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MIRZA FAZLALI AGHA IRAVANI'S PARTICIPATION IN THE FORMATION OF RELIGIOUS AND SOCIO-POLITICAL THOUGHT DURING THE CONSTITUTIONAL PERIOD

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The religious, social, and political processes that took place in Iran and South Azerbaijan in the late 19th and early 20th centuries were characterized by a rich and complex dynamic. During this period, the Constitutional (Mashruteh) movement resonated widely across various societal strata, intensifying the interaction between traditional religious structures and modern socio-political ideologies. In particular, significant steps were taken towards establishing new forms of governance in the relationship between religion and state, as well as applying democratic principles. Scholars and public figures from Iravan also voiced their opinions and played a leading role in the development of society.

Mirza Fazlali Agha Iravni stands out as one of the prominent jurists, theologians, writers, and public figures of this era. His religious knowledge, scientific works, and public activities, especially his involvement in the first term of the Iranian National Assembly, are significant both for preserving traditional religious concepts and for the formation of new democratic ideologies.

This article thoroughly examines Mirza Fazlali Iravani's scholarly and religious activities, his role in the Constitutional movement, his participation in the Iranian parliament, his views on the relationship between religion and state, as well as his activities in the later years of his life in Berlin. The aim is to contribute to a deeper understanding of his personality and socio-political stance and to further the study of his contributions to the religious and social processes during the Constitutional Revolution.

Keywords: *Religious studies, Religious scholars from Western Azerbaijan, Mirza Fazlali Agha Iravani, religious-social activity, Constitutional Movement, religion-state relations.*

INTRODUCTION

The religious, social, and political processes that took place in Iran and South Azerbaijan during the late 19th and early 20th centuries were marked by rich and complex dynamics. During this period, the Constitutional Movement (Mashrutah) created a wide resonance across various social strata, intensifying the interaction between traditional religious structures and modern socio-political ideologies. In particular, significant steps were taken toward the establishment of new forms of governance and the application of democratic principles in the relationship between religion and the state. Religious scholars and public figures from Iravan (Yerevan) played an important role in this process, contributing to the development of society. One of the most prominent religious scholars of Iravan, who actively participated in the religious and social processes of the Middle East, was the distinguished jurist, mujtahid, as well as a writer and philologist, Fazlali Iravani.

When the Constitutional Movement emerged, Iranian and South Azerbaijani society was confronted with new ideas. The clergy, as the main leading force of society, had to respond to these



new religious and social challenges. At that time, there were mainly two viewpoints on the issue: one faction rejected any kind of change, while the other attempted to accept the new ideas through interpretation and exegesis. The second faction's approach led to the emergence of new proposals regarding the form of governance in society. Among the pioneers of this approach was Mirza Fazlali Agha Mujtahid Iravani [8, p. 30]. He was one of the leading religious scholars and public figures of his time.

MAIN PART

The Life of Mirza Fazlali Agha Iravani

Mirza Fazlali Agha Mujtahid Iravani was born into the family of the prominent Iravan (Yerevan) scholar and Azerbaijani Mollabashi, Sheikh Abdulkarim Iravani. He was born in Tabriz in 1855 (H. 1272) [18, p. 125] or, according to another source, on November 16, 1861 [20, p. 449]. He passed away on February 8, 1921 (H.1339) in Berlin, where he was buried in the Muslim cemetery of the city [20, p. 450].

He received his early education from his father in Tabriz. After successfully completing his studies in subjects like Arabic grammar (sarf, nahv), rhetoric (ma'ani), literature, poetry, prosody, and rhyme, as well as mathematics, he continued his studies in Islamic jurisprudence and principles (fiqh and usul) under Mirza Muhammad Hasan Mujtahid Zanzudi [9, p. 487]. To deepen his knowledge, he traveled to Najaf, Iraq, where he studied under various prominent scholars, including his fellow countryman Fazil Iravani, Sheikh Zaynulabidin Mazandarani Hairi, Sheikh Muhammad Hussein Kazimi Najafi, Mulla Muhammad Fazil Sharabiyani, and Sheikh Ali Yazdi Hairi, eventually attaining the rank of a high-level mujtahid [20, p. 449]. As a result, he obtained ijazah (certification) for ijthad from the following scholars: Fazil Sharabiyani, Fazil Iravani, Ardekani, and Sheikh Zaynulabidin Mazandarani [12, p. 432].

