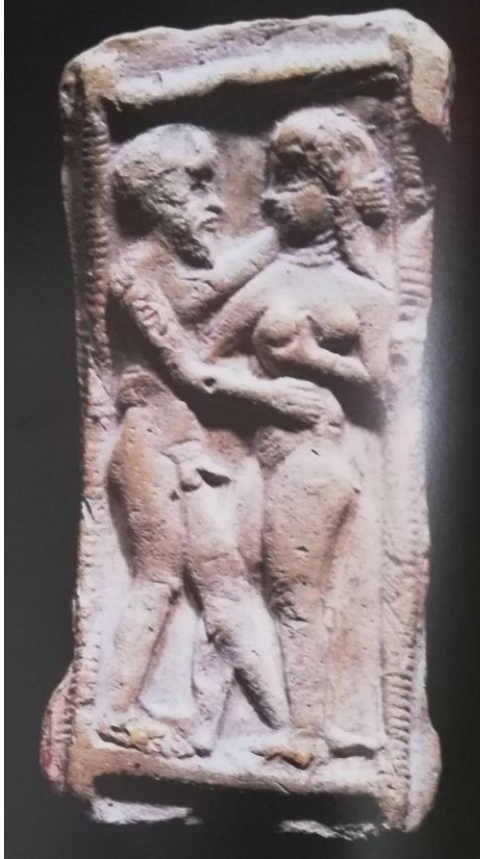
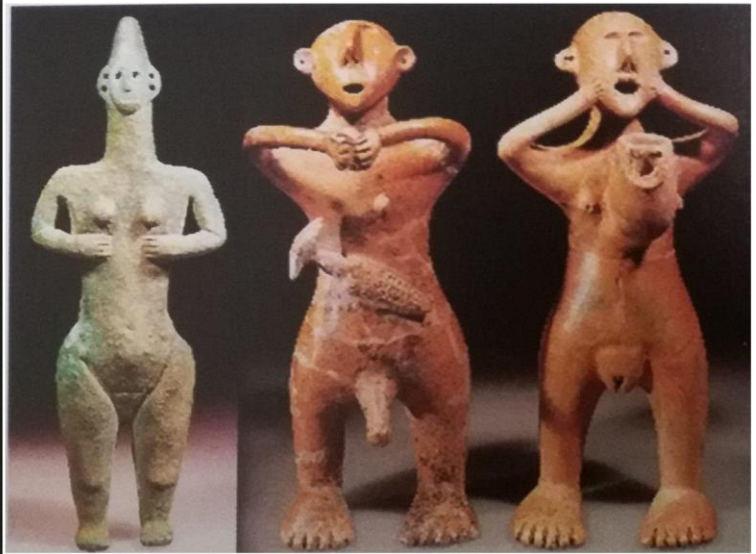


DAVID ABBASI

سیاوش اوستا



IRAN 7000 YEARS OF CIVILISATION



Iran, The second holy land of the Jews

History, science, Culture, Poetry, Art, Tourism of Persia

*Persia 7000 years : Neurosurgeon and medical scientist. Bank maker
Music Group Wine making...*

TRANSLATE BY:
Morgane De France

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In the name of the Master of intelligence

In the name of the Master of intelligence, beyond whose the thought cannot go, of the Master of glory, the Master of the world, the Master of fortune, the Master of Saturn and of the rotation of the spheres, which lit the moon and morning, and the sun; who is higher than any name, than any sign, than any idea, which painted stars with firmament. Wise is here, the place where it is advisable to speak about the value of intelligence. Speak and draws from your reason what you know, so that you hear that which nourishes. Intelligence is the largest of all the gifts of God, and to celebrate it is the best of actions. Intelligence is the guide in life, it delights the soul, and it is your help in this world and the other. The reason is the source of your joys and your sorrows, your profits and your losses. If it's obscure, the man with the shining soul cannot know the assent any more. Thus speaks a virtuous and intelligent old man, words whose the wise one is nourished from: "Whoever obey not to the reason, will tear itself by its actions; the wise men call it foolish, and they hold it for foreigner ". It is by intelligence that you have of the value in this world and other and that whose reason is broken falls into slavery. The reason is the eye of the guardian soul, and if you reflect, you must see that, without the eyes of the soul, you could not control this world. Understand that the reason is the first thing created. It is the guard of soul; it is to it due to action of graces, which you must return to him by the language, the eyes and the ears. (FERDOWSI)

Iran

Iran is a country in Western Asia. It is bordered to the northwest by Armenia and Azerbaijan, to the north by the Caspian Sea, to the northeast by Turkmenistan, to the east by Afghanistan, to the southeast by Pakistan, to the south by the Persian Gulf and the Gulf of Oman, and to the west by Turkey and Iraq.

Its central location in Eurasia and proximity to the Strait of Hormuz give it significant geostrategic importance.

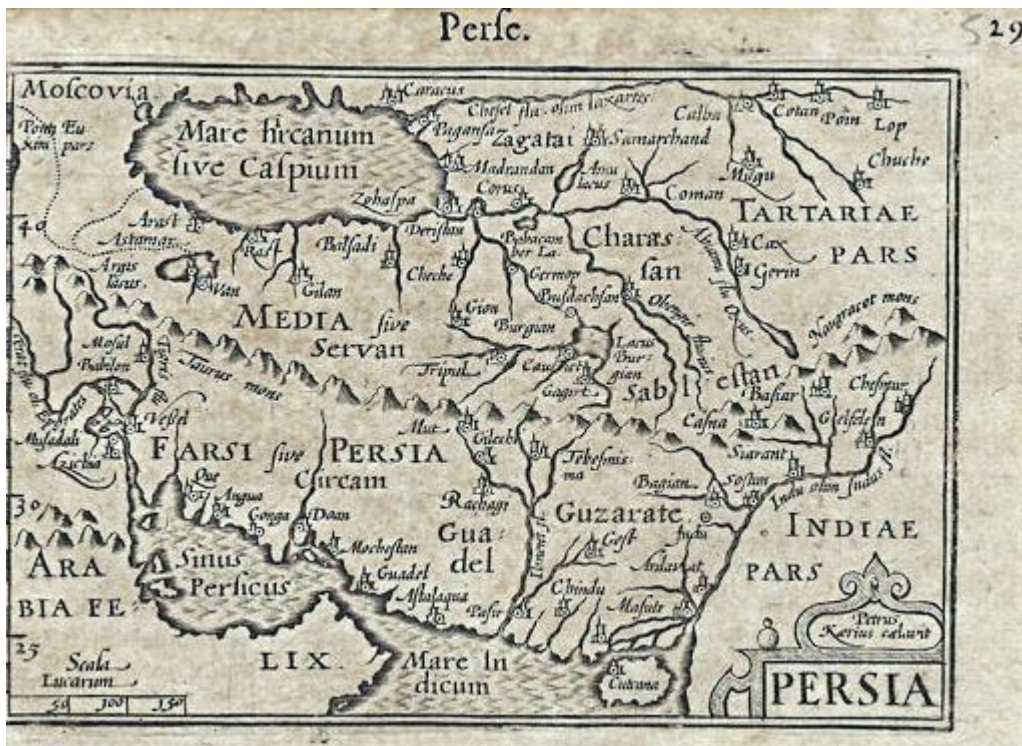
Tehran is the capital and largest city, as well as the leading

economic and cultural hub; it is also the most populous city in Western Asia, with more than 8.8 million residents, and up to 15 million including the metropolitan area. With 83 million inhabitants, Iran is the world's 17th most populous country. Spanning 1,648,195 km² (636,372 sq mi), it is the second largest country in the Middle East and the 17th largest in the world.

Iran is home to one of the world's oldest civilizations, beginning with the formation of the Elamite kingdoms in the fourth millennium BC.

It was first unified by the Iranian Medes in the seventh century BC, and reached its territorial height in the sixth century BC, when Cyrus the Great founded the Achaemenid Empire, which stretched from Eastern Europe to the Indus Valley, making it one of the largest empires in history. The empire fell to Alexander the Great in the fourth century BC and was divided into several Hellenistic states.

An Iranian rebellion established the Parthian Empire in the third century BC, which was succeeded in the third century AD by the Sasanian Empire, a major world power for the next four centuries



The king of the kings melts the university of medicine

Cyrus, king of the kings, king of Egypt from top to bottom, when I was in its kingdom, I was ordered to go to Egypt to build in the capital a Faculty of Medicine and I gather any thing necessary to make function this faculty in Egypt.

I have gone to Egypt and I have done what the king of the kings ordered and prepared all the books and laboratories and invited the youth of Egypt to learn medicine, under the monitoring of qualified professors.

Cyrus, king of the kings, knew well the value of medicine and it thus hoped to save the life of the patients in Egypt.

Adrien brought this text back of Egypt towards Rome and it is currently in the museum of the Vatican.

