Renovation process in Iran (From the beginning of Qajars period until the end of Abbas Mirza’s period)

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Abstract

Iran has considered one of the universal empires in 17 century that was equivalent from the point of commercial and mercantile level. Iran’s equivalence position with west decadent from the end of 17 century and during all of 18 and 19 centuries and gradually has lost its position in world’s arena. In 19 century Iran changed to a backward country that was located in the margin of capitalism system of West. The first Iranians awareness of deep fraction between West and them refer to after the Iran and Russian wars. Iranian wanted to recover their backwardness, therefore traveled to west. The first person that acted in this way was Abbas Mirza the prince of Fath Ali Shah-e Qajar. He sent a few students to study in foreign country and export some western equipments to the society. Political period of Abbas Mirza was very short and his transformation stopped because of his premature die.

Keywords: capitalism civilization of West, reformation in Iran, Itinerary, Abbas Mirza.
Introduction

Iran had a few historical movements in his new social-economical reformation revolution until constitution movement: Reformation beginning or Abass Mirza period, Multilateral reformation of Mirza Taghi khan Amir Kabirs era, Progress and developmental era of Mirza Hossein Khan-e Sepahsalar, Genesis of ideology of constitution movement. That the first period of it examine in this research.

Iran’s position in 17 & 18 centuries in comparison to West

Before entrance to the topic of the first Iranians seeking in direction of development and progress in 19 century. It is necessary to examine Iran’s situation in 17 and 18 centuries briefly. We could introduce Iran’s society before constitution revolution a society past to capitalism with traditional social and economic system.

The first relationship between Iran and Europe has formed in Safavieyeh period. But it is necessary to remind that these relations were provisional relations and often as an exchange of agents for establishing commercial connections and Iran’s society in this period had not multilateral relations with Europe directly. Bargain capacity in Iran in Safavieh period was little. Much nonmonetary economic, big role of agriculture section, transportation difficulties, royal economic policy and other factors are counted of commercial limited reasons. But with so much, mercantile had an important role in the economics of country (Foran, 2006).

In examining the external relationship of Iran in 17 century (979 till 1079 A.H) we could say that before anything these relations were confirmed upon equivalent with apparently commercial powers (France, England and Netherlands) and his powerful neighbor empires (Goorkani and Ottoman and Uzbek) from the qualitative point of view. In this period there were not dependent relations between Iran and economic of capitalism word of west Europe. Iran in Safavi era in top of his power means the period of the first Shah Abbas was equivalent with big European countries reliably, and even was premier from them(Foran, 2006).

In the basis of commercial level and also commercial beneficially there was not any sign of Iran’s dependence to Europe in the first step of relations establishment, between them. Iran was an universal empire in the external arena from the point of universal system or it is better to say that from the Iranians point of view Europe has counted apart of external arena of Iran. Two sides were self sufficient completely and were independent from each other from the structural point of view. Therefore they faced with each other as equivalent powers in bargains and transactions (Foran, 2006).

Iran and West position in 19 century

But long period of Iran’s presence in external arena of universal economic, became a beginning of gradual and relative downfall against Europe. In the last decades of 17 century, Iran stepped in to stage that couldn’t protect his rotate role of universal economic and downfallen gradually. This downfall continued in all of Zandieh and Afsharieh periods and cause a such a deep break between Iran and West in all of social and economic aspects. During the 19 century attempts of Western human concluded in developmental direction. The intention of attempts of Western human is a collection of thoughts and events that appeared in West from the 16 till 19 century and named it development. Two basic identifier revival was the wiliness of world recognition and dominance to that and it was the result of culture that Europeans appeared after ending the middle ages according to Greeks wisdom and Romes
governorship. According to Tocqueville statement: social organization in the country established democratic freedoms in the framework of feudal reigns. Innovation of fire arms, provided equivalence and equality of the mass of the people and the nobles in war grounds. Genesis of typography has settled equality sources in the authority of brilliants and the post radiated the poor’s cottage and the nobles palace (Tocqueville, 2004). In 16 century the West proceed to discover universe and then has reached periods of agricultural revolution, industrial revolution and social revolution. In 19 century Europeans ships went to other sides of seas, provided cheap primal materials for their industries and sold industrial stuffs with expensive price to people of world. Therefore Europe became richen gradually and obtained new methods of production and life tradition.

