

PEACE FOR ALL





 Traditional musical instrument of Baloch people in Iran  
ساز سنتی مردمان بلوچ در ایران

 Traditional musician and instrument of Azerbaijan, Iran  
ساز و نوازنده‌ی سنتی آذربایجان ایران

 Traditional cloth of Iranian Arabs  
پوشش سنتی عرب های ایرانی

 The beautiful symbol of the Turkmen people of Iran  
نماد زیبای مردم ترکمن ایران

 Traditional cloth of the people in west of Iran  
پوشش سنتی مردمان غرب ایران



Discourse Center of Peace For All  
مرکز گفت‌وگو صلح برای همه  
مؤسسه خطاب السلام للجميع

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All that has been prepared for you in this magazine is an attempt to introduce a small part of a 10-thousand-year-old civilization! An amazing culture that has faced many ups and downs through human history, but still maintains its originality besides living in today's world.

The custodians of this magazine have pain in their hearts and intention in their thoughts; Their suffering is the lack of knowledge and ignorance of some people of this earth about our dear Iran and their intention is to introduce Iran, the way truly it is.

It should be known; Wherever Iranians are, they have two Iran; one in their heart and the other among today's borders.

My dear colleagues and I in this magazine, in respect to the thousands of years of coexistence and convergence of Iran's ethnic groups, religions, and social and cultural practices, dedicate a part of our life to this land and its peaceful people to introduce the beauty of the ancient land of great Iran.

آنچه که در این مجموعه برای شما عزیزان فراهم آمده است؛ کوششی ست برای معرفی بخش کوچکی از تمدنی ۱۰ هزار ساله! فرهنگی شگرف که در طول حیات انسانی با فراز و نشیب های فراوانی رو به رو گشته، اما همچنان اصالت خود را حفظ نموده و در دنیای امروز زیست می نماید.

متولیان نشریه‌ی پیش روی شما، رنجی در دل دارند و همتی در اندیشه؛ رنج آنان بی اطلاعاتی و گزاندیشی برخی مردمان این کره‌ی خاکی از ایران عزیز است و همتشان معرفی صحیح ایران، آن‌گونه که هست. باید دانست؛ ایرانیان هر کجا که باشند دو ایران دارند؛ ایرانی در دل و ایرانی در میان مرزهای اکنون؛ من و همکاران عزیزم در این نشریه، به احترام هزاران سال همزیستی و همگرایی اقوام، مذاهب، ادیان و نسله های فرهنگی و اجتماعی ایران بخشی از زندگی خویش را در راستای تحقق نمایان ساختن زیبایی های کهن دیار ایران بزرگ، به این مرز و بوم و مردم صلح ساز آن هدیه می نمایم.

Managing Editor

Dr. Hamid Hashamdar



# IRAN, A 10,000 YEAR OLD CIVILIZATION

Through the history of earth, various ethnic groups and nations have been effective in the formation and promotion of civilization and human life, which can be mentioned as the people of Egypt, Babylon, Greece and China. But none of the peoples and nations of the world have been as effective as the Aryan nation in the spread of science and knowledge and the growth and promotion of mankind; because it was the Iranians who, with their high intelligence, during thousands of years before and after history, not only tried to improve their living conditions in various ways, but also became tutors of other nations and peoples of the world. This is not the claim of Iranians, but the

statement of non-Iranian historians, researchers and scientists. If the efforts of the Iranian nation in improving life, from cooking food and building cities and smelting metals, to taming and domesticating animals and weaving cloth, and then inventing calligraphy and teaching it to other nations, and if Iranian peoples did not become tutors of others in the world, Centuries were needed for mankind to reach its current position and definitely wouldn't reach this level of development and civilization, and it is obvious that the influence of the ancient civilization and the thousands of years of knowledge and culture of this nation on the existence and promotion of the

knowledge of today's mankind is undeniable. Iranian culture has passed through the centuries of experience of knowledge, wisdom, traditions and customs. The people of Iran have been the builders and protectors of their culture throughout the history of their homeland, which has one of the oldest and longest lasting civilizations. Many nations of the world have presented or imposed their own culture on the inhabitants of other lands by invading them, but history shows that those who invaded Iran, such as - the Greeks and the Mongols influenced by Iranian culture.

# ایران؛ تمدنی ۱۰۰۰۰ ساله

است که در دوران پیشین، در سراسر خاورمیانه و جنوب آسیا گسترش یافته است.

با وجود غالب بودن فرهنگ پارسی، ایران همچنان به عنوان یک کشور چند قومیتی شناخته می‌شود و قومیت‌های لر، ارمنی، آذری، کرد، عربی، بلوچی، ترکی، دیگر قومیت‌ها، هر کدام دارای آیین‌های ادبی و تاریخی ویژه‌ای نیز هستند که قدمت بسیاری از آن‌ها به سده‌ها پیش بازمی‌گردد؛ به عنوان نمونه، در مورد ارمنی‌ها، این آیین‌ها به دوران پیش از میلاد مربوط می‌شوند. این گروه‌های قومی، غالباً با فرهنگ‌های

همسایه در خارج از ایران، ارتباط نزدیکی دارند.

قرن‌ها پیش از این زمان لازم بود تا بشر به جایگاه امروز خود برسد و به طور حتم به این پایه از رشد و تمدن نرسیده بود و بدیهی است که تأثیر تمدن کهن و دانش و فرهنگ هزاران ساله مردمان این سرزمین در موجودیت و دانش بشر امروزی، انکارناپذیر است.»

فرهنگ ایران بسیار غنی، متمدن و میراث فرهنگی تاریخی ایران، در جهان بی‌مانند است. مردم ایران نیز از آیین فرهنگ خود با آگاهی یاد می‌کنند. ایران به عنوان یک کشور تاریخی، در دوران باستان شاهنشاهی‌هایی چون شاهنشاهی هخامنشی را به خود دیده‌است و با وجود تغییرات سیاسی، مذهبی و تاریخی، ایرانیان ارتباط عمیق با گذشته خود را حفظ کرده‌اند. اگرچه زندگی روزمره در ایران نوین با اسلام در هم آمیخته شد، اما هنر، ادبیات و معماری بومی این کشور، یادآور سنت عمیق ملی آن و فرهنگ ادبی گسترده‌تری

«در تاریخ حیات بشر، اقوام و ملل مختلفی در شکل‌گیری تمدن و پیشرفت انسان‌ها مؤثر بوده‌اند که می‌توان از مردمان مصر، لیدی، بابل، یونان و چین نام برد اما هیچ یک از اقوام و ملل جهان، به حد و اندازه قوم آریا و مردمان ایران زمین، در گسترش علم و دانش و رشد و پیشرفت بشر مؤثر نبوده‌اند؛ زیرا این ایرانیان بودند که باهوش و شعور بالای خود، در طول هزاران سال قبل و بعد از تاریخ، نه تنها در بهبود وضع زندگی خود از جهات مختلف کوشیدند، بلکه معلم سایر ملل و اقوام جهان گشتند و این‌ها ادعای ایرانیان، بلکه گفته مورخین، محققین و دانشمندان غیر ایرانی است. اگر سعی ملت ایران در بهبود زندگی، از پختن غذا و ساختن شهرها و ذوب فلزات، تا رام و اهلی کردن جانوران و یافتن پارچه و آنگاه اختراع خط و آموختن آن به اقوام دیگر دنیا نبود و اگر اقوام ایرانی آموزگار سایر مردم جهان نمی‌شدند، شاید





# NOWRUZ IN IRAN

The Iranian New Year Nowruz is one of the oldest Iranian traditions celebrated on 21 March each year to mark the beginning of spring in Iran. It is also celebrated in Afghanistan, Republic of Azerbaijan, Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan and previously also in Georgia and Armenia. This event is also celebrated by the Iraqi and Anatolian Kurds. Nowruz was registered on the list of Masterpieces of the Oral and Intangible Heritage of Humanity

and described as the Persian New Year by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2009. The culture of Iran is a mix of ancient pre-Islamic and Islamic cultures and is one of the most influential cultures in the middle east, central Asia and the whole world. Iran is considered as one of the cradles of civilization, and due to its dominant geo-political position and rich history in the world,

has had a significant impact on the world through art, architecture, poetry, science and has heavily influenced cultures and peoples as far away as Italy, Macedonia, and Greece to the West, Russia and Eastern Europe to the North, the Arabian Peninsula to the South, and the Indian subcontinent and East Asia to the East.

جشن سال نوی ایرانی، نوروز، از سوی یونسکو به عنوان میراث فرهنگی و معنوی بشریت ثبت شده است و مجمع عمومی سازمان ملل متحد با تصویب قطعنامه‌ای، ۲۱ مارس، برابر با اول بهار را به عنوان روز جهانی نوروز به رسمیت شناخته است. این آیین باستانی ایرانی، توسط پیروان ادیان مختلف و در کشورهای دیگر نیز جشن گرفته می‌شود. این جشن به عنوان مهم‌ترین تعطیلات ایران شناخته می‌شود و از چهارشنبه آخر سال که چهارشنبه سوری در آن برگزار می‌شود، آغاز شده و با تعطیلات یک هفته‌ای، به روز سیزدهم سال جدید می‌رسد که سیزده به در نام دارد و در آن، مردم به طبیعت گردی می‌روند.



# ANCIENT IRAN

Persia (roughly modern-day Iran) is among the oldest inhabited regions in the world. Archaeological sites in the country have established human habitation dating back 100,000 years to the Paleolithic Age with semi-permanent settlements (most likely for hunting parties) established before 10,000 BCE.

The ancient kingdom of Elam in this area was among the most advanced of its time (its oldest settlement, the archaeological site of Chogha Zanbil, dates to c. 7200 BCE) before parts of it were conquered by the Sumerians, later completely by the Assyrians, and then by the Medes. The Median Empire (550-678 BCE) was followed by one of the greatest political and social entities of the ancient world, the Persian Achaemenid Empire (330-550 BCE) which was conquered by Alexander and later replaced by the Seleucid Empire (63-312 BCE), Parthia (247 BCE-224 CE), and the Sassanian Empire (651 - 224 CE) in succession. The Sassanian Empire was the last of the Persian governments to hold the region before the Muslim Arab conquest of the 7th century CE.

هرچند کاوش‌های مربوط به دوره پارینه‌سنگی در ایران (تا ۱۳۰۰۰ سال پیش) ناچیز است، اما با توجه به موقعیت جغرافیایی فلات ایران، این سرزمین تنها پلی بوده است که انسان شکارچی-گردآورنده در مهاجرت از آفریقا به جنوب آسیا می‌توانسته از آن عبور کند. آثار یافت شده از این دوران در ایران، محدود به غارها و پناهگاه‌های صخره‌ای در زاگرس میانی، چند منطقه در ساحل دریای خزر و مناطق پراکنده‌ای در کویرهای مرکزی می‌شود. یافت شدن سکونتگاهی با قدمت هشتصد هزار سال در آسیای میانه این گمان را طرح کرده که در ایران نیز در آن زمان انسان‌هایی می‌زیسته‌اند.

برخی از قدیمی‌ترین آثار باستانی کشف شده در ایران، همانند نمونه‌های کاوش شده در کشف‌رود و گنج‌پر در شمال این کشور، گواهی دهنده حضور انسان در ایران از دوران پارینه‌سنگی زیرین هستند. در این دوره دو سنت ساخت ابزار وجود دارد که یکی نوعی تبر ساخته شده از تراشه سنگی است و در شرق رودخانه فرات از جمله ایران اثری از آن یافت نشده است. دیگری ابزارهای خردکننده از تراشه سنگی است که در مناطق شرقی اوراسیا از جمله ایران یافته شده است.

## مادها

مادها قومی ایرانی بودند از تبار آریایی که در بخش غربی فلات ایران ساکن شدند. سرزمین مادها دربرگیرنده بخش غربی فلات ایران بود. سرزمین آذربایجان در شمال غربی فلات ایران را با نام ماد کوچک و بقیه ناحیه زاگرس را با نام ماد بزرگ می‌شناختند. پایتخت ماد حکمتانه است آنها توانستند در اوایل قرن هفتم قبل از میلاد اولین دولت تاریخ ایران را تأسیس کنند. دولت ماد در ۵۵۰ پیش از میلاد به دست کوروش منقرض شد و سلطنت ایران به پارسی‌ها منتقل گشت.





# EARLY HISTORY

Archaeological finds, such as Neanderthal seasonal settlements and tools, trace human development in the region from the Paleolithic through the Neolithic and Chalcolithic Ages. The city of Susa (modern-day Shushan), which would later become part of Elam and then Persia, was founded in 4395 BCE, making it among the oldest in the world. Although Susa is often equated with Elam, they were different polities; Susa was founded before even the Proto-Elamite Period (c. 2700–3200 BCE) though it was contemporaneous with Elamite culture.



# PALEOLITHIC

The earliest archaeological artifacts in Iran were found in the Kashafrud and Ganj Par sites that are thought to date back to 10,000 years ago in the Middle Paleolithic. Mousterian stone tools made by Neanderthals have also been found. There are more cultural remains of Neanderthals dating back to the Middle Paleolithic period, which mainly have been found in the Zagros region and fewer in central Iran at sites such as Kobeh, Kunji, Bisitun Cave, Tamtama, Warwasl, and Yafteh Cave. In 1949, a Neanderthal radius was discovered by Carleton S. Coon in Bisitun Cave. Evidence for Upper Paleolithic and Epipaleolithic periods are known mainly from the Zagros Mountains in the caves of Kermanshah and Khorramabad and a few numbers of sites in the Alborz and Central Iran. During this time, people began creating rock art.

دوره نوسنگی در ایران از ۱۰۰۰۰ سال پیش تا ۷۵۰۰ سال پیش را دربرمی گیرد. به علت سردی آب و هوا، تقریباً هزار سال طول کشید تا عصر نوسنگی از هلال حاصل خیز به فلات ایران برسد و امکان کشاورزی مهیا شود. سکونتگاه‌های نوسنگی یافت شده در ایران همگی در محل‌هایی هستند که امکان کشت دیم فراهم بوده است. از سوی دیگر، احتمالاً دامپروری از سرزمین کردستان آغاز شد و سپس به دیگر نواحی گسترش یافت. البته تاکنون فقط نواحی غرب و جنوب غرب ایران در کوه پایه‌های زاگرس و دشت خوزستان مورد کاوش قرار گرفته است. سکونتگاه‌های نوسنگی یافت شده در ایران، در مکان‌هایی با امکان دیم‌کاری قرار دارند. از هزاره دهم تا هفتم پیش از میلاد، نخستین جوامع کشاورزی، در منطقه زاگرس در غرب ایران، از جمله چغاگلان، چغانوت و چغامیش به شکوفایی رسیدند.

آغاز عصر برنز با تحولات عظیم در ساختار جوامع ایران همزمان بود. در این دوره جمعیت فلات ایران به شدت افزایش یافت. در مطالعه معماری و سکونتگاه‌های ایران در اوایل عصر برنز، دو حوزه فرهنگی شاخص در ایران پدیدار می‌شود: در اواسط عصر برنز، فلات ایران صحنه شکوفایی گسترده ولی کوتاه‌مدت شهرنشینی بود. مراکز شهری‌ای چون شهر سوخته، تپه حصار، تپه یحیی، شهداد، و چیرفت بخشی از شبکه بازرگانی‌ای بودند که آسیای مرکزی را به سواحل جنوبی خلیج فارس و دریای عمان، ایلام، و میان‌رودان پیوند می‌داد. مهم‌ترین کالاهای تجارتهای در این شبکه مس (از مرکز و جنوب شرقی ایران و عمان) و لاجورد (از بدخشان در افغانستان و کوئته در پاکستان) بود که بخش عمده آن به سرزمین‌های غربی (به‌ویژه میان رودان) صادر می‌شد و در تزئینات ابنیه اداری و آیینی طبقه حاکم به کار می‌رفت. در عصر برنز، مناطق پیرامون دشت‌های فلات ایران از میانه هزاره چهارم پیش از میلاد تا اوایل هزاره سوم پیش از میلاد، دستخوش پیدایش مراکز شهری شد که نتیجه گسترش بازرگانی به‌ویژه در زمینه فلز بود. این فرایند، غالباً شاخه‌ای از پیدایش تمدن در دوران اوروک میان‌رودان دانسته می‌شود. در دوران برنز، جمعیت فلات ایران به شکلی قابل توجه افزایش یافت.





# NEOLITHIC TO CHALCOLITHIC

Early agricultural communities such as Chogha Golan in 10,000 BC along with settlements such as Chogha Bonut (the earliest village in Elam) in 8000 BC, began to flourish in and around the Zagros Mountains region in western Iran. Around about the same time, the earliest-known clay vessels and modelled human and animal terracotta figurines were produced at Ganj Dareh, also in western Iran. There are also 10,000-year-old human and animal figurines from Tapeh Sarab in Kermanshah Province among many other ancient artefacts. The south-western part of Iran was part of the Fertile Crescent where most of humanity's first major crops were grown, in villages such as Susa (where a settlement was first founded possibly as early as 4395 cal BC) and settlements such as Chogha Mish, dating back to 6800 BC; there are 7,000-year-old jars of wine excavated in the Zagros Mountains (now on display at the University of Pennsylvania) and ruins of 7000-year-old settlements such as Tapeh Sialk are further testament to that. The two main Neolithic Iranian settlements were the Zayandeh River Culture and Ganj Dareh.

Aryan tribes are thought to have migrated to the region at some point prior to



نوازنده - ایران باستان  
The musician the Ancient Iran  
1500 b.c.

3rd millennium BCE and the country would later be referenced as Ariana and Iran – the land of the Aryans. 'Aryan' should be understood according to the ancient Iranian language of Avestan meaning "noble", "civilized" or "free man" and designating a class of people, having nothing to do with race – or Caucasians in any way – but referring to Indo-Iranians who applied the term to themselves in the religious works known as the Avesta. The term 'Aryan' interpreted as referencing racial Caucasians was not advanced until the 19th century CE. These Aryan tribes were made up of diverse people who would become known as Alans, Bactrians, Medes, Parthians, and Persians, among others. They brought with them a polytheistic religion closely associated with the Vedic thought of the Indo-Aryans – the people who would settle in northern India – characterized by dualism and the veneration of fire as an embodiment of the divine. This early Iranian religion held the god Ahura Mazda as the supreme being with other deities such as Mithra (Sun God/God of covenants), and Anahita (Goddess of fertility, health, water, and wisdom), among others, making up the rest of the pantheon.

At some point between 1000-1500 BCE, the Persian visionary Zoroaster (also known as Zarathustra) claimed divine revelation from Ahura Mazda, recognizing the purpose of human life as choosing sides in an eternal struggle between the supreme deity of justice and order and his adversary Angra Mainyu, God of discord and strife. Human beings were defined by whose side they chose to act on.

Zoroaster's teachings formed the foundation of the religion of Zoroastrianism which would later be adopted by the Persian empires and inform their culture. The Persians settled primarily across the Iranian plateau and were established by the 1st millennium BCE. The Medes united under a single chief named Dayukku (known by the Greeks as Deioces, r. 675-727 BCE) and founded their state in Ecbatana.

Dayukku's grandson, Cyaxares (r. 585-625 BCE), would extend Median territory into modern-day Azerbaijan. In the late 8th century BCE, under their king Achaemenes, the Persians consolidated their control of the central-western region of the Bakhitvari Mountains with their capital at Anshan.

## مهاجرت آریایی ها به ایران

فلات ایران رسیدند، در ابتدا با گستر مردم بومی آن منطقه برخی از آنها را به کار گرفتند. آنها بعد از ورود به سرزمین ایران به طایفه های مختلفی تقسیم شدند که مهم ترین آنها مادها و پارت ها و پارس ها نام داشتند. نام ایران برگرفته از اسم آریایی ها است که سرزمین آریایی معنا می شود.

آریایی ها شامل تعداد زیادی از نژاد سفید پوست هستند که احتمالاً سرزمین اولیه آنها از شمال دریای سیاه و خزر تا حوالی رود های سیحون و جیحون بوده است. بعد ها بخش از آریایی ها به سمت ایران و هند و بخشی دیگر به اروپا مهاجرت کردند به همین دلیل به اقوام آسیایی و زبان آنها، هند و اروپایی گفته می شود.

آریایی به معنای شریف می باشد. آریایی ایران و هند تا مدت ها در کنار هم زندگی می کردند و پس از گذشت مدت ها، از هم جدا شدند. تا پیش از جدایی، زبان، سازمان اجتماعی و افسانه های مشترکی داشته اند. در متون تاریخی ایران، برخی زمان مهاجرت آریایی ها به ایران را ۲۰۰۰ سال ق م و بعضی دیگر قرن ۱۴ ق م تا قرن ۶ ق م ثبت کرده اند. زمانی که آریایی ها به







# A C H A E M E N I D E M P I R E (330-650 BC)

Cyrus the Great overthrew, in turn, the Median, Lydian, and Neo-Babylonian Empires, creating an empire far larger than Assyria. He was better able, through more benign policies, to reconcile his subjects to Persian rule; the longevity of his empire was one result. The Persian king, like the Assyrian, was also "King of Kings", (shāhanshāh in modern Persian) – "great king", Megas Basileus, as known by the Greeks.

Cyrus's son, Cambyses II, conquered the last major power of the region, ancient Egypt, causing the collapse of the Twenty-sixth Dynasty of Egypt. Since he became ill and died before, or while, leaving Egypt, stories developed, as related by Herodotus, that he was struck down for impiety against the ancient Egyptian deities. The winner, Darius I, based his claim on membership in a collateral line of the Achaemenid Empire.

**هخامنشیان**  
هخامنش جد این خاندان، قبیله‌های پارس را تحت فرمان خود درآورد. پس از او چیش پیش، پسرش در ناحیه انشان (شرق شوشتر) به شاهی رسید. بعدها آنها پاسارگاد را مرکز خود قرار دادند. تا زمان کوروش سوم (بزرگ)، شش پادشاه از این خاندان حکومت کردند.