Mankind, an unknown creature

Until now, Mankind remains unknown because nobody has been able to give complete information about this creature. What is he? Who is he? What does he do? Why is he here and how did he appear in this world? As many questions to which no philosopher, no scientist nor prophet has known to give the answer.

the Man is a creator who, during thousands of years, created many civilizations. Today, it arrived at a point where we can regard him as God of the Earth. All progress of the data processing and nuclear technologies, created and discovered by him, advances more quickly than human being...

Mankind , with all the existing powers, remains all the same unable to solve certain problems which occur in the world of every day. The problems of unemployment, poverty, the homeless people, bankruptcy of large international or national companies and them be sacred and sizeable that the politicians, the charged cultural ones. Abandon, show that man of great quality can fall from top to land to the very low. While a group of human beings encounters all these problems, other lives in peace without big troubles and many who improved the

civilisation and progress of today.

Chance or God!

Man, since always, sought a person or a fact that would justify or condemn the evil and the good which exist in this world. It is then, for this reason that the Gods were created and that prophets appeared among people.

Today, without any doubt, in many laic companies, the chance replaces God. However, nobody can dispute the fact that today, with all the problems that Man encounters, that he is attracted by metaphysics. Indeed, each time he feels lonely, poor, incompetent in front of the difficulties, the dangers, it seeks a force, which could help. It is at this time, that society couldn't do a thing, man turns to metaphysics or tends to self-destruction. And with the fanatic, whatever his racial or religious membership to appear at this precise moment, if leaders or chieftain existed or well organised movements, those could collect all these people in their country and profit of them blindly.

For all these reasons, we can justify the presence of an ideology or simply one universal thought and which answers certain questions that is asked, even in the laic companies: Who are the humans? Does God exist? How to explain one?

One of the oldest thoughts than we can regard as the mother of all the religions and world philosophies is derived from AVESTA. AVESTA is the oldest Persian thought, old of 7000 years old.

The fight of the good and the evil!

ZARATUSTRA, one of the prophets of these thoughts and, before him, MITRA, are most known in Western writing. AVESTA was composed of one hundred twenty books lavishing a great number of advice, philosophical, existential explanations and legal on the basis of civilised society, based on reason.

This thought has not ever been regarded as a divine and unchangeable thought. According to AVESTA, the divine and satanic powers were opposed to each other continuously, a war considered as the fight between good and evil. AVESTA said to the human beings to fight the

evil in three ways: by a good thought, a fine word and a good deed. To continue the fight, it was necessary to fight the evil of Satan in order to create a good man. Indeed, the danger represented by Satan persisted since at each moment a good man could be transformed into a bad man. In the thought AVESTA, indefinite evil or the quite perfect never did exist, just like the perfect man which can never exist.

Inside mankind, the light and obscurity, present at the same time in him. All depends on the moment when one is active on the other.

But Mankind is a creature so little known that we can never know precisely its propensity to make the good or the evil.

Something good can immediately become bad and vice versa. Concerning this duality of Mankind, it exists since always a reasonable thought which knew how to conquer the whole world but, after the appearance of the monotheists religions: the reason and the duality of AVESTA left their place to God, at the same time something, of nice, in love and someone friendly and something which tortures the men, carry them out towards the devil or Satan as soon as they sin! This God who tortures by his traps and carries out towards hell cannot be a righteous God. Even if it is that which created Satan in order to divert people towards the evil to fill hell, it can only be a Master of game, amusing itself with a scenario like a scenario writer or a director of cinema.

AVESTA speaks about two completely independent powers:

- One that represents the good, likes only the good and creates only the good, its name is Ahoura-mazda (the scientist and the powerful one). This erudite and powerful God has never needed approval of this militia nor of its prophets since it knows any thing before it occurs.
-The other one represents the evil and names AHRIMAN (SATAN). It makes only the evil the torture and exists everywhere. It always lives by the side of God, has the same power as him but with negative parts while God has it with positive parts.

Consequently, inside the Man the two powers clashes, which they should always be in war: the good and evil, the light and obscurity. Part

of the human beings created the paradise on ground and other sends human beings in hell .At any place of the universe; we are everyday witness of the hell and heaven created by mankind and not by god or the devil.

AVESTA and the three great monks

For the Jews: the Impression and influence of Persians on the three great monotheists religions are anchored in history. For example, for the Jews, as we can read it in the Torah, the Persian king named Cyrus released the Jews of Babel and is thus regarded as Christ, it is -with-statement the saviour of the Jews. It is Cyrus himself, which wrote, for the first time, the Declaration of the human rights, four thousand years ago:

First Declaration of the human right

The edict of Cyrus: "Me, Kouroch (Cyrus), king of the world, king of Tintyr (Babylon), king of Sumer and Akkad, king of the four religions , when I peacefully entered Tintyr, I will bring the throne to the power of the princes with triumph and gaiety. Marduk (God of Babylonians) inclined towards me the noble hearts of the brave Babylonians men, because I was each day attentive to its worship. My many troops circulated in Babylon in all quietude. I did not authorise whomever to exert terrorism on the ground of Sumer and Akkad. I did not lose of sight the needs of the city and all his sanctuaries in order to provide for their well-being. I liberated the citizens of Babylon of any degrading yoke. I restored their dilapidated residences; I put an end to their miseries from the city of Suse,Assur, , Agadé and Echnuma, to those of Zamban, Meurnu and DER, until the soil of Gutu and at the Holy Cities located beyond the Tigris, I returned to the gods their places and installed them inside durable residences. I gathered all the inhabitants and restored their residences to them. From the will of Marduk, the grand-god, I do not authorise gods of Sumer and Akkad to live in peace in their delightful stay. In Christianity: as it is stated in the Bible, they are the envoys of the Persian king who designate Jesus like the prophet: Jesus having incipient in Bethlehem in Judaea, at the time of king Hérode, here are the magi of Orient (messengers of the Persian king) arrived to Jerusalem and said: Where is the king of the Jews who has just been born? Because we saw his star in the East , and we came for

loving and adoring him. King Hérode, having learned that, was disturbed, and all Jerusalem with him. He assembled all the principal priests and the scribes of the people and he gathered the information that they provided him of the where about of the incipient of the Christ. They said to him: In Bethlehem in Judaea; because this is what was written by the prophet: And you, Bethlehem, ground of Juda, you are not certainly not the least between the principal towns of Juda because of you will appear a leader who will feed Israel, my people. Then Hérode called in secrecy the magi (Persians), and found out with precaution how long the star has been shining. Then, he sent them to Bethlehem, while saying: Go, and take exact information on the little child, when you have found him, let me know it too. Soon after having heard the king, they left. And here it is the star that they, had seen in the East (Iran) went in front of them arrived above the place where the little child was settled, it stopped. When they saw the stars, they were seized of a very great joy. They (Iranians) entered the house, saw the little child with Marie, her mother and bowed down to him and adored him: then they opened the little their treasures and offered to him gold, essence and myrrh. Then, divinely informed in dream not to go back towards Hérode, they regained their country by another way .to Joseph and says as: Rise, take the little child and his mother, flee to Egypt, and remain there until...(GOSPEL, MATHIEU 2)

In this evangelic part of the text, we note that for the first time, they are the Iranians are the ones who designated Jesus like a prophet and the Saviour of the Jews of the colonisation of the Romans. During several years, there was a great conflict between Persia and the Romans. Each one tried to weaken its adversary by means. The Iranians, knowing that the Jews waited for the apparition of a saviour, worked out a scenario on Christ and, as we have seen in the evangelic text, even paid Joseph and Marie for them to take their children and bring them back towards Egypt. At that time, Egypt was colonised by Persians. We can find the trace of Jesus in India and Iran where he remained there for more than 20 years before returning to his natal town. He had learned several sciences from the era, such as mathematics, philosophy, medicine, etc. (In Egypt, Iran and India). At this time, epilepsy existed in Palestine (or in Israel) and they buried many people who fell on the ground because of this disease. There was also the conjunctivitis, which made people blind whereas these diseases were not yet known by peasants of that time. Even if the Romans who colonised Palestine recognised these diseases, they did not make any effort to cure it, in the villages and the cities where the Jews were the majority, to look after these poor people.

Jesus, who had learned medicine in Iran, as soon as he arrived, created a group of faithful taught them part of his knowledge and started to save the patients. Undoubtedly, if Persians helped Jesus since his childhood, to lead the Jews to the revolt against the Romans but, after several years, the Revolution of Jesus arrived even near Rome and we can even notice it today that these are not the Jews which became Christian but Europeans!!! In Islam: King Cyrus (indicated in the bible as the saviour of the Jews) governed 128 countries of his time, like it is said in the Bible. Among these countries, there was the Saudi Arabia of today and Egypt. At the time when its troop wanted to cross the Red Sea to go towards Egypt, they created a temple in the Mecca, which we name today Kaaba, and named it the house of Mars (Atéchgâh). This temple, which was the place of fire during several years, was a sacred place for the Iranians. After they were forced to leave Egypt, they have even abandoned Mecca by leaving some representatives to control in Yemen. Kaaba (located in the town of Mecca in Saudi Arabia) after the abandonment of the Iranians remained always a sacred place managed by several families and Arab tribes. Of course, this temple was destroyed several times and remade. But its aspect today, is almost the same as Atachgah (place of fire). There are always some of them in Iran, including one in Persepolis, today, named Kaaba of Zaratustra. And as I have written in the book "the SECRECIES OF ISLAM", part of the koran are poems in Persian style and certain verses of koran are the translation of the Gasses of AVESTA.

