

Analysis of the Impact of Conspiracy Illusion in Iran's Political Underdevelopment (Second Pahlavi Era)

Mohammad Heydarpourklidsar¹

Ph.D. in Cultural Sociology, Science and Research, Islamic Azad University, Tehran, Iran

Received 18 May 2018

Revised 2 June 2018

Accepted 24 June 2018

Abstract: *the present research seeks to answer the fundamental question of how the belief in the plot of conspiracy as a cultural barrier to the achievement of the Iranian society of political development has worked. In this research, using the documentary, historical and analytical method, the sociological analysis of the influence of the belief in the plot of conspiracy in the failure of the Iranian society to achieve political development has been attempted. The findings of this research show that the formation of political development in society requires the acceptance of social responsibility by different social classes, especially the ruling elites, but in the second pillar, the belief in the plot of conspiracy, the common belief almost all Social and political forces and political elites and the opposition, and its major consequences were the social and political responsibility of the perpetrators and activists of society and the attribution of all social and political events of society to foreigners. Finally, the main consequence of such an approach and Belief was the failure of the Iranian society to achieve political development.*

Keywords: *Analysis, conspiracy illusion, Political Underdevelopment, Social Responsibility, Second Pahlavi.*

Introduction

The conspiracy illusion is more and more visible in the general belief of all countries. But this belief tends to be more common in the Middle East, especially among Iranians. What we say is the conspiracy illusion is a kind of disease, it does not mean that basically there is "no conspiracy in anything at all, and what is conspiracy is everyone's dream and illusion, but it means that the category" Conspiracy "can be examined in two ways: one is a scientific, objective and other emotional and pathological approach. In scientific conception," conspiracy "is considered as a hypothesis that can be rebutted or proved, and in the light of data Objective and historical documents, without emotional bias, are analyzed and analyzed, while the "illusion" of convincing and dogmatic beliefs is shaped into a particular kind of conspiracy. Because other beliefs are not in the realm of scientific research and therefore cannot be proved or denied (Ashraf, 1391: 70, and any society that is suffering from this deadly disease that has destructive consequences, not only develops It will not be political, but it will be free from any progress. Iranians in the realm of politics have always been looking for a bowl in the bowl of every event to accept it as the truth of the event. They are looking to see "hair twists" in measuring each political event. They see the political event itself objectively, the appearance of nose and the result of naivety. In their view, every obvious political event is only a result of the conspiracy.

The hegemony of such an approach to politics in the Iranian society-especially in the second Pahlavi era-led to the establishment of a situation that is referred to as "illusion of conspiracy." The tendency to "conspiracy illusions" has spread so much among Iranians that the analysis of political and historical events is only possible when viewed from the point of view of revealing the conspiracy of the government and its powerful foreign supporters. Iran has nothing to do with the "illusion of conspiracy" with reality, but it is separated from it, and is confronted with the fact that it is created by the "illusion of conspiracy" and conspiracy. Particularly since the second half of the nineteenth century, Iran, as a semi-colonial country, was the centerpiece of the colonial powers, and in particular the United Kingdom,

¹ Email: mohammadheydarpour1@gmail.com

the conspiracy of the colonial powers, the Iranians who repeatedly "confronted the conspiracy of such powers and, at the same time, The nature of the events and political-social developments, overtook the "illusion of conspiracy" (Ghazimoradi, 2006: 237,238).

Therefore, in throwing Iranians into the illusion of conspiracy based on their true political experience, while also separating them from these real political experiences and as peoples living in semi-colonial conditions. The present research seeks to elucidate the role of belief in the "illusion of conspiracy" by the social and political actors and activists, in particular the political elites, in the failure of the Iranian society to achieve political development, and to answer the basic question of how the belief in "The illusion of conspiracy" has acted as a barrier to the achievement of Iranian society for political development or played a role?

Literature and the Conceptual Framework of Research

The theory or, in other words, the conspiracy illusion has different definitions, and in general it has neither a documented theory nor the use of formal theorists. But as one of the main components of the political culture of some societies like Iran, which have experienced a semi-colonial history, abstracts from the behavior, judgments, and evaluations of ordinary people, to the type of view of the dominant and non-ruling politicians and political elites. "The illusion of conspiracy" is often shaped as a coherent intellectual system, and it forms the foundation of the worldview and social groups. "The illusion of conspiracy" often "penetrates between extremist patriots, religious traditionalists and right-wing conservatives. And the boom takes place and becomes an integral part of their political ideology (Ashraf, 2012: 73).

According to a definition, "in the attitude of conspiracy, it is assumed that the obvious and more-hidden hands are inferior to the destinies of the individual, society, or a nation. This view depicts an extreme and exaggerated view of events by losing sight of past arrangements and cases that are detectable by conspiracy sources and magnifying them. "(Qaderi, 1992). In social contexts where the conspiracy hallucination affects them, there is no independent role for social activists, as if the people of the society from the ruling elite to the non-ruling elite, and ordinary people, are under the control of an evil force without any free and independent will. Illusion of conspiracy is a kind of psychological individual and collective illness. Individual Disease The suspicion of everything and everyone paranoid and collective illness is called conspiracy theory. A person who has plagued the illusion of conspiracy in his recent conception considers all the major political events and events of events in the hidden and powerful hands of the foreign policy and the deviant political, economic, and even religious affiliated organizations of that policy. According to him, all revolutions, revolts, wars, backwardness and economic and political dependencies, the rise and collapse of dynasties and governments, political assassinations and even lack of agricultural products, the fall in the value of money, famine and earthquakes The hidden hand is directed by the alien, and all the country's ringleaders, such as the puppeteer tales and actors of fairy tales, move from below and point at him and do not have a will (Ashraf, 2012: 69.70).

Of course, if a society wants to follow the path of political development, it needs some specific social indicators and contexts. In a general discussion, we can summarize the fields and indicators of political development in twelve principles: 1-Positive individualism should be encouraged; 2. Thinking of strong inductive backgrounds; 3. General thinking and specialization; Specific goods; 4. Education. The most important element of community planning. 5. The general public will learn the logic and methods of collective work, 6. The general identity of the society is extremely strong and strong, 7. The interest in society and, consequently, legitimacy among the people, are fundamental, 8. The interests of the ruling council with the interests and interests of the people are the same. 9. The state is not the only source of social culture, and non-governmental organizations in an active and active social system. 10) Economic calm; 11) Decisions are based on modification and reform; 12) Selection of individuals based on competition, ability, and desirability (Sariolghalam, 2013: 90).

In Huntington's view, the most decisive aspect of political development should be examined in three components: the rationale of political authority, functional and structural differentiation, and the growth

of political participation (Huntington, 1381: 139-56). With this comment, political development requires rationalization of authority, differentiation of structures (institutionalization) and the expansion of political participation.

