

## RECOGNIZING WOMEN'S SOCIAL HARMS IN IRAN'S ERA OF GHAJAR

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**Abstract:** One of the most important study topics worked substantially on by the new era historians is paying attention to the social and cultural subjects in the course of history among which one can point to the survey of women's social status in various historical epochs. In between, understanding the social status of the women from Ghajariyeh era has always been a hot topic dealt with in the history realm. The current study is seeking to recognize and investigate "Ghajariyeh era women's social harms" thereby to describe and analyze cases of some harms, for example early marriage, compulsory marriage, violence against women, divorcement and mortality among the women from Ghajar era; furthermore, it tries to find an answer to this important question as to "how much the aforesaid harms resemble in a significant manner to the present era women social harms?" In the author's idea, although they are from two different historical backgrounds and in spite of the long time elapsed since Ghajar era, there are a lot of similarities in the majority of cases between the women's social harms in Ghajariyeh era and the social harms frequently seen regarding the women in the present era.

**Keywords:** women, social harm, violence, divorcement, untimely marriage, mortality.

### INTRODUCTION

#### Pathology Conceptualization

Pathology is a Greek word derived from the root "path-" or "patho-" meaning pain, agony, feelings and anger and "-logy" meaning knowledge and recognition and it is commonly used in natural sciences to refer to the study and recognition of the factors contributing to a disorder and disease in human organisms in order to find a treatment for somatic ailments. By resembling the human body to the society context in the 19<sup>th</sup> century and finding the similarities between the human body organ diseases and the social crises, social sciences gave birth to a new knowledge called "social pathology" the objective of which was the study of the factors and the reasons behind social disorders and diseases (Khosro Panah, no.55&56: 180-181). In this respect, social pathology is a novel concept which deals with the study of the social and behavioral disorders and perturbations considered as abnormal in the community and also it explores conditions under which the society's valuable principles and norms are neglected and/or violated and the human's social and individual eminent objectives are not actualized. Thus, from the perspective of the sociologists, social problems involve conditions or situations envisaged as dangers to the human beings' methods and styles of living by the society and it, consequently, makes efforts to remove or offset them (Mohebbi, 2002, No.12:1).

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Therefore, one of the most important subjects in the present era is the survey of the women's social harms process in the community taken into consideration by the sociologists and social theoreticians who predominantly know the women as the primary victims of social harms. Based on this, the present study, having a glance at the history of Ghajariyeh era, tries to investigate some of the social harms regarding the women in this historical epoch and find an answer to this main question as to "how much women's social harms in Ghajarieh era are equal to the social harms in the present era?" The assumption proposed for this question is that although there are internal differences in the course of social and cultural history and changes governing the women's statuses in the passage of time there is no difference between the social harms governing the Ghajariyeh era woman and the social harms prevalent in the present era regarding the women.

It is worth mentioning that, herein, the author has dealt with the survey of some of the social harms in respect to women in Ghajariyeh era like early marriage, compulsory marriage, offences against women, divorcement and reasons behind their mortality.

### **Girls' Early Marriage**

One of the most important phenomena very common among the Ghajariyeh era families was the early-age marriage of the girls who were in their childhood and at once and as a result of exercising part of subcultures governing the society these young girls had to marry immature boys or men who were a lot older than them and, all of a sudden, they, passing their childhood, found themselves in a completely womanly situation of which they had no knowledge and insight. In other words, early marriage as a social phenomenon was rooted in Iranians' traditional culture and beliefs in that era and it endangered the fate of a great many of the girls. Also, girls and boys marriage in their childhood, besides its adverse consequences on the mind and body, imposed a lot of social harms on them in future. That was because the children who had not yet reached an appropriate intellectual maturity and had not gained a perfect understanding of the life situations were forced to shoulder heavy loads of a shared life. Among the most important social harms in that era one can point to the lack of interest in one another, early divorcement, affective separation, men's inclinations towards other women and women escapes; in such a manner that Taj Al-Ssaltaneh in her memoirs realizes young age marriage as one of the problems and harms which leads to misunderstanding, disagreement and finally divorcement; a belief by which she was affected, as well. Regarding her being a child when getting married, quoting her in the following words suffices: "when they wanted to get me out of the coach I was so small that I could not do it by myself" (Ettahadiyeh and Sa'advandiyān, 1984: 74).

