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CASE STUDY RESEARCH PAPER

Evaluation the lifestyle of noble class with focus on the country's policies in the late Qajar period (case study: Tehran)¹

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ABSTRACT

The lifestyle and its place in the social structure is one of the noteworthy features of Iranian house architecture, especially in the Qajar period, which can be of interest to planners and designers. The following article aims to examine the physical changes in the architecture of noble houses in Tehran at the end of the Qajar period, considering the lifestyle of the noble class. Also, the recognition of cultural and social components in the architecture of noble houses in Tehran at the end of the Qajar period, according to the lifestyle of the noble class. It tries to answer this question: What physical changes did the architecture of the noble houses of Tehran in the late Qajar period have, according to the lifestyle of the noble class? The present research is conducted in a combined method, based on quantitative data extracted from A-Graph software and analysis of the obtained data using logical reasoning method. Among the houses of Tehran at the end of the Qajar period, 20 houses have been selected as case examples and in a purposeful way, and the indices of space syntax in these houses have been investigated. The results of the research show that this privileged social class lived in two types of introverted and extroverted housing over a period of time. The appearance of spaces such as the central hall and numerous foyers have replaced the central courtyards, especially in the pavilions and palaces, so it can be said that the study of the style and way of life of different strata is influenced by their class status.

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INTRODUCTION

Lifestyle” is one of the most important concepts of social sciences, which is often used to express people’s way of life. This concept reflects a whole range of social values, beliefs and activities. Lifestyle is formed from cultural patterns, behavior and habits that people use on a daily basis in their personal and social life. Lifestyle includes routine and daily activities that a person uses in his life and has an impact on his health. In fact, lifestyles are patterns of action that distinguish people from each other. Lifestyles help us to understand what people do and why and what it means to them and others (Chani, 2008, p. 11); In other words, the term lifestyle refers to people’s way of life and is a complete reflection of social values, attitudes and activities. Also, it is a combination of behavioral patterns and individual habits throughout life, which has been created following the process of socialization (Staji et al., 2006, p. 134). Iranian society went through several changes during the Qajar period, which affected the policies of the social structure, power relations, and its political language. The increasing influence of Europeans has weakened the government, domestic economy and traditional elites and exposed Iran to the rapid advance of the expanding capitalist system in the West. The first trend of modernization in lifestyle imitating the West took place in the late Qajar period in Iranian society, especially the wealthy class, which often included policy makers. Therefore, the current research intends to introduce the developments related to the policies in the field of sociology related to the social class (here the class of courtiers and nobles) and lifestyle in the field of architecture. In this way, it determines the analytical relationship between the social class of the properties and the taste of the founders in choosing the architecture of residential houses in Tehran during the Qajar period in order to lead to the point that what changes in the social classes of the properties and their lifestyles in the Qajar period with the focus of the country’s policy on What has been the result of these changes on the taste and architecture of residential buildings of this era?

MATERIALS AND METHODS

Today, the term “lifestyle” is widely and popularly used and is used in various fields of psychology, culture, medicine, etc.; However, discussions related to lifestyle in human sciences first appeared in psychological works at the beginning of the 20th century, and its purpose was to refer to the main character of a person, which is formed during childhood and controls the behavior of a person in adulthood. According to “Tomaras”, today people are culturally free; This cultural emancipation has freed Marardam from the shackles of traditional life patterns (Gibbins and Reimer, 2014, p. 105). The history of Iran’s architecture and urban planning has undergone many changes under the influence of European architectural and urban planning developments, which started from the Qajar period and intensified in the first Pahlavi period. On the other hand, with the passage of time and the arrival of foreign architects and educated Iranian architects in Farang, the spread of various Western European architectural styles can be seen in Iran. Farang’s kings and travelers entered Iran. An important feature of modernity and modernism in Iran during the Qajar era is its suspension (Azad Eramaki, 2010, p. 80). In this era, modernity was established in the empty space between the political, social and cultural layers. In this regard, the suspended state of modernity caused the synchronization of asynchronous affairs between the components of society (Tabatabai, 2015, p. 56). The meaning of this is the non-synchronism of political, social and art and architecture life with each other, so that in following the relationship of architectural events with the subject of modernity or Frangimabism, cases and discussions remain in the aura of ambiguity; Another reason for the vagueness of the relationship between modernism and architecture of this era is the lack of structure in the discourses of the current situation (Jamal al-Din, 2019, p. 72). The course of relations between Iran and Europe goes back to the pre-Qajar period, that is, the Safavid era, but during the reign of Fath Ali Shah, with the increase of colonialist rivalries

