



# Persian Heritage

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# Persian Heritage

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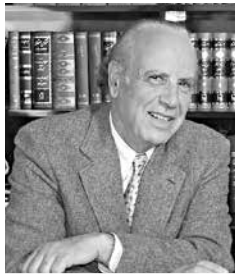
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## FROM THE EDITOR'S DESK

With the arrival of the New Year, as always I wish our readers worldwide peace. I hope that the New Year will be the one that ends the death of the innocent people in war torn countries, especially those in the Middle East and Northern Africa, who severely suffer. Let's hope that this is the year my hopes and wishes come true.

The outcome of our Presidential election was unexpected to the citizens of this nation and the world. All political parties present in this election campaigned for equality and freedom. Depending on your party choice, however, equality and freedom have different meanings. In the end the losing party's constituents were disappointed. Immediately following the results, protests erupted. They continued to grow, and as promised by some of the protest leaders they will continue to grow and spread across the United States.

It was interesting to me to find out that teachers even in the elementary grades encouraged their students to engage in discussions about the candidates and issues. Some of these discussions became so heated that the initiating teachers were forced to end heated arguments. The weekend preceding the election I had the opportunity to go on an outing with my grandson Tristen, age ten. He asked me if we could discuss the electoral process and the candidates, Mrs. Hillary Clinton and Mr. Donald Trump. I was surprised by the request and complied. "Papa, did you know that in the United States of America if I wanted I could vote for Mickey Mouse, that I am free to?" I answered by saying, "Tristen, we have four candidates and four parties running for this position, Republican, Democrat, Liberal and the Green Party. Tristen vehemently replied, "Papa, besides those options, as US citizens we can write in anyone we want to, including a cartoon character." Surprised by his knowledge, I asked him what he thought the benefit was in writing a name of someone who had no chance to win the election. With a surprised and disappointed look on his face Tristen firmly answered, "PAPA I thought you understood what I meant by saying we could vote for Mickey Mouse. I know that voting for someone other than those on the ballot would be a waste of my vote, BUT it shows me that as an American I have the right to vote for whom ever I want without fear." I remained completely in shock!

This discussion with Tristen made me remember elections in Iran, where a few older men, members of the Guardian Council picked who they wanted on the ballot. Even after the election Iranians knew their votes would be changed to reflect the Guardian Council's choice; often allowing the least popular candidate to win. Protesters of these results met the batons, bullets and tear gas of the military and police, or they were arrested and thrown into jails, brutally tortured (some died during the torture) and some executed. My grandson's words brought me back to old memories of my birth place Iran, a land which I left over 50 years ago and

yet still long for. I have made my new home thousands of miles away as an American citizen yet I yearn for the love of the people and the land after all these years. And I know I am not in this alone, that there are many like me who are living away from their birthplace yet they are also feeling nostalgic reminiscing about their childhood memories. Tristen was still sitting next to me. I looked at him with his face so content. I was so happy that he did not ask me if the people in Iran shared the same voting freedoms as him. I would have been troubled by his possible reaction to my explanation regarding the voting rights in Iran.

Getting back to the election... for months prior to November 8, the majority of the people and the media believed that the Democrats and Hillary Clinton would prevail. On Election Day all of our grandchildren asked Bibi and I if they could watch the results with us, as grandparents we were honored. What we thought and were led to believe by the media, pollsters etc. was to be a short night, continued for hours. Slowly all but one went to bed, leaving 12 year old Kevin, who stayed to the end.!

These unexpected results brought me back to my early days in London, after graduating from medical school in Iran. It was the fall of 1966. My command of speaking and understanding English was minimal, but I must say I was trying! I had to make a decision of what area I wanted to specialize and decided to pursue Obstetrics and Gynecology. I was invited to be interviewed for a residency position. There were ten other individuals there for the interview, one was an Iranian woman who graduated from medical school one year behind me. Because she had prior OB/GYN experience she was certain she would be awarded the position. In fact, per conversations between the candidates the only person interviewing who had no chance was none other than me. After the interviews were completed, the door opened and the name called was Dr. Shahrokh Ahkami. I got the position and the Iranian woman, without congratulating me or looking at me, stormed out of the room.

Once again back to the election... Similar to me being the unlikely person to get the residency position because of no experience and minimal English, the pollsters and media believed Donald Trump, with his character and inexperience in politics and government, would not win the nomination of the Republican Party let alone the election. This election was one of the most negative I have ever seen since I began following US elections back to Nixon and Humphrey. Instead of the candidates addressing the important issues facing their candidacy, the world and America, they were more involved in character assassination. In the end Donald Trump triumphed despite the alleged scandals, despite his lack of political and governing experience and despite what all the professional pollsters, and news people predicted. At approximately 3:04AM November 9, 2016 Mr. Trump was elected

## FROM THE EDITOR'S DESK

to be the 45<sup>th</sup> president of the United States. Mrs. Clinton did win the popular vote, but the presidential election in the United States is decided by electoral votes.

The results as I stated, brought me back to my residency. It showed that the silent majority in the United States, made up mostly of whites, without higher education and members of the middle class were ready for a change. They were tired of being discarded and abused. With anti-government feelings they silently cast their votes for Mr. Trump!

The election has left some of all ages, educational levels, financial levels and those seeking a more liberal direction for the United States disappointed. Some are afraid and wonder if the progress made will be reversed or eroded.

The question that remains for all of us is if President elect Trump with his inexperience in politics and governing (outside of business experience) will be a good president or, will his presidency increase the unhealthy separation between us?

But, I remember that I too was an inexperienced candidate for the OB/GYN residency program. Only through dedication to my studies, hard work, sacrifice and surrounding myself with excellent mentors was I able to reach a level of high success in my profession. I am confident that Mr. Trump will use his wisdom and surround himself with those who will support him and with that result in a Presidency that will be a positive step for the United States, internationally and domestically. Internationally, I hope he will implement a way to remove the United States and other super powers from the war torn areas of the Middle East. These areas the

land and the people have suffered in so many ways; loss of lives, separation of families, loss of homes, loss of dignity. Domestically, I trust that he will work hard to increase jobs, reform healthcare and respect individual constitutional rights; that he will understand the plight of the refugees and immigrants, the sacrifices they have made to protect their families from brutal dictators and war; and that he will treat them FAIRLY and with RESPECT.

We must remember that these refugees left their livelihood and beloved land out of desperation and chose to come to the United States "the cradle of liberty, progress and achievements".

Following the election there were protests in the streets. Such protests will continue and increase if the voices fall on deaf ears by the new administration. But these demonstrations, on the streets of the United States should be an example to the brutal dictators of the world like Saudi Arabia, Turkey and Iran. You cannot rule by fear, beating, torture, bullets and execution. Voices must be heard and compromises made. The ability of citizens to practice the freedoms of religion, speech, voting and peaceful demonstrations is what separates the civilized countries of the free world, from those where dictators reign. Dictators, who see their people **as sheep and their roles as shepard**, to lead them only into one direction.

I look to 2017 with continued hope for a peaceful world for all of us, who share the same stars, moon and sun.

*Shahrokh Alavi*

A Bilingual, Cultural & Educational Publication

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**A JEWEL**

Dear Editor

Thank you so much for your support and kindness towards everyone. You are one of a kind and a jewel that never ceases to shine.

*Gorbanat,  
Hadi Sadrossadat*

**I AM HONORED**

Dear Editor

Thank you very very much for your kindness and generous efforts. I am honored to be interviewed by your magazine.

*Nader Engheta*

**YOUR EDITORIAL**

Dear Editor

I read your editorial and I would like to commend you for the courageous position taken on Iran's current issues, particularly the shocking increase in the number of executions among Iranian young men and women and what the world learned through Ayatollah Montazeri's tape about the cold blooded murder of thousands of political prisoners in 1967 by Ayatollah Khomeini's order. This is the proper role expected to be played by an independent publication like the Persian Heritage.

*Ardeshir Lotfalian*

**THANKS FOR THE INTRODUCTION**

Dear Editor

Thank you for reintroducing us to Mehran Sadrossadat. For years I admired his art work and was pleasantly surprised to find him on your cover story. He is well deserving of this honor.

*KS (NewJersey)*

**AN IRANIAN GEM**

I so very enjoyed your interview of Dr. Nader Engheta. While a bit technical, he described his passion in easy to understand terms. My children were intrigued. It is so important for all of us Iranian or not to be introduced to the brilliant minds in all professions. Keep this section of your magazine going. And as always thank you for yet another wonderful issue.

*Navi*

## IRANIAN BUSINESSWOMAN Amongst Selectees to Be Honored with European Business Competence\* License (EBC\*L)

Soheila Pirmoradian, who holds a nurse midwifery degree from an Italian university, has served as a tour guide for Italian travelers for about 15 years. She is currently manager of a thriving travel agency in her homeland.



The EBC\*L website says there will be some Iranian entrepreneurs who will be awarded the prize but has not revealed their names yet. The website describes them as: "Talented and ambitious Iranian women have proved competent in various social, economic, and political areas. They have made inroads in business field and many are entrepreneurs today, providing employment to men, further enjoying their equal halves to be involved in the national development process." "Following the removal of anti-Iran sanctions, the EBC\*L management has decided to present the prestigious prize to several female Iranian entrepreneurs.

The EBC\*L considers several indicators for presenting prizes to different companies including entrepreneurship, innovation, branding, development of domestic industries, development of crafts, customer satisfaction, compliance with environmental and human values and social responsibility. According to the Global Entrepreneurship Monitor report, the rate of entrepreneurship in Iran among women between the ages 18 to 64 fluctuated from 4 to 6 percent between 2008 and 2012.

Based on the Fifth Socio-Economic Development Plan of Iran (2010-2015), the rate of female entrepreneurs has increased from 7.1 percent in 2010 to 8.4 percent in 2015. The EBC\*L jurors believe that Iran's talent for workarounds has drastically shaped its new business culture and years of economic isolation created both duress-and opportunity. They assess that the result of these changes has culminated in a wave of business activity and optimism, while also consider Iran an exciting environment for foreign investors, especially in the financial, energy and transportation industries.

European Business Competence\* License is established internationally as standard of education in business administration.

It offers, with its three levels A, B and C, the possibility to prove exactly practice-relevant economical core knowledge which is necessary in economic life. At the moment the EBC\*L examination is done.





**WORLD MUSIC MATTERS**

**Iranian Soprano Darya Davdar Still Waiting for New Musical Dawn**

**By Alison Hird**



In an article titled World Music Matters , by Alison Hird she wrote: Darya Dadvar was the first Iranian woman to perform on stage as a soloist in Iran, 24 years after the Islamic revolution. She loves her country but has made Paris her home. Blessed with a silky soprano voice, she moves effortlessly from Iranian folk to Autumn Leaves, My Fair Lady and Bizet’s Habanera.

RFI caught up with her after a recent benefit concert in Paris in support of the Maison des Femmes (Women’s house) which cares for victims of sexual violence.

According to Ms. Hird Dayra sang Dota cheshme sia dari, accompanied by pianist Vadim Sher and violinist Dimitri Artemenko. The song is one of her favorites , a folk song she learned as a child by the late Iranian composer Bijan Mofid, is one of many folk songs she grew up with.

In 1991 Dayra left Iran for France where she studied at the conservatory. In 2003 she sang in Tehran with the Armenian Philharmonic Orchestra directed by the Armenian-Iranian conductor Loris Tjeknavorian. She was the first Iranian female soloist to perform there since the Islamic revolution.

She believed that her being allowed to sing in public and with the election of Hassan Rohani, that doors would open for women singers. To date this has not happened. She continues to keep the faith and hopes that social media will force the doors open.

In the meantime while waiting for her Iranian opportunity she continues to expand her European fan base which is drawn by her classical arrangements of Iranian folk music and the way she blends opera, jazz and even blues.

“I began as an opera singer,” she says, “but now I consider myself just a singer because I use the technique of opera to pass [on] a message.”

Her hope is to simply bring people together.”When you are in my concert you don’t feel the difference between languages, it’s just a feeling that’s being communicated.”

Persian, French, English or German “is just the surface” she says, and what’s important is underneath. “We’re all people, we all have pain, we fall in love, we’re all the same.”

**Boutique “BIJAN PAKZAD” The World’s Most Expensive Shops in the Area**

**By: Behnoud Mokri**



Boutique building “Bijan Pakzad” late Iranian designer in “Beverly Hills” in Los Angeles was sold in a historic deal of \$122 million. This boutique property area, is now the world’s most expensive shops.

Boutique “Bijan” is on the street “Rodeo Drive.” With its northern and yellow building, it is a symbol of “Beverly Hills.

In recent years, land prices in this city have dramatically increased and it is one of America’s most expensive residential and commercial areas. According to official documents, Bijan boutique value per square foot is roughly nineteen thousand four hundred dollars. Investors said the building was purchased by the French company “Louis Web Site,

The Louis web site and affiliates, own boutiques and large department stores on the street “Rodeo Drive” and areas around, are not clear what the company plans for the new property. Now boutique Bijan, according to the lease concluded with the previous owner, continues to develop its business. Many real estate agents and fashion industry experts believe that the boutique will be closed in the near future.

**ABOUT BIJAN PAKZAD**

This luxurious boutique chic featured men’s clothing, perfume, cologne, jewelry and decorative objects. Some clients have been “Juan Carlos” King of Spain, “Michael Jordan”, “Arnold Schwarzenegger”, “George Bush”, “Bill Clinton” and “Barack Obama.”

One of the most important achievements of Bijan, was his collaboration with automotive company “Rolls-Royce”, a prestigious British company.

Bijan Pakzad always had a great interest in the culture of his native country, Iran. He was involved in many humanitarian activities, helped many colleges and training centers and gave scholarships for students. In 2011 he passed after having a stroke. He was married twice and had three children.

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**Exciting Bedroom Secrets of the Achaemenid Era**



A two-meter red carpet discovered that, according to Russian researchers, certainly related to the Achaemenid civilization in Iran and the carpet is the oldest in the world. The carpet is alleged to have hidden secrets. The carpet with five margins, is inscribed with slightly different widths. Pazyryk and background colors, light and spicy red and the red, blue and green and yellow dominate.

