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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 + mails back - these are graded (scored).

19 Mar. cont.

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 + use the libraries on religious matters for some months - in Qum til about the 1st of April, mainly under the Rah-e Haq ~~of~~ auspices. He had a rather low opinion of the Iranians. We showed him around a bit - the language was English (because of me?) but later also a bit of Arabic (so Pakistani + Moroccan can't be mutually unintelligible!).

Rizvi + I then proceeded to Golpayegani's house which is off Chahmadan. Again a new ungainly brick house. We first were left into a waiting room where I was immediately the center of attraction - where is he from, when did he become 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 + a white turbaned guy (who had been asking me phatic questions (but nonetheless intensely) about whether I had been to California, Panama, Mexico - it turned out he teaches some geography + was testing his knowledge. He however did not know where Boston was + latched on to near NY - I was from N.Y.) stepped in to save me + 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 Azyans from - white turbaned guy went in to answer these + kill a minor doubling debate about Noah's ark just found in Russia (sic! - Musavi Afghani had insisted the other day to Akhavi + me that Mt ~~of~~ 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 still like children.

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 intro. of who I was + 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 ~~shetab~~ + when we could talk more privately + as long as I was going to be around for a while, we could afford to wait a few days. He had just finished settling a dispute involving some written dispute by saying Ok you take this 50 T. too - wh. 50 Tomans had be in public view. On the way out we talked to a young man - his son (grand son?) Mehdi - who was very friendly + suggested after NoRuz I could come + talk to either himself or an Aghaye Safi - just by coming by the house + setting things up. Said he had been studying English

til the Agha took ill & since has been too busy & forgot all, but will start again. Gave him my card & 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 BS w/ Rizvi - he revealed his being taken in by Sarah Nobleon.

Golpayagani preaches in Masjid-e Azam - in a different area at a different time (afterwards).

P32
20 Mar 74 (Thurs) -

Re. women. I asked Rizvi if there were any mujtahids in Shiism, expecting a historical answer of a name or two. But apparently there is a Danu Isfahani who has written a well-regarded Tafsiir. On second thought, however, Rizvi pt'd out that a woman cannot be a mujtahid according to Shariat law & he referred to his Urdu translation of Shariatnadar's opinions. Women may study, of course, but they may not be leaders. Why?

A woman is restricted by her biology: i.e. when she menstruates, she may not pray, fast or do the haj she received only 1/2 a share of inheritance she cannot use all her five senses of knowledge as can a man because of being veiled men are stronger than women, this includes all organs, incl. eyes, brain men are more sensitive - they cannot bear pain like a woman eg. in child-birth

We couldn't pursue this as there was too much flow in & out of people.

Al-Usoor (Ali) - was down from Teheran - Dar ul Ta'leeq is trying to hire him back, but he makes more in Teh. (moonlight tel. 319343 where he works for ~~Sh~~ Ayatullah Juri). He is encouraging Rizvi to also move to Teheran & make more money - has found him a house for 1000 T. Al-Usoor is from Bahrain.

I jotted down the names of the 5 young Shiffes killed 11 or 12/11/75 by the Baathists:

- Shahid al-Sayyid Ahmad al-Tabrizi
- " Azizullah al-Ghahaniyeh
- " al-Sayyid Hussein Jaluzan
- " Nuri Ta'heh
- " Sheikh Araf al-Bari

Evening -> Teheran. Qm jammed - balcony nite: like being out on a night w/ goblins - private car - broke down - can't ask for ride wh man has his women in the car.

29 March (Sat)

Morning: 1) Residence Police gave me my permit but only for a month! Say that the letter from Science & Higher Ed had a mistake in it. Hejazi of course will not return to work till the 15th & Dr Kia says that the Min. does not make requests or time, only says what the period of research is. It is then up to the police. Hosseini of the police listed ^{guy across from} that the Min. has something to do with it — something like this occurred with the man from Kashan (Blair Brainard).

Maybe I should go see Samii, Vaghfari (Ministry) & Ali Mard (Min Interior), & Baheri (Court)

2) I went to UNESCO to look for their alleged report on Quon Bey Kazemzadeh. No luck so far in running it down. But try a Mrs. Adabi tomorrow. In the process I picked up a biblio. of their reports and sat & read a 1969 study on women in Dezful.

Noon: 3) Asked S. Reza about conception & blood — got an uninitiated version of genetics spliced together with the ideas about the 7 souls.

