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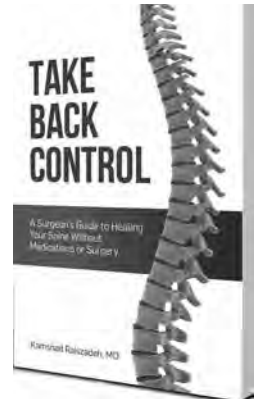
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## FROM THE EDITOR'S DESK

Once again with the arrival of Norooz, I with my hard-working staff want to thank all of you who have supported us. We also want to extend to Iranians ( throughout the world) and non-Iranians who celebrate this beautiful holiday, best wishes for the coming year. We hope this year continues to bring health, happiness, and prosperity to everyone. For those who are suffering and do not have or enjoy freedom we pray this year will bring you this freedom, liberty and basic human rights, you deserve.

When I look back, I find it incredible that Persian Heritage has survived all these years despite the financial and other obstacles we have faced. It is incredible that the sacrifices of one family and its hardworking volunteer staff have been able to keep this together. It is incredible that this magazine continues to bring to the homes of Iranians and non-Iranians, Iran's culture, art, literature and history. This magazine has been able to teach the second and third generations of Iranian Americans and other hyphenations about the beauty of Iran and its people.

The year 2022 brought many surprises to the world. It was one filled with turmoil especially the brutal war between Ukraine and Russia. This war has made refugees out of people who lived freely. They were prosperous within their borders. Now they have been forced to move throughout the world. This flood of refugees and other refugees from the Middle East, Iran, Africa, Latin America and others, often when searching for their refuge were forced to confront unacceptable behavior from modern countries.

In Iran turbulence, poverty, corruption, injustice, and inhuman treatment by religious leaders of Iran (mullahs) increased. A major contribution to this was the reaction of the young women and men over the killing of Mahsa Amini, as we reported and addressed in our winter issue. Her killing and the killing of other innocent victims caused anger and ignited an uprising against the government. These young people of Iran sparked a movement against the actions of their brutal leaders. Suddenly and as, we have always stated these Iranian citizens who the world perceived incorrectly as terrorists were now legitimately perceived by the world as the symbol of "freedom" and "resistance" seeking to obtain their freedom, liberty, and equality.

One would think that the negative perception the rulers of Iran were receiving throughout the world, would force them to reduce their acts of oppression on these women (who only wanted their freedom of choice on what to wear and what to say.) The rulers instead imposed more pressure on them. They imprisoned them and in some cases executed them. But despite the mullah's actions they were unable to stop the movement of

these beautiful and brave young men and women. It became more persistent. The demands by the movement called for the regime to change and punishment for the mullahs to become stronger. Because of the mullah's inability, over the years to run a fair and decent government for its people, one of the richest countries of the world, one filled with natural and human resources, became the poorest and neediest. Instead of securing the comfort of its own people with the country's wealth they instead guaranteed the comfort for the people of Syria, Lebanon and Venezuela, etc.

The regime has without success made useless arguments to try and impress the powers of the West. The West responded by increasing sanctions which left the Iranian people hungrier and their dining room tables with less food. Because of the mullah's, government officials and their allies stealing, corruption and misuse of funds, banks have gone bankrupt leaving the people unable to secure their money to buy food. The regime instead gives large loans to their own families and friends. They have been forced to melt 70 tons of gold to make coins. Their actions have increased the cost of the dollar to rise from 7 toman (before the revolution) up to 70,000 toman. With their tricks, like Arsene Lupin (the master of disguise and deception) they emptied the pockets of the people to compensate for their empty treasury and annual budget.

In the past six months these brave young women and men who are fighting for liberty, equality, and the separation of religion from government, have been met with many tricks and deceptions by their government; there is the pressure to wear the hijab; the executions, imprisonments. They have had to listen to the rhetoric of the regime, one that left them unable to afford food and shelter. They have witnessed the regime's horrific acts in avoiding assistance to the helpless people of Khoi after the earthquake. Not only did they witness the regime's refusal to send food, clothing and medical aid to these victims (hungry, cold and homeless), the regime stopped aid from the people, unless they complied with certain demands. Caravans filled with food, clothing and medical supplies were not permitted to go to Khoi unless the packages were marked "the gift of the government". And the government did not allow the people to seek shelter from the weather in mosques, which are SUPPOSE to be the house of Khoda, God.

This is unbelievable because during the earthquake between Syria and Turkey the Iranian government provided plane loads of food and assistance to the people and made HOT Chelo kababs. The people of Khoi, hungry and desperate, wanted only a blanket to keep warm, a pair of shoes to keep their feet dry and a hot or cold meal in order to bring day to night or night to day.

Adding to these shameful actions by the regime came the news of the poisoning of schoolgirls which started first in the religious city of Qom and then spread over to most of the cities. This news spread throughout the country and the world and blasted like a bombshell. For many older Iranians it brought them back to the war between Iran and Iraq and the chemical bombing of the Kurdish city of Halabcheh and the gassing of over 5,000 men, women and children. This news regarding the killing of a few young girls and the poisoning of these young innocent girls frightened the people. The government denied any involvement. And then one of the mullah's stated that this act was orchestrated and carried out by an ultra-fanatic religious group organized in Qom. This was followed by the government stating that the 100 students, who did this poisoning were captured and then released, after they were given guidance.

The public of course did not accept this fabricated story. They watched in anger as two mullahs, not in serious form, stood in front of a few hundred young girls who were dressed in white. They were explaining to them the benefits of child marriage and how an older husband can be kind and giving to a child bride. After a long time of silence, however, the mullahs finally criticized the poisoning and agreed that whoever was involved needed to be captured and given REAL punishment.

Again, the people did not believe this story. Do these leaders think that there is no one around to question them? They are wrong because the people know that they are lying. The people know that their misguidance made them **NOLONGER** believable. If the explanation of the mullahs is true regarding the poisoning incident than why was the reporter who broke the story arrested and placed in jail? If the explanation of the mullahs was true than explain how these 100 students were able to so easily get their hands on the poisonous products? And, why were there pictures of the teachers and the employees entering the school with gas masks on before the event? If the mullah's explanation were true how did the students so easily and so organized carry out their action?

Isn't it puzzling that in an Islamic country, a religion that forbids lying and deceiving that its leaders themselves perpetrate lies? Could it be that they believe and as we are often taught that a small white lie that will avoid a big chaos and disaster is acceptable? Maybe they believe that by stealing, deceiving denying, draining the treasury, and covering up their actions with fabricated stories and explanations regarding the poisoning of these young women will prevent some other disaster for them? In other words we are being told that the fabrication and lies by the mullahs is acceptable on the basis of religion.

Perhaps the plan of the government was to create fear and horror in an attempt to deflect the people's attention away from the hourly weakening of the Iranian currency and therefore creating more hardships for the Iranian people. But that father who works to put food on the table and provide for his family is not going to forget the cause of his financial peril. He will not forget that because of their lies he has no funds to pay his rent or to buy potatoes, onions, bread or meat for his family's dinner table. Do they think that a girl fighting for her freedom of choice on what to wear and what to say will

forget? She will not accept their deceitful explanations? Do they think that these women will become submissive to the blow to the head by the police? Do they think that by creating so much chaos that parents will bow their heads and forget the children they have lost to this regime and the millions of dreams they have had to bury? **NO NO NO!**

There could be another thought. Perhaps it is not the government using these tactics. Perhaps it is a way for the people to weaken the regime, making it easier for a takeover. In earlier days the regime blamed all the negatively affecting the country on outside sources, hoping the people would unite behind them. More recently, since this poisoning, they have changed their minds. They are blaming the poisoning on internal sources so a coup d'état will come inside the country rather than foreign nations interceding.

Unfortunately these days pick pocketers go to jail, people who protest are arrested, tortured and executed **BUT** those who steal millions from the treasury, money that belong to the people and who caused the banks to fail are not punished! They have sent these stolen funds to families out of the country who are now enjoying a good life.

Unfortunately this year because of all the events happening within Iran and the suffering and difficulties facing the Iranian people Norooz celebrations will be less warm and colorful. But we always need to keep and practice: Norooz, Chaharshanbeh Soori and Sizdeh Bedar. We need to share these traditions with our families. We need to share the joys of spring and the awakening of nature. And we must always be hopeful that the new year will bring joy, prosperity, and happiness.

*Shahrokh Alavi*

Best Wishes for Persian New Year!

Happy Norooz!





**MAJOR MEDIUM**

Dear Editor:

I received the journal yesterday and would like to congratulate you for the content and richness of the material exhibited in the journal. It has become the major medium of Persian culture and carries on Mirass-e- Iran under a dedicated leader, truly.

*Best regards, M.R. Vaghefi*

**GRATEFUL**

Dear Editor:

It takes a great man to make ordinary people feel great. This is how I felt reading your generous and kind comments and analysis of my two recent books you have graciously included in the Winter issue of your prestigious magazine.

I am very grateful for the honor and recognition you have bestowed upon me and am proud of the opportunity you have given me to make my meager contributions to Mirass-e-Iran from the early times of its inception.

Our friendship is priceless.

ای خوشا آن دم که گیرد دوست ما را در کنارش  
تا ز مهرش خوش گذارم زندگی را در جوارش  
شاه بودم روزی اندر صفحه شطرنج عمرم  
شاهرخ ماتم نمود از مهر و لطف بیشمارش

Wishing you all the best.

*Hormoz Mansouri*

**HOPING AND PRAYING**

Dear Editor:

It seems like every editorial you write, delivers the same message: Hope, for the Iranian people. And still we have not read the one editorial that says the people of Iran are free. It troubles me that they have encountered so much pain and obstacles in an effort to become part of the modern world. I can only believe that the prominent powers (leaders) of the world, including Iran's, simply do not want the freedom so many are fighting for.

But I will continue to read your editorials with the pleas for their freedom and pleas for their ability to reach their individual hopes and dreams and pleas for world peace. In my heart I know these are fantasies since in my entire 65 years we have written songs about this subject matter. These songs make hits and win Grammys but never seem to win the purpose behind the song. Sometimes I think we should accept the premise that history repeats itself. There will always be good and evil, let us just hope that the good continues to grow.

*AI, NJ*

## Museum Dedicated to Handicrafts to Open Doors in Ardabil



*Tehran Times, October 12, 2022*

A museum dedicated to Iranian handicrafts and traditional arts is scheduled to be inaugurated in Ardabil province, northwestern Iran, in the near future, the provincial tourism chief has said.

The museum is aimed at depicting the evolution of Ardabil handicrafts from ancient to modern times, said Fardin Eini, CHTN reported. The museum, which is located inside the bathhouse of the Sheikh Safi al-Din Khanegah and Shrine Ensemble, will open its doors to the public after being fully equipped, the official added. With 14 entries, Iran ranks first globally for the number of cities and villages registered by the World Crafts Council, as China with seven entries, Chile with four, and India with three ones come next.

Sheikh Safi al-Din Khanegah and Shrine Ensemble is a microcosm of Sufism, where arrays of harmonious sun-scorched domes, well-preserved and richly ornamented facades, and interiors, and, above all, an atmosphere of peace and tranquility have all made a must-see stopover while traversing northwest Iran.

Sprawling on a high, windswept plateau, Ardabil is well-known for having lush natural beauties, hospitable people, and its silk and carpet trade tradition. It is also home to the UNESCO-registered Sheikh Safi al-Din Khanegah and the Shrine Ensemble.

The province is very cold in winter and mild in summer, attracting thousands every year. The capital city of Ardabil is usually recorded as one of the coldest cities in the country in winter.

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## IRAN CLIMBS TO 9<sup>TH</sup> PLACE AMONG WORLD'S TOP STEEL PRODUCERS

TEHRAN, February 24, 2023 – Iran is ranked ninth among the world's top steel-producing countries, rising one place in the list of the world's top steel-makers, according to the World Steel Association. As reported by the Iranian Mines and Mining Industries Development and Renovation Organization (IMIDRO), based on the WSA data the Islamic Republic produced 2.7 million tons of steel in the first month of 2023. The figure shows a 27.7 percent hike compared to the corresponding month of the preceding year.

As reported, the world's top steel-producing countries produced 145.3 million tons of crude steel in January to register a 3.3-percent decline, year-on-year. During the mentioned month, China produced 79.5 million tons, becoming the top steelmaking country in the world.

India produced 10.5 million, ranking second, followed by Japan with the production of 7.2 million tons of crude steel.

The Iranian Steel industry has been constantly developing over the past years against all the pressures and obstacles created by outside forces like the U.S. sanctions and the coronavirus outbreak that has severely affected the performance of the world's top producers. Earlier this month, the WSA reported that Iran's crude steel production increased by eight percent in 2022 when the production by the world's top 64 steelmakers declined by 4.2 percent.

Iran was ranked first among the world's top steel producers in terms of production growth in the previous year. Based on the WSA data, Iran produced 30.6 million tons of crude steel in the mentioned year. Meanwhile, WSA stated that crude steel production by the world's top 64 producers fell 4.2 percent to stand at 1.787 billion in 2022.

Production by Europe's major steel producers also declined significantly last year so that Germany's production declined by 8.4 percent, Italy experienced negative growth of 11.6 percent, France's output declined by 13.1 percent, Spain registered a negative 19.2 percent growth and the UK a 15.6 percent decline in steel production.

According to the World Steel Association, Iran was the world's 10th top steel producer over the past two years, after countries like China, India, Japan, and Russia.

The country is expected to climb to seventh place among the world's top steel producers by the Iranian calendar year 1404 (March 2025).

