Evaluating Maneckji Hataria's reforming performance in the political-social condition of Iranian Zoroastrian in Qajar era

Mohammad Alizadeh

Department of History, Shahrood Branch, Islamic Azad University, Shahrood, Iran.

ABSTRACT

Studying the condition of Iranian Zoroastrian community shows basic and wide structural changes in their different political, social, economical and cultural aspects. These changes guarantee their establishment of narrowing relation with Indian Persian community in one side and internal changes of Iran in other side that began widely from Naseri era and continued until contemporary eras. Beginning of this improvement is entangled with action of one person named Maneckji Limji Hataria Sahib who not only as the first Persian representative [agent] in India tried in order to develop Zoroastrian condition in Iran , but also should be named as the greatest character in contemporary history of Iranian Zoroastrian. This article tries to research different aspects of his outstanding character and studies the effects of his activities in making changes and establishing new structures of daily life of Iranian Zoroastrians.

INTRODUCTION

Evaluating the condition of Iranian Zoroastrian community in the last one and two centuries suggests that the Zoroastrian community also has been faced with the essential changes simultaneously with the fundamental changes in the Iranian society. Despite the fact that the information about the historical past of Zoroastrians from the beginning of Islam arrival in Iran to the Nasiri era is ambiguous and have made numerous differences among historians about the way of migration to the Indian territory and the way they converted to Islam, it is obvious that Iranian Zoroastrians adopted three procedures in dealing with the new religion after Islam arrival. Alternatively, part of them left for the India territory and founded the Indian Persian community, others, progressively and despite the numerous ups and downs, embraced the new religion in order to benefit from the advantage of Islamic government under the physical and spiritual teachings and supports; and others preserved their ancestors' customs and traditions and stayed at their own homeland until now, despite the enormous odds in different periods of Iranian history until the Qajar era. There is no rational and reliable evidence about the political-social condition of this minority in evaluating the historical process of Iran from the Safavid to Qajar era, but with the arrival of Qajar, building the wide relationships in various political, economic, commercial and cultural forms between Iran and India, and under the protection of Great Britain Empire, the relationship between the Iranian Zoroastrian and Indian Persians was improved and the internal developments of Iranian society also provided the necessary space for social mobility and achieving the better and superior opportunities for this religious minority. Iranian Zoroastrians made supreme efforts to improve their social condition in line with direct relationships with the Indian Persians; and in this way the great men, such as Maneckji Hataria, led the reform movement by their own humanitarian actions and gained the importance and considerable position among the Zoroastrian.

Maneckji's actions:

"Maneckji Limji Hataria" was one of the greatest and most important Zoroastrians in the contemporary history of Iran and was known as "Maneckji Sahib". At the time that he traveled to Iran, the Iranian Zoroastrian community had no proper condition and only a skilled, responsible, and patient one could resolve the problems of this Ethnic-religious minority in Iran. Disorganized conditions, which the Iranian Zoroastrians had tolerated with difficulty for centuries, were changed by this man's try and perseverance and the fields of their greater presence in new developing society were provided.
Maneckji was born in "Mura Somalia", one of the regions in "Surat" port, in 1813 AH/1328 AD. His ancestors were Zoroastrians who migrated to India from Iran in the Safavid era. He was 5 years old that the English transferred their activities from the port of Surat to Bombay thus the Zoroastrians, who were working in the customs administrative agencies or doing the commercial activities- including his father- went to Bombay, and stayed there [1, 2].

