

# Talibov Tabrizi, Enlighten of the Iranian Constitutional Revolution in the Modern Era

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## Abstract

The purpose of writing this article is an analytical study of Talibov Tabrizi's Thoughts as one of the intellectuals supporting the Iranian people who is in the middle of the background of the Iranian Constitutional Revolution and the realization of this revolution (1284 AH) in Iranian society. He is one of the influential people in the realization of the Constitutional Revolution, to whom a part of the new ideas in the constitutional period Iran are dedicated. He was one of the pioneers of constitutionalist politics and is one of the first modern thinkers in Iran in the field of thought making. He has also brought aspects of cultural and political modernity to Iranian culture. His ideas and thoughts on cultural, social, political, and economic issues are in a Rupture from traditional science and education. New scientific topics and philosophical foundations of the modern world were the main foundations of his intellectual system. Based on what he learned from modernity, he commented on political issues and came up with new ideas on cultural, social and political issues. He is one of the promoters of natural sciences and modern social and political thought and the representative

of the intellectual currents of his time, one of the followers of the originality of reason and experimental philosophy. A believer in philosophical liberalism, he generally rejects the medieval way of thinking and the political system associated with it. His political views are a combination of political liberalism and social democracy, and he seeks to establish a democratic system. Emphasizes the liberty right and the rule of law. He believes in the rule of the elite, that is, the people of knowledge and thought of the agents of reform and progress. It preaches national sovereignty and the right of nations to determine their own destiny.

**Keywords:** constitution, law, reason, liberalism, freedom, natural rights, government, parliament

## 1. Introduction

The present article examines the ideas of Mirza Rahim Talibov Tabrizi, one of the influential thinkers on the Iranian Constitutional Revolution. This article was written for non-Persian speaking readers who have little knowledge of the history, politics and culture of contemporary Iran. In this article, the works and books of Talibov Tabrizi and the works of some authors who have studied his thoughts were examined through library and documentary methods.

The importance of Talibov's thought is that with the knowledge he gained from modernity, liberalism and the new world, he made great intellectual efforts in the transition from traditional sciences and knowledge to new sciences and also in the transition of Iranian society from the traditional world to the new world and he played an important role in realizing the Iranian constitutional revolution. He was one of the founding enlighteners of Iranian constitutionalism who understood the constitutional movement of Iranian society in his old age.

Mirza Abd al-Rahim, better known as Talibov, is one of the most popular intellectuals of the constitutional era, who was born in 1250 AH / 1834 AD in a middle-class family in Tabriz and immigrated to Tbilisi as a teenager for business. In that city, he became an apprentice of a contractor, and after a while, he established a Contracting firm and became rich. He studied in new schools in that city, and because he was very interested in learning, he spent much of his time researching new subjects and subjects that had been translated from European languages into Russian (Talibov. 2015, p.3). Although he lived in Russia for half a century and his mature thoughts were formed and organized there, but he never forgot his Iranian identity and said that he loves the world first and then Iran and then the clean soil of Tabriz (Haeri. 1985. P, 47.) Talibov was very realistic and was successful in recognizing the needs of Iran's transformed society. He experienced the constitutional movement and embraced modern social, political and cultural ideas. In the words of Fereydoon Adamiyat: Talibov's thoughts and opinions should be known and weighed only in relation to the social and political issues of his time that surrounded him. His source of knowledge is in natural sciences, Russian writings and translations of European writings. Politically and socially, he was influenced by eighteenth- and nineteenth-century thinkers such as Rousseau, Bentham, Voltaire, Kant, and Nietzsche. In Iranian writers, he was influenced by writers such as Jalaluddin Mirza and Malek Khan, and also referred to Akhundzadeh and Jamaluddin Asadabadi without mentioning their names

