



THE DEVELOPMENT OF THE SOCIAL AND CULTURAL CONDITIONS OF THE IRANIAN WOMAN IN THE SAFAVID AND QAJARI ERAS

M. Fatima Salum Ismail

Karbala University / College of Tourism Sciences

Email: fatima.salom@uokerbala.edu.iq

Abstract:

Women played important roles at every age in proportion to their position. Social and political, these roles played on the social and cultural currents that were contemporary with them; Strong and profound effects at a time and simple at another time, this research aims to collect information from scattered books in libraries in a historical manner. Descriptive; To study the social and cultural status of women, to know their status and status realism in the Safavid and Qajari eras. We can deduce from it that the place of women is in the two class periods Qajari was low at the aspect of her freedom to leave the home and establish social relations. Women with honor comes out of their homes less than the rest of the women. Private spaces increased with women in their houses, day after day, most urban women left their homes to set up mourning councils. The villagers and the poor class of women enjoyed greater freedom in these aspects, although all the difficulties and harassment women have not stopped striving and diligence. Many educated and specialized women in different scientific and literary fields. And some court women and wealthy noble wives made many educational centers, markets, schools and.

Keywords: women, cultural conditions, social conditions, the class era, the Qajar era.

Introduction:

A review of the Iranian history shows that the general social life of women has been subjected to many fluctuations, and although women constitute half of society, they have faced various types of oppression and injustice, such as expulsion from their houses, insecurity, and the ignorance of not knowing their social rights and no places to get the correct education. Men always believed in the importance of their work and activities, and the unimportance of women's actions, but despite this, women sometimes had a valuable role in part of the political and social fields, depending on the circumstances. They had a noticeable and active presence in cultural magazines as well. The main objective of this article is to study the status of women from the social and cultural aspects in the Safavi

and Qajari eras, by relying on the descriptive historical office method in collecting and clarifying information.

The social status of women in the Safavi age:

The status of women in Iranian society was once again shaken by the advent of the Safavid dynasty, the massive spread of feudal agricultural relations, and the spread of sectarianism and religious myths. (Nawabakhshs, 1987 CE). The position of women was always determined in proportion to that of men, and was subject to the authority of men. The women often depended on beauty, intelligence, or any other talent in order to attract men and be attractive in the view of their husbands, and thus he was never able to form an independent personality or an appropriate social standing. (Qali Zadeh, 2004 A.D.) 78 In general, in this era, places of residence for women were built, and the lives of the city's women, especially noble and honored women, were restricted to going out to their mourning councils and performing their "wife" duties. But only veiled veils come out completely. The women of the tribe, the village, the literate, the poor, and in general the lower class layers of society in this age or other ages enjoyed relative freedom for the sake of necessity, and sharing their husbands with work and production in order to secure the lives of adequate and prosperous, and it is not the same for the noble women they were shackled restricted to the feudal system, the mantle of head and loose clothing didn't hinder their work and social movement. (Nawabakhsh, 1987, 403). Women had social freedom in every era, and whenever any king rules, and in every tribe, or sect in particular, and each Safavid king gave them freedom as he wanted. During the reign of King Ismail I, the laws and decisions of the king were applied regarding social life. For women with the utmost severity. For example, the king used to carry out massacres, in which he killed people in cities or towns. Especially women, and he does not hesitate to kill pregnant women when implementing his decisions aimed at stabilizing his government. In a city or town. An example of this cruelty is what he did in Tabriz, where he lined up 300 prostitutes and divided all One of them has two halves. Shah Ismail the First dealt with this cruelty and did not care for the sanctity of even his mother Marta, who ordered her beheading in front of him on the accusation of her marriage to one of the princes after the murder of his father, Sheikh Haidar,

As mentioned by Stanley's response in his journey, Nazian says: "I don't think it has passed through the world since ancient times. And to this day it is just as unjust as a bloodsucker." (Kazemi, 2009 AD), 60-58 during the reign of Ibn al-Shah Ismail the first and does not notice a significant change regarding women's social rights. In the era of the Shah Tahmaseb Al-Awal, who is known for his religiosity and intolerance, to establish the two assumptions of enjoining good deeds forbidding evil the Iranian woman was very restricted and with a veil. Do not go out except when necessary. Do not walk around in the streets and alleys, also riding was not free by order of the Shah. The command of Shah Tahmasp

