CONCLUSION
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There is no other country in the world whose literature has been so closely associated with the social and political up and down as in Iran during the first half of 20th century. The Constitutional Movement of Iran in 1905-11 A.D., is regarded as one of the greatest movements of Iran, the other being Islamic Revolution of Iran in 1979. Iran was the first country in the Middle East to acquire a liberal western type Constitution. The Qajar dynasty founded by Agha Muhammad Khan had been generally hated in Iran since its coming to power in the late 18th century. During the reign of Fateh Ali Shah, Iran was drawn deeper and deeper into the net of the European powers like Great Britain and Russia. In recognition of her military deficiency, he had willingly accepted foreign missions and war materials. Within the space of a few years, with the help of English officers, Abbas Mirza, Governor General of Azarbaijan was able to introduce regular discipline in the Persian army. He was in support of modern education and sent a number of Iranian students abroad for higher education. During the reign of Nasiru'd Din Shah, the fourth Qajar king, who ruled from 1847 A.D to 1896 A.D, the government of the country found greater stability. He undertook three journeys to Europe in 1873, 1878 and 1889 A.D respectively. His Prime Minister Mirza Taqi Khan Amir-i-Kabir introduced several important progressive reforms. He established a college on modern lines named Darul-Funun in 1851 A.D in
Tehran. As a result education began to spread and more contacts were established with Europe. Therefore, a small intelligentsia came into existence there which, not content to remain under its accustomed conditions, demanded a change in the institutions that had outlived themselves. In 1872 a British banker, Baron Reuter, obtained from the Shah an amazing concession giving him the exclusive right to construct railways and street car lines, to exploit minerals and oil for a period of seventy years and to manage the custom service for twenty-four years. They also got the right of issuing bank notes and golden way to exploit the mineral resources of Persia with the exception of precious stones, gold and silver. Reuter again received a concession for establishing the Imperial Bank of Persia in 1889, which possessed the monopoly of issuing bank notes. In the next year a British concern was given a tobacco monopoly, but the clerical leaders of the country supported a wave of general indignation by formally forbidding the use of tobacco within Iran until the monopoly was cancelled. In 1896, Muzaffaru'd Din Shah became the ruler of Persia, was characterized by decay in administration and the gradual weakening of state authority. He also contracted two huge Russian loans to finance his extravagant trips abroad, brought Iran to the verge of bankruptcy and caused great nationalist and religious anger. There were protests by the merchants against European trading privileges, Russian and Belgian control of the custom and exclusive banking priviledges given to British Imperial Bank of Persia. At the same time increased contact with the West,
foundation of *Darul Funun*, going abroad of Iranian students for higher education, propagation of a need for change in the countries political and legal life, have been brightly described as the force behind the Constitutional Movement. In addition to these factors there occurred two significant events outside Iran, the Russo-Japanese war in which Japan defeated Russia and the Russian revolution of 1905 which affected development in Iran and caused agitation among merchants of Iran. A minor incident was taken place in the month of December, 1905 A.D. On the order of the administration of Tehran a respected *Sayyid* and a reputed businessman of Tehran named *Sayyid Hasim* was arrested on the charge of creating artificial scarcity of sugar. In a protest the merchants of Tehran shut down their shops. The leading *ullama* of the time like Sayyid Abdullah Bahbahani and Sayyid Md. Tabatabai also supported them and took refugee in the holy shrine of *Shah Abbas Azim*. They refused to leave the shrine until the Shah had promised to dismiss the Prime Minister, Aynud Daula, convene an *Adalat-Khane* or house of Justice, abolish favoritism and make all Iranian subjects equal before the Law.

In January, 1906 the Shah agreed to the demand but unfortunately did not take any steps to carry out these promises. Meanwhile as a result of dispute between government and the opposition a student, who was also a *Sayyid*, was killed in January, 1906. After which there was an uprising in the holy city of Qum and southern Tehran. This time the Movement became more vigorous, now the revolutionaries had gained enough
strength to put forward a specific demand for a *Majlis* or a Parliament. Pressure was renewed on the Shah and in August, 1906 a constitution was granted, the rule of Laws declared and the first *Majlis* was opened.