(Adamiat. 1984. P, 3). Based on what Talibov had learned from the cultural conditions of Russia and the sciences of the modern world, he understood the fundamental place of reason in the system of thought and by following the Iranian intellectual pioneers and relying on experimental sciences and non-metaphysical philosophy, he researched, commented and produced thought in political affairs and social issues. On this basis, he wrote works for the dissemination of ideas of modernity, which were full of rationalism, empiricism and constitutional politics. He wrote twelve books, three of which are translations from Russian into Persian, and the rest of his works are authored and almost all of them have socio-political themes. Even his early translation works in physics, astronomy and natural sciences have been written with the aim of socio-political and introducing young Iranians to new sciences and technologies in the West. Apart from Russian, Talibov was fluent in French and Arabic, and Azerbaijani Turkish was his mother language. (Talibov. 2015, p.3). Talibov's most important works are Ahmad's book, which embodies the spirit of education in the modern world, Masalek al-Muhsin, which includes social criticism, and his explanations of freedom, which express eighteenth-century liberalism (Haghdar. 2008. P, 123). Talibov's works show the intellectual mentality that Talibov acquired during different stages of his life, and in the words of Fereydoun Adamiat: Talibov Thought Foundation is based on reason, his mind is a pure experience and cultivated natural knowledge, his rational tendency in general (Not absolutely) It is material, and its belief is that our knowledge of the outside world comes only from objective experience. In wisdom and metaphysics, he is a follower of scientists who consider revealing the mystery of existence outside of human thought (Adamiat. 1984. P, 15). Talibov, who learned empirical ideas alongside the intellect of the modern age, confronted the traditional metaphysical system and the metaphysical and abstract rationality of the past, citing the critical and material intellect of the new world. Ali Asghar Haghdar believes that Talibov was sufficiently aware of the epistemological contexts and social contexts of the formation of subjectivism, was aware of the rupture that occurred in humans rationality, and therefore sought existential issues in empirical thinking, and demystified of human ideas. Thus, in Talibov's metaphysical thinking, there is a tangible amount of material reason, but as soon as it goes beyond of natural dimension, material reason prevails (Haghdar. 1999. P, 123. And Adamiat. 1984. P, 16). Talibov also extends the ideas of modern philosophy to religious issues and understands religion through the narrative of rationality and in the subject of religions, his attention is focused on the essence of religions and because he is a follower of reason, the followers of all religions are equal in his view (Adamiat. 1984. P, 16). According to Ali Asghar Haghdar, accuracy in the teachings of modern thought leads Talibov to one of the most fundamental foundations of the new world. Rationalism and belief in the freedom and inherent autonomy of man is a concept that passes Talibov from the closes world and the fate of the traditional belief to the Iranian intellectual movement and based on this view, reached to the Importance of human existence. Unlike the predecessors, who argued for a perfect, metaphysical man outside of reality and history, he emphasized the human being present in society and the possessor of will, intellect, and experience. In Talibov's analytical thought, man is free (Haghdar. 2008. P, 124). Given that in Talibov's thought man is an independent and rational being, so his education is important. For this reason, Talibov emphasizes on education for the realization of security, social welfare and the provision of

the inherent values of human beings and considers it as one of the important and vital solutions in passing through of traditional world. In this regard, Fereydoun Adamiat believes: In Talibov's thought, science has a high value and status, he considers the perfection of the human soul and the well-being of human society in the development and dissemination of natural sciences. He is a believer in the religion of philanthropy and the positivist philosophy of Auguste Comte. The conditions of the utopia that he has cultivated in his mind are the offspring of knowledge and experience. In the discussion of the laws of life, he is clearly inspired by the philosophy of evolution and considers the essence of life in the law of the struggle for survival and the choice of lineage (Adamiat. 1984. P, 20). The mentioned topics above were briefly about the intellectual foundations, personality, life and works of Abdolrahim Talibov Tabrizi, which are examined in the continuation of his thoughts.

## **2. Talibov Tabrizi's Thoughts**

### **1. Political thoughts**

Politics and its rational determination was one of Talibov's main concerns. In a situation where pre-constitutional Iranian society was declining both in practice and in political philosophy, Talibov sought to create and establish his own thoughts. In the unsettled political and cultural situation of Iran, Talibov Tabrizi turned to the political beliefs of modernity and based his political thoughts on liberal and socialist ideas in disconnection with traditional political ideas. According to Fereydoun Adamiat, social democracy is the subject of Talibov's political thought and it is a combination of two elements of political liberalism and socialism. As much as he emphasizes the status and rights of human freedom and national sovereignty that stem from the philosophy of liberalism, he also emphasizes the rights of equality and social justice and equality (Adamiat. 1985. P, 31). In using modern political thought, Talibov refers to its basic principles and discusses concepts such as freedom, natural rights, social contract, law, and the issue of sovereignty. In general, in Talibov's works, some political concepts such as government, constitutional and republican and absolute governments and their differences with each other, law, parliament, freedom of the nation, social justice, national sovereignty, liberalism and socialism (Barkhordari, 2020. 61), can be seen, that We will continue to examine them.

#### **A: government, its types and Talibov's favorable government.**

Regarding Talibov's attention to the issue of government and its types, his goal was to introduce the masses of the Iranian people with the good political systems of the world, and in the light of this acquaintance, he wanted the Iranian people to become aware of the historical tyranny in Iranian society and stand against it and demand a better government. For this reason, he sought to translate and expand the works of philosophers such as Locke and Montesquieu in Iranian society.

