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Lost and Found in Translation: Kant in Persian Philosophical Prose[1]

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A B S T R A C T

Iran's exposure to Kantian ideas has been a relatively new process which dates back approximately to the late 19th and early 20th centuries. By drawing on a select range of primary and secondary source material, this paper will explore the reception of Kantian philosophy in Iran and more specifically, within the context of modern philosophical Persian, in three distinct but interrelated analytical domains, presented in three sections. The first section will provide a general introduction in the context of the late 19th century background which, although unsystematic, gradually set the stage for the initial exposure of several individual Iranian philosophers and scholars with interest in philosophy, to Kantian ideas, and it will do so within a broader canvas of modern continental philosophy. In this same context a measured use of Persian (as distinct from Arabic) in reporting on or summarizing modern European philosophical ideas and arguments will be considered. The second section will show that since its early stages of reception in Iran, Kant was viewed in almost two parallel intellectual trajectories—namely, Kantian ideas as such and in their own right, especially with regard to his elucidation of categories (both epistemic and evaluative) and, in relation to that, his embarking on a systematic approach to the analysis of faculties. And second, in terms of their fundamental contributions in articulating and laying the foundations of what was subsequently referred to as "critical philosophy" and their impact on philosophers after Kant. This section will also introduce several early attempts by a number of influential Persian authors in the 1930s onwards who represented this twofold reception. The third section will then discuss subsequent attempts at introducing, summarizing, and notably translating Kant that gradually appeared with more frequency, from the 1970s and 1980s onwards. In fact, it is from this period forward that we can see a more sustained level of efforts in delivering Kant to a gradually expanding Persian-speaking audience. Here questions over terminology, style, and diction (in the sense, syntax), have come to play a central role in contemporary Persian renditions of Kant. Finally, and within the limitations of time, the third section will address the question of language still further—not only in terms of the technical requirement of having a sufficient grasp of the language(s) of the original texts on the part of the translators (be it from the German original or from translations in other languages such as French, English, or Arabic), but also in terms

[1] Paper presented at the conference, "Kant and the Contemporary World," Tehran, 16-19 October 2014. https://kcw.irip.ac.ir/

of the translators having effective facility with the language of destination (i.e. Persian). However, the latter challenge in turn can often entail additional variables which are at the same time both external (or extrinsic) as well as being subjective, and hence particularly complex. The authorial interplay and the balancing act between accuracy and elegance can often be swayed by individual translators' ideational (if not ideological) and semantic preferences which can readily either follow or defy standardization and uniformity in the overall project of translation, a topic which will be briefly examined in the paper's closing section. In a broader sense it can perhaps be argued that the scope of this overview falls somewhere in the intersection of the history of ideas (moving slowly towards assuming a place in the intellectual history, but not quite yet), sociology of knowledge, and translation studies.

Keywords: *Kant, Persian translations of Kant, philosophical Persian, translation studies*

Introduction

The reception of continental philosophy in Iran and the wider Middle East has been the subject of a number of surveys which have invariably been explaining diverse aspects of individual philosophers, philosophical schools, and discursive styles in philosophical writings.[1]

Furthermore, the role of ideology in the initial and early phases of producing translations, summaries, and commentaries should also be taken into consideration. This was, in one way or the other, an almost dominant incentive or trend in the 20th century, mainly from the 1930s onwards.

In Iran, initially from the mid-19th century, we can see the gradual impact of some of the ideas of the French Enlightenment, particularly subsequent to the opening of a modern polytechnic (the Dar al-Fonun) with French assistance in 1851, and later the occasional influence of certain humanist and existentialist ideas.

Also important to note is the early reception of Descartes who, although was a pre-Enlightenment author, arrived more or less at the same time with other and more representative Enlightenment authors such as Rousseau, Montesquieu, and Voltaire, and works by other Enlightenment writers such as John Locke and indeed Kant.[2]

The role of ideational (and at times ideological) motivations in translating continental philosophy, initially by non-philosophers, is significant—that is, translation as a kind of Promethean project to deliver the torch of a right kind of knowledge (whatever that maybe) and lead.