PLATO, PYTHAGORE AND AVESTA

AVESTA, the rational thought of the Man of Orient, existed already more than 7000 years ago. Mitra the first quoted it then, later, Zaratustra 1st. It was joined together and recorded in 120 books. Of 120 books, there remains only a small part because of the considerable number of them that were burned at the time of the attacks and invasion, which Persia had to face, during the thousands of years of their existence. The many forces and political powers and ideological which attacked Persia destroyed during thousands of years undoubtedly used to their benefit the 120 books of AVESTA by translating them into their own language. It was the same case for the Greeks when they conquered Persia, after the invasion of Alexander the great and of the Moslems. Many historians' thinks that Plato knew AVESTA well and he had borrowed from this thought most of its ideas. Pythagore also knew AVESTA. In his book on the voyages, we learn

that he had met Zaratustra. Its ideas about fire showed to the historians that Pythagore knew AVESTA well.

IRAN 7000 YEARS OF CIVILIZATION year 7758 (= 2020) ARIENE MITRAIQUE

The Persians had THEIR OWN CALENDAR SINCE MORE THAN 7000 YEARS

This calendar sank in forgetfulness, and isolated of history of its people after the apogee of Islam in Iran. Since 1993, thanks to our research and our work, the Persian calendar , old of 7000 year old, has once more been used in the whole world.

The PERSIAN NEW YEAR

Persian New Year's day (NOWROOZ) starts, since thousands of years, as from the first day of spring, that is to say the 20 or 21 of march of each year. During this day, all the family gathers around the table which is prepared since the previous year and which includes 7 articles starting with "HS" (Shin) like Sharab (wine), Shekar (sugar), Sham (candle), Shabnam (flower), Shahnameh (letter of the kings), Shirini (pastry makings) and Shamshir (sword) which represents the force and the power. After invasion of the Moslems in Iran, Sin (S) replaced Shin (HS) because the wine (Sharab) was prohibited by Islam and, instead of Sharab, one chose Serké (vinegar). Around this table, figure 7 was always sacred for the Persians and these articles were the articles of nature, the beauty, the life, the force and the power. Many traditional Persian festivals were borrowed by other civilizations and religions. For example, December 21, which is the day of the birth of MITRA, first Persian prophet, has always been a national festival for 7000 years. With a few days of shift, it was carried to December 25 and was called "the day of the birth of Christ".

Eastern and sizdahbedar

The 13th day of spring, was and is the day when Persians left their city to attend the great picnic apart from their City. The Jews borrow this festival the day of their exit from Egypt, under the name of the "Festival of PESSAH". The Christians - with always a few days of shift - celebrate

the "Festivals of PAQUE". The name is a Persian term, which means, "clean". The "fish of April" has also existed for 7000 years in the history of Persia. It begins with a joke from MITRA towards its people. The "Santa Claus" was originally AMOUNOWROUZ, which came the first day from spring, with its white beard and its red coat and its bonnet for giving gifts to the children. No doubt each people hold his calendar and his history. The Egyptian people, the Jewish people (currently in his 578ème year), the Christian people (currently in his 1999ème year), the Freemasons (today in year 5999) and the Persian, today in 7021

ALL SAINTS' DAY

Except the festivals of New Year's day, and eastern, there are the festivals of All Saints' day, festivals of the return of spirit towards the ground which have more than 7000 years for the Persians. In this day, the celebration of Farah-Vashi (All Saints' day), people dress all in white, dance and listen to music while protesting: "Let us accommodate the spirits with cheerfulness"

The Definition of the word Aria

ARIA, it is a word; it is a name on which there is a lot to say about. ARIA, is the name of a population but unfortunately, some time ago, a criminal had misused the meaning of this word. In recent contemporary history, there were debates, arguments around this word but undoubtedly, everyone, all the scientists who know a little history, knows well the synonym of this word. That which Hitler wanted to obtain from this word, had nothing to do with million of people who are of the Aryan origin. He even did not know what the word ARIA meant. And today, fortunately, everyone knows it. That is why you see everywhere the word ARIA or ARIAN being used in Europe, in the United States or in the Persian countries or even in Israel!! In Israel, when you check the yellow pages of any city of Israel, you see everywhere the word ARIA or ARIAN, and also in Europe and everywhere else. The people who are wise, intelligent, the scientists know that this word, which is misused by some people, would not be a reason to not use it definitively and eternally!! Like the word "Islam" or "Christianity" or other words. For example, at the medieval times, we know well how many massacres were carried out in the name of Christ,

who had already died who was no more among us since already several hundreds of years. But we killed people by his name. And his name always remained healthy and sizeable and nobody has said 'since we killed in the name of Christ we will draw aside the name of the Christ from the dictionary'. Or in Islam history, since always, there were many wars, many massacres in the name of Islam. The day when the Prophet of Islam died, its 2nd caliph starts to attack the other countries and until today, whether it is Khomeiny or Ben Laden or Saddam Hossein. We see how some can use the word "Islam"!! Then when Ben Laden kills in the name of Islam, then we should say that it is the word Islam that is not good? Then it is necessary to be afraid of the word Islam and we must draw aside the word Islam?? NO!!! It is for that reason, that the word ARIAN also, or ARIA was misused once in contemporary history by Hitler. But afterwards, everyone found out about the meaning of the word ARIA. To start with, ARIA comes from the word "AYR", which means "free people". "ARIEN" mean country, free people. And there is the word ARMAN, ARMENIAN and IRAN and IRANIAN also which comes from the word AYR and ARIA or ARIAN...Therefore, IRAN, means "the country of Ariens" and "Aryan", means free people!! But, if we look in the dictionary, the synonym of the word ARIA, especially in the Persian dictionary, since if you want to find the origin of each word, it is necessary to check in their language, and to seek in their language of origin. Therefore ARIA was part of a population, which lived in the ancient Persian plateau, already 7000 years ago before Jesus Christ, which was between Tadjikistan and the Iran of today and part of India.... For 9000 years, even more, part of these Arien people have started to emigrate towards the India of today, and then they went down to the Persian Gulf and a great part of them went down towards Greece, Europe and especially Germany. This means that the grand father of the Iranian, of the Persian countries and of the Indians of India and the Greeks, the Romans and most of the countries of Europe of today and America are of the Arien origin.

Therefore there are several languages, which were made because of the geographical shift that these people had since always. It is for that reason that among Ariens, among Iranian or Ariens who are dispatched they are people of orient, of India and America. Except the Indians of America, of course, we could find the languages of Avesta, Sanskrit, the Pahlavi language, the Persian language, the Greek language, the Latin language, the Germanic language, the Slavic language and the Gallic language. And of course, there are also many dialects... that is all we could find as synonyms of the word ARIA in the Persian dictionary, in

three or four dictionary, we made researches on three or four dictionaries and found the same thing. A great error that Hitler had made, he claimed that the Jews did not have arien origin. This is not true. One of my books, which is called the AIN AVESTA, (written in Persian). It explains that after the following research made, that the Jews are also of Arien origin. Since they went down from the Caspian Sea, which means that most of the Jewish origins went down from the Caspian Sea whereas this sea was always in the Persian plateau .on the other side, we should not forget the garden of Adam, in the ancient legacy, and the Torah, they speak about that: the garden of Adam, that is in Persia, close to the Persian Gulf at the South, where the tomb of Daniel is currently found. The word "Adam" and "Eva" are avestaic Persian words which is the 1st and oldest Persian language and Adam and Eve came from this language. Therefore since already three or four years, there was an Israeli academic who declared, confirmed that the garden of Adam was in Persia!! That means that the Jews are also of Arien origin. It is necessary to know, that when we talk about ARIA or ARIEN, we do not talk about a race, we talk about a culture, of a civilisation of people with several colours, it is with saying, this is not a unique populace but it is a population with several colours since the Persian plateau like the actual Iran or the countries which speaks Persian today, this is not only Iran which speaks Persian, there are other countries which speaks Persian like Afghanistan, part of India, of Pakistan, the totality of Tadjikistan and part of countries like Ghzaghistan, Ouzbékistan, Turkménistan, Gorigestan, Azerbaïdjan or Arménistan, these people too speak Persian and are of arien origin. When we mention Afghanistan, Pakistan, Tadjikistan, they are Persian words since "stan" with the "Afghan" name means "Afghanistan", "tadjik" therefore when we say "Tadjikistan", "stan" means province. Then when we say "Tadjikistan" it means the province of Tadjiks, Afghanistan, is the province of Afghan. At the era when before the separation of the geographical chart and indicated, the totality was a large country with several cultures but the same origin. Why several colours? Because in these countries, you have almost four different seasons, which means that in the Iran of today we have blond hair and white skin people, and we have bronzed skin and brown hair people as well. For example, in the north of Iran, there is not much sun around the Caspian Sea people are rather white. In the south of Iran, towards the Persian Gulf where there is much sun, people are bronzed skin, and in the middle of Iran towards the Loutt desert, you will find bronzed skin people, it has a lot of sun there. In the mountains of Kurdistan or others parts of Persia you will find people which are whiter by skin and

which have blond hair. We can see the same thing with Tadjikistan or several other provinces of ancient Persia.