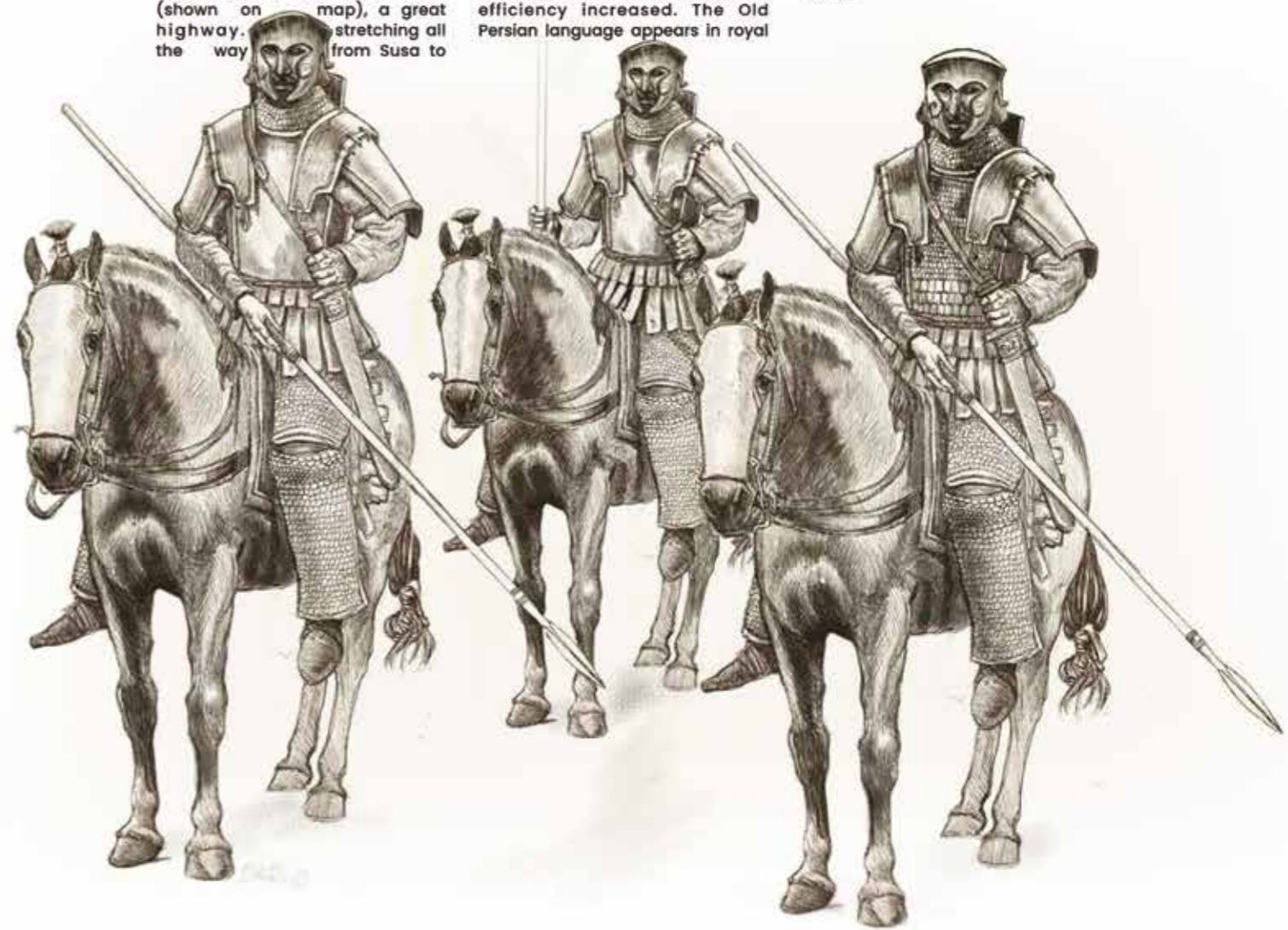
**سلوکیان**  
پس از مرگ اسکندر (۳۲۳ ق.م) فتوحاتش بین سردارانش تقسیم شد و بیشتر متصرفات آسیایی او که ایران هسته آن بود به سلوکوس اول رسید. به این ترتیب ایران تحت حکومت سلوکیان (۳۳۵-۲۵۰ ق.م) درآمد. آنها مدت هشتاد سال بربخش بزرگی از غرب ایران سلطنت کردند ولی در قلمرو آنها تقریباً هیچگاه آرامش وجود نداشت. پس از مدتی پارت ها نفوذ خود را گسترش دادند و سرانجام توانستند سلوکیان را نابود کنند و چون اولین پادشاه اشکانیان اشک نام داشت نام این سلسله را اشکانیان گذاشتند.



Darius' first capital was at Susa, and he started the building program at Persepolis. He rebuilt a canal between the Nile and the Red Sea, a forerunner of the modern Suez Canal. He improved the extensive road system, and it is during his reign that mentions are first made of the Royal Road (shown on map), a great highway stretching all the way from Susa to

Sardis with posting stations at regular intervals. Major reforms took place under Darius. Coinage, in the form of the daric (gold coin) and the shekel (silver coin) was standardized (coinage had already been invented over a century before in Lydia c. 660 BC but not standardized), and administrative efficiency increased. The Old Persian language appears in royal

inscriptions, written in a specially adapted version of the cuneiform script. Under Cyrus the Great and Darius I, the Persian Empire eventually became the largest empire in human history up until that point, ruling and administrating over most of the then known world.







# PERSPOLIS SHIRAZ

Persepolis, whose magnificent ruins rest at the foot of Kuh-e Rahmat (Mountain of Mercy) in south-western Iran, is among the world's greatest archaeological sites. Renowned as the gem of Achaemenid (Persian) ensembles in the fields of architecture, urban planning, construction technology, and art, the royal city of Persepolis ranks among the archaeological sites which have no equivalent and which bear unique witness to a most ancient civilization. The city's immense terrace was begun about 518 BCE by Darius the Great, the Achaemenid Empire's king. On this terrace, successive kings erected a series of architecturally stunning palatial buildings, among them the massive Apadana palace and the

Throne Hall ("Hundred-Column Hall"). Persepolis was the seat of government of the Achaemenid Empire, though it was designed primarily to be a showplace and spectacular center for the receptions and festivals of the kings and their empire. The terrace of Persepolis continues to be, as its founder Darius would have wished, the image of the Achaemenid monarchy itself, the summit where likenesses of the king reappear unceasingly, here as the conqueror of a monster, there carried on his throne by the downtrodden enemy, and where lengthy cohorts of sculpted warriors and guards, dignitaries, and tribute bearers' parade endlessly. The archaeological

ruins at Persepolis are authentic in terms of their locations and setting, materials and substance, and forms and design. The present location of the Persepolis terrace and its related buildings has not changed over the course of time. Restoration work has carefully respected the authenticity of the monuments, utilizing traditional technology and materials in harmony with the ensemble. No changes have been made to the general plan of Persepolis. Moreover, there are no modern reconstructions at Persepolis; the remains of all the monuments are authentic.



# PARTHIAN EMPIRE

## اشکانیان

اشکانیان تمدن یونانی را که در دوره سلوکیان در ایران به وجود آمده بود، ارج می‌گذاشتند. برخی از پادشاهان اشکانی به خوبی با ادبیات یونانی آشنائی داشتند و برخی نمایش‌های یونانی در دربار پادشاهان اشکانی اجراء می‌شد. در آن دوره مجلسی موسوم به مهستان بود که خود مرکب از دو مجلس بود یکی مجلس اشراف و دیگری مجلس دانایان و مغان که جنبه مشورتی داشت و نفوذ چندانی در امور نداشت. در این دوره از تاریخ ایران دامپروزی و کشاورزی و تجارت رونق بسیار داشت و برده‌داری رشد می‌کرد. دین آنها دین زرتشت و نیز پرستش اجداد آنها بود. سایر ادیان نیز آزادی داشتند. اشک ۲۲ (بلاش اول) کسی بود که به جمع‌آوری اوستا پرداخت. زبان آنها پارسی میانه بود که به علت تماس زیاد با رومی‌ها، زبان و تمدن رومی نیز در دربار آنها نفوذ داشته است. خط آنها آرامی سریانی بوده و روی برخی سکه‌ها عبارات یونانی حک شده است. از آثار این دوره از تاریخ ایران دوره مهرداد و گودرز در بیستون است.

The Parthian Empire, also known as the Arsacid Empire was a major Iranian political and cultural power in ancient Iran from 247 BC to 224 AD. Its latter name comes from its founder, Arsaces I, who led the Parni tribe in conquering the region of Parthia in Iran's northeast, then a satrapy (province) under Andragoras, in rebellion against the Seleucid Empire. Mithridates I (r. c. 132–171 BC) greatly expanded the empire by seizing Media and Mesopotamia from the Seleucids. At its height, the Parthian Empire stretched from the northern reaches of the Euphrates, in what is now central-eastern Turkey, to present-day Afghanistan and western Pakistan. The empire, located on the Silk Road trade route between the Roman Empire in the Mediterranean Basin and the Han dynasty of China, became a center of trade and commerce.

The Parthians largely adopted the art, architecture, religious beliefs, and royal insignia of their culturally heterogeneous empire, which encompassed Persian, Hellenistic, and regional cultures. For about the first half of its existence, the Arsacid court adopted elements of Greek culture, though it eventually saw a gradual revival of Iranian traditions. The Arsacid rulers were titled the "King of Kings", as a claim to be the heirs to the Achaemenid Empire; indeed, they accepted many local kings as vassals where the Achaemenids would have had centrally appointed, albeit largely autonomous, satraps. The court did appoint a small number of satraps, largely outside Iran, but these satrapies were smaller and less powerful than the Achaemenid potentates. With the expansion of Arsacid power, the seat of central government shifted from Nisa to Ctesiphon along the Tigris (south of modern Baghdad, Iraq), although several other sites also served as capitals.



The earliest enemies of the Parthians were the Seleucids in the west and the Scythians in the north. However, as Parthia expanded westward, they came into conflict with the Kingdom of Armenia, and eventually the late Roman Republic. Rome and Parthia competed with each other to establish the kings of Armenia as their subordinate clients. The Parthians destroyed the army of Marcus Licinius Crassus at the Battle of Carrhae in 53 BC, and in 39–40 BC, Parthian forces captured the whole of the Levant except Tyre from the Romans. However, Mark Antony led a counterattack against Parthia, although his successes were generally achieved in his absence, under the leadership of his lieutenant Ventidius. Various Roman emperors or their appointed generals invaded Mesopotamia in the course of the ensuing Roman-Parthian Wars of the next few centuries. The Romans captured the cities of Seleucia and Ctesiphon on multiple occasions during these conflicts, but were never able to hold on to them. Frequent civil wars between Parthian contenders to the throne proved more dangerous to the Empire's stability than foreign invasion, and Parthian power evaporated when Artabanus IV, in 224 AD. Ardashir established the Sasanian Empire, which ruled Iran and much of the Near East until the Muslim conquests of the 7th century AD, although the Arsacid dynasty lived on through branches of the family that ruled Armenia, Iberia, and Albania in the Caucasus.



# SASANIAN EMPIRE

The first shah of the Sasanian Empire, Ardashir I, started reforming the country economically and militarily. For a period of more than 400 years, Iran was once again one of the leading powers in the world, alongside its neighbouring rival, the Roman and then Byzantine Empires. The empire's territory, at its height, encompassed all of today's Iran, Iraq, Azerbaijan, Armenia, Georgia, Abkhazia, Dagestan, Lebanon, Jordan, Palestine, Israel, parts of Afghanistan, Turkey, Syria, parts of Pakistan, Central Asia, Eastern Arabia, and parts of Egypt.

## ساسانیان

سلسله ساسانیان خاندان شاهنشاهی ایرانی در طول تاریخ ایران هستند که در سالهای ۲۲۴ تا ۶۵۱ میلادی حکومت می‌کردند. شاهنشاهان ساسانی که اصلیتشان از استان پارس بود بر بخش بزرگی از غرب قاره آسیا چیرگی یافتند. پایتخت ساسانیان شهر تیسفون در نزدیکی بغداد در عراق امروزی بود. سلسله اشکانی به دست اردشیر اول ساسانی منقرض گردید. وی سلسله ساسانیان را بنا نهاد که تا ۶۵۱ میلادی در ایران ادامه یافت. دولت ساسانی حکومتی ملی و متکی به دین و تمدن ایرانی بود و قدرت بسیار زیادی کسب کرد. در این دوره نیز جنگ‌های ایران و روم ادامه یافت.

# KHAJEH MOUNTAIN

Khajeh Mountain is one of the most spectacular natural areas of Sistan and Baluchistan, which is located in the heart of the beautiful Hamon Lake and attracts the eyes of every passerby as a dream island. Many buildings have been built in the heart of this mountain, which according to experts belong to the Parthian and Sasanian eras. These buildings show that this mountain has been of special value and importance among followers of different religions such as Zoroastrians, Christians and Muslims in the past.





# EARLY ISLAMIC PERIOD ISLAMIC CONQUEST OF PERSIA (651–633)

In 633, when the Sasanian king Yazdegerd III was ruling over Iran, the Muslims under Umar invaded the country right after it had been in a bloody civil war. Several Iranian nobles and families such as king Dinar of the House of Karen, and later Kanaranglyans of Khorasan, mutinied against their Sasanian overlords. Although the House of Mihran had claimed the Sasanian throne under the two prominent generals Bahrām Chōbin and Shahrbaraz, it remained loyal to the Sasanians during their struggle against the Arabs, but the Mihrans were eventually betrayed and defeated by their own kinsmen, the House of Ispahbudhan, under their leader Farrukhzad, who had mutinied against Yazdegerd III. The Muslim conquest of Persia ended the Sasanian Empire and led to the eventual decline of the Zoroastrian religion in Persia. Over time, the majority of Iranians converted to Islam.

## تاریخ ایران بعد از اسلام

پس از استقرار دین اسلام در سرزمین ایران که در نتیجه پیروزی اعراب مسلمان بر ساسانیان و فتح ایران توسط آنها روی داد، تحولات بسیاری در عرصه‌های اجتماعی، مذهبی و سیاسی در تاریخ ایران به وجود آمد.

# ABBASID PERIOD AND AUTONOMOUS IRANIAN DYNASTIES

The Abbasid army consisted primarily of Khorasanians and was led by an Iranian general, Abu Muslim Khorasani. It contained both Iranian and Arab elements, and the Abbasids enjoyed both Iranian and Arab support. By the 9th century, Abbasid control began to wane as regional leaders sprang up in the far corners of the empire to challenge the central authority of the Abbasid caliphate. The Abbasid caliphs began enlisting mamluks, Turkic-speaking warriors, who had been moving out of Central Asia into Transoxiana as slave warriors as early as the 9th century. Shortly thereafter the real power of the Abbasid caliphs began to wane; eventually, they became religious figureheads while the warrior slaves ruled. The 9th century also saw the revolt by native Zoroastrians, known as the Khurramites, against oppressive Arab rule. The movement was led by a Persian freedom fighter Babak Khorramdin. Babak's Iranianizing rebellion, from its base in Azerbaijan in northwestern Iran, called for a return of the political glories of the Iranian past. The Khorramdin rebellion of Babak spread to the Western and Central parts of Iran and lasted more than twenty years before it was defeated when Babak was betrayed by Afshin, a senior general of the Abbasid Caliphate.



# (1370-1219) MONGOL CONQUEST AND RULE

یکی از حوادث بسیار تلخ که ضربات جبران ناپذیری بر فرهنگ و تمدن ایران اسلامی وارد شد فتنه حمله مغول به سرزمین ایران است. (چنگیزخان تموچین) پس از مطیع کردن اقوام مغول و حکومت‌های محلی که با ایران همجوار شده بود به دنبال ایجاد در روابط تجاری، سیاسی با ایران بود اما به دلیل بی‌تدبیری سلطان محمد خوارزمشاه و نبود انسجام در ارکان حکومت تبدیل به روابط خصمانه شده یکی از دردناکترین فجایع انسانی در ایران به وقوع پیوست. چنگیزخان پس از تثبیت قدرت خود برای شروع باب تجارت و دوستی با ایران عده‌ای بازرگان به ایران فرستاد ولی هنگامی که سفیران چنگیز وارد شهر اترار شدند تا پیام او را تسلیم کنند، غایرخان حاکم آنجا در مالشان طمع کرده به بهانه جاسوسی آن‌ها را زندانی کرد و از سلطان محمد درخواست قتل آن‌ها را کرد. سلطان بدون تفکر دستور مصادره اموال و قتل آنان را صادر کرد. چون خبر به چنگیز رسید درخواست تسلیم حاکم را کرد ولی سلطان قاصد او را نیز کشت. لذا چنگیزخان همراه امرا و پسرانش عازم جنگ شد. بر اثر حمله مغول زبان‌های مادی و معنوی بسیاری به ایران وارد شد و به قول جوینی:

«آمدند و کشتند و سوختند و کشتند و بردند و رفتند».

بیشتر شهرها، آبادی‌ها، مزارع، اماکن، راه‌ها، بازارها تخریب و در نتیجه تجارت، کشاورزی و صنعت نابود شد، اموال و دارایی‌های ایران غارت شد، بر اثر کشته شدن مردان بسیاری مناطق خالی از سکنه شده، علمای بسیاری کشته شدند، جوانان به سپاه برده شدند و اهل حرفه و صنعت به مغولستان انتقال یافتند و قلمرو سیاسی ایران مدت‌ها تحت حاکمیت بیگانگان قرار گرفت.

The Khwarazmian dynasty only lasted for a few decades, until the arrival of the Mongols. Genghis Khan had unified the Mongols, and under him the Mongol Empire quickly expanded in several directions. In 1218, it bordered Khwarezm. At that time, the Khwarazmian Empire was ruled by Ala ad-Din Muhammad (1220-1200). Muhammad, like Genghis, was intent on expanding his lands and had gained the submission of most of Iran. He declared himself shah and demanded formal recognition from the Abbasid caliph Al-Nasir. When the caliph rejected his claim, Ala ad-Din Muhammad proclaimed one of his nobles' caliphs and unsuccessfully tried to depose an-Nasir. The Mongol invasion was by and large disastrous to the Iranians. Although the Mongol invaders eventually converted to Islam and accepted the culture of Iran, the Mongol destruction in Iran and other regions the Islamic heartland (particularly the historical Khorasan region, mainly in Central Asia) marked a major change of direction for the region. Much of the six centuries of Islamic scholarship, culture, and infrastructure was destroyed as the invaders leveled cities, burned libraries, and in some cases replaced mosques with Buddhist temples.

The Mongols killed many Iranian civilians. Destruction of qanat irrigation systems in the north east of Iran destroyed the pattern of relatively continuous settlements, producing many abandoned towns which were relatively quite good with irrigation and agriculture.

# SAFAVID EMPIRE (1736-1501)

The Safavid dynasty was one of the most significant ruling dynasties of Persia (modern Iran), and "is often considered the beginning of modern Persian history". The greatest of the Safavid monarchs, Shah Abbas I the Great (1629-1587) came to power in 1587 aged 16. Abbas I first fought the Uzbeks, recapturing Herat and Mashhad in 1598. He expanded commercial links with the Dutch East India Company and established firm links with the European royal houses, which had been initiated by Ismail I earlier on by the Habsburg-Persian alliance.

حکومت صفویان توسط شاه اسماعیل صفوی تاسیس شد. تیماسب اول، اسماعیل دوم، شاه عباس، شاه عباس دوم، شاه سلیمان و شاه سلطان حسین از دیگر امرای حکومت صفویان بود. در این دوران برای اولین بار مذهب شیعه به عنوان مذهب رسمی ایران معرفی شد. اصفهان، قزوین و تبریز از پایتخت‌های دوران صفوی بود. این حکومت بیش از ۲۰۰ سال به طول کشید.







# SHAH AND HIS SUCCESSORS

Iran's territorial integrity was restored by a native Iranian Turkic Afshar warlord from Khorasan, Nader Shah. He defeated and banished the Afghans, defeated the Ottomans, reinstated the Safavids on the throne, and negotiated Russian withdrawal from Iran's Caucasian territories, with the Treaty of Resht and Treaty of Ganja. His campaigns created a great Iranian Empire that briefly encompassed what is now Iran, Afghanistan, Pakistan, parts of the Caucasus region, and parts of Central Asia, but his military spending had a ruinous effect on the Persian economy. Nader Shah's victories briefly made him the Middle East's most powerful sovereign, but his empire quickly disintegrated after he was assassinated in 1747. Nader Shah has been described as "the last great Asian military conqueror. He is credited with restoring Iranian prestige especially as an alternative power in the region to the larger Ottoman Empire.

نادرشاه افشار افغان‌ها را شکست داد و زمین تسلط بر تمامی خاک ایران، سلسله افشاریان را تأسیس نمود (۱۷۳۴ م). پس از افشاریان، زندیان (۱۷۵۰-۱۷۹۶ م) بر آریکه قدرت تکیه زدند و در دوره حکومت آنها شهر شیراز به پایتختی انتخاب گردید و به شهری باشکوه و بزرگ تبدیل شد.

# IRAN'S TERRITORY IN HIS TIME

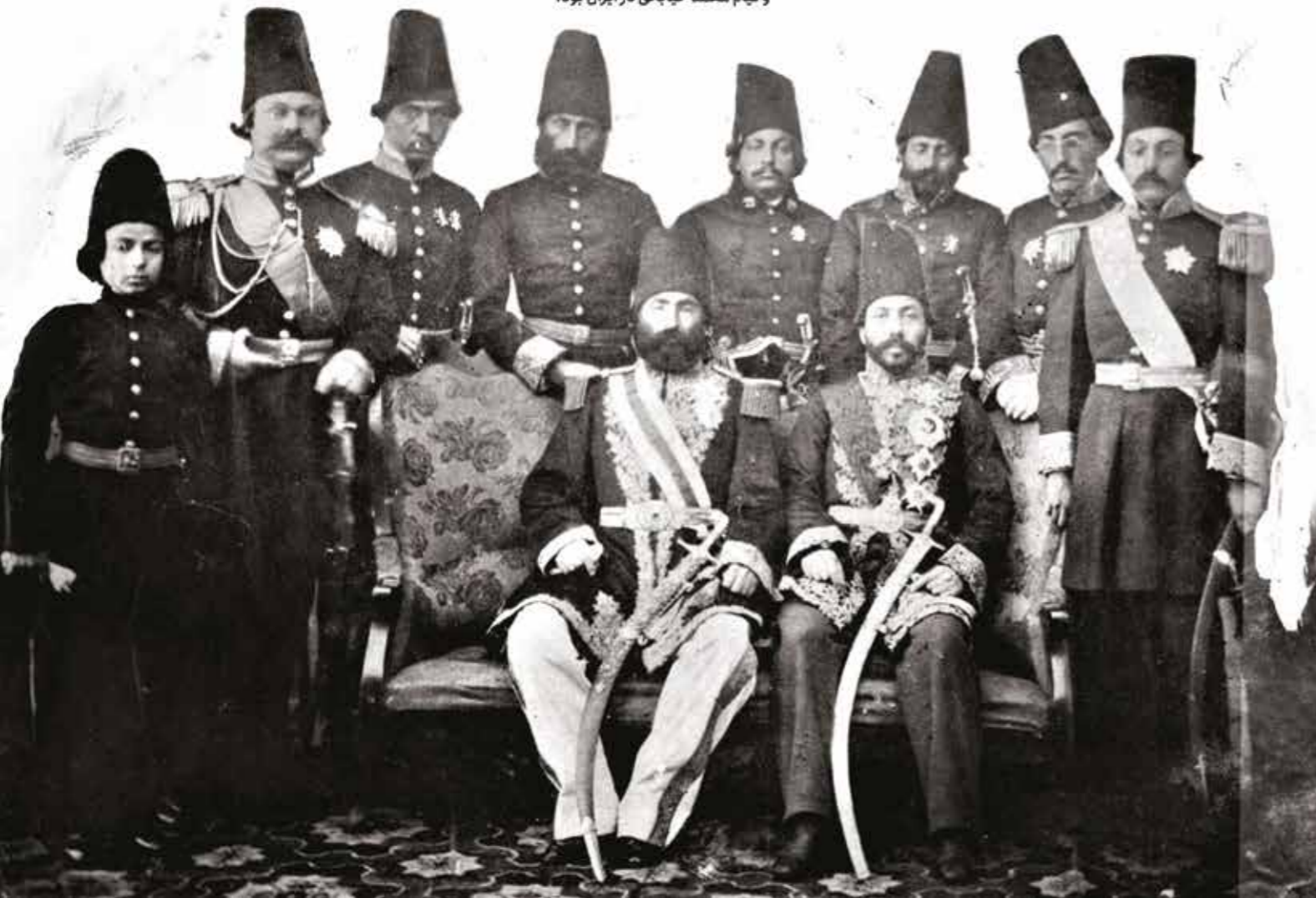




# (1925-1796) QAJAR DYNASTY

Agha Mohammad Khan emerged victorious out of the civil war that commenced with the death of the last Zand king. His reign is noted for the reemergence of a centrally led and united Iran. After the death of Nader Shah and the last of the Zands, most of Iran's Caucasian territories had broken away into various Caucasian khanates. Agha Mohammad Khan subsequently demanded that Heraclius II renounce its 1783 treaty with Russia, and to submit again to Persian suzerainty, in return for peace and the security of his kingdom.