among European countries and the spread of these events to Iran, the relations between Iran and many European countries It gained special importance (Ashtiani, 2009, p. 93), which had a wide impact on the architecture of this era. It is for this reason that the issue of confronting Western civilization and modernism and the extent and manner of its impact on architecture and urban planning is one of the most important and challenging issues for intellectuals both in the international and domestic arenas. Looking at the developments in Iranian architecture and the opinions of experts in this field, we realize that the most important developments in the field of architecture and urban development influenced by the West began in the middle of the Qajar period, although the cultural and artistic exchanges of Iranians with the West began in the periods before the Qajar period, but The extent of its impact on the developments in the field of architecture and construction is not as great as that of the Qajar period. Also, since the structure of the house and the domestic culture have always been in close interaction with each other, the change in the culture and way of life of the family can lead to the change and redefinition of the structure of the house (Armaghan, 2014, p. 12). "Also, tremendous changes have been seen in the gardening of this era" (Nili et al., 2012, p. 171). The presence of modernity in Iran from the beginning of the Qajar rule caused a new chapter of relations and intellectual and epistemic structures to be formed in the culture and art of Iran by increasing the level of communication between the Qajar rule and the Iranians. Photography and printing were among the techniques that were launched in Iran due to their western origin and without precedent, and the development of their use had a profound impact on the visual arts of the Qajar period (Khajeh Ahmad et al., 2019, p. 7). Therefore, the political and social system caught in the purgatory of "tradition and modernity" during the Qajar period caused a wide and rapid change and transformation in the culture, art and architecture of Iran and the challenge between tradition and modernity. During

the reign of the Qajar dynasty over Iran, due to events such as the phenomenon of capitalism and the globalization of the economy, the country's border gates were opened to other countries, and this act, in addition to the economic prosperity of the country, caused the transfer of the customs and culture of other nations to Iran. appeared (Hojat and Heydari, 2018, p. 136). Unlike the Safavid era, when Iran and the central government had power, art and artists were of high rank, during the Qajar era, Iran was not ruled by a stable situation, and the Qajar kings did not have the tact and power to focus on the country. The changes and the influence of the West, along with numerous wars, did not create a suitable situation for Iran; Obviously, such a situation affects culture and art (Makinejad, 2018, p. 37). Research shows that most people prefer to live in houses that correspond to their past culture. This is because settlements that are a crystallization of culture are complementary to the behavioral patterns of that culture (Gifford, 1998:85) (Aly and Shafiq, 2011).

Cultural-social policies

Cultural identity is a set of values, beliefs, symbols, etc., which make a person and society known and distinguished from other people and societies. (Ebrahimi et al., 2016) Therefore, cultural identity moves on three continuous orbits that revolve around a single axis: 1. An individual within a single group and community, which can appear in a tribe, clan or social group; 2. The modern congregations and groups of nations whose common cultural identity is considered as their distinguishing feature; 3. Single and integral nations in comparison with other nations. Therefore, three types of individual, group and national identity can be distinguished from each other. The relationship between these three is not constant and uniform, but there are permanent roots and trends in it, and changes occur between them in different situations; Changes that arise from confrontations, cooperations and their lack, which are created based on individual, collective and national interests and interests (Rahbari, 2010, 57).

