

The aim of Mirza Melkum Khan Nazim al-Dowleh from Supporting Constitutional Movement

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Abstract: Mirza Melkum Khan Nezim al-Dowleh, the son of Mirza Ya'qub, was born in Isfahan in 1871. He is one of the most prominent intellectuals in the Qajar era. According to Ismail Raein, the author of book *Freemasonry (House of Forgetfulness)*, Mirza Melkum Khan has complex and controversial personality, or in better words his personality is sum of opposites and entitled as a man with thousand faces. He was a politician, thinker, writer and journalist, and leading advocate of modernity in Iran at the era of Qajar. He believes in pure adoption with Western civilization and also calling for giving privileges to foreign countries. Besides presenting himself as one of strict adherents of royal government, he really believes in the idea of liberation and the rule of law. His first major political experience was the mission of Paris which, after returning to Iran established Freemasonry (House of Forgetfulness). His involvement in awarding Scott Reuter and his scandal in the Lottery Prize eventuated to the despoiling of his relationship with Nasser-al-Din Shah and also through establishing of the London Law Newspaper, began his struggle to restrict the power of the monarchy. In this research, the writer attempts to answer this question, why Mirza Malkum Khan wanted to restrict the power of the king through the constitutional movement?

Keywords: Mirza Melkum Khan, Constitutional Movement, Nasir al-Din Shah, dynasty of Law, Lottery privilege.

Introduction

Mirza Melkum Khan Nazim al-Dowleh (1832-1908), the son of Mirza Ya'qub², was born in Isfahan in 1871 (Asil, 1998: 14), moved to Paris in 1259 to accomplish primary school education in the Armenians school (Kermani, 1968: 149) (Raein, 1975: 8). He studied various sciences and techniques in Paris and in mathematics, law, literature, and science of relations and regulations find proficiency and appreciated by his instructors and professors (Nazim al-Islam Kermani, 2001: 1/117). During his education, he became interested in political philosophy and in particular the ideas of Saint-Simon about social engineering and the religion of Adamiyat of Kenneth (Vahdat, 2006: 61), and after his return to Iran, employed as translator in Dar Al phonoun ((Mahbubi Ardakani, 1999: 1/290) (Nouraei, 1974: 13). Melkum, accompanied with generalissimo, tried to implement some of his ideas in the form of reforms in Iran, which were opposed by king and royalty, the local rulers and foreign countries (Ajdani, 2009: 26), and eventually expanded and propagated his thoughts in the form of his treatises and definitely the newspaper of Law, launch the Constitutional movement. He died in 1948 AH. At the age of seventy seven, in the city of Lausanne, Switzerland. (Malek Sasani, 1974: 1/145)

Problem Statement

Constitutional Movement is one of the most important movements in contemporary Iranian history and inspires other movements in Iran and the Middle East which is considered as a turning point in contemporary Iranian history in terms of influencing Iranian politics and culture. This movement was

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the product of the political and social forces of Iranian society during the Qajar era and was one of the political and social forces of the Iranian society that was involved in the constitutional movement. Among the intellectuals who played an important role in the Constitutional Movement for their personal benefit, was Mirza Melekum Nazim al-Dawlah trying to answer the following questions? One is why Mirza Melekum Khan came out in support of the constitutional movement. And secondly, why did he go through two different stages in his political life and not have a fixed personality ?

Research Purposes

The purpose of this study is to investigate the personality, thought and purpose of Mirza Malekum Khan in support of the constitutional movement.

Research Method

The research method in this research is historical-descriptive-analytical. The method of gathering information is also library and document review. In the library review, first-hand sources written about Mirza Malekum Khan are prioritized and are the main research sources.

Findings and results

Findings and results include: political life, dual personality, the purpose of supporting the constitutional movement, methods and methods of awakening people before the constitutional movement, and the opportunism of Mirza Malekum Khan Nazim al-Dawlah.

Political life of Mirza Melkum Khan Nazim al-Dowleh

The first political experience of Mirza Melkum Khan took place after the conquest of Herat by Hesham al-Saltanah in 1894 and the British invasion to the southern part of Iran, that in a visit in the form of embassy headed by Farrokh Khan-Amin-ol-Molk with the aim of peace negotiation in Paris occurred. Mirza was familiar with French language and culture, and new knowledge and civility. In the writings that left from him, including the Treasury of Wealth Increase, reflect his attention to the fundamentals of the new economy and the impact of domestic and foreign capital on the progress of the country's economy. Also, a treatise written in the form of an "appeal" addressed to Nasser-al-Din Shah, engaging him to establish a "constitutional government", namely the establishment of a systematic government that is founded based on the principles of law, indicates his historical consciousness.

