

Investigating the insight and method of historiography of Sadid al-Saltaneh Kababi Bandar Abbasi (1870-1941)

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Abstract: The purpose of the present research is to identify the potential and develop proposals for the popularization of photo tourism in Russian national parks. The relevance of the research topic is explained by the fact that the flow of tourists who want to get familiar with various attractions and discover new horizons is growing from year to year. For photo tourism, the main objects of interest for taking a picture are natural, historical, cultural, and socio-economic tourist and recreational resources. Therefore, places with high concentration of such objects and especially areas where they are collocated together, are of particular importance. Specially protected natural areas are one of these types of places. The contemporary consumer of a tourist product becomes more aware of aesthetic and cognitive needs, demands new nonstandard offers from the tourism industry, and seeks new impressions. And everyone, who has visited such places, wants to share this experience with others. Based on this emerging need, tourism has developed a direction such as photo tourism which is a combination of two scopes of activity, namely, tourism and photography that opens up huge opportunities for amateur travelers. The present research is aimed at ordering data on the study of photo tourism in the Russian Federation and making proposals for the development of tourist products. National parks were chosen as the object of the photo tour organization due to special characteristics (the integrity of recreational resources, uniqueness of resources, availability of infrastructure, and high aesthetic component). Creating a photo tour, as well as any other tour, undergoes certain stages. However, when developing a photo tour, in addition to standard indicators, such as the age of consumers, the purpose of travel, and others, it is also necessary to take into account the level of training of participants, their goals, subject matters, technical component, etc. Currently, photo tourism is developing rapidly, offering consumers many different options for photo tours. However, in Russia, photo tourism is still not represented enough and mainly developing as a kind of amateur tourism. In this regard, a problem arises to study photo tourism and to identify its evolution factors.

Keywords: Persian Gulf, historiography, Sadid Al-Saltaneh Kababi, patriotism.

Introduction

According to the simple definition provided by Stanford (2005: 26), which defined historiography as writing history, historiography can be defined as an effort to transfer the soul and the time information by the historian with special frames and can be also a kind of effort, in light of which historian tries to reflect the definition and understanding about the history and expectations of audience from the history. Therefore, historiography is in inseparable connection with character and position and social domain and human domain and thinking area of historian. Moreover, it can be considered as a part of mind of historian (Jafarian, Aram and Eazavi, 2007: 26). Historiography of Qajar Era is continuing traditions of past time historiography (Ajand, 2001: 199), which includes the kingdom history with selection of events and presentation of realities based on desire of a sponsor, writing features and content features. Although Qajar kings used to support traditional historiography (Fasihi, 1993: 26), with the development of translation techniques and establishment of Naseri Translation Center (Admit, 2015: 8) as a result of familiarity with European historiography, some changes were created in the form and content of historiography, which caused starting modern historiography during the end years of Naseri Era.

Historiography tradition of Qajar Era was the rest of tradition of previous eras. The tradition was evolved because of wide expanded communications and encountering new civilization of the Europe and entrance of new thoughts. From the constitutional period, new methods of historiography were promoted in Iran. Institutionalization of the translation school in Qajar Era, which was created since the time of Fat'h Ali Shah Qajar with the efforts of Abbas Mirza and Ghaem Magham in Tabriz and was accelerated in Naseri Era, made Iranian people familiar with new historiography of West and its characteristics. Hence, over the time and under the impact of new historiography, some changes were also appeared in terms of form and content in the Qajar period historiography. The main features of traditional historiography of Iran, the heritage of which reached Qajar, was in terms of form of complex talking and in terms of content and lack of analysis in that. In middle of Qajar Era, simple writing and analysis and other features of historiography of West affect that through translations. One of the historians of Qajar Era, who continued the traditional historiography and also was affected by new historiography and continued historiography tradition, was Sadid Al-Saltaneh Kababi Bandar Abbasi. In other words, he continued traditional historiography on one hand and on the other hand, it included many features of modern historiography. Hence, the present study is aimed at analysis of features and the historiography style of Sadid Al-Saltaneh Kababi Bandar Abbasi. The main question of the research is that what indicators could affect the style and historiography of Sadid Al-Saltaneh? Moreover, the present study is based on the hypothesis that the effective factors on the style and writing method of Sadid Al-Saltaneh include realism, rationalism and reliance on rational deduction, systematic collection of information and documented and written analysis of works of ancestors, carefulness and feasibility of the data, comparing history and geography, preserving the national advantages and fighting colonialism, tendency for scientific and historical analysis and just defense and emphasizing impartiality.

