

Iranian Constitutional Revolution and Sheikh Alraiees Qajar

Masumeh Gharadaghi¹, Mohammad Amir Sheikh Nouri²

¹ Department of Human Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran

² Department of Human Sciences, Alzahra University, Tehran, Iran

ABSTRACT

Aim of this study is to assess the role of Abolhassan Mirza- Sheikh Alraiees Qajar in Constitutional Revolution. This paper is done through analytical- descriptive method based on library sources and a historical procedure. It studies the works and activities of Sheikh Alraiees Qajar. Findings and results of this study show that in spite of being a prince and being assigned to Qajar Family, he always worked against authoritarian government of Qajar, he is one of intellectuals who focused deeply on two forms of western Bourgeoisie. That is colonization and using the science and technologies of west. He believed that there is no disagreement between Islam and science and technologies of west. He stated that reason of decline in Iran is lack of unity among the Muslims and authority of the kings and foreign Colonization. Cooperation with Constitutional thinkers such as Seyed Abdallah Behbahany and his speech against Qajar lurkers led to his imprisonment and punishment by the rulers in Baghshah. Opposition with contracts of 1907 and 1919 are symbols of disagreement against Colonization. As consequence, results of this paper firstly showed briefly his opposition against Naseri dynasty before carry out the role of sheikh in constitutional revolution.

KEYWORDS: Sheikh Alraiees Qajar, Qajarieh Dynasty, Constitutional Revolution, Parliament, Colonization, Tyranny.

1. INTRODUCTION

The main basic question of the study is what Sheikh Alraiees Qajar as assigned in Qajarieh dynasty has done against tyrannical sovereignty. The study of sheikh oppositions against Qajar kings and bilateral thinking and interaction with philosophies as well as constitutional scientists and sheikh's house as a base of political debates are the most essential issues of the present research. Due to the political circumstances at that time, most works achieved by sheikh have been suspended and he never pointed to his own revolutionary oppositions against Qajar dynasty and agreement 1919 at that period but the only picturesque of his simple life is being showed traditionally in this regard. In fact, sheikh has multiple identities which have been considered in this study. The role of sheikh has been considered by researchers and historians of that era shortly which they have been required to be evaluated due to the lack of resources. To better discuss and understanding the main objective of this study, the current common history of Qajar dynasty has been presented firstly.

1.1. Qajar Dynasty

The Qajar dynasty (Qajar) (Persian: سلسله قاجاریه or دودمان قاجار; also anglicized as Ghajar or Kadjar) is a Persianized [1] Iranian royal family of Turkic origin [2-5], which ruled Persia (Iran) from 1785 to 1925 [6, 7]. The Qajar family took full control of Iran in 1794, deposing Lotf 'Ali Khan [8], the last of the Zand dynasty [9], and re-asserted Persian sovereignty over parts of the Caucasus [10]. In 1796, Mohammad Khan Qajar [11] seized Mashhad city which was under Durrani suzerainty [12, 13], putting an end to the Afsharid dynasty, and Mohammad Khan was formally crowned as shah [14].

The Qajars were a Turkmen tribe that held ancestral lands in present-day Azerbaijan, which then was part of Iran. In 1779, following the death of Mohammad Karim Khan Zand, the Zand Dynasty ruler of southern Iran, Agha Mohammad Khan, a leader of the Qajar tribe, set out to reunify Iran. Agha Mohammad Khan defeated numerous rivals and brought all of Iran under his rule, establishing the Qajar dynasty. By 1794 he had eliminated all his rivals, including Lotf 'Ali Khan, the last of the Zand dynasty, and had reasserted Iranian sovereignty over the former Iranian territories in Georgia and the Caucasus. Agha Mohammad established his capital at Tehran, a village near the ruins of the ancient city of Ray (now Shahr-e Rey). In 1796 he was formally crowned as shah. Agha Mohammad was assassinated in 1797 and was succeeded by his nephew, Fath Ali Shah.