## The Airbus Returns to Iran's Fleet

After a long pause on flying and a required overhaul the A320 returns to Iran's air fleet. Following successful test flights between Tehran and Yazd the IRIB news stated Iran's decision to bring it back to its domestic fleet.

Ramin Hamzeh, CEO of Qeshan Air believes this action will increase seat capacity by 600 hundred.



## Cultural Heritage, Handicrafts and Tourism Organization (MCHTH) concluded the "Online Training of Trainers for World Heritage Specialist Guides" in Iran.

*Iran Press/ Iran News:* The Director General of Registration and Preservation of Spiritual and Natural Heritage Office of the Iranian Ministry of Cultural Heritage, Tourism, and Handicraft reported that Iran was ranked 6th in UNESCO's registry of intangible heritage. The 17th meeting of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage began on November 28 in Rabat of Morocco and wrapped up on December 3.

In this edition of the committee, Iran presented 6 intangible cultural heritages common with other countries, four of which are registered globally; building and playing lute common with Syria, Yalda Night common with Afghanistan, Turkmen Needlework common with Turkmenistan, and silkworm breeding and traditional silk production common with Afghanistan. Mostafa Pourali said that with Iran's 21st intangible cultural heritage being registered in the UNESCO World List, Iran promoted one stage and was ranked sixth among the countries with registered heritage in this list.

Iran and Croatia each have registered 21 works of intangible cultural heritage in the world list and are jointly in sixth place.

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## IRAN ANBARAN; CRADLE FOR IRANIAN RUG

Ardabil (IP) - Anbaran, a city seven kilometers from Namin County on the border of Iran and the Republic of Azerbaijan, is considered the cradle of the rug (kilim), weaving industry in the Ardabil province.

Iran Press/ Iran News: The rugs that are woven in the city have the best quality and authenticity, and this art is more than five centuries old, Mirsaleh Sadeghi, an exporter, told IranPress.

More than 50 designs are woven in Anbaran and the unique patterns are taken from the lifestyle of the people in the area.

Every year, in Anbaran, more than 50 thousand square meters of rugs are produced by five thousand weavers in 15 workshops.

Some 30 percent of kilims woven in Anbaran is exported to global markets and the 70 percent remaining is sold in the Iranian markets.

Sadeghi, an entrepreneur, stated that 70% of the products are exported to Japan, Azerbaijan, Georgia, Turkiye, and Germany.

Thanks to efforts made by the Ministry of Cultural Heritage, Handicrafts, and Tourism of Iran, Anbaran has been registered as the city of kilim due to its unique designs and shapes.

Anbaran rugs have also received the seal of authenticity from UNESCO.

## TEHRAN HOSTS 29<sup>TH</sup> IRAN HAND-WOVEN CARPETS EXHIBITION

Tuesday, 23 August 2022

Tehran (IP) - 29th edition of the Iran hand-woven carpets exhibition, with the participation of more than 400 producers, kicked off in Tehran. Iran's hand-woven carpets have a special place worldwide, and those interested in art believe that these carpets have the best quality worldwide.



## IRAN SET TO DROP VISA REQUIREMENTS FOR 50 COUNTRIES

*TEHRAN, January 7, 2023* –Iran is expected to waive visa requirements for tourists from about 50 countries as it aims to benefit from a rebound in global tourism.

“We have prepared a comprehensive plan aimed at waiving visa requirements [for certain travelers]. And according to a proposal given to the government, we are considering about 50 countries for the scheme,” deputy tourism chief Ali-Asghar Shalbafian said on Saturday. In this regard, the Ministry of Cultural Heritage, Tourism and Handicrafts has submitted a proposal to the Ministry of Foreign Affairs for consideration and the possibility of implementation, the official said.

The list of 50 countries includes some neighboring countries and ones deemed as growing tourism markets for the Islamic Republic, Shalbafian said. Elsewhere in his remarks, the official reminded a previously inked visa waiver program for certain tourist groups to be implicated between Iran and Russia. The agreement was initially signed by former Iranian President Hassan Rouhani and his Russian counterpart Vladimir Putin in 2017.

The Head of the Iranian Tour Operators Association Ebrahim Pourfaraj believes the majority of potential Russian travelers are unaware of the vast tourist attractions that exist in every corner of Iran. “The fact is that Iran’s political and economic relations with Russia are considered as good, but this has nothing to do with attracting tourists because it is directly connected with the Russian people. It is the Russian people who must choose Iran as their destination.” Long shunned by Western travelers, the Islamic Republic has steadily stepped-up efforts to use tourism, over the past couple of years, to help promote its international image battered by endless opposition mostly from the U.S.

Before the COVID pandemic, Iran’s tourism had constantly been growing, reaching more than eight million visitors in the Iranian calendar year 1398 (started March 21, 2019). That surge, however, helped prejudices to become thick and thin.

Some experts believe even before the pandemic, Iran’s

tourism was already grappling with some challenges, on top of those Western “media propaganda” aimed at scaring potential travelers away from the Islamic Republic. They say Iran is still somehow “unknown” for many potential travelers due to such a “media war.” The Islamic Republic expects to reap a bonanza from its numerous tourist spots such as bazaars, museums, mosques, bridges, bathhouses, madrasas, mausoleums, churches, towers, and mansions, of which 26 are inscribed on the UNESCO World Heritage list.

## TEEN MISS EARTH USA FIRE 2023



Nicole Sandrik-Arzadi, a first-generation Iranian-American, captured the national title of Teen Miss Earth USA Fire 2023 on January 7, 2023 at the Linda Chapin Theater - Orange County Convention Center in Orlando, Florida.

The Miss Earth organization’s platform “allows women to experience the beauty pageant industry and provides opportunities for advocacy, education and recognition of women who want to positively impact our planet and the most pressing environmental issues around the globe”.

Nicole is a freshman at George Washington University studying International Politics in the prestigious Woman’s Leadership Program with hopes of becoming an attorney/legal journalist.

Nicole developed The One Planet Project, a non-profit organization which breaks down often-complicated United States environmental policies into concise explanations and provides opportunities for teens to directly benefit the planet and consequently its people.

She has been recognized for her community service, including hosting a local food distribution which benefited 400 families in need, serving as President of her food bank’s Teen Leadership Council and hosting educational seminars for teens on the issue of food insecurity. In addition, she graduated high school Cum Laude, as an Advanced Placement Scholar, a Global Scholar, received awards in journalism and community involvement and is the author of a published Capstone Research Journal.

## MEDICAL TOURISM; What Iran is known for



Iran Press/ Iran News: Medical Tourism is becoming popular in the world. Iran with high standards in medical research and health care services, at affordable costs is a distinctive destination.

Medical Tourism or Health Tourism is indeed not a new phenomenon, but goes back to ancient Greece, where people flocked to temples dedicated to the art of healing.

Today's medical tourism has focused on two concepts: expertise and affordability. Alongside its multifaceted tourist attractions, Iran is a destination for numerous medical tourists who pick Iran because not only its surgeons and specialists are deft, but also given the fluctuations of exchange rate, the costs of surgery and treatments are very low.

### History of Medicine in Iran

The practice and study of medicine in Persia has a long and prolific history. The Iranian academic centers like Jundishapur (Gundeshapur) University (3 century AD) were a breeding ground for the union among great scientists from different civilizations. These centers successfully followed their predecessors' theories and greatly extended their scientific research through history.

Some of the earliest practices of ancient Iranian medicine have been documented in the Avesta and other Zoroastrian religious texts. The sixth book of Zend-Avesta contains some of the earliest records of history of ancient Iranian

medicine. The Vendidad in fact devotes most of the last chapters to medicine.

Avicenna known as Prince of Physicians in west and chief master of all sciences in Muslim world is the celebrated Iranian physician and philosopher who was particularly noted for his contributions in the field of Aristotelian philosophy and medicine. He composed the Canon of Medicine that became the preeminent source of medicine among western medical scholars from the early 14 to the mid-16 century.

Due to the temperate climate, well-trained medical experts, and the latest version of medical innovations, Iran occupies an important position in the medical travel industry in the region. Iran is considered a safe destination, and the beauty of the country, as well as the abundance of sunshine, therapeutic natural springs and unique cuisine make it a favorite spot for many medical travelers.

The health tourism industry continues to grow significantly as a result of today's comprehensive treatment needs.



A hotel-hospital in Tehran equipped with latest medical instruments

Fortunately, Iran, with its location in an appropriate area where many of its neighbors require quality care, is making tremendous progress in terms of health and treatment. The high capabilities of the health system have created a unique opportunity for the country. In addition to treating people seeking treatments in the region, it can open a way to bring a significant income to Iran.

Today, more than 135 medical centers in Iran have obtained a registration certificate for international patients under the strict supervision of the Ministry of Health. Every time international patients are admitted by these hospitals, they can be safely treated medically, says Hassan Rashki, Iranian expert in medical tourism. Bone marrow transplantation – an important treatment for blood cancer – can be a valuable accomplishment to the country's healthcare industry with a success rate of over 90%, "Rashki added.

Ophthalmology services in Iran are among the most credible countries in the world. Iran is considered the second best country in terms of quality of ophthalmological treatment to Spain. According to medical reports, infertility treatments and researches done in Iran are very progressive and the success rate meets the highest international standards. Many people in need of infertility health care, from neighboring countries receive treatment for these services in Iranian hospitals.

Performing all types of cancer surgery, gynecological diseases, orthopedic surgery and heart disease in the country's hospitals is the order of the day, and a large number of Iranian doctors are ready to treat all diseases with the best possible form. Experts predict that if the various therapeutic capabilities of Iran are introduced in the target countries, Iran will easily have the potential to raise \$ 4 billion for health tourism annually.



Iran provides high standards of medical care in the region

# Too Late to Comprehend Gigantic Mistakes

By: M. Reza Vaghefi, Ph.D.

## INTRODUCTION

The Spring issue of Persian Heritage contains a very interesting story, documented by the Editor of the Quarterly, about Queen Farah, which sheds some light on some extremely painful important issues of the recent past and regrets that would not have to happen, only if the subjects were even superficially familiar with the Persian culture.

Revolutions do not happen overnight. The Bolsheviks revolution in Russia was inspired by Communist Manifesto conceived and announced by Carl Marx in Germany in 1848. That Manifesto was the intellectual guidance of the Bolsheviks in Russia to rise and overthrow the emperor.

Very few aspects of the Manifesto were adopted and implemented by the USSR (Union of Soviet Socialist Republics). The dictatorship that replaced the regime of the emperor was even harder, under Stalin, for the rank-and-file millions of whom lost their precious life.

In France the French revolution was inspired by down-trodden and break of the main prison Bastille to overthrow the Queen Marie Antoinette who was put under Guillotine and created Robespierre, serial killer of French revolution, to put thousands to death. Islamic revolution had its own Robespierre by the name of Sadegh Khalkhali (he was judge and jury) who was commissioned by Ayatollah Khomeini to execute thousands of innocent people. So, all revolutions have their Robespierre's to do the dirty job. To say that Shah and his queen left to prevent bloodshed does not tell the true nature of issues at hand.

The Islamic revolution in Iran began on 15th of Khoradad, June 1963 and was put down by Asadullah Allam with blessing of then Shah Mohammad Reza Pahlavi. I am not sure if Queen Farah was there at the time but ignoring these facts is not acceptable and of course not reminding us the mistake do not heal the wound. Worse than that was the constant reminder, by Allam, that there will never be another uprising by the Mulla and Shah believing such lies and deceptive behaviors by his Minister of Imperial Court. All the people who lost their life in their quest had friends and relatives that began to work in earnest to revenge the unjustified slaughter of people by someone like Allam, whose affiliation with and love of Iran was less than zero.

He was a fifth generation Arab. Allam's ambitions could only be fulfilled by being next to head of the state, the Shah who himself was totally unfamiliar with Persian/Iranian culture. More will come about Shah's superficial statements about Iran.

During the high days of OPEC when Jamsheed Amusegarr (minister of Finance) was then chair of the Organization and before a crucial meeting to consider a price increase Allam called Amuzegar and invited him to a breakfast at Allam's residence. Amuzegar reluctantly accepted the invitation during which Allam suggested to him to be careful

about the next price increase. Recommending to no change in the price structure.

So Amuzegar went back to Shah and disclosed what he had been told by Allam. Shah told him "You know where he gets his orders from". Proceed as I told you." Meaning that Shah knew Allam that was a British spy.

## FRIEND OF SHAH OR A BRITISH SPY?

Queen Farah refers to General Hossein Fardoust as Shah's classmate and trusted friend. That was true but how did he become a traitor needs some explanation that the Queen prefers not to mention. Fardoust was a trained spy by the British MI6, the British spying agency that even today provides reliable information from behind the battle lines in Russia. He did what he was trained for. During the turmoil of the pre-revolution days when the Supreme Council of the Armed forces met to decide what to do, he was the one who said Armed forces are to defend the country from aggression by foreign forces not to defend the regime.

Meaning of the statement put out for everyone to know was that the Iranian armed forces are neutral which led to people following Ayatollah Khomeini attack the armories, pick up guns to defend the new emerging regime against anyone attacking it and they laid the foundation of what is called Islamic Revolutionary Guards Corp. So Fardoust did what he was ultimately trained to do by the British Intelligence services MI6.

In general Shah and Shahbanoo loved Iran, but problem was that they were surrounded by spies and sycophants whose interest was basically financial. And the cheer leader of the group was Allam who had accumulated too much power and wealth and everyone in the government and even the private sector knew his influence on Shah. Allam's toxicity created many corrupt people even Shah himself was not immune to such corruptive behavior which ultimately became known to public and further eroded his image in public eye.