There are 270 knots per square inch. Sergei Rudenko has proven to be a skilled carpet weavers can weave in every two thousand nodes. Since knots 1250000 Pazyryk culture at least, he concludes that making it lasted a year and a half.

Rudenko on the one hand and on the other hand, according to archaeological evidence, based on its style, dating back to the fifth century before BC brings. He noted that tying a horses tail, Crested disturbed on their foreheads, sheared edges, curved neck, fluffy fabrics horses under saddle and wide bra, aspects of Assyrian jewelry that is very similar to the Achaemenid and fourth to the fifth century BC.

‘The carpet is marginal role fully, according to the Achaemenid traditions and two rows of deer and horse shows. The carpet felt even features the sound effects are also seen Greek and Persian knot.

**Bronze Cup Thousand-Year-Old Discovered in the Arctic Region in Russia**



Site Aynshnt Origin photos for this Cup Tatyana Konstantinova it is up to the photographer. Bronze Cup dating back thousands of years in an Iranian part of the Arctic region in Russia was unearthed.

Andrei Gusev said senior researcher Arctic Studies Center, archaeological studies in the region around Lake Parysntv and Yuri River Bay, in the area known as the Arctic circle, have unexpected results, including the discovery of a medieval Iranian Cup. According to Andrei Gusev works in West Siberia had been previously, but never in the north-eastern part of Siberia in the Arctic was not discovered.

**Sanaz Zaimi at Bank of America**

Sanaz Zaimi is the sole head of fixed income, currency, and commodity — FICC — sales at Bank of America Merrill Lynch. This makes her one of the most senior women in sales and trading in the world.

Zaimi was given the position as a temporary basis earlier this year. Ms. Zaimi was formerly with Goldman Sachs and moved to Bank of America in 2009 and the London-based executive has appeared on multiple power lists in the UK published by the likes of the Evening Standard and Financial News. She grew up in the aftermath of the Iranian revolution. Her brothers Hossein, heads up trading in Asia Pacific at HSBC and Alireza, also works at Bank of America Merrill Lynch.

**WORLD'S OLDEST OWNERSHIP DOCUMENT PREPARED IN IRAN'S KORDESTAN**



Sanandaj, Kordestan province, Aug 15, IRNA— Governor of Sanandaj Mohammad Ebrahim Zarei said that the oldest ownership document of property in the world belongs to Arsacid Empire period (247BCE-224CE) prepared in Ouraman region in Kordestan.

He made the remarks here in the third specialized working group meeting of Cultural Heritage, Handicrafts and Tourism Organization of Kordestan in the presence of a group of executive officials, researchers and university professors in Kordestan Governorate General building. The document was prepared in two languages of Pahlavi Script and Roman Script and is one of the oldest documents of property in the world.

He added that the document is prepared in two copies; one being kept in a museum in Russia and the other one in a museum in Britain. Zarei said that all responsible bodies should try together to prepare world registration dossier of the work.

He said to help world registration of Ouraman, all researchers and scholars should work together and it needs a collective determination. Ouraman or Houraman is name of mountainous region in Kordestan province. People of Ouraman are Kurds and speak in Hourami Language.

Ouraman Takht city is located 160 kilometers to the North-west of Sanandaj.

## THE BEST THAT CINEMA HAS HAD TO OFFER SINCE 2000

(As picked by 177 film critics from around the world).



BBC August 23, 2016

“They don’t make ‘em like they used to.”

How often have we all heard that resigned expression? How often have we said it ourselves? ‘The death of cinema’ is debated in university film studies programs worldwide. Critics lament the loss of ‘small movies’ in favor of superhero spectacles. Box-office analysts look for signs of an industry on the brink. Studio executives fear that video-on-demand may destroy the idea of going to the cinema more than broadcast and cable TV ever did.

And what can we really call a new classic? What in recent vintage can hold its own on the big screen with the likes of *The Searchers*, *The Godfather*, *The Rules of the Game*, *Seven Samurai* or *Citizen Kane*? Some film journalists even think the movie star is a thing of the past.

Perhaps the fault lies not in our movie stars, but in ourselves. If you can’t find masterpieces amid the blockbuster flotsam, you simply aren’t looking hard enough. Film-making today, whether massively expensive or made with tiny budgets, shot on celluloid or video, is thriving artistically as much as it ever has.

But today you’ll find greater diversity in the kinds of films being made, if not in the people who are making them. That’s why we, the editors of BBC Culture, decided to commission a poll of critics to determine the 100 greatest films of the 21<sup>st</sup> Century. Last year, we asked critics to name **the greatest American films of all time**, and we were surprised that only six films made since 2000 made the top 100.

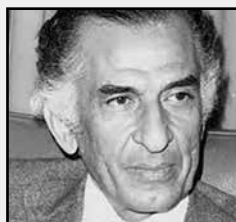
Is there a feeling that time sanctifies a classic? Perhaps. But this time, we wanted to prove that this century has given us films that will stand the test of time, that you will continue to think about and argue about if only you give them a chance and watch them.

For our poll to determine the 100 greatest American films, we surveyed 62 film critics from around the world. This time, we received responses from 177 – from every continent except Antarctica. Some are newspaper or magazine reviewers, others write primarily for websites; academics and cinema curators are well-represented too. For the purposes of this poll we have decided that a list of the greatest films of the 21<sup>st</sup> Century should include the year 2000, even though we recognize that there was no ‘Year Zero’ and that 2001 is mathematically the start of the century. Not only did we all celebrate the turn of the millennium on 31 December 1999, but the year 2000 was a landmark in global cinema, and, in particular, saw the emergence of new classics from Asia like nothing we had ever seen before.

We believe that the new classics on this list are destined to become old classics. Whether or not that happens is ultimately up to you, the moviegoers. But one thing is certain: cinema isn’t dying, it’s evolving.

Three Iranian movies have been enlisted in the 21<sup>st</sup> century’s top three movies, BBC reported. The winning Iranian film Oscar, “A Separation” directed by Asghar Farhadi was among the 10 best films of the list, standing in the 9<sup>th</sup> place. Two films from Iranian deceased director Abbas Kiarostami, “Certified Copy” and “Ten” (Ten) were placed on the 45<sup>th</sup> and 97<sup>th</sup> position.

## OBITUARY OF JAMSHID AMOUZEGAR



Jamshid Amouzegar was born on June 25, 1923 in Tehran Iran. His father was a scholar who wrote 20 books in Persian (Farsi) including a Persian dictionary. He held the post of Supreme Court Justice, secretary of education and senator representing the Fars Province. His mother was one of the few girls to attend a newly opened girl school and to have gotten a diploma.

Jamshid attended his elementary and high school in Tehran and later entered The Engineering and Law Faculties of Tehran University at the same period. However before finishing his studies with the encouragement of some friends he decided to go to the US. This was in 1944 and the second world war still in the Pacific Ocean.

He left Tehran by bus to Mashhad to Zahedan (southeast of Iran) to Kuweiteh in Pakistan, and then by train to Bombay, India. After a few months he reached Boston.

He immediately registered at the civil engineering of Cornell University where he received his BS in Civil Engineering in 1946. He then went to the University of Washington where he received His Master’s degree in Civil Engineering in 1948.

He returned to Cornell and got his PhD in Civil Engineering in 1950. He returned to Iran in 1951 and started working for President Truman’s point 4 program as deputy director of Public Health and Water, recourse development.

At this time (1951-52) his political and role in the Government started. The following are the positions he held until the Iranian revolution: 1- Undersecretary Of Ministry of Health; 2-Secretary Of Labor; 3-Secretary of Agriculture; 4-Secretary of Health; 5- Secretary of Finance (9 years); 6- Secretary of Interior and finally Prime Minister (August 1977 -September 1978). In each of these Ministries he initiated new laws namely the first Labor Law. He represented Iran in OPEC and was elected numerous times as the chairman of OPEC.



# SHAH'S FALL

## Colossal Mistakes that Sealed Shah's Fate

M. REZA VAGHEFI



Shah & Shaban BiMokh

In No.82 of *Mirassian* some assertions were made by Dr. Rezaian that were not fact-based The article below is fact-based and I hope you would consider it for publication in *Mirassian*.

We are all fortunate to have *Mirassian* under your leadership to publish views of all of us who are affected by what happens in our motherland.

M. Reza Vaghefi

Over the last thirty-eight years a number books and articles have been written about Shah of Iran downfall in 1979. The most comprehensive and well-investigated one is the 'Coup' written by a well know historian Professor Ervand Abrahamian, an Armenian-Iranian scholar on the faculty of Columbia University. In his book, he elaborates the determining role of CIA which together with MI6 the British Intelligence agency and their surrogates, most of them Iranians traitors, who used the mobs and prostitutes to launch a small moving crowd which was then enhanced by units of armed forces, as planned, to attack Premier Mossadegh's house and take over vital communications and logistics to announce the downfall of the legitimately elected government. **The events happened in a background that step by step had eroded Shah's internal support which provided a fertile moment for the British and American governments to jointly undermine and ultimately end a regime that had enjoyed the support of people from all walks of life in Iran for 28 months. No period in last two hundred years had seen so much freedom, so much participation by the people in all aspects of political environment.**

Quite often the fall of Pahlavi dynasty is attributed to the movement that was led by late Ayatollah Khomeini. The late Ayatollah took advantage of the extreme dissatisfaction by the disillusioned and economically underprivileged people in addition to the supporters of the National Front who were waiting for the time to arrive to express their deep resentment of the Shah's behavior toward the nationalist movement leader Dr. Mossadegh who led the nationalization of Iranian oil which had been exploited by the British for over

50 years..

### FIRST: 15<sup>TH</sup> OF KHORDAD

Hassan Ali Mansoor, the son of Ali Mansoor who was late Reza Shah's Prime Minister when the allied forces attacked Iran in 1941, was appointed Prime Minister in 1964. Under his administration the government signed a document allowing "extraterritorial rights" privileges to the American personnel, including military, to be tried in American courts in the event that they committed a crime. According to this document such a criminal would bypass Iranian courts, undermining Iranian jurisprudence. While many people were kept in dark about this most significant act, the politicians close to the regime knew it and there was some silent resentment even though nothing was said publicly about this act. The complaint was that such act nullified the courageous act by Shah's father Reza Shah the Great who had cancelled the so called "Capitulation" that provided same privileges to some foreign powers. It was a proud moment for Reza Shah indicating his strength and courage to stand up against foreign powers namely Russia and Britain at the time.

No politician rose against this Act but religious community was unease and even among the clergy the only one that vocally stood up against it was Ayatollah Khomeini. At that time Ayatollah had created a devoted following which on 15<sup>th</sup> of Khordad (June 1963) violently attacked government buildings and created a movement that shook the Shah's regime. At that time I was a senior economic analyst at the National Iranian Oil Company. I saw the smoke rising from destruction and explosion of some building from the 8<sup>th</sup> Floor of the NIOC headquarters. It was during

Assadollah Alam's premiership (1962-64) that this event took place. Alam with Shah's approval suppressed the revolt in a bloody way after a good number of people lost their life and Khomeini, who had just been authenticated as Ayatollah by a number of senior clergy in Qom (to save him from certain death) was arrested and sent into exile in Turkey. Some pecuniary compensation was made to survivors of the revolt but the movement did not die and survivors of those killed did not forget what had been done to their love ones. The depth and strength of the movement endured for 15 years though under the radar so it was not quite evident to Shah's regime which thought to strengthen the religion as a counter weight to communist that were also operating under the radar. We should not forget that the National Front, with the star of the movement, Dr. Mohammad Mossadegh, under house arrest, was also waiting in the wings for the right moment to arrive and when the time came they eagerly joined the fight again, the time in full cooperation with the clergy led by Ayatollah Khomeini who was in Iraq and under the pressure from the Government in Iran he left for France.

### 2. OPEC IS CREATED

When the Organization of Petroleum Producing Countries (OPEC) announced its presence, in international oil market, Iran under the Shah took an active role although he was not in favor it at the beginning later Shah concluded that there was strength in a united front against the Seven Sisters that dominated the global market. In 1960's Iran was expanding and needed more dollars and Consortium was reluctant to even sell more Iranian oil. Iranian negotiators probed the Consortium using



the number of population to be qualified to sell more of oil but the Consortium that was operating the Iranian oil was not phased therefore there was an impetus to do something and OPEC was created. It was a shock to the industrialized nations that tried to ignore it for a while but increasingly realized that it was a de facto institution and began to negotiate with it. The long term implications of OPEC creations had yet to emerge. In an extensive review of the events after the Fall of Shah by the respected London Economist magazine examines the causes and consequences of his Fall. In its Gulf Survey June 1981, the Economist provides a clear picture of opinions of the Persian Gulf rulers and experts. "More disturbing to the Gulf rulers, in retrospect, was the failure of the Americans to support the Shah....Many Gulf officials credit darker motives: they think Americans gave the Shah the final push to punish him for creating OPEC." The Economist, The Gulf Survey June 1981 p.5". This also reminds us about a conversation between Dr. Jahanguir Amoozgar, the dominant figure in OPEC and Minister of Economy and Finance, in Prime Minister Hoveida's cabinet, and late Assadollah Alam who was the Imperial Court Minister when this conversation took place. Alam invited Amoozgar to have breakfast at Alam's residence. He presciently told Dr. Amoozgar not pursue higher prices during the OPEC meeting. A suggestion which was contrary to what he, Amoozgar, had been instructed to do by the Shah. In addition to the above, General Alexander Hague, the Supreme Allied Commander of NATO in mid 70's, showed a letter written by King of Saudi Arabia, to a former NIOC executive. The letter indicated that the higher price for oil was Shah's goal, putting the blame squarely on Shah and of course excusing himself from this process. We should remember that Saudi Arabia plowed in more than \$60 billions (in early 1980s in short period of time but managed to blame Shah for the rise of oil price and Americans believe him.