Furthermore, given that from around the early 1920s, in one way or the other an explicit trend in such ideological domain was Marxism, it was given a relatively special place in the hierarchy of modern

[1] For the early Arabic translations of the Enlightenment texts, see, for example, Peter Hill, "The first Arabic translations of Enlightenment literature: The Damietta circle of the 1800s and 1810," *Intellectual History Review*, 25/2 (2015), pp. 209-233. Bibliography for Kant in translation is vast. For Arabic translations of Kant, see, for example, M. Frey and Aysun Aly, *Kant auf Arabisch: Übersetzungsprobleme und deren Lösungen durch die Übersetzer der Schriften "Beantwortung der Frage: Was ist Aufklärung?" und "Kritik der reinen Vernunft"* – Asiatische Studien – Études Asiatiques, 64/3 (2010), pp. 535-579; Zaki Beidoun, Immanuel Kant – On "The Deduction of the Pure Concepts of the Understanding", *(The Critique of Pure Reason,* translated into Arabic by Zaki Beidoun [Baydoun]), *Tabayyun* (for Philosophical Studies and Critical Theories), 3/11 (2015), pp. 99-113, available on:
https://tabayyun.dohainstitute.org/ar/issue11/Pages/Tabayun11-2015_zaki%20bidoun.pdf
For a list of Turkish translations, see The Turkish Kant Society, "Translations of Kant's Works to Turkish," posted on:
http://turkiyekanttoplulugu.org/?page_id=5501

[2] René Descartes, *Discourse on the Method* (1637), Persian translation by Molla Lalehzar Hamadani, as *Goftar dar Ravesh*, published in 1279 AH (1867), new edition, Tehran, Nashr-e Tarikh-e Iran, 1393 (2014).

ideas and philosophical discourse. However, this did not apply to renditions of Kant in that period and therefore falls outside the scope of the present survey. Another trend was nationalism that more often than not stemmed from and in turn fed into, *Persian exceptionalism* as can be seen in, for instance, the tendency to purify Persian. In expressive terms this trend adamantly took issue with linguistic and stylistic traditionalism.

As mentioned earlier, since the early stages of its reception in Iran, Kant was viewed in almost two parallel intellectual trajectories – namely, Kantian ideas in their own right and in view of their significant place in the history of modern philosophy. And, second, as a main early component and ingredient of what has been referred to as "critical philosophy" and in view of the latter's merit in later intellectual and philosophical systems of Hegel, and later Marx, and within a broader context of *human sciences*, including neo-Kantian ideas of philosophers and philosophical anthropologists such as Dilthey, Rickert, Scheler, and Simmel, to name a few, and in spite of their various ways of either endorsing or critiquing Kantian ideas.

Regarding the initial issue concerning the gravity of Kantian philosophy in its own right, in terms of constituting a defining moment in critical philosophy, it was, by extension, perceived as a major component of modern western philosophy and as such attempts were made to introduce aspects of Kantian ideas in stages and in varying style, extent, and quality. In this respect periodic attention was often given to Kant's works in critical philosophy—namely *Critique of Pure Reason*, *Critique of Practical Reason*, and *Critique of Judgment*. By comparison, however, earlier and later works of Kant such as, respectively, pre-critical writings and also his shorter writings, the so-called "post-critical" period, until recently were given relatively lesser coverage and attention.

Early attempts

Among the early examples reference can be made to Hasan Vosuq (Vosuq al-Dowleh)'s brief introduction of Kant in 1930s that shows an early attempt to present modern philosophy through an innovative use of language which had a base in the tradition of Iran's Perso-Islamic philosophy, which relied heavily on Arabic, and an early attempt at developing philosophical Persian for modern European (in this case Kantian) philosophy.[1] Here the reliance on Arabic was mostly terminological rather than syntactic. In so doing early Persian attempts at introducing Kant were, by and large, focused on Kant's critical methodology (in both speculative reason and practical reason) and also on Kant's discussion of

