

## MASHHAD ON THE EVE OF WORLD WAR I

*Majid Khaleghnia,*

*Department of History, Shabestar Branch, Islamic Azad University, Shabestar, Iran.  
khaleghniamajid@gmail.com*

*Manijeh Sadri,*

*Department of History, Shabestar Branch, Islamic Azad University, Shabestar, Iran.*

*Yousef Mutawli Haghghi,*

*Department of History, Torbat Heydariyeh Branch, Islamic Azad University, Torbat  
Heydariyeh, Iran.*

*Monireh Kazemi Rashid*

*Department of History, Shabestar Branch, Islamic Azad University, Shabestar, Iran.*

VOL 3 NO 1 (2020): JOURNAL OF ECONOMICS AND ADMINISTRATIVE SCIENCES

Received Date (Başvuru Tarihi): 15/04/2020

Accepted Date (Kabul Tarihi): 18/05/2020

Published Date (Yayın Tarihi): 30/09/2020

### ABSTRACT

*After the Constitutional Revolution, civil institutions were created and strengthened. Although various civil society organizations could have an effective role in the social, political, cultural and monitoring structures of the people. But because of the return of minor tyranny, they did not have an effective approach to change. On the other hand, due to the bold role of religion in the city of Mashhad, the scholars played an important role in the political and social currents and, of course, viewed the constitutional issue with skepticism. People's lives during these crisis years were contagious with drought, famine, and diseases. Not only did the Qajar rulers not help improve the status quo, they were also a problem for the people because of the deep corruption of the system, and especially of their thievery system. The presence of the Russian and British forces and their rivalry also adds to the problems of the people. In this article, we refer to archival documents and library resources with a historical account of events in Mashhad on the eve of World War I, emphasizing the role of foreign governments and civil society in ending these crises. Research findings show that despite the special and distressed conditions of Mashhad on the eve of World War I, the activities of newspapers and associations such as the Happiness and Razavi Charity Association, along with those such as Seyyed Hassan Ardebili, Mohammad Ali Moder and Mohammad Taghi Bahar, albeit limited and temporary, Efforts have been made to critique the status quo and to draw a desirable situation.*

*Keywords: England, Civil society organizations, Mashhad, Russians, World War I*

## **Introduction**

Little research has been done on the situation in Iran before World War I, and this is worse than the local histories, and Mashhad is no exception. Avoidance of the war scene has led to little evidence of it being west of Iran, which was the scene of regular or regular hostilities. However, Khorasan and Mashhad have always been considered as important states and cities of Iran, so this research has been the subject of this research in order to review its conditions and the situation of the people. In the meantime, various books have occasionally addressed the history of Mashhad in which we can refer to Kasravi in the history of the constitution and Nazim al-Islam in the history of the Iranian Awakening. However, the book of Mashhad's contemporary history by Dr Mutlaqi Haghighi has given direct attention to this issue. Other studies that have looked at Mashhad in parts of their research, *The Book of Great Famine* (2007) is by Mohammad Gholi Majd, which deals with the whole of Iran's geographical area and has only used American sources, or can be read in Mashhad at the beginning of the fourteenth century by Mr. Modarres Razavi (2007). *The Constitutional Movement until the Islamic Revolution*, Mr. Jalali pointed out. Another important issue is the religious character of the city through the dome of the Shi'ite but eighth Shiites Ali ebn Musa Reza. The traditional character of the city and the presence and influence of some clerics and scholars in this city has always made its overall atmosphere different from other parts of Iran. On the other hand, the Qajar style in governing the country, which was more like the Mongol invaders and the Theorist method, was one of the major problems in Iran and consequently Mashhad. Most of the princes, who were only governed by blood ties with the Shah, were in charge of the affairs of the country. On the other hand, the corruption of the country in different parts of the country would not solve any serious problems. Even in some cases the ruler himself was a partner of the thief and the head of the negligence. Still, the masses were not indifferent to the issues, especially with the coming of the Constitutional Revolution and the formation of civic institutions has made these gatherings and protests more coherent. But in certain cases, such as the gravity of public offering, it became more common and more violent. This article attempts to assess the political, social and economic situation in Mashhad on the eve of World War II in order to examine the level of activity of effective people, masses and groups. On the other hand, the role of foreign forces is to be assessed and the views of civil society institutions after the constitutional revolution to be reflected.