Semen has nothing to do with blood or food. There are 7-8 gulele or mouths in the vagina which "eat" the semen or rather enclose the semen when it turns to water & worms. These worms then eat and after this one or two are left. The worms are sexed: male or female. At this point xun-xordan begins — blood comes from the mother's heart to the worms & eats this. And grows. At 4 months Malek Nagosh transforms the worm into human form & this takes 4 days; proof is aborted fetuses at 4 mo. are fully formed. At six months the fetus changes position. At 9 mo it is born, coming from darkness into light — it cries — food changes from blood to milk. Milk is better, it

sweeter. But milk & blood have no connection,
At 8-9 mo the infant gains the ruh-e xeivan.

At age 12 it gains the ruh-e imani. There are
all told 8 ruh: 7 positive and the ruh-e Shaitani.

- | | | | |
|----|----------------------|----|--------------|
| 1) | ruh-e nabatat (seed) | 5) | imani |
| 2) | xeivani | 6) | alaghe |
| 3) | jesmani | 7) | mottlaghe or |
| 4) | ensani | | mashum |

(in order of acquisition)

When you eat pork (xuk), you resist & in the
process the ruh-e imani escapes & the ruh-e
shaitani can enter the body & usurp the role of
child soul. (raiz).

No connection between xun-e hez & xun-e
siah.

In kidding around at first about my writing
a religious book, becoming a sheikh, Mahrood
asked S. Reza about Sufis & we got this
reply: Sufis believe only in 8 Imams (# Agha Khanis),
& that Ali was God. There are also the Alaillahis
who believe Ali was God. Now there are false
Alaillahis like those around Kirmanshah — these are
merely kaffers. But there are also true Alaillahis
who are to be found in Egypt, on a mountain in
Egypt. The story is that Mhd & Ali on a campaign
had a young soldier who placed her son's life in
their hands. The soldier was slain. Mhd & Ali prayed
to God & the boy was restored to life. As he came to,
he saw Ali & said you are God. For this blasphemy,
Ali drew his sword & sliced off the soldier's
head a 2nd time. No said Mhd, we promised him
No; so they prayed to God & again the man was
restored to life. This time Gabriel came to Ali & said:
this man will be bande-soma, nu xoda. His

descendants are marked by a blue line across the throat. When a child is born they lay him down the mat praying to Ali — if the child is one of them he survives, if not he dies,

21 Mar (Fri) } Spent day typing
22 Mar (Sat) }
23 Mar (Sun) } Teh

24 Mar (Mon) - Qum - Ahmadi did not show.
Rizvi + I agreed I would proof his abridged E.T. of Sharifmaderi's Risalah & he would give me a typed copy.

25 } Internat Polit/Ec. Inst. Conference on the Gulf -
26 }
27 } Elaine goes into the clinic for operation two

28 F
29 Sat - Mehdi Asari: Sheikh Fayha Nuri Baha " ب. س. ن. ع

30 Sun }
31 Mon } - saw Elaine & in evening took off w/ David Peterson for Dezful: Prof. Delugas died & wanted to hold Dr Kantor close the dig. Left in Qum & hit the road again 4am

APRIL

1 Tues - went to Shush - Fr dig house - tomb of Daniel - newly rebuilt - dice 16 AM. - to Haft Tepe & saw Greg Johnson + team: Charles, Carol, Karen, Kim
Greg pays his driver 130T/day
labours 17T/day
agri-workers get 12-40T/day
Johnson complains that Archeol. Service doesn't tell

Ag devel people whose impact sites are - Ag people will go around mounds.
Qalib Khalid built some 70 yrs ago by rich Bakhtiari Khan - flooded & now covered 7478 ago pop 460 - Shan anjomans no Khmerish cars of
2 Wed - David did the accts on the calculator for the dig
I did the pay list on the typewriter

pay 11 - 18 T/day
Ali Reza + Azarnush packed registered objects
Nikhan + Abedi mapped
Shanna & Mr. Smith when he was later in the morn placed drawings
Smith, an architect fr Boston, was a big man & a scholar in Kerm during the war

got the FR packed but only went into Dezful

3 Thurs - Davido Azarnush -> Teh
I -> Abadan but found no consulate -> get Kuwait visa
not any way of getting -> Shiraz
made it back to Dezful

no train til 1976, no bus til 20th
fight w landlord - change door
raise cent 100 -> 800
750

4 Fri - lunch at Helveto get ticket -> Teh for Sun
Even: Eng teacher -

5 Sat - went out w Paul & his team

bring -> swamp -> schisto somensis
translating: Arsh & honey Bee -> Ed -
Khomini got it / all work

afternoon -> barabar

6 Sun - to Shustar

walk & old town

took train -> Qum
now law being enforced: must have kid in hoop.
Dada - old midwives (smoke gelion while delivering)
1st were give 4 sets of alcohol, plastic sheet
Hama - trained midwives - acc 3