Maneckji entered the commercial service when he was young, became as the chamberlain of some merchants, and travel to different parts of India because of his job. He was robust and stout physically, and upright and honest based on the moral features. He was raised as a very regular, skilled, self-reliant and courageous person because of the work which he was undertaken [3]. At the beginning of travel he had regularly relationship with Iranians and his attachment to the ancestral soil and water was increased. He decided to travel to Iran for several times but each time the social conditions of India, Afghanistan and/or Iran prevented from this traveling [4]. So that finally in the year 1854 AD/1270 AH the equipment and conditions for his traveling to Iran were provided. He was the first minister plenipotentiary representative of "Association of Persians Elders" sent to Iran. This association dated back to before the presence of Maneckji in Iran. In 1796 AD/1211 AH, a Zoroastrian family migrated to Bombay from Yazd because of the difficult situation and chaos in the country after Karim Khan Zand's death. The girl of this family, named "Golestan Bano" was married to one of the wealthy Persians named "Framji Bhikaji". Golestan Bano, who loved the Iranians, did material and spiritual assistance to the Iranian Zoroastrians- and also the Indian immigrants- by the help of her husband and children, until the mentioned one's son named "Meherwanji" founded the “Association of improving the Zoroastrians' life", which was known in Iran as the "Association of Persians Elders" with some of Indian Persian leaders' consultation and cooperation; and therefore obtaining and spending the charity funds through this association became regular and codified [3] Once the mentioned association sent a fee there in order to repair the Yazd Crypt, but the Yazd Zoroastrians wasted it and then gave the inadmissible excuses. When the members of Association of Elders became aware of Maneckji's decision for travel asked him to build a Crypt in Yazd and gave him money for this work in 1270 AH. [1]

Since Maneckji Sahib had relationship with the British officials in India due to his job, they wrote 4 order-letters to the British embassies in Bushehr, Baghdad, Istanbul and Tehran and emphasized in them that the officials should accompany him in his work ultimately [2]. Maneckji was a citizen of Great Britain's government and the support of embassies and the British minister were as the important factors in advancing his objectives. In fact, the actions of Association of Indian Persians Elders and especially Maneckji's efforts, who could leave behind most of the obstacles by his English citizenship, not only was a reason for starting Zoroastrians' cultural-social and especially economic exchange, but also provided the fields for developing the relations of this minority with the British [5]. In Yazd, the Zoroastrians were one of the most famous hosts for the English citizens and tourists, and even in constructing the English hospital Morsalin, a Zoroastrian businessman named Goudarz Mehraban allowed them to stay at his Inn [6]. When Maneckji Sahib was leaving Bombay to Iran with the steamship, suddenly in that ship became familiar with Mirza Hossein Khan Sepahsalar [Moshiraldoleh- the Iranian Ambassador], who was returning from the mission "Bombay Consulate" to Iran, and this meeting led to the friendship and affection thus Sepahsalar always respected him and the Zoroastrian and supported them. [Amini, 1380: See Document No. 10]. In April 1854 AD/1270 AH Maneckji left the ship in Bushehr port [3], went to Yazd through Shiraz and became ready for doing the most important responsibility which he had undertaken. But in the beginning, the hard work was doubled for him because he observed that not only should reform the relations between the Muslim community, scholars and Iranian governors with the Zoroastrian community, but also the Iranian Zoroastrian community needed to reform and restructuring. Therefore, in order to reform the first case, he went to Yazd Governors, elders and scholars and discussed with them about the conditions and for reforming the second case he reformed the Zoroastrian religious traditions. He promoted the "Navjote" and repaired the Zoroastrian temples, fire temples, and shrines, built some crypt for the dead ones, in addition, prevented the polygamy, animal sacrifice and eating the animal meat and the ceremony like Hanabandan, which was entered the Zoroastrianism customs, and promoted the charitable efforts. He gave the financial assistance to the Yazd Zoroastrians, who were mostly poor, and provided the live facilities and dowry for young girls in order not to be in difficulty for the marriage. While he spent from his pocket in this way, encouraged the "Association of Indian Persians Elders" to help the Iranian Zoroastrians, and also founded a charitable fund in this regard [1].

