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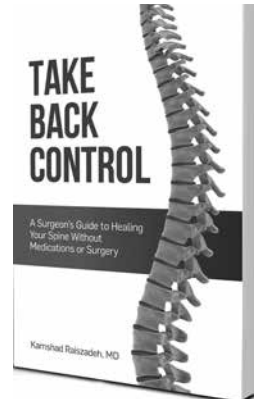
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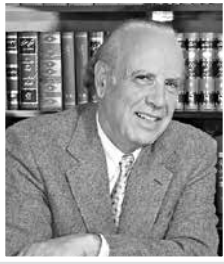
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FROM THE EDITOR'S DESK

To write about the heartaches of these difficult days, as the editor of *Persian Heritage*, I have been delaying connecting with the loyal readers of *Mirass-e- Iran*. I overlooked the patience of my devoted colleagues and impatiently awaited the anniversary of the painful and heart-wrenching passing of Mahsa Amini and hundreds of young boys and girls with hopeful anticipation, thinking that perhaps a miracle or event might occur in these difficult times. I was hoping that the youth would attain their forty-two year-old wish. I prayed that the youth of this land and the oppressed people of Iran would emerge from the pressures of life and turmoil. I prayed that they would be able to choose their personal lifestyles, including what to wear, expressing their freedom of speech and belief, enjoying equality and classless society, and separating religion from government by having a secular government. I pray that they could stand tall and victorious in the global community, benefiting from all their human rights and advantages.

As the year of Mahsa's martyrdom and that of other daughters, sons and elites of Iranian society drew nearer, my concern about the setbacks and retreats of this movement increased. In the early days of the movement, leaders suddenly emerged from all corners – women and men, journalists, dentists, actors, and athletes, among others. They took up megaphones in every corner, spoke their minds, and voiced their concerns about the brilliant future of Iran. Some of them went to such extremes that, President Zelenskyy and an Iranian woman stood on a platform looking like worthy champions, one defending their country, and the other claiming to be the voice of innocent Iranian women and winning a medal of honor. Gradually, these self-proclaimed leaders' plans, with meetings with Western leaders such as Macron of France and appearances on various television and media outlets, created such an illusion in the public mind that they would be the leaders of Iran's freedom tomorrow when they arrive in Tehran.

These individuals may perhaps recall the final days of Khomeini's stay in France and his subsequent boarding of the plane with various journalists and personalities in their own imaginary world. They predicted such an event for themselves. Some among them, mostly women, and negative American views towards the Iranian government and sympathetic views for Iranian women used the notoriety of the Iranian government apparatus, claimed damages against the Iran's government in the local courts of America, and acquired millions of dollars from the real capital of the Iranian people, which was frozen in foreign banks. In reality, in these exceptional days, this movement, both in terms of status and wealth, did not find joy within themselves.

Only a few months had passed since the hustle and bustle of these self-proclaimed leaders when each of them became prominent. One became so famous that she demands \$20,000 to \$30,000 for each of her speeches to talk about her victimization and the righteousness of his followers' actions in the media for the past few months. Another one, who initiated rallies of several thousand people in the early days, something I had never seen such a gathering and enthusiasm from expatriate Iranians to express sympathy

for their suffering compatriots in Iran, began to fade away. My family and I also participated in two of these rallies in Washington and New York. Hence, for this anniversary, I imagined similar rallies. However, from the cities I am aware of, there was not as much public presence as in the previous year but still people had demonstrations around the globe in smaller dimension. .

In any case, the question that exists for me and many others who aspire to the victory of justice over injustice in Iran is whether this unity and recent alignment of self-proclaimed leaders genuinely aimed to achieve victory for the oppressed people's movement in Iran or if it was to hinder it by shedding the blood of those who held hope and the assets of those who perished and by neglecting the lives of those who were imprisoned. Does this mean that a movement whose self claimed leaders pursue their personal interests and do not have genuine and sincere guidance will result in anything other than a year full of pain and suffering? What remains is nothing but regret for the youth and teenagers who were deceived. This is where I recall the statement of the leader of the Islamic Republic government some time ago: "A camel dreams of a cottonseed", "The cat dreams of mice", and "When pigs fly."

Here, I am the camel, that the leader of the Islamic Republic was talking about. I am the person who dreamed of a cottonseed for a year and must now, with the utmost regret, lament the shedding of the blood of many young individuals (both men and women). I lament that we have not yet reached that level of social consciousness where we can set aside personal interests, ambitions, and pride, and, under the leadership of a responsible, wise, experienced leader, work towards our longstanding goal of freedom and equality

In the context of this movement, perhaps major powers have secretly preferred to deal with the current regime and tolerate any significant, uncontrolled change that might arise. They aim to obtain what they want from the corrupt and diverting leaders of Iran through various sanctions and economic pressures, even as poverty and unemployment in Iran have become so overwhelming that it's unimaginable for those of us who are comfortably situated here. "Inflation, inflation, and people's lives in danger" were the main slogans of the people, which were absent in these protests.

According to "Deutsche Welle," "A retired worker with 30 years of service receives about 9 million tomans (approximately \$200) in retirement benefits, while the cost of living for this retiree in Tehran is 30 million tomans (approximately \$670), and the only way to make ends meet is by not being a tenant."

A country that was supposed to be the protector of the oppressed and whose leader considered himself a servant of the oppressed people now sees them look for work day by day, sees a growing number of homeless population and unemployed. At the same time, the privileged class has secured their wealth to such an extent that it will last for several generations through embezzlement.

An interesting and puzzling point for me is that Iran's money in South Korea was originally \$7 billion, but suddenly, at the time

of delivery, it decreased to \$6 billion, and who knows how much of this amount will actually be spent on the people's needs after going through the commissions and various rent-seeking channels. Just 10 to 18 years ago, during the presidency of Ahmadinejad, it was unclear where Iran's income of \$800 billion from selling oil went and who received it, except for Ahmadinejad's son in oil affairs and the disappearance of an oil well rig, followed by three of his deputies (Masha'ei, Baghaei, and Rahimi), Ayatollah Larijani's deputy, and Mr. Rouhani's brother, who were all imprisoned for theft in their luxury suites with their possible servants and chefs.

Financial corruption has reached a point where the head of a department lends himself several hundred million or billion toman without interest or collateral! Moral corruption has escalated to the point where two corrupt individuals, the head of Guidance in a province or a mayor of a city, or to the Mullah's engage in sexual acts with married women or with each other, recording it, and all of this happens in a country where several young people are executed for minor drug offenses, homosexual acts or not covering their heads, often resulting in their death. All this debauchery, immorality, shamelessness, and disgrace, all these massive thefts, all this pressure on women to maintain the hijab, beating women in the streets, sometimes leading to their death, should have an end one day, not that day by day the government, in its incompetence, threatens to close universities and sends deserving and distinguished professors to prison or house arrest and replaces them with Quran reciters and eulogists like Haddadian.

Someone wrote on social media, "What should Professor Shafiei Kadkani (the prominent poet, writer and professor) do if he happens to meet Haddadian as his new colleague in the Literature Department corridor? And if he doesn't have the patience to see him in this position, he should collect his belongings and go home before they throw him out of the university."

The universities and institutions that have produced numerous elites like Maryam Mirzakhani and others are now so deprived of qualified, elite, and outstanding teachers and professors that they may need to bring in Haddadians and, perhaps soon, Tousefi, a famous reciter and pedophile to the universities to run classes as they should and as befits the Islamic Republic. Many of our historical, scientific, and literary achievements have been eradicated, replaced by Islamic and Arabic teachings.

Yesterday on Facebook, there were two interesting posts, one about Mohammad Khwarizmi and the other about Abu Rayhan Bayrouni (Biruni), both eminent Iranian scientists. I was so delighted to see them that before reading, I proudly posted them on my Facebook page. The biography of Khwarizmi was written by a Tunisian scientist who, at the beginning of his text, reminded the reader that this great scientist was Iranian. And the second post, after I shared it on Facebook, detailed the life and accomplishments of the esteemed Iranian scientist Biruni without mentioning his country or original homeland, concluding by reminding the reader that Islam has produced such geniuses and great men.

The customs and traditions of our ancestors are no better than those of the two-faced Muslims who attribute every Iranian achievement during the Islamic era to Islam and the Arabs. They claim that because these Iranian scientists wrote their books in Arabic at that time, just as English is the international language today, Ibn Sina, Biruni, Khwarizmi, and others are all Arabs and all Islamic scientists or artists. However, it should be noted that these very Muslims brought disaster upon Ibn al-Muqaffa and Zakariya Razi who discovered sulfuric acid and ethanol. They so thoroughly criticized Zakariya Razi's work that he went blind by hitting his

head with his own book, because he had gradually deviated from the path of Islam. Ibn Muqaffa translator and historian met a gruesome fate in the year 142 AD when he was brutally killed on the orders of the caliph and by Sufyan ibn Muawiyah in a very terrible and savage manner in Basra. Ibn Muqaffa's real name was Ruzbeh Pordavoodiye, and he was born in Firuzabad (Fars).

I hope the day comes when an Iranian is recognized around the world as befitting, rather than being introduced under the names and labels chosen by its rulers, who do not represent the 85 million Iranians.

A few days ago, a famous American news anchor interviewed Ayatollah Dr. Raisi, who didn't attend school (only six classes) and didn't study theology (only three years). Raisi talked about the \$6 billion that the US is supposed to give to Iran. Interestingly, in the middle of the interview with Raisi, on September 11th, when the anchorman was saying that the \$6 billion would be delivered to Iran on September 11th, NBC suddenly displayed a clip of the American hostages in Tehran on the television screen. These two points felt like a slap in the face to me, and I had no patience for a few days. The hostage-taking, which was more of a coup than an attempt to secure their own power by domestic forces, has turned into such a stain of shame for the Iranian people that the enemies of the Iranian people are trying not to let Americans forget it and don't want to tell Americans that the accounts of nations should be separated from governments, and these two should not be equated. However, whenever something positive happens regarding Iran and Iranians, they immediately pull out the hostage footage from their archives and remind people that "Iranians are evil and hostage-takers."

A more interesting point about choosing September 11th to return the \$6 billion is that the tragic and painful events of September 11th actually disrupted the global order and presented the world with a new situation. In this horrendous event, nearly 15 Saudis, led by an Egyptian, and a few others, including Yemenis, Lebanese, and Jordanians, according to official claims by the United States government, were the perpetrators. Let's leave aside that there are many theories about the perpetrators and the behind-the-scenes actors involved in this event. Nevertheless, ask anyone from any generation where the terrorists behind September 11th were from, and they all agree that they were Muslims. In other words, with this statement, they are trying to portray approximately 1.8 billion Muslims in the world as terrorists, destroyers, and savages. I ask you what does the tragedy of September 11th have to do with Iran and Iranians? Ask those enemies of Iran and Iranians who, in any way they can, always want to manipulate the minds and thoughts of Westerners against Iran and Iranians.

Let's move on. For years, in these pages, I have written about nothing but painful news and incidents resulting from the pressure of rulers, acts of violence, ruthlessness, theft, corruption, and moral corruption of the rulers. But I hope that someday, after nearly 28 years of publishing "Mirass-e- Iran" (Persian Heritage) and with a heartfelt wish for its continued existence, I will be able to say goodbye to the readers and enthusiasts of this journal and to the dedicated staff and colleagues.

In the words of Khayyam: "The capital has slipped from my hand, and many lives have been spilled by fate."

Shahrokh Alavi

I AM WOMAN

Dear Editor:

The article on, Fighting for Human Rights, Women's Rights in Iran, was fabulous! It should be beyond everyone's belief that anyone, in this modern world, have to use this term. I truly hope that your readers read this article and understand it and how much was lost in order for us to get to this point.

Thank you, *A.I.***OH THE TEA**

Dear Editor:

Isn't it interesting how everything, including tea, can find roots in Iran! These tidbits of information always bring me back to stories I learned from my parents and grandparents.

Here is to a cup!

*H.N., CA***SAD BUT TRUE**

Dear Editor:

The death of Amir Kabir in 1851 still remains a complex issue for Iran. The article by Homoz Ashtyani is exceptional. It takes you back to yet another very difficult problem for Iran. How different would Iran be today if this had not occurred. It is very sad that even his wife was unable to stop what came to be a brutal reality.

*A.J.I., TX***BARAYE**

Dear Editor:

There are many genius song writers. Nothing however can chill a soul when the words come from the writer's heart as in the song Baraye, written by a young Iranian called Haijpour. You should not have to die while fighting for your rights! I wonder if the words of his song are still prevalent, to those who sought to give him a Grammy. He deserved one that is certain. But do they still remain potent for those who were using this only as a grab for votes! He didn't write the song for the accolades but rather for something he believed in and still does.

*K.I., NJ***In The Memory of
SETAREH GHASEMI**

It is with deep sadness that we report to you the passing of Setareh Ghasemi. Her loss is of course deepest to those who knew her. The first day of our arrival to the United States in September 1971 until her passing this summer she and her lovely family proved to be one of the best friends we ever knew.

Setareh Ghasemi was and will remain for us a symbol of kindness. She was a unique mother who sacrificed so much for her family. She and her husband, Dr. Rex Ghasemi, lost a daughter many years ago. There are not enough words to complete what we feel for their entire family.

Setareh, you will be missed by all who had the privilege of knowing you.

**YAZD TO HOST INTERNATIONAL
CHILDREN'S THEATER FESTIVAL**

Tehran Times, August 25, 2023 – The central Iranian city of Yazd will be hosting the 28th edition of Iran's *International Theater Festival for Children and Young Adults*, the organizers have announced.

Troupes from Italy, Greece, Turkey, Armenia and Iraq attended the festival in Hamedan to perform their latest productions. The International Children and Youth Theater Festival is an annual event that has been held in Iran since 1993. The festival aims to promote theater and drama among children and young adults from all over the world, providing a platform for them to showcase their talent and experience different cultures.

During the festival, theater companies present productions that are designed specifically for children and young adults, using a mix of storytelling, music, dance, and visual effects. A range of educational and entertaining workshops are also organized alongside the performances, offering opportunities for festival attendees to learn new skills and techniques.

The festival that was originally set to take place in Hamedan has now been relocated to the city of Yazd.

The decision was taken to effectively organize and carry out the event, with the Ministry of Culture and Islamic Guidance and Iran's Dramatic Arts Center engaged in discussions with Yazd's governorate.

Earlier this month, an official with the provincial government of Hamedan announced that the city is prepared to host the upcoming edition of the festival.

Despite the recent news claiming that Hamedan is incapable of hosting the children's theater festival due to a failure to adhere to standard protocols, the truth is that the city is fully prepared and equipped to successfully host the prestigious event, Mehdi Akhavan said. The culture ministry has the important responsibility of organizing various cultural and artistic events, such as theater festivals, he added. These events are carefully managed and supervised by government organizations to ensure that resources are utilized efficiently, he explained.

However, as part of a collaborative effort, Hamedan province has generously agreed to shoulder around 50 percent of the expenses related to accommodation and hospitality for festival guests, following previous agreements, he noted.

This year, with full preparation, the province expressed its desire to host the latest edition of the festival, he noted.

In 2022, Iran's International Theater Festival for Children and Young Adults returned after a two-year hiatus due to the COVID-19 pandemic with participants from five countries.

IRAN'S SAFFRON EXPORT INCREASES 52%



Tehran Times, September 9, 2023 –The value of Iran’s saffron export increased by 52 percent in the first five months of the current Iranian calendar year (March 21-August 22) compared to the same period of time in the previous year.

Iranian saffron farmers exported 81.521 tons of the product valued at about \$88 million in the mentioned five months, which was also 66 percent more than the figure for the previous year’s same period in terms of weight, IRIB reported.

Iranian saffron was exported to 47 different countries in the said five months. China, the United Arab Emirates (UAE), Spain, Qatar, and Afghanistan were the top five destinations for Iranian saffron in the mentioned period. Iran is one of the world’s top saffron producers and over 90 percent of its production is exported to foreign destinations.

