

THE GENESIS OF CHANGE THOUGHT AND DOING REFORMATION IN QAJAR ERA

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Abstract: During the past centuries that the Islamic countries faced the important challenge of the encounter of tradition and modernity and intellectual and practical anxiety resulted from the encounter with the new western phenomenon confused the slow statue of these societies, thought owners in these countries moved to solve the emerged problem and any of them found a solution for that. The end of this research is the genesis of change thought and doing the reformation in the Qajar era. The method of this research is descriptive and desk method. The results showed that after the war between Iran and Russia, in the Naseri era, some changes happened that became the predisposing factor of dramatic developments in the next periods of Iran's contemporary history. Iran became familiar with the western world at the time of this dynasty. The first factories of mass production and electricity production, printing office, light bulb, modern urbanism, road Construction and railway, opera house, technical schools including Poly technique institution, and the dispatch of the students to the foreign countries occurred in this era. Reconstruction of the Iranian army also started by the method of drilling and equipping them with the new European armament during the era of Fath Ali Shah Qajar (in his military contract with Napelon, the emperor of French).

Keywords: Reformation; Qajar era; change thought of Qajar; Amir Kabir.

INTRODUCTION

In Qajar era, some changes happened that were the predisposing factor of wonderful changes in the next periods of the Iran's contemporary history. The court system in the beginning of the consolidation of the sovereignty of Qajar dynasty continued based on the traditional structure of the Safavieh and Afsharieh and Zand. Here, the certain matter is the inheritance of many problems of the court and financial system of the past periods in order for the royal system of Qajar era. The first modern efforts in the Iran of Qajarera and constitution had a close relation with progressive tendencies originated from the awareness toward Iran's lag and increasing familiarity with the progress and advancement of the sciences and arts in the west and also the historical necessity of doing the reformation and military and political and economic and cultural changes in Iran. The increase of despotism of the absolute reign and the weakness of the central government and its disability against violation and breach of the strangers and the lag of the structure foundations and ancient system dominating the society of Iran were among the most important problems that made the progressives of Iran make effort in order for modern

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reformations (Saeed, 2000). With a little tolerance, the first years of the thirteen centuries Ah and nineteenth AD simultaneous with the failure of Iran in fighting against Russia can be considered as the beginning of the entrance of modernity to Iran. The modernity is a coherent historical and philosophical process that has appeared in the territory of the axial human's thought. In other words, the central core of modernity is anthropocentrism. In such a concept, not the heaven world rather the temporal world is the arena of the human's curious wisdom. The truth is not a mantic revelation rather it is adventitious and the realities do not penetrate to the human's heart through the divine essence rather they are originated from tangible and visible realities that penetrate to the human's wisdom through observation and experience. Therefore, the modernity is the harbinger of a type of rationalist and experimental individualism that in the economy arena is accompanied by the capitalism system, and urbanization and citizenship are the center of economy and politic and thought and the place of new human beings' aggregation. In the religion arena, it is the reduction of inclusion scope and the penetration of the religion in the areas of social life and its degradation to the private relation between the human and his Creator. Accordingly, in the focus of modernity thought, it is a new concept of legitimacy. The modernity word in the Persian language has served both equal to the modernity of the philosophical and cultural aspect of the west and also equal to the physical dimension modernization of the foreign civilization. In other words, in most resources of Qajar era, the modernity word has been applied equal to modernization and modernity (Milani, 1999).

Modernity in the constitutional era

Before the nineteenth century of ad and immediate familiarity of the Iranian society with the people and European culture and civilization, maybe the elites and policy makers of the country didn't consider themselves bound to create change in different structures of the Iranian society, in spite of the fact that from long ago they were familiar with the manifestations of the western civilization (Mahboobi Ardakani, 1997: p 48). Contrary to tradition is among the modernism criteria in this era. Gidnez (1998) explained this problem in the format of rethinking. In the premodern civilizations, rethinking to a much extent was limited to the interpretation and explanation of the tradition so that in the time pan, the pastpan was much heavier than the future pan. Besides, due to the fact that the writing was limited to a minority of people, giving the normal routine to the daily life was likewise dependent on tradition to its ancient mean. Following the genesis of modernity, rethinking will have another feature. During this era, rethinking enters the reproduction basis of the system so that the thought and reaction are continuously reflected in each other. Normalization of the social life has no inherent relation to the past (Ashoori, 1993, 46).

