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### Ottoman: Model of Reformation and Renovation of Iran in the Nineteenth Century A.H.

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#### ABSTRACT

Political and social revolution of Iran in the nineteenth century from different aspects is similar to political and social revolutions of his western neighbor, Ottoman. One of common aspects of the history of the two countries in the nineteenth century is their attempt for renewal. In both countries, leaders' approach to renovation had external motives, and renovation plans of Iran were mostly affected by Ottoman. Renovation of Iran which was influenced by adjustments in ottoman, because of different political-cultural and historical reasons caused their challenges to be mostly alike. Although renovation in Iran and ottoman started from military domain, it gradually influenced other political and social domains, that turning point was deployment of parliamentary system in both countries. Internal and external challenges confronting parliamentary system in both countries, back-grounded the development and formation of modern government in Iran and turkey during the third decade of the twentieth century; by this difference that, formation of the modern government in turkey was accompanied by political development but this fact in Iran, procrastinated the process of political partnership more than half- century.

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#### INTRODUCTION

The empire of Ottoman as one of the most powerful Muslim countries, intended to renew in the nineteenth century. As Ottoman monarchs, benefitting by the title of caliphate had a special position Islam and because most Moslems considered the empire of Ottoman as the most important part of the world of Islam; thus, renovation in this country, in addition to influencing on social and economic constructs of Ottoman, could be a kind of model for Moslems of other countries.

In sync with efforts done by Ottoman neo-thinkers, some statesmen in Iran decided to practice Reformations that by Ottomans' coming to power, undoubtedly, presence of such factors as cultural relations of the two countries during history, their neighborhood, having long boundaries, being Moslems and having a common enemy as Russia, improved the probability of renovation of Iran being influenced by Ottoman and similarity of Reformation plans in these two Moslem and adjacent countries; especially renovation in both countries, first induced the emergence of parliamentary system and finally caused the establishment of modern government in Iran and turkey of the beginning twentieth century. According to such prelude, the basis of this research involves this question that:

To what extent, renovation of Iran of the nineteenth and beginning twentieth century was affected by renovation in Ottoman?

In addition to this major question, few minor questions are proposed:

- what was the reason of Ottoman and Iranian statements' approach to renovation in the nineteenth century?
- what was the common and different aspects of renovation in the two countries?
- what was the challenges in front of renovation in both countries?
- what was the consequence of renovation in both countries, especially in the field of political construct?
- In which country was renovation successful and why?

The aim of writing this article is to response to these questions in a historical background, by using historical data and descriptive-analytic method.

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Context of vigilance and modernism in Ottoman and Iran Having conquered Ghostantanieh in 1453 A.D/ 858 A.H by sultan Mohammad the second, called as the conqueror, the empire of Ottoman stepped in a way that it soon changed to one of the greatest and most powerful empires of the world. The first sultan Salims' military expedition to Egypt in 1517 A.D/ 923 A.H dethronement of the current caliph and addition of the title of caliphate to nicknames of Ottoman monarchs increased the validity and importance of this empire; Such that from this time on the Ottoman monarch not only was the king of this Moslem country, but also he was the caliph of the world of Islam who governed over a broad region from Persian-Golf to North Africa and Central Europe.

But suddenly Ottoman Turks' victories stopped and the pick of these failures might be frustration of second effort to conquer Viena in 1683 A.D/ 1088 A.H. It seems the most important external challenge to Ottoman statesmen was the government of Russia, Peter the Great coming to power, which involved this country more than two centuries. After peter the great had illustrated the external policy strategy, hegemony of Besfer and Dardanal channels and conquering Ghostantanieh become on the strategic targets of this country.

Technique of Russia to gain his colonial purposes in Ottoman first was restoring to religion by pretending to defend Ottoman: Christians, and from the middle of the nineteenth century on supporting tribal movements in Balkan in the form of pan-slavism. By Restoring to these two subterfuges in the eighteenth and nineteenth centuries, Russians several times invaded Ottoman and imposed some failures to this Moslem country. One of the most important invasions was performed during the second half of the eighteenth century which led to ottomans' failure and signing the treaty of Kuchuk Kainarca in 1774 A.D/ 1118 A.H and separation of the Moslem region of Karimeh from ottoman.