And, she has said in another place that "I am a young child, a child who still needs to be cared, a child who is completely unaware and unknowledgeable about life style; a child who can be deceived" (Ibid: 80).

Her notions about her young husband are also noteworthy: "...my dear husband is a tiresome headstrong child... my husband was busy playing... he was designating kings and ministers... he used to make paper bogeys... although it was a childish game I thought he has made all these to annoy me and that the paper king he has made in the form of an ogre sarcastically points to my family and gradually I became so obsessed with such thoughts that my imaginations came true" (Ibid: 76). Another case that can be exemplified here is the marriage between Mirza Agha Seyyed's 5-year-old daughter and Moshir Al-Mulk's young son (Sa'eedi Sirjani, 1983:287).

The above descriptions regarding early age marriage signifies the couples' lack of knowledge about the valuable concept of forming a family and this is generally an indicator of their not having reached to an intellectual maturity. Such a process could eventually be transformed to an affective poverty among the couples in such a manner that meanwhile creating coldness in their relationships it could have resulted in being inclined towards another individuals and, in the meantime, the women, as the primary victims, despite the great deal of efforts made to preserve their reputation and seeking aids from the elders to solve the problem were finally forced to take the way of silence and patience as a result of not being supported by the family; as an example, Taj Al\_Ssaltaneh speaks of times when her husband had become fond of another woman and when she complained to her father in law regarding her husband's inclinations towards another woman, she received the following sentence as a reply: "... I do not think my son has committed such a big fault the way and by the heat you have made a story of it; additionally, I do not think amusement and outing shall be regarded as taints for the youngsters and a man shall by no means sit at the house like a woman". She, in another place, speaks this way: "I took the complaint to my mother and she answered me desultorily with replies completely irrelevant. I was forced to remain silent, I did not breathe..." (Ibid, 54-85).

Regarding the women's inferiority in this era it suffices to say that Wills in his book makes a reference to the majority of men's lack of interest in their wives and he believes that "an Iranian groom rarely falls in love with his bride and the women are treated as if they are bondwoman and it has resulted in their murdering in some of the cases and/or they have ended in oldness and agedness and this has been the reason why the husbands hates them" (Wills, 1988: 121).

### **Compulsory Marriage**

Among the other cultures governing the society in Ghajar era was the prevalence of compulsory marriage amongst the people in which both of the couples, or one

of them, had not role in appointing his or her life partner and they were forced to a permanent or temporary marriage without even having seen their spouses once before the marriage taking place. Cultural poverty and adhering to the old traditions is one of the most important reasons why such marriage styles emerged. Pullock vividly endorses such a problem and states that a man could not see his future spouse and the girl were not given a minimum right to elect a husband and even they could not see the husband; rather it was the elders who made decisions regarding the future of a girl (Pullock, 1983:145).

Also, taking care of and keeping the girls was sometimes considered as being incurred with extra expenditures for the families. Thus, they tried to reduce the household expenditures by getting them married. In some of the cases, getting the girls married temporarily to foreigners, as well, made the women and the newly born children exposed to an unclear fate, one of the most important consequences of which was the children's separation from one of the parents and trafficking them by the mother and finally they were encouraged to prostitution out of desperation and having no way out (Nategh, 1987, No.12:51).

### **Violence Against Women**

As we know, violence against women was a hidden issue because the women, in many of the cases like severe punishments and as a result of not being supported by their own families, refrained from expressing it and/or resorted to silence and patience. Violence against women can be found in all of the social, economical, ethnical, age and geographical classes, but it is more prevalent in some of the groups. Its common type in Ghajar era was home violence which was exercised in a family level and led to, psychological, sexual and physical injuries and pains, in such a manner that besides the spouse, father and brother, even the boy children could treat women violently. The studies indicate that Ghajar era women experienced three forms of physical, psychological and economical violence; physical violence, as it is clear from the name, included the physical harassment and tormenting, battery, pulling of the hair, burning, capturing and fastening, imprisoning, expelling from the home, severe beating, depriving from the food, slapping and kicking and fisting. Such a type of violence could happen for all of the women disregarding their family status; as a specimen, "there was a meeting in Mirza Reza Ilkhani's home and a quarrel began between the husband and wife late at night and it turned to a physical fight later on", the result of which was the man breaking the woman's head by a wooden stick (Sa'eedi Sirjani, 1983: 86). Some physical violence led to the woman's death. This happened to a woman in Shiraz and she had been beaten so intensely that she died (Ibid). Preventing the man from beating his wife sometime resulted in the rescuer's death; this happened to Muhammad, the baker's apprentice; Evaz Ali Tupchi was fighting with his wife and it became so severe and intense that he wanted to shoot his wife during which Muhammad, the baker's apprentice, who put