دوره قاجاریان (۱۷۹۶-۱۷۷۹ م) از دوره های تاریخ ایران بود که نفوذ قدرت های استعماری همچون انگلیس و روسیه تزاری در ایران توسعه یافت و این قدرت ها با تحمیل عهدنامه های همچون ترکمانچای، گلستان و پاریس بر دولت ایران سرزمین های وسیعی در آذربایجان، گرجستان، ارمنستان و خراسان را از خاک ایران جدا کردند. نتیجه این تحولات وقوع جنبش های چون قیام تنباکو، مشروطیت، جنبش جنگل و قیام محمد خیابانی در ایران بود.



# BRITISH IRAN BANK IN ZABUL

The name of Bank of Iran and England is among the historical monuments of Zabul city located in Sistan and Baluchistan province, whose historical background goes back to the Qajar period. This historical building was actually a bank building during the colonial period, which was a branch of Shahl Bank in the capital. It is clear that the architecture of this building is derived by the style and trend of old European architecture. This building is located near the municipal square and today it has become a valuable museum that narrates the financial flows throughout the history of that era.

بانک ایران و انگلیس با بیش از ۳ هزار و ۱۸۰ مترمربع مساحت و ۶۲۳ مترمربع زیربنا در مرکز شهر زابل قرار دارد. این بنا تاریخی مجموعه ای از آثار استعمار است که به صورت موزه ای باز، مکان ارزشمندی برای مطالعه فعالیت های تجاری و سیاسی استعمار در شمال سیستان و بلوچستان است. اثر تاریخی بانک ایران و انگلیس که در سال ۱۳۸۴ به شماره ۱۱۹۱ در فهرست آثار ملی ثبت شده است.







# BELGIAN CUSTOMS BUILDING

The building of Belgian customs is located near Zabol city. This building was built due to trade relations between European countries and this region in the 20th century and its name is included in the list of national heritage of Iran. It is said that the construction of this building goes back to the Qajar period.



# MIGRATION OF CAUCASIAN MUSLIMS SHAHR-I-SOKHTA



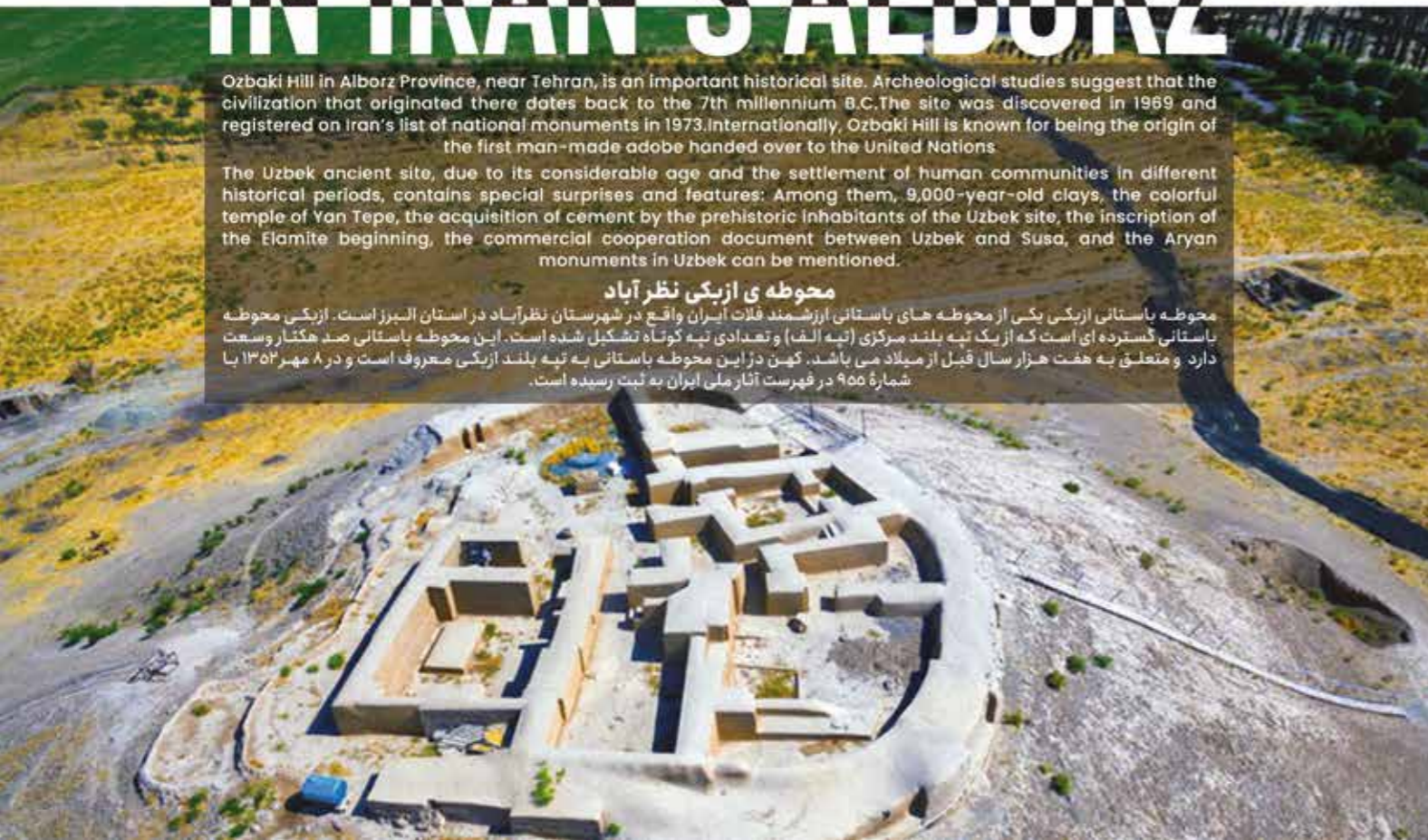
# OZBAKI HILL IN IRAN'S ALBORZ

Ozbaki Hill in Alborz Province, near Tehran, is an important historical site. Archeological studies suggest that the civilization that originated there dates back to the 7th millennium B.C. The site was discovered in 1969 and registered on Iran's list of national monuments in 1973. Internationally, Ozbaki Hill is known for being the origin of the first man-made adobe handed over to the United Nations.

The Uzbek ancient site, due to its considerable age and the settlement of human communities in different historical periods, contains special surprises and features: Among them, 9,000-year-old clays, the colorful temple of Yan Tepe, the acquisition of cement by the prehistoric inhabitants of the Uzbek site, the inscription of the Elamite beginning, the commercial cooperation document between Uzbek and Susa, and the Aryan monuments in Uzbek can be mentioned.

## محوطه ی ازبکی نظر آباد

محوطه باستانی ازبکی یکی از محوطه های باستانی ارزشمند فلات ایران واقع در شهرستان نظرآباد در استان البرز است. ازبکی محوطه باستانی گسترده ای است که از یک تپه بلند مرکزی (تپه الف) و تعدادی تپه کوتاه تشکیل شده است. این محوطه باستانی صد هکتار وسعت دارد و متعلق به هفت هزار سال قبل از میلاد می باشد. کهن در این محوطه باستانی به تپه بلند ازبکی معروف است و در ۸ مهر ۱۳۵۳ با شماره ۹۵۵ در فهرست آثار ملی ایران به ثبت رسیده است.







# WOMAN IN ANCIENT IRAN AND HER POSITION

Archaeological excavations in Shahr-i-sokhta, an ancient prehistoric city near Zabol in Sistan and Baluchestan province in southeastern Iran, have shown that women in this region enjoyed a high social status during the 4th to 3rd millennium BC. Of the seals discovered in the existing graves, 90% were owned by women, who constituted more than 60% of the population. The distribution of these seals, commercial and governmental tools that represent economic and administrative control, showed that these women were a powerful group in prehistoric society. In the early inscriptions and the fortifications of the Achaemenid treasury in Persepolis refer to women with three different terms; Irti, mutu and duksis. The first is related to common women (non-royal); Second, to unmarried members of the royal family; And the last duksis for married women with royalty. Such distinctive terms show the importance of the woman's marital status and relationship with the king. These inscriptions also show that the women of the royal family traveled a lot and often personally managed their personal estates. Some experts say that it was Cyrus the Great who created the custom of covering women to protect their chastity twelve centuries before Islam. According to their theory, the hijab was transferred from the Achaemenids to the Hellenistic Seleucids. They, in turn, handed it over to the Byzantines.

In the 7th century AD, two women named Azermidakht and Purandakht were able to reach the kingdom of Sassanid Iran. After Khosroparviz was killed by his son Shirovia in 628 AD, Shirovia did not rule for more than six months and Khosroparviz's eldest daughter Purandakht took the throne. Although according to all reports, these two were the only legitimate survivors of the Sassanid dynasty, Christian Sen considers their acceptance of kingship and their good name in Sassanid sources as a sign of "their acceptance by the Mobedan (religious clerics)".

Women in the Sassanid period had much higher rights than women in Rome, for example, if a girl was raped, the state had the duty to pay 5,000 gold dinars to that girl, which is even beyond Hammurabi's laws.

Women had little social and political presence during the Ghaznavid era. Even though they were Turks themselves, it was weaker than the following periods, which was caused by the unpreparedness of the Iranian people and the influence of the sultans of this period on the laws of the Islamic religion. During the Seljuk period, there are many women who reached the throne and ruled or those who directly or indirectly participated in the work of ruling their husbands or children. During this period, the religious prejudices of the Ghaznavid period were reduced and women had more freedom. Women in the Safavid Empire had wide rights and freedoms depending on their social status. Women in other classes experienced freedoms such as being able to travel, even without a husband, and managing their family's economic affairs. All women were visible in the public arena.

## زن در ایران باستان

کاوش‌های باستان‌شناسی در شهر سوخته، شهری باستانی در نزدیکی زابل مربوط به دوران ماقبل تاریخ در استان سیستان و بلوچستان در جنوب شرقی ایران، نشان داده‌است که زنان در این منطقه طی هزاره چهارم تا هزاره سوم پیش از میلاد از پایگاه اجتماعی بالایی برخوردار بوده‌اند.

در سده هفتم میلادی، دو زن به نام‌های آزرمیدخت و پوراندخت توانستند به پادشاهی ایران ساسانی برسند. پس از کشته شدن خسرو پرویز به دست پسرش شیرویه در سال ۶۲۸ م، شیرویه پیش از شش ماه حکومت نکرد و دختر بزرگ خسرو پرویز، پوراندخت به سلطنت نشست. هر چند بنا به همه گزارش‌ها، این دو یگانه بازماندگان مشروع خاندان ساسانی بودند، کریستین سن، پذیرش پادشاهی آن‌ها و نیک نامی آن‌ها در منابع ساسانی را، نشان از «پذیرش آنان توسط موبدان (روحانیون دین مزدایی)» می‌داند. شاهزاده خانم ساسانی پوراندخت، دختر خسرو پرویز، پیش از کناره‌گیری تقریباً دو سال بر شاهنشاهی ایران حکومت کرد. در زمان سلسله ساسانیان، بسیاری از سربازان ایرانی که توسط رومیان اسیر شدند زنانی بودند که همراه با مردان در حال جنگ بودند و در نبرد با رومیان، وجود شمار زیادی سربازان زن در ارتش ایران گزارش شده‌است. زنان در دوران ساسانی حقوق بسیار بالاتری نسبت به زنان در روم داشته‌اند به عنوان مثال اگر به دختری تجاوز صورت می‌گرفت حکومت وظیفه پرداخت ۵۰۰۰ دینار طلا را به آن دختر داشت که این مورد حتی فراتر از قانون‌های حمورابی است.



# HISTORY



Sistan-Baluchestan province is located in the east and southeast of Iran. It is Iran's vastest province with an area approximately equal to that of Syria but is less populous. The province comprises of two sections, Sistan in the north and Baluchistan in the south. Sistan includes Zabol and the cities around it and Baluchestan encompasses the rest of the cities from Zahedan to Chabahar. The inhabitants of the province of "Sistan va Baluchistan" continue to embrace their own norms and traditions, and the region has the potential to become one of the sight-seeing areas of Iran.



# BLUCHIRAN

## SISTAN VA BALUCHESTAN



# EMBROIDERY OF SISTAN AND BALUCHESTAN

Baluchestan embroideries are the most exquisite samples of handicrafts in Iran. These needleworks are locally called "Suchan Duzi". There are many documents that prove this embroidery existed from the early years of Islamic era in this tribe and flourished during the Timurid and Safavid dynasty. Suchan Duzi is most commonly used as a decoration of local dresses. The needlework covers all over the fabrics, and is used to decorate handkerchiefs, trousers and are applied in forms like strips in the handkerchiefs, a piece on the back and the top of the Chadors. Since local dresses are worn by women in many cities and regions, this embroidery is popular in all big or small cities and villages of Zahedan and Saravan in the east and to Iranshahr in the west. The techniques of needlework differ between each nomadic region like Iranshahr (Qasem Abad, Pip, Espakeh, Verkat, Chenel) and region of Khash and Gasht. Qasem Abad

is proud to be the hometown of two artists of this craft: Ms. Zarkhatun Baluchi and Ms. Mahtab Jahan Bani. Kinds of Baluch embroidery include: Sarafi Duzi, Zarifi Duzi, Parivar Duzi and Baluch Duzi. Very bright colors are incorporated into pieces amongst which orange and red are dominant. The details are done in green, blue, white and black. There is a common characteristic between all of the embroideries of these regions and that is using of geometric and linear motifs. Cursive and circular motifs are rarely stitched in Baluch needle works. The motifs can be divided into three general groups:

1. Geometric, that are the most popular motifs of Baluch works. Triangles, squares and diamonds are main patterns and can be found in other handicrafts such as pottery, too.

2. Natural motifs, which include herbal and animal motifs such as "Gol-e Sohr" or red flower, "Gol-e Chahar Bargi" or four petal flowers, "Katarog" or dandelion, "Gol-e Hasht Bargi" or eight petal flower, chicken, "Morg Punch" or feet of the chicken, "Hoshter Damb" or tail of the camel, "Katarpadak" or feet of the insects and wings of the dove. 3. Natural elements, like mountains, rivers and etc. The motif of "Chapras" is the most famous motif of this group, and is a simple representation of waves and motion. In addition to clothing, Baluch embroidery is applied to make covers of holy Quran, Kohl holders, bags and cushions.

بر اساس برخی روایتهای نام سیستان تغییر یافته‌ی سجستان یا سکستان است که به معنی سرزمین سکاها بوده است. سکاها قومی بودند که حدود ۲۵۰۰ سال قبل از میلاد به اطراف رودخانه هیرمند مهاجرت کردند. این سرزمین در شاهنامه‌ی فردوسی به عنوان محل تولد رستم معرفی شده است. وجود آثار تاریخی کهن مانند سنگ نگاره‌های مربوط دوران شکار و پیش از به وجود آمدن زبان در اطراف تپه سنگی شهر سراوان، نشان از سابقه‌ی طولانی سکونت بشر در این منطقه دارند.

سوزن دوزی بلوچ یکی از زیباترین هنرهای فرهنگی ایرانی است که در میان مردمان بلوچستان کاربرد بسیاری دارد. این هنر در بین زنان بلوچ از محبوبیت بالایی برخوردار است و مردم بلوچستان در اصل این هنر را نشان دهنده هویت و سنت اصیل خود می‌دانند. این روش رودوزی لباس در بلوچستان پرکاربردترین روش برای تزئین لباس‌ها بخصوص لباس‌های ساده و محلی می‌باشد. پیراهن زنانه در قوم بلوچ با استفاده از هنر سوزن دوزی در چهار بخش از لباس استفاده می‌شود که این بخش‌ها شامل سر آستین‌ها، پیش‌سینه لباس و قسمت پایینی پیش‌سینه که بصورت عمودی تا پایین لباس دوخته می‌شود.

# KALPURGAN POTTERY

According to the specialists, pottery of Sistan and Baluchestan traces back to many thousand years ago. Three villages of Kalpurgan, Kuhmitag and Hulanchgan are the most important centers of pottery in this province. Amongst them, Kalpurgan is more famous and original than the others and is known with the names of this region. This village is located three hundred and ninety kilometers far from Zahedan and close to the borderline between Iran and Pakistan. The potteries of this region are very similar to the discoveries of archeological excavations that trace back to the 3rd millennium B.C. The unique characteristic of potteries in this region is that the technique of their production has not changed

since thousands of years ago and the artist potters who are mostly tasteful women of this region, make the potteries with no use of machinery and only by their hands. The motifs of these potteries also have roots in thousand years ago and are generally geometric and abstract. Kalpurgan potteries lack glaze and are made using a kind of soil that men gather from a region called "Mash Takuk" located two kilometers away from the village.

This soil turns into red after firing which is another trait of the potteries of Kalpurgan. After the clay utensils are created, they are exposed to sunlight to dry completely. Then they are painted by reddish brown colors that turn black after firing. This color is a kind of mineral pigment that is produced from a stone called Tituk. This stone is excavated from

"Tapeh Achar" in one of the counties of Zabol. To make the pigments, the stone is grinded on a bigger rock and the powder is mixed with a bit of water to make a slurry. Then they are decorated with ancient motifs of potteries by use of thin branches of palm tree as brushes. Finally, the potteries are fired inside traditional kilns made as pits in the ground. The potteries are bowls, jars, chalices, jugs and glasses. In 2017 the village of Kalpurgan was registered as the living museum of pottery, and World Council of Handicrafts chose this village to be the first global village of the pottery.

سفالگری استان سیستان و بلوچستان به اعتقاد اهل فن پیشینه‌ی چندین هزار ساله دارد. سه روستای کلپورگان، کوهمیگ و هولنجگان از اصلی‌ترین مراکز سفالگری این استان است. از این میان سفال کلپورگان از شهرت و اصالت بیشتری برخوردار است و با نام منطقه شناخته می‌شود. سفال کلپورگان فاقد لعاب است و خاک مورد استفاده در آن را مردمان بلوچ از منطقه‌ای به نام "مش کوتک" واقع در دو کیلومتری روستا تهیه می‌کنند. جنس خاک این منطقه به صورتی است که پس از پخت به رنگ قرمز در می‌آید و این نکته هم یکی از وجوه تمایز سفال این منطقه از سایر سفالینه‌های ایران است.



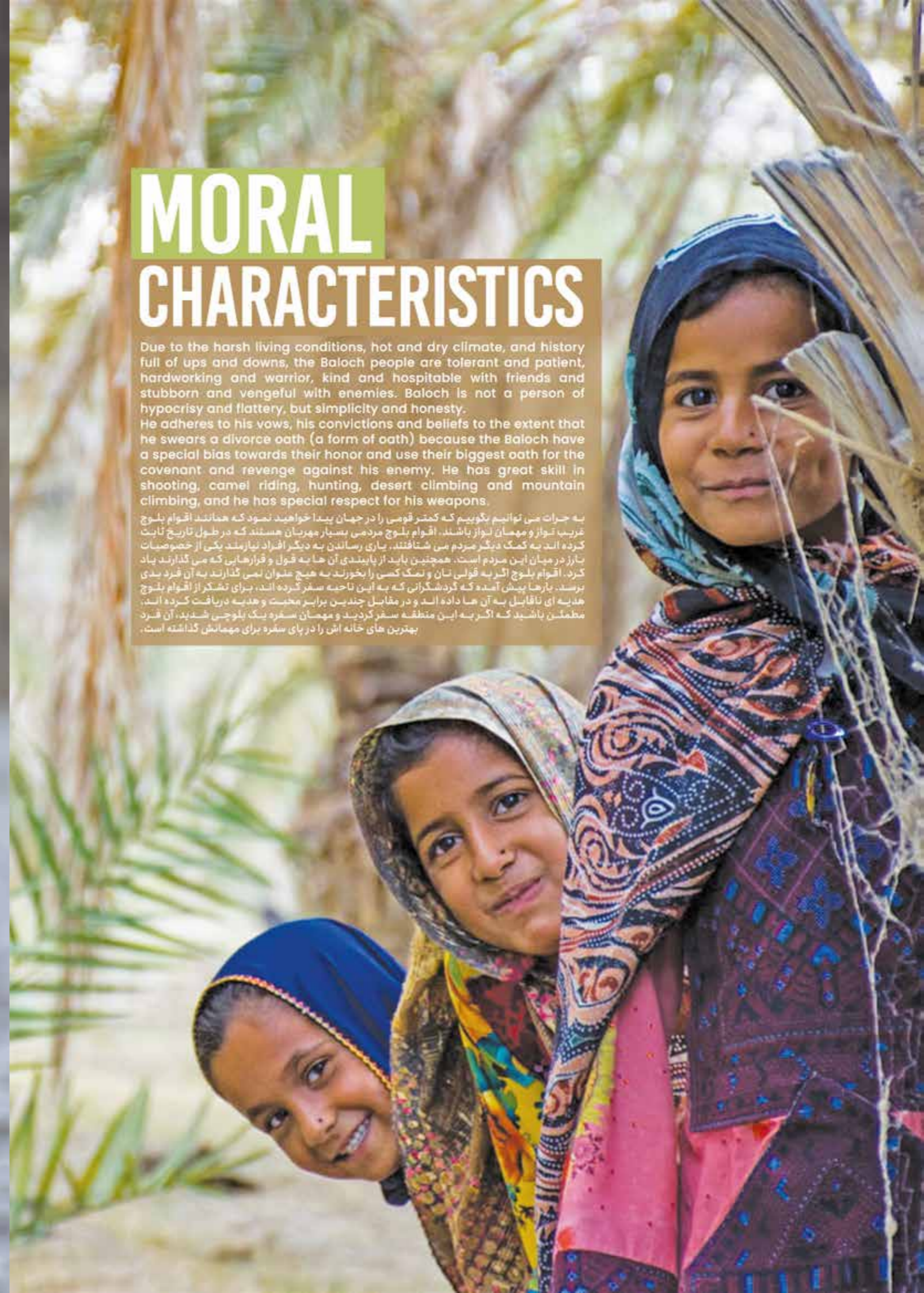




## GREAT POETS AND FAMOUS PEOPLE OF SISTAN AND BALUCHISTAN

The famous poet, "Abul Hasan Ali bin Jolagh Farokhi Gazi" is a great poet of the late 4th and early 5th century, who is one of the leaders of speech in his era and in all periods of Iranian literary history. His Diwan has about nine thousand verses and he lived during the reign of Sultan Mahmud and Masoud of Ghaznavi. he was born in Sistan and died there in 429 AH.