Other actions by Maneckji include repairing the holy place, old building of Atash Bahram in Yazd in 1855 AD/1271 AH, repairing the temple Atash Bahram in Kerman in 1857 AD/1283 AH, repairing the village Awarans in subterranean Ghasan near Kerman, Khorramshah outside Yazd, and also building new crypts in Yazd and Kerman, Sharif Abad in Ardakan of Yazd. [7] Furthermore, Maneckji, as the representative of Fars donors, established the firms for the pilgrims and made water sources on the mountains "Bano-Pars" and "Piri-Sabz". Some inscriptions has remained of his main activities and they have been mainly supported by the charitable donations of Indian Zoroastrian community, who were very generous; for example Atash Bahram
Maneckji introduced himself as a result of correspondence and texts written before. He had a break and returned Yazd after a 2-month stay in Kerman, and then left for Tehran. Although there were mentioned actions and problems with the same form in Tehran, this time this difference was evident in his actions and he influenced the Iranian government center and this effect was influential in the country. During five years and six months staying in Tehran, he led the Yazd and Kerman Zoroastrian community on the one hand, and on the other hand handled the Tehran Zoroastrians' religious affairs. He gained great respect in terms of communicating with the outside community first by giving the gifts and presents among the courtiers and also by honest and respectful behavior with them. Even Naser al-Din Shah called him with the term "father". [4].

Second, he achieved a high position among the scholars because he was an excellent scholar and knew the value of science and scholars, and especially was greedy for having communication and relationship with the scientists and for collecting the rare manuscripts and books. [10] Third, establish a friendly relationship with the scholars and respected them; and all these behaviors caused that the Zoroastrian community became partly formalized and through these ways the provisions about eliminating the endless abuses against the Zoroastrian community by the Government Center were sent. Thus, the result of Maneckji's such uninterrupted efforts in the field of Zoroastrian minority's social rights was effective insofar as Napier Malcolm stated that in 1870 AD/1286 AH Maneckji encouraged Yazd governor [The one who preferred not to take action against them] to allow him to two take two bully ones, who had killed a Zoroastrian and brutally wounded the other one and wanted to break his head, to Tehran and authorized a circular stating that none of the Muslims have a right to

However, Maneckji himself stated that during the first 10 years of his presence in Iran despite the social progress 5 Zoroastrians were killed, 7 ones were tortured, 30 to 40 ones were attacked and more than 100 individuals' houses were looted or stolen during the way. During the journey, Maneckji went to Atatab Aliat through Azarbayjan, Kurdistan and Kermanshah and due to his temper- which had relationship with every one- in Arab Iraq communicated with Babis and Baha'i's, and wrote letter to Mirza Husayn Ali Nuri- known as Bahá'u'lláh- until the end of his life. [8] An English student named A. J. Brown, who had traveled to Iran in 1887-8 AD/1303-4 AH, had collected several information including the details about Maneckji and his coming to Iran. Brown stated that:
"The Tolerance, which the Zoroastrian minorities have shown against the Babis, probably was encouraged and strengthened by Maneckji's tendency toward the Babis; his encouragements caused that the book "new history" to be written by Bab". [11, 3]

However, this is incredible to accept that the person like Maneckji forced the Zoroastrians to an apostasy and wanted to integrate his personal interests with the religion ones in order to promote the Babi among his community just because of his personal tendency which was as a result of his natural rational curiosity.

In traveling to Iran, Maneckji focused his efforts in two main aspects.

1- Providing a suitable field for changing the attitude in religious custodians and the government:
2- Internal discipline of Zoroastrians communication:

In the first aspect, first in a travel to Iraq he attempted to change the mental field of society as well as communication with the Shiite authorities in Najaf and receiving their Esteftas, thus when he went to the Atabat Aliat in Iraq asked Shiite supreme jurist, Sheikh Morteza Ansari, 14 questions about the way of Muslims' behavior; and in all cases Sheikh Ansari, who was a thoughtful jurist, in all cases forbade to disrespect the sanctity and to harass the Zoroastrian tribe, and only allowed to get the legal fine or taxes with the local jurist. [10] By this way, Maneckji achieved proper responses. This achievement could probably have the remarkable results in Yazd province.

Cultural actions:
Maneckji went to Bombay after one year of staying in Baghdad and reported his actions to the Persian association. In the same year [1280 AH] he did cultural actions.
1- The book, "Stating the travel to Iran", which was in fact the brief description of his residence in Iran, was published in Gujarati and Persian language. Association of Elders also published his letters and correspondence in four volumes [4]. In the year 1282 AH he returned to Iran and this time followed his objectives with a strong ambition and determination.
2- In Kerman, he met Haji Seyed Javad [Friday Imam] and Haji Muhammad Karim Khan Kermani - Head of Sheikhieh - and made friendly relations.
3- In order to educate some of the children, He could barely satisfy the Zoroastrians in Kerman to give 12 children to him for necessary training in Tehran school. He went to Yazd and could find 20 Yazdi children with the same difficulty and set off for Tehran [1].
4- He wrote a letter of the law for his charity school appropriative and accepted in it to educate the children, who came to the boarding school, for 5 years and undertake all their expenses- in any cases- in this period and even he paid a pension to their parents in the extent which the children had been able to do for their parents in their houses in order not to increase the other ones' responsibilities in the house because of the lack of a worker [8].

