

Chapter 13

Critics of the Adaptive Reuse of Parvin Etesami House in Tabriz, Iran

* Dr. Narmin Babazadeh Asbagh

Introduction

Tabriz is one of Iran's antique cities, enriched with gorgeous historic houses of the Qajar and Pahlavi eras. Parvin Etesami House is one of these beautiful houses in Iran that belonged to this famous Iranian poetess. This historic house is one of the attractive Pahlavi houses in the ancient neighbourhood of Tabriz, which has faced improper conservation and adaptive reuse. This article aims to introduce and criticise the inappropriate conservation process of this unique house in Tabriz. After a brief research on Tabriz, the conservation process of Parvin Etesami House is presented and comprehensively and critically evaluated. This historical research is based on a qualitative method and the author's observations. The results of this article can be useful for preservationists and conservationists in the field of cultural heritage, as well as architects and interior designers, in the restoration, repair, renovation, and design of historic contexts within ancient cities worldwide.

The first part of this article focuses on the historic city of Tabriz, while the second part explores the Sorkhab neighbourhood of Tabriz. The third part of the article is about Parvin Etesami House, including her biography and the conservation and restoration process of this building. The fourth part concerns the important events and description of operations, problems in the restoration process, and troubleshooting suggestions. The last part of the article is conclusions and suggestions for further implementations and similar projects.

Naming of Tabriz

The history of any settlement can be traced back to its naming because the names of individuals or the reasons for its creation are often reflected in the name of the settlement. In books, this city has been mentioned as "Tabermeis", "Tabpis", "Gabris", "Gazad", "Troa", "Tora", "Ghaza", "Shahestan", "Toresh", "Tops", "Torzh", "Davriz", "Dorzh", "D-E-Vorzh", "Termaxin", "Ganjak" and "Termaxia" and so on. The author of Mirat al-Bulandan also narrates this subject with some changes. Then he says that due to the proximity of "d" and "t", "Daruyzh" became "Taurizh" and little by little "Turiz". As the mixture of Arabic and foreign words reached a level of perfection, the Persian word "Zhay" became Arabic and remained in the common tongue as "Turiz". The vowels (waw) were changed to "ba", and they were called "Tabriz". Regarding the reason why this land was called Shahistan, the author of the book Aturpaktan writes: "They say that because it was the seat of the kings in the days of Tabriz, it was called Shahistan (Shah means king) and Shah-e-Astan or Shahistan" (Faghih, 1967, pp. 24-25). Karang also writes in this regard: "The word Tabriz has been mentioned by Arab geographers such as Samani, Yaqut Al-Hamawi, and Kasr-e-Rata, and by Iranian and Turkish geographers such as Hamdollah Mostofi, Kateb Chalabi, and by Roman, Armenian, and Russian historians such as Faust, Asulik, Vartan, and Khanikov, as "Tavrez", "Tavriz", "Tavres", and "Davrez". Elsewhere in his work, he believes: "Oliya Chalabi has considered the word Tabriz to mean "the one that spits and spins", and this name is related to the ancient volcanism of Mount Sahand" (Karang, 1972, pp. 1-2).

Nader Mirza Qajar writes in his book "History and Geography of the Imperial City of Tabriz" about the reason for naming this city: "Abu Saeed recorded Tabriz as Tebriz, and also the Chief Justice Ahmad Ibn Khallikan, in his history and the translation of Bani Mansur Mohammad Ibn Ahmad, known as Hafda, has pronounced it as Tabriz, and he is a skilled historian and critic because it is not clear to us why this name was given, we cannot say anything." In the aforementioned book, Jamal al-Din Faqih continues his speech on this matter as follows: "The ancient capital of Azerbaijan was the city of Ganjak, in Takht-e-Suleiman, southeast of Maragheh. The Arabs called it "Kazana" and the Greeks called it "Gazza" (Nader Mirza Qajar, 1988, pp. 11, 15). Minorsky writes in his book "History of Tabriz", translated by Kareng: "Rawlinson, in an article, reminds us that one should not confuse the word Tabriz with the

Corresponding Author: * Dr. Narmin Babazadeh Asbagh

Department of Architecture, Faculty of Architecture, Eastern Mediterranean University, Famagusta, Northern Cyprus.

Corresponding Author's * e-mail: n.babazadeh.nba@gmail.com, narmin.babazadeh@emu.edu.tr

How to Cite This Chapter:

Babazadeh Asbagh, N. (2025). Critics of the adaptive reuse of Parvin Etesami House in Tabriz, Iran. In Rokhsaneh Rahbarianyazd & Hourakhsh Ahmad Nia (Eds.), *Resilient Heritage & Adaptive Urbanism* (pp. 149–165). Cinius Yayınları.

<https://doi.org/10.38027/N13ICCAUA2025EN0519>

genus "Ganza", which is the city of Shiz." The same author adds: "It should be noted that the name Thebarmais should not be confused with the name TAVREZ, because Thebarmais was a city east of Genzca (Genzke), and in 623 AD, after destroying Genzca, the Roman Emperor Heraclius burned the city of Thebarmais and its fire temple" (Minorsky, 1958, pp. 8-9). For more information about the city of Tabriz, the bachelor's thesis of the author entitled "Hostel of Quri-Gol Tourist-Entertainment Complex (Tabriz)" (Babazadeh-Asbagh, 2007), and the relevant article derived from it titled "Designing a Hostel in the Touristic Complex of Quri-Gol Lake near Tabriz, Iran" can be read (Babazadeh-Asbagh, 2022b, pp. 134-150).

Mansion of Tabriz

There has been much talk about the founders and builders of this city in the school of the ancients, and examples are provided for familiarisation in this regard. Nader Mirza Qajar opens his speech on this subject as follows: "It is written in ancient letters that the Azarabad people were freed by the Parthians until Ardashir killed Ardavan, the Parthian king, and added Azerbaijan to his kingdom, which occurred in the year 226 AD. After a short time, Khosrow Kabir captured that kingdom from Ardashir-e Sassanid and built the city of Daruyzh in the year 253 AD" (Nader Mirza Qajar, 1988, p. 286). The author of the book "History of Iran during the Qajar Period" writes: "The city of Tabriz, the capital of the country of Azerbaijan, is the place where Kaykhusrow had collected the property of King Croesus of Asia Minor after conquering that country." (Markham, 1970, p. 57). In the book "History of Azerbaijan", translated by Dr. Ishaq Bayat, a professor of philosophy and history, without mentioning the old name of this city during the Sassanid dynasty, it is stated: "The Sassanid dynasty, which came to power in 224 AD, occupied Atropaten. The successor of the Sassanids was the city of Tabriz. Zoroastrianism was the official religion of the Sassanids and became the official religion of the country in the late fourth century" (Qoliof, 1988, p. 58). The Byzantine historian Photius writes about this war (the last conflict between Sassanid Persia and Armenia): "During the reign of Arshak II, the king of Armenia (347-351 AD), the Armenian general Vasak attacked the camp of Shahpour II, the Sassanid, located in Thavrez, and "killed the Iranian general Boykan, set fire to the royal palace, and threw an axe at the statue of the Shahenshah that had been erected there, and then Mushegh, the son of Vasak, defeated the Iranian army in Tabriz" (Minorsky, 1958, pp. 8-9).

Using the book "History of Tabriz" written by Minorsky, Khanlou deduces the following: "According to Minorsky, the Arabs at that time, when they conquered Azerbaijan, noticed the conquest of Ardabil, and among the cities that formed the central core, or when the Azerbaijani border guard was gathering an army to confront the Arabs, no mention of Tabriz is made. To clarify whether the current Tabriz is one of the old cities of Azerbaijan and whether such a city with this name existed in ancient times or not, I have no choice but to admit that not only before Islam and the arrival of Arabs to Azerbaijan, but also for several years after the advent of Islam, there is no convincing evidence for the existence of such a city, or that, based on the indications at hand, which we will not ignore, we must accept that in very ancient times there was a city with this name in the land of Azerbaijan (Maad), then over time and due to the events of the times it was destroyed and disappeared." "It was destroyed, and its history has not reached us. Then, a very old and unknown castle or village remained from it. Later, they built another city called either Aman or Abadan and gathered the people's help to make it a city, and that is also the city we are discussing now" (Khanlou, 1985, pp. 19-20).

Until the Khorramdinan uprising led by Babak in 201 AH, Tabriz was not mentioned, except in one or two places where Islamic historians (Tabari, Ibn al-Athir, Ibn Nadim) did not mention the name of Tabriz. The author of the dictionary of the Mirror of the Worlds, Yaqut Al-Hamawi, believes that Tabriz was initially a village, as can be inferred from Armenian sources and his Byzantine writings. Tabriz was inhabited and had the title of a city several centuries before Islam, around the fourth century AD. However, since Tabriz was not mentioned in the Arab attacks on Azerbaijan in 22 AH, it can be assumed that it was devastated by the end of the Sassanid period and was no longer a village. However, the geography textbooks of the East Azerbaijan province state that: "The history of Tabriz after its emergence is obvious. In 21 AH, when the Arabs conquered Iran, Tabriz was a small military fortress, but Ardabil was of great importance" (Educational Research and Planning Organisation, 1984, p. 20).