Abu Yusuf Yaqoob bin Laith, known as Malik Al-Dunya, is the founder and first commander (247-265 AH) of the Safarian dynasty. he is one of the great soldiers and warriors of his time.



## MORAL CHARACTERISTICS

Due to the harsh living conditions, hot and dry climate, and history full of ups and downs, the Baloch people are tolerant and patient, hardworking and warrior, kind and hospitable with friends and stubborn and vengeful with enemies. Baloch is not a person of hypocrisy and flattery, but simplicity and honesty.

He adheres to his vows, his convictions and beliefs to the extent that he swears a divorce oath (a form of oath) because the Baloch have a special bias towards their honor and use their biggest oath for the covenant and revenge against his enemy. He has great skill in shooting, camel riding, hunting, desert climbing and mountain climbing, and he has special respect for his weapons.

به حرارت می توانیم بگوییم که کمتر قومی را در جهان پیدا خواهید نمود که همانند اقوام بلوچ غریب تواضع و مهمان نواز باشند. اقوام بلوچ مردمی بسیار مهربان هستند که در طول تاریخ ثابت کرده اند به کمک دیگر مردم می شتافتند. یاری رساندن به دیگر افراد نیازمند یکی از خصوصیات بارز در میان این مردم است. همچنین باید از پابندی آن ها به قول و قرارهایی که می گذارند یاد کرد. اقوام بلوچ اگر به قولی تان و نمک کسی را بخورند به هیچ عنوان نمی گذارند به آن فرد بدی برسند. بارها پیش آمده که گردشگرانی که به این ناحیه سفر کرده اند، برای تشکر از اقوام بلوچ هدیه ای ناقابل به آن ها داده اند و در مقابل چندین برابر محبت و هدیه دریافت کرده اند. مطمئن باشید که اگر به این منطقه سفر گردید و مهمان سفره یک بلوچی شدید، آن فرد بهترین های خانه اش را در پای سفره برای مهمانش گذاشته است.



# DAHAN-E GHOLAMAN

Dahan-e Gholaman is one of the most significant historical areas in Sistan and Baluchistan province, which was discovered during the excavations of a group of foreign archaeologists in the 1960s. The history of this area, which was once a residential city, goes back to the Achaemenid era. At that time, this area had a promontory that served as a gateway for African slaves to enter the country, and the reason for its name is related to this. One of the main points in the architecture of the buildings and houses of the city is the use of clay as the main material, so that some people call this area as the clay-city.

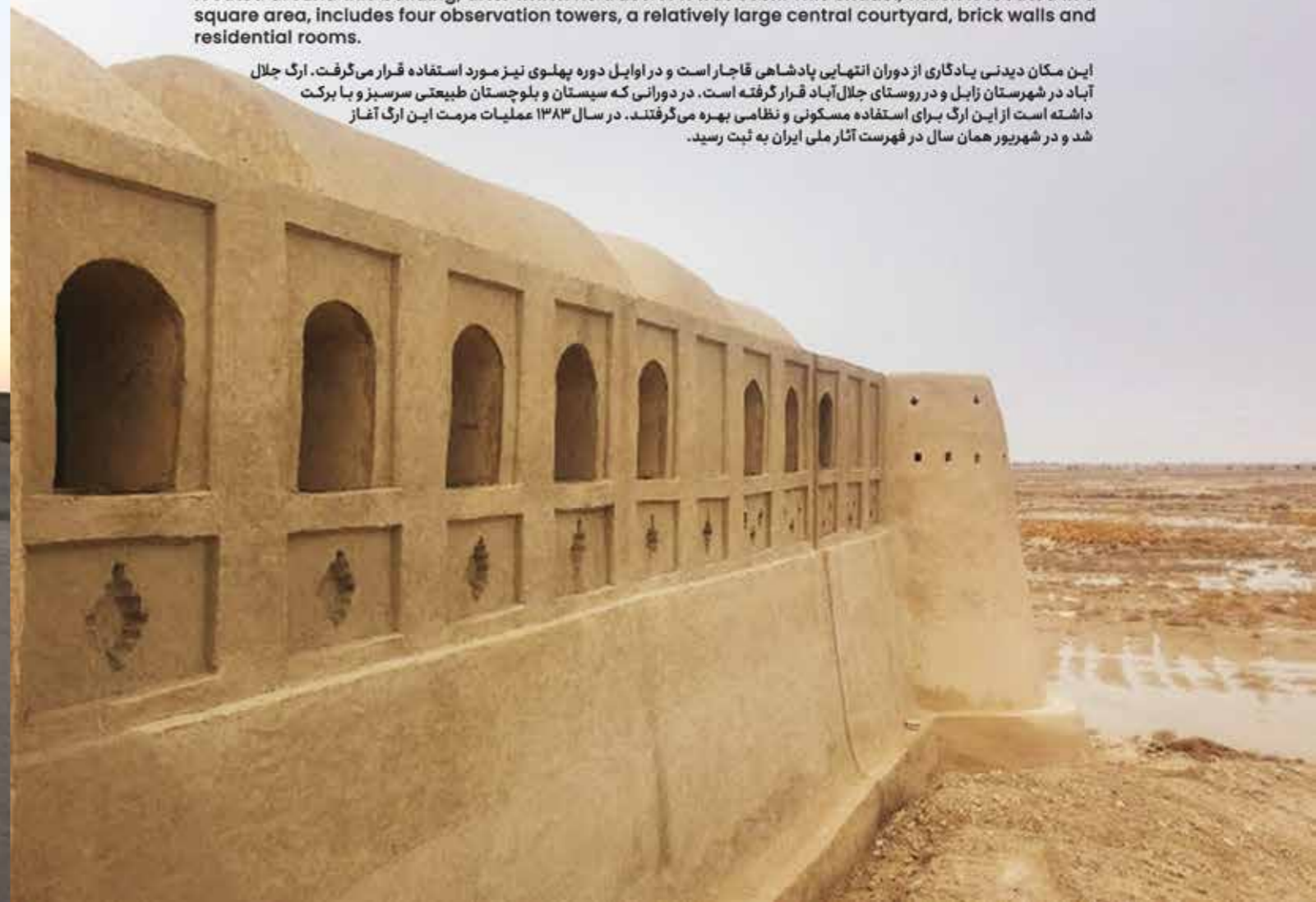
دهانه غلامان تنها شهر خشت و گلی یادگار دوره هخامنشیان در دو کیلومتری روستاهای ده رستم و قلعه نو و نزدیک شهر زابل یکی از آثار این بهشت است که در کتیبه های باز مانده از دوره هخامنشی، تخت جمشید، بیستون و نقش رستم این شهر به نام زرک یا زرنکای آمده و بازمانده های این شهر تاریخی تا کنون قابل مشاهده است.



# JALALABAD CITADEL

Jalalabad Citadel is one of the historical buildings left from the Qajar era, which is located in one of the villages of Zabol city. This valuable building was built by a person named Mohammad Ali Khan Kayani as a residential and military place. Before the drought, many green pastures were located around this building, after which no trace of it was seen. This citadel, which is located in a square area, includes four observation towers, a relatively large central courtyard, brick walls and residential rooms.

این مکان دیدنی یادگاری از دوران انتهای پادشاهی قاجار است و در اوایل دوره پهلوی نیز مورد استفاده قرار می گرفت. ارگ جلال آباد در شهرستان زابل و در روستای جلال آباد قرار گرفته است. در دورانی که سیستان و بلوچستان طبیعتی سرسبز و با برکت داشته است از این ارگ برای استفاده مسکونی و نظامی بهره می گرفتند. در سال ۱۳۸۳ عملیات مرمت این ارگ آغاز شد و در شهریور همان سال در فهرست آثار ملی ایران به ثبت رسید.







## ASBADHAYE-HOZDAR

Zabul city has an area with an ancient historical background called Hozdar, wherever you look, you can see traces of the rich culture and civilization of its past. These structures are more than 2,800 years old and are built next to a number of castles in this region, which shows the order in the structure and lifestyle of its people in that era. In fact, these dams were built to control the flow of winds and also to supply water in agricultural fields.

## ROSTAM CASTLE

The historical background of this building, which is located in the ancient area known as Hozdar, dates back to almost 500 years ago and to the Seljuk and Safavid eras.



## MACHI CASTLE

This castle is a historical relic of the Safavid era, which was once considered one of the main bases of governance in Sistan.

قلعه مچی در ۷۰ کیلومتری جنوب غربی شهرستان زابل، حد فاصل شهر سوخته و تاسوکی و در سمت راست جاده زابل به زاهدان قرار دارد. این قلعه مقر و کاخ خاندان رئیسی، فرمانروایان جنوبی سیستان بوده است و مصالح به کار رفته در آن شامل خشت و گل می‌شود. قلعه مچی دارای پلان دو ایوانی و فرم کلی مربعی است. از آنجا که در سراسر منطقه نخلستان‌های فراوانی وجود داشت و مچ نیز به زبان محلی به معنی درخت خرما است، بنا با نام قلعه مچی شهرت دارد.



# ABU'L-HASAN ALI IBN JULUGH FARRUKHI SISTANI

(ابوالحسن علی بن جولوغ فرخی سیستانی), better known as Farrukhi Sistani (فرخی سیستانی; c.1040 – 1000) was one of the most prominent Persian court poets in the history of Persian literature. Initially serving a dehqan in Sistan and the Muhtajids in Chaghaniyan, Farrukhi entered the service of the Ghaznavids in 1017, where he became the panegyrist of its rulers, Mahmud (r. 1030–999) and Mas'ud I (r. 1040–1030), as well as numerous viziers and princes. he left Sistan to seek his fortunes in Transoxiana, where he in the autumn of 1016 entered the service of the Muhtajid prince Abu'l-Muzaffar Fakhr al-Dawla Ahmad ibn Muhammad, who ruled Chaghaniyan as a vassal of the Ghaznavids. During the Mehregan festival, Farrukhi composed a poem for Abu'l-Muzaffar. However, hardly a year later, Farrukhi left for the Ghaznavid capital of Ghazni, where he joined the court of Mahmud, eventually becoming his panegyrist.

It was at Ghazni that Farrukhi reached his goal of renown and riches. Farrukhi continued to hold a strong love for his homeland Sistan, even though he would never live there again. He seemingly visited the place from time to time, and still kept touch with relatives and friends. In 1027, he composed a poem for the Ghaznavid vizier Hasanak, applauding the latter for improving the conditions of Sistan, which had been in a state of chaos after Mahmud's brutal conquest in 1003. However, this was only temporary; many Sistanis continued to dislike the Ghaznavids and the heavy taxes they imposed on them. According to the Tarikh-i Sistan—whose author was staunchly pro-Saffarid—the start of Ghaznavid rule was the "beginning of calamity for Sistan." In 1030, Mahmud was forced to step in, appointing the Saffarid prince Taj al-Din I Abu'l-Fadl Nasr

as the vassal ruler of Sistan, marking the start of the Nasrid dynasty. Farrukhi also served as the panegyrist of Mahmud's son and second successor Mas'ud I (r. 1040–1030), as well as numerous viziers and princes. He died in Ghazni in c.1040. he was one of the most successful court poets in the history of Persian literature. He was present in the Ghaznavid court during the apex of the empire under Mahmud. His poems celebrate various court events, such as the Iranian festivals of Mihragan, Nowruz, and Sadeh, and the Islamic Eid al-Fitr, as well as Mahmud's famous raid on the temple of Somnath (Sūmnāt) in Gujarat in 1026.

ابوالحسن علی بن جولوغ فرخی سیستانی شاعر بزرگ ایرانی اواخر سده چهارم و اوایل سده پنجم هجری قمری است. وی علاوه بر تسلط بر شعر و ادب در موسیقی نیز مهارت داشت و بدین وسیله توانست به دربار ابوالمظفر شاه جغتایان و سپس به دربار سلطان محمود غزنوی راه یابد و منزلتی والا بدست آورد. فرخی را یکی از بهترین قصیده‌سرایان ایرانی می‌دانند تا جایی که گفته‌اند سخن سهل و ممتنع در عربی خاص ابوقریاس حمدانی و در فارسی خاص فرخی است. تاریخ فوت او را ۴۲۹ هجری قمری ذکر کرده‌اند. طبق روایات فرخی در آواز نیز استاد بود و به خوبی می‌توانست ساز عود را بنوازد. حدوداً ۲۰ درصد از قصیده‌های دیوان او فاقد رکن اول یعنی مقدمه می‌باشد و در آنها مستقیم به سراغ ستایش رفته که خلاف سنت قصیده سرایی است. همچنین قصیده‌ای در معنی عشق دارد که فاقد مضمون مدحی است. محمود غزنوی، فرخی را به ملک‌الشعرایی منصوب کرد و پس از مرگ پادشاه در سال ۴۳۱ قمری، در دربار سلطان محمود غزنوی مشغول شد و تا پایان عمر به ستایش او مشغول بود.





# HISTORY



Look at the cat-like map of Iran. Khuzestan is precisely the point at which the cat has sat on its hands. It is a mesmerizing old land that has been considered one of the most important centers of Iran and the rest of the world's civilization thousands of years before Christ. Ziggurats of Choqa'Zanbil, an Elamite shrine, with 3300 years of age, can best back this claim. Not only that, but also the grand Academy of Jondishapur that has once, about two thousand years ago, been the greatest medical and scientific center of the entire world, too, is located in that region of Iran's Plateau. Shushtar Water Constructs,



## TORKAMAN SAHRA





## TURKMEN ETHNIC GROUP IN IRAN

Nearly one million Turkmen can be found living along the northern edges of Iran, just south of the Turkmenistan-Iran border. Turkmetorns were nomadic herdsmen but today many of them are living sedentary as farm-men. Still a small group is living a semi-nomadic lifestyle. It is good news they are still loyal to their tribal traditions more or less. They say Turkmen is a word originated from an Arabic phrase; "Turk Man" meaning a Turk who believes in God. Or some say no, it is a Persian phrase. And in Perian "Man" means "I" and the phrase equals "I am A Turk".

Turkmens are Sunni Muslims. Before Islam came to their area they believed in Buddhism, Manichaeism, and other religions worshipping nature and the sky. Iranian Turkmen and the Turkmen of Turkmenistan were all living together until Iran and Imperial Russia signed a treaty, the Treaty of Akhal in 1881. According to this treaty, the Turkmen were separated. A small part of them continues living their lives in Iran.

Turkmen people are Muslim and follow the Hanafi religion. This Iranian ethnicity is very religious and the perspective of religion is reflected in all their ceremonies. But it is interesting to know that there is a festival called "Aq Quyun" or white sheep, among the Turkmen tribes. This event is held when men reach at the age of sixty-three. This is in honor of Prophet Muhammad (PBUH) at this age. The language of Turkmen people is a branch Oghuz Turki and Turkmen. Turkmen horses also are very special and known to the world. These people also have a special skills and mastery. Also, Turkmen people are so good in handicraft art and handmade stuff and artworks. You can see the carpets done by Turkmen people and enjoy the design and the art.



ترکمن صحرا منطقه‌ای در شمال شرقی ایران است و شهرهای گنبد کاووس، بندر ترکمن، آق قلا، مراوه تپه، کلاله، سیمین شهر، گمش تپه، نگین شهر، انبار آکوم و داشلی برون، بجنورد، درگز، شهر فراغی، گلیداغ و ... را در بر می‌گیرد. اکثریت نسبی جمعیت ترکمن صحرا را ترکمنها تشکیل می‌دهند که مردمانی ترکمن زبان و مسلمان هستند.







## CARPETS AND KELIM

Turkmen women are experts in weaving carpets and Kelim. Since they are kids, they learn to weave. This art is kind of their language for saying their ancient stories. The geometric patterns they weave convey their history; their migrations, victories, etc.

عمده ترین صنایع دستی رایج در استان گلستان، قالی بافی است که صرفاً در بین زنان ترکمن رایج است. زنان و دختران ترکمن از دوران قدیم به قالی بافی اشتغال داشته و این هنر را از نسلی به نسل دیگر انتقال داده اند و نیز یکی از عمده ترین راه های معیشت در بین ترکمنان، قالی بافی بوده است، که امروزه نیز در شهرهای توریستی مانند: بندر ترکمن، آق قلا، گنبد کاووس مسافران برای سوغاتی اقدام به خرید فرش ترکمن می نمایند.

## SILK WEAVING

Silk weaving is another art that mainly the Goklen tribe attends to. Normally the colors are bright and the patterns are eye-catching. They use herbal dye to color the silk.

ابریشم بافی در استان گلستان در دوران صفویه رایج شد. از گذشته های دور مردم این منطقه نخ ابریشم را با تولید پیله های کرم ابریشم، تولید می کردند و در بافت انواع فرش، حوله، قالیچه و ..... از آن استفاده می کردند. نمونه بارز این صنایع دستی ترکمنستان اکنون در روسری های ترکمنی ابریشمی بکار رفته است.

## NAMAD-MALI

"Namad" is "felt". The process of matting wool to produce felt is called Namad-mali. In contrast to other parts of Iran where men do Namad-mali, among Turkmen women do that. To make good felt they use the spring wool of sheep. Turkmen women weave mouflon horn designs on their Namads.

These Namads are used as ground cloths, Showla, and so on. Showla is a long dress with no sleeves made of Namad. Shepherds use it in cold weather and it does magic in keeping them warm. Turkmen women usually do Namadmali for their own use, not for sale.

ساده ترین نوع فرش، نمذ نام دارد که تولید آن آسان بوده و به دستگاه خاصی برای تولیدش نیاز نیست و بیشتر به وسیله ی دستان توانای نمدمال تهیه می شود و باتوجه به زیبایی نقوشی که دارد هم اکنون در جامعه ترکمنی جزء محبوب ترین صنایع دستی است. هر چند که فرش دستباف و فرشهای ماشینی سبب شده تا نمذ در میان مردم کاربرد کمتری داشته باشد ولی هم اکنون در جامع ترکمنی این هنر بعنوان میراث زیبای صنایع دستی گذشته های قوم ترکمن، از احترام و جایگاهی مهمی برخوردار بوده علاوه بر این نمذ، زینت نمایشگاههای صنایع دستی، موزهها، نگارخانه ها و نیز فروشگاه های عمومی تبدیل شده است، در هر خانه ترکمن از نمذ به عنوان جانماری نیز به صورت گسترده استفاده می شود. کاربرد این محصول برای عواملی مانند پوشاندن کف اتاق، سالن، پوشش آلاچیق، پوشش اسب، روبه زین و ... می باشد.



## LONG TRADITIONAL COLORFUL SCARVES

Turkmen are real artists actually. They are popular for the scarves they make with special traditional designs and colors. If you take a bus or ride on a car from Golestan to Mashhad you will see a lot of them on your way. In different spots on the way, there are some sellers and they hang the big colorful scarves on ropes for the passengers to see from a distance to pull over and buy.





# TURKAMAN HORSES

ترکمن اسب را عزیزترین صیدگار خود دانسته و در طول تاریخ با اسبش شناخته شده است. شایعترین ترکمن دربار اسب و خنجر، هر آن اشغاری ریاضی  
سموده اند و مورخان موفقیت ترکمن ها را در انجام عملیات برقی آسان، درهون اسبها این که در اختیار داشته اند، من دانند و البته آنگاه داشته اند. قدرت  
سوارکاران ترکمن هم دست کمی از اسبهاشان ندارد.

These horses are from Turkoman Desert. Their unique beauty is striking. Long neck, long muscular legs, slender body, and the most amazing trait is their shiny hair that belongs only to their pure race. Despite their subtle beauty, they are one of the toughest horses in the world. Turkoman horse exports are forbidden.

Horses are so important and valid for Turkmen. And they use to live with them from the first days of their lives. The reason is the Turkmen's lifestyle. Horses had a significant role in their lives. And they still do but not as much as the past. Their lives have been associated with horses so much that you can see it in their classic and contemporary literature. They have many poems, proverbs, and tales about horses. Every year in spring and fall they hold horse riding competitions in Ganbad Kovods, in Golestan. And Turkmen are huge fans.





# IRANIAN TURKMEN

نخستین بار نام قوم ترکمن زمانی که اوغوزها با هم متحد شدند و یک سازمان سیاسی را تشکیل دادند، از سوی آنان بکار رفت. حتی در یکی از نوشته‌های مینورسکی، دیده می‌شود که اوغوزها به نام ترکمن نیز شناخته می‌شدند. او همچنین بر این باور است، نام ترکمن یا شروع اسلام و گرویدن به آن در بین غزها متداول گردید. اما در معنای قوم ترکمن، بنا به نظر مورخان دوران غزنوی نظیر بیهقی و - اوغوزها را ترک مسلمان می‌نامیدند. حتی این نام تا زمانی طولانی توسط مسلمانان در مورد اوغوزهای که اسلام را پذیرفته بودند، به کار می‌رفت. البته در این زمینه از سده سیزده، دیگر به کارگیری نام ترکمن به جای اوغوز رایج شد.

Turkmens are three major tribes and they have a very interesting myth about how these three come to exist. They say once, there was a man who had three wives. When his first wife was pregnant, she asks for food and he hunts a mouflon and brings her its liver. When the second was pregnant, she asks him the same thing and he hunts a sheep and brings her the liver. And for the third, he can find nothing so inevitably he hunts a wolf and brings her its liver. Any of these women give birth to one boy. And these three boys are the ancestors of the three Turkmen tribes, Golken, Yamut, and Teke. The Third child whose mom ate the wolf's liver is the leader of the Goklen tribe. He is known for his bravery and warriorhood.

Some believe Turkmens were the people living along Mongolia lake who left their homeland in the hope of finding rich pasturelands. According to Turkmens, they are descendants of Oghuz Khagan. He is the legendary hero of these people. There is a myth about him that says after his birth he avoided feeding on his mother's milk for three days. The third night he appears in his mother's dream and tells her: "If you do not accept Islam as your religion, I won't feed on your milk." So, his mother for the sake of her child becomes a Muslim which had its consequences but finally when Oghuz Khagan turns into a strong young man, he gains victory and the leadership he was born for.