[1] One of the last classical examples in style and terminology can be traced in Hasan Vosuq (Vosuq al-Dawleh)'s 1936 "Lecture on the Philosophy of Kant" (edited and reprinted in Ali Gheissari, *The Concept of Time in Kant and Other Essays*, in Persian, Tehran: Khwarzami, 2018, pp. 217-250). In his early days Vosuq (1868-1951) had been tutored by, among others, Mirza Mohammad-Baqer Adib Golpaygani (1858-1938) on Prelims, Mirza Hashem Eshkevari (1834-1914) on Philosophy and Systematic Theology, and Mirza Abu al-Hasan Jelveh (18۲۳-1۸۹۷) mostly on Avicenna.

categories[1] as well as his systematic analysis of faculties.[2] A similar trend and more generally can also be noted in Mohammad-Ali Forughi's general exposition and historical summary of western philosophy in more or less the same period.[3]

Although at a modest pace, this trend continued for much of the 20th century, at least till the 1980s, building on early attempts by authors such as Vosuq and Forughi.

Later Translations

Gradually subsequent attempts at introducing, summarizing, or translating Kant began to appear from 1980s awards.[4] Among few representative examples we can refer to the following works:

a. *Critique of Pure Reason* (1781), tr. Shams al-Din Adib Soltani, *Sanjesh-e Kherad-e Nab* (Tehran: Amir Kabir, 1983; new edition, 2022); also tr. Behruz Nazari, *Naqd-e ʿAql-e Mahz* (Tehran, 2011).
b. *Prolegomena to Any Future Metaphysics* (1783), tr. Gholam-Ali Haddad Adel, *Tamhidat:Moqaddamei baraye har Mabaʿd al-Tabiʿeh-ye Ayandeh ke be ʿOnvan-e Yek ʿElm ʿArzeh shavad* (Tehran, 1988).
c. *Groundwork of the Metaphysics of Ethics* (1785), tr. Hamid Enayat and Ali Gheissari, *Bonyad-e Mabaʿd al-Tabiʿeh-ye Akhlaq [Goftari dar Hekmat-e Kerdar]* (using the German original together with multiple English translations as well as French and Arabic translations, Tehran: Khwarazmi, first edition 1369/1990, second edition with revisions, 1394/2015);[5] tr. Ahmad Ahmadi, ed. Seyyed Mohammadreza Beheshti, *Payeh-gozari baraye Mabaʿd a-Tabiʿeh-ye Akhlaq* (with corrections and additions, Tehran, 2023); tr. Seyyed Massoud Hosseini, *Bonyan-gozari baraye Mabaʿd al-Tabiʿeh-ye Akhlaq* (Tehran, 2023).
d. *Critique of Practical Reason* (1788), tr. Ensha-Allah Rahmati, *Naqd-e ʿAql-e ʿAmali* (10th edition, Tehran, 2023); tr. Seyyed Massoud Hosseini, *Naqd-e ʿAql-e ʿAmali* (Tehran, 2023).

[1] As outlined most notably in his *Critique of Pure Reason*, Kant regarded categories as pure concepts of the understanding which are prior to experience. Accordingly, they are mental structures that allow the knowing subject to organize and understand sensory data and they basically act as the necessary framework for any possible experience of external objects by applying concepts such as quantity, quality, relation, and modality to our perceptions. They are not derived from the external world but are inherent to the human mind and imposed on experience. For further discussion, see for example, Lawrence J. Kaye, *Kant's Transcendental Deduction of the Categories: Unity, Representation, and Appreciation*, Rowman and Littlefield, 2015; and Nathaniel Jason Goldberg, *Kantian Conceptual Geography*, Oxford University Press, 2015.

[2] Kant believed that the mind is made up of several faculties, or departments, that are characterized by the type of representations they generate. For Kant faculties perform specific cognitive tasks such as cognition which generates representations of objects (such as space, time, and sensory representations), desire, feeling, understanding, sensibility (intuitions), and reason that generates special concepts or ideas that cannot be found in experience. For further discussion, see for example, Gilles Deleuze, *Kant's Critical Philosophy: The Doctrine of the Faculties*, tr. by Hugh Tomlinson and Barbara Habberjam, University of Minnesota Press, 1985 (originally published as *La Philosophie Critique de Kant* by Presses Universitaires de France, 1963).