Lifestyle

"Longman Culture" calls it "a way or style to live" (Ebrahimi et al., 2016, p. 508). According to "Asaburger", lifestyle is fashion or a person's mode of life. Most of the time, in the narration of the development process of the concept of lifestyle, the initial roots and the first conceptualizations presented in the works of such people as "Max Weber, Georg Simmel, Thorstein Veblen" and others in the early years of the 20th century are mentioned (Safar Herandi, 2009, p. 61).

Qajar period architecture

The art and architecture of the Qajar period can be followed in three phases. First, the period of following the old patterns, then gradually intercepting the imported elements along with the native elements and creating a unique style, and then following the model and complete imitation of the West. Shamsi continued with the traditional way of implementing buildings, introversion, sources of inspiration and ideas, type of function, building form and type of decorations. (Habibi, 2002). The second period of the Qajar period corresponds to the years 1229-1260 AH, due to the political peace and lack of external conflicts, the construction enjoyed a good prosperity in terms of quantity and many buildings were built in this period. During this period, Iranians traveled to Europe continuously. The style of architecture of this period is called Tehrani and it is a combination of Isfahani style with Farengi style. The third period of the Qajar rule, which includes from 1260 AH to 1304, is the period of Persian architecture and more influential than European neoclassical architecture. (ibid.) Due to the influence of foreign communication, it led to mere imitation of western works, which mostly appeared in decorations and sometimes in structural and architectural forms and elements. External factors, which had a global origin, in a comprehensive and all-round position, subjected the ancient biological system to fundamental changes and transformations, and in parallel with the introduction and creation of new aspects of private and public life, it demanded the system and hierarchy it needed (Afshar Asl and Khosravi, 1998, p. 121).

Imitating western architectural policies

Among the cases stated by the researchers as the reasons for the entry of Western ideas and its influence on the architectural patterns of Iran during the Qajar period, the following items attract attention: the technical, scientific, artistic and social superiority of Europe and the backwardness of the Qajar system (Nohi, 2014, p. 614); Qajar kings' complete lack of familiarity with cultural characteristics and Iranian national traditions and their fascination with Western culture; The interest of the Qajar kings to build a city similar to the cities they saw in their travels to the west (Habibi, 2002, p. 140); More connection with Europe and acquaintance of Iranian architects with European architecture (Nasiri Ansari, 1350, pp. 275-274); The introduction of strollers and cars in the urban transportation system (Sarikhani, 2014, p. 6); The return of Iranian architects educated in Europe and the employment of foreign engineers in Dar al-Funun (Moghtader, 2011: 483) and the implementation of architectural buildings from imported western postcards (Ramezan Jamaat, 2009: 99)

Politics and lifestyle

Research shows that most people prefer to live in homes that are consistent with their past culture. This is because the settlements that are the crystallization of the culture complement the behavior patterns of that culture (Gifford, 1998:85). Therefore, the architecture of the past sought to preserve the comfort of the users and express their cultural identity by coordinating with the needs of the residents, but today's traditional house building processes, regardless of the cultural values and the original lifestyle of the residents, in addition to creating an identity crisis, reducing the comfort of residents (Aly and Shafiq, 2011). The above-mentioned cases show the influence of lifestyle on the construction methods and architecture of their houses.

Country politics and social classes

Historically, the class of nobles or aristocracy constituted the privileged and ruling class of pre-capitalist and traditional societies. The aris-

