CHAPTER V

Critical Study of Six Months in Persia; Literary, Social, Political & Historical perspectives

Literally: Six Months in Persia is the result of author’s ripe experience which he gathered during his travel in Iran. In this work he paid special attention to delineate the literature, society, polity and history of Iran. Stack a learned man of his time shown his literary talent and penman snip in the approach of delicate matter. The work is singular, unique and fine specimen of easy fluency, exact conciseness and conversational tone. A reader does not come across with any exaggerated sentence and all other rhetorical devices. So far the language and style of the book is concerned it is very charming, lucid and powerful. Its well chosen words and high dictions show that the author had wonderful command over the language. As for example the following quotations provide an excellent model of the general trend of modern Persian prose of the period,

(1) "The English turn everybody to ridicule, You conquer countries by cleverness. Russia conquers country by killing or getting killed, but you where force is not avail conque’s by money, you flung Russia against Turkey; then, when one was prostrate and the other lame, you said advance no step further."

The work is a part of general interest in the literature and life of the Orientals. They have always been preferring poetry than prose for the expression of their inner sentiment. They love to inscribe verses in various places to show their love for art and versification. Stack minutely analyzed this. The whole book is interspersed with a variety of charming Persian and English couplets covering several interesting and informative topic relevant to, love, pride, emotion, natural scene, transitoriness of the
world, accompany by a peculiar band of fraternity and friendship. There are also some statements having tinged with human reflection. The narrative contained in this chapter makes the reader overjoyed. Clever and humour talk, intelligence and wit make this work free of dullness and boredom. There are occasion when the great traveller indulges in it not sparing even his traveller companion. From the story of an Iranian darvish who discarding the decision of being darvish gets marriage with a mother of a seven children, he derides the Iranian, but there is the occasion he lauds many. One of the characteristic features of this travelogue is that he puts his reader in the same state of enjoyment as he felt the situation. By the account of such pills having the quality of providing fifth husband and mulberry tree from which consumption one can retains the lost beauty, he makes his treatment attractive. There are such words by whose misunderstanding an atmosphere of amusement is created. Viz. the construction of two words *kharbuza* i.e. melon but it is treated as ass and goat likewise *namaz khwandid* (namaz recited) as *namaz khordid* (namaz ate) make the treatment animated. Again his remark on Daulatabad, devoid of any noteworthy architectural remains, makes him a true observer.

The translation of Persian verses and phrases are done in an extremely facile and lucid manner. The style is quite fluent and in tune with subject. From the critical point of view it can be said that some translations of Persian words is differ from the translation of Wills and Browne. For instance, Stack translated Bagh-e Takht as Terrace garden while the aforementioned travellers translated it in their travelogues as Garden of Throne.

Persian epithet, idiomatic words, sentence and phrases attracted the traveller to such an extent that he illustrated his travelogue with these. The imitation of Iranian style, occasional introduction of poetry and proverb, the literal translation of the expression into English are highly successful, especially the use of *pidar-i sukhte* (sun of a burnt father) a term of abuse, commonly used by Iranian, is enough to convince that the
learned author know much about the Iranian. This prevailed epithet was so common among the Iranian that an English captain while his residing in Iran learnt this term and impressed Iranian by its frequently use. As Stark Freya writes, (12) “An English Captain who had stayed with him and whose Persian had impressed them all with its forcefulness if not with its variety, consisting as she told me chiefly of the two sentences: “The ibex has escaped” and “son of a burnt father” the most energetic of Persian epithets.”

This abusing term is used in Iran by the man of rank down to the guide. The guide calls his co-traveller by this term. The following lines may be cited here by way of example

(3) “The guide thinking me a new chum who did not understand the language, amused himself the greater part of the stage by calling me ‘rascal’ ‘dog’ and son of a burnt father.”

From his spontaneity in quoting the poetry according to the situation one can peep into his poetical nature. His well chosen words help him to give the account in details. He gives a vivid description of the night scene under magnificent moon light whose black and white colour made the environment romantic and the melodious sound of the falling stream, brook and chirping of birds direct appeal to the heart. This type of description shows his close study of nature. Which is the result of his fondness into natural scene? He employs beautiful and appropriate words which enhance the charm of his descriptive style. Stack expresses his points in attractive way. The breadth of his vision which he displays in selection the topics is perhaps unequalled by any other his contemporary travel writers. The great variety of the themes of poetry including historical incident, freedom of prejudice, expression of emotion, pang of love entitle him to be counted as an outstanding travelogue writer of the period.

Elucidation of events has found a new phase in his writing. He describes the happenings in simple and straight style. He was gifted by sharpness of intelligence, flashes of wit, practical knowledge and concrete
observation. On one occasion seeing his friend wore a porous jacket, he remarked him as a “wet hen”. Likewise what he saw and felt with a tinge of interest, especially from the company of his companion attached to this work. This travelogue is full of certain pleasant statements with wit and humour. At one time his companion comments “we all are Majnu” (mad) when the author asked about Majnu (a mule). This is the best example of his ready wit.

The author increased the value of the travelogue by the profuse illustration of Persian fables. He uses simple fables to explain his points. The fable of the love affair apparently is old fashioned but in the message which it convey is new.

Another great merit of this work is the uses of metaphors. The comparison of Zillus Sultan with Hatim Tai and Wali Ahd with Hatim’s brother is the best example of metaphor.

Edward Stack knows the difficult and rare art of description. Even past and uninteresting accounts of history and politics became alive under his touch. Its best example is that rhyming verses in which he depicts the sorrow and grief of a father upon the death of his young son. To note down the following verses inscribed on a tomb stone no doubt Edward Stack has taken great pain. For example the verses run thus,

(4) داشتم شمع ای که می دام با نوری جهان
تند بادی اجل آمد و یادش ناگهان
تازپیش چشم ما یک دانه گوره دور شد
دیده ای غم دیده ام شد روز و شب گوره فشان
از فغان مرغ و ماهی گر بنالد دور نیست
نالایی من سنگ را بر لحظ آرد در فغان
سال عمرش پا سره در بفتت ای ماه رجب
The free translation of the above quoted verses is the fine specimen of his understanding over Persian language and his clear understanding of the meaning of the poetry. The translation is cited here by way of example.

"I had a light that lighted all the world for me. Fate like a violent wind, whirled it away. Since my unique pearled vanished from my sight, my sad eyes, by night and day, have teemed with pearls, called tears. Marvel not if the bird and fish wail at the sound of my mourning, for the very rocks have learnt continually to re-echo my grief, on the seventh month of Rajab, young Abdul Ali passed to paradise on high. It was eight hundred and forty and eight from the glad tidings of the Flight"

The above verses give a real touch of the feeling of a father. In displaying the natural feeling of a father, he describes every things very minutely giving force to his thought.

Like a great writer Stack has portrayed the different character in their respective style and manner. He chose the character from ruler or the member of the royal family to that of a rustic or a man to a low class of a society. Rustam is presented as a brave and dear to every Iranian heart. Zillus Sultan as a man of generous and able Governor. Governor Fath Ali Khan as an orthodox and dignified man. Prince Firoz Mirza as a person of tyrant and greedy, Bakhtiar as a rival of Turki and Kashkai, Ilkhani as a modern man free of prejudice, kalantar as a man oppressive and greedy, Vazirud Din Shah as a incapable ruler, and samanbar as a model of love and faithfulness. Thus it can be said author has good eyes on the selection of characters.

Edward Stack often uses beautiful and appropriate scenery but never does he indulges in excessive use of rhetoric as to make the scene obscure. Even if he uses them occasionally, the subject matter never loses its charm and vividness. There are many references of the historical
events at the same time he has tried to mention a continuity in their description. The aforementioned verses are its best example. The account of the cuneiform script on the dome, tombstone increases its literary value.

The travel account of Stack provides many opportunities of literary investigation. He likes Persian poetry very much, this is the reason he devoted his travel book to the quotation from and discussion about the work of Firdausi, Khayyam and Hafiz. His work is full of literary elements. Persian literature has given birth large number world renowned poets. The notion of Persian literature cannot be possible without their description. Persian writers and poets contributed largely to the development of Persian language. Persian poetry has also given birth to an entirely new form of poetry known as rubaiyat.

Persian poetry is more famous than Persian prose. It began to flourish from the 11th century with philosophical and scientific works. Its reached to a highest degree of perfection in the style of S'adi. The Iranian love of poetry is still deep and genuine. Illiterate shepherds, merchants, villagers know by heart verses of the great poets. Stack was the eye witness of the interest of Turks and Kashkai into Shahnama. They chanted the verses of this work with great enthusiasm. He also observed Iranian singing selection from the Shahnama in praise of Rustam.

In this work there is not much reference to Shahnama and Firdausi. He quoted only one verse from this work. But occasionally he takes the name of Rustam and compares the boldness and valour of Iranian with this character. Stack deriving the following verse from the entire Shahnama throws a flood of light on the struggle of Iranian with evil demons, Turanians, Romans and Arabs and their role in the development of Persian civilization.

"گر پیبرزفتمی تاج و کشت نبود ترا این بزرگی و رخت"
"Had I accepted the crown and throne, you would have had not of this greatness and pomp."

Shahnama of Firdausi is so famous in Iran that even today wrestlers recite verses from this epic before they grapple. From the history of rise and fall of the nation and individual, he desires people learn something in order to improve their present and to give better shape to their future. This masnavi of Firdausi the fruit of more than thirty years is a quasi historical account of Iranian from the time of their legendary king down to the Arab conquest in the 7th century A.D. He incorporated more than hundreds of heroic and romantic adventures into its framework. This work mainly based on the four dynasties of Iranian monarchs. They are the Peshdadian, the Kayani, the Ashkani and the Sasani. Of whom the first two are legendary and mythology of the Avesta. The Ashkani is partly historical and partly legendary while the Sasani is fully historical. Firdausi describes the historical account of Iran down to the Arab conquest including all the stories of the early Iranian heroes. The subject matter he chose makes him endear to his country and non countryman and for the story tellers. The national, ethical, philosophical and historical theme, the romantic and heroic adventures, the grandeur of conception, profundity of thought, questions full of puzzle offer unbounded scope for them as well as for non Persian readers. Its 62 stories, 99 chapters containing 60,000 rhyming verses making it more than seven times the length of Homer's Iliad (Greek epic poem) and more than twelve times the length of German Nibelung enlied (German epic poem).

Shahnama is the greatest monument of Persian literature. It glorifies the Iranian against their relentless enemies of Turan. The huge length and host of unfamiliar character encouraged the foreigners to translate it into their languages. The Shahnama was copied and recopied in all later periods and many copies were illuminated with miniature by leading painters. The language which is used in this epic gives the exact idea of the language used more than thousand years ago and still today it can be read with ease by the people of present day Iran.
Many countries of the world have their own national epics but their themes are not as original as Shahnama. Their themes have been borrow from the neighbouring culture. But this is not the case with the Shahnama. This is the reason it is one of the few original national epics of the world.

Firdausi’s epic language is so rich, moving and lavish that it truly enchants the reader. No history has been so profoundly believes and so ardently treasured as the Shahnama. This is the reason Shahnama is endear to every Iranian heart. According to Merritt Hawkes, (5) “when a Persian cease to quote Firdausi, Persia will come to an end.”

The penmanship of Edward Stack is commendable. While giving description of the valley of the Angel of Death he creates a horrible atmosphere containing the subject of ghost. The words which he chose to describe this valley not only give the geographical information about the mountainous area of Iran but there is in them some literary taste.

The quotation of the Persian and English poetry without the reference of its originality lost the chance to help the reader in finding the source material. The author himself is agree from the ignorance of the origin of following verse cited in connection of the account of the aforementioned valley.

وادي با وادي منزل با منزل رفتم بیرین داغ تو بر دل

(“We marched and bore your wound upon the heart, Valley by valley, stage by stage”)

In course of reference to the above verse there is scrappy information of a travelogue by G.E. Ward. There is omission of the detail about him and his travel book. He was an associate professor in the department of Microbiology and Molecular genetics at the University of
Vermont. Likewise he neglected to mention Mathew Arnold's interest into Persian literature. His fondness into Oriental literature can be noticed in the version of Firdausi's Rustam and Sohrab which is the outstanding result of his love to Persian literature. He familiarized Western with Rustam and Sohrab by the translation of Jules Mohl (German Orientalist). The famous episode of Sohrab and Rustam is known to the Western reader from the poem of Mathew Arnold. This episode having melancholy theme inspired numerous imitators and left a deep impression upon them.

