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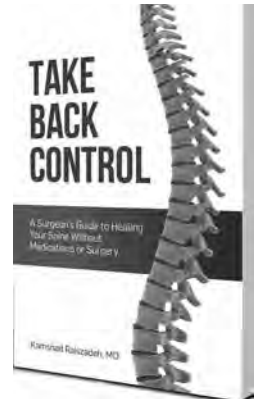
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FROM THE EDITOR'S DESK	6
LETTERS TO THE EDITOR	8
NEWS	
Protest-Hit Iran	9
Tehran Playing Host to Teenagers in "Future Iran"	10
Roads Against Wildlife	12
COMMENTARY	
Iranian Blood Is on Our Hand, Too <i>(Reza Vaghefi)</i>	13
Fighting for Human Rights	16
THE ARTS & CULTURE	
REVIEWS	
"My Imaginary Skirt", "The Story of Ahmad"	20
My Universe	21
Gold by Rumi	21
Linear Elamite Deciphered! <i>(Nathan Steinmeyer)</i>	22
Sir William Jones <i>(Nasser Kanani)</i>	23
"Winners" Named Best at Raindance Festival	26
Garshasp	27
The Mysteries of the Three Kings	29
Non Iranian Rulers of Iran <i>(Shahrokh Ahkami)</i>	30

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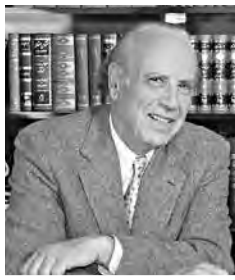
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FROM THE EDITOR'S DESK

I wish everyone a Happy, Healthy and Prosperous New Year. This year again was filled with the suffering of people. They suffered from poverty, hunger and displacement. This suffering occurred in Iran and throughout the world. I hope that this new year will bring us all more joy and prosperity. I hope this new year will bring more freedom, hope and better news. This change for better news may be beginning in Iran for its people. We saw and still see the uprising by Iranian citizens, who have suffered at the hands of this brutal and oppressive regime for over 43 years for the freedom they deserve. And despite the dangers that confront them they know that this is their path to freedom and hope for their future.

In the past few decades there have been small uprisings that resulted in NO significant change. This time and for the last 4 months we see ongoing opposition that has not been seen before. It continues to be spotlighted on the world news. As we know the outrage and the uproar of the people was ignited by the killing of an innocent young woman, one filled with hope for her bright future. But her hope ended in Tehran while on a family vacation with her parents. She was excited to go to see her country's capital and share her experiences with her friends and family when she returned home. Her vacation turned into a nightmare for her parents, family and friends. She lost her life after being beaten because of her not completely complying to an ancient law (the enforcement of mandatory Hijab).

Her name was Mahsa, which means the face of beauty. Her death ignited an uprising in Iran and around the world and there seems to be no end in sight. The movement sparked a slogan *Zan, Zendegi, Azadi* (**Woman, Life, Freedom**). This has been shouted from the mouths of the young people of Iran demonstrating in every city and town in Iran. The oppressed people of the Azaris, Loris, Kurds, Baluchis, Farsis, Suni or Shii, scream the slogan at the top of their lungs: **Woman, Life, Freedom!** This movement, to date, has seen the death of over 500 people, mostly women and children. They have died from bullets, knives, beatings and now executions. It has also been reported that while in custody they are forced to take medication that causes their death once released from captivity.

These demonstrations and protests are not confined to Iran. They are being held in major cities and towns of the world. Iranian Diaspora have organized protests, demonstrations and rallies in support of the people. This uprising awakened everyone. It is a force never seen before. This time the slogan is being heard from all corners of the world and has had a positive effect. These demonstrations and pressures by the international community has forced the Iranian regime to be removed from every international human rights committee and their actions have been condemned by all human rights

agencies. This regime, that has for over 43 years trampled on the rights of women has lost its standing.

The weakness of this regime became clearer when rather than hearing the demands of the people and working with them, they instead placed more pressure on their citizens. They used their oppressive nature and came down harder on the innocent people of Iran through executions, innocent killings of unarmed people with their guns and other questionable deaths. They thought these harsh techniques would shut down the uprising and suffocate the people. BUT THEY WERE WRONG. The people got angrier and more rebellious. The slogan of **Woman, Life, Freedom** has become a worldwide slogan and continues to make headlines all over the world.

The lyrics of the song "For You" was translated into many languages and is being sung by many artists around the world. The lyrics to the song know no color, race or gender; it is for all humanity. The unfair labeling of the Iranian people as "terrorists" has been removed. The world now empathizes with them and calls them their brothers and sisters. Finally, we can acknowledge our Iranian heritage with pride. Iranian people are no longer seen as brutal hostage takers but as people with values, hopes and dreams who cry for the freedoms that most of the world enjoys.

This brings me back to my younger years spent in France. I remember General Charles de Gaulle, the French President who helped France be freed from Hitler and his regime. General de Gaulle was a beloved leader in France. One of his co-workers, who actually did not support General de Gaulle's views said that the man had so much dignity and his demeanor was so powerful that no one could resist but to adore him. He won a second seventh term as president. Following the election General de Gaulle took a trip to Yugoslavia (at the time). When he returned young people took to the streets protesting against his policies. On his return from Yugoslavia, he told the French people that there will be a referendum vote to see if the French people supported him and his policies. They voted against. Despite his win at the recent elections, he left his leadership in their hands. The reason he continues to be so admired today was because of this integrity, leadership and the respect he had for the choice of the people and not his own power.

Today's leadership in Iran is corrupt and undeserving of their positions. They do not pay attention to the will and needs of their people. They, instead, put in individuals who have no skills in leadership and are illiterate and inhumane. The current president does not even have 6 years of schooling. He became a judge at the age of 20. He has ordered the death of many over the years. Likewise, his ministers mirror his credentials. They graduated from unaccredited schools such Imam Sadegh University. The Pasdaran (members of the Revolutionary

Guard) of this regime have been given false status and put in power, such as the Ghalibaf as the head of Parliament and Zakani, Mayor of Teheran. The head Vice President of Iran's Economic Affairs Mohsen Rezaei still does not speak the truth about the 8-year war. He is responsible for the death of 1 million innocent Iranians and the destruction of Iran during the war. Now he is responsible for the economic structure in Iran. He does not have the capacity to make such decisions and therefore has brought Iran's economy to the ground.

The corruption and the exodus of over 10 billion dollars a year by this corrupt regime has resulted in hunger and poverty for millions of Iranians. This thievery is in the hands of the Mullahs, their friends and family members as reported by the media. They are never prosecuted for their crimes, while the hungry people of Iran who steal to survive are severely prosecuted. These individuals are looking to feed their families and children and not fill their pockets for personal wealth and gain. Some are being captured and executed for selling drugs that their own government brings into the country.

Today the climate of the state is as never seen before. The regime is struggling to survive and has taken measures so harsh to protect them from extinction. BUT the struggle for freedom and this new movement by the people **IS NOT** struggling to survive. IT CONTINUES to grow in strength! The strength comes from their need for regime change, liberty freedom and justice for MAHSA AMINI.

Because of this regime Iran has been isolated from the international community. Its economy is on a downward spiral because of the corruption, poor economic policies and sanctions, all which have an adverse effect on the people of Iran and NOT the leaders. The west has placed pressure on Iran to comply with western demands. However, if these demands are not met or Iran refuses to comply the world may be in a very tenuous position and Iran can be headed for the country being divided. The West has not learned its lessons from involving itself in the business of other countries in the region, i.e. such as Yaman, Palestine, Iraq, Syria, Libya etc. and now Iran. Iranians are at the forefront of a revolution. It is their fight, their revolution, their responsibility and hopefully will be their victory owing nothing to others. The West cannot and should not set up another puppet government or design Iran's future. The voices of the young rebellious Iranians who have come together has stunned the regime and the West. While we do not know how this movement will end, it on its own is an extraordinary phenomenon. It is a movement that remains strong even without named leaders. Sadly, there will be many sacrifices made and lives lost over the duration of the movement, BUT this time the voices for freedom have wakened a volcano and the only way to stop the destructive lava is for them to regain freedom. The people of Iran will no longer stay silent. They seek revenge for all the lives and limbs lost, like Mahsa Amin. The memorial services for these precious lost lives continue and so do the protests.

More than 43 years ago, our generation took to the streets to have a revolution to fight for freedom, justice and independence and to create harmony in the region and the rest of the world. They were caught off guard by the Mullahs shut down their voices and misleading the public with false statements. They made empty promises and wrote a constitution

that was never implemented. They brought Iran into a state of theocracy; Ghom setting the standard for the rest of the country. In the name of martyrdom they created a climate that it has become today.

A revolution that started up with the hope of freedom turned dark very fast and continued on this path. The corruption and the shutdown of factories and the loss of jobs was what this brutal regime chose. The loss of life and wealth in the 8 year war followed by entering into the proxy wars in Syria, Afghanistan and Iraq that had nothing to do with Iran and its people. If the present financial support currently provided by Iran to these countries is cut off, they will be the first to turn on Iran. We must remember that if it wasn't for all this mismanagement and corruption and the crippling sanctions the West has placed on Iran, Iran would look very differently.

Let's hope that this movement is successful for the brave men and women who are making sacrifices for themselves and the future of Iran. I continue to hope for, as we all should, an Iran that is united and free. I continue to hope for, as we all should, harmony, peace, and equality for a free Iran. I continue to hope for, as we all should, the time when we see Iran return to glory and be respected.

Shahrokh Alavi

Out with the old, in with the new.
Happy New Year!
Peace, love and happiness!



CHEERS

Dear Editor, I can read the story of the celebration of Mehregan and NEVER get bored. Persian holidays are one of the most beautiful of celebrations. It is always great to read about them in your magazine. Please never stop! We need this for all the years to come.

H.N, CA

PERSIAN CUCUMBER

Dear Editor, and I thought all we did was slice them, dice them, chop them and then of course enjoy eating them, these little bits of information regarding a cucumber and Persian cooking. Little did I know how important the Persian cucumber was to the world of cuisine!

R.S., NJ

A SINCERE THANK YOU

Dear Editor, Thank you for all your hard work to be the voice of Iran.

Shabnam and Rudy

THANK YOU KINDLY AND DEEPLY

Dear Editor, I am so honored. The printed edition sits in my library and I am always honored by you and your journal.

Kaveh Farrokh

AN HONOR

Dear Editor, thank you from the bottom of my heart for the eloquent and beautifully written introduction of my life and books that you recently included in the two issues of Mirass Iran magazine. Your years of support of my efforts to promote our one-of-a-kind Persian literary heritage have been a great source of motivation for me to continue to do my utmost best in this regard. I am eagerly looking forward to an opportunity to see you and discuss my ongoing and future plans and benefit from your advice and guidance.

Sincerely Yours, Parviz

PROBLEMS AND MODERN SOCIETY

Dear Editor, there was a commentary in the Fall issue of the magazine, that even though upsetting I found comfort. I found comfort by the fact that so many others are questioning what is going on in this country and the division that is increasing everyday. Division is being used as a political weapon. This rhetoric by the politicians and the spinning by the media has gone too far. Technology has, as Mr. Appleton stated, made the world move too fast and has reduced the quality of our lives. We have no time to sit on a porch on a summer night and speak with our neighbors. The ability to instantly respond to something we hear is beginning to affect our ability to be rational and reasonable.

Mr. Appleton also addressed the competitiveness in society. I believe that competitiveness is something that is necessary. Competition, however, should not be used to humiliate someone else, it should be used as an opportunity for another individual to try harder. Our children should be taught the rewards of doing their best even if that means not coming in first. And finally I could not agree with him more about forming your own opinion. Your opinion about wine, art and everything else may not be the same as mine, but it doesn't mean mine is wrong. This doesn't mean we should stop listening to each other, but let your decision be your own.

KS, NJ

NEW FEDERAL BANKRUPTCY COURT JUDGE

Judge Mina Nami Khorrami was appointed on September 10, 2021 by the US Court of Appeals for the Sixth Circuit to serve as bankruptcy judge for the Southern District of Ohio. Judge Nami Khorrami earned her B.S. in Business Administration from the University of Missouri-St. Louis and her J.D. from Valparaiso University School of Law.



She began her career in St. Louis, Missouri, where she practiced bankruptcy law and litigation as an associate with the firms of Vogler & Associates and then with Compton, Wells & Hamburg. While she practiced in St. Louis, Judge Nami Khorrami successfully argued a case before the U.S. Court of Appeals for the 8th Circuit.

In 1991 Judge Nami Khorrami relocated to Columbus, Ohio to open her own firm. Her practice focused on more complex Chapter 7 and 13 bankruptcies, including arguing before the Bankruptcy Appellate Panel of the U.S. Court of Appeals for the 6th Circuit. She also handled general civil litigation, foreclosure defense, and issues relevant to small businesses. Prior to her appointment to the bench, Judge Nami Khorrami also served as a chapter 7 panel trustee.

Judge Nami Khorrami has served on numerous committees of the Columbus bankruptcy bar and was a frequent speaker at CLE programs. She has long been committed to bankruptcy pro bono service in the Columbus community, and in 2013 she received a Columbus Bar Association and Foundation Award for her involvement in the implementation of the chapter 7 bankruptcy pro bono project in Columbus. Judge Nami Khorrami also served as vice-chair of the Court's Attorney Advisory Committee and co-chair of its Consumer/Small Business subcommittee. Judge Nami Khorrami is a past co-chair of the Columbus chapter of the International Women's Insolvency & Restructuring Confederation (IWIRC) and a past co-chair of the Bankruptcy Law Institute (BLI) Planning Committee. Judge Nami Khorrami also served on the board of trustees for the Credit Education Coalition (CEC), and was a member of the Chapter 13 Liaison Committee.



PROTEST-HIT IRAN REVIEWING MANDATORY HEADSCARF LAW

Agence France-Presse, Dec. 3, 2022

Iran said it is reviewing a decades-old law that requires women to cover their heads, as it struggles to quell more than two months of protests linked to the dress code. Protests have swept Iran since the September 16 death in custody of Mahsa Amini, a 22-year-old Iranian of Kurdish origin arrested by the morality police for allegedly flouting the Shariah-based law.

Demonstrators have burned their head coverings and shouted anti-government slogans. Since Amini's death, a growing number of women have not been observing hijab, particularly in Tehran's fashionable north. "Both parliament and the judiciary are working (on the issue)" of whether the law needs any changes, Iran's Attorney General Mohammad Jafar Montazeri said.

Quoted by the ISNA news agency, he did not specify what could be modified in the law by the two bodies, which are largely in the hands of conservatives. Results expected in 'a week or two'

President Ebrahim Raisi said Iran's republican and Islamic foundations were constitutionally entrenched. "But there are methods of implementing the constitution that can be flexible," he said in televised comments. The hijab headscarf became obligatory for all women in Iran in April 1983, four years after the Islamic Revolution that overthrew the U.S.-backed monarchy. It remains a highly sensitive issue in a country where conservatives insist it should be compulsory, while reformists want to leave it up to individual choice.

