



Corruption in the Administrative System of Naseri Era from the Point of View of Japanese Diplomats

Mahjabeen Ahmadi Khoy^{1*}, Amir Reza Ahmadi²

¹ MA in Iranian Studies, Yazd University, Yazd, Iran.

² PhD in International Relations, University of Guilan, Guilan, Iran.

*Corresponding Author

Abstract: *Analytic and basic reports of the diplomats and special envoys of the countries from the lands with which they intend to establish or develop ties have always been one of the first hand sources of understanding the politico-social conditions of the countries. Japanese diplomats and itinerary writers as few groups from East Asia have tried to evaluate the conditions of Iran from their own perspectives in order determine the pattern according to which they have to establish ties with this country. These diplomats have provided their own basic report indicating a set of factors including the corruption of administrative and army systems, weakness of educational system, lack of harmony between the clergy and government as well as the failure of the plans of social and economic reforms in Iran that must be taken into consideration in relations with this country. The present study has sought to explore the state of corruption in the administrative system of Naseri Era based on a descriptive method and via library sources and the analysis of available basic reports.*

Keywords: *Naser Al-Din Shah, Government Corruption, Mission Report, Iran-Japan.*

INTRODUCTION

Corruption has a history as long as the civilization in human societies and now it is also one of the key and significant issues among the world countries. Corruption has had numerous problems for human societies; countless wars, violence, movements against the incumbent governments, destruction of the organizations and the collapse of societies have all had their origin in the corruption. In various times there has always existed an inverse relationship between correct use of power and the expansion of corruption. When power used in an efficient way, corruption also used to be declined. The study of roots of administrative corruption leads us to the conclusion that cause is an environment in which human agents dare to abuse their position and undertake actions due to which social, economic and political rights of citizens or specific groups are easily trespassed.

Some scholars today define administrative corruption as "abuse of governmental power for the sake of personal interest" (Rose-Ackerman, 1999: 91). To provide a comprehensive definition of administrative corruption, we can say that "administrative corruption consists of a set of plans, decisions, works, contacts and relations that occur in the administrative environment contrary to the general policy of the country and the rules governing the administrative affairs as well as social goals and interests and lead to the destruction of public interests and administrative failure" (Qodsi, 2000: 166-167). What is common among these definitions is a type of violation of moral and legal norms in administrative and organizational function and

this is why administrative corruption and its definition in every society and culture is a function of the accepted norms.

Review of the features of the traditional administrative structure and social and political environment of the contemporary history of Iran reveals numerous administrative corruptions. Despotic governments have always caused underdevelopment and wretchedness of ordinary people via financial abuses and extensive corruption in the deepest social layers. Acquisition of position in the court was associated with having access to unlimited wealth and interest and many people reached governmental positions at court via bribing and in this way the path was paved for corruption and seeking personal interests.

Iran in Qajar era and previous eras has suffered numerous damages from administrative and financial corruption and its consequences like poverty and underdevelopment. The contracts imposed by the foreigners have all been a sign of a type of weakness and corruption inside the courts of kings insofar as the owners of positions who were affiliated to one of the foreign governments have always preferred their personal interests and wealth collection over national interests. Qajar Monarchs were all on top of the pyramid of corruption who controlled other angles of the pyramid including the princes and governmental position holders. In this era there existed numerous financial abuses and most of governmental agents even down to the lowest grades were bribed and collected wealth. After reaching their desirable positions they immediately started to force the people to pay the amount of money that they had paid for the position (Durant, vol. 6, 1986: 842). In the same era most of people received special titles by paying briberies though they were not competent enough for receiving such titles. These titles were given even to immature people (Nazim Al Islam Kermani, vol. 1, 1979: 127).

Research Outlines:

Problem Statement and Necessity of Research:

Naseri era was concomitant with the opening of Iran's gates towards the foreign countries and for this reason European and Asian passengers travelled to Iran in this era and succeeded to see the clear differences between their governments and Iranian government. The passengers who visited Iran from Far East due to their recent developments could better understand the social and political conditions of Iran and study these conditions from various points of view and proposed some solutions for the corruption that had been institutionalized in the administrative system of Iran. These passengers believed that the only solution for Iran's development and its entrance into the era of reformation and modernity is uprooting the corruption which had engulfed the highest governmental agents to the lowest ranks as the damages resulted from this corruption had inflicted even the ordinary people and led the country to the verge of destruction.