Huntington evaluates the concept of political development based on the degree of industrialization, mobility and social equipment, economic growth, and political participation, and believes that, since in the process of political development, new demands emerge as partners in newer roles. Therefore, the political system must have the capacity and ability to change the situation, otherwise the system will face instability, chaos, authoritarianism and political decline, and it is possible that the society will respond to these disasters in the form of a revolution Manifestation (Qavam, 2014: 16). Huntington argues that as much as a political system tends from simplicity to complexity, from dependence to independence, from inflexibility to flexibility, from dispersion to unity, as much as the process of political development and modernization transforms traditional society. Horizontally different skews from the community with vertical gaps like the party. In the traditional society, traditional groups usually play a role, they can be ethnic, tribal and racial, but due to the process of political development through the transformation of politics and the transformation of traditional society into modern society, traditional groups to survive the political must inevitably have to accept the requirements of the modern society or to eliminate them. Gabrielle Almond and Sidney Verba, in their study of the five countries of England, Germany, America, Italy, and Mexico, conclude that the main reason for the underdevelopment of the Third World is psychological, historical, and cultural issues. That is, in the course of history, a kind of culture emerges in these systems that hinders the progress of political development. They believe that by utilizing mechanisms such as raising the level of literacy and redistributing wealth, it can gradually eliminate the psychological and historical effects of individuals to take on responsibilities and play new political roles as well as to enter into the decision-making process. Ready to build. Thus, Almond and Verbae attempt to link somehow from Orthodox systems and culture-related theories to political development (Almond and Verba, 1968: 36, 35).

According to Almond and Verba, the existence and expansion of participatory culture in each community is a very important factor in the process of political development in society. Therefore, in order to realize political development, it is necessary to educate and strengthen participatory culture in various social institutions. Democratic and developed societies need democrats and developed people, not the minds of the "illusion of conspiracy". In other words, in order to realize political development, people need their minds and attitudes transformed from deadly and chronic illnesses like conspiracy illusions. If we are to enjoy political development and have a democratic system that respects human rights and dignity and protects individual, social, political, economic and cultural freedoms, then the people who are supposed to fulfill this must be " Identity and tribal emptiness, tribal, adherence and tyranny "(Sariolghalam, 2013: 31), which is not in harmony with the conditions of political development, and has a proper mentality with political development. Here is the cultural aspect of political development that is the main theme of this article.

We now have to examine the concept of culture in the context of political development. "Culture" is used in many different fields of human and social sciences, and several definitions have been made. Crobber and Clokhorn combines elements that are definitely accepted by most contemporary social scientists: "culture involves patterns of manifest and subtlety of behavior and behavior derived from and transmitted through symbols, the tokens that are achieved The distinctive features of human groups, including their embodiments, are in construction. The core of culture is traditional beliefs (i.e., emerged and selected in the course of history), and in particular their values. Systems of culture can be considered, on the one hand, from the products of action, on the other hand, as the contingent of the next act "(Gould and Kulb, 2005: 630-629).

In this research, our goal is to identify the culture of culture in the literature of culture. In this research, culture is a set of values, beliefs, beliefs, norms, institutions and behavioral patterns that are produced and reproduced under the influence of the type of socio-economic and political systems governing the Iranian society and, over time, in the mentality and The behavior of Iranians is

internal and institutional, and one of its prominent features is its impregnation with the "illusion of conspiracy" that has exacerbated and expanded in the history of Iran at the macro, middle and small levels, and has produced harmful consequences for society. One of them is the political underdevelopment of our society.

In political development, when it comes to culture, it means the set of beliefs and behavioral patterns. Now, some of the specific features of this collection are thrown over briefly. The first feature of this collection of cultural beliefs lies in the fact that the origin of the emergence of these beliefs is different, and therefore usually this collection is not a consistent, harmonious and uniform set; it is a set in which the opposite elements It is also found to be abundant. Cultural sources can be searched in numerous fields. Some cultural beliefs are rooted in special climate conditions (dry and dehydrated) or in special political conditions (autocratic autocratic autocratic regimes), or special economic conditions (livelihood, tribal and tribal). A group of cultural beliefs derives from the historical, political and economic developments of the country. Another category of cultural beliefs originates from scientific studies and studies.

However, our main point here is that cultural beliefs come from different sources in the society and are not necessarily consistent and coherent, and objective studies of culture indicate that these collections contain elements and components of the opposite and there are many uncoordinated. The second feature of the collection of cultural beliefs is that the formation of these beliefs requires time; a time when it does not last long and sometimes reaches hundreds and thousands of years. In other words, the period of the development of these cultural beliefs into political and social developments , The cultural and economic predecessor before the arrival of Islam and after its arrival and the harmful and destructive consequences of the invasion of the tribes of Central Asia and the Mongols in Iran. Therefore, the collection of cultural beliefs cannot be created in short time. However, at some point in time, some of the cultural beliefs can be severely suppressed and briefly repressed at short notice, it does not seem that new cultural beliefs can be created with the same intensity and speed in society, which is why the program The cultural transformation must be done with care, subtlety and precaution, because a society that is confronted with the suppression of cultural beliefs in a short time, due to the impossibility of creating new beliefs in the short term, suffers from a cultural vacuum; A void that is very dangerous for the order and stability of the community and for the process of political development. The third feature of the collection of cultural beliefs lies in the fact that the culture of the historical periods of mankind is distinctly different in different societies or even in a society. In addition, in every major historical period of human life, different communities have distinct cultures. In other words, cultural identities can be said to be valid in the history of history and in the credibility of various societies. The basis of reasoning in this field is also based on the principle that the various origins of cultural beliefs evolve over time, and this transformation in various societies has its own particular forms. It is therefore clear that the cultural beliefs stemming from these sources also evolve gradually and over time and thus independent cultural identities can be established in the light of the great historical periods of human life and the credibility of various societies at any time. . In the second Pahlavi era, the illusions of conspiracy are shadowed by the political culture of the Iranian people for reasons that have been investigated in this paper and have prevented Iranian society from gaining political development.

In this research, culture is a set of values, beliefs, beliefs, norms, institutions and behavioral patterns that are produced and reproduced under the influence of the type of socio-economic and political systems governing the Iranian society and, over time, in the mentality and The behavior of Iranians is internal and institutional, and one of its prominent features is its impregnation with the "illusion of conspiracy" that has exacerbated and expanded in the history of Iran at the macro, middle and small levels, and has produced harmful consequences for society. One of them is the underdevelopment of our society.