The conflict between religion and modernity in the view of Akhond Zadeh and Molkam Khan: Akhon Zadeh by comparing the Islamic culture with the western culture considered the Islamic culture as lagged in the different dimensions and instead praised the western culture. He wraps up by comparing Iranian books with European and American books. He says that nowadays we have no book except juridical books and interpretations and words book and some ballads in the geography and astronomy and account. He considers some history accidents and such like as the opium of the government and people (Farastkhah, 1995, 74). He negates the religion from the arena of political and social life. Akhon Zadeh also paid a specific attention to the education. In his opinion, the main end of that was the spread of new sciences and thought among the people. But in his vision, acquiring such knowledge is impossible without progress and progress is impossible without liberalization, and liberation is achievable only in the case that the individual releases himself from vain religious values and traditions (Kia, 1995, 434).

Mirza Molkam Khan, the main face of the country's modernism and reformism in the nineteenth century is known. He was a man who had progressive thought and wrote some letters secretly and talked about the necessity of governmental reformation in Iran. For the first time, he launched the telegraph line between Poly technique Institution School and the imperial Palace. He provided the condition for the constitution by publishing his corrective thought and adjusted a letter in the name of occult booklet.

Reformations in Qajar era

The reformation of Qajar era can be divided into five stages

The reformation of Abas Mirza: In this stage, modernization reformations were mainly about reforming the tribal army and the constitution of amodern army, and they were equipped with new weapons and bureaucracy organization. AbasMirza created judicial reformations in Azerbaijan and for this purpose;he established the forum of the upmostjudicial reference and employed the dependent judges in the other cities of Azerbaijan. AbasMirza paid a specific attention to the religious minorities and in partnership with the scholars; he tried to provide the right that sharia had considered for them. The personality of AbasMirza and the effectiveness of Mirza Isa provided any situation for the reformation of military and court formation (Ejlali, 1994: 65-67). Other measurements of AbasMirzawere the employment of expert from Europe and the dispatch of thestudent to the foreign countries.

Amir Kabir reformation

Political and administrative and military reformations

Fighting against social damages : Amir Kabir abolished tampering and taking bribes and theft and offering among the governors and bureaucrats and army officials which were one of the biggest social damages of that time. Flattery and abominable titles of the officials were also abolished by him. Amir intercepted the gangsters and ruffians and prohibited the Qama.

Amir Kabir abolished the titles of the courtiers that were the only reason for their using countless blessing. The torment of the prisoners and suspects was prohibited by him, and he broke the custom of bending and established the rule of law (Ziba Kalam, 1999).

Determination of the jobs and the extent of pension in any job and serious fighting against the sloth of the employers and preventing the bribery and exact supervision on the performance of the government's senior staff and provinces and the governors of the provinces were among his reformations in the field of administrative Affairs (Najmi, 1989).

He retrieved the army and military affairs and considered a specified salary for the military individuals and established weaponry factory and propounded uniform clothing and prevented the rape and abuses of the military individuals to the people's estate (Shamim, 1963).

Economic reformation

The following instances are considered as the economic reformations which were done by Amir Kabir:

1. The establishment of the sugar factories in Mazandaran and paper-making factory in Tehran and silk-weaving factory and etc.
2. Dispatching some people to Europe in order for learning different industrial arts;
3. Receiving the overdue taxes;
4. Removing the courtiers' pension from the public budget;
5. saving the court's expenses;
6. creating balance between the expenses and incomes;
7. In the following, we discuss these issues more.