**Constitutional and Mashhad:** The Constitutional Revolution created a turning point in Mashhad's history, affecting the various political, economic, social and cultural aspects of the country and in some cases altering it. Although the resilience of Mohammad Ali Shah and the tyranny of the minorities restored the political situation of the country to the pre-constitutional revolution, it was not too late and the situation changed. What is certain is that the role of each Iranian city and province in the constitutional revolution was not the same. In fact, the position of constitutional scholars, intellectuals, liberals and patriots in each city and province determined the constitutional weight so that they could be more influential in this regard. Meanwhile,

some historians and constitutionalists have downplayed Mashhad's share, and in contrast to cities such as Rasht, Tabriz, Isfahan, and Tehran, the people of Mashhad have lacked political awareness and are naturally pro-Qajar (Uniqueness, 1356: 110). We cannot speak with certainty in this regard. Undoubtedly, the conditions of Mashhad in the constitutional revolution must be mentioned for fair judgment. To understand the situation correctly, it is necessary to consider a few points. First is the population of Mashhad. Mashhad was a big city but like the cities of Tehran, Isfahan, Rasht, and Tabriz there was not a large population. Second, the presence of the Razavi shrine and the religious context of the city and the bold role of religious scholars who were sometimes incompatible with constitutionalism and constitutionalism, in particular, the market debate and the presence of pilgrims made the clergy and marketers more conservative. Third, avoiding the Caucasus region, which was one of the sources of revolutionary and enlightened thought. Mashhad was lagging behind due to its geographical distance and, most importantly, its remote and desert route from central, western and cities like Rasht and Tabriz. Fourth, the poor economic and social conditions of the people of Mashhad. Fifth, the family or economic dependence of some scholars and elders on the rule and authority of Astan Quds. Sixth, there was competition between the Tabrizi merchants who favored the constitution and the merchants of Mashhad who competed with the Tabrizi for the Shah and the monarchy and did not favor the constitution. Seventh, the opposition of religious figures, and in particular some scholars, of the government and the resistance to confronting new and especially new constitutional ideas, which saw the principle of government as based on popular opinion and this was contrary to the religious scholars and the religious justification of the government from time immemorial. (Trustee, 2013: 70-71). The sources said that after the victory of the revolutionaries and the establishment of the constitutional government, some telegraphed their positive and favorable positions from the government to Tehran: "The scholars and Sadat are not willing to obey the National Assembly or obey the king's word and will take whatever action the Shah has against the constitutionalists in this state" (Bashiri, 1362: 1- 35). The religious climate of Mashhad made the people more dependent on the scholars and clerics and more confidently accepting their words, rather than looking at politics and revolutionaries. Mashhad can therefore be described as a sedentary city in the constitutional revolution. However, people such as Seyyed Hassan Ardebili, Haj Asadullah Fathullah, Mohammad Ali Moder and Mohammad Taghi Bahar mentioned that they were doing their best in Mashhad. Along with the intellectuals and revolutionaries, two clerics were unrelated to the state regime alongside the revolutionaries. Sultan al-Ulma of Khorasani and Zain al-Abidine of Sabzevari also urged the people against the Qajar rule (Trustee, 2013: 71).

**Tyranny and popular protests:** As stated above, the people of Mashhad were often confronted with government agents, and although they did not pursue specific political goals, they were suppressed by the government. The people revolted against the Qajar rulers and their descendants, but to no avail, but showed the

determination of the people of Mashhad to fight the tyranny of the Qajar dynasty. Sultan Hussein Mirza Nir al-Dawlah was one of the Qajar princes ruling Khorasan in 1218/1397. During his time, there were fierce clashes between people and government officials. Failure to work together with finances and ambitions kept things from getting better and worse every day. One of the most important events of the Nir al-Dawlah period is the riot of Mashhad and is known as the Mashhad Revolution, also known as the Bread Blow.