17 April. The train arr. at Qum at 6 am - I get off & showered & did the laundry before catching a bus to Teheran.

a) Parvin Hejazi - she insists the law says she can only ask the police for 3 mo. By 3 mo residence permits & that the law is at least a year old and that I cannot work on a tourist permit (as she could not ask for extension of visa). All the above is untrue: AS. + D. and MFM, all have full year residence permits. The police issue 3 mo by 3 mo. tourist visa extensions for the acknowledged at the request of Sagerzadeh at the Min of Culture (Iran Bakter). Hejazi indicated that this is a way of ensuring getting a monthly report. She still turns up her nose at the masters of Qum - real interest in research in the field!

b) Reza Vaghefi - who is setting up the ISKU (he ed Stanford, Mich State, taught Fla State) - sees it 4 yrs before 1st student + 8-10 before 1st grads. Goals @ to train U. profs @ to provide researchers

4 April (Fri) morn: no train til 17th Farvarden; no bus til 20th
→ Paul + Magling Helberts - lunch w G. Johnson's crew
fight w their landlord - tried to raise the rent 100 T./mo.
because they had had the outer gate hinges changed

evening: Eng teacher:

Susa - Daniel's tomb disc 16 AH - asked Naman al-Rasheed + he said it was Dan.

also: temple Anahita

Ezekiel, F of Dan, shrine in Dezful

Dezful fr Desh = fort + pol = bridge
or gil = elephant

Masjid-e Saleiman - fire temple but told
Caliph was temple of Solomon

5 April (Sat.) Went out with Paul + his team to check progress
on swamp drainage canals. Driver an Arab; Iranshahi; +
a fly-catcher, snail-counter

7 April (Sun). Train arr. Qum around 6:30 (very late) + I got off to resupply, shower + do my laundry, before continuing on to Teheran by bus.

(a) Parvin Hejazi: she insists the law says she can only ask the police for 3 mo. by 3 mo. residence permits, that this ruling is over a year old, + that because I am not a tourist she cannot ask the police to extend my tourist visa instead. All of the above are untrue: quite a no. of people have full year residence permits; the police do issue 3 mo by 3 mo. extensions on tourist ~~visas~~ visas for archaeologists at the request of the Min. of Culture. Hejazi indicated this is a way of ensuring getting a quarterly report, which in turn is a farce since neither she nor anybody else at the Ministry is the least bit interested in the research we are doing. She in fact still turns up her nose at the mention of Qum.

(b) Dr. Reza Vaghefi - in charge of setting up RSKU under Sami. He got his degree at Stanford + Mich State, taught at Fla. State. He sees it 4 years before the first students enter + 10 years before it begins yielding real results. The goal is two-fold: (1) to train Univ. professors (2) to provide researchers

There are to-be 5 main areas: (1) Med in Teheran together w Columbia + Cornell

(2) Engineering (3) Basic Sci (4) Ed (5) Management

Versus Ned Keenan's desire for a Russian Research Center - not politically feasible; + re Fred Abernathy's suggestion of archeol. - we have this: U. of Teheran (Negaban) + Archeol. Service (Bagherzadeh).

(c) U.S. Consulate - picked up tax info + info on Toefel etc. exams (basically go see AFME)

(d) Elaine was released fr the Clinic a couple of days ago - is OK. Had dinner w/ them.

(11)

8 April (Tues)

Morn: (a) Went to Golpayegani's house. Mohdi is in Tehran at the gate of Xanome Khosravi - will be back late tonight; Aghaye Safi also not there.

(b) Saw Afghani - he promised to come by at 4.

(c) Went to Dar-ul-Talbiq: Rizvi + Abbasi are off to India.

The Tanzanian Rizvi boy showed me his father's little magazine, The Light (Bilal* Muslim Mission of Tanzania, Box 20033, Dar-ee-Salaam) VIII (5) Oct 1974, Ramadan 1394. The Bilal Mission was established in 1967 + registered in 1968; talbiq started in 1965. [This is the organiz. Rizvi here started + cont. by his namesake, S. Saeed Akhtar Rizvi] Two articles by S. Saeed Akhtar Rizvi: one attacking the misplaced religious zeal of the Saudi Wahabbis - Abdul Aziz bin Saud destroyed mausoleums over graves of the saints (except those in Mecca ^{of Mecca} of the Prophet + the Kaaba); yet The Prince Fahd (Crown Prince) gambles in Monaco. The other was a counter to B. Russell's agnosticism + assertion the world was created not by design - the final argument against agnostics must be Pascal's wager which comes from Pascal's reading al-Ghazali, but al-Ghazali in turn attributes it to Ali, + there is also a tradition of Imam Jafar Sadeq that at the time of the Haj Ibn Abil Awja + Ibn Muqaffa, both atheists at heart were sitting in the masjid al-Haram; Ibn Abil Awja talked to Imam Jafar Sadeq + also was given Pascal's wager. The third major article gives 18 reasons for fasting on Ramadan - not to evoke pity + special consideration, but self-control, humility, forgiveness etc.

