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RESEARCH ARTICLE

A Qualitative and Quantitative Study of Iranian Authorships on Early Modern European History

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Abstract

Despite their limited number, Iranian-authored works on the history of early modern Europe are mostly general summaries of major events during that period and have not played a significant role in familiarizing the Iranian audience with the depth of these transformations. Early modern history, which is conventionally marked from the Renaissance to the French Revolution, is characterized by the decline of ecclesiastical authority and the growing prominence of science. However, these developments are scarcely reflected in Iranian historical writings, particularly original authorships as opposed to translations. This research addresses the question: what is the quality of Iranian-authored works on early modern European history? The hypothesis suggests that these works are relatively few and of limited academic depth, mostly offering a general overview of the era rather than specialized scholarly analysis. The research findings state that despite numerous adaptations of the modern period in Iran, the production of content from the modern centuries of Europe in Iranian historiography has been very limited and relatively unspecialized.

Keywords: Early Modern European, Iranian Authorships, Iranian Translations, Renaissance, Orientalism.

Introduction

Iranian-authored works on early modern European history have largely remained general in scope, intended primarily for academic and scholarly audiences. Although at the time of their publication these texts were regarded as notable and innovative contributions, they succeeded only partially in representing the transformations of the early modern period within Iranian historiography. It is widely acknowledged that early modern history—conventionally

demarcated by the fall of Constantinople in 1453/ 831 SH to the Ottoman Sultan Mehmed II, known as "the Conqueror"—witnessed profound political, social, economic, and cultural changes rooted in the numerous transitions of the late medieval European era.

The Renaissance brought about sweeping transformations that extended over nearly three centuries, culminating in the French Revolution of 1789, and played a pivotal role in shaping the trajectory of European civilization. Key characteristics of this period included fundamental shifts in political systems, economic restructuring on a global scale, the advancement of rational thought, the retreat of religious orthodoxy from public life, an emphasis on humanism and the early articulation of human rights, the rise of colonial trading companies, and the flourishing of geographical discoveries.

The onset of the Renaissance marked the end of the Middle Ages and ushered in an era that Renaissance humanists termed the "early modern period." As scholars of this age divided the past into ancient, medieval, and modern epochs through the lens of Latin scholarship, historians adopted similar temporal distinctions. With the understanding that such periodization is heuristic and inherently fluid, the present article introduces and examines Iranian-authored works dealing with the history of early modern Europe.

Owing to the stylistic particularities of Persian historiography, many scholars in this field felt compelled to closely follow and emulate European scholarly models. This practice often resulted in the transfer of European perspectives into Iranian historiographical narratives. Given the limited familiarity of European scholars with Eastern societies—particularly Iran—it becomes evident how scarce and underdeveloped Iranian-authored representations of early modern European history remain in comparison. Consequently, these works have generally failed to provide Iranian audiences with a clear and relatable image of this historical period.

Although translators of European historical texts have made commendable contributions by rendering these works accessible in Persian, the main aim of this study is to highlight original Iranian authorship on the early modern era and to evaluate the extent to which Iranian historiography has expanded beyond its traditional scope. Moreover, the study seeks to assess whether scholarly interest has been sufficient to stimulate greater authorial output in this domain.

This paper, grounded in historical research methodology and employing descriptive and analytical approaches, aims to explore Iranian-authored contributions to the historiography of early modern Europe. It further examines the motivations behind Iran's intellectual engagement with the West and the various barriers that have hindered the development of this scholarly field. Notably, no prior specialized research appears to have addressed this topic within the present framework. It is recognized that a comprehensive understanding of global historical transformations—and the integration of such awareness into a nation's own historiographical tradition—is a fundamental requirement for a mature civilizational outlook. Recognizing the global context of historical change can help refine and recalibrate domestic historical perspectives.

Theoretical Framework

The theoretical framework that can be stated for this issue can be examined in three main parts; theoretical concepts, analytical model and evaluation indicators.

1- Theoretical foundations and key concepts

A) Knowledge Transfer Theory This theory explains how ideas, concepts and historical narratives are transferred from one civilization (Europe) to another (Iran). In this research, this theory helps: to examine the source of Iranian knowledge of Europe, which was translations, travelogues and political communications, and to analyze the way in which European narratives were localized or distorted in these works in terms of quantity and quality, and to measure the degree of originality of the content and the degree of adaptations from European texts.

B) Cultural Reception Theory This theory deals with the way a society perceives foreign culture and history and according to it: shows that Iranian writings are not simply reflections of European texts; but have been changed based on the mentality, ideology and needs of the Iranian audience.

c) Historical Discourse Analysis This theory allows for a qualitative examination of the structure of historical narratives:

The type of narrative (moral, moral, scientific, political, reformist); the author's point of view; the way Europe is portrayed (advanced, corrupt, modern, aggressive, or a model for reform); the analysis of basic vocabulary, metaphors, and positive or negative motifs in these works.

d) Historical Modernization Theory This theory examines: How exposure to European history became part of Iran's process of familiarizing itself with modernity and how Iranian works led to a transformation in the outlook on science, politics, philosophy, and the church. As a result, this theory is essential for analyzing the "historical role" of these works.

The analytical model of the research in this theoretical framework is based on a quantitative and qualitative study model that examines the status of Iranian writings on the history of modern Europe. In this study, the number of works, time distribution, geographical origin of authors, content area, the amount of translation versus authorship, the amount of adaptation, and the volume of texts in terms of pages and chaptering are mentioned. Also, in the qualitative study, the understanding of meaning, narrative, and discourse in the following areas: the type of depiction of Europe in Iranian works, the logic of historical narrative (lesson-based / scientific / ideological / reformist), the author's view of the Renaissance, modern science, philosophy, the church, colonialism, the way of adapting and rewriting European sources, and intellectual biases and orientations are addressed.