[3] Mohammad-Ali Forughi (Zokaʾ al-Molk) (1877-1942), *Seyr-e Hekmat dar Urupa* (A History of Philosophy in Europe), 3 vols., first edition, Tehran, 1310-1320 (1931-1941), including a translation of Descartes, *Discours de la méthode.*

[4] For an informative and incisive survey of the reception of Kant in Iran, see Roman Seidel, *Kant in Teheran: Anfange, Ansatze Und Kontexte Der Kantrezeption in Iran* (Kant in Tehran: Beginnings, Approaches and Contexts of Kant's Reception in Iran), Walter de Gruyter, 2014.

[5] For various editions used in the Persian translation of the *Grundlegung* (*Groundwork of the Metaphysic of Ethics*), see the Appendix.

e. *Critique of Judgement* (1790), tr. Abd al-Karim Rashidian, *Naqd-e Qovveh-ye Hokm* (Tehran, 16th edition, 2023).

f. *The Conflict of the Faculties* (1798), tr. Seyyedeh Maʿsumeh Musavi, *Nezaʿ-e Daneshkaheh-ha* (Tehran, 4th edition, 2024).

g. *Religion Within the Limits of Reason Alone* (1793), tr. Manuchehr Sanei Darrehbidi, *Din dar Mahdudeh-ye Aql-e Tanha* (Tehran, 7th edition, 2022).

h. *Anthropology from a Pragmatic Point of View* (1798), tr. Aqil Fuladi, *Ensan-shenasi az Didgah-e Amali* (Tehran, 2022).

i. *The Metaphysic of Morals* (1797), Part II: The Metaphysical First Principles of the Doctrine of Virtue, tr. Manuchehr Sanei Darrehbidi, *Mabaʿd al-Tabiʿeh-ye Akhlaq: Falsafeh-ye Fazilat* (Tehran: Naqsh va Negar, 4th edition, 2014).

In recent years there has also been a growing library of works on the philosophy of Kant in Persian.[1]

The Question of Language

Here particular attention should be given to the question of language and its semantic and stylistic tendencies. For instance, we can refer to three tendencies or orientations in rendering Kant in contemporary philosophical Persian.

i. A tendency that assumes, *a priori*, that by utilizing the tradition of philosophy in Iran which substantively relied on (and in turn contributed to) the rich repertoire of Islamic philosophy, modern philosophy (in this case Kant) can also be confidently rendered to contemporary Persian speaking readers.[2]

ii. Then there is the tendency to rely as much as possible on Persian terms in multiple fronts including terminology, style, and overall syntax in which Persian is clearly manifest.[3]

[1] Within the limited scope of the present paper, a few representative examples include:
- Youssef Karam (1887-1959), *Philosophy of Kant: A Critical Introduction* (Falsafeh-ye Kant: va Naqd va Barresi-ye An), tr. (from the Arabic original, *Tarikh al-Falsafat al-Hadith*) by Mohammad Mohammad-Rezai, Qom: Daftar-e Tablighat-e Eslami, 2nd edition, 1375 (1997).
- Karl Jaspers (1883-1969), *Kant* (ed. by Hannah Arendt, tr. to English by Ralph Manheim, first edition, Harper Perennial, 1969), tr. to Persian by Mir Abd al-Hossein Naqibzadeh, Tehran, Tahuri, 1373 (1994).
- Roger Scruton (1944-2020), *Kant* (Oxford University Press, 1992), Persian tr. by Ali Paya, with the author's Preface to the Persian edition, Tehran: Tarh-e Naw, first edition, 1376 (1997).
- Stephan Körner (1913-2000), *Kant* (first edition 1955), Persian tr. by Ezzatollah Fouladvand, Tehran: Khwarazmi, 6th edition, 1399 (2021).
- Mohsen Kadivar, "*Ashnaʾi-ye Iranian ba Kant*" (Kant's Reception in Iran), in Zia Movahhed (ed.), *Proceedings of the Research Seminar on Kant*, 28-30 Azar 1383 (18-20 December 2004), Iranian Institute of Philosophy, 1386 (2007), pp. 67-100, see: https://kadivar.com/1804/
- Karim Mojtahedi, *Falsafeh-ye Enteqadi-ye Kant* (Kant's Critical Philosophy), Tehran: Homa, 1363 (1984).
- Mir Abd al-Hossein Naqibzadeh, *Falsafeh-ye Kant: Bidari az Khwab-e Dogmatism* (The Kantian Philosophy: Waking up from the Slumber of Dogmatism), Tehran: Agah, 1366 (1987).