In 1890, he returned to Tabriz, where he taught courses in fiqh, usul, and tafsir, and authored several books. Among his works, the most significant is Hada'iqul-Arifin, which contains explanations and commentaries on certain hadiths from the seven major hadith collections of Shia Muslims [18, p. 125]. The first volume of the book, published in 1324 AH (during the author's lifetime), addresses discussions on the topics of "Reason and Ignorance." In the second volume, he continues the discussion on the themes of "Knowledge and Ignorance," completing these sections in a clear and explanatory style [10, p. 360].

He also authored several other works in Arabic, such as Hashiyat al-Riyaz al-Masa'il, Ahkam al-Arad al-Kharajiyya, and others, which dealt with fiqh and theological topics [12, p. 433].

His works can be listed as follows:

1. Ahkam al-Arad al-Kharajiyya
2. Ahkame Waba' wa Ba'da Tarbiyyat An
3. Istishab
4. Amr al-Amir ma'al-Ilm bintifash al-Shart
5. Bada' wa al-Taqiyya
6. Hashiyat al-Riyaz al-Masa'il, a commentary on Seyyid Ali Tabatabai's Riyaz al-Sualat
7. Hada'iqul-Arifin (This work contains commentary on various verses of the Quran and selected hadiths from seven major hadith sources: Kafi, Man la Yahzurul Faqih, Tahzib, Istibsar, Wafi, Wasa'il, and Bihar)
8. Riyaz al-Azhar (An anthology of poetry)
9. Safarname-i Europa (Travelogue of Europe)



10. Kelid al-Danish (Key to Knowledge)
11. Misbah al-Huda fi Haqiqati al-Taqiyya wa al-Bada (The Lamp of Guidance on the Reality of Taqiyya and Bada')
12. Qasida (A collection of odes on various subjects)
13. Munjizat al-Mariz (The Cure for the Ill)
14. Al-Nafhul Anbari fi Ahwali al-Sayyid al-Himyari [20, p. 450].

Mirza Fazlali also composed poetry under the pen name —Safa. He compiled a Divan consisting of poems written in Arabic and Persian [6, p. 608].

In 1918, due to health-related issues, he traveled to Europe and received treatment in Berlin [18, p. 125]. He passed away there in 1921 and was buried in the Muslim cemetery of Berlin [6, p. 608].

The children of Mirza Fazlali Iravani also played an active role in the religious and social life of their community. His son, Ali Mowlavi, was an Islamic scholar, and it is reported that he authored a book titled Misbahud-da_i [14, p. 102]. Another son, Mirza Muhammad Ali Nizam al-Islam Mowlavi, was born in Tabriz in 1880. During the reign of Reza Shah, he was elected as a member of parliament eight consecutive times. He died in 1956 at the age of 76 [13, p. 1566]. Another son, Muntakhab al-Dawla Mowlavi, served as a member of the electoral council, while yet another son, Yadollah Mowlavi, was known as a mystic and a poet [10, p. 358]. His grandson, Mirza Muhammad Ali Mowlavi, is recognized as one of the distinguished contemporary figures in the fields of science and literature [23].

Fazlali Iravani's father, Molla Abdulkarim Iravani Qazvini, who was renowned by the title —Mollabashi, was born in the historical and ancestral Azerbaijani city of Iravan (Yerevan) on the 9th of Dhu al-Hijjah, 1220 AH (February 28, 1806 CE), or according to some sources, between 1790 and 1795 [1, p. 38]. Through his religious and social activities, he became one of the prominent jurists and eminent Islamic scholars of his time. Shaykh Mollabashi Abdulkarim Iravani died in the city of Tabriz on January 29, 1877, at the age of 74 (or 76). He was buried in the mausoleum that he had commissioned prior to his death [12, p. 339].