Reasons for the Lack of Interest in Authoring Works on Early Modern European History in Iran

Several factors have contributed to the limited production of original historical works on global history—particularly the history of early modern Europe—in contemporary Iran. The most significant of these include:

- The Misconception That Translations Are Sufficient for Familiarizing Iranian Readers with Early Modern European History

A prevalent misconception among Iranian authors of world history is the belief that translated works alone suffice to introduce readers to the developments of early modern Europe. According to this view, the most valuable historical texts are those originally produced in the West; therefore, their translation is considered sufficient for conveying concepts. However, this perspective is flawed and reflects a retreat from the responsibility of original authorship (Salehi, 2011: 40). A brief reflection on the linguistic structures of both translation and authorship reveals that original writing has a far deeper impact than translation. Authorship demands creativity and innovation; the writer is compelled to construct new ideas and express them coherently and effectively. In contrast, translation relies primarily on the translator's ability to interpret the source text accurately, and due to the obligation to remain faithful to the original, the scope for creativity is limited. Although the process of textual transformation when moving from source to target language, and the degree of fidelity maintained in this process, is well understood, a more significant question is whether a translated text can truly connect with its intended audience and sustain their engagement throughout. Original writing, on the other hand, allows the author to tailor language, structure, and tone according to the expectations and psycho-cultural characteristics of the readers. Hence, an original text, especially one produced within the linguistic and cultural framework of the audience itself, is more comprehensible, engaging, and effective than a translation.

Historical evidence shows that even the early translators of the Qajar period often resorted to free translation and stylistic adaptation to make European texts more appealing to Persian-speaking readers (Ahmadzadeh & Zargari-Nejad, 2009: 21-39). This becomes evident when comparing a rigid, literal translation with a fluid, interpretive one; the former often fails to attract the audience. Thus, the status of original authorship far surpasses that of translation, especially because the author, through creating a new work, directly engages with the linguistic and intellectual expectations of the readers. This distinction plays a decisive role in historiography. Traditional Iranian historiography, which had a long tradition of recording events, revealed its limitations when confronted with modern Western concepts. From ancient times to the Qajar period, Iranian historiography largely followed specific patterns: selection of events by chroniclers, emphasis on individual heroes and mythological figures, messianic narratives, and a prose style mixed with literary and administrative embellishments (Shohani, 2011: 75-85). Confronted with modern Western historiography, this model was forced to change, but it could never completely free itself from its fundamental features.

A key example of this transitional period is the book *Jahan-nama-ye Jadid* (New World Atlas), compiled and translated by Johann David the Armenian and stylistically revised by Mirza Mohammad Hossein Farahani. Commissioned by Amir Kabir during his tenure at the Ottoman embassy, this work aimed to provide Persian-speaking people with basic knowledge about the wider world (Adamiyat, 1975, vol. 1: 184-188). Early works such as this were often received as "books of wonders" by readers unfamiliar with Western civilization. Gradually, with the emergence of travelogues and a more critical approach to history, traditional Iranian historiography faced serious challenges.

The introduction of the printing press broke the monopoly of court scribes over the production of historical texts. This, along with the rise of journalism and simplified prose, led to the decline of the ornate and often obscure style of court historiography. A large wave of translation brought major European historical works into Persian literature and left a deep and lasting impact. The establishment of a modern educational system (Ghasemi Pouya, 1998: 62) further increased the need to rethink Iranian historiography. This process paved the way for a transition from mythological and hero-centered narratives toward a more analytical, globally aware tradition—one increasingly focused on identifying the shortcomings of Iranian society in light of global transformations (Farmanfarmanian, 1981: 191).

Among the most influential external forces in reshaping Iranian historiography was European Orientalism. With the rise of modern state theory, which emphasized citizen awareness and individual rights, the concept of the "nation" became a central theme in new Iranian historical narratives, particularly within the framework of revivalist nationalism (Akbari, 2005: 70). Thinkers such as Jalal al-Din Mirza Qajar, Akhundzadeh, and Mirza Agha Khan Kermani sought to create a modern historiography that would revive collective pride and elevate Iran's ancient heritage (Jalal al-Din Mirza Qajar, 1868, vol. 1: 8-9; Akhundzadeh, 1895: 15-20; Kermani, 1906: 366). Later, historians such as Pirnia, Iqbal Ashtiani, and Kasravi continued this approach, but they largely remained focused on traditional political-military history and neglected the intellectual, economic, and cultural dimensions of history (Gurney, 1990: 44).

In an analysis, it can be said that the idea that simply translating European works can satisfy the need of academics interested in the history of modern Europe is a common and misleading error. This idea, which leads to a disregard for the authorship of original Iranian works in this field, can be criticized from several aspects: First, specialized and up-to-date translations in the field of modern European history are very few compared to the huge volume of original sources. Many key works have not yet been translated into Persian, and the quality of translations varies greatly. Many of the existing translations are classic or older works. Second, the emergence of self-confidence among Iranian authors, relying on local knowledge and a deeper understanding of the cultural and social context of Iran, is establishing more precise links and comparisons between the developments in Europe and Iran. This helps to understand why and how Iran was influenced or resisted European modernity. Third, over-reliance on translations limits those interested to a superficial and fragmented understanding of European history and reduces the scope for analysis and communication.

- Excessive Inward-Looking Perspectives and the Inadequacy of Traditional Historiography in the Face of Modern Approaches

Traditional and even semi-modern historiographical trends in Iran have long demonstrated a strong inward-looking orientation, heavily focused on the nation's own cultural and civilizational legacy while often isolating themselves from external, particularly Western, influences. This ethnocentric approach, rooted in historical patterns of ethnic and cultural self-centrality, has been a significant barrier to adopting broader, comparative historiographical perspectives.

Numerous scholars have examined the underlying causes of Iran's historiographical stagnation or, more broadly, its lag in global academic development. Some, such as Alamdari and Izadi, have attributed it to the very nature of the Iranian people and the specific geographic characteristics of the country (Alamdari, 1999; Izadi, 2006). Others, including Rezaqoli and Zibakalam, emphasize deficiencies in intellectual culture, scientific development, and creative thought (Rezaqoli, 2010; Zibakalam, 2006).

While the inward gaze is not inherently detrimental, its dominance can result in a repetitive, stagnant historiographical tradition characterized by personalization of history and the neglect of structural and social dynamics. In the context of Middle Eastern studies, similar critiques have been applied—such as analyses of how state weakness in Iraq led to the empowerment of tribal systems that substituted for formal legal and governmental structures (Alwan, 2020: 1-16). Scholars like Lloyd have noted that tribalism has historically served as a foundational organizational structure in the region for millennia (Lloyd, 2019: 1-43), while Hagen distinguishes between authoritarian personalities typical of traditional societies and the innovative characters found in modern ones (Hagen, 1967: 31). For any substantial societal transformation to occur, traditionalist and authoritarian tendencies must give way to more innovative, adaptive mindsets (Mowlana, 1992: 25).