In the second Pahlavi era, the illusions of conspiracy are shadowed by the political culture of the Iranian people for reasons that have been investigated in this paper and have prevented Iranian society from

gaining political development. Basically, Iranians in the realm of politics have always sought a bowl in the bowl of each event to take it as the fact of the event. They are looking to see the "hair twist" in measuring each political event. Objectively, the appearance of nose and the result of naivety. In their view, every obvious political event is only a result of the hidden conspiracy. The hegemony of such an approach to politics in the Iranian society-especially in the second Pahlavi era-led to the establishment of a situation that is referred to as "illusion of conspiracy." The tendency to "conspiracy illusions" has spread so much among Iranians that the analysis of political and historical events is only possible when viewed from the point of view of revealing the conspiracy of the government and its powerful foreign supporters. Iran has nothing to do with the "illusion of conspiracy" with reality, but it is separated from it, and is confronted with the fact that it is created by the "illusion of conspiracy" and conspiracy. Particularly since the second half of the nineteenth century, Iran, as a semi-colonial country, was the centerpiece of the colonial powers, and in particular the United Kingdom, the conspiracy of the colonial powers, the Iranians who repeatedly "confronted the conspiracy of such powers and, at the same time, The nature of the events and political-social developments, overtook the "illusion of conspiracy" (Ghazi moradi, 2006: 237,238).

Therefore, in throwing Iranians into the illusion of conspiracy based on their true political experience, while also separating them from these real political experiences and as peoples living in semi-colonial conditions.

According to Ravand Abrahamian (2012), the "illusion of conspiracy" approach to politics was shadowed in Iran during the second Pahlavi era, but different political groups differed from each other in terms of conspiracy and features. From the point of view of Islamic groups, colonialism, with the help of the fifth column in the form of various minorities, was a permanent threat to the Muslim people of Iran. From the left, the imperialists, along with the high class, were plotting against the workers and peasants. From the National Front's point of view, Imperialism, this time as a political phenomenon, ruled over Iran by overthrowing Mossadegh, the only representative of the nation. In the opinion of the monarchists, foreign powers, especially Britain and Russia, have consistently plotted to eradicate the Pahlavi monarchy in general and Mohammad Reza Shah in particular. In the words and writings of clerics and Muslims, the revolutionary half century of "colonial plots" has stumbled everywhere. Colonialists are to blame for the Middle East's longstanding issues: the decline of Islamic civilization, the "conservative" distortions of Islam and the differences between the nation-states, between Sunni and Shi'a, and between the oppressed and the oppressed. It is said that colonial powers have sent their Orientalists to the East for years to carry out incorrect interpretations of Islam and the Qur'an. And that colonial powers have conspired against religious prestige and secular ideology, especially socialism, liberalism, monarchy, and nationalism, to weaken Islam (Abrahamian, 2012: 52-53).

According to the "illusion of conspiracy", fewer political and social phenomena can be found, due to the collusion and conspiracy of the Chinese foreign powers and their hidden hands (directly or by their agents or their agents). Many Iranians attribute any phenomenon that is not in accordance with their thoughts or interests to the mysterious hands and enemies of their opponents. The famous term "Work is British Work," reflects the prevalence of this attitude among us. The enemies (real or imagined) have always been plotting and conspiring, and any unpleasant transformation that has taken place was inevitably the result of one of these plots. These are not just people who, in every political, social and economic milieu that has occurred in Iran, seek the visible and invisible hands of colonialism and foreign powers. Less government can be found in Iran over the last century, which has not declared its opponents the hands of foreigners. One after another, governments have been motivated by the plight of foreigners, colonialism, their superpowers, and their internal factors. For example, Mozafar al-Din Shah called more than thirteen thousand people in Tehran, who were confronted during the Constitutional Revolution in the British Embassy, as a treacherous hunter hired from the United Kingdom. Reza Shah was very suspicious of foreigners, He was in a state of hatred. His contacts with foreigners were at the very least possible, and in cases where they contacted foreigners (especially the British) about the necessity of work, he caused such suspicion that he would provide the context for the fall of the relevant regal Mohammad Reza Shah (Pahlavi II) also attributed any opposition to his regime by foreigners. The

uprising of June 15 At least part of the attitude of "colonization of the factor of backwardness" has also come about from this phenomenon. According to it, the enemies of Iran (colonialists) are always trying to strike Iran and plot and plan in order to prevent the advance of Iran and keep it back (Zibacalam, 1373: 29,30). The origins of the "illusion of conspiracy" in Iranian society in the contemporary era can be seen from the various documents that were tracked by social and political scientists. According to Ervand Abrahamian (1998), according to Conspiracy Theory, it is thought that Iran is a scene from which foreign actors are controlled by the foreign powers and whose role they play or the words spoken out also from abroad. Has been. These foreign powers seem to be omnipotent, totally "dominant and aware of all the currents, and all the moves on the scene come to their command." The actors, the Iranians in the political arena, were like puppets and were only "The orders of these foreign forces are acting. What is happening is not due to an accident, not in terms of momentary initiative, not the will of individuals. Everything is pre-designed, plays are written on paper, and its author-the same foreign powers- hold clues (Abrahamian, 1998: 111). In the view of the Methodians, conspiracy, people, and conscious actions of theirs do not play a role in determining their own destiny. Lord Karzan concluded in the comprehensive book of Iran and the Iranian issue that "the indigenous (Iranians) are suspicious and suspicious people who tend to see a conspiracy under every abay" (Karzan, 1892: 631). Unfortunately, it is still a decade since this politician's familiarity with our cultural beliefs has passed, and this deadly and chronic disease has not been eradicated from our society. In his famous work, which has been quoted frequently since the 1950s, Lambton reminds us that the multiplicity of different forms has remained as characteristic of the life of the Persians from the past (Lambton, 1954: 16, 17). Herbert Vrindean also stated in her introduction that "insecurity and distrust of the Iranian behaviors are shading each other ... The person in his own life also has a psychological wall that communicates with others through it" (Warri Land, 1957: 4.7). Another thinker, Marvin Zoniss, author of the famous political elite in Iran, seems to conclude that the amazing features of childish adulthood in adults have come to the foregoing: paranoid, insecurity, pessimism, suspicion, Hatred, hypocrisy, flattery, deception, fear alienation, opportunism, fear, selfishness and self-awareness (Zoniss, 1971: 270,271). This cultural-pathological viewpoint, the belief in the plot of conspiracy amongst various social classes in the second Pahlavi period, has become abundant and has served as a barrier against political achievement for political development.

Assumption of Research

It seems that believing in the illusion of conspiracy by various social classes, especially the political elites ruling in the second Pahlavi era, has been a major cultural barrier to the failure of the Iranian society to achieve political development, thus believing in the illusion of conspiracy with Delegation of social and political activists has expanded a kind of passivity and inaction in the Iranian society, and considers all the internal developments of society, including the realization of political development, of the will of the great foreign powers and their hidden hands, and plays a role For domestic actors and social activists do not.