After the hijab law became mandatory, with changing clothing norms it became commonplace to see women in tight jeans and loose, colorful headscarves. But in July this year Raisi, an ultra-conservative, called for the mobilization of "all state institutions to enforce the headscarf law." Many women continued to bend the rules, however. In September, Iran's main reformist party called for the mandatory hijab law to be rescinded. The Union of Islamic Iran People Party, formed by relatives of former reformist president Mohammad Khatami, demanded the authorities "prepare the legal elements paving the way for the cancellation of the mandatory hijab law."

The opposition group is also calling for the Islamic republic to "officially announce the end of the activities of the morality police" and "allow peaceful demonstrations," it said in a statement.

Iran accuses its sworn enemy the United States and its allies, including Britain, Israel, and Kurdish groups based outside the country, of fomenting the street protests that the government calls riots.

A general in Iran's Islamic Revolutionary Guard Corps this week, for the first time, said more than 300 people have lost their lives in the unrest since Amini's death. Iran's top security body, the Supreme National Security Council, on Saturday said the number of people killed during the protests "exceeds 200."

IRANIAN HANDICRAFTS: MARQUETRY

Tehran Times

Marquetry is termed "Mo'araq" in Persian, which literally means "an object with veins". In terms of handicrafts, Mo'araq is a form of art in which colorful pieces of wood are cut and arranged next to each other on a wooden or polyester background. A variety of woods are used to make marquetry, from seventy to eighty species, with a variety of colors, and sometimes camel bone, seashells, copper, brass, silver, gold, and ivory are incorporated to create a very beautiful material.

In Iran, it was believed that marquetry was practiced from 90 years ago, however, a wooden comb found recently in "Shahr-e Sukhteh" proves the craft dates back thousands of years. Wood pieces were cut and attached to the handle using tree gum to make the comb's handle.

One of the many examples of marquetry is the stand for Holy Quran at the Metropolitan Art Museum. This piece dates back to the 15th century and is made from carved wood, latticework, and inlaid veneers.

Inlay is a technique used in early marquetry, which is created by cutting out parts of the background based on the design and by using tools such as chisels. The cut areas then receive sections of a different material such as wood, ivory, bone, or seashells.

Additionally, several more elaborate designs were applied on door inlays and boxes during the Safavid dynasty. During the same period, there was also another kind of marquetry in which pieces of wood, bone, and layers of "Khatam" (an ancient Persian technique of inlaying) were attached to each other.

Over time, marquetry has undergone many changes. When it was first designed, it was based on arabesque patterns and used only five limited woods: ebony, silverberry, pear, and areca.

Marquetry was primarily used to decorate the tops of tables, cabinets, doors, backs of chairs, mirror frames, and chessboards. Currently, this beautiful craft is used to create elegant tableaus in addition to making useful objects. A wide variety of wood types have been incorporated into marquetry products since the 1950s due to advances in the understanding of wood. Nowadays marquetry is practiced in many cities and provinces of the country.

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TEHRAN PLAYING HOST TO TEENAGERS IN “FUTURE IRAN”

Tehran Times, November 9, 2022-

The national festival of “Future Iran” is underway in Tehran Book Garden, providing various recreational programs for teenagers. Organized by the cultural and artistic organization of Tehran Municipality, the event kicked off on November 2 and will run until November 11. Being held on the occasion of national youth week, various programs are performed in line with the interests of teenagers, and the age group of 9 to 18 years, who are the main audience of the festival. Of course, the programs of the festival are planned in such a way that the children can also have fun, and in general, for the families. The “Future Iran” festival consists of four main parts, including games, booths, stages, and film screenings. The games section consists of two parts: the first one is dedicated to movement games such as football challenges, laser tag, skating, zip line, kite flying, shooting, etc.



The second part will include board games, FIFA league, and console games. All games are played as a competition and the winners receive prizes each day. On the final day, all the winners will be invited to compete, a special prize will be awarded to the champion of champions. Teenagers who are present at the festival, by participating in various games and collecting points, can benefit from a gift card to buy books.

The third part of the festival is diverse booths, which are divided into three types for the supply of cultural products related to teenagers, for example, “experience booths” present activities such as pottery, woodturning, carpet weaving, etc., and some other booths are showcasing food and drinks. In the stage section of the festival, there are two inner and outer stages, where various programs are held every day. Children’s and youth shows, performances by musical groups and talented teenage singers, and stand-up comedy are some of the stage programs.

The fourth main part of the “Future Iran” festival hosts teenagers in theaters, and they screening of movies and animations with live dubbing, performing, and holding review sessions for some of the films. This festival also has side sections, one of which is “TED” for teenagers focusing on the experience of successful teenagers in various fields, and “TED” for adults who had an interesting and informative adolescence.

In addition, specialized meetings with the presence of elites of each field are held, and the topics of these meetings will be the impact of the game streams and computer games, the impact of university entrance exams, and educational justice.

Such an event can appear useful for teenagers as it offers recreational activities to the young generation who may face a lack of places where they can play various physical and intellectual games and experience teenage gatherings at the same time, in addition to providing an opportunity to the financially-struggling teenagers in order to experience modern techs and games.

“HOPE” COMES BACK TO IRAN SOCIETY



Tehran Times, October 29, 2022

Every year, Omid flies thousands of kilometers alone from Siberia and arrives in Iran for the winter in early November and lives in Fereydunkenar Damgah [structures built-in rice paddies for harvesting wild ducks in autumn and winter by farmers] until mid-March.

The first time, he was accompanied by two other cranes who were shot, leaving a sole traveler from the western Arctic population.

Despite losing his couple Arezoo (meaning Wish in Persian) seven years ago, he comes back to winter in the wetland every year ever since, except for two years during the past 14 years. Locals are very much fond of him and call him Omid believing that he brings hope.

Omid’s annual trip to Mazandaran is very important for environmental and wildlife lovers, considering that it is the last survivor of the western Siberian cranes.

He did not come to Mazandaran for wintering in 2009 and 2015, which caused the concern of environmentalists.

Siberian cranes are monogamous birds, and if the female mate dies for some reason, the male will be left alone forever, a fate that Omid has met.

According to the International Crane Foundation website, this critically endangered species is now only found in one main population in East Asia, with a few birds remaining in the historic Western/Central population.

The Eastern population breeds in northeastern Siberia and winters at Poyang Lake in the Lower Yangtze River Basin in China. In the Western/Central population, a single crane [Omid] continues to winter along the south coast of the Caspian Sea in Iran. This population is bred just south of the Ob River in Russia.

With a height of 140 centimeters and a weight of 6 kilograms, there are only 3,600 to 4,000 cranes left in the world. The Eastern population is stable, but the Western/Central population is almost extirpated.

Adult cranes have red skin on the forehead, face, and sides of the head, white plumage with black wingtips, and reddish-pink legs while juvenile cranes have a plumage mix of white and cinnamon-brown feathers and tan head.

The oldest documented crane was a Siberian Crane named Wolf, who died at the age of 83. Wolf is in the Guinness Book of World Records.

Habitat loss, especially due to changing hydrology caused by water diversions and conversion of wetlands, illegal take including hunting, trapping and poisoning, pollution, and environmental contamination is threatening this endangered species.

WINNERS OF THICK SOUP FESTIVAL ANNOUNCED

Source: *Tehran Times*, November 22, 2022

Winners of the 15th national festival of Iranian Ash were honored at the closing ceremony of the event, dedicated to the thick Persian vegetable soup. Mahsa Aliyari from Zanjan province and Farideh Salehi from Kermanshah shared the first award, Batul Naqdi from Ilam and Farzaneh Abdi from Zanjan shared the second award, CHTN reported on Saturday.



Zohreh Asadpur from Gilan and Robab Mohammadi from Zanjan shared the third award, and Mona Kazami from Kordestan received an honorable mention, the report said.

Iranian chefs Morteza Arefihakimi, Lida Samimi-Moqadam, Shahrzad Ahmadi, and Seyyed Mehdi Hosseini constituted members of the jury for the four-day festival held in Zanjan.

A total of 120 stalls were set up by exhibitors from all Iranian provinces, the report added.

The traditional slow-cooked soup is typically made with a variety of ingredients but may include flat wheat noodles, turmeric, vegetables (broccoli, carrots, onion, celery, spinach), legumes (chickpeas, kidney beans), herbs (dill, mint, coriander, minced cilantro), and optional meat such as ground lamb, beef or chicken.

Depending on the type of Ash, it could contain different types of grain, legumes (chickpeas, black-eye beans, lentils), vegetables, tomato, herbs (parsley, spinach, dill, spring onion ends, coriander, dried mint), yogurt, onions, oil, meat, garlic, and spices, such as salt, pepper, turmeric, saffron, etc.

When it comes to Iran, food is also a delightful vehicle for discovering the ancient land that has long been situated at the crossroads of history.

A paradise for foodie travelers, Iran is where it's not just food on the menu. Some believe that Iranian cuisine is itself a metaphor for the country: It's savory, sweet, fragrant, and incredibly complex.

Iranian cuisine delicately combines characteristics and peculiarities of Near and West Asia, India and East Asia due to Iran's checkered antiquity and the country's location as a hub of trade between East and West on the historic Silk Roads. Similarly, the Persians have influenced many cuisines as part of their once policy of expansion. There are many secrets to know about the Persian kitchen. An example of those very special characteristics is the medicinal aspects of Persian cuisine.

Next time that you hear from an Iranian that some kind of food is Cold (Sard) or Warm (Garm) remember that they may be speaking about something other than the temperature of the food but with its influence on the body and soul - very comparable to some aspects of Chinese cuisine.

Rooted in traditional Persian medicine, these beliefs are still very popular even in educated Iranian families.

The ancient theory states that only a balanced diet with proportions of both types of food keeps people physically and mentally healthy.

For instance, some types of food such as lamb meat, onion, wheat, dates, nuts, and grapes are Warm and others such as beef, yogurt, cheese, cucumber, fish, beans, and rice are Cold.

NOURI AND KHEIROLLAHZADEH Win Gold and Silver at 2022 IBSA Judo World Championships

Tehran Times – Vahid Nouri and Mohammadreza Kheirollahzadeh of Iran claimed a gold and a silver medal at the International Blind Sports Federation (IBSA) Judo World Championships. The final category decided was the men's J2 over +90kg, with gold going to Nouri, who defeated teammate Kheirollahzadeh on penalties. Bronze medals went the way of Aloviddin Jurakulov of Uzbekistan and Ibrahim Bolukbasi of Turkey.



Meysam Banitaba and Vahid Jeedi had claimed two gold medals on Day 1 of the competition. The competition has brought 250 athletes from 41 countries together in Baku, Azerbaijan.

PERSIAN YALDA NIGHT on World Cultural Heritage List



Yalda Night, birth of the new sun, is one of the most celebrated Persian traditional events which marks the longest night of the year, has recently made it to the United Nation's cultural heritage list. It marks the longest day of the year and precursor for the emergence from winter, with the celebration of NoRooz.

The events of feasting includes broth, dried fruits and nuts that people will eat throughout the gathering. Stories are told and gifts exchanged given to welcome newcomers into the family, such a baby or a new in-law.

Yalda also celebrates cultural identity, nature, respect for women, friendship, hospitality, cultural diversity and peaceful co-existence. workshops and awareness-raising activities carried out by research centers, NGOs, cultural organisations and educational institutes have also had a significant impact on the proper transmission of the element to future generations.

Yalda is one of only two Persian festivals that are celebrated by all Iranians all over the world.

The story of Yalda may perhaps be interpreted as a tale of courage and effort during darkness, a triumph of light and human warmth that ultimately causes the

Following a hot dinner, many people often recite poetry, sing and play musical instruments into the late night hours.

ROADS AGAINST WILDLIFE

Tehran Times, September 19, 2022



Some 50 percent of wildlife deaths and 52 percent of Asiatic cheetah deaths are caused by road accidents, an expert at the Department of Environment has said.

A total of 38 cases of Asiatic cheetah deaths have been recorded, of which 19 were due to road accidents, and eight of them were related to the Abbas-Abad road, ISNA quoted Marzieh Mousavi as saying on Monday.

Six cases occurred on the Yazd-Kerman road. There was one case on the Bafq-Bahabad road, one case on the Senkhast-Jajaam road, one case in Kerman province, and one case on the Naybandan road, she explained.

Turan National Park is a breeding area and an important habitat for cheetahs, that's why the most casualties were related to this road. Years ago, road crashes killed the species on the Kalmand-Bahadran road, but due to the inexistence of cheetahs in the area, no deaths are recorded anymore.

According to this report, 52 percent of cheetah deaths are related to road crashes, and traffic accidents are reported to be the cause of half of all wildlife deaths.

It can be said that roads are a potential threat to wildlife and if the situation continues in this way and the Ministry of Transport and Urban Development expands the road network without environmental assessment, casualties will increase and many species will be lost, she lamented.

Referring to the species of leopard that has a mountain habitat, she said that this species is less exposed to road accidents, however, 25 percent of leopard deaths were related to road accidents.

She considered carnivorous species to be more vulnerable to road accidents and added that they are more damaged than herbivores due to moving between habitats to find prey.

All the eight species of cats in Iran, such as the Pallas cat, jungle cat, wild cat, etc., are damaged by roads. Even the sand cat, which has a desert habitat and is not exposed to roads, is also exposed to traffic accidents, she said.

DOE's actions to reduce wildlife road casualties

To the extent possible, the DOE opposes the construction of new roads, especially those that pass through protected areas, and consults with relevant institutions such as the Ministry of Roads

and Urban Development, Mousavi noted.

Also, it identified the hot spots of road casualties and urged the relevant departments in each province to secure the road for wildlife to pass through.

At present, small signs do not have the required efficiency, while according to the written instructions, the signs should be prepared based on international standards and be visible, and the installation of speed control cameras and road safety should be implemented based on these standardized protocols, she stated.

In this regard, the Ministry of Roads should also provide assistance and credit for this issue, and before building the road, it should take environmental considerations into account and take necessary measures in places where overpasses or underpasses are needed.

It is not expected such measures to be taken for all roads, but currently, even on Abbas Abad road, which is the habitat of cheetahs and endangered species, we have not succeeded in building an overpass or underpass and securing the road for animals to pass, she said.

In many cases, we try to carry out evaluation and environmental considerations, but sometimes this does not happen, and after the work is completed, the newly-constructed road will not change and modify, she lamented.

Persian species in danger

Iran has a high diversity of species due to geographical conditions, climatic diversity, huge water resources of the Caspian Sea in the north and the Persian Gulf, and the Sea of Oman in the south.

According to the latest studies, about 1,300 species of vertebrates, including

mammals, birds, reptiles, amphibians, and aquatic fish, about 30,000 species of invertebrates, and 8,000 species of plants have been identified in the country.

Unfortunately, over the past two decades, human activities have led to the alarming degradation of ecosystems, and the deletion of genes, species, and biological capabilities; Human threats to biodiversity have accelerated the most over the past 50 years over the entire history of human life.

Out of 1,300 species of animals in the country, 130 of which are endangered and threatened, Hassan Akbari, deputy head of natural environment and biodiversity of the Department of Environment, said in December 2021.

According to the IUCN, at least 40 percent of animals, insects, and plants are at risk of extinction across the world.