U.S. FESTIVAL TO SCREEN IRANIAN DOCS

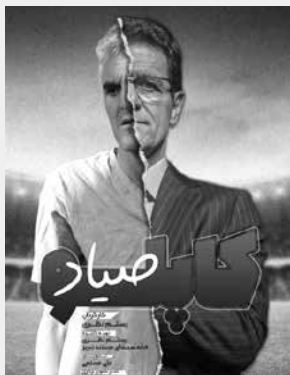
Tehran Times, August 25, 2023 – Two Iranian movies will go on screen at the California Capital International Documentary Film Festival, which will be take place in Sacramento, the United States.

“*Uncelebrated Ceremony, Unmourned Death*” by Roya Raisi and “*Sayad Capello*” by Rostam Nazari will be competing at the main section of the festival, which will be held from September 29 to October 1.

“*Uncelebrated Ceremony, Unmourned Death*” is an ethnographic narrative of the transformation and experiences of holding mourning and celebrations during the age of the Covid-19 pandemic, a time when celebrations were celebrated without ceremony and deaths without proper mourning.

“*Sayad Capello*” is the story of teenagers from the outskirts of a city, who have dreams in their heads. Sayad, despite his physical disability and his love of coaching football, is trying to make the dreams of the children to be fulfilled.

The California Capital International Documentary Film Festival is the only documentary film festival in the Sacramento Region. Hosted by the California Capital Arts Foundation, this event features nonfiction cinematography from around the globe as well as animated works. CCDFP programs feature documentaries and animated work in categories that cover the gamut of human experience from environmental, social justice and other diverse viewpoints.



**Iranian Filmmaker, Literary Figure
EBRAHIM GOLESTAN DIES AT 101**



Tehran Times, August 23, 2023- UK-based Iranian filmmaker and literary figure Ebrahim Golestan passed away in his home in Sussex, the UK. He was 101.

Born on October 19, 1922, in Shiraz, Golestan is widely regarded as one of the pioneers of Iranian cinema, having produced some of the most critically acclaimed films in the country’s history.

Golestan started his career in the 1940s as a journalist and later went on to write several plays and novels.

He started his film studio, Golestan Films, in 1957 and produced films such as “Fire and Wave”, “Marjan and Khara”. He also produced “The House is Black” by the celebrated Iranian poet Forough Farrokhzad in 1962.

He made his first film “Brick and Mirror” in 1964. The film received the Best Film award at the 2nd Iranian Film Festival in Tehran in 1966. It was also screened at the 16th Berlin International Film Festival, where it was nominated for the Golden Berlin Bear award. Although the film didn’t win the award, it was praised by critics and audiences alike for its realistic portrayal of everyday life in Iran.

Later in 1974, he directed “The Ghost Valley’s Treasure Mysteries”. He is well-respected for his innovative storytelling and groundbreaking approach to filmmaking. His films often deal with existential themes, such as loneliness, alienation, and social injustice, and are characterized by their realistic style.

As a writer, Golestan authored such story collections as “Azar, The Last Month of Autumn” in 1948, “*Shadow-Hunting*” in 1955, “The Stream, the Wall and the Thirsty One” in 1967, “Tide and Mist” in 1969 and “Rooster” in 1995.

In addition, Golestan is known for his translations of works of literature from English into Persian. Some of the books he translated include George Orwell’s “Animal Farm” and Herman Melville’s “Moby Dick.”

Golestan was married to his cousin, Fakhri Taghavi Shirazi, and was the father of the renowned Iranian photojournalist Kaveh Golestan and the translator and owner of Golestan Gallery in Tehran, Lili Golestan. His grandson, Mani Haqiqi, is also a film director.



South Khorasan Carpet: A LEGACY OF EXQUISITE ARTISTRY

Tehran Times, August 25, 2023 - Situated in the eastern region of Iran, South Khorasan is renowned for its rich cultural heritage and artistic traditions. Among its many treasures, the province's exquisite rugs and carpets stand out as true works of art. Those masterpieces are a testament to the skill and craftsmanship passed down through generations. Today, South Khorasan carpets continue to capture the hearts of collectors and enthusiasts worldwide.

The tradition of carpet weaving in South Khorasan can be traced back centuries, showcasing the deep-rooted cultural significance of this craft. Passed down through families, the know-how of weaving has been meticulously taught, allowing the region's artisans to create stunning and intricately woven pieces using traditional techniques.

One of the distinguishing features of South Khorasan carpets is their exceptional designs, which often encompass a mixture of geometric and floral patterns. The weavers skillfully utilize a diverse range of natural colors, resulting in vibrant hues that further enchant the eye. Experts believe that each carpet tells its own story, blending tradition and innovation to create one-of-a-kind masterpieces.

South Khorasan carpets are primarily woven using high-quality wool sourced from local sheep. Natural dyes extracted from plants, fruits, and insects are used to achieve the vibrant hues that characterize these rugs. Moreover, traditional hand-knotting techniques are employed, showcasing the dedication of the weavers who patiently create each ornate pattern.

Several villages in the province have become synonymous with carpet weaving excellence. One such village is Ferdows, known for its exquisite rugs featuring intricate patterns and luxurious textures. Other notable regions include Birjand, Tabas, Nehbandan, Doraksh, Mood, Gask, Nowzad, and Sarbisheh, each with its distinct style and distinct design elements.

Besides their cultural significance, South Khorasan carpets play a vital economic role in the region. The production and trade of these carpets provide employment opportunities for numerous individuals, supporting local economies and communities.

Moreover, the carpets serve as cultural ambassadors, representing the rich heritage of South Khorasan on the international stage. In recent years, concerted efforts have been made to preserve and revive the art of carpet weaving in South Khorasan. Additionally, workshops and training programs have been introduced to educate the younger generation and instill a sense of pride in this cultural heritage.



Ecbatana Hosting Exhibit of Exquisite Relics Excavated from Ancient City

Visitors look at a delicately handcrafted Achaemenid gold rhyton in a loan exhibition opened in Hamedan's Ecbatana on August 14, 2023. The five-day show features a selection of 11 gold and silver objects excavated from Ecbatana being kept at the National Museum of Iran. Once one of the world's greatest cities of ancient times, Ecbatana was once the capital of Medes and later a summer residence for Achaemenid monarchs.

SASSANID FORTRESS TO UNDERGO ROOFTOP RESTORATION

Tehran Times, August 23, 2023 – Rooftop restoration is to commence on *Qale Falak-ol-Aflak*, a Sassanid era (224–651) fortress, which stands tall in Khorramabad, western Iran. The project is aimed to help safeguard the ancient fortress constructed of stone, brick, plaster, and lime, Lorestan province.

Iran is hoping to win UNESCO recognition for the fortress that measures approximately 300 by 400 meters, with a height of about 40 meters above the surrounding area. The unmissable eight-towered fortress dominates Khorramabad as one of the most visited travel destinations in the region for both domestic and foreign sightseers. The monument seems particularly imposing and dramatic when floodlit at night, offering picturesque views of its encircling crenelated battlements.

Experts believe that the fortress is comparable with similar works of the Sassanids located in *Naqsh-e Rostam*, *Naqsh-e Rujab*, *Tape Chugan*, and *Firuzabad* in Fars province.

In 2018, UNESCO added an ensemble of Sassanid historical cities in southern Iran - titled "Sassanid Archaeological Landscape of Fars Region"- to its World Heritage list. The ensemble comprises eight archaeological sites situated in three geographical parts of Firuzabad, Bishapur, and Sarvestan. It reflects the optimized utilization of natural topography and bears witness to the influence of Achaemenid and Parthian cultural traditions and Roman art, which latter had a significant impact on the architecture and artistic styles of the Islamic era. The Sassanid era is of very high importance in the history of Iran. Under Sassanids, Persian art and architecture experienced a general renaissance. Architecture often took grandiose proportions, such as palaces at Ctesiphon, Firuzabad, and Sarvestan, which are amongst the highlights of the ensemble.

A NEW SPACE MISSION IS COMMANDED BY Jasmin Moghbeli



Four astronauts from four countries rocketed toward the International Space Station on Saturday. They should reach the orbiting lab in their SpaceX capsule Sunday, replacing four astronauts who have been living up there since March.

A NASA astronaut was joined on the predawn liftoff from Kennedy Space Center by fliers from Denmark, Japan and Russia. They clasped one another's gloved hands upon reaching orbit.

It was the first U.S. launch in which every spacecraft seat was occupied by a different country — until now, NASA had always included two or three of its own on its SpaceX taxi flights. A fluke in timing led to the assignments, officials said.

“We’re a united team with a common mission,” NASA’s Jasmin Moghbeli radioed from orbit. Added NASA’s Ken Bowersox, space operations mission chief: “Boy, what a beautiful launch ... and with four international crew members, really an exciting thing to see.”

Moghbeli, a Marine pilot serving as commander, is joined on the six-month mission by the European Space Agency’s Andreas Mogensen, Japan’s Satoshi Furukawa and Russia’s Konstantin Borisov. “To explore space, we need to do it together,” the European Space Agency’s director general, Josef Aschbacher, said minutes before liftoff. “Space is really global, and international cooperation is key.”

The astronauts’ paths to space couldn’t be more different.

Moghbeli’s parents fled Iran during the 1979 revolution. Born in Germany and raised on New York’s Long Island, she joined the Marines and flew attack helicopters in Afghanistan. The first-time space traveler hopes to show Iranian girls that they, too, can aim high. “Belief in yourself is something really powerful,” she said before the flight.

Mogensen worked on oil rigs off the West African coast after getting an engineering degree. He told people puzzled by his job choice that “in the future we would need drillers in space” like Bruce Willis’ character in the killer asteroid film “Armageddon.” He’s convinced the rig experience led to his

selection as Denmark’s first astronaut.

Furukawa spent a decade as a surgeon before making Japan’s astronaut cut. Like Mogensen, he has visited the station before.

Borisov, a space rookie, turned to engineering after studying business. He runs a freediving school in Moscow and judges the sport, in which divers shun oxygen tanks and hold their breath underwater.

One of the perks of an international crew, they noted, is the food. Among the delicacies soaring with them: Persian herbed stew, Danish chocolate and Japanese mackerel.

SpaceX’s first-stage booster returned to Cape Canaveral several minutes after liftoff, an extra treat for the thousands of spectators gathered in the early-morning darkness.

Liftoff was delayed a day for additional data reviews of valves in the capsule’s life-support system.

The countdown almost was halted again Saturday after a tiny fuel leak cropped up in the capsule’s thruster system. SpaceX engineers managed to verify the leak would pose no threat with barely two minutes remaining on the clock, said Benji Reed, the company’s senior director for human spaceflight. Another NASA astronaut will launch to the station from Kazakhstan in mid-September under a barter agreement, along with two Russians. SpaceX has now launched eight crews for NASA. Boeing was hired at the same time nearly a decade ago but has yet to fly astronauts. Its crew capsule is grounded until 2024 by parachute and other issues.

Former Marine Whose Parents Fled Iran

“Belief in yourself is something really powerful,” she said ahead of the mission.

Borisov, like Moghbeli, will be making his maiden voyage into space, while Mogensen and Furukawa have both been to the ISS before. One of the bonuses of being part of an international crew, the astronauts noted, is the food on offer, with the menu including a Persian stew, Japanese mackerel and Danish chocolate.

SpaceX’s first-stage booster returned to Cape Canaveral several minutes after liftoff, an extra treat for the thousands of spectators gathered in the early-morning darkness.

The launch had been put back 24 hours after concerns over the capsule’s life-support system.

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Nationalization in Perspective

Opportunities: Gained and Lost

By: M. Reza Vaghefi, Ph.D.



Dr. Mohammad Mossadegh will always remain in the heart, mind and conscience of Iranians as the most singular leader who had the honesty, integrity and courage with unparalleled popular support to stand up to a powerful colonial imperialist of the time, the British government and its proxy, Anglo Iranian Oil Company, in order to defend and acquire the ownership of Iranians' most precious mineral asset. A titanic figure who brought the case of an exploited nation by a colonial power to world attention.

PREAMBLE:

The middle of the 20th century was one of the most perilous times of recent decades. WW11 had ended leaving behind new challenges and a great deal of uncertainties. Parts of Europe, including London and Berlin remained unconstructed and some areas destroyed, and the future remained uncertain. Two superpowers, the North Atlantic Treaty Organization (NATO) and the Union of Soviet Socialist Republic (USSR), were facing each other in addition to other challenges. The new Russian dominated group had absorbed most of central Europe and the peripheries of Russian territory, the Baltic states, Rumania, Bulgaria, and Albania. An Iron Curtain had divided Berlin and new conflicts did not seem remote.

In Iran the political landscape looked very promising. The new parliamentary election had created an unprecedented opportunity for a wave of nationalist movement led by a puritan, Dr. Mohammad Mossadegh, who seemed destined to assume the leadership of the movement. The question of oil concession, granted by a corrupt Qajar king was under serious discussion.

The main instrument was a Supplemental Document heavily supported by AIOC which had had her own ways

through corruptive acts in the past and was eager to have the Parliament pass the document. Then came the man with unquestionable integrity and enjoying deep respect even among many deputies, some having anglophile tendencies, not to mention a nation-wide support that run close to 90% of adults, men and women.

The parliament approved the "Nine Point." Law nationalizing the nation's most precious underground asset. Additionally, by a close vote of more than 90% the deputies approved the premiership of Dr. Mossadegh. So, all was set to begin the process of applying the nationalization law.

The National Front leader began the implementation with full thrust and enjoyed the support of people who had suffered the consequences of AIOC's meddling in the internal affairs of their country for a long time. The nationalist government of Mossadegh's target was of course the Anglo Iranian Oil Company, but a major owner of the AIOC was the British government who had acquired %51 of its shares at 2 million Pounds sterling and as result was the major owner in the struggle with Iran.

The British government had taken the case to International Court of Justice located in the Hague, Netherlands as well

as the United Nations Security Council. Mossadegh's team neutralized the Brits' complaint in the Hague and Dr. Mossadegh headed to New York to face the United Nations. While in the United States he took a detour to visit Philadelphia the city where the United States had declared its

Independence from Colonial Britain in 1776. It may have attracted President Truman attention as to the intention of Dr. Mossadegh.

Then he was invited by the President of the United States to visit the White House. The Blair House was prepared for his convenience. At the train station he was welcomed by Dean Acheson, Secretary of State. He met with President Truman in the White House next day and they enjoyed a lengthy conversation. In their conversation, President Truman expresses great sympathy for Iran's cause.

He also indicated that if the oil crisis gets out of control, Soviets are likely to intervene: "like a vulture sitting on the fence waiting to pounce", Kinzer, p.129. The meeting with the President was followed by a top official George McGhee. He had been handpicked by Secretary Acheson. Mr. McGhee was sympathetic to the cause of nationalism in the world, and they all informed Dr. Mossadegh that while they sympathized with their cause they can only mediate the situation. Mr. McGhee, who was a petroleum engineer and had his own oil business before joining the State Department, knew the complexities of the industry worldwide.

Secretary Acheson and his Assistant George McGhee met Dr. Mossadegh in the Blair House and offered a fair compromise with the British. Their formula "was to assure Iran the owner's control over her oil resources but provide a neutral company with full authority to operate and manage the vast refineries and distribution facilities and enable the Britain to market the oil". Kinzer, p.129.

Dr. Mossadegh and subsequently British rejected the proposal. It seems that the rejection was based on Dr. Mossadegh's suspicion of the British and the British rejection was based on colonial belief that such an act was an expropriation of British property. The result of this deep divide is well known. The Coup d'eta that was set up has produced strategic results, phenomena that no one could foresee. The question ever since has been what could have been done to prevent tragedies that have been devastating to the Iranians and continue with no end I sight.