[2] To a certain extent perhaps Ahmad Ahmadi's early translation of the *Grundlegung* and Haddad Adel's translation of the *Prolegomena* represent this group of translations.

[3] Here the unique case in point could be Shams al-Din Adib-Soltani's translation of the *Critique of Pure Reason*, in which he painstakingly attempted to craft an innovative philosophical Persian in rendering Kant.

iii. The third tendency which somehow tries to continue with the overall style of Vosuq and, more particularly, Forughi and produce texts that, to the best of their abilities, are accurate and fluent or lucid.[1]

However, in real life scenarios often all these divergent subjective and stylistic tendencies do indeed merge and simultaneously flow into the work-order of the person of the translator.

Mystique of Language

Further discussion concerning language can be evolved regarding style and the overall reception—and in this context philosophy is different with literature in the sense that the logical structure and architecture of the text maintain it in form and content. Perhaps one of the contributing factors to Persian fascination with Kant (and German idealist philosophy) is its apparent complexity. More often than not Persian readers allow literary technique (*san'at*) determine their reception of a philosophical text. In Persian aesthetic culture frequent recourse to allusions, metaphors, and multilayered narrative, be it in verse or prose, is not strange and if done skillfully the text as such will not be put to further scrutiny, assessment, and justification. Several issues can be considered in this context. For instance the interplay between literary techniques, or simply writing style, and the logical and conceptual aspects of the text is important for the analysis of reception. In turn this has also multiple forms that lead to additional questions, such as:

Why is there such fascination with Kant or, for that matter, with German and, by extension, continental philosophy, rather than, say, logical positivism, modern ideas on logic, and analytic philosophy? Several answers can be envisaged. For one thing, perhaps the fascination stems from the increasing thirst for sophisticated discourse on *kherad* (lit. wisdom) in a culture which has had more than its fair share of talk about ineffable musings on Neoplatonic love. A number of points, therefore, are worth exploring further in the context of current discussion. Exploring (or making sense) of the German language complexity in certain trends in its philosophical history. Was it because philosophical German, as a technical language, relatively young? Or was it in good measure because of specific intellectual and linguistic orientations that stemmed from particular ways of philosophizing?

In this same context it should be discussed openly and objectively with regard to German linguistic and stylistic map – that is, to discuss the diversity of German philosophical output. Once the latter point is addressed, then perhaps we would be able to narrow down the discussion to see and to show their process (and trajectory) and as a result to have a more realistic idea about linking the language to philosophical outputs. Was the welcoming of such tendency and orientation followed any outside trend and fashion or was it pursued in free will? To what extent Persian authors were familiar with the intricate details of continental philosophy and European philosophical trends in general? Or was there any sentimental or assumed leaning towards German idealist tradition in particular? By and large it might be safe to argue that the ideas of the French Enlightenment were the entry way of introducing individual members of the Persian speaking learned community to modern philosophical and political (including constitutional) ideas. New types of intellectuals, in good measure, paved the way and their motivation in

[1] This can perhaps be seen in translations of the *Grundlegung* (by Enayat and Gheissari), and the *Critique of Practical Reason* (by Rahmati), or the *Critique of Judgement* (by Rashidian). See also Rashidian's works on Husserl, such as his *Husserl in His Own Words* (Tehran, 2005).

doing so was primarily cultural and political, i.e. to discredit and discard traditionalism and political despotism.[1] Further impact of the Enlightenment ideas in Iran also opened new venues for a gradual introduction of German ideas which soon brought home new horizons of their own. However, and with particular reference to Kant, evidently it can be noted that in almost all his writings the prose style is challenging for straight reading and this in itself is significant – given that Kant's works in many ways echoed the general spirit of the Enlightenment and in turn substantively contributed to advancing its philosophical and conceptual notions, such stylistic complexity may not have been perceived as quite conducive to disseminate Enlightenment teachings.