Currently, more than 41 percent of amphibians, 26 percent of mammals, 21 percent of reptiles, and 13 percent of birds are threatened. In the latest statistics, the number of endangered species in the country is 75 vertebrate species (18 species of mammals, 29 species of birds, 4 species of amphibians, and 16 species of reptiles) on the IUCN Red List.

Ways to prevent poaching, habitat destruction

Kheirollah Moradi, head of the department of environment in Kordestan province, said that by implementing long-term training programs, people's misconceptions about wildlife must be changed in order to take effective measures to preserve the biodiversity and wildlife.

Habitats and wildlife in most parts of the world are in poor condition, and regarding the country's habitats and wildlife, we must boldly say that a large population of different wildlife species are declining and even endangered, he further lamented.

Reducing the number of animal species will reduce their genetic diversity, and this will greatly reduce the wildlife's resistance to diseases, natural and man-made phenomena, he highlighted.

The best way to reduce the threat to wildlife is to protect the natural habitats, which are the most important measures to continuously educate local communities and improve the economic situation of locals by generating alternative income to prevent poaching and habitat destruction, he suggested.

Iranian Blood is on Our Hand, Too

By: M. Reza Vaghefi, Ph.D.

INTRODUCTION:

The above headline (N.Y.T. January 9, 2020) is followed by a detailed accounting of downing of Iran Air 655 during which 290 people including 66 children died in the Persian Gulf waters. A great deal of misinformation abounds (and we blame Russians as the master of misinformation?). The fact that the Iranian pilots and other military personnel were fully aware of the fact that Persian Gulf was covered by some of the most advanced military assets of the United States is undeniable and by the same token it is meaningless to say that “it was by accident that IranAir flight was downed by Captain of Vincennes.

President George Herbert Walker Bush ordered \$300 million compensation to the families of people drowned, which of course was never fulfilled.

A partial truth came out when the U.S Navy investigated this tragedy and found that “a pattern of reckless aggression by Vincennes” had caused this tragedy. Despite this ugly incident Captain Rogers was decorated for “Exceptionally Meritorious Conduct”, (NYT Jan.9, 2020.)

A few years after General Soleimani’s assassination was justified because he had killed so many Americans, which may not be true. Even if this were true, Isn’t this what military people do all over the world with their conceived or real enemies? The author is not justifying any killing of anybody but in judging you must see both sides. One may like or dislike the Islamic regime’s behavior, but one also should look at all sides in order to come to a reasonable conclusion.

THE BACKGROUND

The most important phenomenon in a relationship is mutual trust, a fact that applies to individual human being and governments. The only difference being that it has a fundamental implication when it comes to governments because it involves not only physical being of the state but millions of people that reside in each country. Therefore in a seminal work Karim Sadjadpour indicates that “a sound U.S. policy must reconcile the short-term objectives of countering Iran’s nuclear and regional ambitions without hampering the long-term goal of a representative Iranian government that is driven by the national interest of its people rather than the revolutionary ideology of its rulers:”

NYT.8-14-2022, p.6

The most important ingredient in building relationship is Trust. At this moment there is a tremendous deficit of this phenomenon on both side and most likely more on the Iranian side. Years of animosity has solidified a sense of not believing what the United States proclaims. That was evident from early years when President Carter, who had a rocky relationship with the new regime, informed the leaders that Iraq was planning to attack Iran. The message fell on deaf ears as the new regime had no faith in Carter’s message. This lack of confidence was exasperated by many other episodes and over time left a deep feeling, among the leaders of the new regime that they must depend on themselves and the organizations they create to insure survival of the autocracy.

Close cooperation of the United States and Israel has enhanced the notion that the United States may not be telling them the truth. From acts of sabotage on nuclear plants, assassination of top nuclear scientist and many other incidents have left a big gap between the two sides which would be hard to fill.. Examples of deep animosity turned over to friendship and trade abound. Japan and the United States come to mind. From massive destruction to close cooperation provides a reasonable scenario which may help establish a working relationship that may help world peace and rejuvenate parties at a time that world is in a precarious situation. Another episode that is a constant reminder among the hawks in the Islamic regime is that no matter what the regime does to stabilize the conditions it is not appreciated by the United States. The case in point is Afghanistan. After the fall of Taliban in 2003, the able Iranian representative Dr. M.J. Shariff was commissioned to make strenuous effort to install Hamed Karzai as president of the country. In his annual address to the Congress the former president George W.Bush, not known for his bright mind and global vision, included Iran as member of “Axis of Evil” together with Iraqi president Saddam Hossein and the leader of North Korea. In Tehran it was considered a slap in the face and an insult in addition to being contemptible reward for having helped the United States install the Afghani leader.



UNITED STATES AND IRAN

The story of the United States relations with Iran goes a few decades

earlier than what has evolved where U.S. is the villain to be used as usurper of power to her advantage. Years before the clergy took control, there was an attempt by the leaders of the country to make the British behavior, suffocating Iran, a bit tolerable. The list is long and requires more pages and space that can be afforded here.

The 1943 Tehran conference where President Roosevelt, Winston Churchill and Joseph Stalin set to discuss WWII issues was a landmark as far as Iran was concerned. At that conference President Roosevelt being fully aware of the emerging global conditions and for Iran to be a neighbor of a Communist regime, asked his aid General Hurley to study the Iranian conditions and make recommendations for the future of Iran so that the country can make necessary reforms. "Primary goal was promotion of democracy and riding Iran of colonial forces". A. Milani, *The New Republic*, December 2, 2009. "Iran can achieve for herself the fulfillment of justice, freedom of conscience, freedom of press, speech, freedom want, equality of opportunity and to a degree from fear", *Ibid*, p.27. There was almost a unanimous agreement that the man to lead Iran in order to actualize this admirable goal was Dr. Mohammad Mossadegh. Later, and in a comparatively free election Mossadegh was elected at the top of 12 deputies allotted to the Capital city, Tehran. In the new Parliament was recommended for the job of premiership. He told the Parliament that he would accept the job if they agreed to the law nationalizing the Iranian oil which for many years had been exploited by the British. The Parliament fulfilled his request after which he was recommended to the King and installed as Prime Minister. In the process of governing Mossadegh came to the conclusion that Shah was not cooperative and, in many ways, he would try to counter his democratic work by using the armed forces that were under his command.

To meliorate situation Dr. Mossadegh reorganized the cabinet in which he reserved the position of Minister of Defense for himself. He proposed the new cabinet to Shah where he immediately rejected it. Mossadegh resigned. There was a massive demonstration for couple of days, 30th of month of Teer, and finally Shah caved in and invited Dr. Mossadegh back and approved his cabinet. The clergy led by Ayatollah Kashani had participated in mass demonstration expecting some major reward. Soon after and before a new cabinet was selected, Ayatollah demanded to nominate several people (the messenger was Hossein Makki) for high level position in the government. This was antithesis to what Mossadegh believed. In his mind and believing in separation of powers, religion had no place in running the affairs of the State. The support from the clerical sector was contemptible to a degree that was totally unacceptable to Dr. Mossadegh.

• Dr. Mossadegh's relationship with the clergy began to sour after this encounter and the

warmth from that point began disappearing, and never recovered. Shah's continued effort to concentrate power in his own hand continued despite the advice of many who considered the effort against the constitution and the American advising him to democratize in order to prevent upheaval. Numerous attempts were made in this effort. Shah had a cordial relationship with late President Richard Nixon but not with the succeeding administration. Of Mr. Jimmy Carter.

JUSTICE WILLIAM DOUGLAS VISIT

Before all these efforts a Justice of Supreme Court Justice William Douglas was asked to visit Iran and evaluate the condition there. His response was that Shah was an incorrigible despot and must be pushed to advance democratic movements. So, the question is what happened after all such efforts. A series of social acts followed although with mixed results. Some of the social plans recommended by the United States were fundamental to any human society but the Clergy rejected them off hand. Land reform which was supposed to change the structure of landlord and tiller of the land, Iranian feudal system to a modern one received serious opposition based on Islamic principle of sanctity of ownership. Woman suffrage, the ability to vote like men, was considered as creating harlotry and rejected outright. All these efforts intended to democratize the social structure had received mixed approval by some voters, but the religious side of society intended to use religion to sabotage the reforms.

THE CAUSE AND EFFECT

The factor that triggered a major movement and shook the conscience of the nation was done without deep thinking by the government. Reza Shah, the founding king of the Pahlavi dynasty, was endowed with tremendous sense of nationalism. One of his acts which received an extraordinary support from the nation was cancellation of Capitulation, a decree that ignored Iranian jurisprudence in a situation that may be brought up by a foreign citizen., which had been imposed on Iran years ago. This had been surreptitiously reintroduced by H.A. Mansour, but it did not take a long time for Ayatollah Khomeini to find out which triggered a massive uprising to be crushed by Asadullah Allam with Shah's blessing. Ayatollah was arrested and sent

to Turkey and then to Iraq. From there he continued his rhetoric and opposed the social development, in adequate as they were. He was finally sent to France where he had even more access to press and finally went to Iran. Shah left the country in tears. At this time, as has been written before, Shah was alone. All the trusted people who had helped him in critical moments had been, dismissed or insulted all due to Allam's toxicity which had affected the Imperial Court during the last 10 years, a period



C O M M E N T A R Y

most critical to Shah's leadership in his tenure and the country. Before departing the country, Shah helped create government led by Shahpur Bakhtiyar, an honest man who loved Iran and was disgusted by British presence and influence.

But the government he had set up collapsed and a new provisional government headed by Mr. Mehdi Bazargan took the helm. According to Carter's Diary "Ayatollah sent his representative to pledge increased friendship and cooperation and to make sure that we were supporting a stable government in Iran" page 296. the structure of the government and armed forces would remain intact, and Ayatollah would go to Holy city of Qom where he had begun his opposition to Shah's regime. It did not take a long time for him to come back to Tehran. Meanwhile Bazargan and his foreign minister had a meeting with U.S representative in Algeria to evaluate the situation. An amazing decision not realizing the fluid emotions of the revolutionary people in Tehran.

The meeting was supposed to be confidential, but a Kuwaiti newspaper broke the news and militant students in Tehran thought of conspiracy to bring the Shah back, so they occupied the U.S. Embassy at Takhte Jamshid. Although Ayatollah Khomeini was passive about the issue, but later he found it useful for his plan to approve the takeover where U.S. diplomats were held for 444 days, that is the end of Carter's presidency. This happened at a critical time when Ayatollah had promised to cooperate with the government. Obviously taking over the American Embassy with many diplomats in there was against international law and in direct contradiction from the pledge Ayatollah made to President Carter. From then

on, the political relations between the two government have had no improvement but a state of belligerency has continued to the detriment of their respective citizens.

One outcome of this relationship has been series of sanctions that have been imposed on Islamic regime even though some were supposed to have been removed after the 2015 Nuclear agreement. And to compare the socio-economic conditions before and after the Islamic Revolution it is a fascinating to see the similarity between Shah's regime and the clerical one. Then the well-to-do enjoyed the benefit of economic progress and the poor suffered. And here is de-ja vu. Whether the current regime realizes what is taking place or not may decide the future course of action.

CONCLUSION

The relationship would have improved long time ago if the interest of the respective nation were of major concern. But there are hawkish elements on both sides that prefer the status quo or even something worse. And the regimes on both sides cater to that sense of animosity and isolations. Each side would prefer to condemn the other for its failure; some prefer to condemn the Satan for many failures and the other side would continue the 444 days of Hostage crisis to prevent necessary compromises that are fundamental to any solution. Similarities abound. Take President Vladimir Putin who blames the West for attacking a peaceful neighbor to China that uses Taiwan in order to coerce its will at home. But "imposed consensus" will ultimately backfire and the price may not be inexpensive.

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FIGHTING FOR HUMAN RIGHTS

part one



Iranians, because of the way they have been displayed in the media and movies, are perceived by many as a group of uncivilized and uneducated individuals, living in clay huts, riding camels and the enemy of civilization. But the Iranians we now see on our news are certainly not the backward people and civilization presented. They are while Iranian through and through, do not support a regime that continually denies them human rights. They are NOT the politicians and religious leaders who currently rule. They are defiant to the injustices imposed on them. They are people who are kind, gentle, generous and want to take back their rights and democracy.

The fight for their rights has been going on over forty years. Occasionally the protests were televised globally, and the world became sympathetic. But the lack of sympathy and sustained global support for them ended as abruptly as they started when another event was deemed more newsworthy. NOT THIS TIME! Mahsa Amini's death began a new, fresh, and strong movement, one that rejects forced wearing of the hijab and it is a fight for all the injustices they face by the imposed laws of the mullahs.

For the first time protests around the globe are growing. This time it is not the politician or celebrities who are leading them and seeking notoriety or a vote. This time it is the everyday world citizen who finally understands the crisis of the Iranian people and others who are denied simple freedoms.

Today the violence continues against them, but the movements of support continue to grow stronger. In an Op-Ed, *I've Protested for Women's Rights in Iran Since 1979: This Movement Is Different*, by Zan Irani, taken from the publication Truthout, she states:

Watching events unfold over social media, I recognized right away that these new women-led protests are different. In the past, we saw individual women defying the authorities by going out in public without their scarves and often being beaten, arrested or ending up in prison. I also thought back to 1979, when I joined thousands of women in Tehran on a chilly day in March celebrating International Women's Day and protesting new mandatory veiling requirements. Remembering how terrified we were of club-wielding, black-shirted men supporting the government that came after us, I was in awe of these young women today — demanding justice for Mahsa and continuing the struggle that began 43 years ago. Most of them were not even born in 1979! I am elated by their growing numbers and by the many men who are also coming to their support for the movement.

"The violence continues in Iran against unarmed demonstrators, inspired by young women who have challenged the legitimacy of the Islamic Republic of Iran. Among them and on our screens around the world, a new banner in the struggle for democracy in Iran has been raised along with the rallying cry: "Women, Life, Freedom." These words signify all that the Islamic Republic denies and fears: respect for women, the sanctity of life over martyrdom, and the right to personal and civil freedoms. We would do well to pay attention and to support the movement that is beginning to create a groundswell of hope...

Let's hope that this movement remains serious and not one used for political or a photo opportunity!

Below is an article taken from Wikipedia historically reflecting the women's movements in Iran.



WOMEN'S RIGHTS IN IRAN From Wikipedia, the free encyclopedia

During the late 20th and early 21st centuries in Iran, women's rights have been severely restricted, compared with those in most developed nations. The World Economic Forum's 2017 Global Gender Gap Report ranked Iran 140, out of 144 countries, for gender parity. In 2017, in Iran, females comprised just 19% of the paid workforce, with seven percent growth since 1990. In 2017, the Georgetown Institute for Women, Peace and Security (WPS) Index ranked Iran in the bottom tercile of 153 countries. Compared to other South Asian regions, women in Iran have a better access to financial accounts, education, and cellphones. Iran was ranked 116,

out of the 153 countries, in terms of legal discrimination against women.

In Iran, women's rights have changed according to the form of government ruling the country, and attitudes towards women's rights to freedom and self-determination have changed frequently. With the rise of each government, a series of mandates for women's rights have affected a broad range of issues, from voting rights to dress code.