## BRITISH INFLUENCE

Shah should have never taken his eyes off the toxicity of the British influence on especially people around him, or he may have assumed that it would be safer to have them around, but a careful eye would have been most essential. It was the British influence that delayed the emergence of the Chinese nationalism under Mao Zedong although they used different technique to have control there. It was Opium war in 19th century. Under the Chiang Kai-shek use of Opium was popularized. The purpose was to weaken people's desire to rise and defend their country. Mao Zedong stopped it.

They used different strategy in different countries and societies. It was their mischievous policy to subdue the Chinese and other methods to subdue the people of India for

centuries. In Iran they had a deep network of spies beginning with Rashidian brothers, loyal members of the British Embassy in Tehran, and different members of Masonry network that did their bidding by overthrowing the legitimate government of Dr. Mossadegh that the Empress prefers not to talk about. Shah did not even approve Dr. Mossadegh's travel abroad for treatment of his cancer and let him die in miserable pain.

The Queen refers to Shah's miserable conditions toward the end of his life as he died almost anonymously, this is very unfortunate, but did he ever mention to Queen Farah the excruciating pain that he caused a national champion, Mossadegh, to go through.? Contrast this situation with death of Dr.Eghbal who was dismissed by Shah because he offered some advice at a critical time. Thousands of people took part in his funeral.

The head of the of NIOC Abdollah Entezam, who had suggested some precious advice, was removed from his job immediately. He was incorruptible. Dr. Mohammad Mossadegh, the champion of oil nationalization' burial ground in Ahmad Abad, West of Tehran, has turned into an almost national shrine. Whether we talk about these issues or not, they do not disappear from Iranian history. These men, the Crown Jewels of Iran, were most honest and decent people the likes of whom do not exist today and probably may not in the future. It takes a long time for an honest man to emerge in a corrupt environment.

**TOXICITY THAT POISONED A LOT**

The toxicity was not just presence of Allam, it was the political system that was set up under the Shah who in violation of the Constitution, accumulated so much power that ultimately led to his demise. Queen Farah has no deep understanding of the system that collapsed once Shah left. There is a story about king Hussain of Jordan (a poor Arab country loaded with problems and impending conflicts, Palestinians, the majority, versus native tribes that are the backbone of kingdom) where he says every time the State Department (of U.S.) recommended that I should do this or that I did the opposite because they did not understand what we were going through.

Shah of Iran did exactly what the Americans were telling him. The main problem was that neither side, the Americans and Shah, did not understand the structure of Iranian culture. Take it from land reform (tiller of the land as the American were telling the Shah), to nationalization of forest (the main beneficiary was members of the royal family). There are quite a few items that have been discussed before in Mirrasiran.

Shahbanoo Farah was an innocent by-stander with minimum knowledge of the main issues. She states that Shah and Queen left to prevent bloodshed. This itself acknowledges that Shah was not telling the truth or maybe he did not know those replacing him were blood thirsty suckers. He was told by the American Ambassador Sullivan representing a naïve and globally, ignorant President Carter, that he should leave. Therefore, his departure was not a voluntary and the bloodshed that ensued was far beyond human imagination.

The top commanders of the armed forces were put to death which provided a fertile ground for another blood thirsty sucker like Saddam Hossein, a CIA pawn, to attack

Iran.

In addition to hundreds that were executed before the war, thousands of young people were sent to battle ground many of whom never returned. Additionally, many students from cream -of-the -crop universities demonstrated against the atrocities of the regime. Five thousand were arrested and put in jail. At the end of the war Ayatollah Khomeini (who was called a Saint by Carter's U.N. Ambassador Andrew Young) ordered their execution. The young men were the most talented but faced a regime whose insatiable appetite for blood knew no boundary. A committee of three, including the man who thinks he was elected as president of the Islamic republic Mr. Ibrahim Raisi ordered their execution which was carried out by Hamid Nouri who is in a Swedish prison, Sweden, for crime against humanity (NYTimes, July 15, 2022.)

**REIGN NOT RULE**

In the interview with the Editor of Mirrasiran, the former Queen mentions that Shah was interested to train his successor, heir apparent, son not to govern like himself. He was told by numerous personalities, in and out of government, that it was unconstitutional (According to the Constitution) for the Shah to assume so much executive powers which were supposed to be held by civil servants.

Dr. Mohammad Mossadegh, the champion of oil nationalization, reminded the Shah that he must reign not rule, a strategy that would allow the government to be responsible for mistakes and the accountability that goes with it. In each case the corrupt and sycophants, a ubiquitous phenomenon, that were in line to benefit from Shah's power, were telling him that it was the best for the country to have a powerful king at the top to run the affairs of the state.

At the end he had only himself to blame for the disarray that laid the foundation for the revolution. Shah had created a huge tent, and he was the main pillar. Once the pillar is removed the tent would collapse. Or probably he thought that day may never come.?

Shah was completely isolated from the common man with no real touch with the social problems that were brewing. This isolation was completed by Allam and Howaida, his prime minster who had his own network of people who would report to him any person that would visit the Shah, in return for Gold Pahlavi Coin. Shah did not know that POWER CORRUPTS, ABSOLUTE POWER CORRUPTS ABSOLUTELY.? Right under his nose, his director of Protocols would get money to arrange a photo-op with the Shah. Corruption was everywhere.

It is quite fair to say that neither Shah nor his Queen had any knowledge of Iran history and for that matter the world. The clergy class, be it Christian, Jewish of Moslem, love power and anything that creates hurdle to achieving that must be removed or eliminated. It happened in Europe couple of centuries ago where Pope directed his army to acquire or dismiss properties or assets belonging to none- believers or even slaughtering those that deserted the Church to establish and enhance their own sect like Protestants were subject of numerous attacks and at times devastation by Pope's army for their desire to establish their own sect.

Very similar to Bahais in Iran who were and are persecuted because what they advocate contradicts the very foun-

dation of religious beliefs of governing clergy. Shah tried to change the direction of a corruptive modus operandi and provide a modus vivendi but could not because the weight of corruption had overwhelmed the attempts to improve things that were ailing the society.

**LACK OF UNDERSTANDING THE CULTURE**

Shah and his queen had very limited understanding of the Iranian/Persian culture. All one needs to do is look at some authentic sources of the past that have had applicability then, now and will have in future. Golestan Saadi, is an indispensable source of advice and illuminates how the kings in the past ran their affairs. Saadi says numerously that a king’s survival depends on strength and satisfaction of his people.

If the people are unhappy, the king may not last long. It is as simple as this but the corrupt people around the royal family would make it impossible for the Shah and the Queen have access to real people which also means that the pain and suffering of people at the bottom go unnoticed, but the wealthy enjoy all the glamor and privileges that are totally unavailable to Middle class not to mention the total deprivation of the poor.

It was true then as is true now. Those privileges are maintained at the point of gun but someday there could be an eruption like a huge earthquake or a massive volcanic strike that creates lots of destruction and with deprivation.

**CONCLUSION**

Sycophancy and endemic corruption leave no room

for honest people to meet the authorities to discuss the real problem that society faces. So ultimately it creates upheavals that are not easy to manage and that is where too little too late comes in. Corruption is a systemic phenomenon. Those that refuse to participate get passed.

No promotion, no special privileges or benefits (Personally I have witnessed this phenomenon). But the ones who are skilled in corruption, accumulate enough power to destroy the noncompliance the case of late Professor F. Reza, a renowned international scholar with a command of Persian literature, is a good example which has been mentioned in a previous issue of Mirassiran.

Systemic corruption rewards very few people but erodes trust in nonparticipants who try to avoid participation in corruptive performances suffer even more.

This happened at the Plan and Budget Organization, the only relatively clean organization, toward the end of Howeida’s premiership and gradually stopped the functions that could have helped maintaining some order in the structure of government.

This atmosphere enhanced the notion that government was ineffective in dealing with social problems.

Jamshid Amuzegar, a competent technocrat replaced Howeida and through some unnecessary measures, such as creating a department to supervise the religious endowments (a necessity though) but, a red line for the clergy who were the main beneficiary, helped create some issues which ultimately provided the ground for the Islamic revolution. A clean technocrat and a “Jewel “could not survive in a corrupt environment.

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# FIGHTING FOR HUMAN RIGHTS

## WOMEN'S RIGHTS IN IRAN

FROM WIKIPEDIA, THE FREE ENCYCLOPEDIA

the 2nd and last part



### CIVIL LAW

Iran's civil law system can be seen as very gender distinct, with numerous laws that favor men over women and few, if any, laws favoring women. Iran follows Islamic laws. Under Iranian civil laws, when children reach puberty, they also gain penal responsibility and can legally be tried as an adult. This can be seen as disadvantageous towards girls, who reach puberty around the age of ten whereas boys reach it around the age of fourteen. This means girls as young as ten can be prosecuted criminally. Punishments can vary from prison sentences to lashes and the death penalty.[citation needed]

On November 13, 2018, Entekhab, Iran's official news agency, published a statement by the hiking board of the north-eastern province of Khorasan Razavi that requires Iranian women to have permission from their husbands or fathers if they

want to go hiking.

### EDUCATION

The writer and activist Bibi Khatoun Astarabadi founded the first school for Persian girls in 1907. In this school, Iranian women could study subjects including history, geography, law, calculus, religion, and cooking. [citation needed] The enrollment of 12 women into Tehran University in 1936 marked the entry of women into university education in Iran.

Since in 1960s and 1970s a lot of educational infrastructure was built in Iran, specially many young universities, which are the best up to today, the women education started to increase in 1960s and in 1970s there were many female students more than 50 percent. This new trend continued due to availability of young generation of well-trained professors despite the restrictions imposed after 1979 Ira-

nian Revolution by Islamic government. Although for five years the universities were shut down completely for imposing new laws of Islamic state on universities. Despite change in quality and new restrictions on women in some topics, the existing infrastructure significantly helped in the continuation of this trend. Though the quality of research work significantly decreased which caused to significant brain drain. The trend continues and more than 60% of all university students in Iran are women. In 1994, Ali Khamenei, Supreme leader of Iran, declared the percentage of female university was 33% before the Revolution but after that in 2012 it was 60%. As of 2006, women account comprise over half of the university students in Iran, and 70% of Iran's science and engineering students. These education and social trends are increasingly viewed with alarm by the Iranian conservatives

groups. A report by the Research Center of the Majlis (controlled by conservatives) warned the large female enrollment could cause “social disparity and economic and cultural imbalances between men and women”.

Despite the advancement in higher education for women, there have been many setbacks. On August 6, 2012, the Mehr News Agency “posted a bulletin that 36 universities in the country had excluded women from 77 fields of study” as part of an effort by parliament to put a quota on women’s participation in higher education. According to Radio Farda in 2018 there were less than 35% of university-educated young women in Qazvin and Hormozgan provinces as the lowest unemployment rate in Iran.

Iranian women rights activists determined education is a key for the country’s women and society; they argued giving women education was best for Iran because mothers would raise better sons for their country. Many Iranian women, including Jaleh Amouzgar, Eliz Sanasarian, Janet Afary, and Alenush Terian have been influential in the sciences. Maryam Mirzakhani won gold medals in the 1994 and 1995 International Mathematical Olympiads, and in 2014 her work on dynamics made her the first woman in the world to win the Fields medal, which is widely considered to be the most prestigious award in mathematics.

In 2001, Allameh Tabatabaai University, Tarbiat Modares University and Azzahra University initiated a women’s studies academic field at the Master of Arts level and shortly after, Tehran University organized a similar program.[citation needed]

**KHATAMI ERA**

During the rule of Mohammad Khatami, Iran’s president between 1997 and 2005, educational opportunities for women grew. Khatami, who thought women’s place was in the home, did not seek to exclude females from public life. Noting more women were participating in higher education, Khatami said the increase was concerning but did not wish to reduce it. Khatami called for the creation of specialisms and majors for women in universities and for the quota system that was introduced after the 1979 revolution.



When Khatami’s presidency began, more than 95 percent of Iranian girls went to primary school[84] In 1997–98, 38.2 percent of Iranian women enrolled in higher education, but had fallen to 47.2 percent by 2000. As female enrollment in schools grew, the sexual segregation in academic specialization remained until the late the 1990s. In 1998–99, males comprised 58 percent in mathematics, physics, and technical fields with 71 percent of secondary school students. Women comprised 61 percent of students enrolled in the humanities and the experimental sciences. The divide of the sexes continued at university level where most females studied arts, basic sciences, and medicine, while mostly males studied engineering, humanities, agriculture, and veterinary science. The decade saw a three-fold growth in female enrollment in higher education.

The Khatami presidency saw the slow rise of women’s participation in education. Women pursuing teaching positions in higher education also made gains during this period; at universities, women held nearly half of the assistant professorships—almost twice the number held ten years before. The percentage of females accepted into tenure-track and full-time professorships in 2001–02 was 17.3%.

**ECONOMIC RIGHTS**

According to Iran’s 2007 census, 10% of women were actively contributing to the economy and that over 60% of men were economically active. Compared with men, women have one-third of the chances of gaining managerial positions. [citation needed] According to a 2017 Human Rights Watch report, this inequality is caused by domestic laws discriminating against women’s access to employment. The types of professions available to women are restricted and benefits are

often denied. Husbands have the right to prevent wives from working in particular occupations and some positions require the husband’s written consent.

As of 2006, women’s labor-force participation rates was at 12.6% in rural areas with a national rate of 12.5% whereas the rate for men is 66.1%. Women’s engagement in informal and private sectors are not included in the data. The World Bank estimates women’s participation in all sectors is 32% and 75% for men.[citation needed] In 2006, the estimated percentage for women’s leadership roles was 3.4%.