It is for this reason that all these colours, all these special and geographical situation brought back several accents, several cultures all of this is in connection with the geographical and natural situation it had compared to the strong or weak presence of the sun in the cities or the provinces of the large Persian countries and the large Ariens countries. The Persian was one of the Arien tribes, called "Pars", "parsha", "partha" but Arien, it is for that "Arien" is not only one race. "Aria" is a majority of several populations with several resembling cultures and civilisations and each one has its different dialect. And today, each one of them has its language. It is for that reason when we speak of Aria; it is of the culture, different civilisation, a mosaic of several civilisations, cultures and habits and of human traditions. And it is for that reason that the Armenians, the tadjiks, Afghan, the Persians, the Jews, Europeans, the Greeks, emigrated American entered this great culture and Arien civilisation And Ireland is the country of the Arien province We had made a research, but currently this is not the right time to say it!! For example in all the European languages we found many Persian words. Why? Because that all these languages, come from the Sanskrit language which are of the same origin. I will give you only one example so you can see it by ourselves: For example, in the French language, only in the figures of 1 to 10, you will see they resemble much. In Persian, when we say 1 we say "yek". When 2 is pronounced, we say "two", it is exactly the same thing.

3, we say "seh". 4 we say "tchar". The Most interesting of them is the 5, we says "pange", if we replace "p" by "C" that resembles already very much. 6 in French, in Persian It is pronounced "shish". 7 It is pronounced, "haft". 8 in Persian, is pronounced "hasht". There is a "H" when eight is said but it does not pronounced. The Most significant one is nine. 9 in Persian is pronounced "noh". And 10 is pronounced "dah". You see!! It completely resembles. Even Today, whereas we are in 3rd millennium, when there are a word or a name which comes from another country, Iran or an Arab country, we cannot pronounce it well. Just like many words or names .

For example the Prophet of Islam, "Mohammad", but when we say it in french, we pronounce it "Mohammed" or "Mahomet". Ben Laden, for example, we say Bin Laden, Or Khomeiny. Or Hossein, we say hussein!! Therefore from several thousands of years, the people which emigrated

of the Persian plateau towards Europe, their shish becomes six, "hasht" becomes "eight" and so on. But there are many things, which still resemble to each other in the Germanic language. In this language, you find many Persian words. For example we have a province in Persia, which is Kerman.

And there is a great researcher and Persian historian, whom I greet; He is Master Fereidoun Joneidi, which currently lives in Iran and which made several dozen of books on Ariens history. He even is a grand international academic and an important personality. He stated that the German are the people who emigrated of the Kerman province in Iran, because in Iran we have the Kerman province ".

And he also mentioned that the Spanish people emigrated from Ispahan, which is a rather known city in Iran. This grand professor believes that the Spanish are the emigrants of Ispahan, and the Gaelic French have emigrated from "Gilan" which is a large province by the side of the Caspian Sea. Thus you see my dear friends, life is beautiful, we are all of the same origin. Our first atom was one. After a great explosion of this atom, we were dispatched everywhere in the world. But we are all of the same origin. My dear friends, this is what ARIA means.

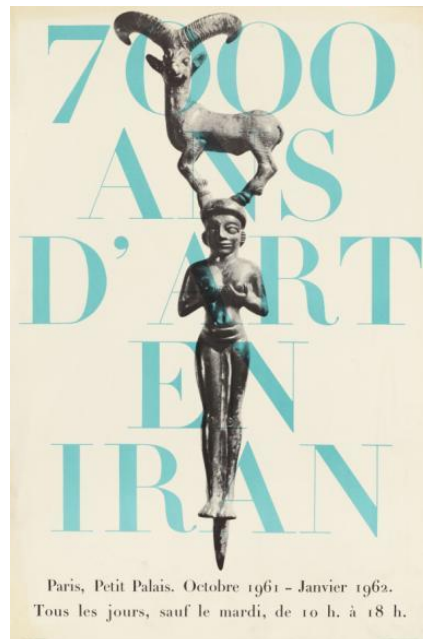
The exposition of 7000 years of Iranian art in Paris 1961

Bonn in 2000 & in Belgium 2002



In 1961, a great exposition of 7000 years of art in Iran was organised at

the grand palace of Paris. Charles de Gaulle, Andre Malraux and Mohammad Reza Shah sent each one a message for the opening of this exposure.



A book was published after this exposure with several articles and photographs of the exposed objects. Dr. I Behnam, professor of archaeology at the university of Teheran and technical adviser of the archaeology Museum had written some words concerning this exhibition: "After the great discoveries of the Renaissance and following archaeological research which was made during last centuries, we adopted the opinion that the Greek civilisation was at the origin of human progress. Studying, increasingly deepened by the scientists and the archaeologists, of the Egyptian discoveries, showed thereafter that the age of ancient Greece was indebted mainly with the Egyptian civilisation with which it had made quite front contact at the traditional era, either by sea, or by intermediaries of Minor Asia. OF others discovery showed beside that of the Egyptian Empire, empires such as that of the Hittites and of the Mittaniens, had played a rather significant role in the destiny of the human civilisation. The Last research in various areas of Iran, especially in the surroundings of the Rézaieh Lake and height, which borders the Caspian Sea, showed that well before the Greeks, a very developed civilisation existed already within the borders of this sea. A very great number of artefacts were found in these areas, and the technical ability with which they are decorated, shows that their population had a very advanced culture, and it had close relationship with the Mesopotamia civilisations. It is to make known the very significant role that Eastern civilisation, and more especially Iranian

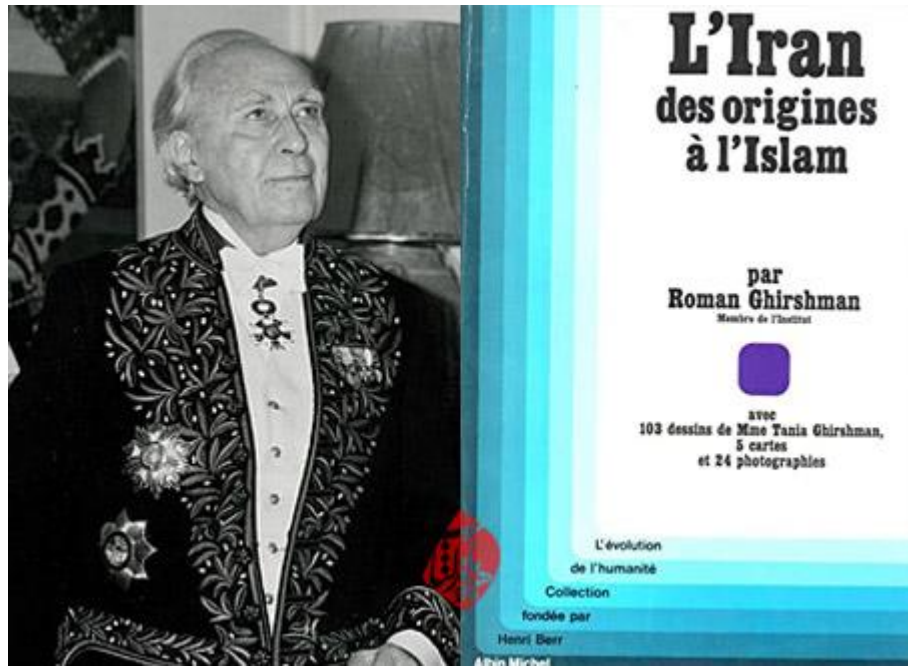
civilisation, played in human progress, that we authorised and, in spite of great difficulties, obtained to lend the most invaluable and most remarkable parts of our museum to this great exposure of Paris which will have to reinforce the cultural links who always linked Iran and France. This great demonstration will make it possible to appreciate the value of our old civilisation to all those which will have the occasion to visit this Exposure "



Roman Greshman grand archaeologist and French researcher in Iran!