In the Persian political lexicon, the term “state” (*dolat*) is a relatively modern concept, historically embodied by monarchs, bureaucracies, and court elites. As such, the aspiration to transcend traditional historical paradigms may appear overly ambitious, given that substantial transformations in Iranian historiography only began in earnest about a century ago. Understanding the persistent dominance of traditional narratives requires acknowledging the authoritarian structure of monarchic rule, which shaped historical writing to serve state interests (Naji and others, 2011).

Another critical factor was the framework of “world-centered” historiography prevalent from the 3rd century AH through the end of the Qajar era. Although this form of historical writing occasionally reflected broader global awareness, it remained deeply embedded in Islamic cosmology and Iranian-Islamic cultural centrality. Authors of these global histories focused predominantly on Islamic and Iranian narratives, relegating other civilizations to marginal roles.

Such histories typically began with cosmogony, the story of Adam, and the lives of prophets, culminating in the Sassanian period. Following this, Islamic history commenced with the life of the Prophet Muhammad and continued up to the chronicler's contemporary era (Safa, 1996, V. 5, Part 3: 1552). Examples of this type of historiography include *Tarikh-e Bal'ami*, *Tarikh al-Tabari*, *Akhbar al-Tiwal* by Dinawari, and *Zayn al-Akhbar* by Gardizi (Zarrinkoub, 2004: 26-33). These works illustrate how traditional monolithic Iranian historiography struggled to engage with the more complex, multi-dimensional historical narratives of Europe. European historiography, by contrast, integrates various layers of historical analysis—including political, cultural, social, familial, class-based, civilizational, and civic dimensions. In this pluralistic model, the role of the people is explicit and emphasized. In traditional Persian

historiography, however, history revolves around the ruler; events are interpreted through his reign, with little regard for broader systemic forces.

In an analysis, it can be said that the "excessive introspection" by reducing European history to a tool for analyzing the situation in Iran and the "inefficiency of traditional historiography" with its limited methodology and concepts have been two serious obstacles to Iranian authors' interest in and acceptance of the history of the modern centuries of Europe. These two factors, at the academic level, have led to structural weaknesses in the teaching and research of European history, a shortage of experts and local works, and ultimately a superficial understanding of one of the most important periods in human history. To overcome this situation, there is a need for a fundamental revision of approaches, the adoption of modern historiographical methodologies, and the opening of a window to the world and the "other" from a scientific and research perspective.

-Neglect of Early Modern European Historiography in a Century of Iranian Historical Writing

The historiography of early modern Europe, especially during the Renaissance, proved transformative and instructive for European scholars themselves, yielding numerous intellectual breakthroughs. Originating in Italy, the Renaissance not only reshaped European civilization but also deeply influenced the discipline of historiography. The Enlightenment and its permeation of societal institutions significantly enhanced human epistemological capacities. Thinkers like Petrarch introduced the notion of the "Dark Ages," establishing a framework for subsequent historical periodization (Mommsen, 1942: 226–242). Likewise, Boccaccio's historically inspired narratives, drawn from French, Greek, and oral sources, fundamentally altered literary and historical sensibilities (Bartlett 1992: 43–44).

Petrarch and Boccaccio's deep friendship and shared interest in classical Greek and Roman literature inspired a humanistic revival that profoundly shaped European intellectual history. Boccaccio's *Decameron* influenced future literary giants such as Shakespeare and Cervantes. These developments laid the groundwork for a new mode of historiography—one centered on human agency and critical inquiry.

Niccolò Machiavelli's emergence marked a significant turning point in historical thought. He broke from the literary orientation of previous histories, linking historiography directly with political theory and governance. In seminal works such as *The Prince* and *The History of Florence*, Machiavelli illustrated a deep connection between history and political strategy (Jahanbaglu, 1953: 21). He sought not merely to recount past events but to extract rules of power and dominance, believing that history could serve as a guide for political conduct. To this end, he studied classical Greek histories, seeking to identify patterns of political behavior (Bigdeli, 1998, 103).

This intellectual orientation led Renaissance historians to revisit classical Greek and Roman sources, leveraging their insights to revive national identities and challenge the dominant medieval paradigm. These scholars aimed to purge history of myth and superstition,

thereby reviving the empirical methods of ancient historians. This classical revival foregrounded political history, particularly the dynamics of war and governance, in alignment with ancient historiographical traditions (Alem, 2010: 32).

In contrast, Iranian historiography on this period has largely failed to engage with these profound transformations in any meaningful or specialized manner. Rather than analyzing the European experience of Renaissance and modernity in depth, most Iranian texts present abstract summaries loosely based on translations, often lacking coherence or critical perspective. Furthermore, Iranian-authored works on early modern Europe have largely taken the form of educational textbooks, which follow repetitive formats and general frameworks. These texts seldom depart from overviews or venture into specialized subdivisions or analytical categorization.

- The General and Repetitive Nature of Iranian Authorships on Early Modern European History

A considerable portion of Iranian-authored works on early modern Europe adopt a generalized approach, reflecting a lack of academic specialization. This tendency may stem from a combination of factors: a possible disinterest among authors in delving deeper into the subject matter, and a perceived impatience or disinterest among general readers. However, understanding the nature and trajectory of major global transformations, especially during critical historical junctures, should never fall outside the purview of specialized academic research.

To highlight this disparity, one can consider the extensive body of Western literature on Iranian history. Works such as *Landlord and Peasant in Persia* by Ann Lambton, *A History of Persia* by Percy Sykes, *Iran Under the Sassanids* by Christensen, *The Persians* by Malcolm, *The Persian Empire* by Olmstead, *From Zoroastrian Iran to Islamic Iran* by Shaked, *The Religion of Ancient Iran* by Ghirshman, *The Fall of Lotf Ali Khan Zand* by Jones, *The Golden Age of Persian Culture* by Frye, *The Cambridge History of Iran*, *The Fall of the Safavid Dynasty* by Lockhart, and *The History of the Persians and Arabs During the Sassanid Period* by Nöldeke, exemplify the breadth and depth of scholarly Western engagement with Iranian history (Badawi, 1998; Fouladvand, 2022).

In contrast, the Iranian historiographical output concerning early modern Europe appears relatively modest. One could argue that Abbas Iqbal Ashtiani was among the first Iranian scholars to address this period in earnest, with works such as *The History of Geographical Discoveries* (1935/1313 SH), *The History of Geography as a Science* (1935/1313 SH), *The General History of Civilization* (1941/1319 SH), and a three-volume general history used in high school curricula. These publications introduced key data on European history to Iranian educational frameworks (Iqbal, 1947: 7-8; Shayegan, 2004: 245-252).