himself between the man and the woman was shot in the stomach and died shortly after (Ettahadiyeh et. al., *Under The Skin of the City*, 2014: 544). In the social environment, as well, the women were not safe from physical violence; a fight began between Ali, the porridge seller, and a woman and he broke the woman's head and, in another example, inebriety of Nowruz Khan and Matlab Khan and Hajj Ali Beyg, all of whom were state horse riders, caused them to, meanwhile attacking a house in Shiraz, get engaged in annoying and bothering the women in that house (Ibid: 805).

Psychological abuse is an offensive behavior that damages the woman's honor, reputation and self-esteem. Such a behavior is implemented in the form of incorrect criticism, denunciation, ridiculing, blackguarding, insulting, scurrility, raillery, continuous threatening to divorce or remarriage. Among the outcomes of such a type of violence one can point to perceptual disability, self-confidence destruction, various types of depressions, women's becoming inadequate in managing the house, reconstruction of violent behaviors in children, the children's failure and, particularly, seeking refuge in fortune telling and horoscopy and committing suicide. As an example, the women, in taking measures to prevent from likely harms assumed to be exercised by their spouses inclined towards different types of Jewish magic and sorceries in order to protect themselves against their husbands' unkindness and irritations and immune themselves in respect to their disregard. Muhammad Shafi' Ghazvini in his book, *Ghazvini Law*, meanwhile underlining the dangers and harms of Muslim women's going to the Jewish houses, realized the Muslim men's behavioral violations, moral corruptions, betrayal and violence in respect to their wives as the main reason behind the women's high interest in magic, sorcery and wizardry. The author of "Ta'adib Al-Nniswan", as well, requests women to get busy in correcting their own behaviors and conducts instead of resorting to such methods for gaining their husbands' love and affection (Rahmaniyan and Hatami, 2013: 30-33).

Men's inclination towards a second wife and disregarding the first one is another influential psychological factor highly impacting the women. Pulock believes that Iranian men used to marry temporarily to another wife when on a journey, war and/or when commissioned to a job in other states where they had to remain for a while and did not have the facilities to get their wives along with them (Pulock, 1983: 147). This was why the fear of competing with other women made them incline towards sorcery and magic because the bigamous or polygamous men's wives in competing with their rival wives used to have dispositions towards spells and magic and this way the families' economy was incurred with extravagant charges (Rahmaniyan and Hatami, 2013: 34).

Another type of violence practiced against women was economical violence. Depriving women from alimony, financially abusing the women and damaging the furniture in which she was interested were among the cases of violence against

women; in such a way that, in some of the cases, the women even did not have the right to use their own properties the way they wanted. There are three letters sent by Galin Khanom to Ghahraman Mirza Ein Al-Ssaltaneh in each of which she has complained about not receiving the stipulated allowance and her husband's negligence of her situation (Harvard University Site, Galin Khanom's letters, 1941, document No. 31b024). Aliyeh Khanom in her letters to her husband, Haji Mosaddegh Al-Mamalek, loses her patience because of not receiving allowance from her husband and says: "he has to either fulfill his duties in respect to his wife or, if he can't, he has to divorce her" (Ibid, Aliyeh Khanom' petition to Majlis, 1951, document no.1018b6). Also, in some of the cases, the women used to take advantage of various means to get access to their alimonies; for instance, Haji Mohammadi's son complained to the commissioner that "my wife has taken a rug and she does not return it". The wife was asked to attend and she mentioned the reason for this as her husband's lack of paying alimony: "because he did not give me alimony I was forced to put it as a mortgage, if he gives me the expenditures for these several days I can take the rug back" (Ettahadiyeh et. al., *Under the Skin of Town*, 2014: 539).