R.Greshman is a grand archaeologist and French researcher, with whom the Iranian history is indebted of great discoveries on its civilisation. In a small article, he explains us and gives us a diagram of several exposures organised since 1931 in London until 1961 in Paris: "exactly 30 years ago from that which opened in London, in 1931, a great exposure of Iranian art. This was the year where the Iranian Plateau knew the beginning of its archaeological research. Admittedly, the French Delegation in Persia counted at that time more third of century of scientific activity but all her effort, or almost, was related to the site of Suse and the elamite civilisation whose centre was in the plain of south-west Iran, It is-with-statement, geographically speaking, in the prolongation of the Mesopotamia plain. Besides some monuments in ruins were known since always, of the historical times, achéménides, parthes or sassanides, which raised and drew by Flandrin and Coste, already in 1840, the past of the Plateau itself remained " terra incognita" from the archaeological point of view. This explains the composition of the London Exposition where, on fourteen rooms, less

than two were devoted to the pre-Islamic Iran.



Four years later, in 1935, Exposition of Iranian Art organised in Leningrad for the 3rd International congress of Iranian Art, made it possible the erudite world to know the splendid richness of Hermitage, mainly consisted arts of "Iran Exterior", scythe, sarmate, Siberian, to which a single unit of money, sassanide was added. An exposure of Persian art was organised in Cairo in 1935 under the auspices of the Company of the Friends of Art: it grouped nearly eight hundred parts and, in addition to a bilingual catalogue, in French and Arabic. An album of seventy two boards preserves the memory of the most beautiful Persian artefacts .The Following exposition, that of Paris in 1938, at the National Library, organised by M.Georges Salles, was devoted to the objects preserved in the Museums of France and the French private collections. It covered only sassanide era and especially Islamic, with the richness of the National Library in manuscripts and miniatures which for the first time were presented to the public. The Arab museum of Cairo made it known by a more modest demonstration, in year 1947, ceramics parts found in Kachan, a few months before the publication, which Bahrami devoted to him. Rene Grousset adopted a broader formula when it organised in 1948 an exposure of Iranian art to the Cernuschi museum. At the base of this one were a hundred of artefacts sent to Teheran by the order of Its Imperial Majesty, the Shah of Iran. A rather small place was reserved for the antiquated times. Two years later, in 1950, the museum of Teheran carried out an exposure to New York and Boston, by

presenting once more, more of a hundred of artefacts considered as the most representative of the historical times. Finally on a more extended level, was conceived by professor Tucci, the Exposition that we saw in Rome in 1956. The essential was consisted of the sending of, always generous by it, of the museum of Teheran, parts of various times and, for the first time, the organisers succeeded in giving a broad idea of the bronze age of Luristan. In the foreword of the Iranian catalogue of Exposition of art at the National Library in Paris, in 1938, Paul Pelliot wrote: The moment has not been just to carried out the project that we had conceived of a great exposure of the "Iranian art " in the broad sense, sedentary and wandering, taken at all its ages, at his place and those it influenced ". Our ambition is to try to achieve the unrealisable for a quarter of century for the great missing Master. The Exposition that we present at the public carries for title: "Seven Thousand Years of art in Iran". In fact, anxious to give the visitor the most complete idea of arts of the Iranian Plate, It is by the objects of the 5th millennium before our era that we begin"

The Iranian plateau, First grounds of our the sphere

Certain historians confirm that the first grounds of our sphere having emerged from water were located in a region called in the past era Mesopotamia (old Persia), as well as of others historians located them in Africa or in Americas. This justifies perhaps certain resemblance in the old rites and roots of dialects of these three continents. Roman Greshman, of which we quote here an extract of the writings concerning the Iranian plate, is part of the archaeologists and historians who confirm these theses:

The Iranian plateau, historical Introduction

"The archaeological research which was continued on the Plate, by several nations, and France initially, allows us to illustrated the Iranian development of art since the 5th millennium before J-C until 19th century, without a solution for continuity. Each era is thus represented here, perhaps of an unequal way according to the ampler of our

documentation. However, which we sought to underline, is the deep cut in the civilisation and arts of the Plateau, which starts to appear from, and of the fact, of the arrival of the Iranian elements who gave their name to this Plateau.

The Pre-history

The Mèdes and the Persians, followed by their nearest relatives the Cimmériens and Scythes, penetrated by successive waves in Iran, by radically changing the aspects of the human life. The great parcelling out of the country was to support the Iranian riders: we can suppose that by entering with the services of many local heads and chieftain, these mercenaries, that they favoured from of a small field, and who, in return, were to provide troops made up of their men, replaced little by little the same heads or chieftain that they use to serve. A slow substitution had to occur during centuries, which reached in an unequal way the various parts of the Plateau. What followed had consequences of cardinal importance for the economic and social life as well as for arts of the Plate, at the first centuries of the 1st millennium before J-c. It produced something similar to that knew Italy when that of the cities replaced the culture of the country «Villanova» after the arrival of Etrusques. Gradually occurred in Iran, the transformation of the prehistoric villages whose cultivated art did not exceed, or hardly, the painted pottery, in boroughs or fortified cities, and the passage of the agricultural life and countrywoman in "oikos" under authority of a chieftain or a prince. On artificial terraces surrounded by cities built on low ground, the houses of those risen; It is the era where they starts to use more and more of iron, which stimulates a powerful effort from the workshops of the metallurgists; finally, the horse, certainly known before but never on such a large quantity, because of its breeding by these people, that were nomad not long ago, provides to those a new force which allows them a rapid and deep domination on the conquered land. At that time also the realisation of great work of irrigation started. Ecbatane, modern Hamadan, the capital of Mèdes, was founded at the end of the 8th century before J-C It is also during the second quarter of the 1st millennium before our era which was born, according to the Soviet scientists, the three great arts centres of the Iranians of central Asia: Samarkand, Merv and Balkh. We have admitted as well that It is for this time as the date of the composition of Gathas, where the oldest part of AVESTA, the sacred book of the Iranians. What do these nomads bring on which they have become the

undeniable Masters of the Plateau, in the field of art Rider-warriors and hunters which passed their life in the animalistic ambience, those who raised and those who drove out, It is the image of the animal it is snuff above all in the cultivated arts. Animalistic art, such as we know it since the beginning of Iranian arts themselves, such it remained at the posterior times: sometimes one works on a ground mud by giving him the form a bird or of a horse; sometimes it is decorated of one head or of protome of an animal; this one climbs on an axe out of bronze, decorated by a sword, covered on its body of the harnessing elements. The "zoomorphe junction ", or animal ornament by a part of another animal, which constitutes to the characteristic of arts of the nomads of the Eurasia steppes, such as we knows it in the Scythes of Russia of the south or at their parents of the valleys of Siberia of the south, which flourish at the pre historic era in the mède art and will remain sensitive in the posterior artistic events of Iran. Very significant for new born civilisation from the new comers were their contacts with the countries of old Orient, with higher cultures than those of the pre-Iranian inhabitants of the Plateau. It was found that the Iranians became the immediate neighbours of Elam, of Babylonia, of Assyrie and Urartu, powers with which they had probably entered in very close connection, in particular with the last one of them, of which they even had to undergo their sovereignty at the beginning. Let us recall that It is to the 8th century before our era that the Greeks started to base their colonies on the southern and south-eastern edges of the Black Sea area close to Transcaucasie towards which Urartu succeeded in extending its domination and perhaps even earlier, their counters on the borders of the Eastern Mediterranean. These two factors escaped to us until the day when the witnesses of the exchanges between Iran pre-history and the Greeks of 7th and 8th century before our era, appeared on the islands of those. However, as attracted as they were by the Western world, the Iranians never broke their connections or bonds, with the driving world of the Eurasia steppes, the areas which they came from and where still remained the people to which they were connected, carrying the cultures they had themselves at one time. Five rooms of our Exposure are devoted to this period Iranian pre-history of art, which covers the broad period of the first four centuries of the 1st millennium before J-c. This is not only the richness of the acquired collections which justifies importance of their presentation but also, and especially the fact that we are judicious to recognise in the achievements of this time the bases of posterior arts which we will know under the historical dynasties. Because, It is due to the rhyton pre-mède which will derive the gold achéménide rhyton, exposed in the room where one

can admire arts of the first world empire: It is the sword of Amlach or of Luristan which announces the golden sword of gold of the King of the Kings (exposed in the same room), and It is a bronze of Luristan with two protomés of animals which gave birth to the idea so largely used by the achéménides architects when they designed the capitals of the palates in the form of double protomés of bulls, of lions or of scratch.

The historical executives contributed continuously to the formation of the first Iranian State. Just like the Israelites tribes, under the pressure of Philistines, chose SAÛL and the royalty, the Mèdes, which followed by the occupations of their country by Assyriens, or of the pressure exerted by Urartu, choose the same way while entrusting their destiny to Deiocès and to its descent. At the end of the 8th century before our era, the Mèdes formed a kingdom (C 712-550) to which will succeed that of the Persians which will be founded by Cyrus the great. Two political tribes were presented in front of Cyrus, this remarkable leader of Man, this strategist with the powerful talent.

