



Investigation of the Changes and Developments in Urban Life in Mashruteh Erain Foreign Travelogue

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Abstract

The present study aimed to investigate the changes and developments in urban life in the Mashruteh Era in the foreign travelogue. It includes mainly the big cities that were involved with the Mashruteh Era. The research location is Iran, and mainly the cities of Tehran, Tabriz, Isfahan, and Rasht. The period was the Mashruteh Era (1324-1344 AH). The present study hypothesizes that the Iranian urban life had undergone significant changes which finally led to the spread of knowledge and progressivism in Iran. Knowledge, progressivism, patriotism, and legalism were the great causes of the Iranian Mashruteh (Constitutional) movement which was promoted by the writings and oral works and changed the lifestyle of the people. Both pros and cons of the Mashruteh have noted the change in people's lifestyle in their works. These changes ranged from partial and routine affairs such as European clothing styles, reading modern newspapers and publications, and participating in political communities to a decrease in the interest in centers and channels for presenting traditional opinions and old ways of life. Studying this subject and measuring its effects on the progress or decline of the public's states in big cities and consequently, the country as a whole, can pave the way for the achievement of a more different and deeper recognition of the history of the era, and more importantly, the recognition of the historical causes of progress and decline of people of this country.

Keywords: Lifestyle, Mashruteh Revolution, Qajar Era, foreign travelogues, urbanism.

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Introduction

Since ancient times, tourism and travel have been one of the most important desires and longings of curious people and one of the primary ways of getting to know other nations and tribes and interacting and exchanging cultures. Various tourists, with several goals such as business, research and acquiring knowledge, fulfilling a government mission, or satisfying personal curiosity, etc. traveled when a great portion of lands worldwide was unknown. One of the countries that has been long tourist destination due to its civilization, cultural variety, commercial attractions and economic benefits, communication position with other regions of the world, and political importance in relations and competition between great powers, is Iran. This importance was doubled in the Qajar Era which is

one of the most important cultural, social, and political eras in Iran, and it attracted a lot of tourists to Iran, in a way that it can be said the wave of European tourists' entrance in 11 to 13th centuries led to the formation of an Iranology movement (which was a subcategory of oriental studies).

Many of these tourists wrote their memories in the form of diaries after returning to their own countries. These diaries, regardless of content and methodological shortages, are among the credited historical documents, and provide a clear image of the social situations, administrative organization, customs, and traditions of Iranians at that time. The Travelogues are one of the important and valuable sources of the history of any community



and a first-hand source for historians, sociologists, and anthropologists. The travelogue writers are usually accurate, detail-oriented, and have a strong memory and imagination, and what they wrote from their observations contained wonderful imagery. In fact, they are thoughtful and questioning people who can depict what others face in their daily lives, and in their minds, and transfer them to others through their writings. The travelogue writers have written many bitter and sweet adventures as well as their observations of roads, historical monuments, buildings, customs, dialects, markets, the general condition of cities, the way of trade, troops, type of marriage, clothing and food, techniques and Arts, the state of cities, people's spirits, the state and methods of education, etc. Therefore, the travelogues contain valuable information about all aspects of social life in every era.

Unlike the history and geography books, the travelogues have taken into consideration the tiniest problems in society and they have talked about the masses, traditions and customs, economy, art, etc. In the notes by the travelogue writers, sometimes, even the slightest territorial problems are written which might have been trivial and routine to the people of that territory. In fact, travelogues are about both the traveler and every single person who accompanies him and the collective history of the population he is visiting. In the travelogues, the oral and unofficial narratives of people about their social lives have been also written.

Travelogues are one of the main sources of cultural recognition. These sources give us data about the described society on the one hand, and on the other hand, express the states of the individual and culture of the visitor and his relationship with the related society. That is why the travelogues should be always investigated in a communicational and interactional discourse since their contents are observed in a dynamic relationship between the travelogue writer and the society. It is in this relationship that a semantic system and a narrative of a cultural encounter are formed.

The travelogues are important since the writer has written whatever he has seen or heard in that

time. In fact, the travelogues are like a canvas of various life, political, and economic scenes of the countries, although sometimes, there might be conflicts due to biases or incorrect perceptions of the tourist from the country he has traveled to and his unawareness of the culture of that country. Yet, undoubtedly, the study of the travelogues written by foreign tourists and other foreign writers is an important source for researching the social, political, and economic situations of the countries.

In this regard, it has been tried to extract the cases in which the lifestyle has been changed and developed through studying more than 30 travelogues from 1324 to 1344 AH (1906-1925).

Method:

Methodology:

In the present study, the indices selected include love and hate, art, eating, drinking, food and cookery, religious rituals, literature and writings such as books, newspapers, poems, stories, etc., individualism or collectivism, simplicity or luxuriousness and ceremonies, clothing and its types, house and its accessories, urban planning, relationship with clergymen, health and doctors, entertainment, rationality, and superstitions, and... However, these cases will be faded or highlighted based on the interests of the writers of the references.

Then, the foreign travelogues in that era translated into Persian in this era, the first-hand domestic historians' work, and the political memoirs and political writings will be investigated and any contents related to the selected indicators will be indexed. Finally, the data extracted will be analyzed so that the research topic will be developed. In fact, the data will be collected using the documentary-library method and the research methodology will be descriptive-explanatory.

Theoretical Foundations:

Evaluation of the Lifestyle in Qajar and Mashruteh Era:

The lifestyle is the human being's personal style of living which indicates the individual or group's demands and beliefs, i.e. any person or group needs to select a special style form, and type of living to live and confront the world, which is derived from his material and spiritual belongings. However, it should be noted that although the beliefs and values of any individual or group form their lifestyle, the same special lifestyle will confront other lifestyles and change the beliefs and values of the individual or society. Undoubtedly, the passage of time and societal developments will directly affect these changes.

In the Qajar era, and with the emergence of modernism in Iran, many pre-Mashruteh intellectuals raised the idea of reforms in Iranian society. They believed that the society should reach modernity through intellectual transformation, and sought to find a solution to the problem of backwardness in Iran by explaining its reasons. In this regard, they found the differences between the principles and foundations of ruling in Iran and the West. A portion of Iranian intellectuals became familiar with Western societies' attitudes towards human beings and their lifestyle. They tried to reflect their findings in their writings which could lead to the perception of the meaning of life and change in the lifestyle. It was important from two aspects. First, linking the decline and backwardness of the Iranians to their lifestyle, and second, the effects of the Western lifestyle on the progress and development. Intellectuals turned to the idea of modern governance due to familiarity with the components of modern government.

- 1- Sparrow, Wilfred, 1990, translated by Mohamad Hossein Aria Lorestani, Ghalam Publishers.