A relatively more substantive and wider indication of the impact of the Enlightenment ideas in Iran in the early twentieth century took place in the context of outlining and articulating citizenship rights and matters relating to the general domain of public law in the face of traditional obscurantism and arbitrary rule. This latter dimension can be traced clearly in the broader range of essays and commentaries that appeared in the press during the late-nineteenth century through the constitutional movement of the early-twentieth century.[2]

Conclusion

In conclusion, one can be reminded of the old saying that translations, and here philosophical translations in particular, are at best the flipside or, less critically, the other side of a fine carpet. Unlike the original, which does its best to parade a harmonious whole and seamless logic, the translation often reveals all the threads and knots and therefore perhaps in some ways it can serve as a critical commentary on the original. Or, as denoted in the epigraph used in the Persian Abstract, "it would be good if the touchstone of *translation* becomes apparent."[3]

Of course, and to misquote J. L. Austin, "How to do things with [borrowed] words" presents itself as an unresolved issue in which the language itself was suddenly waking up from its centuries of relatively tacit uniformity and conformity, and inventing new coinages are no longer frowned upon by the younger generations.[4]

At the same time perhaps, we can invoke yet another analogy and consider translation as a sort of reverse engineering and then go on acknowledging that even reverse engineering is still *engineering* which in this case would be directly contributing to further advancement of the Persian philosophical language.

Appendix

[1] For further discussion on this topic, see Ali Gheissari, *Iranian Intellectuals in the Twentieth Century*, Austin, TX: University of Texas Press, 1998, pp. 1-39.

[2] Ibid., pp. 17-19; and also, Ali Gheissari, "Despots of the World Unite! Satire in the Iranian Constitutional Press: The *Majalleh-ye Estebdād*, 1907-1908," *Comparative Studies of South Asia, Africa and the Middle East*, 25/2, Special Issue: Retrospectives on the Iranian Constitutional Revolution 1905-1909, Guest Editor: Houri Berberian, 2005, pp. 360-376.

[3] With slight alteration of a *misra'* (hemistich) in Hafez; see the first half of line 3 in: https://ganjoor.net/hafez/ghazal/sh159

[4] There was, however, a longstanding resistance among some German writers to Anglo-Saxon positivism and simplified syntax. Let us consider, for example, the debate between Popper and Adorno *et al*, regarding, among other points, their discussion over syntax and simplicity (or the intentional lack thereof) in writing style. See Theodor W. Adorno, Hans Albert, Ralf Dahrendorf, Jürgen Habermas, Harald Pilot, and Karl R. Popper, *The Positivist Dispute in German Sociology*, tr. by Glyn Adey and David Frisby, London: Heinemann Educational Books, 1976 (original German publication, Herman Luchterhand Verlag, 1969), note Popper's chapter "*Reason or Revolution?*", pp. 288-300, in particular §6, here pp. 296-297 (translators' note: "[t]his paper, which has been added to the English translation of this volume, was first published in *Archives européennes de sociologie* xi, 1970, pp. 252-62. It has been revised for the present publication").

Various editions used in the Persian translation of the *Grundlegung* (*Groundwork of the Metaphysic of Ethics*), together with the abbreviations given to each edition. For easy reference these abbreviations were used both in the footnotes and in the Terminological Glossary at the end of the Persian translation.

(V) Immanuel Kant, *Grundlegung zur Metaphysik der Sitten*, Herausgegeben von Karl Vorländer, Hamburg, Verlag von Felix Meiner, 1962.