Valuable efforts of previous researchers have played a significant role in knowing the social and political conditions and personal affairs of people in Qajar era particularly in Naseri Era. However, in those efforts no sufficient attention has been paid to the current administrative corruption inside Iranian government and the origin of this corruption. Inattention to the aforementioned issue has caused the problem of Iran's underdevelopment in this era as compared to European and Asian countries like Japan which had embarked upon the path of modernity to remain unsolved. In present essay it has been struggled to be shown that how corruption in the administrative system of Iran towards the end of Naseri Era has been depicted in Japanese itineraries. Moreover, this article seeks to demonstrate that these authors of itineraries depict the existing corruption in the administrative system of Iran via the evaluation of administrative and military systems of Iran and by taking particular indices like governmental system, power of clergy, education, army and roads of Iran into consideration and presentation of statistics and numerals.

Literature Review:

As to the social and political conditions of Iran in Qajar Era some relatively extensive studies have been conducted most of which are based on European itineraries and little attention has been paid to the

itineraries of oriental Iranologists including Japanese scholars. Among the researchers who have worked on Japanese itineraries one can refer to Keinji Eora, Dr. Hashem Rajabzadeh and Yeiji Inoveh.

- I. Eora Keinji (2002, June and July), Forokava and His Itinerary of Iran, Month Book of History and Geography, no. 56 and 57, pp. 47-48.
- II. Rajabzadeh, Hashem (Spring 1997), Description of Moods of Iranians in Japanese Itineraries, Journal of Farhangestan, no. 9, pp. 162-171.
- III. Inoveh Iji (2002, June and July), Relations of Iran and Japan in Qajar Era, Journal of Month Book of History and Geography, no. 56 and 57, pp. 27-35.

In most of these studies the content of itinerary or social conditions have been studied in general and short form and few articles can be found that have assayed and analyzed the conditions of administrative system of Iran in Qajar era and the corruption in it from the point of view of Japanese authors of itineraries in a professional way.

Beginning of Relations of Iran with East Asia:

Place of Itineraries:

Itineraries include valuable information of all aspects of social life of every era. Among the passangers the political envoys have authored most of the itineraries. They travelled a long way in order to deliver a message to the King and in some cases these messages were secret and required a number of sessions of negotiations. After it they took the answer of the message to their Kings. The itineraries of these political envoys not only contain economic and social information they serve as a good source for knowledge of political relations of the governments. Among other applications of the itinerary one can refer to the familiarity with ideas and thoughts of its author. Itineraries in fact "are well depicted paintings of various scenes of the social life of countries about which these works have been authored. However, reflection of conditions and picture of societies in the itineraries are not based on specific rule and law and instead it is more a function of the personal taste of the author. Therefore, various pictures have been depicted of Iranian society in the works of European globetrotters" (Panahi, 2009: 64).

As compared to other passangers who came to Iran from various countries since numerous centuries ago and have authored itineraries, Japanese tourists visited Iran for the first time in Naseri Era and due to their conservative state of mind they have raised few criticisms of the behaviors of Iranians. However, since these envoys had came to Iran for implementation of particular missions and must have provided an exact report for the Japanese government they wrote with utmost honesty in Japanese their feelings and thoughts of what they had seen and heard in Iran. In later eras we see that Japanese authors have raised fewer criticisms of the conditions of Iran and sufficed to indirect comments (Rajabzadeh, 1997: 162).

Iran from the Point of View of Eastern Visitors

Eastern visitors who have come to Iran from such countries as Japan have a different vision of Westerners in their itineraries. This type of vision is a sympathetic critical perspective of the function of modern western countries in Iran. In other words, Japanese consider Iran as part of Asia that constitutes "We" versus "the Other" which represents the West and this "We" fights with the western colonialism; and on the other hand, Japanese consider themselves as the pioneers of development and growth in Asian continent and believe that such countries as Iran follow their pattern of development. This type of vision is the difference of eastern itineraries with European ones and we can acquire useful information about the social conditions of Iran in various eras based on this perspective of Iranians.

