INTRODUCTION
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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. The advent of the nineteenth century presents an important landmark in the history of Iran since it can really be considered as the starting point in the country's progress towards modernization. The forces released then not only changed Iran's status in relation to world politics but also posted a challenge to her traditional patterns of life and her outmoded institutions. During the reign of Fateh Ali Shah (1797-1834), the great drama of Iran began, in the course of which Iran was drawn deeper and deeper into the net of the European powers. In the international field, the conflicting interests of Great Britain and Russia in Asia began to take definite shape in the time of Fateh Ali Shah. 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 Azerbaijan was able to introduce regular discipline in the Persian army. Despite the opposition that he had to encounter from the clergy, he was in support of modern education, and sent a number of Persians student to be educated in English. During the reign of Nasiru'd Din Shah, the fourth Qajar king, who ruled from 1848 to 1896, the government of the country found greater stability. He undertook three journeys to Europe in 1873, 1878 and 1889.
respectively. His Prime Minister Mirza Taqi Khan Amir-i-Kabir introduced several important progressive reforms and it was under him that the idea of establishing a college on modern lines was conceived. This college known as the Darul-Funun, was founded in Tehran in 1851 and several Austrians being especially recruited to its staff. It was a college in which young Persians of the upper classes were taught on modern lines. At the time of its inauguration it had a hundred students and the main subject taught here were military science, mathematics, medicine, chemistry, mineralogy, geography and foreign languages like English, French, Russian or German. 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. The concession represented, “the most complete and extraordinary surrender of the entire industrial resources of a kingdom into foreign hands. In 1889, Reuter again received a concession for establishing the Imperial Bank of Iran, 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 canceled. In 1896, Muzaffaru’d Din Shah became the ruler of Iran, 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 the custom and exclusive banking privileges were 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 these have been brightly described as the force behind the Constitutional Movement. In addition to these factors there occurred two events outside Iran, the Russo-Japanese war and the Russian revolution of 1905 which affected development in Iran and caused agitation among merchants of Iran.

The Constitutional Movement of Iran began with a minor incident that took 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 kullama of the time like Sayyid Abdullah Bahbahani and Sayyid Md. Tabatabai also supported them and took refuge in the
holy shrine of Shah Abbas Azim. They refused to leave the shrine until the Shah had promised to dismiss the then Prime Minister and to grant a regular House of Justice and a constitution.

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 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 constitutionalist had gained enough strength to put forward a specific demand for a Majlis. 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. In January, 1907 Muzaffaru'd Din Shah died, his son Muhammad Ali Shah taking advantage of dissension with rank of the constitutionalist tried to restore absolute royal power. Then the Persian Cossacks brigade commanded by the Russian Colonel Liakhoff bombarded the Parliament building in 1908 A.D with several casualties and Majlis was dissolved. The rules of Law were suspended. The popular leader were arrested and put behind the Bar. The people however having tasted of liberty were no longer prepared to tolerate the old rule. They took arms and rallied gallantly to the cause of Constitution. At Tabriz the revolutionarists held the city for nine months until a Russian force entered and with considerable violence suppressed the movement. Revolutionary forces regrouped at Rashed and Isfahan and the Isfahan forces
consisting of 5000 Bakhteyaris led by Sipahdar and Sardar-i-Asad, one of their chiefs marched towards Tehran. The Persian Cossack Brigade was defeated outside of Tehran in July 1909 and liberal forces entered into city. Muhammad Ali Shah fled to Russia. Majlis was reinstalled and eleven years son of Muhammad Ali Shah, Ahmad Shah was appointed as the ruler of Iran. The Majlis reopened in 1909 and stood firm and rejected concession to foreigners. After that, fighting between Russian troops and Iranians had broken out in various parts of the country. Russia gave a final proposal for treaty demanding among other things that Shuster be dismissed. After getting negative reply, they started heavily bombarding on Tabriz and a series of aggression was started by Russia. They also bombarded at Mashhad on the shrine of Imam Reza. Under foreign pressure the second Majlis was also forcibly dissolved in 1911. The Iranian cabinet ministers became puppet in the hands of Russia and Britain. The central government broke down completely, meanwhile First World War broke out in 1914 and Tehran became hot bed for Russian, British and Garman diplomats. In 1920 uprising in Gillan and Tabriz brought the country to the verge of civil war. Confusion and social collapse, finally culminated in the Coup d'état of 1921 by which reign of Reza Shah and Pahlavi period was formally inaugurated.

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 Iran, 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.

The Iranians were always interested in nature, but now the treatment of Nature was no longer in obedience to a tyrannical convention but the product of genuine love for the Lord's creation. Instead of conforming willy-nilly to some time honored literary practice, the poet now began to express his thoughts and feelings in suitable language. It now 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. The enrapturing wine, the curly haired cupbearer and rosy-cheeked damsel are however not completely dispensed with; but their tyranny is over, and these hackneyed imageries no longer hinder the novelty of subjects and originality of treatment. Modern Persian poetry is thus interested in the welfare of the country and society, and become a genuine critic of life.

Till the revolution, Persian poetry has become overwhelmingly absorbed in politics and patriotism. Now it was no longer the king and the court-circle but the entire nation that became interested in literature, and as in other countries the Iranian poets no longer turned now kings but to the people at
large for patronage. After having followed the beaten track for centuries, the chariot of Persian literature now suddenly abandoned the rut and started rolling at railway speed, as if to atone for the indolence of ages. Iranian literature was now infused with unprecedented vigour and vivacity; the hearts of poets vibrated to aspirations rarely cherished in the past; Persian literature now thrilled with a novelty that it had never witnessed in preceding years. At times a foeman unconsciously proves as helpful as a friend, and even an evil appears to be productive of some good. Iran came into contact with, struggle against and was even ruined by Western nations, but this very contact brought about a prodigious intellectual awakening in the country. Iran now came to know the value of independence, and realized the importance of literature as one of the chief factors, inspiring a country to gain freedom. It is well known that poetry works greater miracles than prose in firing a nation with the passion for sacrifice and hope of independence, and doubtless the main glory of Iran lay and still lies in her poets.

Thus in short 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.