The literary style of Iqbal's work, praised for its simplicity and linguistic accessibility, effectively avoided complex Europeanisms, archaic Arabic, or obsolete Persian constructions. As Mohammad Qazvini observed, Iqbal's historical writings employed straightforward, elegant

Persian that remained faithful to its linguistic roots without recourse to foreign terminology Selected (Iqbal, 1967: 19).

Persian Authorships on Early Modern European History

- From the Renaissance to the Congress of Vienna by Esmaeil Dolatshahi

This book, written in 1972/ 1351 SH across nineteen chapters, provides an overview of European transformations from the late medieval period to the rise of Napoléon Bonaparte. The language of the text is literary and fluid.

The first chapter explores Europe's economic conditions at the end of the Middle Ages, while the second chapter addresses the state of languages and literature during that time. The fourth chapter focuses on education and pedagogy (Dolatshahi, 1972). Dolatshahi then offers his general assessment of the period in chapter five, emphasizing scientific and technological progress, and in chapter six, he discusses developments in architecture (pp 1- 27). Chapter seven is devoted to the Renaissance, divided into three sections: humanism and the revival of knowledge, artistic masterpieces of the Renaissance, and the spread of Renaissance ideals (pp 28- 45). Chapter eight focuses on religious reforms and is organized into four parts: Martin Luther's rebellion against the Church, the emergence of Protestant denominations, Catholic reform, and the religious wars (pp 46- 66). Chapter nine delves into geographical discoveries and the beginning of European colonial expansion, including Spanish and Portuguese imperialism, mercantilism, and the colonial ambitions of France, England, and the Netherlands (pp 67-92). Chapters ten through fifteen chronicle Europe's political landscape, including Spanish dominance, absolutism in France, the rise of Russia, militarism in Prussia, the Austrian Empire, and the English Revolution (pp 93-130). Chapter sixteen addresses the American War of Independence. Chapter seventeen presents the Age of Enlightenment, discussing new scientific theories, medical progress, and the emergence of rationalism. The eighteenth and nineteenth chapters are devoted to the French Revolution of 1789/ 1167 and the rise of Napoleon(pp131-199).

In analyzing the content, volume, and quality of the book "From the Renaissance to the Congress of Vienna," it can be said that the volume and subject coverage of the book covers a relatively long period, but it is written in a remarkably comprehensive manner, and the author has tried not to limit himself to political events alone and to cover various aspects of European developments. The prose of the book is fluent and literary. This feature can facilitate the study of the book for a more general audience and students who are less familiar with specialized texts. The book has succeeded in presenting a "general overview" of the modern ages. This means that its main goal was to create a general and comprehensive picture of the main developments of this period, rather than going into very deep and specialized details. The mention that this work "was considered part of the first coherent works of teaching the modern ages of Europe in Iranian universities" doubles its historical and educational importance. In its time, this book probably filled a large gap. The most important criticism raised in the text is related to "its old-fashioned and very general writing style." This point can refer to the following meanings: Considering that it was written in ۱۹۷۲/1351 SH, some approaches, concepts, or

information may not be in line with more recent knowledge and research in European historiography. Another is the lack of in-depth details, complex analyses, or specific case studies. This overview is useful for providing a general perspective but may not be sufficient for professional researchers seeking a deeper understanding. Regarding methodology, the text is more descriptive and narrative and has benefited less from in-depth structural, social, and economic analyses, or modern historiographical theories. Regarding scientific data and information, it should be said that the time coverage, which covers the period from the late Middle Ages (Renaissance) to about 1815 (Congress of Vienna), about half of the chapters (Chapters 1 to 9) are devoted to cultural, economic, religious developments, discoveries, and colonization, and the other half (Chapters 10 to 19) focuses more on political issues, revolutions, and wars. This distribution reflects the author's attempt to create a relative balance between different aspects of history. In this work, the reliance on the key role of Napoleon Bonaparte as the end point of the period under study has been of great interest.

- Detailed History of Iran and General History for Fourth-Year High School Students by Nasrollah Falsafi and Ali-Asghar Shamim

This educational book, prepared in accordance with the curriculum standards set by Iran's Supreme Council of Culture (Falsafi-Shamim, 1948), is divided into two main parts: the first covers the history of Iran, while the second addresses European history during the early modern period (pp135- 145). The initial chapters examine the rebirth of literature and the arts, emphasizing the Renaissance as a transitional period between the Middle Ages and modernity. Special attention is given to the development of political and literary thought in Italy, as well as to the flourishing of fine arts. Key Renaissance figures discussed include Niccolò Machiavelli, Guichardin, Ariosto, Le Tasse, and Renaud (pp 148 - 149). In terms of the visual arts, the authors introduce renowned architects and artists such as Bramante, Leonardo da Vinci, Raphael, Michelangelo, Correggio, and Titian (pp149-150).

The book also explores the French Renaissance, the humanist movement in Germany, and broader intellectual developments across Europe. It examines England's transition through the 17th century—covering the republic, Cromwell's rule, the Stuart Restoration, and the Glorious Revolution of 1688—as well as political evolutions in the 18th century, including the emergence of the Whigs and Tories (pp 154- 184).

Subsequent chapters analyze the reign of Louis XIV in France, the Franco-Dutch War, and the stratified structure of French society, highlighting the roles of the clergy, nobility, and the Third Estate (pp 184-200). The book continues with coverage of the period between the deaths of Louis XIV and the accession of Louis XVI, foreign policy developments, and internal affairs of various European powers, including Russia, Prussia, and Austria. The book also discusses major international conflicts, such as the War of Spanish Succession and the Seven Years' War (pp 201-259). Other topics include the Anglo-French rivalry in colonial territories, the American Revolution, Eastern European politics, the partitioning of Poland, and Russo-Ottoman conflicts. The narrative culminates in the outbreak of the French Revolution in 1789, followed by the rise and fall of the Jacobins, the Consulate government, and Napoleon's empire.

(pp 260- 326). It ends with an overview of scientific and literary developments in Europe during the 17th and 18th centuries (pp 326-341).

