

## Analysis of Progress Discourse in Ebrahim Beg's Itinerary by Zeyn al-Abedin Maraghei

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**Abstract:** In this article, through the discourse analysis of Ebrahim Beg's itinerary written by Zeyn al-Abedin Maraghei, the idea of progress was examined in the literature of the constitutional era. It was shown how efficacy of the progress discourse of the law caused the society with regard to "existence of equality in law" moves towards the ideal society and passing this route requires removing specified defects in the nation and the government at the same time, thereby at the end of the route a developed homeland will be emerged by establishing a bilateral relationship based on empathy and trust between the government and the nation. The idea of progress was examined in the four aspects of rationalism, universalism, the role of the government and the contrast between what it is and what it should be, and it was found that Maraghei believes in giving priority to wisdom, a dialogue for compiling and implementing of law as the driving force of a society that has lagged behind civilized societies, especially Japan, and the main reason for this retrogression is the influential and self-seeking ministers and dignitaries. To him, progress is achieved through the weakening of profit seekers and self-interested court and non-court people as what it is and the strengthening and increasing the ones who care for the country and the ones who love their homeland from bottom of their heart and seek the honor of the country as it should be.

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**Keywords:** the idea of progress, discourse analysis of Laclau and Mouffe, constitutional literature, Ebrahim Beg's itinerary, Zeyn al-Abedin Maraghei

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### Statement of problem

Nowadays, there are a few people in the territorial borders of Iran who does not support the progress and development of Iran and does not consider this change as an important factor for the permanence of Iran. The ideal [developed] society is supposed to appear in the not too distant future, and most Iranians believe in its necessity; although the components that are considered for realizing this ideal are multifarious and sometimes contradictory. The concept of "progress" or its past form "development" has never had a completely specified semantic boundary since the beginning of its entry into the literary-colloquial-scientific vocabulary of Iran. The meaning, or to be more accurate, the meanings that have been based on the idea of progress since the arrival up to now and continue to live in the arbitrary world of Iranians are varied, multifaceted, and complicated. The interpreted signs that are tantamount to "progress" in Iranian's mind today are unknown to great extent and are not often deemed as decisive and absolute affairs in the domain of research. While these meanings are not be known in relation to the social contexts in which they are located, any attempt to reach a "developed society" has already failed that's why the ideal of a developed society is ceaselessly outside of present time and place and in estrangement with what it is, - with a mechanism that is unknown to theorists and policymakers – reproduces in Iranian's mind and it always flaunts the distance between what it is-based on the idea of progress- and what it should be. That's why after many years have passed since the question as known as Abbas Mirzaei question, a constant and ongoing dissatisfaction with "self" in

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comparison with western otherness has paced the replacement of Iranian society<sup>1</sup>. During the confrontation with the West, the main question of "what should be done" has been compiled, which after passing more than two hundred years, it is still one of the main questions and concerns of thinkers about the society of Iran. The necessity of disconnecting from what has been so far has always been broached under the titles such as "change", "reform", "revolution" and the totality of progressive thoughts has been depicted that in different historical eras with various terms such as "progress", "modernization", "Development", "renovation", "modernization", "progress" have been mentioned and it is still considered as an unsolved problem in the public's agenda.

One of the most important manifestations of these thoughts at the macro level is the developmental plans that are regularly compiled in multifarious economic, social and cultural dimensions and are constantly referred to as upstream documents. The history of such official measures dates back to 1924 and it refers to the formation of the Economic Commission in the National Consultative Assembly. The latest measures in this regard are broached in different domains under the compilation of the "Islamic –Iranian model of progress". By using the macro question from the ways in which the idea of progress is understood in today's society, this article reaches the main line of how progressive thoughts or the same compiled concept of phenomenon generate. That's why what is now understood under the title of "developed" in Iranians' mind, has been made as an ideal in moments and during the time when Iranians encounter with Western civilization, the ideal that must be obtained that now its absence shows retrogression of society in Iran. These moments had a decisive role in what has occurred now, and examining them in the past is vital for understanding the current state of Iranian society.

Concurrent with the existence of progressive thoughts and the time when Iranians got acquainted with the new West and its "progression", they has been formed in the era of contemporary history of Iran which is known as the constitutional period. These thoughts can be traced in the works left through this era, and one of the most important areas for determining the progressive thoughts of Iranians is the texts that were written in the framework of literature in this era by Iranian progressivists. Every fictional text has a concocted system that depicts its ideal world, and this depiction or representation has placed in direct and reciprocal relationship with the context or social texture. The concocted systems in the fictional texts that focus on idea of progress in society of Iran and have been produced during the constitutional period and represent it are broad semantic systems that make sense sets of components and elements alongside each other and each one concoct an aspect of the image of developed Iran. One of the most important of these texts is the three-volume book titled "Ebrahim Beg's itinerary" written by Zeyn al-Abedin Maraghei, one of the constitutional freedom seekers that has had an undeniable impact "in terms of social influence in his era and in terms of literary influence in the process of modern literature of Iran<sup>2</sup>".

Nazem-ol-Islam Kermani has pointed out in the history of the Iran awakening that liberal cliques and associations at that time did not have any theoretical training books to strengthen and educate their political knowledge, except for the Ebrahim Beg's itinerary. Kasravi also writes about its influence and efficacy: "It is appreciated by those who have read [it] in those days and remember the evolution it creates in the reader. [...] the mob of Iranians who got used to these pollutions and defects in that day and did not think about any other life except for a bad life; You said that after reading this book, they would wake up and a big evolution formed in them. It is possible to find many others who have woken

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<sup>1</sup> By encountering the western civilization, Abbas Mirza asks: "I don't know what kind of power is this that you Europeans have overruled on us and what is the cause of our weakness and your progress?" You are skilled in fighting, conquering, and using all your rational powers, and while we are immersed in ignorance and corruptions and rarely consider the future, do the population, fertility, and wealth of the East less than Europe? [...] Tell me, what should I do to inform Iranian people?" (Haeri, 1993:303).