As it was stated, codifying the fiscal system and providing the government's expenses through the tax were among important economic reformation of Amir Kabir. In Qajar era, when the government power decreased, local authorities and khans refused the payment of the tax. During the time of Amir Kabir's chancellery,

the treasury was empty and Amir Kabir's reformation needed financial sources and he received the overdue taxes by the trustees and new military force that he had ordained. On the other hand, he removed from the budget all of the exorbitant pensions that were given to the courtiers. In this system, the discrimination between the tribal leaders and powerful individuals with the other individuals was removed and land taxes were determined fairly and based on the earth's day price (Shamim, 1963). Then he also did important measurements in the field of reforming financial affairs; as an example he received the overdue taxes and removed the courts' exorbitant pensions and saved the expenses and created balance between the expense and income and also improved the country's situation and developed an industry such as the establishment of the sugar refinement factory in Mazandaran and Crystallization factory in Tehran and Isfahan and Qom and paper-making factory in Tehran and silk-weaving in Kashan and the procurement of broadcloth and calico and spinning factory and dispatched the industrialists and technical workers for training and encouraged the internal industrialists (Ejlali, Ibid: 84; Admit, Ibid: 307-315 and 123-433). By preserving the religious foundations, Amir Kabir was demanding for the accomplishment of social reformation and due to this reason, he was on a good show with the clergymen who didn't do any proceeding in the direction of weakening the governmental organizations. He agreed with the Islamic law as far as it was in the event of public order and security. Even the execution of Ali Mohamad Bab was in order for finishing the chaos and creating the security in the country (Ejlali, Ibid: 85). Amir Kabir did important reformations in the court and military organizations; but finally following his murder, his reformation unfinished (Khormoji, 1965).

Following the dismissal of Amir Kabir, Mirza Agha Khan Noori's relatives appointed him in the important court positions and jobs. He was a submissive chancellor and the follower of the old governmental methods and traditional bureaucracy. In fact, following the appointment of Agha Khan to the chancellery, the reform process stopped and new bureaucracy methods were forgotten (in order for more awareness: Sasani, Bita, 58).

The roads' safety was one of the Infrastructures of the business growth and the roads' security economy. By perceiving this important principle, Amir established an acceptable security in the commercial ways and caravanserais, and robbing the commercial caravans decreased so much due to fearing from Amir Kabir's punishment (Mostofi, 2006: 7).

Reforming urban and civil affairs

Amir Kabir launched the new post office (Ibid: 75). He established the passport rule and extended the vaccination and published some brochures about fighting against the pox among the people and spirituality. By his order, the lanes and streets

were macadamized and the public hospital was established and medicine test was approved. Heribbed from Karaj River to Tehran and because of his order, a rule was written in order for water distribution and inside the cities, guard house was established (Admit, Ibid 220).

Naser Aldin Shah's court reformation: After the dismissal of Amir Kabir, in this stage, new reformations were also created in Qajar's bureaucratic System. In this era, another parliament named the research parliament was also established, but the nature of Qajar's authoritarian sovereignty wasn't changed. Its main duty was investigating different problems of the country and presenting the report to the state Council (Amin Aldoleh, 1991; 48. sometimes later, Naser Aldin Shah created some changes in the composition of the members of the governmental council place and used some individuals in this council who were less involved in the executive problems of the country in order to state the defects of the works without fear. he also in the year 1919 in a decree added the parliament's options and in that order, he stipulated that whatever the parliament approves won't be rejected by the king (Hedayat, 195, 1959/10).

The new ministries also started up their activity. The ministers who were positioned on top of these ministries, each one depended on one of the two traditional or modernizing wings of Qajar's bureaucracy. Accordingly, two processes were caused in Qajar's bureaucracy. The first process was traditional bureaucrat element dependent on the old governmental methods and opposed to any innovation and adoption of the west culture. They fought against any reformation and prevented the king from the continuity of the reformation. The second process included Qajar's reformist bureaucrats who were among the Iranian educated in European countries or they were in charge of embassy position or political mission of the abroad and following obeying the western culture's manifestations especially powerful economic-political European systems and their scientific and technical and commercial progresses, they came to believe that the old and traditional system of Qajar wasn't either able to continue more. The final end of this final process was the establishment of a powerful modern political system. Another reformation of this era was the establishment of the new institutes including the expedient Home or the governmental public consult home. The main duty of the expedient home was offering the suitable procedure to the council of ministers and governmental council place in order for the approval and execution.