The opinion of Yaqut Al-Hamawi and Hamdullah Masoufi Qazwini regarding Tabriz is ambiguous. Yaqut Al-Hamawi and Hamdullah Masoufi Qazwini, and some other historians and travellers stated that Tabriz was founded by Zubeydeh Khatun, the wife of Harun al-Rashid, the Abbasid Caliph, according to two narrations. The first narration states that Zubeydeh Khatun had been suffering from fever for some time and was travelling to change the climate and find a place that suited her temperament, until she reached Azerbaijan. In the place where Tabriz is located, her fever stopped. Therefore, she founded a city there in 175 AH and said that since my fever stopped here, this city should be similar to Tabriz. She built a canal east of the city, which is known as the Zubeydeh Canal. The second narration is: Zubeydeh Khatun, the wife of Harun al-Rashid, the Abbasid Caliph, became seriously ill in 165 AH and was on the verge of death. At this time, a doctor from the people of (Maad) came to Dad Tui and healed the sick woman in a short time. The queen, who did not know how to reward the doctor, asked him to choose his reward. The doctor requested that Zubeydeh Khatun order a city to be built in his native country in his honour. This wish of the doctor (Maadi) was fulfilled with utmost precision and speed in the year 165 AH, and he named the newly built city Tabriz so that its emergence could be attributed to medicine. Because "TAB" means fever, and "RIZ" comes from pouring, which had the meaning of fine and conveys the idea of spreading (Khanlou, 1985, p. 22). Nader Mirza Qajar

writes about the authenticity of this story: "The relationship between the Tabriz mansion and Zubeydeh, as explained by the fact that she came here, has no basis" (Nader Mirza Qajar, 1988, p. 17; Tariqat, 2009, pp. 19-25). For more detailed information about the history of Tabriz city, an article written by the author entitled "A Short Glimpse to the Urban Development of Tabriz during the History" can be referred to (Babazadeh-Asbagh, 2019).

The Appearance of Iranian Cities in the Qajar Period

"The multitude of reports and evidence that travel writers and historians present from the cities of the Qajar period up to the year 1911 AD all prove that the appearance of the city in this period was no different from the appearance of the city in the eighth and ninth centuries, because the shape of the city is fundamentally affected by the social and economic order in which it is located, and this system, as we know, remained strong until this period. During this period, strong towers and ramparts were considered a sign of the greatness of the city. The bazaar was the heart of the city's economy, and within it, various guilds were organised in different orders, and within it, various associations were gathered in different orders. The ark was the administrative centre of the city, regulated all the social relations of the city, and even drafted laws in the city itself. In terms of general division, the city was divided into three main parts: Main Ark (the old fortress), the city (Sharistan), and Rabez (the core of the city). The mosque, in addition to fulfilling other functions, was considered the centre of the city's judicial system. The alleys were narrow and winding and were paved with stone, and the old caravanserais (inns) were still considered the main refuge for travellers. The city was divided into different neighbourhoods, and each neighbourhood had its mayor, who was appointed by the city governor. The policemen were responsible for the order of the city, and the sheriffs acted as a kind of mayor. In short, whether in appearance, economy, or social composition, it had the same form and function as the medieval city of Hak" (Azimi Dobakhri, 2015).

However, the constant appearance of the city, which had brought about a thousand changes, could no longer resist the onslaught of new elements of urbanisation. Because new manifestations of urbanisation began to blow like a storm from the West and to fulfil new social needs, cities changed their appearance. Modern and advanced communications increased the security of the city's people a hundredfold, and any place in the city could be a warehouse and a place to sell goods. Gas lighting and then electric lighting turned the dark and gloomy night of the city into the day, and finally, as modern Iranian men became more familiar with the West, they made more efforts to change the traditional urban buildings and appearance. This increasing influence of the West caused a new class called the "urban bourgeoisie" to emerge in the city, which later played a major role in bringing the feudal Qajar government to its knees in the Constitutional Revolution because this new class strongly desired changes in the state system and its cumbersome socio-economic relations. However, at first, this did not include all the cities of Iran. Rather, it included the big cities, first of all, Tehran and Tabriz. One of the fatal blows that classically struck the city during the Qajar period and was unique in the history of Iranian urbanisation was the creation of the telegraph wire in the mid-nineteenth century (last quarter of the thirteenth century AH). In addition to the telegraph wire, the establishment and restoration of the free road also had an important impact on the appearance of the cities. The old Iranian trade caravan road could no longer carry the flood of European goods. The carriage, in turn, after it became popular, necessitated wide, paved streets (Atazadeh, 2004, pp. 13-14).

Tabriz in the Qajar Period

The year 1193 AH is the beginning of the Qajar dynasty and coincides with the last, in other words, the heaviest and most devastating earthquake in Tabriz. Since this earthquake occurred on the last night of the year and continued for some time, it is sometimes referred to in various chronicles as the earthquake of the year 1194 AH. The chaos and lack of a strong central government caused Tabriz to remain under the rule of local rulers this year and for a few years after that. At this time, Tabriz was ruled by the followers who, after the conquest of Azerbaijan by Agha Mohammad Khan-e Qajar in the year 1205 AH, continued to represent the central government in Azerbaijan and Tabriz. In Riyadh Al-Jannah, it is stated about the earthquake of 1193 AH: "All the high buildings and fortified monuments of schools, mosques, passages, buildings and bridges were destroyed in a single day, including the Ghazan Monastery, the Saheb Ol-Amr Mosque, the Jahan Shah Mosque, the Jame Mosque, the Seyyed Hamzeh School, the Sadeghieh School (Madreseye Sadeghieh), and the Talebieh School (Madreseye Talebieh), none of which had been seen by the camera on the entire earth. All of them were destroyed, and without exaggeration, not a wall of a single span was left." The size of the city in subsequent reports and quotes supports this issue. Nader Mirza Qajar reports the city's population at the beginning of Mohammad Khan-e Qajar's reign as 4,030, and John MacDonald Kinneer, an English traveller who was in Tabriz in 1216 AH, wrote that the city's population was 30,000.

The rebuilding of the city began again by the people following this extensive destruction and damage, and with the re-formation of the city, the construction of a new or last rampart of the city began and was completed around 1224 AH by Najaf Qoli Khani Donbali. In 1241 AH, Abbas Mirza built a moat around this rampart, and it was this year that Tabriz became the crown prince's residence and the second-largest city in the country, from a political point of view, it became one of the main centres of decision-making, to the point that British and Russian delegations often stayed in this city. The speed of the city's construction during this period was such that in a very short time, it had demolished its last rampart, and the houses were called the old ones, but with a new perception of housing. The

market regained its original core in more or less the same place as before. It expanded as the city's political prestige increased, which was followed by its economic stability. Many of the old buildings, such as the Saheb Ol-Amr Mosque and the Talebieh School, were restored or rebuilt. In contrast, new buildings were constructed with a fresh architectural perspective, serving as government offices. It was strongly emphasised that the re-formation of the city should be based on the same old texture that remained from the ruins, and therefore what is now the legacy of the city's past is the product of the Ghazani period in terms of texture, important historical movements, and valuable poles, and in terms of housing architecture, it is the product of the Qajar period, which later underwent major changes in the Pahlavi period. However, what shapes the historical area of the city around Tabriz Bazaar is still the result of both mentioned monuments (Zokaa, 1989).

To understand this period of Tabriz's history, it is necessary to be aware of the developments that occurred in the world during the aforementioned period. The First World War broke out during this period, and the great transformation of weapons, along with the transformation of communications, established the strength of countries not based on the size of their reserves but on other criteria. The Industrial Revolution, the Great French Revolution, and the Russian Revolution also took place during this period. The Ottoman Empire's invasion and the formation of the Soviet government, both of which were threats to Tabriz, and the consolidation of Tabriz's position as the crown prince's residence and the most important city, led to political decisions. During this period, Tabriz was once again the country's main gateway to Europe and the New World. This situation led to many new achievements of the New World being experienced in this city, including the first printing house, with its great cultural effects and consequences. The many visits and contacts with Europe and the northern neighbour, in addition to all the effects it left in political, cultural, and social aspects, had profound effects on the architecture and urban planning of the city, which, due to its nature, became more intense and strong in later periods. Among the noteworthy events in this period is the conversion of the Ark-e Ali-Shah Mosque into an armoury or arsenal by Abbas Mirza, and it is most likely from this period that the Ali-Shah Mosque is mentioned as the Ark-e Ali-Shah Mosque in many writings (Atazadeh, 2004, pp. 15-17). For more information about the architectural characteristics of the Qajarid houses in Tabriz, the article entitled "Comparative Analysis of Qajar Historic Houses in Tabriz, Isfahan, Yazd, and Kashan, Regarding their Architectural Forms and Elements", written by the author can be studied (Babazadeh-Asbagh, 2022a, pp. 586-605).

Tabriz in the Pahlavi Period

During the reign of Reza Khan, Tabriz, like most cities in Iran, began to take shape as a modern urban planning system, the first example of which was the construction of wide streets, which followed the arrival of automobiles to Iran from abroad. The first street in Tabriz was Pahlavi Street (renamed to Imam Khomeini Street after the revolution of 1979), which was built between 1921 and 1926 by order of Abdollah Khan Tahmasbi, commander of the Azerbaijani army. This street separated the Ark-e Ali-Shah Mosque from the main city core and the bazaar. With the construction of Pahlavi Street, which continued from around Qutb Square (Qord Meidani) to Qonqa Square (Qonqa Bashi), the old Tabriz Street, which passed in front of the entrance of the Blue Mosque (Qoy Masjidi), lost its prosperity. Pahlavi Street passed right behind the Blue Mosque (Qoy Masjidi). In 1928, Mohammad Ali Tarbiyat, the then mayor of Tabriz, laid the foundation for the second modern street of Tabriz by constructing a street that connected the Nobar neighbourhood to the main core of the bazaar. This street also destroyed a large part of the Tabriz bazaar. Because it split the southern part of the bazaar. During the time of Mohammad Ali Tarbiyat, the Streets of South Shahpour, Ferdowsi, Monajjem, Khaghani, and Mansour were built between 1928 and 1931. South Shahpour Street crossed the eastern part of Darb-e Khiyaban, Monjem crossed the western part of Darb-e Gajil, and Khaghani crossed the eastern part of Darb-e Khiyaban and reached Daneshsara Square. Mansour Street, although outside the ramparts, completely split the fabric of the Mansour neighbourhood and reached Mehran Rood (River). Shah Bakhti Street (renamed to Islamic Republic Street after the revolution of 1979) was built in late 1930 and early 1932, which completely split the main central core of the bazaar into two. This street connects the beginning of Ferdowsi Street to the beginning of South Shahpour Street.