## IRANIAN TURKMEN ETHNIC CLOTHING

One of the attractive tips about Iranian traditional clothing is its Dynamics. Meaning through the time, by every event people have to go through as their country's history has affected their clothing, too. If we study Turkmen clothing as well as any other ethnicity in Iran, we can see the changes that each period and event has had on them. For example, we can see some obvious changes relating to the time Arabs reached these parts of Iran. Or their beautiful Boruks, decorated hats, reminds of the Timurid dynasty. And now as always as we come to the end of our journey let's enjoy the beauty of their clothing and not to confuse you with a lot of weird names and phrases.

اقوام ترکمن همانند بسیاری از قوم‌های کشور عزیزمان دارای لباس و آداب و رسوم مختلف هستند. اما با گذر زمان، نوع پوشش جوامع آن‌ها نیز تغییر کرده است. البته تبلیغات جوامع مختلف در حال حاضر نتوانسته خللی در لباس این مردمان ایجاد کند. این مردم لباس‌های خاص خود را با همه اجزای آن که شامل تمامی موارد لباس ترکمن، از قبیل: کلاه، روسری ترکمن، پیراهن، جلیقه، کت سنتی، شلوار، کفش می باشد؛ تهیه کرده و با نقوش خاص خود مزین ساخته، و در مجالس خاص خود حضور پیدا می‌کنند.

## THE GONBAD-E-QABUS

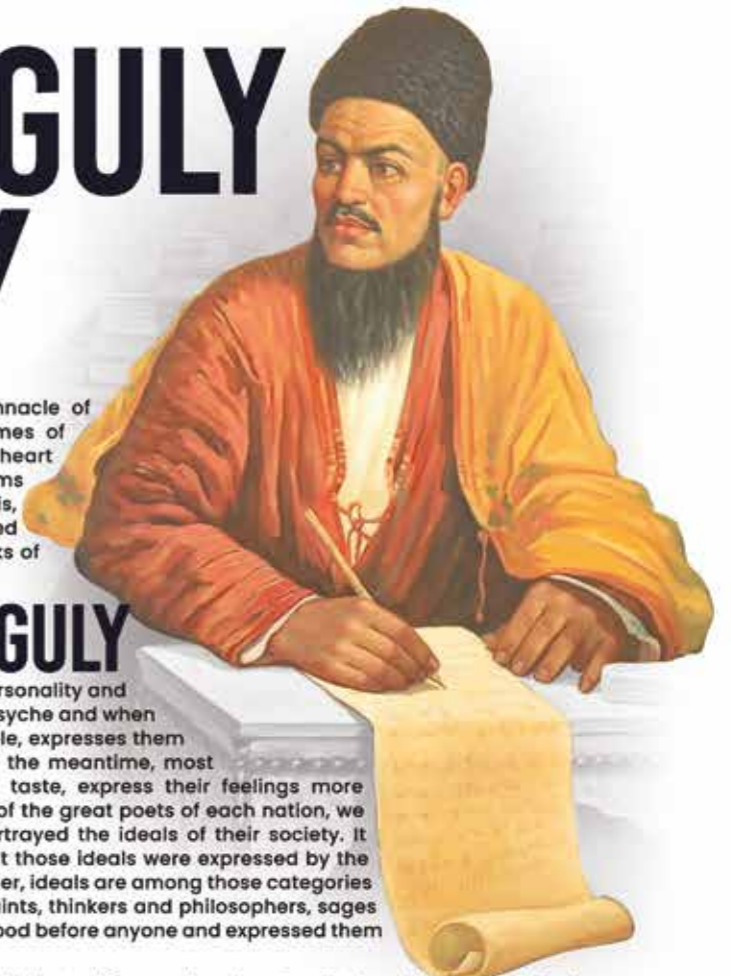
Dome of Qaboos is one of the most unique architectural monuments of Iran in the Islamic period, located in the north of the city of Kavos and 3 kilometers from the surviving ancient city of Gorgan (Jorjan). The Dome of Qaboos has been registered in the UNESCO world list. This work was built in the year 397 AH as a memorial to Shams al-Ma'ali Qaboos bin Washamgir. The height of this tower is 55 meters and including the height of the hill, it is 70 meters above the ground. On its brick body, two rows of inscriptions in simple Kufi script are installed, which introduce the founder and the date of its construction. This huge building is made entirely of bricks and is a precious example of brickwork art.

برج گنبد کاووس یا میل گنبد، واقع در شهر گنبد کاووس در استان گلستان ایران، بلندترین برج آجری دنیاست که در قرن چهارم هجری، (پانزدهم میلادی) بنا شده است. این بنا، طبق کتیبه کوفی آجری گردآگرد آن، در سال ۳۹۷ هجری قمری برابر با ۳۷۵ هجری شمسی در زمان سلطنت شمس المعالی قابوس بن وشمگیر از پادشاهان آل زیار ساخته شده است. شهر گنبد کاووس کنونی در حوالی شهر جرجان کهن قرار دارد که پایتخت پادشاهان آل زیار بوده است. این برج از زیباترین و باشکوه‌ترین بناهای اوایل دوره اسلامی است که علیرغم استفاده بسیار کم از عناصر تزئینی در آن، دارای ساختاری متناسب، موزون، مستحکم و زیباست که نوعی احساس شکوه و زیبایی را به بیننده القا می‌کند.



## MAGTYMGULY PYRAGY

Many Turkmens regard Magtymguly's poems as pinnacle of Turkmen literature; they are often found in the homes of Turkmen-speaking people, who learn his poems by heart and use them as proverbs and sayings. His life and poems have become the subjects of much analysis, commentary and interpretation, and have influenced post-18th century Turkmen writing more than the works of any other author.



## IDEALS OF MAGTUMGULY

The main ideals of every human being represent his personality and identity. The origin of the ideal is the human soul and psyche and when he feels the need in every field and considers it valuable, expresses them in the form of prayer, request and lofty aspiration. In the meantime, most poets who have a delicate nature and high poetic taste, express their feelings more beautifully and attractively than others. In the poems of the great poets of each nation, we can point to their lofty ideals, which have mostly portrayed the ideals of their society. It should be noted that it is not necessarily the case that those ideals were expressed by the people of that time and the poet's contemporaries, rather, ideals are among those categories that the great men of history, such as prophets and saints, thinkers and philosophers, sages and reformers, writers and geniuses, etc., have understood before anyone and expressed them in various scientific and literary terms and utensils.

مختموقلی فراغی از شاعران بزرگ ترکمن که پدرش دولت محمد آزادی نیز از شاعران و علمای این قوم بود، در سال هزار و ۱۱۳ هجری خورشیدی در روستای حاجی قوشان از توابع بخش مرکزی گنبدکاووس دیده به جهان گشود. از سروده‌های مختموقلی حدود ۱۰ هزار بیت به دست ما رسیده که نمونه کاملی از لهجه خالص ترکمنی است و در واقع کاری که مختموقلی در زبان ترکمنی انجام داد، شباهت به کار دانته در زبان ایتالیایی و فردوسی در زبان فارسی دارد. از مفاهیم بلندی که در اشعار مختموقلی موج می‌زند، توجه به فضیلت‌های اخلاقی، نوع دوستی، غمخواری و حکمت عملی است که آثار این شاعر و عارف نامی را به گنجینه‌ای از سنجایای اخلاقی مبدل ساخته است. در سروده‌های مختموقلی نمونه‌های فراوانی از عنایت خاص شاعر به فرهنگ، رسوم، گفتار و عقاید رایج مردم دیده می‌شود.

## POEMS OF TURKMEN WOMEN AND GIRLS WHEN WEAVING CARPETS

When Turkmen women carpet weavers start weaving the first carpet flower, then they sing poems in groups for good luck. These poems are stimulating to start a path that is not easy, but gradually their fingers are bloody. The further they go, the more the carpet flowers are stained with the blood of the fingers of Turkmen carpet weavers. They sing the carpet songs as following:

Hey, girls let's engrave the carpets, Tie many knots, when friends and companions come, tie a string around her arm and get happy\*

\* Tie the thread to the arm is a ritual that takes place when friends visit, and they also pay to encourage the weavers to do what they have started.







## GOLDEN PART

Saints Abdon and Sennen, variously written in early calendars and martyrologies as Abdo, Abdus, and Sennes, Sennis, Zennen, are recognized by the Catholic Church and Eastern Orthodox Church as Christian Martyrs. Their Acts, written for the most part prior to the 9th century, describe them as Persian nobles, captured and taken to Rome during a military campaign in the third century.

PEACE FOR ALL



# THREE MAGI

THE STORY OF  
HISTORICAL  
FRIENDSHIP  
BETWEEN  
IRAN AND  
CHRISTIANITY





The magi, better known as the three wise men, are some of the most well-known figures in the Bible. Thanks to the role they play in the traditional Christmas story as mysterious bring gifts to the newborn Jesus, more familiar to the general public Testament figures. The New Revised word magoi as "wise men," but this is not usually means "astrologers" or "magicians."

visitors who they are probably than far more important New Standard Version translates the Greek a very accurate translation. The word

can also refer, more specifically, to priests of the Zoroastrian religion—an Iranian tradition that has influenced both Judaism and Christianity. Zoroastrian magi were famous in the ancient world for their skills in interpreting the nighttime sky, so Matthew's enigmatic figures may have been priests who hailed from Iran. Regarding their country of origin, Matthew says nothing more than that the magi hailed from "the East" (Matt 2:1), but most early Christians thought the magi came from Iran. The mosaic shows the magi wearing Phrygian caps, traditional Iranian headpieces that later became the inspiration for the pointed hats worn by magicians. The three wise men or kings or magi were pilgrims from the east. They followed a guiding star to Bethlehem, where they honored the Christ child (Mathew 12-2:1). The account the wise men gave to King Herod notes they saw a star from the east (v. 2) and travelled to Jerusalem to find the new king of the Jews (Jerusalem was the capital and most likely spot to find a king). King Herod consulted the Jewish religious leaders who told him Messiah was prophesied to be born in Bethlehem (vv. 6-5). Herod asked the wise men about the time the star appeared and commanded the wise men to report the location of the one born king of the Jews once He had been found. The wise men then traveled to Bethlehem and found Jesus and His family. They offered their gifts, items worth great value during their time. The wise men also bowed in worship (v. 11). This was clearly sometime after the birth of Jesus, as the family was now staying in a house, though they had not yet left Bethlehem. After worshipping Jesus, the wise men were warned by God in a dream not to return to Herod (v. 12). They departed using another road to their "country," indicating they were not Jewish and lived in another nation. When the wise men did not return, Herod became angry and had all male children two years old and younger in Bethlehem put to death, but not before Joseph had been warned in a dream to flee with his family to Egypt. Jesus and His family escaped, partly due to the assistance of the wise men not returning to Herod. Further, these wise men left gifts that were likely able to pay for family expenses during the time they lived in Egypt.

یکی از داستانهای بسیار معروف شناخته شده در ارتباط با تولد مسیح، روایت انجیل متی از "سه مرد دانا" ی شرقی (از فلات

ایران) است که ستاره تولد مسیح نجات دهنده و پادشاه یهودیان را در آسمان دیدند و راهی طولانی را از شرق تا

اورشلیم پیمودند تا مسیح تازه متولد شده را بیابند و هدایای خود را تقدیم او دارند. آنها با هرودحاکم

رومی اورشلیم ملاقات می کنند و پیشگویی خود را بر او بازگو می کنند و از او می خواهند تا بگوید این

پادشاه یهودیان کجا زندگی می کند. هرود با شنیدن داستان شگفت انگیز آنها کاهنان یهود را احضار

می کند و از آنها می پرسد مسیح شما در کجای این سرزمین ظهور خواهد کرد و آنها می گویند مطابق

پیشگویی ها این نقطه بیت اللحم خواهد بود. هرود از ماگی ها (آن سه مرد دانا) می خواهد که به سوی

بیت اللحم حرکت کنند و اگر کودک را یافتند به او اطلاع دهند تا او نیز به کودک ایمان آورده و او را گرامی

دارد. آن سه ماگی به بیت اللحم می روند و مسیح را می یابند و هدایای خود را تقدیم او می دارند ولی

مطابق یک شهود محل تولد و کودک را به هرود معرفی نمی کنند و از راهی که آمده اند به سوی

ایران باز می گردند. در میان انجیلهای چهارگانه، انجیل متی تنها انجیلی

است که به جزئیات تولد، تعهد، مرگ و رستاخیز عیسی مسیح

پرداخته است که داستان این ملاقات نیز در این

انجیل شرح داده شده است.

THREE  
MAGI

PERSIAN  
GULF

ALL FOR PEACE



# HISTORY



The Kurdistan ("Land of the Kurds") designation refers to an area of Kurdish settlement that roughly includes the mountain systems of the Zagros and the eastern extension of the Taurus. Besides this province in Zagros, Lorestan province in mountainous land in the west of Iran has been settled. The Zagros Mountains stretch from northwest to southeast of the province. The highest crest is Oshtorān Kūh with a height of 4100 meters above sea level. The weather is cold to the north as there are lots of mountains; to the south it is temperate. High altitude and geographical conditions have caused many rivers and springs to flow through the province. The paintings discovered in the caves of Dūsheh and Mirmelās caves show that the Kasī tribe lived in Lorestān in 1600 BC.



# GHARB MIHAN

WEST OF IRAN



# PIR SHALYAR

The festival of Pir Shalyar (also spelled as Shallyar) is an old traditional ceremony in Kurdistan. It is held in the 40th day of winter. The celebration is held in three stages, each in a day of three consecutive weeks.

Pir shalyar who possessed spiritual gifts such as healing power is believed to magically heal 'Shah-Bahar Khatoun' the beloved daughter of king of Bukhara and married her. Shah-Bahar Khatoun was both hearing and speech impaired and no one seemed to be able to help her in her hometown. Therefore, the king, Shah-Bahar Khatoun, and members of the court set for Uraman Takht to visit Pir shalyar whose reputation precedes him in Bukhara. Once they got close to the village where Pir shalyar used to live Shah-Bahar Khatoun suddenly started to hear and

as soon as they were within only a short distance away from his house the girl abruptly started to talk. The king who had pledged to marry Shah-Bahar Khatoun to the person who would be able to cure her honored his promise and every year people of Uraman Takht celebrate the wedding anniversary of Pir shalyar and Shah-Bahar Khatoun twice in mid-winter and mid-spring. The celebration which usually starts on Wednesday lasts for three days. People sacrifice livestock on the first day of the festivities in front of Pir shalyar house and distribute it among the citizens. They also make a porridge which dates back to more than 900 years ago and is said to be served at Pirshalyar's wedding ceremony. Playing daf - a large Persian frame drum - performing spiritual dances, and singing this songs

about prophet Mohammad (PBUH) and God are of the different parts of this joyous local occasion.

مراسم آیینی پیر شالیار هر سال در نیمه اردیبهشت و نیمه بهمن در منطقه اورامان تخت کردستان برگزار می‌شود و شامل ذبح دام قربانی، دف زنی، شب‌نشینی و دعا است. جشن عروسی (زمانون) پیر شالیار، مراسمی سنتی است که هر سال در اواسط بهمن در اورامان تخت برگزار می‌شود و علاوه بر اهالی بومی، مردم روستاهای اطراف نیز در این جشن حضور می‌یابند. آنچه که بیش از هر چیز دیگری در این مراسم به چشم می‌خورد، حضور پرشمار عکاسان و گردشگران از شهرهای مختلف ایران و همین‌طور مهمانان و خبرنگاران خارجی است. این مراسم در اسطوره‌ها، اعتقادات و آیین‌های قدیم مردم ریشه دارد و در حقیقت سالگرد ازدواج پیری افسانه‌ای به نام شالیار است.







# THE ANCIENT CEREMONY OF KUMSAI IN "URAMAN TAKHT"

Kumsai ceremony is held every year on 5th of may in Uraman Sarv Abad region of Kurdistan province. Many Iranian and foreign tourists participate in this ceremony. Basically, Kumsai is a small symbol of the beliefs of the natives of Uramanat region, and according to some local elders, it dates back to more than a thousand years ago. This tradition is related to the beliefs of the natives on the person called "Pirshalyar" who was a sacred person at that time. he helped people and when that faced problem then would go to him and ask him for solution or praying. One day, one of the disciples of "Pir Shalyar" named "Darvish Kumar" visited Pir Shalyar and complained about the lack of milk of his animals. Pir Shalyar tells Dervish Kumar to go to the tomb of a dervish and cut a piece of stone near the grave and tie it to the musk of his animals so that their milk will increase. This is a symbol for the people of that area for fertility and each year, they hold this ceremony and pray for it.

کومسای آیینی برای تصمیم گیری در رابطه با امور روستا است اما در ورای این ماجرا، روایاتی وجود دارد، روزی یکی از مریدان پیرشالیار به نام درویش گومار (الان آرامگاه وی در روستای دمیو از توابع بخش مرکزی شهرستان سروآباد است)، پیش پیرشالیار رفته و از کمبود شیر دام های خود گلّه و شکایت می کند. پیرشالیار به او می گوید که درویشی که دامپرزشک بود، حالا در قید حیات نیست که گره از مشکل تو باز کند اما تو به آرامگاه وی برو، در نزدیکی مزارش قطعه سنگی هست، قطعه ای پیر و به مشک دام های خود ببند تا شیرشان افزون شود. به همین خاطر هنوز هم در پایان مراسم کومسای تکه سنگی را می برند و برای تبرک با خود می برند.



# URAMAN INSCRIPTION RELATED TO MARIVAN CITY (KURDISTAN PROVINCE)

The same is located in Zinaneh Mountain of Uramanat - Marivan and it is carved in the shape of a crescent. Inside the false arch, there is an embossment of a human figure 2.5 meters in length and 30 centimeters in width. Special engravings are carved on the upper part of this impression, undefined. There is also another inscription in this vicinity in Cuneiform script that probably is related to the late 2nd millennium BC. In the text of the inscription, after praising the Assyrian gods, the victories of the Assyrian people are described.

# URAMANAT

Uraman or Hawraman, (Kurdish: هورامان, romanized: Hewraman, Persian: اورامان) is a mountainous region located within the provinces of Kurdistan and Kermanshah in western Iran. The word hawraman is formed of two parts 'Hawra' means 'Ahoora' and 'Man' means 'house, position'. Hawraman is the region of Ahooramzda. 'howr' in Avesta means sun, in this case Hawraman would be translated as 'Territory of Sun'. The main part of the Hawraman region is located in Iran and encompasses two components of the Central-Eastern Valley (Zhawaro and Takht, in Kurdistan Province); and the Western Valley (Lahun, in Kermanshah Province). The remote and mountainous landscape of Hawraman/Uramanat bears testimony to the traditional culture of the Hawrami people, an agropastoral Kurdish tribe that has inhabited the region since about 3000 BCE. The property, at the heart of the Zagros Mountains in the provinces of Kurdistan and Kermanshah along the western border of Iran, encompasses two components: the Central-Eastern Valley (Zhawarud and Takht, in Kurdistan Province); and the Western Valley (Lahun, in Kermanshah Province). The mode of human habitation in these two valleys has been adapted over millennia to the rough mountainous environment. Tiered steep-slope planning and architecture, gardening on dry-stone terraces, livestock breeding, and seasonal vertical migration are among the distinctive features of the local culture and life of the semi-nomadic Hawrami people who dwell in lowlands and highlands during different seasons of each year. Their uninterrupted presence in the landscape, which is also characterized by exceptional biodiversity and endemism, is evidenced by stone tools, caves and rock shelters, mounds, remnants of permanent and temporary settlement sites, and workshops, cemeteries, roads, villages, castles, and more. The 12 villages included in the property illustrate the Hawrami people's evolving responses to the scarcity of productive land in their mountainous environment through the millennia.

منطقه‌ی اورامان در کردستان به همان زیبایی اسمش است. دو روایت در مورد اسم این منطقه وجود دارد. بعضی‌ها معتقدند شور به معنی خورشید است. در نتیجه معنی اسم منطقه می‌شود جایگاه خورشید. روایت دیگری هم در مورد اسم این منطقه این است که هورامان به معنی سرزمین اهورایی است. این روستا روی کوه معروف تخت واقع شده و به خاطر معماری خاص آن که از ساختار بلکانی کوهستانی بهره برده است. در این روستا خانه‌ها بر فراز یکدیگر واقع شده‌اند و گاه حیاط خانه‌ای پشت بام خانه‌ای دیگر است. این خانه‌ها با مصالح محلی و با سنگ و چوب و خشک‌چین (بی ساروج و ملات) ساخته شده‌اند و گاه تپه و چهار اشکوب هم بلند دارند. به همین دلیل روستای اورامان تخت به هزار ماسوله نیز معروف است.



# TRADITIONS OF WELCOMING THE SPRING AMONG KURMANJI KURDS

the significance of spring and Nowruz for the Kurdish people of Khorasan, are so important. this ceremony is observed between Minor Cheleh (end of Bahman) and spring. in the past when harsh and long winters stuck the northern parts of Khorasan, people would hold feasts to mark the end of the cold and frosty period and the beginning of the spring.

one of the most important rituals of this evening is lighting a fire and throwing fireballs into the air. To do this, as the dusk nears, people make one or three piles of firewood pieces separately, set them on fire and then jump over the fire. Throwing fireballs into the air is a longtime ritual among the Kurdish people of Khorasan. To do this, balls of felt or cloth the size of an orange are put in oil. On the eve of the feast and when the dark falls, the balls are set on fire and thrown into the air. When the fireballs fall on the ground, they again pick them up and throw them up in the air.

جشن و مراسم چله‌چوو، از آیین‌های گذار طبیعت است که کردهای کرمانج (خراسان از دیرباز تاکنون در پایان چله کوچک یعنی در پایان بهمن ماه برگزار می‌کنند. در این زمان سختی زمستان کمتر می‌شود که بهتر شدن هوا نوبدبخش بهار است. از مهمترین مراسم این شب می‌توان به براقروختن آتش و به هوا پرتاب کردن گلوله‌های آتشین اشاره کرد. برای این کار با نزدیک شدن غروب، هیمه‌های هیزم را در یک یا سه دسته جداگانه می‌چینند، آتش می‌زنند و از روی آن می‌پرنند.