### **Divorcement**

Although divorcement is regarded as a serious social problem and harm in the today's society not many theoreticians can be found considering it a social problem in Ghajar era since, according to the culture governing the society, such an issue could not have been prevalent in the then Iran's traditional society; but the preliminary studies signify the divorcement being common amongst the people but not in an extensive and widespread manner. The reasons behind divorcement in that era are not clear-cut and in many of the cases the women were deprived of the right to divorce. In Miss Eini Khanom Najm Abadi and Miss Isa Khanom Najm Abadi divorcement deeds the reason has been cited as "irremediable discrepancies" (Harvard University Site, Divorcement Deed, 1925: document No. 1014d3). Mirza Muhammad Taghi Sheikh Al-Islam's sister writes a letter to her brother and mentions family problems and her tendency to get divorced (Ibid, the letter to Mirza Muhammad Taghi, 1780: document no.1016a89). Some of the divorces were as a result of the women's infertility (Pulock, 1983:486). Carla Sorena, as well, saw divorcement as being resulted from the women's appearance (Sorena, 1984: 129).

In many of the divorces, the women agreed to get separated by giving up their rights of alimony and dowry; as an example, Mir Ali Baghi agreed to divorce his wife, Kheyr Al-Nnisa' Beygom, by her contenting to give up all her dowry (Harvard University Site, Divorcement Official Mandate, 1778: document No.1412a24). In Seyyed Ne'emah Allah divorcement deed, Shah Bibi, his wife, was obliged to return whatever she had received from her husband for instance the donkey, the sheep and the furniture besides giving up all her dowry, in case her husband agreed to divorce

her (Ibid, Divorcement Official Mandate, 1870: document no.1393a53). Noush Afarin Khanom, the late Sadegh Khan's daughter, as well, in a peace pact with her husband Shari'atmadar Hassan Agha, meanwhile giving up all her dowry, forgave her alimony and other rights and claims (Ibid, Noush Afarin and Shari'atmadar peace pact, 1878: no document number).

Also, in some of the divorces, the man completely paid all his wife's rights including dowry and alimony; as an example, Rajab Ali Beig, upon divorcing his wife, Kanz, paid all her dowry consisting of "half of the concluder's inherited properties and a share and a piece of the spring, known as Rajab Ali Spring, along with ten Rials in cash" and it was stipulated that in case that the husband makes a recourse request he has to pay an equivalent price for all of the dowry (Ibid, Rajab Ali Beig and Kanz's Divorcement Deed, 1899, document No. 14126a96).

Some of the divorces took place as a result of political pressure; for instance Sarkuhi and Baharlu movements against Ghavam Al-Mulk made him threaten them to divorce his sister in case such movements continued (Ettahadiyah et. al., *Under the Skin of Town*, 2014: 587).

In some divorces, the quarrels reached to their peak and led to murder; in the majority of such divorces there were hopes of recourse by a party thereto but they most often faced with a party's marriage to another person and/or the parents' opposition and these were the reasons providing for a grounding contributing to murder and/or suicide; these events are clearly evident in English occult writers' reports (Sa'eedi Sirjani, 1983:pp. 226 & 540).

It has to be mentioned that in-marriage contract stipulations in this era were conditionally set by some of the girls and men; for example, in the marriage contract between master Hassan Saffar's daughter and master Ibrahim it had been specified that "in case that the wife receives no alimony as a result of the husband absence, the wife can get divorced by the power of attorney and that the husband should not take her to places outside the state they are currently living in" (Harvard University Site, Marriage Deed, 1870: document No. 14126a79). The opposite was also exercised, to wit a man set a condition in his in-marriage contract stipulation indicating that "his wife has no right to exit the house without his permission and in case such an act is done she will become deprived of receiving alimony and vesture (Ibid, correspondence on Roghayeh's lack of condescension and obedience, 1956: document No. 1252a175).

While divorcement subjects women to the greatest adverse impacts there has always been men who, in support of their wives, transferred their properties to their spouses and introduced them as their heiresses; an event in the affirmation of which we can recount Mirza Ali Khan Mostowfi Bashi's petition in which he transferred all his properties to his wife and abolished the other heirs and heiresses' right of inheritance when he and his wife were still going on living (Ibid, Mirza

Ali Khan Mostowfi Bashi's petition confirming property transferring to his wife, 1894, document No. 13106a1).

