including geometry of space and plantation which represented the main route of garden for the Iranian, and it seems that choosing the word "khiâbân" for calling it has been for the same reason. The question that still remains is that why alley (kouche) is used to name khiâbân; while the word "gozar" (passage) has been more suitable than "kouche" to explain the spatial physicality of a wide, wooded, noble and commercial.

Mohammad Hasan Sani-ol-Dole (Etemad-ol-Saltane)

writes about the streets of Tehran in late Naser-e-Ddin Shah era: "Also of main structures are the long streets and alleys... the first is an alley known as Bab Homayoun... from which... His Highness comes out from the gate and mount, and it has a gateway known as Almasieh gateway. The length of this alley is about 1.4 kilometers... fine, shady trees are planted on the sides of this alley, they have put fences and wirings. The width of alley is about 15.6 to 20.8 meters. Fine shops and houses are placed on either side of the alley... also there is Ilkhani garden alley which is a straight and very lengthy alley. The width

of alley is 15.6 to 20.8 meters, and its length is about 26 kilometers. The sides of alley is planted with fine trees, the alley has pavements all over, the shores of creeks at either side are covered with stones and there are lanterns and lights lit at night. There are excellent garden and mansions on either side of this alley... on the right side of this alley, there are the houses, gardens, and mansions of Their Excellency Ala-ol-Dole, Amin-ol-Soltan, Haji Zahir-ol-Dole and some houses of Mokhber-ol-Dole and French Embassy and some houses and shops, and on the left are also shops and the houses of the European and Armenians, and Ilkhani garden which is one of the excellent public garden... and a mansion and a lake and a fine garden are also built a little bit past the Qajar palace by His Excellency Ashraf, the great commander-in-chief, which is the promenade for everyone. This alley passes approximately from Eshrat Abad and Qajar Palace and Saltanat Abad, except Shamiranat and Manzarieh... a lot of other streets exist around Tehran which are all planted and wooded. More popular than others is the alley which is built from near Yousef Abad gate and goes on villages and gardens and mansions of Vanak. The length of this street is 12.68 kilometers and there are shady, fruit-bearing trees on its two sides... another is the street that starts from the western gate of new Toupkhane, and continues to the horseback riding gate, and its sides have been recently planted in the current year. A shooting field is placed on its right. Another is a street that surrounds the Citadel like a belt and circle, and has been wooded and paved entirely just this year. This circle ends in Shams-ol-Emare street from one way, and in street of hospital from another way, and on its two sides are the shops that the remarkable guilds own... another is the Shams-ol-Emare street that is the best of Tehran's buildings and best allies..." (Mohaddes, 2012: 351). The usage of the word "street" in Qajar era became popular with a space shared by the European street and the sacred "street" of traditional times. At first, the synonymous words alley and street were used interchangeably, and gradually they were used to call the passages with overpowering functional aspects.

The word "street" for new spaces that have root mostly copied from the Europe is considered as the semantic end of street in Iran. It can be said that the street of today is the conceptual equivalent of a phenomenon that started with the decay of its ancient meaning and gradually wore a new outfit.

The new street became common in Iran's urban literature in the era of the first Pahlavi, with the policy of city development based on street-building. Before this era, the street had limited usage in city development and was built mostly outside of the central parts; but in this era, during the communication with Europe and Modernization thoughts of Reza Shah, the street was used to develop inside of the city by European advisors. The street with its new meaning played an important role in urban organization of Tehran city to the extent that a map titled "streets" was prepared in 1930 to better control and manage the city, and the term "street-building" became prevalent (Fig. 5). The Pahlavi government issued a lot of declarations to perform the modern spatial organization of Tehran which was based on the new streets (Fig. 5) which explained the urban laws to all the people (Kiani, 2005: 65). In order to name the new streets, words such as Pahlavi and Shahreza were used which put emphasis on new approach of the government and symbolic role of the new streets. During the next years, the Regulation of Protrusion in Passages was approved by the Parliament and led to reformation of Passages Development Law in July, 1941.

In the second Pahlavi's era, the street came to the light as a functional axis of the city affected by the Athens' charter and was registered in the urban documents. The most important document is the first general design of Tehran which was prepared in 1966 by the advisor engineers Abdolazeez Farmanfarma, Victor David Gruen foundation, and with collaboration of advisor engineers Aman and Vitni, Economical foundation of Netherlands and Social Studies and Researches foundation, and was approved by Iranian Council of Urbanism and Architecture in 1968. The street turned to the medium and connector element among the zonings (Fig. 6).

developed and new parts. Streets appeared before the foundation of the city so that the urban body and texture would form around them, and like that, the new concept of street as a connecting elements between the urbanized elements. This meaning helped people a lot to disremember the original and historical meaning of street in Iran's cities.