Women does not ride on a horse ,and do not ride on a saddle if necessary. She could not take the bridle in hand...and, no matter how old, she does not reside beside the camps of the Qalandari Sufis and

representers.”(Rawandi, 1978 AD). Despite all this, history sometimes mentions the name of a political woman in the name of Mrs. Braikhan, the daughter of Shah Tahmasb. She had remarkable influence and politics as she was able to participate in the decisions of her father and tribal leaders, and she played an important role in placing Sultan Muhammad Khadabandeh on the throne. Unfortunately, this woman was envied by the wife of Sultan Muhammad, who was called Mahd Alia, and she plotted for her until it killed her. (Kazemi, 1989, 62) The Shah Abbas gave, unlike his grandfather, saw women wandering around the alleys and markets, of course, with the exception of women officials of the state, merchants and the wealthy. They rarely go out of their homes. In order not to deprive women from watching torches and playing with fire and night celebrations, they were allowed to enter these places for entertainment and entertainment, and a night or several nights were set aside for them to watch torches and games. Since the year 1018 AH, he has ordered that every Wednesday be reserved for women to take a walk in the (Jahar Bagh) area of Asfahan and bridge (C and Sushmeh) and enjoy watching natural landscapes. (Rawandi, 1968 A.D.) 704-703, but despite this freedom, the women of Shah Abbas were not exempt from the rule, so they put the niqab on their faces and wore the cloaks of their heads when leaving their places. Except when going out with the king to fish, where the guards were deployed everywhere, and they did not allow anyone to approach the places designated for women. On the nights set aside for women to watch torches and games, Shah Abbas would order an invitation and invite all Iranian and non-Iranian women to the market. The king would also take the women of the court with him to watch. On these nights, the soldiers and the king’s guards keep all men away from the torch-lit markets, streets, squares, and alleys. He was also standing at the entrances to the alleys squares and markets set up a royal service to deport poor men and women for fear of theft. Old and ugly women are also prevented from entering in order to the king and his women are not offended by their horrible and ugly faces. (Philosophy, 1968, 207-206) on the aspect of going back and forth and establishing social relations outside the home, women of honor and status went out of their homes less than others. Their visits and touring in the city took place only at night. And that is as follows: Some of the knights advance before them a hundred feet, and others are behind them by a hundred feet, and they call out with their loudest voices: Gurg! Clang! That is, let everyone step down, especially the men, and no one should approach. (Delawah, 2001,

(697) During the reign of the Safavid Shah Ismael II, women enjoyed a relatively better position compared to the covenants that came after. Because the founder of the Safavid dynasty “was not overly intolerant of religious matters.” Tabakhsh, during the reign of Shah Ismail Al-Safawi II, women became as skilled as men in horseback riding, and at sometimes they participated in wars with men side by side, as in the war of Shah Ismail Al-Safawi in the year of Shah Ismael Al-Safawi with Sultan Salim Khan Al-Osmani in the year 930 AH in Chaldran near the city of Khoy. Participated in this battle, according to one of the statements, is ten thousand Iranian women, and many of them were killed and captured. When the Shah was Safi the father of Abbas traveling with his women opposed his way were some nationals of the oppressed and ignorance people with traditions and customs of the tiles, to provide their problems as it did not allow them circumstances to get them to the king before,

They think it is an opportunity to present their grievances to the king while he is on the way, and they intercept the king's convoy to present complaints, so the king kills him with an arrow before he arrives and utters a word... and when the women of the king crossed from a village at any time, even if it was in the middle of a snowy, stormy night, the men of that village would flee and run to the mountains in that weather (Dalla, 995-994 2001).

The social status of women in the Qajar era:

Militancy and intolerance for men and women in the Qajar era were not the same as they were in the Safavid era, yet no effective step was taken to alleviate the pressures imposed on women in general. (Rawandi, 1978 A.D.) 720. Women in the Qajar era faced many injustices and hardships, they had no value or destiny among the men. The era is nothing but pain and sorrow, because of the extent of their suffering in an era not far from ours, Lady Shell, writes: about women of this era, says: "Iranian women have many coping skills.