Heravi, who himself attended the event in 1321 AH (people started protesting because of the high price of bread and provoking a number of lords and elders who were also hostile to Nir al-Dawlah. There was a lot of damage. For each bakery shop a mullah and a student were arranged (Mathematica Heravi, 1372: 152). The people of Mashhad moved towards the governmental citadel and the factors of hoarding and expensive market. They first went to Yusuf Khan's house in Bigbigi and then to Naqib al-Ashraf's house. They plundered their belongings and possessed wheat and barley. Some people were killed in the event. The anger of the people was such that many people went to the shrine every night to attack Nir al-Dawlah but they did not succeed. In the meantime, people such as the chief of trade and deputy chief of trade were captured in the grounds of Razavi's shrine. (Trustee, 2013:53). The British Console Telegraph and the Gravity and Wheat Factors of Wheat look interesting: "It's a mess here because of the scarcity of bread. Yesterday a group of women wanted to enter our consulate and the Russian consulate. The upset is that the wheat is not sold at the price specified. I hear elsewhere that the following people have wheat. Astana's Vice-President, Naqib Astana, Mirza Habib, Mirza Ibrahim Imam Juma, Chief of Treasury, Moin Al-Ayala, Hassan Khan Prince. . . Currently, Bigler's house was ransacked. All shops are closed. It is good for the people mentioned above to explicitly order that they sell their wheat at the price specified. Twenty-four Tomans is good. and if it gets more expensive, the commotion will increase." (Newspaper Issue: 268). Haidarkhan Uncle Oghli, himself a constitutionalist, reports on this subject: "As I became acquainted with most of the inhabitants, I penned the same expensive bread, incited and impelled the inhabitants against the oppressive ruler, and encouraged them to overthrow the government. Strange excitement appeared in the people, and they swarmed, demanding the dismissal of the ruler. During the public excitement of Khorasan, several houses were also looted, one of which was the house of a deputy who took twenty bends of wine from his home. The deputy was a person who came from the shrines of the holy shrine of Prophet Reza who made forty thousand toman a year from the endowed villages of the Prophet. This person, Naqib al-Sadat, was one of the main landowners of Khorasan who had been associated with the ruler and, in this regard, the people were thrown into his two hundred-year-old house and plundered two bends of that wine in the courtyard gate. Passengers were told that the wine had come out of Naqib al-Sadat's home in the shrine of the holy shrine, which apparently purified itself. Naqib's younger son was also killed in the case. He himself was deposed in the shrine of Prophet Reza"(Raine, 1352: 30). Mashhad was in bad shape. Similar reports elsewhere in Iran have also been plagued with drought and famine. In the report, al-Saltanah describes the situation in Mashhad and the situation in Khorasan: "Khorasan's

work has led to scandal and siege of the citadel [ . . . ]. What people are saying is that this famine is self-inflicted. They have 20,000 tons of stock and they want to sell forty tones. There are twenty-two tomans now, they do not "(Nizam al-Saltanah, 1361: 209). The protests lasted for thirteen days in a way that people were in the field to such an extent that it was difficult to get around. The result was that Nir-al-Dawlah was ousted by the central government and Rokn-al-Dawlah was re-elected to the Khorasan government for two years. At the time of Asif al-Dawlah in 1323/4-1283 he had policies in place that could open new clashes between him and various masses of people and city properties, including the ulama. The plight of the people of Mashhad caused famine and expensive public protests. Therefore, some of the people of the city, who considered the main cause of all the disorganization of the country and the city and the government expensive, sat in the Razavi shrine to declare their protest. Asif al-Dawlah, however, did not take any action against us. This has made people angry and thinking of a solution. Kasravi writes about this in constitutional history: "Haji Mohammed Hassan had taken the town's bread and meat from Contraat and made it very expensive. People were hard pressed and frustrated. But since Asif al-Dawlah was the same ruler and others, They found no room for litigation. Slowly they fall into a riot and the clusters are closed, going one by one .... Eventually, the students work and collaborate with them, and one of them, called the chief of the Taliban, who was a Caucasian, comes forward and gathers the people and reads and writes from those sent by Haji Mohammad Hassan. Takes up to three days to make bread and meat cheap" (Kasravi, 1370: 4-83). Asif al-Dawlah remained silent about the situation and did not react. He even disregarded the protest of two Mashhad clerics, Sayed Abbas and Seyed Ibrahim Lankrani, who had threatened him and prepared to crush the people by arming them. People who had not been able to remove Asif al-Dawlah from their telegrafs to Tehran went to the house of the convicts and Asif al-Dawlah to find a solution. Haj Mohammad Hassan, deputy commander of the trade who was involved in wheat hoarding, He had clashed with the protesters with the defensive force he had previously come up with. It was not long after the sticks and sticks became fired on the people's deputy Mohammad Hassan's guns. "As soon as the students and the people heard the sound of gunfire, they turned and fled, and those who were shot were dropped. The riflemen followed them from the rooftops to shoot to the scene and did not shoot at the scene and also fired. The stacked mass of forty people who died and the survivors recovered after a while. (Kasravi, 1370: 84).

Asif al-Dawlah who was bothered, If you think that tomorrow's work will cause more trouble, the armed people will face it, It has ordered the suppression of the people as reported by Nazim al-Islam Kermani: "If it were to happen tomorrow, it would be extremely difficult, and then people would get arms and be willing to take revenge on them and the victims, so again the trustee said that you have to resolve the conflict and His way is to summon and hold the Agha Sayyid Abbas and Haj Sayyid Ibrahim, who are scholars and leaders of the students, until the people are dispersed. (Nazim al- Islam, 1371: 30). The efforts of the guardian failed to succeed because the embassy was released to release the two Russian-backed clerics. At the insistence of the Russians, Asif al-Dawlah reported to Nazim Islam, with the payment of money, they sat at home the next