In 1941-1945, due to World War II and its consequences, construction and urbanisation in Tabriz, like most cities, were halted. In the early 1950s and during the reign of Mohammad Reza Pahlavi, Shahnaz Street (renamed to Shariyati Street after the revolution of 1979) was opened from the Leilavar location to the North, and its Southern part advanced to the Mahad-Mahin Gate, drastically changing the texture of that area. Darayi Street was extended from Shah Bakhti Street to the Southern bank of Chay Square, and Khaghani Street was extended North of the river, called Seqqat Ol-Islam, to the central parts of the Sorkhab neighbourhood. In 1958, Shams Tabrizi Street, which is considered the Northernmost East-West Street, connected Seqqat Ol-Islam Street to the bridge and Monajjem Square by passing through the Shotorban neighbourhood. At the same time, Mellal-Mottahed Street was also connected to Shams Tabrizi Street from the Northeastern corner of Bagh-e Golestan Square, and the Gajil Gate was destroyed at this time for no reason and due to the inattention of the authorities. Since the early 1960s, with the country's internal affairs being put in order, the situation of Tabriz has also changed, and the city has rapidly turned towards development and industrialisation, and huge university buildings, machine-building, tractor-building, diesel-building, and new water and electricity facilities and other factories have been built there, and even now its population and beauty are increasing day by day (Omrani & Esmaeili, 2006, pp. 88-110). For obtaining more

information about the historic houses in Tabriz, another article written by the author entitled "Adaptive Reuse of the House of Mirza Mehdi Farrashbashi in Tabriz, Iran" can be read (Babazadeh-Asbagh, 2021, June, pp. 506-520) and the relevant video can be watched on the YouTube channel of the author (Babazadeh-Asbagh, 2021, May 14).

Sorkhab Neighbourhood in Tabriz

This name is an adjective and adverb composed of "sorkh" (red) and "ab" (water), and originally meant having a red colour and water. The word has several meanings, including a type of duck that is red. In the oldest Persian dictionary, namely, the dictionary of Fars Asadi, the meaning of Sorkhab is a red bird, and in another meaning, a flower that women use for decoration. One of the meanings of Sorkhab, as listed in dictionaries, is the name of both people and places, with one of these being a famous location. Also, from the meanings of Sorkhab, one is written as the name of Rostam's son (Sohrab), and we know that Sorkhab and Sohrab are the same, because Suhrab = Sorkhab; Surzab from Suhrab = red + water, meaning the possessor of water and red colour (like ruby or wine) (Ziyari, 1992, p. 313). In the Tabaristan dynasty, two people were written as Sorkhab and one as Sohrab (Bavandi, 1938, p. 10). In the Dictionary of Anandraj (Farhang-e Ānandrāj), it is written: "Another name of Rostam's son who became famous as Sohrab and followed by the poem of Salman Savji, who took Sorkhab to mean wine and with Sorkhab (= Sohrab) he has brought the son of Rostam in the form of an allegory. On this occasion, in the dictionary of Shahnameh, compiled by Dr. Shafaq, under Sorkhab, it is written: The name of an Iranian from the time of Yazdgerd, ab here means radiation, and Sohrab also has the same meaning; that is, radiation and red glow, Mehrab also means with the glow of the sun. Sorkhab is also the name of a place, including the name of the northern part of Tabriz and the name of the mountain range in the north of that city" (Farhang-e Ānandrāj, 1888-1889).

In the dictionary of the story of Jam, it is also written: (Sukhor, Sohr) Surkh. From this root are Sur and Sohr in Sohrab. In the story of Rostam and Sohrab, the correction of Professor Mojtaba Minovi, while preferring the version of the Badals, it is written that in the Mab (a version in the British Museum), in the entire story, Sorkhab was almost all carved and transformed into Sohrab. In the dictionary of Fars Asadi, it is also written: You said that the whole plain was Sorkhab. In the margin: Sohrab is written in the notes of the Goths of Puru David, after explaining the word Sokhor, which is called Sukhor in Pahlavi and Persian Sohrkh. It is stated: The name Sohrab = Sorkhab, meaning, possessing a red or reddish hue. This sameness of the names Sohrab and Sorkhab caused Hafez Hussein Karbala'i to write in his book "Rawdat al-Jinan wa Jannat al-Jinan" about the name of the Sorkhab neighbourhood: The Tomb and Grave of Sohrab, one of the companions, is in Sorkhab, next to Baba Hassan. First, one of the companions is in his Sorkhab cemetery, and that is why it became Sohrab and then Sorkhab (Karbala'i, N. D.).

Apart from the name Sohrab, son of Rostam, several other famous names have been mentioned in the records as "Sorkhab", including Sorkhab Bin Qarn, the king of Kiyoshi (died 466 AH). Sorkhab Bin Mehr Mardan was the king of Kiyoshi, and the king known as Sorkhabiyeh was from the Zaydi sect, also known as Khashabiyeh (Eghbal Ashtiyani, 1979, p. 255), recorded in Al-Khwarizmi's Mafatih Al-Uloom "Sorkhabiya" and "Sorkhab Tabzari" (Al-Khwārizmī, 975-997, p. 34). Sorkhab Bin Badrgerd (Siyaghi, 1957) was one of the rulers of Dinwar and the cities of Zur and Jistan, whom Tughrul Beig Seljuq gave rule in Baghdad. It is possible that in the joint selection of Yaqut Al-Hamawi, he wrote about "Khifyatan" (Yaqut Al-Hamawi, 1984, p. 74), "Khfatizkan". "There are two castles in the areas of Erbil and the other castle is called Khiftian Sorkhab son of Badr, and it is on the way to the city of Zur and is larger than the first." It is attributed to this Sorkhab Ibn Badr (In the History of the Worlds, published in Tehran) "Sorkhab Ibn Badr Ibn Mushalhal, his death was recorded in the year 500 AH, and the name of the castle was "Haqidkan" (Fernández-Armesto, 2014, p. 1660), and in the summary of the stories it is stated: (Malik Al-Shu'ara Bahar, 1935, p. 410) "Saif al-Dawla Sadqa Ibn Mazyd, the Arab prince, rebelled against Sorkhab Daylam and Sorkhab was captured and they were prevented from entering the castle of Tikrit." In the Shahnameh (Ferdowsi), the name of Afrasiab's son is "Sorkheh", which is also written as "Sorkhab" in dictionaries (Siyaghi, 1957). In some histories, such as the History of Jahan Ara (Qazvini, 1567), the names of several kings and princes are mentioned as "Sorkhab", including: "Sorkhab from the king of Tabaristan, the son of Wallash", "Sorkhab Ibn Mehr Mardan" (Hafez Bookstore, p. 175), and "Sorkhab and Mazyar", the sons of Qarn (Hafez Bookstore, p. 176), and one of the sons of Jamasp Ibn Firuz, the uncle of Anushirvan, is also named "Sorkhab" and writes: (Hafez Bookstore, p. 181) "He was content with the province of Shirvan, and according to the legend of the king's grandfather, he is there." The names of several kings of Bavand in the history of Tabaristan are "Sohrab" and "Sorkhab" (Abbas Eqbal, p. 20). For detailed information about the Sorkhab Neighbourhood in Tabriz, the master's thesis of the author entitled "The Conservation and Revitalisation of Mirza Mehdi Farashbashi's House in Tabriz" can be studied (Babazadeh-Asbagh, 2011).

Biography of Parvin Etesami

Rakhshandeh Etesami (E'tesami), known as Parvin Etesami, is an Iranian poetess. She is considered the greatest Iranian poetess ever. Parvin Etesami was born on 17 March 1907 in Tabriz. Her mother, Akhtar Fotohi, who was from Azerbaijan, passed away in 1973. Her father, Mirza Yussef Etesami Ashtiani (Etesam-Ol-Molk), was from Shaft and originally from Ashtian. Parvin's father, Etesam-Ol-Molk, was a writer and activist during the Constitutional Era and immigrated to Tehran from Rasht with his family in 1912. Parvin's grandfather, Mirza

Ebrahim Khan Mostowfi Etesam-Ol-Molk, was originally from Ashtiyan but moved to Tabriz and was appointed financial controller of the province of Azerbaijan by the Qajar administration. Parvin was the only daughter in her family, along with four other brothers. Her family moved to Tehran early in her life, and in addition to formal schooling, she obtained a solid understanding of Arabic and classical Persian literature from her father. As a child, she learned Persian and Arabic under the supervision of private tutors at home and English at the American School. Parvin began her poetry career at the young age of eight and studied at the Iran Bethel School, an American Girls College in Tehran, where she graduated in 1924. For her graduation, she wrote the poem "A Twig of a Wish", about the struggles of Iranian women, their limited opportunities, and the need for their education. Afterwards, she taught for a while at that school. In 1926, she received an invitation to become the tutor of the Queen of the new Pahlavi court, but she refused. At the age of 28, Parvin married her father's cousin, Fazlollah Etesami Ashtiani, then head of the Kermanshah police, on 10 July 1934, and four months after their engagement and marriage, they moved to Kermanshah. This marriage ended in divorce on 5 August 1935 due to cultural incompatibility between the couple, and Parvin never spoke about this unsuccessful marriage until the end of her life. Parvin's brother, Abolfath Etesami, cited the reason for this separation as mentality and ethical differences between the two, stating that Parvin's gentle and free-spirited nature was incompatible with her husband's military mindset.