Arnold was very impressed from the feeling of a father who for the first time confronts his son in the battle field and suggests him to quit the Tartar host and be his son. He in his work quotes such sentiment. The passage begins with the following verse,

O, you young man, the air of heaven is soft
And warm, and pleasant; but the grave is cold!

Its Persian version is written in the following lines.

بود گفت نرم ای جوان مرد نرم
زمین سرد و خشک و هوا نرم و گرم

In the English poem composed by Arnold many similarities have been found but there are also absent of some elements connected to Rustam and Sohrab. Besides many details are missing in his version. In spite of this his effort is not entirely wasted. Because the vivid delineation of Eastern life and scenery having the quality of fascinating in themselves attracted the reader.

As overall Six Months in Persia carries weight but when its literary importance is taken into consideration it loses the chance to supply that

---

1. 1822-88, British writer, critic, poet, the first Orientalist presented satisfactorily translation of Shahnama in a western language. He composed the famous poem Dover Beach and Merry Gracir Coaster.
information which reader really feels their need while reading. As he was a British, he should have devoted few lines to the British contribution to Persian studies in connection of the description of the world reputed Persian poets. For example in one place he quoted the English version of one of the quatrains of Omar Khyyam by Fitzgerald. But he neglected to mention even a single line about Mr. Fitzgerald serious attempt in discovering Khyyam in the West. The omission is regrettable. Nonetheless Stack choice in quotation the Omar Khyyam’s quatrain with its profound realism provides one of the important ingredients in this work. But it can must be said here that its literary aspect although scrappy matter, is one of the chief interest of the book. As they do not fall in the category of doubtful authenticity. It is an effective way used by him to give the lesson of transitoriness of the world through the poetry of Khayyam. The way in which he inserts one account to other is very impressive. For instance during the description of kuh-i- Chubin, hunting ground of Bahram Gur\(^2\), he reminds one the historical background of this historical figure.

Mr. Stack did not provide sufficient information of Mr. Edward Fitzgerald’s interest into Persian poetry who largely contributed to discover Khyyam in the West. There were a number of Orientalists who had knowledge of the Persian language and made a serious attempt in learning the technique of translation. Among whom Edward Fitzgerald may be taken as a good example. Besides the translation of Omar Khyyam’s rubai he had credit to translate the ode of Hafiz, masnavi or the rhymed couplets of Rumi and Mantiq-ut- Tair\(_\text{2}^\text{2}\). Attar’s posthumously work, in which the birds are setting out with their full confidence but eventually thirty of them succeeding in passing the seven valleys of probation. They are Search, Love, Independence, Unification,

\(^2\) first poet to compose Persian poetry which is testified by many memoir writers. The following couplet is ascribed to him,

\[
\text{منم می‌برم دانش من ول‌شیریل. نام من بهرام گور و نام‌م بوجهل.}
\]

I am that terrible tiger and I am that lion, my name is Bahram Gur and nick name is Bujableh
Amazement, Sorrow and Annihilation to reach the presence of Simurgh, where in finding him they recognized the deity in themselves.

So far the translation of Khyyam’s quatrain by Fitzgerald is concerned here, they are fairly close to their originals. The following quatrain containing to the general philosophy of Omar Khyyam, are cited here by way of example.

Khyyam! Your body surely resembles a tent;
The soul is Sultan and the halting place is the perishable world,
The ferrash of fate, preparing for the next halting place,
Will overthrow this tent when the Sultan has arisen

The Persian version is thus:

خیام تبت به خیم پاسند راست
جان سلطانست و منزلش دارانست
فراش ازل به تریگر منزل
این خیم بیفگند چوسلطان برخاست

The quatrains of Omar Khyyam translation by Edward Fitzgerald appeared in two editions. The first edition contains 75 numbers of quatrains. The second edition consists of 110 quatrains. He also translated a ridiculous quatrain which is supposed to be an important poem on ass in whom Khyyam affected to recognize the spirit of late Mullah. (6)“The last two lines of this quatrain which are from quatrain 236 of the Calcutta Manuscript may be illustrated here,

پار بتو مرا عذرده تو بپریز ای عذر ده تو بپریز همه کس

(O, Lord grant my excuse and accept my repentance, O, you who give repentance and accept every man’s excuse)”
The author has supplied the information of the entire important topic relevant to Persian literature, very scanty. There is no idea of Hafiz Shirazi than a scrappy note. His Diwan or collection of poetry used by Iranian as a book of augury. The book opens with eye closed and then the line and verse upon which the eyes alight is taken to provide a guide to future action. A story is that the Mullah did not wish to bury Hafiz in a Muslim cemetery because of suspected heresy, but an augury was taken from his Diwan which decided the question, the verse says:

قتم دریغ مدار از جنابه حافظ
گرچه غرق گنه است میرود به پیشت

("Withhолк not your footsteps from the bier of Hafiz, For, though he is immersed in sin, he will go to paradise.")

The above verse creates a negative portrait of Mullahs whose interference in any matter was unbearable. Edward Stack opines their preach does not exercise as much influence in the society as Hafiz ode. Through only one of the following verse of his Diwan he gives the specimen of free thinking of Hafiz.

هم کس طالب یار اند چه هشیار چه مست
هر چا خانم عشق است چه مسجد چه کشت

("All seek the friend be it drunker or sober, Every place is the abode of love be it mosque and tavern.")

An episode from his travel account bears out understanding of Iranian and Persian literature. In Iran often he enjoyed with the ghazal of Hafiz recited by Iranian. He convinces them with the poetical remarks of their poets. The influence of his teaching through the ages is greater than the Mullahs. His teaching is the voice of prophet. The above verse is the best instance of freedom from the prejudice. Stack while mentioning the account of the ghazal of Hafiz often gives the reference of his poetry without citing the verses, containing the topic of ghoul and praise of beloved and paradise.

The distinct view of Hafiz is about the struggle for a better human society and a dynamic life. He attempts to fight the dark forces of hatred
and destruction which threatens human life. He rising the geographical and ethical boundaries composed the above verse to give the lesson of love, affection and brotherhood to the whole mankind.

The question related to stack's religion asked by an Iranian made him displeased. He is of the opinion that everyone should respect all the religions. He witnessed the corruption and malpractice of the orthodox religious imposter. He cannot tolerate the moral degradation of religious person. In Iran he came in contact with an Iranian who was somewhat biased to his attitude and did not feel any types of discomfort to noticing a fun at heaven, hell and even Quran making by his another countryman. But apparently he was very pious, dignify, courteous, religious and polite. Such a person like him prepares a ground of severe criticism for the foreigners. Mr. Stack from his sharp mindedness immensely struck with the aptness of the aforementioned Persian quotation of Hafiz which offers' best example of the brotherhood, tolerance and good will to all mankind without distinction of caste and creed. This is actually a message of unity, friendship and fraternity towards humanity at large.

The subject matter of one of Hafiz's verses is very interesting relevant to his conversation with Timur Lung (entered Shiraz in 1388) which is the speak volume of his valour and presence of mind. For example the following verse may be quoted here,

اگر آن ترک شهرازی یادست آرد دل مارا بخال هندویش بخشم سمرقند بخارارا

("If that Shiraz's Turk would take away my heart within her hand, I would give away Bukhara and Samarqand for the mole upon her check.")

When Timur read the aforementioned verse, this made him angry to such a level that he summoned Hafiz Shirazi to his court and told him that those cities, for which embellishment he conquered many lands, he would give away for a trifle. It means Samarqand and Bukhara has not worth than a mole on the cheek of lover. Hafiz immediately said that it was the result of his generosity that he had fallen into poverty. This
response made Timur spell bound. According to the one account Hafiz said that one line had been misquoted and that is actually went:

أَفَإِنْ تُرَكْ شِيرازِي دَبْسَتْ آرَد دل مارا بِخَال هُنَوْيِش بِخَشْم سُمَّ من قدودومن خَرَمَا رأ

("If that Shiraz's Turk would take away my heart within her hand, I would give for the mole upon her check three mans(weigh) of sugar and two mans of dates.")

In short it can be said because of his sufism which Hafiz's lyrics provide, he has rightly been called "Tongue of the Unseen" and "Interpreter of Mysteries".

Folk tales of Iran is another important Iranian literary treatment. A variety of the subjects have been interwoven into the frame work of this field. They display not only the way of life, custom, manner and religious ceremony of this land but they also explain their sentiments, expressions and characteristics and so on. The collection of folktales in this work is mine of information on social milieu. The land of Iran is exceedingly rich in folk tales Iranian mostly derive the subject of the tales from the mythological source of Greek, Roman, Iranian and ancient Indian. Folk tales can be considered the reliable and important source of information of the prehistoric mythological subjects. As the subject of mythology has the quality of attaining ones attraction, the Iranian folk tales reached far and wide beyond the Iranian domain. Viz. the mythical subject of the Shahnama very popular among the European travellers. Some of them get acquainted with them either reading the travelogues or visiting this land with the help of the professional story tellers.

Edward Stack in course of travel in Iran became familiar with some of the folk tales. When he heard them he found out about the way they were came into being about the social milieu in which they were composed. There are numerous legends about the man, deciple of an Iranian dervish, having power of speaking with every kind of animals. Iranian inherited this tale in religious text. Often the issue of such stories is an attempt to explain the religious figure Soloman. Trees, plants, fruit
too have been the subject of many folk tales. Stack mentions a very 
fantastic tradition connected with mulberry tree. In this tale the Iranian 
women would not recover from their mysterious illness till they would 
not eat the mulberry.

From the very earliest time supernatural being such as dev, pari, 
jinn, ghoul etc inhabited the places, henceforth, given rise to romantic 
tales. They are the chief exponent of Iranian tales. In the travelogue Six 
Months in Persia the cited stories of such tales the proof of 
author’s understanding to the Iranian culture. The story of the spirit of 
dead which moved among the grave by night and the ghoul which stray 
one from his destination is the best example of the supernatural being’s 
category tales.

Many architecture such as castles, bridges, canals, wells, valleys, 
caravanserais associated with the incredible tales of secret treasure, 
heroic deeds and demons which have been the subject of many folk tales. 
This work is replete with such stories. There is a story of a dragon that 
looked after the buried treasure of the deceased infidel. He made his 
appearance at every Friday to drink the water of the stream in the valley 
and killed and devoured any men he may appear to meet. Hamid ullah 
Mistawfī Qazwīnī in his geographical work about a folktale of Nishapure 
connected with the Friday night writes thus,

(7) "The Amir Choupan has built a palace at the bank of that spring. They come to 
the roof of the palace from where they may look middle of the spring. On Friday night 
a terrible voice comes from the middle of the spring. The distance of this spring from 
populace is five farsangs. The saintly person pass their nights at the bank of the 
spring. They have seen coming out and grazing the waterly camel, watelyr cow and 
waterly people.

(“The Amir Choupan has built a palace at the bank of that spring. They come to 
the roof of the palace from where they may look middle of the spring. On Friday night 
a terrible voice comes from the middle of the spring. The distance of this spring from 
populace is five farsangs. The saintly person pass their nights at the bank of the 
spring. They have seen coming out and grazing the waterly camel, watelyr cow and 
waterly people.”)
There are many folk tales to be found about water. The story of holy wells, lakes, sacred springs reveal the philosophy of life. It is worth noting that the European folk tales most often came in for literary treatment in Iran. The legend about the origin of a famous fountain in London and its characteristics of rendering copper into gold was famous amongst the Iranian. The first person who discovered the great quality of this fountain was shepherd when his copper ring of his finger touching water turned into gold while drinking water in the hollow of his hand.

Differences between settled and nomadic ways of life also finds expression in the folk tales. One of the most obvious instances is the emigration of the tribal woman in a country to eat mulberry. Some tales were principally intended for the entertainment representing some historical points of view. For example the story of Rustam and Afrasiyab reminds one the past historical event of Iran.

Folk tales which is the most ancient form of Persian literature nowadays is dying out from Iran. But at author's time it was by no means an exceptional occupation. As folk tale is a source of information and it provides amusement to the people according to their age, interest and desire became one of the causes of business encouragement. The owner of the coffee house hired professional story teller or reader who reading the passage from Shahnama or telling some folktales made the coffee house popular.

Among the professional story tellers mentioned may be made of cattle drovers, guides, servants and dervishes. These categories of men spreaded local tales far and wide in course of wandering and travelling from one place to another.

