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EDUCATION

IN THE CITY OF TABRIZ DURING THE PERIOD OF QAJARS (HISTORICAL-ETHNOLOGICAL RESEARCH)

LA EDUCACIÓN EN LA CIUDAD DE TABRIZ DURANTE EL PERIODO DE QAJARS (INVESTIGACIÓN HISTÓRICO-ETNOLÓGICA)

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ABSTRACT

The article examines the characteristics of the development of the educational system in the city of Tabriz during the Qajar era (traditional education: religious schools, madrasas, and women's schools) from the second half of the 19th century. Tabriz considered the second capital of the Qajar state and the residence of the crown prince, was regarded as the foremost city in the state from cultural, political, and economic perspectives. While the traditional system of religious education in schools and madrasas persisted there in the 19th century, a new type of school, the "usuli-Jadid," and a higher education institution (Darulfunun) were also established, gradually transitioning from religious to secular education. During that period, students were sent to Europe (England) for the first time to study medicine, engineering, translation, painting, and other fields. For the first time in Iran, a printing press was brought to Tabriz, and various books were published, including literature translated from European languages. Thus, education during the Qajar dynasty exposed Persians to new ideas and knowledge, laying the foundation for intellectual and social development in the 20th century.

Keywords: Tabriz, Qajars dynasty, Education, School, Madrasa, Hasan Rushdiyya.

RESUMEN

El artículo examina las características del desarrollo del sistema educativo en la ciudad de Tabriz durante la era Qajar (educación tradicional: escuelas religiosas, madrasas y escuelas de mujeres) a partir de la segunda mitad del siglo XIX. Tabriz, considerada la segunda capital del estado Qajar y residencia del príncipe heredero, en realidad era considerada la ciudad más importante del estado desde las perspectivas cultural, política y económica. Si bien el sistema tradicional de educación religiosa en las escuelas y madrasas persistió allí en el siglo XIX, también se establecieron un nuevo tipo de escuela, los "usuli-Jadid", y una institución de educación superior (Darulfunun), pasando gradualmente de la educación religiosa a la secular. Durante ese período, los estudiantes fueron enviados a Europa (Inglaterra) por primera vez para estudiar medicina, ingeniería, traducción, pintura y otros campos. Por primera vez en Irán, se llevó una imprenta a Tabriz y se publicaron varios libros, incluida literatura traducida de idiomas europeos. Así, la educación durante la dinastía Qajar expuso a los persas a nuevas ideas y conocimientos, sentando las bases para el desarrollo intelectual y social. desarrollo en el siglo XX.

Palabras claves: Tabriz, dinastía Qajars, Educación, Escuela, Madraza, Hasan Rushdiyya.

INTRODUCTION

The Qajar dynasty was a royal Turkic line that governed Iran from 1789 to 1925. The Qajar monarchs came to power when Agha Mohammad Khan united the country after a period of instability and strife (Kondo, 2020; Tabriz, 2022). Under Qajar's rule, Iran embarked on a process of modernization by adopting Western scientific advancements, technologies, and educational models. However, this westernization drive also cultivated a growing sense of alienation and backlash among segments of Iranian society who perceived it as a threat to their deep-rooted cultural traditions and heritage (Sadri, 2013). The Qajar era represented a pivotal transitional time for Iran, as the nation faced increasing encroachment and meddling from European imperial powers like Britain and Russia, who sought to expand their spheres of influence in the region. The Qajar dynasty eventually fell in 1925 when Reza Shah Pahlavi took power through a coup d'état (Cronin, 2005; Sheikh & Fadaizadeh, 2013). Reza Shah aimed to construct a powerful, centralized Iranian state and viewed the Qajars as symbolic of the nation's former weakness and fragmentation. The overthrow of the Qajars marked the start of a new era, as the Pahlavi rulers endeavored to rapidly modernize and consolidate Iran into a strong, unified nation-state (Madani, 2024).

