

Investigating the Concept and Fundamentals of Secularism and Sociopolitical Factors Affecting It in Iran

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Abstract

Secularism is among those concepts which have been always considered by scholars of social sciences. This thought can be known as a process of shortcomings and falls in activities, beliefs and ways of thinking, and religious institutions which mainly represents itself in relationship with other transformations of social structures or in the form of an unintended or unconscious consequence of mentioned process.

The present article tries to investigate the basics and fundamentals of this secularism and sociopolitical factors affecting it in Iran until the Islamic Revolution.

The research method is theoretical and the method of data collection is library research. Data analysis was conducted using a descriptive-analytical method with the historical approach.

Keywords: secularism, sociopolitical factors, Iran.

Introduction

Secularism is a type of thought and view towards how to contrive the life in the present world without paying attention to religious basics and principles. Some people imagine it as ideology and consequently they reject all forms of believing in metaphysical affairs and concepts as well as functions specific to it and instead support non-religious principles based on their personal ethics and social organizations.

Accordingly, the present study is to investigate the concept of secularism and its principles and fundamentals, formation, governance, and factors affecting it in Iran until the Islamic Revolution.

First discussion: the concept of secularism

The term secularism is rooted in a Latin word, i.e. Saeculum, meaning being among a period of time or age or the spirit of an age (Malcom, 1997: 54). Secularism is an adjective in the Oxford Dictionary and it means related to this world and separated from church or religion (Oxford Dictionary, Secularism, 2008). Agha Bakhshi, in his Dictionary of Political Sciences, defines secularism as the separation of politics from religion, non-religiosity, the separation of religion from governments, and belief in the transference of authority from religious institution to non-religious persons or organizations (Agha Bakhshi, 2008: 304).

In Arabic, the two words Al-Elmaniya (العلمانية) and Al-Almaniya (العلمانية) are considered as equivalents of secularism. Those who have translated secularism as Al-Elmaniya (العلمانية), considered it as derived from Elm (علم) and know calling for secularism as calling for absolute scientism without religion. And those who have translated Al-Almaniya (العلمانية) as the equivalent of secularism, they have considered it as derived from Alam (عالم) meaning the world and believed that secularism is related to the role of human beings in the world and they have emphasized the independence of human reason which serves in all domains without considering reason needing religious and spiritual affairs (Vaezi, 2008: 54).

Definition of secularism

Secularism is among concepts which have attracted the attention of a large number of scholars in such a way that in defining this term, a hundred of definitions can be provided. In a general classification, these definitions can be divided into one class regarding outcomes and intentions behind the word secularism and into another one in terms of thought considerations and philosophy of secularism.

For example, Max Weber's definition of secularism can be classified in the first class:

The separation of the religious society from political society in such a way that the government has no right to practice power in religious affairs and the church have no right to intervene in political affairs (A'vani, 2008: 15).

Hakim Barakat's definition of secularism can be put in the second class:

Secularism is a rational system which regulates relations among individuals, groups, and institutions with the government based on public basics and principles which guarantee the equality of individuals in the society in relation with it (Brakat, 2007: 23). In fact, it can be said that presenting a comprehensive definition of secularism is not possible and only it can be stated

that by secularism, it means the separation of religion from the world in which politics comes first.

Secularism and secularization

In fact, secularism is a way of thought and idea towards how to contrive life in this world without paying attention to religious basics and principles. Some people imagine it as ideology and consequently they reject all forms of believing in metaphysical affairs and concepts as well as functions specific to it and instead support non-religious principles based on their personal ethics and social organizations (Meriji, 2003: 25).

But secularization can be considered as a process of shortcomings and falls in activities, beliefs and ways of thinking, and religious institutions which mainly represents itself in relationship with other transformations of social structures or in the form of an unintended or unconscious consequence of mentioned process (Shakerin, 2005: 13). Therefore, it can be said that secularization is not a kind of philosophy or ideology, but a social process which some factors can have effects on its strength and weakness; factors such as industrialization, urbanization, and etc., but secularism is a type of ideology.

Advent of secularism

Each new ideology surely spends some stages for representing itself among other thoughts because no thought can appear without intellectual backgrounds or social materials of power. This issue that which factors are significantly effective on the advent of secularism, intellectual, cultural, and social grounds can be considered as effective:

- a. Intellectual backgrounds
 - 1. Scientific movement

Among factors which could provide appropriate grounds for the advent of new thoughts such as secularism was the Scientific Movement. This movement is considered as a series of activities against dogmatism of the Middle Age which closed the door of each kind of new science and scientific efforts with its scholastic philosophy. Among the main consequences of scientific movement was to overthrow was the scholastic philosophy and consequently new thoughts found opportunities to appear (Foroughi, 2006: 85).