Iran's Relations with Japan in Naseri Era

There is no exact information about the first diplomatic contact between Iran and Japan. However, the meeting of Naonobo Sameshima Japanese ambassador to France with Naser Al Din Shah in his first travel to Europe in 1873 seems to be the starting point of the diplomatic relations between two countries. Nevertheless,

Naser Al Din Shah does not write about the details of these meetings (Naser Al Din Shah, 1998: 215). In his second travel to Europe in 1878 Naser Al Din Shah met Takeaki Enomoto the then Prime Minister of Japan in Saint Petersburg in the court Russian Tsardom. Enomoto spoke about the establishment of relations between Iran and Japan and Shah welcomed him. Following the proposal of Enomoto Japanese government decided to dispatch a mission to Iran. In Russia the negotiations between the two countries developed and Iran's ambassador delivered the plan of a treaty to Japanese Console but Japan had no haste for signing political or commercial treaties with Iran. It seems that Japan struggled to earn the title of Most Favored Nation in Iran while Iranian government did not accept it (Rajabzadeh, 2007: 36).

Japanese government dispatched its first delegation of its embassy to Iran in 1880. The presidency of this delegation was with Yoshida Masaharo a member of Japan's Ministry of Foreign Affairs and others like Nobuyoshi Forokawa from Japanese army and Makowaychiro Yokuyama from Okura Commercial Company as well as other four merchants were part of this delegation. The mission assigned to Japanese delegation was merely commercial assessment of Iran. Yokuyama the deputy-chairman of Okuwara Commercial Company was one of the major exporters of Japanese tea. He was then a dependable name in the commercial society of Japan. He took a considerable amount of tea to Iran. Tea was the second largest export material in Japan and the development of its export was of paramount importance. It is very likely that this delegation was supposed to evaluate the conditions for export of Japanese tea. The members of this delegation arrived in Tehran (from Bushehr) on September 20, 1880 after 42 days hard travel. After staying 110 days in Iran's capital they returned their country via Anzali. Yushida and Forokuva were among those Japanese who authored itineraries about their experiences (ibid: 38).

Japanese Authors of Itineraries in Naseri Era

Yoshida Masaharo the son of Yoshida Toyu was a high rank Samurai from Tosa and a renowned statesman from Edo period. In 1853 when American Black Navy reached the coasts of Japan, Japanese people got frightened. The governor of Tosa state chose Masaharo's father as his deputy and he created a massive revolution in the governance state. His father was a tough man and well versed in Chinese literature and called his son to learn English and sciences. Masaharo was then ten years old and learned English by a teacher who was a fisherman and the first Japanese who went to America and learned this language. Masaharo was then 12 years old and his father was killed by a Samurai.

After this Masaharo went to Yukuhama to study law and pursued his education and worked there. He was 20 years old that the Judge of Supreme Court chose him as the judge of Ehime state. From 1873 to 1876 when the love of liberalism was burning in the hearts of Japanese youth a man called Itagaki Taisuke established the Freedom Party. Masaharo left his position as a judge and returned to his own birth place and started to publish the journal of the party. Besides editing the newspaper, Masaharo wrote the lectures of Itagaki and he used his own phrases and poems. In upcoming years during which Japan was involved in the crisis of constitutionalism, Masaharo prepared a plan for constitutionalism and constitutional law and presented it to the Japanese Emperor.

Then Masaharo entered the Ministry of Foreign Affairs and delegated as ambassador to Iran and Ottoman Empire and after finishing his mission he delivered his reports to the Ministry of Foreign Affairs. Later Masaharo joined the delegation that was heading to Europe for providing a pattern for preparation of Japanese constitution and he travelled to Germany. After returning from Germany he was not lucky enough and was accused by his enemies of charges related to bribery and jailed. After his release Masaharo left governmental works aside and since like his father he was righteous man of knowledge and had a delicate and critical spirit he started to write a dictionary for the students and

Noboyushi Forokava was born in Japan in 1850. His ancestors were from Shinshu which is known today as Nagano state. But he was born at Soroga state. His father was Hoshitani Seishiro. When he was 5 years old he moved to Edo – Kyoto. He was fifteen years old when he became the son in law of Forokava family who were one of the renowned statesmen and thus he became in one sense the senior member and inheritor of

Forokava family and in the same year he was appointed as the head of riflemen. During Meiji's movement Forokava was forced to leave Tokyo with his family and stay at Nomazo. In 1869 (second year of Meiji period) he entered Nomazo's military school and pursued his studies using scholarship. Following the development of Meiji Movement and power developments, Nomazo military school was influenced too and turned to a branch of Ministry of War and its name was changed to Nomazo Military Base. After the movement of Nomazo Base to Tokyo, Forokava returned to Tokyo again and pursued his education in the field of military engineering. In 1880 he was delegated to Iran as military attaché and deputy of embassy. In this mission he received the Medal of Lion and Sun from Shah. Forokava in the final years of his life returned to Nomazo again and spent the rest of his life farming and studying in the nature. In 1919 he became ill and moved to Tokyo for medication. He lived in this city until his death when he was 73 (Forokava, 2005: 27-28).