Throughout the reign of the Qajar dynasty, the historic Iranian city of Tabriz served as a prominent center of culture and economic activity. The city experienced a period of growth and urban development under Qajar rule, marked by notable advancements in architecture and infrastructure (Sami & Oskoyi, 2022). Even Tabriz held the status of Iran's capital city during certain stretches of the Qajar era, contributing to its importance in the political and administrative affairs of the time. The Qajar period in Tabriz witnessed the construction of grand edifices such as ornate mosques, bustling bazaars, and lavish palaces, showcasing the sophisticated architectural capabilities of that age (Mohammadizadeh & Marasy, 2019). The city's ancient bazaar, one of the longest-standing marketplaces in the Middle East, thrived as a vital hub of trade and commerce (Floor, 2024). But perhaps even more important, Tabriz cultivated a vibrant artistic, cultural, and intellectual tradition, with skilled local artisans producing exquisitely crafted carpets, textiles, and intricate metalwork pieces, but also schools where knowledge was transmitted. In general terms Tabriz flourished culturally and economically as a key city during Qajar rule, leaving an enduring legacy of architectural jewels and a rich heritage that remains celebrated to this day.

Throughout the Middle Ages, as in all Muslim cities, education in Tabriz was religious in the form of schools

(mullahkhana) and madrasas and was based on dogmatic methodology. This type of education system started from the time of the spread of Islam and continued during the Qajar period. Schools represented elementary spiritual education, and madrasas represented higher religious education. The first madrasa in Iran was founded in Tabriz. In the 14th-15th centuries, Tabriz became one of the cultural centers not only of Azerbaijan and Iran but also of the Middle East, where many schools and madrasas operated, and scientific personnel were trained (Onullahi, 1976, p. 38). In this regard, the establishment of a new type of secular school in Tabriz occupies a special place in the education system of the Qajar period.

As it is known, throughout the 19th century, bourgeois reforms began to be implemented in several Eastern European and Muslim countries. The reforms carried out in Russia, the Ottoman Empire, Iran, and other states to adapt to innovations and economic growth in the international arena, to withstand competition for markets, resulted in the establishment of capitalist relations. These reforms, which increased in the second half of the 19th century, also included the education system. Cultural development was accompanied by European traditions, paving the way for the modernization of the city. Considering the above, the objective of this work is to analyze the characteristics, advances, and evolution of education in the city of Tabriz in the Qajar period. It was adopted in the historical-ethnological approach. Although the traditional education system was analyzed in the research, more attention was paid to studying the activities of the new type of secular schools.

DEVELOPMENT

Features of traditional education.

In schools where elementary rules were applied, reading and writing in Arabic script were taught. They operated mainly under mosques, with classes being held in Zawiyas and Shabestans. During the Qajar period, in addition to mosques, most of the schools were organized at the head of the neighborhood, in shops, in the private houses of the akhunds, or in houses given to them free of charge, in special places at the disposal of the school staff (Ghasemi, 2017, p. 45). School leaders were not based on a single rule during teaching, as well as at the reception of students. According to informants, in the past, very few people would have been inclined to study. Most likely, the reason for this was the desire of children to continue their inherited professions and the difficulty of teaching.

Based on the sources, we can divide the schools into several groups: general schools, special schools, and schools taught by women (akhundbajis). As mentioned

above, general schools traditionally operated in mosques, private apartments, and shops. They did not have modern desks and seats or a blackboard. Mats felt rugs, or carpets were spread on the floor for students sitting on their knees. Everyone brought a mattress from home to sit comfortably. Mattresses were arranged along the four walls of the room, with the students facing the wall. If there were more of them, they sat in the middle of the room. The children remained sitting for hours, which caused discomfort for them. The akhund, who conducted the lesson, could monitor the class by sitting with his back to the wall at the head. Under his hand was a stick to punish lazy and naughty students. The falaqa loom was also used for this purpose.

The duration of education was unknown. Pupils brought books, notebooks, pens, pencil cases, ink, and halabis (metal plates on which writing was done) to school. Depending on the skill and mental development of the student, the period of study could cover four seasons of the year. Besides, there were no vacations during the year except for some holidays. During the lesson, children took turns sitting in front of the akhund and repeating what he said. After finishing, each one went to their place, and their other companion replaced them. Each student who returned to their place had to memorize their lesson and recite it for the akhund in the afternoon. Students started the school year at different times and were of different ages. Those who started classes on the same day were called "hamdars" (meaning *_fellow students_*). Beginners were taught the alphabet by older or more capable and educated students. Akhunds occasionally checked the knowledge of those who had just started the lesson. Such students who helped the teachers were called "khalifas". The khalifa was not only able to teach but also had the power to punish students with the falaqqa.