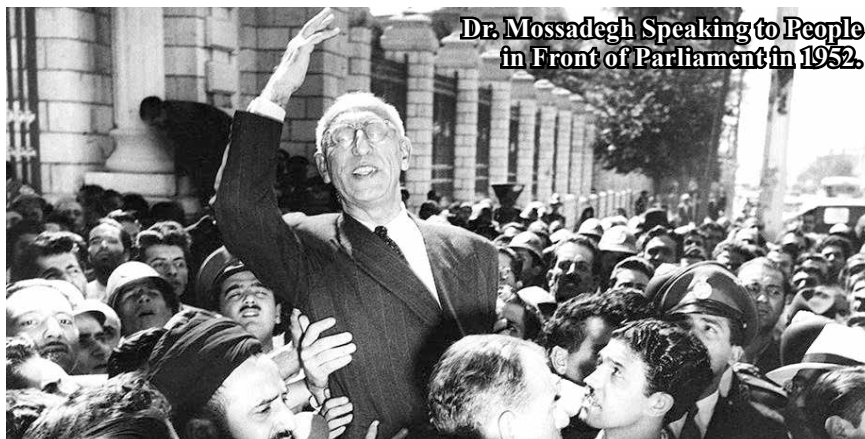
A REALISTIC EVALUATION OF GAINS AND LOSSES:

There is absolutely no doubt in my mind that it was Dr. Mossadegh's leadership that broke the Taboo, meaning standing up to the agent of Britain's colonial power AIOC. As a student at Abadan Technical Institute, later renamed Abadan Institute of Technology, I felt firsthand the meaning of colonialism-Imperialism. I heard it firsthand how the British employees referred to their government, The Empire. They were working for the Empire not the Company which itself was in the service of the Empire. So, in essence Dr. Mossadegh was facing an Empire that had been used to exploiting the weak nations for a long time. The process was a struggle between Dogmatic colonialism versus unrelenting Nationalism with all the levers of power in the hand of the former and strength of people's voice in the latter. But it may be also helpful to see what could have been done to avoid the tragic outcome.

DEEP UNDERSTANDING OF THE ISSUE

In some ways Dr. Mossadegh was not receiving clear logical and thoughtful advice. The oil industry was and has been a complex commercial enterprise. No one in close contact with the Premier had any knowledge of the industry. The notion that "the world needs our oil" reflects ignoring simple economics. There were multiple sources of the same raw material and they easily substituted what Iran was had offered before. Those who had it were not a reliable source for technical information.

People like Mostafa Fateh who was the only top Iranian working in a management position did not seem trustworthy and hence his information dubious. There was an acute absence of someone with deep technical know-how. The only one advising Dr. Mossadegh was Mr. Hassibi whose expertise was limited to agricultural and irrigation issues quite the opposite and of oil matters. When he was sent to meet with the World Bank officials, he was asked by Deputy President of the World Bank what recommendation he would offer to resolve the issue. He had said that: "I had a dream that the oil issue will be resolved in Iran's favor". Ebtchaj's Memorial Vol. 1, p.277. The same people around Dr. Mossadegh held on to an absurd notion that the world needed Iranian oil and therefore there could be pressures to succumb to Iranian demand.



Dr. Mossadegh Speaking to People in Front of Parliament in 1952.

It is simple economics that once a product like oil is cut off alternative sources of supply prop up, Kuwait, Saudi Arabia and Venezuela supplied the needed oil Just like President Putin thinking that Europe dependence on Russian gas would not support the Ukrainian conflict, a view that did not materialize.

One can see that a complex issue was not dealt with logical and critical mindset. One of the main problems was that, in my mind, the leader had become captive of his own popularity not realizing that if communist attacked him because he decided to make some compromise in order to achieve an acceptable outcome which would have forthcoming benefits, so be it. Some of the very people attacking Dr. Mossadegh were fed by the oil company and some just followed Moscow's direction with a potential outcome contrary to people's interest. Ebtchaj would have dissected that for the leader. On the contrary, the good people around the leader were not sophisticated enough to do what Ebtchaj would have done. He had the courage to sustain any negative effect thrown at him.

Dr. Mossadegh's home front was not quite peaceful. Although the government was pursuing an economy "without oil", the economic conditions were gradually deteriorating and no policy to reverse it was insight.

The Communist and their affiliates were busy trying to exhilarate the opposition and weaken the government. They had been the most damaging factor in Dr. Mossadegh's efforts to find some solutions. Some members of the Committee that the leader was receiving advice from would suggest that if he did this or that it would give the Communist more ammunition to attack his nationalist approach and would damage his popularity enhancing

ultimately no solution instead of encouraging the Leader to take some risk. In sum, the communist movement damaged the chances for a peaceful resolution of the oil issue. They provided an effective tool for the British side to undo any positive step that could be taken in the process. Even Stalin, the so-called champion of the Proletariat refused to return the gold that Moscow legally owed the Iranian government. Pressure was applied from all directions. Even the Clergy who had been supporting Dr. Mossadegh turned against him once their clerical objectives, having some influence in the Cabinet, were rejected. Dr. Mossadegh had deep belief in separation of church and state which was not consistent with what the clergy believed.

PRESIDENT TRUMAN'S MESSAGE:

At this time President Truman, trying to help resolve a problem hopefully in Iran's favor, sent his close advisor Averell Harriman to Iran to evaluate conditions and provide a report. His arrival was met with a huge crowd opposing his arrival. This crowd was met by an opposing one which led to major bloodshed destroying a great opportunity to discuss the recommendations offered by President Truman. The President Truman's message contained the basics which could have proved the main concerns of Iran:

1. "The conflict between Iran and England is of vital importance to the world especially now when the war in Korea is nearing a solution.
2. The President of the United States is extremely interested in a mutually satisfactory resolution of the issue.
3. The American government has no special interest in this issue.

4. The AIOC's behavior in the past has been unjust and unfair toward the Iranian people.
5. Whatever arrangement is made for the future should prevent foreign interference in internal affairs of Iran.
6. Iran by itself may not be able to sell its oil products in foreign markets.
7. Arrangement must be made for Iran to benefit from the available facilities to sell its oil in foreign market and the AIOC which has created these facilities should benefit from it.
8. The British government, like Iran, should be able to maintain its prestige world-wide." Ebtehaj, p.275.

What happened, of course, President Truman's especial emissary facing a hostile demonstration never had a chance to seriously talk to or even mediate the issue. The enemy within undid what could have been a positive start. Items 4 and 5 were most positive for Iran but no body in the government paid any attention to or cared about their honest intentions in fact supporting Iranian case.

A golden opportunity was lost due to lack of understanding the overall implication of the fight Iran was involved. And of course, the British did not look at his mission with an open eye anyway. Their agents, Rashidian brothers were busy trying to pay bribes to journalist, (many of them), the clergy, quite a few deputies and thugs to have them ready when needed.

The British had for many years cultivated a network of allies, spies, and invisible members of Masonry at all levels of Iranian society and were ready to strike when the Master ordered. Dr. Mossadegh's liberal policy worked against him. Allowing this demonstration to take place was a major blunder not realizing that his Interior Minister (Zahedi) would use others to incite conflict with ultimate blood shed indicating an unstable political environment.

The struggle that unfolded as the negotiations proceeded, without a tangible outcome, was probably not realizing the essence of what was mentioned in the last item of suggested by President Truman: British government, like Iran, should be able to maintain its prestige world-wide. This could have been considered by simply accepting the mediation by the World Bank for a period acceptable to Iran. The British may have rejected the proposal but world opinion including the United States weight on the matter would have

softened their opposition.

Something that was most critical but never received any attention was the political conditions in United States and Britain. It is always essential to know the political philosophies and the nature of incoming governments in the environment that one has business interest. In the case that Iran was involved there must have been a thorough understanding of both U.S.A. and Britan.

Democratic Party in U.S. and Labor Party in Britian. The Clement Atlee government did not have negative view of nationalization of oil in Iran. They had nationalized several industries in U.K. As a matter of fact, late Mr. Bevin, the foreign secretary of British government had mentioned that: "We have done the same in our country...". Kinzer, P. 89, quite contrary to AIOC's directors' views. A change in the government seemed possible in both countries, United States and Britain. And Truman's term would be over in the general election with Republican Party in the wing.

I believe no one in Iran thought of such issues while they are always critical in matter so great as oil. An issue like oil that could have fattened the Chancellor of the Exchequers (U.K. Treasury) account needed a global perspective that was utterly missing and the ones that could have provided such perspective were never invited to provide it.

An analysis of the global conditions at the time may have helped the issue. More important than anything else the presence of some top internationally known Iranians on the team would have had positive effect, someone like Abul Hassan Ebtehaj who enjoyed world-wide respect specially from the world Bank director. Instead people around Dr. Mossadegh, his advisors, while quite honest, did not know much about a global industry.

It seems that a major assumption ran through their mind that the world was in favor of their case without realizing that

levers of power were still in the hands of global powers not the small nations. In a nutshell the government did not allocate a group of deep thinkers knowledgeable about such global issues to tackle a formidable problem.

In this case where operating the world largest refinery needed foreign personnel, Iran insisted that no British should be included in that deal, not realizing the fact that oil industry and refining require specialized skill that many not be in abundant supply, world-wide, and thereby created new obstacles.

CONCLUSION:

The nationalization movement that rejuvenated Iranians under the puritan Dr. Mossadegh need not have concluded the way it did. Appointment of a man like Ebtehaj whose, protection of national interest has been legendary, would have resulted in a different outcome.

For more than 8 years Ebtehaj run the nation's only powerful financial institution, National Bank of Iran, with rigor, integrity, highest financial standards and honesty. He was well known in global financial circles like the World Bank and IMF. He would have preempted the tragedy that has become part of the nation's memory, but the people around Dr. Mossadegh who enjoyed the privilege of being next to him who at the same time were void of wisdom to find the right solution did not want such a personality dominate the negotiations.

The large 7 Sisters that handled the global energy need were sophisticated and a winning strategy handled by a man like Ebtehaj would have them think twice before damaging Iran's interest. He would have shouldered the risk of solving a problem that others did not have the courage, know-how and stamina to tackle.

In sum the World Bank as an intermediary would have solved the problem the nation faced. The operation of the world's largest refinery would have resumed. The country would have been in a much better condition and ready to spread the constructive message throughout the region and become a picture success rather than being what it is today?

SOURCE:

- *All the Shah's Men*, Steven Kinzer
- *Memoires*, A.H. EbtehaJ
- *My Compatriots*, Dr. Farhang Mehr



Dr. Mossadegh's home after Coup

Evolution of the Islamic Republic: SEMI-DEMOCRACY TO ABSOLUTE AUTOCRACY

part one

M. REZA VAGHEFI

Introduction:

The purpose of the research is to compare two opposing systems. The system that faced a national rebellion had evolved over years providing security, education and an environment that created the necessary conditions for a dynamic economic system where entrepreneurs, produced goods and services for many urban populations in addition to discovering export market in other countries.

Although rural areas received some economic and educational help, most resources were allocated to major population centers. This visible dichotomy was, at times, a source of disenchantment that alienated the rural area from the mainstream taking place in the country.

Reza Shah, the founding Monarch of Pahlavi dynasty was the first to attend to scarcities that he had inherited from Qajars known for widespread plundering, corruption and womanizing and lack of concern for the general population. Being of Turkish origin, they had no deep feeling about Iran and Persian culture.

They even used Turkish language at their Court and among themselves. They lost a good part of Northwest of Iran, Georgia and Armenia to Russians. The inadequacies cited here and elsewhere were real and Reza Shah embarked on dealing with them as much as he could without borrowing money from abroad. He was allergic to foreign loans. His son did some but lack of coordination, a plan and a meticulous and sustainable strategy created serious hurdles that were out of his control.

One major achievement of the Shah (and his undoing ultimately) was his leadership in the OPEC. Beginning in the 1970s. Iran needed more funds for developing sectors in the economy. And the oil sector was being manipulated by the Seven-Sisters participants in the Consortium. Shah began demanding more oil to be exported from Iran. Frustrated, in 1974 it was announced that by 1979, the

contract with the Consortium will not be renewed. The Seven -sisters did take the threat seriously and may have had an intriguing role in the rebellion that ensued later (Dr. Mehr).

In October of 1973, during Yum Kippur, Egypt, under leadership of late Anwar Sadat, attacked Sinai Peninsula by penetrating Bar Lev defense line and caught Israelis by surprise. Saudi Arabia siding with Egypt decided to stop shipping oil to western nations including United States. Iran was an exception and continued to supply oil to West. But the price for a barrel of oil jumped to about \$12.00. This was a major shock to western economies and began a recession that lasted for a while.

OPEC Leadership's Price and Undoing

Beginning 1973 Shah of Iran took the leadership of OPEC and even advised the western societies to tighten their belts. Late President Nixon and his secretary of Treasury criticized the Shah for such a move. Shah mentioned that: "Our oil may run out in 30 years, and we need the money to prepare for that time". (Dr. Mehr).

Combination of these events may have surprised the western nations who assumed that the Shah of Iran would behave as they wished. These events did not remain unnoticed and may have seriously enhanced the collapse of the second Monarch in the Pahlavi Dynasty (Dr. F. Mehr)

The rebellion that had determined to replace the existing system did have enough support in genesis; it was appealing to masses that had been disfranchised, deprived or ignored. Like all revolutions, it promised very attractive outcomes and dramatized the failure of the one trying to replace.

Bolsheviks, in Russia, shouted: Peace, Land and Bread and what they received was Stalin, the butcher of millions of Russians including Bolsheviks. In China, Mao Zedong promised: "Great Leap Forward" and what the masses of

Chinese received was millions of deaths in the process. Unlike the others Ayatollah Khomeini promised: "Islamic Republic" a monomania which highly influenced the masses with deep roots in rural areas, ghettos and unsatisfied urban workers in addition to hard core Communist (for whom it was a best historical cover) plus National Front members that had been suppressed for years, provided the complainants to join despite apparent dissimilarities and contradictory philosophies.

But what every participant except people with deep Islamic faith, received was death, jails, exiles and the regime's Robespierre named Khalkhal. Indeed, the Semi-democracy under which more than a million technocrats, entrepreneurs, doctor, civil servants, engineers and educated people had been trained over the years to help the economy was lost and was replaced by an Absolute Autocratic system under the shroud of Islam.

As previously mentioned, revolutions do not happen overnight, in some cases, take a long time depending on the circumstances, actors, deep self-interest, internal and global forces, interests that slow or expedite the process. For the movement In Iran's case, it took a few years for the causes to assemble the necessary conditions with consequential tragedies of morally and nationally unsatisfactory outcome.

Birth of Islamic Revolution

The Islamic revolution was unique in the sense that the ones that ignited the movement had nothing in common with the ultimate winners (My Compatriots, Dr. F. Mehr). At the outset, the two forces that provided the ingredients and legitimacy of the revolution had no inherent mutually distinguishing traits but complemented each other as a marriage of convenience, reinforced each other in achieving the end-result.

The first force was composed mostly of intellectuals, previously ridiculed by

Asadullah Allam (His memoirs in six volumes) on many occasions, citing the inoperability and irrelevance of their ideas and designs they offered. Tehran University, the most influential higher institution at the time, became the breeding ground for enhancing the strength of the movement, was in the lead and other universities began to pursue its lead. The communists played a pivotal role in the process. Using every possible method, they had learned over the years, in their previously failed attempts, to impress the audience.

Of course, the general population was totally unaware of their political objectives and philosophy, and methods being used. The Communist party (with strong backing from Russia) had surreptitiously infiltrated the government system. Its determinants had penetrated a few critical areas, like the electric grid, that had social implications, and this is how the capital city electricity became so erratic, and people were not aware of it.

