

The clergy's reaction to the cultural policies of Reza Shah

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ABSTRACT: Reza Khan was recognized as the first king of the Pahlavi dynasty in Iran in 1305. He had shown a religious figure before reaching the power. He took quite the opposite policy and tried to obliterate Islamic face existing in the society and made ancient oriented, modernism and secularism lionized against the Islamic culture and spirituality. So he ran to a series of reforms such as unveiling Iranian women in order to simulate the west and also a law was approved in which men were obligated to wear specific European clothes instead of traditional ones and habit. Hence unveiling and change in people's appearance are apprehensible and explicable. In the present research after studying how the clergy and people reacted to unveiling and uniform clothes for men in bibliothecal way and comparing it with different cultural, social and economical properties unto changes it resulted that people's strong faith to national customs and cultural and religious beliefs are of the most important reasons which people objected to unveiling and clothes change.

Keywords: Reza Shah ,unveiling ,the clergy ,modernism.

INTRODUCTION

Unveiling was not a phenomenon being created suddenly or as mentioned being developed when Reza shah traveled to turkey rather mainly unveiling in Iran was a phenomenon as a result of becoming familiar with the west and the people followed modernization who had experience living in the west. While the primary signs of unveiling can be seen in Naseroddin shah Qajar's court it's recognition is related to dictatorship of Reza shah Pahlavi. Reza khan ,who represented himself as a believer and faithful to religion rules before being as the king, changed his position after reaching the power. He, who had made modernism even at the cost of weakening religious values as the caption of his cultural modernization programs, attempted the proceedings such as establishing clubs , changing educational system and coercive use of chapeau,issuancing the uniforming law, women unveiling ,le suppressing veiled women to attend public places and etc... which these proceedings of Reza shah encountered the clergy and the people who lived in the traditional society of Iran.

The official beginning of unveiling in deyh 17th ,1314 Hijri and men uniform in 1307 Hijri regarded as two important events in Iran's history. here to fore in the few studies done ,some proportions and scales of this event has been studied but independence research has not been done about the clergy's reaction specially for cultural policies unveiling and Reza shah's action to this issue will be surveyed and then people and the clergy's reaction to unveiling and men uniform command will be proceeded.

This essay is going to survey these scales of Reza shah's cultural policies by citing plenty of published predication contents.

In this research, after presenting the issue and research method , at first , no veil history in Iran and people's reaction and economical and cultural consequences to

Stating the issue

Since Naseroddin shah Qajar that gradually , Iranian illuminati looked after the west and its developments in order to repel lag and becoming familiar with up to date science and technology and attempted to at least bring Iranian society out of traditional form by translating books and employing foreign instructors , sending out students to abroad , developing multitechnical schools and doing some reforms and make it coordinated with the world developments , among these achievements of communications and attention to the west ,the tendency the educated people had towards abroad in order that their life style and appearance conformed to Europe in that time. this affair caused that after constitution Iran's government also discussed unveiling separately ;however, no progress already was acquired not until Reza khan caught the throne .

Hence Reza shah wanted to people the country towards modernity using the word boost, He imposed the people to abandon their traditional life style and imitate European life style in any aspects as clothes , garment , housing and companion. In fact changing men wear and women unveiling were Pahlavi government's to reform programs . Iranian women unveiling accompanied the clergy and people's widespread protest.

The government's compulsory program and policemen stringency weren't effective on proceeding this affair.

Research method

As regards in this study , the clergy and people reaction to the government unveiling and uniforming command have been regarded therefore the researcher has surveyed the published document of Pahlavi's first period by bibliothecal way.

The researcher has compared these methods to the considered tyupicals as changes obstacles after extracting and classifying different ways of objecting to unveiling and uniforming command and has surveyed why the clergy and people objected to unveiling and uniforming and the rate of impacting in this object.