Edward Stack gets acquainted with most of the folk tales, described in his travelogue, in the company of servant, guide and inhabitant of Iran. Many nations have the traditions to the effect that stories to be told in suitable time. Usually night especially winter night was generally considered the most suitable time for telling stories. Iranian have a very
amusing proverb that telling a story in day time one's trouser would be steal while in India it is considered that travellers will lose their way if someone will tell a story in day time. The folk tells having pleasing, interesting anc informative themes serve as a medium of conveying their manners and customs. They directed English attention to such a level that they found themes from these in their literary attainment. For example (8) "English has benefited largely from these tales of the East. Amongst other boons from that land of imagination, we have the ground work on which Shakespeare has founded his inimitable play of the Merchant of Venice."

Persian tales intensified in English literature gradually. The story of the love affair of Laila and Majnu, Rustam wa Sohrab, Alif Laila greatly fascinated them. Observing Iranian interest in their folk tales Stack realized that modern Iranian are no doubt are accomplished story tellers.

In the 19th century increasing contact with the west brought Iran closer to western influence. Subsequently for higher studies students were sent to abroad. European learning and education motivated their mind to such a level that a number of school and colleges on the European model established. Later on these educational demanded some sorts of books and newspapers. Henceforth it became the sole desire of the establishment of printing press in Iran.

This was the red latter day for Iran when Printing Press was introduced by Crown Prince Abbas Mirza Naleb Saltaneh in 1812 at Tabrez under the reign of Fath Ali Shah. During the reign of Nasirud Din Shah the Press was established in Tehran and other cities of Iran. Masir-i-Sultan (Royal monument) by Abdur Razzaque Beg was amongst the one book printed in this press. Later on the Crown Prince sent one Mirza Zafar of Tabrez in 1824-25 to Moscow to learn the art of lithography purposely. After coming back he introduced necessary apparatus in lithographed press which he brought with him from Moscow.

In the early part of the 19th century many Qacharid reformers recognized the secret of European development which was hidden in the
scientific and technological advancement. With a result Iranian evinced their keen interest to learn modern science. For this purpose many students departed to Europe. Of whom the first student was Mirza Saleh Shirazi who visited Britain in 1815. When he became Vizir of Tehran he sent some Mi’za Asadullah to St Petersburg to learn the art of lithography. On his return a lithographed Press was founded under his supervision at Tabrez. The first lithographed book was the holy Quran. Mirza Saleh Shirazi showed his unparallel eagerness for leaning the science and technique relevant to printing machinery. He did his utmost care in modification of Iranian society through mass media. Thus it can be said he was the first person who founded publication facility in Iran.

In course of time with the publication of newspaper, a change was felt in the thought and mind of the people. The press was not only published the classical Persian literature but also contributed largely in bringing out a number of newspapers. The purpose of newspaper was consciousness to media. This sort of mass media being related to common people’s problem liked by the people very much. Gradually newspaper became medium between the common people and media. Through this medium they voiced against the oppressive regime of the Shah. With a result their demand increased soon. It can be realized by the fact that from 1896 to 1906 eighty four newspapers established. In 1910 thirty six news papers circulated, in 1911 thirty three, in 1908 and 1909 thirty one news papers emanated. Greatest number of Persian newspapers 148 was published in Tehran, 51 in Tabrez, 25 in Isfaht, 20 in Isfahan and only 10 in Mashhad. Tehran was the first city in Iran where first weekly newspaper entitled Ruznamai-waqayi-i- Ittifaqiyya (Diary of the casual event) established in 1851. After Tehran Shiraz, Isfahan and Tabrez began to publish newspaper.

Newspapers exercised many deep impact in the social milieu of Iran. They had important share in the renovation of public opinion, in awakening the common people, in clanging their mind, in criticizing spiritual authorities, in condemning prevailing custom, in spreading
liberal ideas amongst the villagers, in awakening political and literary opinion amongst the people and in inciting the youth of Iran to deeds of heroism and self sacrifice by means of subjects referring to the exciting events of recent revolution, in the language easily understood by them.

With the reference of a letter written by Sayyid Ali to Hakim-bashi (head of the court physician) of Zillus Sultan of Isfahan, Stack gives a short description of the Persian newspaper namely Farhang whose editor was Hakim bashi with whom Sayyid Ali get acquainted by this newspaper. When Sayyid Ali was in India he wrote numerous letters about the general matter in this paper and thus contributed largely in the development of this paper which published in Iran in 1296A.H./1880A.D. Stack writes in his travelogue that the editor of this newspaper was a highly qualified person having great knowledge on French language but he did not give the name of the learned editor. There are some variations relevant to the editor of this newspaper. It was a weekly newspaper lithographed in Isfahan in 1296A.H/1879A.D. In the beginning Farhang newspaper lithographed under the editorship of Mirza Taqi Khan of Kashan. After him Mirza Mahmud Khan served the chair of editor and manager of aforementioned paper in 1886. At that time the paper written down by some Abdur Rahim.

The original founder of the paper was Mirza Husain Khan son of Mirza Yusuf Khan Mustasharud Dauleh of Tabrez. He was the resident of Paris in 1887 and had great command over Persian language. He was formerly physician to Zillus Sultan. But here is a great question who was the real editor of the Farhang newspaper? According to E.G. Browne his editor was Mirza Taqi Khan as he writes in the following lines, (9) “In the year 1296A.H./ 1879 A.D. at the instigation of Zillus Sultan and under the care and editorship of Mirza Taqi Khan of Kashan was founded the Farhang (Culture) at Isfahan.” These statements relevant to the editorship of aforementioned paper match with the opinion of George Curzon. According to C.J. Wills (10) “there was some Mirza Abdul Wahab, the Prince’s Hakim-bashi who had spent seven years in Paris. He was the editor of the Isfahan Gazette and had to bear a lot of
Mirza Taqi Khan was formerly the editor of *Fars* a weekly newspaper. This paper was also written by him. He was Hakim-bashi of Zillus Sultan. He showed his interest into poetry and calligraphy. He had command over nastaliq script. Being an erudite scholar he has left many articles and treatises on science, geography and education of the children with valuable information in simple and running language. For example the *Hadaiqut Tabiiyya* (Garden of Nature) on natural science and Astronomy and the *Tarbiyat-i- Atfal* (Education of Children) bear the testimony of his penmanship. This accomplished and learned scholar enjoyed many outstanding titles. This highly qualified editor and chief writer was the honorary member of the Surgical, medical and pharmaceutical societies. As a literary person he has shown his literary taste in the paper *Fars* including many excellent verses composed by the poets of that period.

By the last decade of 19th century a simple and unadorned style of writing had established among the writers. It reached a fuller expression when political movement demanded some sorts of mass media such as newspapers and journals. The newspaper particularly *Akhtar* (Star) (1875-1897) founded by Agha Mohammad Tahir and *Qanun* (Law) (1890-93) edited by Mirza Malcolm Khan who contributed largely in the establishment of new style writing. These and other papers along with the few journals published in simple and everyday language perfected the new literary form and became the media for its further improvement. Thus it can be said Persian journals and news papers played a vital role in the propagation of political ideas. They also exercised a powerful modernizing influence in Iran.
Stack scrappy note on the newspaper Akhtar like Farhang disappointed the reader of advanced education. The paper Akhtar was mainly based on culture and politics of Iran. It was first serious non-Government newspaper. This was also the first worth reading newspaper and was widely read by the people. This weekly newspaper was the prototype for others to be published in many different countries. The subject of the paper was to present outward civilization in the form of a number of journals in the capital and elsewhere. It was issued under the royal and ministerial patronage. At that time the press had not positively existence, freedom of printed speech and liberty of criticism. The newspaper especially Akhtar and Qanun consequently interdicted in Iran. Their publication was stopped in Iran. But these papers containing very frank negative reflection upon the Government of the king attracted the people much. As a result newspaper especially Akhtar was brought by Iranian refugees in Constantinople. Here it began to publish.

("This is the first Persian daily newspaper, published out of the country in a simple style. This newspaper edited by Aqa Mohammad Tahir Tabrezi, founded in 1292A.H. with the encourage of Najaf Q.Li Khan Tabrezi.")

The newspaper Akhtar attained many importance not only in Iran but outside of Iran such as Constantinople, India, Iraq and Caucasus. The term Akhtar in Iran came to be as the purveyors of newspaper. Its sole aim was to provide articles to other papers. This paper contributed largely (till it came to an end in 1896) in maintaining the literary cooperation of patriotic scholar along with the enlightening the Iranian’s exile. This paper in course of time acquired great fame. It aroused interest in people to read newspaper. The topic of this paper based on the current event enabled people to adopt modern civilization. It incited people’s mind and thought. In short it can be said it was one of the most firmly established and prosperous newspaper of Iran.
Besides Akhtar there were a large number of Persian newspapers which could not be printed under the despotic regime of the Shah. But they appeared elsewhere out of the country such as Hablul Matin (The Firm Bond), dealing with religion, unity, endeavour and sense of strength. It was emanated from Kolkata in 1893. Surayya and Parvarish (Education, training for living') issued from Cairo between 1898 and 1899 respectively. Shams-i- Surkh (Red Star) printed in Leipzig, Paikar and Nazhat (Movement) printed in Berlin. The last two papers were pro-Soviet Persian newspaper. One of the reasons of issuing these newspapers in foreign countries was high illiteracy rate in the country. In urban area only a small group of educated people evinced their interest in reading newspaper. Other reason was that these newspapers violently attacked on the Government and British, so, their circulation was seized in the country.

The newspapers proliferate day by day which later on became the cause of democracy in the land. Although the opposition party tried their level best to suppress the democracy. But it was newspaper which tried to protect the nascent democracy. In this connection the role of Tamaddun (Civilization), Sur-i- Israfil (The last Trump) and Musavat (Equality) played a very important role. All of three appeared in 1907 after granting the constitution.

The newspaper was the medium of the people's view, feeling and need. The extremely serious need of nationalist movement expressed by Khiabani, a majlis deputy in his newspaper entitled Tajaddud (Renewal) in 1911. Sayyid Ziaud Din Tabatabai a nationalist intellectual emanated a newspaper Rad (Thunder) in order to realize the people that the Government, the puppet of the British, was not able to make the country powerful. Mr. Tabatabai through this paper with the support of the people wanted to achieve power without the favour of British.

Persian newspaper increased in number day by day. After world war nine newspapers had been established. Of whom :. Sitareh
Iran( The Star of Iran) thrown a flood of light over well to do commercial member of community, hostility to Britain and Iranian inclination towards Russia to improve trade relation with them. Among the nine the rest seven newspapers were Ittihad (unity) replete with conservative thoughts, Vatan (Homeland) violently criticized on the British army, weekly Mihan (Fatherland) was based purely on the British relation with Iran. Hallaj (carder) was extremely anti colonialism, Tufan (The Storm) was based on the spoken language. Haqiqat (The Truth) represented diplomatic mission of Russia against the court and Government. These newspapers made the people aware of their immediate need and awakened their mind.

However the party newspapers contributed largely in making the ground of political and literary freedom. As the influence of tudeh party began to increase rapidly the party head quarters were destroyed in Tehran with a result of the suppression of the newspaper Rahbar (Leader) and Zafar (Victory) by the other parties. But these papers along with the two other papers circulated secretly. Of whom one was a tudeh party newspaper namely Azhar deserve special attention. The first Persian newspaper in the imitation of European style published in a large-sized in Iran is Iran-i-Naw. Such sort of imitation is the apparent sign of modernization in Iran.

During this period Tehran Press not only published newspaper in Persian language but also newspaper in foreign language became, the organs of Tehran Press. Of whom one was La Patric (Watan) edited by Baron, Louis de Norman in French in 1875 and the next was Echo de Perse (Sada-yi-Iran) circulated under the leadership of Dr. Moral in 1885.

As the readers of the newspapers were limited, circulation of the papers could not nurture to a wider degree. Under such circumstances people did not get much opportunities to make money or gain promotion. As a result they tended to black mail and flattery. They were at hands of wealthy person who paid the editors well enough in order to
use the newspapers as a vehicle of their personal hostility and boost. Through the medium of newspaper politician increased up by publicity and showed their enmity against the opposition party. But after 1951 black mail was banned and editors were not allowed to discuss any matters relevant to the Royal family, the army and the Americans. But they were allowed to replete their paper with the items of British. The topics which they printed and the steps which they took all lost the chance for black mail. Under this repressing condition journalist became pitiless. It lost all the chance of freedom enjoying in the preceding period.