Some of revival aspects transferred to other countries in two ways: first of all economical and military prominence made Europe powerful to establish "colonialism situation" in some continents, and it means military occupation of a land and deep-seated of some people of European countries there that ultimately caused to economical exploitation. Then Europe faced with a few big and old country of the world such as Iran, Russia, China, Japan and Ottoman. With use of military power and local wars forced them to accept its prominence and entrance to imposed agreements. The policy of "peaceful dominance" caused to economical dependence of these countries to Europe, but on the other side these country protected their national language and their lands don’t occupied by strangers. Although these countries remained independent obviously, but were forced to accept a "non colonial dependent situation" (Behnam, 1996).

One of the Iranian itinerarist writes about Westerns superiority: "Western have more demands and these realms is not enough for reaching to his purpose…in my opinion these people don’t satisfy even if they capture all the world. Except our lands, they want moon globe: rather they want more and more" (Muin Al-saltane, 1984).

West’s interference caused to genesis of some self – awareness between little group of intellectual and statesmen of these countries. These intellectual wants to find reasons of agonies and found very soon that they forced to search for remedy among such civilization of West. The last 150 years social transformation in Iran was the result of acquaintance with knowledge and civilization of west on those days that caused to establishment relationship between Iran and West. Expansion of European countries policy in Iran at the beginning of 19 century and adjoining of Iran with Russia, appointed Iran in continual relation with West world according to geography necessitate and with genesis’s international relations, amplitude of such relation increased likewise. At the beginning of Qajars regime, Iran’s relationship with West in West bound was break up because of existence of guard government of Ottoman and it was unaware of Europe situation. Iran on that time went into winter sleep. Cities hadn’t any improvement and the countrysmen became slight and prostrate. The inactivity was seen in all social, economic and cultural aspects of Iran. Suddenly appear a strong shaking: war of Iran and Russia, Torkamanchay and Golestan agreements. Continual relation between Iran and West began with the end of wars of Iran and Russia. In Russia a newly established military and political capitalism system was forming and transforming, that had much distance with dynamic capitalism system of west. In other words, the Russia itself in this period was at the border of capitalism civilization of Western European (Behnam, 1996; Navai, 1987; Adamiat, 1965). But the Iranians that their first acquaintance with West
civilization was via Russia are counting Russian and even from the border of Aras river part of "Europeans country" and Abul Hassan Khan-e Ilchi saying:

"...any way among all of European country there wasn’t a country like Russia, and no city as much good and populous as Petersburg and no military like there" (Alavi shirazi, 1978).

From one side west was our enemy and from other side could help us in retrieval ancient power and especially missed fact and cure desperate of different social classes. In one side it was West that galloped, and on the other side an old tribal empire with kings that don’t want changes, and a group of priests that understood rapidly that the West could be a big enemy. There wasn’t any image about possibility of change in the past and therefore there wasn’t any authority for change. But in the first decade of 19 century that West brought under notice, intellectuals thought about change and transformation. The history of 19 century of Iran, is the stage of transforming a society that passing a stage of the middle ages and reach to a modern period. In the other words we could consider Iran in Qajars period as a period waiting for the birth of new things and also as a dark and decadent (Alavi shirazi, 1978).

**Reformation in the period of Abbas Mirza**

The preface of development in Iran at 19 century provided very slowly. But it doesn’t mean that there was not any acquaintance with some new manifestation, rather in Safavieh and Afsharieh period some of appurtenance of new civilization such as shipbuilding, arm fires and even print industry entered to Iran. But expansion of such technology hadn’t continual revolution and also Iran’s relation almost broke off with external world and because of that this small and temporary acquaintance hadn’t any influence on social wisdom of Iran.