The rights and legal status of Iranian women have changed since the early 20th century, especially during the past three systems of government. During the Qajar dynasty that ruled Iran from the late 1800s to the early 20th century, women were isolated; they were not engaged in politics, and their economic contribution was limited to household work. These

conditions changed during the Pahlavi dynasty that ruled the country from 1925 to 1979; women won much more freedom. Women's rights and freedoms were established through the leader's wishes for Iran to become a more modern, European-style country, although that was mostly applicable on the country's elites, disregarding the majority of the population. These freedoms were retracted after the 1979 Iranian Revolution. Human Rights Watch said in 2015, "Women's rights are severely restricted in Iran". Under Ebrahim Raisi's tenure, Iranian authorities have increased policing of women's dress code, leading to decline in women rights.

LEGAL DISCRIMINATION

According to the 2017–2018 Women, Peace, and Security (WPS) Index, Iran

ranked 116 out of 153 countries in terms of legal discrimination. The World Bank's database, "Women, Business, and the Law", lists 23 restrictions in Iranian law on married women; this includes "applying for a passport, traveling outside the country, choosing where to live, and being head of the household. Women cannot get a job or pursue a profession in the same way a man can; they cannot be ensured of equal pay for equal work, and there are no laws to restrain gender discrimination in hiring." The WPS report also states there:

are no laws that penalize or prevent the dismissal of pregnant women from work, nor are there laws that provide rights for paternity or parental leave or tax-deductible payments for childcare. The Iranian Civil Code confers power on a husband to prevent his wife from taking any job found to be incompatible with the family interest or the dignity of the husband or his wife. Women have no legal protection against domestic violence or sexual harassment by anyone, and the constitution has no non-discrimination clause with gender as a protected category.

On 7 March 2019 a Grand Ayatollah Ja'far Sobhani criticized the parliament for debating a law that equalizes the "blood money" for accident victims, regardless of their sex. On 2 July, Masoumeh Ebtekar, the head of Vice Presidency for Women and Family Affairs announced the equalization of the "blood money" for both sexes is legal and all of the courts must observe it.

FINANCIAL INCLUSION

According to the 2017–2018 WPS Index, 90% of women in Iran use cellphones and have "access to financial accounts". In other South Asian regions, fewer than 40% have this access and a similar percentage women using cellphones.

Income

The per capita income of women in Iran is lower in comparison with that of women in other South Asian regions according to the WPS Index. According to a 2018 World Bank report, the female labor force participation rate has reached 19.8%, a marked improvement despite a wide gender gap.

HISTORY

Iran's history is commonly divided into three segments; pre-Islamic, post-Islamic, and the modern era. Though little is known about Iran's pre-Islamic history, its

recorded history starts with the Achaemenid Empire in 550 B.C.

Achaemenid Empire

During the rule of the Achaemenids, Greek historical accounts state women were able to participate in civic affairs; this participation, however, was limited and considered unusual by the general population. Greek historian Herodotus, after his visit to the Achaemenian Empire, said Persian men and women worked together to manage the affairs of the states and participated in public ceremonies together.

The Persian Constitutional Revolution

During the Qajar and at the beginning of the Iranian Revolution: most women in Persian were second-class citizens with limited if any, rights such as to inheritance or to obtain a basic education. For example, tribal and nomadic groups (like the Kurds, Bakhtiari, Qashqai) allowed their women to interact with men to a certain extent, and even some considered polygamy and Mu'ta (Shia temporary marriage) as undesirable.

Iranian women played a significant role in the Persian Constitutional Revolution of 1905–11. They participated in large numbers in public affairs, and held important positions in journalism and in schools and associations that flourished from 1911 to 1924. Prominent Iranian women who played a vital part in the revolution include Bibi Khatoon Astarabadi, Noor-ol-Hoda Mangeneh, Mohtaram Eskandari, Sediqeh Dowlatnabadi, and Qamar ol-Molouk Vaziri.

At the turn of the 20th century, many educated Persian women were attracted to journalism and writing. Danesh (1907) was the first specialized journal focusing on women's issues. Later, Shokoufeh, Nameie Banovan, Alam e Nesvan, and Nesvan e Vatan Khah were published in Tehran. Moreover, Nesvan e Shargh in Bandar Anzali, Jahan e Zanan in Mashhad, Dokhtaran e Iran in Shiraz, and Peik e saadat in Rasht addressed women's issues throughout Iran. Although the defeat of the constitutionalists (1921–25) and the consolidation of power by Reza Shah (1925–41) destroyed the women's journals and groups, the state implemented social reforms such as mass education and paid employment for women during this period. Reza Shah also began his controversial policy of Kashf-e-Hijab, which banned the wearing of the Islamic hijab

in public. Like other sectors of society during Reza Shah's rule, however, women lost the right to express themselves and dissent was repressed.

Pahlavi era

Iranian newspaper clip from 1968 reads: "A quarter of Iran's Nuclear Energy scientists are women"

In 1925, the military commander Reza Khan overthrew the Qajar dynasty. In the same year, he was declared the Shah of Iran, which marked the beginning of the Pahlavi dynasty era. Iran's societal structure and the status of women began to improve after the Shah visited Turkey in 1936. The Shah was inspired by the Westernization that was taking place there by the Turkish leader, Atatürk. In a speech he gave upon his return from Turkey, the Shah said; "I am extremely delighted that women have become aware of their rights and entitlement ... Now women are on their way to gain other rights in addition to the great privilege of motherhood." The Shah's White Revolution helped to increase the legal rights of women.

Islamic Republic

When the Iranian Revolution started in 1977, many women in metropolitan cities marched in protest and wore chadors. Women played a significant role in the success of the revolution. Their role was both praised and encouraged by the revolutionary leader Ruhollah Khomeini, who in a speech stated: "We must not forget the activities which women performed, notably confrontations. Iranian women were able to turn into a revolutionary, political, conscious fighting element through their conscious faith... Truly, women never lagged behind in any area or on any battleground".

Because the first Pahlavi Shah banned the use of the hijab, many women decided to show their favor of Khomeini by wearing a chador, thinking this would be the best way to show their support without being vocal. Women took part in



the Iranian revolution by participating in protests. Organizations supportive of the Islamic Revolution, such as Mujahideen, welcomed women into their organization and gave them essential tasks. Khomeini also encouraged women to take part in the protest against the Shah.

Khomeini’s era

With the rise of Khomeini, women’s roles were limited;[citation needed] they were encouraged to raise large families and tend to household duties. Khomeini believed this to be the most important role women could pursue. Khomeini’s belief led to the closing of women’s centres, childcare centers and the abolition of family planning initiatives. Women were restricted to certain fields of work, such as midwifery and teaching.

Khamenei’s era

After Khomeini’s death, women put pressure on the government to grant more rights to women. Ali Khamenei, who followed Khomeini, took a more liberal approach and enabled women’s advancement by reopening the women’s centers and restoring many of the laws that were repealed after the revocation of Family Protection Laws.

In the May 1997 Iranian presidential election, the overwhelming majority of women voted for Mohammad Khatami, a reformist cleric who promised more political freedoms. His election brought a period during which women became increasingly bold in expressing ideas, demands, and criticisms. The awarding of the Nobel Peace Prize to Shirin Ebadi, Iranian human rights and women’s rights activist, further emboldened women’s rights activists in Iran and fixed their relationships with Iranian feminists abroad.

During the Sixth Parliament, some of Iran’s strongest advocates of women’s rights emerged. Almost all of the 11 female lawmakers of the then-270-seat Ma-

jlis tried to change some of Iran’s more conservative laws. During the elections for the Seventh Majlis, however, the all-male Council of Guardians banned the 11 women from running for office and only conservative females were allowed to run. The Seventh Majlis reversed many of the laws passed by the reformist Sixth Majlis.

In mid-November 2018 United Nations General Assembly’s Human Rights Committee approved a resolution against Iranian government’s continuous discrimination against women and limitation of freedom of thought.[better source needed]

In late November 2018, a group of UN human rights experts including Javid Rehman U.N. Special rapporteur on human rights in Iran and four other experts raised concerns about Farhad Meysami, who has been on hunger strike since August. He is in jail for opposing the compulsory wearing of the hijab.

On October 2, 2019, the Iranian Guardian Council approved an amendment to the nationality law, in which women married to men with a foreign nationality can confer nationality to their children, following an approval first passed by the Islamic Consultative Assembly in May 2019.

The Information Technology Organization (ITO) as the first Iranian government agency publishes banning guidelines described as “forbidden conduct” including sexual harassment, verbal and physical threats, aggressive behavior, defamation, and intimidation, among other offenses. The guidelines have been adjusted with “Iranian and Islamic values”.

The Islamic Republic in Iran has strict laws about women’s clothing and dancing with men in public (that are not family members). “The use of headscarf in public is mandatory for women while dancing is prohibited.” Several women producing videos of themselves dancing have been arrested and forced to confess for “breaking moral norms” on state TV (which The Guardian says is “a tactic often used by Iranian authorities”). Maedeh Hojabri posted videos on Instagram of her dancing. Her Instagram account was then blocked and she was arrested. Hojabri’s arrest “led to an outcry of support from ordinary Iranians”. In response to protest the Hojabri’s arrest, Iranian women have posted videos of themselves dancing. Rights activists said that Hojabri’s TV confession was a “forced confession of wrongdoing”.

Women are banned from singing in Iran because Shia Muslim clerics believe

that “a woman’s singing voice can be erotic”. Women in Iran have been jailed for “singing in public, or publishing their work on social media”.

According to Amnesty International women in Iran face “discrimination in law and practice in relation to marriage and divorce, inheritance, child custody, nationality and international travel”.

LEGAL RIGHTS HISTORY

Voting rights

Most initiatives concerning women’s rights during the Pahlavi dynasty began with the White Revolution in 1962, which led to the enfranchisement of women by the Prime Minister Asadollah Alam. A law that gave women limited voting rights, allowing them to vote in local elections, was passed. Khomeini believed this right was state propaganda to hide its dictatorial and fascist nature with democracy and liberalism. According to Khomeini, this law “serves only to mislead the uninformed masses and to cover its crimes”. Khomeini also believed that such power for women was comparable to prostitution. Khomeini led protests about women’s voting rights that resulted in the repeal of the law.

Since the women’s voting rights law was repealed, women were forbidden to participate in a referendum held during the White Revolution. The Minister of Agriculture, however, suggested women’s movement leaders set up a voting booth to voice their suggestions. Though their votes did not count, the high number of women voting persuaded Mohammad Reza Shah to grant women voting rights soon after the referendum. Six women were elected to the parliament in the September 1963 parliamentary election and the Shah appointed two women to serve in the Senate.

After the 1979 Islamic revolution, Khomeini said, “Women have the right to intervene in politics. It is their duty, Islam is a political religion”.

HIJAB

The hijab is a veil worn by many Muslim women when interacting with males outside of their immediate families. Before the foundation of the Islamic Republic, women were not required to wear a veil. In 1935, Reza Shah mandated that women should no longer be veiled in public; because of that, a significant number of conservative women became isolated in their houses because they felt going outside without hijab was equivalent to



being naked. Conservative women’s dependency grew during this period because they relied on others to run errands.

Compulsory wearing of the hijab was reinstated for Iranian state employees after the 1979 revolution; this was followed by a law requiring the wearing of the hijab in all public spaces in 1983.

Non-conservative women, who had worn the veil as a symbol of opposition during the revolution, had not expected veiling to become mandatory, and when the veil was first made mandatory in February 1979 it was met with protests and demonstrations by liberal and leftist women, and thousands of women participated in a women’s march on International Women’s Day, 8 March 1979, in protest against mandatory veiling. The protest resulted in the temporary retraction of mandatory veiling. When the left and the liberals were eliminated and the conservatives secured solitary control, however, veiling was enforced on all women, with an edict of mandatory veiling in 1981, followed by an Islamic Punishment Law in 1983, introducing a punishment of 74 lashes on unveiled women.

The Guidance Patrol, an undercover law enforcement squad also known as “Morality Police” surveys women in public for dress-code violations. Wearing a headscarf has been strictly enforced in Iran since the Islamic Revolution in 1979. Women who did not wear a hijab or were deemed to be wearing “bad hijab” by having some of their hair showing faced punishments ranging from fines to imprisonment. In December 2017, the Iranian government announced women would no longer be arrested for wearing a “bad hijab” in public, but those not wearing one would have to attend Islam education classes. Though the announcement was viewed as a moderate improvement, the police still targeted activists campaigning against compulsory hijab-wearing.

On November 26, 2018, Nasrin Sotoudeh, a human-rights lawyer and political prisoner being held at Tehran’s Evin Prison, began a hunger strike demanding the release of Farhad Meysami, a doctor who is in jail for protesting compulsory wearing of the hijab. In late 2018 the US State Department condemned the arbitrary arrest of Meisami, who had been on hunger strike since August. In April 2019, Sotoudeh was sentenced to 148 lashes and 38 years in prison for defending opposition activists and women’s rights for not wearing hijabs in public. According to the

judge presiding over Sotoudeh’s case, she was punished for “gathering and colluding to commit crimes against national security” and “insulting the supreme leader”.

In August 2019, Iranian civil rights activist Saba Kord Afshari was sentenced to 24 years in prison, including a 15-year term for taking off her hijab in public, which Iranian authorities say promoted “corruption and prostitution”.

Iranian activist Shaparak Shajarizadeh was arrested three times and imprisoned twice for defying Iran’s laws about compulsory hijab. She encouraged men and women to “post images on social media of themselves either wearing white or no headscarf to protest being forced to wear the hijab.” She later fled Iran.

In 2019 three women arrested for “disrespecting compulsory hijab” were sentenced to a total of 55 years and six months by a “Revolutionary Court” in Iran.

In July 2022, Sepideh Rashnu, a writer and artist, was arrested after her video of being harassed on a bus for “improper clothing” was circulated online. She was taken to hospital due to internal bleeding after her arrest, possibly due to torture. Her forced confession was played on local television after the visit to hospital. Dozens of women were arrested after 12 July 2022 for not wearing Hijab.

On 15 August 2022, Iran introduced new restrictions on women’s dress code. The new rules state that the female government employees will be fired if they post their pictures on social media which do not conform to Islamic laws and women publishing their pictures without a hijab on the Internet will be excluded from some social rights for up to a year. President Ebrahim Raisi announced the use of facial recognition technology in public transport to impose new hijab laws. A few days later, a woman died in police custody after being arrested for not wearing the hijab properly, sparking a series of protests.

Marriage law

As part of the White Revolution, Mohammad Reza Shah enacted the Family Protection Laws, a series of laws that included women’s rights to divorce. The laws also raised the minimum marriage age for all and curtailed the custom of polygamy, mandating spousal consent before lawfully marrying a second wife. Under these laws, the right of divorce for women was granted by allowing women to end a marriage if they were unhappy.

The law also gave women the right to keep custody of their children and the right to an abortion under certain circumstances, such as rape and risk to the woman’s life.

In 2008, President Mahmoud Ahmadinejad’s administration introduced a “family support bill” that would have allowed men to marry a second wife without his first wife’s permission and put a tax on Mariyeh—which is seen by many women “as a financial safety net in the event a husband leaves the marriage and is not forced to pay alimony”. In September 2008, Iran’s judiciary returned the tax bill to the legislative council with complaints about the polygamy and tax articles, which removed from the bill.