All kinds of humiliation, contempt and blame." (Fayadhi, Muhammad Larry, 2009 AD). 163 With the emergence of beliefs superstition in Iranian society in the Safar era tied women little by little with a pretext. Religion and religiosity, so her only job is to go to participate in the obituary and mourning councils, and like it's for the sake of discharging beliefs. And in this matter the places designated for women flourished and social assets began. The economic and even the humanitarian of this country is disappearing bit by bit. This situation reached its peak in 2010

The Qajari era and locked women in their entrails (Jalali, Bani Najaryan, 2012 CE), 122. In this era the time the despicable conclusions of women to the extent that their bold feminist actions have come to be counted.

It is the characteristic of men, and it is perceived to be a characteristic of manhood. Because there are such thoughts

And invalid beliefs among the common people, and because of the weakness of the reasoning power for women, women have always sought to gain a place in society by relying on methods that stimulate gut feelings. the prevalence and entrenchment of these ideas at times in people's minds unnaturally restrained women. He would ask the women, when going and coming back, on the streets of Tehran to walk in A private road is that of men. (Dalrich, 1996 AD, 110-109) Connecting Poverty and Corruption in the USA

Society to the point where people have risen in search of ways to protect society from collapse. A reference can be made here to Muhammad Hussain Shahriyar, who skillfully painted the social face of women and portrayed

She was isolated at home at the time. (Jalali and Bani Najarian, 2012 A.D.) 122. Ideas for women's emancipation began.

Takes its way into the minds of people who wish to urbanize in Iran little by little since the era of Fateh

Ali Shah;

Because Europeans came and went to Iran and some members of the aristocratic class traveled To Europe. (Rwanda, 1357, (720). The objections against the state can be divided in the era.

Al-Qajari divided into three parts: objections that preceded the constitutional revolution, objections during the revolution, and objections after the revolution. In the period preceding the constitutional revolution, women were under the influence of scholars. Religion They are in the field only to protect religious values. From here if we can consider reactions the political and social aspects of women in the time of the constitutional revolution, in particular the post-revolution period affected in western liberalism and eastern socialism, it is not possible in any way to attribute political activity. And socialization for them in the pre-revolution period to other than patriotic and religious ideas. (Sheroudi, 2012) 21). During this period, women always had an influential role in various social fields, especially in literature, education, manners, rhetoric, poetry, drawing, hadith, jurisprudence and philosophy Wisdom, gratitude, politics and government, shining like untold stars, and examples of these women are: in the second century Buran, the daughter of Al-Hassan Bin Sahl, and the wife of Al-Ma'mun, the Abbasid caliph, and she was, In the second century, Buran, the daughter of Al-Hassan Bin Sahl, and the wife of Al-Ma'mun, Caliph Al-Abbasi, was an astrologer and mathematician. In the fourth century, Umm Abd al-Rahman, the speaker - Mrs. Khatun, the wife of Fakhr al-Dawla al-Dulami, the speaker - Mrs. Khatun, the wife of Fakhr al-Dawla al-Dulami, the ruler of Irrigation - the mother of Muhammad al-Kaylani, the knowledgeable Umm Kulthum, the preacher of Bakr Abadi, the speaker and fiancée Turkan Khatun , In the fifth century, wife of Malakshah al-Seljuqi, ruler of Asfahan, in the sixth century, Abash Khatun, ruler of Kerman - Queen Tarkan, wife of Il Arslan Khwarizmshah, Deputy Sultan and ... these are the number of thousands of virtuous women and scholars to whom the Iranian Islamic culture and civilization owe. (Twana, 2001 A.D.) 125. Before the constitutional revolution, women had a clear and influential presence in every aspect, most notably the role they played in the Gribaedev incident, and their sacrifices to the victory of the Tabako movement, in particular. (Sheroudi, 2012). 21 Incident.