**3. MATTERS OF THE PERSIAN GULF**

It was the Shah who understood the value of the Middle Eastern countries that harbored vast volumes of oil, and this was extremely vital to the industrialized nation of the West and Japan. At one point Shah suggested that any price increase in industrial products, which jumped expo-

nentially after OPEC 's should be indexed to increases in oil prices which meant, ultimately, less profit by the industrial products producers if OPEC were to cooperate with the West. But the feeling of having the West so much dependent on Middle East oil emboldened Shah who officially announced that "Matters concerning the Persian Gulf region will be dealt with by the countries of the region.....without outside intervention". The Economist June 1981, p.5. This extraordinary and courageous position was announced in a communique at a joint meeting with Soviet leaders in October 1972 in Moscow after a state visit by the Shah. Shah may have meant to reassure the Russians of less influence by the West, mainly United States, in the Persian Gulf but it was vastly interpreted differently by the United States especially after Bahrain had allowed a small base to the latter in Persian Gulf.

**4. IRAN-IRAQ BORDER SKIRMISHES**

Soon after Saddam Hossein took control of Iraqi government and the armed forces in early 70's it established close ties with the Soviet Union (of the time), which inherently produced a conflict with Iran since Iran was extremely close to the United States. In Iraq, the Kurdish minority was a major challenge to Saddam's authoritarian rule which led to Saddam's army hammering the Kurds. Under legendary Mustafa Barzani the Kurds began a brutal guerrilla war against the Baathist government. It was a successful story as long as CIA continued to supply weapons to Kurds and the Iranian military advising them ( Kurds reciprocated this help when Saddam attacked Iran). But the situation led by Shah instigated a call from President Boumedien of Algeria who invited the Shah to meet with him to discuss the problem.

How this happened is itself an interesting story. Dr. Habeeb Agahi, then Deputy Minister of Economy was attending a conference in Algiers when he was summoned by the President of Algeria.

President Boumedien, who as military commander had led the Algerian war against French colonialism, had established great credibility in Islamic coun-

tries. In meeting with Dr. Agahi, Boumedien asked him to take a message from him to the Shah. The message was: "why two Moslem nations need to fight against each other" which meant that he (Boumedien) may not have been aware of CIA's role in this affair (NYT Magazine August 14,2016 p.18). Upon returning to Iran the Deputy Minister reported the message to the Shah who subsequently flew to Algeria and met with Saddam Hossein. Both sides signed a peace treaty to stop the conflict, on March 15, 1975. Shah's decision to sign a peace treaty with someone who opposed the United States was the straw that broke the camel's back. As soon as the treaty was signed, Dr. Henry Kissinger, the National Security Advisor to President Ford, ordered CIA to immediately stop the flow of weapons. Shah's increasingly adopting policies that were contrary to US policy was evidently unbearable by the US defense establishment and may have been one of determining factors in his demise.

**5. SHAH'S ANNOUNCEMENT ABOUT THE OIL CONSORTIUM**

The Oil Consortium was created by the Seven Sisters after the CIA and M16 with their Iranian surrogates led a Coup against legitimate government of Dr. Mossadegh. The oil agreement was for 25 years upon which the whole affair would have to be reviewed. In 1975 Shah announced that the oil agreement will not be renewed with the Consortium when the Accord expires in 1979. Many people familiar with the politics of situation considered this a bad strategy. You never tell your adversary what you will do five years from now. For a whole set of reasons that announcement was a strategic mistake and it followed previous mistakes mentioned above. Was it due to bad advice or was it due to an emboldened Shah who had forgotten what had taken place in



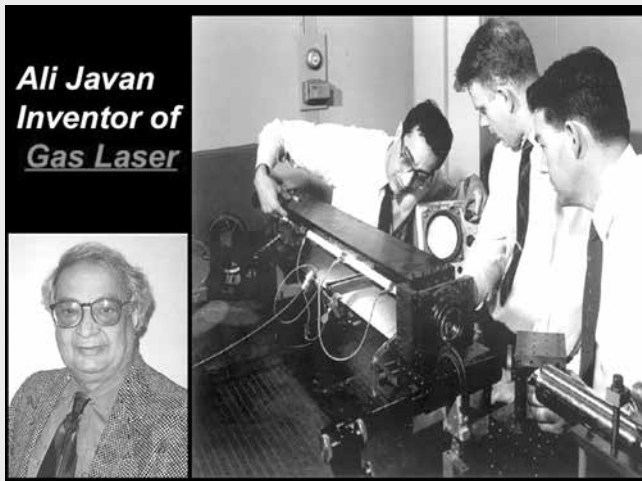
August of 1953 when he fled the country as a result of bad decision to remove Dr. Mossadegh and replace him with General Zahedi whose support from CIA-M16 and some in the clergy (see Coup by Abrahamian's last chapter) led to demonstration by thugs and prostitutes which was joined by units of the Army.

In sum Shah's mistakes were plenty but it began with removal of Dr. Mossadegh and consequently losing credibility in eyes of millions who took to the streets of Tehran and other major cities to put an end to a regime that over 50 years had done some good things for Iran. Had he accepted the Economic Plan drafted by some top economist in 1972, most probably things would have been different today. But over time the lack of coordinated actions by the government and absence of financial discipline after billions of dollars began to flow in and a decentralized decision making under a premier who was unaware of the depth of dissatisfaction led to Shah's fall. More important is that Shah had been surrounded by spies and sycophants

who constantly praised his leadership. Most among these people was Assadollah Alam who for the most critical part of Shah's rule was closest to him and showered him with sycophancy just like Rosputin. There were many cultural mistakes but galvanizing phenomena were the depth of corruption and poverty that emerged as result of bad economic policies and lack of foresight and accountability by the executives in the government.

This is of course true for all leaders and rulers: Peoples' trust is the most enduring factor in the whole affair and that must never be forgotten.

## IN MEMORY OF ALI JAVAN



Ali Javan was born in December 26, 1926 and is an Iranian-American physicist and inventor at MIT. His main contributions to science have been in the fields of quantum physics and spectroscopy. He co-invented the gas laser in 1960, with William R. Bennett. In 2007 Javan was ranked Number 12 on the Telegraph newspaper list of the "Top 100 Living Geniuses".

Ali Javan was born in Tehran to Iranian parents from Tabriz. He graduated from Alborz High School, started his university studies at University of Tehran and came to the United States in 1948 right after the war. He received his PhD in physics in 1954 from Columbia University under his thesis advisor Charles Townes. In 1955 Javan held a position as a Post-Doctoral in the Radiation Laboratory and worked with Townes on the atomic clock research.

In 1957 he published a paper on the theory of a three-level maser, Later he joined Bell Telephone Laboratories in 1958 shortly after he conceived the working principle of his gas discharge Helium-Neon laser, and subsequently submitted his paper for publication and was reviewed by Samuel Goudsmit in 1960.

At MIT in the early 1960s, Ali Javan started a research project aimed at extending microwave frequency-measuring techniques into the infrared; he then developed the first absolutely accurate measurement of the speed of light.

Javan first worked at Massachusetts Institute of Technology as an associate professor of physics in 1961 and has remained Francis Wright Davis Professor Emeritus of physics since 1964. He continued researching into the area of "optical electronics". His contributions to nanophotonics included the introduction of the concept of an optical antenna of several wavelengths long which enables the near-complete confinement of an incident optical field coupled to it, and forming the antenna in nanoscale.

The gas laser was the first continuous-light laser and the first laser to operate "on the principle of converting electrical energy to a laser light output." By definition, "a gas laser is a laser in which an electric current is discharged through a gas to produce light." Ali Javan received U.S. patent together with William Bennett for the "Gas Optical Maser". Ali Javan first tested his invention on December 12, 1960. The gas laser laid the foundation for fiber optic communication. Laser telecommunication via fiber optics is known to be the key technology used in today's Internet.

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## REVIEWS

**“THERE’S NO ONE IN THE MIRROR”  
New English Translation of Renowned  
Iranian Author, Guita Garakani’s Book**

“There’s No One in the Mirror” is a collection of short stories by the renowned Iranian author, Guita Garakani, which has recently been translated into English by author and translator, Hedyeh Hastibakhsh. These stories, although written in deceptively simple language, have a depth and poignancy which touch the reader’s soul, evoking thoughts, feelings, and memories which make them feel at one with each protagonist. From the exploration of deep emotions, loneliness, and despair, to a hint of light comedy, and even a touch of science fiction and the supernatural, this collection has something for fans of every genre.



The author, Guita Garakani, has a B.A. in Dramatic Literature and Play Writing from the Faculty of Dramatic Arts of Tehran University. Her written works are mostly research, collaboration with the Research Center of the Children of the World, collaboration with the Encyclopedia of Children’s Books Association, and sometimes with the press. She is mostly known, in Iran, as a translator of contemporary works of fiction, including works by Roald Dahl, Anthony Horowitz, and Mark Haddon.

The translator, Hedyeh Hastibakhsh is an educator and author. She has an honors B.A. in psychology from McMaster University in Hamilton, Ontario, Canada, as well as a B.Ed. from the University of Windsor in Windsor, Ontario, Canada. She is TESL certified and is a member of both the Ontario and British Columbia College of Teachers in Canada. She has also been writing fiction and poetry from a very young age, and does translation work. She has had her poetry published in World Order magazine, and was a recipient of the Dr. Harry Paikin Award and the Robert Hayden Poetry Fellowship. She writes for children and adults, and has written several educational books, works of fiction, and volumes of poetry. Her author profile page, as well as a list of her books, including “There’s No One in the Mirror”, can be viewed at [www.amazon.com/author/hedyeh](http://www.amazon.com/author/hedyeh).

**THE FALL OF HEAVEN:  
The Pahlavis and  
the Final Days of Imperial Iran  
Andrew Scott Cooper**

Henry Holt and Co.

It almost seems as if Mohammad Reza Shah Pahlavi, aka the Shah of Iran, wasn’t ruling a great nation so much as auditioning for a blockbuster miniseries. He had it all: a beautiful queen, mistresses galore, absolute power, corrupt kin, and a hedonistic daughter turned Islamic fanatic.

The arch villain in this drama, Grand Ayatollah Ruhollah Khomeini, made Lex Luthor look like a milquetoast.

In reality, the Shah, who fled Iran in 1979 and died the following year, was a serious ruler whose successes and failures have had a profound effect on the world right up to the present. He was instrumental in turning oil into a geopolitical weapon and bringing the bugaboo of nuclear power to Iran. Had he staved

off Khomeini, the Middle East might be far less tumultuous today.

In *The Fall of Heaven* (Henry Holt, 499 pp., ½ out of four stars), Andrew Scott Cooper brings the Shah, along with his colorful retinue and turbulent times, back to life. It is revisionist history in parts — and mostly sympathetic to the king and his queen Farah. She was among the many people the author interviewed for this thoroughly researched and richly detailed account.

The Shah, according to Cooper, was nothing like the blood-soaked tyrant portrayed by the Western media in the 1970s. Rather he was a predominantly beneficent autocrat whose White Revolution raised his people’s incomes and expanded literacy and women’s rights.

There clearly were abuses, including the torture and death of political opponents, but they were substantially less than were claimed by regime opponents and reported by many journalists. The author cites investigations by the Red Cross and the Islamic Republic of Iran itself to support his thesis. He also points out that the ruthless Khomeini made the Shah look like a piker when it came to human rights violations.

In fact, the Shah was something of an old softy according to many observers: reluctant to unleash his security forces on violent protesters not just before his fall, but also during previous uprisings in 1953 and 1963. He repeatedly offered concessions to Khomeini and his rampaging mobs.

In late 1978, King Hussein of Jordan flew to Iran to buck up his fellow royal, even volunteering to lead the fight against Khomeini’s followers. The Shah politely declined the offer. He would not slaughter his people to save his throne.

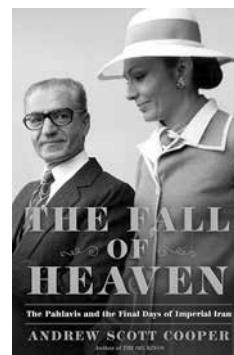
The deposed Shah of Iran, Mohammad Reza Pahlavi, and his wife, the Empress Farah Pahlavi, visit the Panamanian resort Contadora Island in December 1979.

Earlier, in August, an even more astounding offer came from none other than Saddam Hussein, a true tyrant if there ever was one. He told the Shah to just give him the word and he would kill Khomeini, then in exile in Iraq. The Shah said no thanks.

Two years hence, Saddam’s Iraq and Khomeini’s Iran would fight a brutal eight-year war that killed an estimated 1 million people on both sides.

America was largely clueless about Iran. The CIA had not listened to the tapes of Khomeini’s virulent sermons that were on sale in Tehran. “The Americans were sure that Khomeini was a moderating influence over the leftists and radicals in his entourage,” Cooper writes.

Compounding this intelligence failure was President Jimmy Carter’s preoccupation with brokering peace between Israel and Egypt and the Shah’s reluctance to use the overwhelming power of his security forces to stay in power.



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***What was your very first impression when you met Mother Teresa?***

Mother Teresa is barely 5 feet tall. Her back is curved and her body is bent. So at the first encounter, one immediately reacts to her unexpected size. In order to make eye contact with her, you have to bend down and she looks up at you. When her eyes first met mine, I was motionless for a moment. She has an extremely powerful presence. I never knew the tangible meaning of a “holy” person until I met Mother Teresa. There seemed to be a powerful magnetic energy that draws you to her seeking her affectionate and comforting embrace.

***You could do a documentary on so many subjects. Why did you choose her?***

This documentary is for Lifetime Television’s “Intimate Portrait” series. The series features inspirational and influential women of the 20<sup>th</sup> century. Mother Teresa was an obvious choice.

***How did you arrange the interview?***

I had been told that Mother Teresa does not give private interviews anymore. In the past few years, she and the activities of her order – Missionaries of Charity – had been under attack by several articles, a nasty book entitled “The Missionary Position” written by Christopher Hitchens, and a British documentary called “Hell’s Angel”. So, naturally the Missionaries of Charity are reluctant to allow journalists or filmmakers visit Mother Teresa. I contacted the Missionaries of Charity in the United States and told them I’ll be going to Calcutta in



## DOCUMENTARY ON MOTHER TERESA

**SHIRIN BAZLEH**

*The Iranian, September 1996*

*In August 1996 Shirin Bazleh, a Los Angeles-based film director/ editor, traveled to Calcutta, India, to interview Mother Teresa and film her Mission’s humanitarian activities for a documentary for the Lifetime Television’s Intimate Portrait series on U.S. cable TV.*

early July and would like to meet Mother for an interview.