Marriage laws in Iran continue to be difficult to change permanently due to the role family plays in Islamic societies. Tradition is key in Islamic society; to attempt to change a tradition and keep the change applicable, it must occur many times.

Divorce law

Divorce law in Iran was initially based upon the general rule in Shari’a law that gives men the sole right to end a marriage at any time. This is based on Article 1133 of the previous Civil Code (1928) that states: “A man can divorce his wife whenever he wishes to do so”. This law was modified in 1967 by the Family Protection Act that granted women more rights in divorce and made private divorces illegal. The 1967 Act included the right to apply for a divorce under specific conditions; Article 1130 of the Civil Code gave courts more power to grant a judicial divorce requested by a woman and in circumstances in which the wife could attain power of attorney and expedite the divorce process.

In modern-day Iran, divorce can be obtained by both men and women, and the custody of children is given to the parent determined by a judge.

to be continued



“My Imaginary Skirt”, “The Story of Ahmad” Competing in Bursa Children’s Theater Festival

By Mostafa Mousavi Sabet



*Photo: A file photo shows Behnaz Mehdikhani performing the puppet show “My Imaginary Skirt”.
(Kanoon/Hamid Tavakkoli)*

November 14, 2022 - Tehran Times

The Iranian plays “My Imaginary Skirt” and “The Story of Ahmad” are competing in the 26th edition of the Bursa International Children and Youth Theatre Festival in Turkey.

The puppet show “My Imaginary Skirt” was performed by Behnaz Mehdikhani on the opening day of the festival on Saturday.

Written by Mehdikhani, the play tells the story of an actress who talks about her colorful world. In her childhood, she had an accident changing her black-and-white sphere into a colorful world like a rainbow.

In this play, she takes the audience to her childhood village to rediscover the beauty of nature. Singing birds and plants, meeting with the Earth, swimming in a river around the village, sleeping under the village’s starry sky, and the images present on the little girl’s skirt help her enjoy the beauty of the environment.

The puppets of the play produced by the Institute for Intellectual Development of Children and Young Adults – Kanoon have also been made by Mehdikhani.

“The Story of Ahmad” was a Zarrafah Kheimah Shab Bazi Group production staged on Sunday by director and

writer Hojjat Zeinali and his puppeteers Vaqar Aqai and Sajjad Dashti.

After a long hiatus caused by the coronavirus pandemic, a storyteller returns to give performances for children, but because he has been away from the stage for a long time, he is confused about several stories.

The puppet show is inspired by the folktale of Hasan Kachal in the Azarbaijan region. There are also references to other folk stories of Azarbaijan, including “Foxytail, Who Is the Strongest” and “The Story of Shangul and Mangul”. Ahmed, who increased his life experiences by participating in other stories on the way to the giant’s house, can now go to fight the thief giant.

Another overseas troupe and six groups from Turkey are performing at the Bursa International Children and Youth Theatre Festival, which will wrap up on Thursday. Several workshops, seminars and artistic gatherings have also been arranged.

Turkey’s ASSITEJ - International Association of Theatre for Children and Young People - organizes the festival every year with contributions from the Bursa Metropolitan Municipality and Bursa Culture, Arts and Tourism Foundation.

My Universe

GOING TO THE BOUNDARIES OF HUMAN CURIOSITY,

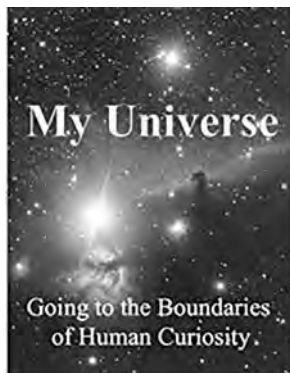
Hormoz Mansouri

(Savvy Book Marketing 2022)

This book is dedicated to the author's father Mansour Mansouri, who he describes as his first teacher. The book is the result of his passion for reading and writing. Dr. Mansouri, in his writings, touches on a wider variety of topics, with the most important being science, astronomy, and philosophy.

One chapter I most enjoyed was The Cosmic Significance of Norooz, Iranian New Year Celebration. He describes Norooz as having a distinct cosmological significance, going back to the old Persian Empire. The most fun, however is when he describes the possibilities of how inhabitants of other planets would celebrate their new year.

While the book may be difficult to understand for those not versed in the technological terms of his subject matter, I still believe the book has an interesting central theme and is certain to open your curiosity.



Hormoz Mansouri

Gold by Rumi

TRANSLATED FROM THE FARSI BY
HALEH LIZA GAFORI



"Haleh Liza Gafori's Gold is everything Rumi was himself—sacred, profane, laugh out loud funny, deeply earnest, demotic, and yes, Persian. There's a rich fluency here not just in idiom but in gesture, in spirit ... What a gift this is." - Kaveh Akbar, Poetry Editor at The Nation

The poems in Gold shimmer with optimism and wisdom. While never denying the challenges of human existence, Rumi committed himself to unshackling his mind, cultivating love, and inviting us to do the same. His poems are imagistic vessels of Sufi insight, passionate records of the transformative power of friendship, tattered confessions, rapturous declarations, and wise prescriptions. In Gold, Rumi's manifold voice speaks loud and clear. At once a humble seeker, demanding sage, kind elder, and ravaged, ecstatic lover, he calls out to us from the 13th century, his intelligence and honesty undiminished.

Haleh Liza Gafori's translations make for an ideal place to discover or re-discover the words of the Persian master. Unlike many Rumi translators who do not speak Farsi, Gafori has heard the language since birth and learned to read and write it in order to access the poetry. With her ears tuned to the subtleties of the Farsi text and to the music of contemporary American poetry, she brings a vital, doubly-resonant energy that pulses through the cascades, leaps, and incantatory repetitions in these poems. Her awareness of cultural context and the array of meanings animating certain Farsi words has enabled her to bring a new depth and precision to the translations.

In Gold, a collection featuring some never before translated poems, Rumi is revealed as a startlingly innovative poet whose project of both defining and dissolving self in life and lyric feels avant-garde despite its age.

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Linear Elamite Deciphered!

NATHAN STEINMEYER

Biblical Archaeology Society on August 12, 2022



Despite the progress made deciphering ancient scripts over the past two centuries, a few remain tantalizingly out of reach, including the ancient Iranian script, Linear Elamite. Or is it? According to an article in the journal *Zeitschrift für Assyriologie*, this 4,000-year-old script, which recorded the language of Elam, has finally been almost completely deciphered. While a few questions remain, this is a massive step in understanding the language of the powerful Elamite kingdom that would eventually become the Persian Empire.

The Journey to Deciphering an Ancient Script

Like the Indus Valley script, the Minoan Linear-A script, and a few others, Linear Elamite has puzzled scholars since it was first discovered in excavations at the city of Susa (biblical Shushan) in 1903. A likely descendant of Proto-Elamite, another still undeciphered script, Linear Elamite was the main script of the Elamite language in southern Iran from 2300 until 1880 B.C.E., when it was replaced by Mesopotamian cuneiform.

Many ancient scripts have been deciphered using artifacts that feature both the unknown script and at least one known script which records the same message as the unknown. This was the case for Egyptian hieroglyphs, which were unlocked by the famous Rosetta Stone that contained the same text written in hieroglyphs, Demotic, and Greek. The decipherment of Linear Elamite, however, was a far more complex process. Although some artifacts contain both Linear Elamite and cunei-

form, the two scripts never seem to translate each other. Such occurrences did allow a handful of signs to be deciphered, but it was a far cry from the smoking gun of the Rosetta Stone.

Recognizing these limitations, a team of scholars decided to take a different path. The team recognized that a group of silver beakers with Elamite inscriptions could be related to a second group of beakers that contained inscriptions written in Mesopotamian cuneiform. Although the texts are not in themselves identical, the extremely standardized nature of these inscriptions allowed the team to consider these objects much like the Rosetta Stone. With these texts, the team was able to identify numerous personal, geographic, and divine names in the Linear Elamite inscriptions, as well as Elamite phrases, clauses, and even sentences known from cuneiform texts. Working out from there, they succeeded in slowly unlocking the script sign by sign.

Through their breakthrough, the team identified and deciphered 72 different signs. While this does not account for all signs present in the Linear Elamite inscriptions, the remaining undeciphered signs are fairly rare. According to the team, it is possible that several of the undeciphered signs may be no more than graphic variants of already deciphered signs.

As further excavations in Iran are carried out, the team hopes that additional Linear Elamite inscriptions will be discovered that can unlock the remaining signs. For now, however, over 95 percent of sign occurrences are represented in the team's

list of deciphered signs. Several scholars not associated with the research told the *Smithsonian Magazine* that they were quite convinced by the decipherment, even if some details are still being ironed out.

Before this breakthrough, very little was known about Elamite scripts, and the language itself is still poorly understood. Now, however, it can be determined that Linear Elamite was quite distinct from the scripts of other cultures at the time, such as cuneiform and hieroglyphs. While other scripts utilized logographic or logo-syllabic scripts, Linear Elamite was an alpha-syllabary. As such, each sign represented a specific phonetic value. Unlike alphabetic scripts, however, these values typically included both a consonant and vowel sound (such as “ka,” “bi,” or “mu”), although some signs could represent a consonant or vowel alone. This system allowed for a significantly smaller number of signs than logographic or logo-syllabic systems. According to the team, Linear Elamite likely only had a little over 100 signs, while cuneiform had over 600. Meanwhile, most alphabetic systems, which first appeared in the Levant in the second millennium B.C.E., have between 20 and 30 signs.

The Elamite language was the lingua franca of the Elamite kingdom, eventually falling out of use towards the end of the first millennium B.C.E. when it was replaced by Persian. A language isolate, there are no known languages related to Elamite, although several hypotheses have attempted to connect it to either the Dravidian, Afro-Asiatic, or Caucasian language groups.

The earliest attestation of writing in Iran is the still undeciphered Proto-Elamite script, which was first written at the end of the fourth millennium B.C.E., making it one of the oldest scripts in the world, alongside Sumerian cuneiform and the undeciphered Indus Valley script. The Proto-Elamite script went out of use around 2900 B.C.E., and it was not until around 2300, with Linear-Elamite, that an indigenous script is once again documented in ancient Iran. Although it is not certain that Linear-Elamite was a descendant of Proto-Elamite, the team that deciphered Linear Elamite is quite confident that it is. They hope that their recent work will eventually lead to the key that will unlock Proto-Elamite as well.

The team of scholars included François Desset, Kambiz Tabibzadeh, Matthieu Kervran, Gian Pietro Basello, and Gianni Marchesi.

SIR WILLIAM JONES

THE FIRST TO TRANSLATE HAFEZ INTO ENGLISH

By N. Kanani

"Hafiz is most assuredly a poet worthy to sup with gods."

With regard to Lord Byron's parody, Anna Camilleri, who has authored a number of books on him, remarked:

"The most fascinating element of Byron's parody is his use of formal mirroring. For example, in the rhyme scheme of the first stanza, Byron exactly replicates Jones."¹⁸

To explain the principal rules of the Persian grammar and the subtleties of the language itself, Jones selected many illustrative examples from Hafez's poems and included them together with their English translations in his "Grammar." All his examples are reproduced below respecting his order:

ساقی بیار باده که آمد زمان گل
تا بشکنیم توبه دگر در میان گل
حافظ وصال گل می طلبی همچو بلبلان
جان کن فدای خاک ره باغبان گل

Boy, bring the wine, for the season of the rose approaches;

let us again break our vows of repentance in the midst of the roses.

O Hafiz, thou desirest, like the nightingales, the presence of the rose:

let thy very soul be a ransom for the earth where the keeper of the rose-garden walks!

رفتم به باغ صبحدمی تا چنم گلی
آمد به گوش ناگهم آواز بلبلی

One morning I went into the garden to gather a rose,

when on a sudden the voice of a nightingale struck my ear.

شب تاریک و بیم موج و گردابی چنین هایل
کجا دانند حال ما سبکیاران ساحلها

The night is dark; the fear of the waves oppresses us, and the whirlpool is dreadful!

How should those, who bear light burdens on the shores, know the misery of our situation?

خوشا شیراز و وضع بی مثالش
خداوندا نگه دار از زوالش

Joy be to Shiraz and its charming borders!

O heaven, preserve it from decay!

بمی سجاده رنگین کن گرت پیر مغان گوید
که سالک بیخیر نبود ز راه و رسم منزلها

Tinge the sacred carpet with wine, if the master of the feast orders thee;

for he that travels is not ignorant of the ways and manners of the banquet-houses.

پارب آن شاهوش ماه رخ زهره جبین
دز یکنای که و گوهر یک دانه کیست

O heaven! whose precious pearl, and whose inestimable jewel is that royal maid,
with a cheek like the moon, and a forehead like Venus?

میخواره و سرگشته و رندیم و نظرباز
وانکس که چنین نیست در این شهر کدامست

We are fond of wine, wanton, dissolute, and with rolling eyes;

who is there in this city that has not the same vices?

راهیست راه عشق که هیچش کناره نیست
انجا جز آنکه جان بسپارند، چاره نیست

The path of love is a path to which there is no end,

in which there is no remedy for lovers, but to give up their soul.

آن طره که هر جعدش صد نافه چین ارزد
خوش بودی اگر بودی بوییش ز خوشبوی

Those locks, each curl of which is worth a hundred musk-bags of China, would be sweet indeed if their scent proceeded from sweetness of temper.

هم جان بدان دو نرگس جادو سپرده‌ایم
هم دل بدان دو سنبل هندو نهاده‌ایم

We have given up all our souls to those two enchanting narcissus's (eyes), we have placed all our hearts on those two black hyacinths (locks of hair).

فروغ جام و قدح نور ماه پوشیده
عذار مغیجگان راه آفتاب زده

The brightness of the cup and the goblet obscures the light of the moon;

the cheek of the young cup-bearers steal the splendour of the sun.

نفس باد صبا مشک فشان خواهد شد
عالم پیر دگر باره جوان خواهد شد

The breath of the western gale will soon shed musk around;

the old world will again be young.

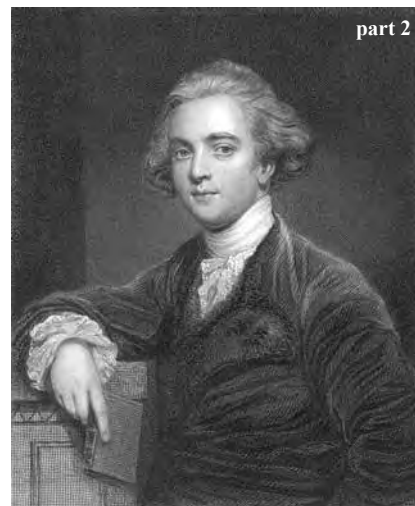
به سعی خود نتوان برد گوهر مقصود
خیال توست که این کار بیحواله برآید

It is impossible to attain the jewel of thy wishes by thy own endeavours;

it is a vain imagination to think that it will come to thee without assistance.

درد عشقی کشیده‌ام که مپرس
زهر هجری چشیده ام که مپرس

I have felt the pain of love; ask not of



part 2

whom:

I have tasted the poison of absence; ask not from whom.