ocracy everywhere had special privileges compared to other social groups and formed a more or less closed class. Aristocracy in Iran (Sarikhani, 2004) due to the characteristics of Iranian patri-monialism and autocracy, there was never a hereditary aristocracy with legal and independent immunity that could legally limit the power of the king. To some extent, due to the family and dynastic foundation of political power, the rank of aristocracy depended on kinship with the king's family and proximity to the center of political decision-making, i.e. the court. Also, in Lambton's opinion, one of the obstacles to the formation of the hereditary landed aristocracy in Iran was the law of inheritance, which caused the land to be continuously divided into smaller pieces. In the Qajar era, compared to the previous periods, Tioldari system became more feudalistic. Dispersion in the sources of political power intensified. During this period, nobles and scholars were the most powerful social force in the country and they appointed local officials. In order to carry out reforms and modernization and to secure the necessary financial resources, the Qajar government also started selling private and state lands. As a result, a new class of landowners was gradually found next to the old Tioldars class. Anyway, from a legal and theoretical point of view, the kings and rulers in the Qajar era did not grant any independent rights to the landowners as a class, and if they had the necessary power, they would seize and confiscate their lands. The entry of the terms Malik and Khan into the field of Iranian social literature is related to this period. During the constitutional revolution, the progressive and enlightened sections of Iran's nobility played a role in promoting the constitutional revolution. For example, we should mention Muhammad Khan Sepahdar Tankabani, Haj Ali Qali Khan Sardar Asad and Samsam al-Sultaneh. Sepahdar Tankabani, the leader of the Gilan Movement, was considered one of the biggest landowners in Iran at that time. In fact, the constitutional revolution was not considered an economic threat to the landowning class of Iran.

Research Background

Related researches about the lifestyle in the Qajar period have been studied and analyzed, which will be discussed in the following (Tab. 1).

Examining the results of the studied research shows that in the Qajar period, due to the changes surrounding the general policies of the country and the influence of the western lifestyle in the Iranian society, the noble class and, accordingly, the houses related to this period underwent significant changes. The studied samples are 20 houses in Tehran and belong to the last Qajar period (Fig. 1), whose documents were obtained from the Cultural Heritage and Tourism Organization and redrawn by the author.

Methodology

Since the present article has been carried out with the main purpose of reviewing and compiling the principles and effective criteria of the body of architectural spaces with regard to the lifestyle of the wealthy class in the last Qajar period; Therefore, by using library studies, historical documents about the studied buildings in that historical period and the registration documents of the Cultural Heritage and Tourism Organization, the influence of the origin of the property class on the architectural developments of the houses and palaces of the Qajar era has been discussed; As a result, the present study will be using the historical-interpretive method.

DISCOUSSION AND FINDINGS

Examining the opinion of sociologists about the formation of social classes has shown its influence on the distribution of capital in society (Nasiri Ansari, 2001), according to Bourdieu's belief, there are four types of capital: economic capital, social capital, cultural capital, and symbolic capital; that there is a kind of dialectical relationship between cultural, economic and social capital. so that each reproduces the other (Nohi, 2014). Investigating the lifestyle of the wealthy class, who also participate in the country's macro policies, indicates the existence of two types of housing during a period of time (Fig. 2). Being