Regarding the government, Talibov first of all separates the government, the state, the country and the society in general. He believes that a monarchy or a state is one or more nations and peoples. Nation means the gathering of the members of human society and country means the homeland or housing with a specific scope of that gathering of the people

of the society. In each country, a name has been chosen for the superior and leader of that country (Talibov. 1906, b. v2. P, 127). Some of these chiefs are called emperors, crown princes, or dignitaries. Talibov goes on to address the issue of sovereignty, arguing that government belongs to the people, but the people hand it over to one family as a monarch, and if that family does not deserve that position, they give it to another family (Talibov. 1906, b. v2. P, 199). In another part of his thoughts, influenced by John Locke, Talibov also prescribes the right to revolt for the nation and members of society in the face of the deviation of the government from its legal duties. One of Talibov's important thoughts is the right of the people to revolt against oppression pursues it to the point of killing the oppressor (Adamiat. 1984p, 49). Talibov in continue divides government and political regimes and divides them into three types: 1. Absolute authoritarian government in which ministers are accountable only to the absolute king, and their absolute authoritarian government is of two types: a: Absolute government with one Law and made by the king himself regardless of the interests of people like ancient Russia and the Ottoman Empire. B: An absolute government that has no law and is ruled only by the will of individuals, such as Saudi Arabia, etc. 2. A monarchical constitutional regime that has a bicameral council. 3. A republic regime in which, like some countries, including France, a president elected by the people rules for several year (Talibov. 1906, b. V 2. P, 191,192,129,130. And Talibov. 1906, a. p, 192,195). In his works, Talibov directly or indirectly criticizes the authoritarian rule of his time and praises the constitutional regimes. In praising the constitutional regimes, Talibov cites several countries, such as Britain, France and Japan. But he uses the best words in praising the British constitution, even though he repeatedly mentions the 1889 constitution and constitution regime of Japan (Talibov. 1906, a. p, 190,191). He even translated the Japanese constitution from a Russian translation into Persian and attached it to the book Masael\_Al\_Hayat. Talibov considers the constitutional monarchy to be a government that brings prosperity and progress to the country and believes that the formation of a constitutional monarchy is necessary in the center of the country, and considers the necessity of the constitution in order to achieve the construction of schools and colleges and the production and training of scholars of livelihood and ethics who inform their nation one hundred years before the occurrence of events. He also about the constitutional monarchy believes: in the constitutional monarchy, despite the inheritance of the throne and the crown of the country, but the administration of the country is done by the constitution and two parliaments, one parliament (senate) or nobility appointed by the king, and the other parliament that the nation They choose from among themselves. The interests of the republic, the determination of the budget, the enactment of the law and the declaration of war and peace are all related to the rejection and acceptance of these two parliaments (Talibov. 1906, a. p, 190,191). But he attributes the virtue of pioneering to establishment of the constitutional system to the United Kingdom (Talibov, 1902. And Raeisnia, 1979. P, 190) and believes that "in the constitutional system the king has no authority but the throne and the crown and the signature and the execution of the decrees and decrees of Parliament"(Talibov, 1902. And Raeisnia, 1979. p, 191) and "the enactment of laws and its implementation "According to the constitution, it is in a system where the king and the citizen work together and in unison, and the name of this system is called by different names, but generally called the parliament." (Talibov, 1902. And Raeisnia, 1979. P, 192) in this system, the

parliament is of two types, "one is the Senate and the other is the Hall of Representatives." (Talibov, 1902. And Raeisnia, 1979. p, 192) He refers to the House of Representatives as the National Assembly or the nation's lawyers, and believes that the two houses are equal in terms of rights, but the first budget bill must be approved by the House of Representatives and then go to the Senate. The age of the members of the House of Representatives should not be less than 25 years and the age of the members of the Senate should be more than forty years. (Talibov, 1902. And Raeisnia, 1979. p, 192) He Expression the discusses about the responsibility of the constitutional monarch in forming the cabinet of ministers and introducing them to the parliament and their duties towards the parliament, which indicates his knowledge of different political systems, due to the importance of Talibov's writings in It is quoted here: "The will of the king shall be submitted to the Cabinet of Ministers, after the deliberation of the ministers to the House of Representatives. If ministers deprived of their own legal rights in the performance of their mission duties or carry out the illegitimate order of sultan, they are responsible before the parliament. The same ministerial responsibility is a moderation order in which the king cannot orders illegally, and if he orders, no minister will execute and they will resign. Human intellect, science, and experience have made the constitution the headline that kings, subjects, and statesmen are equally limited, and have arranged medicines that cure the diseases of greed, betrayal, and tyranny in one fell swoop. The constitutional sultans have the right to order the will of a law to be passed by the parliament. If it is not accepted, they have the right to dismiss the members of the parliament three times and order a new election. If it is not accepted for the third time, the king must withdraw his will. Dismissal order of the appointed is rarely issued unless there is a serious dispute "Because the new dismissal and election takes four or five months, the tax process and the signing of the budget will be delayed. The citizen will not pay his taxes until the budget is approved by the parliament, and government affairs will be disorganized." (Talibov, 1902. And Raeisnia, 1979. p, 193-194)