It was during these years that she worked as a librarian in the library of the Higher Educational Institution. Parvin became acquainted with constitutionalists and cultural figures from a young age and studied literature with his father and teachers such as Dehkhoda and Malik Al-Shu'ara Bahar. With the encouragement of Malik Al-Shu'ara Bahar, this poetess published her *Divan* (book of poems) in 1936, which includes 248 poems, of which 65 are in the form of debates. Parvin Etesami's poems are primarily literary pieces that explore social themes with a critical perspective. Parvin is considered the greatest Persian poetess of the Persian classical style. Loneliness and seclusion from social activities - the lot of almost all Iranian women in her day had the same issues- added to the sad experiences of a sensitive and tender soul and made her the most sincere voice of the cruelty of the rulers and wealthy landlords. She knew of the corruption of the leading authorities in the judiciary and the clergy. Her work reflects the reality of life in her day and offers moral solutions. Although her technique in poetry is unquestionable, Etesami's language is at times archaic, and she very much seems to be out of touch with the realities of modern life. She mostly repeated the clichés of Persian traditional poetry as the subjects of her poems. This can be traced to her private education at home with her father, which meant that although she received a first-class education, she was almost completely protected from the world outside. This shelter broke when she married and had to live for a while in another city. The shock of the outside world was too much for her delicate self to handle, and she divorced and died soon afterwards.

Her father died in 1938, and her father's death at the age of 63 dealt another terrible blow to her sensitive soul, the depth of which can be felt in the elegy she composed in mourning for her father: "Father, the axe that struck your soil was the axe that destroyed me". Three years later, Parvin Etesami eventually died due to typhoid fever at the age of 35 on 5 April 1941 in Tehran and was buried in the shrine of Hazrat Masoumeh in Qom in her family tomb near her father. Although she had a short life, she became famous after her works were published, and she managed to achieve great fame amongst Iranians in her short life. She was well respected in all circles of life, not just because of her brilliant and revolutionary works, but for her refined manners and the free spirit that she possessed. She developed a style for expressing people's pain by making comparisons to natural events. The political events in Iran had a great influence on her way of writing. One of her remarkable poems, called "Drunk but Aware", won the admiration of everyone involved in romantic poetry in Iran. Her poems can be divided into two categories: the first category is written in the Khorasani style and includes advice and is more similar to the poems of Naser Khosrow. The second category is written in the Iraqi style and is more of a narrative aspect, especially in the form of debates, and is close to the style of Saadi's poetry.

Parvin Etesami, a renowned contemporary poet, is one of the prominent figures among female poets across all historical periods. Parvin's classical poetry is complete and exemplary in both general aspects of poetry, content and form. Parvin has presented complex philosophical views and socially relevant issues in the most beautiful and heartwarming formats in the content of her poetry. Parvin's symbolic poems, in which she has used elements of nature, animals, inanimate objects, and other phenomena to express her meaning, are among the methods that, although not new, are very successful. Parvin's poetry is the poetry of human pain, philosophical pain and social pain of humans. There is hardly anyone who does not know Parvin Etesami, the poetess of our century, and is not familiar with her works, especially those who are interested in poetry, who have complete and utter devotion to this wonder of the city, literature, and mysticism. The fertile literature and mysticism of Iran have given us many geniuses among men, but among women in this field, we have not yet come across anyone who has reached the literary stature and status of Parvin Etesami. If we study the history of literature carefully, we will come across women poets such as Rabia Bint Ka'ab, Mahasti Ganjavi, Zeb-Un-Nissa (Makhfi), Laleh Khatun, and several others, and recently, several Qajar women who have contributed works to our literature in the field of poetry.

However, Parvin Etesami should be considered the only shining star of Iranian women's literature, and she is the one who shines like a bright star above the gloom of all Iranian women poets. Any reader who carefully studies Parvin Etesami's intellectual poems will be well acquainted with the spirit of this lady. The mystic realises the literary and throughout her works, there is not even a single word that is outside the boundaries of morality and humanity. By reading her works, the reader encounters a compassionate teacher who, with advice and counsel,

shows them the dark path of life with the light of knowledge, science, and literature, and teaches them the introduction to Allah, and this is one of the characteristics of Parvin Etesami's poems. Parvin Etesami does not consider anything better for the female class than chastity and purity, and she has made many efforts in this direction. Most of Parvin Etesami's works are mystical, but they are not devoid of pure feminine feelings, and in her poems, we encounter so many conversations about thread and needle, garlic and onion, lentils and mung beans, pots, and jars, etc., that in the end, the same result that the poetess wanted is conveyed to the reader.

Parvin considers herself indebted to the upbringing and guidance of her esteemed father, Yousef Etesami (Etesam-Ol-Molk), who is one of the renowned scholars and writers of the last century. Yousef Etesami, Parvin's father, has contributed numerous literary works to Iranian literature, including his writings and translations, the most famous of which is the publication of the twenty-four-volume collection (Bahar). Parvin Etesami's biography states that this accomplished lady, with her innate genius, began composing poetry at the age of eight, and with the guidance of her literary father, she continued composing poetry until the end of her life. Parvin's tomb is located in her family's tomb, and a poem she wrote for her tombstone is engraved on it. In a word, Parvin Etesami is a perfect model of an Iranian Muslim woman, whose words and behaviour can be a guide for all women (Babaei, 1997, pp. 3-4).

House of Parvin Etesami in Tabriz

Parvin Etesami was one of the most prominent Persian poets of the 20th century, born in this house in Tabriz. This house belongs to Yousef Etesam-Ol-Molk, the father of Parvin Etesam, and is located in the Sheshgela neighbourhood of Tabriz. This two-story house was purchased by the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan and is used as a museum of Parvin and her father's works, after restoration and reconstruction. Parvin Etesami's house became an Iranian national heritage site on 19 October 2006 (Pour-Hussein Khoneigh, 2005). Parvin Etesami was a talented genius of Iranian literary history who wrote more than 5,600 lines of poetry in her short life. Four thousand works compete in Iran's largest literary award for women Culture and Art Group. More than 4,000 works have been sent to the secretariat of the third edition of the Parvin Etesami Literary Award, and the judging of the first stage of this award will end soon. Ali Shojaei Saein, CEO of the Book House (the institution organising the Parvin Etesami Literary Award), said: "Once the judging is complete, we will hold this award in the first half of March, during a ceremony for which initial planning is underway." According to this official, each of the winners of the third edition of the Parvin Etesami Literary Award will be awarded 22 coins. He expressed hope that the Book House, in cooperation with institutions involved in women's issues, will hold the Parvin Etesami Literary Award on a larger scale in the coming years. The Parvin Etesami Award, with the aim of "creating suitable conditions for the growth and advancement of women", is held every two years in two areas: translation and writing in the fields of poetry, fiction, dramatic literature, children's literature, and literary research. The members of the Board of Trustees of this award are the Minister of Culture and Islamic Guidance (Chairman of the Board of Trustees), a member of the Persian Language and Literature Academy elected by the Academy, and representatives of the Ministries of Culture and Islamic Guidance, Science, Research and Technology, Education, and the Iranian Broadcasting Organisation in the Women's Cultural and Social Council (Jame-Jam Newspaper, Tuesday, January 10, 2008, Year 9, Issue 2465, p. 16).

Conservation of Parvin Etesami House

The reconstruction of Parvin Etesami's house in Tabriz began with the purchase of the house from a private owner and the allocation of credit. The reconstruction and restoration of Parvin Etesami's house in Tabriz was completed by the end of 2010. Dr. Behrouz Omrani, Deputy Director of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan, stated (2008): "The completion of the reconstruction of Parvin Etesami's house will be achieved on the condition that the allocation of necessary credits continues next year." Stating that 500 million rials have been spent on the reconstruction of Parvin's house so far, he continued: "According to estimates, a credit of one billion and 500 million (Iranian) Rials will be needed to complete the reconstruction of this building under current conditions." Omrani, referring to the problems of securing credit in previous years for the purchase of this historical house, added: "The credit for the purchase of the house of the famous Iranian poetess in Tabriz was finally secured with the visit of the President to East Azerbaijan last year (2007)." The deputy head of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan reminded that: "From the funds approved by the presidential visit, an amount of more than four billion rials was allocated for the purchase of Parvin Etesami House."

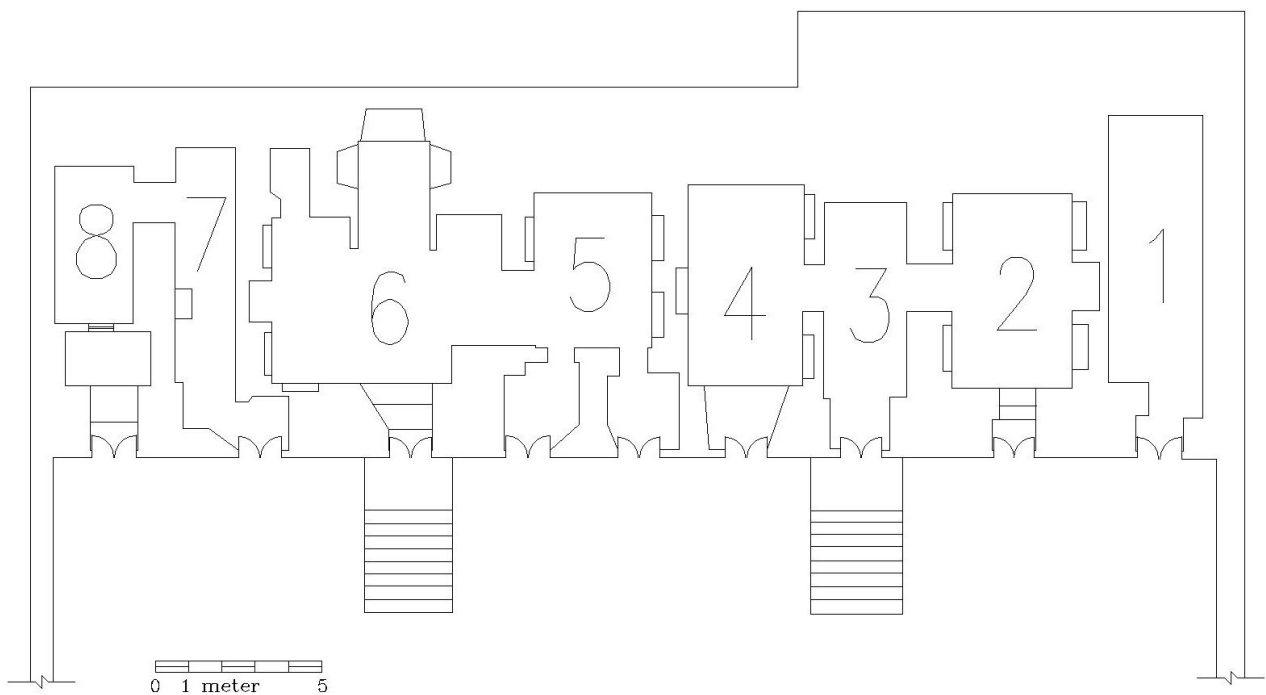


Figure 1. The Plan of the Basement of Parvin Etesami House (Developed by the Author).