At school, children were taught reading the Holy Quran, spelling, the method of calculating the number of syllables, calligraphy, Sadi Shirazi's "Gulistan", "Bustan", Hafiz's "Divan", and so on. The goal of the lesson was based on memorization, not comprehension. Each student studied from their own special book. After learning the letters, some popular books were taught depending on the teacher's request. Usually, the following books were used: "Tanbihal qafelin" ("Rebuke of the Unwarries"), "Came-Abbasi", "Gulistan", "Nisab", etc. More difficult books were considered "Tarikhi-Mujam", "Abvabul-junan", "Tarikhi-Vassaf", "Dorreyi-Nadiri". Such books were taught only by some mudarris (teachers) (Sardarnia, 1380, p. 279).

The financial situation of school teachers was not so encouraging. They often did not receive personal wages

from anyone. Parents gave gifts to teachers when the children of wealthy families finished reading the Qur'an or completed their studies. The gift mainly consisted of sugar cubes, boxes of Indian tea, a branch of plants, several bottles of Qamshar gulab (from an area near Kashan), a box of sweets, fabric for making clothes, and some money. Students were charged about 5-10 grand for the school (Ghasemi, 2017, p. 56). Teachers who taught at home had a better living.

There were no official holidays in the summer, but classes were sometimes suspended as most of the population moved to country houses. In the past, they used to go on vacation for interesting reasons. For example, in a family living nearby, they stopped school when a woman gave birth. One of the family members would turn to the akhund of the school and give him money and a skull sugar cube as a gift so that the students would be freed from class that day and pray for the mother and the child. This ceremony was called "tabarraz" (Ghasemi, 2017, p. 71). In addition, holidays were announced in schools on the days of Nowruz and Ramadan, in the month of Muharram, on the day of the birth and death of saints. When the students finished a book and started a new book, they took a day off every now and then.

During the Qajar era, special schools were established for the children of the upper class. The children of the clergy and nobility did not go to school; teachers came to their homes to teach. Sometimes a special room was reserved for teachers in buildings. A servant's child could not study in the same place as a master's child. Parents thought that their children could learn bad habits from the children of the poor. For this reason, they kept them separate from each other.

On the other hand, as the name suggests, in the schools of Akhundbajis, teaching was conducted by female teachers. Among the people, they were called "mullahbaji", "shahbaji", "khanbaji", and others. Although they did not have deep knowledge, they introduced their 4-7-year-old boys and girls to small surahs of the Qur'an, taught them manners and rules of behavior, and taught them the alphabet orally. The exact time of entering the school was not specified; anyone could start classes at any age and whenever they wanted.

Madrasas.

Unlike schools, madrasas provided higher education. Madrasas were established in Tabriz for the first time during the Seljuk era. Later, due to the Mongol invasion, the madrasas were destroyed and finally started to function again at the end of the 13th century (Onullahi, 1976, p. 32). Mudarrisun (plural of mudarris) with higher education

worked in the madrasas, and they taught Eastern literature, history, geography, law, mathematics, and religious sciences. Their salaries and the maintenance of educational institutions were mainly due to the income from waqf properties.

As in schools, punishment patterns were established in madrasas for students who performed poorly and behaved in an undisciplined manner. In addition to corporal punishment, some measures were taken in this regard. According to the informants, those who did not learn their lessons had to stand silently upside down in the classroom, not in contact with anyone. During lunch, their food was reduced. They carried the bags of excellent students and polished their shoes. The most severe punishment was the *falaqqa* (Figure 1).

Fig 1. Punishment of the student with the *falaqqa* loom.



Source: taken of Ghasemi (2017).

Modern method. Rushdiyya schools

The foundation of a new type of education called *usuli-jadid*, was related to the processes taking place in the international world and the parallel modernization of the country. In the 1870s of the 19th century, the cultural rapprochement with Europe and the reforms carried out in the country laid the foundation for this. In the mentioned period, backwardness and ignorance prevailed in the life of the country as a whole, and the masses were indifferent to secular education. Since the income of the teachers who taught at home was satisfactory, they, like some old-fashioned clergy, opposed the new method of education. As a whole, this situation continued throughout the 19th century. However, starting in the 1870s of the century, several secular schools were opened in Tabriz, and the number of enlightened intellectuals and supporters of a new method of education increased. One of them was Haji Mirza Hasan Rushdiyya.