Gribaydov:

According to Article 13 of the Treaty of Turkmenjai (1828 A.D.), all prisoners of war by the Iranian and Russian parties during the past two wars were required to return to their countries after a maximum period of four months after the conclusion of the treaty. Russia has sent Gribaedev to receive the Russian prisoners, and to work on their return to Russia. In carrying out this task, he followed a wrong method, as he ordered the arrival of Russian women married to Iranians without permission from their husbands to him. countries after a maximum period of four months from the conclusion of the treaty. Russia has sent Gribaedev to receive the Russian prisoners, and to work on their return to Russia. In undertaking this task, he followed a wrong approach, by ordering that the married Russian women be brought. To ask them about their desire to return to the homeland, and did they come to Iran of their

own volition? Two of the women in attendance were wives of describing the state, a Qajar man of the state, and in response to the questions of Gribaidev, they stated that they do not want to return to Georgia and wish to remain in Tehran. Despite this answer, he decided to keep all Russian women for several days at the embassy, hoping to persuade them to return. Grant Watson, 1977. (253) They stayed in the embassy for a long time, contrary to their wishes. This led to their husbands' anxiety, which led to the issuance of the famous verse of the miraculous messiah of hardworking in Tehran and Qandhala, in which every Muslim and his brothers freed their brothers. He stood up to the emancipation of the women, and Gribaidov's stabbing him with a dagger led to his death. (Nafisi, 1985 AD), 193. Some of those who turned towards the embassy were women, whose movement towards the embassy did not have any sexual intolerance, but the only motive for them was to implement the teachings. And religious duties. (Sheroudi, 2012 A.D.). After the constitutional revolution, we started talking little by little about removing the hijab, and girls' schools were opened on the initiative of some women. The western method and taking off the hijab is spread by French women little by little. And the passage of time

Various associations have been created to achieve this goal, including: "Khanat Isfahan Company, a test company. Women in Rasht, Women and Commodities Association Freedom of Women Association. (Barsa 1998 CE, 76-77). The presence of women in this era was greater. It was clear and widespread, and in terms of the amount of growth it was observable.

The fact is that after the constitutional revolution, the way has become a victim of quantity, because women in this era of

The scientific, literary, social and political points of view did not have the quality and content of the women of our time.

The previous one. With the traditional and indirect role, women would intervene directly when necessary. An example of this is their leadership of the bread uprising in Tehran, the important incident that took place after the appointment of Secretary of the Sultan in the House of the Nasserite Caliphate. The year 1277 AH is the year that was described as a year of drought. (Tuana 2001 CE) 127.

Uprising:

People, especially women, objected to a lack of bread, and this was one of the important incidents in the era of

Nasser al-Din Shah. The lack of bread had various causes, including drought, poor and bumpy roads. the state, and exploitation by state officials and foreigners, which led to the lack of sufficient from wheat to Tehran, and from here the men and women protested, but this objection was not meaningful. The ovens stayed overcrowded, bread was little, to me Thousands of women objected to the king on his way back from fishing, asking him to solve the bread problem. Command Shah closed the city gates to quell the uprising, but several thousand women attacked the guards. The gates were made with stones and sticks, but without that. Police attacked Mahmoud Khan Nuri, the commander of the guard In

Tehran, the women were injured and despite this, the uprising did not stop. And on the impact of that The Shah ordered the commander of the Guard to be hanged in the same place for his failure to quell the uprising, which led to a subsidence The intifada flared that day, and the bread problem remained unresolved. The next day the women met once Another time, the Shah entered the soldiers and the artillery throwers, but there were a number of brave women among the women. who resisted and attacked the military, which made the mission difficult standing in the face of the women often on the military who cut off the ears of several men in order to disperse them What helped cause the riots and unrest in the uprising city leaders coordinated a meeting by order of

The shah in the House of the Supporters of the State, they removed Mirza Musa, the minister of the House of Caliphate Nasiri, who they deal with the bakers, and they entrusted the affairs of the bakers to the owners of the merchants. (Sheroudi, 2012 AD) (27-29 Mrs. Mary Shell, wife of the English High Commissioner during the reign of Nasser al-Din Shah, was forced by Feminist efforts leading to an increase in the political character of mourning councils (such as Lectures Al-Asfahani in the mourning councils for women) and writing in the field of political objection. (For example: Ms. Nouri Jean Taharani's message about the path of women's survival.) To this admission, she said: I have to admit that there is no truth to dimensions Iranian women from society despite their hiding behind a veil.” (Mary Shell, 1989 A.D., (.175)

The role of women in the constitutional revolution:

Women played a role in preserving the lives of scholars and took measures to protect them when they brought the scholars to the mosque to deliver sermons and lectures in cooperation with the men, and they solved without any problems during writing. (Nahid, 1981, 55). In the late period of Muzaffar al-Din Shah, after the constitutional revolution was signed by the Shah, the marshal's government decided Insuring some government and country expenses then she received a 7% loan from Russia and England. With difficult conditions, both the people and the House of Representatives objected to this action, which led to the cancellation of this work. Loan from foreign countries. (Twana, 2001 A.D.) 144. The state reversed its decision, and deliberately the council approves the decision to establish the national bank with the aim of securing the necessary funds for the state. She participated women powerfully secure the necessary amount of money , And the establishment of the national bank. Their help did not stop

Indeed, when the mujahideen of the constitutional revolution faced problems in securing money to buy weapons the women helped them, and sold their jewelry and furniture to secure enough money. (Sherode,2012 AD, -33)

Participation of women in wars:

In June of 1908, when the Council fired artillery, and transferred the Mujahideen of the constitutional revolution their equipment is in Tabriz. Women groups joined the resistance forces and fought for

victory. And the stability of the constitutional revolution. During the ten months of the siege of Tabriz, court forces joined Female fighters known for their sacrifices and testimony of men to defend the city . In this regard the assembly Tabriz explains the role of women as follows: “The documented reports of the fighting of jihadist women disguised as men in one of the important parts of the city, tell their archery skills. He managed to find a hole in the heart of the enemy forces, and poured molten bullets over his head. ”As she recalled, association reports. A number of bodies of armed women, wearing men's clothing, were found. The struggle squares in the neighborhoods of (Emir Khiz)) And the streets, they took up arms and fought alongside the men. (Avary, 1998 CE), also ordered the state to control the situation to prevent women from leaving their homes and arrest any woman they see. For this reason, as Al-Hajj Siyah wrote, many women were tourists. In this way, the measures taken by the state were of no use when scholars and people went to sit-in at the shrine of Shah Abdul-Azim, many women wore their shrouds and came to the market whining and pummeling the breasts and disrupting the market despite the violation of the state. Emir Baader was instructed by the state to disperse the sit-in of those gathered at the shrine of Shah Abdul-Azim by force When he reached the area, he ordered a number of armed soldiers to take their positions at the edges of the saucer. And the guns were directed at the immunized. In these circumstances, the women went to the roof of the shrine and prepared to throw stone throwers they shot the people and insulted the honorable shrine The increasing presence of women in the arenas of opposition to the government indicates that the Qajar state .It was distancing day after day from the religious and national interest, on the breadth of the colonial influence in Iran; Because a government that does not enjoy popular support will have to seek help from the colonialists. To be able to continue. (Sherode,2012 AD 38-36)

Cultural conditions of women in the class era:

It is noticed that there are several sects of women in the Safavi era: First, the upper class women who form a large portion of the rural women who live collectively in the tribe, in the distant and nearer areas of Al-Madinah Al-Anasaniyah, Al-Nassaniyyah, Al-Nassaniyah, or Al-Madinah. Organized in cities and towns. Third: Women who marry temporarily as prostitutes and maiden women. In general, the methods in which women participated in social life varied, but everything that women did was worthy of appreciation and respect.

(Sadiqi, 2005). Sharden describes the women of the Safavi era, saying: “Most of the women are active. In reading family birthdays and cooking And the seamstress, the women of the upper class in the society did not do the work, and she dressed the women of the city. Hijab and live in isolation from society. ”(Kazemi, 2009) .101. In this era, women and girls from the courts and heads of state took the initiative to establish cultural centers. And scientific a plus for education, Thus, they are considered one of the supports in these areas. There was a large number of people the educational centers in the class era in terms of charitable women who are motivated and encouraged. To strengthen science and culture. A group of educational centers were run with the interest of women and, fortunately, some of them are

