

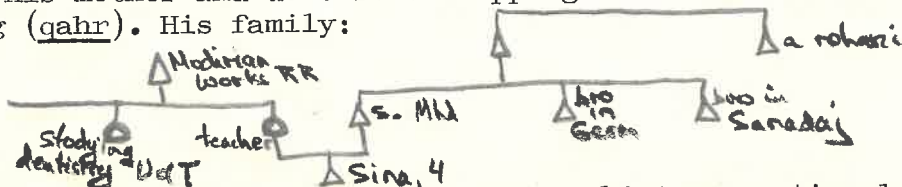
20 Feb (Thurs)

-- morning: I went to see Baheri and he phoned Bigdeli (head of the Madresseh in Qum (Madresseh-ye Ali) and made an appointment for me at 10 on Sat. He was educated in France, but his kids are getting an American upbringing: he sent them first to be raised by his brother who lives in America, and now (aged 7,9 &?) they are enrolled at Iran Zamin.

spent afternoon typing jnl--- Dick Frye apparently has left Pishvai came over for a chat: Mhd commented, "what difficult Persian he speaks". Mhd was good for an even better comment: when I go to Qum I should get him two boxes of soxan---they're not really good to eat, but since they're from Qum, they are good to give.

21 Feb (Fri) ---Dr. Sayyid Mhd Pishvai, 31, previously a dabir (high school teacher, now with the religious section of TV drove with me to Qum. In Rey we picked up a mullah and again further down the road we picked up another mullah going to Qum. The first mullah was standing with a man and a woman and tried to include them in the ride, but Pishvai did not want this. The latter, from Rasht, now in Qum, was returning from a bi-weekly visit to a village; he was carrying some dried village bread and Pishvai (por-ruh) invited us to taste it all---the mullah was very jolly about it and said too bad we hadn't picked up his mate who had come a bit earlier, because he had mast. Pishvai tried to stir us into debate by asking me about religion---well intentioned, but dumb questions, just the wrong kind and none of us rose to the bait. What do you think about religion, Aghaye Dr. Fischer?---what do you mean, what do you think? Well I think religion is becoming a social thing; people will no longer pray at home for themselves. Then there was a bit about Black Muslims and "Ali Jaha Mohammad" (which turned out to be Elijah Mohammad) and Malcolm X. I was beginning to wake up (we started out at six am) and to keep from getting bored, threw in a bit about the Black Jews, which received the retort that Judaism is not a religion, but just a money creed; they don't propagandize, you have to be born one (I corrected him). Next he tried: Marxist intellectuals say religion is unnecessary, is the opiate of the masses; I contented myself to pointing out that many Marxists dont read Marx, and that ideology changes in relation to society: it can become dead and false, it can be used by kings or presidents. So then he tried Marxism as a religion itself---to which I consented---but why Lenin?--- because Lenin was sucessful as a revolutionary---but Marxism cant give what religion does---why not? after all half the world is communist. Anyway it remained a dialogue, with myself as an uncooperative half.

He dropped me off at the house and came back inthe afternoon. He had visited his mother and done some shopping for her. She and his wife don't get along (qahr). His family:



We drove a bit around town. Major stop was the old Congregational Mosque, where a mullah, Morteza Jazery, joined us. He asked Pishvai where he was from---the latter responded he knew him from seeing him around the madressehs, and then answered the question that he was doing religious programming for TV. The mullah immediately rose to the attack: what do you say if someone

says there is no Hell or there is no need for religion, what good is religion? Pishvai answered that religion helps create a proper society. That's merely a sociological answer responded M.J. Pishvai's 2nd answer had to do with building character. OK but that's merely a psychological answer (ravanshenasi) responded M.J. Pishvai's 3rd answer was that it helps one's feeling for philosophical thinking. Oh no!--not at all; philosophy and religion are contradictory (philosophy frees one from all restraints, religion doesn't). But, returned Pishvai, mysticism (erfon) and philosophy are close or complementary. Oh no. MJ gave no answer of his own, but they exchanged phone numbers (MJ lives in Teheran) to continue the dialogue. I was introduced at the end, and my Persian was not quite up to this, so I was open to MJ's answer that I was not religious, not a seeker for myself, but just wanted to hear what others have to say--all Westerners are like that. Later Pishvai said he wasn't sure at first if he should introduce me, but then say that this guy was roshan fekr, and could handle talking to a foreigner without calling him najes.

In the street we saw a funeral procession of a boy who had been killed in an accident: they were carrying xunche in a big crown-like silver container (filled with all sorts of shirini). Xunche are used for marriage and for funerals (azar, vafat). Boys were following behind singing no'e for Imam Hussein (hejle gozashtan for a young man).

We then visited his F-in-law and saw train station. Sina is staying there for the time being since both he and his wife work and his mother is qahr. We stopped by a fruit and veg meidan at the end of the day: one man selling small portugal down to 15rls from 2 tomans/kilo. Pishvai says the meidan used to be near the Friday Mosque (there is I found later another near there).

Rajeh my landlady introduced me to the neighborhood grocer, Mirza Ismail; the garbage man is Mash' Ahmad (he gets 5T<sub>mo</sub>).

22 Feb (Sat)

23 Feb (Sun)

24 Feb (Mon) -- dinner at Shahrokh and Elaine's.

25 Feb (Tues)

26 Feb (Wed)--preparations for going to Qum. John Mobasseri (yellow sign across from the British Embassy) came down on the Turkoman gelim from \$300 to my bid of \$200; he still thought I would buy both the Afshar (his opening \$1300--came down to \$900) and the Bokhara (\$550 to \$475).

Khalili was drinking with a Dutchman buying copperware and kerosene lamps. Khalili used to be in copper before he went into carpets. Profit is much better in the latter. Says his carpet stock is worth between 1 & 2 million tomans. Khalili is a Jewish chauvinist: all the money in Iran is Jewish. Farmanfarmayan??--his family were Jewish converts; so is the Forughi family. Claims there has never been a bankruptcy on Ferdowsi, that Jews have immediate access to credit. Turks are good businessmen because they work hard, but have neither the in-group ties or know-how of the Jews. Muslims otherwise are lousy businessmen: buy on credit then panic, sell cheap to pay off--Jews don't sell cheap, don't have to because they always can get money from each other or credit is such that can always roll

over a payment. Frank, this Dutchman, comes every 6 months, and before-hand lets his suppliers know what he wants. A guy named Red and Khalili used to be his only two main copperware suppliers--now only Red--ie they would collect over the seix months 1-2 thousand units whereas other suppliers would sell anything they got immediately. Thus Red now has-- Red and Khalili used to have--a quasi-monopoly position versus Frank; Red doesn't exploit this as Khalili did and would. Red doesnt charge Frank what he could, so it is Frank who makes the extra profit. When Khalili was in the business he called Red up to say: look, you have 500 lamps, I have 1500--he wants 2500, so we're both going to sell out, let's charge 20T ea., but Red would sell at 15T., Khalili could still sell at 20T fromans. And Red still conducts his business so--nice guy, but a lousy businessman in Khalili's eyes.