The book is divided into two main sections: the history of Iran and the history of Europe in modern centuries. The European history section, spanning approximately 206 pages (from page 135 to 341), offers a relatively comprehensive overview for its intended audience. It covers European developments from the Renaissance to the end of the Napoleonic era. The authors explored a wide array of topics, including Cultural and Artistic Developments: Renaissance, Humanism, fine arts, and literature. Political and Governmental Changes: Focusing on key nations like Italy, France (Louis XIV, 1789 Revolution), England (Cromwell, Stuarts, 1688 Revolution, political parties), Russia, Prussia, Austria, and Spain. Major events such as the Franco-Dutch War, the War of the Spanish Succession, the Seven Years' War, colonial disputes, the American Revolution, and the partitions of Poland are also discussed. Social Structures: Examining the social classes in France. Scientific Advancements: Highlighting progress in science and literature during the 17th and 18th centuries, mentioning prominent scientists in mathematics, philosophy, astronomy, and natural sciences. Authored according to the program of the "High Council of Culture," the book aimed to standardize content and meet the official educational requirements of Iran at that time. Despite being a high school text, it provides substantial detail, going beyond a superficial introduction. The inclusion of prominent Renaissance and Enlightenment figures like da Vinci, Michelangelo, Machiavelli, and Louis XIV enriches the content.

A Brief Survey of the Early Modern Period by Gholamhossein Farnoud

This book, authored in 1958 and structured into four chapters, provides an overview of political and economic developments in Europe during the early modern era (Farnoud, 1958). Chapter One focuses on 17th-century England and the bourgeois revolution. Topics include the rise of trade and industry, the rule of the Stuart monarchy, the outbreak of civil war, Cromwell's regime, and the execution of Charles I (pp 2-36). The chapter also covers the egalitarian movement, the suppression of the Irish uprising, and the return of reactionary forces—framed within the question, "What did the bourgeois revolution accomplish?" Chapter Two discusses the Industrial Revolution, including the conquest and exploitation of India, capital accumulation, widespread poverty, the rise of the manufactory system, technological innovation, and changing class structures in society (pp 37-55). Chapter Three addresses the American War of Independence. It examines the situation of Native Americans, contrasts between northern and southern colonies, the drafting of the U.S. Constitution, and the formation of the United States. Chapter Four is dedicated to the concept of bourgeois revolution, analyzing feudalism in Europe, peasant revolts, 18th-century France, the decline of agricultural systems, the social causes of the French Revolution, and modes of production.

The second part of this chapter introduces the intellectual architects of the revolution, including Voltaire, Montesquieu, Jean-Jacques Rousseau, Jean Meslier, and the Encyclopédistes led by Denis Diderot. It further discusses the rise of the bourgeoisie, the Estates-General, the fall of the Bastille, the Declaration of the Rights of Man and of the Citizen, the National Assembly, the Jacobins, the abolition of feudalism, and the broader outcomes of

the French Revolution (pp 56- 154). The book has fluent and eloquent prose, but it seems to have failed to fully cover the period in question and expand further. Overall, the book provides a brief but comprehensive overview of some of the most important political and economic developments in Europe in the modern century, especially the bourgeois and industrial revolutions.

The History of Modern Civilization in the World and Iran by Abbas Parviz

Published in 1950/ 1339 SH, this book is divided into two broad sections: the first focuses on early modern European history from the Renaissance to the end of World War II (Parviz, 1950), and the second covers Iranian history from the Safavid period to the Renaissance. The first section, which is directly related to early modern Europe, comprises 422 pages and is structured into sixteen chapters (pp 5- 25). Chapter One introduces the concept and stages of civilization, discussing the defining traits of modern civilization and the causes of its emergence (pp 25-52). It then examines the Renaissance in Italy and France and surveys the development of science and literature during the 17th and 18th centuries (pp 52-63). Chapter Two is dedicated to the Industrial Revolution in England, analyzing its origins, evolution, and socio-economic consequences (pp 63-75). Chapter Three addresses the French Revolution and the revolutions of 1830 and 1848, providing a comparative framework for understanding the political upheavals of the 19th century. Chapter Four focuses on France's Second and Third Republics, the rise of Napoleon III, and the broader implications of French imperial ambitions (pp 75-106). Chapter Five analyzes the unification of Italy, emphasizing the roles of Cavour and Garibaldi, and considers the general political climate of the time (pp 106-129). Chapter Six outlines the formation of the German state under Bismarck's leadership, covering the Austro-Prussian War, the Franco-Prussian War of 1870, and the proclamation of the German Empire (pp 129-168). Chapter Seven examines the "Eastern Question," the decline of the Ottoman Empire, Greek independence, Egypt's shifting allegiances, the Balkans, and European intervention (pp 169-197). Chapter Eight details the colonial rivalry between France and England in America and India (pp 198 -204).

Chapters Nine through Twelve discuss the global rise of British hegemony in the second half of the 19th century, the emergence of new economic powers, German industrial progress, and European colonization of Africa and Asia (pp 205-225). Chapters Thirteen through Sixteen explore advancements in European science and literature (pp 225-262), the causes and effects of World War I, the developments leading to World War II, and post-war institutions such as scientific societies, libraries, and cultural organizations (pp 262-422). Although comprehensive in scope, the book offers a generalized interpretation of early modern and contemporary European history. It notably lacks proper citations or references, making it less suitable for academic use, despite its historical breadth.

Transformations in Europe During the Renaissance by Davoud Esfahanian

This academic book, published in 1988 and spanning 227 pages, is divided into five chapters and offers a focused exploration of the key developments in Europe during the Renaissance period (Esfahanian, 1988). Chapter One, titled Geographical Discoveries, is subdivided into five parts: The influence of Islamic geographical knowledge and earlier experiences on