There is also notice of the deaths of 2 great scholars in Najaf: (Ayatullah Mirza Abd Bagher Zanjani (d. 21 Ramadan 1394) (Sheikh Hussein Hilti (d. 5 Shawwal))

Jafari showed me the 2nd issue of a new Japanese Islamic magazine called Islamic Culture Forum (2: Feb 1975). Publ. by the Islamic Culture Society (Japan): 2-13-22 Tomiyaga, Shibuya-ku, Tokyo 151, Japan.

In a note on African Islam, Nigerian Dr. Ahmed A.

Oritijija claims to ^{have} been converted by the preaching of boxing champion Mhd Ali. * Bilal was a companion of the Prophet from Abyssinia & was the 1st muazzin of Islam. At the time of the withdrawal from Mecca to Medina, some sought refuge in Abyssinia under Christian K. Negus. Thus Islam came to Africa early.

Life history of one of the 1st Japanese Muslims, Haji Umar Mita, 2nd Pres. of the Japanese Muslim Assoc. He was born 19 Dec 1892 to a ^{Buddhist} samurai family w the name Ryoichi Mita; grad. from a commercial college at age 24 & then went to China where he picked up some medical skills & learned about Islam. He returned briefly to Japan where he was impressed by

Haji OMAR KOTARO YAMAOKA, the 1st Japanese Muslim to make the Haj (1909 - in company of Mufti Abdul Rashid Ibrahim, a Turkish Tartar living in Japan), born 12 yrs before Mita. Mita then worked as an inspector on the Manchurian RR & in 1941-45 was transferred to Peking. There he met Imam Wang Reilan of the Nyuchie Masjid & at the age of 49 in 1941 declared himself a Muslim. In 1945 he returned to Japan, briefly teaching Chinese at Kita Kyushu U. He did the Haj in 1958 & in 1960 became ~~the~~ 2nd Pres. of Japan's Muslim Assoc. Secured the incl. the 5th Japanese transl. of the Quran, but the 1st by a Muslim (earlier Japanese transl. were in 1920, 1937 + 1950 + 1957; the 1st 3 from Eng. or other lg, the 4th fr Arabic) - going to Pakistan & Saudi Arabia (Lahore; Ribata al-Abn-al-Islami in Mecca thru Hafiz Abdul Rashid Arshad) - completed 1972.

Islam in Japan c 65 yrs - impetus w Turkish Tartar refugees fr USSR who came to Japan. 1st mosque: Kobe City 1935
2nd Tokyo 1938

4 members of the Royal Clinic in Tokyo became Muslims; the Founder-Chairman, Secretary, Director - Manager; the latter 3 because they were asked to do so by the 1st, their great sensei (teacher) Dr. Shauqir Fataki.

Afternoon: Afghani showed up & we agreed to try to teach each other some language at 7-9 am. I began by getting him to read a bit to me from Makarem's hardout - It turns out that he doesn't like Makarem. Makarem took as his opponent in the old days Iran, the Tudeh theorist, but his criticisms like his book Fikr Noruz are beside the point; you can't criticize a sys by a second but on its own terms. You can't write off Marxism

because one or two sentences are wrong; because all great writings are broadly by "communists" in Farsi etc. + the sales of bks were increasing, Makarem felt a call to produce books for Islam.

9 April (Wed) - Afghani didn't show till 8 am & we finished the first two pages of Makarem's handout. His opinion of Makarem has not improved today. Makarem is an opponent of Shariati (whom Afghani likes) + devoted a couple of issues of Maktabe Islam to attack him. The ~~religious~~ mosque & madressahs are empty, so what does Makarem do; he builds himself a madressah - is that going to feed hungry people? - no, it is just xodparasti. Afghani also does not like Sahibuzzaman - an opportunist - he's studied + should renew Islamic psychology but doesn't. Rakhunda have no egedemal critical skills, only cite hadiths. Afghani does like Ali Akbar Tabatabai.

I went to Golpayegani's house & asked for Mehdi - he was at the Golpayegani Hospital & I could go see him there, which I did. We agreed I would write out a series of questions so he would know to whom to introduce me. He asked me if while I was at it I would not also learn about Islam both for myself & if someone back in America asked me.

I next went to Makarem & he gave me permission ~~later~~ to come to visit and to tape.