(Ak) *Immanuel Kant, Grundlegung zur Metaphysik der Sitten*, (1785), *Kant's Gesammelte Schriften*, Herausgegeben von der Königlich Preussishen Akademie der Wissenchaften, Erste Abteilung: Werke, Band IV, S, 385-463, Berlin Druck und Verlag von Georg Reimer, 1903.

(A) Immanuel Kant, *Fundamental Principles of the Metaphysic of Erthics*, Translated by Thomas Kingsmill Abbott, (in: *Kant's Critique of Pratical Reason and other Works on the Theory of Erhics*, London, 1873), Tenth Edition, New Impression, London, Longmans, 1969.

(P) Immanuel Kant, *Groundwork of the Methphysic of Morals*, Translated and Analysed by H. J. Paton, (in: *The Moral Law or Kant's Groundwork of the Metaphsic of Morals*, London, 1948), First Harper Torchbook Edition, New York, Harper & Row, 1964.

(B) Immanuel Kant, *Foundations of the Metaphysics of Morals*, Translated with an Introduction by Lewis White Beck, (in: *Critique of Practical Reason and Other Writings in Moral Philosophy*, Chicago, 1949), New York, Macmillan, 1985.

(F) Immanuel Kant, *Metaphysical Foundations of Morals*, Translated by Carl J. Friedrich, (in: *The Philosophy of Kant - Immanuel Kant's Moral and Political Writings*, Edited with an Introduction by Carl J. Friedrich, New York, The Modern Library, 1949, pp. 140-208).

(D) Immanuel Kant, *Fondements de la métaphysique des Moeurs*, traduction de Victor Delbos, revue par A. Philonenko, avec une introduction et des notes nouvelles, Paris, J. Vrin, 1980.

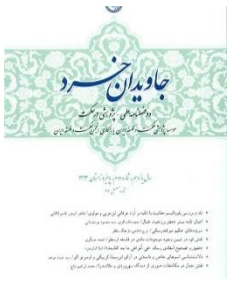
(M) امانوئل كانت، *تأسيس ميتافيزيقاالاخلاق*، ترجمه و قدم له و علق عليه الدكتور عبدالغفار مكاوى، راجع الترجمة الدكتور عبدالرحمن بدوي، الهيئة المصرية العامة للكتاب، الطبعة الثانية، ١٩٨٠.

(MZ) Immanuel Kant, *The Fundamental Principles of the Metaphysics of Ethics*, Translated with an Introduction by Otto Manthey-Zorn, New York, D. Appleton-Century Co. Inc., 1938.

(S) Immanuel Kant, *Groundwork of the Metaphysic of Ethics*, Translated by J. W. Semple, (in: *the Metaphysic of Ethics*, Translated by J. W. Semple, Edited with and Introduction by the Rev. Henry Calderwood, Third Edition, Edinburgh, T. & T. Clark, 1871, pp. 1-178).

(G) Immanuel Kant, *Groundwork of the Metaphysics of Morals*, Translated and Edited by Mary Gregor, with an Introduction by Christine M. Korsgaard, Cambridge University Press, 1998.

(E) Immanuel Kant, *Grounding for the Metaphysics of Morals* with *On a Supposed Right to Lie Because of Philanthropic Concerns*, Translated by James W. Ellington, Indianapolis / Cambridge, Hacket Publishing Company Inc., (second edition, 1981), third edition, 1993. This edition was not utilized in the Persian translation.