Table 1: Researches about policy making and lifestyle

Topic	Author	Aim	Conclusion
Investigating the Effect of Lifestyle	Mehri & Zabihi	Investigating Qajar aristocratic lifestyle and spatial relations of houses	The difference of the spaces is due to the social relations of the family and the livelihood of the residents, which can be classified in different patterns based on these differences.
Afamilial state: elite families, ministerial offices	Ashraf	Studying the continuity and change of the Safavid to Qajar period and the nature of political power	Analyzing the social structure of the people and what political office holders actually do provides a more fruitful way to understand the formation of Qajar Iran than focusing on political institutions and structures.
Impact of western art on Iranian	Rahimzadeh	Examining the arts in buildings based on historical events	The results indicate that during the Qajar period, due to interactions with the West, architecture and related fields such as mirrors, tiles and plastering works were approved.
The Links between Art and Politics	Alizadeh Birjani	Evaluating the relationship between art and politics in the Qajar era	Knowledge is both the generator of power and its result. In this way, first humans as identifiers, between art and politics are not explained and analyzed in them.
The reflection of western culture in the evolution of lifestyle	Ebrahimi et al.	Investigating the changes in the Qajar lifestyle and the effect on the noble houses	Simplicity of form and elimination of multiple courtyards, development of interior spaces and expansion of symbolic elements in the house
Typology of historical houses	Farah Bakhsh et al.	Typology of historical Qajar houses in Mashhad	Classification of the historical houses of the city into three categories, including two types of Qajar (first half and second half) with introverted architecture and the third type of first Pahlavi with an extroverted form.
Analyzing the localization of microspaces	Manan Raisi	The impact of housing on Islamic lifestyle	The placement of small spaces in most of the contemporary Iranian housing models is not done correctly and many conflicts with the Islamic lifestyle are observed.
The impact of lifestyle modernization on architecture	Ebrahimi et al.	Investigating lifestyle changes in the architecture of Pahlavi houses	The results of the research show the modernization in the lifestyle of the people in the city, which has brought new concepts of the modern way of life.
A critical evaluation of the tendency towards the West in	Khamse	Achieving how to tend to the west in architecture in architecture	The Qajar government did not emphasize on acquiring Western technological advances and adapting to Iranian ways, and insisted on obtaining material manifestations, which caused the emergence of alien royal buildings in Iranian architecture.
Analyzing the traditional architecture of the Qajar period	Sanipour et al.	Investigation of traditional Qajar era architecture and stylistic changes	Despite the influence of western architecture in this era, the architecture of this building was based on the fundamental principles of Iranian-Islamic architecture.
Analysis of the physical developments of the houses	Qilich Khani et al.	Investigating the physical transformations of houses during the Qajar period	The architecture of this era was based on extroversion and urban architecture, and these developments were closely related to lifestyle and daily events.
Architecture and culture in noble houses of Tehran	Sultanzadeh and Armaghan	Investigating the culture of life in the formation of special houses in Tehran in the Qajar period	How the flexible body of the house is formed and changed is based on the family structure, which itself, under the influence of religious beliefs and social system, formed the structure of the house based on the separation of male and female spaces.

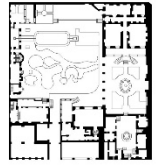
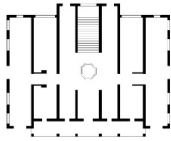

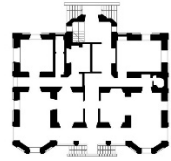

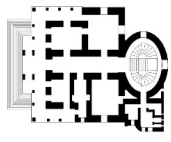
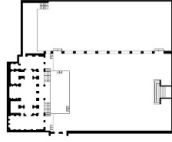

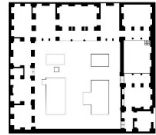

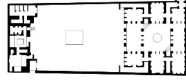
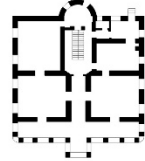
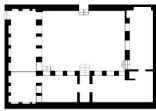

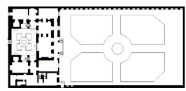
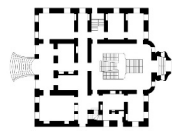
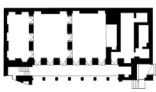
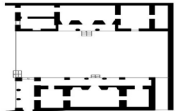
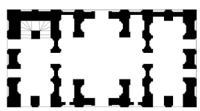
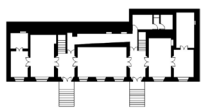
Plan				
House	Moghdam House and Museum	Amir Soleymani Garden	Jala Al-Ahmad	Rahavi
Plan				
House	Nasirrol Al-doleh	Darabad Palace	Dibirol Molk	Saheb-qaraniyeh Palace
Plan				
House	Reza Khan	Amir Soleymani	Naseridin Mirza	Fakhor Al-doleh
Plan				
House	Nasirrol Al-doleh Mirror House	Mostofi Al-mamalek	Hedayat	Moshirrol Al-doleh Pirniya
Plan				
House	Anis Al-doleh	Dr. Hesabi	Eshrat Abad Palace	Parvin Etesami

Figure 1: Houses of the social class effective in the country's policies during the last Qajar period

introverted is more well-known due to its background in Iranian architecture. The extroverted type, however, as a type that is popular due to the change in the lifestyle of the privileged class in the society, shows itself in the form of booths and gardens.