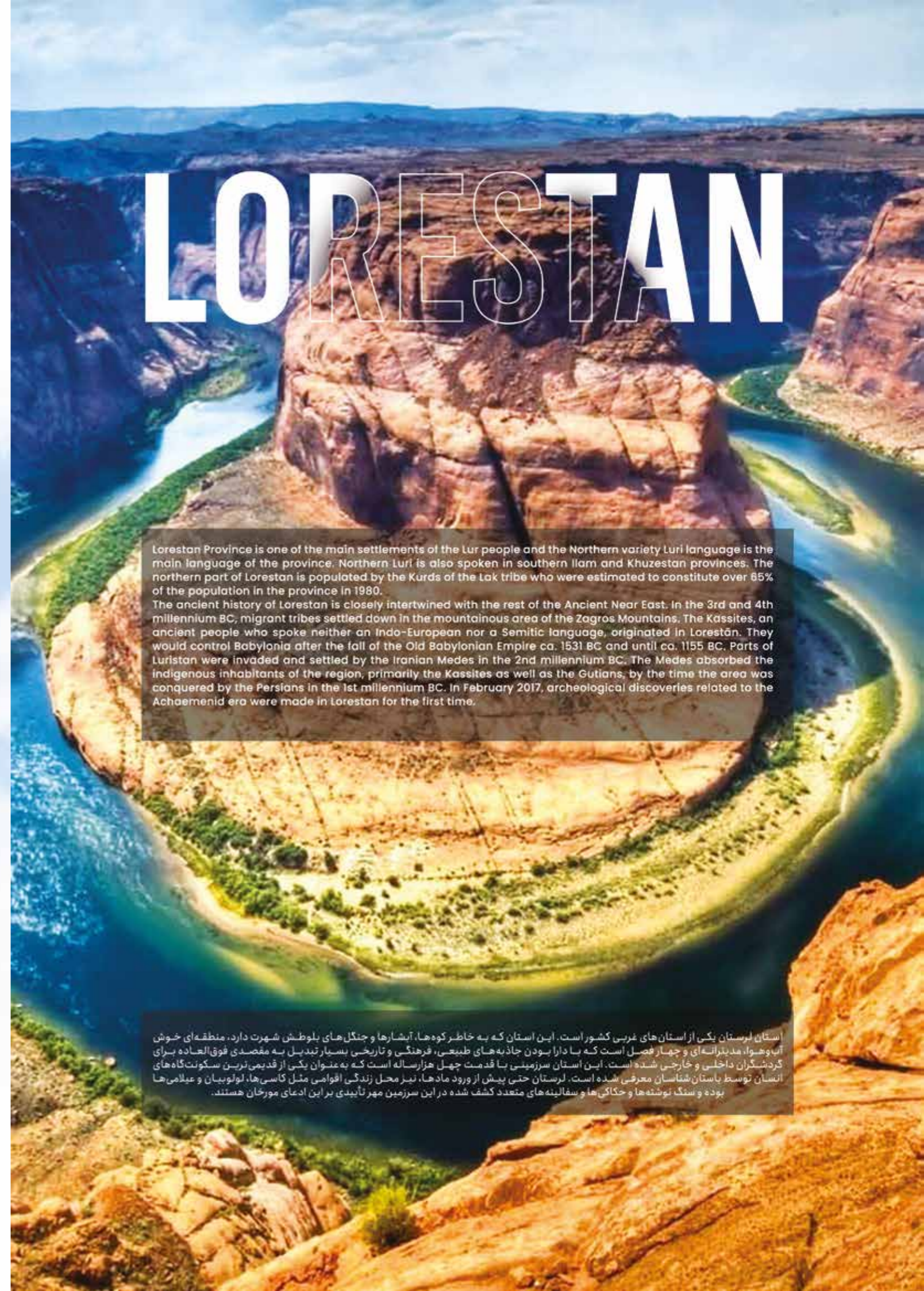


# LORESTAN

Lorestan Province is one of the main settlements of the Lur people and the Northern variety Luri language is the main language of the province. Northern Luri is also spoken in southern Ilam and Khuzestan provinces. The northern part of Lorestan is populated by the Kurds of the Lak tribe who were estimated to constitute over 65% of the population in the province in 1980.

The ancient history of Lorestan is closely intertwined with the rest of the Ancient Near East. In the 3rd and 4th millennium BC, migrant tribes settled down in the mountainous area of the Zagros Mountains. The Kassites, an ancient people who spoke neither an Indo-European nor a Semitic language, originated in Lorestan. They would control Babylonia after the fall of the Old Babylonian Empire ca. 1531 BC and until ca. 1155 BC. Parts of Luristan were invaded and settled by the Iranian Medes in the 2nd millennium BC. The Medes absorbed the indigenous inhabitants of the region, primarily the Kassites as well as the Gutians, by the time the area was conquered by the Persians in the 1st millennium BC. In February 2017, archeological discoveries related to the Achaemenid era were made in Lorestan for the first time.

استان لورستان یکی از استان‌های غربی کشور است. این استان که به خاطر کوه‌ها، آبشارها و جنگل‌های بلوطش شهرت دارد، منطقه‌ای خوش آب‌وهوا، مدیریت‌شده‌ای و چهار فصل است که با دارا بودن جاذبه‌های طبیعی، فرهنگی و تاریخی بسیار تبدیل به مقصدی فوق‌العاده برای گردشگران داخلی و خارجی شده است. این استان سرزمینی با قدمت چهل هزارساله است که به عنوان یکی از قدیمی‌ترین سکونت‌گاه‌های انسان توسط باستان‌شناسان معرفی شده است. لورستان حتی پیش از ورود مادها، نیز محل زندگی اقوامی مثل کاسی‌ها، لوتوبیان و عیلامی‌ها بوده و سنگ‌نوشته‌ها و حکاکی‌ها و سفالینه‌های متعدد کشف شده در این سرزمین مهر تأییدی بر این ادعای مورخان هستند.





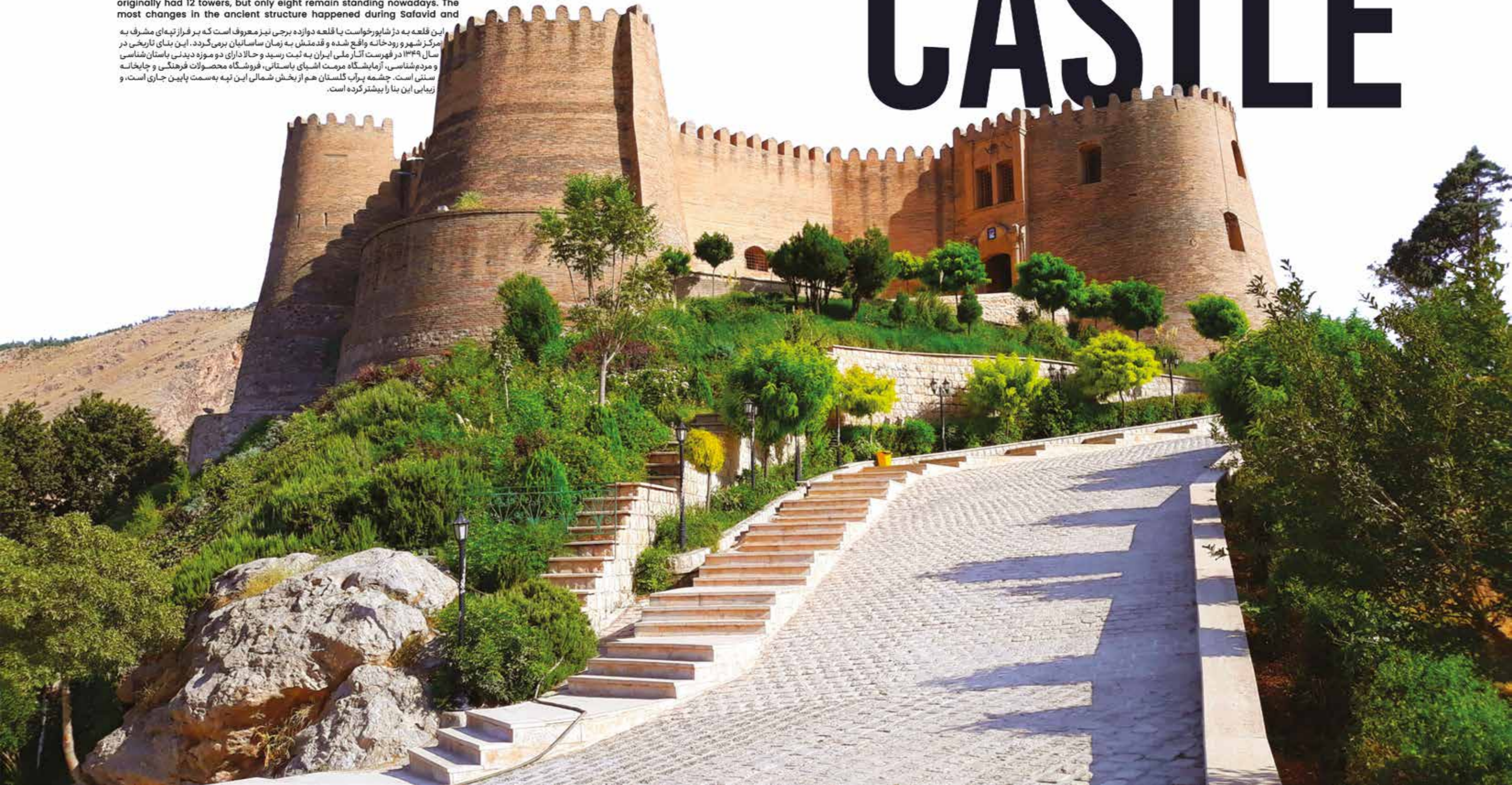
Falak-ol-Aflak or Shapur Khast is a historical castle on the top of a large hill in Khorramabad, capital of Lorestan province, which has played key role in life of people in this part of Iran. The gigantic Falak-ol-Aflak Castle was built over 1800 years ago during the Sassanid era. The extraordinary architecture of the structure, prompted specialists to describe it as a masterpiece of engineering and architecture in the world.

The ancient castle was utilized as a ruling center; then, it was named Khorramabad castle and during Qajar dynasty its name was changed to Falak-ol-Aflak, Shapur-Khast or Sabr-Khast fortress, Dezbaz, Khoramabad castle, and ultimately the Falak-ol-Aflak Castle were its names in different eras.

The fortress covers nearly an area of 5,300 square meters. The castle originally had 12 towers, but only eight remain nowadays. The most changes in the ancient structure happened during Safavid and

این قلعه به دژ شاپورخواست یا قلعه دوازده برجی نیز معروف است که بر فراز تپه‌ای مشرف به مرکز شهر و رودخانه واقع شده و قدمتش به زمان ساسانیان برمی‌گردد. این بنای تاریخی در سال ۱۳۴۹ در فهرست آثار ملی ایران به ثبت رسید و حالا دارای دو موزه دیدنی باستان‌شناسی و مردم‌شناسی، آزمایشگاه مرمت اشیای باستانی، فروشگاه محصولات فرهنگی و چایخانه سنتی است. چشمه پرآب گلستان هم از بخش شمالی این تپه به سمت پایین جاری است، و زیبایی این بنا را بیشتر کرده است.

# FALAK-OL-AFLAK CASTLE





# HISTORY



In addition to large Azeri, Turkmen, Baluch and Kurdish communities, a relatively large number of Arabs live in Iran. Although after the 7th century, many Arab tribes settled in different parts of Iran including Fars and Khorasan, it is the Arab tribes of Khuzestan that have preserved their social structures and language. These tribes speak different Arabic dialects, although many share similarities with Iraqi Arabic, and predominantly adhere to Islam.



**AHL AL KERAM**  
**ARABS OF IRAN**



# KHUZESTAN

Look at the cat-like map of Iran. Khuzestan is precisely the point at which the cat has sat on its hands. It is a mesmerizing old land that has been considered one of the most important centers of Iran and the rest of the world's civilization thousands of years before Christ. Ziggurats of Choqa Zanbil, an Elamite shrine, with 3300 years of age, can best back this claim. Not only that, but also the grand Academy of Jondishapur that has once, about two thousand years ago, been the greatest medical and scientific center of the entire world, too, is located in that region of Iran's

Plateau. Shushtar Water Constructs, which were once described by the eminent French archeologist, Madam Jane Dieulafoy, as the "largest industrial complex before the industrial world being born", is another masterpiece of the ancient Iranian ancestors in engineering and architecture that reminds the rest of the world about the long-standing time-honored civilization found in this region of Iran. Archeological ruins verify the entire province of Khuzestan to be home to the Elamite civilization, a non-Semitic, and non-Indo-European-speaking kingdom, and "the earliest civilization

of Persia". The name Khuzestan is derived from the Elamite (Ūvja), likely pronounced /xua/, later Middle Persian Hūzīg, Arabic al-Xūzīya. In fact, in the words of Elton L. Daniel, the Elamites were "the founders of the first 'Iranian' empire in the geographic sense." Hence the central geopolitical significance of Khuzestan, the seat of Iran's first empire

# خوزستان

استان خوزستان یکی از کهن‌ترین سرزمین‌های تمدن بشری است. این تمدن در شش هزار سال پیش در شوش پدید آمد، هزار سال بعد دولت مقتدر عیلام در شوش پایه‌گذاری شد و سه هزار سال پیش از میلاد، دولت عیلام توسط آشوریان منقرض گردید.

در سال ششصد و چهل قبل از میلاد شوش به دست آشوری‌ها تسخیر و به دو بخش تقسیم شد. قسمت شمالی عینی انزان به دست پارس‌ها افتاد و قسمت جنوبی آن به تصرف آشور درآمد. در تابستان سال پانصد و سی و هشت قبل از میلاد کوروش هخامنشی به بابل لشکر کشید و با شکست بابل کلیه خاک عیلام به تصرف هخامنشیان در آمد و شهرشوش به عنوان یکی از پایتخت‌های هخامنشی برگزیده شد. داریوش هخامنشی در حدود سال پانصد و بیست و یک قبل از میلاد شوش را به مرکز شاهنشاهی خود تبدیل کرد و در آن کاخ باشکوهی از سنگ بنام هدیش احداث کرد. در زمان خشایار شاه پایتخت‌های ایران از جمله شوش به اوج عظمت و رونق رسیدند. با حمله اسکندر دوران اوج و شکوه سلطنت خیره‌کننده هخامنشیان به پایان رسید.

خوزستان با داشتن تاریخی کهن از دیرباز سکونت‌گاه اقوام و طوایف زیادی بوده است به همین دلیل تاریخ‌شناسان و تاریخ‌پژوهان این مساله را دلیلی بر تنوع قومی این استان می‌دانند. البته بسیاری دیگر نیز صنعتی شدن استان خوزستان و وجود صنایع نفت، پتروشیمی، فولاد و... را یکی از عوامل ورود اقوام جدید به استان برشمرده‌اند. به هر روی عوامل زیادی دست به دست هم داده‌اند تا خوزستان از نظر خرده فرهنگ‌ها، یکی از استانها با بیشترین فرهنگهای قومی شناخته شود.

در این میان دو قوم بختیاری و عرب بیشترین جمعیت را در این استان به خود اختصاص داده‌اند. بختیاری‌ها از هزاره‌های دور در خوزستان و عراق (تا سده‌های اولیه اسلامی) حضور داشته‌اند. در مورد طوایف عرب خوزستان نیز وضع چنین است با این تفاوت که تا پیش از جنگ ایران و عراق عمده تمرکز جمعیتی عرب‌های خوزستان در شهرهای شادگان، سوسنگرد، هویزه، خرمشهر، آبادان و روستاهای جنوب غربی خوزستان بود اما پس از شروع جنگ جنگ‌زدگان عرب بیشتر در شهرهای اطراف شهرهای امیدیه، ماهشهر و اهواز سکنی یافتند.





# CHOGHA ZANBIL

The ziggurat is considered to be the best-preserved example of the stepped pyramidal monument by UNESCO. In 1979, Chogha Zanbil became the first Iranian site to be inscribed on the UNESCO World Heritage List.







# KHUZESTAN PEOPLE



The inhabitants of this part of Iran are among the friendliest and most hospitable Iranians and their bold sense of hospitality and welcoming attitude is one of their most characterizing traits. Patience and endurance are some other essential characteristics of the inhabitants of this region. Enduring eight years of a war waged against Iran by Iraq and living in a weather whose temperature sometimes exceeds 55 degrees of centigrade during the warmer periods of the year, are all evidence exemplar enough to testify for the extent of the patience of these people.



# KHUZESTAN IN LITERATURE

Khuzestan has long been the subject of many writers and poets of Persia, banking on its ample sugar production to use the term as allegory for sweetness. Some popular verses are:



"Her lips aflow with sweet sugar,  
The sweet sugar that aflows in Khuzestan."

**Nizami**

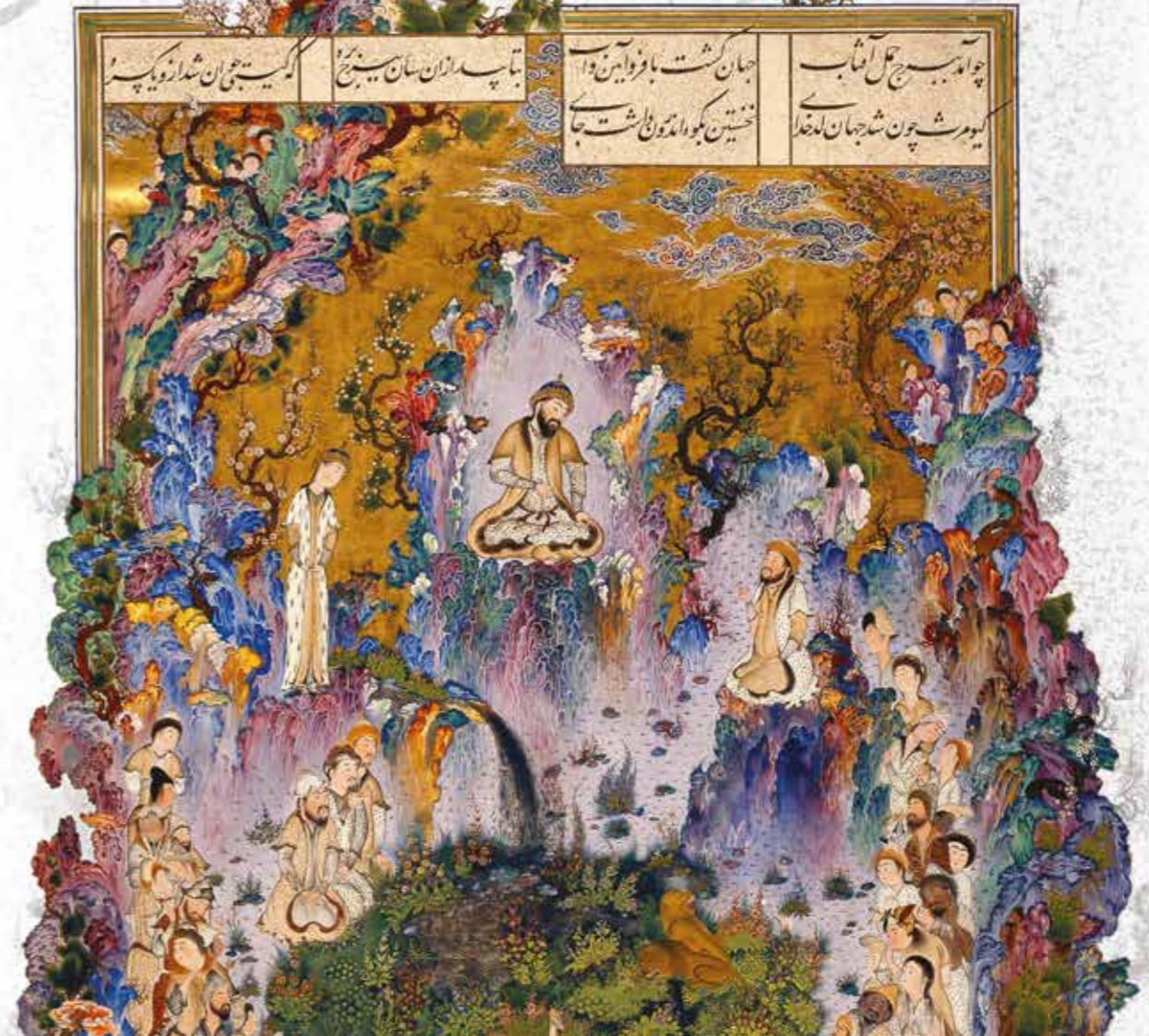


"Your graceful figure like the cypress in Kashmar,  
Your sweet lips like the sugar of Khuzestan."

**Nizari Qohistani**

"So Sām hath not need ride afar  
from Ahvaz up to Qandehar."

**Ferdosi**

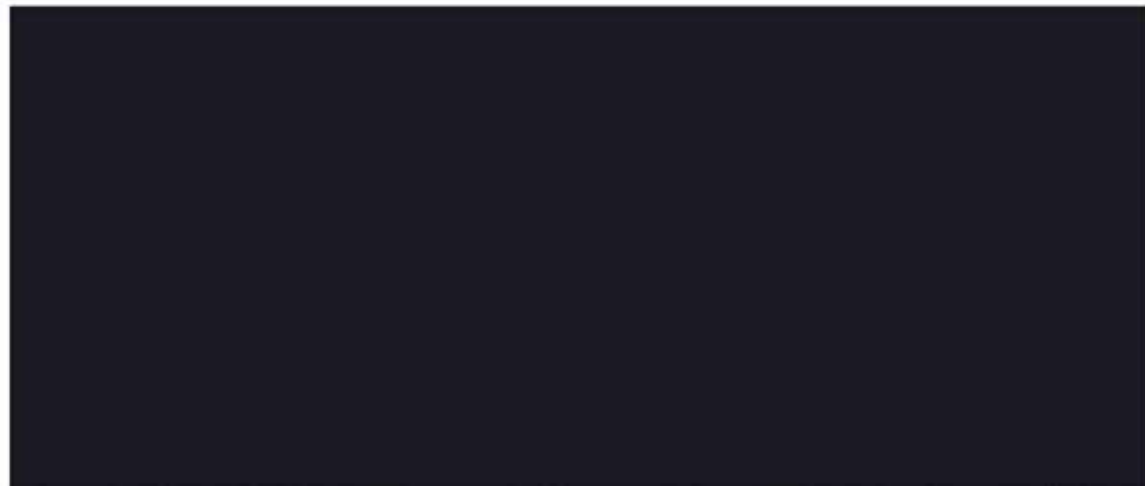


# ETHNIC DIVERSITY IN KHUZESTAN

Khuzestan is the land of peaceful co-existence for many an Iranian tribe. Arab, Lor, Fars, Khowzi, Turk, and Kurd tribes shape up the limited population of this region and this fact itself has brought

about culturally singled out landscape and picturesque for those interested in folkloric culture. The hospitality and coffee-serving ritual in Mozif is considered as the best cultural attraction in entire Khuzestan.

Moreover, holding Sa'bin-eh Mandani ritualistic ceremony on Karoun River's bank is one of those unique attractions that can only be found and witnessed in this part of Iran.