Prince Masoud Mirza, nicknamed Zil-al-Sultan, was one of the Naser-al-Din Shah's sons and a powerful ruler of Isfahan in the Qajar era. He was assigned the ruler of Isfahan for the last time in 1911 AH and ruled for 34 consecutive years until the Mashruteh Revolution. He employed the British Wilfred Sparrow as his sons' tutor in a contract in 1314 AH. After that, Sparrow lived in Isfahan for 15 years and taught various lessons to

his pupils. After his return to London, he published his memories of living in Isfahan and teaching in Zil-al-Sultan's court in a book titled "Persian Children of Royal Family". The Persian version of this work was published in Iran in 1981 by Mohamad Hosein Lorestani under the title of "Royal Children of Iran". Among the attitudes about the lifestyle of people living in the cities in this book, the following can be noted:

- Patience, tolerance, and no objection: Six people with white turbans and two Seyeds were sitting around the room ... the room was filled with a thick silence. ... the people sitting in the room were calm without tension, waiting to be summoned by the prince. In this country, in which time and eternity is a thing, patience is not a habit but a virtue.

Royal Iranian Food: In these pages, the royal foods in the Zil-al-Sultan court are mentioned. They included 15 types of food such as boiled eggs, high-fat broth, rice, meat, and chicken stew, and grilled meat inside Sangak bread. Nobody talks when eating. The food is only eaten by hand and at the end of the meal, hands are washed with a brass basin. After that, they smoke hookah.

Non-familiarity with the West and Europe and lack of communication with the West: Examples of non-familiarity of the Quchan ruler (Amir Hossein Khan Shoja-al-Dawlah) with London and the United States are mentioned. He related Iran's land journeys to Europe and America, as well as the similarity of this conversation with Fath Ali Shah's conversations 50 years before about the power of steamship engines and the mistake of the horsepower unit with horses, and the request to see the stables of ships.

Tyranny in Iranian society: the father's obstinance in the family (as the smallest social institution) and even the need for the son to lose in a chess game against the father.

Lack of importance of time and punctuality: Princes being late and absent from the classroom and making various excuses.

- 2- Claude Anet (1868-1921), *Isfahan's Red Roses (Iran's visit in a car)*, Translated by Fazlullah Jelveh, Tehran, Revayat Publication, 1991.

Jean Schopfer, also known as Clause Anet, a French author and journalist, was born on May 28, 1868, in Morges, Swiss. He studied Literature, Philosophy, Arts, and Archaeology at École du Louvre, Paris. His visits to the East and Iran made him travel again in 1909 and 1910. In 1909, he visited Tehran, Mazandaran, Khorasan, Bokhara, and Samarkand. In 1910 also, he returned to Iran alongside his wife and visited Qom, Kashan, Isfahan, Bakhtiari, Arak, and Hamedan. Annet went to Iran following the suggestion of one of his friends.

Reading his book, a relative insight can be given about the social situations, the roads, how to travel to Iran and the trips inside the country, the state of the Caravansary and post offices, and the Iranians' attitudes towards the Europeans. In addition, he visited some monuments in Isfahan as well as two Jewish schools administered by the French. These visits provide some pieces of information about the educational situation of the Jews in Isfahan. Also, some pieces of information, though concise, are provided about the situation of Russia and Britain in Iran, the role of Russia in creating the gravel roads and roading, and the role of Belgium in the postal office and customs administration in Iran. This information can be given thanks to the communications between the travelers and the brokers of these people in Iran.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Traditional clothing of men and women in Iran (Gilan): The men usually wore traditional clothes. Black leather hats, brimless felt hats, loose brown clothes, and women dressed in clothes that the author refers to as "uniformly black and ugly clothing". And in another place, he writes: "... as soon as they saw us, they covered their faces with a cloth.

Iranian women are bound to the Hijab more than

any other country in the East. Lack of familiarity with the West and Europe- hostile treatment of the Europeans, harsh and pessimistic treatment of the Europeans by the people in Rasht. In the spiritual mourning ceremony, the author and his friends are described as "a group of impure and cursed Europeans, whose existence is abominable and repulsive in the eyes of faithful Muslims." ... Tehran we saw have hatred and prejudice towards foreigners since fifty years ago (since Arthur de Gobineau's visit).

- 3- Eugène Aubin, *Present-day Iran (1906-1907): The travelogue and memoirs of Eugène Auben*, the French ambassador in Iran on the eve of the constitutional movement, Ali Asghar Saedi, Tehran, Alam Publications, 2012.

The author asserts that he arrived in Iran in June 1906 (Jamadi-al-Sani 1324 AH, 1285 Solar Hijri) and left in June 1907 (Jamadi-al-Awal, 1325 AH). The main title of the book was "The Present-day Iran and Mesopotamia". Accordingly, the real name of the author was Colar Descue. The present illustrated work contains the travelogue of the French ambassador in the Mashruteh Movement, Eugène Auben. This dates back to 1906 and 1907. The author, during his trip, went to Azerbaijan after visiting Tehran and then headed to Isfahan and Baghdad. They crossed the Euphrates after visiting the holy cities and returned to Europe through the Persian Gulf. Among other subjects mentioned in this book, the following can be noted:

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Referring to the beginning of social changes. Now the old Iran is dying and instead, a new Iran will be born from the mother of history. The establishment of the National Assembly, the organization and institutions for liberation, ... the terms of the constitution, constitutionalism, ..., new ideas, ... the parliament, state associations, and newspapers - the number of which is increasing day by day in the cities. Artifacts of a rich and proud culture, combined with signs of refined intelligence and taste, strong patriotic

feelings, and above all, a unique phenomenon in the Islamic world, that is a conscious and integrated nationalism, everywhere ...

Initiation of higher communications with the Europeans, Liberalism thoughts, and Iranian liberation emerged among a compact group of philosopher clergymen and intellectuals who were connected to Europe. The Americans arrived in Tabriz 30 years ago. Free clinic, 15-bed hospital, and two schools... teaching French, the number of Russians is higher among other Europeans... The rest of the Europeans are English employees of Shahshahi Bank, Swiss Ziegler Company, Belgians from customs, French group... It has more than a hundred students and the school is taught in French. The evolution of Iranian thought with European thoughts and mental occupations, their contact with Europeans, has only been achieved in recent years.

the beginning of European clothing; It is easy to study and analyze the stages of the sudden changes in the current Iranian society from the appearances and the moods of these three people [three brothers]:... Mujir al-Doleh... he took off his red and gray pleated tight collared dress... and his face is also shaved. ... Mohammad Khan used to dress exactly like us.

- 4- A. V. Williams Jackson, *Persia Past and Present*, translated by Manouchehr Amiri and Fereydoun Badrehi, Tehran, Kaharazmi Publishers, 1974.

The author is an American orientalist who first arrived in Iran in 1903 and stayed for six months. After that, he traveled to Iran during 1907-1910 and 1926 on several other occasions. He, who was a professor at Columbia University, climbed the Behistun Mount on his first visit to Iran to read the Behisun Inscription in person. His visit to Iran is concluded in a book named "Jackson's Travelogue" with the original title of "Persia Past and Present" (1906). In this book, he has described his journey in Iran mixed with historical and archeological research that is indicative of his knowledge and expertise in these fields. Another book by him called "From Constantinople to Khayyam's birthplace" is available.