2. Science and technology

After the provision of appropriate grounds for the advent of new thoughts, European thinkers and technocrats took other steps for removing the dominant religion in Europe, i.e. Christianity, as easily and firmly as possible. They considered criteria for evaluation of scientific research as experience and objective observations, continuous transformations and changes and trying to change what is it into what we want to be. This issue caused that Christianity gradually removed from social affairs and became marginalized (Durant, 2000, vol. 10: 95).

- b. Cultural backgrounds
 - 1. The church and its function

One of the main factors affecting the advent and appearance of secularism in Europe is the church and its authorities. Scientific poverty and deficits in concepts of the church about God the

Al-Mighty and metaphysics, the incapability of the church in answering questions and behaviors and treatments of authorities of the church in three domains of economy, ethics, and intellectual authoritarianism as a gruesome inquisition system were effective on the hatred of people and scholars (Jafari, 2008: 61).

These factors caused that in the 16th century, an important upheaval and a movement effective occurred on the church and Christian thought. In fact, it was not the thing but a Reformation, the movement which called for the separation of Christianity from politics, the influence on social activities, the lack of need of the religion to clergymen, the necessity of religious institutions to follow official and current policies in each country, attention to mundane affairs, removal of monasticism contrived by masters of the church, and at last the return of pure Christianity originating from the Holy Bible (Vaezi, 2008: 573).

c. Social events

Jafari refers to three social events in the history of Europe providing grounds for secularist thoughts as follows:

1. Conflicts among the papal system and the French government during 1269 to 1203 AD which resulted in the completion of the hypothesis of the papal imperialism in which the religious law had been put, but due to the attachment of the French model to each other, the establishment of the French kingdom, and the reinforcement of the sense of nationalism in that country, this hypothesis was hardly struck and hence, the history could not have been strengthened. The issue against the papal imperialism established gradually at the end of this event and its aim and path was identified little by little and this thought appeared that the power of clergymen should be limited. Another important result obtained from this thought is the issue of the independence of all kingdoms as independent societies. In fact, it can be said that the main seed of nationalism and the right of ownership and independence of nations having grown in the 18th century was planted. In fact, nationalism is one of the principles of secularism.
2. Conflicts between Pope Jean XXIII and Louis Badier which occurred about 25 years later and during which opposition to Pope's independence appeared. During these conflicts, the hypothesis of limiting clergymen's power and their tasks and functions to affairs of the Hereafter was completed, while the church could be considered as a social institution.
3. Conflicts which firstly occurred within the church and among clergymen. The type of this conflict was different with those conflicts between spiritual and physical power and it was opposition to the absolute power of the Pope in a new form. In the history of Christianity, this was for the first time that people and followers of an absolute power tried to forcefully impose some constitutional limitations and the representative government on their masters. However, these conflicts was not on the benefit of the Pope foes.

But his philosophy opened a big door toward his political philosophy... these conflicts later found subjects of the political rulers and caused that these subjects limit the power of rulers by two elements of constitution and representative government (Jafari, *ibid*).

Second discussion: principles and basics of secularism

It is obvious that each thought is based on a set of certain intellectual principles and foundations and by relying them, it analyzes and explains the world. Here, the most important principles on which secularism is founded can be referred to:

1. **Humanism:** is a philosophical and literary movement which appeared in the second half of the 14th century firstly in Italy and then in other European countries. It was one of the main aspects of Renaissance.

The concept of Humanism in secularism is in fact the governance of human desires which enliven human actions and rule them. Reason, ethics, and thoughts for them are merely instruments and have the role of supervisor and spies which exert their efforts for finding ways for realizing desires (Birou, 2006: 164).

The four principle of Humanism are as follows:

1. Believing in the purity of human nature in God and the teachings of the Church
2. Thinking of the world as the goal and rejecting the other world
3. Fully relying on reason and human experience without the help of Everlasting guidance
4. Freeing humans' minds from the bondage of religious and social ignorance and superstition as well as their social oppression (ShojaeiZand, 1998:36).

