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The Impact of Translation in Emerging Iran's Political - Religious Intellectual Discourses and Socio-cultural Changes

(From early Qajar Dynasty to the end of Reza Shah Era)

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Abstract

Wide-ranging sociological studies have been conducted on the history of Iranian intellectuality and modernism. The findings jointly acknowledge that due to communication with the West and following the effects that was received from modernism, the first generation of Iranian intellectualism was emerged. It is said that having benefited from the translated works in its general concept, i.e. including any kind of contact with Western thinkers, the intellectuals as main agents actively contributed into the establishment of new modern social structures and democratic institutions. Although have implicitly been acknowledged the subject of adaptation both in the sociological works and the intellectuals' of their own bibliographies and

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correspondences, little content analytical studies have been conducted on the quality of the effects that they have received from Western countries. Hence, having considered the judicial, education and political systems as well as literature as main areas that commonly are being questioned by intellectual discourses, the authors employed textual method of analysis in a bid to trace the scope of ideas and expectancies inherited in the three works written by famous Iranian intellectuals circa Qajar Dynasty. Having collected the main themes, comparatively classification and coding, I pursued the parts including ideas similar as those of were previously been written in two books by two Western thinkers, i.e. Voltaire and James Morier. Employing the theoretical rational of intertextuality, and relying on two other theories i.e. New historicism and bibliographical criticism the results came to a consensus that confirms Iranian modern intellectuality as a partially product of intertextuality.

Key Words: Translation, Intellectuality, Intertextuality

Introduction

From the 1960s onwards, translation and language, their relations with power and culture critically as a pivotal question were analyzed by scholars of various fields. Each from their own point of view scrutinized, and still running flow, the role and function of translation. Suggesting that the translation is not "mere communicative act" or transference and decoding of a message from one language to another but it has cross cultural interrelation resulted to emerging new discourse, introduction of new thought, "spread of a particular ideology" and relinquishment of the early conventions and traditions . (Venuti, 2004:469, Duarte, F., Rosa, A., & Seruya, T, 2006:133).

Therefore the studies were conducted for searching the world behind the text. In a systemic perception of literature, and according to Even Zohar's polysystem the translated work including new models was seen as an entity dynamically engaged in struggle with canonical ideology that attempts for "elaborating new repertoire" and introduction of the features of foreign works that do not exist in home literature. (Cited in Venuti, 2004:193)

In so doing, the polemic challenges running in the scope of translation studies has not been remained bounded to the subjects of equivalence or linguistic outlook, but were expanded to a massive area including the role of translation in hegemony of specific ideology, gender, and culture. For example Christina Schaffner (cited in Piotr Kuhiwczak& Karin Littau, 2007: 133-134), in her study of the states' disciplines i.e. patronage or censorship of translated texts, exemplifies many historical incidents that clearly show the interconnectedness of translation and politic. She defines translation activity "as being related to politics "so that the state's associated institutions using kinds of "linguistic actions" and various discourses attempt "to fulfill specific communicative functions". Alvarez and Vidal (1996: 2) describe how translation 'has to do with the production and ostentation of power and with the strategies used by this power in order to represent the other culture'. Niranjana (cited in Piotr Kuhiwczak& Karin Littau, 2007:21) argues that translation is a collusive activity that participates in the fixing of colonized cultures into a mould fashioned by the superior power.

These theories i.e. those relate the cultural implications of translation and its relation with power, ideology, gender, colonialism and etc, were commonly generated following sociological investigations of social incidents occurred in the course of nations 'history. Iran's modernity as one of social incidents that dawned in the early 19th century onwards is indebted to many actors participated in the social changes. There are voluminous sociological studies that investigated the origin of Iran's modernity and social changes. The findings jointly acknowledge the implication of communication with Western countries as one of the main causes that fermented Iran society into modernity and social changes.

Despite the increased interests in sociolinguistic and political studies over the history of modernity in Iran, it is surprising that so little interpretive textual analysis kind of methodological research has actually been conducted on the topic, especially from the perspectives of translation theories. Very few sporadic studies have focused on how intellectual discourses used the conduit of translation to conduct reformative movements. Following the inauguration of translation departments in Iran's

universities whose history just dates back to the last decade, conducting the studies of graduate students is still newly established bounded to the linguistic studies. For this reason, the polemic challenges on the origins of modern Iran's social changes has been remained excluded to the sociologists circles. Therefore what needed to be explored was to study how translation in the age of modernity gave birth to establishment of new modern discourses and social changes; how sociologically can we describe the role of translation in emerging Iran's modern intellectualism; what intellectual discourses and democratic modern institutions did translation introduce to Iran's society? What standing can translator take in the axis had been identified in account of intellectuality? How theoretically can we discuss the relationship between thought and translation? Is translation an intellectual act?

The purpose of this paper was to explore the political religious intellectual discourses and social changes that were emerged from early Qajar dynasty to the end of Reza Shah Pahlavi due to the impact of translation. the topic was identified as being of importance serving as historical example to be taken by the Iranian responsible authorities who following the article enacted by Iran's Supreme Council of Cultural Revolution in 2009 i.e. the act that was entitled Reformation in Human Sciences, have made terms for translation activities.

Key Words: Translation, intellectualism, social change

2. Background:

Morad Farhadpour, an Iranian writer and translator in the field of philosophy, and one of the influential figures who has made significant impacts on mainstream of Iranian intellectual discourses in this recent decade, regarding the impact of translation in Iran's modernity states:

During these years, the author of these paragraphs have repeatedly underscored that in the modern (Moaser) period, which approximately has been initiated from Constitutional Revolution (Mashroteh) and probably is about to be finished in nearly future, generally translation is the solely real form of our reflection. My personal experiences in translation, compilation

findings of others in this field truly acknowledge this idea." (Farhadpour; 1999, p. 13)

He argues that affected by modernity and through translation channel, the scope of imitation has encompassed not only the writings but also the whole of various fields. He says:

"If meticulously looking, the products of our culture in various fields are alternatively the products of unconscious translation. It means that they are the products of a kind of emulation or unconscious reproduction of the ingredients of modern culture and life. (p.14)

Reemphasizing his argument about the origin of Iranian modern thought and its interconnectedness to translation he states (1998):

The question about the essence of thought and its connection with translation is extracted from an especial circumstance called Modernity. It was introduced to us through translation approximately from the late of Qajar dynasty. (p.232)

In response to the Farhadpour's article, Soroush Dabgh voices his criticism and raises an objection based on distinguishing three concepts which of view, as he claims, have been treated wrongfully By Farhadpour. He says:

Farhadpour does not describe for what reasons the mentioned phenomenon [refers to Farhadpour 's claim that Iranian contemporary thought totally is originated from Translation) should be considered not as comparative study but as a kind of translation. Farhadpour said that we have no pure thought partially independent from translation, whatever we do is a kind of translation. So I question him, of the forth correlations (nesab-e Arbe-e)[1] how is translation related to thought? .apparently neither it is equality nor divergence, because from one aspect any thought partially is translation, so their relation may be absolute overlapping; it means that any thought surely has a linage to translation. Since it signified that thought has also non-translation linage. Farhadpour later on breaks off his early speech

1- The forth relationship are: Tasavi (equality), Tabayon(divergence), Omoum v Khosos-e men vajh (partial overlapping), Omoum v Khosos-e Motlagh (absolute overlapping)

and states that in current period any practice as like as thought is translation. This early comment signified that thought has no non-translation linage. Meanwhile his speech prerequisites thought to have non-translation linage.

Summing up the points extracted from Farhadpour and Dabagh 's argument, the former believes that our contemporary thought is generated from collide with modernity and consequently from translation, meanwhile the later believes that considering Iran contemporary thought absolutely generated from translation is wrong, but the thought generated from collide with West is a kind of research and enquiry. This running debate which entails the gap among various scientific circles represents that there have not been done many studies in measuring or exploring the share that translation has imparted in enrichment of Iran's cultural repertoire. Although there are voluminous books written about the history of modernity in Iran, but there are not much interconnectedness between the perspectives of various scientific circles.

Extracting the key words related to the debate that just was presented, it is clearly understandable that the challenge revolves around translation, Iran's modernity, intellectualism, and social changes. In other words, to prove the phenomena of social change it needs to initially describe the concepts and theories discuss the mentioned key concepts:

2.1. Theories and concepts on social changes

Following the terms and concepts that the classical sociology such as Comte's terms i.e. "social statics and dynamics" and Herbert Spencer's terms i.e. analogy of society's changes with bodily organism, the modern sociology initiated with figures such as Strassel and Randall considered "Systemic theory" as proper sketch encompassing the various factors participated in emerging changes. Having proposed "Macro and Micro level "at which the social changes would occur, it was claimed that social changes are related to the ideas of differences i.e. differences in times and differences between states of the same systems. (As cited in Ghafari &Ibrahimi, 2008:16)

According to Sztompka (1994:4-6) the concept of social changes encompasses a massive area including change in composition, structure,

function, boundaries, relations of subsystems and environmental. Extracting from the definitions offered by many scholars, It can be summarized that social changes can be distinguished in terms of transformation that occur in the organizations of the society and patterns of thought and behavior; the variations over time in relationship among individuals, groups, organization, culture and alteration of social structure over time. Vago (2003:10) proposes six parameters through which one can distinguish the kind of social changes. He states that identity, level, duration, direction, magnitude and rate are the levels at which social changes are entitles as marginal, comprehensive or revolutionary. This multiplicity but synonymity of the definitions given on social changes relates the dimensions of various theories employed for assessing various kinds of social changes occurred in different times and places. Jointly acknowledged by sociologists (Gheysari, 2000:279) Time is a crucial factor that as common thread unifies the theories discussed social changes .according to George Gruvitch (1964:98) there are octet category of time relevant to the definition of social changes over time; Explosive, Alternating, Erratic, Deceptive, Cyclical and Enduring times which entail various conditions of changes should be considered when analyzing social changes.

Many various methodologies have been offered for understanding social changes. They can be categorized into three techniques i.e. Methodological Individualism, Methodological Collectivism and Methodological Pluralism. According to Watkin (As cited in Udehn 2001: 211) "social situation is always derived from a knowledge of the dispositions, beliefs and relationships of individuals" so that changes are "to be resultants of individual activities". Elster, J. (1989:13) states that "actions and interactions of individuals "result in social changes. Methodological Collectivism on the other hand, considers a holistic view in perception of social changes. The followers of this methodology argue that the social whole is a real entity with its own complex and sophisticated order that cannot be diminished to the characteristics of its component individuals. According to Noble, T. (2000, pp.10-11) it is "the society that makes us what we are". Contrary to these mentioned approaches Methodological Pluralism denies any exclusivist prescriptivism that wants to employ one approach to methodology as the supreme or privileged position. In

explaining the social changes and facts, it approves an approach that attempts to encompass the individual, holistic aspects of change and establish the specific bases without affirming one approach superior to another. According to Giddens 's theory i.e. Structuration (1986:171), which fits with the methodological pluralism, in the study of social changes we simultaneously exposed to duality of structure and agency and one should not prioritize one factor over another. Furthermore the mentioned approaches, there are many techniques offered by sociologists for comprehending social changes;Daniel Little (1991:19) offers causal and inductive explanation; scholars such as Lucien Febvre, Marc Bloch, proposed Annale Method for historical and social studies. The *Annales* historians stress on geography, climate, and demography as long-term factors in social studies; Durkheim's comparative method i.e. comparison of similarities and differences, considers the possibility of exploring changes bounded to studying developments occurred in the course of various social typologies. Bates and Plog (1980:pp.8-10) suggest the following materials as useful aids when exploring changes:

-Using historical documents and records of societies in explanation of the causes of changes among population

-Returning to the site of a field study some years later

-Archeological studies

-Ethnohistory; reading explores and missionaries, journals; collecting oral histories, myths and folktales; and interviewing people who remember the old days. The views of Structural-Functional perspective and the theory of Agency, i.e. Intellectual agency seemed to be properly fitted with the challenge under my study focus. According to Functionalists' view, as Talcott Parsons says (2001:7); social system is made up of the actions of individuals. He believed that human interaction encounter with many choices and the choices he made are influenced by social and physical factors such as norms and the values of the society inhabit on. He states that the role of actors would be institutionalized through repeatedly interaction and consequently through a process of role bargaining. in the changing situation the individuals will take adaptation. Where the adaptation process

cannot be adjusted, due to its radical change, structural dissolution will occur and new structure or new system will be created. He believed that structural changes originate from two sources; external and internal .Parsons argues that (As cited in Rocher 1997:114), external causes are geographical changes, change in population and technological development, and internal causes refer to the conflicts, social tension that force the system to lose its early implication. He looked with favor on social tensions for their implication in generation of innovations and creativity. Robert K. Merton, another proponent of Structural –functional perspective, states that along with investigation of the role of social positive implications, it needs to notice to the implications of Dysfunctional social factors and discontinuity and gap between cultures and structure . Neil J. Smelser (cited in Ghafari &Ibrahimi, 2008:138), another famous proponent of Structural –functional perspective, states that the structural change means the emerge of a collection of roles and new institutions .he believed that structural conditions, motivations for change, mobilization of development and social controls are crucial factors by which we can comprehend change in society. In this view, a social condition refers to flexibility or inflexibility of structure. Based on Smelser's view, the scope of changes encompasses technology, agriculture and industry. Chalmers Johnson is another proponent of Structural –functional perspective. He believed that solidarity of a social change is dependent on the rate of agreement between the values of society and its environmental situation. In his consideration (1982: 85-88) the sources of disequilibrated conditions can be categorized into two groups: environmental pressures and failure in access to utopian ideology. He states that four kinds of pressures could cause social change:

1- External sources of value change: it refers to the tools of communication between people over the world and the effects of the occurrence of revolutions in the neighboring societies

2- Internal sources of value change: it refers to the change in values gained from the development in thought and adaptation of other thought and modern scientific explorations

3- External sources of environmental adaptation: it refers to the effects of industrial revolution over societies that led to development of medicine science and consequently growth of population in underdevelopment countries

4- Internal sources of environmental adaptation: it refers to growth in population and establishment of new social groups and institutions.