<sup>2</sup> "In terms of social influence, the value of the itinerary in constitutional revolution of Iran is similar to the value of the book named Social Contract by Jean-Jacques Rousseau in the Great French Revolution" (Sepanloo, 2018:6). This fictional text is a "comprehensive criticism of the life of Iranian society that includes politics, economics, spirituality, education and ethics that criticizes beliefs and almost all social belongings". (Adamiyat, 2006).

up and are ready to strive for creating the country based on goodness and have joined other strivers." (Kasravi, 1961:45).

Referring to this text, the main question based on how to depict a developed and ideal society through the analysis of different aspects of the meanings related to the discourse thereby progress of Iran is represented can be specified. A developed Iran that has not yet been achieved is the ideal society which is depicted in this book, and being ideal of this society has different aspects. Identifying the way of representation of the ideal society and the discourse that caused this representation to be existed is the subject of the current research. A process is analyzed that is applied in this text to produce and reproduce meanings and create an image of an ideal society. The aim is to identify the representation of the ideal society in this text through discourse analysis by using the Laclau and Mouffe's method. A process is explained for which the image of the ideal society is recorded and distinguished from the underdeveloped society. By following up the conceptual boundaries of progress, the recurring patterns that have been broached in the progressive thoughts by Maraghei in this book are identified, and it has been explained by the discourse that has been paved the way for forming the making sense and finding meaning of the advanced society.

### **Research background**

The domain of previous studies concerned with the current research is very expansive. The studies that somehow have focused on the constitutional period as a subject can potentially be considered as a part of study background of this research. Most of the works concerned with the constitutional period have explained and analyzed the historical events of the constitution through drawing the distinction between two types of modern and traditional societies and aligning the forces that are in favor of each of them and historical events have been narrated by emphasizing the contradictions and conflicts between these two groups, in these studies, the constitution has been chosen as a disruptive historical period since before and after itself, and the events and ideas that emerged in this period have been analyzed from the point of view of the impact they had on the beginning of the modernization process in society of Iran. In the final analysis, the constitutional thought/movement/revolution is evaluated as "defeated"; that's why the process of becoming a developed-like society has not reached its desired end. In these researches, a chapter is often allocated to the social contexts of the emergence of the constitution that states Iranian's familiarity with the West in a chapter the contexts concerned with the failure of movement have been listed. In these works, the thoughts of famous constitutional figures are also reread in chapters that Zeyn al-Abedin Maraghei is often mentioned as one of the most prominent figures (Safari, 1991; Haeri, 1993; Salehi, 1999; Farqani, 2003; Ajudani, 2004; Gudarzi, 2004; Seyf, 2005; Ajudani, 2005; Adamiyat, 2006; Akbari, 2007; Abadian, 2009; Mazinani, 2010; Imani, 2014; Khaksar, 2015).

Hashemi (2011) has specifically concentrated on the works of Zeyn al-Abedin Maraghei as one of the influencers of the constitutional movement. His book has a fragmented and irregular structure, but as it is one of the rare books that refers to the original texts of the early constitutional writers and tried to refer to the criticism that they made the society of that time; it is referred for achieving the representative components of the idea of progress in Ebrahim Beg's itinerary. Apart from the introduction that Mohammad Ali Sepanlu wrote about this book in Agah publishing house, and the general issues that has been published in newspapers and magazines (Monsef, 2001; Mazaheri, 2002; Ashkouri, 2005 and Aminian, 2007); several researches have also been conducted by MA students in the field of Persian language and literature. Topics such as structural and content analysis and realistic elements of the text (Shahrbanu Ranjbar, 2010 and Zahra Dalvand, 2012, Ahmadi, 2013), examination of the image of society of Iran (Salami, 2012, Afkhami Fathabad, 2016), analysis of fictional characters (Heydari, 2015) and the comparative comparison of the book with the works of other authors (Kheyrandish, 2010; Saedi, 2016 and Mousavi, 2017) has been examined in the Ebrahim Beg's itinerary.

For instance, Bahrami (2013) the inclusion of indicators such as justice, education and training, establishment of schools, preservation of indigenous identity, reformation of the alphabet, rule of law

and attention to modern technology, has considered as the signs of the utopia of these two authors by examining the utopia in Talibov's works and Maraghei's and to him, the final goal of Talibov's ideal society is to achieve freedom and democracy, and the goal of Maragh's Utopia is to establish justice (Bahrami, 2013).

Moreover, Khalili and Zargari Sanqaz (2018) in an article have followed the signs of the Qajar fall by referring to the itinerary. By extracting the impermanent themes of the itinerary's text, they have shown that the tyranny and autocracy of the rulers, declining bigotry and surrendering to weakness, corruption in religion and the loss of moral properties, forgetting dignity and infringing on people's life and property, luxury-oriented, corruption and welfare, the government's interference in Economy and relying on foreign forces play the biggest role in this falling down (Khalili and Zargari Sanqaz, 2018). Rahmanizadeh Dehkordi and Najafi Hajivar (2016), in another article, have examined the media messages of the itinerary and the recognition of political, social and cultural relations of that time, and underdevelopment, criticizing from ministers, the reaction of scholars and clerics, the state of science and the prevalence of superstition and the structure of elicited power and four particular tasks have specified by the thematic analysis of the text concerned with the criticism themes of the state of society in Iran: depicting the current situation as it was, pathology of the current situation, the ways for getting rid of the current situation, and finally drawing the ideal and desirable situation (Rahmanizadeh Dehkordi and Najafi Hajivar, 2016.)

In set of articles concerned with the conference on the intellectual and social foundations of constitutionalism, Akbari (2005) has considered the itinerary book as a critical manifesto against the current improper situation, in which the spread of superstition, lack of culture and corruption of social ethics, the absence of public health, the cowardice of traders and traffickers, the apostasy of scholars from the respective duty concerned with guarding the religion, absence of spirit of national solidarity, autocracy and inefficiency of the government are criticized. At the end of the article, the author concludes that the critiques of the Maraghei are only animadversion that has a prima facie nature and did not pay attention to the roots of the disorganizations, and at the same time, the solution of these issues is only establishing the modern government and the role of civil society has been overlooked (Akbari, 2005.)