These people who infiltrated the movement were old communist hands, some were the same people that openly cried when Joseph Stalin, the butcher of millions of Russian farmers and ordinary citizen, died of stroke (1953) and took with him Beria his dreadful henchman (chief of Stalin security KBG). For them corruption and inadequacies of Shah's regime had provided a fertile ground for revolution.

Late Premier Howeida's, government had tried to rehabilitate some of these old hands assuming that if they were well fed and had vested interest in governing system, they may be less dangerous. He was wrong. Old habits never die, and they proved it. Beethoven symphony No. Five (that old hand communist used to promote Proletariat sympathies), was replaced by mourning slogans that rhythmized with religious characteristics of the movement.

The Agents of Radical Change

In general, "revolutions promise paradise but often bring about bloodshed and bread line," Berman and Fox in "Gradual", Oxford Univ. Press. The Industrial revolution (not a bloody one) was not a sudden event but was result of many cumulative innovations over a century, and so, was the Islamic revolution. It took decades to evolve.

There is a tremendous difference between the two revolutions. The former produced miraculous results which made

it possible for humans, world-wide, to enjoy living, and earning with a consequential positive outcome. The latter resulted in massive bloodshed; destruction of social order led by highly unqualified elements which by itself was counterproductive. After more than 40 years the results of an established autocracy where most elites are dependent on the leader's impulses are self-evident. In contrast, South Korea after devastating war with North Korea, "became gradually and systematically a powerhouse in the Far East in addition to becoming a thriving democracy", Foreign Affairs, July/august 2023. South Korea has no oil but created a dynamic economy based on human talent. Iran's Islamic regime shunned the human talent that had been trained over decades. The result is as clear as daylight.

How It Happened

For the first time British, trying to protect their colony, India, decided that it was important to have a friendly Persia. Religion was their best vehicle to maintain some degree of influence in the land. There were elements (sent from India at the time a colony of colonial Britain) that, during the Qajars corrupt kings, penetrated the Islamic community by organizing events and entertaining audiences, in majlis (group). From this trend came someone called Ayatollah Majlesi. Some Shiite religious people from south Lebanon were brought in and called Amolie. Reza Shah began to minimize their influence in communities around the country.

Once WWII began and Reza Shah was forced to abdicate there was a sudden revival of the religious fervor. They even imported people from Egypt to conduct Friday prayers. So, the chaotic atmosphere of the WW11's aftermath was a golden opportunity for the clergy to revive the old methods and spread their wings and so was the political establishment.

Tens of newspapers began to publish uninhibitedly false stories. Several political parties sprang up like mushrooms in their quest popularizing whatever they could put their hands on. Among this chaotic environment Shah Mohammad Reza Pahlavi began his reign. Soon the biggest event of the day, nationalization of oil began, and the religious community began to showcase its strength and even participated in early part of the process by supporting the government of Dr. Mossadegh in his quest to claim sovereignty of the most critical industry in Iran, the

oil sector.

The period between approval of nationalization and the disgraced coup d'état (1953) that put an end to a national aspiration, appeared to be most consequential. Major changes took place and different personalities appeared or changed portfolios after the 1953 Coup. The factor revolved around the Shah who reemerged feeling more powerful, at least on the surface, but faced many consequential challenges of national and international nature.

Some external issues were emerging but seemed manageable. The ones that required significant attention were of an internal nature. Many communists and their affiliates had not disappeared and were awaiting opportunities to strike at the Shah's regime. Under the guise of religion, they were advocating their ideologies, giving them legitimacy and asking public acceptance of such utterance, the politics of what had been flooded by a torrent of angry and malignant passion.

The Shah's Role and How Effective It Was?

After studying a host of sources and documents in addition to being there at the beginning it is not a: "Monday morning quarterback" to say that it was the Shah himself that should be blamed for the failure of his regime and awakening of the opposition to challenge it so vehemently. It was a trickle-down corruption system that made such bloody revolution possible. Corruption was the key enabler in Shah's regime.

Corrupt network entrenched the regime's interest and created barriers to outside people to change the direction. In the following lines the author would outline the steps and moments that Shah either was blindsided, ignored the impact or totally opposed the situation.

The nationalization of the oil industry, the most complex and momentous one, was the greatest opportunity that The Shah missed. Instead of supporting the most dramatic event in Iranian history, he seemed to oppose it looking at it as a temporary occurrence. His lack of support of the historical movement ultimately damaged his standing among people whose dream was being shattered by the man at the top.

Had he supported the movement and Mossadegh Iran would have been in an entirely situation, but his stand was irreversible and the serious damage to the Shah's image undeniable.

Strange Combination:

Upon assuming his inherited position as Shah and Head of State he began distributing the land that Reza Shah had bought or confiscated and was done either by returning the land to previous owners or distributing it among the farmers. Either method created a goodwill that helped the popularity of the young Shah. As he proceeded and as advised by American government (Shah's most ardent supporter at the time) to adopt the same strategy nationwide.

Land reform: Land reform and voting right for women were by far the most significant and far-reaching phases that needed deep thinking and a strategic plan that was missing. Of all the reforms that Shah had been initiating land reform was by far the most consequential. It was in a way trying to uproot one system and replace it with a system highly unfamiliar to the people that it would affect.

Similar reform had been adopted elsewhere with various degrees of success. Japan was the only success during the last two centuries. In 19th century Japan's landlords were encouraged to voluntarily sell their holdings and move to urban areas to set up industrial enterprise. Known

as Megi reform, it laid the foundation of an industrial Japan and accelerated her resurgence. The Keiretsu system, almost a self-sustaining enterprise, a conglomeration of various industries under one umbrella, is the ultimate product of that successful strategy. The success of Megi reform may have been mostly due to fact that Japan realized the emergence of other countries as a result of Industrial revolution but also because Japan was mostly a homogeneous society.

But the same concept was a total failure when it was imposed on farmers in Ukraine and Russia and brutal force of the communist party could not revive it. Actually, "Ukraine suffered terribly under Stalin, with millions dying in a deliberately engineered famine", N.Y.T.6-6-2023. As for Russian farmers the outcome was a totally disfranchised farming sector, which resulted in death of millions of farmers. In addition to scarcity of farm products which ended with liquidation of people in charge of the program.

In Iran the Land Reform was implemented without a strategically executable plan. A well-established social framework that had worked for centuries became the target of politicians in search of ways to

please the Monarch, who was ready to do what the Americans had told him. This massive undertaking formed the center stage of the Shah's government. The government of Asadullah Allam was trying to get credit for something so massive in dimension, cost, social implications with impact far in the future. Without a workable plan the government began to enforce the land reform.

The owner of the land who supplied seed, water, land and occasional credit or subsidies was off and the farmer without much experience in total farm management of the land took over. To incentivize the farmers, they were given some cash for investment in order to improve the land's condition. Instead, they used the cash "to visit religious shrines, they had not been able to do before (Dr. F. Mehr). The direct consequence was a drop in agricultural production, just like Russia's experience.

But due to land reform the Shah earned new enemies: landlords and the future Islamic revolution: the disappointed farmers who had failed not necessarily due to their lack of effort but by not having appropriate training in managing the land they had received.

to be Continued

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POUPEH MAHDAVINADER, IRANIAN FEMALE PEACE ADVOCATE RAISING MONEY FOR THE NEEDY

Halleh Nia



Please tell us a bit about yourself.

I was born in Iran. For the past 32 years, and since the age of 17 I have volunteered as a social worker at a non-government organization, www.mercyforall.org. My education includes a Bachelors in French language and a Master's in Psychology.

What inspired you to cycle the world?

Since I was nine years old, I have had two goals. The first was to travel the world and the second to own a two-family house.

I would live on one floor and the other would be an orphanage. It was my dream to raise money to support the living conditions for the people of Iran and the world, especially the children.

Twenty years ago, I did a bicycle journey around the world. The motto of the journey was "In the name of love, friendship and global peace." On that trip I gathered money for orphans and



the needy, communicated with the young people to learn about different cultures and to search and observe the signs and manifestations of God in the world.

What did you do on that journey?

I climbed to Kalapatar Peak, the upper base of Everest. I rode 800 kilometers by bike and backpacked in five countries of the world. There is a book and a documentary on this called The Path to Peace."

At the end of the trip, I was chosen as the "face" of peace at the UNESCO, Youth Peace Festival in South Korea. I also received a "Medfal of peace Heroes" in Paris for my activities.

In 2020 I gave an interview to the American magazine. "Formidable Women". And I was chosen as one of the nine global game changing women in the world. In March of 2023 I was chosen as an Ambassador for Peace by the Universal Peace Foundation.

Those were all excellent achievements. Tell us about your new mission.

My latest mission was to create "peace walks" in every country to help in an INTERNATIONAL PEACE ROAD 2020. My journey began three years ago, and I have walked through Turkey, Iran, Oman and now America.

I count and record each step I take, and people buy the steps from me. With those contributions I have been able to donate to the needy.

All activities are done directly by me and under my supervision. To date such activities included building freshwater piping infrastructures for 6 remote vil-

lages in Iran and supported 100 Afghani refugees and orphaned Iranian children.

And your plans in the United States?

I plan to meet with the President and give speeches to Congress and the United Nations. Though my message is not new it remains an important message for the world. People need to plant seeds of love in their hearts and avoid war.

I believe we must continue to push through political boundaries and understand that God created humans based on His own nature.

Do you think that may be a bit idealistic?

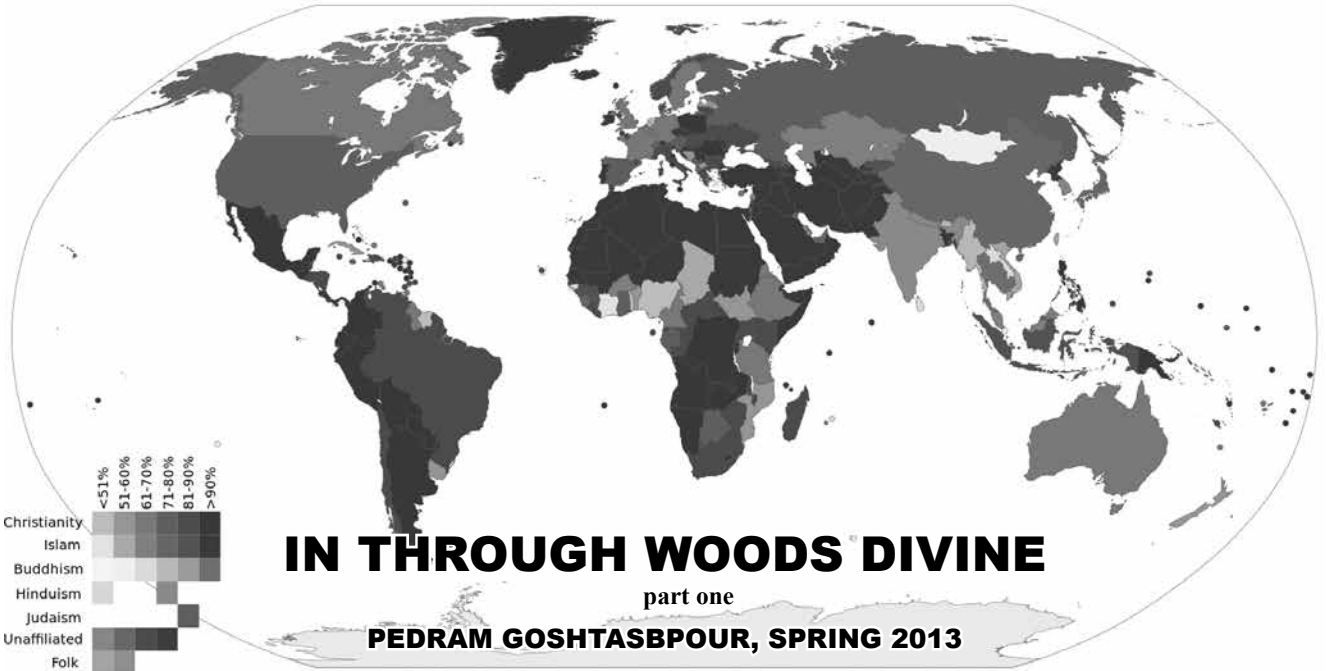
Perhaps, but I am NOT an idealist. I am certain that this work will echo in the human soul and will have a lasting sound in the consequences of the psyche of people. We have to educate the people not to turn from cultures different than their own but learn from and understand them.

Are you affiliated to any particular religious group?

No, I do not have an affiliation with any religious, ethnic, political or racial group. I am independent and I am influenced only by the truth I find!

Do you have a closing message?

Yes! No single person can achieve these goals and for that matter, no single nation can do the same. My wish is to get the support of the people of the world and have them join me.



IN THROUGH WOODS DIVINE

part one

PEDRAM GOSHTASBPOUR, SPRING 2013

Aspect 1:

The Supers

Currently there are over 8 billion people living in the world (100'000 more than yesterday):¹ 2.38 billion Christians (30%), 1.91 billion Muslims (24%) and 1.19 billion have No Religious Affiliation (15%); These are the top three religions of the world, followed by Hinduism at 1.16 billion, Buddhism at 507 million and Folk Religions at 430 million.² Over 6000 years of civilization has been inspired, instigated and riddled with a sizable number of contradictory theistic theories, organized faiths and ensuing conflicts all catalyzed by a small number of superpopular savior prophets.

But what do all these super-saviors share? Why did their belief system in particular become most popular? Will there be any more superstar prophets and faiths in the future? Or is our increasingly educated - thus questioning - world population making it harder for such magical men to gain the same magnitude of popularity?

The most statistically successful mass religions which

involve a single superstar prophet are - in alphabetical order - Buddhism, Christianity, Islam, Judaism. Here, statistical success is based on rate of followership, historic endurance, and overall influence on world affairs. Other religions such as Hinduism, Jainism, Shintoism, Taoism, and Zoroastrianism, as well as relatively modern faiths such as Sikhism, Tenrikyo (woman prophet) and Scientology are also worth mindful note because of their sustained prosperity and subscriber retention.

Jesus, Moses, Muhammad and Siddhārtha all share common aspects which warrant a closer comparative analyses through a contemporary - *As Best objective, rational, dispassionate* - vantage points which I've refracted into six correlated dimensions: Parenting; Pedigree; Introversion-Revelation; Magic Factor; and Social and Psychological dimensions.

AS BEST ANALYSES

From the Parenting vantage point, all four prophets were orphans at most, half-orphans at the least. In their

recorded and recited biographies, none of the prophets had a traditional atomic upbringing where both blood parents were simultaneously present in their youth.

Moses was adopted by Batyah, Pharaoh's daughter; Siddhārtha's mother, Queen Māyā, died a week after his birth and so he was raised by his mother's younger sister, Mahāpajāpatī; Jesus never experienced his real father and nor did Muhammad - the former allegedly had a stepfather until at least the age of 12 and the latter went through at least 3 different father figures by the time he was in his teens.

With regard to parental love and care, while all four prophets had irregular father figures, they were complimented by perceptibly intelligent, strong-willed mother figures. Moses' natural mother, as well as his stepmother and sister, defied the Pharaoh in their determination to save and raise him; his foster father, the superpowered Pharaoh, represented nothing less than what he came to stand against in his post-pauper adult life. Jesus' stepfather, Joseph, ac-

cepted the role of a surrogate - a caring and present father figure in his early youth;¹ but he died sometime after Jesus reached the age of 12; Mary's predictable love and devotion for Jesus is recorded as nothing short of exemplary.

Muhammad's mother, Āminah, inferred as rational and incisive, sent her infant son to the desert under care of foster parents because it was considered healthier for early growth. Such decisions take strength of mind and heart - logos over pathos of maternal feelings. Āminah died when Muhammad was 6 years old, so he was put under care of his grandfather, but he died two years later, sending Muhammad under the care and caravan travels of his uncle. Cascading losses.