The Constitutional Revolution and Mirza Fazlali Agha

Mirza Fazlali Iravani engaged in extensive and noteworthy religious and social activities. His early public involvement began with promoting national products. Prior to the Constitutional movement, he, along with several preachers and imams, founded an organization named the —Tabriz Islamic Society, in which Shaykh Salim, Mirza Fazlali Agha, and Mirza Ali Akbar Mujahid were regarded as prominent members. During Muharram ceremonies, they delivered speeches encouraging the use of local goods and discouraging the consumption of luxurious European products [22, p. 24].

He actively participated in the Constitutional Revolution and was elected in 1906 as one of the official representatives of Azerbaijan to the first Supreme National Assembly, playing a significant role in the formation of the new political order [8, p. 30]. It is noted that he was nominated for this position by the Shaykhi order [18, p. 125]. He is also mentioned as a member of the Shari_a Appellate Court [9, p. 487]. One may reasonably argue that his election to such a high public office was facilitated by the trust the people had long placed in his family, who had traditionally held the title of —Mollabashi.

The Mollabashi family, to which Mirza Fazlali Iravani belonged, was inclined toward Sufism. They were also involved in the polemics between the Shaykhis and the Usulis (Mutasharri_a), which had become one of the major religious-political disputes of the time. The family, known for



its conciliatory and just stance, gained respect from both sides and defended the path of mysticism [18, p. 125]. His nomination to the Majlis by the Shaykhi order resulted from a compromise in which the Usuli majority among the Tabriz representatives agreed to allow the Shaykhis to choose a single representative. Consequently, Haji Mirza Fazlali was elected as the representative of the Shaykhis, while Haji Mirza Yahya, the Friday prayer leader of Khoy, was chosen to represent the Usulis. Thus, the Tabriz delegation to the Majlis ultimately consisted of seven members, one of whom was Mirza Fazlali Iravani [16, p. 152].

In 1908, Mohammad Ali Shah Qajar dissolved the parliament, leading to persecution and pressure against constitutionalists. During this period, the house of Mirza Fazlali was also subjected to looting. Nevertheless, he was later appointed as a member of the Judicial Council of the Ministry of Justice [20, p. 449].

Many sources have confirmed that Mirza Fazlali Agha Iravani participated closely in the Constitutional movement. However, his role in the revolution, as well as his religious and sociopolitical views, are rarely, if ever, addressed in academic studies or scholarly works conducted in our country. To date, no dedicated research has been carried out on his life or intellectual contributions, leaving a notable gap in the field. Although Mirza Fazlali was not a political figure per se, his actions and speeches reflect a distinctive mode of religious and social thought. This outlook may be interpreted as an attempt to reconcile traditional and modern concepts, and to ground democratic principles within an Islamic framework. Possessing original views, he was also remembered for his important contributions and speeches during the first term of the National Assembly of the Constitutional Revolution.

Mirza Fazlali Agha Iravani's Visit to Baku

The representatives elected from Azerbaijan to the National Assembly traveled to Tehran by railway. For this purpose, they boarded the train in Julfa, proceeded to Tiflis, and from there arrived in Baku. The delegation, which included Mustashar al-Dawla, Safa al-Dawla, Hidayatullah Mirza, Haji Mirza Fathi Agha, Haji Mirza Ibrahim Agha, Mirza Hasan Khan (Ahsan al-Dawla), and Mirza Fazlali Iravani, reached Baku on January 19, 1906 [2, p. 83].

The guests were received in Baku with great sincerity and hospitality and, during their stay, were under the special care and attention of Haji Zeynalabdin Taghiyev. Among those who welcomed them were prominent figures such as Qadi Mir Karim Agha Bakuvi, Akhund Yusif Talibzadeh (the brother of Abdulla Shaig), Mehdi Bey Hajinski, and others [2, p. 84].