Soyaya: women's sofrehs: moshkel goshah, for imams on occasions of nazr

~~XX~~

27 Feb (Thurs) - drove to Qum with Hassan in Lamberg-Carlovsky's Landrover;

~~27 Feb (Mon) - arrived in Qum and stayed in the Shahzadeh Ehtejab~~

spent the afternoon translating Ganjineh-ye Daneshmandan with Hassan.

28 Feb (Fri)

1 March (Sat) - stayed home waiting for Shahrokh to show--he didn't ~~be~~ (couldnt find the place). Did some letter writing, cleaning, some E.T. of Shahzadeh Ehtejab.

2 March (Sun) - Morning went to the Dar-ul-Tabliq: Razvi is away on his trip to Dubai etc. Jafari, his assistant, says there is a girls' school which teaches the same program as what is taught to the boys. The Tanzanian was in class--maybe if I came back after 3.

Went to the P.O.--the phones to Teheran are temporarily out of order. Precedure for getting a Post Box is: 1) write a letter, 2) give two photos, 3) photocopy of your passport or shenasnameh, 4) deposit 15T in the bank-e Mellii. . .

Went to the Madresseh Ali and spent 3 hours translating a bit in S. Hussein's Madressi Tabatabai's Qum in the 9th century AH. Had lunch there in the teachers' room with five people: no introudactions, but an animated discussion btw esp two people: Dr. Cyrus Amuzegar (Criminology, spent 4 years in London), and Dr. Fuladvand (spent many yrs in France, 1st wife was French, 2nd is Iranian, has written much in French, now lives in an aptmt in Teheran--is apparently from around Arak--came back from France to dispose of land at the time of Eslat-e Arzi: got 100,000T of which 65 went into a building with his mother and sister and was promptly lost, 35 he invested in a building by himself; his mother complained that he was not looking after her interests, and gave him some land she had from his Father to pay off her debts for her--that land is 70 ha. outside Arak on the Isfahan road.)

Returned to the PO and called Shahrokh, discovering that he came to Qum with his mother but couldnt find me yesterday. His father knows Shariat-madari and is will ing to phone in our behalf.

Evening spent at home, translating some of the Tarikh-e Mazhabi Qum.



On the way home, I ran into a very nice young mullah by the name of Hussein Alizadeh (?) from Mavand-e Tabriz. I had stopped in a bookstore to ask about histories, and he went around to several with me. He's off tomorrow for ten days for Mavand to do some preaching (soxanrani) but promises to visit me on his return. He is married since 3 years; has been in Qum 7; is studying fig and usua with Isfahani et al.

3 March (MON) - called Safinejad and agreed to come to Teheran tomorrow to hear him talk on boneh to the Daneshgah-e Melli.

Went to call on the Police Chief, Sayyed Bagher Shahrestani. He has kids in America. They did not seem to have a file on me yet. So I was sent down to a guy named Mahmudi to fill out a form (he was also supposed to answer any questions about factories etc.) that next time...). While I was with Shahrestani, a woman came in: she wants to sell some land out near the Madresseh Ali so she can marry off a daughter, support a son studying abraod, etc. Trying to use Shahrestani as a broker. Her (late?) husband was a Sarhang--she has a low opinion of his peers as a legal operator and provider.

4 March (Tues) - ArbaIn (40th of Hussein)--dasteh groups in the Haram, rozehs in the Tekke behind the house. Caught a bus to Teheran. Hassan, going out to lunch to a kind of sofreh Imam Hussein.

~~Perhaps~~ Papers are full of people responding to the Shah's call for a single party (Ristaxiz, Resurgence party, i.e. the same name as Baathist) --you have the choice of joining, jail or exile according ~~the~~ to the papers. Word is that in order to join you have to fill out long forms--ie filling in the data banks. The Herald Trib yesterday said that the Iranian Gvt had just smashed an Islamic Marxist group.

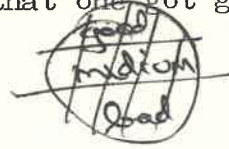
Safinejad's lecture to the geography and rural sociology depts at National Univ. went off well. He had something written out but saw that it wouldnt work, so spoke freely which was great for me. It was not new material but well presented. Boneh or sarah (Khorassan) or xaraz (Shiraz) (Kirman too), are to be found only in the dry areas of Iran and the term essentially refers to one shaban-e ruz (one 24 hr period) of water. E.g., a village with a 12 day cycle of water may use 2 of these days for gardens and domestic needs, leaving 10 shaban-e ruz agricultural water, so the village would have 10 boneh (each 24 hrs). Such a 12 day cycle is usual for the plains between Rey, Veramin, Qum. It is possible to siphon off time for odd reasons and have 18 or 20 hour bonehs. Water is the crucial element rather than land obviously, and thus kasht-e paiz (fall planting) uses about <sup>1</sup>/<sub>2</sub> ~~twice~~ as much land as kasht-e bahar (spring planting) since in the fall one cultivates wheat and barley which need less water and in spring one cultivates cotton and sayfi (summer crops <sup>سیننی</sup>). Manpower structure is an abiyar (abyar or one learned in water management), two assistants ( دم ابیار ) and one person per joft-e gav. Use  $\frac{1}{4}$  ha/day/yok: 12 boneh villages average 3 joft-e gav for an average 24 hour boneh so the average boneh is 6 people. With increase in urbanization esp. around Teheran --> decrease in agricultural water available --> decrease in land cultivated and people needed, i.e. increase in xoshkneshtin (landless). In estimating land, the proper questions are: how much land?--30 joft-e boneh chand jofte?

