



# The social and economic situation of Isfahan in the period of 1<sup>st</sup> Pahlavi ruling (1925-1941)

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## ABSTRACT

Isfahan is one of the oldest cities of Iran with a highly important place in economic transactions of Iran and its foreign and domestic trading. Throughout the history, Bazaar has been as the artery of economic life, the center of formation and association of businesses, occupations and industries. On the other side, the influence of Bazaar in social and political movements in the past centuries has been revealed to everybody. Nonetheless, the structure and content of traditional network of Bazaar changed by nature since the last chapter of Qajar and early of Pahlavi period. Various reasons can be detected; the change in social life in the cities, the entrance of western lifestyle and culture, increase of population, and the need to reform and renovate urban pathways are among the most important reasons of the change. The present study aims to present a comprehensive account of the situation of traditional Bazaar in Isfahan city in the first decades of fourteenth century (Hijri), and investigates the process of its change and its underlying factors. Documents, journals, reports of internal and foreign spectators and economic and social researches constitute the main sources used in this study. The descriptive historical method is used as the method of research.

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## Introduction

Bazaar is one of the most significant symbols of traditional cities of Iran which is perceived as the backbone and the beating heart of city. The main Bazaar usually begins alongside the most important pathways of the city and stretches up to the city center. The situation and status of bazaar, the establishment of important spaces and civil centers around it, and the impact and respect of bazaaris (merchants of bazaar) in the urban life made this place not to be just an economic center, but be actively engaged in many social activities; among which, being a place for holding ceremonies and funerals, national and religious celebrations; and being a place for leisure time and entertainment of public can be mentioned.

In the past, social structure of the society of Iran was based on ethnic, kinetic, racial and other social relationships; as well as regional groupings. The residents of a city belonged to a district or region in the town and when controversies arouse, everyone first would consider the interests of his own and his related people, then of others. In such condition, the role of Bazaar as a place to express unity, and social coherence was obvious. In fact, Bazaar can be taken as the symbol of unity, coherence, consultation and public sympathy. Among the most important internal features of Bazaar is the formation and existence of trade, social, and political associations within it; foundations which were the basis of civil institutions in later periods. These associations often took position toward current issues in the society and announced their idea about acceptance or rejection of a certain subject in various ways. In some periods, bazaaris would strike against government and close-off Bazaar as objection.

A question belies here: how the center of civil life, social movements and economic power lost its coherence and unity and its economic, political and social power decayed? Perhaps,

the reasons of this decadence can be found in the detailed reports of regional papers and the pedantic spectators of that era, and its factors may be identified by comparing the analysis results of various decades of 21<sup>st</sup> century. Pahlavi time has been probably the apex of Iranian tendency toward western lifestyle, culture and prevalence of their products. As a result, transformation in the structure and nature of traditional Bazaar and the life of people must be brought into close examination.

### Isfahan bazaar

Today, most of old bazaars in Iran various cities are abandoned or semi-abandoned. However, bazaars of Isfahan and Tabriz are still perceived as the main artery of city and the center of social activities. Probably, Isfahan bazaar is the most perfect example of Iran bazaars which has specific structural and skeletal features derived from civil engineering patterns of Isfahan architect school. In Safavid period, Isfahan bazaar has probably been among the largest, richest and most magnificent bazaars of Islamic cities. Up to the past century, specialty was one of the most important features of bazaars (Purjafar, 2009:150). In general, in Isfahan bazaar retailers were located in main halls and occupations and industries were at sideways, and corridors, wholesalers were located at caravanserais and *timčas* (Shafaghi, 2006:354). A list of the occupations and guilds present in Isfahan bazaar in that era indicates not only the extensiveness and variety of industrial, artistic and skill-based jobs in this ancient city but also illustrates their deep establishment in bazaar network and the residents of its members in its surrounding neighborhoods, streets and alleys. These occupations and professions covered all aspects of people's life including their livelihood and economy in a big city such as Isfahan. Despite the historical nature, and the social, economic and even cultural performance of each of these

occupations, they can be categorized in one of the following economic classes:

