

Characteristics of Orientalist Historiography in Contemporary Iran (Qajar to Islamic Revolution)

Essa Molavi Vardanjani*¹, Hussain Arjini², Sedighe Malaklou³

1. Ph.D. Student of Islamic Revolution, Qom University of Islamic Education, Qom, IRAN.

2. Assistant Professor, Department of Islamic Revolution, Qom University of Islamic Education, Qom, IRAN.

3. Ph.D. Department of Quran and Hadith Sciences, Tarbiat Modarres University, Tehran, IRAN.

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Abstract

A researcher in the field of history pays attention to the science of the historiographies characteristics presented by different sects. The present study aimed to survey the most important features of Orientalist historiography in contemporary Iran. Based on the results, the components of colonial Orientalist historiography origins are as follows: the distortion and denial of Islam, the perversion and humiliation of independence movements such as the tobacco movement, the constitutional movement, de-identification of societies to dominate nations, and exploiting community historians to achieve their colonial goals. To this aim used descriptive and analytical method, based on the sources written by these historians.

Keywords: Historiography, Contemporary Iran, Colonialists, Orientalists, Westerners.

*. Corresponding author: molavi131@gmail.com

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Introduction

Oriental studies initially based on religious and ecclesiastical issues centered on the church. But over time, with the emerge of the Renaissance, the structure of Orientalism changed and served the colonialists. In this process, despite the importance of religious issues, in the battle of the contemporary era, the clergy were no longer the pioneers, and the church was no longer the forerunner of Orientalism. Instead, the colonial powers and politicians were determinant for Orientalism goals.

Colonial countries used all the facilities to expand their colonies and influence limits. According to the Italian earl Esforza, "God has given a great gift to the people of England, and that all classes justify every action that is in the interest of British politics with moral principles" (Nehru, 1392: 1549). Therefore, the field of Oriental studies was also in line with colonial goals; Of course, during this period, the church itself served colonialism. Colonizers, to exploit nations, as creators of culture and civilization, first sent their priests, and then the soldiers entered with the ships (Ibid.1077). Such an idea indicates the use of religion and the preachers of faith in the colonial process.

Orientalism, nowadays, is the expansion of the demands and needs of the colonialists. According to Islamic thinkers, Orientalism is the modern magic of the Islam enemies, which pretends to the science, knowledge, research, and piety. Mohammad al-Ghazali says, "the scientific and cultural efforts of the Orientalists in the Islamic world, such as long-range artillery, are clearing the way for the infantry, prepares the mental paths of Islamic societies for the entry of Western and Eastern colonialism" (Ghazali, 1999: 3).

Numerous studies have conducted to serve colonialism. Some of them are as follows:

- Research by individuals such as Malkamkhan, Sir Percy Molesworth Sykes, Edward Brown, Lord Curzon, and Edward Grey on Qajar Age Society;
- Russian Krachkovsky's, Petroshovsky's, Ivanov's research on post-Islamic Iran;
- Research by Olearius, Noldeke, Herzfeld, and Stiegler of Germany on Islamic Beliefs in Iran;
- Dozens of other research topics in the contemporary history of Iran, especially Shia studies by people like William Muir, Henri Lammens, Argyb, Massignon, etc.

The current of colonial historiography in the Islamic world, in the contemporary history of Iran, based on two levers or stations, including "Orientalism" phenomenon and "Westernized Intellectuals." The works published by these two groups place in the field of colonial historiography. However, Orientalists, in the field of historiography, have used the intellectuals thought in the service of colonialism for plundering countries. The presentation of historiography by the colonialists is the most effective tool for injecting a sense of anonymity and alienation into exploited nations. To this aim, Colonial servants have hidden their colonial propaganda among historical texts and books to penetrate in the mentality and thought of that society. And in the name of history, with many lies, indoctrinate and impose their cultural, political, and economic goals on them. It is noteworthy that Orientalists are a group of historians who exploited nations, in the field of historiography, with the help of colonialism. However, some people have also rightly criticized the views of colonial Orientalists. Such as Richard Simon, Peter Bailey, Adriann Reland, whose work was titled "The Religion of Muhammad," was boycotted by the church, and German John Jacobs Reiske, who martyred for supporting Islamic thought and Shia (Zamani, 1388: 150-153). Henry Bollenville, in this intellectual space, wrote a book entitled "The Life of Muhammad," which criticized the hostile attitude of Westerners and Christian preachers toward the Prophet. He wrote in his book: "Muhammad (PBUH) was a great and wise legislator who brought a true religion to the world. God sent him to seduce the misguided Christians" (Hadidi, 1380: 14-16). Accordingly, this study aimed to explain the historiography characteristics of imperialistic Orientalist.