Attempts to cancel the ransom:
In evaluating Maneckji's activities, one of his actions was quite important compared with other actions and it was about the governance, so that Maneckji succeeded to receive Naser al-Din Shah's approval for canceling the ransom for the Zoroastrian minority at the end of 1290s [1299 AH] and after 29 years of day and night working in Iran and thus exempted the Yazd Zoroastrian from paying eight hundred annual ransom by paying huge bribes to Naser al-Din Shah [12] and people around him and by English supports; at this time, R. F. Thomson, Great Britain plenipotentiary, attempted to persuade the King for the abolition of ransom [8].

Ransom was an annual tax, which the scholars paid to the Islamic government in order to be supported and maintained by the government. Despite the fact that the juridical rules about the amount of ransom were clear, in fact the authoritarian rulers in each region received the ransom in any amount they wanted. Taking the ransom in the new and contemporary period of Iran was among the important factors of religion changing and Zoroastrians' immigration from Iran. Hence, handling this matter was one of the most important objectives considered and emphasized by the Association of Persians Elders. When Maneckji settled in Tehran, Iranian Zoroastrians were seven thousand ones and 9375 Rs was taken from them [2] And the Zoroastrian "Sheriffs" were responsible for paying the ransom. Maneckji Sahib took the attention of courtiers and princes and asked for their accompaniment in all his meetings and correspondence. The first useful stage was to assign the ransom to Abbas Quli Khan Motamed al-Doleh- Minister of Justice- and thereby, the local rulers' abuse of all Zoroastrians was partly diminished. At the second stage, Maneckji could reduce about 100 Tomans of mentioned amount, and then at the third stage he undertook to pay the total amount on behalf of Association of Persians Elders and get the receipt. Thereby, no one in anywhere in the country had a right to obtain the ransom [8].

In addition to it, Naser al-Din Shah ordered that the Tithe of water, lands and commercial debts should be fully determined and the Zoroastrians also be treated like others. Despite the fact that most of the people,
ambassadors, businessmen, educators and philanthropists had tried to achieve this victory, the Iranian Zoroastrians gave the overall value and validity to Maneckji and as "Karaka" wrote in 1884 AD/ 1300 AH:

"Nothing can overtake the honor, courage, effort and persistence shown by Maneckji and despite his growing efforts in this way, there are still people's a lot of hate of the high ransom" [3].

After Abbas Quli Khan's death in 1278 AD [13], Naser al-Din Shah assumed the Zoroastrians as the Foreign Minister, Mirza Saeed Khan Ansari. Like the previous official, he treated the Zoroastrians and especially Maneckji with high tolerance. The members of Association of Persians Elders paid the ransom by Maneckji for about 25 years; and as mentioned a lot of gifts and presents were offered to king and courtiers and finally they could persuade Naser al-Din Shah to cancel the ransom by direct and indirect connections through the European capitals, British Minister plenipotentiary in Iran, employees in European embassies, French officials like "Kont Dogobino" and especially the British minister plenipotentiary- R. F. Thomson- and also with the help of scholars like Seyed Javad [Friday Imam in Kerman] [14]. The King Issued this provision in Ramadan 1299 AH/ July 1882 AD. [2]

Relationship with the political and cultural people:

Maneckji had an intimate relationship with the French ambassador, "Kont Dogobino"; he had given Dogobino the exact number of Zoroastrians in every region of Iran. Even the American Ambassador S.J. Benjamin, who was in Iran during the years 1298-301 AH/ 1882-85 AD, knew Maneckji as the holy chairman, gentleman, honorable and wise old one in Iran [3]. Therefore, the heaviest responsibility, which was heavy on the Zoroastrian community shoulders both materially and psychologically, was eliminated. Maneckji held a big celebration for this success in the Garden Zahir al-Dawla on Safar 7, 1300 and invited many of the elders, grandees, scholars and courtiers and gave a comprehensive and detailed speech about the Iranian Zoroastrians' conditions [3]. Maneckji, who was a knowledgeable, cultured, and liberal man, had found the Iranian literate and cultured friends among the Qajar courtiers due to his meetings, communications and correspondence and some of them were considered as the famous ones in the Qajar era. Some of Maneckji's friends were first Mirza Fathali Akhundzadeh, the active leader of anti-authoritarian writers in Iran and the first Iranian playwright, who also had communication and discussion with him [15], Jalal al-din Mirza, the cultured Qajar prince of author of the book "Nameh-e Khosravan" [4], Mirza Ismail Khan Tuyserkani, Mirza Aqa Tabrizi, Mirza Mohammad Jafar Gharachedaghi, and Mirza Yusef Khan Mostashar od-Dowlé [16].

Maneckji conflict with the traditional Zoroastrian community:

As mentioned before, Maneckji Sahib's services had two aspects: 1- Establishing a rational and sober relationship with the Muslim community in Iran; and 2- Reforming the Zoroastrian community. If the first was accepted by all of the Zoroastrians but the second one raised the objections against him in the Zoroastrian community, the major differences would be seen in the conflict of Zoroastrian traditional society with the growing new urban community. Therefore, it is estimated that on Maneckji's arrival in Iran less than 100 Zoroastrians were living in the capital city and the rest of them came there for the seasonal works. Maneckji had built a new school was in the southern city and a crypt in the mountain border. Despite the fact that his desire to build a temple Atash Adaran and a hospital were not met, he had established an inn to be a resting place for those who would stop with the intend to work in Tehran. Maneckji's major presence was mainly in Tehran and due to his great kindness to the Zoroastrians, the number of refugees, who came there from the harsh condition of other states, was increased so that today after more than a century, most of Iranian Zoroastrians live in capital city and the old Zoroastrian areas in Yazd are almost empty and it can be stated that most of the Zoroastrian merchant families have moved to Tehran [3].

Maneckji made tireless effort to bring the education, freedom opportunity, and security in Iranian Zoroastrians' life and this was more due to the Iranian philanthropists' generosity. After all, acquiring the wealth in cities and the relationships which were created as the result of urban life automatically loose the shackles of old traditional society and this case has not also been ineffective in Zoroastrians' social status. So that the effects of living in Tehran gently loosened the old and religious prejudices and created a gap and dissatisfaction among the social classes. Despite the fact that some of its aspects are painful, we can never blame Maneckji as the establisher of this problem.

Traditionalist priests' opposition:

Some traditionalist priests, who thought that their interests are at risk with his actions and deeds, were as a serious barrier to him. Opponents started writing the letters against him and even after that the "Association of Persians Elders" suspended Yazd school and sent no money for it expenditure. Nevertheless, Maneckji stood out patiently against all these foolish moves and gave the expenses of that school from his own pocket. Maneckji's student - Bahram Rustam – complained about Yazd Zoroastrian Association actions in a letter in 1297 AD and wrote in a part of it:
In five or six years ago, they wrote a paper to Sahiban elders called Yazd Elders and with 13 signets and published inappropriate words in the newspaper without mentioning their own father's name. I asked Sahib about the answer to them, he said: The only answer to fools is silence. Because it was my desire to not neglect to do whatever I think my interest, Creator's satisfaction and right religious ones' benefit are in them, I do my own job" [1].