This book consists of 28 chapters. The first chapter is titled "The Land of the Lion and the Sun", and the last chapter is named "From Mazandaran to Caspian" which describes how one can enter Iran from Moscow and exit it from the same route. The author has mixed the description of his journey with historical and archaeological contents and expressed the ambiguous and important historical points in an eloquent, yet simple and clear language. However, as the author himself asserts, this trip was made with a specific goal which was researching the monuments and archaeological sites.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

- Description of Tabriz:

Tabriz is the city in which the Crown Prince of Iran resided, and the commercial center of Azerbaijan. Today, the population of Tabriz is no less than one hundred and seventy thousand.

Tehran aside, Tabriz is more suitable for political centrality than other Iranian cities in terms of its importance and prestige. The people of this city are so prejudiced Muslims that, as I heard, they usually don't recognize the existence of Jews in Tabriz.

Tabriz is the commercial center of northwestern Iran and its trade with Europe is increasing...

Description of Isfahan:

The general condition of the people, the effects of commercial activities, and the obvious signs of the city's growing trade, all promise a promising future in my opinion... I called Isfahan a new city, the absence of codified law (for example: the punishment of thieves): These were three of those who were arrested and tried for banditry, and as a result, their right hand was amputated. Administration of this punishment is as brutal as it is brief and short. Dejkim or Mir Ghabd, who has been encouraged and provoked to his work by using a little hashish, grabs the convict's arm and cuts off his hand from the wrist with a sharp sword. ... a fourth prisoner had been punished,

and his punishment was death. In such cases, punishment is quick but inhumane.

Explanation of various types of death penalties. Such heavy punishments are necessary in Iran, however, the way they are executed is brutal and dreadful. It is not effective in obviating the crime as well. Some other cases of brutal policies can be also added. Accordingly, they have cut the tongues of three bakers for overcharging. The narrator said: "This is Iran".

Superstitions: vows in the tomb of Cyrus, But the most inappropriate and incoherent of all of these was the rope stretched right above the place where the corpse should have been placed, and from which dozens of bundles and vows were hung as offerings. A piece of carpet, a piece of metal, a piece of a lamp, a bell, a copper ring, and other unspeakable things made up the hangings of this colorful string.

- 5- Jean-Jacques de Morgan, French Scientific Mission in Iran: Geographical Studies, Volume 2, translated by Kazem Badiei, Tabriz, Chehreh Publications, 1950.

Jean-Jacques de Morgan was a French miner and archaeologist sent on a mission to Iran in 1889 to continue archaeological research of Dieulafoy. He visited various parts of Iran for three years from 1889 to 1892. Finally, he compiled the results of his works in five volumes as follows: the first and second volumes contain geographical research. The third volume contains the geological research. Jean-Jacques de Morgan, in the book "Western Iran Geography, Vol.2, p.21" noted the peace and hospitality of Khan Mokry, the ruler of Bookan, on his visit from Bookan city, about 110 years ago. It made him stay and research the Sohulan Cave which later led him to the Farurkish tomb in Mahabad and the Kileh Shin inscription in "Dru" mountain and in Oshnavieh city. He has described one of his trips in which valuable content about the social situations of that era in Iran can be found. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Hostile treatment of the Europeans: For the Iranians of the lower classes and sometimes even

some high officials, the European is an unclean creature that they do not welcome except with hatred and reluctance. However, they are not hospitable to foreigners. ... Christians who travel in this country are treated very badly. They deny him food and a place to stay on the cold and wet winter nights.

The relationship between the people of Rasht and the Europeans and its impact on the people: Today's Gilakis, thanks to the constant contact of the natives with the Europeans who come to Tehran from Russia, have lost their former prejudices. They have adopted many of the habits of civilized people and follow the teachings of the Quran less.

The social role of women is weak, but the main advice for a traveler who goes to Islamic countries is not to pay attention to local women. This complete indifference is the only and most complete literary statement that a man in the East can make towards a woman.

- 6- A.R. Durand, Durand's travelogue: British minister plenipotentiary in Iran, translated by Ali Mohammad Saki, Khoramabad, Mohammadi bookshop, 1967.

This book contains the travelogue of "Sir Mortimer Durand", minister plenipotentiary of Britain in Iran from 1896 to 1900. He was one of the prominent British figures and the minister of foreign affairs in India for twenty years. His dispatch to Iran has surprised someone such as Etimad al-Saltaneh. Durand mission is indicative of the sensitive situation of the British policies in Iran in that era which coincides with the political activities of Tsarist Russia. In this Book, Mr. Durand's wife describes his diplomatic affairs in southern and western Iran. The general points of this travelogue are about the ethics and social behaviors of Iranian people including the urban, rural, and nomadic residents. These cases are described here in short:

Not caring about people's time, giving too much importance to gifts and luxuries, wrong manners, and strange behavior

Iranian employees, Iranians sanctuary, lack of security on the roads, lack of care and

maintenance of places ancient monuments, exaggerating wrongdoing, only those who are at the top of the country can afford to travel abroad to study, lack of care for the roads and proper road construction and consequently the lack of security for Iranians

making themselves look better and denying their bad behaviors, the ransom tradition that has ruled Iran for a long time.

7- Hyacinth Louis Rabino di Borgomale, Mazandaran and Astarabad Travelogue translated by Gholamali Vahid Mazandarani, Book Translation and Publication Institution, 1986.

Hyacinth Louis Rabino di Borgomale, also known as Louis Rabino, came from a Jewish family that rotted back in Italy. His ancestors lived in Cortemilia, Piedmont, Italy. The members of this family spread to many countries in the world including England, Russia, the United States, Canada, Germany, and Sweden. As a part of the global Zionist network, they engaged in economic and political activities. The Rabinovich are of the same descent.

Rabino, the author of the book, spent 6 years in Rasht from 1906 to 1912 as the Consul of the British Embassy and during this period, traveled all over Mazandaran and Gorgan twice (once in the spring of 1909 and another time in the autumn of 1910). All over his route, besides detailed observations, he collected information and researched, and on his return to Europe, completed these observations and evidence in a historical book with the help of the writings of other historians, especially Prof. A.G. Brown. The above travelogue was first published in England with the funds of "Gibb Charitable".

This book was first translated into Persian by Seyyed Hassan Taghizadeh in 1942 and published in 1957. The second edition of it was published in 1964 with the translation of Gholam Ali Vahid Mazandarani. The general issues in this travelogue are about the geographical and historical characteristics of Mazandaran and Astarabad and very few references in specific cases such as the insignificant influence of the central government, and the increase of

oppression of the Turkmen nomads after the bombing of the National Assembly, the influence of the Russian Consulate and the Russian commissioner, as well as some customs of the local people, such as the marriage of the Turkmen.

8- Pierre Loti, *The Way to Isfahan*, translated by Badreddin Ketabi, Itala'at Publishers, 2018.