He said: "After the required funds were allocated, negotiations began with the private owner of the building, and finally, Parvin Etesami House became the property of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan in May of this year (2008)." Behrouz Omrani noted: "For the reconstruction of Parvin Etesami House to be completed by the end of next year (2009), the allocation of funds should continue from April 2008." Meanwhile, Engineer Nasim Alipour, responsible for the reconstruction project of Parvin Etesami House, said: "Given the very poor condition of Parvin Etesami House, as soon as the place was taken over, emergency conservation operations for the building began in June of this year (2008). After the emergency conservation operation, the strengthening phase of this house has begun, and its implementation operation continues under the supervision of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan." This expert on the reconstruction of historical buildings said about the characteristics of Parvin Etesami House: "The total area of this property is 1,690 square meters, and the foundation of the house is 760 square meters. According to the person in charge of the reconstruction project of Parvin Etesami House, it is built on two floors and has 14 rooms" (See **Figure 1 & Figure 2**).

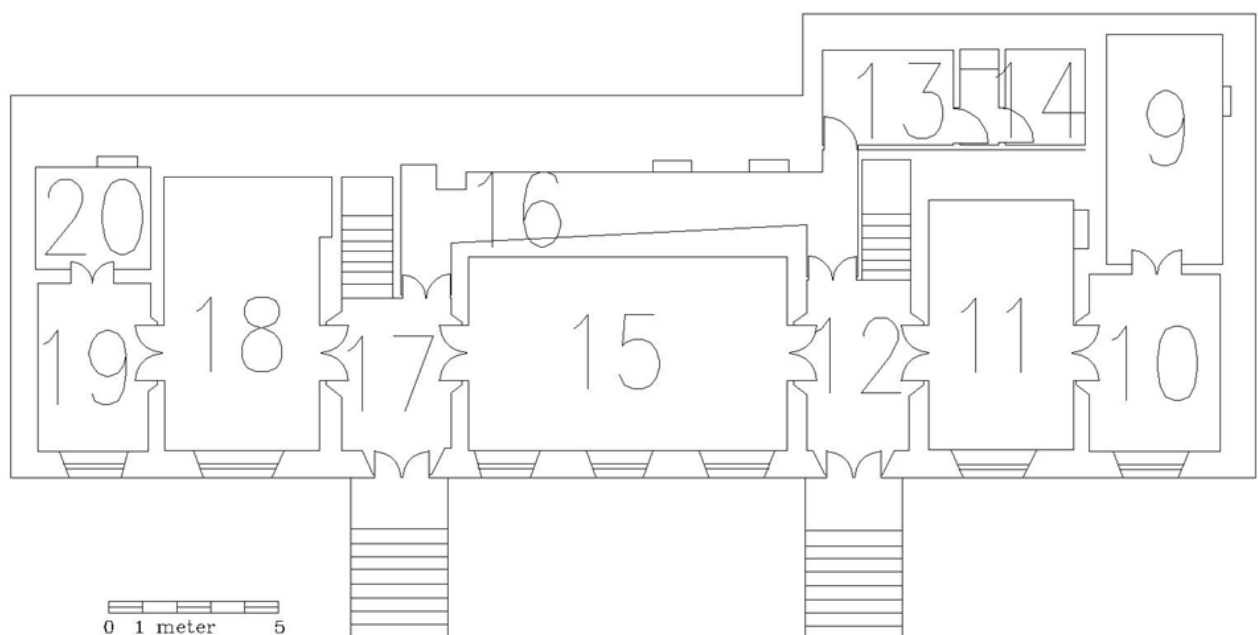


Figure 2. The Plan of the First Floor of Parvin Etesami House (Developed by the Author).

Engineer Nasim Alipour noted the age and characteristics of this building: “The age of the Parvin Etesami House dates back to the first Pahlavi period and carries the architectural characteristics of this period, but this building has great spiritual value considering the residence of the most famous poetess of Iran.” Khodavardi Karimi Nejad, head of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan, referring to the abundance of historical houses in the old city of Tabriz, said: “So far, 500 historical houses have been identified in the city of Tabriz, and based on the evaluation of experts from this organisation, 296 buildings have architectural and historical value.” He noted: “Considering the abundance of historical houses in Tabriz, however, only 31 buildings have been purchased and renovated by the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan.” Karimi Nejad stated that the organisation's budget for all its activities is only 30 billion (Iranian) Rials per year, adding: “Given that, due to credit constraints, this organisation can acquire two to three houses per year, the purchase of the aforementioned houses will take 100 years.” The head of the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan emphasised the need for cooperation between the private sector and other non-governmental organisations in purchasing historical houses in Tabriz, adding: “All over the world, the private sector and other urban institutions such as municipalities assist the government in purchasing and renovating historical houses. Otherwise, it will never be possible for this organisation to save the valuable historical monuments of this region alone” (Khoshkar Moghaddam, October 10, 2007, Iran Newspaper) (See **Figure 3** & **Figure 4**).

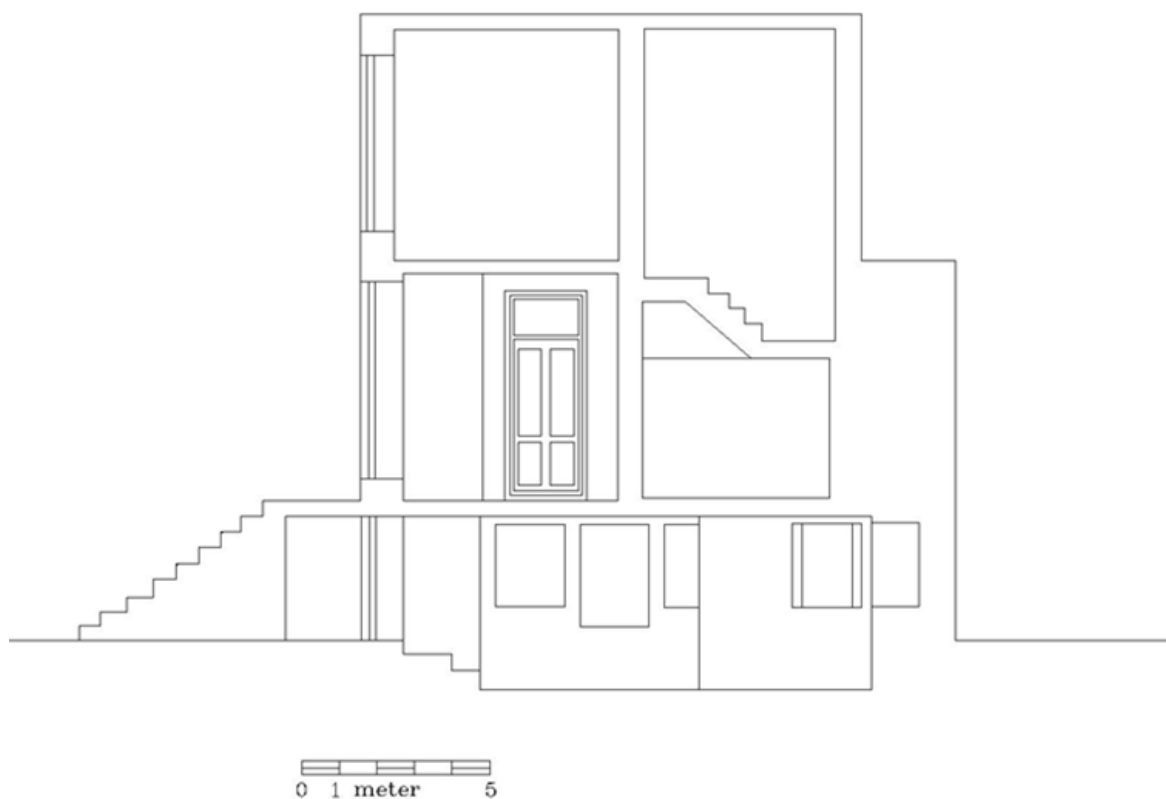


Figure 3. Section of Parvin Etesami House (Developed by the Author).

Parvin Etesami House opened as a place for women of East Azerbaijan Province to be active in various fields. Eshrat Shayegh, a representative of the people of Tabriz in the Islamic Consultative Assembly, told Iran Book News Agency (IBNA): “Simultaneously with the opening of Parvin Etesami House, women of the province who are active in various cultural, artistic, sports, social, research, and commercial fields will be appreciated during a ceremony.” She announced that she has been in correspondence with the Ministry of Science, Research, and Technology to include Parvin Etesami's poems in literature books, saying that: “Parvin's poetry is heavy but flowing, and although the form and format of Parvin's poetry are from yesterday, her views and thoughts are for today. We have also been in correspondence with the Minister of Education to include Parvin's poems and views in textbooks.” She added: “We have also reached agreements with the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan to prepare small books and brochures in several living languages of the world and give them to tourists so that they can become more familiar with Parvin and her poems.” She continued: “We have proposed establishing a research institute in the field of literature, and in this research institute, we will do a lot of work on understanding Parvin and her poems. We have also proposed that new neighbourhoods that are associated with culture and art be named after Parvin Etesami” (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).