Hasan Rushdiyya, who was originally from Tabriz, was a child of an influential family. His father, Mullah Mehdi, was considered one of the prominent religious figures of Tabriz. H. Rushdiyya completed his primary education, received religious education for 11 years, and went to Najaf to pursue his goal. Then he studied at the French school in Beirut for 2 years and stayed in Istanbul for a while. He goes there to take advantage of the *darul-muallimin* (teachers' training college) opened by the British in Egypt. However, he did not like teaching in Egypt and returned to Beirut (Sardarnia, 1380, pp. 282–283).

During his student years, H. Rushdiyya was interested in European education and acquired progressive ideas. He became familiar with the rushdiyya schools in the Ottoman state and liked them very much. The teaching period in these schools, which means “maturity” in Arabic, was 4 years. Starting from 1839, rushdiyya schools, which were secondary schools, were opened in the Ottoman state. Rushdiyya schools spread widely during the Tanzimat movement. In 1853, it was decided to open 25 rushdiyya schools in the Ottoman territories.

In 1883, H. Rushdiyya opened a new type of secular school for Muslims in the city of Iravan – usuli-jadid. His brother Haji Akhund helped him closely in organizing the school (Sardarnia, 1380, p. 283). This school imitated the rushdiyyas of the Ottoman state. The distinctive feature of the new teaching method was that the alphabet was taught not by syllables, but by sounds. Nasreddin Shah Qajar visited that school during his visit to Russia in 1887 and asked H. Rushdiyya to open such a school with the new method in Tehran. Rushdiyya entrusted the school in Yerevan to his brother and prepared to go to Iran. However, the old-fashioned officials around Nasreddin Shah objected to the opening of the school in Tehran, fearing that the European morality brought by Mirza Hasan would be a threat to their power. For this reason, Rushdiyya was stopped in Nakhchivan under the pretext of a lack of riding horses. He was not even allowed to return to Yerevan. Soon he was able to return to Tabriz with the help of some good people.

In 1888, Rushdiyya opened the first modern educational institutions in Iran called “Dabirestani-Rushdiyya” and “Madraseyi-Rushdiyya” in the Sheshgilan neighborhood of Tabriz. This step caused the people of Tabriz to be very happy. In addition to the lower class, nobles and high-ranking people also sent their children to this madrasa. Rushdiyya admitted the children of some wealthy families to the madrasa for free. Exams were taken in the presence of famous people, and the comprehensive knowledge of the children surprised everyone. On the morning of the exam, a decree was issued to close the madrasa, and Rushdiyya was declared a “takfir” (infidel) (Ghasemi, 2017, p. 336). He was forced to go to the city of Mashhad, where he tried to open a rushdiyya school. However, since the tullahs (students) of the religious school were strongly opposed to usuli-jadid, they forced him to leave Mashhad.

After six months, H. Rushdiyya returned to Tabriz and opened a new madrasa where 300 students were educated. This time, the students of the Sadiqiyya madrasa managed to close this school. The madrasa building was looted, and the management faced serious threats. Still, Rushdiyya was forced to live in Mashhad for several

months. On his return, he founded a madrasa for the poor in the Charandab neighborhood of Tabriz 370 students studied here. The mentioned madrasa was closed many times and replaced by a new one in the Nobar neighborhood. According to sources, the Rushdiyya madrasa started to function near the market for the fifth time. The dedicated teacher was able to attract 470 students here. This time, a group of old-timers attacked and looted the building. Unfortunately, a child fell down the stairs and died. Under this pretext, the madrasa was closed. Rushdiyya went to Mashhad and created a disciplined school in the city (Ghasemi, 2017, p. 337). There, too, the number of people protesting against him was not small. He returned to Tabriz and continued his activities here again.

In 1893, the name of the school was changed to “Rushdiyyayi-Muzaffariyya” and started bearing the name of the crown prince. This school was located in the Sheshgilan neighborhood. Rushdiyya's brother, Haji Akhund, also opened a school in the mosque on Maqsudiyya Square in Tabriz. The Rushdiyya madrassas were of a modern type. In addition to Sharia rules such as the Quran, translation of zikr, adhan, iqama, and namaz, linguistic subjects (morphology, syntax), Persian, Arabic, and French were taught here. Mahammadali Tarbiyat, Haji Vaiz, Sahhafzade (Parvarish), Huseyn Kamal Talibzade, Haji Mirza Ahmad Mudarris, and other progressive-minded teachers worked in the Rushdiyya school. In 1894, Abdulrahim Talibov donated 200 books on physics to the Rushdiyya madrasa (Ringer, 2013, p. 176). As can be seen, the formation of a new type of school in Tabriz faced very heavy resistance. Due to its many innovations, the usuli-jadid was not welcomed by some old-fashioned clerics and was considered to be against modern Islam.