Biography of Sadid Al-Saltaneh

Mohammad Ali Sadid Al-Saltaneh Kababi, son of Haji Ahmad Khan, was born in 5 Sep 1874 in Baghdad and was dead in 5 August 1941 in Bandar Abbas, Iran. During

education period, he learnt Seivati from Seyed Javad Mojtahed Yazdi and learnt Jame Ul-Moghadamat from Sheikh Mohammad Imam Jomeh and learnt literary sciences from Mirza Hossein Ahromi (Motaghd) and Molla Hassan Kabkani (Mahmoud) and learnt generalities of new sciences from Seyed Jamaledin Asadabadi and learnt Adib Pishavari in 1896. Mohammad Ali Sadid Al-Saltaneh and his father (Sartip Haji Ahmad Khan Kababi) both were from courtier missionaries. The father was governor and manager of affairs of Bushehr for many years in Naseradin Shah Era. A lot of letters of him with signature of Ahmad are today in the collection of documents of Naseri Era of Foreign Ministry. The deceased Ahmad Khan Kababi was man of literature and poetry. The manuscripts of 4 works from the papers of Sadid Al-Saltaneh are gifted to central library and the document center of Tehran University (Sadid Al-Saltaneh, 1983: 17).

- Collection of Persian poems.
- Ansab Al-Aarab in Arabic.
- Al-Ma'daniah in Arabic.
- Travelogue of haji Ahmad Khan with Hosseingholi Khan Nezam Al-Saltaneh from Bushehr to another ports of Persian Gulf in 1891.

Sadid Al-Saltaneh was in Bandar Abbas in Qajar Era and in early Pahlavi Era and was respected by politicians. Moreover, because of scientific perfections and information about south areas and islands and ports, he was famous. Especially, deceased Seyed Hassan Naghizadeh always tended to introduce him (Eghtedari, 1983: 20-29).

Factors affecting insight and historiography method of Sadid Al-Saltaneh

Among historiography specifications of Sadid Al-Saltaneh, effective factors on his insight and historiography can be achieved and the most important ones include:

Realism and avoiding allusions

One of the specifications of historiography of Sadid Al-Saltaneh was realism and avoiding prostitution. I don't believe in narrative and it is baseless and no matter that who is the speaker. However, Hesam Ul-Sadat as the broker of Abbasi and Lengeh Port moved towards Jaronat in 1911 for certain mission. After referral, they discussed that they had heard a voice of crying near the Red Dome. No one could find the owner of the voice. The local people of that place said that when a person is killed in a place, the voice of crying of that person can be heard in nights there. The narrative of White Dome and Red Dome¹ was as follows: there were two brothers in downstream lands and they had a lot of camels. One of them had a trip and the other one fell in love with the wife of his brother and the good woman refused the suggestion of his brother in law. After he came back, his wife told the adventure and he killed his brother. The traitor brother told while dying: "you killed me wrongly and for no reason, because your wife is traitor and she called me to be together" and he dead. The brother made suicide because of the chaos in his mind. After that, the grave of suicide brother was covered by plaster and pictures of camels were craved on that and called it White Dome and killed the camels and covered the grave of the other brother with the blood of camel and built a dome and called it Red Dome (Sadid Al-Saltaneh Kababi, 1923: 33).

¹ White Dome and Red Dome are two villages of Shamil Village located in 70 km distance of Bandar Abbas.

Such critical approach and necessity of refining the reports is clear in all works of Sadid, because although the speaker was a reliable person and from the courtier class, Sadid has narrated the words under this title that I don't believe in these words and they are baseless and no matter that who is the speaker. In the book "Seud Morvarid" (Pearl Fishing), he says in rejection of prostitutions and illusions: A diver was saying that he saw a female figure once, which was covered by cloak. When other divers heard that, they went to sea for investigations and saw the woman with cloak. The first diver says: "after them, I went to sea again and saw that woman and went near her bravely and hugged her. My hand was injured and when I looked at her carefully, I found just a rock and not a nice female figure. I got the cloak and wore that and came out of the sea. The people in the ship imagined that the cloak woman had killed me and she is coming to kill other ones. They jump in the sea. When I put the cloak off, they came back to the ship. It is clear from the narrative that all things we see and all things saw by people and elf can be illusion and sometimes diver may lose life by fear." (Sadidi Al-Saltaneh Kababi, 1890: 76-77). Therefore, the most underlying historiography method of Sadid Al-Saltaneh is realism and avoiding illusions. With reliance on realism, he used to reject all prostitutions and used to try to encourage people for realism. Different manifestations of the effort can be clear in different stories in his books.