1.1.1. Fath Ali Shah, 1797 – 1834:

Under Fath Ali Shah, Iran went to war against Russia, which was expanding from the north into the Caucasus Mountains, an area of historic Iranian interest and influence. Iran suffered major military defeats during the war. Under the terms of the Treaty of Golestan in 1813, Iran recognized Russia's annexation of Georgia and ceded to Russia most of the north Caucasus region. A second war with Russia in the 1820s ended even more

*Corresponding Author: Masumeh Gharadaghi (PhD student), Department of Human Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran. Email: garadagi_m@yahoo.com

disastrously for Iran, which in 1828 was forced to sign the Treaty of Turkmanchai acknowledging Russian sovereignty over the entire area north of the Aras River (territory comprising present-day Armenia and Republic of Azerbaijan). Fath Ali's reign saw increased diplomatic contacts with the West and the beginning of intense European diplomatic rivalries over Iran. His grandson Mohammad Shah, who fell under the influence of Russia and made two unsuccessful attempts to capture Herat, succeeded him in 1834. When Mohammad Shah died in 1848 the succession passed to his son Naser-e-Din [15], who proved to be the ablest and most successful of the Qajar sovereigns.

1.1.2. Sheikh Alraiees and Naseri sovereignty:

Prince Abolhassan Mirza- nicknamed sheikh Alraiees son of Mohammad Taghi Mirza Hessam is the regent son of Fath Ali shah Qajar. In the year 1251 BC, he was exiled for seven years in Ardabil due to his opposition against Mohammad Shah along with dozens of other princes [16-19]. His mother, Khorshid Khanoum was the daughter of Sohrab Khan Ghorji as an Empire of Georgia. She also protested against Qajarieh tyrannical government secretly. Due to the adequacy and merit, sheikh's mother was the manager of the house and a good responsible of her majesty and aristocratic family members. Sheikh's father ordered his son to be a clergy due to his cleverness and unhappiness with luxurious life. Sheikh considered wearing clerical cloths as a sign of freedom in his writings. Because clergymen were allies of the intellectuals at that time [19]. After studying Arabic science, philosophy, Islamic law and two year stay in Samera who was a student of Mirza Shirazi became a Mujtahid. In 1294 Hijri, he became as a servant of Astane Qods-e-Razavi and manager of Imam Reza Holy Shrine Library in Mashhad city, Iran. The dispatch of sheikh to this city represents the opposition and dissatisfaction of Nasser al din shah for sheikh's presence in the capital which Naseri tyrannical sovereignty never accepts anti-dictator and despotism particularly intellectuals [20]. In Mashhad, sheikh arranged lecture halls criticizing implicitly and explicitly against kings' injustice rules at that time.

In his work titled the selective Alnafis, he writes and criticizes against government corruptions presenting his own religious tasks in Mashhad [19]. A few years later, Nasser al din king dismissed sheikh from Astan Qods Razavi library chairmanship. This is the first considered dispute between the king and sheikh as an opposed tyrannical sovereignty [21]. During sheikh's stay in Mashhad due to the cruel actions of Abdolvahab khan Asef Aldole, sheikh wrote a critical poem and published it in the city. He also gave lectures against tyranny and freedom [20]. Although sheikh knew that he is about to be arrested by Asef al Dole, he moved from Mashhad to Ghouchan in 1301 and stayed for one year there. Sheikh acknowledged Amir Hassan khan shoji al dole endurance and resistance against the governor of Ghouchan and Qajar tyranny [19]. During this time, sheikh wrote a letter to Amir al sultan recalling his principality and criticized his tyrannical actions of Asef Al Dole but it was unsuccessful. Sheikh al Raiees dispatched to Ashkhabad and then moved to Istanbul in 1302. The most important reasons of sheikh's dispatch and stay in Istanbul are subjected to the lack of confident to Qajar government and their rigidities through Nasser administration and using Istanbul as the opposition center abroad.

Since the nineteenth century and union of Islamic politics was conducted by sheikh where he bluntly opposed against Nasser al din shah tyrannical administration and fought against colonialism defending Muslims rights that time. In addition to cooperation with Islamic union, he entered into Istanbul freemasonry making the king worries about his achievements and trying back to Iran [22]. After two years stay in Istanbul he entered to Iran according to his own writings to Asrar al Moeen, Iranian Ambassador in Istanbul representing the lack of Ottoman support of sheikh there. Again, he was commissioned Astan Qods Razavi by the king. Sheikh stayed in Mashhad for 5 years. The responsibilities of a hospital attached to the shrine of Imam Reza (AS) were given to him. Etemad al saltine also recalls the return of sheikh in 1308 by the order of the government in his memories. Sheikh's arrest was due to his opposition against tobacco monopoly and jailed in Naderi's castle for eighteenth months [23]. Due to sheikh's dependency to Qajar family, and his spiritual and increasingly knowledge king Nasser al din could not do much against him and for the reason the king had ill-treated behavior with sheikh.

