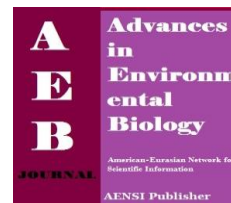




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Dominant Discourse Analysis on Iranian Intellectuals since Naseri Times to Reza Khan

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ABSTRACT

The present research aims at studying the 84 years of Iranian History that is from the beginning of Naseri period to the end of Ghajariee and Pahlavi establishment to recognize the reasons and causes of the rise of Reza Khan. So, based on the methodology of the intellectuals who look at the inner side of the history rather than the development and orientalism and review the texts of this historical period, this study tries to look at the hidden angles of the Reza Khan period and use the discourse analysis to “recognize the dominant discourse on intellectuals”. It have to mention modestly that the findings of the present research can be taken into account in the historical filed of Iran as an attempt in local research.

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INTRODUCTION

Modernization was a global and local process which led to transformation of human beings, social, political and economic and cultural institutes. This transformation developed an increasing cohesion in the world in which approximation and homogeneity of the culture was observable. At the same time, this transformation led to the development of new knowledge and approaches the origin of which was Europe and considered a linear history for other societies. This process was specially formed by the evolutionist approach in 19th century in Europe. Evolutionists such as Morgan, Tylor, Freezer and others were active in the field of anthropology and peoples such as Spencer, Bugset and Gamplovich in the field of sociology developed this approach that social evolution is real and the society and its institutes have always been changed and are changing.

Decades have been passed so that the sociologists doubted about the classic sociologist and approved schemes and tried to study the social phenomenon in their local and special context. This approach was gained through the postmodern, post structural and post colonialism which first defined their aim as criticizing the totality of the modern sociology. Accordingly, the post modernists refused the thought of a comprehensive narrative. In this atmosphere, Jean François Loiter defined post modernism as unbelieving the narratives.

In contrast some people claimed that opposite to the current understandings which considered Europe as the main realm of modernization, the first appearance of modernization was formed over the Europe [18]. So, some considered Asia, Africa and Latin America as the laboratories of modernity and believed that the symbols of new cultures such as Liberalism, nationalism, welfare government, citizenship and even being European in Asia, Africa and Latin America and then it was transformed to Europe and established there [18]. These processes were done to recognize the local modernity.

The main Concepts of the Research:

Intellectuals:

Various definitions are suggested for the word intellectual. According to Kunt, intellectualism is “existence of human being from immaturity to his own in applying his own understanding without others leading”. Accordin to Emil Zola, the intellectual means “someone who has consciousness, critical thoughts, responsibility and civil brevity against authentic power or unaware mass”.

Discourse:

Discourse has different definitions. In sum, the discourse refers to “talking process, thinking or opening the subject or special issue. They have meaningful information about the issue. This form of knowledge affects the

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social behavior and so the consequences and results will be real". According to Foucault, discourse is "an organized approach that explains some rules". In this research, discourse is used in Foucault's definition that is "all the relations that in a special era coordinates the behaviors and the cognitive forms of knowledge and science and probably the visual systems.

Power:

According to Foucault, power is the forceful relations in a special time and special society which is not limited to the political institutes. Power influences the dominant class and the under domination class (ibid, p.335).

Discourse View:

Based on discourse view, the relationship between thoughts is a cohesive relation and is formed in the frame of discourse. This view is used for discovering the hidden relations among the systems of knowledge and reality regimes.

Modernity

Modernity means a connected chain of economic, cultural and religious, aesthetic, architectural, moral, cognitive and political changes. The common source of them all is the personal changes and this individualism means accepting and observing the natural right of a person .

A circle of historians:

It can be seriously said that the Iranian history from the attack of the Mongolians and the age of Naseri was the dominant history of "secretary task" on historical thoughts. Following the flow of the intellectual thoughts on fourth and fifth centuries and at same time with the new area of philosophical thoughts , the historians of Iran changes and the changes were mostly verbal-religious and as Mohammad Ibn Jarir Tabari the writer of "Tarikh alrosoul va almolouk", the great orator of his time. but the theoretical frame of the Iranian historical writing after the attack of the Mongolians and until the beginning of Naseri age was oratory and religious. The historian Mohammad Taghiee Lesan Almolok, the world history of Mohammad Sadegh Mousavi, Takalemal Akhbar Abdi Beig Shirazi, The History of the world by Amini Fazloallh and The world history of Eskandar Beig Torkaman can be defined as examples of the decline in history. In these writings, the historical events were based on an understanding of the reality of faith in God and according to the understanding of historians "(Ibid, p.297). historically, all these events are considered as chorology. That is, the writer does not categorize the historical events and political issues and narrates the historical events in a chain from the beginning of the story. In these writings the criteria was the history of kings and prophets and they started with the story of the beginning of the world. In the course of historical writing, the Persian language lost its vitality and changed into an empty frame and involved in secretary tasks.

