INTRODUCTION
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Nationalism is by far the great dynamic force. It constitutes both the foundation of a sovereign state system and a powerful determinant factor of super national movement. It is at time used to describe an exaggerated sentiment of nationality bordering on aggressiveness. This perverted sentiment which sees nothing but good in one’s own nation and its deeds are not true nationalism. Rightly understood, nationalism stands for the historical process by which nationalities are transformed into political unites and for the legitimate right of a people who form a distinct and vigorous nation or nationality to a place in the sun. Nationalism is a feeling of a group of people to live together and to make the most of the joint inheritance. This feeling is certainly conducive to identify the fortune of the individual with that of a nation-state. This definition of nationalism means separation from other peoples who are regarded as foreigners. In the words of Jawaharlal Nehru, “Nationalism is essentially an anti-feeling.” According to K. Roberts, “Nationalism is an ideology based on the premise that it should be organized on the basis of nationality”.

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But according to Robindra Nath Tagore, Nationalism narrowed the way of thinking of an individual and confined him to his limited circle and as such nationalism did not give fullest exposition to one's personality. It rather prejudices him and he begins to think only in terms of his own country denying receiving the good of others. In other words, for him nationalism did not develop the higher side of human nature and prejudiced him. According to him, an individual can become perfect only when he is unselfish or selfless.

In the Iranian context, the people of pre-constitutional movement (1905-6) have often been accused of not having this concept. True, this concept of nationalism was absent in the 18th or early 19th century Iranian psyche, but as the national movement started taking roots in the country; one finds a rapid development of this idea.

The first attempts at modernization of the Persian Empire begun in the reign of Abbas Mirza with the despatch of the first group of students to Europe in 1828. The appearance of the first Farsi newspaper in Iran in 1837 may also be regarded as a milestone. It was preceded by the appearance of a Farsi newspaper in India in 1822 and was succeeded by several newspapers, most
of which, like the Hablul-Matin in India, Hikmat, Sorraya, and Parvarish in Egypt, Akhbar in Istanbul, and Qanun in London, appeared abroad. The longest lasting to appear in Tehran itself, La Patrie-Vatan, was, as the name suggests, a bilingual Franco-Farsi paper.

Mirza Malkam Khan, the editor of Qanun, the most important of those newspapers, wrote in the 1860s his Politikha- Yi Dowlati (International Politics) where he compares the Persian Empire to the Ottoman Empire and urges reform, but also for the first time makes reference to the people of Iran and the soil of Iran (Khak-i-Iran). He was involved along with Fath-Ali Akundzadeh in reforming the Arabic alphabet in Farsi. Other thinkers and disciples of the Pan-Islamic reformer Jamal al-Din al-Afghani, such as Mirza Muhammad Husayn Naini, attempted to reconcile territorial nationalism with Shiite theology. The anticlerical anti Arab route was treated by the Qajar prince, Jalal-ud-Din Mirza (1832-1871) and by Jalal Mirza Aqa Khan Kermani, both of whom glorified Iran's Pre Islamic, pre-Arab Persian history; expressed their hatred for things Arab; and, in their writings, tried to write in Farsi without recourse to Arabic words. The first national history of Iran and written
by Nazimul- Islam Kirmani, Tarkh-i Bidari-i- Iranian (History of the Awakening of the Iranians), however, was more constitutional than nationalist. Even the journal Sur-i-Israfil (1907-1909), which appeared during the Constitutional Revolution of 1906-1911, waved between Islam, Iranian, and decentralized pluralism as the constituent basis of Persian’s political community. It was only in the 1930s and 1940s that a nationalist historiography, supported by the Shah.

The advent of the nineteenth century presents an important landmark in the history of Persia since it can really be considered as the starting point in the country’s progress towards modernization. The forces released then not only changed Persia’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 Azarbaijan 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 Nasir-ud 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 (either 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 Persia, 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, Muzaffarud Din 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. But Russia was also facing a crisis after her defeat in the hands of the Japanese in 1904. The revolution, which followed in the wake of the Russo-Japanese war greatly, influences the latent natopenly, the merchants and many of the clergy and nobles also supported the constitutionalist and in
1906, Persia came to possess parliamentary institutions.