However, the components of Orientalist historiography go far beyond that. We have tried to address the most essential and fundamental of these characteristics. Dr. Yaghoub Tavakoli¹ has presented many subjects on the stylistics and methods of contemporary Iranian historiography but has not discussed similar content. Of course, during the discussions, he pointed to this field and expressed about the works of Orientalists such as Bernard Lewis, Edward Browne, Martin Kramer, Wambry, and others. There is also a work entitled "Historiography Analysis in Contemporary

1. Cf. Yaghoub Tavakoli, *Stylistics of Contemporary Iranian Historiography, Religious Thought and Culture*, 1387; *Researches in Contemporary Iranian Historiography*, Maaref Publishing House, 1394; *Research in Contemporary Historiography*, Surah Mehr Publications, 1389; *Attitude of Historiography of the Islamic Revolution*, Ma'aref Publishing House, 1394. This collection is the result of more than 100 articles in this field that have been published in scientific journals.

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Iran" by Abolfazl Shakoori, which discusses the currents of historiography. He reviewed some books about Orientalist historiography that is fundamentally different from this research. The book "A Study of Orientalists' Viewpoint on Sireh and Historiography (with a Quranic Approach)" as well as a work by Ahmad Rahdar on "The Impact of Orientalism on the Historiography of Contemporary Iran" has a different subject.

1. Distortion and Denial of Islam

Lying about Islam, Qur'an, and Prophet is one of the fundamental foundations of Western Orientalist historiography. This method finds in the works of Goldziher, Twainby, Petroshevsky, Brockelmann, Edward Brown, Will Durant, and many others. The insult of Orientalists opposed to Islam, nowadays, present in their considered literary works, which has led to the concealment of their intentions. The critical point in the contemporary era is the Jewish historians' entrance with various scientific, political, and other motives into the circle of Islamic studies. People like Gustafon Grunbaum, David Samuel Margliouth, Bernard Lewis, etc. are among the Jewish Islamists.

Church to distort and oppose Islam, in addition to establishing schools to train certain priests who are familiar with the Arabic language and Islamic texts, sent some scholars to study the culture and civilization of Islam in the East to recognize their strengths and weaknesses and to cast doubt. Early pioneers of Orientalism are a group of priests who were sent to Islamic lands with invidious pursue that their views on Islam, the Prophet, and Muslims are the first steps in Orientalist thought. There is no mention of Islamic issues or scientific goals in these works; rather, the goal is to create an intellectual war in society. Peter Clooney is the one who promoted an all-out mental war against Muslims. He also had vindictive activities against Islam and believed that the first mission of the Crusades was to convert Muslims to Christianity (Eftekharzadeh, 1376: 80-84).

Imam Khomeini understood such a policy and harm from the Orientalists well, and while warning against this policy, stated that: "this group found that Islam is the only factor for blocking their path, so tried to eliminate such a barrier by the nations themselves" (Khomeini, 1387, vol. 4, pp. 15-16). Evidence of this analysis of Imam Khomeini state is the words of Gladstone, the British Minister of Colonial Affairs, who says: "Britain's footsteps in the Middle East will never last; As long as the Qur'an is recited and practiced among Muslims" (Rezvan, 1413: 77).

Imam Khomeini also sent a message to the Congress of the Union of Islamic Associations of European Students: “Colonial experts, with deceit and hypocrisy in the name of Islam and friendship and Orientalism, have drawn thick curtains on the luminous face of Islam that today it is difficult to introduce the Islamic government and the primary and political organization to human societies, even Muslims” (Khomeini, 1387, vol. 1, p.152).

The essential colonial actions against the distortion of Islam in society are as follows:

1.1. Forge the Source for Islam

The fabrication and introduction of human origin for Islam is one of the historiography characteristics of medieval priests. The precious research of Mino Samimi in the book "Muhammad in Europe" presents all attitudes of Westerners to the Prophet and Islam, in different periods, from the beginning of their stubbornness with Islam to now (Cf. Samimi, 1393).

Western policy today is that “Islam requires radical change or get out of the circle of presence in human life” (Zaqzouq, 1405, 97). Based on this policy, Karl Brockelmann reluctant Islam in modern times, which is taught by the Jewish "Spiegel Berg." The book "History of Nations and the Islamic State," written in the falsification of the Islam origin. The book is his doctoral dissertation, under the supervision of Noldeke, whose stubbornness to Islam is quite evident (Shakoori, 1371: 423).