This great movement not only changed the political scenario of Iran but also social, cultural as well as the literary history of Persia. The recent revival in Persian Poetry means the political change of Persia, which resulted in limiting the despotic authority of the Shah, and in creating a new concept of political right renouncing the tradition of court poetry, which was replaced by patriotic verse.

During the Constitutional Movement Persian poets began to express the thoughts and feelings of common people as well as the problems and rights of women, political and social condition of Persia and the motive of despotic rulers in suitable language. It drowned on the Iranian mind that poetry was not a wine to lap the reader in the luxury of a rosy dream but rather a useful means of investigating the secrets of the life and suggesting solutions for its perplexing problems. The Iranian mind had grown feeble and fantastic by being nourished for centuries on erotic literature; but now the longing for the beloved was replaced by love of the motherland. It deals with the general condition in the country which is reflected in tyranny, injustice, corruption and poverty. It also reflects the pitiable condition of women, polygamous, marriage, veil and educational backwardness.
Malik'ush Shura Bahar, the greatest nationalist poet of Iran, voiced the sentiments of nationalism employing the florid style of the earlier poets. Bahar tried to create awareness and motivate the new generation of Iran so that they can fight for their own rights and fate through his poetries.

When Bahar was elected to the third Majlis, he condemned the privilege classes and their dishonest treatment of the common people in many of his poems. Bahar didn't support the policy of Qajar rulers as they tried to sell Persia's natural resources in the hand of Russia and England. He was totally against of foreign interference in Persia which can be seen in the theme of his poetries. For example,

با شه ایران ز آزادی صنعت کسی خطاست
کار ایران با خداست
مذهب شاهنشه ایران ز مذهب با جداست
کار ایران با خداست

It is a mistake to talk about freedom with the Shah of Persia.

The affairs of Persia rest with God.

The religion of the Shah of Persia is different from all religions.

The affairs of Persia rest with God.

Muhammad Riza Ishqi pained a highly romanticized picture of the ancient past and sang the glory that was Iran. According to him the future of humanity lies with the reemergence of Asian freedom. When Ishqi was imprisoned by the Government for his
opposition to the abortive Anglo-Persian Agreement of 1919, in a poem he condemned this Agreement. He says in one of his poems like this:-

See the impudence, there is a tumult raging in the west,
One says Persia is mine, the other says: it belongs to us.
O’ people of the sacred East of India, Persia, Turki, China, for the East the war has been waged in the West.

Abu i-Qasim Arif and Muhammad Farrukhi conveyed the hopes and frustration of the progressive intelligentsia during the post-constitution period. Arif used to recite political verses and ballads in various meetings and concerts held at Tehran. Arif cries with the following verses:

The crying of the captive bird is meant for the sake of the motherland, the method of the capturing of the bird is like that of our captivity.
If it is carried I will search for the fresh air of the morning bravely, Give my message to the friend who is coming to the garden.

Abu-i Qasim Lahuti extolled the idea of revolution to become the first communist poet of Persia. He wrote several poems criticizing the social and political conditions in Persia. Lahuti’s verses show aggressive and revolutionary character which reveals the influence of Marxist teachings and he directed his talents to the condemnation of the capitalist system.

In later year a poetess Parwin Itasami gave expression to the tender feelings of maternal solicitude, and was recognized, in her literary capacity, as the most outstanding representative of her sex. He always raises her voices for the rights and freedom of women of Iran. She says:-

It is as if the woman in Persian was not a Persian before. She had no pursuit other than misfortune and distraction.

She lived and died in a solitary corner. What else was a woman in those days if not a prisoner?

These prominent poets as well as some less important poets of Persia took great pain to create awareness among the common people of Iran. They tried their best to give a pen-picture of the socio-political and cultural development of Persia and the
problems of themselves throughout their poetries and newspapers before the common people of Iran. These poets laid down the seeds of the Constitutional Movement and developed poetry along with the social movement by their social and critical poems. As a result revolutionary groups along with the support of the leading ulamas, merchants and common people of Iran succeeded to create pressure on the Qajar rulers and finally Iran became possessor of a House of Justice and a Constitution. Before Constitutional Movement main themes of Persian poetry were Sufism, eulogy, moral felicity, description of victory and wine, narrative of beauty of beloved, the saga of separation and painstaking of the lover, natural beauty etc. but during the Constitutional Movement and after Constitutional Movement problems of common people, rights of women, political and social situation of Persia, interference of foreign countries like Russia and England, govt. policies and patriotism etc. apparently became the main themes of Persian poetry.