Mirza Ya'qub Khan membered his son, Mirza Melkum Khan, in this embassy to send him in their companionship to Paris, with the aim of taking information from Farrokh Khan Aminolmolk's negotiations in Paris. (Adamiyat 1976: 94)(Malek Sasani, 1974: 1/39)(Raeyn, 1972: 10) Mirza Melkum Khan showed great merit and competency in this mission consignment and find high dignity (Malek Sasani, 1974: 1/31). Following this, Mirza Melkum Khan introduced the first reform plan of government in a treatise called the Regulations manuscript or Mystery Book, which included several laws for various issues proposed to king to pursue modern rules and methods in the administration of country (Ebrahadian, 2008: 85). It regulated and delivered by Mirza Ja'far Khan to Nasser-al-Din Shah, where he made suggestions about the necessity of some reforms and the establishment of new laws in the country which was somewhat attract the attention of Nasir-al-Din Shah (Nouraei, 1974: 16-15), however finally faced with court disagreement. Mirza Malekum Khan believed that unlawfulness, subjective management, and the failure to recognize mutual rights of the state and the people are main causes of oppression and corruption in Iranian society in Qajar period (Adamiyat 1976: 98) "The governmental agents ... do not consider themselves obligated to the people ... Our people do not know at all that what they should request from the court of justice, and on the other hand, the court does not know anything about what they should serve to people? Due to this turmoil, the mutual rights of the court and people and consequently their duties are vague and confusing. Melkum considers the lack of recognition of the mutual rights of the people and the government and the irresponsibility of community members as another influential factor in Iran's backwardness in the Qajar era." The governmental agents ... do not consider themselves obligated to the people ... Our people do not know at all that what they should request from the court of justice, and on the other hand, the court does not know anything about what they should serve to people? Due to this turmoil, the mutual rights of the court and people and

consequently their duties are vague and confusing. Melkum considers the lack of recognition of the mutual rights of the people and the government and the irresponsibility of community members as another influential factor in Iran's backwardness in the Qajar era.

"In this country without the power of Islam, which means without the presidency of the Islam scholars nothing will progress in its real essence ... save of the world is ingRaeind in the implementation of the principles of Islam." Nazim –al-Dowleh, 1956: 2-3). This king is neither imam nor caliph. He belongs to a system that gets into power with pure force and seize all our rights and abrogated all divine rules... and disparages the nation of Iran generally worse than even an out casted Jewish group ... Anyone who has even a little bit of rationality should attempt to demolish this system of oppression. In the other hand, Muslim community should use all their power and potency and also through the help and guidance of Islam scholars instituted the government of truthfulness. This endeavor will result in worldly and otherworld prosperity and sacrificing in the way of Allah to touch such ultimate goal is praiseworthy (Nazim al-Dowleh, 1956: p. 1-2-4). In order to facilitate touching this "holy purpose" and "establishing the government of truth and honesty", Malekum believes in Mirza Shirazi who is the most righteous person to lead insurrection against oppression and asserted that : "The head of our community is that Imam, whose guidance shed the light in heart of the nation and fill it with hopes and his name is" master Mirza Hassan Shirazi "... so soon you will see that his sacred being will support us in this resurrection and will shed the light of truth and success on this nation through his leadership.... Now all these communities are related together and like common unity obey Master Mirza Hassan. If today that sacred being issued order that nobody should obey this system of oppression and this government should not be taxed, it must be sure that there will be no Muslim in all over of Iran that neglect such a verdict. "(Nazim al-Dowleh, 1956: 3) future, as he encountered dissent by the courtiers and the indifference of the Shah (king), he continued his efforts and did not end up his pursue of progressive ideas, and sought to continue through his efforts and set up the first political assembly, the "forgetfulness", which apparently aimed at promoting thought Reforming and promoting the principles of human rights and the training of collective cooperation and efforts to establish the domination of law. Edward Brown in the book, Iranian Constitutional Revolution, introduced him as a pioneer in constitutional revolution and wrote: "To reform human beings, he has founded an assembly included mysterious members." (Brown, 1968: 56) This time, to familiarize people with the way to achieve western civilization and deconstruct the worn out system of Qajar dynasty, he created freemasonry organization with the help of his father. (Raain, 1972:13)