The fabrication and distortion of Islam origins are in European historiography and Marxist texts. Petroshevsky, a Russian writer, accompanies Zionist theorists such as Brockelmann, Noldeke, Goldziher, etc. to deny the divine origin of Islam in the form of historiography. He repeatedly admits in his book, "Islam in Iran," inspired by the works of Goldziher and Noldeke (Cf. Petroshevsky, 1354: 124-134). The book literature indicates that the author aimed to reconcile the rise of Islam with the historical materialist foundations of Marxism. Morteza Ravandi, also, has compiled works to distort Islam in the service of colonialism. In his book, "The Social History of Iran," he attributes slander to Islam by quoting superstitions. He referring to Marxist Orientalists' viewpoints, such as Petrushevsky, considered the emergence of Islam is a historical necessity. On the other hand, by quoting from Brockelmann and Goldziher emphasizes the functional role of "Vargheh Ibn Nofel" in encouraging the Prophet (Cf. Ravandi, 1356: 12-32). Surprisingly, such books license for publication in the Islamic Republic. Because of their shameful insult to the Prophet and Islam.

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1.2. Denial of the Originality of Islamic Civilization and Religious De-Identification

Orientalist historiography has aimed to distort the historical significance of the prophets sending. This process requires the distortion of appearing historical documents and lying about Islam. This trend has continued not only in the modern era, but since the beginning of Islam, and we have witnessed the enmity and insult of Jews and Christians against Islam.

In the contemporary era, historical works such as John Nass's "History of Religions," Will Durant's "History of Civilization," Petroshevsky's "Islam in Iran," and similar writings based on colonial politics have distorted and denied religious identity. In these books, the history of the divine prophets is not told or taught changing to the reader to the "historical identity" of Islamism, be unclear, and only remains in the minds as a myth. Some historians have praised civilizations derived from divine religions, such as Gustave Le Bon, George Zidane, Will Durant, Edward Browne, and others to introduce themselves committed. Still, they have denigrated Islam as a divine ideology. In The "History of Civilization," Will Durant discusses "denial of revelation" and "historical de-identification" method (Durant, 1365: 369-371).

Imam Khomeini says about the denial of Islamic civilization by Gustave Lobon:

Read Gustave Lobon's book "Islamic Civilization;" he has a materialistic view of Islamic civilization. He does not understand the meaning of Islam. He does not believe in Christ or Islam. According to him, the culture composed of these pillars. So did our children. When you see the Vatican full of rituals, prosperity, and facilities, and the mosques are ruin and destruction, you think that is because of Islam. No, this is because of the leaders of Islam; these are not from Islam.

The leaders of Islam who have been under the control of the colonialists and have brought us to this day; they handed over our reserves to others, and we remained miserable, weak, and hungry (Khomeini, 1387: 382-383).

The influence of Orientalist historiography is much more profound and more tangible among Westernized historians. Among contemporary Iranian historians, Fereydoun Adamiyat made a "Denial Revelation" foundation, her method basis, and tried to distort it and deny the axioms of Islam without providing any evidence. Also, in books such as "History of Religions" by Hashem Razi and "Social History" written by Morteza Ravandi and many other books, can see an example of the de-identification of the Islamic society. Another Western writer is Henry

Thomas, who, in his book "The Greats of Philosophy," has denied and insulted the prophets (Thomas, 1365: 379). He said that Buddhists and Confucians trained the Prophet. Goldziher's works are the source of Thomas's obscene words.

Most Orientalist writings on the denial of divine originality and the fabrication of human resources for Islam show that these individuals have adapted their words from each other. The colonial servants seek to produce content. To make it seem evident over time. As can be seen in Montgomery Watt's "Muhammad the Prophet and the Politician," In his book, he tries to deny the originality of Islam and the Qur'an; But not in the traditional ecclesiastical style; rather, he tries to show himself neutral and thoughtful and to impose his deviant and colonial ideas to the reader beyond the mask of scientific thinking. He does not introduce revelation as a kind of epilepsy to Islamic scholars, take a stand against him; rather, it cleverly introduces it as a result of a sort of creative feeling and imagination, as artists and poets have it (Watt, 1344: 297).

1.3. An Accusation of Violence and Savagery in Islam

Based on such a guilty approach, Will Durant devotes a particular chapter in "The History of Civilization" to the "Sword of Islam," which instills in readers the violence of Islam (Cf. Durant, 1365: vol. 1). Edward Said writes about Bernard Lewis's book "Islamic Categories of the Revolution."

Brown's portrayal of Arabs and Muslims is lustful and violent and seeks to cure the Arab revolution. The basis of Lewis' book is "Islamic thought towards the Western religion regarding the resist right to a bad government." he considers the word "Thorah" to mean the rising of a camel, rebellion, confusion, sedition, which his purpose was lowering the value and popularity of the revolution. The revolution is nothing more dignified than the rising of a camel; Revolution is chaos and is a riot. While "Waiting for Even Calm Al-Thawra" means: waiting for the turmoil to subside (Saed, 1361: 24-25).