Division was based on the 5-fold dividion: water, land, barz (seed <sup>بزر</sup>) calculated in Khavar (ie unit needed to seed about 2 ha.), gav and labor. Since the farmer supplied only the last factor, he would only get 20% of the harvest. Some peasants were bright enough to insist on simply taking out the seed from the harvest and then dividing by 4. Bargaining occurred

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between boneh and village headmen for extra water in return for payment to him of x number of Khabar of wheat. When ownership of a village changed hands, this was oftenthe time for changing the number and size of boneh. Contracts were made with blacksmiths and carpenters--who usually serviced several villages.

With Land Reform, the system fell apart partly because it was held together by the arbab. Land was divided so that one got good and bad land parcels: say, 3 parts: water access also divided. So it might now ~~pay~~ not pay to transport water to bad land. So one assigned prices to the land so that the new owners could sell and consolidate land to make more useage of it. Attempts to reinstitutie the boneh--sharing water rights etc--have been tried but they keep falling apart, each man going his own way. Apparently you need the abyar--kadkhoda--arbab authority structure to keep the system together.



The final question from the students was: if the system worked so well why did the Gvt mess with it? Safi's answer: I didn't research that, I only dealt with the pre-Land Reform system. The class cracked up.

Saw Pishvai--his wife's Z is studying dentistry: she had been accepted at Pahlavi Medical School but lasted only two months--she was not accustomed to be alone, so she transferred to Theeran.

Saw the Akhavis.

5 March (Wed) - savak officer was shot near Meidan-e Kennedy. A couple of days ago there was a fight between pro and anti Shah groups on the Univ. and one student was killed, 3 jeeps burned. Part of the past couple of months there have been strikes having to do with the gvt sticking military people in the technical universities: college grads dont join the military, the military needs engineers, so instead of filling all places, the universities had to keep some places for army people. Students struck protesting lowering of standards. Military at first came dressed in uniform--one was killed--stopped wearing the uniforms. Further rumor that the chief savak torturer was killed--reported in the papers as an auto accident. The skiing accident a mo. back which claimed a dozen or so lives is also alleged to be the newspapers' way of reporting the execution of student dissidents.

Went up to the School of Public Health (police again on campus in force) to meet with Dr. Nahid Mohagheghpour, an Asst Prof from Hopkins, now at Pahlavi and several others who want again to do a genetic study of Zoroastrians.

Did some shopping: picked up some pillows from Jay Reed. Dinner and long chat with Paul and Mayling Hebert. She's been getting lots of tales from women about their suppression and misery but to my urgings to write it up she says she cant, too emotionally involved herself, too conflicting and depressing. A cousin of Mayling's was involved years ago in Community School and was a good friend of the Ezrapours there, he is head of Persigas (Mehdi Soraya's old friend?)--Jewish and filthy rich (Baghdadi).

6 March (Thurs) -- Shahrokh and I went to Qum in his father's chauffeured (Sayyed Ahmad) Chevrolet Iran. Last time he came down with his mother and her good friend, Mrs. Rasekh (sister of the murderer of the Hejazi girl). We went to the Dar-ul-Tabliq Library, wandered around town, talked. He'll try to come in Sat. and I'll try to intro him to Bigdeli and get Bigdeli to make some introductions for us.

Impression: many more peasant women--loose veiling around the bazaar, away from the Harzem



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7 March 1975 (Fri) - morning to Dar-ul-Tabliq Library  
rest of day rewriting Women of the Harem paper  
news: Iran follows up order for 10,000 fully assembled  
Chrysler Avenger cars with an order for  
ten thousand more in kit form

8 Mar (Sat)

9 Mar (Sun)--Shahrokh came down to ~~Dar-ul-Tabliq~~ to Qum and we went to the  
Dar ul Tabliq and saw Abassi; I returned to Teheran with him.

10 Mar (Mon)--Went to the Residence Police with the number of the letter from  
the Min of S&H.E. requesting them to give me a residence permit. The first  
step was to go to the daftar to make sure it had been logged in (that's why  
I needed the number). No, said the woman, that could not possibly be the  
number; the Min. of S&HE numbers begin with 43, not 13; but then after all  
it did prove to be my number. So I was sent down a flight of stairs with  
a little man to the office of Hasibi--I know nothing about this; you were  
supposed to register within 8 days of arriving in the country; I did do that:  
see here what is written in my passport; who wrote this in your passport?  
Aghaye Amiri. Well, then go see him; I have nothing to do with it. So I  
went to see Amiri: hi, he greeted me as a long lost friend, how come you  
want to leave the country already? I don't want to leave the country--I  
want to get my residence permit. Oh, I thought you were peace corps and  
wanted to leave; well, do you want to come back tomorrow or do you want to  
sit and wait an hour. I'll wait: I am not coming back tomorrow. OK, tell  
you what, there's a restaurant downstairs, why don't you have some tea and  
come back in an hour. Half an hour later I returned, and he was talking  
to someone, so I sat and waited; I saw a flunky go out with my passport and  
return five minutes later with my folder--ie nothing had been done while  
I wasn't physically present. He flipped through my folder and said, well,  
what you are supposed to do is go see Hasibi upstairs (!), so with his  
flunky we returned. Hasibi of course had gone home for lunch: come back  
tomorrow. No, I will not come back tomorrow. Well, come back this after-  
noon at 5. At five, when I returned, I was stopped at the door: the place  
is closed, we only work in the mornings--but I have an apptmt with Sarhang  
Musighi--he's not here--so I got mad and swore at the police; so to calm  
me down they allowed upstairs in the company of a guard, and sure enough  
Hasibi was there. Why are you back? Didn't I tell you to go see Amiri?  
You sure did, and so wasted my morning: he sent me back here; my folder was  
left here on your desk? where is it. Eventually he found it, told me I needed  
to fill out some forms, come back tomorrow. Look, I know I have to fill out  
some forms--that is why I came here this morning; where do I get the forms;  
I will not come back tomorrow (I'm going to Qum tomorrow), can't you get me  
the forms and I'll fill them out right now, and you can then expedite  
the permit at your leisure. Well ok. So done.

Evening, saw the film Tangsir with Mehdi Abedi, the Petersons and  
Brian Spooner and Mary Farvar.