Although these failures and their continuity was bitter and deplorable to ottoman leaders, for the first time agitated some of ottoman neo-thinkers and inspired them this main question that the reason of west superiority to east is and how one can remove this gap. Like many neo- thinkers in Moslem countries, ottoman neo-thinkers' response was that the reason of the superiority of western countries is benefitting from modern sciences and techniques and the only way to confront it is to grab those modern sciences and techniques from them. In response to this conceptual revolution. Reformation in ottoman commenced, and because of several failures in army, it was positioned on the apex of renovation. In this way, sultan Mohammad the second (1223-54 A.H/ 1808-39 A.D) decided to reform yeni Cheries and to from a modern army.

The interesting point is that this fact also occurred in Iran. Not by internal changes, but because of external factors. Invasions of Russia to Iran in preliminary years of the nineteenth century and Iranians' failure in the first and second wars between Iran and Russia which resulted in signing the treaties of Golestan and Torkamanchai, alternatively in 1813, 1828 A.D/ 1228, 1243 A.H provoked some Iranian neo-thinkers and inspired them this question that what the reason of Iranians' failure was Iranian neo-thinkers' response to this question, like their intellectually- agreeing ones in ottoman, was practicing reformations by exploitation of western technique and civilization.

Like ottoman, Abbas Mirza, Ghajari crow- prince and the commander of the wars between Iran and Russia, started the Reformations in Iran from army. Undoubtedly, Abbas Mirza as the governor of Azarbaijan was influenced by revolution and changes in Ottoman. Ottoman was like a communicating bridge for transmission of new ideas from Europe to Iran, specifically Azarbaijan.

Adjustments in Ottoman and reformations in Iran when Iran and Ottoman starter their renovation process in beginning nineteenth century, they had none of Max Webers' pre-conditioners for renovation including united army, effective administrative system, consistent taxing system and exhaustive and united judicial system; therefore, reformations in both countries faced with many vicissitudes. Otherwise, the process of their reformations was never completely stopped.

Although, in both countries, reformation began from military domain, gradually it communicated to social parts. Reformations in ottoman which were known as adjustments, accelerated during sultan Abd-al-Majid the second's monarchy (1254-78 A.H/ 1839-61 A.D) first, by issuing Khat-e-Sharif-e -Golkhaneh in 1839 A.D, he started the reformations in four domains of administration, taxing, military and judgment, then in 1856 A.D by publishing Dastkhat-e-Homayooni conformed the liberty of religions minorities in ottoman.

Simultaneously; Iran, although reformations faced with many challenges, this important matter continued. During Mohammad shahs' monarchy, his chancellor, Ghaem Magham, decided to exercise reformations. But, undoubtedly, one of the greatest reformers in Iran during the time of ghajar, was Mirza Taghi Khan-e Amir Kabir, Naser-Al-Din Shahs' chancellor. Contemplation in Amir Kabirs' thoughts and plans shows that one of the effective factors in formation of amendatory thoughts of chancellor of Iran was his travels to neighboring countries, especially ottoman. During the time of Mohammad shah, Amir Kabir departed for Arzroom to participate in a quadripartite commission including representatives from Iran, Ottoman, England and Russia to resolve the conflicts about boundaries. Amirs' three years settlement in Ottoman (1260-63 A.H/ 1844-47 A.D) which led to signing the second of Arzenat-Al-Room coincided with reformation in Ottoman in the frame work of Khatt-e-Sharif-e-golkhane. Contemplation in Amirs' amendatory plans and their analysis indicates that by following Ottoman reformations, he was insistent to exercise reformations in administrative, taxing, military and

educational domains for instance. Here we mention two similarities existing between Amir Kabirs' reformations and adjustments in ottoman: establishment of Darol-fonoun in Iran was undoubtedly under the influence of Darol-fonoun in ottoman. Moreover, like in Iran. The taxing system in ottoman was not united and exhaustive before the period of adjustments, and it was common to rent this affair of taxing to governors and local rulers, which in Turk language was called timarsichi.

One of the aims of ottoman reformers during the period of adjustments was to remove the tradition of timarsichi and establishing a united and ordered taxing system. The interesting point is that Amir divided the country to some regions to organize incomes and expenditures of the country, and also identified taxes of each region on the basis of the rule of Sarbaz (soldier) Bonicheh; that the aim of this practice was to organize taxing affairs in Iran. It seems in this issue of organizing taxing affairs of Iran, he has paid attention to Ottoman reformations.