**POLITICAL RIGHTS**

During the first three parliaments after the 1979 revolution, three of the 268 seats—1.5%—were held by women. Today, there are 17 women among the 271 individuals in parliament. Since then, women’s presence in parliament has doubled to 3.3% of the seats. The women in parliament have ratified 35 bills concerning women’s issues.

According to the Financial Tribune, Women constitute less than 10% of parliament members in Iran, even though “women have been overshadowing men in higher education for years.”

**TREATMENT BY SOCIETY**

In Iran, men usually ask women to get a virginity test before marriage. The practice exists in many countries despite WHO’s denouncement of virginity testing as unethical and lacking any scientific merit.

**PRISONERS’ RIGHTS**

According to the report of the Kurdistan human rights network, on November 28, 2018, guards in Khoy women prison in the northwest of Iran attacked inmate Zeynab Jalalian and confiscated her belongings. She was arrested in February 2007 and was sentenced to death on account of “armed actions against Islamic Republic of Iran and membership in PJAK in addition to possessing and carrying illegal weapons while engaging in acts of propaganda warfare against the Islamic Republic of Iran” in December 2008.

According to Iran-HRM, in late November 2018, a prison warden in Qarchak women prison in Varamin near Tehran attacked and bit three Dervish

religious minority prisoners when they demanded the return of confiscated belongings back.

Iranian female human rights activist Bahareh Hedayat was arrested on 10 February 2020 by Tehran University security police. She was later taken to Qarchak prison where she is now on hunger strike. Bahareh's colleagues say she was beaten by the police when she was arrested.

On 7 October 2020, after Narges Mohammadi, a human rights activist, was freed after a long-term prison sentence, the United Nations High Commissioner for Rights (UNHRC) called for the release of other activists from Iran's jails.

## SPORTS

Women were allowed to enter football stadiums after 40 years to watch the FIFA World Cup in 2018

Women contributed to the development of polo in Persia 2,500 years ago.

In Iran, women participate in numerous sports and have represented the country in sporting events such as the Asian Games, Olympic Games and World Cups.

On 12 January 2020, Kimia Alizadeh, Iranian Olympic medalist has moved to Germany and wants to compete for Germany if this year's summer Olympic. Alizadeh, who won a bronze medal in taekwondo in 2016 Olympic games, says she can't compete for her own country because of the Iranian regime's "injustice" and "hypocrisy". She says Iranian government manipulates athletes as "tools" for political propaganda.

In Iran, women are not allowed to ride bicycles pursuant to an Islamic fatwa issued by Ayatollah Ali Khamenei. According to the Muslim clerics, if a man sees a woman riding a bicycle, it will lead to crimes including sexual offenses, financial crimes, spiritual infidelity, and religious disobedience.

## ALLOWING WOMEN TO ENTER STADIUMS

Until recently women were not allowed to enter stadiums in Iran and so could not attend men's volleyball and football/soccer matches. Women have been banned from Tehran's Azadi soccer stadium since 1981.

The ban on women caused much upset, but lawmakers argued it was women's duty to raise children and not to attend sporting games. Women often

wore men's clothes, painted on mustaches, and flattened their breasts to attend spectator sports. In 2006, President Mahmoud Ahmadinejad lifted the ban, stating the presence of women would "promote chastity" but the supreme leader overturned this decision a month later. In 2012, the ban on women was extended to volleyball.

In 2018 thirty-five women gathered outside a match between two Tehran football/soccer clubs and demanded to be let in, and in on November 9 of that year Fatma Samoura Secretary General of International Federation of Association Football (FIFA) said she would ask the Iranian government to end the ban on a woman's entry to sport stadiums. According to the order of World football's governing body in November 2019, women were allowed to attend stadiums "without restrictions and in numbers determined by demand for tickets".

In 2019, a female football fan, Sahar Khodayari, was arrested for "appearing in public without a hijab" after she attempting to sneak into a football/soccer match dressed as a man. On 2 September 2019, she set herself on fire outside a Tehran court in protest. The Iranian government conceded to FIFA shortly thereafter and on 10 October 2019, more than 3,500 women attended a World Cup qualifier against Cambodia at Azadi Stadium, although they were confined to a roped off area. (Women are still barred from attending matches where one of the teams is not Iranian.) In 2022 videos surfaced showing security guards in Iran pepper-spraying women during a football match despite them holding tickets.

## WOMEN'S HEALTH

See also: Health care in Iran and Family planning in Iran

In 2005, the Iranian parliament approved abortions that were carried out before four months' gestation if the woman's life was at risk or if the fetus was nonviable or growing abnormally. With technical support from the United Nations Population Fund, the government undertook literacy and family planning initiatives.

A fund called Americans for UNFPA contributed to the Literacy Movement Organization of Iran, providing training more than 7,000 teachers, developing a nine-episode television series on women's health issues including family planning, and procuring computers and other equipment.

The average life expectancy for Iranian women has increased from 44.2 years in 1960 to 75.7 years in 2012 and the maternal mortality rate decreased from 83 to 23 per 100,000 between 1990 and 2013. In the 20th century, female social activists, health workers, and non-governmental organizations promoted the health of women by stressing the importance of regular check-ups, Pap smears, mammography, and blood tests. Vitamin D and calcium supplementation and hormone replacement therapy were emphasized with the intent of preventing osteoporosis. In 2011, depression in Iranian women was ranked first among diseases; it was ranked second in 2003. The prevalence of criminality by women has increased in recent years, as have crimes related to drugs and violence.

In August 2014, permanent methods of contraception were banned by Iran's parliament. Khamenei called for a ban on vasectomies and tubal ligation in an effort to increase population growth. Amnesty International reported that in 2018, access to affordable and modern contraception for Iranian women was limited.

## WOMEN'S RIGHTS MOVEMENT IN IRAN

In Iran, women's pursuit of equal rights to men date back to the 19th and early 20th centuries. According to Nayereh Tohidi, women's movements in Iran can be divided into eight periods.

1905–1925: this period was during the constitutional revolution, which marked the end of the Qajar dynasty. Women's efforts were mostly secretive, and their goals were to improve literacy, women's health, and prevent polygamy



and domestic violence.

1925–1940s: This era marked the beginning of the Pahlavi dynasty and the reign of Reza Shah. In this period, women were not required to veil themselves and gained access to universities.

1940s–1950s: this was the era of nationalization of Iran’s oil industry and brought women further access to education and some political activism to some extent. Except for the Family Protection Law that failed and was repealed, no major reforms were made during this era.

1960s–1970s: During the era of the White Revolution and modernization, women saw greater legal reforms in voting rights and family protection laws, as well as an increased participation in the economy.

1979–1997: The 1979 revolution saw the closure of women’s centers and the decline of women’s contributions to the economy.

1997–2005: During Khatami’s rule, reforms gave women more access to the feminist press and free press.

2005–2013: The Ahmadinejad era of neo-conservatism saw the increase of repression and the rise of unemployment.

2013–present: The era of moderation under Rouhani’s rule has not seen any major reforms to the status of women because hardliners already repealed most of them.

In the mid-19th century, Tahereh was the first Iranian woman to appear in public without wearing a veil; she is known as the mother of the women’s rights movements in Iran. Others followed her to raise the status of women. Among these was Safiya Yazdi, the wife of a leading clergyman Muhammad Husain Yazdi. Safiya Yazdi, with the support of her husband, opened Iffatiyah Girls School in 1910 and gained praise for her outspoken lectures on women’s issues.

Women in Iran are becoming more informed about current trends within global feminism. They are also becoming more engaged, especially with the mechanisms and tools created through the U.N. gender projects and conventions, such as Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Due to the vetting power of the conservative Guard-

ian Council, however, attempts made by the reformist deputies in the sixth Majlis to ratify CEDAW did not succeed. Most women activists both Islamic and secular have been framing their demands within the CEDAW framework.

In recent years, the Iranian government has invested in women’s organizations and activist initiatives that seek to empower women to learn skills that give women more independence. The state, however, continues to restrict the movement of women’s rights activists traveling abroad.

Activist and photographer Alieh Motalebzadeh was sentenced to three years in prison for attending a workshop for women’s empowerment in Georgia.

The women’s rights movement in Iran continues to attempt to institute reforms, particularly with the One Million Signatures Campaign to End Discrimination Against Women.

### INTERNATIONAL INFLUENCE AND THE WOMEN’S MOVEMENT

In 2003, Sima Bina, the voice of Khorasan—a region in northeastern Iran—performed secular threnodies at the Théâtre du Soleil for the benefit of the “Afghanistan: one child one book” project created by the organization Open Asia.

In 2004, the World Bank funded a “network of Persian women” to promote the welfare of women in Persian-speaking lands.

In 2006 Anousheh Ansari, a woman whose family fled the country after the 1979 revolution, became the first Iranian woman in space. The feat, undertaken in Kazakhstan, was reportedly an inspiration to many Iranian women.

### RELATIONSHIP WITH WESTERN FEMINISM

Despite the Iranian government anti-feminist stance, many observers have said there is an emerging feminist generation of educated young women in Iran. Some suggest the Iranian women’s movement must accept help from western feminists, whose progress has been recognized within western society, to be recognized.

This perspective suggests western feminism can offer freedom and opportunity to Iranian women that are not afforded by their own religious society. Advocates of this view say whatever the Iranian women’s movement achieves within Iranian society, the status of individual women within this society will always be less than the achievements of western feminists.

Others suggest parochial movements of women will never be successful and that until a global sisterhood from all nations and religions has been established, feminism has not truly arrived. A third perspective suggests a global women’s movement will ignore and undermine the unique elements of indigenous Iranian feminism that have arisen as a result of their history and religion.

According to Howland, signing the International Covenant on Civil and Political Rights, a multilateral treaty adopted by the United Nations, has not improved women’s situation much.

#### Crimes against women

According to some reports, hundreds of Iranian women are killed each year in honor killings. A 2019 report concluded that “nearly 30 percent of all murder cases in Iran were honor killings of women and girls.”

In Iran, some studies estimate the

Type I and II female genital mutilation (FGM) among Iraqi migrants and Kurdish minority groups ranges from 40% to 85%. In 2019, The United Nations criticized Iran’s human rights record and suggested improvements to women’s rights there.

In October 2020 a bookstore owner, Keyvan Emamverdi, confessed to raping 300 women. Hundreds of women that work in the film industry in Iran say there is “systematic” violence.



# Combat Memoirs of Iranian Air Force Pilots

## Iranian Air Force Pilots In Combat (1980-88)

Kash Ryan

HUSHKIT [THE ALTERNATIVE AVIATION MAGAZINE] OUTLET ON JANUARY 27, 2016

Before the Shah's overthrow in 1979 the USA had provided Iran with advanced weaponry, including the formidable F-14 Tomcat and F-4 Phantom II. Such complex systems required specialized training and support, an arrangement which would not last long. Iran's new regime and the US began a sour relationship. Following the '79 hostage crisis, a weapons embargo was in place. The F-14 was particularly potent, but also particularly hard to maintain- how long it could remain combat ready cut-off from technical support and new spares was a pressing question. When the massed forces of Saddam Hussein invaded in 1980, the issue of keeping Iran's fighters in the sky gained existential import.

Against this onslaught from a numerically superior enemy, the Islamic Republic of Iran Air Force found itself with a rapidly-declining stockpile of weaponry and spare parts. The IRIAF's force of American-built F-4s, F-5Es and F-14s was pitted against Iraq's Soviet MiG-21, '23 and '25s and French Mirage F1s. The MiG-25 was the fastest fighter in the world, and was manned by Iraq's elite fighter pilots- and was a daunting opponent. In the attack role, Iraq had the Super Etendard (armed with a weapon two years away from becoming a household word in Britain, the Exocet) and the tough Sukhoi Su-20 and '22.

Kash Ryan has assembled and translated a fascinating selection of pilot's accounts from the air war that followed. Mr Ryan's motivation for this collection of miscellaneous combat stories from IRIAF pilots is interesting:

***"In an era, when the 'Islamic Revolutionary Guards' get the glory and money (even though they did very little fighting during the important stages of the war), it is of utmost importance to tell the stories of the real heroes who fought for their country with one hand tied behind their back."***

Although some of the stories are somewhat humdrum, the life-threatening constraints caused by the lack of materiel give a nervous edge to many of the stories. Because of the lack of precious Phoenix air-to-air missiles, for example, pilots were instructed to use the inferior Sidewinders instead. There is an exciting account from an F-14 pilot about chasing Iraqi



Mirage F-1s near to the border, and (being armed only with heat-seeking Sidewinders) having to get closer and closer to the Mirages for the missiles to be able to successfully home in on the enemy's engines and exhaust.

Several of the stories involve tankers and refueling dramas. One of the pleasures of this book is seeing tanker aircrew getting their due recognition, instead of as in many such accounts being dismissed as *"flying gas station attendants."*

### **"F-14 INSTRUCTOR, MIG-25 KILLER AND ALL ROUND GENTLEMAN"**

There's a gripping account of a sortie where F-14s were flying escort duty, protecting the ship tankers that Iran relied on for its economy. The F-14s are already low on fuel when they're alerted that thirteen Iraqi bogies are incoming. The grim decision is made to protect the ships at all cost, and to fly till the fuel runs out. Once the fuel is gone the procedure is for the radio/weapons operator to eject first followed by the pilot. While searching for the Iraqis they're told twenty air-to-air missiles have been fired, so they use up precious fuel jinking to avoid them. Fortunately for them, the Iraqi tactics at that time were for airplanes to fire their missiles only when advised by ground control, so none of the 20 missiles hit. Luckily a KC-707 tanker appears in the nick of time to refuel the F-14s.