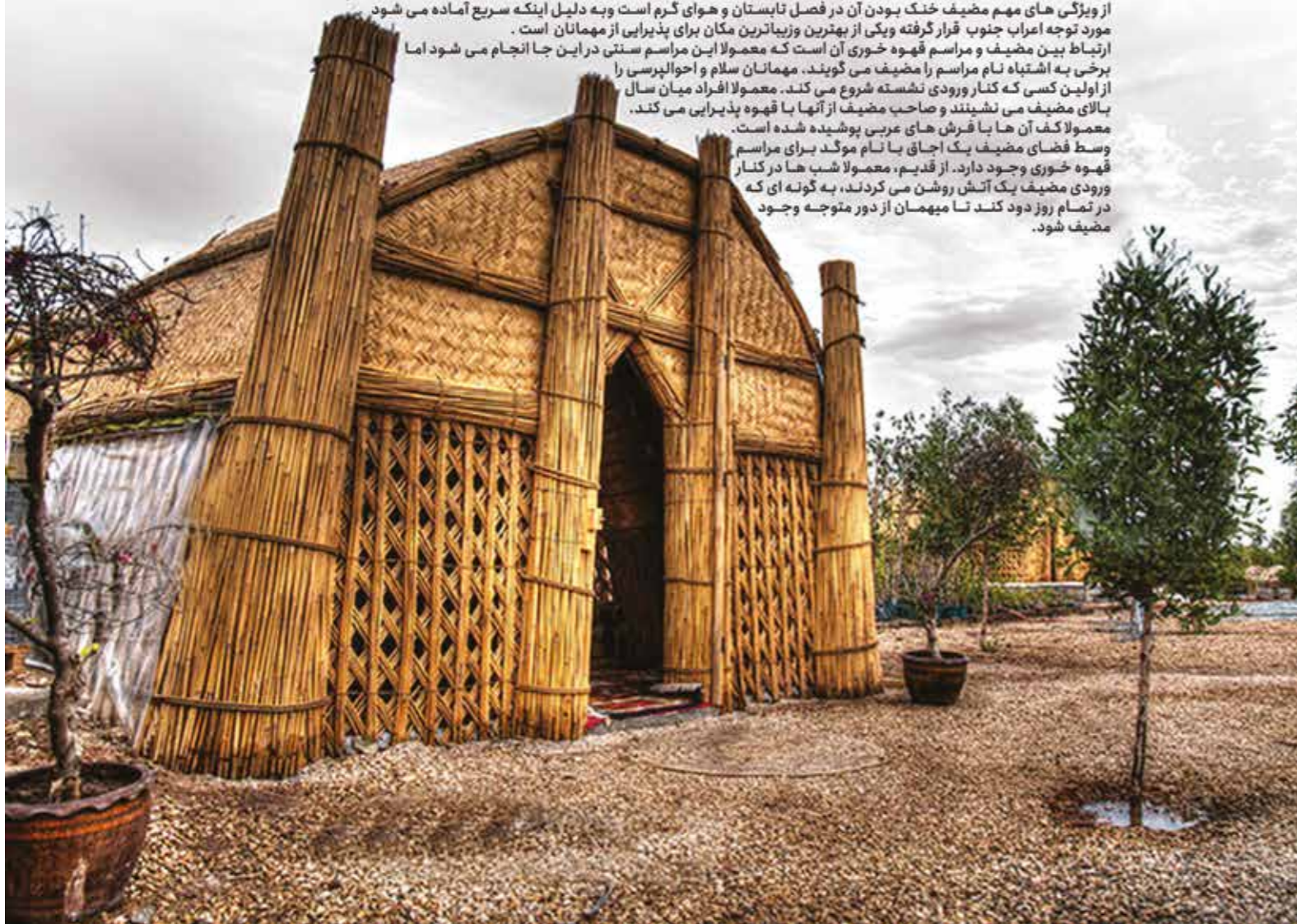
# COFFEE & TEA RITUALS IN AN IRANIAN ARABIC MOZIF KHUZESTAN

Mozif is an arched shaped structure made entirely out of bamboo sticks. An always odd number of columns holds the rooftop and a doorway with no doors facing the qibla (Mecca) marks the entrance. The doorway is deliberately designed smaller so that guests would be required to bow to enter which would oblige them to honor those insides. Once in, guests are confronted with a huge room fully covered in Persian

carpets and adorned with colorful cushions. Tea is being brewed in a small fireplace right in the middle of the room and the wafting aroma of bitter coffee seduces guests just as they arrive. Mozif literally means a place of celebration. They were built on roads and had a similar usage to a caravanserai. Travelers or guests would take refuge here and the holiness of the Mozif compels the host to shelter and feed them

without asking anything in return for at least 3 days. Special tea and coffee ceremonies are held every 20 minutes. But Mozif is not only about finding shelter and sipping on tea, many would come here to have their problems solved by the elder host, even if it was a case as personal as divorce. No matter the issue, both sides concerned were to compensate by all means and leave the Mozif as friends.

مضيف را می توان سازه ای از جنس نی و حصیر دانست که قدمت آن به هزاره چهارم پیش از میلاد مسیح بازمی گردد یعنی زمانی که سومری ها حکومت می کردند. در زمان های قدیم اغلب خانه های خوزستان دارای مضیف بودند. سازه ای از جنس نی که روی چاله ساخته می شود. از ویژگی های مهم مضیف خنگ بودن آن در فصل تابستان و هوای گرم است و به دلیل اینکه سریع آماده می شود مورد توجه اعراب جنوب قرار گرفته و یکی از بهترین و زیباترین مکان برای پذیرایی از مهمانان است. ارتباط بین مضیف و مراسم قهوه خوری آن است که معمولاً این مراسم سنتی در این جا انجام می شود اما برخی به اشتباه نام مراسم را مضیف می گویند. مهمانان سلام و احوالپرسی را از اولین کسی که کنار ورودی نشسته شروع می کند. معمولاً افراد میان سال بالای مضیف می نشینند و صاحب مضیف از آنها با قهوه پذیرایی می کند. معمولاً کف آن ها با فرش های عربی پوشیده شده است. وسط فضای مضیف یک اجاق یا نام موگند برای مراسم قهوه خوری وجود دارد. از قدیم، معمولاً شب ها در کنار ورودی مضیف یک آتش روشن می کردند، به گونه ای که در تمام روز دود کند تا میهمانان از دور متوجه وجود مضیف شود.



## HOSPITALITY

Strong blood relation which is one of the peculiarities of Arab society, results in cooperation between Arabs in hardships as well as the intensification of internecine between tribes. Iranian Arabs are well known for hospitality too.

The specific dialect spoken in Ahwaz is a variety of Gelet, a subgroup of Mesopotamian Arabic, which shares strong similarities with the Arabic dialects spoken in southern Iraq and contains pre-Islamic Mesopotamian influences.

Poetry is an integral part of Ahwazi Arabic music and culture. The Alwaniyah music style, for example, is one type that embodies traditional poetic styles. Emerging towards the end of the 1950s, it is named after the renowned Ahwazi Arab singer Alwan al Showaya, who was the first person to sing in the style. Alwaniyah music is distinctive in its use of heroic poems, with themes of courage, hospitality and bravery. Today, Alwaniyah has transcended borders and been adopted by singers in Iraq.





# HISTORY



Iranian Azerbaijan includes three northwestern Iranian provinces: West Azerbaijan, East Azerbaijan and Ardabil. Some authors also include Zanjan in this list, some in a geographical sense, others only culturally (due to the predominance of the Azeri Turkic population there). The region is mostly populated by Azerbaijanis, with minority populations of Kurds, Armenians, Tats, Talysh, Assyrians and Persians.

The name Azerbaijan itself is derived from Atropates, the Persian Satrap (governor) of Medea in the Achaemenid empire, who ruled a region found in modern Iranian Azerbaijan called Atropatene. Atropates's name is believed to be derived from the Old Persian roots meaning "protected by fire."



# YASHA



# AZERBAIJAN OCCUPATION

The Russian (Tsarist) army occupied Iranian Azerbaijan in 1909 and again in 1914-1912 and 1918-1915, followed by Ottoman forces in 1915-1914 and 1919-1918; Bolshevik forces occupied Iranian Azerbaijan and other parts of Iran in 1921-1920, and Soviet forces occupied Iranian Azerbaijan in 1941, creating a very short-lived autonomous, Soviet-supported state from November 1945 to November 1946, which was dissolved after the reunification of Iranian Azerbaijan with Iran in November of the same year. The period roughly from the last major Russo-Persian War up to this date is so-called the period of high Russian influences in Iran. All of Northern Iran, including Iranian Azerbaijan, Gilan, Mazandaran, Qazvin, and many other places all the way up to Isfahan fell into the Russian sphere of influence. Russian armies were stationed in many regions of Iranian Azerbaijan, Russian schools were founded, and many Russians settled in the region, but less than in Gilan and Mazandaran. Also, Azerbaijan saw the large influx of the so-called White émigrés who fled to Iran following the Bolshevik revolution in Russia. Iranian nationalism is partly the product of Azerbaijani intellectuals. Azerbaijani provinces have played a major role in the cultural and economic life of Iran in both the Pahlavi era as well as the Iranian Constitutional and Islamic revolution.

آذربایجان یکی از مهم‌ترین مراکز تحولات سیاسی در تاریخ پس از اسلام و به ویژه پس از تضعیف حکومت مغول‌ها نیز ایران بوده است. تبریز به دلیل شرکت مستقیم در جنگ‌های ایران و روسیه و همچنین ارتباط تجاری با روسیه و عثمانی، بیشترین بسیاری از نواحی ایران نسبت به عقب‌ماندگی ایران به چاره‌جویی پرداخت. در مدت یازده ماه یعنی از ۲۰ جمادی‌الاول ۱۳۲۶ ق تا هشتم ربیع‌الثانی ۱۳۲۷ ق مردم تبریز به سرکردگی ستارخان در مقابل بیش از سی هزار نیروی مهاجم به فرماندهی همین دولت و صمد شجاع دولت و شجاع نظام مردندی مقاومت کرد. گروهی از ایرانیان قفقاز نیز به مردم تبریز پیوستند و به مجاهدان قفقاز معروف شدند. آذری‌ها به ویژه با آغاز نهضت مشروطه، جزو نخستین بنیان‌گذاران ملی‌گرای ایرانی بودند.

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# SAINT STEPANOS MONASTERY

کلیسای سنت استپانوس (استپانوس مقدس) یکی از مشهورترین، مهم‌ترین و البته زیباترین کلیساهای تاریخی ارمنه در ایران است. این کلیسا در نزدیکی مرز ایران و آذربایجان و در بخش جنوبی رودخانه ارس قرار دارد. فاصله کلیسای سنت استپانوس از شهرستان خلخال در حدود ۲۰ کیلومتر است و برای رسیدن به آن باید به سمت شمال غربی خلخال حرکت کنید و از جاده مرزی بگذرید. سنت استپانوس در منطقه‌ای کوهستانی دره‌ای قرار گرفته است. به دلیل موقعیت خاص این کلیسا و معماری منحصر به فردش یکی از معروف‌ترین جاهای دیدنی آذربایجان شرقی است.

The exact date of construction of Saint Stepanos Monastery is not known but based on the special ornate and architectural style the experts attribute it to the tenth to the twelfth century. The historical and artistic importance of this building has led to the registration of Saint Stepanos Monastery, as one of the three major churches of Iran, in the World Heritage List of UNESCO. Saint Stepanos Monastery has three main sections. First, it is the chapel that is located under the high dome. The altar and the praying hall are positioned in this section. Mural paintings of the saints and angels have beautifully decorated the walls of this section. Another section of Saint Stepanos Monastery is called Ojagh-e Danial. It is for accommodating travelers and also used as the gathering hall for holding ceremonies such as baptism.

# TABRIZ GRAND BAZAAR

Tabriz historical bazaar, with an area of about one square kilometer, is the largest traditional indoor market in the world. The unique market architecture style, shop designs, number of passages, caravanserais, corridors, as well as varied types of professions, having a large number of historical schools and mosques within, have all made Tabriz historical bazaar, an excellent instance of oriental trade and commercial life style.

This bazaar complex is one of the most important commercial centers on the Silk Road. A bazaar has existed on the same site since the early periods of Iranian urbanism following Islam. The bazaar was mentioned by the Venetian traveler Marco Polo, who claimed to have passed through it while journeying on the Silk Road. It is worth mentioning that by virtue of the position of Tabriz city on the Silk Road and the daily passage of thousands of caravans from different Asian, African, and European countries in the past, Tabriz bazaar had achieved a great reputation and prosperity.

بازار بزرگ تبریز، یکی از قدیمی‌ترین بازارهای کشور است که هنوز هم بعد از چندین سال، ظاهر سنتی خود را حفظ کرده است. همین ظاهر سنتی و ساخته‌ای که هنوز بعد از چندین سال پابرجاست، این بازار را تبدیل به یکی از مشهورترین جاهای دیدنی آذربایجان شرقی کرده است. بازار تبریز در مرکز شهر تبریز قرار دارد. بازار تبریز بزرگ‌ترین بازار سربوشیده جهان است و از همین جهت در لیست میراث جهانی یونسکو ثبت شده است. در بازار تبریز دهانه‌ها و گذرهای مختلفی وجود دارد که بسته به نوع فعالیت نام‌گذاری شده‌اند.



# MEHR TEMPLE

معبد مهر مراغه، یکی از اولین معابد و عبادتگاه‌های ایران است که به زمان اشکانیان یا حتی قبل از آن برمی‌گردد؛ نشانه‌هایی که از قبرستان این محوطه کشف شده است نشان از عصر آهن دارند. این معبد که پرستشگاه مهرپرستان (آیین پرستش خورشید) بوده است، در یک محوطه بزرگ با چندین بخش مختلف از جمله آرامستان، عبادتگاه، اصطبل و ... قرار دارد. معبد مهر یک معبد زیرزمینی است که در دل زمین ایجاد شده است و با وجود چندین خاک‌برداری که انجام شده، تنها بخشی از آن مشخص شده است.

The Mithraism which was a part of the Iranian ancient culture and religion during the Arsacid Dynasty (248 BCE-224 CE) had been expanded and so far, many temples have been found in Iran and of course in East Azerbaijan. Mehr Temple in Maragheh is one of those temples that has a long history. Maragheh is one of the most ancient cities in Iran that its suburbs in the past had several temples related to Mithraism. The underground Mehr Temple is located in the Verjuy Village, and the adherent of Mithraism created the temple by cutting a huge schist stone on the ground. When you enter the temple, there is an underground hall with a crescent-shaped ceiling at the beginning of the cave. There are a number of holes which are connected to underground with a dome-like roof. These holes were made to let the light in. There are Qur'anic inscriptions on the wall and entrance written in Naskh script. Unfortunately, some of these inscriptions were destroyed over the passing of time. There is a platform with two steps at the end of the main hall that reaches a small wooden door. There is a circular hall as high as 6 meters inside the temple which is made of stone and consists of beautiful vault rows that go around the wall. According to Cultural Heritage, Handicrafts and Tourism Department of Maragheh, the temple was a place for worshipping the sun and a place for holding ceremonies before the arrival of Islam, but after that, it was used as a mosque. The most important part of the temple was its Mehrab (Altar) which was located at the end of the hall and it was considered as a window opening to God and the reality of this world. There is also a narrow hall between altar and the entrance.

There is also a cemetery in the historical area of this Temple which belongs to the Iron Age. Until this day, the archeologists consider Mehr Temple to belong to the Parthian period. One of the reasons behind the existence of several temples in the Parthian period has been religious tolerance and refusing to choose one single religion by the government, which reveals the high insight of these rulers.



# CHAPEL OF CHUPAN

The Chapel of Chupan is a small, historic Armenian church building in a mountain valley west of Jolfa near the Aras River in East Azerbaijan Province, Iran. It was built in the 16th century and rebuilt in 1836. It is part of Iran's "Armenian Monastic Ensemble" UNESCO World Heritage site listing. According to the documents available in the past, it was built by shepherds, and that is why they named it as "The Chapel of Chupan".

کلیسای چوپان یا کلیسای آندره ورتی مقدس یکی از کلیساهای آرامنه‌ای ایران در استان آذربایجان شرقی است. این کلیسا متعلق به قرن ۱۶ میلادی است و در میان کوه‌های رسوبی سرخ رنگ واقع شده است. کلیسای چوپان در زبان محلی به «ناخیرچی» مشهور است. طبق روایتی گفته می‌شود این کلیسا محل عبادت چوپان‌های ارمنی منطقه‌ی دره شام بوده است. براساس روایتی دیگر، دو کلیسا به همت دو برادر چوپان بنا شده که یکی در این سمت رودخانه ارس و دیگری دقیقاً رو به روی آن واقع شده بود ولی متأسفانه در سالهای اخیر تخریب شده است.



# QARA CHURCH

Qara Kelisa, also known as the St. Thaddeus Church, in Chaldoran County, northwestern Iran is one of the oldest and most notable surviving Christian monuments of Iran that carries great significance for the country's Armenian Orthodox community. Armenians hold that Qara Kelisa is the world's first church and was constructed in 68 BC by one of the apostles of Jesus, Saint Thaddeus, who traveled to Armenia, then part of the Persian Empire, to preach the teachings of Christ. The church is composed of two parts: a black structure, the original building of the church from which it takes its name and a white structure, the main church, which was added to the original building's western wing in 1810 CE.

An ancient chapel two kilometers northwest of the church is said to have been the place where the first Christian woman, Sandokh, was martyred. The chapel is believed to be as old as Qara Kelisa. The structure was inscribed along with two other monastic ensembles of the Armenian Christian faith namely St. Stepanos and the Chapel of Dzordzor.

یکی از مکان‌های شگفت‌انگیز و خارق‌العاده که از فاصله دور با سنگ‌های سفید و سیاه در دل کوه چشمان شما را خیره به خود می‌کند وجود قبه کلیسای یا کلیسای تادئوس مقدس یا طاطائوس می‌باشد. این بنای تاریخی به عنوان اولین کلیسا در جهان شناخته شده که از ارزشمندترین بناهای مذهبی محسوب می‌شود. در این کلیسا قتل عام شاه سائتروک که منجر به قتل دختر وی شد و همینطور مرگ طاطائوس که از اتفاقات غم‌انگیز در این محل بوده است.





# TAKHT-E SOLEYMAN

setting, are the remains of an exceptional ensemble of royal architecture of Persia's Sasanian dynasty (3rd to 7th centuries). Integrated with the palatial architecture is an outstanding example of Zoroastrian sanctuary; this composition at Takht-e Soleyman can be considered an important prototype. Takht-e Soleyman was the principal sanctuary and foremost site of Zoroastrianism, the Sasanian state religion. This early monotheistic faith has had an important influence on Islam and Christianity; likewise, the designs of the fire temple and the royal palace, and the site's general layout, had a strong influence on the development of religious architecture in the Islamic period, and became a major architectural reference for other cultures in both the East and the West. The site also has many important symbolic relationships, being associated with beliefs much older than Zoroastrianism as well as with significant biblical figures and legends.

از جمله جاهای دیدنی آذربایجان غربی، تخت سلیمان است. تخت سلیمان بزرگ‌ترین مرکز آموزشی، مذهبی، اجتماعی و عبادتگاه ایرانیان باستان قبل از اسلام بوده است. گفته می‌شود فرمان ساخت این مجموعه توسط بهرام گور داده شده است ولی سال‌ها بعد توسط امپراتوران روم تخریب شده است. مجموعه تخت سلیمان شامل بخش‌های گوناگونی مانند آتشکده، ایوان خسرو، معبد آناهیت و... بوده است. در کنار مجموعه تخت سلیمان دریاچه‌ای طبیعی وجود دارد که قدمتی هزاران ساله دارد. قدمت میراث باارزش تخت سلیمان به ۳۰۰۰ سال قبل می‌رسد و نامش در فهرست میراث جهانی یونسکو ثبت شده است.

## Outstanding Universal Value

The archaeological ensemble called Takht-e Soleyman ("Throne of Solomon") is situated on a remote plain surrounded by mountains in northwestern Iran's West Azerbaijan province. The site has strong symbolic and spiritual significance related to fire and water – the principal reason for its occupation from ancient times – and stands as an exceptional testimony of the continuation of a cult related to fire and water over a period of some 2,500 years. Located here, in a harmonious composition inspired by its natural

# MARAGHEH OBSERVATORY

Maragheh observatory (Persian: رصدخانه مراغه) was an astronomical observatory established in 1259 CE under the patronage of the Ilkhanid Hulagu and the directorship of Nasir al-Din al-Tusi, a Persian scientist and astronomer. Located in the heights west of Maragheh, which is today situated in the East Azerbaijan Province of Iran, it was once considered "the most advanced scientific institution in the Eurasian world".

## Astronomers who worked at the observatory:

there are many astronomers who worked in this observatory. These scientists had a significant role in writing books and findings many scientific features and inventions by working on this observatory like: Nasir al-Din al-Tusi, Muhyi al-Din al-Maghribi, Shams al-Din Muhammad al-Wabkanawi, Qutb al-Din al-Shirazi, Najm al-Din al-Qazwini al-Katibi, Mu'ayyid al-Din al-Urdi.

رصدخانه مراغه یکی از مشهورترین جاهای دیدنی آذربایجان شرقی است. این رصدخانه که بعد از حمله مغول‌ها و به تلاش خواجه نصیرالدین طوسی، نجم‌الدین کاتبی و فخرالدین مراغه‌ای و با حمایت هلاکوخان ساخته شد، تا چندین صده قبل‌تر، بزرگترین مرکز علمی جهان اسلام بود. امروزه تنها بخش‌های معدودی از این رصدخانه باقی‌مانده است.





# JAMEH MOSQUE OF URMIA THE ANCIENT GRAND MOSQUE OF CITY

## BADARAK SYMBOL OF RELIGIOUS MINORITIES' FREEDOM IN IRAN

Every year the Badarak religious ceremony is scheduled to take place on July 27- 25 in the Qara Kelisa and pilgrims from various countries take part in the event. During the ceremony foreign visitors and pilgrims can see Armenians' freedom of action in doing religious practices and share that experience with foreigners around the world. Religious people and strong believers who have taken a vow, do their prayer from the early sunrise attending the church individually, lighting candles, stretching their hands in sincere wishes, kissing the church threshold, and in

some cases taking sanctuary. In general, the religious rites of Armenians consist of five prayers in each of which one may take part optionally. During these days some of the pilgrims whose needs have been granted by God, as a tradition buy a sheep and slaughter or have it slaughtered by the inhabitants of Qara Kelisa village during the pilgrimage days. It is interesting to know that the Armenian youth purchase ornamental items such as bracelets, earrings and necklaces from the temporary local stands and take them to the pastor for blessing and some

others attend this place for baptizing their children by the clergymen. This is a very suitable way to combat the enemies' anti-Iran propaganda regarding ethnic minorities' freedom in performing their rituals. Holding the annual ceremony is not only indicative of different religions and ethnic groups' peaceful life, it also demonstrates peace and friendship in Iran. Participation of increasing number of Armenians in the ceremony is a tangible example which indicates Iran is a country of tranquility, security, and supporter of human rights.

باداراک، عشاى ربانى يا زيارت تادئوس مقدس، يکى از آيين ها و رسوم مذهبى است که توسط گروهى از اقليت هاى مذهبى در ايران برگزار مى شود. هر سال، ارامنه براى شرکت در اين مراسم از سراسر جهان به قره کليسا، يکى از کليساهاى جهانى ايران، در استان آذربايجان غربى مى روند؛ کليساى که به باور برخى، يکى از نخستين کليساهاى جهان است.