The category of goods production: filature, Ehrami weaver, Ashermeh duz, wicker maker, heeler, bulrush weaver, pelisse maker, tinseling, mirror maker, draper, cobbler, saddler, opium farmer, bed porter, takaltu dooz, loom, Jahak weaver, wrapper weaver, leather maker, Chalungar, chintz-making, graver, inlayer, barker, bucket maker, dah-iek duz, Razzaz, Rasafi, Ravasi, Zarkeshi, brocade weaver, chain maker, black weaver, beads stringer, Saddler, Assar, Ataei, Alagheband, Fakhar, Klycheh duz, Landar duz, , box maker, launderer, silversmith, and Akkaf.

The category of services: wheel rocker, water dam builder, donkey keeper, Beriani, Berenj Kub, Pilevar, Tahaf, Tokhme barchin, narcotics sales, wheel puller, Charvadar, wood seller, Haddad Saghat, Haddad Khorde, porter, Hamsy, cobbler, lathe, bricklayer, corridor keeper, Davatgar, , tinsmith, dump seller, electricians, Shal andaz, Tabagh Kesh, Tahan, mucker, Kalvaband, Lavvaf, Mokkari, Farrier, felting and Yakhchil (Tahvildar, 1963: 122-144, Janab, 1992:124-126).

The major part of these industries was active in bazaars around Naghsh-Jahan square. Of course, as it is still obvious from its physical remains, the traditional network of bazaar was very extensive in Isfahan; its elegant and beautiful opening in the northern side of square would attract any passenger; an economic space which included religious and divine centers (mosques), scientific and educational centers (madrassah), and sport centers (Zoor-khaneh) within itself. In the eyes of a foreign spectator "these narrow roofed bazaars, a meandrous city embedded in another city are the heart of economic life. Unlike western countries, the heart of industry is there; man can hear every strike for making a pitcher, can see the difficulty of making a flower pot, the hardness of making Gaz (a kind of sweet) and knitting and weaving carpets, and roasting Kebabs... the sellers in bazaar have a hard job, some of them start their work at 6:30 in the morning and some others work until 9 o'clock in the evening" (Hucks, 1992: 54).

#### **Urban renovation**

A study in the contemporary history of Iran shows that changes in the lifestyles of Iranian society (cities, villages and Ashayer) started in the middle of 13th century in the reign of Nasser al-Din Shah Qajar (1848-1896). Definitely, social changes in Iranian society are not only the outcome of government's thought and policy. The extension of social and economic interactions and communications has played an influential role in this regard. This evolutionary change emerged in the form of lifestyle, clothing, food, housing, and traffic in the society. However, perhaps it can be said that the fundamental change in the pillars of Iran society and change in the form of common life dates back to the early decades of Pahlavi period. Reform programs of Reza Shah (1925-1941) and renovation of country provided the ground of all such changes. Following them, the face of big cities completely changed and renewed which caused social, economic and cultural changes in the next years.

One aspect of renovation in this time was reform and improvement of urban spaces (development). Development refers to the expansion and enlargement of pathways which were adjusted once to the needs of society activities and traffic and it is no more able to meet the needs of the new society. It is clear that the old structures of urban pathways were subject to renovation. On the other hand, construction included design and programming new streets which may firstly be disharmonic in the heart of old neighborhoods, but the main goal was to build new and modern streets across the city. The main difference

between the two is that widening of streets requires destruction and moving backward of old buildings but construction only changes the lands without buildings.

Attention to renovation of the city, especially in terms of traffic facilities inside and outside the city increases the creation of new jobs; in such an operation mostly migrants are taken for work. The result of adapting such policy in Iran in early decades of 20<sup>th</sup> century was the increasing growth of urbanism and changing the face of cities. In the eyes of government and modernization, Iranian modern men and women showed itself in a new form of need to houses, market and transportation. In order to fulfill this, extensive changes were required. In this regard, the first draft of urbanism law was administered for the first time in Iran, in 1933. This law was revised in 1941 as the law of developing pathways (Khamseiee, 1989:104).

