

## Assess the Impact of Islam on Social Structures - Economic Iranian cities. (Case Study: Qajar)

Zynab Karkeh Abadi (PHD), Gasem Kordi\*

Department of Geography, College of Human Science, Semnan Branch, Islamic Azad University, Semnan, Iran

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### ABSTRACT

One of the most important issues in the field of the social history of Islamic societies studied is the topic of "Islamic city". The pattern of Islamic city, in Ancient, medieval, modern and contemporary age's countries, has extensively researched while the survey and analysis on the model of "Islamic city" of history is not long. In general, in the pattern of Islamic city, Islam is the dominant factor and certainly all aspects of social life and physical elements of the operating system based on the identity and find. From the perspective of researchers affiliated with other trends, the role of Islam in the foundation and development of sustainable urban development have not considered. Hence, this is unable to realize the transcendent identity of Islamic cities that is the base of programs implementation Planning & Conditions related to urban living. In the "Islamic city" which has Historical background and extensive knowledge, a lot of research in this field has been done, especially by Western scholars east. These studies shows differences between western towns and cities in Islamic countries And Social - economic conditions of the Islamic city and its physical construction Affected by the condition of the contradictions that are most important in Islamic cities and contemporary towns in the West that era, have governed. This research in line with these studies, social and economic nature of cities is analyzed in Qajar. Therefore, with regard to the purpose of the research method used in this study is cross-sectional. Study area of this research can be considered in Iranian cities of the Qajar period. In general it can be said that wherever Islam at the time, certainly the pattern of urbanization and urban morphology, will be affected by it.

**KEY WORDS:** socio-economic structure, city, Islamic City, urbanization.

### 1- INTRODUCTION

Islam, like other towns in the area of Islamic civilization ,using the methods of urban civilization conquered by Islam and reliance on the form and a new cultural pattern of urbanization that originated a new religion in the conquered lands,have many features in common with each other and distinctive characteristics compared to other non-Muslim cities. Islamic city Characteristics are classified in three domains of economic, social, physical that Some of these characteristics have apparent crystallization such as a market, the Citadel and the castle. Some of other appears to form of social organizations such as trade unions, neighborhood associations, religious and ethnic separation switching. Assessment of social and economic structure city in different sources, always the doubts expressed by some scholars and researchers about the social characteristics of cities, accepted Impact. Compared to modern cities in the West, Image provided by the West, especially in the medieval period,

The Safavid dynasty (1722- 1501 = 1101- 880 Hijri), which were famous for converting Shia to majority religion and Iran religion, as well as to the achievements of the cultural, political, and socio - economic. The Qajar was the first big dynasty that makes Iran new unified and ruled over it. Agha Mohammad Khan Qajar head of a major tribe, as the dominant force in early 1780 (1160) was unfolding. First he took control of the northern tribes, formed Efficient army, make his capital North city of the Tehran, And after that take Isfahan and Shiraz from the Zand dynasty and in middle of 1790 (1170)decade made new integrated Iran; And crown the royal in the year 1796 (1175) .

During the Qajar dynasty (1925-1796 = 1304-1175) important changes occurred in Iran, In particular, a stable central government was re-established, but also The European strong powers took the control of Iran. The long-nineteenth century witnessed primary reform and strengthens themselves against future threats, and the social and economic changes, partially renovated and the various forms of unrest and confusion. Despite the diversity and internal transformation of the time, perhaps we can consider the structure and the internal developments in the Qajar period, some of which had its roots in earlier periods, and some were new, the study examines the economic and social structure of the Islamic Iranian Qajrieh period.

#### Statement of Problem

Due to the economic - social characteristics and rulers of each period has created its structure and urban fabric. These differences change in the social and economic characteristics of cities as well. In this study, we aimed to investigate the differences in the Qajar period. To investigate, analyze and compare the differences of economic and

social structure of Islamic cities in this period, the cross-sectional method is used. Finally concluded that in Islamic cities, temporal rulers and ideology of those times it was an important factor in making these distinctions. In addition, the social and economic development of cities is significant in the structural - physical differences such major cities as well.

### **Background research**

In connection with the Islamic city, many comments were made in a wide range of early Islamic historians, sociologists and historians such as Ibn-Khaldun to the East, West, like Max Weber's later account. Muslim philosophers like Al-Farabi, have been written several books about the city, but their concerns are more focused on the ideal town rather than the city itself. Exclusively Ibn-Khaldun is the Islamic thinker contemporary with medieval that seriously addresses the issue of the town or city (Fokuhi, 2008: 153-152)

Almost from the 1940s onwards, several studies in East Studies, Middle Eastern Studies and Islamic Studies, Arab countries, particularly in North Africa and the Islamic lands are done. Some of these studies explore the physical and socio-economic criteria and component cities of Islam.

Many researches and studies in this field, have perused on the differences and contradictions between the Islamic and the western city, from the perspective of archaeologists and West historians, for this purpose, the components and governing characteristics on western cities, has been used as indicators of assessment and recognition of the city. (2007, Benninson; 2002 Antoniou; 2007 Boswerth; Abolghad, 2004; Danton, 2004; Shygy Yuki, 2004; Lapydus, 2004, King was born in 1983; Taghi Zadeh, 2007). However, the general and public researchers have same idea about differences in the physical and social structure of Islamic cities and towns in the West.

In the late of 80s and early 90s, and after that "Janet Abolghad" published the fourth of his article entitled "Foundations of Islamic Fiction Islamic historical and contemporary relationship," in 1987. "Nizar al-Sayed" are discussed in two chapters of his book entitled "Cities and Caliphs," in early 1991, the issue of Islamic cities from the perspective of socio-political issues. In the latest study, "Andre Raymond" in an article entitled "Islamic city, Islamic Arabic, East experts Fantasies and the latest looks" which was published in 1994, it followed differences Islamic city issues (2007: 3 Bennison).

Despite the above, there are many differences in research methodology; the authors largely agree that the fundamental issues regarding the understanding of Islam that has been done during the second half of the twentieth century. – Whether thoughts on the east expert and whether in the history of the city and the desire to provide a morphological pattern of the city. All of them are based on few studies that from Islamic cities, especially cities in North Africa and Syria has been done (previous, page 3).