day and did not attend the next day's sit-in. So he slept the next day with a promise of cheap bread and meat and not giving people access to the Razavi shrine and the site of the people's rebellion (Trustee, 2013: 63). This event had a positive impact on the revolutionaries in Tehran and other cities, and made it possible for the revolutionaries to face the events ahead. Sayyid Mohammad Tabatabai cried out over the pulpit of the people of Mashhad and wept loudly and demanded his resignation. Just before the incident, the Hubble-Al-Matin newspaper reported on the situation in Khorasan: "Grasshoppers have been popping up in the plains of Khorasan for several years and attacking one side every year, destroying and destroying crops. Last year grasshoppers in Ghuchan and its surroundings became so intense that in addition to wheat and barley cultivation, they had eaten all the leaves of orchards and desert grass. Not all people are terrified and anxious and often do not have enough food, but they have to pay the tribunal tax, They had no grain, The government with the state of Khorasan was excommunicated in five rupees and received from 20 rupees in slavery. "The Sun newspaper also quoted one reader: "In these two years, the custom of girl-selling has become commonplace. It was in Muharram, in the city of Lotfabad, that I heard from all the people that in the two years, one hundred and sixty-four girls and women had been sold to Turkmen. What a poor slave to do. There is a great deal of taxation throughout the country except that the original tax was 6,000, but the governor of Khorasan has been so hard in the past two years, Twelve thousand tomans and sows and two thousand toman. The villagers cannot bear this time. They beat the wood. Then they have to sell their daughters and fill the pockets of the tyrants. The white beards have sworn that they get twenty-two names every year from us. Neither is tax deductible. Money Ruler, Big Money, Silk Money, Unemployed Money, Money Rider, Chicken Money, Earn Money, Mirza Polly, Money Lawyer, Alaaya Polly, Money Dead and more. . . We must give this money and then die under the stick. "(Khorshid Newspaper, 1325 AH: 5). The sale of Quchan girls by Khosrow Khan Shuja al- Dawlah and Asif al-Dawlah was a prime example of the distressed people and the poor economic conditions and of course the oppression of the Qajar rulers to the extent that girls and women were sold for tax purposes. Each girl counted for twelve of my wheat and was separated from their families. In some cases, it has been narrated that the girls were still sleeping in their mother's arms, separated from them and taken away (Rezvani,1344: 60). Nazim al-Islam writes in the description of Asif al-Dawlah: "This year [1323 AH] the government of Khorasan was transferred to Asif al-Dawlah. Musharliyah was a priest and a skilled person, making a statement and making a statement. Don't shave. You don't drink sweets, He read the Ashura pilgrimage, but he did not like the young, bearded youth. He was killing. It would end the oppression, but he did not quit the prayer at night, but left the congregation at noon. He would go after the prayer, but from the beginning he began to pray until he was delivered, a poor man dying under the constellation of prayers. He traded, but the trade was hoarding wheat. Wheat was bought by the government for two rupees, or ten rupees, and sometimes for ten or twenty rupees, which was sometimes the case in other commodities such as oil, meat, etc." (Nazim al-Islam, 1992) 397). These two cases were just a few of some of the events that the people of Mashhad showed before the

Constitutional Revolution on the eve of World War II. Obviously the situation of the troubled tribes and the people was more distressed. The Qajar rulers sought their personal interests more and if they were artisans and artisans, it was more to fill their treasury than to improve the country and the people. Constitutional,

**Forums and Continue the protests:** With the constitutional revolution on the eve of World War II, a deep divide in the country between the constitutionalists and the traditional monarchist spectrum arose. The flow of the country and, according to Mashhad, was such that it was pregnant with unforeseen events. With the continuation of the constitutional rule and following the representatives and families of the girls of Quchani, the governor of Bojnourd, Asif al-Dawlah, governor of Khorasan. An investigative commission consisting of representatives from the Ministry of Justice, the Interior Ministry, the State Department, parliamentarians, and plaintiffs' representatives was formed to investigate. The Minister of Justice ordered the trial of these individuals Asif al-Dawlah was sentenced to two thousand tomans in cash and Salar Mokhim was sentenced to imprisonment for failing to extradite prisoners. (Sharif Kashani, B: 851).