These principles became belief foundations of secularism. Humanism took the place of God-centeredness and human became the scale and criterion for everything. The thoughts on which Protagoras put foundations of his philosophy became elements of secularism (Vaezi, ibid: 102).

2. **Liberalism:** this word means believing in being liberal and free (Jafari, 2008: 684), and refers to the ideas of those whose primary tendencies in politics and government is achieving or retaining a certain degree of freedom of supervision or guidance of the government or other factors which may be unfavorable for human authority (Gold, 2007: 9).

Liberalism as a movement seeking freedom, at the eve of its appearance was to free from the bondage of domineering rulers and to achieve political freedom, but it did not take long time that this movement expanded into other domains such as economy and religion and its accepted characteristics such as individualism, freedom of everything, utilitarianism, and capitalism attracted the attention of secularism (Pasargad, 1957: 855).

3. **Nationalism:** the word nationalism refers to an intellectual movement and as set of principles realized by transcending ones' own nations and humiliating other nations. In considerations based on nationalism, the national reality is taken as high values (Birou, ibid: 239).

Nationalism considers national integrity as its ultimate goal and in this path, it victimizes all things even religion and personal beliefs. Secularism which calls for separating religion from governments, believes that religion should be removed from affairs of social life. Nationalism could gradually adopted this idea that religion is an internal and personal issue and planted the thought of secularism in the West on the pretext of national unity.

4. **Rationalism:** this term refers to individualism and a particular set of principles in thought which considers itself as the center of wisdom and considers knowledge only via its regular application (Bateni, *ibid*, 595).
Rationalism, after its advent and expansion in the West, resulted some instruments such as irreligion so that reason fought against religion and religion was consider as irrational and superstitious. Another consequence of rationalism in the West is utilitarianism. This tradition relies on reason and seeks more material uses. Modernism is also another consequence of rationalism. Fighting against superstitions and what belongs to religion is the result of modernism (Goldman, 2006: 104).
Accordingly, secularism took rationalism as one of its intellectual elements. In fact, relying rationalism, secularism claimed no need of religion in public life and considered religion as internal and personal affairs belonging to the internal world of humans (Blaster, 2008: 200).
5. **Democracy:** democracy refers to a system in which people rule (Giddens, 2005: 328) and it its most general sense, it refers to the mode of life in a society in which each individuals has the right to enjoy equal opportunities via free participation in values of the society (Gold, *ibid*, 414).
Principles on which democracy has been founded are relativism, public legitimacy, equality, the rule of the majority. Relying on these principles, democracy weakened the belief in the existence of absolute and fixed as elements of religion and provide the ground for the advent and rule of secularism. Secularism, relying on democracy, removed religion from the social scene and on the pretext of the issue that people have the right to decide in their social affairs and nobody (even God and religion) has right to intervene and rule them, awarded the right of legitimatization, however it was, to people (cf. Vaezi, 2008; Norouzi, 2008).
6. **Scientism:** scientism means favoring skills, science, and techniques and it refers to the experiential science versus non-experiential knowledge. It believes that science can solve all issues related to values and practices of values in human lives. In addition, science can predict human behaviors to some extent based on experiential observations (Gold, *ibid*, 597).
Scientists believe that experiential knowledge is prior to religious knowledge and experience is the reference of human knowledge. All types of knowledge should match themselves with the criterion of knowledge (Blaster, *ibid*: 1954) on the pretext that religious teachings are superstitious and metaphysical and cannot be measured objectively. They put science and religion against each other.
Scientism, claiming that science has capability to solve human issues and social and mundane affaris and using experintal observation, it can manage human sceitiies, could fade the role of religion in the Western society. Secularism have taken this thought as one of his intellectual elements and fought with religion by relying this school of thought (cf. Heisenberg, 1984: 29-33).

Third discussion: establishment of secularism in Iran

To investigate sociopolitical factors of secularism in Iran, two temporal sections of before and after the Islamic Revolution in 1978 can be considered:

Secularism in Iran spent two stages of establishment and governance in the early Qajar Era (Norouzi, *ibid*: 55). In addition, factors affecting the establishment of secularist thoughts in Iran include two personal and group. In its personal form, it is in the form of oral and written activities of dependent intellectuals and in its group form, it can be identified in the form of secret societies, such as Freemasons and night circles.

a. Dependent intellectuals

In the late nineteenth and early twentieth centuries, Qajar rulers sent aristocrats to the West for education. Some of them got interested in the thought of the 18th century Europe without paying attention to the specific condition of Europe, the nature of the Church, and the Dark Age of the Middle Age in the West, and above all, the significant difference of the bio-cultural condition of the East with the situation in Europe. They decided to perform thoughts and solutions of the 18th century in Europe in Iran. Therefore, they exerted their efforts to imitate the West and believed in the way of imitating the West in all affairs. Therefore, they tried to match the sociocultural system in Iran with the sociocultural system in the West and started opposition to religion and national traditions as severely as possible (Al-Ahmad, 2003: 30).