As part of this visit, during a meeting held at the Sabunchu Mosque, Mirza Fazlali Iravani addressed a group of southern Azerbaijanis working as laborers in Baku. In his speech, he said:

"The Azerbaijanis are sending us as representatives to the National Assembly, and we are setting out, ready to risk our lives. We will fight against any opposition. You too must unite and stand with us. Only through unity can you achieve your goals" [3, p. 124].

The expressions used by Fazlali Iravani - "we are setting out, ready to risk our lives", "we will fight against opposition," and "unite" - reflect the atmosphere of struggle and turmoil that defined the era, embodying the spirit of the time. These words not only underscore the active role played by Azerbaijanis in the socio-political processes of the region but also clearly articulate the principles of representation, self-sacrifice, and the ideology of national unity that characterized the era. Mirza Fazlali's speech emphasized both national identity and societal solidarity, demonstrating that the Azerbaijani community has historically been the initiator, active participant, and driving force behind political transformations.



While in Baku, the Azerbaijani representatives were hosted at the home of Haji Zeynalabdin Taghiyev. This event stands as a vivid example of the attention and respect shown toward the prominent national, religious, and social figures of the time. That evening, Haji Taghiyev presented each of his guests with a portrait of himself and a copy of the two-volume work *Himam al-Rijal* and assured the deputies that they could rely on his support in their endeavors [2, p. 84–85].

The Arrival of Mirza Fazlali Iravani in Tehran as a Parliamentary Deputy

Following the issuance of the Constitutional Decree and the establishment of the first National Assembly (Majlis), Mirza Fazlali Agha Iravani departed for Tehran as a representative elected from among the ranks of scholars. Upon his and the other Tabrizi delegates' arrival in Tehran, they were met with an unprecedented welcome by the city's population. In his memoirs, Fazlali writes:

“Although the weather was cold and the streets and roads were covered with mud and snow... two to three hundred carriages and carts had come out to greet us, reaching as far as one farsakh from the city. Numerous sacrificial animals were slaughtered” [4].

Ahmad Kasravi, describing the arrival of the Azerbaijani representatives in Tehran, writes:

—That day, Tehran witnessed another kind of festivity. As mentioned, the representatives of seven provinces arrived in Tehran. People came out in crowds onto the streets, greeting the newcomers with joy and affection. Tehran was experiencing one of its rarest days. At that time, Azerbaijan's name was being proclaimed louder than ever. The people considered the arrival of the seven provinces' representatives a victory for the Majlis. Artisans lined up at the city gates. As soon as the delegates arrived, the people of Tehran slaughtered animals beneath their feet in celebration.¶ [17, p. 216].

Mirza Fazlali's Participation in the Majlis

Due to the growing influence and mounting pressure of the Azerbaijani representatives, the leadership of the Majlis was compelled to comply with the laws. According to one contemporary participant of the parliamentary sessions:

“...The conquest of this citadel is linked with the names of the Azerbaijani deputies. The people of Tehran referred to them as the „Baltic force (fleet),“ a designation that alluded both to their united movement and their arrival from the Caucasus region” [2, p. 87].

Mirza Fazlali's name was mentioned in the parliament for the last time in the list of —absentees from the previous session,¶ with the note that he was unable to attend due to illness. He was later diagnosed with an incurable ulcer and did not return to parliamentary work again [21, p. 71].

After Mohammad Ali Shah Qajar shelled the Majlis, Mirza Fazlali Agha's residence was looted as well. However, when the judiciary was later re-established, he was invited by Mohtasham al-Saltaneh Mirza Hasan Khan to serve as a member of this newly formed institution [21, p. 18].