Following the implementation of this plan, the look of cities changed. Residential buildings and economic centers emerged alongside with new pathways and wide streets and caused the old occupations, professions and industries to decay gradually. Widening the streets was done in several forms. Sometimes a new street or pathway replaced old alleys, streets, and even small bazaars and squares. In this case, intersections and disconnections occurred in the uniform traditional network of bazaar.<sup>1</sup>

This result was also remarkable for the current political regime; since due to the undeniable role of bazaar in formation of political past movements, Pahlavi policy was to weaken bazaar. The policy of government was aimed at dragging the transactions and trades of citizens to the streets so that the economic power of bazaar would decrease, however it was not successful. Isfahan bazaar never reconciled with the past regime, it could not tolerate the dependence of country to western colonizers and objected western lifestyle and its culture as opposing Islamic and Iranian traditions; as a result it declared its objection. In Pahlavi era, Bazaar of Isfahan and other cities only accompanied the national government of Muhammad Musadiq (Shafaqi, 2006:352).<sup>2</sup>

In building section, streets and wider pathways emerged which both focused on industrial, technical and commercial occupations and created a new competitive area for traditional bazaars.<sup>3</sup>

Formation and support of economic poles outside bazaar and new industrial sections contributed to the policy of weakening bazaar. Besides, developing economic centers outside the sphere of bazaar could provide the necessary financial resources for development of the city. As it was said before, bazaar was not a good source for providing the government with financial support. Furthermore, lack of government's support of traditional arts and handicrafts industry, automatically accelerated the process of marginalizing bazaar and its traditional concept.

Construction of new streets in Isfahan was mostly conducted in the northern-southern side, parallel to Chahar-Bagh and, in the western-eastern side, on the axis of Zaiandeh-Rud. Newly built streets cut through Isfahan bazaar in several points and destroyed the unity and uniformity of bazaar, and disconnected some old neighborhoods from each other. Among the instant outcomes of new streets was the start of

<sup>1</sup> Such as Abdol-Razzagh St, Vali-asr St, and Northern Hatef St.

<sup>2</sup> In the battles which lead to the victory of Islamic republic, bazaarian showed their objection to government by closing their shops and bazaar.

<sup>3</sup> Such as new Shahpoor St.

decentralization of bazaar from city's economy. By the way, the two sides of the new streets were supposed as good places for emerging new guilds. It is noteworthy that these changes necessarily transformed the traditional core of city and wide streets and alleys which opened the way for automobiles became popular. Although, there were objections to these acts but even local newspapers propagandas were in line with the new modeling of city (Keddie, 1981: 323-330). In 1941 when the foundation of Abdul-Razagh St. and Hatef St. were building, Akhgar newspaper wrote: "the Joobareh neighborhood was always a resource of typhoid fever and other infectious diseases because of its narrow alleys and pathways, this action can help to control and eliminate such diseases." (Akhgar, N 25, 1925).

What can be added about the reforms of city infra structures is that beside their economic role, new streets had an important effect on the traffic and traffic culture. This issue could suddenly change the structure and borders of the traditional society and bring about deep changes. Reduction in the time of traveling, changing the goal of traveling, introducing the concept of time and the beginning of transmutation of the tradition of approximate timing and counting was obvious less or more. In fact, two principles were the ground of street widening and motors movement in that period changed the concept of time for the people of Isfahan. Entering a new world with its essential tools and devices required moving based on its specific principles. The necessity of moving in the streets was issuance of specific licenses. The point is that even for riding a phaeton in the new logic and discourse, a license was required. The number of licenses of phaeton was four times more than the number of available phaetons in the streets. This traffic instrument was replaced.