The innovation in polity, language and style encouraged intellectuals to use new words in order to express modern concept of politics and society. The newspaper Qanun (Law) was the model of modern and European influenced political and social concept. The first issue of this paper appeared in England in 1880 after the resign of Malcolm Khan from his post of advisory. This paper revealed law of Islam (Shariat). From the publishing of this paper Malcolm wanted to bring equality, secularism and fraternity. Through this paper he succeeded to realize the common folk the immediate need of the land. As for example the following lines may be cited here. (12) “In coining a new world for law and in making his paper the vehicle for strong urging that what Iran needed was a rule of law and equality for all men before the law. Mirza Malcolm Khan advocating a new and drastic modification of the old system, in which the Sharia'a had predominated, administered by the religious classes, customary law, enabling some classes of decision to be made on the basis of local tradition and requirements, being the only significant concession to the idea of law not based exclusively on Islamic percept.”

The publication of newspaper in foreign language and the employment of European words into Persian poetry made their appearance in Iranian literature. They had their own share in shaping the literary pattern of the Qacharid period. They have no other effect than to reform of Persian language which incited Iranian’s soul and inspired them with the zeal of patriotism. The first poet who has said to credit to employ of European words in Persian poetry is Mirza Abu Talib, the
author of Masir-i-Talibi. In the later period of Nasirud Din Shah Iraj Mirza under the influence of the modernization introduced English and French words into his composition.

The purpose of the publication of newspapers was to make free the Iranian society from corruption and wickedness of foreign speculations. They made attempt to defeat despotism, to replace bad Government. They exposed corrupt officials, incompetence of noble, Shah, Majlis and injustice of the taxation system. It was newspaper which changed the Government, dynasty and prepared the ground of democracy and constitution. It also paved the way for literary and political revival. In short it can be said that newspaper like the literary production of the revolutionary era exercised deep influence in the society.

There is also reference to calligraphy, but unfortunately, concerning on the subject he has just touched this. The author got the opportunity of having a look on the some specimens of the calligraphy of the Governor. Here he should have said the name of the script of his calligraphy. In that way he could help the reader to know the glorious art of calligraphy and its numerous decorations which have always been praised by the Iranologists. In this connection the name and contribution of Ibn-i-Muqalat, Yaqut Muta'simi and Sultan Ali would be not out of place who aimed and inspired to bring this art of letter writing to its perfection. They have played an important role in directing different styles from the Islamic script and in producing artistic masterpieces of world renowned. The specimen of their calligraphy is regarded as one of the famous handicrafts of Iran today. In the house of every Iranian there is mounted specimen of writing of their favourite calligraphers. Although his note on this subject is very scanty, yet it gives an idea to realize the author’s choice of themes are marvelous. It is must to note here that those works which are still in the form of manuscripts such as the holy Quran, Shahnama, Diwan-i-Hafiz, Gulistan and Bustan-i-Sa'di, Rubaiyat-i-Omar Khyyam and so on are the best specimen of this graceful and delicate art of calligraphy. It is a general feature of Iranian that they take
great pain to beautify those arts which are without decorative calligraphy. Those arts which are not in decorative calligraphy they are in their view imperfect. Iranian also uses this art in order to enrich the beauty of earthen ware, metallic vessel and historical building.

There is a very important and excellent work on the history of calligraphy and the status of calligrapher in the society of Islam by the most knowledgeable westerner named Schimmel Annemarie entitled *Calligraphy and Islamic Culture*. This work reveals the aesthetics of calligraphy along with the different Persian style.

**Social**: Another prominent theme engaged the interest of the work is that which connected with Iranian society and its problem. Stack's view of Tehran society and its problems of a pessimism that sees gleam of light or hope. His selected person is a group of youth and old of different classes. Of whom the middle and lower strata have no other aim in life than to free their land from corruption, officials, mis Government of the royal family and negligence of the Governor. The social undercurrent of the work is a bitter accusation of a society unable to give young people either a solid education or the prospect of happy life. The total absence of public work, insecurity of property and life, incompetency of the Shah and officials became cause to breed a feeling of hatred in their heart. The people of remote village where the Shah did not pay his attention were passing their life in starvation. The calamity of drought and famine and above all high prices of the commodity led them a life more close to an animal. There was no rule and regulation. They had been much savage and tyrant. Even Governor did not spare to make common people’s life miserable. The high officials in a habit for making their position on the property of those who were in their submission. Sometimes they did not hesitate to take their life while occupying their property.

Under such circumstances the common people had to quarrel with Shah, as many of them belong to bagger class and under despotic Shah it
was impossible to earn one's living. The Shah was not able to provide them suitable employment. This work attempts to analyze Iranian society in the light of development and changes of Iranian society. It focuses on the interaction with amidst literature, society, history and polity.

The author lacks rationalist objectivity and follows the unbiased view. He draws a sharply delineated portrait of an Iranian whose character is projected against the critically observed life of the biased view people, who denied giving his jug of water to drink to him. It is a naturalistic picture of the Iranian countryside, at a time when the prejudicing and demoralizing influence of the society was begging to end. Many European travellers noticed this point. J.P. Ferrier writes his experience thus, (13) “Being a Christian he is an impure being in the eyes of the Shia Muslim- and un cleaned dog that may not use their drinking cup or touch their food or any other thing that they have.” Similarly Madam Dieulafoy had been prohibited in paying a visit to Prince Daniel’s tomb. Obstruction of him in hearing the religious sermon, prevention of not eating aubergine peeled by the Feuvrier is such illustrations which prove them fanatic. But this work is too permeated by a pessimistic outlook. There were such Iranians who were broad minded and rose beyond the geographical boundary, preferred humanity without distinction of any caste and creed. Such free thinking person estranged their belief from everything which is not clearly and distinctly evidence. They cultivated friendship with European having no objection of smoking from same qalyan. They used to have meal with them. Their likeness in adopting European culture and language made them free from fanaticism. And above all in the coming days their imitation of the foreign culture proved that they are no longer fanatic.

His sharp criticism on social evil can best be revealed from an Iranian. Through him the author delineated the character of un scruples, cynic and insensitive person. For him the dividing line between good and evil is lost. His daring jest on the heaven, hell and even prophet Mohammad (P.B.U.H) and his loose tounge endured by orthodox person reminds one the whole race of hypocritical Mulas who were the chief
cause of the unhappy state of the society on the name of religion which is hampered in the development of their civilization.

This work is a part of author's interest in the society and life of the common people who suffered severely under the Governorship of Prince and other personages of high order. He records the deplorable condition of the country on the pretence of the arbitrary power of the Shah, courtier and minister. He was equally careful in the delineation of act of cruelty and oppression. But it must be admitted here that his minutely observation of the vices of Orient does not produced un-balanced portrait of them. While epitomizing the cupidity and cruel attitude of the Governor he did not forget to show his careful attitude to the repair of the holy shrines of Karbala and Baghdad. Apart from this in order to keep the road free from the anxiety and danger of the robber, he inflicted rigorous punishment upon them. Although at the time of famine in respect of collection of revenue his attitude was very strict. But he was very co-operative to the peasants. He exempted poppy field from the payment of revenue and encouraged poppy cultivation in the year of famine in 1779-80 for the benefit of the suffered people. Thus it can be said the author kept proper balance in showing the negative and positive attitude of the high officials.

Besides, Governor those who belonged to smaller rank or were under submission to their more powerful official were in quest of vastly increasing their private fortune in form of mudakhil or perquisite. Guide took illegal percentage from the traveller in consequence of his visit to the other land. This system in Iran at that time was prevailed at plenty. Qavvam (uphold) and Mushir (counsellor) also took benefit during their tenure of administration. Common people along with the kadkhuda (village headman) were oppressed of their hands. They squeezed revenue from the village headman. They received revenue by the indirect functionary to fill their pocket. Only trivial part of it was entered into royal treasure. Such system was prevailed in the larger cities of the country. They treated like the acting Governor of the young Prince.
The Qavvam family of Shiraz was one of the most powerful families of Qacharid period. This family was more successful than the other in respect of extending their political influence over the country. They had created the *khamsa* confederacy (a precarious union of five small tribes) in order to use as a counter weight to the *Qashqai* tribe as well as to protect the caravans from the southern Iran.

So far the Mushir's role in the administration of Iran is concerned, all powers of the administration went to him after Qavvam's death. He was more cruel and greedy to his attitude than Qavvam. All officers were under his power and acted like puppet. He highly charged revenue and custom to each districts. He did not even spare to oppress the member of the royal family. Having deprived of the present Governor, he made his son-in-law the Governor of Fars taking a huge amount as bribery. But his son-in-law was Governor by name. All power was in his hand. He directed the administration according to his own interest. Under his administration the life of the people was miserable. There was no security of life and property. He did not hesitate to confiscate jewelry and cash from the people. But when the son of the father of ex-Governor came to his power he sent the Mushir behind bar in this way he took revenge of his father's insult.

In this society every powerful person played the role of tyrant. They could justice both minor and major cases. They punish the offenders with fines, bastinado or imprisonment. For example Prince Farhad Mirza enjoyed twice the Governorship of Shiraz. During his first tenure of Governorship an English man saved him from the wrath of his nephew. Then he was dismissed from his post. As this Englishman supported him with every means, he showed the great fondness to the English nation as well as English language. The composition of his Persian poetry into English character is the token of his likeness to the English language.

After a lapse of time Farhad Mirza was again called upon as a Governor of Shiraz in 1876. During his four years tenure of Governorship,
reminding all the insult and taunt by the populace at him, he took revenge of all the derides, jeers and derisive being sterner than ever. His rigorous attitude can be estimated from the account of that guy whose hand to be cut off without any enquiry merely on the basis of his inability in not discover the owner of that ass, who entered to his herd. This sort of punishment for him was minor. Under the period of his first Governorship he got cutoff more than 350 peoples’ hands for various minor crimes. Many robbers and other offenders were walled up alive in a pillar of Mortar.

In this society more serious cases were referred to the kalantar, Chief of police or police magistrate who would either punish the culprits or report them to the Governor. They gaining the title of begler begi by the European, occupied a strong position in all the metro city of Iran, such as Shiraz, Mashhad and Tabrez. Here they were the most important urban official. In dates back time the kalantar was associated with the welfare of the population, taxation and public work. He from the post Ilkhani period til Qachar time received the appointment by the Shah. Their position was below than the Qachar but they were head of each sub-tribe. Another important task of kalantar was to ascertain the cause of death of the deceased if on his body any sign of wound was found. In this case Murda Shuyan (dead washer) were not allowed to bury the corpse.

As kalantar was a representative of local Government, he vastly increased his fortune. He was also given the task to fix of the prices of life necessities. In this task he employed many modifications of his own for his personal benefit. Every fortnight he met the different traders purposely. After every two weeks he used to make the list of the new prices. His this act of cupidity made the traders disgusted. When he was accounted for his mal administration a rigorous punishment was inflicted upon him. For instance the following lines may be quoted here, (14) “1861 Mahmood Khan, kalantar of Tehran for more than thirty years, was strangled on order of Nasirud Din Shah for his alleged guilt concerning the high bread was for food. In 1870, in Kerman when the bread was scarce and population demanded cheaper
bread, the kalantar, when riding through the bazaar, told them derisively to eat the testicles of his horse. "The outraged population killed him on the spot."

The incompetency of the high official and Governors led the country at the verge of decay. It is the result of their lack of broader conceptions of statesmanship that thirty villages of a city of Iran reduced into only thirteen. Their personal interest led them to take borrow a great amount from the European. Besides, in order to disburden the load of a debt a Governor had to sell a village. Mostly the Governors took interest in their personal matters rather governing the land. Sometimes along with the offenders innocent peoples were become the target of their oppression. Killing by throatling, encasing alive in mortar, plucking out the beard and cutting off the ear were the common punishment inflicted upon the poor people by the more powerful officials. Such bastinados were part of their judicial system. This sort of descriptions shows their pitiless quality before the oppressed people.

Stack called his information from the individual, social, moral and cultural lives of the people around him while his travel. A study of women's position has also made in the background of discussion of numerous persons of Iran. While throwing light upon the social and cultural aspect of the society, he has eloquently highlighted the prevailing deviation in the social fabric of that time. Such as depressed condition of women and their allied problem. They were considered as commodity. They could be obtained merely on the basis of money. Their deteriorate condition can be estimated from the fact that they were prisoner in their own home. They were treated as an object of delight. Luxurious minded man folk took great benefit from the religion of Bab, who preached a communistic and mystical religion where both of wives and daughter were legal. The followers of this religion had community of wives and daughters. Such topic makes the travelogue a commentary of the Iranian society.
There is a contrast of line between the matrimonial system of Iran and European country. Relation between husband and wife in foreign country was different from Iran. In Europe there have been major changes associated with marriage and divorce for women. In France women marry later and divorce more frequently. There is two types of marriage prevailed. One is civil marriage and the next is religious. If there is a religious ceremony, the legal marriage must take place in the city hall. In England most people get married, but marriage has declined, as people are more likely to live as a husband and wife without wedding and more likely to divorce. Here cohabitation is like prelude of marriage and not substitute it. Many changes have been seen in the social, political and economical fabric of England. They are increasing divorce system, their increasing number in labour market and their zeal in political movements enabled them to live the life free from life time dependence on husband.