Reformations of Mirza Hossein Khan: Mirza Hossein Khan determined the specific place and hours in order for investigating the court affairs. He created post office and postage stamp. He used the simplest writing method in the governmental correspondences and abstained from fawning words. He propounded the European classic music and held the concert and musical assembly. He established the new schools and reinforced Poly technique institution and for the first time he held

physics and chemistry and biology and medicine and history and geography and France language classes in order for the use of public. He built Sepahsalar School and mosque and published new newspapers named the justice events and military and mars and home. He employed a twenty-some Austrian council in order for the reformation of the financial affairs of the country and in order for the enjoyment of the natural resources, he employed mine engineer from Austria (Admit, 1972, 320). He codified and executed a new rule named the act of setting parliament (Ibid: 218).

Reforming Sepahsalar post: among the reformation of Sepahsalar era was the reformation of the post by a Reformer named Mirza Ali Khan Monshi Alhozoor to whom was entrusted the presidency of Iran's printing office (Kia, 2007). During his era, postal reformation of that era and the amendment of the postal guideline and the establishment of the newer post offices and the procurement of the uniform clothing for the mailmen and the establishment of the new rules and arrangement of the mailmen's movement and the reformation of the condition of distributing the stamps were done (Abdoli Fard 2007).

Moshir Aldoleh reformations: Moshir Aldoleh reformations were simultaneous with the uncalled-for entrance of Iran to the western capitalism economy cycle and the increase of Russia and England's penetration in this country. During this era, foreign goods were sold in Iran market and as a result, handicrafts and internal products were damaged seriously and in the urban centers including the big center of Isfahan's handicrafts, the industrialists faced unemployment and indigence and many of the Roman Industries deteriorated (Kadi et al, Ibid 67-68). On the other hand, the conversion of the native and traditional agriculture which was in the event of removing the internal needs to the commercial agriculture the end of which was issuing the agriculture products inducted irreparable damages to the agriculture economy of Iran. In this case, Qajar people in order for the continuity of their administration were forced to create a change in the political-social system of the country in proportion to the scientific and industrial progresses (Admit 1972; 209).

Amin Aldoleh reformations: The beginning of the reign of Mozafar Aldin Shah promised new reformations. the entrance of the international newspapers like Habl Almatin and Parvareshin to the country and the freedom of many of the arrested opponents and cancelling the prohibition of travelling abroad and protecting the establishment of new schools were among the measurements that Mozafar Alidin Shah in the beginning of his reign ordered to be done in order for decreasing political pressure (Kasravi, 22: 1990).

Amin Aldoleh did important measurements in the event of administrative reformations including the establishment of the quasi-legislation named special governmental parliament with the responsibility of the role of public reformations and the concentration of the finance system and the adjustment of the income and expenses that was the most important internal difficulty and the employment of the

Belgian advisors in order for discipline and concentration of the custom revenue and creating gendarme in European style in order for the roads' safety and building two sugar and match making factories and setting up the education assembly headed by MirzaMahmood Khan EhteshamAldoleh and the creation of the new national schools with the cooperation of Mirza Hassan Roshdieh and EhteshamSaltaneh which became popular so much after that time (Kohan, Ibid: 1983).