Siddhārtha's foster mother, Maha - also his aunt and his father's other wife - provided archetypal care of the spoiled prince and, later when Siddhārtha transcended as Buddha, she became the founder of the Order of Nuns. But not easily. Buddha kept turning down her request to incorporate. But her provable re-

solve lead her and ‘500 women followers’ to march through various districts, causing stir, in order to attain ‘bliss of sainthood.’ Siddhārtha finally consents and Maha becomes the first woman ordained into Sangha (community). As for Siddhārtha’s father, he was a half-widowed king and a protective figure who wanted nothing less for his son than to be king and live in ideal luxury. So it is passed on. He perfectly isolated Siddhārtha from exposure to any pain and suffering while providing him with all the pleasures of life including, a cousin, to marry.

Since there is no viable record of any of these prophets being spanked or beaten when young, it may be safe to assume none were directly abused by any of their parental figures. But, historic fact remains that they all suffered a sustained form of adolescent trauma - Parental Loss. Moses and Muhammad were well-nourished orphans while Siddhārtha and Jesus respectively dealt with loss of a single parent.

When it comes to Pedigree Factor, with the exception of Jesus, all prophets were raised in affluent, influential families. Comfort. Royalty. Crucible. Moses was a royally primed Egyptian prince and warrior; Siddhārtha was a royally spoiled prince who knew nothing of suffering, only pleasure; Muhammad’s parents belonged to Banū Hāshim clan - a branch of the Quraysh - the powerful ruling tribe of Mecca and guardians of the most sacred shrine, Ka’bah.

Jesus was the only one not brought up in a blueblood or wealthy family, albeit assumed secure. Mary lived an ordinary life with her parents. Archangel Gabriel had paid her a visit to inform her that she would be bearing God’s son. Not too stressful an undertaking.

The relationship between each prophet’s inner self and

their external world, their Introversion-Revelation Quotient, share distinct psychological similarities - especially regarding their ascetic revelations. All four prophets opted an extended period of solitary wanderings into nature - the Homeless Period - prior to their prophetic turning point. In all cases, an extremely introverted journey is followed by solitary, ethereal revelation.

For Jesus, this happens after his baptism, at 30, when he wanders into the Judean desert to fast and meditate for 40 days and is met by none other than The Devil. 14 centuries earlier, Moses, too, spends 40 days fasting in the mountains during which God flames through the bush and instructs The Man to ‘liberate the Children of Israel.’ At first, the 80-year-old Moses is shy and hesitant due to lack of confidence, feeling unworthy, but God and Moses’ extroverted brother, Aaron, help him win his people over.

Muhammad’s solitary revelation starts when he is 40 years old, during one of his meditative retreats into Al-Hīra cave near Mecca, where Archangel Gabriel appears to him. At first Muhammad thinks he is possessed by a jinn (demon), but his wife, Khadijah, fifteen years his senior, sends him to her blind Christian cousin who ‘possessed much religious wisdom.’ He confirms that Muhammad has been chosen as God’s prophet. Soon after, Muhammad receives a second revelation and, over the next 23 years, the singular book of Qurān is revealed to him ‘either through words of the archangel or through his heart’.

Khadijah’s contextual discernment in opting to send her vulnerable husband to her cousin instead of, let’s say, a psychologist, is worth a venerable note. Most women of our contemporary times, it may be assumed, would have freaked out and sent Muhammad - or

Moses or Jesus or Buddha or Zoroaster - to a psychologist. Or worst - a psychiatrist.

The most extreme and extended of all pre-revelation introversions is that of Buddha’s. His loner journey begins when he is 29, inspired by four encounters with real-life suffering - an old man, a sick man, a decaying corpse, and an ascetic. Siddhārtha, at the time severely spoiled and denatured, is shocked and depressed at the impermanence of life and inevitability of suffering. Like many others at the time, he lacked spiritual fulfillment because the Vedic religions of the day had become all about rituals and prosaic rules rather than attention to The Self, the inner life, the psyche. *Show Over Grow*. So Siddhārtha turns renunciant and decides to abandon his wife and newborn son. He escapes his palace and embarks on a journey to uncover and overcome the nature of suffering and death by being an ascetic.

Much like Jesus in the face of the devil’s last temptations, Siddhārtha is confronted by Māra, ‘the demon of desire’ who attempts seduction by telling him he is destined to rule a great empire and that he should go back to his family and kingly life. But Siddhārtha refuses and spends the next 6 years as a homeless beggar, becoming the most anorectic of ascetics, allegedly eating a grain of rice a day and even drinking his own urine.

At the end of his quest, Siddhārtha reaches nirvana epiphany after a young girl, Sujata, gives him a bowl of rice pudding - after mistaking his insanely emaciated appearance for a spirit who had granted her a wish. As in the case of Moses and Muhammad, God has to persuade the reluctant Siddhārtha to spread His Message. Of course, Buddha accepts.

Modern rationale beck-

ons inquisition into what became of Buddha’s paternally abandoned son, Rāhula, whose name - picked by the man himself - translates to fetter, impediment, ball and chain. Rāhula, an only child, finally meets his father at the age of seven.

Maha had asked Rāhula to get Buddha to give him all his kingly inheritance since he had renounced his throne. But Buddha refuses and instead offers to give Rāhula ‘the benefit of my spiritual Enlightenment.’ There is no record of Maha and Rāhula getting super excited about this.

However, Rāhula does become Buddha’s first Śrāmaṇera (novice monk) and, later on, one of his Arhats (‘perfected person’). Then, this kid dies before his dad.

Following introversion and revelation phases is the Magic Phase, where each prophet is reported as being able to control certain natural elements through new cosmic powers. Miracles.

Confronted by Māra, Siddhārtha touches the ground and the earth shatters and Māra’s demons flee; Moses has a more materially impressive list of superpowers which include turning his staff into a serpent, making his hand glow white, unleashing a locust army, and frogs, gnats, lice and flies and hail of fire, turning water into blood, floods, and of course, parting the sea; Jesus’ powers are primarily focused on healing people, and secondly, on controlling nature; his healing miracles are broken down into three types: cures, exorcism, resurrecting the dead.

As for Muhammad, the Qur’an does not overtly reveal any miracles which he performed, unless literally interpreting the Sūrah 54:1-2 - Muhammad splitting the moon in the face of the Quraysh tribe when they were persecuting his people. While

the Qur'an itself is considered Muhammad's greatest miracle, there are recorded accounts of Muhammad healing 'the painful eyes of Ali' (his son in law), and 'exorcizing the devil out of a boy.'

Superpower theories aside, the single most socially vital factor that all prophets have in common is their empowerment and protection of sufferers. This is apparent in all 'People of the Book' world religions – hands down.

In all cases, once The Prophet dies, a fraternity of supporters solidify his novel philosophy into an organized faith system, in turn contradicting other belief institutions, which results in crossed religious rivalries. From new thoughts, to firm institutions, to defensive groupism: from free care, to membership clubs, to club competitions.

While early pre-Christian matricentric cults - Atargatis, Cybele, Isis, Serapis, Mithras, Oracle of Delphi - focused mainly on either demanding answers or appeasing fertility or guardian gods, all major

world religions became popularized through their prophet founders' secular concerns about human suffering and security. It all begins with Social Consciousness - 'an attitude of sensitivity toward and sense of responsibility regarding injustice and problems in society.'

Even if through ritualized paganism or sacrifices or group debaucheries, social gatherings mollify and empower needy, lost or suffering individuals. People connect and commune through shared fears and hopes, thus forging collective relief; a sense of a nonjudgmental community. This is something critical atheists and agnostics often overlook - *The Caring Believer before The Mulling Skeptic.*

If you are brought up in a context where survival and suffering make up the majority of your daily concerns, you simply don't have the physical and emotional luxury and security to doubt the existence of miracles - lest feeling hopeless. If you live in a geographically dry and arid land, ritualizing a Rain Dance to worship

some rain goddess is necessary for your daily emotional survival – as individual and as community. As long as there's variety suffering in the world, there will be variety faiths in the world..?

At the time of Moses' birth, his people, the Israelites, were suffering serfs. Repressed. Muted injustice. 'Slaves to the rulers of the land and subject to many harsh decrees.' The discovery of the Amarna Letters – diplomatic correspondence between Egypt and Canaan and Amurru - during reigns of Pharaoh Amenhotep III and IV had provided evidence of the Israelite conquest of Canaan (ancient Palestine).

A Hitler before Hitler, Pharaoh Tuthmosis III, 'the greatest military leader Egypt ever produced,' who had conquered and consolidated the territory of Syria-Canaan and expanded Egypt, feared a recurring Israelite threat, which motivated his decree: the murder of all Hebrew newborns. This motivated Moses' family to risk him afloat in a staunch

papyrus basket down the ever-predictable river Nile.

By the time Moses is 40, now a prince, he visits his people and, after witnessing an Israelite being ill-treated by an Egyptian, he intuitively – or better said, impulsively - his first and only kill. This motivates his escape and Second Life as a rurally married pauper. Sustained suffering of his people had catalyzed this slave child's émigré upbringing as a prince, followed by his transformation into a commoner pauper, before his final transcendence into a sanctified Prophet.

Siddhārtha's timeframe was that of a world when Vedic religions of his day – rendered perfunctory in the wake of a materially developing world - were shortchanging people's psychological need for spiritual enlightenment - ritual self-fulfillment. The ensuing neglect and suffering that Siddhārtha had witnessed cultivates marketable grounds for his novel self-help ideology. The time was right – not by complement, but by contrast.

to be continued

Neyshabur Rendezvous for Khayyam Lovers

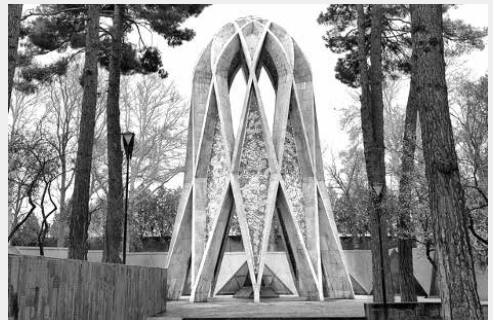
May 17, 2023 (Tehran Times)

The northeastern Iranian city of Neyshabur, home to the tomb of Omar Khayyam, was a rendezvous for the lovers of the Persian mathematician, astronomer and poet on May 18, his birthday that is celebrated as Khayyam Day. People from across the country flocked to the city to attend a variety of programs arranged by cultural officials of the city, which is also Khayyam's hometown.

"This is a great honor for the people of Neyshabur to host the Khayyam devotees on this day," Neyshabur governor Abutaleb Javan said. "It is essential to acquaint ourselves with cultural and historical luminaries of Iran in order to help improve our national identity and self-awareness. This is something our society and the younger generation, in particular, need more than ever," he added.

Born on May 18, 1048, in Neyshabur, Khayyam, whose full name is Ghiyath ad-Din Abu al-Fath Umar ibn Ibrahim al-Nishaburi al-Khayyami, is chiefly known to English-speaking readers through the translation of a collection of his rubaiyat ("quatrains") in *The Rubaiyat of Omar Khayyam* (1859), by the English writer Edward FitzGerald.

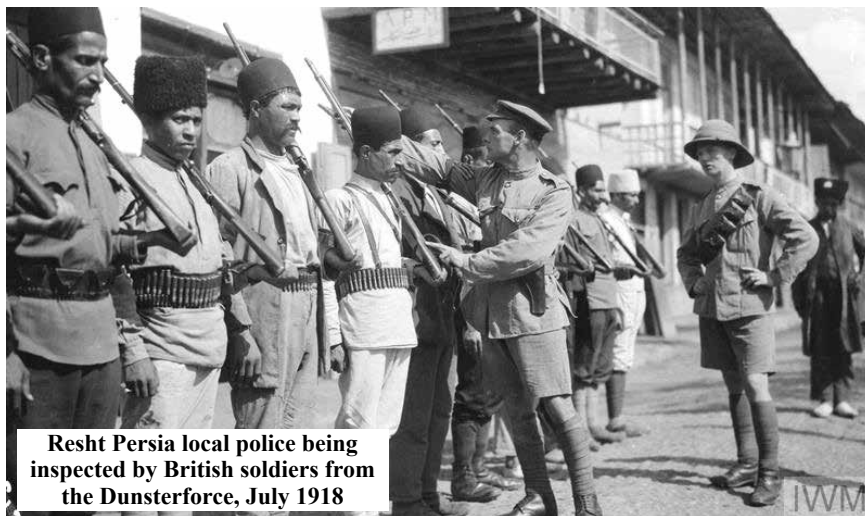
His name Khayyam ("Tentmaker") may have been derived from his father's trade. He received a good education in the sciences and philosophy in his native Neyshabur before traveling to Samarkand (now in Uzbekistan), where he completed the algebra treatise, *Risalah fi'l-barahin ala masa'il al-jabr wa'l-muqabalah* ("Treatise on Demonstration of Problems of Algebra"), on which his mathematical reputation principally rests.



AN OVERVIEW OF THE DEVELOPMENT OF THE IRANIAN ARMAMENTS INDUSTRY (1921-1988)

Kaveh Farrokh

It is well-known that the Constitutional Revolution (1905-1909) largely pertained to societal progress and the elevation of the rights of the citizens of Iran. In practice, this movement was as much about the modernization of Iran, which by implication also meant the modernization of Iran's defense capabilities. Iran's military weaknesses during the Qajar era had been duly exploited by Imperial Russia and the British Empire. Iran suffered large territorial losses notably in the Caucasus to imperial Russia (Gulistan and Turkmenchai treaties of 1813 and 1828 respectively) with imperial Britain forcing Iran to cede the Herat regions of Afghanistan (Treaty of Paris, 1857). The subsequent Akhal Treaty of 1881 forced Iran to relinquish its claims to Turkmenistan and Transoxiana in Central Asia, in favor of imperial Russia. Industrialization, as realized by the thinkers of the Constitutional Revolution, was the key for economic and social progress as well as the building of a modern and unified military for the defense of Iranian realms. These initiatives were first put in place by the administration of Reza Shah Pahlavi in 1925-1941. Known as Reza Khan Mirpanj prior to his inauguration as the Shah of Iran in 1925, he had engaged in a coup in 1921 which encountered virtually little to no resistance. This led to the dissolution of the contemporary government, the installation of Zia-edin Tabatabai as prime minister in 1921 with Reza Khan Mirpanj himself being appointed as Iran's "*Sardar-e Sepah*" (Commander in chief of the army). Tabatabai's tenure proved brief: he was dismissed from his post later that year by the last Qajar king Ahmad Shah (r.1909-1925). Tabatabai was succeeded by Ahmad Qavam as prime minister, a post he held until 1922, when he was succeeded by Hassan Pirnia that year – with Qavam again becoming Prime Minister in 1922! This was followed by the brief tenure of Mostofi ol-Mamalek in 1923, however this tenure did not last long either as Pirnia was again re-instated as Prime Minister later that year (!). Iran's "musical chairs" of Prime Ministers finally settled when Reza Khan Mirpanj was then appointed as prime minister in late October 1923. This was followed by his appointment as Shah by the Iranian *Majlis* (parliament) in mid-December 1925 whilst deposing Ah-



Resht Persia local police being inspected by British soldiers from the Dunsterforce, July 1918

mad Shah, thus ending the Qajar dynasty founded in 1789 by Agha Mohammad Shah Qajar (r.1789-1797). The challenges faced by Reza Shah's government were staggering which makes the achievements attained in the mere brief 16-year period of his tenure as Shah noteworthy. As exemplified by the "musical chairs" of prime ministers, Iran in the beginning of the 20th century was in a chaotic political state with the country in shambles. Iran had been repeatedly invaded before and during World War One by the Ottoman, British and Russian Empires. As the country had come close to disintegration, it was being ruled by a corrupt and dysfunctional government faced with the political meddling of outside powers such as the British Empire. All of this had resulted in Iran becoming an economic and technologically backward state with an underdeveloped infrastructure.