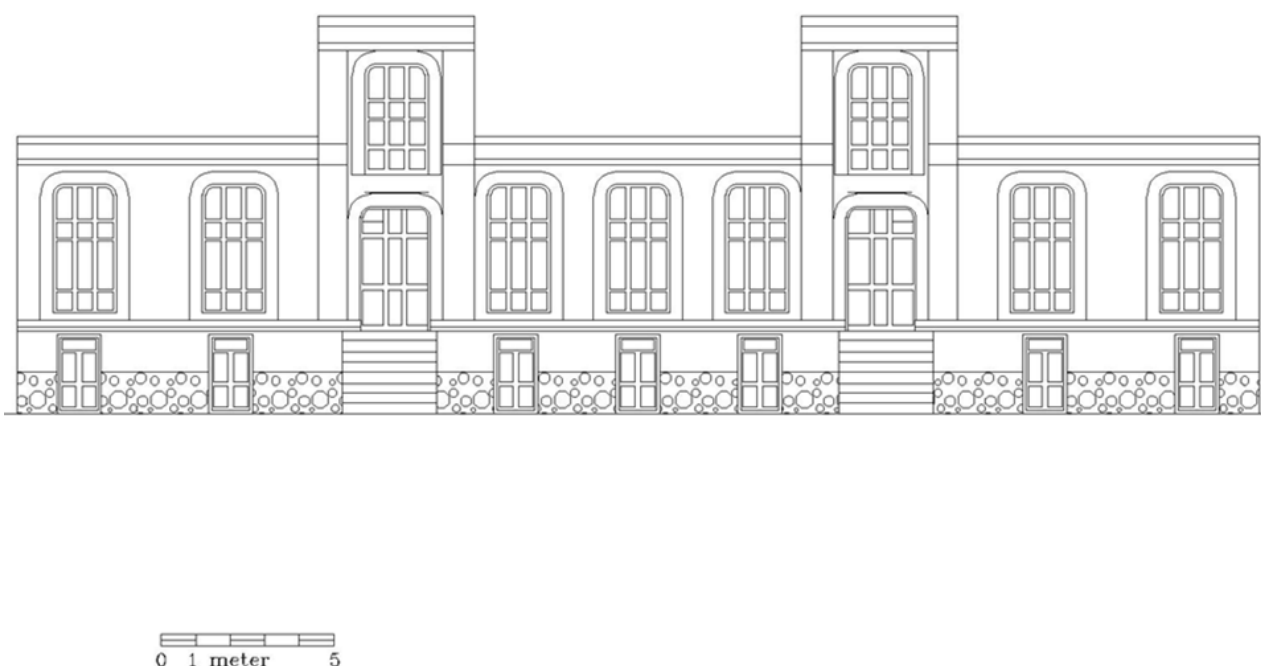


Figure 4. Elevation of Parvin Etesami House (Developed by the Author).

A year after the proposal to transform Parvin Etesami House into a research centre for investigation into her poems, the “Parvin Etesami Scientific Research and Cultural Foundation” was launched in the house of this contemporary poetess in Tabriz. The Director General of Women and Family Affairs of the East Azerbaijan Governorate announced the establishment of the “Parvin Etesami Scientific Research and Cultural Foundation” in Tabriz. Nasrin Pir-Semsari said at a specialised meeting on women's issues at the East Azerbaijan Governorate: “This foundation was established in the historical house of Parvin Etesami in Tabriz.” Referring to Parvin Etesami's birthday, she stated: “The Parvin Etesami Foundation was established to strengthen the foundation of the family, empower women in various areas of society, strengthen the faith foundations of families, and develop the cultural and literary activities of women in the province.” The Director General of Women and Family Affairs of the East Azerbaijan Governorate added: “The official activity of this foundation began at the beginning of 2010, and important works such as awarding the Parvin Etesami Special Year Award and holding meetings and specialised scientific workshops in various aspects of women's affairs, including culture, science, society, and religion, carried out in it” (Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan, 2009).

The Parvin Etesami Scientific, Cultural, and Research Foundation was launched in Tabriz in May 2009. Nasrin Pirsemsari, Director General of Family and Women Affairs of the East Azerbaijan Governorate announced this news in an interview with Fars, adding: “In line with the establishment of this foundation, the Parvin Etesami National Congress held in Tabriz in cooperation with the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan and the General Directorate of Culture and Islamic Guidance of East Azerbaijan in May this year.” She said, “Considering the purchase of Parvin Etesami's house during the President's first visit to the province, this house is being restored and renovated.” Pirsemsari added: “We hope that this house is available to the Parvin Etesami Scientific, Cultural, and Research Foundation within the next four months.” Referring to some of the functions of this foundation, the Director General of Family and Women Affairs of the East Azerbaijan Governorate said: “This place becomes a gathering place for writers and researchers.”

He added: “Identifying some people with information about the life of Parvin Etesami and literary activists and editors of the poetry of this famous poetess of our country is another goal of establishing this foundation.” Pirsemsari, stating that Parvin Etesami also worked as the head of the library of the Martyr Bamonar Teacher Training Centre for a while, added: “We are trying to collect, record, and classify information from some of the deceased's colleagues and family.” He expressed hope that by establishing the Parvin Etesami Scientific, Cultural, and Research Foundation, a series of research activities can be produced and collected in honour of Parvin Etesami, who used to write poems on the topic of resurrection and hijab during the repression period. The Director General of Family and Women Affairs of the East Azerbaijan Province also announced the publication of the *Reyhaneh al-Nabi* magazine by the General Directorate of Family and Women Affairs of the East Azerbaijan Province and added: “The website www.reihanenabi.com has also started its activities as the base of this general directorate” (Iran Zamin East Azerbaijan Newspaper, Wednesday, April 16, 2009, Year 9, Issue 2465, p. 1).

Important Events and Description of Operations

- Cleaning the thatch on the east room (11) wall due to moisture damage.
- Replacing the wall of the eastern room due to the wear and tear of the bricks over time.
- Axe-cutting of whitewashed stones for use in ponds, stair treads, and plinth stones on façades.
- Construction of stairs from the eastern side of the yard to the basement (7) for easy access from the yard to the basement.
- Reducing the height of the existing basement stairs to the kitchen using stone and mortar (4 and 13).
- Removing the wood above the windowsills and converting the upper part of the windowsills into an arch due to rotting wood.
- Implementing a Roman arch in the basement in front of the skylight (5).
- Replacing the wall of the western room due to the wear and tear of the bricks over time (19).
- False ceiling implementation (10, 11, 12, 17, 18, 19, 20): Using purlins (purlin is a piece of wood approximately half a meter long and 10 centimetres thick that is used to indirectly connect the rafters to the main beam) to indirectly connect the rafters to the beam with nails.
- Space Hall (15) installing Rabbitz for the implementation of a false ceiling.
- Applying plaster and soil to space (6) for whitewashing the infrastructure.
- Performing space-filling (15) to level the wooden beams for ease of connection to the rafters.
- Applying plaster and soil to space (5) for whitewashing the infrastructure.
- Space ceiling rabbeting (4) for plaster and soil.
- Replacing or deleting the main entry point.
- Implementing a space arch (2), converting simple doorways into arched ones.
- Implementation of plaster and soil in areas (7 and 8) for whitewashing infrastructure.
- Removing the layer of mud from the roof of the vaulted ceiling (4) for making rabbets.
- Implementing a space arch (7), converting simple doorways into arched ones.
- Installation of space windows (11).
- Implementation of roof covering of space (15) and gutters to repel precipitation from the sloping part of the roof.
- Strengthening the corners of the walls at the junction.
- Converting the simple niches in spaces (13 and 14) into arched ones.
- Excavation for the foundation of the courtyard wall due to the replacement of the external walls.
- Plastering space (4) for whitewashing foundation.
- Making the entrance to the cellar an arch made of stone to repel moisture.
- Space-saving rabbeting (2) for plastering foundation.
- Plastering space (3) for whitewashing foundation.
- Plastering of space (15, 18, 19, 20) for whitewashing the foundation.
- Implementing a stone façade on the perimeter wall due to replacing the exterior walls.
- Plastering the attic space for whitewashing.
- Cementing the floor of spaces (9, 10, 12, 18) to level the final floor.
- Preparing plaster moulds for the arches of the eastern façade body to execute the arches.
- Cementing basement window floors to create a foundation for window floor spray-proof stones.
- Execution of the arches of the eastern façade (See **Table 1**).

Table 1: Pictures of Before and After the Process of Restoration of Parvin Etesami House (Developed by the Author).

Before/During Restoration	After Restoration
	

The main entrance of Parvin Etesami House is from the alley.



The other door of Parvin Etesami House from the alley view.



Main façade of Parvin Etesami House from the yard view.



A fireplace that is repaired in underground space number 4 of Parvin Etesami House.



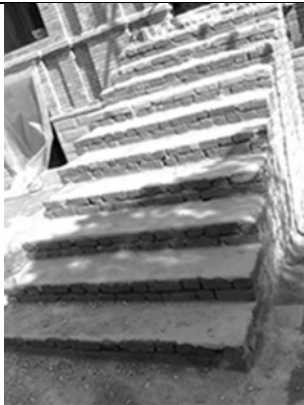
Wall niches changed from a square shape to an arch form in spaces 9 and 10 of Parvin Etesami House.