At the time Mother Teresa was traveling and I was told only she herself can tell me if I should go or not and that I should wait and contact her when she is back in Calcutta. We had already started our production with a limited timeframe and I decided to go to Calcutta anyway. I thought even if I can’t interview her, at least I can visit some of the missionary homes and show her work. I wrote several letters and also had some of my contacts in Calcutta try to pave the way for me, but once I got there I had 2-3 messages from my contacts, all negative, saying there is no way I could get an interview or see Mother Teresa.

***That must have been very disappointing. How did you finally manage to see her?***

The month of July is the peak of the Monsoon season in Calcutta. It was raining heav-

ily. After a 33 hour flight, the jet lag numbs your senses. So I didn’t have the energy to get too upset with the negative news. Instead I decided to go to the Missionaries of Charity “Mother home” where Mother Teresa lives and make a personal plea.

With thunder and lightning in the background, I asked for Sister Prescilla, the superior sister of the Mother Home. I was soaking wet. The concept of rain in summer for those of us from Southern California is an unimaginable thought, so of course, I had no umbrella.

Sister Prescilla, God bless her, is the key person in the Missionaries of Charity operation. After a rough and merciless exchange, telling me, rightfully so, how “silly” I had been to travel half way around the world to go there without invitation, she repeated what I had heard all along that Mother Teresa no longer gives interviews and there is no way I can take cameras into any of her homes.

It was at that moment that all my senses came back to me. I now felt the exhaustion from the long trip, the wetness of my bones from the rain, and the seriousness of the fact that if I couldn’t shoot in any of the homes, my entire trip was useless... I was speechless. I was at the pinnacle of misery.

I just mumbled something about my “good intentions” and got up to leave. Then I saw something resembling a smile on Sister Prescilla’s harsh face. She asked me to go and get some rest and return the next day for afternoon prayers.

The next day, Mother Teresa herself met with me and I was given written permits to film at Kalighat, the home for the dying; Shishu Bhavan, the home for retarded children and orphanage house; Titagarh, the lepers colony and Prem Dan, another home for the dying.

***What impressed you about her as a person?***

Mother Teresa has always said “if you want to know me, go see my work, do some of my work...” When I met her and told her we are doing a tribute program on her, once again she said she is really nobody, it is her work that matters. She asked that I go see her work and if there are any questions left, to come back and talk to her. What impressed me the most, was her humility, her dedication to Jesus and the fact that she believes she is just a vehicle, doing “what Jesus would do.” Her faith is something extraordinary.” I don’t think an average person can have the kind of inner conviction and strength that Mother Teresa has.

***What are the most important activities of Mother Teresa’s organization?***

Missionaries of Charity



have homes in 120 countries. She started with Kalighat which is the home for the dying. When she first went into the streets of Calcutta, she didn't know exactly what she was going to do. She gathered children in the streets and taught them the alphabet. She would encounter people who were sick dying on the streets with no place to go. She decided to open a home for such people. And that's how Kalighat came into being.

The home is next to a Hindu temple (Kali). And sick people, regardless of their religion, are brought into these homes and are taken care of. Then she opened a home for abandoned children. She also opened a lepers colony. In the U.S. she has AIDS hospices. In every country, depending on the needs of those who are unloved and underprivileged, she creates homes for them.

She has been doing this for half a century all over the world. See the documentary and you'll see some of the places that I've mentioned.

**Some think missionaries exploit the vulnerabilities of the poor. What's your opinion?**

I think people who make those statements probably have never spent a lot of time living with the Sisters or in the hospices, to have a meaningful experience with the day-to-day work of Missionaries of Charity. I can understand how it is intellectually entertaining to question some of the rules and regulations of the Missionaries of Charity. After all, they are an order of the Catholic Church.

What I have personally seen –the love and care that is given to the destitute regardless of their religion –I don't believe anyone, under the umbrella of any religion, is doing anywhere else. One of the requirements to join

the Missionaries of Charity, is that your compassion, love and service must be given with joy and should not only be out of duty. When we were at Kalighat, we saw a woman that was brought from the streets. She looked terribly ill and shivering. There were worms coming out of her ears and insects crawling all over her face. God knows what were the moving creatures that were tangled in her hair.

The sisters carried her in, washed her, cleaned her, cut her hair and got the insects out, removed the worms from her ears, clothed her and then she was attend by a physician. She was then assigned a clean bed and she was fed. As it turned out she was so weak from malnutrition that she had fainted in an alley and was left there for days. Now, how could any part of the sister's actions be perceived as exploitative? These are the kinds of work the Missionaries of Charity sisters do ON A DAILY BASIS. Would you or I be willing to do the same work? If not, we are not qualified to have a negative opinion about them.

**Has this experience changed you in any way?**

I saw volunteers from all over the world who go to Calcutta just to work at one of Mother Teresa's homes for one week, one month, a year or just one day. They all spoke on how the experience enriched them as human beings.

They got more pleasure in giving than in receiving. That has made a great impression on me. I realize that just writing a check for Red Cross or giving donations to the Salvation Army is not enough. I know I am capable of doing more to make a difference, even to one person. Unfortunately my lifestyle is such that I don't have the time to go to a homeless shelter for children and try to

just be with a child for an hour or two and give them love and attention. That, they cannot find in my \$50 check.

I've learned that I have room to become a better person and hope that I can allow time in my schedule so that I can be more involved.

**What was your position on religion before and what do you think of it now?**

I am not a religious person. Spending time with Mother Teresa has not changed my views on religion itself, but it has made me have more appreciation for those whose faith guides them to do more good for humanity. If religion and faith helps bring the best in people, I think it is a great thing. I don't care what religion it is. I don't think Mother Teresa cares either. We see it in her work. In her service and actions, she does not favor one religion over another. She has said several times that "I love all religions, but I am in love with Christianity." I admire her totally, for who she is and what she does. She gets the credit, not the label of the religion that she practices.

**Can you tell us**

**more about the documentary and how it was made?**

The documentary is about Mother Teresa's life. From early childhood until today. We have a lot of archival material from her home town in Skopjia in Macedonia, her Nobel peace prize acceptance speech, her Beirut experience, etc. We also have interviewed Navin Chawla who is the authorized biographer of Mother Teresa and has recently written a book called *Faith and Compassion* about Mother Teresa.

We interviewed Raghu Rai who is one of India's most respected photographers and has extraordinary photographs of Mother Teresa which we show in the program. I also got to interview Martin Sheen who is a great admirer of Mother Teresa. He believes that Mother Teresa brought him back to Christianity. He helps at a restaurant in Los Angeles that provides food for the homeless every week. There are interviews with sisters at Loreto order where Mother Teresa first started teaching in Calcutta, plus some volunteers who work at her homes. I think you will get a very good sense of Mother Teresa's life and experiences by watching the program.





## Persian Culture in the Interior by Keivani Architects

[worldarchitecturenews.com](http://worldarchitecturenews.com)

This contemporary house bears the traces of Persian culture in the interior by Keivani Architects

Keivani Architects, in collaboration with Studio Persian Primavera, has completed new interior design in the city of Kiev of Ukraine with elaborated materials and furnitures, combined with exposed concrete, rebar, and metal oxide. Named Mehr Khaneh (House of the Sun), the project is located in one of the apartment block of residential complex in the Ostrovskovo street, covering 101 square meters area in the floor.

Keivani Architects' design approach is based on two essential factors to develop the concept of Mehr Khaneh interior design. The first factor is shaped by the client's interests in the Persian civilization, culture, and values, namely the metaphors of Mithraism and sun. The second factor is derived from an artistic character of the client, which had to be reflected in design.

Considering the budget restrictions, architects aimed to develop a minimal and affordable space, yet

artistic and Iranian genius loci with a symbolic approach to Mithraism. Accordingly, by conceptualizing the design based on the styles of Loft Architecture, the studio used exposed concrete, rebar, and metal oxide to design the space.

The choice of brick and wood as well as lighting design created a cozy and warm atmosphere that is desirable for a residential place

one of the most important design ideas is the set of stairs located in the living room; it is a symbolic, yet philosophical element.

This element is inspired from historic mehrabs and ziggurats, which are



symbols of promotion and approaching closer to sun. Sun is the symbol of light, and light is the symbol of knowledge and wisdom.

This design is a symbol of approaching to sun and advancing to knowledge essential for improvement and actualization of thoughts for an artist. The direction and raise of stairs are toward east and sunrise.

The design of lighting fixtures is also inspired by the symbolic role of Sun, and it follows the geometric symbol of sun, which a triangle surrounded by a dodecagon, used in traditional Iranian architecture.

In a part of ceiling the triangular and pyramidal shapes are used such that they are such as the extensions of the light radiation that pass through the roof and shines inside such that no barrier \_even a concrete wall- cannot prevent the knowledge and wisdom.

The ancient sun pattern was used as a light frame in this unit. Furnitures are designed in accord with the aforementioned concepts, realized by using materials such as concrete, rebar, and metals.



Not only architects applied this concept to the interior design of kitchen for consistency, the studio also used turquoise tiles in this space to inspire the sense of place (Genius loci) that emerges in the Iranian traditional architecture.

Considering the role of plants in traditional Iranian architecture, planting components have been placed in different parts of this unit, for example, in the kitchen, as hanging components. In the space right in front of the kitchen, wooden materials are used to create a beautiful scenery with the special daylight available at sunset.

One room is considered as the home office and meeting room, designed with simple yet creative ideas like using patterns of concrete for the floor lamps.

Although affordable materials such as concrete, rebar, and recycled wood are used in the bedroom's interior design, Keivani Architects' design has created a desirable and relaxing space to satisfy the requirements of a bedroom.







## Iran's Miraculous Desert Glacier

BY: IAN LLOYD NEUBAUER  
(AUGUST 8, 2016)

Pictures: by Ian Lloyd Neubauer

Hidden in Iran's vast central deserts lies one of the Islamic Republic's most unexpected geographical finds.

### ICE COLD IN THE DESERT

In the Zard-Kuh, a 4,200m-high mountain range bordering the western flank of Iran's vast central deserts, hides one of the Islamic Republic's most unexpected geographical finds: on the edge of the hot desert is a series of sub-tropical glaciers.

"Most of the foreign tourists in Iran come from Europe where there are lots of tall mountains, so I have a hard time convincing them to see the Zard-Kuh," said Farshid Zandi of **Zandi Tours**. "I have only taken three groups of foreigners there so far, but each time they told me it was the highlight of their holiday in Iran."

### HALF THE WORLD

I met Zandi in Isfahan, the resplendent former capital of Persia. I'd come to see the soaring mosques and palaces and the elegant squares and gardens that inspired the 17th-century proverb Isfahan nesf-e jahan (Isfahan is half the world). So I was somewhat taken aback when Zandi suggested I take a day out of my compact schedule for a 500km return journey to the Zard-Kuh to see the Bakhtiari, a nomadic tribe who'd made camp near the glaciers.

### INTO THE HILLS

We left at 8 am the next day. The first half of the journey cut through the semi-arid desert encircling Isfahan. But soon colossal snow-capped promontories shot into the sky and patches of green – the first I'd seen in Iran outside of oases – riddled the landscape.

When we passed the city of Shar-e-Kord, the so-called "Roof of Iran" at 2,070m above sea level, I saw a series of signposts bearing black-and-white portraits of men and boys. Zandi explained that they were martyrs who died in the bloody 1980-1988 Iran-Iraq War. Half a million people were killed in the conflict, including 95,000 child soldiers, some as young as 12 years old.

### RIVER OF LIFE



About 20km past the Sheikh Khan Waterfall, the bitumen ended and was replaced by a roughly-hewn dirt road. The air here was crisp and cool – an anomaly in the Iranian summer – while the vistas, like those in this photo of a Bakhtiari tent overlooking Hunters Valley, were astounding.

The 400km ZayandehRood (Live River) that slices through the valley is one of the longest waterways in all of Iran. With the help of aquifers, it carries billions of cubic litres of melted snow to desert cities like Isfahan and Yazd, and as far south as the Bakhtiari's winter residence in Khuzestan.

### THE LAST RESORT



Most people don't know that Iran has lots of snow and world-class pistes. Although the most popular places to ski are in the Alborz Mountains north of Tehran, the village of Chelgre, the last population centre before the glaciers, morphs into a low-key alpine resort from November through April.

The graffiti sprayed on this boulder on Chelgre's outskirts reads "Baba Haje Restaurant. Kebab from baby sheep, chicken kebab, dizi [an Iranian casserole], milk, yogurt, hot water. We welcome you, dear tourists."

### SURREAL WATERFALLS

Sheikh Khan Waterfall, 9km after Chelgre, is one of countless cascades found in the Zard-Kuh. Although we were no longer in the desert, the high-altitude plateau still bore great swaths of mustard-coloured soil. When contrasted against the waterfall, the visual effect was surreal, as though a vertical spring had miraculously burst from a precipice in the desert. After filling our water bottles with crystal-clear water, we continued on our way.

### GOAT HERDERS

A short distance from the waterfall, we passed a family of





Bakhtiari nomads herding goats along the road. Historically, the Bakhtiari were both pastoralists and hunters who shot ibex, wolf, fox, jackal, hyena and leopard, all once found in considerable numbers in the Zard-Kuh. But as the Bakhtiari and others in western Iran gained access to modern weaponry, the wildlife population began to dwindle. In 1973, this part of the Zard-Kuh, known as Tang-e-Sayyad or Hunters Valley, was proclaimed a protected zone and hunting was outlawed

### NOMAD CITY

After three and half hours on the road, we arrived at Chama Qar Yakhi, one of Zard-Kuh's largest settlements that's home to some 100 Bakhtiari. The Bakhtiari have officially owned this land for generations, though they still enjoy the freedom of the nomadic way of life. They don't pay taxes, live by their own rules and are more-or-less self-sufficient. Yet according to tribesman Reza Abdullah, pictured above with his 11-year-old son Ahmad and a leg of lamb, the nomadic lifestyle isn't always a bed of roses.