One of the newest activities has done comprehensively with Islamic cities in Iran, is Three-volume series titled "Urbanism in Islam" (Afshari, 2007). This presented collection of papers, has been collected at the Conference on Urbanism in Islam on October 22, 1989 in Tokyo by the Middle Eastern Culture Center Tokyo. This collection offers a look into the historical process of Islamic cities, roots and the views of several researchers in Full reject, full of doubt and accepted interpretation of Islam

Geographers look more specifically on the social and economic mechanisms such as the "devoted" and the mechanism of it in the concentrated cities. Such studies appear to be the discovery of a specific model of the Islamic city less discussed is the sociolinguistic East Studies (Ehlers, 1994; Ehlers, 1995; Shahabi, 2005; Zia tavana. et al, 2010). Another part of the local studies that both technique and subject are closest to the present article, generally have more investigates effect of Islamic Insight into the formation of spatial phenomena - Geographical (Tavalaee, 2003; Khakrand et al, 2007; Saeed Razavay, 2007; Pourahmad et al, 2010).

### **2- Social structure of the Qajar**

The social dimension of the urban Islamic population, which represents the state of social solidarity, social classification, social organizations and the independence in Islamic cities and relations citizens (urban) between government, has been little attention While Islamic cities, Influenced by New religious and cultural interact or conflict with the indigenous pre-Islamic cultures, Centralized state rule, Geographical location and its role in economy and society, ethnic and religious diversity and religious, have Portrait of a particular community.

Social and economic fabric of Iran society in Qajar is representative sample of the nomadic population Tribal and nomadic relations throughout the period of the Qajar dynasty spread in Iran and tribes scattered through it.

Significant population of Iran has been engaged in animal husbandry for a long time and this has continued throughout history. Special forms of tribal life and the various requirements of the human, economic, political and military causes of tribal communities and their own composition ... from many years ago Iranian culture has been dominated by pastoral nomads in the overall character of the prevailing social and economic life. So much of human capacity and Iranians economic have been allocated to animal husbandry. Traditions and customs, and political life of the Iranian people have been strongly influenced by tribal life and pastors "(Shabani, 1373, 57) the basics alternation of this era, was political and social change in thinking and attitudes to life that led to the relative change in the traditional power structure. The fact that was influenced by the results of five hundred years of European intellectuals to find a suitable answer to "how to live", it lasted a hundred years. This time, not so long, "divine right of kings", was considered unknown virtually and replaced "law" as a criterion for legitimacy. In

practice, no general legal legitimacy could produce a Structure systematic and people-oriented (GH Zargari Nezhadkavir, 1995, p 158-160) Therefore Dictators - that its existence was the pretext of seeking legal move (Kasravi 1340 Page 103)

In a short time, such as one who is driven out, come back from the open window and had rightful place in the new structure. Iranians knew social and economic disadvantage in the global movement.

Iran Community in the first place, regardless of professional category, was consisting of two clear floors that were ruling Class or classes or condemned class or classes. Kings and princes were at the top of the social shrine.

## **2-1- Social Cohesion**

Between urban residents to ensure the rights and protection of their interests against hostile groups and leaders, solidarity and social ties established the links of origins which has different root. Existence of this links is important characteristics of urban communities are expected to be different from the bonds of tribal. In the rural areas caused by blood relations, social unity made in the face of external pressures dynasty, but in cities sharing interests and similar intellectual and attitudes make links too. Terms of Muslim communities in cities have the opportunity to appearance the emergence of a variety of links that reviewing them is striking. Goals and career interests, Goals agility, Neighborhood fanaticism, religious and ethnic are the most important axis linking the residents of our cities. The groups were formed around the axis formed by certain behaviors.

### **a. Trade Unions**

Guilds are the most common urban crystallization from same interest which has a little relationship in ethnic origins, religious and family. Trades accordance with their ability, were the link between the government and members of themselves in the past. Complete power governors of town's trade union groups often have been destroyed independence. Islamic Guilds weren't such organizations which the master workers established that to support themselves and their careers, but the government created them to monitor the businesses and master workers and to protect the government against the creation of autonomous institutions which were the inherent threat to the monopoly of the political – military, Were the hereditary system(Turner 2000: 180)

Someone see them as tools to getting taxes, keeping government and being agencies in the city That emerged from the ninth century, and disbanded after the tenth century. Orientalists, consider the Islamic corporation in the context of governance and its affiliates. people like Massinon, included Islamic cities guilds as largely similar to trade associations (Guild) in the West .despite , Kahen believed that the associations had very little power and influence in East and had not Hierarchical organization like the Western Guild (Soltanzadeh, 1986: 200) also Ashraf believes in the historical characteristics of Iran urbanization examining that Western Europe Guilds were typically voluntary and autonomous associations which formed as brotherhood and fraternity with a flavor of religious associations first, and later was formed as Board members came to the defense of economic rights.

### **b. Neighborhood associations**

Another form of solidarity in Islamic cities was on the basis of residence in the neighborhood. Prejudice neighborhood was drawn in Islamic cities of ties, ethnic origin, religious and rural residents. In traditional Iranian cities, residential areas were divided into distinctly different neighborhoods and People with similar interests or similar experiences in their neighborhoods to provide comfort, support and security come together dividing neighborhoods were based on differences in terms of ethnic, religious, professional or occupational origin of the urban and rural (Kheirabadi 1997: 106 ) Internal unity neighborhoods of lasted less to the city unity and Often, in defending the city, there was kind of unity between city neighborhoods. There were certain communication patterns in Islamic cities that gather people cross the urban congregation. The neighboring communities or associations or fraternal organizations were formed such as schools and religious pilgrims and the Sufi orders. The bond of brotherhood leads to remote areas and region and helped linking (Turner 1997: 178) As a result of expansion ideas and diverse interpretations of religion and its teachings, Religious and theological roots were obtained which was Strong basis for the creation of a consistent community of followers of a particular religion or religious denomination in the city, even in Safavids the majority of Iranian converted Shia, Residents of urban neighborhoods are divided into two groups Heidari and nemati to play the same role of religious diversity (Soltanzadeh 1986: 197)