The people of Mashhad made the first choice. 1,300 prominent individuals were called for ten days to vote for their constituents. They cast 200 votes and they also elected four out of six candidates the elected were Haj Mirza Ali Agha Mojtahed Tabrizi from the scholars. Seyed Abdul Hosein Shahshani on behalf of the business. Haj Mirza Ali Naqi Nazem Astana was chosen by the merchants and Mr. Reza the chief of the merchants. When the first representative of Mashhad, Haj Mirza Agha Mojtahed Tabrizi, went to Tehran, some of the merchants raised money to pay for his trip. But he refused, saying: It is like obligatory prayer. So he sold some of his books and paid for his travel. (Trustee, 2013, 73). Russian Consul reports on the situation of constitutionalists in Mashhad: "Mashhad is still calm and the public minds for the constitutionally controlled elections, He was focused and some reactionary scholars united in relief, but their obvious opposition was nothing and the great scholar of Mashhad [Mirza Habibullah Mojtahed] worked with the constitutionalists for fear of the consequences. (Bashiri, 1362 611 ')). Forming state associations was one of the most important constitutional achievements in other cities and provinces. The communities held regular meetings and held city affairs. They monitored and reviewed security issues, with the ruler reflecting on his actions. Communicate, collaborate, and communicate with the city and other communities. One of their social actions was the closure of slaughter houses. (Sun Newspaper, 1286: 2). After the Razavi Moderation Association, other associations were established in Mashhad. One of them was the Happiness Charity Association, which was established in 1325 in connection with the Istanbul Happiness Association and the Ahar-e-Barakat. Its members consisted of government employees, school graduates, businessmen and businessmen. The most famous person in this community was Mohammad Taqi Bahar, known as Malik al-Sha'arai Bahar. Other prominent figures include Matin al-Saltanah, Arfa al-Saltanah, Haj Abdul Rahim Sarraf, Sayyed Ali Masoudi, known as al-Mulka al-Mulkim and Mujami. Their major efforts were devoted to cultural affairs, the development of new sciences, the establishment of schools and libraries, and the expansion

of public health. (Trustee, 2013: 78) Other associations established in Mashhad include the Razavi Association of Personnel of Astan Quds, the Divine Persons Association, a branch of the militia Khalq Mashhad, a group of Azeris living in Mashhad and affiliated with the Baku Democrats. named. With the closing of the National Assembly in 1226/1287 the House of Constitutional aspirations collapsed. Tyranny came back but after a short life it became known as minor tyranny. With the return of tyranny, a group of people from Mashhad and elders, including al-Tawliyyah, gathered in the Society for Religion and on July 16, 1326, telegraphed to Tehran in support of the constitution. The clashes in Mashhad between the constitutionalists and the supporters of absolutist tyranny increased. So people closed markets and in the community in the courtyard of the shrine of Razavi shouted a constitutional shout. (Rezvani, 1344: 182).

This was the most important move to oppose tyranny. As the clashes intensified, some people sought refuge in the British Consulate. But the consulate did not respond to their requests. But the Russians opposed the constitution and the Shah and the parliament was tied to the ball, trying on different scenes, Return the atmosphere in favor of Muhammad Ali Shah. Replacing the Russian consul Ivanovich Rashidov, who was a permanent figure and the arrival of Prince Dabaye signaled After the 1907 treaty and Mohammad Ali Shah's re-entry into power, the Russians have long-term plans in Iran. The new functions of the Russians had disturbed the peace of the city. The divisive actions of the Russians led the Mashhadis to face the Tabrizis living in Mashhad. Hence the Tabrizis, who were more pro-constitutional, In an internal conflict, both sides spent their energy and energy fighting with each other. (Vienna, 2004: 238).

Russian divisive policies in the city, aiding the tyrants in the city, the balloting of the Constituent Assembly, aiding Muhammad Ali Shah in bringing back the tyrannical rule, There is a sense of hatred for the Russians in various social layers of Iran. It was also because the Russian consul in Mashhad had threatened Which will call Russian troops across the border if any Russian soldiers are killed And it will crush the people. The Russians in the wake of the climate that was created, Protecting consulate guards to 75 and bringing in another 100 Kazakhs to secure them. (Jalali, 1377: 17) .With the closure of newspapers and associations, activities began to take shape. Protests continued in the courtyard of the shrine in Mashhad. The marketers closed the shops and joined the crowd of protesters in the shrine. The arrest of one of the students led to a clash with government forces and turned into an armed struggle. These conflicts spread To the extent that people occupy the home telegraph. With the arrival of Sayyid Muhammad Tabatabai, one of the clerics and constitutional leaders who had been exiled to Mashhad, the constitutional stance of Mashhad's supporters was strengthened. On December 11, 1287 some government forces joined the constitutionalists and that actually caused the city to collapse and the constitutionalists demand. (Trustee, 2013: 105).