گو شمع میارید در این جمع که امشب
در مجلس ما ماه رخ دوست تمامست

در مجلس ما عطر میامیز که جان را
هر دو ز سر زلف تو خوش بوی مشامست

Say, bring no tapers into our assembly, fort his night

the moon of my beloved's cheek is at its full in our banquet;

Sprinkle no perfume in our apartment, for to our minds

the fragrance the constantly proceeds from thy locks is sufficiently pleasing.

چو آفتاب می از مشرق پیاله برآید
ز باغ عارض ساقی هزار لاله برآید

When the sun of the wine shall rise from the east of the cup,

a thousand tulips will spring from the garden of the cup-bearer's cheek.

زین خوش رقم که بر گل رخسار می‌کنی
خط بر صحیفه گل و گلزار می‌کنی

With that sweet hue which thou bearest on the rose of thy cheek,

thou drawest a line over the face of the garden-rose.

ندانم از چه سبب رنگ آشنایی نیست
سهی قدان سیه چشم ماه سیمارا

I know not why the damsels tall as cypress, with black eyes bright as the moon,

Have not the colour of love.

رونق عهد شبایست دگر بستان را
می‌رسد مژده گل بلبل خوش الحان را

The brightness of youth again returns to the bowers;

the rose finds joyful tidings to the nightingale with sweet notes.

صبحست ساقیا قدحی پر شراب کن
دور فلک درنگ ندارد شتاب کن

خورشید می ز مشرق ساغر طلوع کرد
گر برگ عیش میطلبی ترک خواب کن

*It is morning; boy, fill the cup with wine:
the rolling heaven makes no delay; there-
fore hasten.*

*The sun of the wine rises from the east
of the cup:*

*if thou seekest the delights of mirth, leave
thy sleep.*

صبا به لطف بگو آن غزال رعنا را
که سر به کوه و بیابان تو داده‌ای ما را

*O western breeze, say thus to yon tender
faun, thou*

hast confined us to the hills and deserts.

یار ب آن آهوی مشکین بختن باز رسان
وان سهی سرو خرامان بچمن باز رسان

*O heaven! bring that musky fawn back
to Khoten;*

*bring back that tall waving cypress to its
native garden.*

نسیم زلفت اگر بگذرد بتربت حافظ
ز خاک کالبدش صد هزار لاله برآید

*If the gale shall waft the fragrance of thy
locks over the tomb of Hafiz,
a hundred thousand flowers will spring
from the earth that hides his cores.*

بیوی نافه ای کآخر صبا زان طره بگشاید
ز جعد زلف مشکینش چه تاب افتاد در دلها

*When the zephyr disperses the fragrance
of those musky locks,*

*what ardent desire inflames the hearts of
thy admirers.*

تا غنچه خندان دولت به که خواهد داد
ای شاخ گل رعنا از بهر که می‌روی

*Ah! to whom will the smiling rose-bud of
thy lips give delight?*

*O sweet branch of a tender plant! for
whose use dost thou grow?*

گوشم همه بر قول نی و نغمه چنگست
چشمم همه بر لعل لب و گردش جامست

*My ear is continually intent upon the
melody of the pipe, and the soft notes of
the lute:*

*my eye is continually fixed upon thy rubied
lip, and the circling cup.*

صبا به تهنیت پیر می‌فروش آمد
که موسم طرب و عیش و ناز و نوش آمد

*The zephyr comes to congratulate the old
keeper of the banquet-house,
that the season of mirth, joy, wantonness,
and wine is coming.*

می خواه و گل افشان کن از دهر چه می‌جویی
این گفت سحرگه گل بلبل تو چه می‌گویی

*Call for wine, and scatter flowers around;
what favour canst thou expect from for-
tune?*

*so spake the rose this morning; O night-
ingale! what sayst thou to her maxim?*

The next ghazal fully translated by
Jones into English and included to his
Persian grammar was the following:

گل بی رخ یار خوش نباشد
بی باده بهار خوش نباشد

طرب چمن و طواف بستن
بی صوت هزار خوش نباشد
رقصیدن سرو و حالت گل
بی لاله عذار خوش نباشد
با یار شکر لب گل اندام
بی بوس و کنار خوش نباشد
باغ گل و مل خوشست اما
بی صحبت یار خوش نباشد
هر نقش که دست عقل بندد
بی نقش نگار خوش نباشد
جان نقد محقر است حافظ
از بهر نثار خوش نباشد

*The rose is not sweet without the cheek of
my beloved;*

the spring is not sweet without wine.

*The borders of the bower, and the walks
of the garden*

*are not pleasant without the notes of the
nightingale.*

*The motion of the dancing cypress and of
the waving*

*flowers is not agreeable without a mistress
whose cheeks are like tulips.*

*The presence of a damsel with sweet lips
and a rosy*

*complexion is not delightful without kisses
and dalliance.*

*The rose-garden and the wine are sweet,
but they are not*

*really charming without the company of
my beloved.*

*All the pictures that the hand of art can
devise are not*

*agreeable without the brighter hues of a
beautiful girl.*

*Thy life, O Hafiz, is a trifling piece of
money, it is not valuable enough to be
thrown away¹⁹ at our feast.²⁰*

Poems consisting chiefly of transla-
tions from the Asiatic Languages

Another early work by William
Jones dealing with topics as diverse as
linguistics, literature, history, archaeology,
natural history and the law was "Poems
consisting chiefly of translations from the
Asiatic Languages" published 1772 in
Oxford).

As one can see, the volume contained
also two essays, one titled On the Poetry
of the Eastern nations and the other On the
Arts, commonly called Imitative. In his
first essay Jones mentioned a manuscript
at Oxford that contained the lives of one
hundred and thirty-five of the finest Per-
sian poets and added, "...most of whom
left very ample collections of their poems
behind them: but the versifiers, and mod-
erate poets are without number in Persia."

He then continued: "This delicacy of
their lives and sentiments has insensibly
affected their language, and rendered it

the softest, as it is one of the richest, in
the world: it is not possible to convince the
reader of this truth, by quoting a passage
from a Persian poet in European charac-
ters; since the sweetness of sound can-
not be determined by the sight, and many
words, which are soft and musical in the
mouth of a Persian, may appear very harsh
to our eyes, with a number of consonants
and gutturals: it may not, however, be ab-
surd to set down in this place, an Ode of
the poet Hafiz, which, if it be not sufficient
to prove the delicacy of his language, will
at least show the liveliness of his poetry."

At this point Jones provided the trans-
literation of an Ode of Hafiz (a poem that
in fact has been ascribed to the poet!). The
Persian original of this 'ode' is rendered
below:

ای باد نسیم یار داری
زان نفخه مشک بار داری
زنهار مکن دراز دستی
با طره او چه کار داری
ای گل تو کجا و روی زیباش
او تازه و تو خار بارداری
نرگس تو کجا و چشم مستش
او سرخوش تو خمار داری
ای سرو تو با قد بلندش
در باغ چه اعتبار داری
ای عقل تو با وجود عشقش
در دست چه اختیار داری
ریحان تو کجا و خط سبزش
او مشک و تو غبار داری
روزی برسی به وصل حافظ
گر طاقت انتظار داری

The English translation, word for
word as Jones put it, reads as follows:

*O sweet gale, thou bearst the fragrant
scent of my beloved; thence it is that thou
hast this musky odour.*

*Beware! do not steal; what hast thou to
do with her tresses?*

*O rose, what art thou, to be compared with
her bright face? She is fresh, and thou art
rough with thorns.*

*O narcissus, what art thou in comparison
of her languishing eye? Her eye is only
sleepy, but thou art sick and faint.*

*O pine, compared with her graceful stat-
ure, what honour has thou in the garden?*

*O wisdom, what would thou choose, if to
choose were in thy power, in preference
to her love?*

*O sweet basil, what art thou to be com-
pared with her fresh cheeks? They are
perfect musk, but thou art soon withered.
Come, my beloved, and charm Hafiz with
thy presence, if thou canst but stay with
him for a single day.²¹*

At this point Jones added: "This little
song is not unlike a sonnet, ascribed to

Shakespear²² which deserves to be cited here, as a proof that the Eastern imagery is not so different from the European as we are apt to imagine.

The forward violet thus did I chide:
*"Sweet thief! whence didst thou steal thy
 sweet that smells,
 "If not from my love's breath? The purple
 pride,
 "Which on thy soft cheek for complexion
 dwells,
 "In my love's veins thou hast too grossly
 dyed."*
*The lily I condemned for thy hand,
 And buds of marjoram had stol'n thy hair:
 The roses fearfully on thorns did stand;
 One blushing shame, another white de-
 spair;
 A third, nor red nor white, had stol'n of
 both
 And to his robb'ry had annex'd thy breath;
 But, for his theft, in pride of all his growth
 A vengeful canker eat him up to death.
 More flow'rs I noted, yet I none could see
 But sweet or colour it had stol'n from
 thee."*

Sir William Jones's Legacy

In 1783 Jones was knighted and in the same year he sailed as Sir William Jones for Calcutta as judge of the Supreme Court. A year later he founded and became the president of the Asiatic Society of Bengal to encourage oriental studies. On April 20, 1794 he died at the age of 47 of inflammation of the liver, a common disease in Bengal. The British oriental scholar and historian Thomas Maurice (1754-1824) published a lengthy poem in 1795, titled *An Elegiac Poem, sacred to the memory and virtues of the honourable Sir William Jones*.

Sir William Jones's literary legacy was immense although he was granted only a short life. As David L. Richardson (1801-1865), an English scholar at Hindu College, rightly put it, considering the shortness of his life the extent of his attainment was perfectly amazing.²³

The British orientalist Sir William Ouseley (1767-1842) praised Jones's literary genius by saying: "The universality of his genius is acknowledged by many writers, and so great was his stock of acquired knowledge, that the name of Sir William Jones, is sufficient to express the highest degree of intellectual excellence a human being could attain."²⁴

William R. Alger (1822-1905), an American theologian and author, expressed his acknowledgement of Sir

William Jones's accomplishments and achievements as follows: "Sir William Jones was the Vasco de Gama²⁵ who first piloted the thought of Europe to the Oriental shores."²⁶

Sir William Jones was among others very much interested in Persian literature and poetry. His extensive translations from Persian and his well-founded essays on Persian literature testify that.

1769: Jones included in his "Un Traité sur la poésie orientale" the French versions in prose and verse of ten ghazals by Hafez.

1770: He published an accomplished French metrical translation of thirteen odes of Hafez.²⁷

1771: He wrote his "A Grammar of the Persian Language," which became soon an authoritative source in the field.

1772: He published a small collection of poems, consisting chiefly of translations from the Asiatic languages

1773: He wrote 'The History of the Persian Language.'

1774: He wrote a treatise titled "Poeseos Asiaticce commentarium libri sex" and quoted in it several verses from Hafez together with their Latin translations.

1780: He translated An Ode of Jami and A Song from the Persian.

1785: He wrote The Persian quatrain 'On Parent Knees and translated "Tales and Fables by Nizami".

1786: He planned "A Tragedy on the Story of Sohrab."

1788: He translated Laili Majnun, a Persian Poem of Hâfizi.

1790: He wrote "The Sixth Discourse on the Persians."

1792: He wrote "On the Mystical Poetry of the Persians and Hindus."

In his An Essay on the Poetry of the Eastern Nations Jones raised the question:

"Why Persia has produced more writers of every kind, and chiefly poets, than all Europe together?"

Then he made an attempt to answer this question that obviously had occupied his mind for quite a while and came to the conclusion that "The greater part of them [of the Persians], in the short intervals of peace that they happen to enjoy, constantly sink into a state of inactivity, and pass their lives in a pleasurable yet studious retirement; and this may be one reason why Persia has produced more writers of every kind, and chiefly poets, than all Europe together; since their way of life gives them leisure to pursue those arts."

He then went on to observe: "There is a manuscript at Oxford containing the lives of a hundred and thirty five of the finest Persian poets, most of whom left very ample collection of their poems behind them: but the versifiers, and moderate poets are without number in Persia. This delicacy of their lives and sentiments has insensibly affected their language, and rendered it the softest, as it is one of the richest, in the world: it is not possible to convince the reader of this truth, by quoting a passage from a Persian poet in European characters; since by sight, and many words, which are soft and musical in the mouth of a Persian, may appear very harsh to our eyes, with a number of consonants and gutturals: it may not, however, be absurd to set down in this place an ode of the poet Hafiz, which if it be not sufficient to prove the delicacy of his language, will at least show the liveliness of his poetry."²⁸

The seminal works by William Jones on Persian literature established his authority as a consummate oriental scholar and a proven expert on Persian poetry. Since he was the first to truly introduce the Persian language and poetry as well as numerous eastern poets to the English-speaking world, he was occasionally referred to as 'Persian Jones,' or 'Oriental Jones.'²⁹

Franklin D. Lewis, a scholar of Persian Language and Literature expressed the opinion according to which: "Sir William 'Oriental' Jones reversed the course of translation history. In 1771 he rendered one ghazal (a form akin to the sonnet) of Hâfizi in stanzaic verse, complete with interpolated commentary on the nature of eastern poetry ('Orient pearls at random strung'). As part of his programme to reinvigorate European verse with foreign forms and ideas, Jones begged in the closing lines that his 'simple lay' might 'go boldly forth,' and indeed it did, inspiring a virtual cottage industry of Hâfizi translations and grammars of Persian; by 1801 there were at least five different collections, most quite faithful and most with parallel Persian text."³⁰

The American writer of Iranian descent John D. Yohannan (1911-1997), raced in his doctoral thesis the influence of Sir William Jones's oriental scholarship and the fascination of the English romantic poets such as Sir Walter Scott, Samuel Taylor Coleridge, Lord Byron, Thomas Moore, and Alfred Tennyson with Persian poetry.³¹

As a matter of fact, the most famous translators of Hafez such as Sir John Richardson, Sir William Ouseley, Edward B. Cowell, Herman Bicknell, Edward H. Palmer, William H. Lowe, Henry W. Clarke, Walter Leaf, John Payne, and Richard Le Gallienne, to name a few, were all inspired by Sir William Jones.

By including English translations and paraphrases of many of poems of Hafez in his “Grammar” William Jones brought the Persian poet for the first time to the notice of English readers. It is, therefore, only fair to say that it was he who made Hafez known to the Western world and awakened real interest in his poetry.

Kurt A. Johnson stressed the significance of Jones’s approach, stating: “Undercutting the European stereotype of ‘Eastern’ poetry as ‘ridiculously bombast,’ Jones was eager to show the ‘very great resemblances between the works of writers such as the Persian poet Hafiz and the epic Persian poet Ferdowsi, and, respectively, Shakespeare and Homer.”³²

18. Anna Camilleri: “Byron’s Harem Heroines, the Vindication and a Vulgar Error,” in: “Byron’s Religions,” edited by Peter Cochran, Cambridge Scholars Publishing, 2011, p. 224.

19. According to an old Persian custom money was thrown among the guests at a bridal feast.

20. “A Grammar of the Persian Language,” pp. 133-135.

21. “Poems consisting chiefly of translations from the Asiatic Languages,” pp. 189-192.