The socio history of Iran has generally been neglected in favour of political and diplomatic history, despite the fact that analyses the fabric and dynamics of society which are essential to an understanding of many political events. Iranian society are always beset by insecurity which is particularly well documented from mid nineteenth century on. There were widespread insurrections, rebellions and lawlessness which encompassed the whole of society at all level and in all localities, with perhaps the exception of Tehran. These ranged from insecurity of whole villages to massacres, petty theft and larceny. Such anarchy was due to numerous causes like famine and poverty, extortions by local Governors, rapacity of local chiefs, weakness of Shahs, inadequacy of the law and a multitude of other causes. The Government on the whole had few opinions how to react and often restored to counter actions in a manner which was not so different from the acts of the criminals themselves.

Edward Stack examined the wide variety of problems and their causes of this country. His aim was to analyze the extent of insecurity, the geographical dispersion of crime and the policy and reaction of the central Government. Despite of his self observation of the social
condition of Iran his search was based on newspapers of Iran. He has thrown a flood of light on the matter to understand that many of the causes and result of such insecurity and the Government failure to enforce security was relevant to the whole nation. Stack continuing observation and conversation with man of rank stood him in a position to better understand the underlying causes of many occurrences which would otherwise remain incomprehensible.

C.J Wills whose presence in Iran (1866-1881) as a medical officer might have been synchronized with the travel of Edward Stack. Wills gives a vivid description of cucumber in Iran where it is treated as fruit not as vegetable. There is detailed account of the method of preparation of cucumber jam by an Iranian lady. Although Stack did not spend much time like Wills in Iran, his observation of the fruits or desserts of the Iranian in 1881 is equally the same even today. He gives an amusing description of Iranian fruit or dessert. He writes, (15) “Dessert consisted of cherries and apricots.” One is amazed to find even today cucumber in the basket of fruits and Iranian treats cucumber as fruit not as vegetable. The observation of author is sharp and enable even a general reader to peep into the window of Iran with little efforts and can command a birds’ eye-view of the Iranian plateau.” This is the staple food of the people of Iran including peasants and working classes’ people. They at a time can easily eat cucumber with salt five or six ponds weight. C.J. Wills writes, (16) “The Persian cucumber may be eaten with impunity; Persians look on fruit as a staple food, and the ordinary meal of the working classes and peasantry is a loaf of bread and a pound or two of grapes or apricots, or a half dozen cucumbers, which are considered fruits.”

The observation of Stack of the Iranian food habit is valid even today. The account of the Friday holiday gives an idea of holiday in the genuine orienta fashion. The account devoid of the description of the purpose of holiday lost the chance to light on the importance of Friday as a holiday for performing the weekly congregational prayer which is called the Jume’h prayer. The Islamic Millat selected Friday as weekly holiday because it is the day of worship for Muslim. Although there is not clear...
The women of the anderun were highly accomplished. They made up the mind of their children to learn the art of prediction at their childhood. They had command on this art so much that even a boy merely eight or nine years old were highly possessed of the art of prediction of assessment. This is one of the characteristics of Iranian that at the time of doing any work they determine a suitable time for the act through the prediction.

In the 14th century Iranian took augury from the Diwan of Hafiz generally known as the aine ghibnuma (mirror of invisible object) and found solution for their future problem. Similarly this practice was common in Iran in the late 19th century. Dr. Feuvrier during his three years stay in Iran at the court of Nasirud Din Shah sharply observed this practice. He writes,

(17) ""Then, the Iranians be sure before they do any thing, they consult the holy book of Quran, they cast the lot in the presence of Allah."

("Iranian takes an omen by three procedures, beading beads, sorting with Quran, taking an augury or by means of practice geomancy throwing four dices on the copper plate.")

At the time of the operation of a prince people took augury by sorting in order to be aware of the result of would be operation.

The reign of Nasirud Din Shah was an era of transition the old time to the modern world. On the ground of his foreign visits the old social and cultural aspects overturned into modernity. Familiarity with the European custom brought a certain change in dress system of the women. After returning back of the Shah from the European tour women of the
anderun used to put on mini skirt. Like French women the covered their hair with the tasseled (shawl). In the following lines Madam Dieulafoy gives the detail of the women’s outfit.

"The land lady by name Fatima, seems to be twenty five years old, covered her hair with the white silk scarf, pinned under the neck by the studded turquoise safety pin. Stiffs of some hair like silk tassel fell down on the forehead and the rest binding from the small string has hang down back side. She wore the outfit of thin gauze, having in front portion open displaying chest and breast. The trousers made of silk cloth reaches to the knee."

Buckingham experienced during his travel in Iran that Iranian usually wore very tight dress especially their sleeves and bodies of their garments were even tighter than the European.

The introduction of western dress and education brought a drastic turn in the society of Iran. But no change occurred in the life of women. They could not amuse themselves by shopping in bazaar and even in abroad they retained thickly veiled from head to foot. As seclusion of women in the household is fundamental to the oriental conception of the sex relation, Nasirud Din Shah never forgot to maintain veil of the female from male in the wagon. Dr. Feurier, the Shah’s French physician, attended the opening ceremony of the first Tramway line on 20th November, 1889. He astonished to notice that wagon was divided into two sections male and female in order to avoid the admixture company of male and female. He also erected the winter palace dividing into two apartments external and internal for male and fair sex.

Under the westernized atmosphere Iranian could not refrain themselves from their fanatical attitude. Despite being singular gentle
and benign expression they practiced fanaticism. They could not whole heartedly accepted foreigners’ presence in the ceremony and holy places. Some foreigners sharply observed Iranian audiences dagger look at the foreigners for their attending the council of the tragedies of Karbala.

European travellers while their visit in Iran sharply marked that in respect of faraticism Shia’s were more harsh than Sunnis. They considered foreigner’s existence will destroy the holiness of the holy places. They entitled every edible things defile which was simply touched by them. From this type behavior foreigner inferred their unreasonably passionate enthusiasm for his religion.

**Political:** European contact with Iran is not new. In the very beginning they became acquainted with Iran through classical and Biblical literature and later on through the writing of the father of church. Under the reign of Islamic Iran the relation between them introduced in Europe by contact with the Arabs in Spain, Sicily and by the relation between Byzantine Empire and Crusades. In the 13th century a new phase has been seen in the relation of East and West when Mongol having converted Islam rather Christianity displeased them. In 15th century European taking benefit from the enmities between Iran and Turk established healthy relationship with Iran by extending great help at war against Turkey.

During the reign of Shah Abbas the journey of Sherley brothers opened new vistas in the relationship of Anglo-Iranian. They are an illustration of the way in which European especially English influence began to creep in political as well as economical matter. The interest of Venice traders in Iran in 16th century created serious relation between them. England had no political relation with Iran till 17th century but in the closing year of 18th century British interest in India gave Iran an unexpected diplomatic importance. Because the chief interest of England was to safeguard her possession of India. Keeping this point in view England engrossed deeply in rivalry with France.
In the first half of 19th century British tried to balance her influence with Afghanistan in order to secure her imperialist power in South India. In order to fulfill this purpose they showed their immense interest in the army of Persia. With a result many foreign officers appointed for drilling them. Of whom one was J.P. Ferrier. He described the political condition of Iran as he observed during his residence in Iran. He was the first European who gave the description of the account of the destruction of Heart after the Afghanistan war of 1837-40.

The account of the Heart after the celebrated siege and the description of his interview with the Yar Mohammad are very instructive and informative. Due to the political condition of that Kandahar which was existed in the first half of 19th century on account of the war broken out between the chiefs of Khulm and Kabul the country was passing a very crucial situation which prevented the travellers to travel there.

In the opening year of 19th century European could never refrain themselves from the encroachment on the politics of Iran. The superpower Russia, France and Great Britain always having kept watch over the rich resources of Iran. In that period they began to develop diplomatic relation with Iran. Apropos of this subject Mr. Sutton says, (19) “The 19th century is for Iran the period of European infiltration. It is said one St Willibald was the first Englishman to visit Iran. Charlemagne in the 10th century had diplomatic relation with Harun Rashid.”

Modern Iranian political thought evolved in the 19th century owing to the impact of Western culture. The significance of British preponderance was not confined to politics and economical exploitation, it brought about both the union and the clash of two different civilization and modes of culture. The newly arrived culture was dynamic and lively whereas the indigenous culture had become lifeless and stagnant. Western influence disturbed and to some extent destroyed the socio-economic structure of this country and various changes follow in its wake. The people of educated class impressed much from the impact of modern
education, transport and administrative system and a new situation emerged in the social, political and cultural life of this country and a time came when there remained no difference between a western country and Iran. Finally the western atmosphere ended with the Islamic revolution.

During the Qacharid period besides Babism, the discovery of petroleum exercised deep impact in the society, culture and polity of Iran. This discovery created a new era in the history of the Middle East. Before this the main livelihood of the people used to be agriculture, farming and pearl fishing. The drilling of black gold opened them the door of wealth. The deposits of black gold in Iran called the European attention to such a level that many oil concessions were awarded to the British as well as American Company. In modern time the search of oil deposits began near the end of nineteenth century. In 1901 a British engineer William D. Archy came to Tehran with his team to explore oil. The Iranian Government granted him exclusive right for exploration and exploitation of all the country except Northern provinces. They gave the right of sixty years contract of building pipelines to the Persian Gulf.

G.B. Reynolds who was one of the members of the engineer D. Archy team prepared the two oil well in 1902 and 1904 respectively. But both were dried after sometime. They continued to sink. On 16th May, 1908 the first free flowing well was sunk in Persian Gulf by the same Reynolds under the Burman Oil Company. At that time Mr. Arnolds succeeded in his effort. The oil gushed out like a fountain about 150 km away from Abadan near Masjid-i-Soleiman. This day created a landmark in the history of oil industry in Iran. In this connection it can be said that the credit of oil extract from Iran and other Persian Gulf goes to G.B. Arnolds.

The opening of two oil well intensified the interest of the British, who undertook the task of extracting petroleum. For this purpose Anglo Persian Oil Company opened in London. With the opening of this company they started the operation of the concession. In this work they had to face the powerful Bakhtiari tribe under whom was the Masjid-i-Soleiman, from where first time oil gushed out. At first they were not consent that British Government drill oil from their land without sharing its profit with them. Later on, one condition they were given the right
that a sizable part of profit to be given them. It was Hobson's choice for British they agreed. Then the Bakhtiari oil management established Anglo Persian Oil Company. Which afterwards transformed into Anglo Iranian Oil Company and British Petroleum Company.

According to the condition a pipeline from Masjid-i-Soleiman up to Abadan was laid in 1912 and 1913 a refinery started work of refining oil. But British Company did not keep their word of contract made between them. AIOC at first financed by British Government in 1921, who controlled the 52% of the outstanding stock. The Company did not pay anything to Iran till 1926. Only 16% a negligible part was given to Tehran. Even the ruling Shah could not extract anything from the person who ran the company. Iranian Government being dissatisfied with certain terms of contact between the company and Iranian states, cancelled the concession in 1932. A new agreement again was signed in 1933. According to this agreement seven years were decided to be deducted from the sixty years contract of pipelines from Masjid-i-Soleiman to Persian Gulf. The right of oil drilling was limited up to 1953 and a fixed amount to be given to the Government annually.

From the passage of the time the company extended gradually and drilling and refinery work in other areas improved soon. In 1937 the concession of oil deposits of the Northeastern was awarded to the American Company. But after two years its concession was cancelled. Then America with British Oil Company showed an active interest in gaining concession of the Southeastern part of the country. During World War II Irano-Soviet Company on the pressure of America operated drilling rigs at Semnan, east of Tehran along the Caspian coast.

As the company was filling her pocket from the sizable part of profit and dissatisfied the Iranian Government, for, the need of oil nationalization was felt. In order to meet their need Iranian with shrewdness rejected Russia's offer of approaching there. They took 4/5 of their land free from company's use. In this connection the contribution of young engineer cannot be forgotten. They without help of any foreigner's expert, succeeded in drilling Elborz well no 5. From this well oil gushed out like a cascade and within few hours the desert between Qom and Tehran filled with oil. In the beginning the engineer was unable to cap the
oil well because of this American expert was called in. They learnt the tactics of capping the oil well soon and took all oil policies in their hand.