Mohammad Ali Shah was forced to withdraw and was willing to take action. People were complaining about Big Green. He was fired by some government employees. A general amnesty was issued. Mohammed Ali Shah promised to open parliament. However, no one trusted him Hence, they remained in Razavi sanctuary. Subsequent actions of Rokn al- Dawlah, the ruler of Khorasan in Mashhad, proved that Muhammad Ali Shah was



trying to deceive the people and accepting the demands of the people to deceive them to quell their uprising. Rukun al-Dawlah arrested the son of Mirza Yahya Tabakh, who was one of the leaders and preachers of the constitution and deported him to Kalat. He convinced the Russian military force from the citadel of Zabihullah Mojtahed Quchani, who was one of the constitutional elders, to fire. The bullets hit the windshield and dock and the Three Mosque Mosque, in which a retailer was killed. (Jalali, 2002: 166) Ashhadi Constitutionalists demanded money from Isfahan tribesmen and with the loads that merchants bring, they entered Mashhad and armed the people. Pressures on central government to change the pillar of al-Dawlah increased. Until Nir-al-Dawlah paid Khorasan and Mashhad with the payment of two thousand and four hundred liras. This news made people excited. So the people of Mashhad came round and did not allow Nir al-Dawlah to come ahead of Neyshabur. With this situation the city was in distress. Conflicts between the constitutionalists and the monarchists continued. The offices were closed for several months. Razavi has cited this: "At that time, Rokn al-Dawlah ... had gone to Tehran. One day, one of the militia spies was identified in the citadel and the soldiers blasted the marchers with swords. The news that the militia arrived, they decided to take over the citadel and they came in front of Haj Karbala'i's yard and they trenched there to attack the citadel at night. The troops sent three troops to call. One of them was killed by a militia bullet and two people returned. At this time, there was no senior military official and others were being sought for excuses for not receiving four months of salary and they were not very obedient. The soldiers decided to fight and it was helped by the Russians. The soldiers attacked the militia stronghold and some Kazakh Russians who were with the Iranian Military. They fired cannons and machine guns. The militia failed and retreated and the headquarters of Sheikh Feiz Mohammed's inn. But the troops seized and destroyed the militia trench in front of a British pharmacy. The militia fled. They followed and returned to the bazaar and near the bathhouse. Meanwhile, the market of Haj Karbala'i Ali was set on fire and it was not known what category it was." (Modarres Razavi, 2007). In 1288/1327 the people of Mashhad succeeded in establishing the association again. Earlier, they arrested the deputy al-Hakumah. He swore he would work with the constitutionalists. So they released him. Following these actions, Sadrma publicly negotiated with Nir al-Dawlah, who was still in Neyshabur. Nir al-Dawlah called for cooperation with the constitution by giving his ring but the constitutional state association, however, resisted the demand. They demanded the seizure of the citadel, artillery and canteen. Also the Supreme Leader and Salar Muzaffar, who were opponents of the constitution, Constitutionalists should be delivered. (Ain al-Saltanah, 1347: 2540). Meanwhile, one of the constitutionalists, Yousef Khan Eskli, killed Bigler Beigi in Mashhad and he himself was killed. The people tied the beagle's body to the mule and sent it back to the city. On the other hand, about ten thousand people, scholars, traders, scholars, tradesmen and others participated in the funeral of the murderer of Beelgrabie. and they buried him in Razavi's shrine. The conflict continued. Mir-Hosseini Khan, a brave constitutionalist, and Mir-Baba Shoja'i favored the Constitutional and Constitutionalists. Russians who consistently supported tyranny, in a letter, they asked the Governor to give the Russians a demand for the militia.

1. Discharge the militia of the Telegraph and surrender their weapons.
2. Arresting the killers of Khodam Chief and Bigler Beigi.

The constitutionalists saw Prince Dabiza's message and tore his letter and the governor was criticized and insulted. Conflict continued. The brave attacked the militia from the Sarab neighborhood. In his interview with the constitution, Sachs' counsel ordered that the government be reconciled to peace. The Mujahideen were also telegraphed from Tehran not to take any action against the constitutional complaint. (Afsharra, 2001: 603). Continued efforts by the Russians and British to calm and stabilize their position, The State Council held a meeting at the British Consulate, the militia was supposed to be disarmed and establish peace between government and society. Sachs' telegraphy describes the situation in Mashhad as follows: "The Association and its governor are working to bring about peace and order. Only twenty people are members of the Peace Association and the confidence of the parties has been achieved." (Bashiri, 1362: 3, 646). With the conquest of Tehran by the constitutionalists, Mashhad's distress was reduced and the ongoing clashes between the constitutionalists and the central government were lessened. The second term of the National Assembly was held with the efforts of Sayed Sadullah Qazvini, the head of the provincial association. Mirza Ya'qub Sadr Al-Alma, Abdul Hamid Khan Matin al-Saltanah, Sayyed Hassan Ardebili and Abdul Hussein Khan Timur Tash were elected as representatives of Mashhad. (Shoghi, 1372: 546).