22. Sonnet 99 by William Shakespeare (1564-1616) the English playwright and poet

23. David Lester Richardson: “Selections from the British Poets from the time of Chaucer to the present day,” Calcutta MDCCCXL (1840), p. lxxvii.

24. William Ouseley: “Persian Miscellanies: An Essay to Facilitate the Reading of Persian Manuscripts,” London, 1785, p. 184.

25. Vasco da Gama (1460-1524), the Portuguese explorer who was the first European to reach India by sea.

26. William Rounseville Alger: “The Poetry of the East,” Boston, 1856, p. 8.

27. Thomas Park: “The Poetical Works of Sir William Jones – Collated with the best editions in two volumes,” London, 1808, Vol. I, pp. 115-117.

28. “Poems consisting chiefly of translations from the Asiatic Languages,” pp. 189-190.

29. Michael J. Francklin: “Oriental Jones: Sir William Jones, Poet, Lawyer, and Linguist 1746-1794,” Oxford University Press, Oxford, 2011, pp. 43-89.

30. <http://www.oxfordreference.com/view/10.1093/acref/9780198183594.001.0001/acref-9780198183594-e-22>

31. John D. Johannan: “The Persian Poetry Fad in England 1770-1825,” Ph.D. dissertation, Department of English, New York University, 1947, p. 1.

32. Kurt Andrew Johnson, op. cit., p. 45.

Persian-language film “Winners” named best at Raindance festival

Tehran Times November 11, 2022- The Persian-language drama “Winners” has been picked as best UK feature at the 30th Raindance Film Festival in London.

Directed by the Iranian-British filmmaker Hassan Nazer, the film was shot entirely in Iran with an all-Persian-language cast.

Set in a poor Iranian village, the story of “Winners” is about children who work hard to support their families. Their little hands scour through massive piles of junk in search of hidden treasures. One day, nine-year-old Yahya and his friend Leila find a precious golden statue. Sharing a passion for cinema, Yahya’s boss Nasser Khan decides to help them find the owner as the curious item leads Yahya on an adventure-filled journey that doubles as a loving ode to the history of Iranian cinema.

The film supported by Scottish public body Creative Scotland is the UK’s submission to the international feature award at the 2023 Oscars.

It previously won the audience award at this year’s Edinburgh International Film Festival in Scotland. The Raindance Film Festival announced the winners last Friday.

“Gentle” by Laszlo Csujá and Anna Nemes from Hungary won the Raindance Discovery Award. In this film, Edina, a female bodybuilder is ready to sacrifice everything for the dream she shares with her life partner and trainer Adam: to win Miss Olympia. The odd love she finds on her way makes her see the difference between her dreams and her true self.

“Leslie” by American director Michael Morris was selected as “Film of the Festival” and its star Andrea Riseborough won the Best Performance award.

The Spirit of Festival Award went to the British mockumentary “Swede Caroline” directed by Finn Bruce. The Korean drama “Swallow” by Hee-il Leesong was named best international feature.

In this film, a mother disappears. A son faces the truth that was hidden for thirty years. In 1983, a twisted love story among a woman, a revolutionary, and a *fraktsiya* unfolds.

The award for best documentary went to “My Name Is Andrea”.

Directed by Pratibha Parmar, “My Name Is Andrea” is a hybrid documentary drama based on the life of the writer, Andrea Dworkin who decades before #MeToo called out sexism with revolutionary flair.

The Raindance Film Festival is the largest independent film festival in the UK. It is officially recognized by the Academy of Motion Picture Arts and Sciences USA, the British Academy of Film and Television Arts and the British Independent Film Awards.



GARSHASP

Wikipedia, the free encyclopedia

This article is about the mythological hero featured in the 2011 internationally-released video game, *Garshasp: The Monster Slayer*.

Garshāsp (Persian: گر شاسب pronounced [gærɪʃɒːsp]) was, in Persian mythology, the last Shah of the Pishdadian dynasty of Persia according to *Shahnameh*. He was a descendant of Zaaav, ruling over the Persian Empire for about nine years, and is also the name of a monster-slaying hero in Iranian mythology. The Avestan form of his name is **Kərəsāspa** and in Middle Persian his name is **Kirsāsp**.

Kirasp in Zoroastrian Literature

In the Zoroastrian religious text of the Avesta, Kərəsāspa appears as the slayer of ferocious monsters, including the **Gandarəβa** and the **Aži Sruvara**. In later Zoroastrian texts Kirsāsp is revived at the end of the world to defeat the monster **Dahāg**.

Kərəsāspa is the son of Өrita and belongs to the Sāma family. Өrita is originally the name of a deity; cf. the Vedic Trita.

Kirasp and the Azi Sruvara

According to the Zoroastrian holy book, Avesta, Kərəsāspa once stopped on a hill to cook his midday meal. Unbeknownst to Kərəsāspa, the hill was actually the curved back of a sleeping dragon—the Aži Sruvara. As Kərəsāspa's fire began to crackle merrily, the heat from it caused the dragon to stir from its sleep and overturn the hero's kettle. The startled Kərəsāspa fled, but on regaining his composure, returned to slay the dragon that had spoiled his lunch.

Later texts, the *Persian Rivayat* and *Pahlavi Rivayat*, add more details. According to them, the Azī Srūwar was a dragon with horns, with huge eyes and ears, and teeth upon which the men it had eaten could be seen impaled. It was so long that Kərəsāspa ran along its back for half a day before he reached its head, struck it with his mace, and killed it.

Kirasp and the Gandareβa

Another monster that Kirsāsp fought was the *Gandarəβa*, Middle Persian *Gandarw*. (This name is cognate to the Indic gandharva, but the exact way in which the word acquired its respective meanings in Indic and Iranian cultures is uncertain.) The Gandarw lived in the sea. It was also enormous, big enough to swallow twelve provinces in a single gulp, and so tall that when it stood up the deep sea reached only to its knee and its head was as high as the sun. The Gandarw pulled Kirsāsp into the ocean, and they fought for nine days. At last, Kirsāsp flayed the Gandarw and bound it with its own skin. Kirsāsp, weary from the combat, had his companion Axrūrag guard the Gandarw while he slept, but it proved too much for him – the Gandarw dragged Axrūrag and Kirsāsp's family into the sea. When Kirsāsp awakened, he rushed to the sea, freed the captives, and killed the Gandarw.

Kirasp and Dahag

The Zoroastrian text called the *Sūdgar* tells that when the monster Dahāg,



who is now bound in chains on Mount Damāvand, bursts free of his fetters at the end of the world, Kirsāsp will wake from death (his corpse having been guarded from corruption) to destroy Dahāg and save the two thirds of the world that Dahāg has not devoured.

In Persian Literature In the Shāhnāma

Garshasp or Garshab was a king who ruled over parts of Greater Persia. Some of his deeds are recounted in the epic poem *Shāhnāma*, which preserves, in late form, many of the legends and stories of Greater Persia. Garshab had been ruling for more than 50 years when the royal family fell victim to black magic and were killed one after the other. Legend has it that there were a few members of the Garshasp clan who survived, but also that they remain enchanted to this day. Garshāsp is only tangentially mentioned in the *Shāhnāma*. There he appears as a distant ancestor of the hero Rostam, who lived at about the same time

as King Fereydun. Garshāsp is the father of Narēmān, who is the father of Sām, father of Zāl, who is in turn Rostam's father.

In the Garshāspnāma

Garshāsp received his own poetic treatment at the hands of Asadi Tusi, who wrote a *Garshāspnāma* about this hero. In the *Garshāspnāma*, Garshāsp is the son of Esret (اثرط), the equivalent of the Avestan Өrita, and grandson of Sham (Avestan Sāma). His genealogy goes back through other characters not mentioned in the Avesta: Sham is the son of Tovorg (طورگ), son of Šēdasp, son of Tur, who was an illegitimate son of Jamshid by the daughter of Kurang, king of Zābolestān, begotten at the time that Jamshid had been deposed was fleeing from the forces of Zāhhāk.

Zāhhāk reigned for 1000 years, and so was still king at the time that Garshāsp was born. On one occasion when Zāhhāk was traveling in Zābolestān, he saw Garshāsp and encourages him to slay

a dragon that had emerged from the sea and settled on Mt. Šekāvand. Equipped with a special antidote against dragon-poison, and armed with special weapons, Garshāsp succeeds in killing the monster. Impressed by the child's prowess, Zāhhāk now orders Garshāsp to India, where the king – a vassal of Zāhhāk's – has been replaced by a rebel prince, Bahu, who does not acknowledge Zāhhāk's rule. Garshāsp defeats the rebel and then stays in India for a while to observe its marvels and engage in philosophical discourse. After returning from India, Garshāsp woos a princess of Rum, restores his father Esret to his throne in Zābol after the king of Kābol defeats him, and builds the city of Sistān. He has further anachronistic adventures in the Mediterranean, fighting in Kairouan and Córdoba.

When he returns to Iran, his father dies, and Garshāsp becomes king of Zābolestān. Although he has no son of his own, he adopts Narēmān as his heir, who would become Rostam's great-grandfather. The poem ends with another battle and dragon-slaying, followed by Garshāsp's death.

The Game

Garshasp: The Monster Slayer is a third-person action-adventure video game developed by Fanafzar Sharif Studios and Dead Mage Inc. for Microsoft Windows. The story and the game are based on the adventures of the mythological Persian monster-slayer Garshasp. *Garshasp: Temple of the Dragon* released in 2012.

Garshasp was released for Windows independently online on May 8, 2011, and was released through the Steam and Gamers-Gate services a day later. Upon release the game received mixed reviews, although it was consistently praised as an

ambitious endeavor for an independent developer.

The game takes place in mythological ancient Persia, in a world occupied by monsters and Deevs. The game focuses mainly on combat with large weapons and heavy combo moves. Platforming and puzzle solving also play a major role in the game play style.

Garshasp has the ability to jump, double jump, and dodge as well as perform light and heavy attacks. These attacks can be executed in certain orders allowing for several different maneuvers which vary in combat strength and character animation. As the game progresses Garshasp can also accumulate further levels of experience which can further unlock new attacks.

The more attacks the player engages in also subsequently raises Garshasp's Rage meter, enabling the player to execute stronger combos. Garshasp can also dispatch weaker enemies through an action resulting in an instant kill, which is useful for dispatching large numbers of enemies. Stronger foes can also be felled in this manner, although they first must be weakened by conventional attacks.

Damage to the player may be healed by various blue orbs mounted on pedestals that are scattered throughout the game environment. There are also red orbs that can grant the player experience boosts. The game offers no external control of the camera view, with the game itself programmed to orient the world based on the current action or event taking place.

The games puzzle solving element mostly consists of the player opening new areas by hitting switches or levers as well as several environmental challenges, including several scenes where Garshasp must use his sword to assist in a controlled descent down a vertical surface, as well as more traditional platformer elements.

The Game's Story

Years after the confinement of Azhi Dahaka (Zahhak) by Fereydun in Mount Damāvand, the evil Deevs who were the commanders in the army of darkness led by Azhi Dahaka rose again in different parts of the ancient lands of Khunirath and rebelled against the humans who were celebrating the victory of the army of light. Each Deev formed a colony of its own and continued on bringing suffering to the human race. Hitasp, the Golden Crown, who possessed numerous deadly magical skills, was among these Deevs and was seeking to build up its empire in the rocky lands of Faranbagh in Hara Berezaiti. Siavoshgard, the legendary village that had been the home of many Pahlavan, was raided by Hitasp and his followers and in the battle, Garshasp's brother, Oroxia, was killed while defending his ancestral home.

Garshasp, the monster slayer and a grand son of Jamshid, starts out pursuing revenge for his brother's blood by a journey towards the Hitasp's stronghold only to find out that something much more important has been taken in the raid of Siavoshgard and Garshasp's bravery is to play a big role in the destiny of the world...

Development on the game took place over three years originally by a team of Iranian developers under the name of Fanafzar Sharif Game Studios. Fanafzar used mainly free software tools to develop Garshasp, including the OGRE engine, OpenAL library, Boost C++ Libraries, and WxWidgets. Development on the game was later moved out of Iran, with the game being completed by the Texan studio Dead Mage where the members of the original team moved.

The game was unveiled with its new title, *Garshasp: The Monster Slayer*, in April

2011. The game was released online for Microsoft Windows on May 8, 2011 and was made available through the Steam and Gamers-Gate services on May 9, 2011. The developers stated plans to port the game to Linux, and are also considered a port to the Xbox Live Arcade.

Garshasp: The Monster Slayer received a rating of 5.0/10 from IGN. Comparing it to *God of War*, the reviewer noted that the game has "less of everything that makes the series cool". *GameSpot* gave the game a rating of 5.0, stating that the game demonstrates «impressive feats for a \$19.99 independent release» but also commenting that its "price is attached to a four-hour game that only partially makes good on its potential."

Rock, Paper, Shotgun commented that Dead Mage had «obviously worked hard to get the game to this level» and that they «like the way the game is themed and presented», but also complained that it is «the kind of game that ends up looking weak by comparison to its high-budget peers.»

Honest Gamers gave the game 2 out of 5 stars, defending the low rating by saying that the game has «unfortunate flaws, existing to regularly remind you that you wasted both time and money when you invested in the disappointing adventure that unfolds.» *Patch Media* reviewed the game with a 6.5/10 score, stating that «it might be worth waiting for one of the sales before picking up this title, but despite its weaknesses, Garshasp is a boon to the independent gaming scene.»

Digitally Downloaded enjoyed the game, but stressed the need for a gamepad or similar console styled controller, saying that it «really deserves to be played on a format that this kind of game was custom built for.»

The Mysteries of the Three Kings: Who Were They? and Where Did They Come From?

Kaveh Farrokh



In Western Christianity, the feast of Epiphany, also known as Three Kings' Day, is celebrated annually to commemorate the visit of the Magi from the East to the baby Jesus. The image of three wise men from the East bringing precious gifts and paying homage to the child Jesus is linked inextricably with today's Nativity scenes. Nevertheless, the story of the Magi's visit is not found in all four of the canonical Gospels. Apart from the Gospel according to Matthew, the other three Gospels say nothing about these magi. So, who are the Magi, or Three Kings, who visited the infant Jesus?

THE MAGI IN MATTHEW'S GOSPEL – HOW MANY MAGI WERE THERE?

The account in Matthew's Gospel regarding the visitation of the Magi is as follows:

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem... When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.”

Note that Matthew does not mention the exact number of these wise men from the East. According to tradition, however, there were three wise men. It is likely that this number was chosen to correspond with the number of gifts presented to the baby Jesus – gold, frankincense, and myrrh.

Nevertheless, other numbers are provided by other traditions. In the Orient, for instance, tradition dictates that there were 12 Magi. Additionally, early Christian art provides different numbers of Magi. In a painting from the cemetery of Sts. Peter and Marcellinus, two Magi are shown. A painting in the Lateran Museum, however, shows three, whilst another in the cemetery of Domitilla shows four. On a vase in the Kircher Museum, eight

Magi are shown.

WHAT WERE THE WISE MEN'S NAMES?

Like the number of Magi, the names of these wise men are also unknown. Once again, it is due to tradition that we have their names. Additionally, the names given to these Biblical figures differ based on tradition. In Western tradition, for instance, the three Magi were Melchior, Caspar and Balthazar. These men were said to have come from Persia, India and Babylonia respectively.