In the early years of modernization era, the intellectuals and serious proponents of modernization of Japan strongly supported western knowledge and learning from west. Training professional experts in Occidentalism since early eighteenth century onward is one of the major differences of Japan with other Asian countries including Iran. This played a key role in the failure of identification of two sides of western civilization, i.e. science, technology and military policies and its colonialism, and led to continuous and unending influence of western colonialism and creation of passive spirit and the excuse of blaming foreign enemy in all affairs including industrial underdevelopment of Iran. Meanwhile Japan on the one hand, by knowing both sides of western civilization succeeded to expand science and industry and reinforce military forces and on the other hand, with the emergence of various ideas and intellectual methods as regards social, economic and cultural problems it created a challenge of ideas and their impact on each other and as a result the tradition of intellectual and philosophical interaction and this created a suitable environment and required framework for the study of domestic and foreign social and economic problems from various points of view (Naqizadeh, 2007: 91).

In such conditions, Japanese elites and statesmen took Eastern Lands as the pattern of modernity and on the other hand, they took lessons from China and India where precious resources had been plundered by the colonialists. On the other hand, Europeans used to consider Japan as one of the ordinary Asian countries. Japanese statesmen sent a number of delegations to Europe in order to know the reasons of development and power of west and likewise some groups of diplomats were dispatched to Asian countries and North Africa in order to know the reasons of their failure. Multiple factors like geographical distance and ecological state, political and economic unity of Japan, westerners' interest in ready preys like China and also their competition and the resistance of Asians before them and on time decisions of Japanese prevented from the domination of the colonialists over their land. New integrated government of Japan after the beginning of Meiji Movement and under the leadership of Emperor, managed to save the country from the danger of domination of Europeans with the slogan of (rich country and powerful army) and (economic growth and industrialization) in the critical decades of nineteenth century. Some reforms were planned and performed for generalization of social justice and in this way the country was released from the burden of shame of right of Capitulation.

Aspects of Corruption in the Structure of Political Power in Naseri Era from the Point of View of Japanese

The basis of Qajar government like other historical eras of Iran was grounded in tribal structure. Naser Al Din Shah like other Qajar monarchs in the structure of power behaved mostly under the influence of tribal culture and laws. Tribal culture in the structure of power leads to "paternalism". According to this pattern, people are the subjects of the ruler and do not have any right for participation in political power. Based on this culture, Qajar Shah was considered to be the main player of power in the political system and society. Therefore, the structure of power in Naseri era was composed of such constituents as absolute subordination, sacredness of government and Shah and hereditary state of power.

The main feature of political system of Iran in Naseri era was totalitarianism. Shah was the only legislator, highest judicial entity and the head of all armed forces. He was a despot who controlled all government without any reservation and dominated over the life and property of the people. His commands and order must have been immediately performed. Shah could seal a treaty with foreign countries or investors based on his own personal decisions. The power of Shah was to the degree that not only the ordinary people rather the prime minister and princes were considered to be his subjects. Shah and also the princes, court staff and rich people, considered the country their own personal property and did not give any right to the people.

In the era of Qajar monarchs, princes were dispatched to various divisions and states of Iran as despotic rulers to preserve the political power and interests of Shah by the help of their mercenaries and guards before the local governors and leaders. In return of this service, princes and local governors had the right to collect the revenues of various cities, states and regions and pay part of it to Shah and keep the rest for themselves. For this reason princes and local rulers became rich in short time. Monarchical court used to sell significant positions and governmental organizations to those who paid more to Shah and ministers. In totalitarian system of Qajar, government, court and Shah were inseparable entities. Shah stood on the top of governmental ranks and his position owed its legitimacy just to the personal position or in fact personal coercion. His power was personal and unlimited. The conditions of the country depended upon personal and mood of Shah (Katoozian, 1993: 52-62).