Then I went to the Dar-ul-Talbiq to see if maybe Hassan Akhbar might get me issues of Maktabe Islam

help me find someone who could help me with travel,
help me write out the letter for Golpayegani

He was sitting in a room with several others & I was introduced to an old man who spoke some French & some quite good English - S. G. Reza Saidi. He learned English in Bijan^(?) from an English officer of the Imperial Bank; learned French in school; and has retired from the Bank Milli coming here 6-7 years ago at the request of Shariatmadari to ~~write~~ do translations into Persian. According to Hekmati he's written some 42 books. His best translation he says is of the wonderful book An Apology For Mhd + the Quran by John Davenport, reprinted also in English by the Dar-ul-Talbiq, a copy of which he presented to me. He's also translated writings of

orig name (?) Margaret Marcus

Bequm Maryam Jamulah (clo Mhd Jusuf Khan, 15/49 Sant Nagar, Lahore, Pakistan) mainly for the Maktab-e Islam — she's a Jew from N.Y. who became Muslim. She's written an article on the Self Destruction of the West, anti-women's lib, etc. I pressed him a bit on women's lib & he expostulated on the stupidities of "marriage is a prison", equality between men & women — it would destroy human life, we are not animals, a woman can't carry things can she? Sure she can, said I, why not. That let loose a storm, and I let things ride. He had agreed to help me translate a letter for Gajjagani at 4 this afternoon. He saw the symbol of Maktab Islam

New Generation & complained that the circle was like a snake & had to be changed. I said in Indian symbolism maybe the snake was a good thing: shedding of the skin & renewing itself. He liked that but said it was also appropriate a 2nd way: it was the snake of the West ~~and~~ eating our youth. Somehow or other he got onto the ills of America & how they were all caused by Jews. Not till they are gotten rid of will America survive. The N.Y. Times, the Banks, Hollywood are all organs of the Jews. Electing of Kennedy, a Catholic was the 1st domino, next will be a Jew. Kisseinger already isn't he a Jew. Sure sort of I said, but really a religious & married to a Christian. So he's fucked a Christian (gaidanishun) that's even worse. ^{that's your problem - at which all laughed - some things} Jews are so smart (he kept saying how crafty & wise), why not make use of them? How can you make use of an evil spirit. He brought up the Protocols of Zion & when I said that it had been made up by the Nazis, he flew into a rage & said I was either Jewish or truly ignorant. ~~My only counter~~ ^{which seemed} to say Lilienthal (As what voice Israel) sounded like a Jewish name & he admitted not all Jews were bad, the Zionists were, to which I could return well say Zionist Rn not Jew. He admitted he was using the wrong word but went on using it. ~~Hakimati~~ said maybe there were 5 good Jews in the world. Einstein supposedly complained to Weizmann, and what about the Arabs? & Weizmann supposedly said, Arabs? — they're just insects. Maybe returned I, but Iranians call Arabs lizards. The ignorant ~~He~~ said Hakimati. The 1st Catholic, then Jewish pres., I said yeah there were people who said that in the States too & even a Black man — but he didn't fall for the trap but didn't hide his prejudice: Black men — what do every they're dumb, but Jews they've got the best brains in the world.

And this man is called an ostad!

(45)
Afternoon -

At 4 I found Saidi talking to a fellow Birjani who also spoke both French & some English. He seemed to be somewhat younger, better at French, less good at English. Saidi did a splendid job of retranslating my Persian into acceptable Persian. At the social background questions he understood & translated immediately & only then remarked that they paid no attention to such things here & wouldn't be able to answer. Re. investing zawaj-zakat masales, he they don't do that, so that didn't get asked. Also the question on esoteric/exoteric didn't go through. Batin & Zahir which is how I phrased it first has to do with Sufis - a separate organization with little connection to Shiism or Islam despite S. Hussein Nass (so he is read by Persians too - the three guys were discussing Nicholson when I entered). Well what about esfor - wouldn't Nass have gotten this from Tabatabai? Well yes, but... The matter remained vague except their insistence that there is no duality in expression. I used batin & zahir & symbolism. Saidi's friend asked in French if I meant esoteric & exoteric & I said yes, but also symbolic modes of expression with different modes for children or uneducated, or for educated. Saidi insisted that this had to do then with morality - the subject akhlak - which of course it does - that's what it is used for: the template between philosophy and action, between concrete examples which cannot indefinitely hold water & abstractions which sound fine but have no particular application - but that's not the question.

Afterwards Saidi started again on the Jews but this time he let me win. He had helped me tho he had other work - there's a verse in the Quran that we should help one another & help each other from doing evil. Thus as well he was astounded that Christian Americans could protect enemies of both Christians & Jews: the Quran says nothing but good about Mary & Jesus; the Jews stole the language of the Christians, say evil things of Mary. Jews have bowed happily under Islam. But this time he had to yield when I pointed out that whatever raja maybe is supposed to mean, Jews and Christians were ill-treated. That the Crusades was not merely a religious conflict but had economic reasons. That if you

want to blame the Americans for seeking profits in Saudi Arabia, OK, that's how the economic world has always been - we mouth the pious words & then do other things; as an anthropologist if Nixon did evil in Vietnam it is my problem too as a member of society - society must be changed & not just cursed as bad religion; Arabs speak equally ill of Iran for sending troops to Oman. Above all if you want to speak of politics speak of politics - these are not simple questions; sure America has done ill in SE Asia & the M.E. - would you be happier had they been left to the Soviets? To speak of religion when you mean politics is to reduce complicated questions to simple one and to deflect men's minds in the wrong direction. Yes he allowed these are difficult questions & they are not in our hands. We parted amiably.