In 1894, the textbook “Motherland Language” written by H. Rushdiyya in Azerbaijani was considered the main teaching tool in “Rushdiyyayi-Muzaffariyya”. In that book, published in Tabriz, the Arabic alphabet was taught using the sovti (sound) method. The book “Motherland Language” consisted of two parts - alphabet and examples. Using proverbs and folk sayings in the textbook, children were explained in clear and fluent language. In addition to the above, there were the author's works “Mother Language”, “Badayatul-talim”, “Takmelatus-sarf”, “Kifayatul-talim”, “Nahayatul-telim”, “Alifbayi-Rushdiyya”, “Usuli-aqaid or ittihad-bashar”, “Tazhiral-hesab” and other works.

The Rushdiyya madrasa was defended by Aminaddovla (who managed the crown prince's affairs and was the prime minister when the crown prince ascended the throne). After the death of Nasraddin Shah (1848-1896), Aminaddovla was called to Tehran, and thus the attacks against Rushdiyya increased even more. Aminaddovla

invited Rushdiyya to Tehran to open a school. After this event, the school in Tabriz stopped working. In 1897, Rushdiyya opened a new method school in Tehran and generally did important work in the field of culture and education. With the *usuli-jadid*, children were taught the alphabet by the sound method, and thus illiteracy was put to an end. The Rushdiyya madrasas in Tabriz can be considered the pinnacle of the government's reforms in the field of education during the Qajar period. Rushdiyya, a public educator and a lover of the country, bequeathed that he should be buried at the door of the school, and students would walk past his grave every day. In this way, he wanted to be with the disciples even after his death. Rushdiyya died in 1944 at the age of 95 in the city of Qum.

Other schools of the new type.

Apart from the Rushdiyya madrasas, other madrasas also operated in Tabriz at different times. Each madrasa had its own teaching materials stored in its library. In the 19th and early 20th centuries, it is possible to obtain information about madrasas from periodicals and local sources. The Kamaliyya or Kamal Madrasa was founded in 1897 by Mirza Huseyn Kamal Tabibzade in the Leylabad neighborhood. It was considered one of the leading madrasas of the time, and a newspaper of the same name was also published. The madrasa was closed in 1903 after an attack by a group of people. The Tarbiyat madrasa was founded in 1899 by Seyid Hasan Taghizade, Seyid Huseyn Khan known as "Adalat," and Mirza Mahammadali Tarbiyat, and the head was Seyid Mahammad Shabustari (Ghasemi, 2017, p. 338). After Rushdiyya's school was closed, the people of Tabriz had high hopes for this madrasa. Unfortunately, this place was also criticized by some old-fashioned clergy and ceased to operate.

The Loghmaniyya madrasa was founded in 1899. Its founder was Mirza Zeynalabidin Logmanelmamalik, a graduate of the Faculty of Medicine of the University of Paris. He was nicknamed "Moinatebba." His activity in Tabriz coincided with the crowning period of Muzaffaraddin Mirza. Logmanelmamalik's studies in French did not affect his activities in the madrasa. This madrasa was French-speaking and similar to the French model of education (Ghasemi, 2017, p. 339). In the seven-year educational institution, in addition to French, Persian, Arabic, English, and also Russian were taught voluntarily. The curriculum included linguistics (morphology and syntax), history, geography, painting, calligraphy, arithmetic, algebra, geometry, astrology, physics, chemistry, and astronomy. Medical science was taught in depth; biology, anatomy, physiology, surgery, stomatology, ophthalmology, and pharmacy subjects were taught. He worked as a teacher of astrology, geography, and literature at the Madrasa of

Mahammadali Tarbiyat Logmaniyya (Tarbiyat, 1987, p. 4). There was also a library and a pharmacy in the school building. This madrasa was also known as a hospital among the population.