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چکیده

آشنایی ایران با ایده‌های کانتی فرآیندی نسبتاً نوظهور است که تقریباً به اواخر قرن نوزدهم و اوایل قرن بیستم بازمی‌گردد. این مقاله، با بهره‌گیری از مجموعه‌ای منتخب از منابع دست اول و دوم، به بررسی بازتاب فلسفه کانت در ایران و به طور مشخص‌تر، در بستر زبان فارسی فلسفی مدرن، در سه حوزه تحلیلی متمایز اما مرتبط می‌پردازد. این حوزه‌ها در سه بخش ارائه می‌شوند. بخش نخست، مقدمه‌ای کلی در زمینه بستر اواخر قرن نوزدهم ارائه می‌دهد که، اگرچه غیر نظام‌مند بود، به تدریج زمینه‌ای را برای آشنایی اولیه تعدادی از فیلسوفان و پژوهشگران ایرانی علاقه‌مند به فلسفه با ایده‌های کانتی فراهم کرد. این بررسی در چشم‌اندازی گسترده‌تر از فلسفه قاره‌ای مدرن صورت می‌گیرد. در همین زمینه، استفاده سنجیده از زبان فارسی (متمایز از عربی) در گزارش یا خلاصه کردن ایده‌ها و استدلال‌های فلسفی مدرن اروپایی مورد توجه قرار خواهد گرفت. بخش دوم نشان می‌دهد که از همان مراحل اولیه ورود کانت به ایران، کانت تقریباً در دو مسیر فکری موازی دیده می‌شد: نخست، ایده‌های کانتی به خودی خود و به طور مستقل، به ویژه با توجه به تبیین او از مقولات (چه معرفتی و چه ارزشی) و در ارتباط با آن، ورود او به یک رویکرد نظام‌مند برای تحلیل قوا. و دوم، از نظر سهم بنیادین آن‌ها در بیان و پایه‌گذاری آنچه متعاقباً به عنوان «فلسفه انتقادی» شناخته شد و تأثیر آن‌ها بر فیلسوفان پس از کانت. این بخش همچنین به معرفی چندین تلاش اولیه توسط تعدادی از نویسندگان برجسته فارسی در دهه ۱۹۳۰ به بعد می‌پردازد که نمایانگر این دریافت دوگانه بودند. بخش سوم سپس به بحث درباره تلاش‌های بعدی برای معرفی، خلاصه کردن و به ویژه ترجمه کانت می‌پردازد که به تدریج با بسامد بیشتری از دهه ۱۹۷۰ و ۱۹۸۰ به بعد ظاهر شدند. در واقع، از این دوره به بعد است که می‌توان شاهد سطحی

پایدارتر از تلاش‌ها در ارائه کانت به مخاطبان فارسی‌زبان به تدریج در حال گسترش بود. در اینجا، پرسش‌ها در مورد اصطلاحات، سبک و بیان (به معنای نحو) نقش محوری در ترجمه‌های معاصر فارسی از کانت ایفا کرده‌اند. در نهایت، و در محدودیت‌های زمانی، بخش سوم به بررسی بیشتر مسئله زبان می‌پردازد - نه تنها از نظر نیاز فنی به داشتن درک کافی از زبان (های) متون اصلی از سوی مترجمان (چه از متن اصلی آلمانی یا از ترجمه‌ها در زبان‌های دیگر مانند فرانسوی، انگلیسی یا عربی)، بلکه از نظر داشتن تسلط مؤثر مترجمان به زبان مقصد (یعنی فارسی). با این حال، چالش دوم به نوبه خود اغلب می‌تواند متضمن متغیرهای اضافی باشد که هم خارجی (یا ذاتی) و هم ذهنی هستند، و از این رو به ویژه پیچیده هستند. تعامل نویسنده و ایجاد تعادل بین دقت و ظرافت اغلب می‌تواند تحت تأثیر ترجیحات ایدئولوژیک (اگر نگوییم ایدئولوژیک) و معنایی مترجمان فردی قرار گیرد، که می‌تواند به راحتی از استانداردسازی و یکنواختی در پروژه کلی ترجمه پیروی کند یا آن را نادیده بگیرد، موضوعی که به اختصار در بخش پایانی مقاله بررسی خواهد شد. به طور کلی‌تر، شاید بتوان استدلال کرد که دامنه این بررسی اجمالی در جایی در تقاطع تاریخ ایده‌ها (که به آرامی به سمت به دست گرفتن جایگاهی در تاریخ روشنفکری پیش می‌رود، اما هنوز کاملاً نه)، جامعه‌شناسی معرفت و مطالعات ترجمه قرار می‌گیرد.

کلید واژه ها: کانت، ترجمه‌های فارسی کانت، فارسی فلسفی، مطالعات ترجمه.