Rationalism and reliance on rational reasoning

The thinking experiences of the thinkers are valuable in opening new horizons (Seyed Bagheri, 2009: 365); especially at the time that they are along with wisdom and with reliance on traditions and local support. Rationalism is always the sign of humanity and can be also one of the specifications of modern and contemporary thinking. In view of Sadid, with reliance on modern worldview, people can achieve new horizons through deep thinking on the surrounding events and other people are unable to achieve such horizons. In the book "Pearl Fishing", he says about rejection of illusions and prostitutions: A diver was saying that he saw a female figure once, which was covered by cloak. When other divers heard that, they went to sea for investigations and saw the woman with cloak. The first diver says: "after them, I went to sea again and saw that woman and went near her bravely and hugged her. My hand was injured and when I looked at her carefully, I found just a rock and not a nice female figure. I got the cloak and wore that and came out of the sea. The people in the ship imagined that the cloak woman had killed me and she is coming to kill other ones. They jump in the sea. When I put the cloak off, they came back to the ship. It is clear from the narrative that all things we see and all things saw by people and elf can be illusion and sometimes diver may lose life by fear." (Sadidi Al-Saltaneh Kababi, 1890: 76-77).

Systematic collection of information and documented criticism of works of ancestors

Although Sadid was a Muslim and believer, he was never retrogressive person. He never used to accept something from the past without reasoning and without investigations. The proof on this claim can be his book "Bandar Abbas and Persian Gulf". In this book, he has written: "from the books, which were available while writing this book, the books belonged to Hormoz and Abbasi were used and comparisons are conducted" (Sadid Al-Saltaneh, 1924: 261). As he says, he has not satisfied by narration and writing of these notes and has analyzed and criticized them, because he knows that analysis and criticism is in line with rationalism and an opinion and thought can be analyzed at the time that one has thought about that rationally and deeply. For example,

he writes about the sayings of Colonel Ross, Consul General of England in Persian Gulf: "we prove in our book that kingdom center is neither Taheri Port nor Charak Port in view of historians. In view of Colonel Ross, the center of kingdom has been Banu Qeysar of Qeshm Island and Siraf is also the marginal land of Al Haram and the naband Port and the affiliated areas of Nakhl Taghi and Asalooyeh and Bidkhan and Sarvbash. I have summarized the descriptions. When someone reads this, then he can confirm this idea" (Sadid Al-Saltaneh Kababi, 1924: 261).

Precision, insight and data validation

Before publishing the book "Pearl Fishing" in 1891, Sadid assigned the book to Taghadom Publishing Center in 1889. The center was under management of Ahmad and Abd Al-Rahman Faramarzi. Taghadom Publishing began publishing books at the time that publishing centers such as Iranshahr and Ayandeh (Tehran) left publishing books and there was no magazine such as "Mehr" (Tehran) that can be replaced instead of Kaveh, Iranshahr and Daneshkadeh. In 1889 and 1890, there was no other magazine in field of historical and social issues (Afshar, 2005: 10). Faramarzi brothers have written about the deep looking, precision and sharpness of him on the issue of research: "Mr. Mirza Ali Mohammad Khan Sadid (former Sadid Al-Saltaneh), the resident of Bandar Bushehr has written a valuable book called "Almanas Fi Ahval al-Ghos and Ghavas" (On Diving and Divers) and has made investigations on pearl and no one has almost done similar work in this field. The work has such deep and accurate information that we have never heard about that, although we are living for many years in the pearl fishing center (Bahrain). Actually, Sadid is one of the valuable people, the value of whom is unfortunately unknown" (Faramarzi, 2005: 323). About the accuracy and deep looking in the research and critical registration of events and depth of his knowledge, the time presses in abroad have also talked about that (Martin, 2010). Seyed Hassan Taghizadeh has written in the issue 9 of year 2 in 1921 in Kaveh press published in Berlin, Germany about the thesis written by Sadid on Seyed Jamaledin Asadabadi (the teacher of geometry and new sciences of Sadid), which was sent to the newspaper: "Now, here is an important and also useful manuscript from Bandar Abbas from Mirza Mohammad Ali Khan Sadid Al-Saltaneh in this field, which is significant. Sadid, as it is clear from his sayings and writing style, is one of the best critics and scientists in Iran who is unfortunately unknown. It is clear from his sayings that he is familiar with criticism and studies of the eastern people and the western contemporary scientists and he is also good and even excellent in history and the nouns." (Taghizadeh, 1921).