Talibov criticizes the absolute government and believes that in the absolute government some people inherit the throne and the crown of the kingdom and the ministers are responsible only to the king and carry out his orders and have no special law or if they have it , Lawmaking and its enforcement are mixed. Talibov believes that in such a society, due to the absence of law, the life, property and authority of the citizen are in the hands of the king. Citizens and subjects do not know the reason for punishment without error before the verdict is issued, sometimes they praise the murderer, sometimes they make the victim innocent, they sell the Provincial Government to the rulers, they rent the citizen's tax. Talibov further considers the situation and government of Iran (Qajar period) as absolute systems. (Talibov. 1906, b. p, 120-127). As for the republican government, Talibov attributes it to the French government and believes that the French do not have a king. A person is elected as a republican president [president of the republic or president], that is, a president from among himself for a seven-year term, on the same terms and conditions as the constitutional sultans. And at the end of the term [at the end of the term] Attracting the good opinion of the majority, he is re-elected to the new promise, otherwise another person will be replaced. The difference between the president and the sultans is that he does not have a throne or a crown, coins and sermons are not in his name, but he is as holy and protected as the sultans. "It is his right to appoint and dismiss ministers, invite the dismissal of members of the House of Representatives, preside over all



land and naval armies, distribute government titles and positions, pardon the guilty, sign treaties and created peace." (Talibov. 1906, b. p, 193)

The favorable political system is another issue discussed in Talibov's political thought. The ideal political system that forms the basis of Talibov's political thought is the system of social democracy, which relies on political liberalism and socialism. Therefore, he emphasizes both individual and social rights and freedoms, and insists on social equality and equality. He believed in the science of socialism, or in his own words, "the science of reforming the poor and the welfare of the needy." He believes: "After the science of socialism, the science of reforming the poor and the welfare of the needy was published and the people realized that the duties of the people should be commensurate with their talents, changed the work of the world, and the dangers and restrictions disappeared." (Talibov. 2015. P,58-59) On the other hand, he considers the capitalist economy as a source of misguidance and oppression of the poor and writes: We addressed the men of Europe because they are the cause of the misguidance of civilized nations; Took people out of normal life; Instead of contentment, they have increased their need, and in the meantime, a wealthy sect has been established in which the leadership of the nation is in fact in the hands of their authority and the sultans and nobles are under to their vote. "There is no limit to their greed (Talibov, 1902. And Rahim Raeisnia, 1979. P, 184).

Finally, Talibov proposes a plan to overthrow the lord-servant system, which is the division of It is :lands and the abolition of the feudal system. He explains in his book Masalak al-Muhsin decided that the lands of the Iranian owners will be priced through a trusted group, the lands will be divided among the citizens, and in thirty years, everyone will pay their share of the purchase of the land to the owner of the property with the guarantee of the Iranian government. After this, there should not be a large landowner in Iran, all personal lands or pure court property should be sold to a citizen who is an independent citizen and owner. "Then the border of the lands will be determined by a map and the hand of coercion of the critics will be closed." (Talibov. 2015. P, 169-170)

## **B. Freedom**

Another concept that was considered in Talibov's political and social thought is the issue of freedom. Talibov considers freedom in the paradigm of modernity as a legal and social meaning and considers it as the main factor in the progress of modernity (Barkhordari, 2021. P, 206). He defined several meanings for freedom. In the first sense, freedom in his view means unlimited autonomy. In another sense, Talibov believes that freedom should be united with equality, and says in this regard: ""One has no meaning without the other and does not exist, because personal and private freedom requires the restraint of others. Freedom that is not united with equality is absolute and is a violation of the rights of others. (Talibov. 2015. P, 185) According to him, equality means equality, indifference and non-privilege. By saying this, Talibov was in fact saying that equality is the main element of freedom, without which freedom of thought is imperfect, and that individuals are equal in rights. Talibov is a follower of those who see freedom as a natural right, not a positive or subjective right. He considers freedom to be a "common right and public wealth" (Talibov. 2015. P, 185) which belongs to all members of society and discusses the basic elements of freedom and divides it into six