Among the Azerbaijani deputies, Mirza Fazlali Iravani had made significant efforts to calm the people of Tabriz and to promote the signing of the constitutional decree. During his time in Tehran, he joined the Anjoman-e Adamiyat (Society of Humanity), where he engaged in consultations on national affairs and defended the constitution. He was considered one of the progressive scholars of the first parliamentary term. However, over time, his political alignment diverged from that of the other Azerbaijani deputies. He especially clashed with the radical Azerbaijani members of the Majlis, whose actions he believed were detrimental to the new system [21, p. 10].

Three Azerbaijani deputies refused to include him among their ranks, accusing him of supporting Sad al-Dowleh. On August 19, 1907, Mushir al-Dowleh wrote a letter to the Tabriz cleric Thiqatu'l-Islam in which he referred to Mirza Fazlali as —two-faced¶ and a —hidden opponent.¶ It was noted that Fazlali had held secret meetings with Mohammad Ali Shah, after which his opponents —



including Sayyid Hasan Taqizadeh and three other Azerbaijani deputies — accused him of irreligiosity. The letter further states:

“Through these actions, he gradually lost his influence and credibility in the eyes of the people, rendering himself worthless” [16, p. 201].

Taqizadeh described Mirza Fazlali Agha Tabrizi as a moderate and conciliatory figure. However, he lacked a stable and consistent political stance — a factor that led the Azerbaijani deputies to part ways with him [8, p. 31].

Later, Mirza Fazlali was subjected to extreme provocations and aggressive actions. In his memoirs, he wrote about Taqizadeh:

“Before Taqizadeh and his followers arrived in Tabriz, there was no unrest or bloodshed in the city. As a result of their misconduct, the city descended into chaos. At night, they would knock on doors, extorting large sums of money from people through force and intimidation... Scholars, prominent individuals, and the general public are now greatly troubled by Taqizadeh and his associates. People suspect them of irreligiosity and accuse them of constantly inciting turmoil” [15].

Mirza Fazlali Irvani’s View on the Constitutional Movement

The essence of constitutionalism (mashrutiyat) lay in favoring a parliamentary system in which people's representatives would be elected through free elections to carry out legislative functions and the implementation of state decisions. This democratic vision fundamentally conflicted with mashru'iyat, the doctrine advocating the dominance of Islamic law (shari_ah) within the political and legislative system. Mirza Fazlali Irvani was a constitutionalist cleric. He did not see the National Assembly and its authority merely as a means to limit the monarch's absolute power. Rather, he opposed the idea held by certain clerical circles who sought to establish a council of religious scholars with the purpose of supervising secular decisions of the Majlis and aligning them with Islamic law.

Mirza's innate sense of justice and his scholarly depth did not confine him within the boundaries of strict religious law; rather, he also sought solutions to broader societal issues. His reformist and freedom-oriented spirit transformed him into a moderate and reform-minded religious figure [4].

It appears that Mirza Fazlali played a historically significant role, particularly during the drafting of the new constitution, in strengthening and spreading the idea of constitutionalism. The intellectual environment of Tabriz, where his thought developed, was closely connected on one side to the Ottoman Empire and its Tanzimat - era reforms, and on the other side to the cultural transformations and ties with the Caucasus region. At the time, the Caucasus served as a conduit for European connections and Enlightenment ideas. One of Fazlali Agha's enduring contributions to the formation of the legal structure of the constitution was his intellectual exchange and dialogue with Talibov. Talibov himself had been elected as a deputy to the Majlis from Tabriz, but refused to travel to Tehran and participate in the sessions due to accusations of —heresy and apostasy.¶ Nonetheless, he agreed to discuss matters of the Majlis with Fazlali via telegraph.

Mirza Fazlali was the only deputy who publicly defended Talibov against such accusations, publishing articles in support of him in the Nida-yi Vatan and Islamiyyah newspapers [4].

There is no direct evidence indicating whether Mirza Fazlali had read the works of Western thinkers. However, it is known that during that period, the writings of Western and Egyptian intellectuals had a wide readership in Tabriz. A library had been established there at the initiative of Taqizadeh and Tarbiyat circle, which contained a sufficient volume of books to spark an intellectual revolution among the people of Tabriz. These books influenced many clerics, including Siqat al-Is-



lam of Tabriz. There are letters from Mirza Fazlali Iravani requesting advice from Siqat al-Islam. These letters, along with his correspondence with figures like Siqat al-Islam and Talibov both before and after the constitutional period, indicate that even if indirectly, he benefitted from exposure to modern ideas [8, p. 32].