After a long discussion regarding the whole history of the Qajar dynasty, two great events of 20th century outside Iran like Russo-Japanese war in 1904 and Russian Revolution in 1905, western influences on Persian poetry, contributions of some important Persian poets to the Constitutional Movement, subject matter of Persian poetries during the Constitutional Movement of Iran etc. the following points may be highlighted.

Firstly, Qajar rulers like Fateh Ali Shah Qajar, Nasiruddin Shah and Muzaffaruddin Shah tried their best to modernize Persia
by adopting European missions, using war materials and forming Persian army on European style. Fateh Ali Shah was the first to welcome European mission to Persia and also formed Persian army on the model of British army. Nasiru’d Din Shah on the advice of his Prime Minister established Darul Fumun in 1851 in order to spread higher education in Persia. During his reign first railway and street car line was established and Imperial Bank of Persia was also established in 1889.

Secondly, Nasiru’d Din Shah issued two great concessions to British Banker Baron Reuter and handed over Persian mineral resources to British, giving of other trading and Banking privileges and right of issuing bank notes to British and Tobacco monopoly, caused great national anger. Muzaffar u’d Din Shah’s two huge loans from Russia too caused national and religious anger.

Thirdly, Russo-Japanese War and The Russian Revolution in 1905 affected immensely for the development in Iran caused great mass awareness. Russo-Japanese War in 1904 was the first great war of the 20th century. Japan offered to recognize Russian dominance in Manchuria in exchange for recognition of Korea as a Japanese sphere of influence. Russia refused this so Japan chose war to counter the Russian aggression in Asia. After discussions broke down in 1904, the Japanese Navy attacked the Russian eastern fleet at Port Arthur, a naval base in the near China, which led to war. The Russian were poorly organized and the Japanese defeated them in a series of battle in land and at sea.
The Russian Revolution in 1905 was a wave of mass political and social unrest that spread through vast area of the Russian Empire. Some of it was directed against the government while some was undirected. It included worker strikes, peasant unrest and military mutinies for the establishment of limited Constitutional monarchy, the state Dumas of the Russian Empire, the malty-party system and the Russian Constitution of 1906. All across the Russia different section of the people moved into active protest. The peasants and workers joined with the middle classes, intelligentsia and minority national groups against the absolutism and oppression of the Tsarist monarchy. Finally in February 1917 a similar wave of mass had driven out him from power.

Japan victory was hailed as a glorious triumph of an Asiatic power against white imperialism and generated new enthusiasm and hope of liberation in different quarters of this continent.

The Constitutional Movement of Iran was surely happened due to these two major events. The Russo-Japanese War revealed to Iranians as to other Asians that Western power was not as invincible as they had appeared, while for Iran the weakening of the Russian government was of direct importance.

Fourthly, some prominent poets like Abul-i-Qasim Lahuti, Malikush Shuwara Bahar, Abul Qasim Arif, Muhammad Riza Ishqi, Ali Akbar Dehkhuda, Iraj Mirja, Parvin Itasami etc, as well as some less important poets of Persia took great pain to create awareness among the common people of Iran. They tried their best to give a pen-picture of the socio-political and cultural development of
Persia and the problems of themselves throughout their poetries and newspapers before the common people of Iran. These poets laid down the cornerstone of Constitutional Movement and developed poetry along with the social movement by their social and critical poems.

Fifthly, before starting the Constitutional Movement main subjects of Persian poetry were Sufism, eulogy, moral felicity, description of victory and wine, narrative of beauty of beloved, the saga of separation and painstaking of the lover, natural beauty etc. but during the Constitutional Movement and after Constitutional Movement problems of common people, rights of women, political and social situation of Persia, interference of foreign countries like Russia and England, government policies and patriotism etc. apparently became the main subjects of Persian poetry.

To conclude, it may be said that this is not the ending of our discussion on Constitutional Movement of Iran. In fact, throughout the discussion it has been kept in mind that the Constitutional Movement of Iran would always invite the readers and the critics to treat them in an exhaustive manner that would certainly accelerate tempo to the need of the research going on.