In the early 1900s the roads of Iran had been for the main part decrepit with travel safety (notably banditry) also a matter of concern. Compounding the situation was that Iranians had access to few modes of modern transportation. By 1938, the government of Reza Shah had constructed over 22,530 kilometers of roads and highways (with 4828 kilometers of these considered as among the world's finest). Parallel to this breakthrough was the rise of motorized transportation. Iran in 1921 had a modest total of approximately 600 cars – just seventeen years later by 1942, this number had climbed to

25,000. Perhaps the most notable of these achievements was the construction of the Iranian Trans-National Railway system of 1,394-kilometres between 1927-1938, the end-result of a successful partnership between the Iranian administration and engineering companies from several nations. This finally provided the crucial transportation link between oil-rich southwest Iran (and the Persian Gulf ports) with the Caspian Sea coastline and the agricultural lands in the north of the country. To achieve this the engineers had to build across mountains, hilltops, waterways, open plains and forests, in effect cutting across Iran's four climactic regions. The Trans-Iranian Railway was registered as a World Heritage Site by UNESCO in 2021. In 1963, this railway was further extended by the administration of Shah Mohammad Reza Pahlavi (r.1941-1979) by building rail links from Tehran to Tabriz in the northwest and Mashad in the northeast. By the late 1930s, electricity had been extended to all of Iran's major cities. This too was a major achievement for a country that had lacked a multitude of modern amenities in the early 1900s.

Plans were also drafted to build a self-sufficient industrial base within Iran. This led to the ordering of modules for a steel mill to then be constructed in the country, but this initiative did not come to fruition due to the August 1941 invasion of Iran by Britain and the Soviet Union. Notably, the Reza Shah administration had ordered the components of a steel-

mill factory but plans to assemble these in the country came to naught with the Anglo-Soviet invasion of Iran in August 1941. Despite this setback, the Reza Shah establishment had succeeded in building 64 industrial centers owned by the state by 1941 – this meant that Iran’s industrial capacity had expanded 17 times since 1925 when Reza Shah took office. Concomitantly, the Iranian industrial workforce had now been expanded seven-fold since the early 1900s. In just sixteen years, Iran had achieved the foundations for building a modern state. Note that this had been one of the primary aims of the Constitutional Revolution. By 1940, Iran had achieved notable advances in the creation of a military industrial base as well, resulting also in the foundation of the beginnings of a military aircraft manufacturing base.

Qajar era factories had been woefully inadequate and inefficient in the production of ammunition and weapons in the quantities and quality required to equip the Iranian military. Compounding the Iranian military’s problems during the Qajar era was that Iran had been equipped with a variety of different types of weaponry, complicating the logistics of supplying the appropriate ammunition for the corresponding arms. A prime example of this is seen with the Gendarmerie (originally organized by the Swedes before World War One) which operated the French-designed *French Shneider-Cruetzot 75-mm cannon* with the ineffective Qajar army deploying the outdated *British four-pounder cannon*. This was related to another major problem which was the divided organization of the military of Qajar Iran. When the Reza Shah administration began its works to reorganize the Iranian military, they had inherited a disjointed series of armed forces alongside the ineffective Qajar military. These were the Gendarmerie, the *S.P.R.* (South Persia Rifles) originally designed by the British during World War One to serve their imperial interests in Iran, and the Persian Cossack brigade, which had been organized to serve Russian imperial interests in Iran.

As one of the primary goals of the Reza Shah administration, foreign experts were sought to help develop and expand Iran’s limited industrial capacity to propel the country’s drive towards modernization. This proved to be a challenging task given Iran’s geopolitical history with the British and the Russians and the resulting territorial losses since early Qajar times. The Americans, already an economic and

industrial powerhouse before the Second World War, had been approached at first, but the latter proved distant and unresponsive of their industrialization initiatives. The Iranians were now prompted to turn to another industrial and technological power which, like the Americans, had had no history of imperial geopolitical ambitions against the country. This was Germany, which despite its defeat in World War One (1914-1918) and the subsequent Treaty of Versailles (signed in 1919), continued to be a world leader in technology and industrial development. The Iranians also shared with the Germans a mutual distrust of the internationalist Communist ambitions of the rising Soviet Union. Unlike the Americans, the Germans were ready to assist the Iranians in their drive towards modernization. One of the first initiatives was the recruitment of Germany’s Junkers Airline to work with the Iranians at developing their railway networks, banking (the *Bank-e Melli-e Iran*) and postal systems.

As Iran’s drive towards industrialization was underway, opportunities finally arose for the development of Iran’s own indigenous armaments industry (efforts underway since the early years of Reza Shah’s tenure). A key area of development had been in the domain of aeronautics such as aircraft repairs and manufacturing. This resulted in the inauguration of technical academies for instruction in pilot training and aircraft repairs by the August of 1932. The next phase was completed three years later in 1935 when the Iranians imported specialized machinery for the production of aircraft from the United States, France and Britain. This led to the inauguration of the Shabbaz Aircraft manufacturing plant on September 12, 1936, at Doshan Tappeh. By the end of that same year, the factory had built ten British-designed Hawker Audex combat aircraft under license. Further plans to produce more aircraft came to an abrupt halt with the Anglo-Soviet invasion of Iran in August 1941. Aircraft engineering capabilities would eventually resume after the Second World War.

Just as industrialization had been proceeding, the Reza Shah administration had been engaged in reform plans for the improvement and enhancement of existing plants which were already operating with various machinery of French, British and Austrian origin. Experts from Germany arrived in Iran to bring in new machinery. German personnel also introduced new and efficient methods for

the management of Iranian production centers. It was during this time when the Iranian domestic military industry made substantial strides, thanks in large part to significant improvements in organization and management. This in turn resulted in consistent improvements in quality control and enhanced production. Among the rising military industrial centers were three major areas for (military) production: Saltanatabad, Parchin and Doshan Tappeh. The Saltanatabad plants featured a factory for rifle production as well as other centers for producing explosives, metal parts and ammunition. Parchin’s existing facilities were expanded to now include military research facilities with Doshan Tappeh having become a major center for the production of machine guns. These facilities were to be greatly enhanced and expanded between 1971-1978 as elaborated later in this article.

It was during the subsequent reign of Shah Mohammad Reza Pahlavi (r. 1941-1979) when Iran made major strides in developing its military industries. Having ascended the throne in 1941 following the forced abdication of his father Reza Shah in the aftermath of the Anglo-Soviet invasion, the young monarch was faced with a country under allied occupation. The Soviets were soon fomenting and directing separatist movements amongst the Kurds and in Azarbaijan province in northwest Iran. Following the departure of the Soviets from northwest Iran in 1946, the Iranian army counterattacked and with the assistance of the local populace, ejected the pro-Soviet separatists from the northwest of the country. A little known fact was that the young Shah had actually flown combat missions in a Hurricane fighter aircraft against the separatists in 1946. Interestingly, the young Shah had flown these missions just 40 days after having received his Pilot Certificate with less than 100 hours of flying experience. Despite this the Shah flew four reconnaissance missions over pro-Soviet separatist positions. This made him the first national leader in history to partake in combat air operations. Like Iranians as a whole, the Shah was cognizant of the recent history of large territorial losses in the 19th century, repeated foreign invasions into the 20th century with these same powers often working to promote internal separatist movements. There was, much like the Constitutionalists in the late Qajar era, an understanding that in addition to social and economic progress, Iran’s geopoliti-

cal security also depended upon a viable military capable of defending their realms against foreign invasions.

Despite major progress overall, Iranian arms industries by 1971 were limited to the production of ammunition, light weaponry, heavy machine guns and artillery. Iran remained heavily reliant on the West for its supplies of heavily armored vehicles, combat aircraft, etc. Following the 2500-year celebrations of Iranian nationhood in 1971, the Shah is believed to have made the major decision towards lessening Iran's dependence on the Western powers for supplies of major weapons systems. Just seven years later the Iranian armaments industry had made major progress towards the creation of an indigenous armaments production base.

Major headways had been achieved by 1978 with respect to aeronautics and electronics technologies as well as missiles and armored vehicles. With respect to the latter category, major facilities were now in place for the Iranians to overhaul and repair their tanks and other armored vehicles such as armored personnel carriers, armored fighting vehicles, etc. An interesting and impressive project was in the design and intended production (at Isfahan and Shiraz) with British experts of a new battle tank known as the Shir Iran (Lion of Iran/Persia) which was a major technological leap in tank warfare. Prototypes of the Shir Iran tanks underwent successful trials at Aldershot, England in 1977, proving itself to be on par with the best tanks of the time such as the US M1 Abrams and the German Leopard II. An initial batch of the Shir Iran was produced in England with plans to continue the production of these vehicles in Iran as noted before. Equipped with a 120mm main gun and protected by Chobham armor, the Shir Iran was intended as a breakthrough force capable of confronting larger numbers of Soviet-designed tanks such as the T-54/55, T-62 and the latest T-72. The Soviets had supplied large numbers of these tanks to Iraq's Saddam Hussein. Contrary to propaganda propagated by Western media and political outlets during the 1970s, Iraq's Soviet supplied armored forces outnumbered those of Iran. Before the start of the Iran-Iraq war in 1980, Iraq's forces fielded 3000 tanks versus Iran's 2000, with Iraq having 2,500 armored personnel carriers and armored fighting vehicles compared to Iran's 1,075. Thus, when Iraq invaded Iran on September 22, 1980, they already outnumbered Iran's armored forces which

had suffered depletion, disorganization, purges, and executions as a result of the 1978-1979 revolution.

Had the revolution not occurred Iran's armored forces would have been able to compensate for their quantitative deficiencies with the formidable *Shir Iran*. The *Shir Iran* battle tank was part of the Iranian military brass' battle plan for counterattacking against a possible Iraqi invasion (possibly supported by Syria and other Arab countries). The counterattack was to be a powerful armored Blitzkrieg deep into Iraqi territory towards Baghdad led by Shir Iran contingents accompanied by their British designed Chieftain and US-designed M-47/-48/-60 series of tanks. Accompanied by self-propelled artillery and mobile infantry, the tank armada and land forces would be supported by Cobra and Huey combat helicopters with the air force's F-4s and F-5s providing air support (with the latter supported in turn by the F-14s for air superiority). The air force had also placed orders for F-15s, F-16s and F-18s with the revolution having cancelled these deliveries. While the revolution also terminated Iran's *Shir Iran* project, the accomplishments that had been made in the design of this tank did not go unappreciated. The batch of *Shir Iran* tanks in England were sold to the Jordanians who renamed the tank as the Khalid. The British themselves used the Shir Iran platform to build their own excellent Challenger tanks in the 1980s which proved outstanding during the ground operations of Operation Desert Storm in February 1991.

The Shah (who as a pilot himself) had a special interest in the air force, initiated projects to build jet fighters and helicopters in Iran. A proposal was put forward as early as the 1960s for the joint production of the French Mirage fighter aircraft by Iran and Pakistan, but the project was shelved due to the Iranian air force's preferences for US-made combat aircraft. The termination of this project did not delay Iran's progress in aeronautics, with contracts soon made with major US firms such as Lockheed, Northrop, and Bell. By the eve of the revolution in 1978, a vast infrastructure had been established for the repair, overhaul, design, research and manufacture of helicopters and aircraft. There were now factories featuring the latest in manufacturing technology operated by a management system that also provided training for high level supervisors, specialized engineers, workers, and technicians. This new infrastructure had

been built in Tehran and Isfahan. These major centers however were not just designed for the aeronautics sector – the goal was to have these centers integrate with the weapons manufacturing sectors for the army and navy. The foundation had been laid for an indigenous weapons industry, with many of these plants already in operation before the revolution. One of these was a major assembly plant for the manufacture of Huey helicopters from imported parts.

The Parchin facility had greatly advanced by 1977 by having become a major research and development base for the production of explosives, warheads and missiles. Parchin may have also been a research center for the Shah's nuclear development projects. By the onset of the revolution, a large assembly facility for the production of the venerable Maverick air-launched ground attack missile was being built in Shiraz. Also under construction was a "clean room" for the manufacture of sensitive and high-tech equipment, notably specialized optics and electronic parts. The Maverick missile performed very well during the Iran-Iraq war (especially as a "tank buster") and continues to be appreciated by Iranian air crews to this day. Other major production centers operational before the revolution were plants for the manufacture of artillery rockets, infantry rocket-propelled grenade launchers and a variety of other missile types. There were also plans to build manufacturing and repair facilities for the venerable US designed HAWK ground to air missile. Already in place for these facilities were training curricula for the required engineers, technicians, and managers. Of equal importance were major strides made towards the enhancement of electronics technology before the revolution.

A major lynchpin in these strides in 1971-1978 had been the construction of a Soviet-designed steel plant and machine tool manufacturing facilities in Isfahan. While still reliant on Western expertise and technology for the development of its civilian and military industries, the establishment of the steel and machine manufacturing plants in Isfahan proved highly beneficial for Iran's defense industries during the long eight-year Iran-Iraq War (1980-1988) and after. While major disruptions were caused by the 1978-1979 revolution, these rapidly recovered as a result of the Iran-Iraq war when Saddam Hussein invaded Iran on September 22, 1980. It was this defense industry infra-

structure that was to serve Iran greatly after the revolution during the Iran-Iraq war, when the armaments industries were to significantly expand. By 1987, Iran's military industries, research and development centers had succeeded in building prototypes for a fighter aircraft, combat helicopter, battle tanks and even an unmanned reconnaissance airplane. There were also indigenous developments in guided bombs, and the building of advanced electronic and TV apparatus for aircraft engaged in espionage. Iran was to produce a local model of the Swiss-designed turboprop PC-7 (suitable for engaging enemy combat helicopters) by 1987. By that same year Iranian military

industries were also producing 122mm artillery systems, the TOW anti-tank missile, the Silkworm anti-ship missile, the Scud-B long-range missile plus a plethora of other types of missiles and rockets. Major efforts were placed towards reverse engineering sophisticated and high-tech missiles such as the Phoenix air to air missile.

Interestingly the Iranians would be producing the Sattar-1 laser-guided air-to-ground missile just after the war ended in 1988. The Sattar-1 is believed to have incorporated features of the Phoenix. There were major advances during the war in the overhaul and repair of combat aircraft along with the building of spare parts; by war's end, capabilities of totally rebuild-

ing jet engines had also been achieved. Several times during the war, seriously damaged F-4 combat aircraft were to be rebuilt and returned to service by Iranian technicians and engineers.

By the end of the Iran-Iraq war, 115 out of 200 universities in Iran had been involved in development and research for the military sector which had also incorporated up to 12,000 workshops into its industries. Iran's armaments industry during the Iran-Iraq war and up to the present-day is essentially the heir of projects initiated by Reza Shah's administration in the 1920s and continued by his son and successor Mohammad Reza Pahlavi up to 1978.

Winds of Change Buffet Iran's Tradition of Building Wooden Boats. QESHM - IRAN

May 11, 2023, Agence France-Presse

Iranian captain Hassan Rostam has braved the Strait of Hormuz aboard his lenj for four decades but now watches with despair as the wooden ships are being replaced by cheaper, faster boats. The sturdy vessels, built by hand, have sailed Gulf waters for centuries, their potbellied silhouette emblematic of regional maritime traditions like the dhows of the Arabian Peninsula. But these days, "there are fewer and fewer" of them, said Rostam, 62, who has spent his life traveling the waterway between Iran and the United Arab Emirates.

With a lean body and weathered face, he gazes at the calm seas that are criss-crossed by huge tankers taking Gulf oil to the world's markets, and naval vessels patrolling the strategic waterway.

The island of Qeshm off Bandar Abbas is also home to the much older tradition of building wooden boats, around 30 of which were resting at low tide in the coastal village of Guran.

This small port has long housed several shipyards specializing in their maintenance and repair. But that morning, fewer than two dozen workers were there, barefoot in the mud. A half-built lenj hull propped on beams will not be finished for lack of money; its owner plans to dismantle it and use the boards for other projects.