11 Mar (Tues). - Returned to Qum in Shahrokh's mother's chauffeured (Xayatun)  
mercedes, with Elaine, Shahrakh and Sasha. Xaitun is from Qazvin originally,  
but has lived in Teheran for 28 years; his father was a policeman in  
Qazvin and was killed during WW II there (something to do with arresting  
some robbers, not the War).

Abassi was in Teheran, so I took Shahrokh out to meet Bigdeli who gave  
us a long lecture on the Imams; confirmed my speculation that most of the

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religious students are now lower class; since the White Revolution and creation of the Edare Oughaf, people no longer make vaqfs but just send money to ~~the~~ Shariatmadari etc., knowing they will not "eat the money" (Shahrokh's family has a grudge against Shariatmadari for eating up some money intended for a mosque, etc.??). He estimated 14000 religious students in Qum.

Afternoon bbasi still hadn't returned, so I took Shahrokh in to see Jafari who called Abdul Rahim (the Tanzanian) in to talk to us: he plans to return to Tanzania to teach in the regular High School ~~but~~ -- classes on religion. He first went to Najaf but that became impossible with the unrest, so he went to Lebanon and now is here. He's been here 3 yrs and plans to stay two more--there are now 4 Tanzanians here of which he was the first to come. I asked him if he goes to rozehs: "yes, if I am invited". He lives in the hostel for foreigners--all the Africans live there.

Jafari says there are about ~~50~~ 50 Pakistanis here, they have their own rozehs and sine zadan, but no public processions--in Urdu.

Shahrokh saw the English chart of Imams put out by the Dar-ul-Tablic and said he'd like one, so I asked Jafari and he gave us one (I already have one) but a black turbaned guy came in and took it back saying of more use would be something else and gave us some pamphlets--unclear what this was all about: Sayyid Khosrow Shahi was his name.

As we came out, an Afghan stopped me--Abbasi had told them about me and told them to help us. We exchanged addresses: his name is Sayyid Asghar Musavi Afghani, from Kabul, said yes when I asked if he was not originally from the Hazarajat: 3 generations back he was from Bamyan. He says there are 200 Afghanis here. He too lives in the hostel for foreigners.

Re Bigdeli from the morning--he was on the phone re. a loan for building more of his college--apparently was being charged 14% each 3 mo. (!) by Bank Markazi and so was trying to change the account: that is worse than the sudxor sabeq (the old time moneylenders). quote he.

12 Mar 1975 (Hassan's Death). S. Asghar Musavi Afghani came by as he promised at 8 am and altho I wanted to see what was going on outside, we talked til noon. I then did go out: the streets were jammed. Almost all shops including bakers were closed. The Autaq-e Asnaf was selling bread from a tent in the square by the Haram. The street between me and the <sup>H</sup>aram was blocked off to vehicle traffic. S. Asghar says dasteh groups go from the Haram to the house of the several Marja Taqlids. He himself does not go to rozehs: they have nothing to do with Islam and he laughs at it. Of the 200 Afghanis maybe 10 go. His passport is a tourist one which he keeps extending indefinitely: it is however only good for one entry into Iran, so he can't leave for a visit. He's been here a bit over a year. Last year at the time of Daud's coup, his father, a military official was arrested and killed. His older brothers are a clerk (the oldest) and a doctor at U. Kabul; he is the youngest. There is a madresseh in Kabul called Mohammeliyeh, another in Qandahar (built by ?Moseni Qandahari) and then the one at the Friday Mosque in Herat (tho this one is Sunni). (Should re-check if the other two are Shia). He was no. 1 in the Habibiyah Dabiristan in Kabul (the largest highschool). He wants to practice English first in Pakistan and then go to university in the West. I.e., his idea is to learn both the old ways (here) and then the new ways.

Re. Qum--a no. of madressehs now have regular classrooms and curricula: Razavi, Golpayegani, Kirmanian. . . For normal and non-ambitious students this is better; for a student who works on his own, of course, one can get ahead faster under the old system.



Goftar-e Va'az he dismissed as not Islam, but then he pointed out in volume one Hashemi-Nejad as a very bright young guy who had gotten ahead very fast and is now in prison for saying Islam does not allow for a king (six). Falsafi is also in prison. He lit up when I mentioned Shariati: I should look for his Amad va Imanat and Tashayat-ye Alavi va Safavi.

We talked about Mhd Ali (real Muslims dont like him: what is this fighting just to make money?), Arab-Israel, etc.

Ali story: Ali brought a dispute with a Jew before Omar as qazi. It was about a horse taken from the Jew during the war. Omar addressed Ali, "Aghaye Abu-Hassan tell your side..." Judgment went against the Jew, and the latter left. Ali was unhappy. Why? asked Omar. You addressed me with respect but not so him; we are both ensan (mensch); you are not a proper impartial qazi. S.A.Sghar used this story to illustrate the contrast between modern courts with bailiffs and police, versus getting information from all sides in qazi courts.

It is improper to believe first and research second; rather Islam requires that you believe that which you research. He is past the stage of believing in Islam because he was born a Muslim and his mother told him it was good. He agrees that there is no more role for Islamic law: Shariatmadar can give an opinion but no power to enforce. Re. Arab/Israel and the problems of najesat etc--all the governments were Sunni; yes gvts have not done well, but the truth of Islam is that Jews, Christians, Muslims live together. (this appropo of his pushing on the justice of the Arab cause in Palestine, that under islam all live equally whereas under the vile Jews land and rights were taken away from the valiant Muslims; and my retort that Jews of course cannot believe this because under Islam they suffered being unequal, being ~~ja~~ najes etc.)

13 March (Thurs). Morning went to see Abbasi. He will ask two young men who have studied at the University to help us. We are free to try to survey, but it is not likely that people will give us proper answers and he advises not to do it. Dont talk to just anyone. Would be good if we showed them what we write before publishing so that they could help with corrections. There were some Tabriz merchants there (carpet merchants--got an address).

Afternoon went to Teheran to try to type Women of the Harem paper.