On another occasion, a flight of F-14s are low on fuel but are warned of approaching Iraqi jets. The KC-707 radio operator deals with the problem cunningly, by faking radio calls to non-existent approaching armed F-4s. The Iraqis take the bait and turn back. Another tanker story concerns a reconnaissance F-4 being hit by anti-aircraft artillery, then unable to hold fuel so flying home still sucking on the KC-707's teat.

Like many pilots, the IRIAF pilots had their superstitions, and dreams and premonitions were taken seriously. One story has a pilot being telephoned by someone ordering him not to fly as a KC-707 tanker pilot has had a bad dream about his being shot down. The F-14 pilot thinks it's another pilot playing silly buggers, so ignores the call, and is then told off when he returns, unscathed, from his mission.

The book is the stronger for being an account of the everyday stresses and emergencies. For instance, one story concerns a bombing raid that, for a few awful hours, is believed to have gone wrong and become a *friendly fire incident*.

The quiet bravery of the airmen comes across strongly as in this anecdote that ends:

*"A dozen miles or so closer to our home base, we began to lose hydraulic pressure, causing the plane to roll on its side. At that point, we knew it was time to punch out. Though I was glad we'd gained altitude, it certainly wasn't a smooth ride. In the end, I had to endure two months of hospitalization before I could return to the flight line. Though I suffered great pain by being ejected at 15,000 feet while inverted, I survived and served for another 20 years or so."*

Although the patriotism of the air force personnel comes across strongly, this is not true for all since there is a footnote to one story:

*"Note: 1Lt Rahman Ghana'at Peesheh, the WSO on this very mission, later defected to Iraq as a newly minted Major with his armed F-4E. His own WSO suffered years of captivity and torture in Iraq for refusing to cooperate with the enemy."*

There are several vignettes that stand out, and bring immediacy to the accounts. One pilot recalls seeing, during a surprise bombing raid, Iraqi AAA crew running from their volleyball court to the guns. One pilot describes another as **"an F-14 instructor, MiG-25 killer and all round gentleman."**

I'm not sure if this says more about how Farsi translates into English, or Iranian air force culture, or the nature of the situation- but the pilots have something distinctly old-fashioned about their way of talking. They frequently come across as impressively understated- displaying a kind of non-chalance and black humor reminiscent of the pilots of the Royal Flying Corps.

Another story recounts a member of the ground crew offering to sacrifice a lamb before a raid, to bring them luck, probably something that doesn't happen in the RAF.

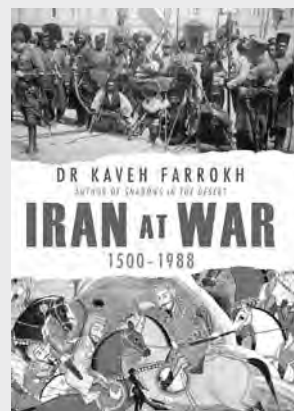
My main criticism of this book is that several of the stories are simply non-anecdotes that leave the reader scratching their heads wondering what the point of the story was. Although it includes a useful glossary, the book would also benefit from a potted history of the conflict and/or a timeline. It would also benefit from a more thorough proofread (judge not...) and a little finessing. On the whole, this is an enjoyable book, and one that throws light on a section of a conflict now almost forgotten outside the Middle East. Perhaps the last word should go to one of the Iranian pilots:

***"Those were the good old days. Tough but memorable."***

## Iran at War: 1500-1988 (General Military)

**KAVEH FARROKH**

Iran's complex, violent military history encompasses two world wars, foreign intervention, anti-government revolts, border disputes, a revolution, a war against Iraq that lasted over eight years, and its desperate quest to become a nuclear power. Following his award-winning book, *Shadows in the Desert*, which explored the military history of ancient Persia, in *Iran at War* Kaveh Farrokh turns his attention to modern Iran's wartime history. Beginning with the Safavid dynasty of the 16th and 17th centuries, he traces Iran's political and military progress to its dramatic turning point in 1979. In doing so, Farrokh demonstrates how Iran's current bellicosity on the world stage was shaped by centuries of military defeat and humiliating foreign influences from the likes of Russia and Great Britain.



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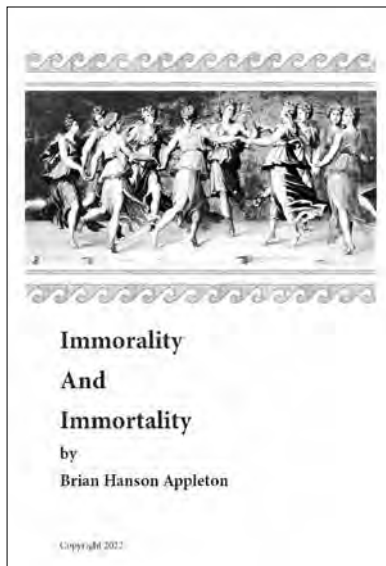


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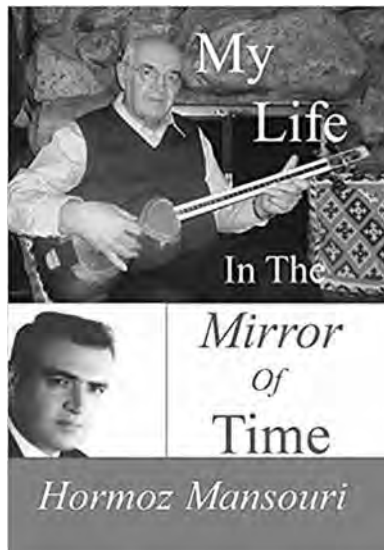


## IMMORTALITY AND IMMORTALITY

Brian Hanson Appleton  
Zirzameen Press

This is a story about life's mystery. About the continuity between the present and the past, recurrent themes that escape the changes of time. The same conflicts and challenges of life and death experienced by both ancient and modern human beings regardless of the technological and scientific advances of today.

It is a story about the interconnectivity of seemingly random events and people, about the psychic world, trance and astral travel, about reincarnation, about the survival of the ancient Greek religion in the psyche of modern Western civilization and how our gods live on despite the rise of Christianity which overcame polytheism by absorbing elements of it. The story is about the moral superiority that mortality imposes on us versus immortality which immortality allows. But despite the seeming seriousness of these subjects, the story is a comedy, a love story and filled with historic information, art history and artistic events as well as jet set travel, glamor, and celebrity as experienced by the expatriated protagonist and his paramours.



## MY LIFE IN THE MIRROR OF TIME

Hormoz Mansouri  
(Trafford Publishing 2017)

From the first paragraph to the last your attention is held to this man Hormoz Mansouri. He takes you on a deep personal journey of his life. Each word he writes draws you closer and closer to a man and his family; a man you will more than likely never meet. Yet, you will continue a desire to know his fate in life.

He wrote the book primarily for his children, grandchildren, family and friends. The first section being about his life and the hopes of his future. The second part of his book, I Give You My Words, is when you understand the richness of his life experiences that he injects into a series of writings he has done.

Be sure to have a box of tissues with you when you read both parts. It is just a simple book from the heart, one you should just read!

## Bastani (Persian Ice Cream)

FROM WIKIPEDIA



Bastani (بستنی), locally known as bastani sonnati (بستنی سنتی "traditional ice cream") or bastani sonnati zaferani (بستنی سنتی زعفرانی "traditional saffron ice cream"), is an Iranian ice cream made from milk, eggs, sugar, rose water, saffron, vanilla, and pistachios. It is known widely as Persian ice cream. Bastani often contains flakes of frozen clotted cream. Sometimes, salep is included as an ingredient.

Ab havij bastani (آب هویج بستنی) is an ice cream float using carrot juice and occasionally, may be garnished with cinnamon, nutmeg, or other spices.

A yakhchal, an ancient type of ice house, in Yazd, Iran

The exact origin is unknown it can be traced back to ancient Iran where the technology to manufacture and store ice dates back to 500 BCE in the Achaemenid Empire of Persia.

It is believed that the Arabs, who conquered the Persian Empire at the time took the Persian desert called Sharbat and enriched it with syrups, milk, sugar and honey which was the conception of modern day granita and gelato.

In 400 BCE, the Persians also invented a sorbet made with rose water and vermicelli called faloodeh (فالوده). Persians introduced ice cream and faloodeh to Arabs after the Arab invasion of Iran and the fall of Persian Sasanian Empire.

Persian ice cream is something very special. If you never experienced a Persian ice cream do so and be sure to taste the Faloode. It is a popular Ice cream dessert made with vermicelli, jelly, rose syrup, sabja seeds, milk and ice cream.



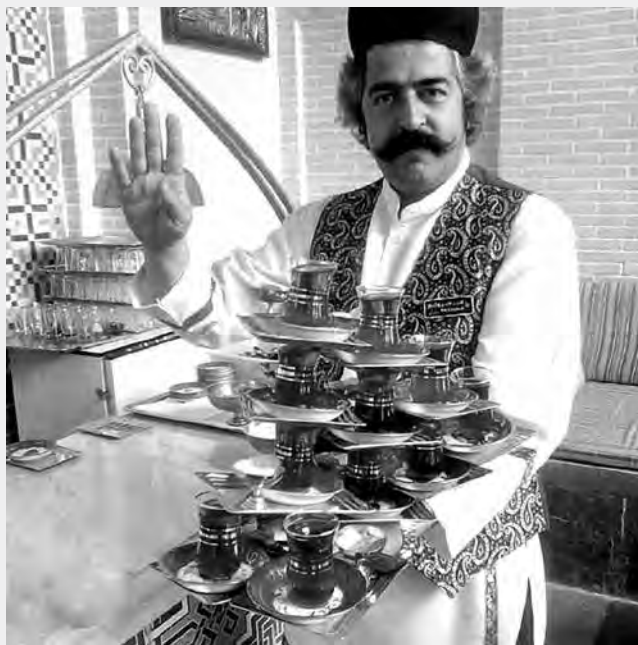
Samanu is a Persian sweet paste made from germinated wheat, young wheatgrass, and wheat flour, which is prepared especially for Norooz (beginning of spring) in a large pot (like a kazan). This practice has been traced back to the pre-Islamic Sasanian Persian Empire. Although Samanu is prominent for "Haft-Sin", the preparation "mela" and eating it is traditional in Afghanistan. The wheat is soaked and prepared for days and so the entire process takes up to a week. Traditionally, the final cooking would take from evening until the daylight. This would be full of laughter and music. In Afghanistan and Uzbekistan, mostly women, gather near the huge pot. They sit in a circle, sing songs, and have fun, each of them waiting for their turn to stir the Samanu. While stirring the Samanu, wishes can be made. Also, whole walnuts are thrown in near the end of the preparation while making a wish. In the morning still warm Samanu is handed out to neighbors, relatives and friends.

In modern times, making Samanu can be a family activity. Traditional Samanu is made entirely of germinated wheat and water (no other ingredients). Nowadays, it is common to add a bit of flour to speed up the thickening process, although this makes the paste taste somewhat bitter and less sweet.

In Iran, cooking and selling Samanu in the last days of the year has become a kind of seasonal trade, referred to the city of Ashtian, which is produced, sold and exported to European, Arab and East Asian countries. It has become Samanu business and has been called the Samanu city of Iran.

To prepare Samanu, Wash the wheat. Soak them in water overnight. Then pour into a tray and wipe with a cotton cloth. The fabric should always be wet. Let them germinate for 2 to 3 days and grind them before they turn green. Pour them into a strainer, pour a little water on them, and touch them to separate the wheat juice from the wheat bran. Mix wheat juice with flour. The flour should be completely dissolved in the juice and water and not pelleted. For 10 kg of flour and 1 kg of wheat, about 8 to 10 liters of water is needed. Put the material on the gas flame, increase the heat and stir the material constantly not to settle until it boils. When the Samanu boils, it no longer needs to be stirred constantly. Stir it only every hour and reduce the flame temperature very low. Samanu is prepared in 10 to 15 hours.

## Persian Tea



Northern Iran is a producer of high-quality tea. This should not be a surprise as tea is Iran's most popular beverage, one they drink morning, noon and evening. Every street had a tea house or Chaikhaneh and the tradition continues today. Tea Houses are an important part of Iranian society.

Tea drinking to an Iranian is a ritual. It is most often served from a samovar. Like coffee there is a preference on how to drink it, dark and strong or light and weak. One of the Persian customs of tea is the proposal of marriage. When the groom's family visits the bride's family the bride is to hold a tray of filled tea glasses and serve them. She must serve the eldest member first.

While the history of tea in Iran dates back to the 15th century there is no true date. Farmers in Iran did not have an interest in tea planting as it was a difficult crop to plant. But one of the first known tea drinkers of Iran, Kashet Ali Sataneh Consul General of Iran in British India encouraged the Iranian farmers to plant tea. It was in British India that he learned about tea cultivation and processing. The Brits, however were very protective of their tea cultivation and processing. So, to learn their secrets Kashet disguised himself as a French businessman to infiltrate and learn their secrets.

Tea farming seems to have its beginnings in Lahijan City. In 1940, 600 hectares were used for tea planting. This has risen to 35,000 hectares now being cultivated for tea. It is not the easiest to plant and often placed in steep hills above the rice valley. Harvesting this delicacy begins in April. The leaves are picked then dried in the shade. Following the drying the leaves are rolled by hand and then cut into thin strips. They are then placed in a cool location which causes them to turn black. Finally, they are dried on heated metal trays.