## **Women Mortality**

### ***Death as a Result of Diseases***

One of the most common factors behind the women's death in this era was the in-delivery or post-delivery death which was generally resulted due to the lack of appropriate medical facilities and non-observation of the post-delivery protective measures among which we can point to Aziz Bayat's sister's death, 15 days post-delivery without receiving treatment and/or a woman's death while giving birth to a baby (Ettehadiyeh et. al., *Under the Skin of the City*, 2014:215&712). Pulock speaks of the pregnant women being diagnosed with tuberculosis during his 9-year period of his service as a physician and expresses that "this group of women usually got sick with tuberculosis several weeks after delivery and this led to their considerably fast death" (Pulock, 1983:487).

In the meantime, the women, as a vulnerable group due to their physical structure, have always been exposed to variegated diseases and they got sick very soon because of their physical weaknesses and they died in many of the cases. The most frequent cause of the women's death was their suffering from contagious diseases like plague, cholera, dropsy, diarrhea, malaria and infectious coryza, most likely a type of influenza (Ettehadiyeh et. al., *under the skin of the town*, 2014: 709-711). As for the children the diseases like measles, avian pox and diarrhea can be added to the above mentioned ones; "it is now for four days since cholera appeared in Songhor borough ... in Haji Ahmad Tabrizi's house, his wife died first and she was not yet buried that Haji's daughter died..." (Ettehadiyeh et. al., *Epidemic Cholera*, 2014:125 and also 83). Ettehadiyeh, in his book, titled "under the skin of the city", provides a comprehensive and extensive statistics of the women's mortality as a result of various diseases, some of which are quoted here: "Narjes, gendarme Haji Agha's wife, died of an ailment" (Ettehadiyeh et. al., *under the skin of the city*, 2014:217). "Mashhadi Ali Akbar Attar's wife died of nausea and diarrhea" (Ibid: 214). "In Kal Koub neighborhood, two women and a little girl died of a special disease" (Ibid: 221).

### **Women Murdering**

The studies indicate that the murders happened in Ghajar era by the men have been for various reasons and they predominantly had happened for honor-related causes; the marriage of a woman, from Ghuchan village, with another man resulted in her murder when her first husband returned after a three-year absence (Kludaneh, 1990:153-156). Some of the murders took place as a result of the women's dissidence with their husband's wants; Ibrahim Khan's wife was murdered due to



her husband's opposition to her leaving the house for going to the public bathroom and her body was taken away from the house and the news of her being murdered was discovered by the wife's father after several days upon finding and identifying the body (Harvard University Site, correspondence on Molla Bashi Taleghani's murder, 1951: document no.1018b1). The girls and/or the mothers were sometimes murdered by their fathers, brothers and/or sons. As an example, a son kills a stranger and his mother, as well, upon becoming suspicious of his mother's relationship with the stranger (Sa'eedi Sirjani, 1983:179) and/or a brother killed his sister due to finding her in illicit relationships with men (Ibid:81). Some of the murders have also taken place with the objective of having illegitimate relationships with girls and as a result of their refusal; Haji Seyyed Hassan Firuz Abadi's son fell in love with a girl who was working as a servant in their house but the girl refused to establish a relationship and the boy shot her dead with a gun (Ibid: 525). In some of the murders, the murdered women were not known; "a woman was murdered and left near Allah Akbar strait... after a thorough investigation no owner and no murderer was found" (Ibid: 213) and/or "a woman was murdered at night and her body was thrown into Haft Tan cistern about half a mile from Shiraz, the murderer has not been yet found..." (Ibid: 535). In some of the murders, the women were murdered under the men's repeated household violence. For example, a woman was killed when her husband was beating her severely and the woman's relatives in return pleaded for his trial (Ibid: 687). In some of the murders the women abetted the murders: "according to what had been written in Kermanshahan Newspaper, Mirza Muhammad Kashani Farrash had been sleeping at night when an individual placed a knife over his throat to cut it ... the aforesaid person got up and the murderer escaped and Nawwab Emad Al-Dowleh, Kermanshahan governor, was informed of this news and he began investigating and inquisition and it was made clear that Mirza Muhammad Kashani's nephew abetted by Mirza's wife, the two of whom were found having illegitimate relationships, had perpetrated such a crime..." (Vaghaye'e Ettefaghiyeh, 1893, No. 229:1439).