After the assassination of Ramzara, the Prime minister, Oil nationalization bill was passed by the Parliament. Dr Mossadiq was appointed as a Prime minister. But on the ground of certain reason he was dismissed by Reza Shah Pahlavi in 1953. In his place General Zahidi was appointed. He used all his energy to solve the oil crises. On 20th April, 1954 an agreement was signed. According to this no company will be given any exclusive right for oil drilling. Any company who comes in search of oil it will work either as a partner or as a Government agent and Iran will receive a larger profit than present rate. Apart from this many terms and conditions relevant to the partnership were included in this agreement.

Oil and petroleum industry is regarded among the modern industries of the world. In the first half of 20th century Iran was the fourth largest oil producing country of the world following the United States, Venezuela and South Russia. In the Middle East it was the first company where the oil drilling is started. Today like America Iran has huge cisterns of about 35000 millions drums. At present oil is the main export product and source of foreign exchange for the country. The oil opened the door of wealth and fortune for the Iranian. It contributed also in the development of Iranian economy and in military organization. Oil like the backbone of the Iranian company developed the cultural and social aspects of Iran. Moreover oil removed the unemployment from Iran. The AIOC employed some 60,000 Iranians. Many British and foreign staffs were also employed. Its settlements at Abadan and inland gave special attention to the staffs' housing, education, training and health. At that time the major change in the Iranian polity, society, economy and state structure have been seen. From the discovery of oil, oil drilling was started, construction of the oil refinery began, education of oil technology was learnt, pipeline across the desert was stretched, power plant was build, oil tankers in docks and Umara was installed. These are the important changes occurred in Iran at that time.

1. Masjid-i-sSleiman, Haft gel, Agha jari, Naft Sefid Laili and several small towns are new settlements for oil workers.
Oil industry exercised both good and bad impact in Iran. The immense wealth brought by the discovery of petroleum in Iran gradually shifted into a new focus of geopolitical attention. At present the high incidences of petroleum in urban areas and its easy availability have been the instigators of large scale disaster air pollution. Cities like Tehran and Mashhad have been experiencing the direct effect of this curse caste by oil and this is only due to the Government uncaring attitude to not improve these cities air quality.

Oil contributed largely in changing Iranian society into modern westernized one. Veil has been removed and in place of traditional outfit, western dresses were proposed. Iranian were encouraged to go abroad for higher education which on the one hand enlightened their mind and on the other hand taken them away from their traditional way of life. Half naked women’s dress, dance, music, pork, wine and above all prostitution most considered un Islamic became part of social life. Under such circumstances religious leader experienced very bitter atmosphere. The abovementioned facts provoked them much. But in spite of this they had no right to suppress all these evils. Anyone who raised the voice against the ruling Shah was sentenced to death. It can be realized by the fact that many people have been expelled from Iran just because of their disobedience and protest against the Shah. Certain restrictions also were imposed on the mullas such as removal of turban and gown, closure of the religious school, dis encouragement of religious education and banned of religious gathering such as birth and death anniversaries of the prophet of Islam. Contrary to this obscene and filthy literature was encouraged which spoiled the character of young Iranian. In short the country became fully westernized in every spheres of life.

In this atmosphere the people who followed the traditional cultural felt much suffocation. They evinced their immense interest against the regime and freedom. Finally under the banner of Imam Khomeni huge demonstrators were held against Reza Shah Pahlavi.

In short it can be said that the oil opened the doors of wealth for the Iranian on the one hand and exercised many good and evil impacts in the Iranian society on the other.
During the period of political upheavals i.e. the Qacharid period, contacts were made with European countries. These contacts caused political awareness with the exchange of views and study of political system in other countries. The rich resources of Iran always have been attracted the super powers. They had an eye on Iran. For their own interest they made Iran the centre of political conspiracies. Russia made conspiracy against Iran and captured several northern areas. It had several wars with Iran. In this connection it made many agreements and treaties which later on cancelled. England got many trade concessions from Iran. However in 1921 an agreement was signed between Iran and Russia. Under this all previous agreement with Czar of Russia were cancelled with a result many lost rights were returned to Iran like railway line laid by Russia, banks, roads, telegraph offices, shipping rights in Mazandaran and so on.

Since a long time Iran has been a target of the vicious aspirations of the empire seeking colonists. They with their advanced technology, military power and diplomacy and above all to extract more and more profit from Iran sought to manipulate the resources of the country. Later on due to worthless, weak and corrupt administration and collusion between the Russia and Britain Iran had to surrender very rich part of Iran namely Azarbaijan to Russia. As a result the Muslim of this area had to deprive of their cultural and religious freedom. Iran had to cut off from Afghanistan too along with the northern Iran. Besides England's political and economic dominance had been seen clearly over Iran. In this connection the impact of Tobacco Concession is best example.

Qachar rulers were selfish for wealth they could do anything. The then ruler of Iran against a trifle amount of money granted the license of cultivating, storing, and selling tobacco in Iran. Its consumption both by man and woman provoked the theologian and religious minded people. They strictly boycotted the use of tobacco. At last the tobacco license was cancelled by the Shah.

During the reign of Mohammad Shah (1834-1848) Russia wooed Iranian friendship in order to have control over the Caucasus and Turkistan. Taking the benefit from Russian support, the Shah made an attempt to re-conquer Herat. But Great Britain strongly opposed it. Later
on under the reign of Nasirud Din Shah whose long reign was marked by friendly relation with Russia, the Iranian army marched into Afghanistan in 1856 and took Heart. Great Britain could not tolerate Iranian victory, immediately it demanded evacuation of Heart from the ruler of Afghanistan, with whom it had fought for three years (1839-41). At this time Governor General of India declared war on Iran. Russia failed to support Iran and Nasirud Din Shah capitulated. The treaty of Paris was signed in 1857 between Iran and Afghanistan. According to this treaty Iran had to withdraw from Heart and recognize the independence of Afghanistan.

The treaty also granted capitulations and special commercial privileges to Great Britain. Moreover in 1872 a British banker gained a wonderful concession from Nasirud Din Shah. This concession gave Great Britain the right to construct railways and street car lines. He also gave the right to exploit minerals and oil for a period of seventy years. These privileges made Russia angry. He was very coldly received by the Russian while his trip in the following year. On returning from his tour the Shah cancelled all the concessions made for Great Britain. Later on he signed Great Britain with several concessions like for the creation of the Imperial Bank of Iran and tobacco concession. Russia was not remained silent. It created a brigade of Persian Cossacks in the Russian model. They were instructed and commanded by the Russian Officers. Russia gained fishing right in the Caspian. It opened the Discount Bank of Persia. Gradually they took Tashkent, Khiva, Samarqand and Bukhara. According to the treaty of Akhal Russia gained the possession of important city of Merv in 1882. In the same year the American Legation at Tehran was opened and from 1855 to 1900 at least fifteen foreign countries gained capitulation rights for their subjects residing in Iran.

Although the Shah made a serious attempt to improve the system of justice and public administration, his effort was not crowned with lasting success and the country came increasingly under the influence of the clergy. In 1895 Nasirud Din Shah was assassinated. Iran was under the pressure of Russia from the time of Nasirud Din Shah to Mozaffarud Din Shah due to the huge amount of loan made by Russia. At last in the hope of financial and political advantage the Shah proclaimed Constitution on August, 1906. It was other the very important event in the political
history of Iran which brought to light the impact, influence and importance of the religious leaders. The first Parliament was quickly formed and plunged into the task of dealing with the many problems incidental to establishing a new form of Government.

After the death of Mozaffarud Din Shah Parliament remained unattended and uninterested due to the inadequate fund. At this moment Anglo-Russian agreement was made in 1907. Russia defeated by Japan in a war took interest into the politics of Iran and help her to grow Iran’s power. Great Britain knowing the German plan of building a rail road across the Near East to the Persian Gulf proposed an agreement relating to Iran, Afghan and Tibet with Russia to defense against German ambitions. The contracting parties agreed and then proceed to divide the country into two zones. The zones reserved for each parties. Britain was refrained from seeking any public or private interest in the Russian zone and vice versa. Russia took entire northern part of the country including Tabrez, Rasht, Tehran, Mashhad and Isfahan. The zone reserved for English zone was much smaller.

Meanwhile Mohammad Ali Shah encouraged by Russian support moved against the Constitution. Persian Cossack brigade commanded by the Russian Colonel bombard the Parliament building. Revolutionary forces recruited at Rasht and Isfahan. The Isfahani forces consisting of 5,000 Bakhtiaris defeated the Persian Cossack brigade in 1909. The liberal troops entered the city. Mohammad Ali Shah fled to Russia and the Parliament reinstated under his eleven years old son Ahmad Shah.

The disagreement of the victorious revolutionaries and slow progress paved the path for American Morgan Shuster to engage as Treasurer-General of Iran. But Russian strongly opposed his presence in Iran. Russian troops slaughtered many of the liberals at Tabrez and bombard the shrine of Imam Reza at Mashhad. At last on the order of cabinet Shuster left Iran.

After the outbreak of World War 1 Iran declared her neutrality. Taking benefit from the situation Russia, Britain and German diplomats took interest in Tehran. German tried to cross Iran to win Afghanistan to their cause. After the war Iran had to pass very crucial stage with a treaty proposal drawn up by the British. The treaty would have placed Iran
under complete British domination. But it was not accepted. The entire
country was in a state of near anarchy. Bolshevik troops were in force
along the Caspian littoral and there was fighting between Soviet troops
and a British force. In 1921 Iran and Soviet Russia signed a treaty of
friendship. According to this treaty it will save Iran from the threat of the
third power.

During the last period of Nasirud Din Shah's reign, the country was
passing from the crucial stage. The Shah was badly in need of money and
had granted many concessions to Europe. Of whom one was Tobacco
concession awarded to the British company. This concession gave the
company exclusive right to produce, sell and export all Iran the large
Tobacco crop. Consequently Tobacco was going to be widely consumed
by both man and women of the country. And thriving domestic industry
was going to be destroyed by this concession. With a result mob began to
raise their voice against the Shah. A rebellion took place, mass protests
were held and the Shahs' palace attacked by them. Beyond all the
questions, smoking by women provoked the Shiite Olema to such a level
that they made their theological arguments that Shah on account of their
personal interest is going to sell the nation to the Western Christian.
Finally clerics had a strong independent power to attack the Shah's
position. It was first time that the religious elite used their power in
secular matter. At last Shah was compelled by force to debacle the
concession. It occurred on 5th January, 1892.

The major rebellion against the Tobacco Concession exercised a
deep impact in Iranian society. A considerable excitement and
disturbance occurred. Many opponents were arrested amongst whom
apparently was Mirza Mohammad. The opponent bitterly and violently
demonstrated against tobacco selling. They were of the opinion that the
Christian render impure by touching them in course of selling. Dr.
Feuvrier successfully dealt this topic in his travelogue. Many travellers are
chiefly indebted to this traveller's excellent book for this portion of their
narrative. Of whom one was E.G. Browne who cited authority deriving
reference to this subject in his two works namely Literary History of
Persia and Persian Revolution. For example the following lines may be
cited here.
Tobacco Concession in 1890-91 was entirely effected in the teeth of Nasirud Din Shah and his court, and the British Legation by the mujtahids, headed by Haji Mirza Hasan Shrazí and Haji Mirza Husain Ashtiyani, inspired and prompted by that extraordinary man Sayyid Jamalud Din miscalled the Afghan. Dr. Feuvrier the Shah’s French physician who was in Tehran at that time gives a graphic account of this momentus struggle in his *Trois Ans a la Cour de Perse*.

His travelogue is a primary source for an account of Tobacco Concession. The vivid description of the repeal of Tobacco monopoly is the momentous aspect of the aforementioned work. The result of its debacle can be noticed in the following lines.

"Herald pronounced in the lane today a decree of forbidding the use of tobacco. This symmetrical news made the media delightful."

The ending of Tobacco Venture played a vital role in the beginning of freedom and in introducing of constitutional movement. This was the positive aspect of the debacle of this concession. But many negative result occurred aftermath its cancellation like financial and political problem in the country.

Historical: Edward Stack was not an ordinary traveller. Having served years together in India, was familiar with the religious perceptions of Indian Muslim. During his travel he had noticed marked differences between the religious behavior of Iranian and the Islamic practices of the Indian Muslim, therefore he observed that, "The Mohammadanism of Persia is very different from that of India."