"I've never experienced life in the city though I think the people there have it better because we don't have good amenities here. But many of the people who come to visit us say they wish they could live like us," he told me.

### COLORFUL CARPETS



Other nomads at Chama Qar Yakhi have found different ways to cash in on tourists, selling honey, herbs and yogurt as well as colourful handmade woollen rugs. This one pictured above took a fortnight to weave.

### THE BEST KEBABS

Until a few years ago, Abdullah's income came from the sale of meat, milk and wool to local wholesalers. But recently, he and other Bakhtiari who spend their summers at Chama Qar

Yakhi have been able to supplement their income by feeding the small groups of Iranian tourists – newly middle class due to the improving economy – who drive up from Isfahan for picnics at the Zard-Kuh.

The kebab is Iran's national dish and the version pictured here, kebab chenjeh, made with the meat of newly slaughtered sheep, is the most succulent and expensive. Grilled on a charcoal barbecue, the meat is so tender and flavoursome that it doesn't need any sauce. We ate it with Iranian flatbread, onion and salt.

### SPINNING WOOL



The Bakhtiari spend eight months a year in Khuzestan, a province in the south of Iran. They migrate to the Zard-Kuh at the end of every April to escape summer temperatures that soar to 50C, and remain here until mid-September, fattening up their livestock on fresh green grass. This annual migration used to be a gruelling week-long odyssey on foot through desert and snow. Today, however, the Bakhtiari travel by car and use trucks to transport their animals, though many of their other traditions still remain intact. In this photo, an elderly Bakhtiari woman spins wool the old-fashioned way to make clothing.

### ICE CAVE

The ice wasn't hard as I'd imagined; it was soft to touch like well-packed snow. But it was still slippery to walk on, and Zandi and I progressed at a snail's pace while Ahmad scampered along. He led us to the edge of the glacier and onto a boulder in the middle of a freezing-cold stream where we could see a gap that was slowly forming between the base of the glacier and the flowing water. Ahmad explained that by August a tunnel large enough to walk into will form under the glacier. The settlement of Chama Qar Yakhi, which means "ice cave" in the Bakhtiari dialect, was named after the phenomenon.





## SLAB WITH INSCRIPTION OF BIBLICAL KING DARIUS THE GREAT DISCOVERED IN KUBAN

Krasnodar Territory, Russia



A large fragment of a marble slab (stele) with an inscription made on behalf of the Persian King Darius I the Great (550-486 B.C.) has been discovered during ongoing archaeological excavations in the territory of Phanagoria (the largest ancient Greek city of the Taman Peninsula, now in southern Russia). The artifact was unearthed in the course of a field season of the “Phanagoria” archaeological complex expedition of the Institute of Archaeology of the Russian Academy of Sciences (RAS), reports the *Oursociety.ru* website.

The inscription on the discovered stele segment was made in Old Persian with the use of cuneiform (writing used only by Persian kings). According to scientists’ estimates, around ten–fifteen percent of the message has survived on the stele. Nevertheless, the deciphered parts of the inscription directly indicate that it was made on behalf of the famous King Darius I. The find’s context indirectly confirms this: the stele has been discovered in the strata which can be dated to the first half of the fifth century B.C. It should be noted that the majority of the ancient inscriptions made in cuneiform script (around 200 of such documents are known to date) were discovered in Persepolis, the capital of the old Persian Empire.

One of the words from the inscription can be identified as a place name: “Miletus.” It was the largest Greek city in Ionia in what is now Asia Minor. Early in the fifth century B.C. Miletus was at the center of the so-called Ionian

Revolt—a military rebellion by several Greek regions of Asia Minor against Darius I. The revolt was suppressed in 494 B.C. The scientists presume that after his victory over the Greeks King Darius installed an inscribed marble stele in the city (for example, with a message announcing his triumph). With time a fragment of the broken stele was brought to Phanagoria. It probably arrived there as a ballast on one of the ships which sailed to the port of Phanagoria, as there is no stone on Taman Peninsula. In ancient times even square stone for building was transported there by sea from the Mediterranean and other regions. At present, the stele is at the restoration laboratory of the “Phanagoria” scientific and cultural center. Examinations and a more thorough dating of the find are to continue.

On the acropolis the archaeologists have also found a large complex of structures built of mud bricks. Judging by their location (an edge of a hill), the walls thickness (over one meter, or c. 3.28 feet), and the shape of the structures (sub-square and situated in staggered rows), these may have been a city’s defensive fortifications. According to the scientists’ preliminary estimates, they were built in the second half of the sixth century B.C. and destroyed early in the fifth century B.C. The archaeologists suppose these are remains of the earliest fortifications of Phanagoria. It should be noted that defensive fortifications of the archaic period and early classical antiquity are a great rarity for archaeologists both

in the Black sea region and in the Mediterranean.

Vladimir Kuznetsov, director of the “Phanagoria” State Museum-Preserve of History and Archaeology, head of the complex archaeological expedition of the RAS Institute of Archaeology, Doctor of Historical sciences, notes: “The finding of the stele with a king’s inscription which was created on behalf of Darius I and, obviously, dedicated to the Ionian Revolt’s suppression, is, without exaggeration, a scientific sensation of international importance. Discovering such an artifact in Phanagoria places

this ancient city in the context of one of the most significant events in early history with far-reaching effects for Greeks and Persians alike.

This enables us to trace back the links of this colony with other parts of the Greek world, to analyze its role in the expansion of the Greek civilization as far as the Black sea coast. As for discovering the city fortifications: should their purpose be confirmed, this find may become a remarkable event for classical archaeology in the whole of the Mediterranean and Black Sea basins as well.”

**G**endarmerie, the first modern highway patrol and rural police force in Persia. It was established in 1910 by the Persian government with the help of Swedish officers and continued its services into the Pahlavi era. This article discusses the history of the Gendarmerie during two periods: 1. the Swedish period, 1910-1921, and 2. the Pahlavi period, 1921-79.

**THE SWEDISH PERIOD**

The Government Gendarmerie (*Žāndārmerī-e dawlatī*) was established in 1910 by the second Majles and proved the most enduring in a series of official projects for the modernization of the armed forces under the leadership of foreign officers. Military modernization had been a central objective of Persian reformers for most of the 19th century. By the early 20th century the Persian government was also coming under pressure from Britain, which demanded, more insistently as disorder in the provinces increased, the establishment of some sort of force which could guarantee security for trade, particularly in the south of the country (Cronin, 1997a, p. 18). Although little was accomplished by the first Majles, the increased prominence of state-building as a constitutionalist objective during the second phase of the revolution, 1909-1911, produced effective legislation. In July 1910 the Democrats came to power and, as part of their ambitious program of modernization, took steps towards the organization of the Government Gendarmerie. Although with the suppression of the Majles in 1911 efforts at reform and state-building were abandoned, the Gendarmerie had acquired sufficient vitality to survive and continue as a focus for radical modernizers.

**HJALMA**

In August 1911 a Swedish military mission led by Major Hjalmar O. Hjalmarson arrived in Tehran, the Persian government's original choice of an Italian mission having been vetoed by Russia and Britain as Italy ranked among the major powers. The Swedish mission's task was to provide officers to instruct a gendarmerie, with the primary duty of maintaining security on the highways and roads, under the Persian Ministry of the Interior (Cronin, 1997a, p. 19).

The Persian officer corps and the rank and file of the Government Gendarmerie were initially composed of the officers and men of Morgan Shuster's Treasury Gendarmerie. Morgan Shuster had been appointed to the post of treasurer-general as part of the same program of reform. During 1911 he had begun to organize a gendarmerie to be under his own direct orders which was to assist the civilian officers of the Treasury in the collection of revenue throughout the country (Shuster, pp. 69-70). When, on Shuster's dismissal, the Treasury Gendarmerie was dissolved, its officers and men were transferred to the Government Gendarmerie, giving the latter force much impetus and stamping it indelibly with a pro-Democrat, nationalist and anti-Russian character.

With the transfer to his fledgling force

of more than 1,000 Treasury gendarmes, including 35 officers, Hjalmarson, now with the rank of colonel, acquired the raw material he needed and was able to begin work in earnest. Over the next two years his force made steady progress, gradually consolidating its position and extending its influence over an ever widening radius from Tehran. Numerical and organizational growth were consistent. At the end of 1912 the Government Gendarmerie numbered 21 Swedes and nearly 3,000 Persian officers and men while by the end of the following year the number of Swedish officers had risen to 36 and the Persian component had doubled to nearly 6,000 (Public Records Office, Kew, U.K., F.O. 371, General Correspondence Political Persia, 1728/15876, Annual Report, 1912, Townley to Gray, 18 March 1913; F.O. 371/2073/10393, Annual Report, 1913, Townley to Gray, 18 February 1914). By 1914 seven regiments had been established, two with headquarters at Tehran, the remainder at Shiraz, Kermān, Qazvin, Isfahan, and Borūjerd, and the men had gained a good deal of practical experience in operations. The Gendarmerie's budget requirements grew accordingly and were met, in this period, largely out of loans from Britain and Russia.

British financial and political support was initially vital to the Gendarmerie and the major provincial effort of the force in its early years was directed, under British pressure, towards the south, to the towns and roads of Fārs and Kermān. As the Gendarmerie developed, however, it attempted to expand into areas considered part of the Russian zone under the terms of the Anglo-Russian Convention of 1907 (q.v.), provoking increasing Russian hostility and opposition, and it was not in fact until after the October Revolution that the Gendarmerie was able to implant itself in places such as Tabrīz, Rašt, and Mašhad.

Nonetheless by 1914 the Gendarmerie already constituted a wholly new development in Persian military and political experience. It was particularly successful in assembling and consolidating a Persian officer corps, drawing personnel not only from the Treasury Gendarmerie, but also attracting a section of officers who transferred from the Ministry of War and a number of individuals who had obtained training in European and Ottoman military schools on their own initiative. The Gendarmerie's own schools were particularly successful in producing officers who were later to reach high rank in the Pahlavi army (Afsar, pp. 74-76). The Persian gendarme officers were drawn from relatively high social strata (Nyström, pp. 27-28) and were, on the whole, well-educated. Many spoke a foreign language, usually French. Such an officer corps had considerable prestige within the wider society, morale was high, and an esprit de corps well established (Arfa, pp. 51-52).

The outbreak of the First World War, with its radical political realignments and polarization, marked a watershed in the development of the Gendarmerie. The Government Gendarmerie made a highly significant contribution to the advancement of national-ist activity in Persia which took place during

**A SHORT HISTORY OF THE IRANIAN GENDARMERIE**

**PART ONE**

**STEPHANIE CRONIN**  
Encyclopeda Iranica



افسر ژاندارم - دوران قاجاریه  
Officier de Gendarmerie. Epoque Kadjar  
Gendarmerie officer, Qajar period



the years of the Great War. Furthermore its experiences during these years transformed the Gendarmerie. By their participation in the *Mohājarat* (during the Constitutional Revolution) the gendarme officers were propelled to a position of national leadership, spearheading the struggle against foreign intervention, and, from 1917, the force was able to claim a central role in the various strategies, imperial and domestic, put forward to reverse Persia's accelerating political chaos and disintegration.

Although Persia declared its neutrality, the circumstances of the early years of the war had a profound effect on the force, both organizationally and politically. Firstly, the Swedish government recalled all its officers who were still on the active list of the Swedish army. This produced a serious weakening of the Swedish command structure of the force but allowed the senior Persian officers to assume greater responsibility and authority. A second important effect of the war was financial. With the cessation of foreign loans, the almost bankrupt Persian government was quite unable to fund the force and the Gendarmerie turned to German sources for money (Cronin, 1997a, p. 30).

However perhaps the most significant effect of the war may be found in the growing politicization of the Persian officer corps of the force and in its new activism in cooperation with the Democrats and nationalists in the arena of national politics. Notwithstanding its patronage by Britain and the suspicion which this engendered in certain nationalist circles, the Gendarmerie had, from its birth, always been clearly identified with Persian constitutionalism and the struggle for national unity and independence. During the early months of the war the Gendarmerie decisively shook off its association with Britain and, as a result of the new international situation, became drawn, with its Democrat partners, into an alliance with Germany, the reservations of nationalist elements regarding the force quickly evaporating. Persian nationalism had been trying for some time to enlist the intervention of a third power in Persian affairs as a counter-balance to Britain and Russia. America had been tried without success, but now the war presented the possibility that Germany might play that role (Olson, p. 29). Persian nationalists became interested in a German victory in so far as it would restrain Russia and Britain and promote the cause of Persia's independence. Democrat and nationalist sympathies and a tactical alliance with Germany explain the political orientation of the Persian gendarmes. For the Swedish officers however, who shared this orientation, it seems that genuine admiration and respect for Germany was an important factor in determining their allegiance.

The nationalist and pro-German tendencies of the Gendarmerie had become more overt as the first year of the war had progressed. By early 1915 various units were accepting money from the Germans and were giving aid and encouragement to the small parties of Germans, such as those led by Erich Zugmayer and Oskar Niedermayer, who were traveling through Persia towards Afghanistan with the object of gathering support for the Central Powers, and to Wilhelm Wassmuss in his attempts to rouse the tribes of the Persian Gulf littoral against the British (see, inter alia, India Office Library, London, Departmental Papers: Political and Secret Separate Files, 1902-31, P&S/10/484, p. 1389, Sir P. Cox, Basra, to Govt. of India, 11 April 1915; P&S/10/484, p. 1434, O'Connor to Marling, 12 April 1915).

As 1915 progressed the struggle between the Allies and the Central Powers for control of the Persian government and the capital intensified. In November, in response to a Russian advance on Tehran, the nationalists fled the capital, intending to establish

a new government beyond the reach of Russian military control. On the night of 11-12 November, the *Mohājarat* (emigration) began and large numbers of Majles deputies, government officials, nationalists and their armed supporters, together with officers and men of the Gendarmerie, and members of the German, Austrian, and Ottoman legations left Tehran. The Gendarmerie played an important role in organizing this emigration. As the Russians advanced, both Swedish and Persian gendarmes collected transport, assisted the Germans to send away their arms and ammunition, and facilitated the departure of some two hundred escapee Austrian prisoners of war. The Gendarmerie assumed control of the entire telephone system, commandeered all carriages, fodder and baggage animals, and caused all the toll stations on the road to Qom to be occupied and the tolls to be collected by gendarmes.