still standing today. And its blessings still extend to everyone, from these centers a school in the name of Nim Our, next to one of the large entrances in Isfahan, made recently of which is Mrs. Zaynat Beikum Ardestani. (Rafi'i Mehr Abadi, 1973 AD), added 506 to the establishment and creation of the scientific and educational institutions revived the multiple assistance for a number of women. The scientific and educational centers in the Safavid era and worked on their prosperity. An example can be mentioned the school of Jharbagh or the Hawza of Imam Al-Sadiq (PBUH), which occurred in the era of the Shah of Sultan Hussein, as an example. This school is called the school of the shah's mother as well, and the reason for this is that the mother of the shah, Sultan Hussein al-Safawi, stood over the school, the house of al-Fatehiya, whose place was established for a long time. Students and teachers. (Windy, (2006 A.D.) 227. And another number of educated women have risen in this era. Other scientific and literary among them: Hamida Ruedeshti and Khadija Sultan Bekum Dagestani, a well-known writer and poet. Hamida, the daughter of Sharif bin Shams al-Din Muhammad Ruwayshati al-Isfahani, her father was famous for Mulla Sharifa, and he is a student of Sheikh Al-Bahai. Asharha is the author of the book "Riyad al-Ulama" and wrote in her description: She was a scientist and a professor of women of her time, who had sufficient knowledge of men's science and had written useful works. She is a good successor to the well-known virtuous, famous among the people for piety. She has a footnote and careful notes on some of the narrative books, such as the book of introspection by Sheikh Al-Tous Ra), indicates its deep understanding, accurate opinion and wide awareness. Especially with regard to research in the science of men. In addition to the presence of numbers of women in different fields; A number of them traveled during the Safavi period to Iranian cities and different countries, such as India, Iraq, the Levant, Hejaz, and ... seeking education, and visit and tourism. (Previous reference, 223-222)

Medicine:

In the Safavid age, women did not have a distinct activity in the medical profession, and the number employed in this profession was not large, we encounter in the history of medicine a very small number of female doctors, perhaps no more than six. Some of them are in the Safavid age. One such female doctor, a woman named Ube, helped Princess Marta. (You are the same) in arranging the funeral of her son, Sultan Ali. (Bagheri, 2010) .93 But it was the number of midwives is very large, and all deliveries during the grade age were carried out by their efforts. The only role that the specialists used to do was counseling midwives when necessary. and some medical work. And it was men only intervene to do these actions when necessary (Code, 1978G), 240-239.

The social conditions of women in the Qajar era:

Women in the Qajar era were not given a proper and decent status, and their husbands' behavior was not moderate. They would spend their time doing things at home, raising children, and obeying their husband's orders without the slightest thing. There was an objection, and some of the men did not

hesitate to hit, insult and insult the woman at any time. Only women can handle this cruelty and bad situation. (Tagabakhsh, 2001 A.D., 864-863 N. The biggest wish of married young women is to have several children. By doing so, she secured her status the future was in her husband's home, because giving birth to daughters was of no value to men, and it was not Iran is the one who gives the girl her worth and her worth. Likewise, Iranian women, even if they are families from the mid class; They do not raise their children nor do they have any desire to take care of them during their childhood years, usually the educator what tasks with these works. (Mary Shell, 1989 AD) 93-92 among the efforts made in the Qajar era to raise the level of education for girls was the establishment of schools from before European and American religious missionaries, and of course this work was not without colonial aims. During the reign of Muhammad Shah Al-Qajari, the first school was founded in a new style before them. Founded by the American Reverend Berkens in the city of Uromia in the early 1254 BC, and it was the first missionary school. This school consists of four grades for male and female students. Where students learn alongside new sciences; Blacksmithing and weaving. (Dalrich, 1996 AD) 124. Although education and education are in the era Al-Qajari was not general and comprehensive but rather it originated from those schools, and the private education of teachers, Or education men for their husbands and daughters; Honorable women especially in the fields of literature and poetry, they are unmatched. (Twana, 2001). 175 Love performed and the poetry composition of Shah Fateh Ali, and the tendencies of his women, daughters, and women of his children to poetry to strengthen the queen of composing poetry for women, and to educate them and encourage them to write biographies of poets, and since the biographers of poets in courts were their kin. The interest in the poets was greater. This was a good chance for them at this era to prove themselves. (Hejazi, 2003 A.D.). 17-16 Iranian women in the royal court hroughout history, various roles, overt, confidential, direct and indirect. Sometimes they share conspiracies are against others, and sometimes they fall prey to others conspiring against them. Atara participated in the tragic passage, and sometimes they were killed badly, some of whom gave orders to burn and destroy cities and committing massacres against innocent people, some of whom built mosques, schools, and hospitals, and stood up. A lot of their properties. Some of them were inciting the kings to oppression, while others were standing in the kings directed to prevent them from oppressing the people. It was not the court of the Qajar kings that existed It has women Persians, Arabs, Turks, Turkomans, Armenians, Georgians, Jews, Magi, Shiites and Sunnis an exception to this. (Twana, 2001--223). Many women who owned the fortune did business. Charity and Building Al-Mabarrat, one of these women: Mrs. Asia the mother of the king shah Fateh Ali Qajari that she built a school, which has been known since that time as the Shah's Mother School. (Madrashah). Among her good deeds is also to follow up the affairs of students of religious sciences, as it is devoted to them. Teachers have salaries, and some of their properties were left for the professors. (Rajabi, 2008 AD, 4) among them are: Mrs. Khazni al-Dawla, wife of Fateh Ali Shah, who built a shrine for one of the sons of the imams (peace be upon him). Called the shrine of David in the year 1348 BC. Among them: Mrs. Mahd Ali, who created buildings such as mosques, hostels, schools, and parks, including Mahd Alia Garden, Hakim Bashi School in Ark and Zubeida Khatun shrine near Al-Rayy City. (Accreditation of the Sultanate, 1966 CE). 184