In all reviewed articles, topics in Maraghei's book have been identified, which mainly refer to the "absence" of something favorable in society of Iran at that time, and from this point of view, Maraghei is a critic of society of Iran at that time. The present research has been conducted with the purpose of revealing the progressed-like presuppositions which have been hidden in the text of Ebrahim Beg's itinerary. This revelation helps to understand the beginnings of the ways that the society of Iran and its illuminati have passed since more than a hundred years until now for being developed and outreached. As these progressed-like presuppositions have been formed under the influence of the social context, they have also been influential in the process of how this context would be acted at the same time. Identifying this context and the way of its relationship with the produced text will create a sociological analysis of Ebrahim Beg's itinerary. An analysis that its absence is easily felt in the review of the research that has been done about this book so far.

In the next part, due to creating the needed conceptual sensitivity for referring to the text of Ebrahim Beg's itinerary, the theoretical and philosophical foundations of the concept of progress as it is posed in the West, with the aim of identifying the conceptual boundaries and frequent patterns in the progressive thoughts hidden in the outlook of Maraghei, have been explained.

### **Conceptual framework in research: the idea of progress**

The concept of progress can be analyzed by following three main questions: 1. does theory under conceptual examination has depicted the good human condition? And if yes, how it will be? 2. What things create long-term improvement, and in particular, what rules does the theorist propose for the historical development? 3. What evidences or reasons does the theorist pose for the causal relationship has been broached by him? It should be noted that the first question is normative, the second question

is related to social science, and the third question is methodological and epistemological. Since the 18th century onwards, before it is formulated in the theological noetic system, the idea of progress is proposed in the scientific noetic system, and in response to how the path of human history will be, the world does not degenerate, but it improves gradually. The utmost progress, in the noetic system of the modern era, shows comprehensive improvement in all aspects of real life in this world; an improvement that its process and goal can be predicted and it has been kept in the hands of human will. Such a proposed understanding of the history of humanity is based on evolutionary philosophy that was compiled by entering everything in the ordered path in the book titled *Principles of New Science about the Common Nature of Nations*, by Giambattista Vico. His proposal is deemed as history is tantamount with the progress and strengthening of freedom under the stimulation of reason which finally ends with the government based on ethics that guard freedom on behalf of Kant. Hegel defines history along with embedding the concept of progress basically, and it is the spirit of the world that conquers everything (Naghashiyan, 160:2013).

It was based on these philosophical foundations that the history of humanity was reread in a new direction and provided a basis for readings concerned with the evolutionary path of societies. Theorists in various sciences who were attempting to find the meaning of the changes that had happened around them emphasized the concept of progress. What distinguished the new society from the previous society had been explained under multifarious concepts. Spenser deemed previous societies to be military and authoritarian, that were constantly involved in military conflict, while he considered modern societies to be industrial, which their features are diligence in framework of production and coordination. To Tunis, previous societies are specified by the feature of mutuality and affectivity while modern societies are defined by the feature of hostile individualism. According to Durkheim, this distinction is based on mechanical solidarity for pre-modern societies and organic solidarity for modern societies, which is based on mutual dependence between members who are different from each other. According to Marx, the distinction was based on the method of production. All these dichotomies which are an attempt to distinguish the new developed society from the previous undeveloped society should be referred to and used continuously by the duality of modern society/traditional society. Therefore "modernity has become a part of bipolar or categorical terms and is applied against terms such as pre-modernity, non-industrial and in particular traditional" (Waterz, 2002:58).

This new society is based on ongoing foundation that one of the main foundations is knowledge/wisdom/thought. During the Enlightenment Era, progress was considered as a human action basically that entails applying human reason/wisdom in the domain of duty or calling for creating a better world suited to human needs. This progress is the wise principle of the world. This self-fulfillment of human reason/wisdom/mind is facilitated in the conditions where the political system supports it. This is how Kant called the federation of republics as a peaceful institution that can reach human capabilities to the richest expression as an ideal political system, Hegel saw human progress as a process towards a crystallized totality in a state that can overcome the conflicts created due to unencumbered property and Marx predicted the realization of such a state in a classless society and its formation will be on the basis of the proletariat, and Durkheim also deemed the central element of the newfound modern culture as an element which has the tendency to establish the nation-state as the great symbol of society, which interprets it as a state which is being institutionalized socialistically.

Therefore, the two principles of rationalism and universalism have been the guiding principles of the thought of progress since the Enlightenment Era. The two principles that were considered as the basis of the modernization theory in the 20th century and they provided the solution of the so-called third or retrogressed societies in changing the psychological, social-cultural and economic contexts. The theorists of the modernization school, which is deemed as one of the models of development, believed that the societies of the third world are necessarily forced to start moving towards modernization in the direction that the West has passed. The relationship between tradition and modernity is considered as an evolutionary relationship in a way that "modernization is defined as the preparation of the



superstructures of a traditional society due to accepting the industrial economy" (Badie, 2000:105). Of course these theories through devaluation from what tradition is assessed in comparison with modernity have been challenged more than ever by other schools of thought such as the dependency school, the Frankfurt school and post-colonial theorists. What is important is to create a theoretical sensitivity to the line of reasoning and theories that Maraghei has followed so that the ideal and developed society which is supposed to be obtained through some suggested measures can be realized. That what manifestation Zeyn al-Abedin Maraghei considers for progressing society of Iran, the main question of this article is ready, and the answer to this question is possible by following four conceptual questions:

1. What role does the author consider for human reason/wisdom/knowledge in the realization of his ideal society and how and through what manifestations does he define it? (Conceptual following-up the rationalism) .
2. What is the author's interpretation of the history of humanity and where does he place the history of society of Iran in this history? (Conceptual following-up the universalism) .
3. What role does the author envision for the political system in the realization of his ideal society and how and through what manifestations does he define it? (Conceptual following-up the government) .
4. What dualism or differentiating categories does the author use to distinguish between what it is and what it should be? (Following up the roots of tradition/modernity opposition in the contemporary intellectual tradition of Iran)

Ebrahim Beg's itinerary is analyzed with the aim of showing the progressive narration of the past, present and future of society of Iran with regard to the discourse that includes this narration and articulates the peripheral signs around the central signs. In the next part, this process and the way of encountering and identifying it will be explained.