In totalitarian system of this era there was no normal or legal restriction before the power of Shah who had the right to exploit all existing resources in the country and get benefitted from the rights. To put it otherwise, "three powers of legislation, judication and execution were focused in his existence and no reservation and obligation could be imposed to him and everyone who thinks other way than this his blood will be shed. Every task is hinged upon his will. His ministers lack all initiation and they are trembling before their responsibility. All politics is the product of his thoughts" (Fushahi, 2013: 21).

In the intended historical era power distribution, appointment and removal of governmental staff, revenues and spending of government, instructions of states, customs and the like were all contingent upon the decision and order of Shah. Every power had its origin in him and returned to him. John Foran describes the despotic power of early Qajar Kings in the following words: "Like past times Shah enjoyed a comprehensive and absolute power. Declaration of war, peace treaty, sealing a pact, allocation of lands, appointments, determination and collection of tax were all handled by him. He was considered to be the highest judicial authority in the country and the life or death of all subjects depended on his decision. Shah finally could have a claim of the properties of every one of the citizens. With these jurisdictions the form of government in Iran was authoritarian. This authoritarianism and totalitarianism was reproduced even in the lowest ranks" (Foran, 1998: 214).

Corruption in Governmental System of Iran

In contemporary history of Iran, administrative corruption has always been prevalent as a vicious phenomenon in governmental systems and bribery or gift was one of the striking manifestations of it which was associated with numerous evil social and political effects. In governmental affairs like selling titles and positions, buying the orders of appointment, presentation of gifts and tokens to Shah and his relatives, one can clearly see corruption and bribery. Since no concrete step was taken by Qajar monarchs in this era for reforming the corruption centers as the major part of this corruption was arranged by the relatives and closed ones of the Shah, this phenomenon wreaked economic, political and cultural havoc on Iran. Thus, corruption turned to one of the chief principles and requirements of development and growth among all social classes insofar as the Shah as the first person in the country encouraged corruption in various forms.

Japanese authors of itineraries during their stay in the capital recognized that Iran is a completely totalitarian kingdom and the life or death of people is in the hands of Shah and every order of Shah is of absolute validity and all subjects must obey it. Shah supervised all tasks no matter slight or major. In that time there were ten ministries in Iran and all ministers were selected from among the members of rich and

aristocrat families and appointment, promotion and removal of governmental officers were all dependent upon the decision of Shah and people were not chosen based on their intelligence and if such a person existed in the government he would have been removed, punished or even executed. As a result, many of sycophant and shallow minded individuals were appointed as the head of governmental affairs under the kind auspices of Shah and it is needless to say that the goal of these people was no more than collecting wealth and provision of their personal interests and they did not pay any attention to the general public and in practice they had no concern whatsoever about improvement and development of social conditions of Iranian people. Forokava, based on his observations of the ministries and governmental offices of Iran, notes that ministries in Iran are formal. Ministers were indeed the secretaries of Shah and had no power for themselves. Offices were just a name and had no activity at all. For example, Ministry of Knowledge had nothing to do with the development of teaching and promotion of literature and was only in charge of taking care of royal library. In this era there was no sign of administrative regulations in the governmental offices in Iran. Ministers came to the court every day and every ministry had a separate room but minister and governmental officers sat on their knees. Governmental affairs were handled based on relations not regulations. Not just in this part rather the conditions of all governmental offices in Iran were the same. All governmental staff in every position no matter high or low received bribery and you know that bribery is one of the key factors of corruption in every governmental system. There was no law or punishment for this vicious behavior and the briber and the bribed were free to repeat their actions as much as they wanted (Forokava, 2005: 80).

Another clear example of corruption in this era is the issue of tax. The amount of tax of every region was determined by Shah and he asked this amount from the governor of every state every year. In many occasions someone would have asked Shah to appoint him as the governor in order to receive higher tax than determined amount. It becomes clear here that there were no classified regulations about tax collection and Shah determined the amount of tax of every state based on his own preferences. People were forced to pay this heavy tax and the officers struggled to fill their own pockets by efforts (ibid: 84).

In the issue of tax payment, the land owners who had the least influence in the system of governor were forced to pay the highest amount of tax. This high tax was really heavy for the villagers who had lesser harvest and they had to complain to the government. However, these land owners were lashed or jailed under the pretext of tax evasion. Eventually these farmers who did not either have the required power or influence or were not among the major land owners lost everything. In such a tax system the only loser is certainly the subjects. Subjects were alone and there was no law for protection of him. They lived in villages and most of them were illiterate. When he was treated in this way, he naturally decided to deceive the land owner and such a behavior gradually became institutionalized in Iranians. Consequently, discrimination and deception were normal things among the court staff and ordinary people (Forokava, 2005: 84).