Sheikh's role could not be achieved due to his humiliation and imprisonments were considered as sheikh's reasons of opposition against the king. After the abolition of tobacco monopoly Nasser al din shah let sheikh move to Russia staying in Ashkhabad, Bokhara, Turkestan and Caucasus. In 1310 Hijri he moved to Istanbul but due to Ottoman policy changes towards Iranian dwellers in Istanbul sheikh's visa was cancelled and he moved to Beitolmoghadas and India in 1311 and published a thesis titled Islamic union and approaches for amending religious issues in 1312 [22]. Sheikh returned from India to Iraq and Egypt and backed to Iran in 1314 and stayed in Shiraz for seven years. The assassination of Nasser al din king and the power of Mozaffara Al Din king who had gentle behavior with sheikh made him to stay in Iran [24]. One of the cases which sheikh opposed against the government is the issue of getting loan from Russian government. Mozaffara Al Din Shah and his successors need urgently to money which his ministry Amin al sultan who had Russian tendency took the loan from Russian government. Some protested against the loan which can be pointed to Mirza Molkam Khan and sheikh al Raiees Qajar in this regard. Sheikh gave a complete lecture in the field of foreign loans and corruptions; but he was threatened by the government and forbidden from public speech [25, 26].

2. SHEIKH PARTICIPATION IN CONSTITUTIONAL REVOLUTION

Sheikh moved to Tehran for participating in constitutional revolution; he was pointed to only a few revolutionary activities in his paper; he writes in his own biography that he has been warned not to give any lectures in Tehran by Mozzaffara Al Din Shah Amin Al Sultan but agha Seyed Ali Akbar Mojahed Tafrishi did not pay attention to king's order and gave his own mosque at sheikh's responsibility [20, 22]. The house of sheikh was also the center of political debates defending the constitution basic approaches. He writes in his biography: I speak bluntly and frankly and warn the benefits of the constitution but I always received threats all the time [20]. Due to the ill-treat of the government in the first decade of Safar 1324 Hijri, the king ordered the governer of Tehran Nayer Al dole to exile sheikh from the city; sheikh was exiled from Tehran out deporting him to Kerman but seyed Abdolsah Rehmani wrote a letter to the king asking him to return sheikh to the capital, Tehran but again sheikh started giving speeches against the government [16, 27]. One of the most important activities of sheikh is subjected to his cooperation with national committee which of course he never talked about them at all; in 1322 Hijri, 57 intellectuals' people such as Sheikh Al Raiees Qajar moving to national library were invited to a hidden session in Tehran [25, 28, 29]. The session was held in Mirza Soleiman Khan Meikade garden established in Ghomrok Street who had close friendship with Molk Al Motakalemin. The main aim of the session was to make rough cohesion to institutes political activities preparing the path of revolution and cooperation with two sophisticated clergymen by the names of Seyed Mohammad Tabatabaiee and Seyed Abdollah Bahbahani. In national institute it is confirmed that nine people were selected as the leaders of conducting people which Sheikh Raiees Qajar Molke Al Motakalemin, Seyed Jamal Vaez, Seyed Mohammadreza Mosavat, Seyed Asdaollah Kharghani, Yahya Dolatabadi were among the members [28, 29, 30].

2.1. Sheikh asylum to ottoman embassy:

Sheikh gradually cooperated with intellectuals against the government approaches making the king to be suspicious against sheikh and this made the administration about to arrest him as soon at that time. Sheikh was supported by Abdolhamid sultan ii due to his stay in ottoman territory and cooperation with Islamic union. Nazem Al Eslam Kermani also recalls sheikh's activity during constitutional process and his asylum to ottoman embassy at that time [31]. Ali Gholi Khan Qajar nicknamed Zahir Al Dole issued as a governor of Hamedan in constitutional events following again Tehran's catastrophic events. Pointing to sheikh's arrest in 4 Jomadi Al Avval 1324 and his asylum to ottoman embassy he writes about his close relationship with Seyed Abdollah Behbahani and Seyed Jamal Alddin Vaez Esfahani:

On Wednesday sir Seyed Abdollah and sir Seyed Jamal Vaez Esfahani were guest in the house of Sheikh Al Raiees; the same day warned people to be outdoor after three o'clock they could be died freely; the origin of the text immediately published everywhere that they want some masters to be moved. Sheikh Al Raiees, Seyed Abdollah and Seyed Jamal moved and prepared some affairs. Sheikh Al Raiees had not got anything asked Khan Shokat and moved with a green head-napkin to ottoman embassy [32].