### **Research method: of Laclau and Mouffe's Discourse analysis**

Ebrahim Beg's itinerary has been analyzed by applying the versions that Laclau and Mouffe have provided for discourse analysis. This main question has been followed that how semantic boundaries are concocted in many ways. In other words, it has always been asked by means of encountering the text: "During what process the meaning of the signs have been confirmed and manifested as a natural thing?" According to Laclau and Mouffe, this process is the act of articulation<sup>1</sup>, which is used to explain the formation of discourse and by using this method, we have explained the signs that we have identified in the text under the nodal point<sup>2</sup> and discourse points, and we have shown how during the process of otherness, in other words, the mechanisms that distinguish us from them/the self from the other, the discourse totality of progress is confirmed on the behalf of Maraghei, a confirmation that always carries restlessness in itself. If some of the semantic confirmations become hegemonic, they will return into social imaginary and then find metaphorical aspect. "Social image [social imaginary] is an ideal space created by a myth that has been generalized among the members of the society". (Kasraie and Posozesh Shirazi 353:2009).

According to what was said, in this research and with regard to Laclau and Mouffe's discourse analysis method, 1. The nodal point and other points gathered around it, 2. The process of articulating the discourse of progress [the process of temporary confirmation and otherness], 3. The hegemonic social image [metaphor] of the discourse of progress was identified through referring to the text of Ebrahim Beg's itinerary as one of the main texts carrying the idea of progress in the constitutional period.

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<sup>1</sup> In Laclau and Mouffe's discourse theory, the process of meaning stabilization is explained by the concept of articulation: "We will consider articulation as any act that stabilizes the relations between components [elements], in a way that their identity undergoes change as a result of the act of articulation. We will articulate that structured whole resulting from the act of articulation. (yourgensen & Philips, 2010:56).

<sup>2</sup> Nodal point is a central point, a privileged point that is strengthened around other points. This point charges other points and keeps them in the realm of its semantic gravity.

### Research findings

Ebrahim Beg's itinerary has been published in three volumes. Its first volume was published around the year 1321 A.H in Istanbul. The author of this book is Hadj Zeyn al-Abedin Maraghei (1255-1328 A.H). He was in Istanbul when he wrote the book and published it without mentioning the author's name. In addition to itinerary, he published articles in Akhtar newspapers in Istanbul and Habalul Matin newspapers in Calcutta as well, a publication based on the analysis, edited by M. Ein. Sepanloo predicated upon old editions of Calcutta<sup>1</sup> and Istanbul. In the introduction of the book, the author asks God to "adorn the faith in all religious and patriotic brothers with the ornament of patriotism" (Maraghei, 2018:21) and asks all readers, regardless of having motive, view equitably the elders of the homeland in the contents of this itinerary, put aside the past and start a chivalrous movement to reform these defects and corruptions- that in the viewpoint of foreigners are the cause of dignity decrease in the state and the nation, the property destruction and the distress of the subjects and paves the way for many humiliations and shames –and eventually to return what is done into primary state. Iran and Iranians should attain better placement among the fellowmen as in the past (Maraghei, 2018:20).

The protagonist of the story is Ebrahim Beg, a young man who grew up in Egypt and is a businessman. There is love between him and a girl named Mahboobeh, and at the same time, he also has a passionate love for his homeland or, according what the book says "Ms. Iran ." The story is formed from the time when Ebrahim Beg makes decision to travel to Iran and he leaves Egypt to travel to Iran. He, the one who wants the homeland to be perfect, encounters many shortcomings and adversities during his journey that the pages of the book has been allocated to description of these shortcomings and disasters. He writes: "In the land of Egypt, he has heard many oppressive words about the undisciplined affairs related to the country, the dishonesty of the people in that country, the negligence of the elders, and applying oppression on the miserable and subordinates on behalf on them. I did not want to believe in it because of the intensity of patriotism. Until I put it in my heart to go and see by my own eyes. From the beginning of entering the border to the arrival of me to this capital city, unfortunately I saw that what the claimants were saying was all true and there were not any good points. I made an agreement with the ministers of the country to investigate the cause of these destructions, negligence and shame, it is a reasonable and convincing way than exploring a way through a thousand ways and I found the burden of their presence. In response to my questions, I saw nothing but slaps and punches, and I heard nothing but cursing and swearword." (Maraghei, 2018: 102). During his journey, Ebrahim Beg tries to guide from "ordinary people in the streets and markets to nobles and ministers to active action and to familiar them with their national and religious and conscientious duties. Of course, this attempt will remain useless and unrewarded and the result will be disappointment. They even beat and cursed him many times for guilty of meddling in comprehension." (Sepanloo, 2018: 14). Finally Ebrahim Beg ends his journey disappointedly and hopelessly.

Ebrahim Beg's mentor and servant named Yousef Amu is also along with him during this journey. The first volume with the subtitle "The Scourge of His Prejudice" ends with the burning of Ebrahim Beg's house in one of the meetings which was concurrent with the condition of the country, and injuring him seriously at the same time. Yousef Amu addressed Ebrahim Beg's aim as sacrificing his life "expanding the scope of justice and equality and implementing the constitutional law" and considers "the cure for Iran's pain" as "depending on the barrier of despotism." The second volume is narrated by Yousef Amu with the subtitle "The Result of His Prejudice". " as in the first volume, the actions and measures of class and classification had been mentioned, in this volume there are also summaries about the condition of ministers, ambassadors, businessmen, poets, the sayyids, doctors, astrologers, sheriffs, merchants, wholesaler, storekeepers, mourners, dervish, fortune teller, druggie, reveler, bobby and so on that have been written ironically or directly." (Maraghei, 2018: 518). Ebrahim Beg has been

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<sup>1</sup> These two newspapers are the most important leading newspapers in the constitutional era. In 1292 AH 1876 AD under the management of Mohammad Taher Tabrizi and written by Mirza Mehdi Tabrizi known as Akhtar, it was published in Istanbul, and the weekly Habalul Matin from 28 December 1272 to 18 December 1309 with several interruptions was published in Calcutta by Seyyed Jalaloddin Moayed Islam Kashani. These two media had a critical view on the issues and problems of Iranian society at that time.