types: freedom of identity, freedom of opinion, freedom of speech, freedom Press, freedom association and freedom of choice. (Talibov. 1906, a. p, 89, 184) 1- Freedom of identity: means individual freedom. This term means that every person has the right to do whatever he wants as long as he does not violate the rights of others. One's privacy should not be violated except by law. 2. Freedom of opinion: Talibov believes that everyone is free to have any opinion and no authority can blame or punish a person for having a corrupt opinion. The right to have a personal opinion is equal to the right of the person for his own money. But the corrupt belief should not be allowed to create corruption in the beliefs of the people. 3. Freedom of speech: This freedom gives a person the right to write, to speak, and to invite people to listen to him. If his speech disturbs the order or contains insulting or defamatory material, he will be punished after sufficient investigation. 4. Freedom of the press: A person has the right to publish what he has written and should not be barred from doing so unless his publication obstructs his freedom or is derogatory and defamatory. 5. Freedom of association: Those who have an opinion or thought can have an association in which they raise political issues related to the country and, if necessary, criticize or oppose the actions of the government. They will be free to send copies of their conversations to the central government and local governments if they deem it necessary, and their requests must be approved immediately if they represent or represent a majority vote. 6- Freedom of choice: Everyone deserves to be free to vote for candidates for public office if they are eligible for that position and have not been disqualified by law. The only factor for denies or approves the election of a person to hold a position is the majority of votes (Talibov. 1906, a. p, 89, 184).

Since Talibov himself was one of the messengers of the Iranian Constitutional Revolution, after the realization of the Iranian Constitutional Revolution, he considered the realized freedom to be premature for the Iranian nation, and for this reason he wrote a book of «explanations about freedom» after the victory of this revolution. In this book, he warns about the dangers of this freedom that if this freedom cannot be controlled and institutionalized in society through mechanisms, its danger is greater than tyranny and it will lead the society to chaos. That is why Talibov, in his democratic thinking, identified two enemies for freedom: "The old tyranny and the new chaos must be repelled." (Adamiat. 1984, p. 61). In this book, however, Talibov sought to guide the revolutionaries in the constitutional movement and free them from the danger of falling into the trap of another enemy.

### **C: law**

One of Talibov's most important concerns, which came to his attention as a way out of the crisis of the monarchy, was the emphasis on the rule of law. This issue becomes meaningful in the context of the constitutional political system or the republic. Talibov considers the issue of law from two aspects. One is the necessity of the law and the other is the foundation of the law. In his book Talebi Politics, Talibov discussed the axis of law and the need for law in the country and the avoidance of lawlessness. According to him, lawlessness has created grounds for tyranny and chaos. He considered the problem of Iranian society in to be lawlessness. "In his view, the law really has all the benefits of civilization, and in lawlessness, it is neither a permanent property nor an independent security." (Talibov.1979. P, 153) In his definition of law, which he considers the source of happiness and blessings and the reform of all things, he



writes: "This law, which the Owners of Wisdom call bliss and blessing, and its meaning is the order of distinguishing degrees of rights and limits, when it is established between two governments, the lights of promise, goodness of action, security of property and life, public love, complete equality, publication of knowledge, the meaning of religiosity, patriotism, King Worship, simplicity of means of subsistence, the advancement of industry, the abundance of public wealth, the prosperity of trade, the prevention of foreign influence, the duty of influential people, illuminates the horizons and the souls." (Talibov. 1906 b. V, 2. p. 127)" On the other hand, he believes that wherever and in any country where there is no law, there is no benefit, civilization and happiness, and there is nothing but fear and doom. "Wherever there is no law, there is no basis of interests, and wherever there is no basis of interests, there is no civilization, wherever there is no civilization, there is fear. Wherever there is fear there is no happiness and blessing, so wherever there is no law there is no happiness and blessing." (Talibov. 1906 b. V, 2. p. 127)

Another aspect of Talibov's attention to the issue of law is his attention to the basis of law, the constructor of law, and the social infrastructure of law. Unlike his predecessors, he considers the law not in the heavenly rulings or in hereditary authority, but in the collective will of the nation. The recording of nation concept complements Talibov's modern thought in political affairs. This concept, which derives from the emergence of the political discourse of modernity, refers to the formation of individuality and the realization of citizenship rights and the provision of social contract. So he reaches the source of legislative authority, means the will of the nation. In general, Talibov considers law to be of two general types: material and spiritual. Spiritual laws are what the prophets bring by revelation, material laws, such as civil and political law, are made by the wise and scientists of the country and take into account the rights and interests of the people, these two kinds of laws are necessary for the use of the people (Talibov. 1906, b. v 2 p, 126). Talibov believes that legislation is the prerogative of the majority of the people and for the common good (Barkhordari, 2021, p, 207). On this basis, he does not deny the necessity of religion and the laws of the prophets, but considers them far from the affairs of the state and the material aspects of life. In other words, although he considers customary and spiritual laws necessary and obligatory for each other, he proposes a system based on customary and non-religious laws. According to him, although religious issues are important, they included a separate area that is separate from customary and non-religious politics and laws that are under the supervision and responsibility of the wise people of the country (Talibov. 1906, c. p, 179-184). Talibov also talks about the constitution, and he believes that the rights of the king and the citizens of the country are determined by this law, and this law should be made by the parliament. He sees parliament as a body where legislation is enacted and enforced. (Talibov. 1906, c. p, 91,192) ..Talibov believes that in several constitutional countries, the law is that if ministers do not perform their duties or perform the king's illegal order, they will be held accountable to parliament for their illegal actions. This responsibility of the ministers prevents the king from issuing illegal orders (Talibov. 1906, c. p, 193).