Based on the view of the sociologists that highlight the role of actors i.e. Theory of Agency, as Blewitt states (2008:99), agency refers to "the capacity of individuals to act independently and to make their own free choices". By agency, we notice to the roles of actors in shaping social change and the individuals who actively contributed into the social process and attempts to create a change. Anthony Giddens (1986: 169), in his explanation of structuration theory coined the term "Duality of Structure". He believed that the environment we are living on is under the effect of agency. He holds the opinion that there is a dialect and interconnectedness between structure and agency.

Intellectuals historically have been the sources of generating of ideologies and actors of modeling societies. Among the groups that contributed into the Europe's modern twentieth century development, Battomore (1990:76-78) says, was active a triplet group of elite; intellectuals, industrial managers and high rank governmental authorities. Many other sociologists such as Pareto, Wright Mills, Toynbee and Don Martindale also talked about the influential role of the intellectual and the effect of the circulation of their thought into the societies by which the ignorant society were awaken and motivated for social change. Martindale (1962:80) in his book[1], which is a comparative study of historical social development in China, Israel, India and Greek, believed that intellectuals were main influential actors contributed on social changes. Gramsci (1982:9) stated that "all men are intellectuals, in that all have intellectual and rational faculties, but not all men have the social function of intellectuals". He believed that "modern intellectuals are practically minded directors and organizers who helped to produce hegemony by means of ideological apparatus such as education and media".

2.2. Intellectuality: history and definition

Acknowledged in the historical accounts of intellectualism, the first coinage of the term, i.e. intellectuality, refers back to 1898; when an army officer, Alfred Dereyfus, had falsely been convicted to life imprisonment

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and Emile Zola along with many other writers, artists and academicians in an article accused the highest levels of French army for their wrongfully judgment. This article was widely marked in France as the manifestation of the power of intellectuals. (Nabavi, 2003:23-24)

The role of intellectuals in social changes has jointly acknowledged by sociologists. Antonio Gramsci considers them as conductors of masses .he considers them not simply talkers, but practically-minded directors and organizers who helped to produce hegemony by means of ideological apparatuses such as education and the media. . (Cited in Dede, 2008: 184) Edward Said, says that (1996:11) "There has been no major revolution in modern history without intellectuals; conversely there has been no major counterrevolutionary movement without intellectuals." Jalal-e Al Ahmad accounts the intellectuals' characteristics such as having educational degree and rational insight, bravery of doing reformation and a taste of truth-seeking, belief on freedom and opportunities for thinking as well as independence from rulers, government and parties as the essential key attitudes for intellectuals (As cited in . Ghezelsafi 2000:160-180).according to Soroush's view (1998: 6):

"An intellectual's obsession must be providing proof and solving general and palladian knotty problems. A politician's obsession firstly and foremost is solving problems of secondary importance. The works of the politician are superficial and temporary but an intellectual's role is historical and cultural. An intellectual firstly and intrinsically should be kept in his position, generator of ideas. If arousing necessity and temporarily he changed his position it is latitudinal matter that does not arise from the essence of intellectuality. I want to say that revolutions and developments have two theoretical and practical foundations. Intellectuals provide the theoretical portion. Revolutions which have no theoretical foundation are nothing only a temporarily riots.

Regarding the matter of education, he says (1998:12) that we cannot consider any educated person as an intellectual but we can say that "educated people potentially are the major propagators of the intellectual's goods". Through the characteristics he determines for intellectuals, they can be categorized into two major groups, "generators and propagators". According to Goudarzi (2008: 106) the scholars jointly accounted the following attributes for intellectuals:

- Criticizing the circumstances by means of critical intelligence.

- Struggling for establishment of ideal situation and undertaking new modern values

- Having excessive preoccupation with contemplation and thinking

- Enlightening, self consciousness and independence to political power and special relational classes

2.2.1. Intellectual movement in Iran

The phenomenon of intellectuality is not unfamiliar concept in Iran history. throughout the ages in a various forms it has been existed in the shape of thinkers, and poets but in the modern usage, following the French paradigm, the terms Monavvar al-Fekran and Rawshanfekran, were coined in the circa second half of nineteenth century. (Nabavi, 2003:25). Mirza Fath Ali Akhundzadeh (1812–1878), Mirza AGha Khan Kermani (1853–1896), and Mirza Abd al-Rahim Talebof (1834–1910) are often been cited as representatives of early rise of intellectualism (Monavvar al-fekri). Of the intellectual trends in Iran, scholars and historians similarly have classified the history of intellectuality into four or five generations. Armaki (2000:16-20) Distinguishing three types of paradigms in which properly define the pivotal concerns of Iranian intellectuality i.e. backwardness, underdevelopment and ideological, he states that in the Qajar period up to the end of Pahlavi I, the main concern of the first generation was establishing Western constructions. He (2000:29) in express of effective causes that resulted in generating intellectuality in Iran, suggests two factors as the main source of intellectuality in Iran; external and internal forces.

Extracted from Armaki analysis (2000:50-62) a summary of the forces which are relevant to translation practice will be given here;

- Cities: Tabriz as a junction point of tradition and modernity was the host city of the discourses that via Istanbul communication with West has had a major contribution in emerging new intellectual discourses.

- Rendezvous: (Patogh) which was a place of negotiation and meeting of challenges among modernity and tradition

- Religious minority groups: due to the communication of Religious minorities and their association with the West, some Western ideas and

discourses were introduced. A specimen of such attempts (as cited in Raeen, 1976:40) is the struggles that Mosaeid al-Saltene, Nasir al-Din Shah's courtier translator, has made for translation of Armenian's works.

- Intellectuals resident outside of Iran: the intellectuals who were living outside of Iran (Mulkom Qan, Seyed Jamal al-Din, , ...) affected the first intellectual wave via publication of newspaper, leaflet, and translation of the Western ideas.

- Orientalists: Orienatlists's narrations of the political and social circumstances were used as referential evidences by critics and internal intellectuals.

- The Shah and other official ranks' trips to West: consequently from the official ruler's trips to the West such as Nasir al-Din Shah's trips to Europe, Western cultural adaptation gained popularity and appraises.

On a par with the paradigms that Armaki considers for the obsessions of Iranian intellectual, i.e. backwardness and underdevelopment paradigms it can be said, as he says, the mainstream of intellectuality falls into three groups: intellectual travelers, founder intellectuals and realist intellectuals.

The first wave, intellectual travelers, refers to the people who have narrated the development of Europe and backwardness of Iran. Although superficial familiarity with the Western progress but they have introduced a discourse of intellectualism into the body of Iran society. Although firstly through economic and trade transaction but later on by means of Orientalists comparative studies and translation of their works and itineraries the grounds became fertile for introduction of Western political and social structure and establishment of ministries .

The second wave refers to the figures that fundamental reformations such as progress, principles of separation of powers, training and education, reformation in the parliament and press law, establishment of civil rights and social institution were took place on their period. The intellectuals belonged to this wave were propagators of Western modernity and industrial revolution as well as the political European movements.

According to Adamiyyat (1969:4) the characteristics of this wave properly show that they were educated people that propagated the idea of

establishing parliamentary system and mirrored the Western political principles of polity.

The third wave which is simultaneous with the flourishing point of Soviet Communist parties and Iran Marxism included famous such as Taghizade, Jamal Zade, Dehkhoda, Bahar, Bozorg-e Alavi, Fouroughi, Eskandari, Eskandar Mirza, Davar and Pirneiya. This group that effectively contributed in the social and political movements of Constitutional revolution partially was living outside Iran. Contributing in the political, cultural, literary and educational scopes; establishment of universities, modernization of bureaucracy, they followed a realistic recognition of the society.

Subsuming Structural-functional views with the theories that attach significance to the role of intellectual agency, and translation theories, it can be said that there are interrelationship between translation, the agencies imparted into social changes and social structure. Considering the education and judicial system, social and economic institutions as main parts of social structure, I explored the archival documents and the works of intellectuals contemporary with the time period under my study focus. Through this juxtaposition of structure and modern Iranian intellectual's thought I pursued the traces that exposed the reciprocal relationship between translation, Iran's intellectuality and the consequent changes in the social structure.

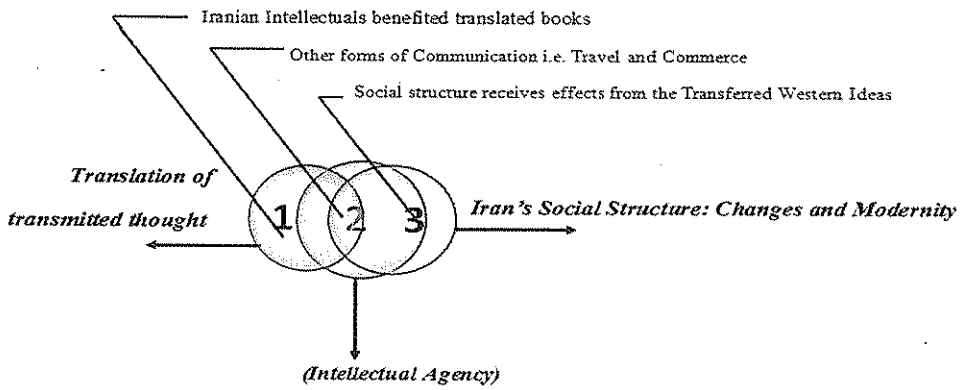


Figure 1
The overlapped areas of theories (Negotiation of Thought, Translation and Social structure.

2.2.2. Iran's social structure:

As earlier was described the sociologists suggested comparative historical analysis as technique useful when exploring social changes (Bates and Plog, 1980:8-10). therefore using historical documents and records, reading explores and missionaries, journals, itineraries, the previous studies carried out in the field, the status of Iran's social structure was analyzed.

A: Iran Education system:

Along with the process of socialization, the development of educational system in any nation proceeds in a smooth manner. In Iran, being under many effects this process has had vicissitudinous current. In traditional Iran, the father was the only unchallengeable authority who made all decisions on his child. Religion and moral training were emphasized; reading Koran aloud and carrying out the religious duties as like as Ramazan fast and Moharram mourning were overemphasized in the maktabs. The maktab's curriculum included subjects of reading, writing and familiarity with classical Persian texts like the works of Sadi and poems of Hafiz. Along with such educational system, the bazaar and its guild system played a primary role in community life. (Arasteh, 1963:8).the education and knowledge was whatever they could gain from transactions in the bazaars. Starting with the primary steps of transaction; working as an errand boy (Padu) gradually growing up in expertise up to being a business man, the child were taught the secrets of trade by themselves. They acquired skills through their own mistakes. (Shamim, Ali Asgar, 2009:354-363)

The dawn of reformation in education system dates back to Naser al-Din Shah's ascending the throne; when Iran suffered from widespread civil disorder, depleted treasury and undisciplined army. At that time, fortunately the Shah had a trusted advisor to rescue the land. Amir Kabir utilizing the knowledge that he had gained from previous experiences in Turkey and Russia, he made massive reformations in the body of government. In a few years, he formed army of 20, 000 disciplined infantry, cavalry and artillerymen. In this process, he perceived the significance of the value of developing high training for the officers and administrators to prepare them for governmental responsibilities. He established an institution of higher learning in Tehran in 1851 and founded a polytechnic school. He made

arrangements for employment of foreign teachers and course of study. He absorbed 4 to 6 years educational assistance from Austria and with the help of them a variety of disciplines such as infantry, cavalry, artillery, military engineering, medicine, surgery, physics, mathematics, chemistry and mineralogy. Following the Amir Kabir dismissal, the direction of the college was given to Mirza Muhammad Ali Khan, the Minister of Foreign Affairs. He enrolled a sum of 105 students generally from aristocratic class for the mentioned courses of study. Having gained mastery in the classic texts the students gradually became familiar with liberal arts and foreign languages such as English, French and Russian. The college developed publication of the scientific books as E.G Browne (1914:157-166) numerated a number of 160 topics dealt with mathematics, medicine general science, military science philosophy, literature, history, and dictionaries.