No veiling history in Iran

women oppugning history against the traditional norms of veiling in Iran has begun with Ghare al Eyn since 1848 A.D. (1227 Hijri) .

the first organized and directed movement accomplished is in Zale Babiyat heresy frame.in the first society of Ali Mohamad Bab's advocate established in Badash near ShahroodGhare al Eyn was the first woman who could reach up to the leadership of the heresy . (Hesari 1383 Hijri : 136)

No veiling and change in appearance continued gradually after Ghare al EynNaseroddin shah was one of those who caused garment change that he followed the garment style when he was in Europe and observed Peters bury ballerinas in order that while traveling to Europe and observing St. Petersburg ballerins he was convinced to make the woman in his seraglio to wear as Europeans do and since the garment fashion Darolkhelafe always was affected by the seraglio first it permeated to the princesses and grandee women and then the others .

After the rise of Reza shah and his travel to Turkey and meeting Mostafa Kamal Pasha known as Ataturk , he changed his way of conflicting against religion and the clergy and stopped forward to destroy Islamic and spirtusityby statinguniforming in 1307 and unveiling 1314 .

What Reza Shah said after coming back from Turkey

We had gone to meet a great man . we should boos our nation as he has done...I didn't think the Turks made so much progress and have been taken forward in the civilization of Europe. Now we see we are too behind specially in educating girls and women and instantly we must act with full force to the rapid advancement of people specially women.

What is wretched in the following subjects are what Reza Shah understood of European culture symbols and assumed Iran's modernism and boost in this subject since if we have a glance at some the new movements carried out with the aim of religion omission and the West culture cultivation we will see that these proceedings were accomplished colonialism and specially Britain 's government .therefore in a short period of time after coronation he supported and spread women assemblies and clubs since these places were suitable locations for propagandizing unveiling. under the chairmanship of Shams Pahlavi in Ordibehesht 22nd,1314,at first this club named Iran' s liberal women society .Mohtaram Eskandari founded patriot women society which was stable until1307. Besides these societies newspapers and magazines , women began social activities in order to defend these societies ' westernized goals and thoughts and tried to spread them , therefore at the same time the magazine "women language" directed by Sedighe Dolat Abadi Isfahan and "women letter" directed by Shahnaz Azad in Tehran and more important than the others the magazine "women world" directed by Navabe Safavi worked.

At first it was thought that for unveiling ,formalization requirement fields should be provided in families .in the unveiling designers' view , man's opposition to the wife unveiled in public places could be the major factor in the lack of unveiling process.

Therefore they developed their first programs in order to change head of household and formalized and legalized it. first of all they went unto government workers .as they were controlled by government and compared with the other classes of society .government could have more control on their behavior and on the other hand, accepting it by them could gradually open the way for the other classes of society.

Unveiling was executed in Dey 17th,1314.in this day all the invitees attend with their wives unveiled except the people who worked in education system. Reza Shah Pahlavi attend the ceremony with his wife and two daughters unveiled.

In that day Reza Shah addressed girls and women during a speech: you women should know this a great day which is the day of success and happiness for you and use the opportunity obtained to serve your country...you sisters and girls who now have been involved in community and have tried to develop your country and yourselves ,must know that your duty is to work for your country ,future happiness is in your hands.

Among Reza Shah's modernism policies unveiling had more susceptibility since directly attacked then public's religious beliefs and therefore followed by a negative reaction by the classes who were mainly religious. specially that this law was compulsive and there were some limits for offenders ,for example, if high ranking officials didn't attend formal parties with their unveiled wives they would probably lose their positions. If low ranking workers also didn't circulate with their unveiled wives on streets they would be fined and punished. therefore people didn't assign these proceedings not only freedom but also repression.

Children as the first victims of modernity in Iran

Because of more likening Iranian schools to the European's it was decided to manage first schools as mixed. Girls and boys were placed in a school , boys had to wear short trousers in order to liken European students. Girls had to attend the classes wearing uniform dress without scarf . families showed a different reaction to this condition . some of the families who had low religious beliefs allowed their children to continue education but versus the families who were faithful to their beliefs didn't accept this condition easily and objected to school rules and when encountered officials' consolidation and force they found the way for their children to leave school. In new condition not only some of the girls were stopped educating but also some of the boys were deprived of the blessings of education.