Leveling geography and history

Sadid is one historian, who was aware of geometry and role of geography fields in type and form of populations. Knowing that geographical factors always play their role in history, he was informed of interference of these factors in social life of coastal residents of Persian Gulf as a historian. However, he had found out that geography is not the only determinant factor and existential reason of social evolutions. Hence, he has looked at geography and nature as a base and context in the process of historical evolutions. Hence, he has done everything and has opened every historical gate. He had firstly described natural environment (ground, mountains, seas, distances, the way of deployment of lands), type of irrigation (water supply resources, type of culture and farming), fishing methods (types of fishes and marine animals), type of farming and culture, types of plants, scales and weights and determination of rules of counting the

weights, measurement and geographical length and width of cities (Sadid Al-saltaneh Kababi, 1992, 54-56). The example of the description can be the description of Bandar Abbas by him.

Sadid learnt geography and geometry as modern science in Iran or modern science from his interested person (based on his words), Seyed Jamaledin Asadabadi. Then, he completed his knowledge in this field. Geography and geometry in view of classic philosophers means whole science and could show perfect science (Chaield, 1935: 61). However, in view of Kababi, such geography-orientation or geographical historiography, despite to theory of classic philosophers, is not the power behind the history. His natural historical view is Nasuti, not Lahouti; he never accepts the repetition and maybe he knows that history is never written exactly. His attitude towards nature and geography is formed in the context of modern knowledge. Ahmad Eghtedari says in this field: "Sadid lived his 71 years of life in courtier and state services and research trips and studying different issues and problems of Persian Gulf, especially historical geography of ports and the islands" (Eghtedari, 1983: 21).

Protection of national advantages and fighting colonialism

In majority of proeses of Sadid, the importance of presence of strangers in Persian Gulf and their colonialist targets are referred directly and indirectly. The writings have become important in the book "North Lands around Persian Gulf"; especially presence of English people in Persian Gulf, which was begun from the time of Shah Abbas Safavi and was continued up to his time. The presence, which was at the first for utilization and gaining bonus and commercial monopolies, was highlighted from the time of oil exploration in south of Iran and this was the reason that the issue was highlighted in the works written by Sadid. Sadid believes that one of the main causes of presence of England and presenting issues such as ownership of 3 islands of Iran in Qajar era was increased influence and power of England in its colonial country, India, more than Persian Gulf. He has mentioned that these anonymous islands are in the route of commerce of England and can be the factor to assign various contracts to England. He says that another reason can be weakness of central government of governors of Qajar in middle of Qajar kingdom, which could pave the way for presence of strangers in Persian Gulf (Ahmadi, 2007: 16 and Hassan Nejad, 2011: 585-597).

Scientific trips and direct observations

Social commitments, professional honor, historiography nature and great secretive behavior of Sadid could make him tolerate suffers of trips to take historical researches, so that he can make investigations directly and with no mediation and without satisfying with reports of ancestors. To codify the book "History of Masghat and Oman", ordered by Muzaffaradin Shah, he travelled to that area personally and wrote the observations in documented way. He even faced scientific chaos and involvement after going personally for such a big mission. Sadid used to take effort to complete and fertilize his writings with no rest and he continued historiography about Masghat and Oman even many years after death of Muzaffaradin Shah. He added new attachments to avid ignoring even a little thing and this can be a proof on his scientific honor. His historiography is not just governmental. His goal is to discover the truth and the reality, because he even in this book has criticized performance of the government in regard with renting Bandar Abbas and its surrounding areas and has never polluted his own to political considerations (Ahmadi, 2007: 16).