Division between Clergy and Qajar Government

After Safavid Kings' rising to power Shia Islam was recognized as the authorized religion of the country. One of the main principles of this religion is the denial of authority of worldly power and with the occultation of Twelfth Imam all real power has been removed from the earth. Accordingly, there has always existed a kind of contradiction in the relationship between clerics and incumbent governments. When Qajar dynasty came to power they introduced themselves as the Shadow of Allah but their claim was merely formal. For this reason they tried to justify their own state of being the Shadow of Allah via religious reforms and taking oaths from the subjects. However, since the clerics had established their own position as the mediation between the ordinary people and the occulted Imam, Shah did not have the power to take their position and without having such a position Shah was considered to be illegitimate (Algar, 1978: 32). Although some of the clerics specifically Sheikh Al-Islams and Imam Jumahs who had salaries recognized the legitimacy of Shah, great religious authorities stayed away of court and based on early Shia texts considered the government to be essentially illegitimate, in the worst case, and a necessary evil for prevention from social chaos, in the best case (Abrhamian, 2007: 37).

In Naseri Era the relationship of Shah with clerics was twofold. On the one hand, Shah struggled to have their confirmation insofar as high ranked clerics referred to Shah in their correspondences as "Defender of Muslims" and religion. On the other hand, Shah tried to keep them away from power (Martin, 2011: 30). In this time religion was more and more in the service of politics and in one sense it was intructing with it; in other words, on the one hand it was of a political bent and on the other hand, it was a popular entity. Qajar Kings sought to acquire legitimacy and prove their rights via bribing in various forms like giving lands to the clerics (Flore, vol. 1, 1986: 23).

The closer were clerics to the government and political affairs the larger was their share of the corruption and wherever their interests required they confirmed the actions taken by the government. Although Naser Al Din Shah kept himself away from them he had no way but keeping his relationship with them in order to secure his position and legitimacy. Sometimes the interests of clerics were in conflict with each other and they turned against each other. Clerics were among the high rank influential citizens and share many interests with other influential classes in this era.

Based on the division between clerics and government, Japanese authors of itineraries described the chaos that was created due to this lack of harmony. According to the observations of Forokava, Iran under Naser Al Din Shah was managed based on power and religious principles and government and religion controlled the people. To put it otherwise, Iranian politics was not separated from religion and Shah had to consult the clerics for making major decisions. For example, in 1873 when Shah wanted to travel to Europe for the first time, he faced the objections of radical Muslims. But finally Shah was forced to provide reasons based on religious principles for his own travel. Another example of the power of these radical Muslims and opponents of development and modernity was the uprisal against the reforms of Mirza Hossein Khan Sepahsalar one of leading Iranian modernists. When Mirza Hossein Khan reached the position of Commander in chief at the same time he was appointed as the head of Ministry of Foreign Affairs and Sepahsalar adopted new regulations and increased the weapons of army. Nevertheless, these radicals who claimed to be concerned of the country's future rised against him and not only removed him from his position rather they plundered his house at Tehran and defamed him and sent him to exile (Forokava, 2005: 85). Yoshida Masaharo who was witness to this event states that the reforms of Sepahsalar were hard for the radicals and the foreign countries charged him with baseless allegations as his policies were against their interests. Thus, he enraged Naser Al Din Shah and was removed from his positions and returned his hometown Qazvin (Masaharo, 1994: 166).

Forokava believes that the main power in Iran is in the hands of clerics. Clerics made the final decisions regarding political affairs, public teachings, ownership issues, judgement, marriage, and divorce and in one sense all affairs by people and the government for every action required to get their permission first. The power of Shah and clerics which was involved n every aspect of people's life caused a type of suppression to take form before the lords. Another jurisdiction of clerics is determination of punishment for the convicts. In the studies of Forokava concerning corruption we come across again the issue of bribery and gift. Forokava notes that the convicts must have paid a heavy amount of money in order to evade their punishment. Corruption in this social class was clear morei n the actions of clerics. These people gathered wealth for themselves in the name of religion and Islam and satisfied their thirst for worldly affairs. Forokava argues that their main targets were mainly the orphans and widows who were deceived and all their inheritance was plundered in this way (Forokava, 2005: 85-92).