According to the Syrian tradition however, the names of the Magi are Larvandad, Hormisdas, and Gushnasaph. In the Armenian tradition, on the other hand, Kagba, Badadakarida, and Badadilma are the names of the Magi.

After the Magi had paid homage to the infant Jesus, they were prepared to return to Jerusalem, as they were requested by King Herod to bring news of the child's whereabouts. The wise men believed Herod when he claimed that he desired to go and worship the new-born king as well. In a dream, however, the wise men were warned by God not to return to Herod, and the Magi “departed into their own country another way.”

THE MAGI AND ST. HELENA

Thus the story of the Magi comes to an end, or so it seems. During the 4th century AD, St. Helena, the mother of the Roman emperor Constantine, embarked on a quest to locate the sacred relics of the Christian faith.

It is said that St. Helena succeeded in finding the remains of the Magi, reportedly discovered in Persia, and then brought them back to Constantinople. During the 5th century AD, the relics of the Magi were brought to Milan.

When the city was conquered by Frederick Barbarossa, the Holy Roman Emperor in 1164, the relics were given to Rainald von Dassel, the Archbishop of Cologne. The remains of the Magi were then transferred to Cologne Cathedral, where they have remained, behind the high altar, ever since.

A large gilded sarcophagus was built to house these remains. This reliquary, known as the Shrine of the Three Kings, is the largest reliquary in the Western world, and has drawn pilgrims to Cologne Cathedral since the supposed remains of the Magi arrived in the city during the 12th century.

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A Speech by Dr. Shahrokh Ahkami at Iama, May 2022

Non Iranian Rulers of Iran

Before starting my speech, I must pay tribute to the founder of the Iranian-American Medical Association, Dr. Amir Ganchi. Dr. Amir Ganchi founded IAMA (Iranian- American Medical Association), an organization that brought first, second and third generation Iranian-American physicians together. For his success in creating this organization, we thank him and admire his sacrifices.

Iran was commonly known until Mid-20th century (1935) as Persia in the Western world, is linked with the history of a larger region, known as greater Iran, from Anatolia in the west to the borders of India and the Syr Darya in the East, and from the Caucasus and the Eurasian steppe in the North to the Persian Gulf and the Gulf of Oman in the South the Iranian Empire begins of the world's oldest continuous major civilizations, with historical and urban settlements dating back to 7000BC (1) this period Ends with Mannueans C13 Dynasties. (Geory Wilhelm Friedrich Hegel (2) calls the Persians the First Historical people.

Iran Age: following the influx of Iranian people the Iranian people gave rise

to 17 Empires. The most important ones were Medes, the Achaemenid, Parthian Seleucid and Sassanian Empires of Classical Antiquity.

THE MIDDLE AGE:

The Muslim conquest of Persia from Rashidun Caliphs to Akkoyunlu was the most important: Abbasid Period and autonomous Iranian Dynasties. Islamic Golden Age, Shu'ubiyya movement and Persianization process Persianate states and Dynasties (977-1219) Samanids, Safavid dynasty, Seljuk Empire Khwarazmian Empire, Mongol Empire, Ilkhanate, Timurians (Timurid Empire).

Early modern period Safavid Empire (1501-1925) Nader Shah and his Successors (Afshariya Dynasty) Zandiye dynasty.

Late Modern Period: Qajar Dynasty 1796-1925 Pahlavi Era (1925-1979).

Contemporary Period: Revolution and the Islamic Republic (1979-2022) Present.

Alexander, who quickly conquered the Persian Empire under its Last Achaemenid dynasty, Darius III, died young

in 323 BC leaving an expansive empire of partly Hellenized culture without an adult heir. The vast territories were divided among Alexander's generals, Satraps the Seleucid Empire. It was founded by the Macedonian General Seleucus I Nicator following the division of the Macedonian Empire. Originally founded by Alexander (11-12-13-14) they ruled Iran 248 years and for 60 years they were absolute rulers, then a Parthian tribal chief overtly took the title of Kings of Persia, before becoming vassals to the newly formed Parthian Empire. Seleucids respected the cultural and religious sensibilities of their subjects but preferred to rely on Greek or Macedonian soldiers and administrators for the day-to-day business of governing. The latter part of the reign of Antiochus IV Epiphanes, he saw a further disintegration of the Empire despite his best efforts the Parthians moved into the power and a vacuum took over the cold Persian lands. Efforts to deal with both the Parthians and the Jews as well as retain control of the provinces at the same time proved beyond the weakened Empire's Power. Antiochus died during a military Expedition against

the Parthians in 164 BC.

The Abbasid caliphate, was the third caliphate to succeed the Islamic Prophet Muhammad. the Abbasid Caliphate first centered its government in Kufa, modern day Iraq, but in 762 the Caliph Al-Mansur founded the City of Baghdad. Baghdad became the center of science, culture and invention in what became known as the Golden Age of Islam. This in addition to housing several key academic institutions, including the House of Wisdom, as well as multiethnic and multi-religious environment, garnered it a worldwide reputation as a “center of learning”. The Abbasid Period was marked by dependence on Persian bureaucrats (such as the Barmakid family) for governing the territories as well as an increasing inclusion of non-Arab Muslims (Muslim Community) Persian customs were broadly adopted by the ruling elite, they began patronage of artists as Scholars. Despite this initial cooperation, the Abbasids of the late 8th Century had alienated both non-Arab mawali (clients) and Persian autocrats. They were forced to cede authority over all Andalus (current Spain and Portugal) to the Umayyads in 756, Morocco to the Idrisids in 788, Sicily to the Aghlabids in 800, Khorasan, Transoxiana to the Samanids, Persia to the Safavids in the 8705 and Egypt to the Isma’ili-Shia Caliphate of the Fatimids in 969.

The political power of the caliphs was limited with the rise of the Iranian Buyids and the Seljuq Turks, who captured Baghdad in 945 and 1055, respectively, the dynasty retained control of its Mesopotamian domain during the rule of caliph Al-Muqtafi and extended into Iran during the reign of caliph Al-Nasir the Abbasid age of cultural revival and fruition ended in 1258 with the attack of Baghdad by the Mongols under Hulagu Khan (I Ikhanate) and the execution of Al-Mustu’sim.

Ghaznavid Dynasty was a culturally Persianate, Sunni Muslim dynasty of Turkic mamluk origin ruling, at its greatest extent large parts of Persia, Khorasan, much of Transoxiana and the northwest Indian continent from 977 to 1186. The dynasty was founded by Sabuktigin in Ghazna after the Death of his father-in-law Alptigin, who was an Ex-General of the Ssamaniid empire from the Balkh in the greater Khorasan.

Sabuktigin’s son, Mahmud of Ghazni expanded the Ghaznavid empire. During Mahmud’s reign (997-1030) the Ghaznavids settled 4000 Turkmen families near Favana in Khorasan. Finally, the

Turkmen were defeated and scattered to neighboring lands. In 1033, Ghaznavid Governor executed fifty Turkmen chiefs for raids into Khorasan Mahmud of Ghazni led incursions deep into India as far as Mathura, Kannauj and Sommath. In 1018 he laid waste to the city of Mathura, the wealth brought back from Mahmud’s Indian expeditions to Ghazni was enormous and contemporary historians (e.g., Abolfazl Beyhaghi and Ferdowsi) give glowing descriptions of the magnificence of the capital and the conqueror’s support of literature. Mahmud died in April 1030. Although the dynasty was of central Asian Turkey origin it was thoroughly Persianized in terms of language, culture, literature and habits and has been regarded as a “Persian Dynasty”.

The Ghaznavid sultans were ethnically Turkish, but the sources all in Arabic or Persian. The essential basis of the Ghaznavids military support always remained their Turkish soldiers. There are indications of some Turkish literary culture under the early Ghaznavids. (Kopruluzade, PP3657) the political power and administrative apparatus which gave it shape came very speedily to be within the Perso-Islamic fact that personnel of the bureaucracy which directed the day to day running of the state, and which raised the revenue to support the Sultan’s life style and to finance the professional army were Persians who carried the administrative traditions of the Samanids, only strengthened this conception of secular power.

Persianization of the state apparatus was accompanied by the Persianization of high culture at the Ghaznavid court. Poets such as Abu’l-Faraj Rumi Sana’i, Otman Mokhtari, Mus’ud-e-Sa’d e Salman, and Sayyed Hasan Ghaznavi the translator into Persian prose Ebn Moqaffa’s Kalil wa Demna, namely Abu’l-Maali Nasr-Allah, Mohammad Persian Literary culture enjoyed a renaissance under the Ghaznavids during the 11th century. The Ghaznavid Court was so renowned for its support of Persian Literature that the Poet Farrukhi traveled from his home province to work for them, the poet Unsur’s short collection of poetry was dedicated to Sultan Mahmud & his brothers Nasr and Yagub, Manuchehri wrote numerous poems about the merits of drinking wine. Sultan Mahmud, Modelling the Samanid Bukhara as a cultural center, Made Ghazni into the center of learning, inviting Ferdowsi and al-Biruni, he even attempted to persuade Avicenna, but was refused.

The Ghaznavids continued to develop historical writing in Persian that had been initiated by their predecessors, the Samanid Empire, the historian Abu’l-Fadl Bayhaqi’s Tarikh-e-Bayhaqi written in the latter half of the 11th century Ghaznavids were Turkic and their military leaders were generally of the same stock. In terms of cultural championship and support of Persian poets, they were more Persian than their ethnically Iranian rivals, the Buyid Dynasty, whose support of Arabia letters in preference to Persian is well known.

The Seljuqs, who like the Ghaznavids were Persianate in nature and of Turkic origin, slowly conquered Iran over the course of the 11th century. The dynasty had its origins in the Turcoman tribal confederations of central Asia and marked the beginning of Turkic power in the Middle East. They established a Suni Muslim rule over parts of central Asia and the Middle East from the 11th to 14th centuries. They set up the Great Seljuq Empire that stretched from Anatolia in the west to western Afghanistan in the east and western borders of (modern day) China. In the North East today they are regarded as a cultural ancestor of the Western Turks, the present-day inhabitants of Turkey and Turkmenistan and they are remembered as great patrons of Persian culture, art, literature and language.

During Malik Shah (107-1092) Iran enjoyed a cultural and scientific renaissance, largely attributed to his brilliant Iranian vizier, Nizam Almulk. These leaders established the observatory where Oman Khayyam did much of his experimentation for a new calendar and they built religious schools in all major towns. They brought Abu hamid Gazali one of the greatest Islamic theologians. Nezami Anvari, Khaqani, Sohravardi, Fakhr Razi Naser Khosrow, Bayhaqi, and many architects and artists were working for them.

MONGOL CONQUEST RULE (1219-1370)

Mongol invasion (1219-1221): The Khwarazmian dynasty only lasted for a few decades until the arrival of the Mongols. Genghis Khan had unified the Mongols, under him. The Mongol empire quickly expanded in several directions in 1218, it bordered Khwarezm. The Mongol invasion of Iran began in 1219, after two diplomatic missions to Khwarezm sent by Genghis Khan had been massacred. During 1220-21 Bukhara, Samarkand, Herat, Tus and Nishapur were razed and the pop-

ulations were slaughtered. While Genghis Khan was conquering Transoxiana and Persian several Chinese individuals who were familiar with gunpowder were serving in Genghis's army "whole regiments" entirely made out of Chinese Army were used by the Mongols to command bomb harling trebuchets during the invasion of Iran. Historians have suggested that the Mongol invasion had brought Chinese gunpowder weapons to Central Asia.

Before his death in 1227, Genghis had reached Western Azerbaijan, pillaging and burning many cities along the way after entering into Iran from its North East. The Mongol invasion was by and large disastrous to the Iranians. The Mongol invaders eventually converted to Islam and accepted the culture of Iran, the Mongol destruction in Iran and other regions inn Islamic heartland (particularly the historical Khorasan region, mainly in central Asia) marked a major change of direction for the region. Much of the six centuries of Islamic scholarship culture (Persian during Islamic Period) and infrastructure was destroyed as the invaders leveled cities, burned libraries and in some cases replaced mosques with Buddhist temples.

The Mongols killed many Iranian civilians. Destruction of qanat irrigation systems in the North East of Iran destroyed the pattern of relatively continuous settlements, producing many abandoned towns which were relatively quite good with irrigation and agriculture Ilkhanate (1256-1335) after Genghis death, Iran was ruled by several Mongol commanders. Genghis' grandson, Hulagu Khan. by the time he ascended to power, the Mongol

empire had already dissolved, dividing into different factions. Arriving with an army, he established himself in the region and founded the Ilkhanate, a breakaway state of the Mongol empire, which would rule Iran for the next eighty years and become Persian in the process. Hulagu Khan seized Baghdad in 1258 and put the last Abbasid Caliph to death. The rule of Hulagu's great-grandson, Ghazan (1295-1304) saw the establishment of Islam as the state religion of the Ilkhanate. Ghazan and his famous Iranian Vizier, Rahid al Din, brought Iran a partial and brief economic revival. The Mongols lowered taxes for Artisans encouraged agriculture, rebuilt and extended irrigation works and improved the safety of the trade routes. As a results commerce in creased dramatically. Items from India, China and Iran passed easily across the Asian steppes and these contacts culturally enriched Iran. Iranians developed a new style of painting based on a unique fusion of solid, two-dimensional Mesopotamian painting with the feathery, light brush strokes and other motifs characteristic of China.

TIMURID EMPIRE (1370-1507)

Iran remained divided until arrival of Timur, a Turco-Mongol belonging to the Timurid Dynasty – like its predecessors the Timurid empire was also part of the Persianate world. Timur invaded Iran in 1381. Timur's campaigns were known for their brutality; many people were slaughtered and several cities were destroyed (103). His regime was characterized by tyranny and blood shed, but also by its

inclusion of Iranians in administrative roles and its promotion of architecture and poetry. Sufi Poet Hafez's popularity became firmly established in Timurid era that saw the compilation and widespread copying of his divan. Sufis were often persecuted by orthodox Muslims who considered their teaching blasphemous. Sufism developed a symbolic language rich with metaphors to obscure poetic references to provocative philosophical teachings. Hafez concealed his own Sufi faith. Even as he employed the secret language of Sufism in his own work. "he brought it to perfection" His work was imitated by Jami, whose own popularity grew to spread across the full Persianate world.

Iranian historians also moved from writing in Arabic to writing in their native Persian tongue. The rudiments of caulicle, entry accounting, were practiced in the Ilkhanati, Merdiban was then adopted by the Ottoman Empire.

These developments were independent from accounting practices used in Europe. Iran's distinctive excellence in architecture. Finally, Ilkhan as a tribal title in 19th/20th century Iran, the title Ilkhan resurfaced among the Qashqai nomads of Southern Iran in the 19th century. Jan Mohammad Khan started using it from 1818/19 and this was continued by all the following Qashqai leaders. The last Ilkham was Nasir Khan who in 1954 was pushed into exile after his support of Mosaddeq. When he returned during the Islamic Revolution in 1979, he could not regain his previous position and died in 1984 as the last Ilkhan of the Qashqai.

Sources : *Wikipedia*