Zabihullah Safa, one of the contemporary Iranian colonial theorists, raises in his book, "The History of Rational Sciences in Islamic Civilization," the issue of Muslim book burning after the conquests. This subject shows the uncivilized and uncultured and savagery of Muslims (Safa, 1356: 33-34). Motahhari, in this regard, based on some narrations, critiques this issue, and has revealed the lies of the Orientalists (Cf. Motahhari, 1390: 354-380). It is noteworthy that the non-Muslim Indian scientist and politician "Jawaher Lal Nehru" writes based on historical research: "Christians themselves burned libraries for years before the

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emergence of Islam and even used them as firewood at the behest of the ruler” (Nehru, 1392:295-296).

In the British colonialists' viewpoint towards Islam, the original images of "Byron" and "Shelley" based on sensuality, violence, and cruelty in Islam are their own. Lord Kramer, in his book "Modern Egypt," states that Islam has abandoned and it is not in a state of correction and the Arabs, and all the nations that follow Islam are incapable of reviving their societies. In this work, Muslims describe as simplistic, childish, irrational, and lacking in the initiative (Samimi, 1393: 426-427). The characteristic feature of different currents of Orientalist historiography is that they want to doubt the originality and distinctive identity of Islamic civilization in different ways. And to remove the existing border between Islamic culture and atheistic civilization. So, they use "Arab Civilization" instead of the word "Islamic Civilization;" Of course, for this purpose, they produced literature. Louis Massignon wrote an article entitled “The Cultural and Global Value of the Contribution of Medieval Iranian Thinkers to the Progress of Arab Civilization” (Cf. Massignon, 1350). It is a clear example of the orientation of historians to denounce Islamic civilization and racial segregation; as they dismantled the Islamic State.

The primary purpose of the Orientalist historians' manner is to deny the greatness of Islamic civilization; And in case of failure to deny it, at least give such a culture a racial face to destroy the monotheistic hegemony institutionalized in it. And produce an identity based on nationality because a monotheistic civilization threatens to destroy the colonial system, which gives dignity to race and ethnicity to dominate their society through it. Anwar Al-Jundi examined this difficulty in his book “The Poisons of Orientalism and the Orientalists in the Islamic Sciences” (Al-Jundi, 1405: 163-179).

1.4. The Popularization of Archaism as Replacing Thought of Islam

The history of ancient Iran has prime importance for colonialists. They have tried to provide a political and practical result by comparing, directly and indirectly, that period with the post-Islamic history and thereby provide programs for de-Islamization. Bernard Lewis, with the same method, tried to show ancient Iran with the greatness that all its magnificence has destroyed by Islam (Cf. Lewis, 1382).

American colonialism decided to remove the biggest obstacle to colonial influence in Iran, Islam, by cultivating the religions and culture of ancient Iran, especially the Zoroastrian religion. Hence, Abraham Williams Jackson wrote her book and travel account entitled "Iran in the

Past and Present" (Cf. Jackson, 1369). This book has done the most fabulous service to American colonization in discovering how to infiltrate Iran. This book has written to the US, foreign policy strategists, on Iran, like the principles of Orientalism in China. Of course, in addition to such programs, the policies of reviving the thought of ancient Iran, in the form of celebrations of two thousand five hundred years, implemented to isolate Islamic ideals in Iran.

In this regard, we can refer to the works of Mirza Agha Khan Kermani, who is almost one of the leaders in propagating antiquity in Iran. Archaeological literature in her books is visible, including "Salarnameh," "Ancient History," etc.

Fereydoun Adamiyat, another person who presented the archaic thinking to the society, published Mirza Agha Khan Kermani's views in a book entitled "Mirza Agha Khan Kermani's Thoughts" (Cf. Adamiyat, 1357). Mirza Agha Khan Kermani, along with Fath Ali Akhundzadeh, emphasized archaic nationalism thinking. In the Pahlavi regime insisted on the prevalence of anti-Islamism on the element of ancient Iran. Ehsan Tabari writes in his book:

The regime suppressed the clergy and monitored their centers of influence, namely the graves of imams, sermons and lectures, and repeatedly banned beatings, dagger, and grieving. At the same time, the regime chauvinism, the celebration of ancient Iran, inevitably contributed to the spread of optimism and revival of Zoroastrianism and encouraged the Persians of India to return to Iran. Zarathustra, not as a prophet, but as a national symbol and the Avesta, not as a Bible, but as a famous ancient monument, Ahuramazda, the winged God, not as God, but as an Iranian symbol, all came to the fore (Tabari, 1394, 14-15).