tired and worn out and only the news of king Mozaffar ad-Din's reforms gives him hope and he marries Mahboobeh. But the happy time is very short. The king surrenders to the usual corruptions of the court and Ebrahim Beg who is completely disappointed with the reforms, dies in the arms of Mahboobeh and Mahboobeh cannot endure his death and then she dies too at the same time. The third volume is a set of articles, poems, and moral and educational parts that the author collected them through what he himself and others had gathered and then he has published them. "During the last years of his life, his biggest concern was that his envious fellow citizens would make the book named *itinerary* a name for their own identity. It is that the third volume was actually written to prove this and has the adjunct aspect to the main story." (Sepanloo, 2018:13). In this volume, the author has brought a selection of literary poems that "have mixed the bitter medicine of advice with the sweet nectar of words and poured them into the taste of the soul, ears and soul of their nation and state." (Maraghei, 2018: 593). Of course, in this volume, Yousef Amu sees a dream in which the tyrants and transgressors were in hell and Mirza Taghikhan AmirNezam, Abbas Mirza, King Fath-Ali, King Abbas and King Esmaeel and King Nader were in the heaven. Ebrahim Beg's soul appears from heaven in a dream to Yousef Amu, and the continuation of Ebrahim Beg's passionate discussions and opinions about Iran and the need to reform the country, which is a repetition of the content mentioned in the first volume, is followed. In fact, the third volume is a heterogeneous and scattered collection including a description of the author's origin and conditions, feeling, and Yousef Amu's dream.

The book is "a romantic political story narrated with humor and nervousness. The story, which begins with a realistic report of a journey, gradually it is immersed in an allegorical meaning at the end. The author and the narrator of the first volume are worried about the chaotic situation of the homeland, and the *itinerary* is written with the aim that "human should not be disappointed again. Lessons should be learned from the past and efforts should be made to improve the present time and provide acceptance, as efforts and actions will not lead to good results. The discourse analysis of Ebrahim Beg's *itinerary* showed that in this text, the ideal society is a society that makes laws for all domains and that this law is implemented for all citizens of the country equally. This was called the progress discourse of the law and its various aspects are explained in the following parts.

#### **Progress discourse of the law [Nodal point]**

In this discourse, the developed society is represented around progress in legislation and adherence to the law. The nodal point of this discourse is "equality of the law". This point charges other points and keeps them in the realm of its semantic attraction. In this discourse, the key to solving all of Iran's problems returns to the compilation and implementation of the law:

"There is everything is, what has not been existed, is the law. There is no order. Therefore, the duty of a person is not clear from the ruler and the condemned, the subject and the official. And so, there are no schools, no taxes, but there is bribes, tyranny, atrocities, the ruined cities, the deserts are uncultivated, the waters are putrefied due to the spoilage of the waters, it is difficult to cross the streets, the beggars have become the minister, the ministers have become beggars, and the work is implemented by the one who is not expert. There is nothing but looting and snatching." (Maraghei, 2018: 327).

There for the absence of the main fundamental law is depicted, which causes the remaining failures and retrogressions.

#### **Peripheral points of the progress discourse of the law**

The route that is drawn in this discourse for the realization of the progress of the law begins with putting aside the specific defects in the nation and the government at the same time, and at the end of the route, a developed homeland will appear with the establishment of a mutual relationship based on empathy and trust between the government and the nation:

"What is necessary is only good intention, planning, honesty and having disinterested nature. If the nation considers itself as the government and the government as the nation and understands that they are not separated from each other and there are only two differences in pronunciation but there is one



concept in meaning, all the hardships will be done and implemented "(Maraghei, 2018: 89). By preventing from what has become the cause of the retrogression of the homeland, the government and the nation cooperate with each other in order to preserve "public interests" and were not afraid of sacrificing their life and property to preserve the "honor of the homeland". The most important factor that prevents people from taking step in this path is that "no one worries about the country and there is no trace of one's love in the appearance or conscience. They have not any reason and faith, they are dead but alive they are alive but dead". In other words, everyone, whether they are in the government or in the nation, prefers their individual benefit to the collective benefit:

"It is as if the blood of the people has frozen in their veins for reaching one toman of their own benefit at the expense of another hundred toman that are their nation, compatriots and religious brothers, they were satisfied without any thoughts, they didn't thought about public interests and preserving the honor of the country and the norms of the government and improving the country. The ruler and the condemned, the commander and the officer, the ignorant and the learned man, the merchant and the business, all of them thought about themselves"( Maraghei, 2018:56).

Ignoring the public interest is common among statesmen and it does not only include ordinary people: "At least in the surrounding of the royal position today, there are more than two hundred people are important characters [...] All their plans are limited to deceive each other by rubbing soap under each other's feet and take each other's positions. What they don't remember is patriotism and caring about the nation."( Maraghei, 2018:121).

With regard to the preferring individual benefit to collective benefit in Ebrahim Beg's itinerary, it is especially referred to the fraud and selling underweight on behalf of people in homeland products and the neglect of it by the government officials through taking bribes that in this process both people and government block the way for progressing and making up for country's retrogression by "public interest and increasing the country's trade":

"In the adulteration and spoiling the products of the country, what is the carpet, color them red and marred the colors of the heart, what is opium, if the flour and paste are not found, there is hair dust. Several times, the government banned fake colors and ordered them not to combine opium with other things. It was useless again because officers have taken bribes and neglected prohibition.

Therefore in the absence of law and the lack of determined rights and duties of the members of the society, "no one speaks about the common interests of the homeland and the citizens of the country, as if this homeland does not belong to them, nor are they compatriots with each other" ( Maraghei, 2018: 77). Personal wealth is not spent in the ways of public utility and " that an owner has possessed all the properties in the shadow of this nation in a short period of time, the money that has been used for educating the orphans and the poor of this country [...] For building hospitals for the orphans and the poor of the country [...] and for establishing a company to promote trade and expand the circle of national transactions" is not prevalent among "nation" ( Maraghei, 2018: 197).