Pierre Loti (1850-1923) is a French author and tourist known in Iran for his book "The Way to Isfahan". He was dispatched to India on a mission in the 19th century to send France's regards to Indian Maharajah. Then he entered Iran through Bushehr Port, and after visiting Shiraz, Isfahan, Qom, and Tehran, exited Iran through Anzali Port. This book, which is written in the form of a diary, and is named "The Way to Isfahan", describes the story of this trip. Among the few points mentioned in this book about the social life of Iranians, the following can be noted:

Numerous references to the hot air, that causes a sharp reduction in people's daily activities on hot days, and even commercial and travel caravans move at night.

The low level of public hygiene; this room, like all the rooms in the caravanserais, has no furniture and is very dirty,..., dirt, fruit skins, rotten vegetables, feathers, and owls' pellets are present in the room. Dirty houses on the roads... alleys full of dirt, rotten things... .. the city we entered through dirty holes and roads.

women's hijab; Women belong to different classes of society, but they wear hijab and are veiled.

Characteristics of Isfahan people; On the journey to Isfahan, we will pass by the remains of many graves. These palaces are built with colored earthen stones of the firestone type, whose pieces are finer and more durable than marble. In ancient times, kings lived in these beautiful palaces and ruled over most of the inhabitants of the earth. Roses are abundant everywhere: all coffee and pastry sellers along the road have put roses in vases and hung them on their belts. The ugly beggars who sit in the stalls also have flowers in their hands and play with them.

- 9- Sir Arthur Hardinge, *The Political Memoirs of Sir Arthur Harding*, British minister plenipotentiary at the Court of Iran during the reign of Muzaffar al-Din Shah Qajar, translated by Dr. Javad Sheikhul Islami, Tehran, University Publishing Center, 1984.

Sir Arthur Hardinge (1859-1939) was the British minister plenipotentiary at the Court of Iran during the reign of Muzaffar al-Din Shah Qajar, who published his political memoirs in two volumes from 1927 to 1928. A part of these memoirs is about the incidents during his mission in Iran, which is among the important references of that era (1901-1905). The incidence of D'Arcy Oil Concession, the issue of obtaining Iran's second loan from Russia, and the open interference of Russia and England in Iran's internal affairs, the situation of the Iranian army at that time, the relationship between British Minister plenipotentiary and Muzaffar al-Din Shah and the description of Muzaffar al-Din Shah trip to London are among the things that we read in this book. Among the few points that can mentioned about the Iranian's social life changes, the following can be noted:

The sanctuary ritual; In addition to foreign embassies, one or two or three other places, such as Mashhad Grand Mosque, Hazrat Abd al-Azim's holy shrine, which is located a few kilometers from Tehran, were considered official places for settling down... and those who were angered by the government were caught and were in danger of being arrested after they stepped into one of these traditional shelters, they were usually safe from government attacks and harassment until they broke the lock and did not come out of the sit-in. Another prestigious place for this purpose was the special royal stable. Once... an old bald man tied himself tightly to the metal base of the flag of the British Embassy on which the Union Jack symbol was flying, and he was not willing to be separated from it. The sit-in was not specific to the lower class of society, but famous people of the society also engaged in such an act to escape from the law and punishment or oppression.

the power of the institution of the clergy; The

impact and influence of such fatwas in a country like Iran, where the majority of the people are Shia, is extremely high. The leaders of this [Shia] school do not consider themselves bound to obey the orders of any worldly superior. The majority of faithful Shias, at least when I was in Iran, accepted twelve Shia imams as their true religious leaders. Iran's Shiites consider any interference by the king in religious matters and clerical work as a form of arrogance and insult to their religious sanctities. During this long period, Shiism has mostly tended to increase the power of mujtahids and Shia taqlid authorities day by day, and this is the reason that in the present era, the influence and power of these mujtahids is far greater than the authority of Shaykh al-Islam Osmani (resident of Istanbul).

- 10- Sven Hedin, *Iranian Deserts*, translated by Parviz Rajabi, Tehran, Publications of the Association of Cultural Artifacts, 2002.

Sven Hedin was born in Stockholm in 1865 in a family loyal to the Royal Family of Sweden. He was interested in geography from his childhood. He witnessed the explorers return to their homeland as the national heroes. He spent half his life in the Asian deserts. During these years, he passed the most abandoned deserts and plains in Asia and published his explorations in 65 books and hundreds of scientific reports in the fields of geography, history, and archaeology. Also, he brought back valuable political documents and strategic information to the Swedish Court. He first traveled to Iran and Mesopotamia in 1925, and in 1929, he was assigned as the secretary of the Embassy of Sweden in Iran. During that period, due to his interest in climbing, he managed to climb Mount Damavand. In his book, before describing the desert incidents, he has mentioned the social life of Iranians in some cases, among which the following are noteworthy:

Iranian food: the food consisted of plain rice, milk rice, chicken breast, kebab, and Shishlik grilled on fire.

Initiation of the spread of Western culture (in eating); Wooden spoons are used. The food was completely Iranian, but the service and catering methods were European. White wine and

champagne... He [Nizam al-Saltaneh, governor of Azerbaijan] wore old Iranian clothes instead of the semi-European black clothes that are fashionable here now.

The description of Tabriz, the city which is the center of Azerbaijan and the most populated city in Iran. How uninhabitable it is.

Tabriz women's clothing; They are dressed in meaningless dark blue clothes and wear a white veil that covers their faces. [It seems that the hijab of Tabriz women was lighter than the hijab of Tehran women who used a veil.]

At the beginning of social changes, there was a movement in the country, which finally led to the revolution. The Russian revolution had spread to Iran and everyone was clamoring for the constitution. The mullahs organized revolutionary meetings in Shah Abdul Azim. ... The Shah's trips to Europe were strongly condemned and it was suggested that measures be taken to prevent the country from falling completely. The fact that this rebellion only a few years later led to the violent changes of the overthrow of the new Shah [Muhammad Ali Shah], is only among the events of recent years.

11- Edward Brown, *The Iranian Constitutional Revolution*, Translated by Mehri Qazvini, Tehran, Kavir Publication, 2001.

"The Iranian Constitutional Revolution" is among the famous works written by Edward Broen, the British Iranologist. This book grabbed the attention of those interested in the Iranian constitution from the very first years of publication, due to several reasons, and was long a reference for domestic and international researchers in this field. Due to living in Iran for several years, Brown had very close ties with many local figures and communities and had a vast knowledge of Iranian society, and the internal affairs of the political, social, and cultural structures of our country. Because he was trusted by the officials of Britain's Ministry of Foreign Affairs, as well as some of the effective figures in the political incidents of that time such as Taghizazdeh, and Allameh Qazvini, ..., he could naturally get a lot of information about the events of the constitutional movement and Iran's issues in those days. Among the attitudes

towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

- The beginning of unrest leading to the constitutional revolution

April 7, 1901... Also, a heavy tax was imposed on most essential goods such as meat, and this caused great dissatisfaction in Tehran and especially public sentiments against the Belgians and other tax collectors. A letter from Berlin dated August 20, 1903, which was published in the August 21 issue of the Times, described the outlook of the situation in Iran as gloomy and indicated that the unrest continued and the government was in a desperate situation due to the lack of soldiers and money. This letter ended by declaring that "the situation in Iran is threatening and may have serious consequences for this country, and this situation is mainly caused by unbearable economic conditions".