In addition to similarity of reformations in both countries, during the nineteenth century, resulting from communication with west, a mind of political literature was born in Iran and Ottoman which had much-similarities. Such words and concepts as government, liberty, nation and parliamentary system were of common words of the political literature of the two countries during the nineteenth century; further, neo-thinkers of both countries had similar aims, the most important ones which are as following: criticizing the current situation, opposing autocracy, applying for sovereignty of rules, and paying attention to physical principles and techniques of western civilization to exercise reformations.

Reformation in ottoman continued during the time of Sultan Abd-al- majids' successors, i.e. during the time of Sultan Abd-Al-Aziz (1277-92 A.H/ 1861-76A.D) and then Sultan Abd-Al-Hamid. During the monarchy of the former, works of French thinkers such as Montesque, Rosso, and volter were translated and published, the number widely- circulated newspapers increased, foreign citizens were invited to invest in Ottoman and for the first time in the history of Ottoman, Sultan Abd-Al-Aziz set out to visit a western country. During the time of Sultan Abd-Al-Aziz's successor. Sultan Abd-Al-Hamid, reformations in Ottoman gained its altitude and for the first time in the world of Islam, in 1292 A.H/ 1876 A.D, the constitutional law was composed in Ottoman and this country acquired a parliamentary system. Duration of this government was only two years, because in 1294 A.H/ 1878 A.D, Sultan Abd-Al-Hamid broke up the parliamentary system by coup de'tat and founded a thirty years autocracy.

Undoubtedly, reformations by such broad dimensions in ottoman influenced the reformations in Iran, too. To recognize this influence, it is necessary to analyze Mirza Hossein Khan Sepahsalar's thoughts and practices, who was titled as Moshir-Al-Douleh. In 1274-86 A.H/ 1857-70 A.D, Moshir-Al-Douleh settled in Ottoman as the great ambassador of Islam. During this time and specifically during Sultan Abd-Al-Aziz's Monarchy, he was affected by reformations in Ottoman; in addition, during his settlement in Ottoman. He several times visited Turk reformers like Medhat Pasha, Foad Pasha and Ali pasha. To recognize the degree of influence of Ottoman reformation on formation of Sepahsalar's thoughts, it suffices that he has reported the news of Ottoman revolutions in numerous reports and has emphasized on this important point to read these reports to Naser-Al-Din Shah to stimulate him to exercise reformation in Iran. After he was summoned to Iran, Moshir-Al-Douleh was commissioned to practice the affairs first as the minister of justice and then as chancellor. Contemplation on Sepahsalar's reformation plans after acceptance of his responsibilities represents the extent he was affected by Ottoman. His efforts to practice changes in journalism of Iran, franchising to foreign companies and governments, encouraging Naser-Al-Din Shah to travel to Europe and fulfillment of this affair during his chancellorship and his efforts for renovation of judicial structure of Iran, all and all were affected by Ottoman reformations. It is interesting that after advertisement of Parliamentary system in Ottoman and composition of constitutional law in this country, although Sepahsalar was not in Ottoman, he insisted to publish the complete body of Ottoman Constitutional law in newspapers of Iran.

During this period, reformations in Iran like in Ottoman had a short duration and Sepahsalar was forced to quit the political domain, but stoppage of reformations in Iran doesn't mean the termination of Ottoman influences on renovation of Iran, because following Naser-Al-Din Shahs' secondary approach to autocracy, most of Iranian liberals left Iran and sought to popularize and publish their ideas over boundaries.

Ottoman was one of the few centers which became the sanctuary of Iranian exiled journalists and some of Iranian liberals took action to publish the newspaper of Akhtar in Estantbol. This newspaper played a great role in the following changes in Iran, especially legality.

Since legality till modern government in Iran and Ottoman in spite of all vicissitudes in reformations in Iran, finally it gave results and in 1324 A.H/ 1906 A.D Iran owned a parliamentary system. Most researchers believe that the concept of legality like many other new political words and concepts entered in political literature of Iran through Ottoman. After Iran (two years later), Ottoman young Turks planned a coup de'tat (1326 A.H/ 1908 A.D) and established the parliamentary system. Mohammad Ali Shahs' coup de'tat against legality in Iran and beginning of the minor autocracy again prepared the situation for cooperation between Iranian and Ottoman liberals; while following Liakhofs' coup de'tat against council and actions of fans of autocracy to suppress constitutionalists, most of constitutionalist forces migrated to Ottoman and by the

influence of young Turks Etefagh and Taraghi party, formed the Etehad and Taraghi party. After termination of the minor autocracy and restoration of parliamentary system, represented itself during the second council of legality by the same name, but with few members.