1. MirzaMalkam Khan Nazem al-Dowla

MirzaMalkam Khan, son of Yaghub Khan was born in Julfa of Isfahan in 1249 AH. He was sent to Paris for education and in 1273 AH, he was appointed as the special translator of the official of the Iranian Embassy in Istanbul. It was in this trip that he entered the sect of Freemasonry and in 1274 AH, he established a House of Freemasonry in Tehran and called Freemason and called people to liberalism and republicanism (MalekSasani, 1969: 126).

Malkam pretended to be a Muslim, but researchers and historians believe that he was a Christian and even irreligious (Mousavi, 1987: 420). What is obvious is that he pretended to be a Muslim in order to use Islam for achieving his aims and to not let Muslims to hinder him in order to reduce the opposition of his foes (Adamiyat, 1959: 104).

Malkam was influenced by Montesquieu in his political visions and was the preacher of liberalism in 19th century. He considered liberalism and its political principles as inevitable (Asil, 2007: 87), but in his writings, he was influenced by John Stuart Mill and translated some part his book, *On Liberty* (Meriji, *ibid*: 164).

Malkam Khan was among serious supporters of bringing Western values to Iran and was among advocates of the investment of European colonial countries in Iran. he presented a lot of political, social, and economic issues and believed in their matching to issues in Iran, issues such as separation of powers, European-style government, a new secular education, freedom of expression, changed the Arabic alphabet, the excellence of foreign language teaching over religious education, worthlessness of old way of life in the new world, the humanity (humanist) government and thoughts as such which are abundant in his writings. Its secular thinking can be tracked down in his writings (Haeri, 1981: 41).

Malkam died in the age of 77 years. According to his will making, his body burned and his ashes to the remit fifty thousand pounds which he had earned via selling lottery contract, was submitted to his heirs (Safaei, 2003: 53).

2. MirzaFath Ali Akhundzadeh

MirzaFath Ali, son of Mirza Mohammad Taghi which was the sheriff of Khameneh in Azerbaijan, started his education at the age of 7 years and to earn clergymen's cloak, he was under religious education (GhadrVelayat, 1999, vol. 3: 39).

Akhundzadeh was the like-minded friend of Malkam Khan and was among the serious critics of Islamic culture and secularists. He was among advocates of establishing Freemasonry in Iran (Haeri, *ibid*: 29). Akhundzadeh criticized severely Islamic Penal Code and even the Islam and the Prophet of Islam. He had a powerful nationalism and was interested in Zoroastrianism (Adamiyat, 1970: 118).

Akhundzadeh, with relying on the nationalism, firstly took the step of reforming and removing Arabic alphabet and because Islam was a barrier for him to introduce the new alphabet and the Western civilization, suggested the Protestantism in Islam. The root of his Protestantism in Islam can be traced back to his interest to his rational teachings of petty philosophers of the Islamic age. According to him, reason enjoys higher status than revelation. He blatantly declared the inherent contrast of Western political philosophy and law and considered the separation of politics and religion as necessary (Madadpour, 2000, vol. 6: 271).

3. MirzaAqa Khan Kermani

MirzaAqa Khan Kermani (1854 - 1896/97) was born in Mashiz District in Badsir of Kerman. He was taught by conventional and religious education (Adamiyat, 1967: 1).

He started his political activities in Kerman and at last, he sought refuge to Istanbul charged with advocating Bábism. There, he got familiar with ideas of the eighteenth century Enlightenment, such as those of Voltaire and Rousseau; therefore, he ignored the old Islamic philosophy and mysticism and became an advocate of irreligion. After that, he advocated rationalism and ignored old historiography (Maddadpour, *ibid*, vol. 3: 188). He concluded that the existence of philosophers and scientists causes no need to prophets and science is very better than religious beliefs. Kermani believed in founders of human sciences and technologies stating that human beings can enact laws; therefore, there is no need of revelation (Meriji, *ibid*: 171). Kermani stated that Islam not only created problems in the scientific and practical lives of Iranians, but also it changed their faces (Velayati, 2002: 188).