Stopped on the way out to return the Japanese pamphlet to Jafari & ran into Afghani - let him read what Saidi had written both to let him in on where my head is at & to ensure it was legible (Saidi's eyes aren't very good). Afghani suggested I not allow Golpayegani simply to take the questions - but as we could again retranslate he allowed as it was OK.

I took the questions to Golpayegani & he said he'd look at them ^{in give dan answer} in a day or so, but in the meantime invited me to sit a talk to an Agha Bahari. This proved quite useful. Bahari, a black turbaned ^{expert} from Rudsar (just south of Ramsar), runs a small madreseh. He is the only teacher & has 20 students. They come to him after elementary education - most are from farming - village background, a few from town, ^{from say gasab (shopkeepers)} a few from ^{rohani} families, a very few from merchants, almost never from white collar. Most go on to become akhunds - they usually spend about 6 years with him & then come to Qum. A few study at dabirestans (government high schools) at the same time. When they get advanced enough to do it they go out to preach in surrounding villages - usually building up a relationship with a particular one or two & going out especially for Ramazan & Moharram. He himself is from a rohani family, his father ran the madreseh before him. He studied ^{first with his father, then} 10 years in Qum with Golpayegani, Borujerdi & Shariatmadar. Mainly with Golpayegani. He also spent a year in Najaf with Ayat. Kholi & ? But basically he considers himself a student of Golpayegani.

He's here on an annual visit: he collects xams-o-zakat + brings whatever he doesn't need for his own work here. Theoretically he could get financial aid here, but he's never needed it: he's always brought money in that direction. Re. the makam of xish-o-ghom n. of Sh. Ehsani - he's not heard of this, nor again had anyone in the room. The Sheikh in question is likely to be Sheikh Akbari, founder of the Sheikhia. Re. women, ed + mujtahed, a woman can not be a marja taqlid; there is some ed. + id is never barred to women - she can be a mujtahed for women - Barulfahani is the top level - others rank below here.

On the way back I bought a couple of rosa tapes from a street hawker. They tape them + make cassettes in Teheran - he sells them for 16-18 r./ea. I got 2 for 27 r.

Thurs.

Went by Goharygani's house - he was just leaving + said he had my questions in his pocket (showed me) hadn't finished thinking about them but would. In meantime asked someone to intro me to Akbar-e Safi. Safi, an older guy was sitting in the room by the entrance door holding court - people addressed him as Haji - tho he was seated somewhat in frontally + scumbers on either side. He first asked me about Ch. belief in Trinity + Islamic unity - when I said it was expl. in various ways + began to say, he said no he wanted my opinion; so I said I wasn't a theologian, I was a sociologist + he laughed + said Ok what can I help you with. So I asked a bit about schools + he talked a bit generally but indicated I should go + see them in action + he would help with statistics etc. I took my leave.

Among the guys in the room was a Turkoman from near Mashhad who wanted to know about Mhd Ali - + so we talked about Black Muslims - racial exclusion + I related Wallace's history of going to the Caribbean + breaking with his father + then repenting, being taken back + now succeeding.

Tried to call Mhd Ali Abedi to get some help in translating Makarem's Behs on robaniyat, but couldn't get thru. Eventually went to Teheran, figuring if Mhd Ali wasn't there I could get

Shahrokh to help — Mehdi was in Qom! (outside Qom it turned out — with a Yazdi manufacturer of gas cans at the latter's factory). I dropped by the Akhavi's who seemed in good spirits.

Fri — There is still talk about radiation for Elaine — she has moments of panic. Shahrokh & I tried the tape & did OK if not great — 3 hours for the 1st third. Afternoon we went to Tahereh Taheri & then they dropped her at the bookstore. Mehdi called back & we got together in the evening & did the tape.

Sat. — Went to Iran Tour & found my old friend Bahram Niamioorian who fiddled a ticket to Kuwait & Bahrain for me on Tues (Bahrain doesn't require a visa for Kuwait if you are going on to a third country). Talked to David about sending a letter to Tarver & to the Minister Saoufi asking for renewals & complaining about the nonsense 3 mo. residence permit that has all for it since this is a step backward for the last. & so if the Kuwait fiddle works, I'll do it gently, if not I'll push it hard. Return to Qom. Went to find Afshari to apologize for not being around Fri — he had gone to Teh. Thurs. — the door for foreign students isn't dead.