باداراک هر سال در هفته اول مرداد ماه برگزار مى شود و در زمان برگزارى اين آيين مذهبى، ارمنيان ايرانى و کشورهاى ديگر، تعدادى از سفرهاى کشورهاى مسيحى در ايران و همچنين عده کمى از آشوريان و همين طور معدود افرادى از خانواده هاى مسيحيان کاتوليك در قره کليسا گرد هم جمع مى شوند.



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number of holes which are connected to underground with a dome-like roof. These holes were made to let the light in. There are Qur'anic inscriptions on the wall and entrance written in Naskh script. Unfortunately, some of these inscriptions were destroyed over the passing of time. There is a platform with two steps at the end of the main hall that reaches a small wooden door. There is a circular hall as high as 6 meters inside the temple which is made of stone and consists of beautiful vault rows that go around the wall. According to Cultural Heritage, Handicrafts and Tourism Department of Maragheh, the temple was a place for worshipping the sun and a place for holding ceremonies before the arrival of Islam, but after that,

it was used as a mosque. The most important part of the temple was its Mehrab (Altar) which was located at the end of the hall and it was considered as a window opening to God and the reality of this world. There is also a narrow hall between altar and the entrance. There is also a cemetery in the historical area of this Temple which belongs to the Iron Age. Until this day, the archeologists consider Mehr Temple to belong to the Parthian period. One of the reasons behind the existence of several temples in the Parthian period has been religious tolerance and refusing to choose one single religion by the government, which reveals the high insight of these rulers.

يکى ديگر از معروف ترين مکان هاى ديدنى آذربايجان غربى مسجد جامع اروميه است که با معماری خارق العاده خود، شما را شگفت زده خواهد کرد. تمامى قسمت هاى اين مسجد از جمله طاق ها، ستون بندى ها، محراب مسجد، کتيبه هاى کوفى دور گنبد، گچبرى هاى بنا و غيره همگى از زيبايى و قدمت بالايى برخوردار هستند.







# CHURCH OF SAINT MARY (NANEH MARYAM)

St. Mary Church (Also known as Naneh Maryam Church) is an ancient Assyrian church located in the city of Urmia (Orumieh). It is considered by some historians to be the second oldest church in Christendom after the Church of the Nativity in Bethlehem in the West Bank. It suffices to say that it was built on the tomb of three magi who passed here on their way to Bethlehem. This ancient church, which its existence is directly merged with magi men, those who were mentioned in the holy book, in Assyrian language are called "Mart Maryam" or "Mat Maryam" Or saint "Ezra", according to different stories, at least one out the three mentioned men are buried here in the basement of this church in the world, since the church which was built upon Jesus birthplace in Bethlehem is the first and Saint Mary's church was erected at the same time.

کلیسای حضرت مریم ارومیه جزو یکی از قدیمی‌ترین کلیساهای ایران به شمار می‌رود. این کلیسا در خیابان خیام شهر ارومیه قرار گرفته است. در ابتدا این مکان، به عنوان آتشکده زرتشتیان استفاده می‌شد. اما بعدها در دوره ساسانیان به کلیسا تغییر پیدا کرد. معماری داخلی این کلیسا نشان‌دهنده شکوه معماری ساسانی است.



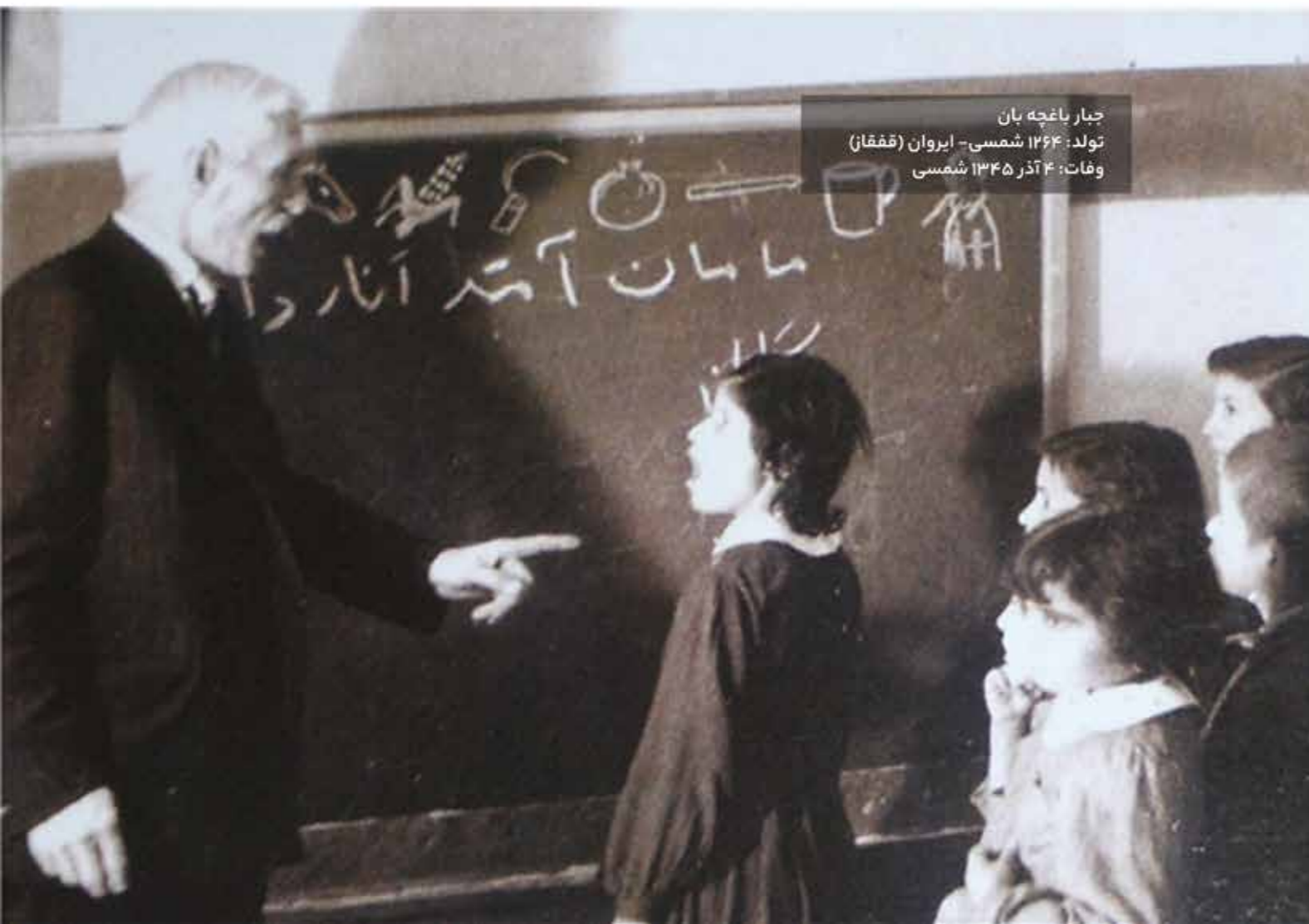
# JABBAR BAGHCHEBAN

Mirza Jabbar Asgarzadeh (often known as Jabbar Baghcheban) was born on 1885 in Yerevan, capital of Armenia and died on 25th of November 1966. his grandfather was from Tabriz or Urmia. Baghcheban is the father of the late

Baghcheban. he established the first Iranian kindergarten for the deaf. he was the inventor of Persian language cued speech and is also the author and publisher of children's books in Iran. He Iranian composer Samin founded a

school for the deaf in 1924, located next to his kindergarten. In 1928 he wrote the first Iranian children's book in Persian. The book was called baba barfi (بابا برف) which means 'snow father' in Persian.

میرزا جبار عسگرزاده در سال ۱۹ اردیبهشت ۱۳۶۴ در شهر ایروان که پایتخت کنونی جمهوری ارمنستان است، به دنیا آمد. جدش از مردم تبریز یا ارومیه بود. او نخست در تبریز کودکانی به نام «باغچه اطفال» دایر کرد و از همین رو خودش را باغچه بان نامید.



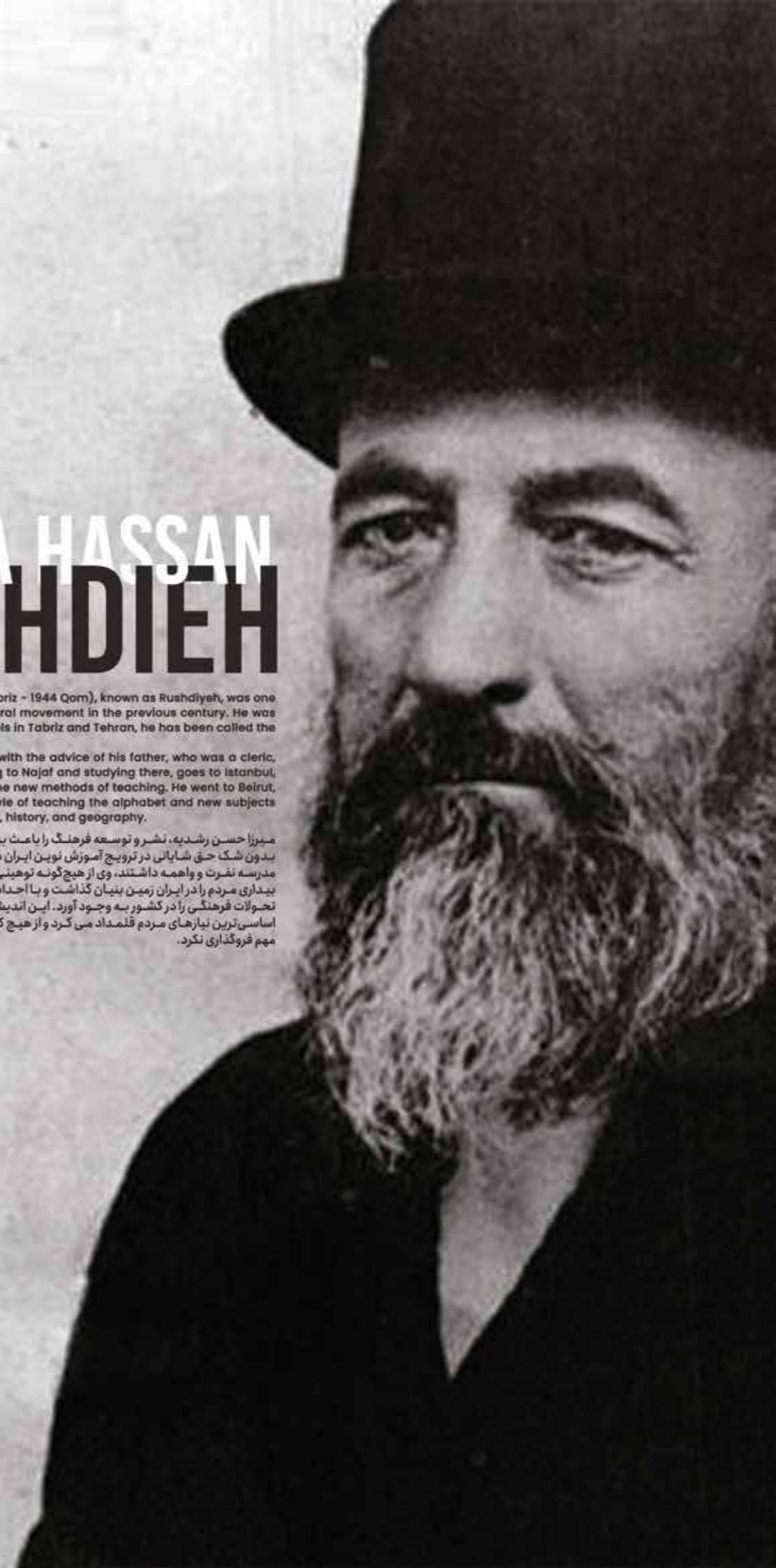
جبار باغچه بان  
تولد: ۱۲۶۴ شمسی - ایروان (قفقاز)  
وفات: ۱۳۴۵ شمسی

# MIRZA HASSAN RUSHDIEH

Mirza Hassan Tabrizi (1851 Tabriz - 1944 Qom), known as Rushdīyeh, was one of the pioneers of Iran's cultural movement in the previous century. He was the first founder of new schools in Tabriz and Tehran, he has been called the father of Iran's new culture.

Haji Mirza Hasan Rushdiyeh, with the advice of his father, who was a cleric, decided that instead of going to Najaf and studying there, goes to Istanbul, Egypt, and Beirut and learn the new methods of teaching. He went to Beirut, where he learned the new style of teaching the alphabet and new subjects such as arithmetic, geometry, history, and geography.

میرزا حسن رشدییه، نشر و توسعه فرهنگ را باعث بیداری و آگاهی مردم می دانست و بدون شک حق شایانی در ترویج آموزش نوین ایران داشت. آن روزهایی که مردم از نام مدرسه نفرت و واهمه داشتند، وی از هیچ گونه توهینی نهراسید و شالوده های فرهنگ و بیداری مردم را در ایران زمین بنیان گذاشت و با احداث مدارس نوین در ایران مهم ترین تحولات فرهنگی را در کشور به وجود آورد. این اندیشمند فرهیخته که علم و فن را از اساسی ترین نیازهای مردم قلمداد می کرد و از هیچ کوششی در مسیر دستیابی به این مهم فروگذاری نکرد.





# MOHAMMAD-HOSSEIN SHAHRIAR

Seyyed Mohammad Hossein Behjat Tabrizi, surnamed shahriar, was born in tabriz. He spend his childhood in the village of Qayshaq. Shahryar's love for Iran is widely reflected in his poems, such as the poem of Persepolis or Ferdowsi's praise.

Many of his poems in persian and Azerbaijani Turkish are among the lasting works of these languages. The Haidarbaba Salam poem, compiled in the year 5-4, is considered one of the most important literary works of Azerbaijani turkish language. In addition to being a master of poetry, he was also a master of tri-string. Shahriar in his three-volume court, referring to Azerbaijan as the origin of the prophet zarathustra, points to the aryan origin of the people in this region and warns against the dissemination of divisive words that smell threatening and disintegrating from them:

You have expressed your heartache with your heart language, but who is the heart of the heart to be familiar with that language But that made enemies, did not make marjan friend from Iran the victim of the enemy .

You are the himeland of zoroastrainism and your children are poor Iran and the pure aryan race The difference of nationality accent should not, however, be reminiscent of a nation with a lesser language.

سید محمد حسین بهجت تبریزی متخلص به شهریار، شاعر پارسی‌گوی آذری‌زبان، در سال ۱۲۸۵ هجری شمسی در بازارچه میرزا نصراله تبریزی واقع در جای کنار چشم به جهان گشود. در سال ۱۳۲۸ هجری قمری که تبریز آستان حوادث خونین و قایح مشروطیت بود پدرش او را به روستای قیش قورشان و خشکناپ منتقل نمود. دوره کودکی استاد در خاستگاه پدری و در آغوش طبیعت و روستا سپری شد که منظومه حیدریا مولود آن خاطرات است. او تحصیلات خود را در مدرسه متحده و فیوضات و متوسطه تبریز و دارالفنون تهران گذراند و وارد دانشکده طب شد. سرگذشت عشق آتشین و ناکام او که به ترک تحصیل وی از رشته پزشکی در سال آخر منجر شد. مسیر زندگی او را عوض کرد و تحولات درونی او را به اوج معنوی ویژه‌ای کشانید و به اشعارش شور و حالی دیگر بخشید. وی سرانجام پس از هشتاد و سه سال زندگی شاعرانه پربار در ۲۷ شهریور ماه ۱۳۶۷ هجری شمسی درگذشت و بنا به وصیت خود در مقبره اشعراى تبریز به خاک سپرده شد.







# PARVIN E'TESAMI

Rakhshandeh E'tesami, popularly known as Parvin E'tesami, one of the most famous contemporary Iranian poets, who has been described as "the most famous female poet of Iran was born in the city of Tabriz on March 1906, 17 CE. Her father was one of the most famous scientists, orators, and translators of his time from whom she learned Persian and Arabic literature. She began to show her talent in poetry by composing a number of poems when she was only 7 years old. Parvin E'tesami's poems are mostly about social issues, oppression, mass poverty, which have been presented in the form of advice and stories, especially in the form of debates.

رخشنده اعتصامی معروف به پروین اعتصامی در ۲۵ اسفند ۱۲۸۵ خورشیدی در شهر تبریز به دنیا آمد. پدرش یوسف اعتصامی آشتیانی (اعتصام الملک) از رجال نامی و نویسندگان و مترجمان مشهور اواخر دوره قاجار بود. در کودکی با خانواده به تهران آمد. پایان نامه تحصیلی خود را از مدرسه آمریکایی تهران گرفت و در همانجا شروع به تدریس کرد. پیوند زناشویی وی با پسر عمویش بیش از دو و نیم ماه دوام نداشت. وی پس از جدایی از همسر، مدتی کتابدار کتابخانه دانشسرای عالی بود. دیوان اشعار وی بالغ بر ۲۵۰۰ بیت است. وی در فروردین ۱۳۲۰ شمسی به علت ابتلا به حصبه درگذشت و در قم به خاک سپرده شد.





# SOLTANIYEH

The biggest brick dome in the world is located in Soltanieh city, Zanjan province. Gonbad e Soltanieh is the Third biggest dome in the world. It was built in 12-1302. The city of Soltanieh was the capital of Persian's Ilkhanid dynasty and the king Mohammad Khodabandeh (Oljaytu). He decided to build this building as a new shrine for Imam Ali but he was not permitted to transfer the

body. Oljaytu died 2 years after the accomplishment of the building and was buried there. His mausoleum is added to UNESCO World Heritage Site List. Its great architecture, design, using natural elements and material and the fact that it is still firm after 700 years attract every visitor. The dome has 50 mt high covered by shiny blue tile, and the building is made

by bricks. This is the first dome in Iran that is double-shelled. It has 160 cm thickness. There is an empty space in 60 cm between two domes. The free space between the domes reduces the damage of probable earth quake. The dome covers an octagonal room and eight walls with a width of 78.6 mt transfer the 200 tons weight of the dome.

گنبد سلطانیه از آثار ملی ایران و جاهای دیدنی زنجان است که در فهرست جهانی یونسکو نیز به ثبت رسیده است. این بنا از آثار مهم معماری ایرانی و اسلامی به شمار می‌رود و دومین گنبد بزرگ آجری جهان بعد از گنبد کلیسای جامع فلورانس (سانتا ماریا دل فیوره) است. رتبه سوم گنبد های بزرگ جهان نیز به گنبد مسجد ایاصوفیه استانبول اختصاص دارد. گنبد سلطانیه بزرگترین گنبد ایران است و نخستین نمونه گنبد دو پوسته در جهان به حساب می‌آید. این سازه در دوره ایلخانیان ساخته شده است و با رنگ فیروزه‌ای و ارتفاعی بلند از فاصله دور نیز دیده می‌شود. در ادامه با ما همراه باشید تا شما را با تاریخچه، معماری، بخش‌های مختلف و شرایط بازدید از گنبد سلطانیه آشنا کنیم.



# YAHYA IBN HABASH SUHRAWARDI PERSIAN PHILOSOPHER

Born in the northwestern Iranian village of Suhraward around 1154, he pursued his education in nearby Maragha with Majd al-Din al-Jili, one of the teachers of Fakhr al-Din al-Razi (d.1210). Suhrawardi uses pre-Islamic Iranian gnosis, synthesizing it with Greek and Islamic wisdom. The main influence from pre-Islamic Iranian thought on Suhrawardi is in the realm of angelology and cosmology. He believed that the ancient Persians' wisdom was shared by Greek philosophers such as Plato as well as by the Egyptian Hermes and considered his philosophy of illumination a rediscovery of this ancient wisdom. According to Nasr, Suhrawardi provides an important link between the thought of pre-Islamic and post-Islamic Iran and a harmonious synthesis between the two. And Henry Corbin states: "In northwestern Iran, Suhrawardi (d. 1191) carried out the great project of reviving the wisdom or theosophy of ancient pre-Islamic Zoroastrian Iran.

Suhrawardi provides an original Platonic critique of the dominant Avicennan Peripateticism of the time in the fields of logic, physics, epistemology, psychology, and metaphysics. In so doing, he elaborates his own epistemological (logic and psychology) and metaphysical (ontology and cosmology) ishraqi notions, concepts and theories. He divided logic into three-parts, rejecting Avicenna's Peripatetic essentialist definition, and reducing the number of forms of the syllogism. In physics, he rejected Avicenna's hylomorphism, while bodies became magnitude with accidents.

His new epistemological perspective led him to critique the Avicennan Peripatetic theory of definition, to introduce a theory of 'presential' knowledge (mirroring mystical intuition), to elaborate a complex ontology of lights, and to add a fourth ontological 'world of images' where imagination plays an innovative eschatological function, expanding on insightful allusions made by Avicenna.

Seyyed Mohammad Hossein Bahjat Tabrizi, popularly known as Shahriyar and the renowned Iranian poet who composed poems in Persian and Azari languages, was born in the suburban areas of the city of Tabriz on 21 March 1904 CE. Shahriyar's fame has crossed the internal borders of our country, Iran, and he is now a known personality in most countries of the world such that now, in addition to Iran, some streets, theaters, parks, and other public places are named after Shahriyar in the Transcaucasia and Central Asia. Shahriyar wrote in both Azerbaijani and Persian. His most important work, 'Heydar Babaya Salam' is considered to be the pinnacle in Azerbaijani literature which gained great popularity in the Turkic world and was translated to more than 30 languages.

شهاب‌الدین یحیی بن حبیب سهروردی (۵۴۹-۵۸۷ ه ق)، معروف به شهاب‌الدین سهروردی و شیخ اشراق، از فیلسوفان نامدار و برجسته ترین چهره های حکمت اسلامی و فرهنگ ایران در قرن ششم هجری قمری بود.

در باره زندگی او تذکره نویسان اسلامی مطلبی بیان نکرده اند و فقط شاگرد او شمس‌الدین سهروردی فصلی را درباره استاد خود نگاشته است. وی در بیان مسائل، بی‌پاک بود و صراحت لهجه او گاهی به فاش شدن اسرار سیر و سلوک و رموز عرفان منجر می‌شد و به همین علت فقهای عامه علیه او شوریده و شکوایه نیز حاکم وقت فرستادند، او به دستور حاکم، مدتی در زندان بود که به نحو مرموزی وفات کرد. از سهروردی تالیفات در زمینه های فلسفی، عرفانی و ترجمه ها و تفسیر قرآن و شرح احادیث باقی مانده است. مهمترین اثر وی، کتاب حکمة الاشراق است.







# ALERT

## THIS ART IS BANNED!

Iranian carpet art nowadays is limited by cruel and anti-human rights sanctions.  
**But the boycotters don't know that art can never be boycotted.**  
هنر فرش ایرانی توسط تحریم های ظالمانه و ضد حقوق بشری محدود شده است.  
شاید تحریم کنندگان نمی دانند که هنر هیچگاه تحریم پذیر نمی باشد.





IRAN