Irreligion and westernization of Aqa Khan were roots of big damages in Iranian's belief foundations particularly those of intellectuals of the Constitution Era. He was among the people who had roles in the formation of irreligious cultural and constitutions without religious legitimation and Iran without Islam. In fact, he is the first one who blatantly criticized the sacred beliefs of Muslims and Iranians. Kasravi and ShariatSangolaji were among his pupils (Velayati, *ibid*: 97).

b. Freemasonries

Freemason organizations entered Iran in the early twentieth century. MirzaAskar Khan AroumiAfshar, the extraordinary ambassador of Iran in Napoleon's court was the first Iranian official who became as a member of Freemasonry of England (Raein, 1978, vol. 1: 306).

The masonic association had about 70 works with about 4000 members in Iran in the last years of Pahlavi Regime, and as one of the social factors, it was to promote the separation of religion from politics which was among certain teachings of freemasonry (Mir, 1991: 35).

This associations spent three periods in terms of the degree and quiddity of their activities:

The first period: from the beginning of the influence of freemasonry among scientific and political elites up to therise of Reza Shah Pahlavi, the official activity of freemasonry in Iran started from the establishment of Iranian Awakening Lodge in 19 Rabi al-Awwal 1326 AH(21 April 1908) and with the permission of theEast Grand Lodge and Supreme Council of French Freemasonry and with the formal permission and allowance of Mohammad Ali Qajar in Tehran. From among the first Iranians who became a member of this lodge was Adib al-MamalekFarahaniwho composed a poem describing "freemason and Freemasonry" in 593 lines and considered God, prophets as Freemasons, Kaaba as Lodge, and family of the Prophet of Islam as members of the lodge (Raein, ibid: 454).

The second period: from the kingdom of Reza Shah Pahlavi to his exile from Iran in 1945. With the rise of Reza Shah, modernist measures for prompting the western culture and modernization of Iran was in line with the function of the Freemasonry Organization. In this period, then activity of lodges is not significant (Islamic Revolution Documents Center , 1998: 27).

The third period: from the kingdom of Mohammad Reza Shah Pahlavi to his fall in 1987. In this period, can be considered as the peak of the activities ofmasonic associations. In 1951, the Pahlavi Lodgeaffiliated withEast Grand Lodges and French Lodge was established and later, to achieve and retain capitalist interests of the West particularly USA and Britain, the competition between freemasons in Iran intensified. It should be noted that in 50's and 60's, freemasons in Iran accepted the membership of women for the first time, while membership in these organizations was prohibited (Larijani, 2006: 192).

c. Secret associations

From among factors which promoted secularism in Iran secret associations can be named. They were active in Tehran and other cities (Varharam, 1987: 390). After the first assembly of the National Council, according to Article 21 of the Constitution, formation of these associations was legal. Theorists estimate the approximate number of these associations in Tehran and other cities of Iran about 200 associations (ibid). These associations claimed awakening of Iranians and their most members, whether as clergymen or not, wanted the separation of religion from politics, imitation of the West, and modernism (Kasravi, 2000: 596).

d. Political parties

After legitimation of secret associations, they formed their activities in the form of political parties. It should be noted that although a number of political parties were formed in Iran, at that time, two Revolutionary and Moderate Parties which were established in the first year of the

Conquest of Tehran in 1327 AH (1909) and after the opening of the second Assembly, they changed into Democrat and The Social Moderates (Bahar, 2002, vol. 1: 11).

The Democratic Party put his path for evolution and development of secularism and its elements such as the separation of religion from politics and called its foes as reactionaries. They considered reactionaries as those who did not agree with the separation of political power from spiritual one; those who were capitalists and were moderate and hated radicalism of journals and criticizing the government; those who advocated clergymen (Mullahs) (Taghizadeh, 2004: 117). The Democratic Party was among the serious opponents of ShiakhFazlul-Allah Nouri regarding the supervision of Mojtaheds (Mullahs) on the legislation passed by the National Assembly. This party led by Seyyed Hassan Taghizadeh as the representative of Azerbaijan in the Assembly, motivate people of Tabriz to oppose the legitimate constitution; then they called for constitutional law not religious law (GhadrVelayat, ibid, vol. 4: 78).