Sir Percy Sykes, who promoted antiquity, in his book, "History of Iran," focused on the history of the Achaemenids and Sassanids (Cf. Sykes, 1370). Recognition of the Achaemenid's account by the Europeans revived a kind of nationalism based on antiquity among the Iranians, which reached its peak during the Pahlavi era. The emergence of Reza Khan as an unbeliever personality increased the writing of ancient Iranian history by Westerners and liberal intellectuals.

Among the intellectuals, we can mention Hassan Pirnia, who was able to present the book "Ancient History of Iran" in 1312. Also, Issa Behnam, Mahmoud Rad, Ali Sami, Issa Siddiq, etc.

During the reign of Mohammad Reza Shah, such activities intensified, and he tried to introduce himself as the heir of the pre-Islamic kings. Thus the celebrations of two thousand five hundred years led to the

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presentation of many works in the field of archeology by Europeans and Americans such as "Iran during the Sassanids" by Christensen in Europe and "Achaemenid Empire" by Omsted in the United States (Imanpour, 1389: 254-255).

Promoting the suspicion of "Imposed Religion" is another conspiracy of the colonists to orient Iranians to antiquity. Colonial historians, in an analysis of Iran history in the first years and centuries of Iranian acceptance of Islam, mysteriously describe the events of history that readers believe that the acceptance of Islam imposed under the shadow of the Arab sword. These historians claim that the Muslim Arabs created such a bloody stream from the Iranians that water mills spun with those blood. Sir Percy Sykes, in her book "History of Iran," has falsely raised this issue and has not provided any documentation. He says:

Finally, the victorious Muslims gathered all the captives and slaughtered them all like butchers. So the wheat of the victorious army was milled from a river whose water was red with blood (Sykes, 1370: 680-681).

Sir Jan Malkom Khan insists that Islam was initially imposed on the Iranian people by the sword, and they spent two centuries in silence, then revolted and freed themselves from Arab domination. Colonial historians forgot the historical understanding and decency of Iranian contrast the truth and induced Iranian to escape from the Islam principle, and the Arabs domination created and accepted Shia. The legendary book "Imam Hussein and Iran," which was translated into Persian by Zabihullah Mansouri, is one of the books written to produce such fake literature (Cf. Fischler, 1395). Thus, the slogan of "Imposed Religion" and "Sword Religion" about Iran is a vicious myth created by colonial thinkers only for the antiquity of the Iranians and the denial of Islam.

2. Humiliation and Distortion of Independence Movements

According to the colonizers, Islamic movements are a motion that threatens the interests of colonialism. Colonial historiography shapes Iranian actions by their imperious criteria, and any various activities from this framework will inevitably be distorted and humiliated. Thus, the servants of the colonial historian have introduced such movements as reactionary, ultraconservative, medieval, fundamentalist, and so on. On the other hand, they exaggerated the actions that defended and secured the interests of the colonialists in Iran, like the behavior of European and American historians about Babism and Baha'ism. For example, Edward Brown has presented the history of the Babis, Baha'is, and Azalis of Iran

as the history of the Iranian nation in his book "One Year among Iranians" (Cf. Brown, 1387).

Colonial historiography, of course, has different branches, each of which has a different view of these movements' truth. Historians of Marxism, for example, have embraced the religious element of campaigns and considered such motions to be anti-feudal or anti-bourgeois. Still, they deny the truth and essence of these movements, which is the spiritual and divine aspect.

The likes of Karl Brockelmann, in the "History of the Islamic States and Nations," have described and interpreted the colonial movements of Muhammad Ali Bab, regardless of the tobacco boycott movement (Cf. Brockelmann, 1346: 664-669). Lord Curzon also introduce the tobacco boycott movement as "tobacco sedition that clergy skillfully ed it into revolt." In various parts of his book, he distorts the greatness of this action and considers it a reactionary movement and writes:

Shah had granted the exclusive right to buy and sell and produce domestic tobacco for fifty years. The Royal Iranian Tobacco Company was formed with a capital of 65,000 lire to execute the contract materials. However, for the general uprising, Shah generally abolished this privilege. The rebellion caused by the hostility of all classes in Iran to others prying interference in the customs and habits of their daily lives. And the clergies skillfully turned it into an insurgency in the form of Iranian tobacco sedition (Curzon, 1362: 594).