Medicine:

Al-Dammani says: One of the good characteristics of the voluntary women is the interest in health matters and medicine, as some of them have great skill, they are called wise men. The medical profession was among tribal women almost hereditary, for example, when a father or mother finds a new medicine, they teach their eldest daughter how to use it. Women was skilled at dressing and cleaning wounds, and in taking out the bullet from the body. They prepare the necessary medicines by themselves, and work on caring for patients with cheerfulness, and when they are lost

Hope for a cure a patient is dying they fill their nose with a paste made of fragrant plants that they can make by themselves. (Mehr Abadi, 2007) .531 in the Qajar era, hospitals were divided into two main parts: one for men, and the other. For women, and each section has several divisions. He works in the women nurses segment and maids only. (Najm Abadi, 1992 A.D.) 787 The most modern hospital for women in the era of Ahmad Shah Al-Qajari in Tehran Street in 1335 BC corresponding to 1917 AD, and in 1948 he changed the name the hospital was transferred to the "Amir Allam" hospital, and a ceremony was held for this reason. (Bagheri, 2010), 101 and the division of all hospitals into two parts completely separate from each other, in accordance with the Sharia rulings. The people say that it is not permissible for a woman to appear in front of men without a hijab. Suitable for nurses and service, except that the doctors and surgeons were men only and it was not mentioned. Unfortunately, there is no name for a female doctor among the doctors in any hospital. (Code, 1978 AD) 206

The results:

From the home and social relations, it was found that the nobles went out of the house less than others. The places allocated for women in the homes increased, and the women of the city often went to mourning and obituary councils, and as for village women enjoyed more freedom as they used to go with their husbands to work outside the home. Were the conditions of women are varied during the reign of each of the rulers .there was a restriction on women until the ruling Shah Abbas, from the beginning of his reign and beyond, women obtained a bit of freedom, and a lot of entertainment, such as participating in celebrations and fireworks, and riding on horses. Even the women of Shah Ismael

The second was skilled in Persian, and the women were also involved in wars. Despite the harassment women have not stopped striving and diligence, and in this era, many educated and scholarly women have emerged in the scientific and literary fields. The chandeliers built a large number of educational spaces, markets and schools. In the Qajar era, intolerance and harassment against women was not what it had been during the Safavied era. However, women had no other job than to go to mourning councils and deal with their insecurities. In this matter, places for women in the home have been increasing, and since the time of the Fatah Ali Shah and the establishment of relations with European countries began to think liberally ,women take their way into the peoples minds ,women were in the years before the constitutional revolution participation and influential presence in all fields and highlighted the role ,the

most prominent of which was the role they played in the Gribaedev incident, and in particular their sacrifices for the victory of the Tinpaku movement and the participation in wars, so that the number of dead bodies of women in the battlefields was more than two. In the cultural sphere also, women in the Qajar era, like their nobles precedents in the class era, built mosques, khans, schools, parks, shrines, and Sa'in in this era to educate girls and create their own schools.

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