Through Street

After the Revolution, in order to govern the metropolis Tehran, the model of Victor and Gruen was used at first. Tehran's Navvab Street is the product of first general model. Navvab was a north-to-South Street in the center of Tehran which had a structural role in urban space organization through expansion of social, ethnic and cultural connections. But the modernist approach of this model turned Navvab Street to a highway among two separate islands and the rapid connection was prioritized. After that, the



Fig. 5. Declaration of Tehran's municipality about governance of the street, November 1924. Source: Kiani, 2004: 65.

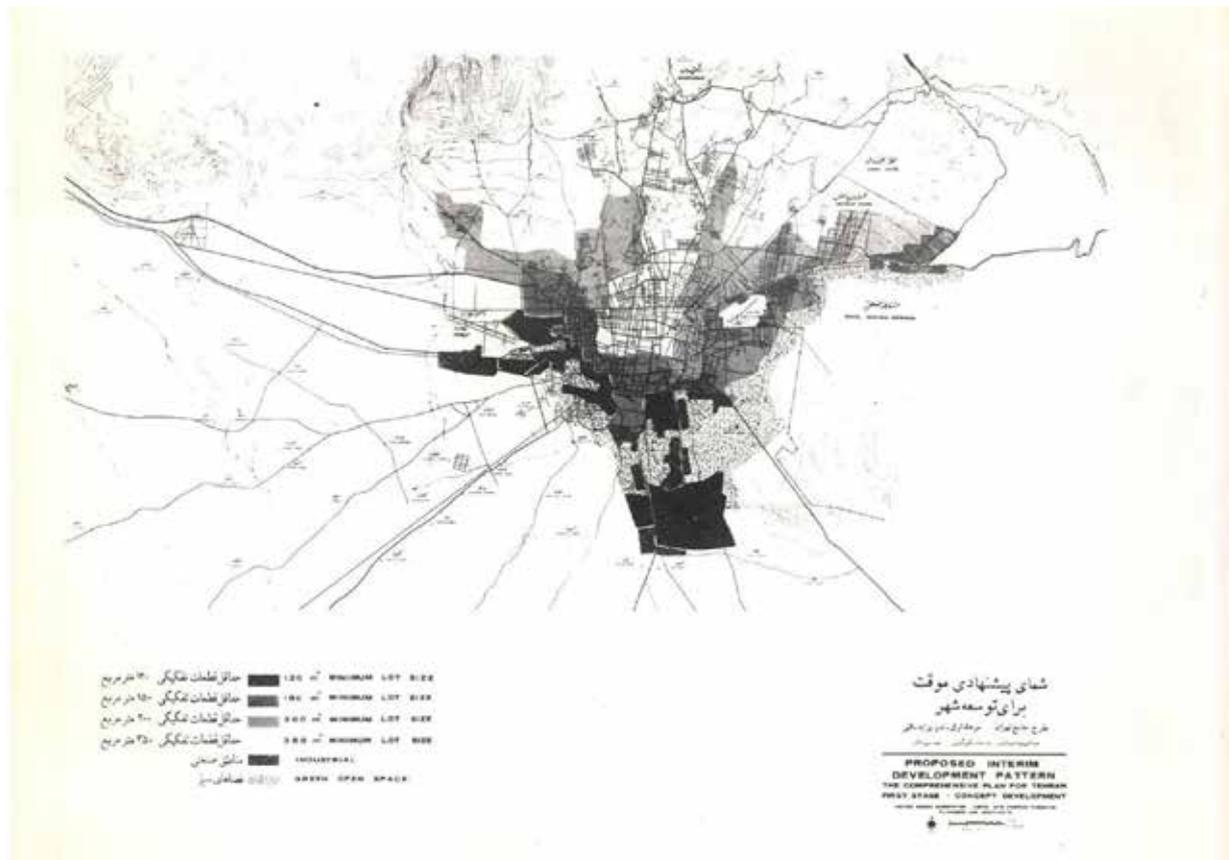


Fig. 6. since the Tehran's approach toward street was modernist, the function of street as a connector of zonings in the city was prioritized and the development model was suggested based on this. In the studies of this model, the condition of asphalt, sidewalks and gutters, linearization of streets, stop at the curbs, bus stops, traffic signs, traffic lights and lighting of the streets are the main topics. The suggested temporary scheme for city development. Source: Farmanfarmayian and Gruen, 1966: 4-9.