Peter Avery, another historian, has distorted and humiliated Islamic movements. Besides, he considered the tobacco boycott movement an internal controversy and found it as the revenge of Seyyed Jamal al-Din Asadabadi against Naser al-Din Shah (Avery, 1369: 195-200). He humiliated the people uprising, about the boiling of national zeal against the Griboyedov affair and expresses:

Asif al-Dawla opposed Abbas Mirza's succession. He tried to resume the third Iran-Russia war and overthrow Abbas Mirza by creating a movement that led to the assassination of members of the Russian embassy in Tehran, including Russian Foreign Minister Griboyedov (Ibid, 101-107). Avery expresses this subject as an example of combining the dignitaries' provocations and lusts with foreign affairs and personalities to introduce himself as neutral in history and to show his purpose.

In most contemporary historiographies, even religious historians believe that Mirza Masih's fatwa was solely due to the captivity of two Caucasian women. In contrast, the Mirza Masih fatwa was against the

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deseccration of the Russian government against Muslims. For example, the unofficial marriage of Georgian women had become Muslim. Mirza Masih created a movement to be a warning for all those who invaded Iran.

The figure who is insulted in the historiography of Orientalists and related intellectuals is Sheikh Fazlullah. He is a symbol of the current and thought that led the struggle against colonialism in the democratic movement. As a result, the colonialists and their puppets tried to tarnish the image of the sheikh. In this regard, one of the tactics of this movement to destroy the face of Sheikh Fazlullah is to change the truth of history. Therefore, most of the writings on the democratic and the account of contemporary developments made Sheikh Fazlullah a hated figure to such a character in history does not appear to be a manifestation of resistance against the colonialists.

Most of the writings related to the period of the democratic movement have been written with intellectual literature and inspired by Western thought. Works such as "History of the Iranian Democratic Revolution" by Mehdi Malekzadeh, "Shia and Constitutionalism in Iran" by Abdolhadi Haeri, "History of the Iranian Awakening" by Nazem al-Islam Kermani, "Background of the Iranian Constitutional Revolution" by Seyed Hassan Taghizadeh, "History The Constitution of Iran" by Ahmad Kasravi, "Hayat Yahya" by Mirza Yahya Dolatabadi and several other books. It is noteworthy that such writings are not without intentions and were written entirely with the malice of Sheikh Fazlullah. However, other scholars who have been active in the struggle of the constitutional movement accused. Western Orientalists, more than these writings, have written books on the history of the constitution that have distorted the character of Sheikh Fazlullah. Such as "Iranian Constitutional Revolution" by Edward Brown, "Contemporary History of Iran from the Establishment to the Extinction of the Qajar Dynasty" by Peter Avery, "Culture of Qajar Men" by George Churchill, "Iranian Constitutional Revolution" by Janet Afari, "Iranian Constitutional Revolution" by Ivanoy, "Iran between two revolutions from the Constitutional to the Islamic Revolution" by Yervand Abrahamian and so on. Such books, along with those of Western intellectuals in Iran, convey a sense of hatred of clergy, especially Sheikh Fazlullah, to scholars and readers, because the literature of these books and many other such writings about Sheikh Fazlullah is distorted and unreal. The sheikh, in these works, is described as a bribe-taker, tyrant, conservative, anti-constitutional, or jealous of other scholars.

Colonial historians have also tried, by distorting the facts, to downplay the anti-colonial movement of Iranian Muslims led by Ayatollah Modarres against the infamous 1919 Vosough al-Dawla agreement. Sykes, regarding the contract, believes that such an arrangement would benefit Iran and argue that:

Iran needs a steady hand of sacrifice, and Great Britain is the only neighbor that can provide Iran with generous terms! (Sykes, 1370: 725-726).

Peter Avery praised the 1919 agreement and said:

During the State Department, Lord Curzon sought to resolve the "Interaction with Iran" problem by drafting the 1919 contract. Iran and Iranians reject an agreement that was the most effective, most comprehensive, and most useful foreign aid (Avery, 1369: 130); also, without referring to the militant struggles of Martyr Modarres, Avery shamefully distorts history and lies:

Few Iranians who oppose the contract, who are now old, regret their past opposition. They believe that Iran could enjoy the benefits that British-dominated India enjoyed (Ibid: 103). The Avery literature shows his regret for the failure of this agreement that if successful, Iran, like India, would be under British rule. So, he empties all his grief and regrets over Martyr Modarres.

Another uprising that has been denigrated by various currents of colonial historiography is the Jungle Movement. Brockelmann, in his book, does not refer to the success of forming the first republican government in part of Iran. And about the forest uprising, he says:

Under Reza Khan Pahlavi, the provincial rulers did not come under the control of the central government. In Gilan, the task of the central government was to attack and suppress not only Kuchak Khan, who had been appointed by the Russians; rather, several other gang leaders endorsed by Russia (Brockelmann, 1346: 792).