Iran's people reaction to the unveiling command

The public reaction to the no veiling compeled was different unto each class and region. This affair was accepted without considerable resistance in north of Iran where intercommunicated Europe through Russia. Even some of the the clergy

accompany .in fact resistance against unveiling and uniforming was not alike .in the following economical and cultural results and people and religion Ulema reaction will be pointed by documents.

Social and cultural consequences of unveiling

In the advocates and callers 'view of the plan , the social and cultural results of unveiling is so positive . in their point of view the first positive social effect of this movement is that women become familiar with the principles of today's lives and their occupation to educating techniques and sciences and attending assemblies and conferences.

Economical consequences of the unveiling

Before the unveiling while doing their house keeping duty , Iranian women were employed with weaving kilim ,socks etc...

In their free time and partly reintrated house economy .after the unveiling jobs types also changed because of the cultural and social change and some jobs were demanded by educated women out of door such as teaching,secretory and nursing

The dissenters estate Of the unveiling

Many dissenters of the unvinging were arrested and sentenced, jailed or banished in different cities thorefore while Reza Shah thought opening a new way to make women attend social activities field ,his compulsive proceedings had a reverse result .as are sult of the unveiling plan ,many woman did n` t go out because of policemen even for essential affairs and there fore they stayed away from economical and social life mone than past .the government announced since unpastorated people can`t misuse sash and habit the people in these clothes must be given a certification by marja and mujtahids testify and btake the certification to ministry of education and receive the permission otherwise hereafter nobody can wear sash unless receiving permission .then the men in smash were under intransigence and they either didn` t appear in public places and stayed at home or if they came out would be arrested.

the clergy's reaction to the unveiling

a month after the government's order which belvedere had to be worn and consequently women had to be unveiled, Mashhad first began to oppose to Reza Shah's opinion seriously. Besides Gohar Shad mosque in Mashhad which was the symbol of people and religion ulema unto the unveiling and it had a special holiness for Holy Shrine of Imam Ali ibn Musa al- Rida in fact it has been Islamic science and spirituality centre and the cities with Islamic centre withstood corruption showings.

Other figures of Ulema's opposition have been reported in documents, such as writing letters to officials, warning to the queen due to presence in unsuitable dress in Holy Shrine of saint Masoomeh which resulted in banishing sheik Bafghi.

The clergy reacted differently to clothes change. Some changed their clothes perforce or attend some examinations for that. In Qom without lodgment Ayatollah Haeri recommended his students to attend examinations sessions in order to help theologs to answer. Some of the clergy as Seyed Abolhassan Isfahani who was one of Maraja lived in Najaf facilitated to oppose those laws by giving several certifications while the police did not care about the ones given before uniforming law in many cases.

Ulema and the clergy reacted in socio-political and scientific-cultural way which these implements include cultural efforts and writing rescripts and books and lodgment against some modernity proceedings and plans such as a rescript titled chastity scroll.

In fact the goal of uniforming law was "national union reinforcement" instead of local emotions. In the first command of uniforming law for men, Reza Shah warned the police not to annoy women and allow unveiled women to go to movies or restaurants and appear in public places.

CONCLUSION

At the end of this study according to the matters we see the results that unveiling fields had been arisen before Reza Shah. With the rise of Reza Shah, his coming back from Turkey formally and openly it was executed in Dey 17th, 1314 Hijri and also men's garment law was approved by legislative assembly in 1307. The goal of changing clothes was to perish habit and Ulema's clothes according to the documents of this research. We can declare that it was a widespread phenomenon to resist unto political structure commitment to no veiling and men garment change which included the whole classes of society. It has been shown in the research that people began different ways unto different conditions to oppose the unveiling and men garment change.

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