Mirza Fazlali's Views on the Relationship Between Religion and State

There are various opinions regarding Mirza Fazlali Iravani's religious and social positions and thoughts during the parliamentary period. Certain groups considered some of his views radical and dangerous for the newly established constitutional regime. These forces labeled Fazlali as a —reactionary‖ or —supporter of despotism‖ due to his amicable relations with the existing authorities [7, p. 18]. However, evidence clearly shows that Iravani was one of the religious intellectuals who played a significant historical role, particularly during the drafting and implementation of the new constitution, in shaping and promoting constitutional ideas.

Mirza Fazlali was a staunch defender of the separation of religion from the state and opposed the secular laws being exempt from Sharia supervision. When, at the insistence of Sheikh Fazlullah Nuri, a provision regarding clerical oversight of parliamentary laws was added to the constitution, his opposition to this article was of historic importance. The English correspondent Smart, who was present at the time, wrote: *“Under pressure from the clergy, the Assembly was forced to include this article in the constitution. According to the article, all draft laws must be presented to a committee consisting of five mujtahids before approval; this committee was to determine whether the drafts contained any provisions contrary to Islamic law. Mirza Fazlali Agha, the representative of Tabriz, opposed this proposal”* [4].

Mirza Fazlali Iravani opposed the idea of adding a condition of conformity with Sharia to the constitution. It is likely that he believed, following Akhund Khorasani, that legitimate religious governance was only possible during the time of the infallible Imam. Nevertheless, he was counted among the constitutionalists and regarded constitutionalism as the best model for governance during the occultation period under any circumstances. It appears that Mirza Fazlali did not recognize the authority of jurists over socio-political affairs. This stance likely stemmed from his affiliation with the Shaykhi school of thought, which did not consider the mujtahid a complete intermediary between the community and the infallible Imam, and instead posited the necessity of a more perfect and systematic divine guidance. Accordingly, based on this fundamental Shaykhi belief, Mirza Fazlali did not accord the jurist a high status akin to a vicegerent (wilayah) appointed by the Imam in the general affairs of Muslims [19].

It is also useful to examine his views on taxation and Sharia financial resources (khums, zakat, etc.), which are among the intersections of religion and state. As a parliamentarian, he was required not only to act theoretically but also to make decisions based on existing conditions and problems. Like Siqat al-Islam, he did not consider paying taxes contrary to Sharia. Since Sharia provides financial resources for the benefit of Muslims, the imposition of taxes was not inconsistent with Sharia. If Sharia funds were insufficient, Muslims should supply the necessary funds to maintain the system. Scholars and wise men might recommend this course. Thus, with the consent of religious scholars and the wise in parliament, the state has the right to levy taxes and collect funds from the people for public needs. For example, Kashiful-Qita permitted Fath Ali Shah to collect taxes to cover the expenses of the Iran-Russia war. All Sharia revenues, including kharaj and incomes, should be utilized to the extent necessary. Essentially, this statement justified taxation to meet state financial needs within the framework of Islam [8, p. 34].



The role of women in society was another topic of discussion at the time. Mirza Fazlali took a dual approach to this issue, neither fully affirming nor denying women's right to complete freedom and equal rights with men. He believed that women could become instruments of mischief in the hands of ill-intentioned individuals, which could ultimately undermine the religious and social foundations. Thus, although he did not completely deny women's right to participate in activities, he regarded such activity as subject to potential misuse by those with negative intentions [5, p. 428].