In Qom the nationalists set up a body known as the *Komīta-ye defā'-e mellī* (Committee of National Defense), a kind of provisional government, the core of its armed support consisting of the gendarmes and some nationalist volunteers. Meanwhile, the nationalists had also seized control of Shiraz in a coup organized by the Gendarmerie, under the command of Major 'Alīqolī Khan Pesyān (Afsar, p. 98). He and his men took over the British Consulate, the Bank, the telegraph office, and other government offices and arrested the British residents of Shiraz. All the available notes and silver coin in the local branch of the Imperial Bank of Persia were seized. The British colony were taken south where the men were imprisoned by a Tangestānī khan. The Shiraz coup was quickly followed by similar action in other towns in southern and western Persia. The gendarmes came out in open revolt and took possession of Hamadān, Kermānshāh, Soltānābād, Isfahan, Yazd, and Kermān, forcing Allied nationals to evacuate these places. In Hamadān, for example, the Gendarmerie, under the command of Major Moḥammad-Taqī Khan Pesyān, a cousin of Major 'Alīqolī Khan Pesyān, took control after forcibly disarming the local Cossack detachment (Afsar, pp. 130-31).

The Russian military advance continued and the nationalists were driven westwards; the gendarmes, although on the defensive, engaged the Russians in a number of battles. The Gendarmerie constituted the backbone of the national army set up under the auspices of Reżāqolī Khan Neẓām-al-Saltāna's national government in Kermānshāh but could not prevent the nationalists finally being driven into Ottoman territory. By early 1917 the national government, having taken sanctuary deep in Iraq, was clearly a spent force and many of the Persian gendarme officers went into exile, some, such as Moḥammad-Taqī Khan Pesyān and Ḥabīb-Allāh Khan Šaybānī, to Germany but the majority to Istanbul where they joined the Ottoman army. Some gendarme officers with their men, however, began to filter back into Persia immediately. Initially dispersing to their homes, they soon found their way back into the newly-reorganized Government Gendarmerie.

In Fārs, the gendarmes had not moved westwards after the *Mohājarat* from Tehran, as had large sections of other regiments, but had remained at their posts in order to support the authority of the Committee of National Defense in Shiraz and to hold the province for the nationalists. However by the spring of 1916 financial difficulties, a general decline in popular support, and the demoralization among the nationalists caused by the reverses suffered in the west combined to produce a climate ripe for a pro-Allied counter-coup in Shiraz. The pro-British Ebrāhīm Khan Qawām-al-Molk, chief of the Ḳamsa tribe, with the help of the British Resident in the Persian Gulf, Sir Percy



Cox (q.v.), assembled a tribal army and his son recaptured Shiraz for the Allies. Towards the end of 1916 Sir Percy Sykes arrived in Shiraz and incorporated the Fārs Gendarmerie into the new British-officered force, the South Persia Rifles, he was responsible for raising. Within this force, however, the elements from the former Gendarmerie continued to constitute a politically turbulent element (see FĀRS v).

Although the bulk of the Gendarmerie had come out in open support of the Committee of National Defense, a small percentage of the first and second regiments, with headquarters at Tehran, a few hundred men and a handful of Swedish officers, had preferred neutrality, remaining loyal in the capital to their pro-Allied Commandants. It was on this component of the Gendarmerie that attention was now focused again. All Persian governments throughout this period had remained committed to the principle of a Gendarmerie, and they possessed, in the Swedish and Persian gendarmes who had remained at Tehran, the core around which the force could be rebuilt. In August 1918, when Mīrzā Hasan Khan Woṭūq-al-Dawla formed a government, one of his projects was to re-form and re-arm the Government Gendarmerie and, by the late autumn, he was making plans for the restoration of order in the more accessible parts of the country using the force (Cronin, 1997a, pp. 42-43).

The Gendarmerie's growth during the next two years was rapid and extensive. By 1920 it numbered 3 Swedish officers, including the Commandant, 242 Persian officers and 8,158 men, and by the time of the 1921 coup its strength had reached nearly 10,000 (Cronin, 1997a, p. 43). In the newly-reorganized force the Persian officer corps had much greater responsibilities and they

now had command of the regiments since only three Swedes remained.

In the years from its reorganization in 1917 to the coup d'état the Gendarmerie was undoubtedly the most significant military force at the service of the Persian government and spearheaded its attempt to arrest the centrifugal tendencies so dangerously aggravated by the Great War and to reestablish its authority throughout the country. The Gendarmerie participated, sometimes in cooperation with the Cossack Brigade (q.v.), in the campaigns of these years against the Jangālis and the Bolsheviks in the Caspian provinces, against the Kurdish rebellion led by Esmā'īl Āqā Semītqū (Sīmko) in Azerbaijan, as well as engaging in its traditional duties of guarding the roads and suppressing banditry.

However the Gendarmerie's political significance was undoubtedly greater than its military role and it occupied a central place in the two most significant strategies adopted to halt the country's political and territorial disintegration and to restructure and modernize the Persian state. These were, firstly, the proposals to rebuild the Persian state with British hegemony embodied in the Anglo-Persian Agreement of 1919 (q.v.), and, secondly, the movement which culminated in the coup d'état of February 1921 (q.v.).

Despite the force's nationalist identity, gendarme officers were centrally involved in the work of the Anglo-Persian Military Commission, which was set up under the terms of the intensely unpopular Anglo-Persian Agreement of 1919, although their political outlook inevitably affected their contribution to that body. The Commission was to report on Persia's military needs and to make recommendations as to how best these needs might be met.

*to be continued*

## Making History: SEEMA GHIASSI KENNEDY, Britain's First MP of Iranian Descent

Kayhan London , September 5, 2016

Seema Ghiassi Kennedy has earned herself a spot in the history books: she is the British Parliament's first member of Iranian descent, elected in May 2015 as the MP for South Ribble (in Lancashire, North West England). Though she left Iran at the tender age of four, her Persian roots are still a big part of who she is.

We meet in the giant lobby of Portcullis House, Parliament's modern riverside annex, where more than 200 MPs have their offices. ... Ms. Kennedy does her best to introduce Persian touches to her plate: she requests rice – not potatoes – with her chicken, and a dollop of yoghurt (or *mast*) on the side.

The MP's British mother and Iranian father met and married in Blackburn, Lancashire, in the 1960s. At the time, her mother was training to be a nurse, and her father was studying textiles and business at Blackburn Technical College, which had one of Britain's first computers.

In 1974 – six weeks after little Seema was born – the couple moved to Iran, to the Caspian Sea Coast (or *Shomal* as Iranians refer to it) where he owned and ran a cotton mill. Ms. Kennedy still has distinct memories of that period. The family lived in a house in the center of Tehran with three levels; her grandmother, Aziz joon, lived on the ground floor. Because Aziz joon spoke no English, little Seema acted as the translator whenever British relatives visited. There were frequent trips to her uncle's house in *Shomal*, where everyone gathered in front of a huge fire, and where the little girl once got sand kicked in her face.

The first four years of young Seema's life coincided with the most tumultuous period in Iran's modern history: the Islamic Revolution. The little girl was conscious of the turmoil around her. "You do remember when all of these very profound things are happening around and about: You just notice people talking all the time," she says. "I can't remember being unhappy, but I was very aware that things were going on in Iran, and that people's lives were being really disrupted."

The revolution drove the family to leave Iran for Blackburn, in Lancashire.

There, Ms. Kennedy grew up and went to school, enjoying English and history as subjects, and doing well at sports – netball, badminton, running. When the time came to go to university,... Her father wanted her to study law; she loved languages, and desperately wanted to learn French. One day, flicking through a prospectus, she noticed that Cambridge University offered the option of studying French with Persian. "I thought, 'This is the way I can get past my Dad!'" Her Cambridge studies gave her good grounding in Persian literature and history, .... Ms. Kennedy spent a year in Paris studying Farsi with the Iran scholar Yann Richard. She "absolutely loved it" there. Yet she also lived through an episode that helped determine her future political orientation.

"It was the year of the general strike in Paris," she recalls. "I had to go to college on the boat. It was freezing cold. I thought, 'This is no way to run a country.' We didn't get any post. We didn't get our bins emptied. It was ridiculous."

... [so] Ms. Kennedy followed her father's wishes and got a Law conversion degree at the College of Law in London. She became a solicitor, working for six years for Slaughter & May, where she met her husband. She then gave up her law career to become a mother.

"Being a City lawyer wasn't really compatible with having small children at the time," she explains. "They said, 'You can't come back part-time.'" Seema went into the family business instead, managing the Ghiassis' commercial properties in Lancashire, and doing lots of volunteering on the side. With time, she became more and more politically aware. "Having the experience of coming from a country where you cannot speak, where you cannot express yourself, you realise how important democracy is," she explains between forksful of chicken and rice.

"My Dad always used to emphasize that to us all the time. He would say, 'You're so lucky to live in a free country: You can say what you want, wear what you want, vote for whoever you want.'" That made her more alert to the political process,



and to "how precious it was."

Eventually, she got involved with her local conservatives, and in 2008, "I thought, why not try to become an MP? Maybe I'm good enough." Victory was not immediate: she lost to a Labour candidate in 2010, before securing a parliamentary seat in 2015.

Ms. Kennedy's Persian roots were not a hindrance at all, she says. The Conservative Party was mostly interested in the fact that she had spent most of her life in the area. Overall, the British Parliament today is much more ethnically diverse....

Diversity is "to be applauded. In all parties, we now have more women, people from ethnic minorities, people who are older, who have more life experience, who are gay," she says. ... Her agenda as an MP nowadays is taken up with a wide range of topics. She spent the early part of 2016 fighting to prevent the Persian-language GCSE and A-level exams from being axed by exam boards starting in the summer of 2018. Thanks in part to her efforts,....

Otherwise, her agenda is taken up with local issues such as bus routes or WiFi on trains. Occasionally, far more urgent problems need solving. ....

One subject that is permanently on Ms. Kennedy's mind – being half-Iranian may have something to do with it – is the fate of the elderly in Britain, and the neglect that they too often suffer.

"They're literally hidden behind their doors, and nobody sees them. Some of these people could go for a week without speaking to somebody. That's just awful," she says. "It's a moral issue, a financial issue, and a health issue. The more isolated you are, the more likely you are to get ill. What I can do as a parliamentarian is to ask questions of government, and try to get them up the agenda."

At that point, duty calls the MP away. After a firm handshake, she rushes off to another corner of the Houses of Parliament. A group of schoolchildren have travelled all the way to Lancashire to see her, and she would hate to keep them waiting.

# Tea

## in Iranian Culture

Compiled By:  
**FIROUZEH MIRRAZAVI**  
Deputy Editor of Iran Review

Every morning, in houses all over Iran, a gas burner flickers to life under a kettle that will continue to boil all day. It boils through morning prayers, lunches of rice and kebabs, afternoon conversation and late into the evening meal, sustaining talk of politics, gossip and news well into the night.



The kettle contains tea, one of the most important cornerstones of Iranian culture, and the tea house is its centuries-old keeper.

Tea production is a major industry in the Caspian Sea area and a large part of its economy. Before 1900, there was no tea production in Iran, but in 1895, an Iranian diplomat named Kashef Al Saltaneh decided to change that.

At the time the English had a strict monopoly of tea production in India, with rigid rules against non-Europeans engaging in this trade. Kashef Al Saltaneh, who had studied in Paris as a young man and was fluent in French, went to India, posed as a French businessman, learned the trade and smuggled some tea saplings and seeds to Iran.

After six years of experimentation, he introduced his first product to the market, and started the industry that revolutionized the economy of two northern states, Gilan and Mazandaran, and made Iranians avid tea drinkers.

He is known today as the father of

Iranian Tea, and his mausoleum, in the city of Lahijan, houses the tea museum.”

Further reading reveals that Kashef Al Saltaneh’s other honorable titles include Prince Mohammad Mirza, Iranian ambassador to India, and first mayor of Tehran. Moreover, the stash that commenced the tea plantation might have actually been 3,000 saplings!

Tea houses, or chaikhanehs, have been in existence since the Persian Empire. They gained prominence after the 15th century, when coffee was abandoned in favor of tea leaves that were easier to come by through China’s Silk Road.

Though once the purview of men, chaikhanehs have increasingly become frequented by all members of society, and especially by Iran’s large youth population.

Iranian tea comes in a variety of subtle flavors, but its defining characteristic is its deep reddish-brown color, which tea-drinkers can choose to dilute with water depending on their preference. Despite its cultivation in the country’s northern provinces, other teas from Sri Lanka and India are also widely consumed as the country imports a majority of its tea in order to meet the large demand.

The taking of tea is a ritual unto itself: most meetings or formal occasions will begin with the offering of tea, and most meals will end with it. Some chaikhanehs have takhts, or low-rise platforms covered in rugs and pillows that you may recline on. Remove your shoes before doing so; most meals are served on a tablecloth laid at your feet.

Traditionally, tea is served from a samovar, a heating vessel originally imported into Persia from Russia. Literally meaning “self-boiler”, the samovar is used to keep water hot for prolonged periods of time through a fuel-filled pipe in the middle of the structure that heats the contents surrounding it. Made from copper, brass, silver or gold, the samovar is still used throughout Russia, central Asia and Iran, and ornate versions from the -Qajar dynasty may still be found in use.

Chaikhanehs come in all shapes and forms, from the simple kitchen-turned-tea room in villages to ornate venues in urban centers, and from underground venues to popular tourist destinations.

The Azari Tea House in Tehran is one of the most famous chaikhanehs known to tourists and locals, with its detailed architecture and traditional decoration. In existence since the 14th century, this

chaikhaneh on *Vali Asr street* contains one of the more interesting embellishments to emerge from tea house culture: teahouse painting.

A continuation of the royal paintings from the Qajar era, tea house paintings illustrate religious and mythical themes, with Hakim Abu’l Qasim Firdowsi’s poetic epic, *Shahnameh*, often the focus of many such illustrations.