#### **D: Individual and social rights and the right to vote of the majority**

The issue of right, its origin and the relationship between individual rights and social rights

were among the topics of interest to Talibov (Talibov, 1902. And Rahim Raeisnia, 1979. P, 177). He considers the right to be "inherent and indestructible" (Talibov, 1902. And Rahim Raeisnia, 1979. P, 177). Talibov,s Purpose of right in this sentence the same right as natural and divides it into two categories of individual and social rights. From their combination, "moderation" is created, by which war and conflict are prevented. He has raised this right both domestically and internationally. In this regard, Talibov believes: "Personal and social rights are divided into two peculiarities of equal foundation, but of different limited, one of which is called civil and political and the other political and international. In these four cases, if the channel of right is in the ground of moderation, its disappearance or proof is seen in the form of peace and tranquility, and if it encounters obstacles in its channel, such as the prevention of flood water, in this case, the issue of disappearance and proof It is seen in the form of controversy, and in political law it is drawn into war and killing." (Talibov, 1902. And Rahim Raeisnia, 1979. P, 177). Regarding the right to a majority vote, Talibov considers the enactment of law by human for the sake of comfort, public order and the maintenance of moderation, but since human beings have different tastes in enactment of law, Based on human Wisdom, Talibov considers the majority vote as a solution method to create of order and prevent conflict in the field of domestic law and believes: "Because in the enactment of laws there is a discussion of differences of nature and contrast of human understanding and it itself causes problems and difficulties and differences, human wisdom in the light of moderation opened a way in which no one is misled and the way was to assign the enactment of law to the majority of the general public, so that wherever the rights of the minority don,t coincide with the rights of the majority, the rights of the minority disappear, that is, in consultation to reject or accepted of law, if the proponent of rejecting the law is more than the proponent of accepting it, the law is rejected, and if the proponent of acceptance is greater it will be accepted" (Talibov, 1902. And Rahim Raeisnia, 1979. P, 179-180).

Talibov, like many scholars of public law, argues that in the event of a conflict between individual rights and public law, precedence and supremacy over public law, and the examples he gives in this regard, are related to private property: the state because of public law 'if it wants can take possession of land for road construction or tunnel construction, and if a person who is prevent from owning a farm, garden and personal property, state can take possession or destroy it, provided he pays a fair price." (Talibov, 1902. And Rahim Raeisnia, 1979. P, 175-176)

### **E- Nationalism and colonialism**

The sense of nationalism in Talibov was very strong due to his years of Far from homeland and perhaps due to his forced emigration to the Caucasus, and in his books the words homeland, nation, national interests, national progress, patriotism are seen a lot. The following sentence is reminiscent of Talibov's love for the homeland: "Human zeal, masculinity and prejudice are only in preserving the glory of the homeland, the honor of the homeland, increasing the wealth of the homeland, educating the children of the homeland and acting on the religion and customs of the homeland." (Talibov. 1906, b. v 2. p, 89, 92).

Talibov expresses his feelings about the homeland as follows: The homeland is my beloved,

the homeland is my god, the true god is free from the praise of his servants, but the homeland needs the worship of its inhabitants. I am a lover of the world and after that I love Iran and after that I love the pure soil of Tabriz (Talibov. 1906, a. p, 14,181)... Based on this thought, Talibov considers all those who work hard for the benefit of the homeland and do not sell the homeland for dirhams and dinars (money) in order to preserve their honor and nation, as noble and patriotic, That the successors present and future of the homeland should always hurry to encourage others and motivate zealous people and make the day of birth and death of these people one of the days of the homeland's ceremonies (Talibov. 1906, b. p, 101).. Talibov, with his patriotic spirit, criticized the West and strongly condemned the use of Western goods and following them, and believed that instead of seeing the goods made in foreign countries, we should learn a lesson and do it ourselves (Talibov. 1906, b. p, 90).