The age limit of 8-15 years was set for the children studying in the Logmaniyya madrasa. They underwent a medical examination to enter the madrasa. This place had a special charter. It is clear from the periodical press of the studied time that teaching was stopped here in 1903. Later, it resumed its activities with the financial assistance of the French and Russian embassies. In 1908, the activities of the Logmaniyya madrasa were completely terminated. The Basirat Madrasa was founded in 1901 by Mirza Ahmad, known by the nickname "Basirat". Not long ago, he had learned the *usuli-jadid* from the Rushdiyya madrasa and switched to the new teaching method. The madrasa operating in the new building was occasionally looted by reactionary forces. The Basirat madrasa was closed when the Mashruta Revolution (1905-1911) began.

Abdulla Jahanshahi was the founder of the Marifat madrasa. The madrasa's newspaper "Marifat" was also published. The activity of the educational institution established at the beginning of 1901 did not last long. Its activity was terminated in the first years of the Mashruta Revolution. The Adabiyya madrasa first functioned as a school in 1902, and since 1903, it switched to a completely new method and started teaching the alphabet by the sound method. The founder of the madrasa was Mirza Ali Adib Falahi. The management, as well as the students, supported the revolutionaries during the Mashruta Revolution. The Adabiyya madrasa, one of the famous madrasas of Tabriz, had been operating for many years. The Iqbal madrasa was opened in 1902 and was closed soon after being looted. The Parvaresh madrasa was founded in 1903 by Sahhafzade Mirza Rza. Despite his great achievements, he could not continue the struggle between the legislators and counter-revolutionaries. The Jalalat or Salariyya madrasa was founded by Mirza Ali, nicknamed "Jalalat". After working for a while, he switched to the *usuli-jadid* education. After the Mashruta Revolution, the name of the madrasa was changed to "Salariyya" after the famous hero Bagirkhan (Salari-milli). The Surayya madrasa was founded by Mahammadali, the son of Mirza Abdulla, a doctor from Khoy. We have very little information about the activities of the madrasa. It was closed as a result of a robbery.

The Saadat Madrasa was opened in 1904. Its students played an important role in the struggle against tyranny. Seyid Hasan Sharifzade and Seyid Kazim Assar taught at this institution. The madrasa also had a newspaper with the same name. When the madrasa was robbed in

1907, its founder Shamsavari, and several teachers hid in the French consulate. Two months later, he left Tabriz and came to Baku to teach at the school founded by Mirza Huseyn Kamal for Iranians. After the victory of the Mashruta, he returned to Tabriz (Ghasemi, 2017, p. 347). The Saadat madrasa, which reopened in 1909, was looted this time by Russian soldiers. After the defeat of the legislators, the educational institution could not continue its activities.

Nobar madrasa was established in 1906 by a group of merchants who covered all the expenses. Some of the students studied here free of charge. Mirza Javad Gergeri, Haji Alakbar Milani, Adilkhan Tajirbashi, Mirza Mahmud Salmasi, Haji Rahim Badkubechi, Karbalayi Aliagha Musyo, Haji Mahammadtaghi Salmasi, and Huseynagha Khatayi were the teachers of this madrasa (Ghasemi, 2017, p. 348). In addition to the above-mentioned madrasas, at the beginning of the 19th and 20th centuries, Ittifaq, Fiyuzat, Nijat, Iftikhar, Hikmat, Shams, Gulzar, Mohammadiyya, Tayaddon, Etimad, Alavi, etc. madrasas were in operation.

During the Qajar period, the visits of European missionaries to the country increased even more. They preached even in the most remote villages and carried out more organizational work in the fields of education and health. In 1830, German missionaries opened schools for Christians in Tabriz and Shiraz (Ringer, 2013, p. 126). It is known that the residents of Tabriz were Muslims, which is why the school could not continue for a long time. In the 1830s, representatives of the Church of England founded such preacher schools. Looking at the following decades, along with the British, the French, Russians, and Americans also opened Christian schools in Tabriz.

High school – Darulfunun.

The opening of Darulfunun (1875-1897) in Tabriz once again proves that this city was a cultural center in the period we are discussing. The establishment of a modern-style higher school in this city coincides with the reign of Muzaffaraddin Mirza. According to sources, Tabriz Darulfunun (Tabriz State School) was founded 25 years after Tehran Darulfunun, i.e., in 1875. The history of the school is mentioned in various sources with different years. According to some authors, the name of the school was first mentioned in 1877. Although it did not have a specific name before, it was referred to as “Tabriz State School” in the annals (Sardarnia, 1382, p. 14). This educational institution, known as “Darulfunun”, “Muzaffariyya”, etc., was the second higher education institution in Iran after Tehran and the first higher education institution in the Azerbaijan region. In 1875, Nasraddin Shah issued a decree to establish a similar Darulfunun in Tabriz as in Tehran. Four individuals were dispatched from Tehran to establish Tabriz Darulfunun. Mahammad Jafar Khan specialized in chemistry and medicine, Major Najafgulu Khan

in artillery, Major Gafar Khan in the infantry, and Suleyman Khan in mathematics and French.