But Rakn al-Dawlah and foreign agents were struggling to advance their goals with a split among the constitutionalists. Hence, with Fars and the abandonment of the constitutional division, they sought to fuel these differences but the constitutional leaders prevented this by dividing the leadership between the Turks and the Persians. This is how Shuja al-Islam<sup>1</sup> headed the militia of Fars and Mirza Baba became the head of the Azeri militia. The report of the British Consulate at that time describes Mashhad calmly. "The state is still calm but the order of affairs is very flawed. One of the irregularities is the increase in government departments If their agents do not know their duties and responsibilities at all. The state association is a delegation that has no influence and means and it can be said that the authority in the political affairs of the state is zero." (Bashiri, 1363: 891)

### **Establishment of the branch of the Social Democrat in Mashhad**

in 1905 Ad /1284 Solar in Mashhad, a decree was adopted by the Iranian Social Democrats that spoke about the duties of members and how they relate to the center, how to become a member, and so on. The Persian text of this document is not available, but the Russian translation of the tsarist Russian archive has been translated into Persian.

Some of the highlights in this statute include: Article Three: A party member has no right to reproach anyone, unless a special permission has been granted by the Committee, the Central Committee shall only grant such a ruling. That has been agreed collectively to punish and imprison the person concerned by the Clergy and Government Association. Article 6: Everyone who enters the Party shall, subject to the principles of the Qur'an, pay a certain sum to the extent that he may contribute to the Party's general fund ....Article

Eight: Everyone knows that the working people (peasants), peasants, craftsmen, shopkeepers and merchants have been under pressure from the wealthy class ever since, It is our duty to free the peasants and others from the captivity of the owners and their agents, and not to allow too many of them to go overseas to earn a living and die in mining or other heavy work. Article 11 - All efforts and conduct of members shall take account of one's prosperity and progress so as not to impair the respect and sanctity of religion in any way. It is the duty of every individual to maintain the dignity of the country as it is for his life and property. Article Twelve: If a member of the Party finds the country in misery and misery it must resort to whatever means it can to eliminate it's can be seen, the use of concepts such as observance of the principles of the Qur'an, consensus by the clergy, respect for and sanctification of religion, saving the country from misery and misery are common ways to gain popularity and gain legitimacy in Iranian society; It turned out that the Iranian Social Democrats inadvertently or consciously diminished the notion that they had all come from the West and tried in vain to localize them, not only not contributing to the permanent prosperity of the Iranian people, but also their strange results in the form of violence and justification for unprecedented acts. It appeared like it was only in modern history Iran can be found. (Ravasani, 1384: 395-398) .Heidarkhan Amvoghli and Ibrahim Milani, one of the manufacturers of the city, were probably involved in the formation of the branch of the Mashhad Socioeconomic Branch. Heydar Khan was in Mashhad for a total of eleven months between 1319 Lunar and late Rajab 1321 Lunar (1280 to 1282 Solar). He had been instructed by the Russian Social Democratic Party to establish a sect of Iranian slavery during his stay in Mashhad, but failed. In his story, Heydar Khan describes the practical obstacles to the formation of a sect in Mashhad: "There was still no name for the constitution, sometimes as I was talking to them about it, they carried it on to something extraordinary. That one cannot speak to the king and speak one's language while meeting the king Because it is possible to immediately order to behead. During all the eleven months of my stay in Khorasan, I did everything I could to try to form a political sect within Russia. Because people's heads were so premature that I tried in vain and didn't really understand the meaning of my words. During this time, only one Mashhad man named Ibrahim Milani, who was brought to the Giles cigar factory, agreed that I could talk to him about the sect. " Heydar Khan after coming from Mashhad to Tehran, after a while, he established a branch of the Abbasid Socialist sect in Tehran and maybe in the same year, 1905, with the help of Abraham Milani or somebody he knew in Mashhad, the city of Mashhad was established in that city and after two years on September 23, 1907/15 Sha'ban 1325 revised the principles of the Rules of Association. The Social Democrats of Mashhad, known as the " militia", As can be seen from their statute, they were a branch This is stated in the code of the militia population ghafghaz, and in their code of conduct. Although in modern Iranian history, the office of political assassination was opened by Mirza Reza Kermani and the assassination of Nassereddin Shah, But political assassination in a new and organized, organizational and ideological way is a legacy of the political culture of Iran and the Caucasian society. The assassination of Amin al-Sultan [Atabak], an assassination

attempt on the life of John Mohammad Ali Shah, the assassination of Behbahani, is a prime example of the assassinations that were planned and carried out by the Socialist Party and the Democratic Party. One of the tasks of the Fadaiyan group of the Branches of the Abbasid Societies was assassination. In his story and memoirs about the assassination of Amin al-Sultan, Haidar Khan explains: "Secret Communist Party of Tehran ... Voting Atabak Execution Sent to Atabak Committee to Send Atabak Execution. The Executive Committee also sent a decree to the Board, which consisted of twelve terrorists, divided into three quads and headed by me ... "(Atujani, 2003, 426). The Masjeda Board, a panel of professional terrorists, has been part of the covert secret society. Not only the execution of the opposition, but the execution of Khatian, was considered so simple and obvious that part of the code of execution of the Mojahedin-e Khalq branch of the Iranian population was devoted to the subject of executions.