Neighborhoods unity often was not Social integrity city "The main constituents of city (unions and neighborhood) were divided into separate parts doesn't hierarchical function. Neighborhoods in tandem with the development of the city, was not organized and all of them completely composed independent structures "(Raymond, 1991. 34) This unique feature was not only for Iran, but the Islamic geography of major cities such as Cairo, Damascus, Aleppo and Baghdad are also indicative of the fact that Islamic cities were a series of separate communities, not communities that have social unity. Cities were divided into quarters and each section had its own small market of social assimilation. Social cohesion within the sector or the village, town, partly reflecting the religious identity of their inhabitants. Heterogeneous groups that are physically separated from the city were beyond the mere tribalism. Some city struggles with various denominations were also associated with various schools of law (Turner 2000: 174). Accordingly, religious bigotry as much as make correlation between the followers of a religion or a neighborhood, also could be the cause of hostility between followers of different religions (Soltanzadeh 1986: 197)

## 2-2- The king and the princes:

In Qajar system, everything began with the king, and he was terminated. King not only people's lives and property owner, he was the owner of the princes and his Chancellor's property and their lives too. Assassination of the Prime Minister, were common. Murder of Haj Ebrahim Khan Kalantar (1215 AH), vice president (1251 AH) and Amir Kabir (1268 AH), the order of Fath Ali Shah and Muhammad Shah and Nasir al-Din Shah, have gained a wave of fear and panic among the ruling classes. Lord Curzon wrote about authority of the King

"Property of people who is located unkindly or to be deprived of their, will belong to the king and he is the only one who has living right.

All rights and benefits such as public facilities, Exploitation and telegraph wires, building roads and railways and trams etc. and the right to exploit all the resources of his country was belong to him. Judicial, legislative and executive branches of government are focused on him yet. Anything cannot impose restriction or obligation to him. If anyone thinks unlike this, would kill his self. Anything depends on his permission. Ministers are lacking any initiative and shake In contrast to his little administrative responsibilities. Politics is his thinking and monitors on all devices with the curiosity "(Mohammad Reza Feshahy 1982, p 29-30).

Behind the king, there were great courtiers and princes. Each one has machine and that exorbitant cost of these devices had to be financed from the state treasury when the princes tried to overtake them on the field of competition and rivalry with other prince's subsidies. Shamim on Princes writes:

"... each of the princes according to the difference in official and the degree, set the combined system of Minister , accounting and subordinate , to wit government employees, and Chamberlain, and many servant and construction worker and others like them, for themselves " (Piramide Zhubar 1968; p 187).

There were so many problems in the Qajar caused by Princes. The most important was Oppugning princes each other for any event (Death of King) to seize the throne or expand their territories, and also after the establishment of the rule of the new king, the princes Ruled out over the subordinate by the authorities of using their powers, perhaps more authoritarian and violent. This system that the foundation was laid during the Qajar period can be attributed to Fath Ali Shah, according to Seljuq era policy - Atabak policy -. Most of the governors of those states and provinces were selected from any ones whom Qajar royal blood was in their veins. The reign of this method is from Fath Ali Shah, about 1220 AD. BC and gradually throughout the "Mahruseh countries" were belong to sons of the king were we can nominate this way of government interpretably to State or family Ruling when the constitutional settlement was established in Iran.

## 2-3 - Qajar aristocracy

The Qajar aristocracy can be divided into three ranges: the political - military aristocracy, administrative and bureaucratic aristocracy, jurisprudence Aristocracy.

### A - Political and military aristocracy:

Political and military leaders and leaders of the tribes consisted part of the aristocracies. State of the Qajar was tribes. Agha Mohammad Khan, Ilkhan of Qajar tribe that was successful to establish the Qajar dynasty caused by military conquest and Shiraz businessmen and sheriff, Ilkhan tribe, became the king. Therefore political and military leaders and tribal leaders had formed part of country's aristocracy. "Heads of States and Tribes in lieu of military service for the king received the village or a large parcel of land which had independence all political, military and judicial. They collected taxes from people and deposited part of them to the government "(F. Ajlaly 1994, p 36).

Zhubar who in the year 1222 AH / 1806 AD was in Iran, States that Qajar Play as important as Military commanders and state sovereignty (Reza Qoli Khan Hedayat Page 697.).

Political and military aristocracy spent stages from the early of establishment of the Qajar. During the reign of Agha Mohammad Khan, the city governments were divided into Qavanloo, Davanlu, Azadanlu and the other Qajar tribes. And during the reign of Fath Ali Shah, ruling the city was divided among the princes of the Fath Ali's children. And in the reign of Muhammad Shah, deposed the Fath Ali's child then it was in the sons of Abbas Mirza hands (F. Ajlaly 1994, p 12). In general, the aristocracy (political and military) was belonging to the heads of tribes and descendants of Qajar king.

### B - Political and administrative aristocracy:

In tribal - political system, Ilkhan held the highest position. Ilkhan was head of the tribe and he located in the center of the military, and Ilkhan tapped into the many people to meet the needs and positions such as Estifa Court, Building Supervisor, Ishak Agassi, Qular Agassi, Shooter vertebrate servants operator, secretary, were including of requirements related to the administration of the tribal regions (Jacob Edward Pollack, 1989, p 37). So the chief of the Qajar tribe was Shah of Iran, and was headed and Etemadollah, the Minister has been placed at the head of the royal court. Sometimes he was chancellor and sometimes minister of the court. Qular Agassi, Was the emcee of the presidential palace servants and janitorial. After him Ishak Agassi was the President of the King's Court bodyguards. Qurchy were military commanders who were the adjutancy of king's side. Ministers of Iran before the Qajar just participated in the Finance and government. Ministers in Qajar had active participation in the civil army and Court (Abdul Hadi Haeri, 1985, pp. 78-84). The lack of a powerful landowning aristocracy in Iran was prompted to enter the bureaucratic aristocracy and so on with no boundary. It was possible that someone from lower segments of the rural population rise to higher authorities, and even become prime minister. Mirza Shafi

Mazandarani Mostofi grade three, Haji Muhammad Hussein al-Sadr Isfahani pishevar zade and Mirza Agassi poor craftsman and Amirkabir were born in the middle lineage. All of those who came from the grassroots.