Tea for an Iranian is sometimes sweetened by holding a sugar cube in your mouth as you drink it. Some add a lemon or lime twist before or after brewing. Interesting enough the only place in Iran where milk is added is the Southeastern part of the country near the Pakistan border.



Haftsin (Persian: هفت‌سین) is an arrangement of seven symbolic items whose names start with the letter “س” (pronounced as “seen”), the 15<sup>th</sup> letter in the Persian alphabet; “haft” (هفت) is Persian for “seven”. It is traditionally displayed at Norooz, the Iranian New Year, which is celebrated on the day of the vernal equinox, marking the beginning of spring in the Northern Hemisphere.

### ITEMS OF HAFT-SEEN TABLE

The following are the primary items of Haft-Seen, whose Persian names begin with the letter S in the Persian alphabet.

1. Sabzeh (سبزه) – wheat, barley, mung bean, or lentil sprouts grown in a dish.
2. Samanu (سمنو) – wheat germ sweet pudding.
3. Senjed (سنجد) – Oleaster
4. Serkeh (سرکه) – vinegar.
5. Seeb (سیب) – apple.
6. Seer (سیر) – garlic.
7. Somagh (سماق) – Somāq.

Sekke (سکه) – Coins, hyacinth (سنبل symbol), and clock (ساعت saat also pronounced sa-at) are sometimes included too. Other symbolic items that are typically used to accompany Haft-sin include a mirror, candles, painted eggs, goldfish, and traditional Persian confections.

A “book of wisdom” is also commonly included, which might be the Quran, Avesta, the Shahnameh, or the Divān of Hafez.

### SYMBOLIC ROOTS OF HAFT-SEEN

The Haft-Seen table represents nature. By tradition, Iranian families take great pains to create the most



## Haft-sin

### From Wikipedia, the Free Encyclopedia

beautiful Haft-Seen table that they can, for not only does it embody values both traditional and spiritual, it is also appreciated by the visitors during Norooz visiting exchanges as a reflection of the families’ aesthetic sense and good taste.

Items that start with Persian letter “س”:

• **Sabzeh (سبزه):**

Sprouting /Grass: the symbol of rebirth and growth.

• **Samanu (سمنو):**

the symbol of power and strength.

• **Senjed (سنجد):**

the symbol of love.

• **Somāq (سماق):**

Sumac, the symbol of

sunrise.

• **Serkeh (سرکه):**

Vinegar: the symbol of patience.

• **Seeb (سیب):**

Apple: the symbol of beauty.

• **Seer (سیر):**

Garlic: the symbol of health and medicine.

Other items that start with Persian letter “س” that are sometimes included:

• **Sonbol (سنبل):**

Hyacinth: the symbol of spring’s arrival.

• **Sekkeh (سکه):**

Coin: the symbol of wealth and prosperity.

• **Saat (ساعت):**

Clock: the symbol of

time.

Items that don’t start with “س” but, nonetheless, are invariably included:

• **Tokhm-e Morg Rangi (تخم‌مرغ رنگی):**

Eggs: the symbol of fertility.

• **Ayina (آینه):**

Mirror: the symbol of self-reflection.

• **Shem’a (شمع):**

Candle: the symbol of enlightenment.

• **Maahi-ye Qirmiz (ماهی قرمز):**

Goldfish: the symbol of progress.

• **Ketaab (کتاب):**

Book: the symbol of wisdom.

### AFGHAN HAFT MEWA

In Afghanistan, people prepare Haft Mēwa (هفت‌میوه) (literally

translates as Seven Fruits) in addition to or instead of Haft Seen which is common in Iran. Haft Mewa is like a fruit salad made from seven different dried fruits, served in their own syrup. The seven dried fruits are: raisins, Senjed (the dried fruit of the oleaster tree), pistachios, hazelnuts, prunes (dried apricots), walnuts and either almonds or another species of plum fruit.



## To Remember

Hormoz Ashtyani



**One hundred and seventy years ago, in January 1851, Mirza Taghi Khan Amir Kabir was murdered in Fin Garden Kashan. Iran still is in the throes of this murder and its aftershocks. Who was this man and who's shadow still looms over Iran and his struggles are still germane today.**

**We will examine Amir Kabir, the man, his policies and attempts to reform and rejuvenate Iran, the domestic political- social as well as the international conditions that he confronted and ultimately took his life and postponed his reforms.**

The son of a cook in the household of Gha'emMagham Farahani and his father, he was quickly recognized for his brilliance and competence. He was educated and appointed to the army of Azerbaijan as a finance officer. He quickly proved his mettle and was given the task of organizing the Azerbaijan troops. He attained the rank of Mirpanj (brigadier general).

His brilliance placed him in multiple foreign mission assignments which exposed him both to the power and achievements of the modern (then western) world, but also the colonial interests, designs and operations of the foreign powers, namely the British, Russian and Ottoman states.

His most important assignments were to St. Petersburg (the capital of Russia) and Erzurum negotiations between Iran and Ottoman Turkey, mediated by the British and Russian Empires.

In St. Petersburg, the Russians took note of this young muscular, stern looking Iranian officer who spent his time going to universities, factories and military installations and endlessly questioning and taking notes of how they worked and what they did.

In Erzurum now a more senior member, the Russian and British delegates both with admiration and suspicion realized that he is probing their goals in what is now the "Middle East."

With the Turks he asked about the Turkish attempts to modernize, or Tenzimat (ultimately unsuccessful), and specifically how to make reforms despite the power of the clergy, which was limiting the power of the government.

Mirza Taghi had a profound (at the time unappreciated) effect on the outcome of the negotiations, despite the ineptitude of Tehran and the pressures from Russia and the British. But he single-handedly fought and ultimately succeeded in keeping Mohammare (now Khorramshahr) and Iran's rights in Shatt ol Arab (later on conceded by Reza Shah to appease the British).

In his 3 short years as the prime minister (1848-1851) and commander of the army (Amir Nezam), he initiated profound reforms which aimed to create a strong modern state, that can stand up to the colonial powers of Britain and Russia by the following:

- Creating a budget (separate from the king) and balance it, this included cutting the salaries of the royal family;
- Collecting farmland taxes based on the size of the loo land rather than the produced crops (which incentivized more farming to maximize the income;
- Starting vaccination against small-pox;
- Creating a compulsory military service (which eliminated the reliance of the central government on tribal troops but was met with public resentment);
- Replacing the courts held by individual clergy (rife with corruption and arbitrary, inconsistent rulings) with

government run courts "Divan Khaneh", in which reputable clerics were hired and supervised by the government;

- Publishing the first newspaper (Vaghe Etefaghieh or "what is happening" which was mandatory for the government officials to read. In this paper, government rules and actions were reported (creating transparency). A section for world news and the competitive and actions of the European colonial powers;

- He canceled Russian and British commercial concessions including the fisheries of the Caspian Sea and the British "right" of navigation in Karoun River and;

- Brought the Austrian faculty (as oppose to the British, Russian or French) for the teaching in Dar-ol-fonoon University, with provisions in their contracts specifically mandating that they TRAIN AN IRANIAN FACULTY and help to translate their textbooks to Persian! (Why did he choose Austria?)

This brings us to the foreign policy doctrine of Amir Kabir, He was fearful of both British and Russian goals and at the same time understood the need for bringing in European science and technology. France not only was a "junior partner" of the British in their colonial devouring of Lithe world (today this role is played by the UK as the assistant to the US, and France has been relegated to the second row.

Amir implemented a policy of negative balance vis a vis Russia and the UK, both of them were asked to reciprocally relinquish their concessions and privileges. Amir created for the first time a "foreign counter intelligence service" monitoring the embassies and specifically placing spies in the Russian and British embassies (which he paid out of his own pocket) and personally received the reports from his agents.

### WHAT WERE AMIR'S PLANS?

A railway system and telegram. In

these plans he took in account the military need for communication and transfer of troops across Iran frontiers and;

Preparation to reassert Iran central authority over Herat, Turkmenistan, Baluchistan and the Persian Gulf.

**IN THE INTERNATIONAL SCENE**

After the defeat of Napoleon in 1814 the British ruled supreme, France was defeated, Russia, powerful in its periphery, was contained in its landmass. Prussia was a new state (Germany didn't exist yet) and an ossified Austria was beset by its Balkan problems.

This "world order" was formulated in the Vienna conference in 1815. Iran and Ottoman Turkey were at the mercy of the colonial powers and subject to their intrigues and competition, however in February 1848 most of the European continent, from France to Russia, erupted in a revolution (the Spring of Europe), which while ultimately failed it sent shock waves through the world (including Iran and Turkey), it made the ruling classes in those countries even more intransigent and reactionary!

**IRAN INTERNAL ENVIRONMENT**

Iran's socio political conditions, already precarious, effectively collapsed after the defeats of 1813 and 1829 in the hands of the modern Russian Army. The "national confidence" was lost. Many, including those at the top, thought nothing

was good in Iran or its people!

If it is not worth anything, why to fight for it?

An internalization of defeat and sense of worthlessness still continues (you see its current existence in the conference in Georgetown University or rallies outside the Munich Security Conference).

The "grandees" realigned themselves with the British or Russians and the Royal Court was more afraid of the people of Iran than its enemies.

**WHAT WERE THE INTERNAL FORCES AGAINST AMIR KABIR?**

The Qajar princely class who saw its prerogatives eroded (and specifically Mahd Olia, the queen mother). The aristocracy and clergy who preferred ruling over a poor backward nation (and working for colonialists) over being subjects of a law based powerful state. And, they could recruit a public concern with their immediate interests.

Several mutinies broke against Amir, such as the mutiny of Tehran the barracks which ended with Tehran Friday Prayer, Imam intervening on behalf of Amir Kabir. Mutiny of Isfahan (Amir, who was preparing artillery for the Herat campaign, had ordered the extra copper chattel to be confiscated and paid, for the purpose of making cannons.

And maybe Amir's blunt, uncompromising and unforgiving attitude, when the young Naser Al Din Shah, the King, missed a few government meetings, Amir wrote to him: "with this child like attitude, how can a country be governed?"

The intrigues intensified, Mirza Agha Khan Nouri an old time enemy of Amir Kabir who was OPENLY on the payroll of the British embassy made an alliance with the Queen Mother Mahd Olia. She was furious after she was ordered to pay taxes, and she felt that Qajars have won the country with the sword, they own it and can't be humiliated by paying taxes), the alliance was made with the mediation of Sir William



Hamam-e Fin, the place Amir Kabir's murder. Kashan

Thomson the British charge d' affaires, and referring to the European revolutions, the young Naser Al Din Shah was asked, "do you want to lose your throne?" The question was deadly effective, Amir was removed from the office and replaced by Mirza Agha Khan Nouri!

**AMIR KNEW, HE WOULD BE KILLED**

Amir knew that death was hovering over him (despite being the brother in law of the king), he had witnessed the fate of Graeme Magham, his mentor. His wife Princess Ezzat Al Doleh did not leave his side as she was sure that no one would dare to commit this murder in front of the king's sister. She was wrong, they went with him to the bathhouse!

The last available statement from Amir reveals his character. He was contacted by the Russian ambassador, who was doubtless alarmed by the grip of the British on the new politics of the court. The ambassador offered Amir the protection of the Tsar, Amir thanked the gracious offer of His Majesty and replied: "his Majesty knows that I am a soldier, it is preferable for me to die on the order of my king, rather than to live under another banner!"

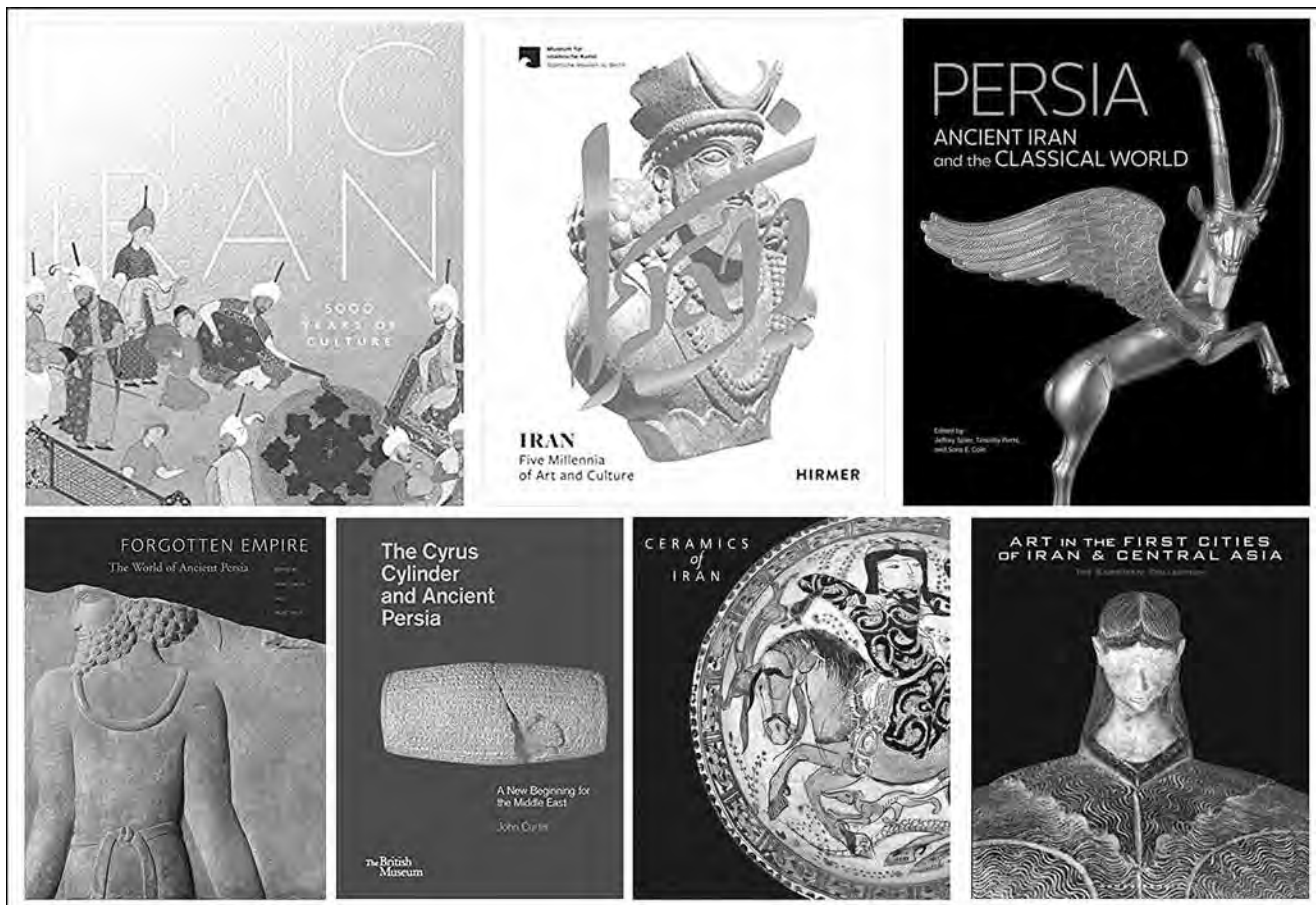
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The Entrance of the Dar-ol-fonoon. Tehran