After generalities, Sadid has also made direct observations in single writings and small issues. As it was mentioned before and others have also referred, the clear example of that is measurement of geographical length and width of Bandar Abbas. In this case, it is clear that he has paid special attention to geographical information and has shown interest in mathematics and geometry and has mentioned the exact locations of places (Sadid Al-Saltaneh Kababi, 1924: 2, 1520164, 704). In addition, measurement and distance of the roads, careful description of marine and land ways, careful wage of state employees and consulate and local governors, rate of public food, rent of livestock and public transportation including old and new transportation such as airplane ticket, first class ticket and second class ticket of ships are the careful and right information, which are created based on objective and direct observations of Sadid. He presents his objective science and information for the readers and the reader can also use them with reliance and confidence, because the reader knows that sadid is competent ethically and never deceive audiences. He was not a writer with exaggeration in descriptions and positioning and he used to avoid skepticism and same history-orientation and truth-orientation could pave the way for transcendence of his works; especially about Persian Gulf.

Tendency for scientific and historical analyses and just and documented defense and emphasis on impartiality

If Sadid is called "father of Persian Gulf studies" similar as Ibn Khaldun that is called "father of sociology", it is not an exaggeration. In most events he narrated, he has taken personal commenting and analysis and also expresses the reasons and causes and results of events.

Analysis of historiography style of sadid Al-Slataneh

Sadid lived his 71 years of life in courtier and state services and research trips and studying different issues and problems of Persian Gulf, especially historical geography of ports and the islands. Sadid learnt grammar from Seyed Javad Mojtahed Yazdi and Haj Sheikh Abdollah Imam Jome Bushehr and learnt prosody and novel from Mirza Hossein Ahromi and learnt Geography and Physics from Seyed Jamaledin Asadabadi in Bushehr (Jamali, 1995: 14). Deceased Ahmad Khan Kababi was man of literature and poetry. The manuscripts of 4 works from the papers of Sadid Al-Saltaneh are gifted to central library and the document center of Tehran University (Sadid Al-Saltaneh, 1983: 17). Mohammad Ali Khan Sadid Al-saltaneh spent all lifetime on writing and conducting research and used to take chance of any time to write the findings of his studies and various books and theses have remained from him. He used to employ a secretary to take with him in travels and used to write everything he could observe in the trip and his secretary also used to write a copy and he has mentioned name of his secretary in end of some works (e.g. Mahmud Lari, Yusuf Rafsanjani and Gholamreza Lari). At the end of his life, he used to work in a place and his secretaries used to write scientific issues and proses in any rime they could find. The relatives of Sadid have narrated that he used to dictate different issues for the secretaries and each secretary used to take special work and he again could begin the discussion right from the point that secretary had ended before that and he usually used to make mistake and repetitive points (Morsalvand, 1995: 39).

The written heritage of Sadid Al-saltaneh Kababi can be among the early realistic works of Iranian scholars in field of history of Persian Gulf. Sadid has taken a critical and

academic method in his proses and studies to describe the events and realities in all natural dimensions, geographic and human realities of Persian Gulf. In this field, he has studied all common cultural, economic and social dimensions of cities and villages of North and South of Persian Gulf. In addition to this worldwide attitude, although Sadid was a Qajar politician, he never was satisfied by report writing and event writing for historiography of this region. Despite to employed secretaries and historians of courtier of previous governments and his own governments, he sued to present careful and exact description and academic analysis and conclusion of these events. The great person not only with all principles and methods of modern historiography, but also with regard to the most indicator elements and common components of that time and with different attitude and rationalism and his searching mind could write the modern history of Persian Gulf for the first time.

Factors affecting historiography style of Sadid Al-Saltaneh

According to the mentioned points in previous sections, the effective factors in historiography style of Sadid can be referred as follows:

- 1- Simplifying and paying attention to the subject matter and its importance;
- 2- National advantages, nationalism and observance of justice;
- 3- Historical self-knowledge;
- 4- Emphasis on highlighting Persian Gulf;
- 5- Modernism and fighting with authoritarianism and intellectual freezing;
- 6- Paying attention to written and individualist narration of life and direct observation of events;
- 7- Speaking about quality and quantity of modern age human and the concerns of modern human;
- 8- Converting rotational time to linear time;
- 9- Expression of historical truths and paying attention to cultural issues.