He was well familiarized with the Indian Muslim who is liberal hearted in matter of religion more than the Iranian. Indian Muslim’s contact with different casts and creeds made them broad minded. They are not as bigot as Iranian. Here in India travellers are free from to give the answer of such questions usually put to the travellers in Iran such as
their reverence for Mecca, and their belief in Abu Bakr, Omar, Othman and the rest. Iranian always wanted to know the true successor of Prophet Mohammad (P.B.U.H) from the tongue of the foreigners and arguments over on becomes always the cause of clashes between Shia's and Sunnis. Besides Mohammadanism of Iran has a great deal in common with Christianity.

Mr. Stack's observation of the aforementioned subject is very close to the observation of Malcolm Napier, another British traveller in Iran who made five years residents in Yezd. Apropos of the matter he reveals his opinion thus, (23) "The religion that chiefly demands our attention is Mohammadanism which the established faith of Persia. Mohammadanism of Persia is not quite the same as that of India, Turkey and the Persians called themselves Shia's or non conformists. In Persia there is one creed of non conformity which is there accepted as orthodox? Conception of Islam which is to be found amongst the Sunnis of India and Turkey cannot be allowed to pass unchallenged for the Mohammadan world is by no means unanimously about it and also that the well known European theory that there was a difference in Mohammad's aim and object is Mecca and Madina and that the Meccan period rather than the Madian indicates the essential idea of Mohammadanism, is one which no educated Mussalman would for a moment tolerate."

In Iran Mohammadanism among tribesmen is just as a rule of life, if it makes them fanatics, no problem. They have developed a mistake enthusiasm of religion. Contrary, Muslim in India are much different from the Iranian. Two hundred years of Christian rule and long contact with them and with Hindus had made them at once comparatively tolerant compared with Iranian. Moreover, Mohammadanism of Iran is much associated with the superstitious practices. The peculiar difficulty is that there is nothing to guide a man in separating the superstitious practices from any connected with a central true idea.

In the nineteenth century Mohammadanism of Iran created greatest obstacle in the development of Iran. At that time the Government and laws were subject to official direction by the clergy, the case was indeed serious. The sovereign of this drawn from the
priesthood, the laws were based on the religious exactions, law giver and judges were also priests and the Government in a word is theocratic. This was a system utterly and absolutely at variance with Indian system.

Another effective technique used by Stack is to make his work interesting by a number of stories. From the story of love affair between the two lovers of Iran he shows the another phase of woman who with intention can play the role of a lion at any critical situation. The story runs thus: there was a Samanbar princess of Kashmir and a warrior Haider Beg who fell in love with her but she ascribes his melancholy out of cash and gave him hundred tomans. He refuses to take this. Then she makes a plan and makes him agree to fight with her. When he shows eagerness she recites the following verse in order to lose his courage.

نادائی که ماده شیر هنگام جنگ یود افگند شیر نر با اهنگ

("Do not you know that the lioness in time of conflict, can over throw the lion with her courage.")

At last a terrible fight ensues between them. In this war woman wins and lying him unconscious with a purse of gold she marches back to Kashmir. Till then a soft feeling appeared in her heart. In the other hand Haider Beg manages himself to set out Kashmir in the disguise of merchant. On reaching there he sent the purse to her. The princess who was waiting for her coming in Kashmir immediately takes decision to marry with him. Finally the lovers happily married. Through this story Stack has been successful in his attempt to give the accounts of love affairs between the people of Isfahan and Kashmir.

Although the travelogue under critical study bears many drawbacks, but the verses he chose to incorporated in this work is commendable, especially the aforementioned verse which reveals the courage of woman. Through this verse he wanted to say the famous saying “The hand that rocks the cradle rules the world”. The value of this saying is now as much as was earlier. Women of today have proved that
they are not less in any respect than men. No field is there where imprints of woman are not. In the field of sports, education, industry, art especially education women have surpassed the man. There were women who fully participated in the long struggle to overthrow the corruptive, oppressive and theocratic regime of the Shah. In order to achieve their liberation they voluntarily participated in the Islamic struggle in 1978 in which many of them got martyrdom. This was the glorious role of women of Iran.

Women in Iran from the passage of time obtained emancipation with their courage from the cruel hand of the Shah. It was the result of their ambition that the Shirin Ebadi, first Muslim woman of the world received the Nobel Peace Prize, at the age of 56 in 2003. She had been honoured the prize for her creative faculty in the field of social work for women and children. The lady icon of Iran had fought sufficient for the rights of women and children. The dynamic lady of Iran stood against some unlawful law of Iran such as those saying, a women’s life is worth half that of a man’s life, or a woman cannot leave the country without her husband’s permission. This woman of substance, encouraged the Iranian women through her bold and optimistic speech delivered by her at the Nobel spectacle in Oslo on 10th December, 2003. Shirin Ebadi a 59 years old reputed lawyer and Nobel Prize Winner is indeed an inspiration to the Muslim women and also to those women who are still bound in the world of superstition in their underdeveloped countries.

From the archeological concession, France not only gained full right to conduct excavation for antiquities but also French archaeologist took with them a large number of priceless objects from Iran. Neglect and decay was one of the chief features of Qacharid rulers. They did not show their interest in the preservation of Iranian antiquities. The following quoted lines are the token of the Shah’s negligence. (24) "The history of archeological exploration is a sad one in Iran basically because the Qachar monarchs were indifferent to the artistic heritage of their country. The recorded plunder was by Sir Gore Ousely, British envoy to Tehran (1811-14) who on his way to Tehran used his
artillery escort to clear out one of the tombs near Persepolis. He gathered only finest pieces and gave them to the British museum.”

During the Safavid period in order to make militia and administrative power sound Iranian established friendship with Britain and gave the training of militia at the hands of them. The adventures of Sherley brothers are not irrelevant here. They drilled the Persian army according to the English militia. Thus enabled the Shah to save his dominion from the powerful Qizilbash tribes. They also saved their land from the occupation of Portuguese. Edward Stack strived to described what exact occurred at that time not exaggerating and softening anything but spoke as was the fact. His curiosity is the evidence of his precise observation related the place, he visited. His penmanship and insight into Iran accord this book a footing in Persian studies. At the very outset of the book his observation of Bander Abbas seems very incisive and his choice of words may result in detailed analyses of Iran. On 10th February, 1881 he had landed at Bandar Abbas and writes thus about the port, (25)

“When Shah Abbas the Great in an unholy alliance with the East India Company destroyed the Classical Port Ormuz and expelled the Portuguese, he founded the Bander Abbas to perpetuate his victory and his name. The Shah thus caused eclipse to Ormuz and had undone the glorious past of the Classical Port of Persia which otherwise would have flourished to the greatest port of Iran with its rich historical background and tradition. It is interesting to note that the bard of Shiraz Khawja Hafiz when invited to India he too boarded the ship at the port of Ormuz. Undoubtedly the port of Ormuz.................enjoys rich historical past but unfortunately the growth and development of it was unwisely stunted by the Shah when he had established Bandar Abbas at its cost.” This topic evinces importance and reality of the port.

The set up of the Qacharid dynasty brought a drastic turn in the political and economical life of the country. The day by day developing political relations with the western and wide spreading commercial relations with European awakened the mind of Iranian intelligentsia. At the Same time improving communication with the great nations through telegraph wires attached people to the advanced country. Shah Abdul
Azim, Royal Stables, Shamsul Imara[^4], Nigaristan Palace, Medan-e-Topkhane, Khiaban-e- Alaud Dauleh, Bagh-e- Lalezar, Medan-e- Moshq, Darul Funun, Central Telegraph Office, Gulistan Palace and so on got to be erected in the imitation of European architects. All building, places, streets, flat stony road, squares, palaces and institutions played a vital role in changing Tehran, the capital of modern Iran into urban character.

Edward Stack throughout the work avoids giving detailed description of the account already well known to the Europeans and saves his place for accounts of lesser known land and people such as the Kashkai, Turks and Hindu Community in Iran. British, Iranian and Indian gathering in Iran helped him in clearing away old prejudices of Iranian against foreigners.

The author unlike an ordinary traveller depicts the various aspects of Persian village admirably. He has good eyes on the quality of the places, avoiding its defects. As Percy Sykes says (26) "The whole district is salt, as I can testify as Zarand, and beyond that Mr. Stack speaks of that stream". While giving the description of Kerman most of the travellers only dealt its white patches of salt, but the author of the travelogue gives the description of more prosperous villages of Kerman which were cultivated and full of water. The accuracy of the account of the places and people can be testified from the account of Sir Arnold Wilson who observed the place after 25 years of Stack. Whatever he analyzed about the country matches with Mr. Arnold's observation. Thus it can be said very few travellers like Mr. Stack dealt with the least developed and less prosperous areas of Iran. He devoted his attention to the lesser known place and brought it to the notice of Westerner.

As it is already said that from the Iranian point of view *Six Months in Persia* is an important book but unfortunately suffers from certain

[^4]: a modern looking lavish palace with glass and marble work having lofty tower, the residential abode of the Shah where the Shah public audience.
inaccuracies viz description of the account of the dimension's figure in yards of the Maidan-e- Shah as recorded by Stack is 300 yards in length and 180 yards in width, differs from the recorded dimension of the other travellers. According to George Curzon the size of the Maidan is 560 by 170. Many travellers like Stack puzzled the readers from their confusing and contradicto-vy description of the heights, figures of dimension of buildings. There have been found great divergence between two independent visions relevant to number of avenues, pillars, bridges, archs etc. For instance the depth of Chah Ali Bandar, recorded by Stack is 500ft. Le Brun reported 420 ft and Morier’s servant found it no more than 350 yards in depth while Dr Wills claimed to have measured a depth of 600 yards. Moreover, Stack visited the ruinous state of a great valuted building in 1881 and reported it to be the fire temple which was generally recognised by the several writers or travellers as the palace of Ardshir. Similarly differences have also been found in the number of the columns of Persepolis. Stack very strangely mistakes it for 12 in number which does not match with the number of columns that has been recorded by the travellers at different times. Such as in 1851 R.B. Binning, Ussher and in 1886 A.H. M崽ney all of the three claimed to have counted 13 columns in number. While Curzon in the following lines says, (27) “Upper level of the platform consisted of a central hall supported by six rows of six columns each.”

After a critical scrutiny it can be concluded that this discordant description in terms of figures of the columns is the result of ever dwindling number by the gradual process of decay.

Edward Stack throws a flood of light upon a huge cleft generally well known as Kerkunan or the Workers which shows the ambitious and sensible project of excavating a tunnel initiated by Shah Tahmasp continued down to the Nasirud Din Shah. Stack's information about this tunnel is wrong. According to him the tunnel project work had lasted till the down of the Safavid dynasty. But while giving description of the tunnel project Mr. Stack gives very important tips in connection of
Edward Stack diverted his special attention to the site of Persepolis which is best known of the period. The throne of Jamshed challenges visitors’ wonder and admiration till today. Persepolis was the capital of Achaemenian Empire founded by Cyrus in 550 B.C and overthrown by Alexandra the Great of Macedonia in 331 B.C., ruling successfully for 320 years from the middle of the 6th century B.C to the end of 4th century B.C. It was the first great Persian empire and first great world empire as well.

The fabulous kings of this empire were Cyrus, Darios and Artaxerxes. Cyrus was the father of Cambyses who falling insane died by his own hand. Darios was the son of Hydespes and father of Xerxes 1 and Artaxerxes 1 was the son of Xerxes 1. In the construction of Persepolis, all of the above kings except Cyrus were involved, which began by the Darios about 520 B.C and continued even under Artaxerxes 111.

Edward Stack in course of the journey of Persepolis visited tomb and sarcophagus of the great kings of Achaemenian Empire. He too observed the tomb of the Cyrus, a conspicuous monumental replica in stone. But he did not give small degree information of them. But he is successful in presenting the ruining state of dark gallery. Besides the description of the submission of Valerian to Shahpur reminds one that Iran which enjoyed great supremacy before Roman Empire.

Edward Stack omitted to mention the antique massiveness of other three fire temples built by Mehr Nersti, one of the Bahran Gur’s ministers. The palace of Dokhtar also remained unattained from his

---

5. an expert engineer who while his prison by Shahpur 1 built a beautiful bridge (about 440 yards in ength) at Shuster which is still known by his name.
observation which was located near by the temple. Omission also has been noticed in term of the description of a bridge founded by Aprassam, the grand vezier of Ardeshir. Unlike the other visitors the monumental stairway famous for its gentle grade of flights of steps, appeared less remarkable before him. The specific figures, having the reflection of the artisans, in the Hall of Darious were more noticeable than that of reputed stairway.