In the Occident, it is the possession of the Mediterranean coast, this minor Asia where, at the border of the rich Lydie, the Greeks held the maritime bases. On the side of Orient, it is the assurance of the need of safety. By the creation of a great organised State which absorbed part of the old cultures, the borders of the civilised world were moved back far towards East, to the borders of Oxus (Amou-Daria) and Yaxarte (Syr-Daria), from where they continued to be driven to the people and the tribes of " the external Iran ". Syrus devoted his life to the tracking of these two goals and sacrificed it to the second.

Few kings left the memory of a similar rise to that which haloed Syrus. Great captain, leader of Man, he was favoured by the fate which filled in him. Generous and benevolent, he never thought of running in the same mould of the conquered countries and had the wisdom not to change the pillars of tradition of each kingdom which were connected to his crown. Everywhere he introduced himself as a successor national kings. Alexander was not the first to adopt a similar policy; He just had to follow the example of cyrus to be acclaimed by its new subjects. This new breath passed on the world, driving out the cries of the cutthroat victims, extinguishing the fires of the destroyed cities and releasing the nations reduced to slavery.

The Persian named him "Father"; The Helens saw in him as a "Master" and a "legislator", and the Jews, a "Oint".

Persia, the PHYSICAL CONFIGURATION OF Iran.

The Iranian Plateau is a triangle situated between two depressions, the Persian Gulf in the South and the Caspian Sea in North. Like a bridge thrown between central Asia and former Asia, it forms a headland, which connects the steppes of interior Asia to the plates of Minor Asia and, beyond this one, with Europe. This situation explains the historical role, which the Plate during millennia of history of humanity had to play. Mountains, which rise around depression central, desert today, and which is the bottom of a desiccated sea delimit this triangle. The western mountains or Zagros stretches to the north-west to South-east, on more than 1000 km from length and 200 of width, a high chain of 1000 to 1700 meters, with multiple parallel folds which hide valleys long from 50 to 100 kilometres and broad from 10 to 20. Below the pastures of the high parts of these mountains, the remainder of forest, formerly dense, of oaks, walnut trees, of oaks, wild amandiers and of pistachio trees. Still at a low level, in the high valleys, the vine, the fig tree and the pomegranate grows; the culture there is very developed: corn, barley, poppy, cotton, tobacco. The heat of summer of the low valleys forces the man that are in charge of the breeding of the goats, sheep and horses to go up towards the high mountain pastures. Also a strong part of the population carries out a nomad life, which is imposed to him by nature and the climate. In the central part of Zagros, a projection is detached which moves towards west of the plain of Mesopotamia and which causes the curve of the Tiger which, in this part of its course, approaches Euphrate. This projection in the shape of a cleaver is like a threat suspended by the mountain above the plain. And, in fact, It is from there that left, at the second millennium before J-C, the invasion of Kassites which lived the actual Luristan and which dominated Babylonia during more than five centuries. The septentrional part of the triangle is marked by the chain of Elbourz, with its peak of Demavend exceeding 5600 meters, and which borders the South of the Caspian Sea by merging its curve. It is a high and a narrow barrier, which separates the coastal band, with its luxuriant vegetation, of the centre of the desert areas. At its end, Elbourz reached the Iranian Azerbaïdjan whose centre is occupied by the lake of Urmia, area whose population is the densest of Iran and in the rich valleys where they cultivates the corn, the millet, cotton, rice, the tobacco, the

ricinus, the melons. Called " medic isthmus ", Azerbaïdjan, by the roads of the Northwest, the North and the Northeast, which leads us to it, is a country of penetration of easy to reach. This province, one of the two "wounds" of mountainous armature of Iran, saw coming, during history, and installed themselves in the valleys staged around the lake, the Mèdes and the Persians, the Kurds, the Mongols, Turco-Tatars. There, were born the dynasties of the mède and of the Persians. There too, in front of this entry door of Iran, and during centuries, the Persian empire assembled the guard, barring the road with the multiple invasions which happened, through the Caucasus, on the steppes of Russia of the South, by raising there work of fortifications which remain still upright. A mixture of races, a hard but healthy climate, a fertile ground, worked out a hard-working and energetic racial type, which contributed largely to the development and the prosperity of this Old Iranian province. At the East, the chain of Elbourz form mountains of Khorassan, not very high and of an easy passage, with a valleys of great fertility where grew corn, ore, rice, cotton, the vine, the poppy. This attic of Iran, by its geographical configuration, constitutes the second "door" of penetration on the plate. There by, flowed a lot of invaders coming from the Eurasia plains, which cover thousands of kilometres in North, at the west and to the east. Just like Azerbaïdjan, the khorassan is a "crossroads" of people and it encountered the raids of Turcomans until the end of the 19th century. The valley of Atrek and the plain of Gorgan, between the Caspian Sea and the mountain, are natural oases of migration towards Iran where sassanides king raised, to defend oneself, a long brick wall of several kilometres, of which still remain the vestiges. In this area of Iran of the Northeast were born several dynasties: those of the Arsacides, the Safavides, and the Kadjars. Lastly, to the mountains of edge the chain of the South belongs, called the chain of Makran, which is a bored line of two passages, one towards Bender-Abbas, formerly a very prosperous dock on the Gulf of Oman, the other towards East, Beloutchistan and Quetta. In the central part of the Plate that two interior chains cross, is spread the great depression of the desert, driest of the world, which is divided into Dacht and Kevir with North and the Dacht of Lute in the South. The first part is a succession of basins of mud and of salt where nothing grows and where no one lives there. By places, around these hollows, where the ground has a less content salt, living is possible and one can meet true oases there. Lute, on the other hand, is an entirely desiccated basin, and the rare explorers who had courage to traverse this inhospitable desert, affirm that large deserts of central Asia, such as those of the Gobi, appear to be fertile areas compared to the

Thus, the life on the Plateau could develop only in the valleys of the large chains which form the circumference of it, or in the oases. But it also marked a great rise in the large external and interior plains, among which one needs, initially, to mention the plain of South-west or Khuzistan, ancient Susiane, who, geographically, is only the prolongation of the Mesopotamian plain. Driven inside the chain of Zagros, it is like a counterweight of covering mountainous of Luristan, or Poutch and Kuh. Country of a very old civilization urban and sedentary, Susiane influenced, during centuries, the population of the wandering and seminomad mountain dwellers living in its periphery. When the political borders of the Iranian empire prolonged itself far to the west from Zagros, It is in this plain which raised its large capital, Suse, administrative centre with easy communications with Mesopotamia and minor Asia. Another external plain stood against the mountains, which bordered the Caspian Sea. The high barrier of those stops the clouds, which abundantly sprinkle this narrow strip of land, of an extraordinary fertility. It is Iran covered of forests, marshes and jungles, and where grows rice, cotton, tea, tobacco, the sugar cane, of the orange trees, lemon trees, fig trees and pomegranates, and nourishes approximately a third of the population of the empire. The external plains played, however, a secondary role in the development of the Iranian civilization whose centres were, since the beginning of time, dispersed among the oases of the chains, which surround the Plate, and where remain, hung the clouds. Thus all that prolonged the interior of the country is in theory desert, unless an artificial irrigation comes from it to animate the alluvial deposit ground, which is generally very fertile. In spite of a very cold climate in winter, and very hot in summer, everywhere where the man could give water to it the ground would pay them abundantly. Since forever the question of irrigation was of a vital importance: since the prehistoric period, the country was irrigated artificially, and, at the achéménide time, a long underground canal system (Ghanat or kariz) existed already. Even nowadays, in certain areas, the water is collected at the feet of the mountains, several dozen of meters of depth, is brought in the centres to a distance from 30 to 40 kilometres. Thousands Of Man worked every year with the clearing out and the digging of ancient and new channels. Thanks to this water, thanks also to the rains which Zagros and Elbourz support, their interior edge is an immense chain of culture and oasis cities.

Since the first kingdom, which was formed in Médie, all the capitals of Iran are spread out, toward the desert, along the two principal roads,

which follow the interior edges of the two large chains. From west to East, on the strategic and commercial road, which follows Elbourz, are Ecbatane, Hamadan, Kazvin, Thérane-Rey, Hécatompylos (Damdhan), Hérat. On the road of the South, there is Ispahan, Pasargade, Istahr, Persépolis, Chiraz. And this fact, valid for the historical period of Iran, and which is a logical consequence of the geographical provision of this country, is also of the highest antiquity, because archaeological research has just proven that the stone age man, hardly have gone down from the mountain and installed in the plain, it is trusted on the same layout which draws an arc of circle around the salty desert, with Kashan (Sialk), Qum, Rey, Damghan, the only identified points until now.