During the reign of Nasir al Din Shah, Dar al Fonun expanded its educational operations so that the number of graduated students in 1890 exceeded 387s; including forty-five graduates in French language, thirty-seven graduates in English language(Ringer, 2001:70). Along with Dar al Fonun was effective the second new institution established in Tabriz. In November 1899 Mirza Zayn al-Abedin Khan Loghmaniy-yeh who had recently completed a medical degree in Paris, founded Loghmaniy-yeh school. Military sciences and foreign languages were taught on there. (Sardari Nia, 2003:31).another establishments of new modern schools are(Ringer, 2001:224& Ardekani, 1999:367)

- Establishment of a school by Reverend Perkins in Urumia in 1835
- Establishment of St Louis school by French Catholic missionaries in 1861
- Establishment a girl school by Saint Vincent de Paul 1n 1863
- Establishment of translation workshop by Mirza Hossain Khan Sepahsalar in 1872
- Establishment of Mushiriy-e school in 1883 in Esfahan for training foreign languages .
- Establishment of the St, Vinonont in Tabriz in 1884
- Establishment of boy school by Lazarists throughout the 1875-1904 years in Tabriz, Tehran and Urumia

- Establishment a school by Father August Malaval in Tabriz 1904

Up to 1897, As Ringer states (2001:225), seven modern schools with 1300 students were established in Iran through which the Iranian student were taught based on European educational system.

According to Adamiyyat(1984:188-189), During in which Dar al-Fonoun existed as a polytechnic school a number of 1100 men were successfully graduated and generally recruited into governmental services and the active genius ones, fascinated by Western ideas and political events outside Iran, chosen political activity and jointed the political parties. By the end of the nineteenth century, Mirza Hasan Khan Mushir al-Dawle one of the former graduated student of political science at Moscow University and one of the sons of Minister of Foreign Affairs accompanied with his father established a school of political science in Iran. Approved by the Shah and allotting a budget for implementing their proposal, the school was officially established in 1901. They planned the curriculum including a liberal education proper for administration of the governmental duties. Subjects of Islamic Jurisprudence, geography, politics, mathematic, history and international law were taught in the first three years and later on the specialized fields like administration, commercial law, judicial trials, logic and science of taxation were taught in the remaining two years of the course. Following the invaluable results gained from the political school, other ministries were also stimulated to pursue such a similar programs; inspired by the program of Political School, the Ministry of Agriculture founded a college of agriculture at Karaj in 1902. The Ministry of Education also pursued a similar program and established a school of arts in 1911, Boy Normal school in 1918, Teachers Training College in 1928 with the faculty of Science and Faculty of Literature. Similarly perceived the need for trained personnel, The Ministry of Justice established the School of Law in 1921 whose professors were generally from France.

Another important point of educational awakening in Iran dates back to the establishment of the University of Tehran. Simultaneous with the rise of Reza Shah in 1920 and the downfall of the Qajar dynasty the need for centralized administrative policy triggered the second stage of reformation in educational reforms. A salient point has been acknowledged by the

historical document is that Iranian government employees generally received their training at abroad. The statistics cited that in 1918 there were a number of 500 students who studied in European colleges. By the nineteenth century, Iran hastily made effort to Westernization and since to gain modern sciences, the official rulers felt the need for dispatching students to Europe. Examples of dispatching groups are of five government sponsored student to England to prepare themselves for medical career in1818, a group of five student to France in 1844, a number of 42 top graduated students of Dar al Fonun to France in 1861 and thirty more students to Europe to study military sciences, agriculture and social sciences in 1911. (Arasteh, 1963:29)

B. Iran's judicial system

The judicial system of Qajar dynasty (1779-1925) which partially was a resemblance of its predecessor i.e. Safavid dynasty, demonstrates a state with high power of tribal forces and independent religious establishment. During this period, the state and hierocracy were the two organs of polity that competitively or cooperatively carried out the practice of justice. By the decline of Safavid dynasty and consequently all over the period of the reign of Qajar dynasty, there was a challenge of legitimacy amongst these two organs. Ullema pursued the right to gain an independent authority of judgment and on the other hand, the seculars could not bear their power. During this era, clerics made very attempts to consolidate their connection with masses and through out of the period successfully they achieved to high degree of liability .many of the orders issued by them clearly reflects their power; putting the death punishment for apostates and heretics are examples in the field. Having benefited from unbounded power, clerics gathered more wealth, got waiver for their taxes and expanded their sweeping power to local domains.

Prior to the dawn of Constitutional revolution 1906-1909, judicial system was limited to mere Divan Khaneh (Adlieyh) founded on Tehran, the religious institutions governed the Shariah courts, and the governmental offices had to enforce the verdicts issued by them. Due to the waves of changes received from industrialized world, Qajar dynasty of mid 19th century felt the needs for new law; therefore many attempts were made for

codification and adaptation of the laws of European countries. (Mohammadi 2008:48&Arjomand, 2004: 22& Mahboubi Ardekani, 1999, Vol.2: 5)

Mohammadi states that prior to 20th century, there were two main reformations in the history of judicial system: one took place in the era of Seljuqs and the second, he says, is the period of Qajars. Regarding the sources and causes of reformations in the Qajar period, he states:

The expected changes in the judicial system of Qajar Iran were part of a greater and general change of the society and polity under the influence of ideas and thoughts coming from Europe. (2008:49)

During Qajars and prior to the dawn of constitutional movements of 1906 many actions, some fruitless and some short lived waves were made but they were not much effective to lead to reorganization. For example during the Nasir al-Din Shah era many students were sent to foreign countries, mainly Western Europe to study law (Ardekani, Vol. I, 1999: 401). By the early of the nineteenth century and Initiated with Abbas Mirza, a house of justice (Divan Khaneh) was established in Tabriz, and later on Fath Ali Shah ordered for establishment of central Divan or court of justice. By the second wave of reformation, Mirza Abu al Ghasem Ghaem Magham-e Farahani made too much zealous efforts to establish a court of justice to deal with customary law cases. The third wave occurred during the administration of Amir Kabir. Many structural reform of judicial system carried out by him such as issuing a decree for prohibition of torture and abolition of harsh punishments and establishment of the Department of Justice. The forth wave took actions during the Ministry of Moshir al-Dawleh that resulted in reforms in the Ministry of Justice and enhancement of the authority of the central government. Emphasizing the right of government for legislation, he made successful attempts in unification of law and establishment of three specialized courts; a Court of appeals, an executive court and a legislative court. The fifth wave appeared during the Prime Ministry of Mirza Hussein Khan Sepah Salar who established the Ministry of Justice. Mostashar al Dawleh, the Minister of Justice reorganized the judiciary in four different judicial offices, i.e. Majles-e Tahghigh-e Da'avi (to receive petitions), Majles-e Jenaee (to investigate cases of assault), Majles-s Tejarat (to supervise commercial transactions and

disputes and Mahakameh-ye Amalak (to investigate land claims). There were Dayereh-ye Ejra-ye Ahkam (executive office) and Dayereh-ye Tanzim-e Ghavanin (Drafting Bill Office) .the aim of judicial reforms in this period was to centralize the administration of justice and to limit the authority of provincial governors and Ullema. (Adamiyyat, F., 1973:81)

In explaining the organizational changes that following the constitutional Revolution were made by political elite, Mohammadi (2008:68) alludes to the role of translation in the codification of laws. He says:

In 1908, the Office of Drafting Laws was established with the missions of translating laws, providing the regulations for the Office of Attorney General, setting forth the attributes and levels of heads and members of the courts and judiciary staff, establishing the reconciliation courts, and answering the judicial questions of the courts. 23 The Commercial Code was promulgated later in 1915. This was based on the idea that although religious laws and decrees are necessary, they are not enough for regulating modern life.

Therefore, foreign law teachers and consultant that were recruited by government expedited the process of translation and transplantation. Introduced by such a group of foreign teachers who mainly were recruited in the educational institutions and Political Science school (Madrese-ye Siasi) Iran's judiciary system received many influences from French legal regime and its judiciary system. The content of the articles of constitution of 1906 clearly shows that translation of the constitution of Belgium and French have had massive contribution. Separation of executive and legislative powers which was drafted out of Belgium Constitution and Commercial Law, establishment of the Office of Drafting Laws with the mission of translating law by Mokhber al Saltaneh and Formulation of a civil code under the guidance of a French jurist, Adolph Perni, in 1911 are examples in the field that mirror the role of translation. (Zerang, Vol.l, 2002:222&Saleh, 1969:265&Banani, 1961: 69)

By the second period of judicial reform, which dates back to the period of Iran' modernization and Reza Shah Era, the need for centralization and secularization of the system was urged by political elites who mostly had

educated in Europe and gained familiarity with their polity and system of judiciary. Due to the transference of technology and consequences of bureaucratization received from European countries such as establishment of secular educational system and large scale industries, in this period the government had to create a balance between the king's power and the demands of educated elite. As a result of the plans carried out by the educated elite many reformative actions were carried out and the system was conducted toward secularization. The educated elite of the modern Iran believed that the traditional Islamic jurisprudence is inadequate and they proposed that the judicial system should adapt Western judiciary models, i.e. Belgium, France, and Italy. (Mohammadi, 2008: 94)

C. Persian literature and art

Persian literature has undergone many various evolutions up to now, but comparing to previous periods, literary development of the Qajar is distinct and profoundly different. In the Safavid Era for example, prose and poetry were decaying and poets whom only composed religious poems were given reward. As a result of the Shah's disregarding the poets of other interests, a large number of poets immigrated to Ottoman Empire and Mongol court. Due to communication with West, Persian literature was conducted to adopt simplest forms and styles that have been introduced through translation. The early-complicated styles, whose story dates back to the era of the Mongol attack, were left and the writers were encouraged to turn to simplicity of styles. (Bahar, 2002:381). Rapid growth of translation practices, introduction of printing industry, and circulation of publications and consequently establishment of newspapers whose aims were teaching and awakening people led to simplicity in writings. As Reypka states (1968, p.342), translation of the European novels led to simplification of Persian language:

We must admit that the translations accomplished a great task. For many people they provided an inducement to read books, they helped in the clearance of antiquated rubbish and led the language into a new course... This transformation of the [Persian] language was certainly a task that was neither easy nor realizable in a short time. But it was these translators who

paved the way to a simple and thereby easily comprehensible manner of expression.

According to Abrahamian (1982:48) in the Nasir al-Din Shah the translation activities along with enrichment of printing industry the grounds of promoting knowledge among Iranian was mainly provided:

"Naser al-Din shah established two military colleges, two official journals- one for military matters and one for scientific subjects – a translation school, and a new government printing office. This printing office, together with Dar al-Fonoun and older printing office in Tabriz, [published in the course of the century over 160 titles. They included 88 military textbooks, language manuals, and medical handbooks; 4 biographies of famous Muslim leaders; 10 travelogues of the west, including Naser al-Din shah's own account of his European tour; 10 translation of European classics, including Defoe's Robinson Crusoe, Moliere's plays, Dumas's Three Musketeers, Verne's Around the World in Eighty Days, and Morier's famous satire on Iran, The Adventures of Hajj Baba; 10 histories of Iran, notably Malcom's History of Persia and Markham's Short History of Persia – thus Iranians began to see their own past through the eyes of contemporary Europeans – and finally over 20 translations of European works on Western history: biographies of Napoleon, Nicolas I, Frederick the Great, Wilhelm I, and Louis XV; short histories of Rome, Athens, France, Russia, and Germany; and Voltaire's essays on Peter the Great, Alexander the Great, and Charles the great of Sweden. The shah commissioned many of these translations to glorify the monarchy; but the same translations, by inadvertently drawing contrasts for the Iranian readers between their shahs and the most famous kings of Europe, between the poverty of Iran and the prosperity of Europe, tended to weaken the Qajar monarchy."

Analyzing the factors that contributed in modernization of literature in the era of Reza Khan, Kubickov (As cited in Rypka, J., 1968: 381) alludes to the role and impact of translation that influenced the writers of that era. He states that:

An important contribution to the evolving of a modern literary style were, in this period too, translations from western literatures. As many of

the literati of this time had a good knowledge of foreign languages and themselves did translation work, both the selection of translated works and their quality are on a high level. Thus not only Dumas Fils, Victor Hugo and Daudet enter Persian literature, but also Plutarch, Anatole France, Voltaire, Goethe, Pushkin, Tolstoy, and many of the best representatives of the short story - Chekhov, Maupassant, Poe, Wilde, in translations by Jamal Zade, Hedayyat, Hunari, Yasemi, Nafisi, and other masters of Persian prose.

In account of external and extra systemic influences, Karimi Hakkak employing Lotman's theory i.e. dynamism of the literary system, refers to the role of the Iranian intellectual as the generators of extra systemic causes that gave rise to emerging new modern perception of literature.

According to Lotman's theory, extra-systemic influences result in generating ambivalence ideas and flux of interactions within the system and consequently preparing the system for transformation towards dynamism. Karimi Hakakk believes that the birth of such a ambivalent clash of ideas dates back to the Constitutional Revolution where Ghaside and Gazal leaving the traditional themes and the desire of previous generation turned to political concerns and affirmative actions. (p.84)

He states (1995:602):

In fact, the influence of translation from European languages is often acknowledged as a matter of course. Translation has been recognized as having played an important part in the process of literary change in Iran since the latter part of the nineteenth century, and that part has been seen to have grown in importance with the passage of time. Historians of Persian literature in the twentieth century have acknowledged the significance of translation as a component of modernity.