#### **Changes in the traditional bazaar, the new economy**

In 1924, Isfahan bazaar had not the ability to provide the needs of city, at least in terms of retails. As a result the newly built shops in the new streets which made cars' transportation possible became the center of retail market. Even some of the new products which were related to the modernization of city and using machines were offered to their consumers in the newly built streets (Shafaghi, 2006:35-357). A part of this big evolution was the outcome of global and national industrialization. The industrialization of Europe and importing its goods made the small productive workshops to be closed in bazaar one after another. Isfahan bazaar gradually became the groceries store of European commercial goods. A new group of bazaaris emerged as traders and businessmen who were never producers (Purjafar, 2009:150).

The condition of industrial production was also changed. In Isfahan, before 1925 only eight modern producing factories (three loom factories, one wood factory, two matches factory, one weaving factory and one soap factory) were built. The number of working staff in these factories was below 3500 workers and their product was mostly consumed by home consumers. Small industries had better condition. As an instance, up to 1928, more than 5000 industrial workshop with 15000 workers were active in Tehran. The process of building factories and new workshops accelerated in 1934-1938 and a number of new factories were built, the statistical population of workers increased by 250 percent. Most of these factories belonged to the government which allocated more than one fifth of its total budget to the industries by the end of 1931 (Tafaghodi Jami, 1978:116). Although, most factories had an optimum situation regarding the domestic market, but due to the lack of efficient management, they had no progress or remarkable return and even 64 state factories faced losses in the late 1930s. (ibid: 134).

Outside the sphere of industries related to loom and weaving, some other occupations and old guilds which were not consistent with modern changes moved toward decay and destruction. Most of them were related to pre-industrialization lifestyle. The transition of Isfahan city to industrial level, in fact indicated the failure of some occupations. Of course, that was not something imposed; but it was a historical obligation. For example, delimiting agricultural activities in urban areas and entrance of automobiles caused that jobs such as blacksmith and Allafi disappear in the cities and gave way to garage keepers. Research shows that in that period in Isfahan, more than ninety occupations disappeared or were delimited. As a result, the public wave of social change in Isfahan led to the decadence of traditional professions and emergence of the new ones. In 1926, 267 traditional guilds were exempted from tax, while they were either forgotten or on the verge of failure (document n 38, the civil association of trade and guilds, 2001).

It is noteworthy that a group of professions such as drapery were transformed to sales of industrial fabric materials. Even years before first Pahlavi renovation, in the subject of coverage and clothing and enactment of uniform clothing law, despite celebrating the uniform clothing act by guilds and merchants of Isfahan (document n 84, *ibid*), a class of economic looming businesses i.e. Abaa-weavers objected and claimed loss and objected to this law. Only the permit to use traditional Aba could save them (document n 95, *ibid*).

Some other professions were no longer in the form of associations and guilds and became individual cases. In other words, regarding the decay of such fields, many of their professionals changed their job. As a result, the sphere of those professions became limited to individual activities and lost the support of guild, such as break layer and porter. Other groups changed their title and with a shift in their structure continued activity in the same line. For example, cobbler profession was replaced by distribution, and selling of tailoring instruments. Thus, these types of jobs were transformed.

Another group of jobs moved their place of activity from urban areas-which had changed their lifestyle, traffic and livelihoods- to rural areas and continued their business. Barker, bucket maker, Razaz, and Zehtab are some examples. Improvement of sanitation system in the city and announcement of Isfahan municipality about sanitation of guilds prohibited any kind of barker and Zehtab jobs (document n 181, *ibid*).

Moreover, developing pressing water made bucket-makers jobless. In this condition, those people who were committed to their profession had to move to villages. Finally, some professions such as Makkari and Mohre Keshi completely disappeared from both urban and rural lives.

The performance of some bazaars of Isfahan has completely changed due to the lack of demand. For instance, in bazaar of gunners, one of the most famous bazaars of Isfahan there is not a trace of gun and due to its adjacency with bazaar of goldsmiths has changed to an exchange market of gold, currency and coin. Other examples are bazaar of Rangrazi (coloring fabrics and fiber), saddlers, shroffs, hat makers, tuckers, Assarkhaneh, canvas sellers, gunlock makers, colliery, and strings market which all are transformed to markets of shoes, leather products and nutrients (Shafaghi, 2006:356).