During the first world- war (1332-36 A.H/ 1914-18A.D) for the second time, Iranian nationalists made Ottoman as their shelter. After the initiation of war and occupation of Iran, some of Iranian nationalists like Ottoman supported Germany and by departure from Tehran and migration to Kerman shah formed a government in exile and by dispatch of representatives to Ottoman court, advertised their support of Ottoman government policies. Termination of the first world-war effects of war on industrial and economic Substructures of both countries and development of nationalistic thoughts after war, prepared the establishment of a powerful positivistic government in Iran and Ottoman during the preliminary years after the first world war.

This thought which caused the establishment of modern government in both countries, was followed by emergence of Ataturk in Ottoman and Reza Khan in Iran, but the difference in emergence and empowerment of these two ones was that, Reza Khans' entrance to political domain of Iran was the outcome of policies of foreign governments, especially Britain, while Ataturks' emergence and establishment of the new Turkey was mostly the consequence of internal revolutions in Turkey. After the termination of the first world- war, Turk nationalists gathered around one of the officers of this country, Mostafa Kamal and by expelling foreign forces formed the national council and established the country of Turkey on wreckages of Ottoman and abrogated the monarchy system. In October 1923 A.D, the nation council publicized a republican regime for Turkey and chose Mostafa Kamal as the first president. The last decision of the national council was repealing caliph-ship system in march 1924 A.D.

Recent happenings in Ottoman influenced changes in Iran, too. Few months after the establishment of republic regime in Turkey, Similarly in Iran, Reza Khan intended to wipe out Ghajarids monarchy and establish republic system. Undoubtedly, Reza Khan in his last decision, i.e. establishment of republic system in Iran, was affected by in Turkey. Iran and Turkey neighborhood, both countries Mohammedanism, Iran being affected by renovation in Ottoman in the nineteenth century, and finally, advertisement of republic system in Ottoman, Simultaneous with national victories and glories for this country in international level, encouraged Reza Khan to try for establishing a similar system in Iran, but because of scholars' opposition and on top of them, Modarres, Reza Khan failed to ascertain his wishes. Reza Khans' failure in establishing republic regime didn't mean that he had overlooked his decision to achieve power; as in Aban 1304 A.H/ 1925 A.D, by his fans' aid in the council, he discharged Ahmad shah, the last ghajarids monarch, and he himself ascended the throne.

By empowerment of Reza Khan in Iran and Ataturk in Turkey a modern period of political life in both countries commenced. Contemplation in plans and practices of leaders of both countries shows much - similarities in their performance, one of the most important common aspects of Reza Khans' thinking with Ataturk was their belief in renovation and social and economic reformations by modeling west. This issue prompted many researchers to introduce Reza Khan as Ataturk of Iran; while there was a fundamental difference in their governance: gaining power, Ataturk organized his supporters in a party called republicans and they turned to be as backing for his government, Reza Shah, by time he reached monarchy, especially during the second decade of his monarchy, ignored all ideology intellectuals of his government and suppressed them, and in this way turned his government to an autocratic one. In spite of all similarities between reformations in Iran and Ottoman during the nineteenth century and formation of modern government in both countries during preliminary years of the twentieth century, it seems renovation in both countries has a different faith, since the establishment of modern government in Turkey brought about some kind of political development for the Turk nation, while deployment of modern government in Iran delayed the process of political development at least a time period of more than half century.

#### *Conclusion:*

History of Iran and Ottoman: during the nineteenth century and beginning the twentieth century is similar from different aspects. One of these common aspects is efforts of some statesmen in both countries for exercising renovation. Renovation in both countries was formed in response to an external threat, Russia; Statesmen exercised them and the form of renovation in countries was up- down. Such factors as the neighborhood and Muhammadanism of the two countries prepared the situation for renovation in Iran during the nineteenth century to be mostly affected by renovation in Ottoman.

Renovation in both countries had many consequences, the most important one of which was establishment of parliamentary system. Failure of parliamentary system and consequence of for both countries, prepared the situation for establishment of modern government in both countries during preliminary years of the twentieth century, by this difference that establishment of modern government in Turkey was accompanied by political development, but in Iran, it induced great challenges for political development.

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