It is worth considering that in the period of time when most of the society continues the introverted pattern, the property class of the society has moved towards extroverted houses. The emergence of spaces such as the central hall and numerous foyers have replaced the central courtyards. Therefore, it can be said that the study of the style and way of life of different strata is influenced by their class position. Therefore, in a stable environment, the existence of cultural, social and economic differences leads to the formation of differences in social classes and lifestyles and living and housing patterns of people. Lifestyle includes habits that reflect people's tastes and tastes and exist among members of a social class with a common capital composition. The house is one of the important means of representing the way of life. Historically, the aristocratic class, the landowners, constituted the privileged and ruling class of pre-capitalist and traditional societies. The aristocracy everywhere enjoyed special privileges compared to other social groups and formed a more or less closed class (Montazer et al., 2018, p. 73-86). Therefore, in addition to examining the pattern of living spaces, paying attention to the micro-spaces related to the class of nobles or aristocracy, which were somehow involved in the

implementation of policies, indicates a change of attitude among this social class. Following are the control values related to the social class houses effective in the country's policies during the last Qajar period (Fig. 3).

RESULT AND CONCLUSION

Examining the control values in the noble class houses, which include 9 examples of palaces and huts from the last Qajar period, shows that the control value of the hall space in these mansions is always higher than the overall control average. In the courtyard and corridor spaces, apart from the Darabad Palace, other examined samples have a control value higher than the overall average. This shows that the spaces of the yard, hall and corridor in the houses of the property floor and in the extroverted type have the most value of control. In fact, these three spaces include the communication path for the access of guests and visitors according to the social and political status of the owners. In other words, according to the level of interactions and the lifestyle of the property class, as well as the function of the house spaces for living, the micro-spaces related to the access from the entrance to the division by the hall play a role as spaces with high control value (Fig. 4).

Examining the control values in the noble class houses, which include 11 examples of far-sighted houses from the last Qajar period, shows that the control value of the yard space in these mansions, except for the Anis al-Dawlah house, is always higher than the overall control



Figure 2: Common patterns in the houses of the social class effective in the country's policies during the last Qajar period