#### **2-4- City management**

In Islamic cities, rulers determined the form of city government. Participation of the people or their representatives also were depended on urged and confirmation of rulers. Bureau of cities according to population density, concentration of wealth and social power of the urban dwellers, a powerful social force, has very sensitive position in government. The importance and sensitivity for urban residents was also notable. Benefit from good governance to the people and the rulers of cities were remarkable although they had difference. Rulers were needed to the quiet thriving cities, attractive for international trade and people need peace, security and justice. Form city administration was drawn from spirit and culture of Iranians that has created much similarity between the country and the city. Concentrating power in the country and city management was the dominant aspects of the Iran management which was the Result of social and political environment conditions from this emergence of management approach. Social- political structure of Iran has roots in the pre-Islamic past. Such a structure was created in conjunction with the administration of despots who was claiming that get their power from God. In addition, they also were supported by large landowners and the merchants of military prisoners. In Traditional cities of Iran, community leaders were elected among the influential members of the class who ran the city administration (Kheirabadi 1997: 103-102)

In Iran government relationship with city has the roots in social and mental cognition. Iran mongers pattern resulting from socio - economic and land and permanent insecurity Hence Iranian activists chosen it intelligently and has reproduced it the content of Iranian rebels to change the ruling and king or replace the individual child or the wrath of royal family rather than king or ruler Repentance, has a long history in Iran and suggests that they understand the necessity of the using government-mongers pattern (Piran 2005).

In Iran, the towns were under the country rule and city has a particular administrative agency for local government. Heads of state were also headed local government administrative of the city in country division. Therefore the city government depends on the city position in the administrative organization and country division and central government was determined the status and position of governor city and its surroundings. In the capital, the king and officials senior creates a particular situation. Governors, rulers and Biglarbeygiyan ruled in the capital states. (Ashraf, 1974)

Urban issues are classified into four groups, that each of them ran by person or office. The first group was administration, political, and security in the city and region surrounding that administered by the ruler, or emir. Second are Economic and Social Affairs of the Municipality Department that the head of the city, sheriff and district kadkodās deal with them. The third group, are security affairs that the sheriff is in charge of that and also Judicial Affairs handled by judges (Soltanzadeh 135: 208).

The central person in the city administration and overcome ruler vote or Amir in the city and king or sultan resident on other city manager opinions like sheriff, chief traders , judges and neighborhoods kadkodās, is character of Islamic city management. In this situation an opportunity for public participation in the management of their city council methods are not available. Beaumont in the review of governance in the Middle East and the Islamic form of government city knows it the unusual aspects of that and he writes:

"Until the late nineteenth century there was no city council charge of all management responsibilities. Although it was possible to join the city's population at the time, but among them citizens feeling was generally weaker than Western Europe "(Beaumont et.al, 1990: 256).

Administrative positions to form the Department of Islamic cities, considering they are not the same in all time periods and the differences between cities within a specific period of time (Soltanzadeh1986: 208), including the governor, sheriff, village chief, and judges. Duties and Importance of this positions was not the function of well-defined tasks and long-standing and were influenced by determination of the central government or rulers of different states and towns. In the city, businessmen and religious scholars had informal high power. Wealth and lineage, piety, science, culture, dignity and respect of masses and the server were for grant holders and His delegated the leadership of urban areas to them. However, this power was rarely possible to deal with the sovereign power. (Costello1992: 37)

During the Qajar court elements in order of importance were:

- 1- Chancellor
- 2- Official bureaucracies
- 3- average bureaucracies
- 4- Mirza

#### **A. Chancellor:**

He was assigned to the administrative authority. In the Qajar era, various gimmicks such as Etemadolleh, Amirodolleh, vice president and prime minister was for him.

#### **B. bureaucratic official:**

The categories that were allocated the high level in court, because of its special position in the administration, mainly they were from the large landowners and the key players of political power.

### **C. average bureaucracy:**

That group was responsible for Implementation and Court Administration that had less dependence to making power, from the second group, and so, was replaced easily, too. They were considered the landowners economically.

### **D. Mirza:**

Formed the lower bureaucracy. They are directly related very little to the Qajar, but overall those were considered middle class.

#### **2-5- Jurisprudence Aristocracy:**

Aristocratic rule of jurisprudence had other colors, and its ages are the minimum time since the establishment of the Safavid dynasty in Iran.

Safavid Connected itself to the Shia. However, the Iranian people lived in a space that was associated with Shiite beliefs and customs (Joseph. M. Upton, 1982, p 40). The consequences of the absence of the Twelfth Imam for Shiite were the emergence of the jurist who were responsible for guarding and interpretation of Shi'ite religious (Katouzian of Humayun MA, 1998, p 57). During the time took the influence and power in economic, social, religious and political aspects between society and the public and consequently gained considerable influence and power in the state that rulers endorsed them (George Curzon, pp. 585-590).

Upton, name the following factors as the origin of the material and spiritual power of Jurists:

1. Surrounds the interpretation of Islamic law
2. Participation in the government bureaucracy
3. Surveillance Court endowments of rural water resources
4. Areas of influence among the common people due to the exercise of their professional duties (Teria Pavolovich Iranesky, 1978, p 14).

Jurisprudence principles were formed by efforts and leadership of Mullah Muhammad Baqir Vahid Behbahani of early Qajar with the establishment of the authority of imitation in Sheikh Morteza Ansari period became perfection and by Mirza Shirazi's fatwa against the publicly tobacco ban entered the realm of politics and were overcome the military aristocracy and even the king's court.

#### **2-6- Retreats and gender segregation**

Retreats for families and people in private lives and separate in spheres of activity between men and women is a common feature of most Muslim cultures that in some Postulate communities has older roots of the Islam rule. The importance and necessity of protection of the family in Islam as well as the tendency of keep people to their privacy from others caused the separation between public and private areas of the cities. Structural distinction between market places and neighborhoods, as well as the difference between the exterior and interior of houses and even the difference between location of residence and private place and the guests place in house are due to this behavior in Islamic cities. Islam, accepted the family as a unit between the individual and society, and the owner of the property had been transferred. The family was right after the supply of essential primary health through community to Sign on their door to strangers. The demand complete privacy of their home, and these requests were fulfilled (Costello1992: 38) Islam insisted on wearing character and the preservation of the family. The houses were built almost flat. The city was a collection of houses which their exterior didn't showed their important interior form. Narrow streets and dark (within two meters) and the street continued in front of the entrance house, but no picture of the nature and size of the neighborhood get us (bane Valo,1990: 10)

Round of women's economic activities, especially marketing activities, was result of limiting participation of women in public spaces next to the men. Most women tend to be in their home. Freedom of men was much more than women in cities. Public bathing was the most important public space for women who had used it to talk and visit. Despite of that freedom of women increased in the home. Keep covering the eyes of foreigner's era was behavioral emanating principles from the implementation of religious laws of Islam or that is admitting it in Islamic society which had important issue to emergence of spatial separation in the field between men and women. Emphasis on retreats home and family led to welcome the guests where possible, according to their distance from different parts of the house. Any reason to meet friends and other men who came home from the reception were in the outer room. Interior room or family den was a shrine (Costello, 1992: 40).