### HOW TO BREW PERSIAN TEA

CREDIT TO: MY PERSIAN KITCHEN

Any Persian will tell you that they love to drink Chai, pronounced Cha-ee. Tea, in general, is what Persians drink in the morning, after each meal, and not to mention throughout the day. Additionally, the first drink that one if offered when visiting someone else’s home is usually tea.

All you need is a nice teapot, loose tea, and a pinch of rose petals.

I like to use a mesh tea infuser to keep the leaves from going onto the cup. You don’t have to use one...

Place a couple of generous pinches of loose tea and one pinch of rose petals in the teapot.

Add boiling water.

Cover and let steep for about 5 to 10 minutes. Persians will usually place the teapot on top of the kettle so it simmers on the stove in order to keep the tea warm.

Here comes the Persian way of pouring tea. First pour some of the hot tea into the cup to check its color. It must be somewhat dark. Then pour the tea back into the tea pot. This will do two things: 1) it will warm up the cup and 2) it moves the tea inside the teapot around so that color of the tea is even. If the color is light, let steep for a little longer.

Then fill up one third to half of the cup with tea.

Pour hot water over it. And Voila! You have Persian tea!





## Al-Khwarizmi

*Persian Mathematician,  
Astronomer and Geographer*

2nd & last part

Nasser Kanani,  
(Prof. Dr.Ing. Dr. Habil.) Berlin



### MEASUREMENT OF THE CIRCUMFERENCE OF THE EARTH

To accomplish a desire of Caliph al-Ma'mun, al-Khwarizmi joined a team of Muslim scholars consisting of geographers, astronomers and mathematicians, who were commissioned to measure the circumference of the Earth, which had long been known to be spherical, by determining the length of a degree of a meridian.

The men of science travelled a north-south road in the plain of Sinjār in Iraq until they observed a change of one degree in the meridian. They measured the distance travelled to the amount of 115,350 kilometers. By calculating  $115,350 \times 360^\circ$  they succeeded in determining the Earth's circumference to be 41,526 kilometers, which is amazingly accurate in comparison to the modern value of 40,075 or 40,007 kilometers (equatorial or meridional, respectively).

### MATHEMATICAL WORKS

In addition to his works in astronomy, al-Khwarizmi made important strides in mathematics. In fact, his everlasting fame is based on his achievements in this field of science. He is considered the greatest among the Muslim mathematicians and the founder of some of the most important concepts of mathematics. The eminent Belgian-American science historian, George Sarton (1884-1956), has described him as: "... the greatest mathematician of the time, and if one takes all the circumstances into account, one of the greatest of all time...."<sup>1</sup>

Al-Khwarizmi is in particular well-known for his books on algebra and arithmetic.

### ALGEBRA

Al-Khwarizmi's most famous and exceedingly influential work in the realm of mathematics was his *Magnus Opus* entitled "*The Compendious Book on Calculation by Restoring and Balancing*", which was written around 830 CE under the patronage of Caliph al-Ma'mun. He was the first mathematician to use the two expressions "*al-jabr*" (restoring) and "*al-muqābala*" (balancing) in the title of his book to designate algebra as a separate discipline.<sup>2</sup> In the preface, he described the purpose of his book as follows:

"That fondness for science, by which God has distinguished the Imam al-Ma'mun, the Commander of the Faithful...that affability and condescension which he shows to the learned,... has encouraged me to compose a short work on calculating by al-jabr and al-muqābala, confining it to what is easiest and most useful in

arithmetic, such as men constantly require in cases of inheritance, legacies, partition, law-suits, and trade, and in all their dealing with one another, or where the measuring of lands, the digging of canals, geometrical computation, and other objects of various sorts and kinds are concerned."<sup>3</sup>

The Arabic version of "*The Compendious Book on Calculation by Restoring and Balancing*" has survived and consists of four parts. In the first part Al-Khwarizmi explains the fundamentals of algebra and introduces his systematic approach to solving linear and quadratic equations, which he classifies as six standard types of equations as follows (in all cases  $a$ ,  $b$  and  $c$  are positive integers):

1.  $bx = c$
2.  $ax^2 = bx$
3.  $ax^2 = c$
4.  $ax^2 + bx = c$
5.  $ax^2 + c = bx$
6.  $bx + c = ax^2$

Given that the coefficients  $a$ ,  $b$  and  $c$  are to be positive, it is seen that al-Khwarizmi's systemization covers all possible forms of linear and quadratic equations.

As one can see, the above equations are expressed in accordance with the language of modern mathematics. It goes without saying that at the time of al-Khwarizmi this type of mathematical notation had not yet been invented so that he had to use ordinary language to define the equations. He expressed them entirely in words calling  $x$  "*shay*", meaning *thing*, and  $x^2$  "*māl*", signifying *wealth*, and the coefficients  $a$ ,  $b$ ,  $c$  "*dirham*", meaning *coin*.

Al-Khwarizmi goes on to show how to solve the six standard types of equations by both algebraic and geometric methods of solution. He then explains the basic algebraic reckoning with expressions involving an unknown or square roots and discusses six examples of problems each ending with one of the six basic equations. He also demonstrates how to multiply out expressions such as  $(a + bx) \times (c + dx)$  and also discusses methods of extracting square roots.

The second part of the book contains a few considerations on the application of the Rule of Three<sup>5</sup> to commercial transactions. Part three covers surfaces and volumes of elementary plane and solid figures such as the circle, sphere, cone, and pyramid, mostly without any use of algebra. It also looks at rules for measuring of lands, the digging of canals. Part four, which is the final and the longest chapter of the book, is devoted to the application of algebraic methods to a wide range of problems in trade, surveying, lawsuits, partition, legacies and inheritance. In Particular, it deals with the complicated Islamic rules for inheritance and resolves problems regarding the division of money and real estate according to the complex requirements of the Islamic inheritance laws.

To sum up, "*The Compendious Book on Calculation by Restoring and Balancing*" is a practical book replete with worked examples and applications. Solomon Gandz (1883-1954), a historian of science from Austria, gives this opinion of al-Khwarizmi's algebra: "Al-Khwarizmi's algebra is regarded as the foundation and cornerstone of the sciences. In a sense, al-Khwarizmi is more entitled to be called "the father of algebra" because he is the first to teach algebra in an elementary form and for its own sake."<sup>6</sup>

Roshdi Rashed (1936-), an Egyptian-French scholar, characterizes al-Khwarizmi's concept of algebra as follows:

"Al-Khwarizmi's concept of algebra can now be grasped with greater precision; it concerns the theory of linear and quadratic equations with a single unknown. If al-Khwarizmi was

confined to the second degree at best, it was simply through the notation of solution and proof in the new discipline. The solution had to be general and calculable at the same time and in a mathematical fashion, that is, geometrically founded. In fact, only a solution by means of the proof answered to al-Khwarizmi's requirements."<sup>7</sup>

**ARITHMETIC**

Around 825 CE, al-Khwarizmi wrote a treatise on arithmetic entitled “*The Book of Addition and Subtraction according to the Hindu Calculation*”, or for short, “*Hindu Art of Reckoning*.” In this book, in which al-Khwarizmi explicitly confirmed the Indian influence on his arithmetic, he introduced the modified Hindu numerals (1, 2, 3, 4, 5, 6, 7, 8, 9, and 0) and described the place-value decimal system of numerals. In particular, he stressed the dominant role of zero as a numeral in its own right and of fundamental importance.

The following passage from al-Khwarizmi's book on Algebra gives an idea of his depth of abstraction and understanding of numbers: “When I consider what people generally want in calculating, I found that it always is a number. I also observed that every number is composed of units, and that any number may be divided into units. Moreover, I found that every number which may be expressed from one to ten, surpasses the preceding by one unit: afterwards the ten is doubled or tripled just as before the units were: thus arise twenty, thirty, etc. until a hundred; then the hundred is doubled and tripled in the same manner as the units and the tens, up to a thousand; the thousand can be thus repeated at any complex number; so forth to the utmost limit of numeration.”<sup>8</sup> Al-Khwarizmi had fully grasped the revolutionary concept of zero, which was to change the future of mathematics and many other fields of science for that matter. He had realized how important it was to use zero as a place-holder<sup>9</sup> in positional base notation of numerals. In addition, he provided methods for arithmetical calculations, and it is believed that he also included a procedure for finding square roots.

Al-Khwarizmi's book on “*Hindu Art of Reckoning*” was principally responsible for spreading the Indian system of numeration in the Islamic world. The use of these numbers spread throughout the Muslim world over the next two centuries, leading to the speedy development and progress of science.

The original Arabic version of “*Hindu Art of Reckoning*” was lost but a Latin translation of it entitled “*Algoritmi<sup>10</sup> de numero Indorum*” survived and it was this Latin version that introduced the Hindu numerals to Europe, now generally known as Arabic numerals. The introduction of Hindu place-value system of numerals and zero as a place-holder in positional base notation is probably one of Al-Khwarizmi's most important contributions.

**LEGACY**

“Of all the great thinkers who have enriched the diverse branches of knowledge during the era of early Islam, Muhammad bin Musa Khwarizmi occupies an outstanding place. Being one of the greatest scientists of all times and the greatest of his age, Khwarizmi was a versatile genius, who made lasting contributions to the field of Mathematics, Astronomy, Music, Geography and History.”<sup>11</sup> Al-Khwarizmi left among others a *Golden Rule* for the world to create science with. He himself used it to solve many major problems of algebra, geometry, astronomy, and in other fields of science. This *Golden Rule* henceforth referred to as *algorithm* states that all complex problems can be solved by

means of the following five simple steps:<sup>12</sup>

1. First, break down each problem into a number of elemental steps. An elemental step is one, which cannot be simplified any further.
2. Second, arrange all the elemental steps in an order or sequence, such that each step can be taken up and solved one at a time, without affecting other parts of the problem.
3. Third, find a way to solve each of the elemental steps separately. Because each elemental step has been simplified to the maximum, it is very likely that the solution of an elemental step will itself be extremely simple making it available with relative ease.
4. Forth, proceed to solve each elemental step, either one at a time or several at a time, but in the correct order.
5. Fifth, when all elemental steps are solved, the original problem itself has also been solved.

The following citation taken from al-Khwarizmi's book on algebra shows how he used to define an algebraic equation in words, and demonstrates the logical order he followed to solve it.

“One *māl* and ten *shay* are equal to thirty nine dirham.”

“*The question in this type of equation is as follows: what is the square, which combined with ten of its roots, will give a sum total of 39? The manner of solving this type of equation is to take one-half of the roots just mentioned. Now the roots in the problem before us are 10. Therefore take 5, which multiplied by itself gives 25, an amount which you add to 39 giving 64. Having taken then the square root of this, which is 8, subtract from it half the roots, 5 leaving 3. The number three therefore represents the root of this square, which itself, of course is 9. Nine therefore gives the square.*” In modern notation, the above equation may be written as  $x^2 + 10x = 39$ . Following the al-Khwarizmi's proposed method the solution is:

$$(x+5)^2 = 39 + 25 = 64 \qquad x + 5 = \sqrt{64} = \pm 8$$

According to modern mathematics the quadratic equation involved has two solutions (+8 and -8). Since al-Khwarizmi was unable to accept the existence of negative numbers, he did not take into consideration -8 as a root for this equation and he accepted only +8. Consequently, he came to the conclusion that  $x = 8 - 5 = 3$ . After al-Khwarizmi, other Muslim mathematicians built on his concrete ideas of algebra and arithmetic.



**LATIN TRANSLATIONS OF AL-KHWARIZMI'S WORKS**

Al-Andalus was the geographic term Muslim Arabs used to denote those areas of Spain that came under their control in the Middle Ages for 781 years (from 711 to 1492 CE). Cordoba, the capital of Muslim Spain, became soon the center for intellectual enlightenment and learning. Scholars from various parts of Europe were attracted to Cordoba to study Arabic and Islamic sciences. Al-Khwarizmi's books were also brought to al-Andalus and were translated into Latin in the early 12<sup>th</sup> century. These Latin translations exerted enormous influence on the development

of science in Europe and had a profound impact on the advance of mathematics, astronomy and geography. Al-Khwarizmi has been held in high esteem throughout the centuries since then.

## ZIJ AL-SIND-HIND

In the tenth century the Spanish astronomer Maslamah ibn Ahmad al-Majriti (c. 1000) made a critical revision of the original Arabic treatise of al-Khwarizmi's *Zij al-Sind-hind*, which later was lost. It is assumed that al-Khwarizmi's detailed trigonometric tables containing the sine functions were probably extrapolated to tangent functions by al-Majriti.<sup>13</sup> The al-Majriti's revision was translated into Latin presumably by Adelard of Bath (1080-1152) in 1126.<sup>14</sup> This Latin translation made al-Khwarizmi's *Zij* into the western canon of astronomical and mathematical studies.

## ALGEBRA

Al-Khwarizmi's work on algebra<sup>15</sup> was translated into Latin by the English scholar Robert of Chester in 1145 CE, and another Latin version was done by the Italian translator, Gherardo da Cremona (1117-1187) in 1150 CE.<sup>16</sup> The Spanish scholar, Juan Hispalense or John of Seville (?-1180), produced another Latin translation. These Latin translations were used as textbooks in various European universities till as late as the 16<sup>th</sup> century. It was due to these Latin versions that the term *algebra* found its way into the European languages.<sup>17</sup>

In the course of time European mathematicians discovered the outstanding significance of al-Khwarizmi's work and began to apprehend that he not only had initiated the subject in a systematic form, but had also demonstrated how to solve linear and quadratic equations. During the time of Renaissance, al-Khwarizmi was classified as being the "original inventor and founder of algebra."

## ARITHMETIC

Al-Khwarizmi's treatise on "*Hindu Art of Reckoning*" survived only in its Latin translation most probably done by Adelard of Bath in the 12<sup>th</sup> century. This Latin translation, henceforth referred to as "*Algorithmi de numero Indorum*"<sup>18</sup>, had a twofold effect: On the one hand it introduced to Europe the numbers that are called "Arabic numerals," on the other hand it gave rise to the word algorithm deriving from al-Khwarizmi's name rendered in Latin as *Algorithmi*.<sup>19</sup> The term "Arabic numerals" comes from the fact that Europe learned of them from the al-Khwarizmi's Arabic text. It should be reminded however that al-Khwarizmi himself had called them "Hindu numerals." Today these numbers are correctly described as Hindu-Arabic numerals.