Therefore, it is shown how the absence of patriotism among the people and the government, or in other words, the negligence of the members of the society toward the collective benefit has lagged the country, and of course, this loss can be solved by the correct compilation and implementation of the law equally: " All of disasters related to the absence of law and existence of tyranny. Therefore, if the duty of the ruler and the condemned is not determined, anyone is looking for interventions." (Maraghei, 2018: 531).

The two main peripheral points in this discourse are "equality" and "freedom". These two points both provide the basis for compiling and making law equally and also are the expected consequences of the law:

"Constitutional law is for determining the duties in the domain of fairness and justice. According to Sharia and reason, freedom and equality are the needed rights of human beings and their collective association, and knowing this right and working on the basis of its requirements will not be provided except for the existence of freedom and equality. The foundation of freedom and equality arises from

the gratitude, and the stability of the decrees related to this freedom and equality, that is, removing the effects of oppression and dictatorship, and gleaming of justice and equity and in the surrounding and environment there is nothing but gratitude and fairness and gratitude can be implemented by constitutional law. (Maraghei, 2018: 698). The equality means "the law must be implemented for everyone equally; totally, the law system for making the law should be separated from the edict. One person issues the fine and the other person should pay for it [...] in the law, the first ruler should consider oneself as the one who is obedient." (Maraghei, 2018: 376). Therefore it is obvious that the concept of equality in this discourse is spreading the equality for all members of society, including ordinary people and statesmen before the law.

Freedom also means using the freedom for criticizing faults. At the end of the second volume of Ebrahim Beg's itinerary, we read under the caption of the Imperial Address of Japan in the following: "This firm dam will not be closed unless there is an abundance of knowledge and the freedom of thoughts and writing, because it is completely obvious that every happiness and prosperity comes from knowledge. Beyond this, the first step is the peace and progress of justice. Do not hide any abominable act! Discuss the defects existed in the affairs in meetings and gatherings and write them in newspapers and don't be afraid of anyone for removing the obstacles and defects. If a person knows his fault and becomes aware of it, of course he will avoid it" (Maraghai, 2018: 481).

The progressive king of Japan recognizes and recommends the freedom of thoughts and writing, but "in our country, the known people of our country have not yet tasted the joy of the freedom of thoughts and the freedom of writing, and they do not know to what extent that great blessing contributes to the prosperity of the country and the glory of the state and the nation. (Maraghai, 2018:258).

The author of Ebrahim Beg's itinerary longs for a "right free newspaper" and considers the newspaper "Habalul Matin" to be one of the clear examples for showing the effect of freedom in re-recognizing oneself and trying to compensate for the retrogression, and he writes on behalf of Ebrahim Beg:

"Habalul Matin used to come and sometimes I read, even though I couldn't understand his concepts, some of his articles made me cry. [...] The verdict of news is that the good should have a mirror, and the badness should be bad and goodness should be good. As there is no goodness in the behavior of Iranians, how can they show good behavior?" (Maraghai, 2018:461). Therefore, in this discourse, the main core of progress is considered to be compiling and implementing laws that are supposed to free the society from "injustice" that is, lack of attention to equality and from "tyranny" that is, the absence of freedom. As long as there is no law, whoever has been placed in the locus of power gives oneself the right to violate the rights of others.

"The description and expression of the law is comprehensive, but the summary is to know its duties and rights." (Maraghai, 2018: 102). The duties and rights between the state and the nation are determined through the law, and the homeland is released from the current retrogression and takes steps on the route of progress. For the government, the first positive consequence of compiling and implementing the laws equally is to collect taxes. By determining the rights and duties of the nation and the government according to the law, "the government's taxes are divided equally, and the subject submits their tax to the government timely and beggarly." (Maraghai, 2018: 257). That's why "the subjects are considered as the arms and legs of the government, they should be forced to work, not cut them off". (Maraghai, 2018: 90).

The government spends the tax on "increasing the defense tools in the homeland". (Maraghai, 2018: 90). What is necessary for the homeland is "an experienced army that has been trained according to the requirements of the time". And it should be organized according to the law, otherwise, "What visible service have all these twenty-year-old brigadier-generals done to the government and the nation, that they deserve the sword and the brigadier-general's baldrics?" (Maraghai, 2018: 90). Moreover, the income obtained from the tax is used for training people who "can handle the customs administration of the country" in order not to "rent foreign nations at exorbitant prices in the customs offices". Setting up a health department (hospital) in the cities to prevent people's death due to the negligence of

doctors, and considering the route conditions and health, are considered as the other measures which the government is obliged to do after compiling the law and regulating the affairs and collecting a legal tax from the subjects. Of course, the relationship between the government and the nation after compiling and implementing the law is not one-sided and "the government is the guarantor of their property, life and honor in return for the debt and taxes that the government takes from the subjects". (Maraghai, 2018: 112). For the nation, the first benefit of the law is to be released from the arbitrary decrees of brutal rulers. The law "determines and specifies the duties of rulers and the convict". If there is no law, the people are "unfortunate ones" who are "captive of the sentence which are subject to the worldly desires of pharaohs and nimrods and whatever they rule over property, life and honor means nothing but showing inflexibility of them and there is no retribution and reprimand for them, and pleading for justice will be useless". (Maraghai, 2018:66).

Therefore, in this discourse, "the law relates to the principles of statecraft, tactics, collecting taxes, preserving the rights of subjects, and implementing justice" (Maraghai, 2018:386). When the law dominates over all norms of life and everyone knows his or her right and duty, paving the way for prioritizing the public interests will be possible. and "the government and the nation have a common goal and it is protecting the homeland" because in such a situation, all members of the society have equal conditions before the law that is applied equally to everyone, and those who are concerned about patriotism can refer to the ruler's rage and their tendentious decisions, the respective defects and shortcomings of the homeland and take steps towards the development of the homeland.