In Article 45 of this Code, which is "about the punishment of offenders", Come:

1. "Anyone who submits a member of the public, private or public, or a sacrifice to government officials, must be executed.
2. Anyone who forges or writes in the name of the Mehr population is executed.
3. A member of the public who reveals the secret and publicly betrays the target is destroyed.
4. Whoever commits a major sin against religion, people, and homeland will be annihilated.
5. Anyone who deliberately acts against his / her home country and is twice exemplified is subject to death. But if a person commits a lesser sin, he shall be sentenced to confinement or to a fine or a sanction under the terms of the court.

" The Statute says about its "earnings of the Central Committee and its Branches" in Article 38 that "except for despots, no one shall be compelled to receive monetary compensation". In other words, they are free to extort from tyrants by force, and to show that they are subject to the rules in such extortion, they wrote: "Without a receipt, no money is allowed."

Extermination and execution, assassination and intimidation, once (15 Sha'ban 1325 Lunar, 31 September 1286) were formally accepted in the Statute of the Patriotic Social Democrats, where the government was apparently a constitutional state. and the National Assembly was established in our country. (Atujani, 2003: 426)

## **CONCLUSION**

The general conditions of Iran, and consequently Mashhad, were on the brink of World War I. The government was in a state of no discipline. Rulers like businessmen were thinking of filling their pockets more than people thought. On the other hand, Iran's military forces were not reliable as in the riots in Mashhad, Russian forces came to the aid of the government to suppress the people, indicating the weakness of the security and military forces. Hence, in most parts of the country, the outlaws had rebelled in the corner. With the coming of the constitution, popular forces tried to take control of the situation but with the Russians' efforts, tyranny returned and the situation remained distressed. Civil institutions did not last long because of the collapse of the

constitution but those who felt more committed They continued to work underground. Musharraf's triumphant victory again led to World War I unhappily, which aggravated the situation in Mashhad and other parts of Iran. Iran was divided into Russian influence points by the Treaty of 1907 but occupied by World War II.

## REFERENCE

- [1]. Afshara, M. R. (2001). Khorasan and its rulers. Mashhad: Scholar.
- [2]. Ain al-Saltanah, the hero of Mirza Salour (1996). Al-Saltanah Diary Journal. By the efforts of Masoud Salour and Iraj Afshar. Tehran: Mythology.
- [3]. Atujani, M., (2003), Iranian Constitution, Tehran, Akhtaran
- [4]. Bashiri, A. (1984). Blue Book. Tehran: New. Code of Conduct and militia of MKO in Mashhad, World Magazine, Vol. 4, Volume 2, Number 3
- [5]. Heritage Math, M.Sc. Y. (1994). Same time. Thank you, Muhammad Asef for thinking. Tehran: Islamic Revolution Publications.
- [6]. Hubble Al-Matin Newspaper, Eighteenth Year. No. 13-14. Rajab 1946.
- [7]. Information Journal (1946). Twenty-eight days of Iranian history. Tehran: Information. Jalali, G. (1999). Khorasan History Calendar from Constitutional to Islamic Revolution. Tehran: Islamic Revolution Documentation Center.
- [8]. Kasravi, A. (1991). Constitutional History. Tehran: Amir Kabir. Khorshid Newspaper, Year One, No. 11. Sixth Rabbi al-Thani 1978
- [9]. Nazim al-Islam Kermani, m. (1992). History of Iranian Awakening. Tehran: Amir Kabir.
- Raine, A. (1973). Heydar Khokhan the Uncle. Tehran: Raine Research.
- [10]. Razvani, M.P. Q (1965). Constitutional Revolution. Tehran: Ibn Sina. Rosasani, S (2005). The first Soviet republic in Iran. Tehran: Print.
- [11]. Sharif Kashani, M.Sc. M. (To Ta). Incidents in the day. By the efforts of Mansour Union. Tehran: Iranian history publication.
- [12]. Shoji, Z. (1994). Iran's political elite MPs. Tehran: Amir Kabir.
- [13]. Teacher Razavi, M.Sc. D. (1998). Mashhad at the beginning of the fourteenth century solar. Correcting Mehdi Sayyid. Mashhad: Pen song.
- [14]. Trustee, (2013). Contemporary History of Mashhad. Mashhad: Research Center of the
- [15]. Islamic Council of Mashhad.
- [16]. Uniqueness, M. (1978). The emergence of the constitution in Iran. Tehran: Iqbal.
- [17]. Wayne, A. (2004). Iran in the big game. Translated by Abdolreza Houshang Mahdavi. Tehran: Contemporary history studies.