14 March (Friday). Morning typed on the paper.

Afternoon, helped Mehdi Abedi fill out forms for U.S. college education. Asked him some of Mary Jo's questions: older folk doent use such terms as social class (babarot-e ejtemai). 40 bits of food go into making one blood drop, and 40 drops of blood make one drop of semen (mani, ab-e mard)--therefore don't waste it. Ensan is made from xune baste (xun-e hez) ie menstrual blood; Paknejad--wd in Quran is alak (علق) which means xun-e baste, but also worms in water (like sperm) .'. says he, it was the Quran's way of telling people before they knew what sperm was about spermatozoa. Xun-e hez is najes in the same sense as all blood; it in addition requires ghosl; hejamat does not .'. Byron's putting of the two together does not work. Re. the food to blood to semen formula--there is also a Yazdi saying that only bread is filling (eat as much meat etc. as you like, but you won't get full: sir nemisham):

nun-e ke bande june (bread is the soul of my life)

baghi dige hamash arvere jambune (the rest is just jaw pāay)

Evening: went to see Mehdi Soraya. He had some specific comments on the paper (eg the identity of head and pubic hair is not one he makes); naxod (roasted chick peas) is properly naxodchi; goshah from goshahdan --to open'; a fight developed between him and JoAnn over the freedom of women to act in Iran.



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15 Mar (Sat). Return to Qum. Shahrokh preceeded me and went to see Abassi who warned him off census-survey taking again. One of the two people to be put at our disposal is named Beheshti.

We phoned Alem Tabatabai and made an appointment for 5:30. S. Msghar Musavi Afghani showed up with a Hamadani friend named Faramarzi (just finished HS in Hamadan and now studies at the Dar-ul-Tabliq, apparently marking time till he can get into a university). They came with us to Tabatabai: an old sickly man; has a new house near Safayeh--received us in a room with only carpets and blankets--served us tea--I let Shahrokh do most of the talking--we got into the bind that we said we wanted to study how Islam adjusts to the changing social scene, and he said that is irrelevant to his interests in religion: society must adjust to religion. Afghani suggests we see the heads of the various new madressehs--eg Nasser Makarem (Shirazi) whose new madresseh is just down from the Dar-ul-Tabliq. Faramarzi contradictory: when he came to Qum he enrolled in the Golpayegan schools and then transferred to the Dar-ul-Tabliq; later he said the Golpayegan Schools have a better program. (Did he mean that while the latter have better foreign language etc., it is a lower level school--which would explain his transfer?)

Evening did some shopping: mirrors (2T for a small one; 9T for a larger one), tasbi (45 rials strung on string, and so I was given a plastic line and told to restring --a no of the white fake pearl tasbi have tags "Made in Japan"); towel (5T), dompai (sandals=7T), pjs (11T)--for each of the last 3 items I bargained (all in the new bazarche near the Haram) and they came down from 6T to 5, 75rials to 70, 12 to 11 T.

16 Mar (Sun) I went to meet Afghani and Faramarzi at Madresseh Makarem at 10:30 was a bit late and they were not there; but I found out Makarem was not in town. So I went to the head of the Education Office--he's in Kashan, due back this afternoon. So I went to see Mahmudi at the passport office and got the names of the Rais-e A'ataq-e Asnaf and several factories. Bought a second quilt--the man wanted to know if I was a doctor: he had a back pain.

17 Mar (Mon) - Went to the Ed. Office to see Fakhari. He first called Shahrestani (the policechief) to make sure it was ok to give me information. He says that basically his office has nothing to do with the religious madressehs except:

- a) if the students of the latter want a certificate (he used the word madrak rather than diplom) they can sit the exams in Xordad and get the results in Shahrivar along with all regular students;
- b) at age 20 religious students come to this office to confirm their student status so they can be deferred from military service.

He then handed me over to his statistics man and I got from him a count of males and females by type of school in the Sharestan. I then asked for a count of: a) religious students certified for deferrment from the army

b) religious students who sat last years' exam: how many passed & failed  
He called another office, but they claimed not to keep such records. He says that 5-7 years ago when there was trouble, the state required religious students to take exams each year administered by the Education Office if they wished to stay in school--this control has now been lifted.

They served me chai torosh (made from gav zaban and limu amali; if served at home, usually with nabat.)

Said Point IV people had been in Qum, but no foreigners since, eg. no PCVs.

	girls	boys	units
Education Office Statistics: kudakistan	44	62	1
<del>darul</del> dabestam	11,149	21,224	124
Sepah Danesh	814	300	29
kudakestan estesnadi (for retarded, handicaped)	2	19	1
madresseh rahnemahi	1904	6065	42
Honarestan Sanati	---	543	1
Danesarai Moghadamati	125	82	2
Dabirestan nezam gadim	-	791	1
nezam jadid	-	456	1
6th Bahman	-	776	1
		258	1
		531	1
after rahnamahi		416	1
old sys		127	1
		410	1
	37		1
	122		1
	435		1
	458		1

Returned home to see if Shahrokh had arrived: he did shortly thereafter. We went to see Makarem to make an appointment as Faramarz had said he would be available about 10:30. We was not due in till 11:00. So we went to see Abassi at the Dar-ul-Tabliq since Shahrokh had said on Sun. that we would come in to see him. We reported a bit on the visit with Tabatabai and were introuded to a "Dr." Ahmad Ahmadi who is to be on e of the people to help us. He is studying and teaching some at the Univ of Teh. under Mahdavi: Descartes. He cross-examined us a bit on what we were after, partly to find out, and partly to probe why we were interested--che foide? Unclear hwo much he feared an attack on Islam and how far he just has no way of coping with sociological curiosity. I used the aalogy of history--what use has the study of history, this is a kindof history--tho not satisfied, he accepted this as a counter. Abassi by this point, while conducting other business had kept an ear cocked on our conversation, jumped in and helped expalining with rather exact understanding what we were after including the social background, socio-political aspects. Ahmadi condescended to grant us a few hours a week or for the time being during his Dar-ul-Tabliq hours on Mondays at 4 or 5; tho we should come prepared with written questions and even an idea of what the folowing session would be about so as not to waste time.

Razvi had returned, looking hale and hearty from Abu Dabhi--lecturing everyday for 10 days and fielding questions much of which he said was nonsense. I introudced Shahrokh to him and we took our leave since we had a luncheon apointment with Bigdeli at the Madresseh Ali. We stopped on the way to see Makerem--alert, open and friendly--Made an apptmt for tomorrow. We took a taxi out to the Madresseh Ali, but Bigdeli was not there, nor his son; so we left a note.

After lunch we translated  $3\frac{1}{2}$  pages of al-Shariyeh's history of Qum: it was not much faster the two of us/ together than me alone--almost  $3\frac{1}{2}$  hrs.