The most dynamic changes took place in the urban Middle East. There a modernization educated elite grew up, including lawyers, doctors, engineers, merchant's journalists and army officers. The westernized educated middle class is heavily clustered in the capitals and other large cities. Nationalism is restricted preciously to the politically articulate strata, i.e., mainly to the urban and educated groups. The masses of illiterate villagers by contrast, had until modern times little notion of nation, nationality, or nationalism. Moreover, the ideal of the nation-state came to the Middle East only very recently. Finally, nationalism in the Middle East began as an ambivalent reaction to the recent European impact on the Middle East, ambivalent because it was compounded of opposition and imitation. In Iran, the following of Persian language and literature during and after centuries of Arab and Mongol-Turkish conquest, and devotion to Shi'ia Islam which emerged as the state religion in the sixteenth century, provided continuing points of attachment for patriotic feeling. But only the struggle against British and Russian encroachment and influence since the turn of the century, converted this patriotic tradition into a militant national consciousness. 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.

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 honoured 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.
Ever since 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 to 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 root 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. Britain deprived India of her independence but gave the latter the benefit of Eastern culture, which led to an intellectual Renaissance in the various literatures of India. Iran also 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.

Then modern Persian poetry engrossed in politics and it
succeeded in stimulating the national enthusiasm of freedom. If
the poet and journalists of Iran had not whole heartedly supported
Reza Shah in his great work, the attempts of that illustrious king
would not have been crowned with the success which was actually
attained. A tradition of Hazrat Muhammad (S) says:— "Hubb al
watane min al iman" (love of country is part of one's religion). In
spite of this, as Prof. Browne observes, it is astonishing to find, with
some were exceptions, the almost complete absence of patriotic
poetry not only in Persia but in all Islamic literature. The one
noteworthy exception is Firdousi’s Shahnameh, which for centuries
kept aflame the fire of patriotism at least in the hearts of Iranian
Zarathushtrians. Prof. Browne dates the dawn of patriotic Persian
poetry from the end of the 19th or the commencement of the present
century. Just as the Gujrati literature of the of the Gandhian age, or
the Russian literature preceding the fall of the Czarist dynasty, or
the literature of the Irish School prior to the attainment of Irish
independence, was saturated with genuine love for the country, so
too was Persian poetry of the last century deeply tinged with the hues of patriotism and national fervour, as will be apparent from our discussion. As we know that the grief of the Iranians at the ruin of their country, caused by the worthlessness of the Qajar kings and the exploitation and undue intrusion of Britain and Russia, was unmistakably reflected in their literature. The Iranian poets now scorned the very idea of bondage of every sort, they were keen on ending their political and economic servitude to European nations; they were anxious to terminate the religious thralldom to the arbitrary will of the Mullahs; and the womanhood of Iran was on the qui vive to emerge as rapidly as possible from the dismal and depressing captivity of the parda, to which they were unfairly consigned for centuries.

Malik'ush Sh'uara Bahar or Muhammad Taqi Bahar holds a very eminent place in contemporary poetry. He is considered to be one of the greatest poets of early 20th century Iran. He was also a famous politician, journalist, historian and a professor of literature. He was born in 1886 December A.D./1304 A.H., in Sarshoor district of Mashhad, the capital city of Khurasan. (a northern provinces of present day Iran). His family was known as Saburi. Bahar's father Muhammad Kasim Malikus Shura Saburi used this name as his
poetic title which was used for the first time by Ahmed Sabur. By the course of time, the family of Bahar's father became famous by this title.

Muhammad Taqi Bahar played an important role in order to develop the new movement in Iran through his revolutionary poetries. His poetry bears the idea of social and political condition of Iran. The modern poet Bahar expressed the condition of common people and the characters of the rolling classes and about their hypocrisy. He also says about inheritance of foreign countries like Russia and Britain. So he tried to create a national awareness among the common people regarding that throughout his poetries which bear the ideas of nationalism. Considering all these factors we have earnestly taken up the responsibility of doing a research on the poetries of Malik'ush Sh'uara Bahar. Maximum importance is given in the present works of research in making a full evolution about the poetries of Bahar.