The religious life even of the country was subordinate to this law that nature imposed on Man Plate, since the two Holy Cities of Iran are located, one on the road, which goes from west to East (Meshed), and another (Qum) on the road of the south. Agricultural country and stock breeder by Excellency, Iran has a rich and a very varied basement. Already to the 3rd millennium before J-c, its careers provided the marble and alabaster to the sumériens princes who sought also the structural timber of his forests, of which mountains, today is almost stripped of, was formerly covered.

The crinoline, turquoise, the lapis lazuli, were extracted from it since the oldest times. Iron, copper, tin, lead, had attracted the attention of the assyriens conquerors. The two repercussions of Zagros, gypseous formation, contain layers of oil, which were already known by the time of Hérodote, and exploited it for more than half-century.

Thus Iran, of disinherited aspect, has of immense reserves whose development just got started. Surrounded of all the sides by mountains, the step is actually, open as well side of the Mesopotamian plains and Russia that of India and South of the Sea of the great transportation routes which connect East to west, Iran was crossed by the oldest trade route, the Silk road, which was also that of the invasions. In spite of the protection of its mountains and its aspect of citadel, Iran, with its physical constitution too dislocated to be homogeneous and to be able to be defended effectively knew only too many conquerors.

In that the cause of its periods of decline resides, but also of its glory, since, despite everything, its population, very disseminated was on thin straps of cultivable ground and in the oases, could create a civilisation of which ideas influenced many people and whose religious and artistic

evolution marked of its print more than a foreign civilisation.

The cave man, Persian civilisation and Europe under the glacier

Recent geological research in Iran could show a time where the major part of Europe was under the glaciers, the Plateau passed by the rain period during which even the high valleys were covered with water. Its central part, today a large salted desert, an immense lake or an inland sea where was disposed, coming from the high summits, of many torrents. The fossilised fish and shells weren't the only ones coming to this desert but often also of the high valleys, largely illustrate the physical aspect of the country such as it was several thousands of years before our Christian era. At a time, which fit approximately between fifteen and ten thousand years before our era, started to occur a slow change of climate; the period of rain that succeeded which on indicated under the arid era name and which continues still nowadays. The reduction in the waterfalls, on one part, the high level of the lakes and the inland seas, on the other part, slowed down the course of the torrents and of the rivers which brought water from the mountains, because of the regularisation of their flow, accumulates on the corner of the alluvial deposit, forming terraces which emerged soon and constituted a stage of transition between the future plain or valley and the mountain itself. At that time, the prehistoric Man lived already on the Iranian plateau. Hidden inside dogged holes in the wooded side of the mountain and covered with branches, or occupying, generally, one of the many caves which are for the majority of the underground beds of ancient rivers and we have, in spring 1949, for the first time in Iran, identified the human traces have course of our exploration of a cave of Tang-i Pabda, in the mountains of Bakhtiari, in the North-East of Shushtar, Mankind carried out a life of hunter seeking food, and more often employed the tricks rather than force; he knew the usage of the stone hammer, blow of fist as of the axe it is bound in a split stick, all rudimentary tools, hardly trimmed by the glares. The equipment of bone that he would represent by cut Alenes in the most resistant bones of the animals is much less frequent than the stone tools. But already Mankind employed a hardly cooked coarse pottery, which at the end of its habitat in the cave, was of a black dark fact of an accentuated fumigation, of ceramic type also attested in the oldest installations of Mankind on the plain, and significant index making it possible to attach

one to the other two phases of habitat. It is admitted that in this primitive society, a particular task dealt with the woman: guardian of fire, inventor of the pottery which she continues to manufacture, It is her which, armed of a stick, sought in the mountain of the edible roots or made the gathering of the wild fruits. The knowledge of the plants, of their seasonal grows, of the gathering of the seeds, fruit of a long and tough observation, brings her out to carry out to make some tests of culture. On the terraces, she made her agriculture start, and while Man only marks little progress compared to the past, the woman brings much again by her primitive exploitation of the culture at the Neolithic era to which the installations known in the caves belong. An imbalance had to occur in the roles played by Man and the woman, and which is perhaps at the origin of the formation of certain primitive companies with female prevalence, in other words matriarchies (or, perhaps, societies practising polyandry), or where the woman directs the businesses of the tribe, is nominated to the priesthood level, and where the succession in the family is done by the female line, the woman being regarded as transmitting in its state the purest blood of the tribe. We will see that this kind of matriarchy was one of the particular practices of the autochtones inhabitant of the Plateau and it will pass later in the practices of the Aryan conquerors.

The first sedentary of the plain 500 years before Jesus-Christ

Progressive drainage of the valleys, due to advancement of the arid period, caused deep changes under the conditions of existence of Man. The large central lake decreasing of surface, its edges, where the silt of the torrents left a fertile deposit, cover of a rich vegetation of pastures and savannas. The animals, which lived the mountain, went down towards these lately formed meadows, and Man, which lives of their hunting, followed them there. Finally abandoning the slopes of the mountains and the terraces, he installed himself to live there.

From this time that we can roughly place at the 5th millennium before the Christian era we can follow almost no solution of continuity the evolution of the culture of Man on the Iranian Plate. Admittedly, this one was influenced differently according to the areas, the configuration of the ground, the climate, the contacts with the neighbours, the invasions and the migrations, but the differences which resulted from it

cannot be taken into account and even still often escaped to us, of the whole areas of Iran remaining virgin archaeological research until this time.

It is with Sialk, close to Kashan, in the south of Teheran, which we identified the oldest installation of Man in the plain. With the base of the artificial hill, just above virgin ground level, the vestiges of its first habitat were: he could not build house yet and took shelter under huts in branches; but, soon afterwards, will rise on these remainders of modest cob hovels. While remaining hunter, Man extends its agriculture activity, and to these two occupations adds a third: breeding; because, in the installations of this Period 1, bones of cows and sheep were collected which were already domesticated. Pottery, hand made, black fumigated, that we know from the cave man, enriched of red ceramic on the surface of which the accidents of the cooking, made in a very primitive furnace, left black plates. But the first progress in art of the potter, here appears to be painting. The decorated mud are only of large unstable bowls, and their supports in the shape of egg cups are covered of a coated white on which are traced horizontal and vertical lines. Studied in depth, this decoration reveals an imitation of basket making - Man that not long ago, was using basket made of coated mud dried by the sun, as containers, reproduced it by painting the movement of the brushwood. A significant number of fusaïoles, out of cooked mud or stone, indicates that he knew the rudiments of the textile industry. The equipment is entirely made out of stone: blades of flint knife, teeth of saw, polished axes, scrapers. However, towards the end of this period, the first small objects out of copper will appear, still hammered. Learning how to use the first metal they utilised, Man knows it is malleable but is still unaware of the art to melt it. Man and woman liked to dress themselves; they wore shells in collars, and cut, in large shells or tender stone, rings and bracelets; tattooing had to exist or, at least, the make-up crushed helped the small ones plunder in tiny mortars (fig.5). The taste for art appears especially in the sculpture on bone. Before having painted a man or an animal on mud, Neolithic artist carves bones and decorates the handles of his tools of a head of gazelle or hare. The most beautiful part that we found is certainly that who represents Man this time, the covered head of a cap, a loincloth around the kidneys maintained by a belt. One can regard this handle of a knife as one of oldest the figurines of Man of former Asia. Deaths were buried under the ground of the rooms; this proximity exempted those alive for some offerings, death spirit taking part in the meals of the family. However, the idea that dead ones continues to live

in another place other than earth already existed since, close to the skeleton of a tomb, one had deposited a polished stone axe within the range of the hand, and close to the head two jaws of sheep. Solid food, and also, probably, liquid, accompanied the dead in its tomb, and if the containers disappeared, one can believe that they were made of a perishable matters, like the water-bottles or the baskets. The bones are tinted of red, as a result practical knowledge from elsewhere and which consisted, either to cover of a coat of paint of this colour the body of alive ones, or rather to spread powder oxide of iron on the late one during its burial. The domestication of the animal first, at which Man perhaps arrives by the need for of having under his hand the animals to sacrifice, is of a cardinal importance in the advancement of the human culture. Without requiring food, animal nourishes and equips Man and constitutes a force usable for work and transport. The guard of a herd requires a large family, women, and children, even slaves. Thus from this time on, the basic sectors of human economy were made up: after hunting and fishing, the gardening and the fields, follow the breeding and exploitation of the basement. Man leaves the state where it is not compelled to seek food for the day: he now produces and took the first step towards the trade he created superfluity, he can now exchange. In fact, the trade already exists. The shells and shells being used of ornaments for the inhabitants of Sialk of this Period 1, examined by specialists, were recognized like pertaining to species coming exclusively from the Persian Gulf, distant of close of a thousand of kilometres. Admittedly, this is not by direct contact that the exchanges took place: especially the hawkers did the trade. Already, at that time, Man of a prehistoric village did not live as in closed mud, and the beginning of its trade by no means constituted the privilege of the habitant of the Plateau, since its contemporary of Germany received also the shells of Indian Ocean and that of France or of England and the border of the Baltic sea. One wants to accept that the end of the Neolithic era corresponds, in the Jewish-Christian tradition in the expulsion of Man from the paradise and his passage of the state of the of ploughman peasant, which, altogether, was one of the greatest revolutions of the human society and whose consequences still continues nowadays.