### **Women's Suicide**

One of the other prevalent cases of women's mortality has been a self-wanted death and their attitudes and tendencies towards committing suicide which originally stemmed from affective impoverishment in the families and family disputes were even the most common and most significant factors behind the women's inclinations to suicide. Due to having tender and sensitive spirits, women were influenced both effectively and mentally by the life harshness and cruelties, as well as by the disputes between the family members and their husbands and killing oneself through being intoxicated by opium, inter alia, was one of the ways some of the women in that historical era chose to cease living among the historical evidences of which the brawly beating between Mashhadi Hussein's two wives can be pointed

out in which the second wife ingested opium and was crushed by the jaws of death. The intensive dispute between the two wives of Molla Asad Allah ended in one of them committing suicide by swallowing opium (Sheikh Reza'ee and Azari, 1999, v.1: 81 and v.2: 455). The conflict between Master Muhammad Ali's sister with her stepmother ended with the girl's suicide (Ibid, v.1: 195) and/or the fight between the bride and her mother-in-law resulted in the bride's swallowing opium with the intention to kill herself (Ibid: 365). In the meantime, the disputes between the wife and husband and the outcomes resulting thereof influencing the woman's psyche and mind were most devastating than the adverse effects stemmed from the woman's conflicts with the other family members because the lack of a mutual understanding between the wife and husband usually led to affective disintegration and mental crises for the parties and in some of the cases it resulted in the wife's suicide. Karbala'ee Hadi's wife conflict with her husband (Ibid: 247), Hajj Asad Allah's physical violence against his wife (Ibid, v.2: 487), the fight between Abd Al-Hussein, the second-hand cloth seller, with his wife (Ibid, v.1: 419) and the struggles between Muhammad Hassan Beyg with his wife (Ibid, v.2: 492) are all but some of the specimens as a result of which the women inclined towards committing suicide in order to find a way out of their maze.

Among the other factors influencing the suicide emergence or attempting it by the women in Ghajar era was the numerosity of the wives of a man. It seems that the women took advantage of committing suicide as a means to impose their wants on their husbands and they used it as an opportunity to threaten the men and returning them back to monogamous life. As an example, Mirza Mohsen temporarily married a woman for one month and after his wife got aware of the news, firstly, she began disputing with her husband and then attempted suicide. This measure was proved effective and "her husband expelled the wife she had married to for one month and their disputes were settled down" (Ibid: 645).

But, in a great many of the cases, in spite of the wife's committing suicide with the purpose of forcing the husband to abstain from marrying a second wife, no result would come out and the wife was forced to accept her rival woman after being cured. For instance: "due to the new wife to whom her husband has recently married, and tore their thread of affection, she swallowed some opium and she was found turned in her moods, the household became anxious, asked for the presence of a physician and she was cured by spending a great deal of efforts and finally she recovered her health" (Ibid, v.1: 15). Treatment was sometimes of no use and the wife died after committing suicide by ingesting opium. As Agha Reza Sarbaz's wife committed suicide due to her husband's unethical and illegitimate relationship with a prostitute by swallowing some opium and finally "the woman perished despite the cures and treatments performed by her relatives" (Ibid: 4).

Also, in some of the cases, the affective pressure resulting from the absence of the minimum extent of possible economical facilities caused the women to

commit suicide; this was reflected in English occult writers' reports, "poverty and expensiveness made the woman impatient and she lost control of her behaviors upon bearing witness to the children's mourning and cries and she took her own life (Sa'eedi Sirjani, 1983: 286).

## CONCLUSION

The author has come to the conclusion in the present study that compulsory marriage and untimely marriage and early marriage are all introductive measures paving the way for the girls and women's entrance to environments where they will be confronted with numerous social harms. Compulsory and untimely marriages, in the majority of the cases, meanwhile causing affective separation and psychological disintegration in the women, incurs the families with serious harms; moreover, the most significant and the last resort is the wife and husband's divorcement and separation which will result in an unclear fate for the divorcee and the children's distantness from one of the parents. Also, household violence, whether be it mentally or effectively or even physical violence, imposed the women with serious harms the outcome of which either the women's taking a silent and patient position or committing suicide and/or, finally, giving oneself in to divorcement.

In many of the divorcements requested by the women in Ghajar era, the women had to give up their rights; an event which is still being exercised in the current era. In this way, it seems that social harms the way they were observed in Ghajar era regarding the women are a lot similar to the social harms governing the society in the present era, although there is a long temporal gap and the changes influencing these two societies are totally different all of which are sings suggesting that the women have not been able to obtain optimum results in removing the barriers and solving such problems and harms.

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