"Today, a new lenj is very expensive" because "the wood comes from abroad" and construction is done entirely by hand, said Ali Pouzan, who supervises the Guran site. Each lenj is unique and the ships vary in size, with the craft of making them "transmitted from generation to generation," he said.

UNESCO back in 2011 recognized the lenj as intangible cultural heritage requiring "urgent safeguarding." As modern alternatives have taken the wind out of its sails, "the philosophy, the ritual context and the traditional knowledge linked to navigation in the Persian Gulf ... are gradually fading," the U.N. body warned.

In their golden age, the rustic lenjes were used to transport cereals, dates, dried fish, spices, wood and textiles across the Gulf and as far as the coasts of East Africa and the Indian subcontinent. But commercial shipping has been taken over by engine-powered boats made of fiberglass or steel, navigating the turquoise waters where huge oil tankers now roam. Lenj vessels were also used for fishing, as well as the lucrative pearling tradition, which has nearly disappeared.

Younes, a 42-year-old Guran resident, has been repairing lenjes in his native village for more than 20 years.

"It's a painful job," he said in the baking heat, as he used an old technique called "kalfat koobi" to waterproof a vessel with strips of cotton soaked in sesame and coconut oil.

Recognizing the demise of shipbuilding in Guran, Pouzan is betting on tourism instead, a promising sector on Qeshm as the island attracts a growing number of visitors.

"We have restored several boats to adapt them to sea trips," he said.

An old ship was being repurposed into a cafe, and there are plans to transform the scenic port, with colored lenj hulls lying in the sand, into an open-air museum.

Near mangroves on the beach, Pouzan plans to build lenj-inspired huts for tourists. Each will bear the name of the most famous destinations the ships once reached — from Zanzibar and Mombasa to Kolkata.



MEHREGAN

Mehregan is an Iranian festival honoring the Zoroastrian yazata (angelic divinity) Mithra. Under the Achaemenid Empire (330–550 BC), the Armenian subjects of the Persian king gave him 20,000 horses every year during the celebration of Mehregan. Under the Sasanian Empire (224–651), Mehregan was the second most important festival, falling behind Nowruz. Due to these two festivals being heavily connected with the role of Iranian kingship, the Sasanian rulers were usually crowned on either Mehregan or Nowruz.

By the 4th century BCE, it was observed as one of the name-day feasts, a form it retains in today. Still, in a predominantly Muslim Iran, it is one of the two pre-Islamic festivals that continue to be celebrated by the public at large: Mehrgān, dedicated to Mithra (modern Mehr), and Tirgan, dedicated to Tishtrya (modern Tir).

Name-day feasts are festivals celebrated on the day of the year when the day-name and month-name dedicated to a particular divinity intersect. The Mehr day in the Mehr month corresponded to the day farmers harvested their crops. They thus also celebrated the fact Ahura Mazda had given them food to survive the coming cold months.

Irrespective of which calendar is observed, Mehrgān falls on the 196th day of the calendar year. For details on how this date is calculated, see basis for the date, below. For calendars that have March 21 as Nowruz or New Year's Day (i.e. in the Fasili and Bastani variants of the Zoroastrian calendar as well as in the Iranian civil calendar), Mehrgān falls on October 2 but according to Jalali calendar Mehregan falls on October 8. For the Shahanshahi variant of the Zoroastrian calendar, which in 2006–2007 has New Year's Day on August 20, Mehrgān fell on March 3 of the following Gregorian year. For the Kadmi variant, which has New Year's Day 30 days earlier, Mehrgān falls on February 1.

In al-Biruni's eleventh-century *Book of Instructions in the Elements of the Art of Astrology* (233), the astronomer observed that "some people have given the preference to Mihragān [over Nowruz, i.e. New Year's day/Spring Equinox] by as much as they prefer autumn to spring."

As Biruni also does for the other festival days he mentions, he reiterates a local anecdotal association for his description of Mehrgan (ha al-mirjan in the author's Arabic parlance) with a fragment of a tale from Iranian folklore: On this day, Fereyduun vanquished the evil Zahhak and confined him to Mount Damavand. This fragment of the legend is part of a greater cycle that ties Mehrgan with Nowruz; Dahak vanquished Jamshid (who the legends have as the one establishing Nowruz or New Year's Day), and Fereyduun vanquishes Zahhak, so restoring the balance. The association of Mehrgan with the polarity of spring/autumn, sowing/harvest and the birth/rebirth cycle did not escape Biruni either, for as he noted, "they consider Mihragān as a sign of resurrection and the end of the world, because at Mihragān that which grows reaches perfection."

Mehrgān was celebrated in an extravagant style at Perse-



polis. Not only was it the time for harvest, but it was also the time when the taxes were collected. Visitors from different parts of the Persian Empire brought gifts for the king all contributing to a lively festival.

During pre-Islamic and early Islamic Iran, Mehrgān was celebrated with the same magnificence and pageantry as Nowruz. It was customary for people to send or give their king, and each other, gifts. Rich people usually gave gold and silver coins, heroes and warriors gave horses while others gave gifts according to their financial power and ability, even as simple as an apple. Those fortunate enough would help the poor with gifts.

Gifts to the royal court of over ten thousand gold coins were registered. If the gift-giver needed money at a later time, the court would then return twice the gift amount. Kings gave two audiences a year: one audience at Nowruz and other at Mehrgān. During the Mehrgān celebrations, the king wore a fur robe and gave away all his summer clothes.

After the Mongol invasion of Iran, the feast celebration of Mehrgān lost its popularity. Zoroastrians of Yazd and Kermān continued to celebrate Mehrgān in an extravagant way.

For this celebration, the participants wear new clothes and set a decorative, colorful table. The sides of the tablecloth are decorated with dry marjoram. A copy of the Khordeh Avesta ("little Avesta"), a mirror and a sormeh-dan (a traditional eye-liner or kohl) are placed on the table together with rosewater, sweets, flowers, vegetables and fruits, especially pomegranates and apples, and nuts such as almonds or pistachios. A few silver coins and lotus seeds are placed in a dish of water scented with marjoram extract.

A burner is also part of the table setting for kondor/loban (frankincense) and espad (seeds of Peganum harmala, Syrian rue) to be thrown on the flames.

At lunch time when the ceremony begins, everyone in the family stands in front of the mirror to pray. Sharbat is drunk and then—as a good omen—sormeh is applied around the eyes. Handfuls of wild marjoram, lotus and sugar plum seeds are thrown over one another's heads while they embrace one another.

On October 2, 2022, which was coincided with Mehregan, there were series of ceremonies conducted across Iran. These ceremonies were involved in the provinces of Tehran, Yazd, Kordestan, West Azerbaijan, Zanjan, Sistan and Baluchestan, Isfahan, Bushehr, North Khorasan, and Golestan.

FRAGRANCE OF PATRICK SUSKIND'S "PERFUME" LINGERS AT IRANIAN BOOKSTORES

Hossein Mansuri translated the book first published in 1985. An acclaimed bestseller and international sensation, Patrick Suskind's classic novel provokes a terrifying examination of what happens when one man's indulgence in his greatest passion, his sense of smell, leads to murder.

In the slums of eighteenth-century France, the infant Jean-Baptiste Grenouille is born with one sublime gift, an absolute sense of smell.

As a boy, he lives to decipher the odors of Paris, and apprentices himself to a prominent perfumer who teaches him the ancient art of mixing precious oils and herbs.

But Grenouille's genius is such that he is not satisfied to stop there, and he becomes obsessed with capturing the smells of objects such as brass doorknobs and fresh-cut wood.

Then one day he catches a hint of a scent that will drive him on an ever-more-terrifying quest to create the "ultimate perfume", the scent of a beautiful young virgin.

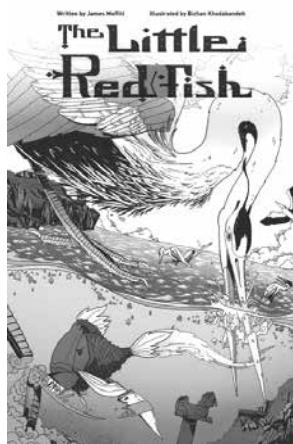
Told with dazzling narrative brilliance, "Perfume" is a hauntingly powerful tale of murder and sensual depravity.

With translations into 49 languages and more than 20 million copies sold worldwide to date, "Perfume" is one of the bestselling German novels of the 20th century.



THE LITTLE RED FISH

by James Moffitt & Bizhan Khodabandeh
(Rosarium Publishing)



This is the latest from "Partner in Crime" Bizhan Khodabandeh (The Day the Klan Came to Town) and James Moffitt. The Little Red Fish is a visually stunning graphic reimagining of the 1979 Iranian Revolution told from the perspective of those who fought for and were ultimately ousted from it. It follows The Little Red Fish as they journey deep into themselves and blossom into the leaders they were meant to be. Guided by a magical orb and the will of the people, the fish strives to help a small reef in the Persian Gulf region regain its freedom.

The Little red Fish is a creative retelling of events of the Iranian Revolution from the perspective of those actually involved.

It is a stunning mixture of political allegory and magical realism, The Little Red Fish collects the 6 part comic book series into one trade, including artist features and process notes. The Little red Fish vividly capture an often-overlooked part of history, channeling folk history, oral histories from first-hand accounts, and academic research.

'LEFT HANDED' TO GO ON SCREEN AT U.S. FILM FESTIVAL

Tehran Times, May 08 (MNA) – In continuation of its international appearances, the Iranian short film 'Left Handed' will take part in the deadCenter film festival in Oklahoma which is approved by the Academy of Oscars.

Directed by Nasrin Mohammadpour and produced by Fariba Arab, 'Left Handed' tells the story of Maryam, a 38-year-old woman who heads a family of four.



Like other films directed by Mohammadpour, 'Left Handed' is also about women and society.

The film previously won the BNP Paribas Excellence Prize at the 2022 Seoul International Women's Film Festival and the award for best film at the Positively Different Short Film Festival in Athens, Greece.

The 23rd Annual Dead Center Film Festival will be held on June 8-11, 2023 in Oklahoma, US and its winners will be presented to the Oscar Academy in the categories of Best Short Film and Best Short Animation.

Dead Center is Oklahoma's largest film festival and welcomes 20,000-plus film enthusiasts and industry professionals every June.

HOLY SPIDER CONSIDERED AS ONE OF THE TOP PICKS OF 2023 MOVIES!



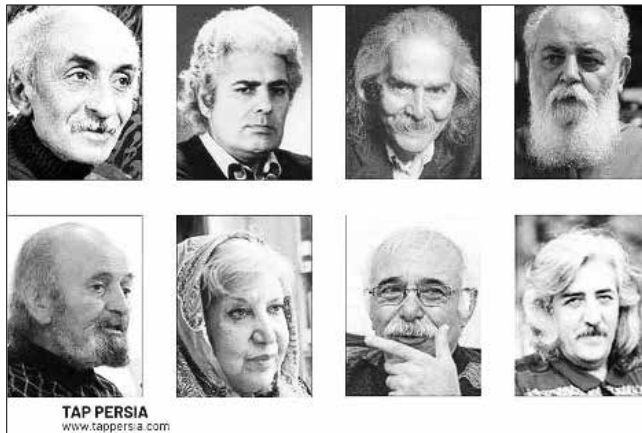
Ali Abbasi's horror film The Holy Spider is based on a true story: the story of a married worker (Mehdi Bajestani) who killed 16 female sex workers in the holy city of Mashhad between 2000 and 2001. Zar Amir Ebrahimi (winner of the Best Actress Award at Cannes) is a determined journalist investigating these murders. The film, with its special atmospheres, may at first resemble a supplementary version of The Silence of the Lambs or other dramas in body cinema about serial killers.

But the challenging twist is that some citizens and political figures see the killer as a moral hero, a warrior in a kind of indigenous crusade against corruption. Behind its apparent emotions, the sacred spider is a kind of examination of society's pervasive misogyny, and the atmosphere of Mahsa Amini's protests further proves its relevance.

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What is Persian Culture Known for

If you are lucky enough to be making a trip to Iran (for the first time) you may want to know about the article below. The article was found on TAP PERSIA and is filled with wonderful incite on Persian culture.



PERSIAN CULTURE HISTORY

Iran has a very sophisticated and rich culture, and its historical cultural history is unmatched anywhere in the world. Iranians recall their culture with awareness as well. Iran is a historically rich nation with a rich history that includes civilizations like the Achaemenid Empire from antiquity. Despite political, religious, and historical changes, Iranians have remained deeply rooted in their past.

Although Shia Islam has influenced daily life in modern Iran, the nation's indigenous art, Persian literature, and architecture serve as reminders of its rich national past and a larger literary culture that once spanned the Middle East and South Asia.

From a cultural perspective, the conflict between the Shia religion and Iranian culture occupied the majority of Iran's modern history.

Iran is still renowned as a multi-ethnic nation despite the dominance of Persian culture, and the Ler, Armenian, Azeri, Kurdish, Arab, Balochi, Turkish, and other ethnic groups each have their own unique literary and historical customs that extend back to many centuries.

They have a long history; among Armenians, they date back to the first century BC. These ethnic groups frequently share close ties with nearby non-Iranian civilizations.

THE LANGUAGE

Farsi is the primary tongue in Iran, formerly known as Persia. It belongs to the family of Indo-Iranian languages, a collection of Indo-European languages.

One of the most well-known languages in the Middle East and surrounding areas historically is Farsi, which is the official language of Iran. In addition to Iran, Afghanistan, Tajikistan, and the Pamir Mountains all speak Farsi.

The majority of Iranians speak Indo-Iranian, however, some also speak Semitic and Turkic. Persians transformed Islam from a faith with mostly Arabic roots to a more global religion by maintaining their own language. The Persian language evolved and became the primary literary medium for several poetry and

religious works.

THE FAMILY

A family of languages known as the Iranian language family is spoken in the areas indicated on the map above. Old Persian, which is known through the cuneiform inscriptions of the Achaemenian rulers, and Avestan, the language of the Avesta, a collection of sacred Zoroastrian books, are the oldest recorded languages in the family.

Old Persian must be viewed as a direct ancestor of Middle and Modern Persian because it is obviously connected to the Southwest Iranian group (Payne 1990). There are three main Persian dialects: Dari (in Tajikistan), Tajiki (in Iran), and Farsi (in Iran) (Afghanistan). However, there are other languages in the family as well, including Balochi, Taleshi, and Laki.

PERSIAN CULTURE TRADITIONS AND CUSTOMS

It's essential to have a fundamental awareness of a society's conventions in order to fully comprehend its people and culture.

There are many Iranian peculiarities and practices that are as commonplace to Iranians as drinking water, yet that can be extremely confusing to others. Continue reading to learn about 4 of the cultural practices that only Iranians will recognize.

BURNING ESPAND

Iranians are a particularly superstitious group when it comes to jinxes. They will burn Espand, wild rue seeds, till they explode and waft the smoke over the heads of their loved ones to ward it off (or in case they feel as though they have already been jinxed). It's not unusual to smell these fragrant seeds leaking out from beneath your neighbor's door because they are also said to have purifying powers.

TAKE OFF YOUR SHOES!

Iranians are extremely hospitable, courteous, and kind because they treat visitors like guests. They hold that the visitor is

adored by the Lord and that they should treat it with respect and affection when it visits their house. It's a good idea to be aware of certain fundamental social manners and actions as an Iranian welcoming a visitor.

CHAHARSHANBEH SURI

The Festival of Fire, also known as Chaharshanbeh Suri, occurs on the final Wednesday before Nowruz (the New Year). It has been a significant day for Iranians from at least 1700 BC, at the beginning of the Zoroastrian period.

If you like to celebrate this Christmas in a different way among people from different cultures, celebrating Christmas in Iran can be a good choice as explained in this article.