Corruption in Educational Affairs

Social picture of Iranian society in the first half of nineteenth century can be deemed as dark. Reading and writing in the whole society were restricted to three classes of court, clerics and merchants. No one of modern sciences was known in Iran of nineteenth century. European Renaissance and its developments were unknown to Iranians. Up to the time of Qajar Era education took place in Maktabkhaneh under the supervision of clerics focusing n the learning of religious sciences. The number of literate people and

educational facilities in the society was restricted and the existence of library was limited to personal libraries that were consisted of volumes of Quran and poetic works. There was no other library but the library of some Emamzadeh Shrines and Royal Library. All sciences were pursued in elementary form and alchemists claimed to be able to change the metals into gold and astrology was in medieval form and astrologists spoke of fortune-telling, determination of religious times and so on and so forth (Polack, 2007: 194).

After the opening of the road of Europe and educational, administrative and vocational travels of Iranians to Europe, the path was paved for Iranian modernism. Following the expansion of modern education, the current sciences in Iran which were basically founded on religious and revealed basis were gradually exposed to serious challenges. Dar Al Funun which was established in 1852 as the first irreligious Iranian school and also students who were dispatched to Europe to study by Naser Al Din Shah opened an aperture towards modern sciences and thought (Adamyat, 1983: 354-355). Despite such reforms, 20 percent of the overall population of Iran was still living at cities and the rest of people lived at villages and a major part of this population was illiterate and at most had been educated by clerics. According to such educational method that existed in the time of Naser Al Din Shah, Japanese authors of itineraries described and compared this method with Japanese modern educational system and expressed the corruption and deficiencies that existed in the educational system of Iran. Forokava studies the educational conditions of Iran and argues that sciences are not taught in Iran in its original sense. Iranians contend that fundamental sciences in the life are restricted to Islamic and Sharia principles and lessons. In those times 95 % of Iranian people were illiterate during Naseri Era and in every village only a bunch of people could read and write. In small states there was Maktab (religious learning house) instead of school where students learned Persian and Arabic and believed that the best education is learning to recite Quran. Thus, Forokava compares these religious learning houses with Japanese traditional schools.

Forokava in his evaluations of the School of Dar Al Funun in Tehran found the conditions better than other places in Iran. According to his observations, he writes that in this school, European sciences and foreign languages including French, Russian and English are taught. This school was indeed established by Mirza Taqi Khan Amir Kabir the Prime Minister of Iran as a military school some thirty five years before Forokava's travel to Iran. But the educational content taught in it does not have anything to do with its title and reality. For in addition to military sciences other sciences including literature and medicine are taught in this school and according to Forokava, it was an ordinary European school. Forokava's observations show that the students of this school were mostly from rich and renowned families and no student from ordinary families can be seen in this school. The tuition fee of students of this school was paid from Royal Treasury and no other prerequisite but knowing Persian language existed for its entrance. There was no particular rule in this school. For example, students could attend the school in the morning whenever they wanted and at evening they could go home whenever they wanted. Presence at classes was not obligatory. All these conditions show that those people who entered this school aimed to be employed by a governmental office or organization after their graduation and no sign of interest in knowledge acquisition can be seen in the students of this school. Thus, Forokava based on his questions from the students of this school draws the conclusion that the information and knowledge of the students is no more than primary school (Forokava, 2005: 101-105).

Corruption surged not only in the governmental system of Iran and men of power rather in the schools of Iran and school, teacher and students were not immune to it. This social class who was considered in those times to be part of the elites of the country suffered from the disease of bribery and the weakness or strength of the student depended upon the gifts that were brought for the teachers. The sons of Royal Families received the degree of Brigadier General without going to school and the relatives of rich families were appointed to high governmental positions before finishing their education. If someone was from poor family and had higher education he would be at most a rural physician and lived still as a subject. In this way corruption had permeated into the very fabric of educational system of Iran and law was broken and everything depended

upon relations instead of regulations. Evil minded people who had no knowledge and experience were in charge of vital affairs and this corruption everyday pushed the country closer to the verge of destruction because skilled and experienced people were marginalized. One of these evil minded people was Mirza Saeed Khan who was appointed as the minister of foreign affairs after removal of Mirza Hossein Khan Sepahsalar while he even had no knowledge of English let alone he knows international relations and he thought that Japan is located in Europe (ibid: 106).