In the recent years, a number of caravansaries lost their use and were transformed to modern malls and shopping centers.<sup>4</sup> In

<sup>4</sup> E.g. Mahdi commercial complex, Spadana, Indians complex, Meisami complex, the grand bazaar of carpets, Bazaar Reza and Saray Haddad

the change of utility, a considerable number of caravansaries and inns which were located in the margins of bazaar were transformed to parking lots which deserve further analysis. Moreover, some of these elements are changed to different industrial workshops such as loom and weaving (Shafaghi, 2006:354).

An overall look to the variety and number of industrial factories in this city and the imported commercial goods in Isfahan bazaar clearly illustrates the extent of effects and the grounds of decay of handicrafts traditional market (Nooraiee, 2007:20). An important event in bazaar was refraining of big traders from following the traditional profession of their fathers. In other words, the dominant ideology in city poles were changed (Issawi, 1968:130). According to Miller, after world war II, many stores and newly-built streets opened in the city whose main capital was connected to bazaar network. But the different type of goods in these stores demonstrated a change in the taste of public and its demands. This change occurred by and large in the thoughts of merchants. "Ali Hamedanian abandoned Malek caravansary and established Shahnaz factory. Hamedanian's father was the agent of Zilger Company in Isfahan. He sold chemical colors in its traditional way of transactions up to 1951 successfully" (Miller, 1961:150).

The flexibility that Isfahan bazaar showed to the entrance of the new items contributed to the progress of the city in economy and social development. However, such a circulation was obviously changing even the routine lives of the workers. In spite of transformation in entering different fields and modern areas of transactions "Hamedanian still had a safe deposit in his office at factory which had several big locks, not harmonious to his office furniture. His friend and colleague in bazaar had told that he used fortune-telling (estekhارة) for all his works. Hamedanian was a successful bazaar businessman who had realized the evolutions of country and especially of Isfahan, and was moving with it. But his strange beliefs came from his success in the old bazaar which never vanished (Miller, 1961:11).

Since importing and selling foreign products made the demands for domestic products to be reduced, many shopkeepers and producers asked for delimiting the process of imports (document n 42, the civil association of trade and guilds, 2001). The impact of bazaar in the exchange of foreign goods and providing the ground for its consumption is worth more examination. The import of ready clothes, radio, water pumps, Singer sewing machine and a lot of other goods by economic agents contributed to a change of tastes and interests. Because, as spectators said, Iranians preferred to consume the new product items (Miller, 1961:26). It must be noted that this current indicated the shift of center of goods exchange from bazaar to newly-built streets. According to Miller (William Miller), the reporter of U.S. embassy in Isfahan in 1961 (1340 Shamsi) the main reason of this change of centrality was growth of factories, lack of governmental support and change in the public taste. Besides, widening the streets made fundamental changes to the structure of city from one hand and stimulated movement of the guilds concentrated in bazaar to the streets. For example, development of northern Hatef St., extending Abdul-Razagh St. and constructing Ghiam Sq. (Sabzeh-Meidan) and its extension as Vali-Asr St. which enclosed the location of many guilds and traditional centers lead to failure and destruction of these centers.

Placement of new professions such as garage keeping was a sign of termination for some guilds. Emergence and growth of new vehicles such as bus and taxi brought its related jobs as well. Mechanic stores and service workstations was formed

inside garages because the mentioned vehicles needed their special services. Although there is no exact statistics from the number of mechanic shops, tire shops and other related sub-categories but it can be assumed that the professions related to traditional methods of transportation gradually disappeared. Allafi, blacksmith, and saddler are the most significant instances. It is noteworthy that phaetons were still used as a public transportation vehicle; but to a less degree than bus, taxi, and bicycle. As a result, decreasing the number of individuals working in a profession was a sign of termination for that profession and replacement by a modern job. From the beginning, in a city like Isfahan the considerable number of phaeton riders and other closed jobs complained to the government and objected its attention to automobiles (document n 69, the civil association of trade and guilds, 2001).