When he presented the "book of Settlements" treatise on the reform of the Qajar government to the king, the provocation of the enemies and the claimants began against him, and Mirza Malekum Khan was expelled from Iran. After the expulsion, finally, with the intercession of Mirza Hussein Khan Moshir al-Dowleh, Iranian ambassador to the Ottoman Empire, Malekum was forgiven. When Mirza Melkum Khan wrote his exculpation, Mirza Hussein Khan Moshir al-Dowleh, who was at this time Iran's ambassador to Ottoman, offered him to move to Egypt in the year 1901 and returned to Istanbul in 1904. Mirza Hussein Khan Moshir al-Dowleh later appointed him as the assistant to the Iranian embassy in Islamabad, and when Mirza Hussein Khan Moshir al-Dowleh received the Chancellor's position, summoned him to Tehran and gave him the position of Supreme Headquarters, And in this post, Malcolm attempted to implement the "Good-Conditioning Treatise", which could be considered the first draft of the Shura Council,''. Subsequently, Mirza Hussein Khan Moshir al-Dowleh sent him to London in the year 1912 in order to prepare the Shah's visit to London and settle the arrangements for the his visit. The donated concession in this convention damaged the political and social prestige of its contractors, amongst Mirza Malkum Khan (Raain, 1972:34-32-31). The latter case, which seriously damaged the political and social prestige of Mirza Malkum Khan, occurred during the third visit of Nasir al Din Shah to Europe in 1928, in the case of lottery concession awarded to him in his request for Shah's grant, and offered thousand gold liveries to Nasir al Din Shah. But as a result of the anger of Amin al-Sultan (who did not receive any money in this time) and dissatisfaction of the people, this privilege was canceled and the king demanded that the contract be terminated. (Teimuri, 1959: 56) (Raain, 1979: 32). Though, due to Malekum's autonomy in the sale of the privilege to a British company, he was removed

from the post of prime minister, and also all the given titles denounced by the Iranian government. (Nategh, 1979: 185-184) (Ajudani, 2008: 56)

This has led Mirza Malkum Khan to inaugurate hostility against the Iranian government after lottery concession cancellation and disappointment from king forgiveness. To compensate the induced humiliation and disgrace, and also for Undermining the position of his main enemy, Mirza Ali Asgharkhan Aminolsoltan, with the help of Edward Brown and some of the Iranian dissidents, founded the "Law" newspaper, In which he began his hard attacks against the Chancellor, Ministers and social position of the country. During the years 1928 to 1938, he spent ten years practicing newspaper articles and writing critical treatises against the Qajar government and ministers, and especially Amin al-Sultan.

The role of Mirza Melkum Khan Nazim al-Dowleh in the constitutional movement

One of Melkum Khan's most important activities in politics was the Freemasonry establishment. In the books and political literature, Mirza Melkum Khan refers to the first founder of Freemasonry in Iran (Madani, 2008: 82). The Freemasonry Organization of Iran, which Nazim al-Islam Kermani attributed to Mirza Malekum Khan, and English writers also confirmed it, played a significant role in the peaceful revolution or constitutional movement. According to the author of Iran's Awakening History, the aim of Mirza Melkum Khan from Freemasonry foundation was union of Iranians, especially the courtiers (Nazim al-Islam Kermani, 1954: 118). In the case of Freemasonry, apparently, he intended to co-operate with the people, while disseminating new political and social ideas and, consequently, improving the situation of the people, provide the means for their advancement in various fields. (Katiraei, 1977: 75). However, as it is certain, Melkum Khan utilized it merely as a source for collecting money, and it is evident from where that, according to all witnesses, all members of the Freemasonry must pay a certain amount of membership fees. (Bamdad, 1969: 139) Mirza Malekum Khan says: "If I play a trick, seven to eight Tomans (Iran's currency) will be my yearly income; if I set up a freemasonry organization, I will earn twenty to thirty Tomans (Iran's currency) yearly, and also if work as a journalist, as the saying goes, I will defeat whoever I want." (Varahram, 1991: 393).

It can be said that Melkum's ultimate goal was establishing a freemasonry forum in Iran and act as Business intermediary for colonialists. Although many mysteries of freemasonry are still uncovered for researchers, but people interpret it as the principle of freedom promotion, critique of tyranny and opportunity to familiarize intellectuals with the secret of the progress of the West. (Asil, 1997: 24) Since the combination of members of the freemasonry, their activities and instructions were mixed up with secrecy, Nasser al-Din Shah was afraid of the consequences of their activities. Nasser-al-Din Shah also believed that "the formation of freemasonry and the promotion of freedom of thought is the prelude for the disruption of the Qajar monarchy." (Raein, 1979: 20). In the same way, in the 17th of October, 1861, he ordered his dismissal. (Asil, 1998: 44) the other effort of Mirza Melkum was to wake up Iranians during the Qajar period through establishing and publicizing the "Law newspaper". The first edition of the Law Newspaper, published in London on Feb. 20, 1890 (1 Rajab 1307 AH), and printed for 41 days about Three and a half years and was widely distributed inside and outside of Iran. (Brown, 1927: 36-35) Although this newspaper targeted for fighting against Shah (king) and the Chancellor, but the other benefit ensued from it during this attempt, was echoing device of people wishes that had long been oppressed by Qajar tyranny and domination. (Nategh, 1938: 5-4) There are many discussions between Iranian historians and some writers about the Newspaper Law; some introduced it as one of the main factors rousing the masses of people against the Shah and the establishment of the foundations of the constitutional movement. (Shamluei, 1968:839)(Kazemzadeh, 1952:225) Although Sir Percy Molesworth Sykes has spoken about the influence of this newspaper among the Iranian people, he has introduced Melkum as a man who has no interest in his homeland, and he was merely pursue a vengeful retreat against the Iranian Chancellor. (Wright, 1988:317) Melkum Khan, after a thorough investigation, concluded that rescuing the people of Iran could not be realized except through this newspaper. "(Nazim al-Dowleh, 1956: 1).

