



TAJADDOD

TAJADDOD (Modernity), a newspaper published as the official organ of the Democratic Party of Azarbaijan, of which a total of 202 issues appeared in Tabriz between 16 Jomādā II 1335/7 April 1917 and 14 Դu'l-ḥejja 1338/29 August 1920. Though licensed as a weekly, the paper appeared twice a week in the early months of its publication, but in its last year, and during the exile of Kīābāni by the occupying Ottoman forces, it appeared with long interruptions. It was published in the *Omid* printing house in 4 four-column pages measuring 35 by 22.5 and 53 by 35.5 cm and carried no illustrations. The annual subscription was 4 *qerāns* in Tabriz. miscellaneous issues of the paper are held at the central library of Tehran University, the University of 'Allāma Ṭabāṭabā'i in Shiraz, and at the Institute of Contemporary History of Iran in Tehran.

Abu'l-Qāsem Foyuzāt was the nominal publisher of the paper in its first two years, because Shaikh Moḥammad Kīābāni, its founder and actual publisher, had been unable to secure a license in his own name. He eventually succeeded in Šawwāl 1337/July 1919, after fifty-eight issues had been published, in having the paper registered in his own name (Bayāt and Kuhestāni, eds., p. 368; Barādarān-e Šokuhi, p. 292).

The first chief editor of the paper was Abu'l-Fatḥ Kīābāni, who, after the 58th issue, was replaced by Taqī Ref'at (d. 1 Moḥarram 1339 Š./14 September 1920). The latter had played an invaluable role in the paper from its inception, and a great deal of its fame and legacy is owed to his contributions. His name, however, was dropped from the paper after the 86th issue.



Tajaddod's central concern was politics, but it also paid a considerable attention to cultural, social, and literary issues. Dedicated to "the spreading of democratic ideas" (Bayāt and Kuhestāni, eds., p. 368), it published refined versions of Kīābāni's fiery speeches as well as articles by Taqī Refāt, both permeated with nationalistic fervor and praise for liberty. In a special column devoted to "Modernity in literature" ("Tajaddod dar adabiyāt") the paper exemplified its enthusiastic advocacy for radical changes and innovation in the traditional Persian literature by compositions from Taqī Refāt, Šams Kasmā'i, and Ja'far Kāmēna'i, and as put by one observer, the paper manifested "a highly meaningful spirit" (*Gol-e zard* 9/2, 24 Rabi' I 1338/ 17 December 1919). These innovations, however, led to a heated debate between *Tajaddod* and some papers and journals in Tehran, such as *Dāneškada* (cf. especially Ārianpur, pp. 436-45, 452-55; *Armaġān* 9-10, Ādar 1298-Bahman 1299 Š/December 1921-January 1922, pp. 287-88). The most serious drawback of the paper was that the verses it printed were all modeled in form and phraseology after the new literary styles current in the Ottoman Turkey; and as result, many of the Turkified Arabic words and phrases it used lacked the fluency and expressiveness which were imperative for the appeal of the new literary movement it was hoping to generate. Nevertheless, those concerned with the history of the Persian journalism all have generally praised *Tajaddod*, which in words of one of them was "a very serious and visionary paper" (Ārianpur, p. 224).

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