Medicine, geometry, Persian, and French were taught at Tabriz Darulfunun. A military unit also operated here. Its graduates later worked as doctors, military and civil officials, and played an important role in educating society. At the school, 21 students were educated at the expense of the state, and 50 students with their own funds. After a few months, the roof of the school building collapsed. As a result of this incident, some of the students were injured and some died. Consequently, the school was closed. After a long time, Prince Mahammad Hasan Mirza from Tehran was appointed as the headmaster, and the school was relocated to the armory rooms (Sardarnia, 1382, p. 15).

There was also a small printing house in Darulfunun, where several books were published, including the first issue of the “Nasiri” newspaper in 1893. In 1894, the activity of the madrasa was briefly interrupted. It continued its activities under the name of “Muzaffariyya” madrasa with the help of Amir Nizam Garusi. Persian, Arabic, French, English, medicine, mathematics, algebra, geometry, geography, military art (infantry and artillery), and calligraphy were taught here. Unfortunately, the operation of the madrasa was terminated in 1897. The reason for this was that the director of the educational institution, Mirza Jahangir Khan Nazimulmulk, and Amir Nizam Garusi moved to Tehran. According to sources from the period, Tabriz Darulfunun mainly ceased its activities due to economic reasons.

Studying abroad.

During the Qajar era, alongside local education, foreign education also gained significance. Very few students were sent abroad to study during this period. This initiative began during the reign of Abbas Mirza as crown prince and continued thereafter. In 1811, under the crown prince's directives, two students, Mahammad Kazim to study a new painting technique and Mirza Baba Afshar to pursue medicine, were sent to England alongside the British ambassador Harford Jones (Ebrahimpur, 2006, p. 66). Additionally, on Abbas Mirza's instructions, five more students traveled to London.

While studying in London, Mirza Saleh Shirazi researched glassmaking, stone carving, printing, ink, and lettering, and returned to Tabriz with valuable knowledge (Arinpour, 1350, p. 230). Subsequently, he served as an advisor and translator to the crown prince. Master Mahammadali, engaged in flint knapping in Tabriz, studied blacksmithing, locksmithing, and flint making. Similarly, Mirza Soltan pursued studies to enhance artillery techniques in London. Upon completion of their studies, Mirza Baba Khan joined Abbas Mirza's administrative apparatus, while Mirza Rza returned to Tabriz and worked as a translator. He translated various works from English to Persian, including Voltaire's “History of Peter the Great” and “Charles XII” (Ebrahimpur,

2006, p. 68). During the Qajar rule, which faced setbacks in the Russo-Iranian wars, there was a heightened focus on historical-heroic themes. Accordingly, the mentioned works were published in the Tabriz printing house.

CONCLUSIONS

During the Qajar's rule, education was a blend of tradition and innovation, with significant changes over the years. Religious schools were common, where children learned Arabic reading and writing, memorized the Quran, and studied Islamic principles. Madrasas offered advanced Islamic education in theology and jurisprudence. However, education for girls was limited and focused on religious instruction at home. Reforms inspired by Western ideas were introduced in the 19th century, including secular schools and the translation of scientific texts into Persian. Nevertheless, despite the mentioned progress, access to formal education was unequal, favoring elites and urban areas. Rural areas and lower classes had limited access, perpetuating social disparities. Besides, a lack of resources and conservative resistance hindered educational reforms.

As was discussed during the research, in addition to the school and madrasa system left over from the Middle Ages, a new method of teaching (rushdiyya schools) and a higher school (Darulfunun) operated in Tabriz. On the other hand, sending students abroad was first realized during this period. Thus, the people of Tabriz came closer to the modern world and gained advanced ideas and a new outlook. The education system based on scholastic training that lasted for centuries gradually shifted to secular education. All of these reforms laid the groundwork for Iran's modern educational system, contributing to modernization and paving the way for future social and political changes.

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