In view of majority of historians and constitutional authors, in late Qajar Era, Iran faced considerable promotion of political, social and economic and thinking relations with modern west. However, the period should be counted as a period, which was encountered economic poverty and underdevelopment in all arenas of social life and many elementary shortcomings in field of health, welfare and social security, especially general education, illiteracy and gap of academic and social thoughts. With the descriptions, realistic worldview of Sadid Al-saltaneh in Qajar Era was a rare and benedict event in the history of Persian Gulf studies. Some scientists have claimed that Moayed Al-islam Kashani, director of Habl Ul-matin newspaper, is the first person who studied Persian Gulf, and believe that his proses are prior to the works of Sadid (Habibi, 2008:3). However, with no negligence, Sadid can be called as father of Persian Gulf historiography in view of science and philosophy of history; although his brilliant works such as Bandar Abbas and Persian Gulf and other works were forgotten for long times and were faced silence conspiracy according to Ruhbakhshian (Ruhbakhshian, 2013: 320) and were not criticized and analyzed by the critics.

The understanding of Sadid in field of academic and social history was beyond his time. He used to think about far horizons, so that it seems that he wanted to come out of the tight and dark cage of medieval and to go inside the present time and the mysterious space of modern world. In his attitude, similar to modern thinkers, any kind of imagination of history is along with special experience of time and not rotational time,

but also the linear time, which is along with history and is hidden in that. Hermeneutic understanding of his historiography shows that common culture of Persian Gulf, similar to any other culture, is depended on special experience of time more than everything and no new culture is created; unless with such experience and going ahead with the time (Agamben, 2012: 170). Therefore, same as any other historian, he was not responsible for changing the world, but also he tended to change the time and to get the soul of time and interfere in historical studies. Until the time of Sadid, all attentions in Persian Gulf historiography was focused on narration of the past (history) in traditional historiography and paying attention to the discourse or time and taking measure to analyze the events can rarely observed in works of Sadid.

Paying attention to people and their problems and difficulties (humanistic approach in his historical works)

Sadid was the extract of his time that was constitutional time. The special discourse of this age was national discourse of modernization to escape from the deadlock of economic poverty and underdevelopment in all domains of life. Although such deformation could not take a place in social culture and was not in previous philosophical framework and traditional frames; it could come with modern thoughts. He used to pay attention to problems of people to an extent that he used to make criticism on his own sayings in some cases. Accordingly, Sadid made analysis instrument for himself from his systematic understanding of economic-social events, poverty, injustice and lack of legal relations in commercial transactions, interference of governors in commerce and so on. It means that he used to apply chain deductions and interrelated factors to make analysis and to form a discourse.

Also, it should be referred that Sadid used to pay attention to situation of people. Presence of England oil companies in Persian Gulf and their behavior with people, especially Bakhtiari people, on ownership and renting the lands in Masjid Suleiman (Sadid Al-saltaneh Kababi, 2002: 157-164) and also weakness of Iran marine force against ottoman government and colonial governments were factors motivating sadid to analyze these issues and discover the causes of these events because of the important and the impact of the recent issue in the political-economic life of Persian Gulf and also the his concerns in this field and he never was totally relied on history. In line with paying attention to people, Sadid said for the first time that Kamzari accent is one of the Iranian accents and said that the accent is like the accent of people of Larak Island living on mountains. In this way, maybe after 80 years, the recent lecture of Professor Sheruwa, the university master of Colombia New York, on comparing Yashgerdi accent with Baluchi and lari and Kamzari accents confirmed that the sayings of Sadid have scientific base and has accepted his studies (Eghtedari, 2002: 252-265).

Insight and historiography method of Sadid Al-saltaneh

Similar to other realistic historians, Sadid used not to register all important and less important events of Persian Gulf, but also he has always selected the most important issue. His choice was limited and based on his personal desires and was based on his ideology and discourse. The discourse, which are clear in his notes, logbooks, collections, theses and historical books, have been national and social criteria that directly pointed out the common advantages of whole society and majority of theorists of human sciences have made agreement on its generalities. Such imagination about the heritage of Sadid also can raise some questions: whether sadid has tended just to collect

events in his historiography or has also analyzed the data in gap of registering events? As it is clear in works of Sadid, similar to post-modern scholars, he has paid no attention to theoretical framework and the method before conducting research and has not trapped his mind in that framework; but also the two research elements can be observed in his works while or after doing a study.