Sun — Read David Barry's draft on Tijaniga in Senegal & prepared comments for him.

12 Apr (Sat) - got ticket from Bahram + return to Qum

13 April - (Sun)

Musavi Afghani didn't show up - saw him later in the morning - he had been in Tehran - would come tomorrow at 8.

Went to Golpayegani - Mehdi is in Tehran, Safi will come in at 10:30.

Went to Dar-ul-Talib: Jafari handed me a newspaper ISLAMIC NEWS published by Mohammad Tahir

4(3) = April 18, 1975 Wash DC: PO Box 7412, 20044 Tel: 202-296-0749

Account of the assassin of ~~King~~ Faisal (Prince Faisal ibn Musa ibn Abdul Aziz, 27, BA in Polit Sci from Colo. 1968-71) - he was into drugs, lived w a girl, returned to SA where returned to Islam by a Pakistani, outraged at the killing of his brother for protesting the intro. of TV in 1966. Should we keep sending our youth to be sed. in the West at this price of coming unhinged from Islamic morality? - Mhd Tahir & Haysan Badawi.

14 April 1975 (Mon)

Musavi Afghani showed up at 8:30, half an hour late. Though he has to finish the year here, he seems to be set to go to university next year where he wants to study sociology. He's tired & fed up with religion for religion's sake. Apparently foreigners do not need to take the Konkur exams. He took his Kabul H.S. diploma to the Ministry of Education & they ok'd it. It remains unclear what their acceptance procedure is and how he will be assigned to a school.

I pressed him on the education system here and in going over the books read, I picked up a couple of interesting leads: (1) there is after all a centralized examination system, done once a year in the Masjid-e Azam and corrected by a committee of teachers - there are 3 levels of exams; (2) Khomeini's brother he confirms gives out and has more money than anyone else in town - I remain unclear about the disbursement procedure - you can apparently collect money for doing the same studies from a number of people.

The texts: There are ~~3~~ 3 major branches of study: adabiyat-e arabi, then maniq, then usul-e-fiq. Adabiyat-e arabi is composed of five parts: elm-e sarf صرف

and together: Bayan, Ma'ani, Badiyy

Under sarf one reads: Ansala آنسالا

Sarf-e Mir صرف میر

Tasrif تصریف

Shar' Tasrif شرح تصریف

Under nabaw one reads: Awarnel Mullah Mohsen عوارنل

Hedayeh هدایه

Sivuti سیوطی

by Jalal-ud-din Sivuti (Andalusian)

Magharri habibi مغاری الحبیب

by ibn Hashem (Egyptian)

Under Bayan & Ma'ani, & Badiyy - these 3 are all together in 1 vol.

Jawaher al-Valagher جواهر الवलأغر

or Mortasar al-Ma'ani مختصر

or Motawwal متوال

} by Taftazani (Iranian?)

4

Under Mantiq (logic)

Hashigieh 2 vol Hashigieh Mullah Abdullah
al-Mantiq 2 vol
of Sayyid Mozafar (Iraqi - recent)

Usul-o-Fiq

USUL — Ma'alum 2 vol
Makaseb 2 vol
Rasa'el 2 vol
Kafayah 2 vol
(Inheritance)
Faraid-ul-Usul
now replaced by
Usul-e Fiq Mozafar by S. Mozafar

Fiq — Luma' (2 vol)

Sharayer al-Islam 2 vol
of Alim Hilli

All the above is to be memorized. Thereafter one studies freely outside. When one writes a book in Arabic and it is approved by a marja' taqlid, then one achieves the ejazah eshtehad. These free studies include tafsir, hadis or rejal, felsefeh, and qalam. (I asked about erfan — no, well there are two kinds of erfan — true erfan is simply knowing self, God, nature; but the erfan built into a separate mazhab is not accepted.

Foreign students are supported from the beginning with 100 r/mo. Domestic students are only supported after they pass an exam on two books (if sarf) and they they can collect 10% from Shari'at madar, 10% from Golpayegani, etc. — up to say 70 r/mo.