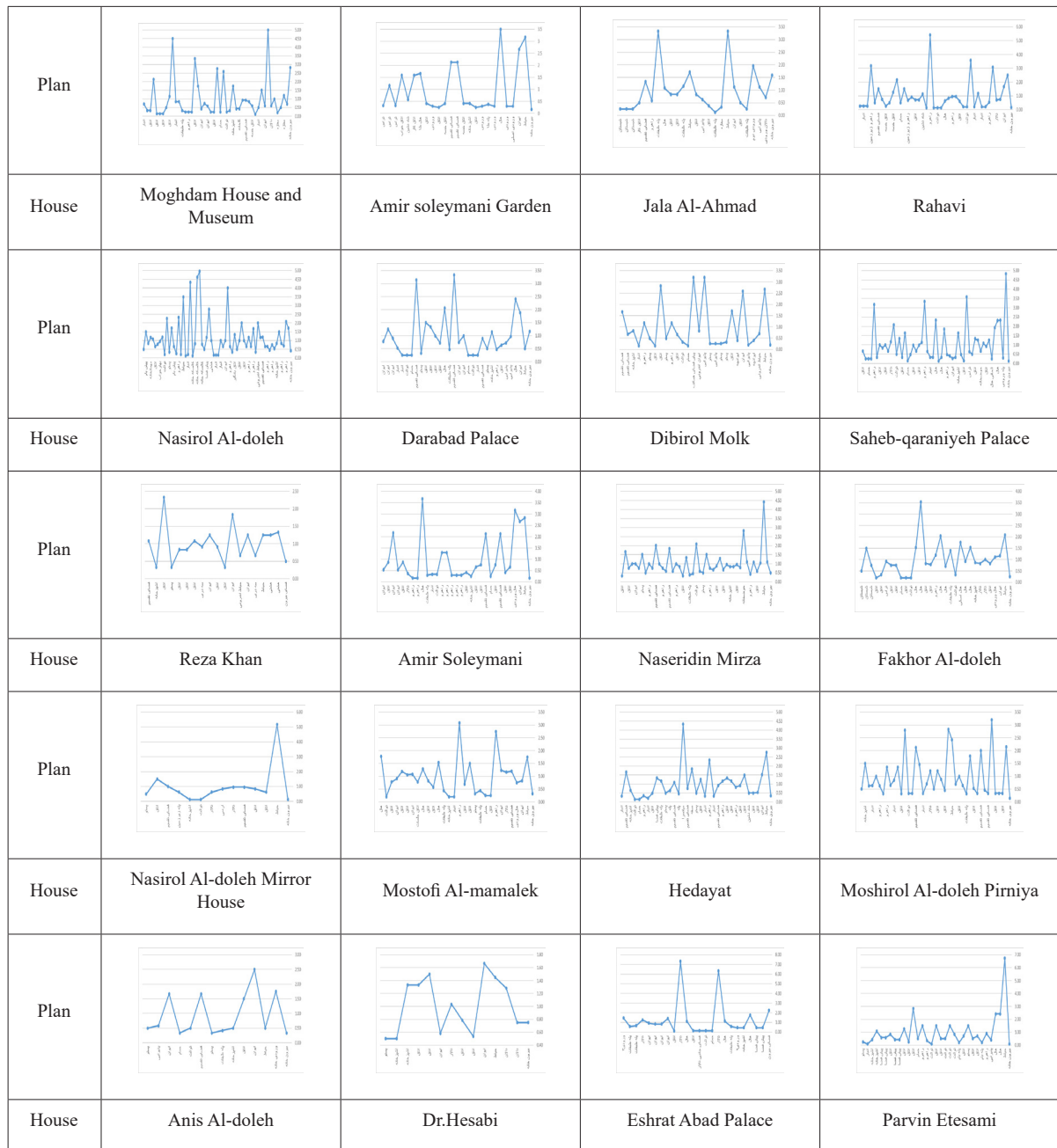


Figure 3: Control values in the microspaces related to the houses of the social class effective in the country's policies during the last Qajar period.

average. This issue shows that the yard space in the houses of the property class and in the introverted type has more control value. In fact, this space is the center of interaction and communication for the access of guests and visitors, and according to the social and political status of the owners, it has been responsible for this communication. In other words, although in the extroverted examples, the three spaces of the

courtyard, hall and corridor play a role as a communication path, but in the far-sighted houses, the communication path has given its place to the focal point of interactions and control, which is the courtyard space, and this space is the most it has control value (Fig. 5).

What was examined in this article included the examination of the changes in the lifestyle of the wealthy social classes and what effect the