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The initiation of criticism of the monarchy: the Shah constantly receives threatening letters on his desk, especially against Amin al-Sultan, accusing him of selling the kingdom and being unable to carry out reforms. On September 14, these rumors were officially denied by the government. However, on October 7, "Tihran Gazette" admitted that revolutionary booklets and announcements, although insignificant, were published. The same newspaper announced that four people were arrested and deported for writing these pamphlets.

Being influenced by Japan- the effect of Japan's victory over Russia: in my opinion, the time for changes in the East must have come. As he says, Japan's victory had a great impact on the whole East and it was not ineffective even here in Iran.

The changes in the social behavior of the clergy and the people; one of the prominent aspects of the Iranian revolution is that the clergy have placed themselves on the side that is progressive and freedom-seeking. I think this is almost unique in the history of the world. If the reforms that the people have fought for with their help are realized, almost all the authority of the clerics will be lost.

12- Henry Rene D'Allemagne, *From Khorasan to Bakhtiari*, translated by Ali Mohammad Farahvashi, Tehran, Tavooos, 1999.

"From Khorasan to Bakhtiari" is a Persian translation of the travelogue by Henry Rene D'Allemagne. This travelogue is written in 4 volumes and 25 chapters and is one of the most comprehensive works written by foreign tourists about Iranian history and archaeology. It contains the lifestyle, customs, and traditions, and the administrative, social, economic, agricultural, and industrial conditions of Iran from ancient times until the end of the Qajar era with some images and illustrations. The author has divided his book into 24 chapters and also divided the chapters themselves into various parts. Some common traditions in Iran are noted here in short with some examples:

Types of punishments (p. 35), sanctuary and the right to hold it (p. 38), mourning for Ashura (p. 193), the showing of life (p. 195), entertainment and leisure of Iranians (p. 199- part 4), Iranian habits and customs (p. 223- fifth chapter),

Reduction of the power of autocratic monarchy: Until recently, Iran had an autocratic monarchy, and the king himself had absolute authority and ruled the country according to his will, whatever he ordered must be implemented immediately, and no one had the right to argue against the king's order. In fact, the king himself was the law, and both the judge and the executor... It must be admitted that today the authority of the king has weakened and it is not known what will happen as a result of the revolution.

Rules: there are two types of laws in Iran that should be referred to when necessary: first, religious laws, which are based on Islamic writings, second, ordinary laws, which are derived from oral narrations and judgments that have been implemented in such matters before.

Illusions and superstitions: Iranians mainly believe in illusions and superstitions, and educated and knowledgeable people who do not adhere to superstitions are rarely found among them.

Increasing the social role of women-reducing polygamy: In the past, polygamy was common among the elders and the rich, but this custom has been abandoned for some time now, and being satisfied with one woman has become common in almost all social classes.

The increased social role of women's clothing and its changes: The Iranian women have to wear Chaghchur before going out. Chaghchur is a very loose pair of trousers that gets narrow on the ankle, with some socks attached to it from the same fabric. In addition to Chaghchur, the women also wear a long chador that covers her whole body and there is a veil that covers the face.

13- Jacques de Morgan, *De Morgan Travelogue*, translated by Jahangir Ghaem Maghami, Tehran, Tahoori Publishers, 1956.

Jacques de Morgan was one of those who spent their whole life studying and researching. His first scientific trip was made right after he graduated, to England, Belgium, Germany, Austria, and Scandinavia, which led to the publication of two books. Then, he traveled to countries such as India, Malacca, Caucasus, and China, until in 1889, he was dispatched to Iran on a mission and stayed there until 1891. It was during this trip that he wrote 5 books in 9 volumes about Iranian geography and geology, archaeology, and linguistics, among which, two volumes of "geographical studies" and one volume of "geology" grabbed the attention of Iranian researchers. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Hostile treatment of Europeans: Four of our people who were from Tabriz and who were with us on this trip wanted permission to come with us to Muhammara (Khorramshahr) and from there go to visit Karbala, which is one of the holy places of Shiites, via Basra and Baghdad, and then go to Tabriz. This pilgrimage was for cleansing their sins and was necessary for them because they had eaten pork and drunk wine during the whole winter. Besides, their souls were also polluted because they served us (Demorgan means that

Muslims are so fanatical and superstitious that they consider association and communication with Christians to be the cause of the contamination of their souls.)

Iran is a country whose official religion is Shia Islam, and more than anything, Europeans are suspicious and mistrusted there.

Reduction of prejudices against Europeans in big cities: In big centers such as Tehran, Tabriz, and Isfahan, Iranians are very gracious toward a European who has just arrived in his city, because he does not know about the country's customs and traditions. However, among the nomads and villages, to avoid trouble, the foreign traveler must strictly observe ethnic customs and adopt a suitable method for himself. The high-class people of Iran are free from superstitions and prejudices and accept the French with great warmth and sincerity. It is very easy to negotiate and have a warm and friendly conversation with them. Clergymen are often superstitious and do not agree with third-class people in their opinions about foreigners, but the influence they have among the people of society causes at least a strong sense of contempt for Christians in the population, and it is better to avoid contacting them if possible, except in special cases, that clerics can be a source of effective and great services and help.

14- Albert Louis Hugo Grothe, Travelogue of Grothe, translated by Majid Jalilvand, Markaz Publications, 1990.

Dr. Hugo Grothe was a German geographer and ethnologist born in 1869 (1247 AP). He was the founder of "The Association for German Cultural Policy" and "Institute for Foreign Studies" in Leipzig and Berlin. He came to Iran through Mesopotamia in 1907 which was one of the most critical years of the Qajar dynasty. On his arrival in Poshtkooh, he wanted to visit Khorramabad, but Gholamreza Khan Vali, the last ruler of Poshtkooh, did not allow him to do so due to security issues. So, the German tourist headed towards Kermanshah. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

The initiation of social changes: People were talking about two political events more than anything else. The uprising of Prince Salar al-Dowleh and the fate of the newly established parliament. In March, there were riots due to the elections of the National Assembly and the state associations. A faction or party in favor of the nobles and a party in favor of the people had lined up in front of each other. ... Some clerics recited the exciting poem "For the Nation". Of course, behind this slogan, there were more hopes such as "cheap bread" and "tax reduction".

Will Iran's new awakening movement, led by talented intellectuals and thinkers of the nation, take root?

However, today, Iran is the center of political and economic attention. Suddenly, in this land, whose people were apparently asleep, an anti-authoritarian revolution flared up and created issues in the field of international politics that no one expected.