## TIME TRAVEL TO ANCIENT PERSIA

Rasoul Sorkhabi



In recent years, a number of exhibitions and publications have highlighted the cultural legacy and art history of ancient Iran (Persia). These activities, for the world coming out of the Covid-19 pandemic, have offered a spirit of beauty, reflection, and bondage across distant lands and times. The following is a brief report on and a bibliographic guide to these exhibitions and publications.

### EPIC IRAN: 5000 YEARS OF CULTURE

This exhibition was held from May 29 through September 12, 2021 at the Victoria and Albert Museum (V&A) in London. The accompanied publication, *Epic Iran: 5000 Years of Culture* (V&A Publications, 2021, 336 p., £40,

US\$55), includes 235 images and nine chapters written by John Curtis, Ina Sarikhani Sandmann and Tim Stangley. The *Epic Iran* exhibition included more than 300 objects from ancient, Islamic and contemporary Iran.

The objects were borrowed from over 30 museums and collections. The exhibition was organized by the V&A in association with the Iran Heritage Foundation (IHF) and the Sarikhani Collection. The V&A, founded in 1852 and named after Queen Victoria and Prince Albert, is one of the world's largest art museums. IHF, headquartered at the SOAS University of London, is a non-profit cultural organization founded in 1990.

In the past, IHF has organized several conferences and

exhibitions. For instance, it sponsored *Forgotten Empire: The World of Ancient Persia*, an exhibition held at the British Museum in London from September 9, 2005 to January 8, 2006.

A companion book of the same title, edited by John Curtis and Nigel Thallis, was published by the University of California Press in 2005. In 2010, IHF established a parallel organization in New York, known as IHF-America, which co-organized with the British Museum and the Smithsonian Institution a touring exhibition of the *Cyrus Cylinder and Ancient Persia* at the Arthur Sackler Gallery (located at the Smithsonian Institution) in Washington DC as well as five different US museums in 2013. A companion volume of

the same title, written by John Curtis, was published by The British Museum in 2013. The book included the latest translation of the *Cyrus Cylinder* by Irving Frankel. The Sarikhani Collection is a private museum near Henley in Oxfordshire.

Founded by Ali Sarikhani, a financial entrepreneur, and his daughter Ina Rokhsana Sarikhani Sandmann, a graduate of Cambridge and SOAS University of London, the Sarikhani Collection includes nearly 1000 works of art and artefacts related to Iran. The Sarikhani family moved to Britain from Iran in the wake of the 1979 Islamic Revolution. Out of yearning for their cultural roots, the Sarikhani family began collecting Iranian art works in the 1990s. The Sarikhani Collection has pub-

lished two fascinating books: *Ceramics of Iran* (text by Oliver Watson, The Sarikhani Publication and Yale University Press, 2020) and *Art in the First Cities of Iran and Central Asia* (text by Agnès Benoit, The Sarikhani Publication and Yale University Press 2021).

**IRAN: FIVE MILLENNIA OF ART AND CULTURE**

This exhibition of 359 objects was held from December 6, 2021 through March 20, 2022 in the James-Simon-Galerie, Museumsinsel Berlin in collaboration with Museum für Islamische Kunst (Museum of Islamic Art in Berlin, the oldest museum of Islamic art in Europe founded in 1904) and the Sarikhani Foundation. The exhibition was accompanied by a large-format illustrated book of the same title, edited by Ute Franke, Ina Sarikhani Sandman and Stefan Weber, and published by Hirmer Verlag (396 p., 2021, Euro 49.90). The book contains eleven chapters and 610 color illustrations.

**PERSIA: ANCIENT IRAN AND THE CLASSICAL WORLD**

This exhibition, in partnership with the Farhang Foundation and the Pourdavoud Center at the University of California in Los Angeles, was held from April 6 to August 8, 2022 at the J. Paul Getty Museum at the Getty Villa, Malibu, California. The exhibition is part of the Getty Museum’s program “The Classical World in Context,” which includes of a series of exhibitions. *Persia; Ancient Iran and the Classical World* included 209 objects spanning the Achaemenid, Parthian and Sassanian empires (550 BC to 651 AD). The exhibition also published a companion volume of the same title edited by Jeffrey Spier, Timothy Potts, and Sara Cole (J. Paul Getty Museum,

Los Angeles, 431 p., US\$ 65). The Getty Villa and the Getty Centers of The J. Paul Getty Museum in Los Angeles was established in 1974 by the oil tycoon Jean Paul Getty (1892-1976) to honor the arts and legacy of the classical world.

The Getty Museum’s website for this exhibition writes: “The Greeks first came into conflict with the Achaemenid Persians in 547 BC, when Cyrus the Great captured western Asia Minor (in present-day Turkey) and subjugated the Greek cities there. Mainland Greece, too, struggled against expanding Achaemenid rule but emerged victorious from a series of invasions in the early fifth century BC.

In 334–330 BC, in response to many years of hostilities and the continuing Persian domination of the Greek cities in Asia Minor, the Macedonian king Alexander the Great led his army into Asia and conquered the Achaemenid Empire, establishing Greek control over the region for more than two centuries. During the second century BC, however, the Parthians reclaimed the lands lost to the Greeks, and by the beginning of the first century BC, the Romans replaced the Greeks as the major force in the Mediterranean, becoming the new rival to Persia. In AD 224 the Parthians were overthrown by another Iranian dynasty, the Sasanians, who inflicted many defeats on the Romans before restoring a balance of power that endured until the Arab conquest in AD 651.”

**GREAT GIFT BOOKS**

These exhibitions in Europe and USA drew attention to the historical significance of Iran and the country’s contributions to art and culture. Although exhibitions are time constrained, people can still visit the website pages of these exhibitions and their trailers

on YouTube. Moreover, the accompanied books of these exhibitions not only offer an informative history of ancient Persia but also detailed descriptions of the items exhibited. These fascinating books

are ideal gifts for family and friends, and should be preserved in university libraries. Reading through any of these illustrated books is like a time travel to ancient Persia. Enjoy it.

**Academy of Gondishapur**

فرهنگستان گندی شاپور



Iran has a rich civilization and a long history during which medical science flourished at specific periods. For instance, medicine blossomed in the Sassanids era (226-652 AD).

The world’s oldest university (Gundeshapur in Dezful) was built by Shapour I of Sassanid dynasty in a namesake city which stood near the existing city of Dezful.

It offered education and training in Medicine, Philosophy, Theology and Science. It included a Medical School and was a center for training scientists for centuries to come. Iranian, Greek, Indian and Roman scientists conducted studies and scientific research there.

Under the Pahlavi dynasty, the heritage of Gondishapur was memorialized by the founding of the Gondishapur University and its twin institution Jundishapur University of Medical Sciences, near the city of Ahvaz in 1955.

Will Durant has lauded the Iranian civilization for having built such a university. Einstein has praised his disciple, Professor Hesabi, for having belonged to a country where a university had been built 1,700 years ago.

# The Persian Prince Pirouz (Pirooz)

Yang Guifei

Printed originally in the Tang Dynasty Times

Sometime around the year 670, a shining prince — Pirouz (or Pirooz) the son of the last Sassanid King — arrived in the Tang capital. He was there to beg for protection from the Arab invaders who now occupied his country. Exhausted and covered in dust from the journey, the young prince— who was barely out of boyhood—was led into the Great Hall. It had taken him the best part of a decade to arrive. In fact, he never believed he would actually make it; imagining instead being murdered or perhaps dying from cold and exhaustion somewhere en route over the towering mountains and terrifying deserts through which he had passed on his way East.

Somehow, though, he did make it, and arriving at dusk, just before the gates of the great city were secured shut for the night, a regiment of guards from the Chinese Emperor's Palace arrived to escort him through the city.

And what a city it was.

When he was a child, his father had told him much about the great capital to the East— larger and richer than even Rome or Byzantium. Rome, of course, had been sacked two centuries before, and Byzantium was itself in decline. And then there was his own glorious empire— it still brought tears to his eyes just thinking of it. The Sassanid Empire had been the greatest empire on earth— rivaled only by Byzantium to the West and China to the East, but it now lay in ruins. His family all dead, his heritage scattered like the sands of the desert blown here and there in the wind.

When the Arabs had invaded, he and his family— along with a great entourage of supporters— had fled eastward. Born in 226 a.d. the ancient Persian Sassanid Empire had once stretched from the Levant and Constantinople in the West to the Indian subcontinent in the East and had encompassed all of present-day Iraq, Armenia and Afghanistan; as well as much of Turkey, Syria, Arabia and Pakistan. These lands— as well as the Persian colonies in Central Asia— were all part of the great Persian sphere of influence; whose emperors were held as equals by both the Roman and the Chinese emperors.

For 400 years, they had been called Shahanshah— or, the “King of Kings.” And, theirs was the last great Persian empire prior to the invasion of the Arabs and the beginnings of Islam. **Zoroastrians by religion**, it was a Kingdom ruled by a federation of aristocratic families whose splendid cultural achievements would be taken up by their Arab conquerors with gusto. In fact, much of what later came to be known as Islamic culture— from calligraphy and poetry to garden design and architecture— was borrowed largely from the Sassanian empire.)

When the Arab conquerors stormed the Persian capital of Ctesiphon in 637, such were their numbers that his Father's only choice had been to flee. From Ctesiphon, located on the Tigris, just a bit downstream from Baghdad (founded about 150 years later), on horseback they had raced East in the hope of gathering support for their cause. None of the great families, however, had



There is a tomb and statue in China which bears this inscription: Pirouz, Shah of Iran, crowned in Tang dynasty court: Commander-in-chief of Iranian Army, Martial General of the Right [Flank] Guards, Awe-inspiring General of the Left [Flank] Guards. Peroz asked for Chinese military assistance in 661 CE against the Arabs occupying Iran. Pirouz's descendants in China adopted the Tang dynasty's Imperial Family Name of Li. Visitors to the tomb of Emperor Gaozong (r. 649-683 CE) and Empress Wu Zetian of the Tang dynasty (618-907 CE) will see that one of the statues guarding the emperor as depicted above has the name of Sassanian prince Pirouz (d. 679 CE) as seen above. The statue had typical Iranian features, complete with long curly hair and the Parthian style mustache making it likely that this is either Pirouz himself or possibly his son Narseh. Pirouz was crowned in China after the Arab invasion which toppled the Sassanian Empire in 637-651 CE.

agreed to help them mount an army to oust the Arab invaders, and by the time they had reached Merv, on the Eastern edge of their empire, they were spent.

It was there that the greatest tragedy of all happened. His Father had been murdered— right in front of his own eyes. And what had been perhaps the greatest blow was that he had been murdered by a commoner. Robbed and murdered for his purse, the great Shahanshah, Yazdgerd III, had been killed by a miller. It was 651, and they had been in flight for some 14 years.

So, that had been that. With their cause now dead, the aristocratic and ruling families who had followed them East decided to stay and put down roots in Merv, as well as in the nearby Persian areas of Sogdiana, Tashkent and Khotan. Our young Prince, however, would always live with a price on his head. He, therefore, required protection. He thought and thought, but there seemed nowhere to turn— until he remembered his sister. Before he was born, she had already been married off to the great Tang Emperor to the East. And, so he had set out East—to China.



Chinese girls of ancient Iranian descent

It was the heyday of the Silk Road, so he had just followed the well-worn path of other Persians before him. First into Sogdiana and then crossing the Pamirs, he had had to make it across the unending stretch of sand of the deserts of inner Asia. Skirting the southern edges of the Taklamakan Desert, first he traveled to Kashgar; then on to Yarkand, Khotan, and all the way to Dunhuang. From there, it had just been a matter of descending down off the plateau and heading East, toward the capital.