#### **Otherness of the progress discourse of the law**

In this part, it is shown that in the progress discourse of the law, the logic of harmony and the logic of difference are articulated with each other and a coherent whole is represented as a developed and ideal society. In this discourse, a developed country is represented in a way that 1. This progress obtains through the law is derived from Sharia and not by blindly imitating and not using modification out of the laws of other countries and 2. The compiling and implementing the law requires the adherence of all the citizens of the country to the public interests and settling the personal goals and individual benefits is usual for everyone, as statesmen and ordinary people. It was said that how the law turns into the nodal point in this discourse and preserves the points of equality and freedom in its semantic gravity, but what the law itself is and how is it agreed upon about the right which is embedded in it among the citizens of the country. In this respect, Ebrahim Beg's itinerary is the most important attempt that has been made for determining the conceptual boundaries of the law. The author points out the need to consider the content of the law on behalf of Ebrahim Beg's words:

"Iran will not be organized unless the government system is supposed to be organized. Organizing the government system depends on two issues: first, we need to know whether the order and organization is necessary or not; second, if necessary, we need to know how to organize this system."(Maraghaie, 2018: 391). "Some of our ministers have understood well that it is not possible to preserve the government of Iran except for establishing government laws, but most of the known people of Iran have not understood at all how difficult and how considerable it is to find laws." Yes, to solve the problem of lack of law as a fundamental principle of retrogression in the country is another issue and applying measures for solving the problem is another issue. Where these laws are supposed to come from and how they should be agreed upon by the "nation."

In itinerary, one of the known people has been marginalized in part of the country, he has not drawn the attention for his knowledge, he explains to Ebrahim Beg what the desired law is, and Ebrahim Beg burst into tears for "the honorable being" as he was right. In this statement, the law of knowing the rights' duty and the right that the people want to obtain it consists of four cases:

1. Rights belonging to the homeland itself that is protecting it from the encroaching by furious foreigners.

2. The right belonging to the people of the homeland, which include protecting life, property, honor and dignity of the people in the homeland from encroaching by domestic and foreign forces.
3. The rights of the administrating the homeland, which consists of a law-making system and a law-implementing system that are responsible for regulating prosperity of the country and 4. It is the public rights of the homeland, which is the same partial prosperity that consisted of giving the rights of each person of this public association that is comprehensive and it is from the same regulating prosperity, but each and every person of the homeland is not able to achieve that prosperity on their own, even if they want to learn it. ."(Maraghai, 2018:102-104)

But from what source have these four cases come from? That "honorable being" has the books related to laws of government in the big library and on the other side, "the books concerned with jurisprudence and principles of Islam, which are the capital of salvation, have been arranged". He has read all the English, French, Russian and Ottoman laws, "from the English and French laws, he collected all the materials that are against the rules of obedience decree in the pure Islamic Sharia in one volume, he stated rational reasons to prove their worldly and hereafter disasters and He has stated that their decrees don't show the high dignity of humanity and titled the book "the cursed law" and he has put it aside, from the book of Ottoman law, he separated a few cases and mentioned them as rejected ones, and "validated the rest that do not conflict with the pure rules of the Islamic Sharia, all of them are in accordance with true opinions and common sense" ."(Maraghai, 2018:105) and by comparing these laws with Islamic jurisprudence and principles, he has concluded that "whatever Europeans have considered them as good things, they have gotten everything from the holy books of Islam. Most of them are related to the Holy Quran and the honorable hadith of Ali Ibn Abi Talib". (Maraghai, 2018:108)

Therefore, it is emphasized that the desirable law is not against Sharia and even "Sharia is the principle of law. The meaning of both words is the implementing the justice equally"(Maraghai, 2018:111). The law is the same instruction that the pious master Amir al-Mu'minin has written to Malik al-Ashtar."(Maraghai, 2018: 383). An example of the non-contradiction of law making and implementing it and the progress obtained from it and Sharia is seen in Japan, which "despite the fact that they have accepted the European civil law, they has been stricter than before in preserving their own religion and creed, they care about their norms of religious creeds more than ever, considering they are responsible for showing justice and trusteeship before other seignior, the other nation has no such features. Every day they increase their prosperity of their own temples and pagodas." (Maraghai, 2018: 382). As mentioned before, the first line of distinction is between the law derived from Sharia from one side and the law borrowed from countries that have laws such as England, France and Russia is the other side. The desirable law in this discourse is Sharia and the laws are accepted that does not conflict with Islamic law. The foundation of the legal articles that he wrote is based on "the imaginations of the late Mirza Taqi Khan Amir Nizam, but he did not write a description, he said briefly and skipped it." And it is proven that to what extent it is beneficial for increasing the wealth of the country) ."

But that "honorable being" who wrote and explained the law, says to Ebrahim Beg: There is no one who agrees with me in the progress of these holy goals." [...] At that time, unskilled and zealous ministers who have no knowledge except for flattering and fawning will appear in private and reach their aim." (Maraghai, 2018: 109). And this is where we can point to the second line of distinction, the biased and the profit seekers and those who are only looking for their own benefit on the one side and the compassionate and concerned and those who have patriotism in their hearts and are looking for the honor of the country is the other side. Those who know about rule of law is going to be detrimental to their interests and block the path of reform and development of the country, and those who do not make any efforts for the honor of the country and improvement of its situation.

They are owners and rich people who did not consider the fairness of this group's fairness and their conscience for the upbringing and educating the nation's orphans. Two or three schools should be built for the lonely people, and house a hospital should be built, or making a difficult road to be paved and

facilitated or a bridge should be built over a river. Mosques and schools should be built; they were not so zealous as to at least put two stones on top of each other and set up a brief memorial of themselves before the eyes of the nation; or they didn't serve the nation's press and education, it is easy for them to stop others and not leave any courage to attack the press and education. (Maraghai, 2018:530). The opposite example of these owners is Ebrahim Beg himself that in the third volume, while he is reigning in heaven, entered to dreams of Yousef Amu and wills that "Give my inheritance to a reliable bank to be stayed in there until law and municipality will establish in Iran. Then, at first, build a hospital for lonely patients in my country. Repair a school for the orphans of the nation. Prepare their clothes and food for free. And print my third book named itinerary from beginning to the end. (Maraghai, 2018:584)