Formation of political-social associations and associations: The libertarians formed secret communities and discussed the right of the people to rule and the necessity of rousing the masses. Religious and philosophical gatherings gradually took on a political color. In these gatherings, instead of talking about ethics and religion, they discussed the political and social issues of the day.

15- Madame A.S. Wolfsen, Iranians in the Past and Present, translated by Majid Jalilvand, Markaz Publishers, 1990.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Power and position of the clerics and the onset of its reduction: The Iranian clerics had a great position in the country, and they were highly influential. They intervene in judgment and prosecution. They are a large stakeholder in the social life of the country. The king himself has to bow before the power and influence of the clergy

because he knows well that they can easily make the masses rebel against the king. They are highly influential. Today, the Iranian clergy are in the same position as the first-class landowners. The higher the wealth and properties of the clergy, the higher the number of Seyeds and Akhunds around him... three years ago, when the people were stirred, they claimed their rights seriously, and the clergy were in the front line, because they saw the nation's patience is over and they had to stand beside people. In addition, the government officials did not pay much attention to them, recently.

The devotees and clerics hoped that later they would be at the head of the constitution and regain the reins of the free nation's powers and use them more than ever. A terrible danger threatened their position, and they retreated. But the nation has also woken up and found out the truth of the intentions of the clerics, they have well recognized their main purpose and will not easily succumb to new impositions.

Reduction in the power of the monarchy: As mentioned above, until May 23, 1906, the emperor of Iran was the head of the country with unlimited powers and was independent and absolute in all affairs of the country and its subjects.

The spread of Western culture, clothes, and goods: the best part of Tehran is the European neighborhood. One of the two northeast streets that enter Topkhaneh Square is known by this name. Most Europeans have houses on this street. European civilization and modernity have spread to Iran to some extent.

Iranian food: the nature of Iran has been blessed with all kinds of products, and with all kinds of products, the people of Iran should be in complete prosperity in terms of general supplies and food, but the country has been subjected to murder and looting for many years, and the nation is poor and destitute. ...it is really surprising that Iranians can be satisfied with the little food they have. For example, throughout the summer, Iranian workers live only on bread and fruit...The only Iranian food is apricots, pears, peaches, plums, grapes, melons, and

watermelons. And they have cheese, yogurt, and buttermilk.

16- Arnold Wilson, *The Gulf (Persian Gulf)*, A collection of historical events and the military transition of the Gulf from the earliest times to the beginning of the 20th century, translated by Mohammad Saeedi, Tehran, Book Translation and Publishing Company, 1969.

Sir Arnold Wilson, a British soldier and officer of the Indian Political Department, was born on July 18, 1884, and entered the army in 1903. From 1921 to 1924, he became the head of the administrative office of Anglo-Persian Oil Company. In 1924, he was dispatched to the Anglo-Persian Oil Company's headquarters in London. A few years later, he resigned from the company and became a member of parliament. He also occupied other positions and was also given many honors from the British government. He wrote numerous books among which "The Persian Gulf", "Southwestern Iran", and "The Suez Canal" can be named. He passed away on May 31, 1940.

17- Arnold Wilson, *Wilson's Travelogue or the political and economic history of Southwestern Iran*, translated by Hossein Saadat Nouri, Tehran, Vahid Publications, 1968.

This book is a biography of the author and his memoirs and contains the events that happened to him in southwestern Iran, during the 1907-1914 period. The author had lived in southeastern Iran during these years. He left the country twice during this period and returned to his homeland, England. He also lived in a military base in India for a few months. These years are the main period during which the drastic diplomatic activities arose. The first time the author traveled to Iran he was a lieutenant, and he was barely 23 years old.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

The constitutional revolution, the beginning of



social changes and its incompatibility with the spirit of the people of the East: Mohammad Ali Shah struggled with the National Council and had given up the promise he made to establish a constitutional regime. In my opinion, the parliamentary regime is not compatible with the spirit of the people of the Middle East, and the people of this region think that the purpose of the parliamentary regime is to create chaos every day and disrupt the work of the governments for their own interests...

Basically, I believe that the establishment of a parliamentary regime in the countries located on the east side of the Suez Canal... does not guarantee a result, and there is a strong possibility that it does more harm than benefit because other nations have never adopted this form of government as much as the Anglo-Saxon nations have become accustomed to the parliamentary regime. Other nations have not benefited from this type of governance and surely, the parliament of these countries will always be the scene of the struggle of members who prefer personal interests to the interests of the country.

The opposition of religious scholars to constitutionalism: according to religious scholars, the constitution is a system that has been created to confront the government and Islamic law, and I have repeatedly heard from the elders of the tribes in this area say that the constitution has weakened and that the government has once again taken power and dominated the situation. And the most ridiculous thing is that sometimes, they ask me if it is true that the members of parliament were some infidels and pagans who deviated from Islam and became apostates.

18- Cecil J. Edmonds, Kurds, Turks, and Arabs, translated by Ibrahim Yunesi, Tehran, Roozbahan Publications, 1988.

Cecil J. Edmonds (born: October 26, 1889- died: June 11, 1979) British political officer who served with the British Expeditionary Forces in Mesopotamia and Norperforce in north-western Persia, and later in the civil administration of Iraq. Cecil was the son of Missionary Rev. Walter and Laura Edmond and was born and raised in Japan

until the age of eight. He received an education at Bedford School and Christ's Hospital before going on to Pembroke College, Cambridge. From 1935 to 1945 he was adviser to the Ministry of Interior in Iraq. Although a century has passed since the colonial divisions of the Middle East and 90 years since the formation of the Iraqi government, what makes it necessary to review and re-analyze this headline is the current situation in the Middle East, from Libya and Egypt to Lebanon, and Syria. Turkey and Iraq are faced with the challenges of sovereignty crisis and internal disturbances. In the comparative analysis of the current situation with a century ago, interesting images of this political show and the repetition of historical events can be seen.

19- Claude Anet, Iranian Papers, translated by Iraj Paroshani, Tehran, Moein Publications, 1989.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Women's clothing and their minor social role in small cities: Two women were sitting in the back of the boat, their whole bodies covered with a black fabric. They had kept it tight on their heads with a white handkerchief. Nothing can be seen of their body, not even their eyes. It is really impossible to talk to or get to know such women who hide themselves from others' eyes in such a manner.

It should be noted here that women do not participate in these feasts and men are alone in gatherings. It must be admitted that it is a rather boring and sad hobby for a European. Iranian women can be seen neither during the day nor at night. When they leave the house, they are in closed carriages and carriages are accompanied by eunuchs, and at home, they only meet their husbands, fathers, and brothers, that's all. A man never eats indoors with women but sits at the table with his male friends and servants. In men's gatherings, they do not invite women, except for dancers, who belong to the lowest classes of prostitutes, or male dancers, who are difficult to say anything good about.