Using stone to reduce the height of the first step in the basement of Parvin Etesami House.



Construction of an arch in the basement of Parvin Etesami House.



Stairs made of bricks and stone for entering Parvin Etesami House in front of spaces 12 and 17.

Problems in the Restoration Process

- Damaging the building by replacing the existing wall with another wall without any documentation.
- Lack of proper protection of the building's main doors and windows.
- Lack of proper protection of the main columns and column heads of the building.
- Workers are not wearing safety helmets.
- Lack of a designated break room for workers.
- Workers hammer nails into the wall of a historic building to hang work clothes.
- Breaking the building's main gutters and using them as piles in the basement.
- Removing niches without a valid reason - Installing an arch in a basement skylight.
- Installing plastic pipes instead of the building's original gutters.
- Absence of night stay of the guard.
- Resizing windows without precise documentation.

- Implementing a stone facade without historical documents.
- Executing a façade arch without sufficient documents.

Troubleshooting Suggestions

- Accurate and proper documentation.
- Proper storage of doors and windows, and a suitable warehouse for columns.
- Safety is the first condition of every workshop (workers must wear safety helmets).
- Considering a special space for workers.
- Informing people and workers about the values of cultural heritage, so as not to harm historic buildings.
- Suitable storage for gutters.
- Respecting the authenticity of the historical building.
- Ensuring the security of the workshop.

Discussion and Conclusion

Parvin Etesami House was restored by the Cultural Heritage, Handicrafts and Tourism Organisation of East Azerbaijan and reused as a cultural centre in Tabriz. The plan of the building is changed in the basement and the first floor plan, and in the yard, the walls are renovated and arches are added to the interior and exterior sides of the building. The square and rectangular niches in the walls are changed in the form of arcades, and arches are added to the entrance of all parts of the building on both floors. A new passage is added to the basement between two spaces which used to be separate from each other, and an arcade connects the two spaces now. The windows from the main hall of the building on the first floor have access to the kitchen in the back, are glazed, and the plan of the building has been changed completely without documentation. Lack of respect for authenticity and lack of documentation of main changes and irreversible alterations are the biggest problems with the adaptive reuse of this historic building.

One of the most important differences between the Qajar and Pahlavi era buildings is that the arches and arcades of Qajar period buildings changed into simple square and rectangular niches and entrances in the Pahlavi era. As Parvin Etesami House was built during the Pahlavi era and the restoration process, the new arches and arcades are causing misconceptions about the original date of this building to be considered as a Qajar era house. Using cement in the yard and irreversible materials and huge changes is not considered appropriate for the adaptive reuse of cultural heritage, which indicates disrespect to the authenticity of this historic building. Although this project has so many imperfections and needs improvements, the restoration of precious historic buildings is better than neglect and abandonment of cultural heritage. There are so many abandoned and neglected historic buildings in Tabriz (more than 800 historic houses) which need conservation and restoration immediately.

Acknowledgement

This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors. The author takes all the pictures and draws, edits, and extracts all the figures of the maps from the AutoCAD programme. The author translates all the English text from the Persian Language. This research is the result of the project about the restoration process of Parvin Etesami House in Tabriz, Iran, by the author under the supervision of Associate Professor Dr. Reza Abouei during Master's studies of the author at the Art University of Isfahan in the Spring Semester of 2009. This article was accepted for online presentation at the 8th International Conference of Contemporary Affairs in Architecture and Urbanism held by the Architecture Department of Alanya University, Alanya, Antalya, Türkiye, and presented at the aforementioned conference from 8-9 May 2025 (Babazadeh-Asbagh, 2025, May 2).

Conflict of Interests

The author declares no conflict of interest.

References

- Al-Khwārizmī. (975-997). *Mafātih al-'Ulūm* [Keys to the Sciences]. Translator: Hussein Khadijum. p. 34. <https://www.britannica.com/topic/Mafatih-al-Ulum>
- Archive of the Cultural and Tourism Heritage Organisation of East Azerbaijan. (2009). <https://www.mcth.ir/>
- Atazadeh, M. (2004). *سیمای تبریز در عصر ناصرالدین شاه* [The Appearance of Tabriz in the Era of Nasser al-Din Shah]. Tabriz: Akhtar Publishing House. p. 13-14, 15-17. <https://asmaneketab.ir/product/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%B3%DB%8C%D9%85%D8%A7%DB%8C-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2->

- %D8%AF%D8%B1-%D8%AF%D9%88%D8%B1%D9%87-
 %D9%86%D8%A7%D8%B5%D8%B1%D8%A7%D9%84%D8%AF%DB%8C%D9%86-
 %D8%B4%D8%A7%D9%87/
 Azimi Dobakhri, N. (2015). فصلنامه ایران شناسی [Iranology Quarter, Year 1, Issue 5]. <https://civilica.com/l/151379/>
 Babaei, M. T. (1997). دیوان پروین اعتصامی [Divan-e Parvin Etesami]. (10th Ed.). Tehran: Nemoune Publications. pp. 3-4.
<https://torob.com/p/cb0be74d-a283-4de5-a20f-91d72aeb2c03/%D8%AF%DB%8C%D9%88%D8%A7%D9%86-%D9%BE%D8%B1%D9%88%DB%8C%D9%86-%D8%A7%D8%B9%D8%AA%D8%B5%D8%A7%D9%85%DB%8C-%D9%85%D8%AD%D9%85%D8%AF-%D8%AA%D9%82%DB%8C-%D8%A8%D8%A7%D8%A8%D8%A7%DB%8C%DB%8C/>
 Babazadeh-Asbagh, N. (2007). *Hostel of Quri-Gol Tourist-Entertainment Complex (Tabriz)* [Bachelor's Thesis, University of Zanjan, Zanjan, Iran]. <https://doi.org/10.13140/RG.2.2.15760.17928>
 Babazadeh-Asbagh, N. (2011). *The Conservation and Revitalisation of Mirza Mehdi Farashbashi's House in Tabriz* [Master's Thesis, Art University of Isfahan, Isfahan, Iran]. <https://doi.org/10.13140/RG.2.2.12404.73609>
 Babazadeh-Asbagh, N. (2019). A Short Glimpse to the Urban Development of Tabriz during the History. *International Journal of Contemporary Urban Affairs*, 3(2), 73-83. Kyrenia, Northern Cyprus. <https://doi.org/10.25034/ijcua.2018.4703>
 Babazadeh-Asbagh, N. (2021, June). Adaptive Reuse of the House of Mirza Mehdi Farrashbashi in Tabriz, Iran. In *Proceedings of the International Conference of Contemporary Affairs in Architecture and Urbanism-ICCAUA (Vol. 4, No. 1, pp. 506-520)*. Alanya, Antalya, Türkiye. <https://doi.org/10.38027/ICCAUA2021300N15>
 Babazadeh-Asbagh, N. (2021, May 14). Adaptive Reuse of the House of Mirza Mehdi Farrashbashi in Tabriz, Iran. [Video]. YouTube. <https://youtu.be/fjPijNSSS4g?si=th2m3l5MZ5bsb0Vy>
 Babazadeh-Asbagh, N. (2022a). Comparative Analysis of Qajar Historic Houses in Tabriz, Isfahan, Yazd, and Kashan, Regarding their Architectural Forms and Elements. *International Conference of Contemporary Affairs in Architecture and Urbanism*, 5(1), 586-605. Alanya, Antalya, Türkiye. <https://doi.org/10.38027/ICCAUA2022EN0087>
 Babazadeh-Asbagh, N. (2022b). Designing a Hostel in the Touristic Complex of Quri-Gol Lake near Tabriz, Iran. *International Conference of Contemporary Affairs in Architecture and Urbanism*, 5(1), 134-150. Alanya, Antalya, Türkiye. <https://doi.org/10.38027/ICCAUA2022EN0160>
 Babazadeh-Asbagh, N. (2025, May 2). Critics of the Adaptive Reuse of Parvin Etesami House in Tabriz, Iran. [Video]. YouTube. <https://youtu.be/D1KUWxKxl34?si=44glUuKPVmQdZ5pp>
 Bavandi, M. (1938). مرزبان نامه [Marzban Name]. Translators: Sad-Eddin Varavini, & Mohammad Ibn-e Ghazi Maltivi. Tehran: Asatir Publications. p. 10. <https://digibookshahr.com/product/%D8%AE%D8%B1%DB%8C%D8%AF-%DA%A9%D8%AA%D8%A7%D8%A8-%D9%85%D8%B1%D8%B2%D8%A8%D8%A7%D9%86-%D9%86%D8%A7%D9%85%D9%87-%D8%A8%D9%87-%D8%AA%D8%AD%D8%B1%DB%8C%D8%B1-%D8%B3%D8%B9%D8%AF%D8%A7%D9%84%D8%AF%DB%8C/>
 Educational Research and Planning Organisation. (1984). Geography of East Azerbaijan Province. Second Year of High School. Tehran: Iran Printing and Publishing Company. p. 20. <https://en.tzccim.ir/?PageID=46>
 Eghbal Ashtiyani, E. (1979). خاندان نوبختی [Nobakhti Khandan]. Tahouri Publications. p. 255. <https://ketablazem.com/product/%D8%AE%D8%A7%D9%86%D8%AF%D8%A7%D9%86-%D9%86%D9%88%D8%A8%D8%AE%D8%AA%DB%8C-%D9%86%D9%88%D8%B4%D8%AA%D9%87%DB%8C-%D8%B9%D8%A8%D8%A7%D8%B3-%D8%A7%D9%82%D8%A8%D8%A7%D9%84-%D8%A2%D8%B4%D8%AA%DB%8C/>
 Faghih, J. A. D. (1967). اتورپکتان و جنبش ادبی [Aturpaktan and Literary Movement]. Tehran: Ketab Iran. (Vol. 1). pp. 24-25. <https://kamyabook.ir/product/%D8%A2%D8%AA%D8%B1%D9%88%D9%BE%D8%A7%D8%AA%DA%A9%D8%A7%D9%86/>
 Farhang-e Ānandrāj. (1888-1889). فرهنگ آنندراج [Dictionary of Anandraj]. <https://www.iranicaonline.org/articles/farhang-e-anandraj/#:~:text=FARHANG%2DE%20C4%80NANDR%C4%80J%2C%20a%20dictionary,known%20by%20the%20penname%20C5%A0%C4%81d.>
 Fernández-Armesto, F. (2014). تاریخ جهان ها [The History of the Worlds]. Translator: Shahrbanou Saremi. Tehran: Ghoghnoos Publications. ISBN: 978-600-278-062-1. p. 1660. <https://qoqnoos.ir/Fa/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%AC%D9%87%D8%A7%D9%86>
 Iran Zamin East Azerbaijan Newspaper. (Wednesday, April 16, 2009). Year 9, Issue 2465, p. 1. <https://www.iranian411.ca/media-rsanh-ha/magazine-nshryat/-/iran-zamin>
 Jame-Jam Newspaper. (Tuesday, January 10, 2008). Year 9, Issue 2465, p. 16. <https://jamejamonline.ir/>