Modernization can't be created in the gap like any other kind of social phenomenon and it has many submersibles and backwaters and they can't be explained in this study. However, to that extent that the issue is relevant to thoughts of Sadid, this issue can be a movement that Iran nation tolerated in middle of Qajar era as a result of increasing growth of European countries compared to underdevelopment of Iran. Familiarity with West culture and technology because of relations and presence of western colonialists in Iran, entrance of printing industry and growth of media, submitting student to abroad, establishment of Dar Ul-fonoon school, growth of urbanization, gradual conversion of traditional and family economy to industrial economy and growth of market, paying attention to public education and science, replacement of Nasuti instead of absolute wisdom, pluralism and religious tolerance and thinking flexibility, government and national governance can be little part of these components, which have impressed the experts of Iran and especially Sadid. The major orientation of Sadid, same as majority of historians of 20th century, was writing social histories. By that time, the constitutional reform movement had provided new understanding of history. At that time, an important issue was common nature of reactions to historical realities and one of the most important ones was colonialism. Discourse or reality was the other subject of advancement and the realities create the awareness in Sadid to change his historical attitude and to adjust his mind with the time.

To the date, scholars studying Sadid works have not analyzed his historiography as discourse seriously. The central core of Sadid's discourse in historiography is preservation of geographical borders and limits, protection of cultural and historical heritage and the name of Persian Gulf, fighting against colonialism and paying attention to national advantages and leaving dark thinking and rotational time and modernization, which are analyzed in this study for the first time². In fact, the method of Sadid is combined (narrative-analytical) method. Sadid brought unrest coexistence of tradition and modernization and became origin of many disputes. The constitutional reform movement, with all inadaptability of that, could gradually leave significant effect on culture and worldview of Iranian society and its reflection can be observed in ideology of constitutional experts clearly. Sadid Al-saltaneh kababi is undoubtedly one of the few experts in Iran, who has passed the thoughts consciously from his mind and has adjusted them with local conditions and has used the origin of these thoughts in majority of literary works and especially modern historiography of Persian Gulf. In fact, Sadid used to apply realistic approaches and direct observations and other principles and methods of history to disclose current issues properly and to direct the political process of the society towards better conditions.

Conclusion

Sadid is the extract of his time, meaning constitutional age. The special discourse of this age was national discourse of modernization and renovation of the society to leave deadlock of economic poverty and underdevelopment in all domains of life.

² For more information on discourse of sadid time, refer to Naghavi, 2014.

Although the deformation could not take a place in social culture and was not in previous philosophical framework and traditional frames; it came with modern thoughts and could brought unrest coexistence of tradition and modernization and could become origin of many disputes. The constitutional reform movement with all of its inconsistencies could gradually leave significant effect on the culture and worldview of Iranian society and its reflection could be observed in ideology of experts of constitution clearly. Historiography of Mohammad Ali Khan Sadid Al-saltaneh Kababi Bandar Abbasi is highly significant in terms of style of writing. He left a heritage of his knowledge about 1 century ago and many years before establishment of academic educational centers in Iran. The heritage can today be undoubtedly a source for many human science researches and Persian Gulf History in Iran and out of Iran borders. The first characteristic of historical works of Sadid about Persian Gulf can be his attention to realism and direct observation of historical events and avoiding illusion and the unseen reality. The feature of Sadid's work can be the first condition of any kind of research in each branch of science and sadid has used this principle as headline in his works.

Academic analysis of works of ancestors, along with rationalism and deep mining in surrounding events and systematic collection of information and documented analysis of them, deep looking, sharpness and data validation, direct observation of research variables, emphasis on impartiality of researcher, analysis and making conclusion of research are the indicators of modern and academic historiography, which have been more and less observed by Sadid in his works. Other components of modernization and modern beliefs, which have influenced in his works indirectly to create the works include paying attention to me of self as one of the elements of modern philosophy. Paying attention to written individualistic narrative of life, simple writing and speaking of quality and quantity of modern age human and the concerns of people of modern age, historical self-knowledge and converting rotational time to linear time and other items are the main components of modernization of Sadid in his historiography of Persian Gulf.

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