An outlined chronology of literary translations: from Qajar to the Pahlavid.I

During the time under my study's focus (from early Qajar dynasty to the end of Reza Shah Period) translation of many European plays and dramas were carried out, each with its own significant impact in introduction of new ideas and generation of new genre and style. The main characteristics of

translation, attributes of theatrical works and biographical sketch of them will be given in the following:

The main characteristics of play- translation in Qajar period:

Performance of theatrical works in the Western model initially was limited to the circle of elite class and courtiers. Since supporting by them, opportunities were opened up for translators to be familiar with new outlooks. Two house of printing, *Khorshid* and *Farous*, were specifically established for publication of translated plays. A number of translators, whom were aware of despotism gain familiarity with liberal thought. Finding the language of visual art as simplest recognizable method in propagating new ideas, they employed theater as tool for awakening people from ignorance and cultivation of morals. Condemnation of tyranny, superstitions and duplicity were the main themes of the plays. (Bozorgmehr, S., 1999:74)

Based on the researches carried out in this regard (Malekpoor, 1972:91& Taghyyan, 1995:84) through out the Qajar's period the translation of the works of famous playwright such as Moliere, Shakespeare, Shiller and Alexandre Dumas were carried out .for example:

- Zahak (written by Sami Beyg-e Osmani) was translated by Mirza Ibrahim Amir Tuman in 1905.

- Name-ye Naderi (written by Nariman Narimanov) was translated by Taj Mah Afagh al-Dawlah in 1906.

- Gozaresh-e Mardom Goriz. The Misanthrope (written by Moliere) was translated by Mirza Habib-e Isfahani in 1869.

- Tabib-e Ejbari (A Doctor in Spite of Himself) was translated by Mohammad Hassan Khan Etemad al Saltenah in 1889. (Bozorgmehr, 1999).

- Giej (Le Touri) was translated by Mirza Ali khan

- Tartuf: Mirza Kamal al Din (Tartuffe) was translated by Mohammad Ali Foroughi

- Arous-e Ejbari; Arousi Jenab-e Mirza (The Force Marriage) was translated by Mohammad Taher Mirza in 1905

- Shohar-e Darmande (George Dandin or Abashed Husband) was translated by Mirza Jafar Gharach-e Daghi

- Dastan-e Gham Angiz-e othelloy-e Maghrebi dar Vendik (Othello) was translated by Abul Ghasem-e Ghara Gozlu-ye Hamedani in 1918.

- Tajere Venizi (The Merchant of Venice) was translated by Nasel al Mulk in 1918.

- Ram Kardan-e Zan-e Sarkesh; Be tarbiyat Dar Avardane Dokhtare Tond khu (The Taming of the Shrew) was translated by Hussein Gholi Mirza Emad al Saltenah

- Yek vakil-e Khaen (Richard Darlington) was translated by yusef Etesam al Mulk

- Taj gozari v Marg-e Napelon;(A History of France) was translated by Heshmat al Sultan in 1915

- Borj-e Nesel (The Tower of Nesle) was translated by Abdul Hossain Mirza Moayed al Dawlah in 1904

- Khode-ye Eshgh (Love and Intrigue) was translated by Mirza Yusuf Khan Etesam al Mulk in 1907

Through out the Pahlavid period the translation of the works of famous playwright such as Goethe, Shakespeare, Shiller and Oscar Wilde, Lucian Bernard, Pushkin, Alfred de Musset were carried out by the following:

- Namehaee Az Zamin; Jaridey-e Falahat (Letters from the Earth) written by Mark Twain was translated by Mirza Yusuf Khan Etesam al Mulk.

- Salome written by Oscar Wilde and Saghar v Lab (The Cup and the Lip) were translated by Reza Kamal-e Sharzad in 1922

- Julius Caesar was translated by Mirza Mohammad Khan Bahadur in 1925

- Hamlet and Macbeth were translated by Sultan Hamid Amir Sulaymani in 1928

- The Comedy of Errors was translated by Reza Afshar in 1929

- A Midsummer Night Dream was translated by Masud-e Frazad

- Lili v Majnun-e Gharb (Romeo and Juliet) was translated by Aziz ulah-e Saman in 1938

- Faust was translated by by Abbas Bani Sadr in 1938

- Asikhilus;Ashil or Iraniha (The Persiane) was translated by Ali Asghar-e Shamim

- Mary Stuart was translated by Andul Hussein Meikadeh in 1931

- Doshize Orleans (The Maid of Orleans) was translated by Bozorg-e Alavi in 1930

- Entekhabe Damad (Choosing the Groom), Kolah-e Hasiri (The Italian Straw Hat), Rast v Durogh (The Truth and Lie) and Mosaferat-e Aghaye Haji Ghorban (The voyage of Mr. Perrichon) were translated by Hasan-e Naser

- Parande-ye Abi (The Blue Bird) was translated by Abdul Husain-e Noshin

D. Travel and Commerce as the conduits of oral and written translation: The role of merchants and travelers as practitioners of Reverse Engineering

Travel makes human perfect. Through travelling one gains new information about matters that already were unknown .although one's travel might had been for commercial or pilgrimage rather scientific voyage, he would unconsciously be presented to new materials or lifestyles that never had he already seen in his life. In fact, any introduction of new information leads us to have a kind of comparison between the states where he has been unaware and the present that he is being acquainted with.

Karachi, R.(2001:3) in her study upon travel literature has given a concise typological bibliography of Iranian itineraries. In account of historical circumstances that chest by chest were transferred through the attempt of travelers, she states:

Undoubtedly the travelers and their itineraries have played important role in the development of human societies and they are the first groups who had opened the door of development and innovation. Aside from reciprocal cultural effects that were occurred following the wars, transaction of slaves and commercial relationship, the travelers as like as the present journalists and reporters were the conduits of relationship between different cultures. They were the mirrors of communication, clash of ideas, reciprocal relationships, and the generators of new cultures. (Translation mine)

Having classified the itineraries on basis of a typological category i.e., diplomatic envoys, pilgrimage and individual trips, she furthermore describes the political and cultural effects through which reformative ideas were introduced to Iranian community. For example she alludes to the role of Orinetalist's reports and other Iranian itineraries whose contents were representations of the political, cultural and economic atmosphere of Iran in the courses of various eras. She states (2001), "The effect of Mirza Saleh Shirazi's itinerary in dawn of industrial development in Qajar eras and Ibrahimbeyg's itinerary in awakening of people to quest liberty and constitution are instances of such effective impacts in the field. (p.5)

Shireen Mahdavi (1999:4), in her study about the life of Hajj Muhammad Hassan Amin al-Zarb, a prominent reputed merchant of his time, whose life spanned the reigns of three Qajar shahs, writes about the grounds through which Iranian intellectuals and merchants adopted the customs and lifestyles of Western countries.

Methodology:

Subsuming the steps suggested by scholars when conducting content analysis (as cited in Florian Kohlbacher's article, 2005) five case studies were chosen to be analyzed. Having employed the strategies used when textual theme analysis the following steps were taken.

Step1: choosing some reliable case studies as the benchmarks for doing analysis

Step 2: organizing and preparing the data for analysis. It was involved in scanning materials, typing up field notes and arranging the data into different types depending on the sources of information.

Step3: reading through all the data and obtaining a general sense of the information and reflecting on its overall meaning, determining the general ideas that the case studies were saying

Step 4: beginning detailed analysis with coding process. It is the process of organizing the material into a coherent categories which was involved in taking text data and segmenting the relevant parts into the sentences,

paragraphs into categories and labeling these categories with number and terms based on their authors

Step 5: using the coding process to generate a description of the historical setting of the texts as well as categories or themes for analysis. Description involved rendering of information that has been selected as relevant topics. The themes will be considered the ones that appear as the major findings which would be stated under separate headings in the finding section.

Step 6: making interpretation of the data and the lesson that the readers might learnt from the translated text or discussion of the themes that the works as the motivators conducted their contemporary readers for doing social changes.

Step 7:extracting the main general themes of the selected parts of the works written by Iranian intellectual .having gathered and coded the main themes, a work of Votaire was chosen to be compared and analyzed in terms of main themes being similar as those of found in the works of Iranian intellectual.

Several criteria were employed for selecting parts relevant to the research's questions and topic. The parts involved satiric and ironic style of expression whose content seemed to be Persian irrational culture specific customs and ideas whose similar pairs are left in the West or seemed to be absurd from the author's consideration .secondly the parts whose content inform the Iranian of the Western culture motivated to adapt or emulate for establishing that kind of fashions or structures. Thirdly the parts whose content seem to be the author's encouragement to ferment people to abandoning or adapting a specific idea. fourthly the parts that encouraged people for doing social changes. Fifthly the parts that were seemed to be the author's attempts for highlighting a social problem needed to be solved, and finally the parts whose similarity in content with that of Western ideas is verified through theory of intertextuality.the case studies are the following books:

A: The Adventures of Hajji Baba of Ispahan i, a fantastic novel of the picaresque that was created by James Morier in 1824. It was firstly translated by Mirza Habib Isfahani in 1905.

B: Tamsilat This book which is composed of six plays and one story was written by Mirza Fath Ali Akundzade, and firstly was translated and collectively published by Mohammad Ja'far Gharaje-Daghi in 1871

C: The ragged trousered philanthropists, a novel written by Robert Tressell, it was firstly translated by Namvar. R in 1945

D: Masalek al Mohsenin a story of a fictional journey written by Talebof Tabrizi in 1905

E: Hajj Sayyah's Reminiscences: the author, Mirza Mohammad Ali Mahalati (1836-1925), better known as Hajj Sayyah, was an Iranian constitutionalist and social reformist that as one of the pioneering Persian people wrote a Persian book of his travels. His manuscripts encompasses his travels over the course of eighteen years i.e.1859-1877

Data analysis & Results:

Table 1
Textual Theme Analysis A: Adventures of Hajji Baba of Ispahni

The theme	Relevant page in the original Persian or its Persian version
Ironically highlighting and adding fuel to the religious and ideological conflicts between religious minorities and races, e.g. Shiite and Sunni; Kurd, Arab and etc; Muslim intolerance on other religious minorities.	p.33, pp.333-334, 456-467
Presenting the religious leading authorities, mullahs, Dervishes as two faced hypocrite people who employing deceitful plans want to plunder the people's properties	pp.34-35, 80-81, 43-44, 116, 528-530
Renewing the religious opinions updated based on existing circumstances; Posing expressions on circumstantial reliability of religious law and the need to make reform on them in any age; innovation in religious principles	pp.46-47, 462-466, 530-532
Satirizing those believing on predestination, relying on astronomy, writing amulets, talisman and extraordinary forces; Satiric Expressing of the ridiculous but deceitful materials that the mullahs and dervishes use in writing talisman	pp.68, 119-120, 129, 191-193

Criticizing the Iranian poets whose art was at the service of the state and lacking didactic lessons; satirizing the Persian poet whose works were filled of useless hyperbolic eulogies in the best interests of private intentions	p.80
Expressing and criticizing the ignorance and illiteracy of the official authorities in comprehending their contemporary literary works whose language and style was filled of Arabic complicated absurd incomprehensible lexicons	p.92
Expressing the capabilities of local intellectuals whose creativity had been suppressed under the Shah's will vs. the Shah's protection of European products	p.93
Satirizing the weakness of the Persian military services against the enemy and their incapacities in providing internal security; Their ignorance of new modern techniques of war and the false loosed reports of martial conquests that they have faked in historical documents.	pp.99-100, 370-380, 391-393
Satirizing the characteristics of the Iranian authorities and people who by perjuring intended to distort the fact	pp.99-100
Presenting Muslims as holders of cruel religious principles vs. the compassionateness of Christianity and Jewish religions	pp.100-101
Expressing the subjects of the principles of determinism and freedom and Divine ordination that in effect the Iranian masses surrendering their will were satisfied with defeats and irresponsible to any imposing tyranny	p.105
Notifying the contemporary readers of the religious ceremonies by which the sanctimonious pretenders are intended to pursue their own benefits in the guise of pious actions.	pp.107-108
Manifesting the Muslim pilgrimages who sentimentally do believe in irrational acts offering by pretenders on the part of Inerrant Imams and divine sources	pp.108-110
Manifesting the religious passion plays and mourning similar the carnivals by which the Iranian people wanted to fulfill their own sentiments.	pp.109-110
Highlighting the corruption of the traditional judiciary system and lawyers; Expressing the weakness of Islamic jurisprudence for enacting penalty on the covert or spiritual damages	p.113, pp.500-501
Expressing the attitudes of the Iranian who for providing their necessities rather employing realistic approaches rely on superstitious ideas.	p.129
Confrontation of the science and superstition in the tale of the dervish and physician whose challenges entail the constant victory of superstition over science among Iranians.	p.136, pp.151-152