Research Methodology

In this research, it has been attempted to use the analysis and methodology of historical sociology and the exploitation of the existing historical documents in the researches carried out by sociologists and historians who have considered the historical events as ideologically ideologically investigated, objectively and scientifically. The necessary evidence and sufficient documentation for the purpose of explaining and analyzing the subject and issue of the research, namely, "the illusion of conspiracy as a cultural barrier to political development in Iran in the second Pahlavi dynasty", should be collected through a documentary and library method.

Analysis of Research Findings

Although the illusion of a conspiracy of superpowers involves Russian, British and American conflicts in Iran, the belief in the "hidden hand of British politics in Iran" is all the more radical and deeper and more stable. The central theme of this illusion is that all the developments in contemporary history of the world, including the major changes in Iran from internal seditions and the emergence of new religions (Bahais), the Constitutional Revolution and the establishment of the Pahlavi dynasty, until the

establishment of the left and the national movements and the 15th Khordad movement And the Islamic Revolution 57 of Iran is all the work of the British. The UK appears as a cunning fake "cotton-wool" on the scene of Iran and the world of politics. The hidden power of the mysterious England is miraculous. British politics "raw materials" and Americans play "naive". Meanwhile, the illusion of British conspiracy, which originated in Germany and France from the eighteenth century, was also spread by the Iranians who had studied in these countries, and Russian and French, German, and Ottoman embassies spread among the people and spread to the legend it was a scourge of English. The predominant part of the illusion is conspiracy directed at politicians who are acting against the interests of England, but in reality they are "inverted" and like the puppeteer of their puppet in the hands of British policy. For example, the leaders of the National Committee of Iran in Berlin, led by Taqizadeh during World War I against the United Kingdom, who rebelled against the 1919 Iran-British treaty, leaders of the Tudeh Party, who fought oil in the 1330s The leaders of the nationalization of oil that brought the biggest blow to the British Empire, the perpetrators of the uprising of the 15th Khordad and the Islamic Revolution, and even the guerrilla organizations that fought with the former regime of Iran, according to Iraj Mokzizad in the book of Naïpion's Daiyan: "All Were flooded from the Times River in London "(pezeshkzad, 1972).

The myth of British politics also has a profound effect on the historiography of this era, and the history of the nineteenth century has been rebuilt and rewritten to reveal the hidden hand of British politics during the Qajar era. Two influential books on this subject are Mahmoud Mahmoud's book "The Hidden Hand of British Politics in Iran" by Ahmad Khan Malek Sassani and other "History of Political Relations between Iran and Britain in the 19th Century" (Ashraf, 2012: 79). Sassanid Khan begins his book with the following hypothesis: "Because Iran had a hundred million inhabitants, Nader Shah had the horror of the company of India, so the British government, with a determined and systematic plan, sought to disintegrate Iran" (Khan, Sassanid, 1331: 1). In other words, in all scenes, it does not play any role for domestic and social actors. The main part of the book is about the successive plots of the British for the breakdown of Iran: the deconstruction of the Caucasus and Georgia by provoking a war between Iran and Russia and the Golestan and Turkmen Covenants of tea, the seduction of the sons of Fath Ali Shah after his death in the resurrection to seize the throne And the creation of a civil war and the division of the country between them and then fleeing them from Ardebil's imprisonment and sheltering them from them, and the appointment and duty for each, provoking the Aga Khan to dismantle Kerman and Sistan and Baluchistan, provoking the Afghans to seize Sistan, Seizing Gorgan, provoking the Ottomans to seize Bahrain, provoking Muhammad Taqi Khan, for the sake of splitting off and Learst These and Khuzestan, and conspiracy to split the transportation of Iranian oil.

The second part of the book's legends is devoted to the story of the murder of Qa'imm and Amir Kabir, which in both cases subjected rumors to baseless rumors, instead of analyzing events by taking historical documents. As an example, we bring four scenes from the myth of the murder of Amir Kabir, which resembles the story of the famous Amirarcelan (Ashraf, 2012: 80). The first scene is Khan Malek is decorated so that the shrine's dancer tells the shah that "If you are a good painter, you must first create the shape of the coat you want to make the king" and in response to the shah, "Which coat?" Says Mirza Taghi Khan and he continued: "I was the servant of the altar, who was the jeweler who sold jewelry for sale, said this. Nawab Sadr asked why they heard you. Said the woman of the Qonsul. "In the second scene, Khan Sassanid king sets three people in conspiracy sessions. One Bahraini scholar and one of the Indian Sadat and one of the dressed Egyptians, who often appear in "Taziyeh illusions of conspiracy", violate the works that are profitable for Iran, and plotted against the servants of the nation. The third scene of the emperor is demolished and shot dead in the fourth scene. In all of these scenes, English policy is the main director (Khan Salih Malek, 1952: 24, 41).

Other book legends include the plots of Britain against the interests of Russia in Iran, which include two cases. One conspiracy was the murder of Russian Ambassador Grybaydov in 1828 to undermine the relations between the two countries and the other incitement and seduction of the Russians to close the dome of the eighth Imam (AS) (the same: 1.6.63.68). Interesting things about reconstruction of Qajar era are based on the conspiracy illusion that, in most cases, bitter and terrible memories of the tsarist

Russia's crimes in the breakdown of Iran, in the invasion of Iran, in the heinous massacres of Iranian liberators and in the activities of Russian businessmen and The bank borrowed and its henchmen, and the sin of all of them falls to the British.

Sassanid Khan, in the final sections of the book, addresses the British families: "These families, according to the statistics available, are primarily 20 families, and in the second category maybe 80 old and new families ... each family Finding out that hundreds of years ago, people in this country are always without interruption, know that all of them are servants of Great Britain ... Twelve people in Iran who are in contact with Colonel Shale, British Foreign Minister in Tehran to kill Mirza Taqi Khan Amir Kabir co-operated with their children. After a hundred years since the murder of Amir, their children still sat on the camp. And occupy the most sensitive posts... They must have a few notes that some of them have English notes "(ibid: 83.85). In other words, analysts who believe in the conspiracy illusions consider domestic and social actors as impotent perpetrators who execute only the dictated orders of the great foreign powers.

According to the author of the British Embassy, he is using the rewards and punishment of Rijal. As "until late Qajar, the British Embassy paid Iranian salarians 250 to 1000 Toman salaries received from the Shah Bank, but since Pahlavi, the monthly salaries of the spies have been temporarily received and the former oil company has given everyone who deserves the service. He had seen him invite him to Abadan, and after serving a great Gold Cup of so-called "Fulcup", he would give in to intimate custodians. " The author of the book then pays the punishment of British policy opponents and says: "If a government official neglected to execute the embassy's orders, in order to remind the offenders who was being held by the government at the hands of the government for several months, And then released him and retaliated "(ibid: 78.83).