Islamic dress code is one of the reasons for the differences between Islamic and non-Islamic social rules of the women public life in cities. These rules lead to a reduction in the number of women in public areas such as streets and neighborhood centers than men. As Abolghad observed in different cities of the Hindu - Muslim that the ratio of men to women in the streets and public places in the Muslim areas is more than in the cities of HinduIndia (1987: Abo Loghod)

#### **2-7- Urban public realm**

Islamic cities public spaces were limited to mosques, bazaars and baths. The public spaces in cities were very weak than in private spaces. This situation is the result of social trends and the importance of home and family retreat pardon for leisure. There was no other public building except mosques and the caliphate which had open door to people. (Castell, 1992: 39)

Eugene Virtue, German East geologist with particular attention to the Private extremism in Islamic city, has tried to represent Islamic city phenomenon with this option - the specific culture and lifestyle of the Islamic East - contradicted with the general orientation Western Civilization (Ehlers, 1994)

Reducing the number of public spaces in cities is rooted in social customs and beliefs of the community. Simply of the new Culture system that it's content, all were mentioned in the Muslim holy book, reduced social activity, thus the Arabic cities didn't had complexity of Hellenistic and Roman cities. Unlike the mentioned cities, these cities were lack of the Forums, the halls of justice, theater, amphitheater, indoor stadiums and gyms, and only have private rooms, houses, palaces and public buildings, including the only two baths for hygiene and personal cleanliness and mosques for the congregational prayers. (Bane Valo, 1990-9). Large open spaces, squares and public gardens in the dominant groups were largely the result of selfish generosity and courage arose from religious leaders. They had embraced to concept of community (castell, 1992: 38).

### **3- Economic structure in the Qajar period**

#### **3-1- Agriculture**

Let's briefly review the major crops cultivated as an indicator of the gradual growth of agricultural exports and the advantages and disadvantages of the "commercialization of agriculture", too. Domestic production in half of the nineteenth century (1179 to 1279 S) Provide all the nutritional needs of the population and in 1858 AD / 1237 solar wheat and barley exports are the second largest agricultural commodity, and formed Iran's total exports for ten percent.

Between the years 1869/1248 and 1894/1273 the volume of wheat exports from the Persian Gulf country became 8 times, but its price was reduced 7-fold over the same period. Hyper wheat exports, Due to the sharp decline in the price diminish the independence of this essential product in early 1900/1280 SB and after import surpassed wheat grain exports.

In this pattern of boom and bust, the other products are seen to fluctuate. Raw silk, the main export commodity in 1850 AD / 1230 S, was 31 to 38 percent of the country's total exports. Silkworm diseases that spread from Europe to Iran led to a dramatic drop in yields. Instead of opium exports from the south were added. In late 1880 / early 1260 s opium export was the first Iran's exports that included 25 percent of Iran's exports to the value of 600 to 800 thousand pounds sterling.

McDaniel writes:

"The status of the opium farmers was better than wheat peasant and Gilbar believed that all classes - the workers and peasants of the agriculture contribution to smallholder farmers, a large landowner and businessman - were involved in the product and benefited in this way.

But of course, a huge profits share of opium farmer's income was for businessmen while Opium farmers who work in this way which they spend most of the day were drawn into the orbit of Monetary Economics. This makes them more and more into the hands of moneylenders; landlords and tax officials.

The sharp rise in prices and the famine and drought - which would reduce the amount of wheat product - and a growing addiction to opium of the people in villages and cities, were the catchall factor that threatens the country's population.

This applies to other cash crops such as cotton, rice, nuts were exported mainly to Russia, and in large part is also true. Landowners, and Russian Traders and brokers, against Iranian peasants were losing profit they gained more money. While at the same time the supply of food products to local markets decreased. "

Landowner system that showed interest in monetary goods in this period was undergoing a profound transformation. At the beginning Qajar continued to the assignment of the right of royal land revenue to the officials, and military heads and favorites.

The most notable change was the expansion of private property. In writing Minorsky: "money often became to Private lands of rich person."

Pavolovich such statement: the Royal property and endowed were transferred, with an increasing rate to merchants, clerics and government officials. The result of these obscure acquisitions, was the emergence and growth of a new class of more stable property owners that their property was not only spacious but also very private. Devonian, a prominent city official, governors and rulers, heads of clans and tribes, all property of the kind mentioned great. Beginning of this kind of private property, the feudal Tyvldary the king or the government's theory was right to retake it. The second major element of the ground floor of the new city was traders. These funds were allocated to the purchase of agricultural property. Besides businessmen, seeking loans to government officials, governors of the states and the people were well-known and need the cash, real estate, mortgage, and they gradually came to be in possession of the property. Largest landowners, who owned several villages, had lived in cities, and representatives for any property owner are absent or villages were determined. Large landowners, with the number Tofangchi the power, authority, and sometimes on their existing property added.

In the nineteenth century (1179 to S 1279), Earth than any other time of prestige and wealth was considered a valuable resource.

Perhaps due to a combination of tax policy and administration more integrated global economy, he said, because the needs of high-class and upper-middle income day by day and the best source of cash crops for export resolver.

Lambton writes about "class landowner, including Ilkhan and tribal chiefs throughout the Qajar period, the country's most powerful elements." On the other hand, because of their ethnic origin and sector diversity in the unity of the class power cannot be overshadowed.

Share Barry] cleavage product [Normal mode splitting of agricultural products between the peasants and the owner. Gilbar says the owner of one-third to one-half of the product range. But if the owner, seeds, oxen and plow are put to the subjects of his contribution to 85 percent. The products of the money that the aspect of export is very important, interest in equity at the end of century XIX (1179 to 1279 S) mostly cash, but as the commercialization of agriculture with manufacturing export products promoted by (a phenomenon about which products gardening adjacent towns was common for men) tend to pay a lump-sum cash equity interest was higher.