Economic activities:

Maneckji did trading and consequently some people owed him. Once two of his debtors, became friend with some of his students such as "Rustam J." and gave him huge bribe; Rustam J., who sometimes did the secretaryship, stole his documents and gave them to the debtors. In addition, "Pushutan", one of his students, did the same thing with him. Even poisoned sick Maneckji, but he survived this risk. [Amini, 1380: 11] There are several descriptions of the problems and his acquaintances and opponents' objections and Maneckji presented their actions in detail in a book entitled "Description of right justice [Ezhar Ehghagh al-Haq]". [2, 8]

Scientific activities:

A - Considering the historiography science:

Maneckji had books and works, some of his works included "description of travel to Iran", "letter of the law of Mazdaism high school in Tehran" and "description of right justice [Ezhar Ehghagh al-Haq]". The book "description of travel to Iran" was in Gujarati language and script and translated into Persian language; from each one thousand and five hundred copies were printed and also four volumes of book entitled "Indian Sahiban Elders" were published; it described his journey from India and the efforts for Yazd and Kerman Zoroastrian minority's relief and also building the buildings, fire temples, crypts and shrines [1]. His library, multiple correspondence and letters are keeping in Bombay. He had written a paper in Tehran in 1885 entitled "Farazestan Introduction" which based on Shahmardan's statement it is reserved in the Sun J. Comma Orientalism firm in Bombay. This paper was in Vaziri size, with 143 pages and involved 66 counts which some of them were the historical events which had been occurred apparently due to the dissension between the Zoroastrian and the other part also included advice and exhortations. Also another book called "Hooshangi ritual" included four essay, Khishbaf, Zardast Afshar, live river, and Ancient Zureh, with his detailed introduction and ending was published in 1296 AH. [1] One of his valuable features was that he encouraged the cities rulers to write the history of those cities and through this "Kashan History" was written by Abdul Rahim Khan Zarrabi. [5] "History about Kerman" was written by his ask and its manuscript was discovered in Bombay by "Rashid Shahmardan". Shahmardan believes:

"The owner of history of Kerman written in 1286 AH, had written the book in the presence of Maneckji and for him, and also had written about the men in Kerman, wise Maneckji and his life in detail and because it was written under the supervision of that wise one and based on the fact we quote it here ...". [1].

B - Considering the literary history and linguistics:

In some of documents in the archives of National Archives of Iran, there are texts about the Maneckji's particular attention to writing the "Pure Parsi" which encouraged and promoted this way. However, documents available in this set are by "Mirza Abolfazl Golpayegani", Maneckji's secretary's script. He wrote in one of the letters:

"A few days ago Maneckji Limji read my Parsi script and showed your letter to him and asked me to respond because he cannot write and read the Parsi text". [8]

Thus, Maneckji Sahib's educated secretaries wrote the letters during his life in Iran and according the date of his writings and letters in the archive of National documents of Iran Organization during 1296 to 1300 AH Mirza Abolfazl Golpayegani was Maneckji's secretary and correspondence officer as well as being teacher in the Mazdaism boarding school. Shahmardan mentioned this point that when traveling from Tehran to Baghdad:

"Maneckji had made his son, Hormusjee, responsible for six thousands volumes of books in any language and script and gave his expenses. Hormusjee, not conscious owner of these books, which Sahib had prepared with big attempts and difficulties and equivalent to six thousands tomans more than the price and author's wage, sold all these books with low price and a fifth or sixth of real price and wasted them ... "[1].

C - Action based on the history of rights science:

Despite the fact that all Maneckji's actions in Iran about reforming the Zoroastrian community were not achieved, they provided a favorable field for the Zoroastrians to build the schools with new style after him and in the presence of another agent such as Keikhosrowjee Khansahib even so earlier than the actions by reformers such as Hassan Roshdieh. They also could take step in resolving the internal issues and handling the claims and own differences before referring to Sharia and common Courts by creating the "Yazd Zoroastrians' Naseri Community" in 1309 AH [17].
It should be noted that the Zoroastrians had no security before the Maneckji's arrival in Iran. In fact, despite his efforts there was unstable security in Iran until the Pahlavi dynasty came to power in 1925 AD. The foundation and basis of this today's happiness and progress was established by Maneckji and he should be mentioned as the greatest character in the Zoroastrian contemporary history.