Mahmoud Mahmoud in the book of the eight volume of political relations between Iran and Britain in the nineteenth century, in the same way, explains the same themes of the book of the hidden hand of British politics in Iran using some foreign books. According to Mahmoud, Iran in the era of Nader Shah and Agha Muhammad Khan had everything. People were well-watched by the end of the nineteenth century, and everyone knew and did not violate their limits in the social order system. Britain, which was basically "malicious Iran," used the Russians to humiliate Iran, and drove all their actions behind the scenes. From the Iran-Russian wars and the Golestan and Turkmenchai treaties until the establishment of the Kazakhs and the Magna Borrowing and occupying Iran and killing people. "England had to face two major obstacles to eliminating Iran:" First, the court of the Second and the Shah of Russia, the first barrage with the constitution, and the second, were abolished by the 1907 treaty. Iran's decline has gone down and lost everything. "Mahmoud Mahmoud adds:" Until the very eve of the revolution, the deadly poisonous death of freedom to the farm The green and the crumbled of Iran were unconscious, and the tongue of the vile class and the post of the Iranian society had not been broken. The different classes of Iran were from every class and category that they were supposed to be engaged in business in their usual circle in the current traditions of the country "(Mahmoud, 1954: 2141). Mahmoud Mahmoud and many of the sympathizers of the conspiracy illusion were the main reason for this great conspiracy of clerical scholars who paved the way for the rebellion by spending a large amount of Indian exegesis, which was at the disposal of the British secretary. The main intention of Britain in "provocating Iranians for the Constitutional Movement was a plan to implement the 1907 treaty." Then he says, "The British plan to defeat the Qajar dynasty, which was roughly" for a century supported by the Russians, "was that the Russians should be eliminated with their own hands." In short, "The British conquered Nasir al-Din Shah they killed Muzaffar al-Din Shah, the elderly and old weary, to take Muhammad Ali Shah to take an imperial child of the throne of Iran "(ibid .: 2140,2250,2259).

The illusion of conspiracy in the minds of intellectuals of the Qajar and Pahlavi era caused their paralyzed minds to not analyze social and political events and to relate the origins and causes of all of these sufferings and social backwardness to the British factors, and, moreover, the illness The mental conflagration of the intellectuals (the plot of conspiracy) spread to the masses of the people and was so dismayed that they did not get their minds. According to Ahmad Ashraf, regarding the support of the

British embassy for the constitutional revolution, it should be noted that the positions of the foreign embassies were not necessarily consistent with the positions of their respective governments, as in other major cases in Iranian history, such as the Reza Khan and the Islamic Revolution of 1299. The Constitutional Revolution While British embassy officials in Tehran supported constitutionalism, the British Foreign Ministry, which in the early 20th century had been closely cooperating with the Russian Empire against the imperialist expansion of the German Empire, always kept embassy behind the constitutionalists. The secretary of state in one of the letters, the bosom of the embassy Ajamr and a group of thugs called the embassy and ambassador to blame because they had to accept (Ashraf, 2012: 83,84). But the methodics of conspiracy do not pay attention to these historical documents and insist on abstract analyzes.

The fall of Qajar and the emergence of Pahlavi is one of the most popular themes of conspiracy of beliefs. Some of them believe that England has been planning the overthrow of the Qajar era since the Turkmenchai Order, which the Russians established in the Qajar dynasty at the time of the birth of Abbas Mirza. In this historic illusion, Ahmed Shah was sacrificed for his stubborn resistance to the 1919 Iran-British treaty, which made Iran Iran under British law. While this fairy tale is paid by the surrounding Ahmad Shah and is completely untrue. According to Ahmad Shah's existing documents, he was paid 15,000 tomans to support the contract (Sheikholeslami, 1986). The coup d'état of March of 1299, with the support of the British government, was not spoken, but the fact that Reza Khan that day and Reza Shah was the indisputable cause of the British, and whatever he did was done by the command of "our best", is undoubtedly a plot of illusory plot. In this legend, Reza Khan is chosen only for "coup d'état" for "tall stamens and fluffy mustache and grizzly mustache", and suddenly a mere soldier reaches the kingdom of the country 2500 years old and ends up like a puppet The game marks the dangling of the hidden finger of England. At the same time, Reza Khan once again, in 1917, initiated a coup plot with the support of the German Empire (Kahzadeh, 1984: 299,308). In the event that, a review of the documents of this era shows that Reza Shah was not an arbitrary act of anyone who was alien to himself. The long and legendary list of British conspiracies includes the establishment of a national railroad in Iran (which the Mahdavan conspiracy thinks that because of Britain's need for it in World War II and dictating the order of its construction to Reza Shah, a war that had not yet begun) The establishment of the National Bank of Iran and the publication of banknotes (for looting and plundering gold and silver and liquidity of the country), the establishment of the Academy of Languages and the dissemination of Persian language from the Arabic words (for the struggle with the Arabs), the discovery of the women's veil (aimed at inflicting Islamic culture), and Even the establishment of the Qom Science Area in the hands of Sheikh Abdul Karim Haeri (as a barrier against the spread of communism) is attributed to the British secret. This is in contrast to the suppression of the seminary and the religious institutions of Reza Shah, all of which are British colonialism.

In the same vein, other events could be mentioned, including the granting of the South Island credit to England in 1901, the abolition of the privilege and the renewal of it in 1933, and even the nationalization of the oil industry in the 1950s from the hot themes of plotting plots. The legend of the kidnappings of Darcy Oil Scores was popular for many years by Iranian spies who had worked French and Austrian correspondents. The advent of the miracle in Sheikh Hadi's death led to the assassination of Major Imberi, a British conspiracy, was thought of as a conspiracy by the United Kingdom to beat his opponent and rival, Sinclair Oil, who seemed to be on the verge of gaining points. . The emergence of the miracle was a coincidence, and this was the commander of Sepah who, having lost the Imrebi in the hospital, was able to narrow his military rule loop. According to another common hallucination, the abolition of the Darcy Oil Score in 1312 by Reza Shaha and the conclusion of a new contract extending the period until 1371, which is 32 years for the duration of the contract, as a preliminary plan by the British government and the oil company Thought to be. If the examination of the available documents shows that the main reason for this great historical dissonance was the lack of knowledge of the king about the work of the oil company and its relationship with the British government and its unawareness of the best solution to safeguard Iran's interests in those circumstances And not the betrayal of Shah and Rijal of Iran and the British scenes (Ashraf, 2012: 86-87).