In this newly made past, Kioumars was the first human being on the earth and the king of humanity, Mazdak was the theoretician of freedom and equality and Kave was the establisher of fair kingdom. As, malekolshoara Bahar mentions, since the time of Karim Khan Zand, some tried to change the Hindi style to style Iraqis, in the course of Fath Ali Shah, Fath Ali Khan Saba changed the Iraqi style into Khorasani style. Arabic concepts and vocabulary of the language were changed and could carry pure speculative concepts such as "nation," "Iran," "Politics" and "Constitution".

The turnaround in attitude and a change in writing, due to being built on the concept of "taking Iran". Parsi revival, and the selection of memories and traditions of many ancient myths in Iran before Islam. Discourse of modernization and the rise of modern historiography became possible and ancient meanings of key concepts such as "Iran", "Politics", "science", "nation", was knocked out of the country and once again they were added. In this paper, a historical time and place integrated and made a new history.

However, a new movement arose in the Persian Historiography and changes the Iranian history and one of the manifestations of dealing with Iran was "west with culture".

History like other fields such as science and social belongings could not stay immune from the influence of European culture. Ferydon Adamiat mentioned the factors that influence the evolution of these returns as:

1. Iran's failure to be aware of the power of Russia and Europe made the wise aware and asked the secret of progress in the west. The Russian advance awakened the hearts and minds of Iranians while Iranians always knew the Russian nation for brutality and Iran was injured by the west from Russia.
2. Some foreign authors translated books such as "Iran history," wrote Sir John Malcolm, and "A Brief History of Iran" by "Markham" (CR. Markham) had the least benefit that some knew the style of history other than what was common in Iran. Although none of these writers were sophisticated in history, but it was more meaningful works of Persian literature.
3. Historical and archaeological discoveries of stone revealed read the previously hidden new facts. The East Research scientists opened a new chapter in pre-Islamic Iran. Some of these essays were printed in Iran. For

example, "Henry Rawlinson" read the Bistoon inscription and translated it into Persian and dedicated to Mohammad Shah.

4. Iranian officials' itinerary to Europe included more or less information on the circumstances and the Nations, and some of them like logs K. Mirza, Mirza Saleh Shirazi, Nazemodowleh Ajodanbashi valuable memories that illuminates the many historical facts.

5. Siyhatnameyeh of European and writings of foreign agents included valuable information on the history, geography and local conditions and a large collection of them were translated into Persian.

6. Historical novels should not be totally ignored. Translation of some of the historical literature of Europe introduced a new series of novels that Iranian people eventually liked it.

7. Addressing cultural and trade with Indian culture, especially familiarity with the Desatir texts, Religious schools and Charchaman Sharestan in the first half thirteenth century as Tavakoli claimed, "initiated regeneration movement (Renaissance) in Iran" [18]. Mirza Agha Khan kermani was the representative of rallies against the traditional historians and destroying its basis. The subject of history passed the era of writing biographies and turned into historical and social changes. In the reports of history, the method of reasoning and induction is applied and the past events are interpreted based on the cause and effect relation. The first person who studied the social changes during the history was Mirza Reza Kermani [9].

It seems that the first person who based a new pattern was Agha Khan Eskandari, started his job with criticizing the past and wrote that:

This point in history is important in history of Mirza Agha Khan that as we scale up, Agha Khan categorized the nation, people and gender of Iranian nations in the history in relation to the past periods. He also points that in historical graphy, while discussing the Mazdak rallies, this point should be mentioned that Iranian never had a clear understanding of the position and person and so, when they were fed up with the cruelty of the government, considered changing the person instead of position. Mirza Agha Khan defined the word "country" as Iran and its political meaning which was mixed with the historical and local changes. This point in Iran is recognized that the importance of language is more than religion [9].