Stressing on the incapability and illiteracy of official authorities that had usurped the official posts vs. the intellectuals who had been deprived from attaining official rank and position.	pp.171-172
Expressing the ability of Western physicians who employing modern medicine and new methods of treatment are attempting for acquiring true scientific perception of human diseases vs. the traditional unscientific ways of medicine concurrent among court and in its supreme authorities.	pp.191-193
Criticizing the dichotomous Islamic - non Islamic perception of medicine and impermissibility of acquiring knowledge from Western countries	pp.191-193
Expressing the fierce opposition of the courtiers against establishment of new modern social and educational institutions	pp.191-193
Revealing the superficial perception of Iranian people regarding the Western culture through exemplifying the characters' satiric expressions on account of Western cultural and religious divisions	pp.195-196
fermenting the Iranian women to demand their own rights and criticizing the male chauvinism of Iranian men	pp.195-196
Satirizing religious restrictions that blocked the investigators from pursuing scientific inquiry.	pp.202-203
Warning the Iranian people of the risks of those traditional unscientific methods that Iranian physicians closing their eyes on the value of human soul were committing.	pp.202-203
Challenging the ration and morality of the Iranian polygamy and misogyny through which the women rights was violated.	pp.279-280
Challenging the position of the king as beholder of sacred authority that can forgive the human's sin or gift prosperous luck; Irrationality of the Persians people that considered divine rights for the king to possess their properties and souls.	pp.279-280
Warning about the oppressive taxes that were imposed by the despotic rulers who were unwilling to hear the petition of people; social prejudice and inequalities.	pp.317-319, 327-329
The impact of historiography in provoking the patriotic feeling and fueling nationalistic trend	p.348
Distorted Persian historiography and the perverted reports of courtiers in recording national affairs	pp.370-380 p.390
Satiric manifestation of *Bast* (taking a refuge in a holy center to be protected against the state's punishment) through which the felons do commit crimes but free of prosecution. The cruelty of Muslims in punishment of the women that commit adultery.	pp.404-405 p.419

Posing questions on the personal aspect of religion and irrationality of being responsible to the investigation of religious authorities in this regard; Posing skeptical question on divinity of sacred text and reasonability of religious law	p.422-424
Enmity of Shiite clergies towards mysticism and the subject of religious tolerance; Posing question on the religion's confrontation with mysticism and emerging a harsh discourse among the believers of the two	pp.462-466
Expressing the subject of "Transcendent Unity of Being" and introduction of the mystics' beliefs in this regard	pp.462-466
Satirizing the irony of Muslim maxims who colonize the God's forgiveness and deprive other religious minorities from His forgiveness	pp.477-478
Expressing ironic expressions on the monasticism of religious authorities, misogyny vs. polygamy of official authorities in Qajar Era to obscure the rightness-wrongness of religious obligations.	pp.528-530
Presenting the pitiful condition of the concubines which entailed the vulgarity of Materializing women as goods to be merchandized by Mullahs; criticizing how religion disguises a good to a bad and vice versa	pp.533-537

Table 2

Textual Theme Analysis B: Tamcilat

The theme	Relevant page in the original Persian or its Persian version
Introductory notes on the principles of translation; the ideas of European philosopher on the principles of literary criticism; the impact of satire vs. maxim in correcting and adjustment of instinctive sentiments and encouraging literary circles and courtiers for adapting this new genre in the service of social reforms; inspiring Didactic impact of theater for cultivation of morals among Europeans.	pp.7-9, 15-17, 21-22, 22-24, 28
Giving historical evidence on confirming unfounded superstitious belief of early Persian kings to prove the reliability of his book i.e. Yusuf Shah, as a fiction constructed on the basis of factual incidences.	p.14
Expressing the name and works of European philosophers that shows the author's acquaintance with their ideas and book; Informing the extent of Iranian's unfamiliarity with the works of other European scientists.	pp.17, 337-329

Expressing satiric expressions on the weakness of Islamic jurisprudence and traditional judicial system by exemplifying some instances of the sentences issued by the court	pp.64-65, 66-67
Posing expressions on the reasonability if stopping medical treatment on incurable diseases for preventing consumption any more money.	pp.64-65, 66-67
Exemplifying the social reforms that the any new ruler should seek over the structure of a government following the collapsed of preceding regime.	p.85
Accounting the features of incapable government that should be toppled from the power	p.85
Satirizing the Asian prerequisites that the groom should posses to gain capability of taking a wife.	p.96
involving foreign language words of law to motivate reader/addressee to attempt for understanding /adapting them in their community e.g. Zakon	p.129
Satiric expression on the ignorance of Iranian masses who knew extraordinary superstitious forces as causes of event; Satirizing the popularity of superstition among Iranians and their belief on talisman; simplemindedness of the Iranian women in believing superstition	pp.134, 137-138, 238, 343-345, 359
Satirizing the proficiency of the translators who knew no much of idiomatic translation	pp.137-138
Warning the state of the responsibility of authorities in providing job for their citizens in a bid to prevent criminal acts	p.163
Presenting the atmosphere of Iranian families through unfriendly relations of spouses whom commonly are in matchless ages; Informing Iranian women of their social rights; a revolt against traditional convention that suppressed them to marry a unfavorable suitor	pp.193, 256, 278
Advocating manipulation of the style of fiction's language close to the reality of life.	p.193
Ironic expression on those ideas that considered the shah's command on same level as that of the prophet or divine source.	p.243
Criticizing the Corruption of the courts and lawyers; currency of perjuring among Iranian people; Ridiculing the weakness of traditional judiciary system whose law had not enacted any article on investigation of the witnesses' capability	pp.286-289, 293-294
Informing the vulnerability of Iranian military services that suffering from low salary in effect are ready to do any illegal action such as perjuring; Presenting an allegory on the defect of the state in	pp.291, 360, 416

paying the salary of military services; Satirizing the foolish strategies that the Persian military commanders had executed for blocking the progress of foreign troops	
Ridiculing the pretenders that in the guise of religious act distort the fact as much a misbehaving is manifested pleasingly by them.	p.295
Satirizing Superficial perception of the Iranian from the European culture	p.324
Warning about the Iranian officials' irresponsibility whose suppression led to intellectuals' losing their motivation	p.322
A dialogue on the impact of translation and adaptation for nurturing the wisdom and local knowledge.	p.333
Comparative analysis of the Western culture vs. Eastern and expressing sentences on main divisions such as currency of polygamy among the Iranian men; introduction of Western fashions	p.334
Informing the readers of the benefit of scientific travels that conducted European countries to achieve the sublime of knowledge.	pp.337-339
Informing the readers of the attempts of Western scientists to acquire attributes of plants in curing diseases vs. the ignorance of Iranian medical institution of such action; informing the state of the resources that had been abandoned.	pp.337-339
Informing the addressee of the questionability of the previous hypothesis by doing new investigation on nullifying or attesting the claim.	pp.337-339
The morality of honoring scientists among European countries.	pp.337-339
Introduction on the European fashions of dressing	p.346
Criticizing the Iranian people 's ignorance from the importance of historiography and literature as sources of inspiration	pp.378-379
Informing the addressees of experimental investigation on attesting or rejecting claims; delivering speeches on questionability of the alchemy; suggesting philosophic definition for the concept of alchemy.	pp.378-379
Informing the readers of the Iranian casualties that the unskilled pretenders of medicine have been caused and encouraging the Iranians people for adapting foreign medicine knowledge.	pp.378-391
Satirizing the foolish sanctimonious persons who under the protection of the honor of their fathers want to deceive other people	pp.378-391
Satirizing the status of Iran's polity whose official posts have been sold by auction.	p.414
Informing the readers of the state's responsibility toward amending the ruined cities	p.416
Informing the readers of the tricks that the exchequer had implemented to spoil the right of the state's employees.	p.417

Satirizing the tyranny of the authorities that had forced the religious minorities to leave their own religions and to convert to Shiite	pp.417-418
Posing ironic expression to the capability of those pretenders that under the protection of being the Imams 'descendant consider for themselves a right of governing over people as that of the Imams 'right	pp.417-418
Informing the readers of the fate of intellectual reformists that under the title godly action are being victimized by the tyranny of hypocritical rulers.	pp.422-424
Questioning the reliability of relying on private opinion and religious edicts; Criticizing the states that issue orders not based on a written law but on their own private tastes.	pp.422-424
Presenting the mullah's idea on believers of *transmigration of the souls* as people that should be sentenced to death	pp.422-424
Issuing orders on the forbiddance of torture in the course of criminal investigation or inflicting penalty; Drawing up regulation on the principle of investigation in the court	pp.441-446
Appointing spies/secret inspectors dispatched to the different areas for delivering the factual reports of the people's situation and manner of rulers	pp.441-446
Warning the rulers of the fate that they would be condemned if doing criminal act or imposing tyranny; The significance of honoring the righteous rulers in continuation of their motivation	pp.441-446
Issuing orders on the significance of the establishment of modern institution and amendment of the ruined parts of the cities	pp.441-446
Doing tax reforms based on the burden and class level of the people; Supporting the insolvent people as a task of the state; Setting taxation on the burden of the classes and guilds such as religious authorities and princes that from early had not pay taxes; Making people exempted from paying *Khums orImam's share (religious taxes)*	pp.441-446
Issuing regulations on inspecting the competence of petitioners that have put forward a demand for joining the circle of the Ullema.	pp.441-446
Setting the term for the Ullema's responsibility and intervention in the polity of the state.	pp.441-446
Establishment of judicial system based on law and secluding religious authorities from interference into the court's affaires	pp.441-446
Banning submitting present for attaining official posts but constructing regulation on inspecting the competence and capability of rulers	pp.441-446
Appointing righteous persons for conducting economical system of the state; Dismissal of the corrupt officials	pp.441-446

Contracting commercial transaction with foreign countries; enacting commercial code; Annulment of revocable sale; Issuing orders for immediate paying of the soldiers 'salaries.	pp.441-446
Issuing order for establishment of governmental consultative assembly	pp.441-446
Ironic manifestation of religion as the only channel through which one can achieve to throne or to be dethroned simultaneously.	pp.441-446

Table 3

Textual Theme Analysis C: The Ragged Trousered Philanthropists

The theme	Relevant page in the original Persian or its Persian version
Conducting the readers to pursue the main causes of social problems; monitoring how masses superficially thinking are being deviated from the main path of cause - effect reasoning	pp.9-10
Monitoring the ignorance of the people who do not consider a right of participation into the political affaire for themselves but stupidly surrender their fate to be sealed by other opportunist politicians.	p.10
Giving a scientific definition for the concept of poverty whose content informs the readers of other rights that people should have in their life	p.11
Describing how the workers are colonized by the employers; criticizing the workers that do not pursue any reformative plan or innovation in their life.	p.29
Describing how social determinism affects the nature of human	p.59
Offering the theoretical concept of the survival of the fittest that was coined by Herbert Spencer & Charles Darwin	p.59
Informing the readers of how poverty results in emerging other criminal acts; the responsibility of society to collaborate each other in removal of social problems	p.60
Criticizing child work; how enslaved children are subjugated by the capitalist system	p.65
A discourse on the attributes of God through exemplification of evil creature to construct philosophical questions that monitor challenges of the advocates of nihilism and agnosticism vs. the advocates of the proof that believe on wisdom of the Creator of evil creatures.	pp.96-98

Representing the proponents of the empirical knowledge that deny the proofs of religious transmitted sciences on the Creator's purpose of creating universe and torment.	pp.96-98
Posing question on the universality of Moral principles vs. Religious law through exemplifying the conflicts of religious law that treat the human's needs with double attitude.	pp.96-98
Posing question on the impact of knowledge vs. belief in conducting human to tranquility; is there dependency or conflict among them?	pp.96-98
Treating religious center as guilds employing religious laws that want to keep their market alive.	p.99
Introduction the ideas of Western philosophers on the principle of human equality and freedom	p.141
Holding the opinion that principles of ethic & fraternity conduct human to prosperity and paradise rather religious law	p.100
The necessity of constructing discourses for clash of ideas to prove or deny the truth of a special hypothesis	pp.102-103
Informing the readers how monetary system can cause much other stagnation and how it can be in the best interests of the capitalist system.	pp.103-104
Proposing the workers to establish a society/guild for themselves to support each other's right against the capitalist system	pp.111-113
Describing the Marx's theory of classes, dictatorship of the bourgeoisie, dictatorship, labor theory of value and his conception of surplus value	pp.106-109
Monitoring the philosophical challenges over the nature of human	pp.106-109
Criticizing the religious authorities and nationalistic ideas that in the guise of divine verses by invoking sentimental religious and national feelings want to block people from doing reformation in the universe	pp.136, 196-200
Confrontation of Socialism and religious principles	pp.158-159, 195-200, 215-216
Classification of the people based on their participation on the building of civilization and development which clearly present how the workers as the major class have been subjugated by minor capitalist, landowners and other inactive but dominant classes	pp.166-167
Presenting how intellectual use simple language or pictorial representation when they want to teach masses or illiterates.	pp.111-113