Talibov also pays attention to the issue of colonization due to his patriotic attitude towards Iran, and in fact, one of the issues that Talibov tries to clarify is the issue of colonization and the plundering of Iran by colonial governments. In particular, the colonialism of Britain and Russia is well illustrated in the political article of the book Talebi Politics in a conversation between the two Russian and British ministers in Iran, in which the British ambassador tells the Russian ambassador about Russia's policy in Iran. Your goal in strengthening the current situation in Iran is to support the tyrannical administration of the country, so that the citizens is disgusted of government, and There will be shaped a severe differences and hatred between the government and the nation, and the people themselves invite you so that your flag enters the country of Iran, and the people Repel the government without war and bloodshed and become your subjects. This issue itself reflects the image of Russian intervention in Iran (Talibov.1979. P, 41, 42). For this reason, he criticizes the aggression and domination of the West and he promises the resurrection of Asia in the overthrow of Western colonialism and domination. His worldview makes him humanity religion and the status of man (Adamiat. 1984. P, 3).

## **2- Talibov Economic and Social Thoughts**

In economic matters, Talibov focuses on socialist ideas and focuses most on the social inequalities and class differences that existed in society. The difference between the lords and the deprived subjects of Iran over the years provided Talibov with the best information for socialist ideas. Regarding the root of Talibov's socialist ideas, Fereydoun Adamiat believes that Talibov owed his socialist ideas to the social movements and democracy in the Caucasus. But it should be added that Talibov, while maintaining his practical boundaries with them, was influenced by their ideas of equality (Haghdar. 2008. P, 142).

Based on his socialist ideas, Talibov criticized the capitalist economic system, and criticized its main manifestations namely consumption and commodification. Based on his socialist ideas and his knowledge of the objective conditions of Iranian society, Talibov prioritizes the division of lands and the rejection of the lord and servant system. Fereydoun Adamiat writes of Talibov's economic ideas: But of Talibov's practical economic thought, his plan for economic progress is a combination of social economy, bourgeois economics, and government intervention in the adjustment of wealth for social equality. In the public interest,

he proposed the abolition of the land ownership system and the implementation of land division, the nationalization of natural resources, the establishment of new industries and government support for the national economy, and the restriction of foreign free trade. In any case, Talibov is a pioneer in the idea of land division, an idea whose implementation requires more radical and decisive action. (Adamiat. 1984. P, 72). Talibov considered the actions of Amir Kabir (the reformist prime minister of the Qajar dynasty) as an example of Iran's plan for progress and socialist ideas himself and the elimination of discrimination. According to Fereydoun Adamiat, in Talibov's thought, Amir Kabir was a statesman who designed Iran's development plan and tried to establish its development with speed and stability, and he was a minister who established spinning and sugar factories and popularized American cotton cultivation and did other works for beneficial and revitalizing the homeland.(Adamiat. 1984. P, 75).

Social issues and criticism of Iranian culture are another part of Talibov's thinking. Emphasizing the issue of public education, he paid attention to the issue of cultural decline in Iran and considered its examples in the corruption of politicians, the deterioration of thought and moral anomalies. Talibov's writings, especially *Masalak al-Muhsin*, are full of social criticism mixed with literary humor. Writings and topics such as: lack of knowledge and scientific insight, intellectual stagnation, degeneration of civil morality, corruption of politicians and government agents, worldliness of some religious people, misbehavior of Western supporters, deception of marketers and swindlers, ridiculous imitation of Western culture, Deficiency of education, defect of Persian alphabet, lack of public health, superstition of the ignorant masses, other rituals of the age of ignorance, including divination and magic, and many of their offshoots .(Adamiat. 1984. P, 79).

According to Ali Asghar Haghdar Talibov pays attention to the passage from cultural decline and founds a theory related to civilization. He considers the trajectory of human culture and civilization towards the excellence and progress and emphasizes the rational element of progress and modernity. The same issue leads Talibov to the duality of Iran's decline / global progress, so that we can witness that renewal and flourishing in Iranian culture and the passage of it deterioration and decline (Haghdar. 2008. P, 146). In a part of the pathology of Iranian culture and the decline of consciousness, Talibov refers to the religious element, and Realistically discusses the deterrent role of Shari'a ideas in building civilization and promoting culture . Of course, according to Talibov's arguments, this concept is more understandable that he means more the role that the official commentators of religion in the Qajar era have presented in an irrational and inhuman way of religion. Talibov has also addressed the issue of writing line and the alphabet in the modernization project in Iran. Talibov was a proponent the correction of line, not alphabet change. He considers the issue of changing the script and correcting the alphabet necessary for the cultural revival of Iran and the completion of intellectual and political regeneration. Summarizing the process of Talibov's thought about line and reforming or changing it, Fereydoun Adamiat believes: Talibov, who had researched the issue of Iran's backwardness in relation to political, social, economic and cultural foundations, and wanted to reform or change the old foundations in order to progress, He also made discussions on the subject of correcting the alphabet and

expanding the Persian language. In this regard, he reiterated the argument of the reform pioneers and also suggested the compilation of foreign scientific and technical words and learning the correct way to use these words. (Adamiyat. 1984. P, 86).