urban management of Tehran has no other distinct approach to promote the quality of streets. The last general model of Tehran which has been approved in 2007 has turned Tehran to a huge parking lot because of a lack of specific approach to manage the streets. In evaluation of APUR from 2007 general model, the symbolic, social and functional system of streets has been criticized: "Street is a stabilizing urban element that is composed of empty space and two sides. The range of districts which is coinciding with the street lines (the borders of districts are coinciding with main streets of the city), negates this social and spatial unit; hence, the street, which is one of the main fields of urban life and basic element to recognize the city and formation of city's landscape and identity, is omitted from the group of main elements and urban space organization. While its small services such as asphalt and cleaning are conducted by workload-sharing of parties-based regions, space management is forgotten as a small total and a unified and significant arena" (Mansouri, 2016: 247). With performing the first general model and 2007 model, all streets of Tehran have turned to car-passage routes; its example is Enqelab Street that despite its important structural and semantic role in space organization of Tehran, its traffic characteristic is very prominent.

The final effort to destroy the historical meaning of khiâbân was made in the years after victory of Islamic Revolution. Despite the expectation that the Revolution's slogans regarding the revive of original cultural and the historical values of nation should appear in manifestations of civilization, there is no sign of change in the process of semantic decay of Khiâbân in Iran after the Revolution. In opposition, a lot of emphasis was on the political aspect of independence by the country's leaders, which led to war and economic sanctions as a result. Even so, our cities were managed by the rules of general model and modernistic approaches that did not even regard the street as the connector element of other urban elements, and street gradually failed unprecedentedly in its own concept, and came to be seen and used as

only a skeleton that facilitates only the passage of cars and not the pedestrians.

Conclusion

Khiâbân (street) has been a mythical aspect in Iran's civilization, the valuable place which the role of it in the audience's minds can be traced in various periods.

The fact that this word is based on the importance of water, the Iranian sacred element, provides it a basis that the semantic evolution in manifestations of next levels makes it possible for producing the space and place. This fate happened to the street (khiâbân) in Iran, and it was first a place-maker in religious aspect and produced places for pilgrimage and connection to the Heaven. Then it turned to a private space in the garden, placed beside a temple-like space in the ancient culture of Iran. Then, it showed its importance through its new connection with the world to come in the cemeteries. Benefiting from the otherworldly meaning of street in Safavid era transmitted to street-building as the social-urban aspect, and an agreement formed between this world and the religious "khiâbân". In the Qajar era and in the first exchanges of the Iranian with Europe, the physical and functional streets of Europe shaded the original notion of Iranian street-building with the aid of royal imitations, and the synonymous words alley and street were used to materialize the sacred concept of "khiâbân". This process led to foundation of physical and functional street in late Qajar and Pahlavi eras. The street which its ominous fate was sealed throughout the Islamic Revolution era with degradation of its role to transitory, despite the completely different expectations.

Endnote

1. Composed by Tayeri Ziaratgahi, author and poet of 9th century AH. This line points out the two physical (beauty of street) and semantic (integrity of street) aspects.
2. Most theorists believe that the contemporary era of Iran begins from the middle of Qajar reign (Nasser-eddin Shah-Constitutionalism)
3. Block means rural district which consists of several villages, the names of other blocks include Touran and Tounian, Qourvan, Bashtan,

Kamiran, Sabqar, Khiaban, Godare, Enjil, Alnajan, Advan and Tiran, Parvane and Hourdshang have been mentioned in the geography book of Hafiz Abrou.

4. Is Harat city, Hari is a huge city and its township is very strong, it has old fortresses and ramparts, and in it are flowing waters, and its central mosque is the most affluent of all mosques in the whole Khorasan, it is placed in the hillsides, there are a lot of prosperities there and there are lots of greyhounds, there is a huge river that is placed between Ghour and Gouzganan rivers, and it is used by people of these regions, and burlap, Shirkhesht (juice of a specific plant growing in Khorasan) and Doushab (cooked grape juice) are produced in it (Hodoud-ol-Alaam Men-al-Mashreq Ela-al-Maqreb (border of the world from East to West), Anonymous author, 1961: 91).

5. Fakhr-e-Razi, passed away in 606 AH

6. Eradat Khan Alamgiri with pen name of Vazeh, author of Eradat Khan's history, passed away in 1128 AH.

7. 919 to 984 AH

8 Khaje Zein-ol-Abedin known as Abdi Beig Shirazi, passed away in 998 AH, of the literary and the wise of Safavi government.

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