Table 4
Textual Theme Analysis D: Masalek al Mohsenin

The theme	Relevant page in the original Persian or its Persian version
Introductory expressions on the socialism	p.5
The benefits of Adaptation of the unified dress used in European schools	p.5
A brief Introduction on the Britain's social institutions and the parliament's role of monitoring; introduction of European scientists and poets; Introductory statement on the history of European countries and their progress in the sciences.	pp.18-20
The implication of the mathematic and geometry that the European countries by which have made new modern buildings; informing the readers of the state's defect in promoting new modern sciences.	p.24
Expressing comparative statements on gradation of scientific voyages vs. religious journeys i.e. pilgrimage, confront of two different discourses against each other i.e. worldly sciences vs. religious knowledge.	pp.34-35
Exemplifying the ignorance of Iranian authorities from social sciences and their unfamiliarity with civil codes	pp.40-42, 238
Introduction of modern European social institutions that should be established in Iran	pp.40-42
Informing the reader of the significance of modernizing religious law in accordance with the circumstantial needs of various ages.	pp.40-42
Seeking innovation in the religious law for rationalizing them in the service of public utility.	p.46
Introduction of Western technologies in the field of inventing telecommunication installation.	pp.53-54
Satirizing the ignorance of official authorities of the science of statistic's benefits	p.62
Giving information about the lifestyle of different countries; impact of geographical feature as scientific benchmark of food program in different places which entail the relativity of religious instruction such as the Hallal and Haram	pp.98-99

Expressing the discourse of the *unity of religions* as rational view prevalent among European countries	pp.138-139
Criticizing the ideas that did not permit to translate Quran into other languages.	pp.138-139
Informing the reader of the state defects in establishment modern schools and the lack of useless textbooks	p.153
Describing the benefits of the establishment of bank among European countries through which they have attained to high economic growth.	p.155
Giving information about modern European sciences on metallurgy	p.213
Giving information on the construction of balloon; modern model of training i.e. using concrete material and lab in the classroom	p.213
Ridiculing the traditional superstitious ideas that were considered as the causes of volcano through doing chemical experiments	p.213
Expressing the ideas of Western philosophers on the significance of the right of freedom; Introduction the ideas of Western philosophers on the principle of human equality and freedom	p.231, 141
Clarifying the significance of the establishment of a center for coinage and suggesting equivalent terms for foreign transferred lexicons; the need for collecting different technical encyclopedias	p.213
Suggesting pragmatic definition for the meaning of nationalism.	p.213
Comparative analysis of the competence, motivation and curiosity of European authorities in supporting scientific exploration vs. the ignorance of the Iranian authorities in perception of the scientific exploration.	p.247
Stressing on the subject of law as the main reason of European development	p.258

Table 5
Textual Theme Analysis E: Hajj Sayyah's reminiscences

The theme	Relevant page in the original Persian or its Persian version
Giving information of the countries that he[Hajj Sayyah] had traversed; informing people of the development that the Western have achieved; Presenting how travel can awaken people from ignorance; how travel can be source of knowledge	pp.5-7, 40, 213

Comparative analysis of European ports' installation vs. Iran's ports; warning the state of their defect in this regard	p.11
Describing how the knowledge that he had acquired from traveling has conducted him to recognize the Iran's backwardness	p.13
Criticizing the state 's ignorance of the science of oil exploration	p.14
Proposing the ruler to establish systematized civil codes rather employing temporal torture for chastising the felons	p.20
Warning the reformist of the state's severity on punishing the intellectual reformist; Reproaching the advocates of superstitions	p.20
Suggesting promoting knowledge as the only tool for awakening people from ignorance; Reproaching the advocates of superstitions	pp.20, 26
Presenting the ignorance of the people had been deceived by the rulers i.e. engaging in superstitious ideas rather pursuing scientific investigation and acquiring knowledge of the Western technological development.	pp.40, 173, 200
Giving information of the ideas of Western philosophers on the eternal abiding of the soul from materialistic perspective.	p.32
Comparative statement on the status of European customhouse vs. the Iran's disordering customs formalities.	p.35
Comparative study of the European motivation to explore and record the history of other nation i.e. archeology vs. the irresponsibility of Iranian officials in keeping security of antiquarian cities	p.41
Finding the faults of Iran's traditional schools and suggesting them to be engaged in new modern sciences.	p.42
Informing the people of the tricks that rulers and pretender of religion do employ for deceiving them.	p.43
Suggesting the authorities to establish and to put museum, and other national relics into the ownership of government as like as European countries	p.44
Informing the religious leader of the unified strategies that European countries have sketched for the development of their countries so that neither any external forces nor change of the regimes would change its direction and continuity.	p.53

Introduction of social sciences, civil and political rights, and the concept of nationalism and criticizing the state's prohibition over propagating such concepts	pp.60, 322
Reproaching the people's belief that considered the power of superstition prevailed over medicine in curing disease.	p.68
Informing the Iranian officials of the manner of European in honoring intellectual vs. the state's deliberate suppression imposed over Iranian geniuses; Comparative expression on the fortunate fate of Western intellectual and the Iranian intellectuals e.g. Amir Kabir vs. Bismarck	p.56, 70
Exemplifying the Iranian courtiers' flattering in distorting the fact vs. the honor of truthfulness beside European officials	pp.75, 104
Suggestions on establishment of newspaper, political and scientific institutions, development of educational system and textbooks	p.77
Introduction the ideas of Western philosophers on the principle of human equality and freedom; Informing the readers of the social institutions and civil rights of European people such as, freedom of speech, freedom of thought, freedom of press, freedom of criticism; Iranian's ignorance of civil codes.	pp.53, 141, 262
Criticizing the prevalence of religious passion plays vs. lack of social and amusement activities for refreshing the citizens 'soul among Iranian people	p.91
Highlighting the attitude of European's religious tolerance by giving exemplified godly actions of a French physician toward Iranian people.	p.101
Giving suggestions on modernizing cultivation and agronomy e.g. cultivation of beetroot; Giving exemplified comparative expression of the works that the European have done in using the natural resources vs. similar abandoned resources in Iran	p.185
Criticizing the religious pretenders' misinterpretation of religious law who by accusing the republican reformist to infidelity refrain people of pursuing reformative actions	p.185
Criticizing the religious discourse that considered the earthy world unworthy of being explored by science.	p.185
Exemplifying the ignorance of Iranian kings that were unfamiliar with the value of innovation and their reluctance on promoting or implementing new ideas	p.285

Exemplifying the Sayed Jamal al-Din 's strategy in holding meeting with different religious minorities that sounds a close concept of religious tolerance.	p.287
Giving accounts of the European industrial developments in the field of military science, shipping, railroads, educational system, mine excavation	p.543
Giving information of the Iranian adaptation from European law and civil codes by the rise of constitutionalism in Iran	p.565

Having extracted the given main themes found in the cases studies which entail the discourse under which the Iranian were conducted to do social changes, I launched to the other parts of my study i.e. the relationship between thought and translation;who can we define translators 'works as intellectuals act? Therefore it needs to rely on the theory that responses to this debated from the perspective of translation studies i.e.Intertextuality.

What does intertextuality mean? In the late 1960s, following the coinage of the term i.e. intertextuality, by Julia Kristeva new perception and explanation of the meaning of equivalence, target and source texts was emerged in translation studies. By suggesting two kinds of intertextuality i.e. horizontal and vertical, she (1986), exemplified the way in which the text are related to each other, the manner in which the texts are voicing, alluding to other texts and also how other texts are building upon other texts and discourses. Clearly saying, the theory that she suggested supposed that every text is a product of.the snatches that the new producer or writer do take from the old prior texts to make a new text.

Offering prototext and metatext as equivalent pairs used for source texts and target texts, the theory argued that the two texts have textual relationship to each other. According to the mentioned theory, as Farzaneh Farahzad explains (2008:125), the "metatext repeats the prototext in terms of content and form without being limited to it". The first kind of intertextuality i.e. horizontal, is at the intralingual or local level so that the prototext is related to "all texts appearing before it in its own language in terms of content and form". The second kind of intertextuality i.e. vertical, which is at global level, the metatext is related to "the prototext and to its all

other possible metatexts appearing either in the same language or any other language".

According to Kristeva, the coiner of the intertextuality term, we should not consider the translated text as an isolated island but consider it as "permutation of texts "in which "several utterances taken from other texts intersect and neutralize one another. Kristeva states that "any text is constructed as a mosaic of quotations "or a product of "absorption and transformation of another". Based on Kristeva's theory any new text is indebted to the past texts and linked to the future texts that are coming. In other words, she states that a new text is consequent of old text or "heir to the past". (Farahzad, 2009:125-126)

As Farahzad states (2009) based on intertextual perspective "no text is original" and "there is no beginning or end to any text, but endless connections and references to other texts. (p.126)

Fairclough employing another terms but similar in concept as that of Kristeva's term offers two kinds of intertextuality i.e. *manifest* intertextuality and constitutive intertextuality. According to Fairclough (1992:104) in the manifest intertextuality the text overtly is related to definite references through which other's ideas will be manifested in the discourse and the new text using quotation marks or reporting clauses explicitly states its relationship with the old texts. By constitutive intertextuality, the text covertly refers to the prior old texts.

Through the following figures, Farahzad clarifies the concept of intertextuality at the intralingual or local level and intrlingual or global level:

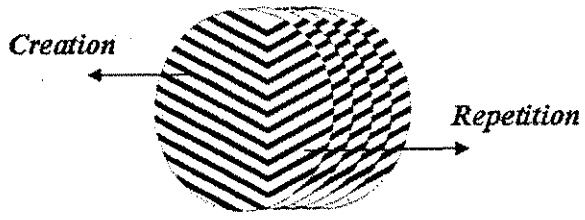


Figure2
The prototext at the Local (interalingual) level.(Farahzad, 2009:128)

at this level, the prototext relates o all other text appearing in its own language.it is part repetition in that it repeats the form and content of other intertexts belonging to the same genre and discourse type in LP (language of prototext) and is part creation in that it is distinct from any other intertext as an individual and new formulation of concept.(p.128)

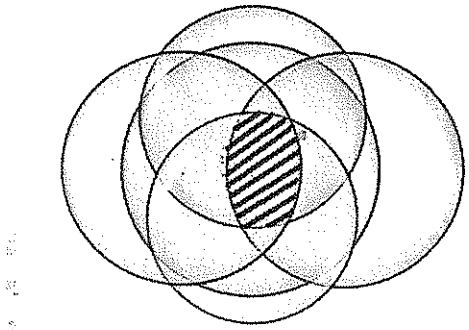


Figure3
The prototext and its metatexts in different languages i.e. global (interlingual) level
(Farahzad, 2009:129)

The black circle represents the prototext. All other circles represent the metatexts appearing in different languages. The striped section represents the intertextual properties which tie the prototext to its corresponding metatexts.

Summing up the points that one can extract from intertextuality, Farahzad states that:

The nature of the relationship between a prototext and all its existing and possible metatexts and between the metatexts themselves can not be contained in the debatable term equivalence, which based on the concept of meaning as stable and fixed, considers translation as reproduction and the source text as the origin. One way to explain this relationship is to think of it not in terms of equivalence, but of intertextuality, which relates texts together, without looking for the origin and sameness. (p.130)

Considering the Western world as part of the universal metatext which included many different ideas that nurtured the Iranian modern intellectual

discourses i.e. through translation, here I want to select one of the reputed philosophers belonged to the Western world that although he himself might borrowed his ideas from the old ideas all over the world but as source of inspiration gave birth of emerging modern new reformative movements in modern Iran. Voltaire as one of the reputed intellectual that either acknowledged by the Iranian intellectual themselves or in accordance with the historian'reports has impressively affected Modern Iranian intellectual will be considered as benchmark for comparative analysis. Through this juxtaposition, the similarity of their ideas and consequently the manner in which Iranian intellectual under the effect of translation have voiced the borrowed ideas can simply be understood.

Example .1:

- Tenth conversation. On religion. A dialogue among three fictional characters (Voltaire, p.145)

A: theology must be destroyed absolutely, just as judicial astrology, magic, the divining rod, the Cabbala, and the Star Chamber have been destroyed.

C: let's destroy these caterpillars in our gardens as much as we can so that only nightingales remain; let's preserve what is useful and pleasuring: that is what man is all about; but as for everything that is disgusting and poisonous, I agree to its extermination.