At last, secularists established and reinforced the rein of Reza Shah and Mohammad Reza Shah and Taghizadeh as the assistant of Reza Shah and the senator of Mohammad Reza Shah in the Senate. He always said that "I threwrecklessly the first grenade of surrounding the West 40 years ago" (Taghizadeh, 2004: 87).

e. Press

From among factors affecting the promotion of secularism in Iran, press took a significant roles. Most presses specially newspapers in the Pre-constitution Era and in Constitution Era as well as in the age of the first and second Pahlavi were published by those individuals who had not firm belief in Islam and considered the way of advancement only via believing in elements of secularism and at the top of them, the separation of religion from politics. They seriously tried to establish these thoughts.

In the last hundred and fifty years, near 3500 newspapers, journals, and magazines were published in Iran, most of which have been liberal and Marxist ones or those affiliated with the court. They believed in the promotion of the Western culture and irreligion (Naghavi, 2004: 171).

At the time of the Constitution, press wrote recklessly that today, people did not need religion and the Quran. They believed that laws should be revised and updated (Imani, 2001: 11).

It should be noted that against these reckless articles released from the thoughts of irreligious elites, religious scholars and Mullahs aware of the time, reacted with scientific criticisms among which criticisms of ShaikhFazul-Allah Nouri can be named (Torkaman, 2007. Vol. 1: 60).

The fourth discussion: the governance of secularism in Iran

After theIssuance of Constitution, the Constitution of Iran was approved in 5 chapters and 51 acts in the form of European constitutions. Although with efforts of ShaikhFazul-Allah Nouri, the second principle of amendments to the constitution, i.e. the supervision of mujtaheds on the approvals of the National Assembly, was approved, practically the affiliates with the West who were dominant over the Assembly, took governmental positions and accordingly, the rule of secularism got established after the advent and promotion of this thought in Iran and when the Pahlavi Regime, with machinations of those who were affiliated with the West, took the power and this rule was completed (Rahimi, 1978: 79).

a. The first Pahlavi

After taking the power, Reza Khan exerted all his efforts for the influence of the West on Iran and conducted the following measures:

1. Formulating and implementing a new judicial system

From among the important features of secular governments is the rejection and negligence of the religious penal codes and the establishment of courts based on the secular thought. Reza Shah directly commanded the conduction of these measures in order to weaken clergymen and marginalize them from social issues and continue the process of modernism as well as establish the thought of separation of religion from government (BasiratManesh, 2007: 53).

Ali Akbar Davar, the thinker and designer of judicial changes and upheavals who directly took orders from and was supported by Reza Khan. He was appointed as the Minister of Justice in 1926. He was submitted with some authorities for reforming the Ministry of Justice and changing judges and all boards by the Assembly and then, he dissolved the Justice Organization (ibid).

“The popular justice” considered by Davar was opened in 1927 with the presence of Reza Khan and exclusive jurisdictions as legitimate courts limited to crimes related to chastising and retaliation were dissolved. Therefore, the rule of religious laws removed and little by little, clergymen were eliminated from the judicial system on the pretext that they had not modern legal education (Mir, ibid: 166).

At last, the justice system which was a combination of the Western and Islamic laws (Islamic laws related to personal affairs such as legacy, marriage and as such) were drafted and consequently, the influence of Islam in the Procedure Code reduced and the Western law inspired by were replaced by rules and regulations of France, Belgium, and Italy (Mokhber, 1992: 35).

2. Modernism

To promote the Western culture in Iran, Reza Khan tried to realize the orders dictated orders of the West. Some historians believe that Mustafa Kamal Pasha was the model of Reza Khan, but it should be noted that Ata Turk also acted based on the dictated orders issued by the Westerners and modernism was designed for the Muslim countries of the Middle East.

Among Reza Khan’s measures for promoting the western culture was to uniform men’s clothes. After his return from his foreign travel to Turkey, Reza Khan ordered the rule of Unveiling Hijab in January 7, 1936 (Sedigh, 1966, vol. 2: 301).

3. Setting up the Persian Language Academy

Reza Khan believed that among the reasons for developing the western cultural is to develop their scripts and languages; therefore, he ordered the Persian Academy to trim the Persian language and the Arabic script. The first formal session of the Academy was held in June 3, 1935 and up to the end of the year, 120 words related to police, navy and municipalities were approved. Also some geographical names were changed. In 1937, 360 words and in 1938, 650

words were changed and approved. This academy was dissolved due to slowness in dealing with affairs by Reza Khan in April 27, 1938 (ibid: 254).