Mirza Kuchak Khan's character, in the historiography of the Western Orientalists, has appeared as the Russians' mercenaries. Interestingly, Mirza has also accused of treachery and betrayal in Russian historiography. The Russian historian Ivanov states that:

Mirza Kuchak Khan, in fear of the further expansion and growth of the revolution and the communists, by the agents and spies of the imperialists and reactionaries of Iran, was practically and publicly changed and betrayed (Ivanov, 1356: 48-49).

Another movement that has been humiliated is the movement to nationalize the oil industry. Peter Avery, who has not stopped short of

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distorting any independence-seeking uprising, has embarrassed the movement's leaders and introduces Ayatollah Kashani as a demagogic and Dr. Mossadegh as a "Political Insane" (Avery, 1369: 371-373). As well as the current of the Fada'iyān-e Islam who made many sacrifices in this field; He introduces them as fanatical religious people (Ibid: 340).

The uprising of June 6, 1963, is one of the other revolutions that is hated by Orientalists, and Historians have sought to conceal its religious nature. Historians accuse revolutionary Muslims and clergy of advocating feudalism and opposing land reform and peasant rights. In this case, Ivanov calls the clergies reactionaries who "distributed leaflets in mosques, calling on the people to fight against land reform and the transfer of electoral rights to women" (Ivanov, 1356: 222-224). On the other hand, Bijan Jazani also publishes Ivanov's thoughts and humiliates the leaders of the June 6 uprising with titles such as "Fanaticism," "Fundamentalism," "Dishonesty" and so on (Jazani, 1357: 80-83).

All the efforts of colonialism in the face of independence-seeking uprisings in exploited societies are the production of literature to overthrow a nation thought, and no one in these societies threatens their interests. Orientalists, of course, in these societies have highlighted their role in history through false movements that do not oppose the benefits of the colonialists.

3. De-identification and Consolidation of Domination over Societies

Every society has a cultural personality that arises from a set of beliefs and faith, values, patterns, and particular customs that give that society "Identity." and leads to the existence and independence of that nation; In other words, the self-consciousness of any organization is indebted to the identity of that society. The colonialists' policy in Islamic countries has been an attempt to destroy this identity in the states. Arnold Twain by, for example, praises the de-identification project in Turkey as a model for other countries and by distorting such a personality in societies that Britain was able to extend its dominance from the Indian subcontinent to Egypt and Southeast Asia. France also exploited nations after the British, mainly in Africa and then in parts of Southeast Asia. The United States, on the other hand, has joined the expansionist effort in the Pacific Ocean (Saei, 1383: 28) just as the colonialists did not neglect the Islamic countries. In Iran, the process of de-identification began with the constitutional process, and a group sought to achieve the achievements of the West, ignoring the ancient civilization and culture of Iran and sought to westernize Iran. With the reign of Reza Khan, such a pattern

implemented. One of Reza Shah's actions based on the dictated of colonialism policies was to "De-identify" Iranian society by aligning his government with Western-induced cultures and transforming Iranian cultural and social norms. Evidence of such a de-identification system in the minds of the colonizers is the report of Sergoravzli, who says: "in our opinion, the best policy would be to keep Iran in the same weakness, barbarism, and savagery" (Raein, 1347: 23). People like Kasravi sought to revive national identity during this period, but they intended to confront this identity with the religious character of society. So, people like her slaughtered the religious identity of Iranians because of their confident status, called "Rational Identity," which originated from the spiritual purity thought.

An example of intellectual servants' activities for colonialism was the publication of newspapers, including *Habl al-matin*, which published in India, *Nasim Shomal*, *Mosawat*, *Suresrafil*, *Qanun*, etc. that promoted Western ideas among the people.

Another component for de-identification in Iran was the issue of "Religious Minorities." Historical books, especially the book "A Year among the Iranians" by Edward Brown, refer to the submissiveness of the Baha'is, Babis, etc. (Cf. Brown, 1387). Colonialism policy in Iran aimed to emphasize non-religious elements and to try to distort their rights in society.

The plan to divide Iran by presenting self-made identities for different ethnicities is another characteristics of the West, to distort the character in Iran. The creator of such a plan is Bernard Lewis. He mentions the role of Iran in history and the impact of Iranian civilization on the construction of culture in the world while speaking at the University of Tel Aviv. He presented the plan to divide Iran and considers the implementation of this plan as the only way to prevent the impact of Iran's identity.