- When times palpably changed, there are laws that have to be changed. (p.198)

Masalek al-Muhsenin (the paths of the Charitable written by Talebof)

Dialogue of two fictional characters i.e. a traveler and a mullah

The sir [refers to a mullah] required to describe him the source of tranquility, industrial development and enrichment of wealth and the power of the West. He also asked to describe for him the meaning of civilization which so-called had been translated as cultivation of the morals .I answered him that the source and main reason of development among Western nations is because of that fire of all the sun of science and industry has raised from

the West, and secondly the establishment of law which the nation herself has enacted and the government fulfills. He then said, "what does the law mean"? I said the law is well arranged chapters of definite instruction of rights, the definite scope of civil and political rights for individuals and society by which one is assure of the security of his soul and property and also is in charge of his wrong doing. He then said, "had not our Islamic principles determine the scope of rights and limitations? I answered," yes! of course. He has correctly and properly determined for the last thousands years as much he was the best among all the religions all over the world but for the contemporary era which has no similarity with the previous century, to be in accord with the current way of handling, we should add thirty thousand new topics to it. It is clear that any era's law is in accord and belonged to its contemporaries and is enacted based on the implication of their own kind of lifestyle. Whatever was necessary in the Abbasid era has been degraded from its early benefits? So we should preserve them and add to them some supplementary parts which today seem to be urgent. He became infuriated by my answer and said "are you expected us to distort the Shari'a properties and introduce new heretical and invented subjects or to become an apostate? I replied, not at all. We do neither change our religion nor add something to it, but except those that are the recommendations of the Quran, there are issues which have been enacted for their contemporary age that should be set aside because following a large numbers of years and the change of circumstances, they have been old. Now we employ new instruction in accord with the current circumstances. It is totally vivid that the universe is created-in-time and the world with such a feature is changeable .if put whatever of long thousand years ago, which in essence were temporally generated, as pre-eternal immune of any change, it would be a proof of our ignorance. Eternality is especially belonged to one Necessary Being whose words are in the Quran and the remaining actions and sayings of beings are all changeable creatures. (Pp.40-42)

Example.2:

When needs changed, the laws which remained became ridiculous. Thus the law which forbade the eating of pork and drinking of wine was quite

reasonable in Arabia where pork and wine are harmful. It is ridiculous in Constantinople. (Voltaire, p.19)

Masalek al-Muhsenin (the paths of the Charitable written by Talebof)

[On the effects of geographical characteristics upon the kinds of meals]

"You know that the globe has three kinds of areas i.e., torrid, frigid and moderate zones and you are also aware of that the creatures of these zones were created in accord with the weather of their land. The human resident in the torrid are black commonly put on soft suits. The more we approach to the moderate zone the further human's clothes are being close to white colors. As there is no winter on there, their farms and plains is covered with green shrubs and trees of fruits whose animals are bald. In the moderate, the zone of four seasons in the winter they put on warm cloth of leather. The animals are hairy. People on there use fruits and grains in the summer and other kinds of meals in winter. In the Frigid Zone the land is covered with snow and ice for six months, the fruits collectively would be wiped out and the dwellers need to wear warm wooly leathery clothes. Since the animals are hairy. The majority of fishes which are entitled as sea dog, sea lion, and pig are aquatic fishes that live in sea. It is clear that for the lack of fruits and vegetables in the moderate and frigid zones, the dwellers to be able to work had to ate much meat and butter, on the other hands, the dwellers of torrid zone, since the sun and whether are generators of blood and energy, since they should not eat meat or other azotized comestibles but the cold foods. If the Indians to keep their health have made forbidden the eating of animal's meat, it is in accord with the circumstance of their nature, existence of fruits and dairy products. In the other zones i.e. the frigid and moderate, because of the lack of fruits and dairy products, to keep the health of dwellers the eating of meat is obligatory. The Creator of universe has sophistically created the extant beings in appropriate harmony and has also provided them totally the grounds of tranquility and health. (pp.98-99)

Conclusion

Keeping the earlier theories' criteria in mind, I suervy the archival, historical documents and the findings of previous parts and the themes

extracted in the previous part i.e. data analysis, it can descriptively be ascertained of the extent in which the mentioned theories covers Iran's social changes.

- Based on the works cited, the movements of first third's intellectual generation of Iran are product of collide with Western countries.

- Based on the works cited, new discourses were introduced to Iran community through travel and commerce. At the time under my study's focus Istanbul was a channel through which Western discourses were transferred to Iran via either oral itineraries or translated books. The reliability of this presumption was tested in Hajj Sayyah's book of reminiscences whose content vividly acknowledged that the author has became acquainted with new Western ideas through the countries he had visited in Europe.other examples of such forces can be traced in the impact of intellectual resident outside of Iran, the Shahs trips to the European countries, students dispatched to Europe and the orientalists' inineraries.

- Majority of Iranian intellectuals were followers of the thought of Western philosophers whose ideas imparted influential role in great revolutions i.e. French and Russia revolutions.

- Under the influence of Western philosophy the early traditional perception of the universe shifted to scientific perspective (empirical positivism) in which the religious values lost their dominancy and were replaced with secular, materialistic discourse.

- By introduction of new sociological theories such as Marxiem and Socialism, the States 'traditional structure of polity came under fierce criticism. These new trends required to leave contemporary Islamic principles on the sideline. Consequent to emerge of these Western ideologies, huge tensions were mounted among the proponents of traditionalism and modernity. As a result of the new values and norms which mainly have been transferred via reading translated books or exposure of modern technology to Iranian's official or intellectual, the traditional system was tottered.

- The history of modernity in Iran is concurrent with establishment of modern institutions (schools, press, judicial system and etc.) whose

establishments are indebted to the proposals that were offered by intellectuals. The European modern institutions as representative ideals proper to be adapted had been repeatedly stressed in the works of Iranian intellectuals.

- As previously was discussed, Mohammadi (2008) employed Watson's theory to explain how judicial changes would take place as a result of transplantation. This theory which partially accords with the criteria that were just summarized can be exemplified for the adaptations that Iran's judicial system benefited from the Western systems. The public demands for establishment of a well-structured system of judiciary entail the defects of traditional system. The archival and historical documents proved that translation of Western civil codes have mainly contributed in modernizing judicial system and revealing the deficiencies of traditional system.

- Relying on the polysystem theory, many archival & historical documents and text analysis were given so that the findings attested the shortcoming of early traditional literary system. By introduction of new genres such as play and drama, literary criticism, writing prose through channel of translation the traditional panegyric literary works shifted to social critical engagement.

- Reformation of Persian art has undergone multistage process. At the very beginning steps Iranian's official and intellectuals were exposed to Western technological tools in the field of cinema and music. Following that, the tools were brought to Iran .simultaneous with this exposure, Iranian modern intellectual wrote essays on their uses or promoted the translated narration of the Western development involved modern cinema industry. Prior to the works of Iranian intellectual and communication with European countries, there was no home- made modern industry in these fields.

- The majority of the intellectual contributed in Iran's main social changes gained acquaintance with new modern sciences through travel and commerce. The bibliographical and historical analysis of their works truly acknowledges that prior to their travels, political shuttles and junkets as well as the oral or written account of merchants visited European countries, there were no much genius or motivation in the vision of local intellectuals.

- Freemasonry foundation is an specimen in the field that properly can be exemplified in account of the role of modern Western institutions. Intellectual's membership in the circles of Masonic institutions gradually resulted in promoting Western ideologies and popularity of the external principles that were introduced to society of Iran through translation.

- Extracting from the speeches of the actors contributed in Iran modern social changes i.e. the religious leaders, masses and intellectual, the intellectuals have imparted the greater influential role in conducting and generating reformative movements.

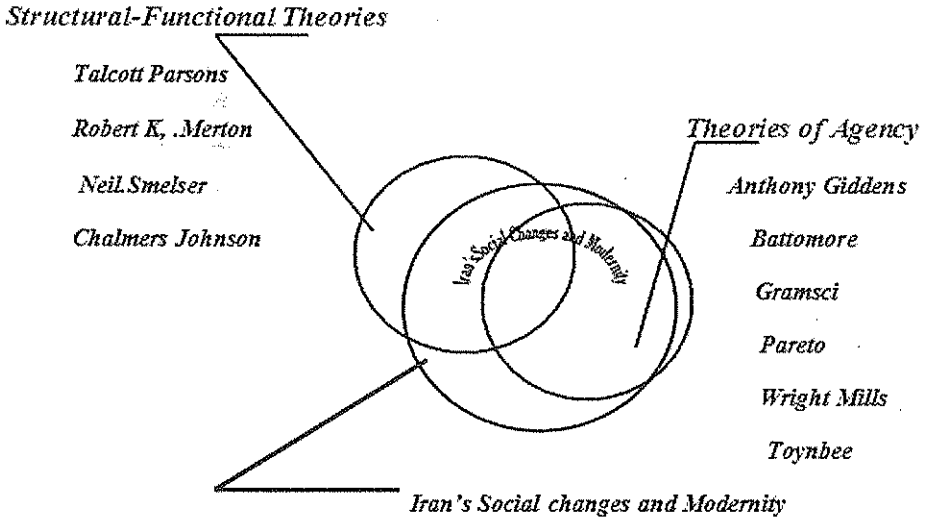


Figure 4
Duality of structure and Agency; the extent of Iran's social changes in which is covered by the employed theories

Recapping the challenges that were discussed in the fields of art, literature, educational system, and judicial system, it can be said that due to duality of structure and agency i.e. communication of internal and external forces, Modernity was introduced to Iran but the intellectuals are the main conductors of social changes.

- Regarding to the this question how travel, commerce and imported goods contributed in Iran's modernity and social changes, it can be said travel and commerce have acted as reverse engineering . The travelers and

merchants are commonly engaged in a kind of translation activity so that the knowledge inherited in an imported tool is translated to a text. Therefore it can be said that the scope of translation is not limited to oral or written text but it can involve goods as texts get translated.

- Regarding the question how translation can be considered as intellectual act, the preface of any translated text or book entails the purpose or motivation of that translator. In the prefaces of the case studies I selected the parts whose content can be employed as determiner or criteria to assess the quality of a text as an intellectual act. Intellectual movement is not limited to mere political or social act, but any reformative proposal either self-made or borrowed can be considered as creational intellectual act. because extracted from the parts that were analyzed in the previous part, the translators of the mentioned case studies had jointly stressed in the following subjects:

- Comparative analysis of local knowledge vs. foreign knowledge is a strategy through which the weakness of that local culture is presented comparatively to the rich points of the foreign ones. It is the mission of translators to introduce the advance of sciences. We found that the early modern Iranian translators that they also were intellectuals heavy relied on the findings that they gained from comparative studies. Then it can be said that translator should constantly be engaged in comparative studies. He then chooses the texts that properly are in accords with the society' needs.

- His selection should be based on a critical view. The texts he selects for translation should critically pose a social problem or be a response to running problem of society.

- Regarding the relationship between thought and translation, based on the rationales of intertextuality the similarity of the ideas of Iranian intellectual was tested and exemplified. Therefore by the following premises, we can conclude that thought and translation are in essence one entity but the translation term is only an attribute to give an address of the last producer of the texts.

No text is original = No thought is original

All thought are represented through a kind of text i.e. written/oral/ pictorial emoticons

Text = thought

Text (either written or oral) is represented through a language

When a text gets translated = a thought gets translated

A thought = is a Translated text

Translated = is a determiner for the text



Here a question remains unanswered. One may ask that how is translation a mere container or an adjective? How does it involve a practice/exercise?

The answer is that a translator remains just as an emulator or container that through which the thought of others is transmitted from one language to another language till he/she does his /her own partially self made text. From this point onward he would be entitled as generator although he might has partially used /adapted others' thought.



To entitle a translator as an intellectual man what attributes should he have?

If putting the concept of intellectuality into an axis starting with promoting and ending with creating, a translator flows among this endless pole, the more his selection; his self-made work goes toward critical perspectives the further does he/she steps towards the precise meaning of intellectuality and creation. In so doing any translator is engaged in general intellectual practice but his work is assessable in terms of the distance he /she moves toward creation. Within any step there is creation and the pole is not symmetrical axis divided centrally into two parts. Any point of any step is creative movement comparing to the previous point. It is because that the translator in the course of his practice gradually is affected by the text he is translating. Therefore in the consequent self-made works, the translator

through his gained comparative knowledge i.e. collide with foreign discourses, becomes writers or an intellectual.

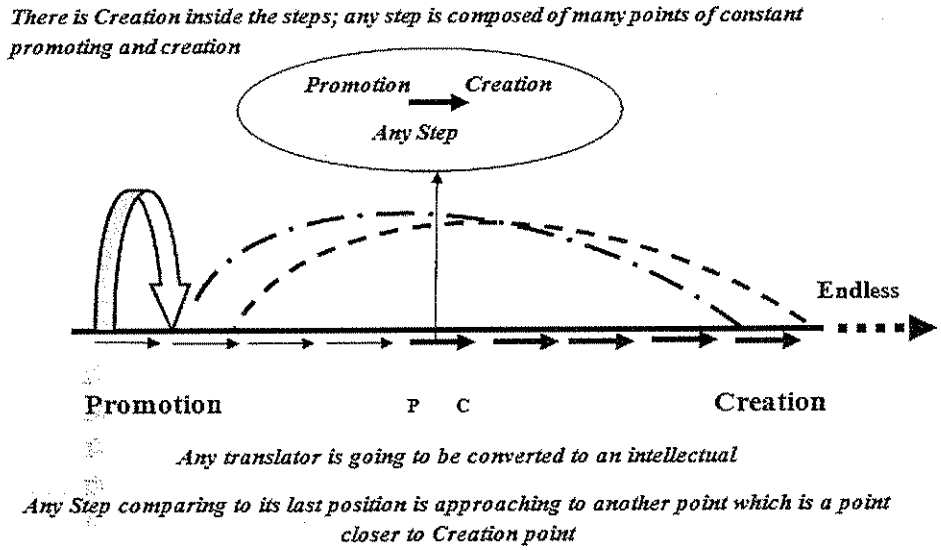


Figure 5
A translator's standing in the axis of intellectuality.