The same basic charges were imposed on the nationalization of the oil industry and the leader of the Iranian National Movement. For example, "in the year 1329, when the nationalization of the oil industry was being discussed, many people who inferred the concept of " privatization "were sympathetic with the trip of the Aga Khan Mahallah (which is in the illusion of conspiracy from the main and richest parts of England It was interpreted that he had come to Tehran to buy all the shares of England from the oil company to personally "make oil" national "! Even the leader of the Iranian national movement, who was ill to the illusion of a British plots, was in the sick mind of Reza Shah and Muhammad Reza Shah in the mysterious relationship with England. The illusion that nothing was left to end at the end of the Reza Shahi era (ibid: 88).

The English legend of the English policy again appeared during the occupation of Iran by the Allied forces in September 1320 and subsequent years. Of course, one of the main causes of the plot of conspiracy during this period is the real British struggles, especially during the overt and covert struggles of the oil company and the British embassy with the Soviet operation in Iran, and the allegiance of many of the country's rivals to foreign policies and even their demonstration of allegiance and exaggeration They were in secret contact with the British Embassy. As a result, the conspiracy mind of the Iranian thought attributed all the events of this era to the scenes of the British plot and conspiracy. For example, during the succession of Mohammad Reza Shah, the Russians had a view to changing the regime and presumably the presidency, and the British, who were enemies of Reza Shah and did not undermine the increasing influence of Germany in Iran, paid attention to the reign of Qajar They put Hamid Mirza Qajar into bed. But the thought of conspiracy and conspiracy of Iranian beliefs attributes the calm and natural transition of the monarchy to the work of Mohammad Ali Foroughi, to the British scene. The Russian and British interference in the internal affairs of the country was normal during the occupation of Iran by the Allies. It is true that they were involved in the election and the coming of the governments and the establishment of parliamentary parties and factions and the newspapers, and a large group of the country's rivals were embraced by foreign embassies. But all the events and events, even the shortage of bread and artificial famine, are attributed to the burning of wheat by the British agents, and all the parties and jerries and rejul are considered by the embassy to be unquestioningly conspicuous from the illusion of conspiracy. What was certain was the Tudeh Party, which was founded by the Russian people, and the party of national will, and some of the jerides and some of the parliamentary factions (such as the Homeland Faction in the 14th Majles) in English (Shahbaz, 1992: 212-223).

However, in the plot of illusions, it was thought that the head of the Tudeh Party was in the hands of a terrible network called the "mass-oil" name. This illusion arose from the fact that after the occupation of Iran in the year 1320, the Russians and the British established a united anti-fascist front for propaganda among the Iranians, who were often "Nazi Germany's supporters." On this front, Mustafa Fateh, the only Iranian director of the oil company some of the group of 53 who later founded the Tudeh Party. In the course of this cooperation, which at the time of the war was a natural consequence of the common cause of the Allies, the great Alawites and Ehsan Tabari were hired at the Victory House (British Cultural Center) and the oil company to provide their lives for this meme. The same tip for the "conspiracy of guesswork" was enough to make the Tudeh party a creature in the UK, and its dominant actions were to point out the "best of us" at the top of the Iranian political tent. Basically, the "illusion" of the secret cooperation between Russia and Britain since the 1907 agreement between the two governments was rooted in Iranian thought, for example, "Mohammed Reza Shah, both of his abusive perpetrators (1948 and 1975), to the elements of" mass-oil "Or the joint plan of Russia and Britain. Even Razm Arah was also charged that he was the executor of the joint Russian-British coup plot in Iran (Ashraf, 2012: 89-90).

Mohammed Reza Shah and his father, both of whom were patriotic in plotting for Britain, attributed many events to Iran and the world to that policy. Seyyed Hassan Taghizadeh (1993) writes in *The Storm of Life*:

"Reza Shah was suspiciously angry with the British and considered all the bad things in the world from England. Even the suspicion of the same boy realized that he was working with the British. This boy had a Swiss friend, who sent him to Johannesburg to learn about Reza Shah's

condition. Reza Shah told his audience that they had sent the boy to come here. It turns out where he was eating, he said that all of them were prepared by the British. He was suspicious of his son. He said that the hands of the British are "(Taghizadeh, 1991: 362-363).

Mohammad Reza Shah, like his father, was suspicious of British politics, and he was horrified too. Amir Asadullah Alam, in his memoirs, says:

The "King of Custody" has a strange suspicion for the British, and they are dreaming of all these things. They are fingering. If I find them so much dirtier and more miserable than I can now do it. On the contrary, I think the Americans are both foolish and powerful, and so naive, they can intervene and do it (Alam, 1993, p. 2: 289-322).

Regarding the coup d'etat that the Security Agency provided in Iraq, Shah says: "I think the British also gave us a shot. They were informed here of the flow, and since Hassan al-Bakr, even if he apparently curses them, their keeper have told us our story "(ibid. 116). Even when the Swiss government reluctantly accepted the shah because of student demonstrations and security considerations, he thought that "provocation comes from England, America, Russia or France, when it comes to science that there is no excitation in the work." And they are only looking at their own interests, they do not want to get into trouble in their country "(198), they do not believe his words. The scope of this suspicion is even to the nationalization of oil. "We always had suspicions that Mossadegh was a British agent, a suspicion that his future protests as an anti-British nationalist would not have given up. My father was doubtful about his relationship with the British long ago, and for this reason he was arrested in 1318 for espionage for England. On the contrary, the negative nationalism negatively affected British influence over Iran's national politics "(Pahlavi, 1992: 82-110). The second Pahlavi became suspicious of all political parties and political groups, following this view, after strengthening the basis of his authoritarian power after the coup of August 28, 1332. Defeated national and democratic nationalist and libertarian groups. All the left-wing groups referred to the Soviets as "red-eye reaction", and considered the opposition's religious groups to be "black reactionary" dependent on the agents of Gamal Abdel Nasser and the British. And thus, with the deprivation of Iranian society from the presence and activity of independent parties by Pahlavi II, it was denied access to political development.

The plots of plots in Britain once again peaked during the 1979 revolution. The anti-American tone of the revolution and the daily reports of the British Broadcasting Corporation (BBC) of the news of the day of the revolution, for the king and courtiers, and many elderly and so-called divine, have no doubt that "the work of English Is. " For example, "Ashraf Pahlavi believed that the unrest of the revolution" took place during a continuous BBC News Infiltration against the Shah, which was roughly another aspect of the attacks that were carried out against my father several decades "(ibid., P. 15). The coincidence of the upswing of the revolution with the prime minister, Ja'far Sharif Emami, the Grand Master of the Freemasonry of Iran, was an indication of the affirmation of the British hands in the work. Many politicians and members of the middle and upper class, referring to the rooted suspicion that the scholars associate with India's money and British politics, even made the Western-backward movements of the militant clergymen, and considered the British pay. Some conspiracy guesses believed that since the Shah had abolished the British occupation of the feudal land reform and had harmed the interests of that country in Iran, and the United States had closed the waist, it was now up to England to reach the clergy will settle their old accounts with the Americans. It was an illusion, and Lyndon Larous's arm was also strengthened in the United States. Based on the rumors they featured in some publications in the United States, they referred all Islamic movements to the British intelligence apparatus and even introduced Carter, Brzezinski, Kissinger, Ramzi Clarke and Cyrus Vance as the fifth pillar of the British Army intelligence system. Who referred to the mechanism of the Islamic revolution in Iran (Ashraf, 2012: 92-93).