There are traders who are "not traders, they are foreign mercenaries and they are enemies of their own country." Because every year they load the money of the country and transferred it into foreign countries and endure hardships hardly before receiving foreign unstable goods and take money of the country which is a source of constant happiness for the countrymen to foreign countries and give it to them by flattering. (Maraghai, 2018: 192) There are clerics who interfere in political affairs, while "nowhere in the world do clerics interfere in political affairs, except in Iran" of course, rule of law means "what is contrary to the opinion of the scholars in the law is that despite the existence of the law in a city there will not be fifty courts that the life of the claimant and the counter-claimant will be lost in the clear distinction between null and void. Rather, according to the breath of each city and town, the courts are organized in determined places, and their administration will be entrusted to a scholar who is more trustworthy than others, and who is famous for trust, piety, asceticism, and the one who is more knowledgeable than others. (Maraghai, 2018: 112)

### **Metaphor of the progress discourse of the law**

The metaphors that make this discourse coherent and provide the basis for its social acceptance; Believing in the "necessity of order" in life. In this sense, it is an ideal life in which the procedure for finding the end of affairs is known to all citizens of the country. Examples of disobedience can be seen in most areas of life, in consulates, in customs, and .... All that is mentioned in the lawless life of the people in the country are the examples in which the symbols of other countries are alike. It is based on the fact that the Iranian has not been able to systemize his personal and collective life affairs and start his path towards progress as well as Japan.

The ideal man and the ideal life for this person is represented in ordering as much as possible, especially in the affairs of the state, in a way that shows the least sense of injustice and oppression for the individual and the society. This lack of security and disorder in affairs is well visible in the description of Ebrahim Beg, one of the Iranians living in Batumi. He sees Iranian immigrants at the wharf of Batumi city and asks the reason for their migration. They say "There is no security in Iran, there is no work to do, there is no bread, what should the poor do?" He says about them: "I saw a lot of Iranians, but in the end they were in trouble, their clothes were old and tattered, their faces were yellow and weak." [...] All the people are carrier, except forty or fifty fruit sellers, cooks and peddlers. The rest are wanderings, just scanty food just enough to keep one alive. (Maraghai, 2018: 42). Today in Iran, the metaphor of orderly/lawful life still has many fans. In these years, the solution to the problems of "legislation" has been recognized, from the daily approval of laws which sometimes conflict with each other, to the continuous setting up of various comprehensive systems that seek to establish order for social life through the collection and classification of information. The hundred-year effort of Iranians to bring order to social life has often had no results other than widening and prolonging the existence of the administrative and bureaucratic system. What has been the result of this volume of laws and efforts to improve in the sense of regularizing things? Dissatisfaction with the existing situation with repeated complaints of lawlessness cases has become the main problem for experts and politicians.

Isn't it time to criticize the foundations of metaphors that give coherence to one of the progress discourses for Iranian society? And this main question should be asked, how is the orderly life, in



which the routine of all affairs is known in advance, more ideal than any other way of life, and whether Iranian people basically like such ways for their life? This metaphor is only an incomplete simulation and description of the appearance of European human life. Addressing this question is the first step to identify the criteria that are supposed to establish the desired order of this discourse by obtaining the necessary social acceptance in order to organize the desirable discourse and regulate the relations between people in the society.

### Conclusion

By following-up the conceptual lines of progress, four central questions about wisdom, history, government and tradition were followed, in the discourse of progress Maraghai represents in Ebrahim Beg's itinerary;

1. Human wisdom should be used to create laws that are equal among the members of the society and "the regulation is to determine the duties of fairness and justice. Freedom and equality according to Sharia and reason is the necessary right of human beings and their collective association, and knowing that right to work according to its requirements is also possible only by the existence of freedom and equality" (Maraghai, 2018: 698) .
2. History of Iran is read under the history of other civilized societies, and especially Japan is introduced as a suitable oriental model for Iranian society. In the third volume, there is a description of the progress of the Japanese people; from the extraction of coal, oil, to the construction of cotton, wool and silk textile (fabric) factories, as well as increasing various factories and the exporting their products to foreign countries, the construction of ships, the construction of new schools and the education of females and males, the increase of newspapers and the development of the army which has been done in that country and can be a good model for Iran(Maraghai, 2018: 673-674).
3. The government in the sense of the whole political system existing in Iran at that time, which includes the king, is introduced as the main obstacle to the realization of the ideal society. In this lawless country, ministers, princes and statesmen are engaged in "raiding the subjects and destroying the country. What they devastated in the homeland is far worse than the devastation that came outside of Iran from Changiziyan's invasion" (Maragheai, 2018:110).The author wishes for a king who can attract the trust of the nation and steer the progress of the country. He begs such a king to take steps towards the development of the country and writes: "Kings, the one who is kind to inferiors, don't show mercy to these biased and despotic people!" [...] there is hope to not trust these selfish people who have used your majesty to reach their goals. (Maragheai, 2018:730).
4. The tradition or what it is represented in court and non-court profiteers and biased people who should be weakened by legalizing the routine of affairs and their place should be taken by those who care about the country and those who have loved the country and are looking for the honor of the country.

Therefore, in this research, it was shown how the branches of progressive thoughts extracted from the Maragheai's text determine the progress discourse of the law. In the early stages, this discourse will be strengthened in Iran by emphasizing the necessity of establishing "Constitution" as the best tool to order the routine of affairs and "disorganization and chaos" is identified as the main retrogression in Iran. This discourse has continued to exist until present-day Iran. The fans of this discourse follow progress of Iran only through fundamental changes or reforms in the established legal system/government. In this discourse, the existing political system is always criticized due to the existence of gaps between the ideal situation and the current situation. An ideal political system is one that, to be away from the certain individuals' opportunism, paves the way for the development of the society towards a society in which all members cooperate with each other in a clear order and organization based on truth and correctness. The recent year political evolutions and the experience of two events that overturned the political structure, as well as the huge amount of legislations and reforms that have always occurred in the political structure/established power in the last half century, are all the efforts of the fans of this discourse to move the lagged society of Iran towards the European developed society, efforts that are still evaluated as insufficient and ineffective factors.

In all these years, the foundation of the metaphor that gives coherence to this discourse, which is the necessity of "ordering all affairs", has never been paid the least attention. Perhaps it is better to address the basic question of why it is desirable to have an orderly life; a life in which all routines have been known in advance to be the ideal life of an Iranian people?

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