- Karang, A. A. (1972). *آثار باستانی آذربایجان* [Antiquities of Azerbaijan]. Tabriz: Islamic Association of National Antiquities. (Vol. 1). pp. 1-2.
<https://www.gisoom.com/book/1101969/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%A2%D8%AB%D8%A7%D8%B1-%D8%A8%D8%A7%D8%B3%D8%AA%D8%A7%D9%86%DB%8C-%D8%A2%D8%B0%D8%B1%D8%A8%D8%A7%DB%8C%D8%AC%D8%A7%D9%86-%D8%A2%D8%AB%D8%A7%D8%B1-%D9%88-%D8%A7%D8%A8%D9%86%DB%8C%D9%87-%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE%DB%8C-%D8%B4%D9%87%D8%B1%D8%B3%D8%AA%D8%A7%D9%86-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2/>
- Karbala'i, H. H. (N. D.). *روضات الجنان و جنات الجنان* [Rawdat al-Jinan wa Jannat al-Jinan]. Iran: No Name. No Date.
<https://noorlib.ir/book/info/66054/%D8%B1%D9%88%D8%B6%D8%A7%D8%AA-%D8%A7%D9%84%D8%AC%D9%86%D8%A7%D9%86-%D9%88-%D8%AC%D9%86%D8%A7%D8%AA-%D8%A7%D9%84%D8%AC%D9%86%D8%A7%D9%86>
- Khanlou, M. (1985). *تبریز قدیم: سرگذشت تبریز از قدیمترین ایام تاکنون* [Ancient Tabriz from the Oldest Days to Now]. Tabriz: Talash Publications. pp. 19-20, 22. <https://www.archnet.org/publications/12647>
- Khoshkar Moghaddam, M. (October 10, 2007). Iran Newspaper. <https://irannewspaper.ir/>
- Malik Al-Shu'ara Bahar. (1935). *تاریخ سیستان* [History of Sistan]. (1st Vol.). Publication of Kalaleh Khavar. p. 410.
<https://avatkettab.ir/book/%DA%A9%D8%AA%D8%A8-%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE%DB%8C/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%D8%A8%D8%A7%D8%B3%D8%AA%D8%A7%D9%86/product/%D8%A8%D9%81%D8%BA%D8%A8%D9%84%D8%A8%D8%B3%D8%AB%D8%B3%DB%8C%DB%8C>
- Markham. (1970). *تاریخ ایران* [History of Iran]. Translator: Key-Khosrow Keshavarzi. Morvarid Publications. (9th Ed.). ISBN: 978-9648838374. p. 57. <https://www.iranketab.ir/book/31200-history-of-iran>
- Minorsky, V. F. (1958). *تاریخ تبریز* [History of Tabriz]. Translated by Abdol Ali Karang. Tehran: Tehran Bookstore. (Vol. 1). pp. 8-9. <https://noorlib.ir/book/info/111121/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2>
- Nader Mirza Qajar. (1988). *تاریخ و جغرافیای دارالسلطنه تبریز* [History and Geography of the Imperial Palace of Tabriz]. Mohammad Moshiri, Tehran: Eqbal Publications, (Vol. 3). pp. 11, 15, 17, 286.
<https://noorlib.ir/book/info/41628/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D9%88-%D8%AC%D8%BA%D8%B1%D8%A7%D9%81%DB%8C-%D8%AF%D8%A7%D8%B1-%D8%A7%D9%84%D8%B3%D9%84%D8%B7%D9%86%D9%87-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2>
- Omrani, B., & Esmaeili, S. H. (2006). *بافت تاریخی شهر تبریز* [The Historical Texture of Tabriz City]. Tehran: Samira. pp. 88-110. <https://asmaneketab.ir/product/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%A8%D8%A7%D9%81%D8%AA-%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE%DB%8C-%D8%B4%D9%87%D8%B1-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2-%D8%A8%D9%87%D8%B1%D9%88%D8%B2-%D8%B9%D9%85%D8%B1%D8%A7%D9%86/>
- Pour-Hussein Khoneigh, E. (2005). *تبریز به روایت تصویر* [Tabriz in Pictures]. (2nd Vol.). Akhtar Publications. ISBN-10: 9645170095. ISBN-13: 9789645170095.
<https://www.gisoom.com/book/1346962/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2-%D8%A8%D9%87-%D8%B1%D9%88%D8%A7%DB%8C%D8%AA-%D8%AA%D8%B5%D9%88%DB%8C%D8%B1/>
- Qazvini, G. A. b. M. G. (1567). *تاریخ جهان آرا* [History of Jahan Ara]. Published by Hafez Bookstore. pp. 175, 176, 181.
<https://maancentre.com/maanshop/3253/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%AC%D9%87%D8%A7%D9%86-%D8%A2%D8%B1%D8%A7/>
- Qoliof, A. A. (1988). *تاریخ آذربایجان (از پیدایی انسان تا فنودلیسم)* [History of Azerbaijan (From the emergence of man to feudalism)]. Translator: Sadigh, H. M. Nasrollah Eshaghi Bayat. Tabriz: Arak. (Vol. 1). ISBN: 9789642340040. p. 58.
<https://yazbook.com/fa/product/7142/%D8%AA%D8%A7%D8%B1%DB%8C%D8%AE-%D8%A2%D8%B0%D8%B1%D8%A8%D8%A7%DB%8C%D8%AC%D8%A7%D9%86-%D8%A7%D8%B2-%D9%BE%DB%8C%D8%AF%D8%A7%DB%8C%DB%8C-%D8%A7%D9%86%D8%B3%D8%A7%D9%86-%D8%AA%D8%A7-%D9%81%D8%A6%D9%88%D8%AF%D8%A7%D9%84%DB%8C%D8%B3%D9%85-%D8%B9%D9%84%DB%8C-%D8%A7%D9%88%D8%B3%D8%B7-%D9%82%D9%84%DB%8C-%D8%A7%D9%81>
- Siyaghi, M. D. (1957). *فرهنگ آندراج* [Farhang-e Ananderaj]. <https://www.iketab.com/%D9%81%D8%B1%D9%87%D9%86%DA%AF-%D8%A2%D9%86%D9%86%D8%AF%D8%B1%D8%A7%D8%AC-%D9%87%D9%81%D8%AA-%D8%AC%D9%84%D8%AF%DB%8C>

- Tariqat, A. (2009). *سیمای تبریز در زمان ایلخانان* [The Appearance of Tabriz during the Ilkhanid Period]. Tabriz: Nabati Publications. pp. 19-25. <https://www.gisoom.com/book/1610928/%DA%A9%D8%AA%D8%A7%D8%A8-%D8%B3%DB%8C%D9%85%D8%A7%DB%8C-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2-%D8%AF%D8%B1-%D8%B2%D9%85%D8%A7%D9%86-%D8%A7%DB%8C%D9%84%D8%AE%D8%A7%D9%86%D8%A7%D9%86-%D8%A8%D8%A7-%D8%AA%DA%A9%DB%8C%D9%87-%D8%A8%D8%B1-%D9%86%D9%87%D8%A7%D8%AF%D9%87%D8%A7%DB%8C-%D8%A2%D9%85%D9%88%D8%B2%D8%B4%DB%8C/>
- Yaqut Al-Hamawi. (1984). *معجم البلدان* [Mu'jam al-buldān]. Translated by Parvin Gonabadi. (Vol. 1). p. 74. <https://archive.org/details/32882018661143-mujamalbuldanvv>
- Ziyari, O. M. K. B. E. B. G. B. V. (1992). *قابوسنامه* [Ghabousnameh]. Edited by Gholam Hussein Yousefi. (6th Ed.). p. 313. <https://asmaneketab.ir/product/%DA%A9%D8%AA%D8%A7%D8%A8-%D9%82%D8%A7%D8%A8%D9%88%D8%B3-%D9%86%D8%A7%D9%85%D9%87-%D8%AA%D8%B5%D8%AD%DB%8C%D8%AD-%D8%BA%D9%84%D8%A7%D9%85%D8%AD%D8%B3%DB%8C%D9%86-%DB%8C%D9%88%D8%B3%D9%81%DB%8C/>
- Zokaa, Y. (1989). *تبریز های لرزه زمین* [Tabriz Earthquakes]. <https://ketabnak.com/book/50847/%D8%B2%D9%85%DB%8C%D9%86-%D9%84%D8%B1%D8%B2%D9%87-%D9%87%D8%A7%DB%8C-%D8%AA%D8%A8%D8%B1%DB%8C%D8%B2>