So, according to Mirza Agha Khan, it was quite natural that the holy word is for punishing a wild nation or the order of baptism or veil, crime and robbery is for Arabs (ibid, p.194). Mirza believed that, punishment and cutting the body members and beheading was known after the attack of Arabs (Ibid, 202). One of the other people who fought Arabs was Mirza Fathali Akhoundzade. Mirza Fathali wrote in the Kamalodole that the beginning of the political decline in Iran was the attack by Arabs and said that "hungry and poor Arabs destroyed the Iran Civilization and destroyed the happiness of Iranian (quoted by Adamiat, 1950, p.123).

Maybe in our culture, our language is a kind of myth with its ambiguity (Mialni, 2009, p. 47). The pioneer of thoughts and building the new line in Islamic society is Mirza Fathali and this was penetrated to Turks and Ottomans. When, Mirza Fathali stated the issue of alphabet for the first time (in 1274), five years after him, the Monif Pasha in Turkey and then Mirza Melkom Khan stated the same issue [9]. Correcting the alphabet had a long experience in the history of Iran and even some texts in the golden era of Iranian Culture which were written in Arabic were erroneous and the writers believed in its faults including: Hamze Isfahani, Ahmad Ibn Tabib Sarakhsi, Abureyhan Birooni and Rashid Aldin Fazlollah [9].

This changing movement was started in India and seriously followed by Azar Keyvanian and as it was mentioned Mirza Fathali followed the Indian to change the alphabet in Iran. But it should be mentioned that the attempt of Iranians for changing and purifying the Persian language involved the intellectuals. As the trust of Etemad Alsaltane in third volume wrote about Altijan:

"I swear by God that I have no intention except serving the Persian in two world: first the writing style which was difficult for people and then complications and rhyming and it is a pity that our persin language in mixed with foreign languages and the real of Persian language is limited [18]. This enthusiasm about writing in Persian was developed among the other writers such as Aboulfazl Golpayegani, Shahrokh Kermani and Mirza Agh Khan Kermani, to name a few (ibid, p.18).

Establishment of Daralphonon (Academy):

Thought of the emir about building the Academy was influenced by several things: Initially the plan was to continue his reforms in Tabriz when most of the attention was given to the new science and students were sent to study in Europe.

Another view was that the new emir translated the book of new atlas and explained the academies in European countries so that their students would read it.

Amir, who was also of course the old school readers, felt that understanding of the new science would not be possible at those schools. So, as the British ambassador interpreted he established the academy "with perseverance".

The penetration of Clergymen through the old educational system, if it can be called a system, was first due to the fact that the old school was run in a space separate from government and its spending was paid by

endowment and another reason for opposing was that they knew the "new plan" which possibly declines the old tradition.

The slow movement of the "school" or "academy" to "university" in period of Reza Khan had the consequence of a change in the meaning of "science" and the decline of the prestige of religious scholars from "scholars" to "Clergymen" [18].

A lot of people graduated for the academy and became a member of the state including Mohamad Hasan Khan Etemad alsaltane, Mirza ali naghi and Etezad Alsaltane, to name a few.

Dismissal of Heart:

During the reign of Fath Ali Shah, the Iranian forces fought the tsarist army, and north-eastern regions of Iran suffered barbarian tribes and as soon as a ceasefire between Iran and Russia was contracted, Abbas Mirza attacked the Herat campaign with the intention of restoring security and comfort in the disturbed areas.

Early death of Mirza Abbas left the school of "Tabriz" in half, but the fate of the Herat office was given to Ministry of Muhammad Shah, and Haji Mirza Agassi.

Interest and hypersensitivity of Iran to Herat, at the first step had historic roots. As mentioned before, since the Safavids era Herat was a part of Iranian territory. Humiliation caused by the dominance of Mahmud Afghan on capital of the Safavids was compensated by the conquests of Nadir Shah Afshar and the name of the Shah of Iran was read and coin in sermons.

With the dismissal of Herat, Turkmen bump of province of Khorasan rose and the news was quoted in the circles of capital and other cities as Ayatollah Tabatabai a clergy of constitutional challenged Naser al Din Shah to prevent "selling girls of Ghochan" to the Turkmen.

"Stories of selling the girls of Ghochan was quoted at night letters and treatises of "Question and Answer" and debates, political cartoons and songs, poetry and humor and plot.

"Girls of Ghochan" became "Girls of Iran" and the regret and anger and views shared empathy with Iranian nations".

Scheme of the Constitution:

What was discussed in the social conditions of the time and were more highs every day, was to create a new political system based on the Constitution.