Furthermore, Dryden' view that saw translator as one engaged in creation can be employed in this regard.Christina Oberstebrink states:

Dryden inferred that the imitator-translator transgressed the boundaries of translation and advanced into a realm of artistic creation that was only structurally, stylistically or thematically related to the ancient original, but in fact itself an independent and new poetic presentation.He viewed imitation as the method of 'translation' that assimilated the styles and structures of ancient literature and adapted it to modern times, as his definition reveals: 'I take imitation of an author, in their sense, to be an endeavor of a later poet to write like one who has written before him, on the same subject; that is, not to translate his words, or be confined to his sense, but only to set him as a pattern, and to write, as he supposes that author would have done, had he lived in our age, and in our country. The ancient authors thereby only serve as models for subject matter, structure and style. (As cited in Stefanie Stockhorst, 2010:54)

In addition to the theory of intertextuality that describes the dialogue of old and new texts and discourses, the reasoning on the creational implication of translation relies on logics of new historicism. According to New Historicism theory literature should be studied and interpreted within the context of both the history of the author and the history of the critic. This theory which firstly arose by Stephen Greenbaltt in the 1980s, unlike the classical historicism that bounded itself to mere demonstrating how a work was a reflection of its contemporary time, holds the opinion that how the work is influenced by the time in which it was produced. It furthermore explores the social sphere in which the author is affected by, the books and theories that may have influenced the author and other various factors which influence the author's work. (Makaryk, R.Irene, 1993:124)

Employing theory of new historicism at the service of my early question i.e. how translators are Creator intellectuals, I use this part of the theory that acknowledges the effect of the texts over author .the translators under the effects received from the works they are translating or promoting gradually move from their early position toward new standing. The early promoter becomes generator under the influences of the ideologies that he/she is translating.

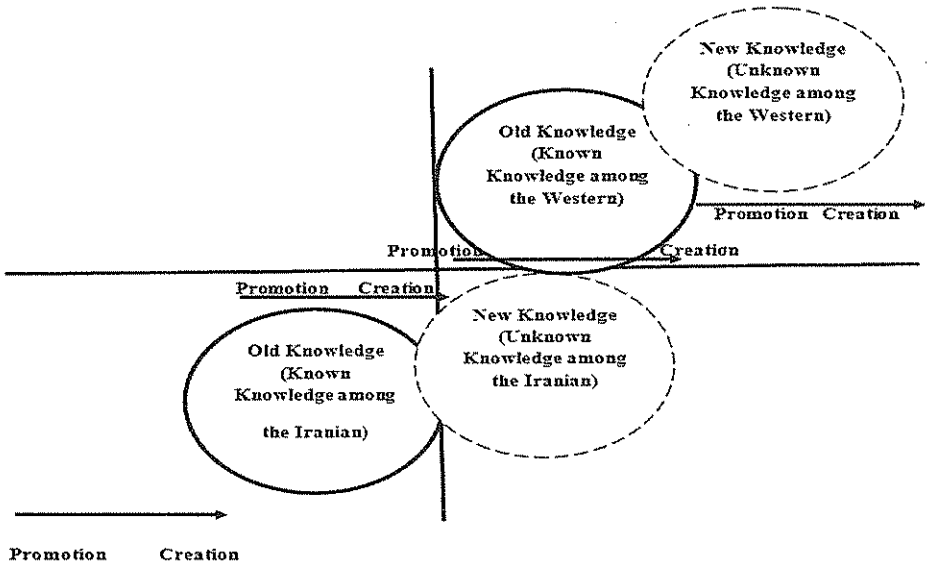


Figure 6

The process of acquiring knowledge by Iranian intellectuals comparing to Western world of knowledge

We used content analysis (textual theme analysis) strategy for finding the Western ideas that were radiated to the works of Iranian intellectual. Therefore the case studies were put under a model of comparative apparatus to highlight their similarities with that of Western works. Generally speaking the result of analysis shown that the following discourse had been introduced to Iran through translation.

In the religious field the following subjects repeatedly had been stressed throughout the translated texts and other works of Iranian intellectuals:

- Rejuvenating the old religious principles in accords with circumstantial needs that get change in the course of time and place. (rationalizing and updating religion)

- Metaphysical perception of the incidents occurring in the world has no scientific rational. It is the empirical sciences worthy of having acceptability.(positivist philosophy)

- Religion and superstition are like twins that some times play each other's roles. The so-called executors of amulet, talisman and alchemy have built the authenticity of their claims on the basis of religious reliability. (Superstition is exposed in the guise of religion's cloth.)

- Human are free will entities not bounded to divine predestination

- Religion is private perception of God. In other cases, religious ceremonies as carnival are going to fulfill the dominancy of ruler's ideology and interest. (religious individualism)

- Offering secular model as proper polity to be used in conducting societies. (weakness of religious jurisprudence in fulfilling the duty of judicial settlement)

- Religion should not be utilized in categorization of sciences' hierarchy. (science is not bounded to religious categorization)

- Prioritizing principles of morality in conducting human to eternal felicity over religious principles. (Public morality is always acceptable and updated than religious principle .i.e. some times religion stands in counter with morality's location. Examples: death punishment for adultery,

polygamy and misogyny, stopping medicine operation on a human that hope for his health has been dwindled)

- Religious virtue does not bring a right of supremacy to rule over other people

- Religious tolerance should be cultivated among all religious minorities and fractions.

- Rationality of innovation in the religion

- Unreliability of religious transmitted sciences on the secrets of beings

- Superiority of science over religion in conducting human to prosperity

- Treating religious institution as guilds equal to other social institutions

- Truth can be understood through Pluralistic thinking

- Religions of whatever fractions are same to each other.(unity of religions)

- Materialistic perception of the universe

In the social and political, art and literature fields the following themes repeatedly had been stressed throughout the translated texts and other works of Iranian intellectuals:

- Intellectuals should participate into affairs of the state

- Women right and their participation into social affairs.

- Social institutions play significant role in social changes

- Knowledge competence brings qualification for the rulers to govern over people

- Literature and art should be at the service of social consciousness (art for the sake of society)

- Historiographers commonly distort the fact in the best interests of dominant power

- Comparative studies over other cultures bring societies into social consciousness to demand their rights from the states.

- National sentiment brings society into a unity against whatever threats (Pan-Iranism)

- Bast i.e. taking refuge in sanctuary, religious duties like Khoms, ... has no sound reasonable foundation to be fulfilled

- Presenting how social problems led to crisis due to the state's defect in solving poverty, public health, economic shortage, social security, child labor and marriage

- The significance didactic aspects of literary criticism and theater in thriving of social reforms

- Stressing the significance of written law in preventing ambivalent attitude when investigation criminal acts.

- Offering well-constructed model of Western countries's laws as proper construction to be adapted

- Offering notes on the quality of translation activity: adequacy, acceptability and idiomatic translation.

- Prioritizing realistic perspective of art and literature over useless panegyric literary works.

- Offering structural reforms in military services and highlighting the problems in these services that would led to crisis

- Giving information on the benefits received from communication i.e. travel and commerce with other countries

- The benefits of botany in curing diseases

- Skepticism on religious principles

- Proposing Western fashion and lifestyle proper to be adopted by the Eastern nation

- Giving an exemplified model of a state that should be toppled by people of any age.

- Giving an exemplified model of a weak judicial system to motivate people for questing and establishing well-structured system

- Informing civil rights of people i.e. freedom of speech, thought and press.

- Offering sweeping economic reforms in the field of taxation, monetary system, foreign relations, agricultural development

- Promoting Socialistic ideas for motivating labor party to take revolutionary /or reformative actions.

- Revealing the strategies that the landowners and capitalist do employ to colonize labors.

- Promoting some philosophic ideas of Voltaire, Spencer, Charles Darwin, and Marx .(Marxism's theory of value and his conception of surplus value, theory of classes, religious humanism, equality of human rights

- Proposing educational reforms. (Content and language of the books, qualification of the teachers, establishment of new modern schools).

- Describing parliamentary system of European countries and the procedure of making law

- modern technical sciences as urgent knowledge to be adopted from Western colleges .(technological development)

- introduction on the development of European countries in the fields of agronomy, agriculture mechanical equipment, civil engineering, mine excavation, road building and public services vs. backwardness of Iranian state in pursing such programs

The main products of translation regarding Iran religious intellectualism:

Summing up the pointes extracted from data analysis and examination of intertextuality on the works of Iranian intellectuals living on the periods under my study focuse, it can be said translation has generally gave birth to the main following schools of thought into Iran Islamic intellectualism:

- Religious Eclecticism - Religious Pluralism - Secularism

Suggestion

My suggestion starts with this question; how and in which manner should the Iranian academic institutions treat with translation?

Knowledge is resultant of the clash of ideas and criticism. The scientists of other developed nations enrich the body of knowledge through investigation of others' findings, and challenges. Translation as conduit that transfers the knowledge's advances of various nations with different languages, facilitate the communication of the world of sciences. In so doing, the further contacts with other cultures and challenges the better have they attained advances in enrichment of knowledge.

In our country, the subject of translation is treated politically, so that under the effect ideological attitude, there is no much communication with other cultures, therefore the generation of new advances in our body of knowledge is not much outstanding. The responsible authorities should pave the way of communication with other discourses running in the world. To materialize this plan, we should not only leave our jaundiced view to the subject of translation but also we should optimistically think of the beneficial results of translation.

In addition to the above shortcoming, due to recently established circles of translation studies there have been little investigation engaged into the socio - cultural aspect of language and translation. The academic institutions should conduct the students towards pragmatically studying of language. From the many implications that translation can offer, still only the primary feature of translation i.e. decoding a text from one language to Persian, has find out jointly popular consensus in our country. Responsible authorities should provide a center to study the socio-cultural aspects of translated texts and flowingly having gained critical perception of the transferred ideologies, they should create mutual negotiation between the foreign and local ideologies. In so doing the body of knowledge will be expanded and the receiver culture would confiscate other nation's developments.

There is science phobia in our country so that because of being frightened of receiving anti- religious ideologies we unilaterally sealed off all the channel of critical ideologies. Meanwhile behind the fastened cap approaching to our culture there are battlefield of knowledge each struggling to gather its own followers. We as promoters of the perfect religion, in spite of having Islamic religious texts that have repeatedly stressed on the benefits following the exchange of view, Iranian scientific

institutions have not yet actively attened in the world of polemic challenges, and therefore still remained in an island. The residents of an island would be forgotten or conducted to deterioration. To exemplify the Islam's view on the imperative of establishing circles of negotiation with other ideologies, a Quranic verse and Imam Ali's utterances (peace be upon him) will be given so that clearly acknowledged the usefulness of communication with other different ideologies:

- One who is hospitable to others' various ideas, he would be aware of those times leading to fault[1] (Translation mine)

- Put the ideas to touch each other. It results in generating the right idea. (Translation mine)[2]

- Acquire knowledge from anybody of anywhere. Some times the knowledge falls into abeyance in the hypocrite's chest .it leaves there to settle down in the reighteous's heart. (Translation mine)[3]

- As like as the body that would be fatigued of steady monotonous working, the soul be fatigued too of monotonous thought. (Translation mine)[4]

- They are the ones who examine all words, then follow the best. These are the ones whom God has guided; these are the ones who possess intelligence (Quran, Al-Zumar, 30:18, translated to Einglish by Rashad Khalifa).[5]

Considering the article that was enacted by Iran's Council of Cultural Revolution (Showray-e Enghelab-e Farhangi) and by virtue of Ayato-Allah

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۱- «کسی که از آرا دیگران استقبال کند موارد خطا را خواهد شناخت: من استقبل وجوه الآراء عرف مواقع الخطاء»

۲- آراء را به محک یکدیگر بزنید تا صواب از میان آنها متولد شود.: اضربوا بعض الرأی ببعض یتولد منه الصواب

۳- حکمت را هرجا و از هرکس که توانستی بیاموز. گاه حکمت در سینه منافق معلق است و در فرصتی مناسب خارج می‌شود تا در سینه مؤمن جای گیرد: خذ الحکمه انی کانت فان الحکمه تکون فی صدر المنافق فیختلج فی صدره.....

۴- همانطور که بدن از کار یکنواخت خسته می‌شود دل نیز از حکمت یکنواخت خسته می‌شود (ترجمه: مسعود هاشمی. ص. ۵۵۵)

۵- فبشر عبادی الذین یستمعون القول فیتبعون احسنه (الزمر ۱۷-۱۸) (کسانی که از پیروی و اطاعت طاغوت دوری می‌کنند) کسانی هستند که سخنان (گوناگون را از هر کس) می‌شنوند و از نیکوترین آنها پیروی می‌کنند (و این نشانه آزاد اندیشی است که خداوند به آن هدایتشان کرده) آنها همان خردمندان و صاحبان عقل و اندیشه‌اند. صفحه ۴۶۰. سوره ۴۹. آیه ۱۸). ترجمه مهدی محمودیان. انتشارات اسوه. قم. ۱۳۸۸

Khamenei's recommendation to Hawzeh in his travel to Qom in 2011 that he required the urgent reformation in Human sciences, it seems that the initiation steps toward the better Iran's academic participation into the world of sciences is about to be taken, but fulfilling this mission necessitate the further attempts. The universities and Hawzeh centers (centers of training religious sciences) should cooperatively participate in holding freely tribunes and conferences for negotiating with the world's various discourses and sciences. The current policy governing translation institutions should change, because they as conduits that facilitate such mission i.e. dialogue of discourses, can share and transfer the challenges running among scientific circles.

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