However, his risky and laborious life, which was all spent for the Iranian Zoroastrians' prosperity, ended in Tehran in Ramadan 1307 AH/ February 1890 AD. He married two times; for the first time he married in India with "Hirabai" and the children of this marriage were a boy named "Hormusjee" and a girl named "Dusibaee"; after his wife's death, he married in Iran with Farangis- Hormozd Diar Bandar Kermani's daughter- but he had no child in this marriage. Families of "Khoras" and "Dawar" in India, Hormusjee's descendants are still existed in India [4].

Conclusion:
Maneckji Hataria's accurate and wisely understanding of political-social conditions of Iran and his close relationship with the various powerful centers and institutions reflect his breadth of vision. His presence in the Naser al-Din Shah Qajar Palace and relationship with the representatives of colonial powers in this era such as Britain, France and America, on the one hand, and his meeting with the Shiite supreme scholars and even his relationship with Baha'i leaders [Bahá'u'lláh] all indicate his innate intelligence and intuition; and by a proper understanding of Iranian social status he sought to revive the lost Zoroastrian minority rights by relying on each of the political power tools. From this perspective, it can be stated that, despite the fact that his efforts were not fully achieved, they provided the required fields for improving the Zoroastrian minority disintegrating status. This movement could bring a bright future for them in order to pass the same way which Maneckji Hataria, as the head of movement and leader of Zoroastrian reform movement, had started.

All Maneckji Hataria's actions had their effects on the Zoroastrians' Socio-Economic status in Iran in two immediate and future period. Some of his immediate effects included the success in gaining Naser al-Din Shah's order to canceling the ransom, building the schools and scientific-cultural and welfare Zoroastrian institutions in cities such as Yazd, Kerman, Tehran, etc., a detailed census of Zoroastrians dispersed populations, efforts to develop Codified law, efforts for inside integration, and eliminating the ethnic isolation .... While this movement would expand the relations between Iranian Zoroastrianism and Indian Persians more than before and its important consequences were the development of business-commercial activities, growth of urban middle class, leaving the traditional isolated forms, and migration of a wide range of Zoroastrians from the desert regions to the power centers such as Tehran. This growth of urban educated middle class became the main factor of a group of Zoroastrians' tendency to the Bahá'í Faith as Sniles interpreted [18].

Establishment of large commercial-Currency exchange enterprises such as "Jahanian" trade organization and "Jamshidian" Currency exchange, which were unique at that time, indicated the more improvement of Zoroastrians' economic status in this era. Acquiring the strong economic and political bases required the creation of codified political rules in order to guarantee their survival and economic life. Therefore, we can see the Zoroastrians' growing presence in the great movement of Constitutionalism and along with their Muslim compatriots and as the first religious minority in Iran succeeded in obtaining a representation seat in the National Council Assembly. All these efforts, which were also conducted by the Iranian-Bombay Zoroastrian Association, were in line with the same movement which Maneckji Hataria Sahib had started and later was achieved by other representatives of this association including Arbab Jamshid Jamshidian and Arbab Keikhosrow Waredshirjee Reporter.

Notes:
1 – Zoroastrians' personal conditions were strengthened and legally formalized years later and in the Constitutional Revolution and then in Civil rights legislation during the first Pahlavi.
2 - Complete text of provision was provided in the history of Zoroastrians and Pahlavi, pp. 436 to 438.
3 - Full text of this speech is presented in monthly journal Forouhar, eleventh year, and No. 5-2-9.
4 - Prince Jalal al-din Mirza, known as Pourkhaghan, was the Fathali Shah's fifty fifth son [1243-1289], who wrote a book about the history of Iran and expression of his Iran-friendly ideals and named it by following Ferdowsi [in naming Shahnameh based on the origin and supporting] as the Nameh-e Khosravan. This four-volume work, as the first textbook with simple Persian Language and removed from any Arabic word, was taught in the school Dar al-Funun.
5 - Abdul Rahim Zarrabi [Baha'i Kashani] was the Kont Dumont Fort Assistant [The head of Tehran Police] and Tehran sheriff, and for this reason was known as Abdul Rahim Khan Kalantar [sheriff]. He wrote the history of Kashan because of Maneckji's order. There were three copies of this book which were available for Maneckji, Henry Lionel Churchill [Great Britain Embassy staff], Jalal al-Dawla [Zal al-Sultan's son], and Kashan ruler [19].
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