In another report in 18 Jomadi Al Avval 1324 pointing to sheikh's speech insulting to Mozzaffara Al Ddin shah and his ministry talks about the bread's inflation at that time. (The same: 97). Kasravi and Mehdi Malekzade also mention about officials oppressions and asylum of sheikh to ottoman embassy [25, 33]. As if the asylum of sheikh was achieved in Great Britain before scholars moving to Qom. Zhant Afari also points to ottoman support of Sheikh Al Raiees through giving salary to sheikh due to his majesty family background [28]. Ebrahim Safaiee mentions the price of the salary 100 Turk Lire [18]. In the reports of Britain embassy to the ministry of foreign affairs the reason of sheikh support by ottoman government is subjected to his cooperation with Islamic unions [34]. According to the writings and constitutional references sheikh never moved and most of his lectures were held in his own private house [20]. So, the ottoman administration asked Iranian government to apologize Sheikh Al Raiees and Sheikh Zain Al Ddin and thirty students of Sadr religious school to be asylum in the embassy and ottoman ambassador followed respectfully them to their houses [18].

2.2. First parliament:

By the victory of constitutional revolution Sheikh Al Raiees was selected as the most penetrative member of legislation parliament. The representation of constitutional legislation and the issue of the bread and taking loan from Europeans to establish Melli Bank were the most essential issues of the parliamentary members [35, 36]. Along with the presence of sheikh al raises in the parliament, no available data found in this field; as he used to give a speech on Friday nights at his own houses. Zahir al dole also points to the participation of majesty-seeking people in the sessions of Sheikh Al Raiees [33]. It is obviously that sheikh Al Raiees majesty sign and dependency to delegations could not fulfill something against the government and his writings represent the lack of political activity. Sheikh writes about the one who was fan of constitution but disagreed with it:

Speeches must be listened carefully; if the sultan (king) was considered as the shadow of GOD, he or she is humiliated than animals but if wanting amendments in the constitution this could be done successfully [27].

One of the most challenging events where sheikh faced with is subjected to agreement 1907. Due to the lack of enough information about the Agreement it was not cared of in the parliament. Ebrahim Safaee writes about this: Sheikh criticizes about the statements and articles of the agreement in his speeches against Mohammad Ali shah and immediately wanted the king to be toppled down titling him as a bad-sober dictator [18].

2.3. Shooting to the parliament and arrest of Sheikh Al Raiees:

Sheikh Al Raiees approaches made him to be arrested by Mohammad Ali shah and imprisoned in king's garden during the first parliament. Many constitutionalists were captured and jailed after shooting of the parliament. Sheikh himself emphasis on the shooting of the parliament and destruction of constitutionalist by Mohammadali Shah in his memories; he also points to the surrounding of his house by Ghazagh forces and stealing of the house appliances and his escape to Heshmat Al Saltine house and his capture at the same house moving to Liakhov, a Russian commander that time. Sheikh Al Raiees writes about his tortures and sentences in his memories but never points to his freedom from king's garden [20]. Mostashar Al Dole by the interference of Heshmat Al Dole the manager of king's cabinet as the Sadat tribes writes about Sheikh Al Raiees:

Heshmat Al Dole has seen sheikh al raises in Ghazagh camp as imprisoned; it is stated to the king that this is not true action to jail Sheikh Al Raiees in front of others out in the garden. The king then ordered to keep sheikh in a suitable tent [32]. In a report by the embassy of Great Britain to Sir Edvard Garry, foreign minister also points to the areest of Seyed Abdollah Behbahani, Sheikh Al Raiees and few other constitutionalists [34]. Sheikh recalls about his execution by the king which it is transferred into the imprisonment by the interference of Azd Al Molk but tortures were also ordered by the king against sheikh at that time [37]. He writes about his freedom: I got freed due to the written couplets to the king, Sheikh Al Raiees [20]:

- my majesty lord king
- Due to thy mercies and my closeness
- I am jailed and the government mercies
- Free me the chin round my neck
- By thy kind and make me in your mercy