Thus, in the first edition of the Law Newspaper, Melkum Khan mentioned his purpose of establishing law newspaper as a help and giving service to the Iranian people. Mirza Melkum Khan's longing for law

and justice through the newspaper of law has been questioned. some believe that "there is no doubt that Melkum, like a bribable, used the law as a device to gain access to his lost position and when he see his benefit in transforming the path, with no hesitation did it "(Wright,1990:317).In his newspaper, he talks about economic disadvantages and weakness of supervision that caused the oppression of the Qajar agents against people.Melkum understood the origination of unlawfulness, subjective dispositions, and the failure to recognize the mutual rights of the state and people as one of the main causes of oppression and corruption in Iranian society. "The verdict of the government regarding punishment of its dissidents should be clear. The punishment must be specified in a special law before the fault occurs. Any punishment to be determined after the fault is just as oppression ... In London; everyone knows that what the resulting punishment of each crime is. There are no ministers in Iran who will know how to punish the perpetrators. Each commander at any time imposes a punishment on any person based on his or her will and wish, while the first condition of the governing and the first brick of justice foundation is that the punishment of the government should be pre-determined and unchangeable in every position and in the right of everyone. "Mirza Melkum Khan mentioned many cases in his newspaper Law. For example, court dishonesty was one of the main criticisms of the newspaper, and Amin al-Sultan was at its head. Many people were vandalized in this newspaper. Melkum criticized the Qajar regime in a harsh tone in the newspaper. The system was considered autocratic and he believed that the system of governance should be changed; (Nazim Nazim Al-Dowleh, 1991: 2).

For this reason, the publication of this newspaper was subject to restrictions and prohibitions by the Iranian government (Akbari, 2005: 97). Nasser al-Din Shah and Amino Al Sultan, who had been wrathful from the publication of Newspaper Law in Iran, ordered that strongly protect it from entry and broadcasting. In spite of intensive care and shield, the newspaper Law penetrates and finds its way among readers, and even sent to some people directly with their addresses. (Nateq, 1979: 113). His political ideology was the rule of law, claiming that the propagation of the law is even a problem in an authoritarian system. Mirza Melkum Khan was one of the political figures of the Qajar era, who made various assessments of his personality, some of which made him affective factor of Iran people awareness and awakening and some of them considered him a spy and a traitor and others considered him a person whose attempt made people familiar with law and its privileges. It may be said that Melkum Khan, like some other historical figures, is a comprehensive counterpart being. Some people have praised and admired him and some not only say many things about his denouncing and disapproving but also impute him as traitor, and some know him as the founder of the discourse of modernity and the constitutional movement (Nazim-al-Islam Kermani, 1984: 121-117), and say: He was one of the critical agents of the people's awakening in the constitutional movement (Algar, 1988:196)

Conclusion

According to what has passed, it can be said that Mirza Melkum Khan Nazim al-Dowleh was one of the intellectuals who had experience two different periods in his political life, and his political life was like two faces of the same coin. The first period of his political life was during the Nasir al-Din Shah period, that at the beginning his relation was good with Nasir al-Din Shah and was in favor of his reign. Finally, his intervention in Reuter's concession and his ignominy in the lottery concession eventuated in hostility between him and Amin al-Sultan caused also Nasir al-Din Shah to discard him politically. As a result, Mirza Melkum Khan attempted to confront Nasir al-Din Shah and to inform people of their rights and also undergo any action that will lead to the constraint of the king's power; that to some extent succeeds in his attempt. The second period of his political life started after the murder of Nasser-al-Din Shah and the initiation of Muzaffar al-Din Shah monarchy, with the withdrawal of Amin al-Sultan and the commencement of the prime ministry of Mirza Ali Khan Amin al-Dowleh, one of friends of Mirza Melkum Khan, that he would have a chance to take full advantage of the constitutional movement Support and take steps further in constitutional movement progress. In general, he was an opportunist who used to adapt easily along with his desires and utilized from every chance that come across him, and it was only his personal interest that was important to him, and if his relationship with Nasir al-Din Shah was not despoiled, Perhaps he would not contest against him and would not enter the zone of constitutional movement and constitutionalism.

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