Mirza Fazlali's Journey to Berlin

Mirza Fazlali Irvani, troubled for many years by leprosy, sought treatment abroad during the height of World War I. On February 23, 1916, he traveled through Baku and Petrograd, proceeding to Stockholm, London, and The Hague for medical care. When his treatment did not yield positive results, he relocated to Berlin, where he settled. During his final years in Berlin, Fazlali Agha did not cease his efforts to uphold the values of constitutionalism, collaborating with numerous societies. He participated in literary and scientific gatherings and contributed articles to the journal *Kave*. Letters addressed to him by Taghizadeh, Mohammad Qazvini, and Jamalzadeh were found among manuscripts and memoirs related to his activities in Berlin. The collection of these documents attests to the high esteem and respect he garnered during this period, even among Azerbaijani activists who had once labeled him a —despot and —reactionary [4].

He was a participant in the Berlin Literary Assembly, where his scholarly works and poetry enriched the audience. Due to his leprosy, part of his face was disfigured; to cover the affected area, he wore a black veil, which he maintained during gatherings [11].

Ultimately, his illness, which intensified from 1918 onwards, claimed Mirza Fazlali Agha Irvani's life. In accordance with his will, he was buried in the Muslim cemetery of Berlin [6, p. 608].

CONCLUSION

Mirza Fazlali Agha Irvani emerged as a prominent figure in the late 19th and early 20th centuries within the socio-cultural and religious-political environment of the Near East, particularly in Iran and Southern Azerbaijan. His scholarly achievements, development as a jurist and mujtahid, as well as his extensive knowledge as a writer and philologist, established him among the renowned intellectuals of his time.

At the onset of the Constitutional Movement, Mirza Fazlali Irvani exhibited a stance that was simultaneously reformist and protective of traditional religious values in response to emerging socio-political challenges. He advocated for the harmonious preservation of religious and national identities within Iranian and Southern Azerbaijani societies, promoting the use of national goods and adopting a cautious attitude toward European influences. Actively participating in the Constitutional Revolution, he was elected in 1906 as one of the Azerbaijani representatives to the first Iranian National Assembly and played a significant role in the establishment of the new order.

Mirza Fazlali's political activity focused on fostering coordination among national and religious groups in Tehran, Baku, and other locations, as well as instilling a spirit of unity and sacrifice within society. His participation in parliament contributed to the increased influence of Azerbaijani deputies and played an important role in advancing political processes on a legal basis. However, his moderate and conciliatory approach sometimes conflicted with more radical deputies, resulting in pressure and criticism against him.

Regarding the relationship between religion and state, Mirza Fazlali strongly advocated for the complete separation of religion from the state while emphasizing the necessity of laws being compatible with Sharia. He opposed the introduction of a supervisory mechanism of Sharia within



the parliament, considering it contradictory to the principles of constitutionalism. While he valued the formation of governance within the framework of Islamic law, he did not support granting full political authority to jurists. Simultaneously, he defended the necessity for the state to adopt financial and taxation policies in accordance with Islamic law.

His ambivalent stance on the role of women in society reflected a pragmatic approach to contemporary social issues; although he did not entirely deny women's right to participation, he was wary of potential misuse and socio-political risks.

His prolonged medical treatment led him to Berlin, where his continued engagement demonstrated the persistence of his active socio-political and literary positions. Even there, he strived to restore and promote the ideals of constitutionalism, gaining respect within the Azerbaijani and Iranian national-cultural milieu.

In conclusion, Mirza Fazlali Agha Irvani was a distinguished religious scholar, public figure, and intellectual who played a vital role in the development of the Constitutional Movement. He was among the rare enlightened personalities striving to synthesize traditional religious values with modern democratic principles.