The term *algorithm* came to mean in medieval Europe the whole system of decimal numbers and arithmetical operations such as addition, subtraction, multiplication and division as well as extracting of square root.<sup>20</sup> Later on, it came to denote any regular process of solving problems by following a finite number of logical steps.<sup>21</sup> The Arabic numerals introduced by al-Khwarizmi, like much of his new mathematics, were not welcomed in Europe wholeheartedly. In 1299 there was a law in the commercial center of Florence (Italy) forbidding the use of the Arabic numerals.<sup>22</sup> The idea of zero was met with great skepticism. Many mathematicians even as late as Renaissance Europe believed zero to be a "worthless nothing."<sup>23</sup> The Arabic numerals along with zero were finally accepted during the 16<sup>th</sup> century.

Al-Khwarizmi's influence in the realm of arithmetic was tremendous. Two important books on arithmetic, "*Carmen de Algorismo*" written in the twelfth century by the French teacher

and poet, Alexandre de Villedieu (1175-1240), and "*Algorismus vulgaris*" written in the thirteenth century by the English monk and astronomer, Johannes de Sacrobosco (1195-1256), owe a lot to al-Khwarizmi's book and were used for several hundred years in Europe.

## FOOT NOTES:

- George Sarton: "Introduction to the History of Science," Volume 1, "The Time of al-Khwarizmi," Carnegie Institution, Washington, 1927, pp. 563-564
- Restoring and balancing refer to the transposition of terms in a given algebraic equation. Restoring is the process of removing negative quantities from the equation by adding the same quantities to each side. For example, the algebraic equation  $x - 2 = 12$  becomes  $x - 2 + 2 = 12 + 2$  through "restoring," and as a consequence one obtains  $x = 14$ . Balancing is the process of cancelling out quantities of the same type on both side of a given equation. For instance, the algebraic equation  $x + 3 = 7 + 3$  turns into  $x = 7$  by "balancing" the two equal numbers 3. By the help of these two operations it is possible to convert any algebraic equation into its simplest form.
- As quoted in "The Teaching of Mathematics" by Victor J. Katz, see <http://curriculumredesign.org/wp-content/uploads/Stockholm-Katz-slides-17APR2013.pdf>
- "Al-Khwarizmi's Six Types of Rhetorical Algebraic Equations" translated and annotated by Louis C. Karpinski, in "A Source Book in Medieval Science" edited by Edward Grant, Harvard University Press, Cambridge (USA), 1974, pp. 106-110
- The Rule of Three is a shorthand version for a particular form of cross-multiplication. For an equation of the form  $a/b = c/x$ , the Rule of Three states that  $x = bc/a$ .
- Solomon Gandz: "The Sources of al-Khwarizmi's Algebra," *Osiris*, i (1936), pp. 263-277
- Roshdi Rashed: "al-Khwarizmi's Concept of Algebra", in "Arab Civilization – Challenges and Responses", Studies in Honor of Constantine K. Zurayk, edited by George N. Atiyeh and Ibrahim M. Oweiss, published by State University of New York Press, Albany, 1988, p. 104
- "The Algebra of Mohammed Ben Musa," edited and translated by Frederic Rosen, Kessinger Publishing LLC, London, 1831, p. 3
- As an example, the number 508 contains a zero as a place-holder, since it means that there are 5 hundreds, 0 tens, and 8 ones.
- It is to be noted at this stage that in the course of time, *Algorithmi*, the Latin corruption of al-Khwarizmi's name, metamorphosed into *algorithm*.
- Ahmad Kh. Jamil: "Hundred Great Muslims," Library of Islam, Des Plaines, IL U.S.A., 1987, p. 140
- <http://kenatica.wordpress.com/2007/01/30/the-golden-principle-of-al-khwarizmi-algorithm/>
- George Sarton: "Introduction to the History of Science," Volume 1, "The Time of al-Khwarizmi," Carnegie Institution, Washington, 1927, pp. 563-564
- Four manuscripts of this Latin translation have survived and are kept at the Bibliothèque Publique (Chartres), the Bibliothèque Mazarine (Paris), the Biblioteca Nacional (Madrid) and the Bodleian Library (Oxford).
- A unique Arabic copy of Al-Khwarizmi's algebra that was kept at The Bodleian Library of the University of Oxford was translated in 1831 by Frederic Rosen into English.
- Both, Adelard of Bath and Gerard of Cremona were scholars in the Translation School of Toledo in Spain where a great number of books were translated from Arabic into Latin.
- European scholars and monks who studied the Latin translation of Al-Khwarizmi's algebra often would simply shorten the long Arabic title to the words *al-jabir*. Using the characters of the Latin alphabet to transliterate *al-jabir*, it became algebra.
- The Latin translation was originally untitled and commonly referred to by the first two words with which it started: *Dixit algorithmi* ("So said al-Khwarizmi"). Using these two words and taking into consideration the content of the original Arabic text, Baldassarre Boncompagni (1821-1894), an Italian science historian who printed the Latin manuscript in 1857 after its discovery, suggested "*Algorithmi de numero Indorum*" ("*Al-Khwarizmi on the Hindu Art of Reckoning*") as the title for the Latin translation.
- Al-Khwarizmi's name is the origin of *guarismo* in Spanish and *algarismo* in Portuguese, both meaning digit.
- An early German mathematical dictionary "*Vollständiges Mathematisches Lexicon*" (Leipzig, 1747), gives the following definition for the German word Algorithmus: "Under this designation are combined the notions of the four types of arithmetic calculations, namely addition, multiplication, subtraction, and division."
- The Latin phrase *algorithmus infinitesimalis* invented by the German polymath Gottfried Wilhelm von Leibniz (1646-1716) was to denote "ways of calculation with infinitely small quantities." Nowadays, any algorithm refers to a set of instructions and numerical calculations that produces various kinds of results when carried out. Algorithms are critical to computers, programming, engineering, and software design.
- Dirk Jan Struik: "The Prohibition of the Use of Arabic Numerals in Florence," *Archives internationales d'histoire des sciences*, 84-85, 1968, pp. 291-295
- After its introduction by al-Khwarizmi, zero was used in the Islamic world for about 250 years before the Western world ever knew of it.



An Interview with  
**Maziar (Maz) Jobrani**  
**Comedian and Actor**

Shahrokh Ahkami

*I am delighted to have the opportunity to interview a very funny man. Besides being a prominent comedian and actor, there is Maz, the son, Maz the husband and Maz the father. During this interview I would like to introduce all of Maz to our readers.*

*Let's begin with some background. Where were you born?*

I was born in Tehran on February 26, 1972. When I was six we moved to California.

*Before we get into your move to the United States, can you tell us a bit about your parents?*

Sure, my father was from a city named Tabriz in the northern part of Iran and my mom was from Tehran. Her family were originally from a town called Hamedan. My father was a successful businessman while my mom was a housewife who raised us.

*Do you have any memories of Iran while you lived there?*

I left when I was six so most of my memories was playing with my friends and relatives. We loved Spider Man, Zorro, Muhammad Ali and all other things little boys loved.

*If you can, elaborate on the reasons for your move to the States.*

Simple, the Iranian revolution was happening and my family left. It was late 1978 and there were protests in the streets. Anyone who had been successful under the Shah stood to be in danger so many people left around that time.

*What kind of personal impact did this move have on you and your family? Did you find it easy to assimilate? Did you*



*or your family encounter any difficulties?*

I was six so at the time I was just looking to play with other kids. When we first came to America my father was on business and we stayed at the Plaza Hotel in NYC across from one of the biggest toy stores in the world FAO Schwarz. So, as a kid I thought it was pretty cool to be in New York. I think it must've been harder for my parents to adjust. They had to leave the country where they grew up and come to a foreign land they didn't know very well.

*Your family settled in Tiburon, California just outside of San Francisco.*

*It is interesting that your studies at the University of California, Berkeley were in political science and Italian, how did you come to be interested in these subjects?*

My parents wanted me to be a lawyer. I figured the best thing to study in undergrad for that occupation was political science. While I was at California, Berkeley I decided to study Italian and also did a year abroad in Italy. It was one of the best years of my life and to this day I recommend students in college to try to study abroad for one year.

*I have read that you were also enrolled in a Ph.D program at UCLA, but you decided to pursue your childhood dream of acting and comedy. Please tell us how this dream developed for you and how*

*your Iranian parents handled your diversion from political science to acting and comedy?*

I had started to do plays when I was twelve years old and wanted to act and do standup as a profession. But my Iranian parents were not supportive of a career that would be so unpredictable. They wanted something more secure like a career in law. It took a lot of back and forth discussion. Eventually I realized that you live once and you should live your life pursuing your passion rather than trying to please your parents or anyone for that matter. They were shocked when I dropped out of the Ph.D. program, but came around to be very supportive.

*What were the difficulties you met in on your career path both personal and professionally?*

I loved what I was doing so I really didn't see any of it as difficulties. Sure there was the realization that coming from a Middle Eastern background some of the early roles I was going out on were terrorist parts. However, I quickly realized I didn't want to do those parts and let my agents know. I haven't auditioned for one of those parts in over 15 years now.

*You are part of the "Axis of Evil" comedy group, can you tell us how and why this group was formed and who else is part of this group?*

I was part of that group. We haven't toured together since the end of 2007. I have been touring solo and now have three *Showtime* comedy specials. That said, we came together in the year 2000 when Mitzi Shore, the owner of the Comedy Store in Los Angeles felt like there was going to be a need for a positive voice for Middle Easterners and Muslims in the west in the near future. This was before 9/11. She put us together and called it the *Arabian Knights Show*.

Eventually me, Ahmed Ahmed and Aron Kader changed the name to the *Axis of Evil Comedy Tour* and shot it as a special on *Comedy Central* that came out in early 2007. It really helped launch all of our careers.

*What, why and how did you decide to make the subject*

***of your comedy performance racism and race relations, Islamophobia, Iranian culture, Islam in the United States and Middle East? Do you think this subject specific comedy has enhanced or hindered your comic career and in what ways?***

Well if you were to see my current standup you would see that I take on many more subjects than that. I have a lot of material on my kids nowadays because they're a big part of my life. You write about what you know and what your experiences are.

I still write a lot about issues concerning Middle Easterners in the US because there's a lot of anti-Middle Eastern sentiment in this country and I find it ridiculous. With Trump and what's going on I think there's a need for someone like me to keep talking about these subjects and try to show how ridiculous it is to hate any one group.

***It is interesting to me to hear comments from my non – Iranian friends after they have attended your performance. Following your acts, 99% of the comments are positive and they believe they learned more about Iranians. They see them in a very different and positive light and are now educated on the difference of an Iranian versus an Arab. Do you agree with this, do you get the same feedback and is it the premise of your subject matter?***

I just talk about what I think is funny. If you come to my shows you will see that there's a good mix of people. I think that we have a lot more in common than you would think. I love having a diverse audience and it feels like most of them enjoy themselves.

***Are you happy where your career has taken you thus far and do you believe it is possible for you to achieve a higher level in your career as a comedian?***

Yes, I'm happy with where I am and I continue to grow every day. It takes time

to be a good comedian and it takes more time to be a great comedian. I hope to get better and better every day. I tell young comedians that you have to get on stage 5-10 times a week and do that for 10 years before you get good at it. I've been doing it for 18 years and I keep going!

***Just a few more questions on your professional life, if you do not mind. You have many credits in both TV and movies, recently I have read that you are more discriminate about the roles you would now play, why the change?***

Again the main thing I won't play are terrorist parts. I feel there's enough negativity against people from that part of the world without adding to it with negative depictions in movies and TV.

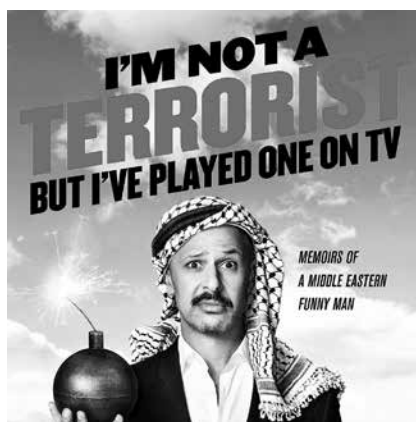
***Let's turn now to the private side of Maz. How did you meet your wife?***

Through a friend who was at the same law firm as her.

***Tell us about your two children?***

I have a five year old girl and an eight year old boy. Anyone who has kids will tell you they're the best thing in the world. They're tiring but also wonderful!

***You have a great combination of ethnic culture between your wife and you, how important is it for you to keep your cultures alive in your children and can you give our readers advice on how to accomplish***



***this in their own households?***

I really want my kids to learn about their backgrounds, but it's really hard in this day and age. I try to keep teaching them some Persian words and I really am hoping to find a fun way for them to learn more about Iran. If I could travel to Iran I would go and take them. I'm not sure if the current regime would welcome me.

I went back about 20 years ago when my father was still alive. I really loved seeing Iran, but I was only there for 2 weeks. It felt a little depressing too because of the lack of opportunity for young people.

***I have read many articles in which you have commented on politics etc., I am not asking you to do that here as we believe everyone has the right to have his or own personal opinion.***

***Do you, however, believe that it is important for Iranian-Americans to be more engaged in their communities or should to continue to assimilate as they have done?***

I definitely think we should be involved with politics. This is our country now and if we sit on the sidelines we will not be counted and our rights won't be met. We have to get involved!

***How do you spend your free time? I know you sit on the board of the Persian American Cancer Institute? Do you still sit on the board?***

Yes, I am involved with PACI. They do great work and I suggest people look them up and get involved. I also like to play soccer with my friends and I try to exercise a few times a week.

***Do you have an opinion on the future of Iranian Americans?***

I think we're making some noise in the US and I feel optimistic about our future.

***Do you have any words of wisdom that you would like to give the next generation?***

Find what you love to do and go for it!