TAAROF

“You first!” and “Never, you first!” were undoubtedly heard as you entered the workplace through a little fence. It is an illustration of Taarof, a common instance of ordinary Persian traditions. There can be even graver ones.

Even though it is really valuable, if you compliment someone in Iran, they may gift you anything. That is also a Taarof. The idea of taarof between friends and between the host and visitor is meant to underline that friendship comes first in the world.

As a result, Taarof always receives a rejection in response to an invitation or an offer before increasing their pressure. Taarof may be more refined and a kind of politeness that emphasizes respect and social standing.

PERSIAN CULTURE ART

Due to the meticulous craftsmanship and cutting-edge techniques utilized to make the artwork, Iranian miniature paintings, ceramics, sculptures, book art, and metalwork are in high demand across the world. Iranian art has a profound legacy thanks to six significant turning points in its rich cultural history.

PERSIAN RUGS

The exquisitely woven carpets are the most famous examples of Persian artwork.

The finest in its particular category is said to be the Persian carpet. Three-quarters of all handmade carpet production worldwide comes from Iran, which also exports most of them. During the Safavid Dynasty in the second half of the 15th century, Persian weaving thrived.



The main Persian carpet-producing cities are Ardabil, Tabriz, Kashan, and Isfahan. Although the designs of the vibrant displays are frequently inspired by book covers, geography may also have an impact on the tapestries. For instance, many of the carpets in Tabriz are produced for prayer and include a center medallion.

The carpets are made to resemble Persian gardens in the north, where horticulture is paramount.

Many people ask why a simple carpet can cost so much money, but even the most talented Persian weavers can only tie 12,000 knots each day, and because many carpets have over one million knots, the intricately woven works of art can take over a year to complete.

PERSIAN POTTERY

Iranian pottery has a vast history that goes back much further than the Persian Empire. Its origins can be traced to the early Neolithic Age (7th millennium BCE). Iran's population began baking clay and crafting tools as a result of agriculture.

As a result of the demands and changes brought on by political unrest throughout the years, Persian potters have adapted and improved newly imported styles while assimilating them into their own culture.



This creative mindset has endured over time and impacted several different cultures all around the world. ornaments created in traditional Persian shapes, such as pomegranates, horses, and birds.

PERSIAN CALLIGRAPHY

The art of calligraphy involves placing and inscribing words such that they are in harmony with one another to create beautiful symbols.

For inscriptions on monuments erected by the Achaemenid rulers, the Persian script evolved between 500 and 600 BC. The script known as “Khat-e-Mikhi” or “Script of Nails” was composed of horizontal, vertical, and diagonal characters that were fashioned like nails.

Other writing systems like “Pahlavits” and “Avestae,” which required writing on animal leather sheets with a feather pen, appeared several centuries later. Surprisingly, “Sols” and “Naskh,” Arabic scripts that were developed some centuries later, shared a lot in common with these scripts.

Persians adapted the Arabic script to the Farsi language once Islam began to spread in the seventh century. The 28 Arabic letters of the Arabic alphabet were expanded by 4 to create the 32 Persian (Farsi) letters that make up the modern Farsi alphabet.

Ebn-e-Moqlah Beyzavi Shirazi performed a study and looked at six main calligraphy styles in the tenth century. As “Mohaqqaq,” “Reyhan,” “Sols” or “Thuluth,” “Naskh,” “Reqaa,” and “Towqee,” he classified them.

Then Hassan Farsi Kateb created “Taliq,” a new style, by fusing the “Naskh” and “Reqaa” styles. The most beautiful type of Persian calligraphy, “Nas’ taliq,” was created by master cal-

BAHARESTAN COUNTY



Handicrafts are one of Iran’s precious gifts to the world. Today in the county of Baharestan, people are actively engaged in the production of bags, shoes, wood, and metal goods, the president added.

Various statistics show that not only men but also women are involved in making handicrafts here. It is important that a strong Iran is realized with strong production and industry. It also needs to have strong women and men, whose efforts are directed towards production and work, otherwise, Iran becomes dependent on other countries. In the county of Baharestan this is one of the areas prime sources of employment. Today in this County the people within the industry are involved with the production of hand bags, wood, shows and metal goods.

There are currently 14 countries within the World Crafts Council, and Iran ranks first.

ligrapher Mir Ali Tabrizi by combining Naskh and Taliq.

The most widely used current Persian calligraphy style that mimics natural curves is “Nas’taliq.” The development of “Cursive Nas’taliq” or “Shekasteh Nas’taliq” in the 17th century allowed for more script versatility.

PERSIAN OLD MOVIES

Before the invention of film, the theatrical performing arts of Iran included Marionette, Saye-bazi (shadow plays), Rouhozi (comical performances), and Ta’zieh.

The public was introduced to film, but its cultural and economic potential remained unexplored. As a result, theaters initially saw a developing tendency that revealed the economic benefits of film. He was equated with the Iranian Constitutional Revolutionaries, and as a result, Mirza Ebrahim Khan Sahhaf-bashi’s Kinetoscopes corridor was shut down after just a month and he was forced to leave Iran.

The public theater owned by Rousi Khan was next in line. It, too, didn’t last for a very long time since Mohammad Ali Shah fled to another country and the public theater was looted amid battles between him and Constitution Revolutionaries. Following him, Ardeshir Khan Armeni presented the true meaning of running and employing movies, and he did so for a very long time (Iranian old movies).

PERSIAN DANCE

For many years, dance (Raghs) has played a significant role in defining Persian culture and identity. Particularly in Zoroastrianism, dancing played a prominent part in religious rites. Dancing was a widely-respected art form under the Persian Empire, as well as the Achaemenid, Parthian, and Sassanid empires.

Iran has a huge variety of dance styles based on regional and cultural diversity. And because Iran is home to so many different ethnic groups, there is a wide range of dance styles to choose from, from simple folk dances to intricate routines.

But studies reveal that the earliest known Persian dance is a rhythmic exercise that represents Mithra worship. The Mithrakana or Mehragan rites were associated with this kind of Persian dancing. Even the Persian Emperors took part in the worshiping and dancing at these rituals.

This dance involved the sacrifice of a bull and was said to have the effect of reviving one’s vitality and energy.

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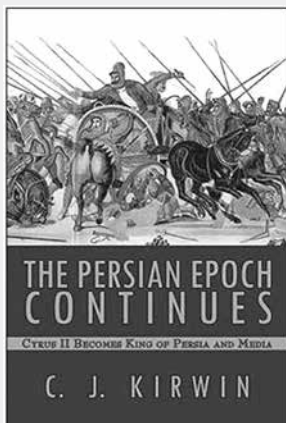
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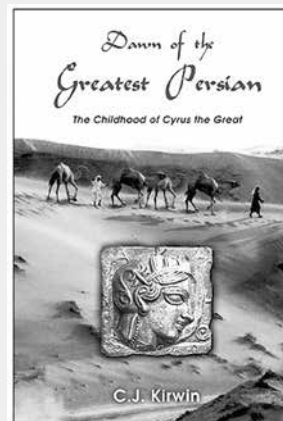
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Cyrus the Great: A New Historical Novel

by **Carroll Kirwin**

RASOUL SORKHABI



In the first volume of *The Story of Civilization*, William Durant remarks that the Persian Empire of the Achaemenid Dynasty of Great Kings was the first largest political organization of antiquity and one of the best-governed in history. Cyrus the Great, the man who founded this empire, lived between 600-529BC, but has been praised by friends and foes alike for the past 2500 years. Amazingly, the first author to write the biography of Cyrus the Great in modern literature was not a Persian but an American—Jacob Abbott whose book about Cyrus the Great was published in 1878, just a year before he died. Another biography of Cyrus the Great, equally delightful to read, was published by Harold Lamb, also an American author, in 1960. (Unlike Abbott's book, that of Lamb has been translated into Persian.) Recently, I came across a new historical novel series on Cyrus the Great, written by C. J. Kirwin. What drew me to this work was its enormity—four volumes totaling 1850 pages—a huge undertaking for any author. I wondered why Kirwin wrote this book which led me to correspond with him, and here is a brief report on the book and its author.

Carroll Joseph Kirwin lives in Oklahoma with his family, but Kirwin was born in Boston, Massachusetts. Kirwin told me, "I got a paper route in the sixth grade and I delivered papers until I graduated from college." He graduated from Northeastern University in Boston with a BS in Biology and a minor in Chemistry. He was a lieutenant in the US Army and later got an MS in Toxicology from the University of San Francisco. Nationally certified in Toxicology by the American Board of Toxicology, Kirwin worked as a toxicologist for 33 years in industry. He published a large number of research papers on toxicology and his extensive travels overseas led him to an interest in ancient history. After retiring, Kirwin decided to write a historical novel: "I had read many lousy novels over the years and felt I could do no worse," Kirwin wittily remarks. "Unfortunately, Julius Caesar, Ben-Hur, Hannibal, the Pharaohs, the Yorks and Lancasters, Cleopatra and many other historical figures had all been covered repeatedly." Kirwin decided on Cyrus the Great partly because his Persian son-in-law named Cyrus had mentioned interesting things about Cyrus the Great.

It took Kirwin twelve years to research and write his books. He read Abbott, Lamb as well as Herodotus's *Histories* (one of the main historical sources on Cyrus and the Persian Empire). Kirwin recalls: "I went to various libraries in the US, including the Library of Congress to search. I used inter-library loans to look through specific books that might be useful or interesting."

The result was a four-volume series:

Volume 1. *Dawn of the Greatest Persian: The Childhood of Cyrus the Great* (AuthorHouse, 2003), 414 p.

Volume 2. *Finding the Persian Way: Cyrus the Great Travels in Ancient Persia* (AuthorHouse, 2004), 326 p.

Volume 3. *The Persian Epoch Continues: Cyrus II Becomes King of Persia and Media* (AuthorHouse, 2009), 580 p.

Volume 4. *Triumphs of the Greatest Persian: Cyrus the Great Molds a New Persia* (AuthorHouse, 2009) 530 p.

Kirwin dedicated these volumes to members of his family, including his Persian granddaughter.

Volume 2 is relatively shorter possibly because Kirwin had to write it twice—the second time from scratch: "Unfortunately, I did not understand the concept of computer backup and my computer crashed and I lost everything! It took a year to find a company who could resurrect about 90 percent of the first book and almost none of the second book!" Why four volumes? "I refused to write about him in three novels because I think of people who use the word trilogy as snobs. I chose to write four books."

Being a historical novel, Kirwin's book series is part history and part fiction. For example, Kirwin invented some characters for this narrative including Zav, the Minister of Taxes and Materials in Media and Ispitamu, a princess in Anshan and cousin of Cambyses (Cyrus's father and Mandane's husband). Moreover, Kirwin critically analyzed historical information: "I found no evidence that Cyrus had a harem or concubines. His two sons and three daughters came from his wife only (Casandane)."

Kirwin admires Cyrus the Great "as a man of honor and history. I'd vote for him if he was around today. We could use a leader like Cyrus today. We do not have enough leaders with integrity of principle and statesmanship that he was imbued with." Perhaps it was with these thoughts that the Athenian diplomat and writer Xenophon idealized Cyrus the Great's life and statesmanship in *Cyropaedia* ("Education of Cyrus"), written in the years 360-350 BC. Larry Herick, a former US Air Force officer and a military historian, has recently rewritten the *Cyropaedia* as an inspiring work on statesmanship. His popular book, *Xenophon's Cyrus the Great: The Arts of Leadership and War* (2006) has also been translated into Persian (published by Ketab Corporation, Los Angeles).

Kirwin acknowledges the help of several friends and family members, both American and Persian, who helped him on this literary adventure. Among them is Professor Mehrdad Haghayeghi of the National Intelligence University in Bethesda, Maryland.

Cyrus is no stranger to America. Thomas Jefferson, who drafted the Declaration of Independence in 1776 and was elected the third president of the United States was fond of reading Xenophon’s *Cyclopaedia*. Jefferson’s copy of the book with his handwritten notes was on display at the Smithsonian’s Arthur M. Sackler Gallery in Washington, DC in 2013 when the British Museum toured The Cyrus Cylinder for the first time in the USA. Cyrus is mentioned 19 times in the Jewish Bible (Old Testament) and in some places he is referred to as God-sent “Shepherd” and “Anointed” (Isaiah, 45:1; the only non-Jewish personality so praised) to liberate the Jews from captivity. Cyrus is also one of the few ancient Persian names that is also used to name boys in the Western nations. Carroll Kirwin’s historical novel series on Cyrus the Great, perhaps the longest novel on this subject, is a worthy contribution to the literature. If all the four volumes of Kirwin’s historical novel were packaged into a single coherent volume, it would read like Tolstoy’s *War and Peace*, which also incidentally consists of four books.

Kirwin believes that Cyrus the Great was a transformative leader in history: History would not have been the same without

him: “I believe that,” Kirwin says, “Cyrus was truly the master originator of the Persian Empire. If not for him, his grandfather Astyages would have died and Media would have broken up into city states and small kingdoms. Lydia would have been invaded by Greece after Croesus died because the Ionians had already begun moving there and the history of western Turkey would have been completely different. The entire history of that region would have been different.

Darius the First would not have inherited what he got from Cyrus and he may not even have been in a position to build Persepolis.” Moreover, Kirwin considers the political career of Cyrus as “honorable, not aggressive: He did not destroy the religion or the economics of the nations he controlled. He enhanced family life. He made life better, more peaceful and he did it without any meanness.”

Finally, Kirwin remarks that the Iranians who take pride in their Persian heritage, “unfortunately, don’t know Cyrus as the foundation of Persian culture the way I feel I do.” Perhaps, reading and enjoying Kirwin’s monumental novel on Cyrus the Great is a good start.

Lady Homayoun Renwick

Obituary July 5, 1939 to July 11, 2023

Lady Homayoun Renwick died on July 5, 2023. She was born on July 11, 1939 into a military family was the daughter of Major Mahmoud Yazdanparast Pakzad. She was still in her teens when she entered into marriage with Yussef (Joe) Mazandi. Mr. Mazandi was a publisher of the Iran Tribune. They divorced in 1972. She remarried in 1979 to Harry Andrew Renwick

She was a person engaged in a variety of philanthropic activities. One of the first she assisted was on the London Committee for the Special Olympics for which she was the London Chair. Later established the Friends of the Persian Art and Culture at Cambridge University to insure the continued studies of Persian arts and culture. Lady Renwick was also one of the first trustees of The Iranian Heritage Foundation in 1992. She was incidental to making sure the younger generation was knew that the gap between the new and older generations needed to be closed and therefore taught that it was “cool to be Iranian.”

An interesting story was how she posed as a journalist in 1978 and was given an interview with Ayatollah Ruhollah Khomeini, in Paris. Apparently she arrived at his office without a headscarf and was told by his staff to cover herself. Homayoun refused until the Ayatollah persuaded her with the unassailable argument, ‘You are most welcome in my house. As in yours, we ask our guests to observe the customs of the host.’ On her departure, forty minutes later, Khomeini is said to have commented: “This woman is a danger to every Iranian man between the ages of eighteen and eighty.”

Lady Homayoun Renwick is survived by her son, Shahriar Mazandi, and her daughter, Yassemine Mazandi Castilla.



Sherwin Zanjanian Obituary



Sherwin, a prominent businessman, was pronounced dead on March 25, 2023, at 52. He had several successful industries; real estate agent, principal, and broker of Upton Realty Group, Estate Agents & Property Stewards.

With extensive experience in business and finance, Sherwin acquired a wealth of knowledge that he leveraged to become a leader in the real estate industry. Sherwin always brought a passion for real estate and a deep understanding of the market to provide unparalleled service to his clients. While well-known in New York City and in the New York City real estate industry, Sherwin spent his formative years in Montclair, New Jersey, where he attended the prestigious Montclair Kimberley Academy from 1981 to 1986. He then joined Passaic Valley Regional High School, where he developed a strong passion for economics and business.

He was extremely loved by his family and will never be forgotten.