In those days, the official newspaper and the words used approved the claims:

Constitution, constitutional government, great Constitution, the legal order, legal order, the regular, orderly government, responsible for the administration and determination of the government and the people and all the words emphasized the administration's policy based on the Constitution.

Pursuing this objective, the first formal proposal constitution and the generalissimo was written in late 1288 at the beginning of the tenure of Mirza Husain Khan.

The first informal proposal was suggested by Malcolm Mirza Khan and the first formal proposal was offered by Mirza Hussein Khan and Mirza Yusuf Khan Assistance Counselor.

The first plan of the constitution was never approved due to the written opposition of Mulla Ali to Shah. Provisions of the Constitution makes clear that the project focuses on civil law based on customary law and included the equality and freedom of expression as much as possible. However, these actions had some consequence that was attacking Mirza Yousef Khan so that he could not see and became blind.

Execution of Sheikh:

After the Constitution, was signed at the Fourteenth of Jamadialsani, by Shah in 1324, constitutional crisis culminated in the writing of the Constitution.

Kasravi also reminded that newspapers like seraph Tehran, farvardin of Urmia, greater Jihad of Asphan, did not discuss the Sharia scholars and it was obvious.

However, when this newspaper spoke of a strong and prosperous country that drove the masses and girls studying and sending students to Europe and, two results were achieved:

First, the scholars thought arbitrary and were reckless with their interpretation of sharia:

Posited opponents, including Sheikh Fadlallah was that if humans were able to develop complete legal, rational reason the proof of Nebo would be useless, so we must conclude that God's law can only provide social system disorders.

So, according to him, the National Council and the legislative body were not only unlawful and also he seal of prophecy and it conflicts with Islamic tyranny.

The most important outcome of this execution as historians admit was that the sacred aspects of religious scholars disappeared.

Internal decay:

As I said, according to modern terminology, Iran was a "government failure" until 1299. Not only due to the competition between the traditional and new political parties, but also because the 1918 agreement between Iran and Britain was completely paralyzed and disabled.

In some provinces the "warlord" and others were under armed rebels and risk of Bolshevik ideology in Iran could be released.

So that landlords and property owners were frustrated and desperate in the wake of a strong military with the tools and work effectively searched.

Parliament was in recess due to incompetence of Nasir al-Mulk is and when he was still on foot in year 1289, MPs were divided into two groups and competing armed supporters came into the streets of Tehran and made a bloody battleground. The central state confronted with the wars and ethnic tribes in the mid-1290 and as a result, the central government became weak.

Iranian intellectual discourse that will cause the reaction to the contrast or the absolute monarchy and religion arose.

The Iranian constitution which raised to establish law and customary materials and the crisis of the legislative body, but failed to make the institutions and local power holders amenable to the law, the historical character of this history and the feudal convert it to national integration.

Yes, on such terms and with such potentials, the fear of disintegration and destruction of the country caused the homeland patriots and intellectuals continue its historical trend, rather than seek a scapegoat, the most sought a string of close Iran's borders to the focal distance.

Ironically, when in the 14th of June 1304, the National Assembly passed the Law on Civil identity and everyone was required to select a name, Reza Khan Sardar Sepah considered "Pahlavi" for his last name. A few months after the extinction of the House of Qajar, "Reza Shah Pahlavi" was selected as the king.

Conclusions:

Reza Khan was the son of the Iranian Constitutional Revolution and all modifications made by him was the aspirations of the Iranian intelligentsia and text Nasri intellectual discourse in Iran. At this time, Shah based on their modern bureaucracy and the country was divided into eleven provinces, forty-nine city and many sections.

The right to issue money from the Bank of England and the National Bank of Iran, was taken and he also operated the telegraph and the first of its wire was drawn by Malcolm Mirza Khan to Austrian by telegraph companies nationalized in India and Europe.

The main action of Reza Khan was the modernization of communications in the field of railway construction. Railway involved all the Iranian intellectuals in the era of Nazare.

Reza Shah seriously pursued efforts to deal with clerical intellectuals. Clergymen's presence in parliament decreased so that the number of 24 and number of them came to at 6 in the fifth parliament.

He canceled the old tradition of sanctuary and refuge in holy places and public protests in the Eid al-Adha, and ceremonies of Muharram and ordered that the School of Medicine to refuse the sanction of autopsy. As in the past Mirza Fatali Akhundzadeh had such a desire and in general, the clergymen lost their influence not only in politics but also in the legal, social and economic issues.

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