In Miller's report, the streets of city are illustrated in detail. He says that outside bazaar of Tehran most stores sell western products. In general, most customers look for modern western items in streets such as Chahar-Bagh. This issue was delicately attended. He adds that in this era, rich businessmen tended toward investing in loom industries. He refers to these people as "the pioneers of future markets". Of course it must be noted that in that period the border between traditional and non-traditional bazaars were not clear, as Miller calls the total economic activities as bazaari activities (Miller, 1961:15).

In the statistics of 1956, more than 12000 shops are listed for Isfahan city. From this number more than half were located outside the grand bazaar. This means that scattering the canons of distribution of goods or services in the new contexts led to the creation of new poles versus the traditional pole (bazaar). Continuous street construction in 1<sup>st</sup> and 2<sup>nd</sup> Pahlavi's time not only weakened the old context and traditional traffic pattern but also attenuated the situation and sociopolitical status of bazaar. Moreover, this condition led to creation of new spaces for wasted and migrant talents of economy.

Hence, while bazaar as the traditional system of economy of Iran was under the pressure of foreigner elements, the risk taking spirit of traditional economy agents opened the doors to a new different world. Changing the jobs and moving from one branch to another, and leaving some delimiting traditions provided the suitable ground for economic developments outside of bazaar (Issawi, 1971:199). It was started many years ago, but the mentioned time is marked with observable moves. This process accelerated from this period and continued until decline of Pahlavi dynasty and later in the era of Islamic Republic (Kano, 1978:325).

The role of urbanism development, especially construction and widening of Isfahan streets and building marginal stores started from the first period. However, its rapid growth occurred in this period. This replacement in Isfahan city attracted new labor force and specialists, and provided the means for circulation and movement of bazaar generation toward investing in structures outside of bazaar. Although it seems that this movement was not so apart from bazaar as well. As the guild model and the form of shops in the street sides had the architecture of bazaar Hujra (shops). Of course, this was not stable and the gradual transformation of shops and shop keeping style washed the trace of bazaar (Bonine, 1981:24).

The famous rich of Isfahan investment in this period demonstrate a show of the transformation of traditional merchant to modern businessman. In this category, famous families such as Kazerooni, Hamedanian, Dahesh and Kasaeian were present; although, this circulation was due to their economic and political aptness which could identify the fields of economic activities outside bazaar. In fact, this group of bazaar

merchants were both active inside and outside of bazaar. As it was obvious in many economic behaviors of them, the culture of bazaar was still dominant. Their personal and religious beliefs were completely observable in their behavior with their workers, and management style. This shift firstly indicates the shift of social and cultural tastes and secondly, is a sign of decline of an era and entrance to a new era.

Certainly, changing the concept of bazaar and bazaari as the pole of economy and its transmutation to the sphere of industry and foreign trade was a symbol of formation of new economic pole outside of bazaar which again had a key role in creating social change. So it can be imagined that the concept of transmuting bazaar or progressing in different economic and social field was outside of bazaar. So, from one hand development of the economic class of city with its root in bazaar mostly formed the future social movements. However, the average class of bazaar which deemed traditional activities safer, stayed in bazaar to join the other classes in later decades.

What occurred, the culture of bazaar was transferred to streets and the culture of modernity found its way to bazaars. The simultaneous presence of modern and traditional products beside each other, gradual migration of various guilds from traditional bazaar and translocation in external industrial and service poles outside of bazaar constitute the most significant outcomes of this process. On the other side, the population of registered trade companies in this period needs more consideration. According to the statistics published by national Iran Bank, during 1931-1941 the number of registered companies reached from 93 to 1735 and their capital increased from 143 million to 1863 million (Tafaghodi Jami, 1978:15).