Corruption in Iranian Army

Until early nineteenth century, Iran lacked a type of coherent and systematic military force. Warriors gathered together at the time of war and there was no sufficient budget for their concentration and education and the costs of these gatherings were provided via confiscations. Army members were traditionally trained and their state was like the medieval European soldiers. Every tribe had to determine a number of cavalry for the government (Juber, 1943: 214). By the eruption of Iran vs. Russia wars during Fath Ali Shah's reign and bitter defeats that Iran suffered from its northern neighbor the inefficiency and exhaustion of Iranian army was revealed to few Iranian statesmen like Abbas Mirza Nayeb Al Saltaneh and Qaem Maqam. Thus, they decided to hire European military trainers and experts in order to convey the required knowledge to the army staff and commanders. Despite the reforms of Abbas Mirza in the affairs related to army, Iranian army was not in ideal form and suffered from structural weakness. Of course, this is not to overlook the efforts and services of Abbas Mirza and his powerful minister Qaem Maqam. Anyway, Iranian army before Amir Kabir was not in the form that could defend all borders of the country. For this reason after Amir Kabir's appointment as the Prime Minister he started the reforms in the army.

Japanese delegation that came to Iran several years after the reforms of Amir Kabir assessed the conditions of army. Forokava was himself a military officer and had military education and he critically assessed Iranian army with all its details. Forokava finds the conditions of Iran chaotic and he starts his evaluation from the conditions of soldiers and barracks. He finds the conditions of barracks very unhealthy and believes that these buildings have not been constructed based on military principles. In this era the government does not pay sufficient attention to the barracks. Barracks were dirty and six to twelve soldiers lived in one room. One to three soldiers were always ill. In this historical era Iran did not have a military hospital and every one of the soldiers who got ill had to stay at their own room until they are naturally healed. In addition to the diseases that engulfed the army members the food conditions were not suitable. Forokava states it in clear terms: "This is not the way military people should be trained" (Forokava, 2005: 111).

The troops which are trained by European teachers should not have been suffering from such corruption. Iranian corps suffered from the lack of technology and all their weapons were imported from Austria. However, these weapons were old or they were not sufficient or they were not consistent with Iranian roads and the government did not allocate sufficient budget for buying the military equipment. The officers of the corps if were not attached to the royal family they would have been surely from rich families and if they were not the sons of the rich and influential people they would have bought the position by paying bribes. No one has been seen to be appointed to a military position based on his merits (Masaharo, 1994: 200-201).

Conclusion:

The basic reports of diplomats and special envoys of Japanese government study Iran from the point of view of a country which is itself in the process of development. For Japan in that time, Iran as one of the few countries in Middle East which had a national government, was located in a special geopolitical situation and establishing relations with it was considered to be a way to Indian Ocean and Middle East. Other points of Middle East were either part of the colonial territory and under the control of great powers or they were not of a considerable geopolitical value. The itineraries at issue were authored aiming at preparation of basic reports addressing the higher authorities and as a basis for making policies as regards relations with Iran. However, these writings show a sense of caution and criticism written by curious and sensitive writers who

were interested in comparing the social differences between the hosting nation and their homeland. These authors sought to identify the factors that were involved in the administrative corruption and underdevelopment of Iran. The complication of factors of administrative corruption in Iran depends on the corruption inside Qajar government, educational system, inefficiency of troops, conflicts between the influential groups and the ruling government. Japanese itineraries in Naseri Era are of importance in view of their writers who are from Asian countries and enjoy national sensitivity. The authors themselves grew in a country that had experienced the time of underdevelopment and and elites and people of this country managed to solve their problems of corruption and take effective steps towards development and modernism. Authors have tried to determine the factors that have caused the underdevelopment of Iran in Naseri Era and propose solutions for improvement of the affairs. According to these authors, such immoral behaviors as bribing and receiving bribes, family ties and their role in governmental and military positions without paying attention to the personal merits, and continuous interferences of radical religious people, paved the path for existing administrative corruption in Iran in the era at issue. This was exacerbated by the irresponsibility of people and imprudence of rulers, poverty, drought and destruction. This study has assayed various aspects of corruption in the administrative system as reported by the people who have visited Iran as Eastern tourists and identified the current problems.

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