2.4. Sheikh al raiees and second national parliament:

There is no available information about sheikh after his freedom of the king's garden. But he was taken up by Mazandaran population in the second period of the parliamentary elections. Although sheikh's selection was not agreed completely by the government but he was accepted due to the hasty election times [29]. Not only sheikh but also a few agents were also not adaptive for the legislation but it is forgotten in this regard. The second national parliament held its first session in the 2nd of Zi Al Ghade 1327 Hijri, on Saturday composing of 61 members negotiating about the confirmation of the delegations board (The description of national parliament, 2nd period, 1). The memory of sheikh is not available here; however, sheikh spent about 20 months at the parliament but no any comprehensive information in this regard. In his book by the title of " benefits of perceptions and removing hallucinations", he points briefly about his membership to the Etedal party and writes:

Whatever I introduce myself in the Etedal party is that our saint basic religion is based on it ... and our humanity foundation is directed based on moderate issues and in continue he writes again: I hope these four parties get allied together and be very tightened together [19]. He writes in this field that: I appreciate the whole political schools at first glance because there may be some disputes between the parties where they have been made it among their different political roles and they would again confront in a line together at a time (The same).

3. Sheikh's travelling to ottoman:

After closing the second parliament, sheikh moved to Khorasan (Mashhad) city and stayed there up to the end of 1332. In this year, he decided to move to France to visit his children there. He tried move to Europe through ottoman and for the reason stayed in Istanbul and then returned Iran in 1333 Hijri. The last political scenario of sheikh is subjected to the challenges of Agreement 1919 of Vosougho Al Dole. The disclosure of the Agreement, domestic and foreign disagreements were appeared in this regard; in addition the whole Iranian official boards were not let move into abroad Iran would get under the agreement by the exploitation of England administration.

Sheikh Al Raiees, Modaress, Mirzade Eshghi an Iranian poet, Mokhbar al saltine Hedayat, Dolatabadi and other scholars protested against the agreement [38, 39]. Sheikh never points to the Agreement 1919 in his memories but Ebrahim Safaiee in the book "constitutional leaders" points to sheikh's objections about the same agreement 1919 even in a session he is about to be killed by Mirza Ali Akbar Saat Saz. After the event, the government focuses on sheikh urgently and he pays low to political issues [18].

3. CONCLUSION

Although sheikh was belonged to the Qajar majesty family members but he never experience any governmental post. The comparisons of his lifestyle as royal treated child with other princes represent his opposition against Qajar family. The main activities of sheikh were subjected to Nasser al din shah era; in addition, he stayed in Istanbul and cooperated with sultan Abdul Hamid II and his confirmation as the leader of Muslims representing his disagreement against Qajarie administrations. Due to his clergymen ship and well-established knowledge and dependency to Qajar dynasty, Nasser al din shah had ill-treated behavior with him at that time. After the king's assassination he returned to Iran and achieved some approaches in terms of constitutional victory along with other intellectuals and religious leaders. The highest challenging of sheikh is subjected to Mohammad Ali Shah. In addition to practical aggressions against the government, he has done theoretical achievements in this regard and presenting the join of Islamic foundation with political issues. During the first period of the parliament, sheikh opposed his political campaign against the agreement 1919 and asked people to exile the king from his power. The disagreement of sheikh with agreement 1919 and 1907 represent his objection against foreign exploitation in Iran.

4. AKCNOWLEDGMENT

At the end, we intend to express our gratitude to all researchers and colleagues, who have cooperated with us in this investigation.