The engraved figures are the history in their own. They not only adorn the hall at the same time they are the repository of wisdom of Achaemenian period. There is a great deal of information regarding the religious ceremony of the period. For instance, the engraved figure of the sacrificial procession of bulls and rams with the king, warrior and priest in their ceremonial robes reminds one that Iran which existed during the reign of Cyrus and Darius. The bold and distinct figure of horse and chariot and two humped Bactrian camel show the modes and means of transport of the period. Likewise in Hamadan, the old Ekbatana, the golden plaque, made for Darius 1, has been found by the discovery of professor Herzfelc shows the old Assyrian Babylonian custom of burying plaques in the foundation of important building. This custom practiced by the Achemenid.

The architectural elements of the Achaemenid period are much more superior to that of Qacharid period. For example the cuneiform inscription in praise of Darius is much clear, bold and distinct than the inscription cut in praise of Nasirud Din Shah in its imitation.

The historical account contained in the work in some places is quite trustworthy. For example regarding the hall of the hundred columns many travellers were in suspicion pertaining to the solidity or hollowness of the columns, but Edward Stack after a critical scrutiny of the countless fragment of the columns based on the authentic research of Dr Andrease proved that there was no hollowness of any kind. In the account of the Persepolis some variations has been found.
For instance, according to E. G. Browne there were two great stones lions. While Stack says there were two gigantic marble bulls.

From the historical point of view, the travelogue *Six Months in Persia* is very important and authentic, as George Curzon collected more information and matters for his travelogue entitled "Persia and the Persian Question." from this work. He often gives reference to Stack's travel diary in his work, relevant to city, route, mountain and landscape of Persia. No traveller succeeded in describing the accurate routes in the Caspian provinces in their travelogue as Stack mentions. He had wide knowledge of the places of Iran. There is a wide variety of information relevant to the villages of Iran. This feature of the work attracted Curzon to such a level that he giving the compliments to Stack says (29) "For description of Isfahan at various period, I recommend the following in Edward Stack, "Six Months in Persia", vol II. Cap II".

The description of historical account brings many new things in light. For example, it makes clear the doubt pertaining to the solidity or hollowness of the columns, which possesses a long record of the past history. It bears the information of the great warriors, generals and fighters of Iran. It gives the reference of that Iran which produced Rustam, Sohrab, Shahpur the Great, Cyrus and Darios. Hence it can be said that the national pride of the Iran somewhat reveals from the historical account of the work.

During his six months travel Stack minutely observed Persepolis. He should have paid much paid attention to examine the inscription carved on the great lions by Muslim visitors. Hade Stack been quoted a few lines of poetry of literary fragments of that inscription in his work it would have been a lively token of his visit to such a spot. At the same time it adds its literary importance. E.G. Browne visited Iran in 1887, quoted the translation of Arabic inscription in his travelogue based on the immortality. He had taken great pains while reading the illegible inscription.
There have been certain omissions in the work. Some important 
some more serious or less serious. May be the omissions of the 
aforementioned inscription is Stack’s inability in Arabic language.

Some interesting details are found in the site of cuneiform 
inscription, where a host of travellers carved their name, sentiment and 
reflection. As for example Malcolm, Potinger, Ferrier and Stanley carved 
their name. Their names are lively token of their visiting the spot. Here 
the author supplied important information of the name of language in 
which their name carved. It was large bold Roman letter. The description 
of the partly legible and partly illegible inscription carved as a proof of 
Shahpur’s triumph never been deciphered. But European was succeeded 
to decipher that rhyming inscription which was relevant to a road. The 
inscription written in Pahlavi language is the exquisite and outstanding 
literature of the hoary past.

There is omission of the some historical places like Charpar Khane 
(post office) and Ruknabad (a stream). In Charpar khane host of European 
passed few days while their travel in Iran and found it more comfortable 
than the ruinous state of caravan sarai. It was equipped with modern 
amenity. And the stream of Ruknabad as fascinated European as its 
countrymen. Mary European travellers praised this stream in their works. 
Hafiz Shirazi a great poet of Persian ghazal versified about this stream in 
his ode. He had sentimental attachment to it. The pleasant atmosphere of 
Musalla and attractive scenery of Ruknabad never allowed him to leave 
these places even a single moment. This is the reason in spite of 
receiving invitation by several sultans like Mahmood Hassan Ilkhan, 
Sultan of Baghdad, Mehmood Shah Bahmani, Sultan of Deccan and 
Ghiasuddin Shah, Sultan of Bengal, he did not travel anywhere except a 
short trip to Ormoz Island. For instance the following lines may be quoted 
here.

نیکی دهنده اجراش مرا سیر و سفر نسبت به استقلالی و آب رکا باد
("The morning breeze of the Musalla and the water of Ruknabad do not give me the permission of sojourn.")

The stream of Ruknabad due to the praise of Hafiz Shirazi became world famous. In this connection it can be said (30) "One does not love Hafiz because he wrote Ruknabad. One loves Ruknabad because it was written by Hafiz." Many variations have been found in term of spelling, pronunciation and colour of the architectural remnants. For example there is a Green Dome whom Stack called Qubba-i- Sabz or Green Cupolo and about its colour he says Elue while Percy Sykes mentions (31) "The Kuba was a curious cylindrical building perhaps fifty feet height with greenish blue mosaic work outside."

Many interesting historical events are interwoven into its framework which enriches the historical value of this travelogue. The scrappy description of Behram Gur 6 gives detailed analysis. His memory is preserved in the works of poets, scholars and travellers. Nizami Ganjvi gave him place into his marvellous work namely Haft Paikar (Seven effigy). Omar Khayyam taking the name of aforementioned king presents his view in a philosophical way with regard to this mortal world in this way,

إین کچھ ہیں ریاضت کے عالم نام است
کسے کہ اس کے کہ گھا قم کرنا است
پانچی است کے مااندر صد جمشید است

("This old Caravan Serai which is called the world, and is the resting place of the piebald horse of morning and evening, is a feast which exhausted by a hundred Jamsheds, is the cast' e which is the asylum of hundred Bahreams.")

Stack point of view about the places of Iran co relates with the other travellers of high order. For example Daulatabad a village of Iran never attracted Stack like. Euan Smith author of Eastern Persia who visited Iran in 1871. Both of them found it devoid of worthy places. It was Daulatabad (place of worthy) only by name. But once it was most

6. king of Sassanian dynasty, distinguished himself so greatly in the hunting field that he received his nickname as Gur or the Wild Ass.
flourishing village of Iran. The condition of this place was as deplorable in 1881 as it was in 1871, which shows the negligence of the Qacharid ruler.

Stack really did a commendable job by writing about Lar, a high mountain valley with good trout fishing. No travellers after Stack paid heed to visit this place except Wilson Arnold, a British Civil Servant in Middle East. He entered Lar after twenty five years of the visit of Stack. Due to the description of such least reputed places the appreciation of this civil department officer made by many European travellers of whom Curzon stands most supreme who often describes about his marvellous job in his travelogue.

The description furnished by Stack relevant to murder of two eminent merchants of Isfahan on the order of an olema Imam-i- Juma in 1878 is reliable. Their murder was linked with Babism. Stack shows a noticeable Nihilists influence which was not without effect on the mind of the people. After the terrible execution of the Bab all the inhabitants of Iran came under the profound influence of the religion.

The revenue system of Iran presented nothing analogous to that of India. Here the amount and distribution of the revenue demand had been judged from the village record, recorded by Patwari. But there is no idea of any Patwari in Iran. This work carried out by Governor and in case of his absence the revenue demand could be judged on the basis of local knowledge of Kalantar or magistrate.

Edward Stack having served years together as the first director of Land revenue records and agricultural department observed minutely that the system of finance established in Iran for the assessment and collection of taxes did not match with the nations of Europe and India. The revenue of Iran had been divided into two types. They were Maliat (fixed revenue) and Sursat (irregular revenue). Besides, there were a great number of taxes. The sources of fixed revenue were crowned lands, customs, rents and leases. Moreover animal tax, land tax, trade tax were included in regular revenue. The method of payment of irregular revenue
was of three types namely public requisition, gifts on the festival of Naw Ruz, Eid-i- Miladun Nabi and extraordinary gifts like presents, fines, bribes and confiscations.

The most important chapter of the book on anvil is chapter Xi of volume 2 on land revenue system of Iran. The author with his experience of administration deals with the subject in great details. He explains that according to ownership, there are two classes of land, namely, diwani and arbabi. The land owned by the state is diwani land and the land owned by private owners is arbabi land and it is irrigated by well, spring and Qanat or Qariz. The arbabi land can become diwani by means of resumption of religious grants, by confiscation and by escheat. According to circumstances again, there are two kinds of land namely wet land (faryab) and dry land (bakhs or demi). The revenue system of Iran was not totally akin to the revenue system of India. He explains the various modes of taxations prevalent in different parts of Iran. He mentions that the usual mode of taxations is by cow or by plough. The rate varies from 4-16 tomans per cow, but in dry land the revenue demand is 1/5 of the produce. If the tiller gets a crop, he pays the fixed proportion of it as a tax upon agriculture. If he gets no crop, he has nothing to pay.

The several thousand old way of discovering water from Qanat, an old technique is being used in modern time too in order to make the desert areas for habitation and transfer it into sown area. As more than half the days of the year are cloudless over most of Iran, and above all most parts of Iran gets less heaven rain, the underground canals bring here water which is the lifeblood of Iranian agriculture. Iran was the first country where this sort of underground canal fulfills the lack of rainfall. The economical life of Iranian plateau is greatly depends on the Qanat. Therefore, each village of any size should have more than one Qanat, which must be kept in working order by dint of ceaseless, back breaking labour. Many cities too, have to rely on Qanats for their water supply. So it must be cleaned. But this canal is usually remains filthy and for this owner as well as user are equally responsible. How much the
work of cleanness the channel is dangerous and expensive can better be estimated in the following lines.

(32) "Qanat must be cleaned annually and kept in constant repair. The work is dangerous and requires considerable skill. Wages are consequently relatively high. The cleaning of a qanat normally done within thirty days after the Iranian New Year, other repairs are executed throughout the year. The cleaning of the qanat is generally the responsibility of the owner, but the peasants who work the land are responsible for maintenance of the irrigation ditches."

During the Qacharid period less attention was paid to the farmers. Every day they made a continuous labour to earn livelihood but no avail. But under the reign of Reza Shah Pahlavi every stage of development of poverty-stricken peasantry has been seen. In Musaddiq period the nationalist and anti-imperialist slogans of the Tudeh emphasized the importance of the workers and peasants. From the Pahlavi dynasty down to the Islamic Republic of Iran no change has been seen in the life of the poor people. In Qacharid period they did not know the tactic to save crops from poison, but in modern time it is saved from the poison sprayed over locust swarms with the help of the planes. Such project did a great deal of profit for the poor people, particularly for the peasants who from the passage of time became more and less respectable, wealthier and wiser ones. Some became craftsmen, landowners, representative, merchant, Qanat repairmen, water distributer, owners of oxen and the like.
References of Chapter v

2. The Valley of Assassin and other Persian Travel, Stark Freya, p.315, London, 1934
3. In the Land of the Lion and un, C.J.Wills, p.209, Warehouse, 1869
10. In the Land of the Lion and un, C.J.Wills, p.145, Warehouse, 1869
11. Adabiyat-i Classic, Dr. Mazhar Asif, p.160, Bihar, 2005
16. In the Land of the Lion and un, C.J.Wills, pp.170-71 , Warehouse, 1869
17. Seh Saldar Darbar-i- Iran, Dr. Feuvrier, Paris, 1895, translate: Abbas Iqbal Ashtiyani, Edit: Khusraw Shahani, p.214, Tehran, 1326 S.H
20. Persian Literacy influence on English literature, Dr. Hassan Jawadi, p. 370, Kolkata, 1983
21. She Sal dar Darbar-i- Iran, Dr. Feuvrier, Paris, 1895, translate: Abbas Iqbal Ashtiyani, Edit: Khusraw Shahani, p.218, Tehran, 1326 S.H
23. In the Land of the Lion and un, C.J.Wills, p.60, Warehouse, 1869
26. Ten Thousand Miles in Persia or Eight Years in Iran, Percy Sykes, p. 198, London, 1902
29. Persia and the Persian Question, George Curzon, p. 20.v.i, London, 1892
30. A year amongst the Persians, E.G.Browne, p. 282, Cambridge, 1926
31. Ten Thousand miles in Iran, or Eight Years in Persia, Persy Sykes, p. 194, London, 1902