European exploration; Portuguese maritime expeditions; Spanish explorations; Discoveries by other European powers, including the Dutch, French, and British; And the broader consequences of these exploratory missions (pp 6-43). This chapter presents a well-documented and methodical account of how European nations sought new territories and the historical backdrop of such efforts. Chapter Two, entitled The Concept of the Renaissance, consists of three parts: The causes and conditions that gave rise to the Renaissance in Europe; The specific developments within Renaissance Italy; And the spread of Renaissance ideas to other European countries, including Spain, Germany, the Low Countries, France, and England (pp 45-94). Chapter Three focuses on Religious Reforms in the Early Modern Period, and includes four major sections: The condition of the Church and Christianity prior to the Reformation; The early reformers, such as John Wycliffe, Jan Hus, and Erasmus; Leading figures of the Protestant Reformation, including Martin Luther, John Calvin, and Ulrich Zwingli; And reforms within the Catholic Church itself, such as the Council of Trent, the Inquisition, and the founding of the Jesuit Order. The chapter also introduces Protestant sects like the Puritans, Presbyterians, Quakers, and Independents (pp 95-148). Chapter Four, titled Scientific Developments in the Early Modern Period, is structured into three sections: Philosophy, including the contributions of Francis Bacon and René Descartes; Economics, particularly the doctrine of mercantilism; And the sciences, including advancements in mathematics, astronomy, physics, chemistry, botany, zoology, medicine, and education (pp 149-176). Chapter Five, Political Developments in Europe and America from the Renaissance to the French Revolution, presents a panoramic view of European politics from the 15th to the 18th centuries. It covers the Thirty Years' War and the Treaty of Westphalia, the rise of French power under Louis XIV, 17th-century absolutism, England's domestic politics, dynastic wars in Austria and Poland, the Seven Years' War (1756–1763), the partition of Poland, the independence of the United States, and the evolution of Enlightenment-era political thought (pp 177-210). From a technical standpoint, this book stands out as one of the most well-structured works suitable for university-level instruction. Esfahanian's writing is fluid and engaging, with Latin equivalents provided for key terms and figures. The inclusion of footnotes, maps, and a bibliography enhances its pedagogical value, making it a rich and accessible resource for students and scholars alike.

History of European Transformations in the Early Modern Period (1453–1789) by Naghi Lotfi and Mohammad Ali Alizadeh

This comprehensive work, comprising 304 pages and organized into an introduction and five major sections, offers an academic examination of the early modern era in Europe—from the fall of Constantinople to the outbreak of the French Revolution (Lotfi – Alizadeh, 2002). The Introduction addresses foundational concepts such as: The evolution of European historiography during the early modern period; The definition and subdivisions of the term “modern era”; The role of history in shaping modernity; And the hallmarks of the era, including the emergence of capitalist structures, the concept of revolution, the development of artillery and imperial warfare, the rise of independent nation-states, utopian ideals, Protestant reformism, and growing skepticism toward classical traditions (pp 2-22). *Section One: The Renaissance-* Chapter One analyzes the causes behind the Italian Renaissance, focusing on: The growth of urban centers; Italy's intellectual and cultural heritage; And the political diversity of

Italian city-states (pp 26-79). Chapter Two discusses Renaissance literature in Italy, with profiles of Dante, Petrarch, and Boccaccio (pp 80-119). Chapter Three delves into the humanist movement, highlighting figures such as Bracciolini, Valla, and Biondo. *Section Two: Geographic Discoveries*- This section explores the Age of Exploration, with detailed accounts of the expeditions carried out by the Portuguese, Spanish, Dutch, French, and British. It examines their motivations, maritime technologies, and the global ramifications of colonization (pp 121-142). *Section Three: Religious Reformation*- Chapter One outlines pre-Reformation conditions in the Catholic Church and the doctrinal dissent of early reformers like Wycliffe and Hus (pp 143-174). Chapter Two investigates the connections between Renaissance humanism and the Protestant Reformation (pp 175-181). Chapter Three presents theological and institutional critiques of the Catholic Church by Martin Luther, Ulrich Zwingli, John Calvin, and Henry VIII (pp 183 –192). It also analyzes England's religious transformation and the emergence of national churches. Chapter Four explores the Catholic Counter-Reformation, including: The Council of Trent; The rise of the Jesuit order; The Inquisition; And the broader outcomes of these religious conflicts.

Section Four: Political Transformations- Chapter One covers political developments in Spain, the rise of the Habsburgs, and the Thirty Years' War, culminating in the Treaty of Westphalia and its long-term effects. Chapter Two focuses on France, tracing the political strategies of Henry IV, Cardinal Richelieu, and Louis XIV's absolutism (pp 193-209). Chapter Three analyzes political change in England, including the Tudor monarchy, the English Civil War under the Stuarts, and the American Revolution (pp 209-236). *Section Five: Scientific, Cultural, Social, and Economic Developments*- This final section presents a holistic view of the Enlightenment and its intellectual aftermath, including: Scientific and cultural progress; The political theories of Machiavelli, Thomas More, Luther, Calvin, Jean Bodin, Hobbes, and John Locke; And socioeconomic shifts from the Commercial Revolution to the Industrial Revolution in countries such as Italy, Spain, France, and England (pp 237 –295). The book concludes with a bibliography of 119 sources, both Persian and foreign, making it one of the most well-researched academic publications on this subject in Iran.

History of Europe from the Renaissance to the End of World War II by Abbasgholi Ghafari Fard

This 327-page volume provides a chronological and thematic account of European history from the Renaissance through the conclusion of World War II. It is structured into three main chapters, with the first chapter dedicated to the early modern period up to the French Revolution (Ghafari Fard, 2004). *Chapter One: From the Renaissance to the French Revolution*- Section One explores the nature and significance of the Renaissance. It discusses: The meaning and origin of the term; Causes of the Renaissance; Humanism; And key figures including Dante, Petrarch, Boccaccio, Machiavelli, Ariosto, Rabelais, Ronsard, Shakespeare, Erasmus, and Cervantes. It also provides insight into Renaissance-era painting and architecture, highlighting prominent schools and artists (pp 1-51). The section continues with an analysis of: Economic, social, and political factors behind the Renaissance; Its moral and intellectual impact on Italy; And the philosophical contributions of Francis Bacon, Descartes, Spinoza, Hobbes, and Locke.

Section Two focuses on religious reformation. It covers: Pre-Reformation Church conditions; Martin Luther's theology and its effect on capitalism; Teachings of John Calvin, Ulrich Zwingli, and other Protestant sects such as the Anabaptists and Anglicans; And Catholic responses like the Council of Trent and internal reforms (pp 52-68). Section Three examines the Age of Exploration, including: Motivations for European expansion; Major Portuguese, Spanish, French, and British expeditions; The global consequences of colonization; And the rise of mercantilism and European imperialism. Section Four addresses scientific and intellectual advancements in disciplines such as: Experimental science; Mathematics; Astronomy; Physics, Chemistry, and Medicine (pp 69-78). Section Five analyzes the evolution of European states, including France, England, Prussia, Austria, Spain, and Russia. It also recounts the Thirty Years' War and the Treaty of Westphalia, as well as 18th-century European conflicts (pp 87-108). Section Six Covers Eastern Europe and the colonies, emphasizing independence movements and the Enlightenment's influence across the globe (pp 109-116). *Chapter Two: The French Revolution to the Late 19th Century-* This chapter discusses: The causes, phases, and outcomes of the French Revolution; Napoleon's rise and governance; The Congress of Vienna; France's political developments after Napoleon; The Industrial Revolution in England; The unifications of Italy and Germany; And the broader consequences of 19th-century nationalism, liberalism, and imperialism. *Chapter Three: From the Early 20th Century to the End of World War II-* Structured in four sections, this chapter includes: Section One: A general introduction to the 20th century's ideological and geopolitical shifts; Section Two: World War I and its outcomes; Section Three: Interwar Europe, including the rise of fascism, Nazism, and communism (pp 119-301) *Section Four:* World War II, its causes, major events, and post-war consequences. While broad in scope, this book offers a somewhat simplified narrative of Europe's complex historical transformations. Nonetheless, its treatment of the early modern era is a core component and provides foundational knowledge in educational settings.