There are 3 major exams done once a year at the Masjid Azam — you go with photographs & receive printed exam questions just like at the university. There are 3 levels: I — Sarf, Nahu & Aqared

(for the last one reads Bab Hadi Ashr is sb ul is ch. 11 of what was a thick book of 12 chapters, one for each Imam

II — Moxtasar, Ma'alum, Luma', Usul-o-Fiq Mozafar

III — Makeseb, Rasa'el

1 June 1975 (Sun) - 6:30 I made it to the Golpayegani school. At 7 they had opening ceremonies, a boy in a beautiful soprano singing over the loudspeaker from the Quran, and then an older adolescent in deeper key a prayer in Persia. The kids were lined up in the larger inner courtyard for this. ~~Ex~~ I read the program off the wall. There are 5 dowre of instruction here, and a preliminary 2 years at another building near Golpayegani's house. There are 312 students here, and 210 in the elementary school. The kids here are young; they start out with the equivalent of dabestan (that's the elementary). The program here:

dowre 1: sarf, enshai' (composition), ~~emla~~ (orthography), Arabic & Persian, aqaed (beliefs), hadis, akhlaq, rasaleh

dowre 2: Siuti, fiq arabi, akhlaq, hefs-e qoran, mantiq, qqaed

dowre 3: tafsir, aqaed, Hashiyeh, ma'ani bab 1

dowre 4: malam, tafsir, mostasar

dowre 5: tafsir, english, akhlaq, usul-e fiq or qavuin, lome' jadid aval fr ch. haj, aqaed, lome' first part

We went on a tour--classes are held sitting on the floor on carpets the one or two teachers sit on bhairs. The director of the school has a degree from Daneshkadeh Ilayiyat in Teheran, and also teaches Arabic in the gut dabirestans; he is a Qumi--black turbaned sayyid. They have folders on each student with the social background information of father's occupation, who recommended him etc. which he agreed to allow me to look at tomorrow morning, since a man who could help me is not here today but will be tomorrow. There are no certificates of course completion, but attendance is regularly checked and the man who introduced the student ^{next I went} is held accountable for his behavior.

Next I went to the Dar-ul-Tabliq. Razvi was in full flow of complaint about the Persians. I finished correcting the English of his abridged version of Shariatmadari's degrees. He said several people had told him not to show it to me. Abbassi had said he would print this thing, but from past bitter experience he knows better: he wrote articles which were misplaced, shoved aside whatever, never saw the light of day. So he is going to try to get this printed without their knowledge in Pakistan or Sarah Hobson who got his little booklet on pork ~~xxx~~ printed in England also has offered to help. Next week we's going to check in Teheran on the possibility of getting out of Qum; summer he's going to Lahore for a month. I saw Hassan Agha and asked him about statistics on Dar-ul-Tabliq students, and he referred me to El-Hami in rm 8 -- tho this morning he was giving exams.

‡ there are 3 madressehs for sleeping attached to the Golpayegani shhools

fr. Moulana Syed Shamin us-Sihtain Rizvi' Abridged Commandments of Islam According to the Decrees of H.H. Ayatullah Al-uzama Aghaye Al-haj Sayyid Mohammad Kazim Shariatmadari.
prayers

#136 namaz qasr (reduced)--fr 4 rakat to 2 if you travel more than 24 miles

137 you have a choice of the namaz qasr or the full one if you are at Masjid-e haram at Mecca, Masjid-e Nabi at Medina, Masjid-e Kufa, or grave Imam Hussein

138-40 salat ul ayat - done for eclipse, earth tremors, heavy storms, thunder, lightning or wind wh makes people afraid = 2 rakat ea w 5 ruku: begin w sura al hamd as usual, then follow w any sura divided into 5 parts w ruku after ea

Khawarizmi was in Al-Buhārā he says - De'aj of discripted - makes
Given a certain second entry to Al-Buhārā

(52)

14 Apr, cont.

At 10:15 Sayyid Hashem Bathar (Black turban) showed up.
He has a B.A. in philosophy from the Univ. of Tehran + wanted
to gain admission to the doctoral program but failed the English
exam (13 out of 20); so he wants to improve his English with me
for which he will trade knowledge of Islam. He was an army
officer for two years after college (no way out of that) - anyone
with a BA must serve. We began with the ritual questions
about Islam + Christianity - he was fairly good in keeping it relatively
abstract; do you research to find out things or - a - in your own
beliefs or only to collect things for a book. HI: anyone who doesn't
do the former researches senselessly. What do I think about the
Zoroastrian + Zoroastrianism. Do I ever compare Islam + Quran?
Sure but as a sociologist I know that any book is interpretable
+ so what is important is the social use to which it is put?
You can't just compare books. And so it went till he gave
up + practiced reading some English for an E.I. article -
no wonder he flunked the English exam. At one point cutting
of the book for which came up - because one needs to know
2 parts of the body to the ground in prayer (feet, hands,
knees, feet) etc. ruled you out from the middle of the
palm + not higher - so can still touch a hand to ground.
I then went to see Nasir Hashem Bathar to thank him
for allowing me to sit in last Wed + asking to talk -
I'll try to get back to him upon return from Tehran.

Handwritten text at the bottom of the page, possibly a signature or date, which is mostly illegible due to fading and bleed-through.