Last winter, there was a big wedding in the royal family. The European ladies who were invited were sent inside and the men stayed in the outer and public apartments. The women ate separately for themselves and the men ate at another table. They showed women dancers without art and beauty and showed men elegant and beautiful girls who twisted their waists with all their efforts. The ladies were tired and bored inside and the men were yawning in the outer hall.

20- Edward Browne, Letters from Tabriz, translated by Hasan Jawadi, Tehran, Kharazmi, 2008.

This book is a collection of correspondences of a British orientalist in which valuable historical information about the political events of the day in Tabriz after the conquest of Tehran can be found. The collected letters in this work are about the letters exchanged between Seyed Hasan Taghizadeh, one of the politicians of Tabriz, and Edward Granville Browne (1862-1926), a British orientalist. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

The spread of new social and political terms: Ayyam Islamiyah Association: Ayyam Islamiyah was called the center of opponents of the Islamic constitution. Mirhashem Daweh Chi helped with the tyranny under the pretext of favoring religion and called the constitutionalists irreligious. The name of Islamiyah was chosen for this reason and it was called the constitutional center of the Association.

The authority of the clerics among the constitutional opponents: [After the conquest of Tabriz and the handover of the city to the constitutional opponents]... Whoever wears a turban is the crown of the people, he does whatever he wants, even if it is murder.

Expansion of modern schools in the constitutional era in Tabriz: Lately, after years of hard work and evolution, and as a result of a lot of collective struggle, education in Tabriz and the whole of Iran has flourished, especially in Tabriz, new schools had been developing and had even come

close to producing results. About 25 primary and secondary schools were based on new principles, where more than three thousand children studied, especially the Saadat school, which had about five hundred students and had advanced a lot in science.

21- Wipert von Blücher, Blücher Travelogue, translated by Keikavoos Jahandari, Tehran, Kharazmi Publications, 1984.

Blücher's Travelogue is about Wipert von Blücher's memoirs who was a German counselor. In this book, the events of a 30-year period in the history of Iran are recorded (From the murder of Naser-al-Din Shah to Reza Shah's coming to power).

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

The effects of religion on people's private lives: The entire private lives of people were influenced by religion. With the religious orders and regulations, not only the daily worship, bathing and ablution, going to the mosque, giving alms, and the affairs of the month of fasting were regulated, but it was clearly established and clarified that in all circumstances, throughout life, from birth to wedding, what should be done. Polygamy means four officially married women and an unlimited number of Mut'ah in families that could afford it financially, and this was considered a natural solution to the problem of relations between men and women.

the power of the institution of the clergy: The influence and power of the clerics was superior to any worldly power because the prominent Mujtahids who were at the head of affairs were considered the representatives and viceroys of the absent Imam, who could appear at any moment. One of the most powerful means of exercising their power was judgment, which was considered exclusive to them. They issued rulings according to Sharia laws that refer to the Quran and hadiths. These regulations had a sharia aspect and could not be changed or corrected in any way. Such laws did not facilitate progress and hindered people's private lives and businesses

from progressing. It was completely owned by the clergy. The purpose and goal of public education was to make the students memorize as much of the Quran as possible.

The social status of the Iranians pre-Constitutionalism: The top of the social pyramid was occupied by the noblemen. In many cases, they were powerful and wealthy people who imposed their economic and political influence due to their wealth and power. They never did physical jobs, and most of their income came from their properties. Some of them were also highly educated.

22- Maurice Pernot, *Under the Sky of Iran*, translated by Kazem Emadi, Tehran, Theran University Publications, 1978.

Maurice Pernot, a French tourist, traveled to Asia in 1925 when Sardar Sepah was the prime minister of Iran. The travelogue of this trip includes two big books. The first book was named "On the Road to India" and the second book was named "In Muslim Asia". Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Changes during Reza Khan's prime ministership: five years ago, Reza Khan was an officer in an unknown gendarmerie, uneducated and lonely, without political supporters. The 1921 Persian coup d'état suddenly made him a prominent figure. Three months later, he gained a surprising political power and changed everything in Iran in a short time.

The situation in Iran after WWI: I told him "From what you told me, I think I can conclude that the issue of Iran today is almost based on the politics before the war, and the two major European governments benefit from a more or less obvious deficiency in supervising Iran's affairs. This country, which is stuck between these two governments, because it cannot get rid of the interference of one without the help of the other, tries to make both of them fight each other and neutralize the efforts of one through the other, isn't that right?"

Decreased role of religion in youths' lives post-Constitutionalism: it should be admitted that religion has a low impact on the thoughts and lives of our young generation. The fact the Iranians are suspicious aside, our ancestors have indulged in bigotry to the extent that the consequent materialism is inevitable.

23- Lionel Charles Dunsterville, *General Dunsterville's Memoirs during 1917-1918*, translated by Hosein Ansari, Kushesh Newspaper Publications, 1930.

This nook contains the notes and memoirs of Major General Dunsterville, the commander of British troops in the Middle East during WWI. He arrived in Iran in early 1918 and stayed there for less than a year. He was dispatched to carry out the mission assigned by the UK. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Nicknames of different people: In Iran, people who are at the top of government jobs are usually introduced with famous nicknames, and their real names and surnames remain unknown even to their closest acquaintances, and this makes it very difficult to consider respecting these people because nicknames change day by day. Besides, it has nothing to do with the jobs they are in charge of, including the person, who is known to be from a noble family, is called "Amir Nizam" while he does not know anything about military services at all. "Modir-ul-Saltaneh" or (administrator of the monarchy) is one of the famous democrats! "The boss of everything!" or "the Commander-in-chief". He is an ordinary person and does not have a position or leadership.

The spread of Western culture, clothing, and goods (especially among the youth): Iranians participated in the game with great enthusiasm, and due to the presence of the American mission, they were not so unaware and uninterested in football. The long skirts of the Iranian officers in the game were not a very pleasant sight, and their owners found a ridiculous figure when they ran on the playing field with their long skirts flying. Surely, they themselves recognized that

football and captaincy are not the same as commandship. But the young Iranians, who were students of the American Mission School, were better educated and less strict about their clothes.

non-observation of old domestic teachings and the hope for Western improvements: Iranians have based all their teachings on Saadi's teachings, sermons, and wisdom and those of other famous scholars since no issue or aspect of human life remains unsolved in their writings.

24- Martin Henry Donohoe, *With the Persian Expedition (Iran during WWI)*, translated by Shahla Tahmasebi, Tehran, Qoqun Publishers, 2017.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

The increase in sociopolitical awareness of people in Rasht: Here, among the Iranian democrats, there are enthusiasts and ready forces. The Democratic party is a political party that has influence in Rasht and all over Gilan and Mazandaran states. It has many supporters. The democrats in northeastern Iran introduce themselves as the representatives of the intellectuals. Their slogan was "Iran for Iranians". Alleviation of the foreigners' intervention in Iran's affairs and ending the influence of Russians and the British in Iran. They were especially hostile to the British, and the British were their political target. Although they were scared of the British, they despised the Russians. I spoke to one of the leaders of the "Young Iran Movement" in Qazvin. He said: "We have found the British to be honest and incorruptible, and unfortunately because of this, they are dangerous to us. If they continue to stay here, there is no hope of getting rid of them. Fortunately, neither the Russians nor the Turks adhere to moral principles. And as a result, there has always been this hope that one day we will drive all of them out of our borders".