The merchants of bazaar understood that traditional economic activities in bazaar needed a financial support for the time of crisis. As a result, since the last decades of the 19<sup>th</sup> century, their manifold attempt for possession of urban and rural lands is observable. In other words, capital movement from bazaar to land trading and large properties was in fact a process which to some extent could assure capital owners against the economic swings and ultimately led to the block of the capital in fruitless area of land trades while it could circulate the wheels of industry and production.

However, this period and especially the policy of government opened a new different path for moving capitals toward business and from business toward industry and vice versa for traders. The result of this act was activation of companies and trade enterprises with the capital of various people. Iranian businessman had transactions from past decades with their foreign counterparts and Isfahan city was very active. In this regard, foreign trade found its special logic. According to the enacted laws every trader, individual or group, must had a registered permit for import and export of goods. Thus, usually several traders were engaged in foreign commercial activities of the city, either individually or in teams. Although, 34 dealers (who were mediators and sales representatives), must be added to the list of traders (Abedi, 1955:159-165). Counting 186 people in this decade as the total number of the famous rich of the city, with 119 registered traders and dealers conclude that almost two third of rich people in the city were active in the area of trade and commerce, and the rest of them were either traditional landlords or involved in modern professions such as medicine and engineering (ibid, 94-99).

A point that made Isfahan more attractive in the eyes of any spectator was the strong will for development and industrialization among masses. The will which was continuously led not imposed. The presence of aware local leaders from one side and the investment of rich traders from the

other hand helped Isfahan to move forward despite several political distresses. Although the working condition was not suitable for the factories but certainly it was not more difficult than conditions of small workshops in bazaar. However, the undesired condition did not lead to riot and workers' movements; something which happened in the later periods. Nazeri maintains that "despite the fact that factory owners did not behave appropriately with workers and they were deprived of many facilities such as assurance and other things, but the sense of riot was absent in the workers. This was a cause for fertilization and immunity of factories to grow and develop." (Hucks, 1992: 55-56).

#### Tables

**The statistics of new occupations in Isfahan in 1333 (1954)**

New occupations	N
Garage for freight and passenger vehicles	33
Automobile workstation	22
Bus	100
Taxi	200
Cinema and theater	8
Bicycle	2400
Phaeton	120
Shop	12000

**The number of transportation inside and outside vehicles of Isfahan city in 1334 (1955)**

	N		N
Personal car	304	Rent bicycle	37
Personal jeep	118	Personal phaeton	9
Passenger car	95	Passenger phaeton	127
Taxi	219	Intercity Bus	178
City bus	93	Personal truck	48
Personal motorcycle	51	Rent truck	926
Personal bicycle	5171	Rent gharry/phaeton	410

Adapted from: Aiedi, 1955:50-51 & 91-92.

**The number of driving licenses in Isfahan in 1955 (1334)**

Type of license	N
License	1902
Second grade general permit	2388
Second grade special permit	2324
Motorcycle permit	526
Bicycle permit	26288
Phaeton permit	625
Total	34053

#### Conclusion

Bazaars of Iran's cities had other features beside their economic role, such as social and urban functions and many urban activities related in a way to bazaar. The presence of citizens in bazaar was not limited to shopping times, but its attractions filled the leisure time and free time of city residents. Bazaar was perceived as the canon of social interactions of the city; it combined material and spiritual atmospheres and associated the life in this world with the other world.

One of the most important factors of social change is the element of technology, or the new procedures in the industry. These factors can have a more or less deep influence on the ideology and taste of the masses and lead the viewpoint to life and livelihood to a new direction. Imported products and local industries were highly effective in opening the new areas of demands and needs of urban society. Such a change not only contributed to a cultural duality but also created economic and ideological tensions. Before this, the renovation process in the time of Pahlavi ruling especially the plans of widening the streets and development of cities paved the way for this evolution.

Through reconstruction and reviving the traditional bazaars in the cities and adapting models from their original concepts in

designing and constructing modern urban spaces, we can move toward increasing the attraction of urban spaces, improving the satisfaction of citizens, raising social capital, creating and improving citizen interaction and face-to-face communication.

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