Welcome to the benefit of their owners respectively. Cotter's contribution to pay cash because they could then sell the product with the full benefit and add to the amount of your contribution.

The trend of farmers more vulnerable to fluctuations in the money economy and its dependence on the land and moneylenders can be added.

Issavi conclude that "even in normal times in the mass, the people have a very low life. Livelihoods of subsistence farmers in the first half of the nineteenth century (1179 to S 1279) were pretty tough. After 1850 AD / 1229 S to further deterioration like hell till 1914 AD / 1293 S or 1925/1304 S continues and all this is largely due to the commercialization of agriculture in the zone more dependent increase in Iran and the periphery of the world system there."

### **3-2-Urban Sector**

Powerful merchant class in the Qajar era streetcars. They buy and sell agricultural products, handicrafts and products across the country and in foreign markets were in Illinois, Iranian businessmen are also the first ones to try for the first time in the country's industrialization began. Between the 1800-1914M / 1179-1293Sh two trends has dominated the state's biggest business: a growing wealth of some businessmen and a variety of new business activities.

Another source of wealth in the decade 1880/1260 and 1890 S / S 1270, In addition to the risk of the formation of a suite of banking and big business firms that many major businesses come together in one company.

Some of the major companies such Fares business "for years" worked successfully, but some cases are caused by lack of capital and squandered their possessions were failed. Along with a handful of the few big businessmen, petty traders and moneylenders were average and could not put the "special arrangement" with government officials put a major burden on the burden of tax and toll which they belong. The majority of those columns make up much of the market. The lowest of these groups circumambulation of dusts and sale of part of the class who make up around town and down town.

Economically as well as heads of tribes, merchants and landowners were wealthy society, but politically, in line with other segments of the population lived in urban and obedient. However, few of them could compete directly in foreign markets and make huge profits, but the rest of the intermediaries and employees of foreign companies coming. In some cases, the Persian merchants shop is named as a busboy. In the early twentieth century foreign companies all key export sectors except opium, fruits and nuts were in control. Foreign goods flood the markets of Iran and failed attempts at building a new factory to produce many merchants damage.

The number of urban production activities in the area of high-class artisans and craftsmen remained. In the realm of crafts, the main trend of decline Industry workshop during the nineteenth century (1179 to 1279 s, respectively).

Issavi with caution lest it degenerate to the exaggeration of how it goes, writes:

The decline began later than in other parts of the Middle East was severely trends. However, if we analyze each individual product and cities realize that knitting is a central aspect of their lost and the decline has been met;

While in some cities the new economic bases such as carpet weaving and knitting scarf (largely outside the realm of trade) has been created. When near the 1860-1870M / 1239-1249Sh English textile factory south came to trade. Cities like Kashan, during successive generations, silk and cotton weaving mainly relied on were deeply affected by this trend. Flandan in 1840/1219 than in Kashan met writes: "Import artifacts English-factory [workshops] GreatKashan has destroyed." Isfahan is reduced to hasty in handicraft production emerged. Hand weaving industry collapsed in turn depend on other trades such as painters, batting and fabric cleaning sector workers will be affected and said the jobs "largely disappeared." Range with less infrastructure, the demand for hats Malan, shoemakers and flooring contractors also fell artisans and merchants of this product left.

Most artisans in urban Iran, and in particular the large part of those involved in the weaving half of the first century XIX (1179 to 1279 S) markets lost revenues, they came down and forced to stop work set in a craft new or factory work were emigrated to Russia and became part of the urban fringe category.

After 1900/1279 S units with 10 to 50 workers in the leather industry, preparing and packaging henna, opium, tobacco, fresh paint, bricks, soap making, pottery, etc., were created. The highest activity was still in the carpet industry that is best able to make changes to the influence of the West in its manufacturing organization. When the 1900/1279 SB reached, European and American companies have taken control of much of the market. Range of domestic industries on a contractual basis, drawn from rural to urban areas and the unemployed weavers,

silk and cotton cloth to create jobs. After 1900/1279 S Grand workshops, the workers would gather under one roof, in Tabriz, 1500 workers were working in a shop. As a result of these changes, exports rose carpet.

The plant belongs to the people, about 20 524 workers in the factory loom industry, paper, glass, soap, brick, Public Works, bullets and beverages were employed. She had a silk factory Amin batting good profit, power plants went. But often this is mainly due to foreign direct competition of cheaper imported goods were defeated.

Remarkable success in the new factories that were foreigners. Largest "industries" in the Anglo-Iranian Oil Company with 7 to 8 thousand workers and fisheries of the Caspian Sea from the Russians were 4 to 5 thousand workers. In addition, a new factory and workshop created 41 foreigners who were working in 1132 working on them.

Russian textile factories were equipped with Iranian companies And their use of fuel oil, the Russian monopoly on oil refining (the oil of Baku) were captured by the forestry industry and the domination of northern Iran, respectively.

Germans in the brick industry, sawmills, munitions factory carpet and construction industries were active. In 1914, M / S 1293 Europeans dominated the foreign trade in new industries, although this seems small in comparison to the rest of the economy.

In addition to these civil society groups that lived in the area were living below the minimum living was good.

Abdollahyof described the way they live like it:

"Based on the evidence left behind by the tourists who have traveled to Iran?

Particularly the large commercial centers, markets, streets and cities full of the poor and unemployed who are ready to work for others in exchange for a piece of bread. "

Including specific subtypes of urban population, the pollen lost sales and carrier can be named. Some of the pitman is day laborers, offering water, porters like these that wages were low and were occasionally find something for them can also be high in place. A large number of unemployed people, including unemployed artisans, workers, the elderly, the injured, the sick and other people who had lost hope of finding work, as well as in towns attended.

Ruffian among the urban middle class, many of the urban poor and the urban fringe on the rose and the scope of their work to bribe receiving alms from the people and the "protection" of spreading neighbors.

There were other important groups in urban society: the clergy and the modern intelligentsia. Aside from the religious aspects of spirituality through religious leaders, Islamic judges, secretaries and clerical schools and was awarded life convincing are managed. Sometimes it was a priest at the head of the class. From the year 1722 AD / 1101 S the area of Real Estate endowment was reduced but still there and some of its revenue to come from the ranks of the clergy. Some priests were also among the landowners were some government regulations. Clerics who came up the hard scientific authority was respected as a priest to whom was referred.