The patriots, without love and hatred, full of lofty altruistic ideals, whose only wish was to get their

country out of the hands of foreigners - be it Britons, Turks, or Russians - so that Iran could freely, by its own will and without the interference of others, achieve political liberation. Some of the democrats worked just for the love of their country and they followed a path with determination that was not beneficial for them and led to the political glory of their country. This way, there was always enough space for movement and freedom of action, and it was never disturbed.

25- Clara Colliver Rice, *Iranian Women, and their Lifestyle* translated by Asadollah Azad, Tehran, Ketabdar Publications, 2004.

Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Women: Expansion of the girls' schools and women literacy, and higher participation of women in sociopolitical affairs: Today, what a contradiction can be seen regarding the position and status of Iranian women. The Iranian woman is behind the veil outside the home, and behind the curtain inside it. She is deprived of any general or specific social activities done by men. She barely seeks to be educated and is rarely trusted and respected. How a country with such backward women can progress?

The increase in education post-Constitutionalism: Recently, I have seen dozens of educated and well-behaved young princes. Three percent of the Iranian males are literate. However, education is progressing in cities and soon, the situation will be improved. Now, in Iran, a big commercial organization makes valuable contributions to a religious missionary school and there is hope the boys who graduated from this school can be employed in the same organization. They can be graduates who find the true meaning of honesty and dignity, which is the cause of Christians, and after graduation, enjoy the best gifts and be prosperous.

The expansion of modern schools; The old schools becoming obsolete: this old proverb that "a mule went to school and a donkey came out" shows the way people thought about schools,

and also what schools were like, that such an idea was born. Nowadays, such old schools are considered useless places.

26- William Morgan Shuster, *The Strangling of Persia*, translated by Hasan Afshar, Tehran, Mahi Publishers, 2007.

William Morgan Shuster was born February 23, 1877, in Washington, and died May 26, 1960, in New York. He was an American lawyer, publisher, and financial expert, who was invited to Iran in 1911 (in the Qajar era) to be the treasurer-general of Persia. Among the attitudes towards the lifestyle of people residing in the cities in this book, the following can be mentioned:

Greater participation of women in social and political affairs after the constitutional revolution:

The role of women in strengthening the national movement of constitutionalism: Since these days when there were rumors in Tehran that the parliament would be defeated due to the threats and bribes that some of its representatives receive from the famous Russians, Iranian women have once again played the highest and authentic national role that they had shown during the constitutional revolution. The Iranian women of that time suddenly became the most advanced, if not the most revolutionary, women in the world. No matter if this saying disturbs hundreds of years of fiction, because it is totally true.

27- Francis Arthur Cornelius Forbes-Leith, *Checkmate: Fighting Tradition In Central Persia: Memoirs of Sardar Akram's British Counselor*, translated by Hosein Aboutorabian, Tehran, Etala'at Publications, 1987.

Francis Arthur Cornelius Forbes-Leith was a major in the British army during the reign of Ahmad Shah in 1919 AD (1298 AP). He was on a mission from his country's army in Iran when he met Sardar Akram Hamedani in a nightclub in Tehran.

Francis Forbes, the author of "Checkmate: Fighting Tradition In Central Persia", was a major

in the British Army. In 1919 (1298 AP), when he was on a mission in Iran, was employed by one of the famous landowners of that time, named Sardar Akram. He resigned from the British Army to serve Sardar Akram. This British military managed to take interesting notes about the social life of Iranians, especially the personal and social lives of the villagers in that era. These notes later formed an interesting book. He, in the book "Checkmate: Fighting Tradition In Central Persia", has reflected the positive characteristics of Iranians in various fields of personal and social life. This image, along with the various criticisms that tourists and non-Iranian political and economic officers have had towards these areas in the past, can make our view of the characteristics of Iranians in history more complete from the perspective of non-Iranians.

Conclusion:

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The present study sought to explore the social life and lifestyle and the changes and developments of them in the Mashruteh Era. It sought to answer the question of how the lifestyle of the Iranian rural society has changed and developed in this short period and what its trend has been like. It also wanted to know what indicators were changed at the end of this era and what have been the consequences. Whether the people residing in the cities, especially those in the cities which were the main centers of Constitutionalism underwent changes in which indicators and consequently, which components and concepts were more important and obvious in this changed lifestyle of the urban society that was involved with the Constitutionalism, can reveal that in the Iranian cities, especially Tabriz and Tehran which were the main centers of constitutionalism, these changes in people's lifestyles can imply that major changes in these cases are indicative of the people's readiness for the revolution and political change, and after the revolution also, this major political change has caused, and continue to cause the highest changes in the social lives of these people.

To achieve this goal, first, the terms 'life' and 'lifestyle' were evaluated from the point of view of some international and Iranian scholars, especially in Qajar and constitutionalism eras.

Then, the term 'lifestyle', which is a sociological term, is evaluated from the viewpoint of sociologists.

With the initiation of Constitutionalism and after the relative chaos made due to this event, some indicators of the social life and lifestyles of the people residing in big cities of Iran, especially in Tabriz, Tehran, and Rasht, underwent some changes. If we view it from Pierre Bourdieu's Theory of capital and class distinction point of view, we will find that economic and social capital are the two main factors of power in Iran. The Qajar kings and the clergy advanced by relying on the two leverages of dictatorship and religion. With the beginning of Constitutionalism, the people's lives undergo some changes and as a result, the symbolic power of the Qajar kings and the clergy starts to decline, which itself intensifies the changes in people's social lives and lifestyle.

With the expansion of the printing industry and prevalence of the political newspapers and leaflets, the establishment of modern schools, and familiarity with the Western culture and lifestyle in the cities with the most contact with the West, especially Tehran, Tabriz, and Rasht, the lifestyles of people in these cities underwent some changes and naturally, the collection of these factors refreshed the lifestyles of people in these cities and led them towards a new and better life.

After that, public opinion had a desire for development and progress, and imitating Japan, which existed among the social and political elites before that, became widespread among the general public and was mentioned in treatises and newspapers. The tourists were also aware of its popularity among the people and talked about it.

Although the intellectuals and people understood the importance of wealth and economic capital for development and progress, the discussion of wealth and economic capital was not raised due to political and social unrest derived from the Constitution and issues such as the bombardment of the National Assembly and the conflicts after that, and then the beginning of the WWI and the insecure atmosphere of the

country, and it remains as a theory. However, in such conditions, the urban people turn to the cultural capital, and relying on that, they create vast changes in their social life which pave the way for the cultural life and capital. There are many reports of people's desire to study, the expansion of newspapers and magazines, the establishment of political and social associations, and the improvement of public health with the establishment of hospitals, and the start of modern baths instead of public baths, etc.

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