But as we said before, after Iran’s reverse in war with Russia, in result of Iran’s backwardness in the aspects of science and industry, some of statesmen noticed to take a few manifestations of West civilization and all of them that were aware and conscious understood the situation and intended to do some of developmental and useful works. On that time two main way attached the North of Iran to Europe; one the Khoy road, Arzroom, Terabozan; and other Tabriz road, Iravan, Teflis and ports of Black sea. And people and stuffs transported from these roads and the main crossroad of this path was Tabriz. Some princes lived there and influenced more than capital and became the center of ceremonial and tradition and thoughts promotion. In this way a reformation center appeared in government system of Azarbayjan (Behnam, 1996). We should numerate Mirza Isa famous to Mirza Bozorg (Ghaemmagham-e Aval) and the prince Abbas Mirza progenitors of reform and development school of Iran. At first Abbas Mirza thought about reformation of military and has inspired from Russia military and new military of Ottoman. But new clothes of soldiers attracted some attention and said that he wants to put the infields clothes on the believers, but Abbas Mirza continued his way. Among other works of Abbas Mirza and Agha Bozorg were sending a few students and artisan to England for learning some of few science and industry that is useful for society. These students were the first Iranians that acquainted with new social and political thoughts and doctrine of the government. In the records of dispatching students we should remind that according to Sir Hard Four Jones report, the ambassador of England in Tehran an agreement has signed before, between Iran’s government and general Gardan, the Napelons dispatcher that some Iranians Student could study, in France for strengthen Iran and France unity.
Sir Hard Four Jones that came to Iran in the follow of Gardan, agreed to sending Iranians student to London. In this way in 1226 A.H two students dispatched to England. Abbas Mirza said to England’s ambassador; "employ them in a fields that it is useful for me and themselves and their country". One of them died in London after 1.5 year and the other Mirza Haji Baba, studied medicine and came back to Iran after six years. After that in 1230 A.H a group of youthful Iranian including five persons went to England for studying different courses like engineering, medicine, artillery and natural philosophy. Except these students, some political persons travelled to Europe too and with observation of their situation and comparison with Iran's situation appeared some question for them and confused. These people transformed their results of observations, confusion and amazement from west civilization in the frame of itineraries to Iran. Although the reader of these itineraries were little and doesn’t issuing among people, but some of statesmen acquainted with Europe via such books and attempts in the way of revival.

Mirza Abootaleb Khan, the writer of Masire Talebi writes about his motivation of writing itinerary that: "I thought that record the events of Europe travels’, and search and examine any useful thing of that country and write about there to inform Islam’s inmate about wonderful and amazement things of that country until influence on them for moving in that way". He also doesn’t think that many of westerns tradition and behavior is in contrast with Islam’s religion (Mirza Abu-Talebkhan, 1984). He also in the follow of the subject protests that Muslims don’t learn lessons from examples and saying that they don’t regard to itineraries even the same as myths and legends books. For amends of Iran’s backwardness some of itinerarists found remedy in mere imitation: "in my opinion, the writer of this text, if Iran’s people have opportunity and follow up the way of England’s people, all of works come true" (Ilchi, 1985). Also some of people investigating essentials methods specialized to Iran’s society: "we should don’t ask our remedy from others and recover ourselves with internal recovery and I avow by God that we also have doctor and even medicine in our country, it is wonderful that we don’t recover until difficult sickness, European doctor isn’t useful for us that each cities recovery is different".

It is necessary to consider this point that in this section minds transformation that mentioned before, just found in intellectuals class and don’t penetrate into societies status, other classes especially the mass of the people, likewise were conflict with their past beliefs. Zhuber writes about interests of Fath Ali Khan’s the proctor Azarbayjan government towards industries of West civilization: "Fath Ali Khan, the proctor of Azarbayjan government showing many curiosity about knowledge’s, arts and West civilizations development. He often ask questions from me about usage of compass, rod innovation, balloon and telegraph and the countries that European navigators have explored and also about electrical events, vaccination and showed interest. He declared that if distance difficulties has taken between we and you, we are ready to give all of Persian Gulf’s pearls and all of royal treasures and all technical finding and contrast bring their industry, information and knowledge’s to our country" (Zhuber, 1968).

Conclusion
A review to what we said until yet show that renovation process of Iran in Abbas Mirzas period was logical and thoughtful. Although at the first in encountering with West Iranian confused. Abbas Mirzas reformation in military phase was very useful. Iran’s military
somewhat obtained a regular form. The policy of students departure to foreign showed its positive results later. If Abbas Mirzas reformation continued could establish a deep transformation in the society of Iran and maybe could obtain its past prominent situation. But with premature dynes of Abbas Mirza, Irans champion path against dependence stopped for a while and some anti reformation agents obtained power.
References