REFERENCES

1. Amanat A. (1896). *The Pivot of the Universe: Nasir Al-Din Shah Qajar and the Iranian Monarchy, 1831–1896*, I.B.Tauris, Pp. 2–3
2. *Genealogy and History of Qajar (Kadjar) Rulers and Heads of the Imperial Kadjar House*.
3. Cyrus G. (2000). *Iran and the Rise of the Reza Shah: From Qajar Collapse to Pahlavi Power*, I.B. Tauris, 2000, ISBN 1-86064-629-8, p. 1
4. William Bayne Fisher (1993). *Cambridge History of Iran*, Cambridge University Press, p. 344, ISBN 0-521-20094-6
5. Jamie S. (2010). Anthony Gorman, *Encyclopedia of the Peoples of Africa and the Middle East*, p.707, The Safavid and Qajar dynasties, rulers in Iran from 1501 to 1722 and from 1795 to 1925 respectively, were Turkic in origin.
6. Amanat A. (1896). *The Pivot of the Universe: Nasir Al-Din Shah Qajar and the Iranian Monarchy, 1831–1896*, I.B. Tauris, Pp. 2–3; "In the 126 years between the fall of the Safavid state in 1722 and the accession of Nasir al-Din Shah, the Qajars evolved from a shepherd-warrior tribe with strongholds in northern Iran into a Persian dynasty."
7. Choueiri, Youssef M. (2005). *A companion to the history of the Middle East*, (Blackwell Ltd.), Pp. 231-516.
8. http://en.wikipedia.org/wiki/Lotf_%27Ali_Khan
9. http://en.wikipedia.org/wiki/Zand_dynasty
10. <http://en.wikipedia.org/wiki/Caucasus>
11. http://en.wikipedia.org/wiki/Mohammad_Khan_Qajar
12. Scheel H., Gerhard J., Braun H., Bertold S., Koszinowski T., Bagley F. (1981). *Muslim World*. Brill Archive. p. 370. ISBN 9004061967, 9789004061965. Retrieved 28 September 2012.
13. http://en.wikipedia.org/wiki/Durrani_Empire
14. <http://en.wikipedia.org/wiki/Shah>
15. http://en.wikipedia.org/wiki/Nasser_al-Din_Shah_Qajar
16. Sepehr Abdolhossein Khan (1989). *The notes of Molk Al Movarrekhin and Meeraat Al Vaghaye Mozaffari by Abdolhossein Navaiee*, Tehran, Zarrin publication.
17. Azdoaldoleh A.M. (1976). *Azodi history*, by Abdolhossein Navaiee, Tehran, Babak publication.
18. Safaiee E. (1984). *Constitutional leaders*, v: 1, v: 3, Tehran, Javidan publication.
19. Sheikh Al Raiees Qajar Abolhassan Mirza (1934). *Montakhab Al Naffis*, Tehran, Mahmoudi publication, Soltani mosque.
20. Sheikh Al Raiees Qajar Abolhassan Mirza (1991). *Biography*, Ayande Journal, no: 9m 16th year, December March.
21. Navvan Safa E. (1984). *Biography of Mirza Motamed Al Dole*, Tehran Zavvar publication.
22. Raieesnia R. (2003). *Iran and ottoman in 20th century*, v: 1, Tabriz, Sotude publication
23. Cole J. (2009). *Autobiography and Silence: the early cover of Shoykhr-Raisqajar*, Routkedge.
24. Saeedi Sirjani, AA. (1983). *Vaghaye Ettefaghieh, a collection of hidden reports by English people*, Tehran.

25. Malekzade M. (1977). Iranian constitution history, v: 1, v: 3, Tehran scientific publication.
26. Etehadie M. (1996). Iranian foreign relations, Tehran, aghah publication.
27. Sheikh Al Raiees Qajar Abolhassan Mirza (1957). Azodi history, by Abdolhossein Navaiee, Tehran, Babak publication.
28. Afari Zh. (2000). Iranian constitution revolution; Tehran Bistoun publication.
29. Abadian H. (2004). The crisis of constitution in Iran; Tehran, the institute of political research
30. Etehadie M. (1989). The appearance of constitutional political parties; Tehran ghostare publication
31. Zargharinezhad Gh.. (2006). Sheikh Al Raiees political thoughts, Mahallat Islamic Azad University scientific seasonal journal, 1st year, no: 2.
32. Kermani Nazel A. (1997). Iranian awakening history, v: 2, v: 5, by Aliakbar Saedi Sirjani, Tehran, peykan publication.
33. Afshar I. (1972). Memories and documents od zahir al dole, Tehran, Franklin
34. Kasravi A. (1994). Iranian constitution history, Tehran, Amirkabir publication.
35. Mirza Saleh Gh. (2005). The negotiations of first parliament, Tehran Maziar publication.
36. Haghdar Aliasghar (2004). First parliament and constitution organizations, Tehran Mehrnamagh publication.
37. Bashiri A (1983), blue book, Tehran, New publication.
38. Javaher Kslam A. (1971). Price Abolhassan Mirza Sheikh Al Raiees, Armaghan Journal, 40th period, no: 3
39. Evri Peter et al. (2005). Cambridge Iranian history, v: 7, Tehran, Jami publication.