"Illusion of conspiracy" is based on a dilemma in terms of intellectual or constructive thinking. That is to divide the world into two good and bad parts: the world of self (i.e., Iran), which is Nicoserast and Yazdani, and the alien world (for example, Aniran), who is a criminal and evil. The evil world (for

example, "global arrogance"), which is very powerful and powerful, brings the history of events to its own advantage and makes Yazdani's forces (for example, the deprived classes) sacrificed to their criminal interests. Of course, again, it should be recalled that this statement does not mean that "global arrogance" is not conspiracy at all times, or that the enemies of Iran never plot against our interests, but in each case we must examine the dimensions and various aspects of conspiracy, and of illusions And legendary weaving.

Belief in the "illusion of conspiracy" is comforting for those who believe in it, in terms of psychological or social consequences, and, like psychological defenses, gives them the opportunity to take responsibility for themselves and to take all the faults Put the plots on the aliens. For example, to colonize the political, economic and social backwardness, or to "respond to history" to attribute to their inability to administer the affairs of the country at critical moments and riots and the resulting revolutions to the conspiracy behind the outsiders And their historical responsibility, or attribute economic distortions and the fall of the value of money to the conspiracy of aliens to remove themselves from responsibility (Ashraf, 1391: 72). The most devastating outcome of Pahlavi's belief in the "illusion of conspiracy" is the deprivation of Iranian society It is about finding a political development, because Mohammad Reza Shah attributed any opposition and protest to aliens, and The closure of the critic's press and the activities of opposition parties and groups after the American-British coup of August 19, 1956 imposed a political blockade on Iranian society. "The illusion of conspiracy is" often "drawn up by governments and internal forces, and is distributed in a pamphlet and in a book and newsletter, but what socially important is not the broadcast of the message, but the amount of impact For example, in the 1360s, Linden Larous and his supporters who called "conspirators" and "rumors" published several books and articles, and senior US officials from the White House to the National Security Council and the State Department were the fifth column. An English spy machine called the "Arbab" of England that provided the Islamic Revolution in Iran. But while this message did not have any effect on American circles, it was considered by the Iranian circles that they saw the truth of their belief that all the changes in the world were in the hands of the British and politics Britain is the driving force behind history, and everything that goes through the world is under their control. The plot of illusion of conspiracy on the minds of individuals in a society makes the importance of the role of social activists and the extent to which their social action influences the shaping of their social events and social realities is unimportant or ineffective.

In Iran, conspiracy theory in politics is not merely a product of modern colonial relations, but, on the contrary, has deep roots in the country, and in the long history of the autocratic state in our country there is a sovereign sovereignty, a condition in which there is no law and military for There was no support for the lives and property of individuals, even those in the upper classes, and this meant that there was no longer a long-term orthodoxy or a system in which social classes and their membership in the classroom continued to persist in the long run. Thus, autocratic sovereignty meant that life and property were grossly unimportant and unpredictable and were determined by the will and desire of local rulers and rulers, coincidence, destiny, and individual skills in deceptive plots. As a result, social psychology emerged that every incident was a conspiracy, and from the mid-nineteenth centuries this view was increasingly referred to supra-human decisions and great foreign powers. It was clear that these great powers were struggling to expand their interests. But the extraordinary capabilities attributed to them were in line with the mythological and legendary culture of the country rather than reality. Throughout the time, the conspiracy illusion led to the kind of prediction that would be due to the consequences of saying it: "The foreign powers in the country's policy were more than they could, because of the belief that they were completely resisting Intrusive in our country. Modern left-wing theories on imperialism reinforced this tradition in the twentieth century, so that under the appearance of the intellectual reasoning of such theories, the application of the theory of old and alien conspiracy was manifested (Katouzian, 2012: 143).

Khalil Maleki was one of the few intellectuals who, in the 20s and 30s, in contrast to the major intellectuals of this period and before and after, fought with the illusion of conspiracy. At the end of 1329, in the midst of the nationalization of the oil industry and the general protest against the Iranian-

British oil company, the intense Cold War and the international anti-imperialist movements, the civilian campaigned against the illusion of conspiracy as the most destructive cultural barrier against development. Political and social life of the country. Maliki said that he does not want to ignore the power, influence, intervention, and unequal position of the great powers-whether in the past-now-in Iran or other colonial and semi-colonial countries - and do not care about it. Instead, he opposed the view that:

- A) Considered all the troubles of the country because of colonialism and imperialism.
- B) That all incidents and even minor events in our society are the secret cries of these powers.
- (C) All major actors in the government, politics and opposition of Iran are one of the powers.
- D) That the development of the country is not possible unless it joins one of the Cold War blocks.
- E) Finally, all seemingly independent and semi-bowl attempts and achievements were beneath the bowls of one of the great foreign powers in order to interfere in another way in the affairs of the country by deceiving the people (i.e., 144).

The illusion of conspiracy in the speeches and works of Iranian politicians and intellectuals in the first and second Pahlavi era. There were few intellectuals such as Khalil Maleki who did not have the plot of conspiracy. Among the works that are full of conspiracy illusions include the 20-year history of Iran by Hussein Maki, the history of political relations between Iran and Britain by Mahmoud Mahmoud and the politicians of the Qajar era by Ahmad Khan Malek Sassanid, Daei John Napoleon by Iraj Mokzizad, Fear of the English by Mahmoud Toloui, and so ... There were few intellectuals like Khalil Maleki who had no illusions of conspiracy. The plot of conspiracy in the society has also played an important role among the people and the intellectuals as well as in the government. Reza Shah and Mohammad Reza Shah were both worried about the mysterious intervention of Britain in Iran's internal affairs. Reza Shah was always worried about British involvement in the affairs of the country, and the association of ministers and political agents with the British feared them, and attributed any unpleasant events in the country to them. Accordingly, Mohammad Reza Shaha saw the English hands in every incident that occurred against him in the country. If viewed historically by historical sociology, the historical record of these kinds of phenomena seems to be opening up to the authoritarian character of society. That is, since tyranny does not leave any independence, any event must be in the form of a conspiracy or a bowl under the mid-bowl, and this suspicion is sometimes seen at a very broad level in society. Not just in politics but in normal and personal communication. Of course, due to the domination of colonial powers over Iran in the nineteenth century and to some extent in the twentieth century, it was more than the mysterious actions of these powers. And, of course, it's a fact that these powers have dominated a lot and interfered in the internal affairs of the country.