4. Secularist educational system

Reza Khan changed the educational system of Iran and in these changes, he tried to develop the secular thought via basic changes in the curriculum.

Satin writes about the characteristics of the new educational system of Reza Khan that fast and indisputable imitation from the Western methods for creating the powerful sense of nationalism, praising the ancient times, totalitarianism, defensive senses against foreign criticisms, growing fear of feelings of inferiority and offensive and unhealthy state of superiority to neighboring countries were among the characteristics of the new educational system of Reza Khan (Satin, ibid: 446).

5. Fighting against clergymen

Fighting with clergymen in fact is the natural result of the rule of secularism. In the time of Reza Khan, clergymen were taken their social influence and were excluded from affairs such as Judicial, educational and cultural affairs and positions to a great extent, their economic power were removed by controlling endowments. With the executing the law of making clothes uniform, a lot of them were forced to obey this law. By administering tests for being a clergyman and adopting strict plans for this issue as well as devastating some religious schools in most parts of Iran, religious education became faded (BasiratManesh, ibid: 128).

6. Fighting with Shia

Reza Shah exerted his efforts to fight against Shia and by violating the Islamic law and preventing the establishment of religious rituals such as Tasua and Ashura ceremonies and mourning for Imams, saying congregational prayers, supporting religious intellectual and diversion flows and false prophets such as Ahmad Kasravi and misguided sects supported by Britain such as Bahá'í Faith, spreading Sufism and strengthening Zoroastrianism, promoting superstitions, etc. showed his clear oppositions to Shia and the pure Islam (ibid, 244).

b. The second Pahlavi

Mohammad Reza Pahlavi, as his father, in his rein exerted efforts for the rule of secularism. He considered the Shiite clergymen as a hindrance against his secular government; therefore, he fought them severely.

Keddie writes in this regard that by creating new governmental institutions and organizations, the second Pahlavi added the severity of reducing the power of clergymen and their institutions which traditionally were under the control of them. Making clergymen weak and subdominant via creating faculties and colleges of religious sciences in state universities, adopting new controls over those who went abroad as pilgrims, establishing the Force of Religion along with the Force of Knowledge for education of the formal religion of the government to villages, etc. were among measures conducted in line with weakening the power of clergymen (Keddie, 2000: 354).

Another measure conducted by Mohammad Reza was reviving the Academy of Persian Language for removing Arabic words from Persian. In addition, he weakened Islamic traditions which Keddier refers to some of them:

Family Protection Law adopted from 1966 to 1976 and mixing boys and girls in educational and academic institutions, the moral decline of the influence of Western culture, such as sex videos, center for music and dance, gambling, public drinking, etc. were completely related to Mohammad Reza Shah's thought of decline of Islamic traditions (ibid: 355). Another measure of the second Pahlavi in continuance to the first Pahlavi was removal of Islamic teachings from course books and adding ideologies of praising the king (Nafisi, 1995: 53).

Conclusion

In conclusion, it can be stated that the main social factors in the formation, promotion, and rule of secularism in Iran were the intellectual groups affiliated to the party, secularists exerted their efforts with the support of Britain in the Constitution Era and the USA in the second Pahlavi particularly after the American coup d'état in 1963 and the utilization of multiple instruments for the formation of the rule of secularism to remove the influence of pure Shiite clergymen believing in the pure Islam which were considered as a barrier for attaining secularism to its colonialism and exploitation goals.

The main instruments for achieving this issue are press, journals, and newspapers. Measures such as the change in educational system with the establishment of universities with the imitation of the West, delegating students to the West, promoting petty education and promiscuity under the name of cultural development, removal of clergymen from judicial and religious institutions, taking the economic power of clergymen, etc. are the results of efforts of believers in the rule of secularism in Iran before the Islamic Revolution.

Islamic Revolution of Iran was a political and cultural movement against the domination and rule of secularism which criticized all humanist ideologies and opened religious windows before humanity. It indicated that with a divine believe, a society can revolutionize free from secular ideologies such as liberalism or socialism and establish a government based on Islam. But, this does not mean the end of colonialists' and westernized intellectuals' efforts, but it is a vantage point for their comprehensive efforts against the religious rule.

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