4. The Exploitation of Domestic Historians

Historiography art is Colonialists instrument to maintain their coercive presence among nations and the survival and existence of colonialism in any society associated with the past and forgotten history of a country. Or the past of the community is depicted as very ugly, backward, and hateful. Such a government feels inadequate and humiliated and, as a sick being, takes refuge in the heart of the colonial country, pretending to be culture and civilization. That is, the historical memory of a nation must be either destroyed or damaged to place in a "Historical Anesthesia" state

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under the domination of overbearing foreign power, and it is the task of Orientalist historians and writers of Westernized societies. Franz Fanon writes in this regard:

Colonialism is not satisfied by suppressing the hands and feet of the people in its chains and preparing the colonized brain of any form and content. Still, with a kind of corruption and destruction in logic, turn their attention to the past of oppressed people. Today, this calculated act of discrediting pre-colonial history has regained its dialectical meaning. Colonialism aimed to instill in the natives that their comeback means the return of the savagery era, intercourse with lowly people, and return to the animalism era (Fanon, n.d.: 401).

The writing of contemporary Iranian history, characterized by self-alienation, took place in the constitutional era. Most travel writers and memoirists of the period were completely Western-oriented. They are the Westernize pioneers in Iran who have gone to the West either to study science or to travel, which has finally brought a Westernize souvenir to the country. Of course, over time, it became clear that they were colonial henchmen and members of Freemasonry (Ale Ahmad, 1385: 153).

The actual content in Oriental historiography generally adapted from the literature of the societies' intellectuals. Orientalists wrote such books for intellectual historians, who use it for colonial purposes. Then reproduce and publish their writing on a large scale, citing such sources. However, this is obvious and does not need to prove due to the colonial spirit, but can refer to the newspapers of the constitutional period, such as *Habl al-Matin*, *Suresrafil*, *Nasim Shomal*, *Mosawat*, and so on.

Jalal Al-Ahmad says about the dependence of westernizing intellectuals:

Our time men, especially in politics and literature field, are influenced by the Western Orientalists because they were once students of the school or the lecturer of that master (Ibid, 152).

In the face of such a tactic, an explanation of one's past historiography is essential. Still, the intellectuals have abandoned their mission and have become a factor in expanding and promoting the goals of the world powers. In Iran, this attack is enormous, and intellectuals are very active in achieving colonial goals. People such as Akhundzadeh, Mirza Saleh Shirazi, Mirza Agha Khan Kermani, Talbof, Yahya Dolatabadi, Mehdi Malek-Zadeh, Mohammad Ali Foroughi, Sayyed Hassan Taghizadeh, Abdul Hadi Haeri, Issa Sediq, Fereydoun Adamiyat, Ahmad Kasravi, Ebrahim Khajehnouri and so on to Historical currents of the revolutionary era, each of which analyzes the Islamic Revolution based

on its ideological profession and hides the truth of the revolution. All these people and currents have served colonialism directly or indirectly. They have deliberately sought to implement colonial plans in Iran or have taken such an indifferent and incorrect position on the facts of contemporary history and national past that their results are in line with the goals of colonialism.

Conclusion

Orientalist historiography, influenced by colonialism, in the contemporary era with the production of content, has been one of the most productive colonial areas. In this atmosphere, Western-affiliated historians were a tool for applying and developing the political goals of colonialism in societies. In this range of historians, discovering the truth is not the primary task; rather, true propositions presented to reinforce and determine the type of colonial policies. Such behavior in historiography leads to distrust of the historical sources compiled by this movement, and the history written by them reduced from the level of an exact and reliable science to a means of serving colonialism.

According to the present study issue, one of the essential features of Orientalist historiography is the de-ideology of societies. Therefore, Islamic thought, which is the basis of Iranian society's beliefs, was distorted and denied by fabricating the source for Islam, denying the originality of Islamic civilization, accusing the Islamic thought to violence, and presenting an alternative ideology in the form of promoting antiquity.

Another component of the colonialism supporters' historiography is the humiliation and deviation of the independence-seeking movements. In this regard, the tobacco uprising, the constitutional movement, people like Sheikh Fazlullah who were the manifestation of resistance against colonialism during the constitutional era and Shahid Modarres, the rebellion of Sardar Jangal, the uprising of the nationalization movement of the oil industry, the rebellion of June 6, 1342, and so on, were among the accused.

Another feature of colonial historiography is the de-identification of societies to consolidate the foundations of their power. The basis for the exploitation of nations by the colonizers is the decline of social values. Hence, Orientalists, in line with colonial policies, have denied the identity of societies and have dominated large areas of the world.

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The colonizers' policy to achieve their goals and interests, in addition to sending forces to different regions, was exploit the local historians of the areas. Orientalists have abled to use the current of affiliated intellectuals to promote their product literature to deny Islam, humiliate movements, and de-identify nations.

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