Wealthy and middle-endowed clergy lost their property and it is better that they get commissions from trading contracts rely,

Poorer clergy prices necessities of life and the economic base of the city was hit hard and suffered the loss. Qajar and foreign official government knew the turmoil.

Alongside the clergy, a new middle class emerged and grew in cities Qajar Persia. Like clerics, intellectuals for his role in shaping their ideology in Iran were important. Their base maximum of 5% of the urban population is literate, but their educational resource supplier clerical training was different. Number of intellectuals was minimal. These Iranians were educated in the West or in the academy's newly established.

Sometimes the line between the spiritual and intellectual matters was unsettling; because many people in both groups were in the areas of training partner and intellectual's educated clergy were dressed casual.

Finally, the status of minorities and women that transcend class boundaries. To the extent legally and practically all groups were considered second class citizens. Iranians, including Armenians and Nestorian Christian minorities, who face heavy taxes were closed.

Many well-educated, urban Christians and some Christian missionaries in schools - who were managed with surveillance of foreigners - studying.

Armenians were very active in the business, and often foreign companies were hired; but the majority of working class life in the community, and when they migrated to Russia to work.

The Iranian Jewish communities even more taxes will be closed and according to reports at the time, Jews were persecuted. Curzon in 1890 AD / 1269 S wrote: "The Jewish population is engulfed in the vortex of poverty and emigration of Iranian Jews ... the majority of transactions, jewelry, wine production and sale of opium, entertainers, dancers, scavenge, and the other peddle discredited lose jobs there. Jews rarely achieve commercial prominent positions. "

The Jewish community of wealthy merchants and dealers in the middle and sometimes people from the community as well as the literature and allied countries.

"Iranian Zoroastrians" as Jews, "suffered the extreme poverty of the sericulture and silk weaving their often provide their livelihood."

Upper-class women in general, the narrowest, highly respected members of society who wear the hijab, and had to stay home. Abigail \_ or \_ their women spend much on food and other household chores were fixation. Working-class women were less restrictive, Fraser writes, "the worker and peasant family almost does not hijab." The material welfare of the women of her class European women or Iranian women of higher class was far worse.

Urban women often benefit from studying and reading and writing were

Rituals performed in the presence of a spiritual woman and the bread riot in the cities where they were headed. With all this in mind institutional partners, temporary and divorce laws, were considered second class citizens. Xian says women in general, even appealing to Islamic standards were oppressed. In his 1926/1305 S wrote: "The position of women in this country is lower than almost all Muslim lands: Cairo is a huge gap between women and men Istanbul-Tehran-even if there is top notch position."

The tribe and tribal

Demographics of the Qajar tribe is so flawed that it cannot be told with certainty.

In this regard, there is a consensus that during 1900-1914M / 1279-1293Sh about 25 percent of the population would have formed the tribe;

But about the beginning of the period in question [i.e. 1800/1179 S-estimates vary from 25 to 50 per cent swing to the 33 percent Gilbar for half of century XIX (1179 to 1279 s) the researcher's tough to make. Downward trend of thought is that economic dislocation eighteenth century (1079 to 1179 s), probably of the tribe Shabankareh during the centuries, above, and on the contrary, the great famine and trends Shabankareh to urbanization and sedentary, are likely to lead to a reduction in the total population of the tribe.

Sedenterization process logic among some tribes of the central government to restore power in the early nineteenth century (1179 to S 1279) that would better address the spread of hunger and landscape planting cash crops in the process could be helped. Again, remember that combine agriculture and interstitial Shabankargy long way (and public) life is.

Among the most primitive tribe of the production process was Shabankargy. The vastness of meadows and pastures States, "Particularly in the Gulf, Bakhtiari, Khuzestan, border Khorasan parts of Azerbaijan and Baluchistan remained." (Lambton in the century XIX (1179 to 1279 s), the smallest decline in the area of pasture has seen). The products of the same tribe Shabankargy products \_formed meat, milk, oil, sheep wool, camel wool, fur, leather, carpets and animal husbandry-. Animal husbandry on the Great Famine years 1869-1872M / 1248-1251Sh, especially in the south, was badly damaged. According to a survey in 1871 AD / 1250 S taken by an English two-thirds of the southern cattle died. In the decade of 1880/1260 and 1890 S / S 1270 slightly improved the situation. Markets and Merchants State with local, regional and international engagement began. Wool carpets as needed. According to the 1891/1270 No. of Mashhad, Bedouin wool trade with cash and between the years 1889/1268 to 1906-1907M S / 1285-1286Sh wool exports was 15 times. Export of sheep and cattle and camels in the century XIX (1179 to 1279 W) with an increasing rate continued Carpets of tribes by businessmen purchased on the domestic market sold or exported in the win major this deal instead Il-income individuals will be funneled into the pockets of big business and the head of the tribe.

Thus Shabankargan were drawn into the orbit of world markets and the nation, though its impact on the lives of peasants and artisans who call the market stays in the life of the tribe was not observed. Perhaps this is because their income was not much profit in this way.

States economic ties with the government through taxation and conscription. Various reports indicate that the taxes were paid to the tribe is paid a fixed amount per animal husbandry. For every camel Tuesday penny, in for a penny for every sheep or goats and cows and donkeys and horses in exchange for a certain sum paid likewise. This suggests that the tribe had entered, but the money in the economy, continued sexual taxes.

Tribal chiefs and tribes of the taxes they collect. And it is clear that the government paid more money than they collect from the tribe and the differentials were looking for her.

The Qajar warlike and nomadic tribes remained the exclusive domain of the military, "State of skill in horse riding and shooting, the appropriate tribal and tribal solidarity spirit, the great tribe of the factors which led to an active and vibrant Ilkhan a military unit is strong mediocre. "in the early centuries XIX (1179 to 1279 t) of different tribes in the army of Shah attended the decade 1880/1260 SB on firing Kazakh Shahsavan, Kurds and other tribes were formed.

But the military profession as a whole was experiencing a downturn

And more tribesmen tried to stay away from his marker and its hostile relations with the state.

Instead of military power to attack the caravans, villages and local officials were resisting. Buying guns by the States indicated that they are in contact with the market economy.