History of Europe from the Renaissance to the French Revolution by Mohammad Salmasi Zadeh

This book, structured into eight chapters, presents a concise and academic overview of major historical events and developments in Europe from 1453 CE—marked by the fall of Constantinople—to 1789 CE, the year of the French Revolution. It is tailored for university-level instruction, especially for students in history departments, and adheres closely to standardized educational syllabi (Salmasi Zadeh: 2016). The book maintains a balance between thematic coverage and chronological clarity, addressing significant political, economic, intellectual, and cultural changes that defined the early modern era. It avoids overly detailed narration in favor of accessible, well-organized content suitable for educational purposes.

Key topics include: The political reorganization of Europe following the collapse of medieval feudalism; The Renaissance movement as a catalyst for intellectual and artistic revival; The rise of new philosophical and political schools of thought; The Protestant Reformation and its sociopolitical repercussions; The Age of Exploration, including the motivations, routes, and consequences of European expansion; The development of modern

state systems and the formation of centralized monarchies; And the social and economic foundations that led to the outbreak of the French Revolution. Salmasi Zadeh adopts a clear and eloquent prose style that helps convey complex ideas without compromising academic rigor. The book emphasizes interconnectedness across different historical themes, encouraging students to understand how religious, intellectual, and economic shifts collectively shaped the emergence of modern Europe.

In analyzing Salmasi Zadeh's work, it can be said in terms of volume and quality that the book, in its careful selection of historical origin and destination and the choice of the conquest of Constantinople (1453) as the starting point and the French Revolution (1789) as the ending point, represents a classical but precise approach to the historiography of early modern Europe. This time covers the transition period from the Middle Ages to the modern world. The text explicitly refers to a variety of topics with comprehensive and multifaceted coverage. This diversity shows that the book is not limited to event-based political history but also pays attention to cultural and social history. The educational and structured approach, which is written for history students and is limited to headings and brevity, indicates adherence to the principles of academic education (including avoiding marginalization and paying attention to the precedence and delay of developments). The reference to fluent prose indicates the author's attention to the comprehensibility and fluency of the text, which is essential for an educational resource. The text's emphasis on "brevity" means that the book focuses on key trends, phenomena, and concepts rather than long quotations or detailed descriptions of battles and treaties. This feature is considered an effective teaching resource. Strengths (based on the text) include: observance of the precedence and delay of events; simultaneous coverage of several European countries; attention to intellectual and religious developments; suitability for academic teaching; The book "A History of Europe from the Renaissance to the French Revolution" is a concise, multifaceted educational work that, by prioritizing the quality of analysis of trends over the quantity of detail, meets the need of history students for a comprehensive understanding of the developments in Europe during the Renaissance, the Reformation, the Discoveries, and the Age of Enlightenment. The flowing prose and regular chapter structure make it a reliable resource for teaching.

History of Europe in the Early Modern Period by Ali Bigdeli

This textbook, part of the official curriculum of Payam-e Noor University, is designed to support academic instruction on the foundations of Western civilization. The author approaches the subject by framing Western Europe—particularly countries like France, England, and the Holy Roman Empire—as the core and birthplace of modern Western civilization. In contrast, regions such as the United States, Canada, and Latin America are excluded due to their peripheral roles in shaping early modern European thought and institutions (Bigdeli, 2015). The book covers a wide range of topics, including: The socio-political and cultural context of Western Europe on the eve of the Renaissance; The Renaissance movement and its intellectual and artistic revolutions; The rise of colonial expansion, including the causes and consequences of European overseas exploration; The Protestant Reformation and the religious fragmentation of Europe; The English Civil War, including the Glorious Revolution and its implications for

constitutional monarchy; The Thirty Years' War, with detailed attention to its religious dimensions and the Treaty of Westphalia (1648), which reshaped the European political order; The Age of Enlightenment, emphasizing philosophical and scientific progress that laid the groundwork for democratic thought and modern institutions. The structure and content of the book closely follow national academic guidelines for undergraduate history programs. Although it functions primarily as an educational aid, the text tries to link major events and intellectual currents, helping students understand the underlying dynamics that led to modern Europe's emergence. Bigdeli's prose is clear and academically measured, making the book a reliable introduction to the major transformations of Europe between the 15th and 18th centuries.

In an analysis based on the volume and quality of this book, it can be said: The book, focusing on a period from the Renaissance to the Age of Enlightenment, carefully examines a specific time range (approximately the 14th to 18th centuries AD) and frees the text from being caught in the trap of generalization. Unlike many similar works, this book explicitly considers Western Europe to be the heart of modern civilization and leaves out regions such as North America, Canada, and Latin America due to their "lack of role in the construction of modern Western civilization." This limitation in terms of volume has contributed to thematic coherence. Since the book was written for distance learning and self-study, the volume of material is balanced and more concise than purely specialized works. In terms of quality (methodology, structure, and credibility), the book is designed based on approved headings; this feature increases the quality of content standardization but may reduce creativity and bold analyses. Choosing the Western civilization approach with a focus on Western Europe provides a specific theoretical framework. This approach is academically acceptable but may be criticized from a postcolonial or cosmopolitan perspective (ignoring the role of Latin America, etc.). However, the author explicitly states this limitation, which indicates methodological integrity. The text does mention the "growth of colonialism" as one of the topics, which is a positive point, but it is not clear whether the book is simply a narrative of events or an analysis of causes and consequences (e.g. the impact of colonialism on the formation of modernity). Since it is an educational book, a balance between narrative and analysis is probably maintained, but it is unlikely to reach the level of specialized research work. This book is a standard and efficient teaching resource for an introduction to the general history of modern Europe (from the Renaissance to the Enlightenment). Its strengths are its clarity of subject scope and its purposeful teaching structure. However, for in-depth research or an introduction to perspectives beyond Eurocentrism, supplementary sources will be needed.