Persian peoples dominated the entire route. The great middle men of the Silk Road, Persian communities (and most notably the Sogdians) had greeted him in every town he passed through along the way. From Merv to Chang'an, whenever he stopped, he had stayed in Persian inns, eaten Persian foods and had spoken in the refined Persian language of the Court— and he was, for the most part— understood.

He would be further stunned to see of his country's influence in China proper as well. It gave him heart. Yes, theirs had been the greatest civilization of the world— for even the Chinese thought so.

The Chinese capital, though, he had to admit, had surpassed even the Persian capital during its height. As French scholar Michel Beurdeley has noted, “the title of Middle Kingdom was richly deserved by China during the Tang dynasty,” as the high civilization and celebrated cosmopolitanism of the Tang dynasty truly had no precedent anywhere on earth prior to that time— not even Byzantium saw such a rich display of goods and peoples.

While the Tang capital of Chang'an was the largest, most international city in the world of the time, the Second Capital of Loyang was no less impressive. Both cities were inhabited by traders, entertainers and religious teachers and students from places as far-flung as Syria, Oman, Iran, Khotan, Sogdiana, Turkestan, Tibet, India, Champa, Funan, Korea, and Japan, just to name a few. There were Mosques, Jewish, Manichean and Zoroastrian temples, Nestorian churches, as well as Buddhist monasteries of all sects, some of which were great centers of scholarship. Most surprising (considering the inward turn China would take in the coming centuries) was how stunningly exotic and open the city was.

It was a city where wealthy ladies adorned their cheeks with crimson laq from Vietnam and anointed their bodies with perfumed oils of Cambodia; where aristocrats kept falcons from Korea, parrots from the jungles of Java and lapdogs from Samarkand. Sleeping in Turkish felt tents was the latest fashion as were the dance moves from Sogdiana. And, the music. The capital saw glorious performances by dancers from Central Asia and India showing dances of such beauty that the famed Tang poets of the time composed poem after poem about them. Grape wine

had also come into fashion and was served in glass ewers from Persia. There were lychees from Canton and those oh-so famous peaches of Samarkand.

Of all the foreign fashions, the influence of Iran was without a doubt most significant of all. During the Tang, anything Persian— from music and dancing, to clothes, hairstyles and the game of Polo— enjoyed huge popularity at Court and among the aristocracy— indeed, they were considered to be the very height of fashion. This surprising turn in history came about as part of the Tang Dynasty's political and military incursions further and further West, into Central Asia (to the land of their prized “blood sweating” stallions and jade) as well as into the Middle East (where beautiful glass and the mineral cobalt was secured).

It was the Iranian Sogdian peoples who held the greatest influence. They were the great merchants, traders and entertainers of the legendary silk road. Known in Chinese as hu jen, their cultural influence among the Chinese aristocrats was remarkable. It is written in the Tang histories that “the food of the aristocrats was hu food, their music hu music, and their women clothed in the most exotic hu robes that money could buy.” Indeed, in the words of one Japanese scholar, the Tang capital of Chang'an was “painted entirely in the colors of hu.”

And so our Persian Prince was pleasantly surprised. Such was the Chinese Emperor's great appreciation of the accomplishments of the Persian civilization that upon their first meeting they declared themselves brothers. Born and raised the son of a King, the Prince knew not to make eye-contact with the Son of Heaven, and instead fell to his knees. The great Emperor rose to his feet and stepping off his dais, he bent down to bid the young Prince to his feet.

“You've come a long way. Have no more fears. For you are my brother and this is your new home.”

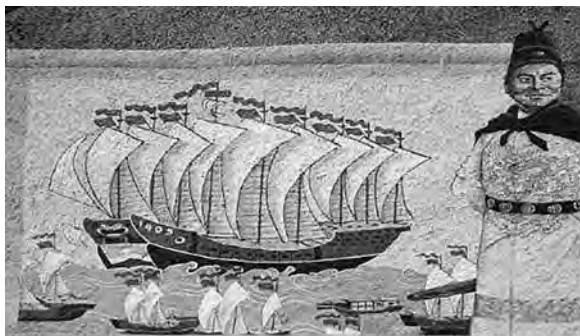
Prince Pirooz was to spend the rest of his days within China. He is said to have learned Kung Fu and then went on to become a general in the army. Sent West to fight their mutual enemies the Arabs, the Persian Prince used his remaining money and resources to make whatever trouble he could. He had probably given up all hope of re-taking his empire— still it must have felt good to win a battle or two. The Tang chronicles state that when the Chinese emperor died, Pirooz and his son Narseh were allowed to be stationed along the western border garrisons by the new Chinese emperor. Immediately, they started clashes against the Umayyad Arabs. Soliciting the aid of Turkish tribes, Prince Pirooz spent the rest of his days fighting the Arabs along China's Western corridor.

He died around 700 in the West, still fighting the Arabs wherever he could. His son— who also became a respected general in the Chinese army, wrote this in his diary (from Frank Wong's article which is pretty much the only thing around online about Prince Pirooz):

Pirooz requested only a simple burial and the Chinese emperor approved. The entire exiled court was in attendance along with the Chinese emperor. The Chinese emperor held Pirooz's shaking hands. Pirooz looked west and said: “I have done what I could for my homeland (Persia) and I have no regrets.” Then, he looked east and said: “I am grateful to China, my new homeland.” Then he looked at his immediate family and all the Persians in attendance and said: “Contribute your talents and devote it to the emperor. We are no longer Persians. We are now Chinese.” Then, he died peacefully. A beautiful horse was made to gallop around his coffin 33 times before burial, because this was the

number of military victories he had during his lifetime. Pirooz was a great Chinese general and great Persian prince devoted and loyal to his people.

And so our Prince died in one of the most remote regions on earth; fighting his enemies till the very end. He was buried facing West. One of Iran's great contemporary playwrights, Bahram Beyzaie, wrote a very popular play about the murder of the last Sassanian King (Pirouz's father) called the Death of Yazdgard. Put on just after the Revolution in Iran, it was not well-received by the authorities. Still it was made into a film and has been staged several times outside Iran (as recently as 2006, in fact). The play, which is compared to in significance to that of A Streetcar Named Desire or Death of a Salesman, basically explores issues of invasion (on many levels) and good kingship. This article about the Darvag performance in Berkeley and San Francisco is really interesting, especially about how they had to purge the play for any references about the ancient Arab invasion, because "we didn't want to cause any misunderstandings — especially after 9-11."



Chinese Admiral Zheng He who was of Persian descent. Zheng He is recognized for having sailed with his giant fleet to Europe and Africa

## The Voyages of Admiral Zheng He

Admiral Zheng He (1371–1433) was the famous Chinese admiral explorer and diplomat who was of Persian ancestry. His great great great grandfather was a Persian called Shams al-Din Omar, who was appointed as governor of Yunnan during the Yuan Dynasty (1271-1368). His great grandfather's name was Bayan.

Below is a map of the expeditions of the Chinese Admiral Zheng He (1371–1433):

Zheng He is credited with having taught the Siamese water treatment and the fertilization of farmlands. It was in 1911, when the "Zheng He Stele" dated to 1409 was finally discovered in Sri Lanka. The stele not only cites of Zheng He's generous donations to the local Buddhist temple. Also, much like his Iranian ancestral spirit of tolerance, Zheng He and his crew paid respect to all of the local deities and customs.

Ironically, in 1433, Zheng He died while returning from a trip to his ancestral homeland, Iran, specifically at the Kingdom of Hormuz within the Persian Gulf! As the case with many great admirals, Zheng He was to be buried at sea.



Caspian cuisine is a regional cuisine found in Northern Iran, primarily found in the Mazandaran, Gilan, Alborz, and Golestan provinces. The recipes are diverse, just like the region's landscape. Nature in the Mazandaran region of Iran is distinct and varied sections with a mixture of coastal, plains, prairies, forests, and rainforests. The Mazandarani cuisine of coastal regions is very different from that of mountainous regions since people settled in the Alborz usually use the indigenous herbs, while coastal populations prepare dishes using local fish and Caspian (Mazani) rice with vegetables.

Mazandaran Province lies to the east of the Iranian province of Gilan. The southern coast of the Caspian Sea is sometimes referred to as the "fertile Caspian provinces". Citrus fruit, specifically orange crops are grown in this region and influence the cuisine. Historically in Iran, rice is a common food only in the Mazandaran and Gilan Provinces, which is prepared in this region in a kateh cooking style, unlike the typical polos/chelo found in other parts of Iran. Rice crops are grown in the sloping regions of the Alborz mountain range, part of which is in the Mazandaran Province. Seafood is a strong component for coastal Mazandarani cuisine and present in many meals. Persian caviar (kāvīār) is incorporated in dishes and often served with egg dishes (some of which are similar to a frittata or omelette). Between 1400 until 1870, the Mazandaran Province was the only place cultivating sugarcane, and it was sometimes eaten with bread and rice.

Some local, wild herbs used in Mazandarani cuisine include: zolang, anarijeh, ouji, sersem. Outside of the Mazandaran Province, these local herbs are not known to many people. It's thought by some that certain local dishes and herbs could be used as health remedies for an illness and as a result, various scholars come yearly to Mazandaran province to research these wild, indigenous herbs and regional dishes. Stinging nettles are found throughout the province during springtime and a Mazandarani nettle soup is made from them, the nettles are said to have medicinal properties as a blood tonic and to improve hay fever.

This is a list of a few of northern Iranian regional dishes, primarily found in the Mazandaran, Gilan, Alborz, and Golestan provinces. Due to the landscape, seasons and native plants, these regions have similar traditional dishes but have a distinct culinary history from the other provinces in Iran.

Morgh-e torsh (sour chicken), Aghouze-Messeama, Ispina-Saek, Khali Aush (Keahi-Esh, soup/stew), Naz Khatun (Naz-Xatune), Keahi-Heali, Mirza Ghasemi. Baghali ghatogh (bean stew) – typically made in Iran with a bean called "pacheh baghali" (Rashti fava beans), but outside of Iran this is made with either lima beans, kidney beans or fava beans. This dish can be found in all northern regions of Iran, but associated with Mazandaran and Gilan provinces.



Hajipour, is an Iranian singer may be facing a prison term for a song he wrote in support of the recent Iran protests. The song “Baraye” has been likened to an anthem supporting the protests against Islamic rule. He wept when he was told that the song won a Grammy in a new category: social change (merit award). The song prompted an outpouring of positive reactions from Iranian social media users.

Shervin Hajipour was stunned after hearing announce. He had won the Grammy’s new song for social change, special merit award for “Baraye.” In a darkened room, wiping tears away after the announcement and acknowledged through Instagram. He wrote “we won.” This was the same venue he used to post the song that became an instant hit and a protest anthem, garnering 40 million views in its first 48 hours.

The song begins with: “For dancing in the streets,” “for the fear we feel when we kiss.” theocracy.

The song ends with what has become the widely chanted slogan against the September death of Iranian-Kurdish woman Masha Amini: “For women, life, freedom.”

Hajipour was arrested and held for several days before being released on bail in October. The 25-year-old singer faces charges of “propaganda against the regime” and “instigating the violence,” according to Human Rights Activists in Iran, a group that’s been monitoring the monthslong protests and is banned from leaving Iran.

### SHERVIN’S BACKGROUND

Shervin Haji Aghapour (born 30 March 1997) began posting covers to his social media in late 2018. After auditioning in New Era on 22 March 2019 with “Maybe Paradise” which he wrote, he released the song as his debut single on all platforms and gained recognition among the younger Iranian generation.

Hajipour rose to fame after the release of his single “Baraye” which has been described as “the anthem” of the Mahsa Amini protests.

### EARLY LIFE

Shervin Haji Aghapour was born on March 30, 1997, in Babolsar, Mazandaran. He graduated with a bachelor’s degree in economy from University of Mazandaran. He took up music at the age of eight when he entered a violin class and graduated from several musical classes later. Then in secondary school, he started to compose professionally. When at university, he was composing music for theatre performances and editing. Only later he began to sing himself.

### CAREER

At the age of 22, Hajipour participated in the New Era TV Talent show competition (produced by Ehsan Alikhani), where he advanced to the finals of the second round of its first season. Later, the artistic director of the program announced that Iran Broadcasting was worried that he would cause trouble later. During the Mahsa Amini protests in Iran, sparked by the death of Iranian-Kurdish woman Mahsa Amini, Hajipour published his new song “Baraye...” (Persian: برای, For...; Because of...) in which he used protest tweets starting with the word Baraye..., written in support of the protests. He managed to express the wishes and grievances of Iranians in this song. It was seen more than 40 million times in less than two days on his Instagram page only. The main theme of the song is support of women with the slogan “Woman, Life, Freedom”.



### “BARAYE” BY SHERVIN HAJIPOUR

For dancing in the alleys  
 For the fear when kissing  
 For my sister, your sister, our sisters  
 For changing rusted minds  
 For the shame of poverty  
 For the regret of living an ordinary life  
 For the dumpster-diving children and their wishes  
 For this dictatorial economy  
 For this polluted air  
 For Valiasr and its worn-out trees  
 For Pirooz and the possibility of his extinction  
 For the innocent banned stray dogs  
 For the unstoppable tears  
 For the scene of repeating this moment  
 For the smiling faces  
 For students and their future  
 For this forced heaven  
 For the imprisoned elite students  
 For the Afghan kids  
 For all these “for’s that are beyond repetition  
 For all of these meaningless slogans  
 For the collapse of fake buildings  
 For the feeling of peace  
 For the sun after these long nights  
 For anxiety and sleeping pills  
 For men, homeland, prosperity  
 For the girl who wished to be a boy  
 For women, life, freedom  
 For freedom. For freedom. For freedom