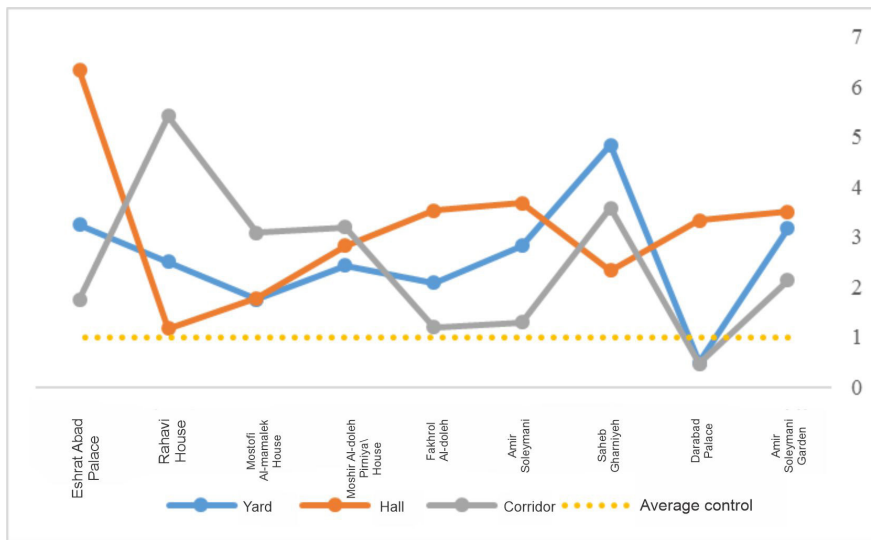


Figure 4: Yard, corridor and hall control values in social class houses effective in country policies during the last Qajar period (extroverted type)

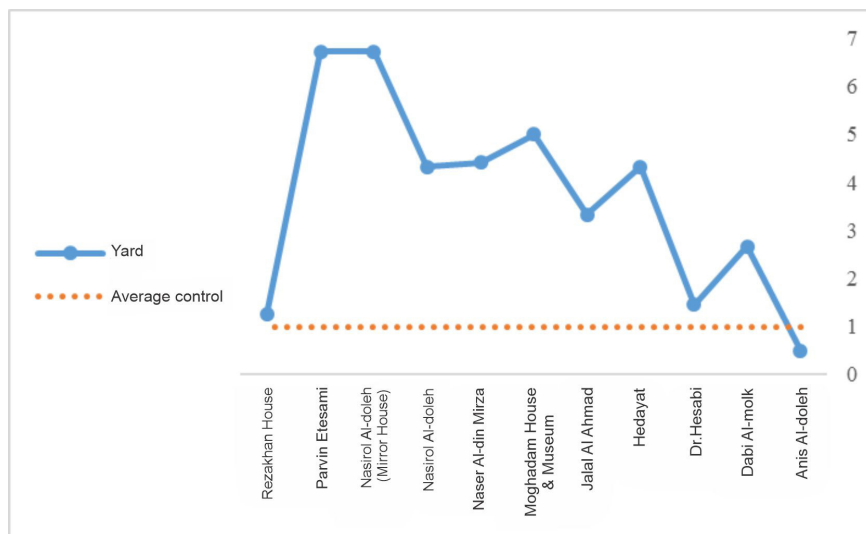


Figure 5: Values of yard control in social class houses effective in the country's policies during the last Qajar period (introverted type)

changes had on the taste and architecture of the residential buildings of this era. In this regard, the studied samples were examined, the results of which are given below.

- The results of the study of the lifestyle of the wealthy class, who also participate in the country's macro policies, indicate that this privileged social class lived in two types of introverted and extroverted housing over a period of time. The appearance of spaces such as the central hall and numerous foyers have replaced the central courtyards, especially in the pavilions and palaces, so it can be said that the study of the style and way of life of different classes is influenced by their class status.
- The results of the investigation regarding the control criteria in the houses of the noble class in the last Qajar period show that the hall space in these mansions has the highest level of control. Yard and corridor spaces also have a high control value among the micro-spaces of this period. from the overall average.
- The results of the survey also show that the spaces of the courtyard, hall and corridor in the houses of the private class and in the extroverted type, take the communication path of the guests and visitors according to the social and political status of the owners, and for this reason, the control of these spaces is also more has been In far-sighted houses related to the last Qajar period, the results show that the yard space in these mansions is a space with high control, therefore, in the houses of the property class and in the introverted type, the value of control is more important as the focal point of interactions and communication between the residents and guests are available.

According to the results obtained in the houses of the properties during the last Qajar period, the yard space can be identified as the controlling space. Also, in this period, the spaces of the entrance hall and corridors find a controlling position in the houses, which according to the survey, these houses are among the extroverted houses.

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