A general analysis of the reasons for the lack of attraction of authors and scholars towards the history of modern Europe in Iran

The subject of Iranian writings on the history of Europe in the modern centuries and the Renaissance is of great importance because it shows how Iranians intellectually confronted the modern Western world; this issue had particularly attracted a part of the Iranian mentality from the Safavid to the Qajar era. Before the 19th century, Iranians did not have direct acquaintance with the history and civilization of Europe, and most of the information was provided to this

society through traders and travelers. The information that sometimes came in travelogues, diplomatic reports, or geographical books, mostly concerned the political, religious, and cultural situation in Europe and did not have a scientific context or a coherent historical study format. However, since the time of Fath Ali Shah Qajar and the trips of Iranian delegations to Russia and England, this acquaintance has expanded, and gradually some Iranian thinkers began to write works on the history of Europe, and they discussed the Renaissance and Enlightenment periods, the French Revolution, the scientific and industrial advances of Europe, the religious reform (Protestantism), and its effects on Western civilization in general and in reference. For example, "History of Farangistan" written by anonymous authors in the Nasser court is one of the first attempts to compile the history of Europe in Persian. These works are usually based on incomplete translations of French or Arabic texts and summarize topics such as the Renaissance in Italy and France, the emergence of new sciences and new philosophy, the history of the popes and the church, and European revolutions. Other works were "Mirza Malkom Khan Nazim-ud-Dawlah" and his reformist writings. Although he did not describe the history of Europe in a descriptive way in his treatises (such as Qanun and Daftar Tanzimat), he spoke of the "intellectual and political Renaissance of the West" and tried to introduce it as a model for reform in Iran. In addition, travelogues such as the travelogue of Mirza Abul Hasan Khan Ilchi (travel to England, early 19th century) and the travelogue of Etemad-ul-Saltanah (during the Nasser era) contain historical data about Europe; Because, in addition to travel reports, the authors have sometimes examined the historical roots of modern European developments.

The lack of interest of Iranian authors in writing modern European history in Iran has been the result of several structural, cultural, and scholarly factors. On the one hand, the tradition of Iranian historiography has focused mainly on the history of Iran and Islam, leaving Europe largely out of the spotlight. On the other hand, the lack of primary sources and limited familiarity with European languages (French, German, English), as well as the interdisciplinary complexity of European history, have reduced the motivation to produce original works and in some cases made them meaningless.

Conclusion

Iranian works on European history in the early modern period shares several common characteristics. First, European history was often approached through the lens of moral instruction, national decline, or progress, rather than through a scientific or specialized analytical framework. Moreover, Iranian authors frequently treated European history as a model for political and cultural reform in Iran, blending historical narrative with social reformism and drawing selectively on examples from modern European history. These works relied heavily on the translation and adaptation of European sources, while original and specialized research remained rare.

Even during the first Pahlavi era, when academic interest in European history and the Renaissance gained momentum, this pattern of dependency on translated and adapted material persisted. Although scholars such as Iqbal Ashtiani, Ali Akbar Siasi, and Taghizadeh produced and translated more methodical works, the resulting knowledge remained largely general and introductory. Nevertheless, these efforts introduced Renaissance history systematically for the

first time, grounded in European sources, and laid the foundation for university-level instruction in "European history" in Iran.

Overall, Iranian historiography on Europe—particularly on the Renaissance and early modern centuries—can be understood as an evolutionary process. This process began with initial acquaintance through travelogues and translations during the Safavid and Qajar periods, rooted in traditional commercial and diplomatic exchanges. In the nineteenth century, reformist and socially engaged writings accelerated with the expansion of international relations and the dispatch of students to Europe. By the early twentieth century, academic and research-oriented works had grown in number, yet they remained predominantly general in scope and content. Despite these limitations, such works served as a crucial bridge between traditional Iranian intellectual frameworks and the modern Western world, helping to institutionalize the historical study of Europe within Iranian culture.

The collective body of Iranian-authored works on early modern European history consists largely of general surveys intended for public education, often aligned with academic curricula. While without merit, these texts are limited in number and tend toward summarized, introductory accounts. Due both to stylistic choices and structural constraints, they have fallen short of conveying the full depth and complexity of early modern European transformations to Iranian audiences. Although such works have documented and introduced certain aspects of early modern Europe into Iranian historiography, adequately capturing the intellectual, political, social, economic, and cultural intricacies of this era within such constrained formats remains a considerable challenge. These limitations have restricted their impact, particularly in fostering critical engagement or specialized scholarly inquiry.

It is a strategic mistake to assume that translations alone suffice for an academic introduction to the history of modern Europe. Translations cover only part of the ground and face quantitative, qualitative, and thematic constraints. The production of original works by Iranian scholars—works that demonstrate cultural contextual awareness, address local concerns, fill research gaps, and diversify perspectives—plays a vital role in deepening academic understanding of this field. Its absence leads to superficiality and epistemological dependency.

A simple comparison with the extensive knowledge that Western scholars possess about Eastern societies, including Iran, reveals the scarcity and superficiality of Persian-language original works on European history. While the efforts of translators have undoubtedly played an essential role in transmitting key historical ideas and events into Persian, these efforts alone have not sufficed to cultivate a robust indigenous scholarship in this field.

The findings of this study suggest that several persistent factors have hindered the development of Iranian authorship in this area, including: the mistaken belief that translations are sufficient for historical understanding; a failure to move beyond repetitive and generalist narratives; a lack of engagement with early modern European historiography across more than a century of Iranian historical writing; and an excessive inward-looking orientation within

Iranian intellectual traditions, compounded by the enduring influence of traditional historiographical methods.

These factors, shaped by the intellectual inclinations of both authors and audiences, have collectively prevented the specialization and maturation of this field. As a result, Iranian-authored historiography has yet to offer a coherent, comprehensive, and analytically sound understanding of early modern Europe independent of translated Western texts. In short, the general disinterest of Iranians in the study of European history—across all periods, but especially the modern era—can be explained by the structural weakness of advanced studies, linguistic and scientific challenges, the cultural and identity-based priority given to Iranian and Islamic history, and the lack of economic and research motivation in this field.

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