The opposition of the harem women in Qajar era's reformations: The women of Naser Aldin Shah's Harem in the historical and analytical books are always under the protection of reformation opponents. However, in reviewing the history of Naseri era and due to the weakness of formal history writing and the lack of informal history writing and the lack of harem women's tendency to the documentation of their life and writing the biography and not exact preserving and protecting of the historical documents in that era and severe shortage of the historical data regarding the reason for these women's opposition against the reformation is observed. Therefore, in such a situation, the lack of the discursive data on behalf of the harem women cannot be due to not presenting reasoning by them in disagreeing with the reformation measurements. However, many historical analyses by underestimating these obstacles have studied the women's role in the reformative eras and they have decreased most of these oppositions in benefit of the wisdom of a little group due to sexual or magnanimously reasons; additionally, one of the factors of Amir Kabir's murder and termination of the first period of the reformations of Naseri era has been the king's mother, MahdOlia. The opposition of the court women especially MahdOlia and AnisAldoleh against the reformative measurements decreases to the maternal jealousy. Towhid also by taking a unilateral and biased look and by much reliance on the sexual function of the women emphasizes on the existence of the ballerina woman in order for deluding Naser Aldin Shah and making him skeptical about Amir Kabir.

A review on the related literature

Gazrani and Amini studied the conflict between the religion and modernity in the non-religious intellectuals' point of view of the constitutional era, the comparison between AkhondZadeh and Molkam Khan. For this reason, in the present writing, initially the modernity and its historical background in Iran is investigated, then the positions of two people of the most important non-religious intellectuals namely MirzaFath Ali AkhondZadeh and MirzaMolkam Khan NasemAldolehtoward the religion are analyzed.

KhadriZadeh (2013) studied the reflection quality of the reformism and modernism from the beginning to the constitutional revolution. Hence, alongside the reformations from above performed by Qajar reformist bureaucrats, modernism intellectuals published their thought which was inspired by the humanist and nationalism and liberalism and socialism and secularism of the west. Modernism

intellectuals due to the despotism of Qajar people and the opposition of the society's traditional stratum were about to communicate with the modernism scholars and mix their secular thought with the Islamic concepts, but the failure of reformations of the Naseri era provided the situation for the constitutional Revolution.

CONCLUSION

The reformative process which began following the failure of Iran in the first Period of fighting against the Russians by Abas Mirza soared following Naser Aldin Shah's reigning and the beginning of the activity of his powerful chancellor, Mirza Taghi Khan Amir Kabir, but this process was stopped following Amir Kabir's dismissal. The second period of the reformations of Naseri era was also followed by Naser Aldin Shah and it finished due to different problems including political crisis and famine of the years 1899-1898 Ah. Generally in this era unlike Amir Kabir's reformations and regardless of the difference of reformers' performance, it seemed that the reasoning of the reformation opponents became more intelligent and they opposed to the reformations by relying on different political and economic and social and even religious reasoning. In fact, it is unlike Amir Kabir era in which the opponents openly focus on the fact that their economic interest is in danger. The history of Qajar era due to a sensitive stage in the history of Iran and the period of passing through the traditional route toward the administrative reformations and the period of basic changes in Iran's politic and the existence of political compositions of the big countries including Russia, England and France on one hand and marginal changes in Qajar era and losing different regions of Iran in the eastern borders and west and north western of Iran and political change inside the country on the other hand has had a specific importance. In this vicissitudinous era, due to the weakness and incapability of Qajar kings, the people and country were exposed to many problems. Foreign traditional relations began to form formal relations by the establishment of Qajar dynasty. The neighborhood of two England and Russia powers and their interests in the region meanwhile has had the most effect. In this era, western countries' position was in progress and Iran was considered to be a traditional and lagged country. The reformation notion was created in this era and in response to this Retardation. Iran became familiar with the western world in this era. The first factories of mass production and electricity generation and printing office and light bulb and modern urbanism and modern road Construction and railway and opera house and technical schools including Poly technique institution and the dispatch of the students to abroad were done during the time of this dynasty. The reconstruction of Iran's army got started by outfitting them with the modern European weapons from the era of Fath Ali Shah Ghajar (in his military contract with Napoleon, the France emperor). In the late of this dynasty's reign and after much conflict between Qajar kings and the liberals, the constitutional movement was established in Iran and finally, Iran possessed parliament and a part of king's

power was assigned to the parliament. This dynasty, following Reza Khan's 1920 coup lost its power. Following the liquidation of Qajar dynasty by the legislative assembly in the 30th October of 1925, Reza Shah reigned.

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