There is no doubt about this, but the illusion that, according to Taghizadeh, the appointment or promotion of military officers and rulers of the army is also under the head of English, and far more ridiculous than these, it is really "a kind of social disease. It's not just about foreign affairs." But even in internal affairs, we see this, for example, during the coronation of Mohammad Reza Shah, who were martyred by the mother of the Shah and his corpse in the morgue, did not announce it because they were celebrating the ceremony. In order to neutralize this rumor, the mother of the Shah would have a private party in the presence of the Shakin the same evening, and the TV would show it! Then they made some rumors that it was not the mother of the king and the doll was a cookie! This is not precisely conspiracy theory, but of the same gender, and is primarily due to the hostility of the nation to the state. This type of judgment is very harmful, especially in relation to foreign power, because it firstly takes the sense of responsibility from society. The society does not feel responsible for its decisions and performance, and it considers itself to be the game of invisible powers. That is, whenever he does something and then regrets, he does not attribute it to foreign powers without seeing his role and responsibility.

But another harmful consequence of this phenomenon is at all "to make foreign countries more powerful to the people. When you give them such authority, they will, of course, if they can make use of it as they often would." It was even heard that when the fables "talk to each other that this is not so bad, because

they are more afraid of us and listen to us! Katouzian quotes a memoir in the book "Looking for a long-term society": Robin Zineer, who, when he passed away at the University of Oxford, was the chairman of the Eastern Religions, described to me when he was in Mossadeq's time at the embassy Britain has been in Iran and has been working against Mossadegh. Occasionally, volunteers came back to him and took up his assignment. For example, a parliamentarian came to him and told me what to do about it. They said that they were "optional volunteers" (Katowice, 2016: 70).

The conspiracy theory had spread so widely among the various intellectual circles of Iran in the second Pahlavi era, according to Mohammad Ali Homayoon Katouzian: "If one thing was almost all intellectuals and basically all political tendencies - from the Shah to the Conservatives and the Tudeh Party And the National Movement - were in that regard, conspiracy theory was first of all in relation to Russia and the United Kingdom, then to Britain and the Soviet Union, and in the later stages, most importantly the United States, though the fears of Britain even before the 1979 revolution Never completely disappeared. It is difficult to find a political thinker, intellectual, leader or other activist who is fighting a struggle (though failed at his time) against the conspiracy theory from the late 1320s to the late 1340s "(Katouzian, 2012: 145). During the 37 years of the reign, Mohammad Reza Shah attributed any opposition to the hands of foreigners, who were enemies with him and his rule. He considered the left-wing opponents of Soviet-led international communism and "Red Reich" to regard nationalists as dependent on Britain, America and religions as agents of Egypt, Syria, Iraq, and late Libya and "black reaction". The second Pahlavi, with such a view of the patient, was infected with the "illusion of conspiracy" by placing himself at the head of the royal tyranny and by exercising his autocratic absolute authority as a strong barrier against the achievement of the Iranian society of political development.

Conclusion

Under the guise of Iranian thought, the hidden centers of Freemasonry, Baha'is and Jews, the secret hands of England and America, have formed a network of interconnected networks that cover the events of the events of contemporary history and influential characters of the world, such as the puppets of the puppet from the back The curtain guides. From the camp of communism to the capitalist world, from the east to the west of the world, from developed superpowers and communities to developing societies, all listen to the command of this powerful and devilish device. Although the devilish idea of the "illusion of conspiracy" is more or less intrusive among different groups and groups of different nations, fanatical and traditionalist religious groups and religious fundamentalists as well as extremist nationalists and even the left ones [in Iran] they have a devious idea of deep faith and belief. It seems that the "illusion of conspiracy" is the dominant approach in weak and passive societies that are caught up with many problems and are unable to solve them. This approach allows the rulers of such societies and even their people to attribute their failures, backwardness, and internal problems to the outsiders and the agents of the great foreign powers. Believing in the illusion of plotting among different social classes in a society, especially between reference groups and intellectuals and ruling elites, brings serious social and social harm to society and brings with it consequences. The belief in conspiracy illusions leads to the spread of a crippling chronic disease in society, and denies the sense of social and political responsibility of individuals and social forces that can act as social creative actors. In other words, the individuals and social and political forces in society, if they do not believe and believe in this destructive idea, are able to play their historical role and political and political missions in the critical historical stages. But they believe in conspiracy theories of a kind of cerebral palsy and become creative activists of social realities to social passivity or even to the hands of opportunistic forces.

The political elite ruling in our society during the second Pahlavi era, headed by Mohammad Reza Shah, believed in the illusion of conspiracy to understand the long-term unintended consequences of implementing socio-technological and socio-economic development programs in the absence of the political development program, and Instead of a scientific, objective, and sociological examination of the implications of their imbalanced development plans and of their other unilateral actions and of the responses resulting from the incongruous developmental pattern (single-dimensional attention to socio-economic development and the neglect of political and cultural development) The social protests came from social and political activists Alleged alien forces and caused such widespread social discontent that

led to the revolution of Bahman 1979. The belief in the plot of conspiracy in Iranian society during the Second Pahlavi period was so broad and profound that one can only be said that both the government-backed intellectuals and the opposition intellectuals, both the ruling elite and the political elite of the opposition, both political and fundamentalist clerics and Both non-conservative and conservative clergy, and finally, people with university education, as well as the general and illiterate people believed in it, and the common belief of all these individuals, social groups and groups, beliefs and beliefs about the illusions of conspiracy Was. And the society that has suffered from this deadly and chronic disease does not lead to political development. In order to achieve political development in society, independent political parties and groups must be able to compete freely in order to achieve political power. These political organizations should be able to freely invite people to participate in the political community through the press, by means of the press, and thus they will familiarize people with their goals and plans if they have political power.

Another psychological and social outcomes that believe in the illusion of conspiracy to believers is false and social fidelity. This false calm, like a psychological defensive mechanism, gives the illusion of conspirators the opportunity to take responsibility for themselves and other people in the social realm without seeing all their personal and social shortcomings put on the aliens. For example, the failure of social movements and revolutions, and the political, cultural, social, and economic backwardness to be completely colonized. In general, achieving political development is possible through the free and competitive participation of independent parties and groups in society. If we notice that Pahlavi II, with the appeal and belief in the "theory of the illusion of conspiracy", did not allow the activities of independent parties and groups after the consolidation of their power after the coup of August 28, 1332, and the Iranian society was denied access to development.

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