We then went back to the Dar-ul-Tabliq with the thought that we could ask Razvi about the program at the Dar-ul-Tabliq. He introduced us to an English teacher--Hekmat--and then took us to see Ayatullah Shariatmadari. He has a new house down Kuche Qazi Yaxchal (Razvi and Abbasi live nearby).-- a tiled court, up some carpeted stairs to a carpeted biruni where a no. of people were sitting and the Ayatullah. His photo ia no way does him justice except to allow identification: alert pair of eyes expressing



confident good humor; secondary features are thin grey beard and round glasses. He sits on the carpet and people come up to him in turn to ask his opinion, to make monetary contrubitons (xoms-o-zakat etc). He joked a bit with us and after having us served tea while he finished some business, did us the honor of receiving us privately in the adjoining room. I did most of the talking this time and it was well-received. He plugged Shahrokh immediately into the genealogy--ie Shahrokh's amu had had a masoleum built thru his good offices. He pointed out that the system of hgiher education teaching here was not one of the teacher expounding and the student receiving, but of extended argument, students have the full right to contra-dict, demand the teacher to defend himself. I replied that in our universities, the same was the case with advanced students above the MA level. He accepted this with equinimity, and promised to meet with us when we liked at a later point. Razvi had some questions to ask him and we took our leave.

Back at the Dar-ul-Tabliq, ~~Raz~~ jafari dropped a few bits of information: a count of students at the Dar-ul-Tabliq is best gotten from a Mr. Naqavi, who is the Director of Education. Abassi is only Dean of Foreign Students. So I asked about Haj Mujabi (Mohammadi) Eraqi--Hassan's wife's relative-- oh yes, he too has an office here, he is above Naqqvi in charge of the whole Hoseye Elmi; if the Hoseye Elimi Qum be conceived of as one university, the Dar ul Tabliq is but one college. I might see him tomorrow at 11:00. Naqavi is the man for figures for there are 2 kinds of students: registered of which there are on the order of 200; unregistered of which there are another 200. Shariatmadari lectures at the Dar-ul-Tabliq on Wed and Sat at 10 and every evening at 7:30 at the Masjid Azam (in the Haram) except Thurs and Fri. Jafari seemed to think I could go to both; Razvi when he returned thot that the Haram would not be possible. The latter is the really high level one full of problematic technical terms, where the debates mentioned by the "Agha" occur. The idea of taping the the lectures and having someone explain them to me appleadled to him. Shahrokh then left for Teheran.

I walked Sharokh to the bus: magnificent air. There had been a thunderstorm when we came out of Shariatmadari's house). Elaine is going into Teheran Clinic tomorrow to have a cist removed from her breast, so Shahrokh won't be back till after NoRuz.

18 Mar (Tues). I went to see Naser Makarem at 9 am--very friendly and open. His building is new and the whole affair as a modern institute is about 3 mo. old--previously he taught in the old style in the Hose. As to differences in the program here and elsewhere, he opened a place to fill a gap: as times change, there are new needs and he wanted to fill some of these--there isnt any pt in repeating what already exists. Esp. he is concenred with new things since what is done in the West and Japan these days is so quickly reflected here. There are four parts to his program:

(1) Clas on Thursday evenings at the moment (Wed eve?--panjshambe shab) in the main hall of the madresseh. At the moment 1090 studetns have registered (he gave me card no. 1091). They are aged 20-35--all have had 6-7 years of training first. He prints up a lesson (2 polycopy sheets) for each session and then he talks, there are questions, responses, answers. Re. girls-- he had intended the balcolny to be for them, but when registration time came, there were too many so it couldnt be done. They should participate but of course must be separate. So what he did was to send them in their school (the section of the Dar ul-Tabliq, but under Shahriatmadari) copies of the polycopy handouts plus tapes of the sessions. The lessons in this class is of 10 parts (see polycopy) beginning with the economics and social uses of religion.

(2) Teachers of the Quran--new method of teaching how to read the Quran: by the old method it took 3-4 years to learn how to read the Quran; by the new method it takes 20 hours. (I never got a chance to return to what exactly

this new method is till the end of the interview & I forgot...next time). Last year there were 200-300 people who took part in the course. All akhunds (has nothing to do with the religious hour in gvt schools). If each teaches another 300-500 by the new method...

(3) Writing books, esp. for the youth-25-30 books (he gave me a list of 27 books) have been published so far; He and 10 helpers are also working on a 20 volume tafsir of which 3 volumes have been published so far. He also gave me a list of 30 books he himself has written (4 in Arabic), and at the end of the hour he gave me a copy of his Fiyasuf Nemaha (on materialism, communism, marxism) now in its 12th or 13th printing. Some of his bks are used in Afghan and Indian universities.

(4) Answering questions written to him on religion morals etc. Often this involves sending a book as well. He has a helper and a hey9at to help him here. It has had the useful social side effect of preventing a number of suicides and gights-the questions mainly are about love and marriage, also about religion (child being brought up and forced in an orthodox family mould;etc) (Next time ask if he collects these in a Dear Abby bk or if we might have some other access.)

I asked about the monetary foundations of the madresseh, whether he had help from Shariatmadar (hazineh, mali). If he asked for help from Shahriatmadari he would get it, but he doesn't need it. Since he has a reputation in the country and since he has many friends, he was able to tell them of his project and receive contributions in amounts from 50,000T to 50 tomans.

There is no connection whatsoever between the Hose and the Office of Education or the Office of Endowments: no money, no control, no interference.

The old program of study, say in the H<sup>O</sup>se Feysiyeh is first Arabic literature

then mantiq

then usul & fiq

parallel with Aqaed  
tafsir  
hadith

parallel with felsefi

then fiq

As to texts, both old and new books are used: fiq of course is the subject which needs the most constant upgrading. The newest texts are:

Usul-o-Fiq Mosafaq and Usul Estembad

These are only a few years old. A bit older--on the order of 50-100 years are: Kefayat ul-Usul and Faraud ul Usul

Again in philosophy there are both old and new texts. The old ones are \*Bu Abusina, Mullah Sadr, Hakim-e Sabsevari; The main new ~~xxxx~~ one is the 5 volume Usul-e Falsefeh of Alem Tabatabai, which is a comparative philosophy of Western and Eastern Philosophy.