### **3-Western science and civilization**

Talibov was well acquainted with the new civilization of the West, and while he strongly recommended the acquisition of science, information, and technology from the West, he had no loyalty of the West and Western ethics, and strongly criticizes the blind imitation of the West, which he calls "ridiculous imitation", and he calls the pure imitator of the West and Western morality the enemy of religion and homeland, and believes: "Every Iranian who wants his homeland like the country of Europe, wishes for their freedom and equality (Europeans), envies the large population of their country (Europeans) and imitates them (Europeans) in deeds and words, and considers civilization as Purity of morality , he is the enemy of his religion and homeland. In other words, as much as he considers it necessary to adopt the principles of a new civilization, he recognizes its shortcomings and criticizes ridiculous imitation. In countinue to criticize of Western civilization Talibov say: The word "civilization" is one of those pleasant and audible words, and whoever hears it, after seeing its bearers and recognizing its perpetrators, inhales the scents of a country. It shows the inhalation of devilish garbage and, instead of refining morality, recognizes the conscience numb monster. "Their freedom and equality are pure restraint, mere selfishness and innocence." (Talibov. 2015. P, 93). He want to Iranians not to be deceived by the beautiful appearances of the Westerners and not to consider it as their utopia, not to follow them and blindly not form a cabinet and ministries (referring to the formation of several formal ministries and cabinet in the time of Nasser al-Din Shah) (Talibov. 2015. P, 194). He considers many people who have returned from the West to be losers who have lost their originality and have made Western culture their most important achievement. Talibov in continue say that this issue made the people hate them and even the science and information of the Westerners. He writes: "Those who returned from the West, except for a few, spread all the Western culture and nonsense in Iran, denounced the ancestral customs and revenues, and caused the people to hate science and information. "In Iran, they looked for pork and crabs and slept under the container of Armenian wine ..." (Talibov. 2015. P, 161). At the same time, he talks about some educated people in Iran who learned Western knowledge and did not get caught up in Western culture, but they roam the capital and Iranian politicians, due to ignorance, cannot use of their information or consider their a threat against to themselves government. They have no benefit for the country. (Talibov. 2015. P, 160) He speaks with regret about the prevailing ignorance that he does not tolerate the educated patriots and the "youth of the world" (Talibov. 2015. P, 160) and "has taken Iran captive to illiterate individuals and politicians", (Talibov. 2015. P, 189).

### **3. Conclusion**

Talibov was one of the enlighteners of Iranian society during the Constitutional Revolution. His importance is in his teachings of modernity, liberalism, the new world and the attempt to disconnection from traditional sciences and knowledge, as well as in the transition of Iranian



society from the traditional world to the new world and the realization of the Constitutional Revolution. He was a person who understood the constitutional movement in Iran in his old age. He was well aware of the socio-political crises of Iranian society during the Qajar dynasty, as well as the crisis of Iran's backwardness from the Move of science and inefficiency in the Qajar government, and sought to find a solution to save the country. He had criticized the Qajar tyrannical system in socio-political terms and tried to keep the Iranian people and rulers informed of Western civilization and progress and to chart ways out of this backwardness. His words were to inform the people and the rulers. In this regard, influenced by Western thinkers, he compiled and published many works, and on the period of the Iranian Constitutional Revolution, these works were quickly published and attracted the attention of revolutionaries. He saw the way to salvation and response to the crisis of Iran's authoritarian regime in establishing the rule of law. He considered the authoritarian dictatorship to be the worst kind of government, and in his works he advocated a constitutional monarchy that would govern society on the basis of socialist ideas. To achieve this goal, he simultaneously selected the education of the youth and the rulers and tried to teach the youth the way of acquiring new sciences and also to teach the rulers how to govern. New scientific topics and philosophical foundations of the modern world were the main foundations of his intellectual system. Based on what he learned from modernity, he commented on political issues and created new ideas on cultural, social and political issues. He is one of the promoters of natural sciences and new social and political thoughts and is the representative of the intellectual currents of his time, one of the followers of the originality of reason and empirical philosophy, he believes in law and progress and evolution. A proponent of philosophical liberalism, he rejects the medieval way of thinking and the medieval political system in general. His political views are a combination of political liberalism and social democracy, and he seeks to establish a democratic system. Emphasizes the right to liberty and the rule of law. He believes in the rule of the elites, that is, the people of knowledge and thought, who are the agents of reform and progress, and he is the herald of national sovereignty and the right of nations to determine their own destiny.

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