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MİRZƏ FƏZLƏLİ AĞA İRƏVANININ MƏŞRUTƏ DÖVRÜNDƏ DİNİ-İCTİMAİ DÜŞÜNCƏNİN FORMALAŞMASINDA İŞTİRAKI

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XIX əsrin sonları və XX əsrin əvvəllərində İran və Cənubi Azərbaycan bölgəsində baş verən dini-ictimai və siyasi proseslər zəngin və mürəkkəb dinamikaya malik olmuşdur. Bu dövrdə Məşrutə (konstitusiyə) hərəkatı cəmiyyətin müxtəlif təbəqələrində geniş rezonans doğurmuş, ənənəvi dini quruluşlarla müasir ictimai-siyasi ideyaların qarşılıqlı təsiri intensivləşmişdir. Xüsusilə, din və dövlət münasibətlərində yeni idarəçilik formalarının qurulması və demokratik prinsiplərin tətbiqi istiqamətində mühüm addımlar atılmışdır. Bu proseslərdə irəvanlı din alimləri və ictimai xadimləri də öz sözlərini demiş, cəmiyyətin inkişafında aparıcı rol oynamışlar.

Mirzə Fəzləli Ağa İrəvani həmin dövrün görkəmli fəqih, müctəhid, ədib və ictimai xadimlərindən biri kimi diqqəti cəlb edir. Onun dini bilikləri, elmi əsərləri və ictimai fəaliyyəti, xüsusilə İran Milli Məclisinin ilk dövründəki iştirakı, həm ənənəvi dini anlayışların qorunması, həm də yeni demokratik ideyaların formalaşması baxımından əhəmiyyətlidir.

Məqalədə Mirzə Fəzləli İrəvaninin elmi və dini fəaliyyəti, məşrutə hərəkatındakı rolu, İran parlamentində iştirakları, din və dövlət münasibətlərinə dair baxışları, həmçinin ömrünün son illərdə Berlindəki fəaliyyəti geniş şəkildə araşdırılmışdır. Məqsəd onun şəxsiyyətinin və ictimai-siyasi mövqeyinin anlaşılması və Məşrutə inqilabı dövrünün dini-ictimai proseslərindəki fəaliyyətlərinin tədqiqinə töhfə verməkdir.

Açar sözlər: *Dinşünaslıq, Qərbi azərbaycanlı din alimləri, Mirzə Fəzləli Ağa İrəvani, dini-ictimai fəaliyyət, Məşrutə hərəkatı, din-dövlət münasibətləri.*

УЧАСТИЕ МИРЗЫ ФАЗЛАЛИ АГА ИРЯВАНИ В ФОРМИРОВАНИИ РЕЛИГИОЗНО-ОБЩЕСТВЕННОЙ МЫСЛИ В ПЕРИОД КОНСТИТУЦИОННОГО ПЕРИОДА

X.A. Ağamoğlanov

Конец XIX — начало XX века в Иране и Южном Азербайджане было временем, когда происходили сложные и многогранные религиозные, социальные и политические процессы. В этот период Конституционное (Машрута) движение вызвало широкий резонанс среди различных слоев общества, усилив взаимодействие между традиционными религиозными структурами и современными социально-политическими идеями. Особенно важными стали шаги по созданию новых форм управления в отношениях между религией и государством, а также внедрение демократических принципов. В этих процессах также активно участвовали



религиозные деятели и общественные активисты из Эривана, которые играли ведущую роль в развитии общества.

Мирза Фазлали Ага Иревани выделяется среди значимых ученых, факихов, богословов, писателей и общественных деятелей того времени. Его религиозные знания, научные работы и общественная деятельность, особенно участие в первых заседаниях Иранского национального парламента, имеют большое значение как для сохранения традиционных религиозных представлений, так и для формирования новых демократических идей.

В статье широко исследуются научная и религиозная деятельность Мирза Фазлали Ага Иревани, его роль в Конституционном движении, участие в иранском парламенте, его взгляды на отношения между религией и государством, а также его деятельность в последние годы жизни в Берлине. Целью статьи является понимание его личности и общественно-политической позиции, а также внесение вклада в исследование его роли в религиозно-социальных процессах периода Конституционной революции.

Ключевые слова: *Религиоведение, религиозные учёные из Западного Азербайджана, Мирза Фазлали Ага Иревани, религиозно-общественная деятельность, Конституционное движение, отношения религии и государства.*