As to my hypothesis that the ranks of the rohani are now coming from the lower classes or non-rohani families--sure you can do a survey. But it wont have very much meaning: take me, neither my F nor my amu nor anyone in my family was a rohani; I got into it because I was interested; I would like a child of mine to carry on but only if he has the interest and ability. I will try to kindle that interest but not force it. And there are many like me. But sure you can run a survey. (If he helps with his 1090 students, we have a prime sample group).

Other new madressehs: basically there are 4: this one; the Dar-ul-Tabliq (and the girls madresseh--which is only 3-4 years old--sends out female akhunds to the provinees to tabliq kardan); Golpayegani (he or his son is the one to see)--lower level ed, several schools; and Montazeriyeh or



Haquni (on the other side of the river--rais is Aqa Qodusi).

I asked finally if I might sit in on some sessions of his big classes even tho it might be difficult for me to follow. He said to contact him on the preceding Wed (not this week). He is in mornings 11-12.

His ejaze is from Nejad. He studied first in Shiraz, then Qum, then Nejad, then returned to Qum.

Around 11am I went to see Razvi in the hopes of having him introduce me to either or both Naqavi or Eraqi. Naqavi has left--is no longer director of education. His place is taken by Hassan Agha, Shariatmadari's son, who also edits the two journals Payam Shadi (Good Tidings), and Nasli No (New Generation). The more adult oriented Maktab-e Islam is edited by Shariatmadari and Makarem together, tho it is the latter who is the energetic force. Sitting with Razvi was a man who had just come from Baghdad carrying a pile of letters, and a 25 year old man named Mehdi Ansari, who was born in Iraq and lived there til about 6-7 years ago, when he came to Iran. His wife and family live in Qum. He lives in Teheran with his amu and partly in a hojreh of the Madresseh SepasSalar Qadim (Kh Naser Khosrow, Kuche Marvi)--he is in the later any day before noon). He offered when I come next to Teheran to take me to the philosopher Mhd Taqi Jafari (who managed to get Bertrand Russell to reject Christianity--viz the published letters of Russell and Jafari, and Russell's Why I am not a Christian--but Russell died before he could convert him to Islam.)

From England Razvi had received a circular with the death announcement of the five akhunds killed by the Baathists a couple months ago. What was the immediate cause of their arrest and execution? Mehdi: giving speeches or publishing against the regime. An on-going battle--gvt is in the hands of 13 men and there are maybe 1 million communistis in Iraq. Hakim had two groups of armed guards; when he died, 15 of them were killed the same day. Borujerdi was the one big person who had political clout as well as religious authority--when he ordered, the Shah had to jump because the population supported Borujerdi. Khomani has not this kind of power.

Ansari studies psychology at Tehrean as well as doing religious studies and teaching Arabic at the Dabirestan-e ? The Madresseh SepasSalar Qadim is not a place of progaganda like the Dar-ul-Tabliq, but only a place of study--most of the students dont live there. Khonsari teaches in a mosque, does not have a madresseh.

Repeats the refrain that I should not look at the Muslims or current society to judge Islam. But allows that I can do both--a sociol of Muslims and a study of Islam--as long as I dont judge and reject the latter by the former. He hopes that in 9-10 months he will be able to convert me.

We walked out together and he showed me an Institute (Moassesseh Usul dar Rah-e Haq...) run by a black turbaned man named Xaraxi--it has something to do with Muslim-Christian relations: they put out pamphlets on Christian themes (so far in Persian and Urdu and hopefully soon in English) and publicize Westerners who become Muslim.

Ansari with Jafari's help converted a Japanese Buddhist who worked for the UNESCO literacy program first to Christianity, then to Islam--and he eventually gave speeches for the Arab cause against Isarel. He has now left.

19 (Wed) -- Went to keep a 9 am appointment with Ahmadi--he was nowhere to be found and I finally learned at the Rah-e Haq that he had gone on a trip to Mahallat--this from some students of his in German. So then I tried to find the Madresseh Golpayegani up the street from the Madresseh of Makarem where the latter said I could find him or his son, where the offices were. This was not the case. He is to be found at his house. So I returned to Razvi at the Dar ul Tabliq and suggested I might see either Hassan Agha (Shariatmadari's son)

or Eraghi or would he help me see Golpayagani. He called Golpayegani and made an apptmt for 4 pm and then took me to see Hassan Agha--a young, with-it guy. He turns out to be in charge only of publications and not of education as well, but he called down Hamidi (?) who is in charge of ed. and Hekmati, the English teacher. Hekmati writes stories, is one of the two English teachers (he teaches 22 hours a week including at a government school and at the Dar-ul-Tabliq), and he studies German with Ahmadi; he previously spent two years at U of Teh and learned some German there--he is not an axund and does not dress in religious garb (neither does Abbasi or Hassan Agha).

Hassan Agha has a BA from Arzamehr in physics and is now studying law at Bigdeli's Madresseh Ali. Between him and Hamidi, I got the following on the Dar-ul-Tabliq:

age: it is celebrating its tenth year this year.

program: it is on a credit system: 11 credits and you get the certificate (exams are given 1x<sup>1</sup>/<sub>2</sub>yr). There are a few electives and some courses like fiq and usul carry more credit than others. Average time it takes to finish is 5 years but it can take ~~6~~ six or seven. There is an entry exam.

For those who have no preparation, there is a preliminary cycle of 4 years, entry to which is without exam (wrongly written in Nasli No)

Foreign students who are weak in language are assigned a professor until they can participate fully. They have had students from America (viz write up in Nasli No on a "colored man" - sic in Farsi), Japan, Korea, Turkey, Tanzania, Togo, Nigeria...