In addition, it must be said, were nomadic tribes within the limits of state power but its limits were the kind of autonomy. Unlike Safavid Ghezelbash, Afghan, Afsharid Zand and Qajar a 1500 M / 879 W to 1800 AD / 1179 S could control the central government's take, tribes in the Qajar era succeeded in so doing not to have expectations down and brought and in this case they can keep their location until at least late 1920/1300 SB were successful. Qajar used in several ways in line with the policy of "divide and rule". "Structural weakness" tribes \_ who joined the United States was prevented \_ facilitate the implementation of these policies. An effective method that tribal chiefs to give the ruling class. Some tribes and tribal chiefs were among the big landowners, commercial links, or governor and the governor of duty were done.

This policy obviously makes his Ile part of the state and the ruling class knows and given the support and the chairman of the tribe's members, stratification within the tribe and the tribe is changed.

Despite Iranian Qajar tribe formed part of the ruling elite went into decline. Heads of States, Qashqai, Bakhtiari tribe Tasyys Khamse newly appointed king, and Ilkhan were called.

Hosseinqoli Khan Patriarch, the Ilkhan Bakhtiari, the big landowners, government officials, and with the huge power tools on the tribe's actions but was constrained by the central government.

In 1878 AD / 1257 S with Shah wrote: "It is now thirty years day and night duty service and I barely smoke so I could Bakhtiari wild and unruly as peasants Lenjan rom organization." Tribal entity or equivalent patriarch refused \_ Kurds, Arabs and Turkmen \_ so the impact is not accepted and the Qajar Turkmen were quite free in their geographic area. Nomadic tribes such as the Qajar state with foreign powers-Russia, Great Britain and Germany] were contacted and established relationships. Great Britain has some of the tribes, and tribal governments to use their gifts and weapons for the purpose of enjoying themselves. The tribe said the toll would allow goods to cross the English of his district, the example of relations with foreign States was.

Women are more likely than other women of nomadic tribes were involved in economic activities. Afshari's writings: "the power of women in the production process or production-animal husbandry sub-heavily used." Ancillary products including handicraft production was particularly good value product. State of women Contrary to urban and rural women is not supposed to wear the hijab, and so many ways, especially in terms of status and equal base and work with men.

Lambton of "them far more freedom than women in urban areas" and the code tells Eli talked about women's freedom.

Welfare State and Shabankargan properties were totaling more than the welfare of the Iranian peasants, although the magnitude of this welfare is different in different regions and different times. Many people have a poor tribe, the State of Kurdistan Lambton vicious circle "of poverty, chaos, periodic riots and insecurity" is spoken. To be sure, during the great famine, Shabankargan have also suffered heavy casualties. But with all this, the survivors of the famine, the peasants were better shape if not in the Qajar period in the range of depopulation have been better, it would have been better and less subject to erosion. Perhaps one of the reasons may have less contact with the State Government and the international economy and that confirms the theory of dependence in one dimension smaller. Khan clan and their material conditions have improved. This is the tribe that lives of ordinary people and fumigation procedures past days have brought a sense of despair and frustration there. But class consciousness within tribes (against Khan and tribal elders), or between tribes (overcoming longstanding animosity and mutual suspicion, to unite against the central government) for the family and the scattered nature of the process, deeply rooted traditions Eli (who respect elders and heads of foreign insists) never emerged.

#### **4-Conclusion:**

Individual and social behaviors Muslims throughout history have always been influenced by the teachings of their religion.

The behavior of urban residents in social relations differently overexpressed, which can be used to define the behavioral patterns specific to residents of cities.

Family solidarities rooted in ethnic and religious emphasis on the distance of the uterus, thereby prioritizing the blood and lineage of social partnership in Islamic cities.

Emphasis on maintaining a veil of Islam and its obligation to the men and women in Islamic cities, Cause differences between men and women in public activities and their presence in urban public spaces.

The separation of men and women in towns switching field is a result of the provisions of the Islamic faith. Of public spaces in cities such as mosques, markets and public baths unlike other cities in the non-Muslim inhabitants of the host cities. Religious beliefs about judgment and its acceptance by the people, though not the most relevant verses and hadiths, But the public confidence and reduce the formation of classes in Islamic cities is provided. Although in some cities over the course of the .N formed and operated, However, due to differences in behavioral principles Muslims and people of other faiths or no faith communities, Expect similar forms of religious influence on the Muslim cities and towns, or otherwise cannot be correct.

When the socioeconomic system we look at the period before Islam Shah's top military chiefs social followed Princes Court (Secretary), The high priests at the shrine and stereo are broad classes (classes and urban professionals), Villagers and farmers located. Similarly, during the rule of Shah in the social, political and economic Iranian seen. Qajar society, despite its ancient civilization and a population of aged and worn shiny with strong national and religious prejudices. Hard-bound community traditions and national customs and religious beliefs undoubtedly influence the effects of any new way of life and civilization of the West remained. In the West facing aspects, political, military, economic, social structure changed is disgusting. Challenged the power of the king. The social life of the state, Abdel. Tribal and rural life to urban life is.

City life is changed by severe. It can be said that the management of tribal and patriarchal, traditional tissue culture and economic structure of society might be frustrated. These two issues are interdependent. Social system of the previous period, the system of patriarchy, the tribal system. Another indicator of the Qajar era of tribal life and tribal political culture, which is visible by the Revolution challenge.

In the final analysis of the socioeconomic structure of the Qajar period, according to an analysis by doctor consistory, the transformation of a society in which even the most radical change, a phenomenon commonly short

and glancing .The reason for this is not exactly the rigid legal framework in place and returns to sponsor continuing the long run.

During a short period of time, the aristocratic classes, military and administrative rich there, but combine the merchant classes, craft classes, unlike traditional classes and even Europe, after a generation or two to change.

In the case of Iran, property and social status was short-lived and hence it was not considered essential social rights, Rather, a person is considered out- Lack of long-term continuity and lead to significant changes in a short period of time to another short period, So that's a series of short courses linked to income.

This condition causes the accumulation of long-term assets, capital, wealth, and social institutions and even private educational institutions are very difficult. All this in a short period of time, or were they developed normally, but in the short term were next to a brand new building or by changing the.

So what is the legacy of social structure - an economy that was the Qajar era, a dysfunctional and unstable structure, a natural consequence of inefficiency and instability in the institutional context, promoting inefficiency, instability and uncertainty in the economic system - political, long a source in the course of the historical process of economic stagnation and decline during the Qajar return?

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