There are 3 main subjects (reshte): taghigh (research)  
tabliq (propagation)  
nevisande (writing)

One comes out essentially as va'az (not roza xond)--the difference between va'az and rosaxond of course being that the latter is oriented to the story of Karbela.

girls - a school for girls was set up 2 years ago. It is intended that after a 5 year cycle, they will be provided with higher studies. There are 150 girls studying here.

main purpose according to Hassan Agha is that they become better Muslim mothers

but yes if they want to become va'az (of course not in the same dress) it is hoped to give them training in speaking

teachers - Dar-ul-Tabliq's regular program has 20 ostads & if you count those who deal with foreigners: 30.

students - 400 of both preparatory and regular cycles (excl. girls)

The Dar ul Tabliq publishes: Piyam Sahdi (Glad Tidings) for children  
Nasli No (New Generation) for youths

Hekmati writes for this and translates bits from Scientific American, Reader's Digest  
Al-Hadi (in Arabic)

monthly booklets - 50,000 circulation  
bks

Maktab-e Islam - 60,000 circulation

in the old system there were various ejazes - &jaze naqle hadis (permission merely to recite)

ejaze ejtehadi (permission to elaborate and explain)

Ansarî then appeared to take me over to Rah-e Haq. Xarazi the sheikh in charge, speaks softly through heavy lidded eyes, though otherwise is young with a well



Collective Program of Study Credits at the Dar-ul-Tabliq, Qum  
For the Academic Year 1353-54

Day of the Week	Mornings		Afternoons		
	10:30-11:00	11:30-12:00	3:30-4:00	4:30-5:00	5:30-6:00
SAT	-	Fiq w <sup>1/2</sup> Ayat. Shariatmadari	Psych-Nasimi Tajvid-Mahmudi	Engl-Isadi Tajvid-Mahmudi	Eng-Isadi Writing-Nasimi
SUN	Tafsir Qanun Aghaye Melksi	Beliefs (c. Gd) Sabhani	-	Philos-Behesti	Engl-Isadi Writing-Nasimi
MON	Barrasi Khotab -Shahidi	Beliefs (Prophecy) Sabhani	Psych-Nasimi	Eng-Isadi Math-Ataran	Eng-Isadi
TUES	Olum-e Tafsir -Shabsetari	Beliefs (Imams) Sabhani	Olum Tafsir -Shabsetari	Philos-Behesti Math-Ataran	Eng-Isadi Health-Rizvan
WED	Morals -Aq Haqi	fiq- Shariatmadari	Math-Ataran	Khotbe practice -Balaghi Math: Ataran	Art of Khotbe -Balaghi
Thurs	Hist of Islam Balaghi (8-9am)	Khotbe practice Balaghi (9-10am)	-	Tebiyeh -Rizvan	tebiyeh Rizvan

SUBJECTS

fiq (religious jurisprudence)  
aqaid (doctrines, beliefs)  
tafsir (commentary)  
akhlaq (morals, ethics)  
history of Islam  
khotbe (art of, practice)  
philosophy  
health (tebiyeh)  
math  
psychology  
Tajvid (preaching)  
Writing  
English

TEACHERS

- Ayatullah Shariatmadari  
- Aghaye Sabhani  
- Aghaye Melkas, Aghaye Shabsetari  
- Aghaye Haqi  
- Aghaye Balaghi  
- Aghaye Balaghi, Aghaye Shahidi  
- Aghaye Beheshti  
- Aghaye Rizvan  
- Aghaye Ataran  
- Aghaye Nasimi  
- Aghaye Mahmudi  
- Aghaye Nasimi  
- Aghaye Asadi

kempt beard, black turban slightly back on his head to reveal two or three inches of short cropped hair. He wanted me to list some sociology texts and then gradually led me into a debate about why I wasn't Muslim yet;

anjil has nothing about social laws (Quran does)

intelligent folk don't pay any attn to anjil in the West, versus intelligent folk do pay attn to Quran

(Ansari:) the anjil have been doctored; in any case only the Quran is directly fr Gd: the gospels are from the students of the messenger long after his death

Dar Rah-e Haq runs a kind of correspondence course on Islam--sends out short lessons with a sheet of questions at the end which the student fills in and mails back--these are graded (scored).

Hassan Agha says UNESCO recently did a study on higher education and put out something under the name Vazi Olum-e Sabeq or Madresseh ye Dini--done under Dr. Kazemzadeh.

19 Mar. cont.

Afternoon: around 4, I returned to Rizvi's office to keep the appointment with Golpayegani. I found Rizvi with an older Moroccan man whose English was fairly good--Ben Khadr; he is to be here and use the libraries on religious matters for some months--in Qum til about the 1st of April, mainly under the Rah-e Haq auspices. He had a rather low opinion of the Iranians. We showed him around a bit--the language was English (because of me?) though a little later also a bit of Arabic (so Pakistani and Moroccan can't be mutually unintelligible--although if it was as their English, not much communication was accomplished).

Rizvi and I then proceeded to Golpayegani's house which is off Chahrmadan. Again a new ungainly brick house. We first were let into a waiting room, where I was immediately the center of attraction--where is he from, when did he become a Muslim. Saying I was a Christian proved to be a mistake: Jesus, was he of the lineage of David or was he God's son; both Rizvi and a white turbaned guy (who had been asking me phatic questions--tho intensely-- about whether I had been to Panama, Mexico, California--he teaches geography and was teasing his knowledge)--he did not know where Boston was and latched on to the fact that it was near NY, so I was from NY). stepped in to save me and to answer the questions themselves (Rizvi: he's a sociologist, he doesn't have to be able to defend doctrinal matters about which maybe he's not so well informed-- to which of course the response was: but this is a question about sociology, like where are the Aryans from? White turbaned guy went in to answer these and to kill a minor bubbling debate about Noah's ark just found in Russia (sic--Musavi Afghani had insisted the other day to Akhavi and me that Mr Ararat was in N. Afghanistan or Russia whence all the people of the world originally stem). Rizvi suggested henceforth I say I am a seeker rather than positively asserting an identity for the latter is a spur to these guys to attack: minds like children, he said.

We went in to see Golpayegani who was seated on the floor but with blankets over him--still recuperating from his eye operation. Rizvi started the introduction of who I was and that I either wanted to put some questions to him now or set a later time to do so. Golpayegani wanted the latter, saying he would prefer after NoRuz when there was less sheloq and when we could talk more privately and as long as I was going to be around for a while we could afford to wait a few days. He had just finished setting <sup>3</sup>a dispute involving some written dispute by saying OK you take this 50T too--wh 50 T had been in public view. On the way out we talked to a young man--his son (grandson?) Mehdi--who was very friendly and suggested after NoRuz I could come and talk to either himself or an Aghaye Safi--just by coming by the house and setting things up. Said he had been studying English until the Agha took ill, and since has been too busy and forgot all, but will start again. Gave him my card and he joked, says he's from a dept of Ensanshenasi--what's that got to do with us?--we're just animals.

Spent the rest of the afternoon talking with Rizvi--he revealed his being taken in by Sarah Hobson.

Golpayegani preaches in Masjid-e Azam in a different area at a different time than Shariatmadari.