Iran's Prehistoric civilisation at the 4th millennium before J-C.

The step in the development of the prehistoric civilization of Iran,

which we will indicate per Period 2, is only a more advanced phase of that which has just been seen. Its remainders accumulate above those, which corresponded to the installation of Mankind in the plain. No war, no upheaval violent seems to have disturbed this prehistoric village that no influence has ever marked from outside. Man, always after the research of the improvement of its tools, does not indicate either embellishment or amelioration of its residence. That is how the houses become larger and the bearings indicated the utilisation of doors. The cob yields the place to the raw brick, which just got invented. At that time, the brick is only a lump of mud more or less worked between the palms of the hands and dried at the sun, and on which hollows marked with the thumb give more of adherence to the mortar of jointing (fig. 6). It had the advantage on cob to give more regularity to the wall and to prevent it of cracking. The embellishment of the interior calls upon the red painting which one coats the walls of the rooms, and who is a mixture of oxide of iron, if running on the Plate, and of fruit juice; this fact illustrates the taste of the variety in research of Man and its capacity of invention. Under the beaten ground, where, from places to places, a hollow emplacement marked cuts or bowls, to some 15 or 20 centimetres of depth, the dead, remained near of the hearth of family. For the affinity of the taste, which appears in the arrangement of the residence also, arises from the new ceramics. Beside the products which existed previously, another pottery appeared, of more reduced forms, but of a better look than before and cooked better, attesting to the invention of the spinner simple wooden plate posed on ground and manoeuvred by an assistance, and the improvement of the furnace. The great attraction of this ceramics, its innovation, lies in its decoration which reproduces in black on dark red bottom, of the of animals continuations: leaping birds, wild boars, ibexes. By simple features, the images on the potter full animals, of a vigorous realism, and, almost simultaneously, it slips towards a simplification of its naturalistic reason, towards a stylisation in which it is often difficult to find the primitive subject (fig. 7). Since this time, the prehistoric Iran reveals an art as fresh in ceramics as in its products of carved bones since its beginnings.

Nowhere else, a similar control is known, which brings us to think that the Plateau was the creative hearth of the painted pottery. No ceramics provided, at a time so far away, the proof of a so vigorous realism and which is moulted so quickly in an abstract style. Only the prehistoric potter of Iran crossed this step for the first time, around 4000 before J-C. Metal does not penetrate that slowly in the equipment's of humans

where the stone maintains a prevalent place; it is not melted yet but it is hammered, and it takes the shape of small borers or hallmarks. Never apparently was it carved like we have observed it among certain prehistoric inhabitants of Egypt. The jewels increase in number and the enrichment of new matters such as the crinoline and the turquoise whose sharp colours are of a greater attraction. To the bones of the previously domesticated animals, were added those of the dog Of the greyhound type, and the horse of the Przjévalsky type: small animal squat and resistant, with hairy and stiff mane, is regarded as being an intermediate stage between the donkey and our regular horse (fig. 8), and which solves the question of transport and displacements while facilitating the agricultural work .the village extended quickly. With the extension of its activity, in agriculture, Man, which knows already the plough, adopts liked more likely and readily to the joint work and benefits from the help of its neighbour, as well for the construction of the house as for the work of clearing or of irrigation. The woman gardens, takes care of food, still continues to produce mud, but this industry passes to the time in the hands of artisan which is still using the spinner, and that generally explains the delay in the invention of the wheel by the fact that for a very a long time it was the woman who worked the mud by the hand; in the house. The era on which the trade is spread evolved. Bartering takes place. All can be used as currency of exchange in this primitive trade: fur, head of arrow, chop out of stone but especially alimentation: corn, barley, fruits, and also the cattle whose great advantage is to be able to yield a profit for "the capital". We admits that at that time, where Man is at its beginnings in the use of metal and replaces very timidly some small tools in bone, commercial activity by steps favoured the humanity of a splendid rise in the field of exchange of the plants and of the trees. The barley and the corn, originating in Iran where they are at a wild state, and which were already cultivated, probably, on the terraces, is transported as well to Egypt than to Europe; the millet, coming from India, is attested in Italy; on the other hand, Avon and the poppy of Europe are spread in Asia and reach remotely China. The horizons of Man was enlarged for the best of the new born community, at the beginning of the 4th millennium before J-C, at the moment when it passes imperceptibly towards the age of the greatest use of metal.

The following phase in evolution of the prehistoric civilization of Iran is represented by the period 3 of Sialk, and counts a high number of superimposed stratifications, which illustrate its longevity: it embraces the major part of the 4th millennium before the Christian era.

Architecture, a new material enters in scene: the oval brick is abandoned in favour of a rectangular punt brick and, obtained with the mould, which is still used nowadays. Narrow sinuous lanes cross the districts of the village. The door remains the same, low and narrow, hardly exceeding 80 to 90 centimetres in height; the window is known, it generally faces to the lane. To protect the house from humidity, large shards of pottery are embedded on the walls. Interior decoration continues to be of red colour, but white painting make also its appearance. The dead, always hidden under the ground of the rooms, their members brought back towards the abdomen and the bones carrying traces of ochre painting, are accompanied of a movable funerary by more and more. A decisive progress, from which the modern Man still profits of it, is made inside the potter industry and: the wheel is invented as well as the kiln. Extremely proud from its improved tools, the potter of this time offers to its customers a large variety of the shapes of mud he decorates them by amazing drawings that were unknown before. Large goblets are decorated of elegant chalices, of the earthenware jars with provisions which the potter can regulate according to its desire, between the pink grey, it, the red and the green vary, and the painting which decorates the walls with it exceeds in richness and variety the shapes or the colours of the mud. At the beginning, It was to the realism that the artist marked his preference: the snake, the panther, the Mifflin, ibex, échassier, ostrich, laid out in Indian file or métopes, expertly drawn, express the naturalism which, however, differs deeply from that which we knew before. The body of the animals are no more expressed by a simple feature: the volume is observed and the reproduction of the model is balanced proportionally (fig.9). Then stylisation reappears, the stretched tail of animal, the horns became disproportionate just as the neck of the waders (fig.10); soon we will see only the horn describing a circle, posed on a tiny body (fig.11) or a body of panther in triangle.

Art, returning to its past formula, follows nevertheless a different way; it is less spontaneous, more organised and thoughtful. Later, answering to the always-living need of change, we see once more that realism imposed itself, which is rather an overflowing neo-naturalism of life and movement. The scenes of hunting alternate with landscapes where evolves to animals in fight; we sometimes see a hunter bandaging his arc, a peasant driving out his cows by the sound of a ring passed through its nostrils, sometimes a theory of dancers carrying out a sacred dance (fig.13). During more of a millennium that the first three phases of the prehistoric life of Man installed in the plain, never will the artist

be confined in the acquired formula, but, deeply attached to this decorations, it changes it unceasingly. Drawing from its own resources, full of dynamism, this art is renewed and changed, its force and its continuity enables him to radiate far beyond the natural limits of the Plateau. This painting is that of the images, more or less real of the life, which the artist observed around him and reproduced it on the mud, where does he hide the desire of expressing them by these various signs and symbols? In conclusion, is it already writings, as one is sometimes inclined with interpret it? We will not seek to solve this dilemma.

We will underline, however, that this flourishing period of the painted ceramics of the Plate corresponds, towards his end, at a moment where, in the close plain of Mesopotamia, Mankind will realise one of its most marvellous discovery, the writings. Should it be believed that the inventor of this one could be inspired by the picturesque art of the artist of the Plateau, which put in front of his eyes already done images and symbols? However that it was, we recognise that this art was a preparatory stage with pictographic writings. The potter doubles of a coroplaste, it works figurines of all kinds of animals, toys for children perhaps, or offerings to a divinity charged to protect the herds which one exposed images to him. Many figurines of the goddess-mother, divinity of procreation appear, fertility and richness. They are found, generally, decapitated, self-inflicted injury, which was to prevent anyone from being used after the death of its owner. The Industry of metal progresses: copper is molten and flowed; the variety of the objects and their number is slightly more than on the preceding phase. But stone equipment remains largely of use and will be replaced only gradually by the punt axe or the copper Celt, the cast and provided hoe of a hole of embranchment.

We find in the houses of that time knives and metal daggers. Artisan begins the manufacture of toilet articles such as the mirrors, simple discs with slightly raised edge, or of large pins with hemispherical head.

The jewels become more varied and more rich in their material: on the side of the shells, crinolines, and turquoises, appear the pearls and the necklace ones made out of crystal rock, the lapis lazuli brought of Pamir and the jade of an even more far away source.

The extension of the trade required the need of assuring the delivery of the goods or of affirmer authenticity of the contents of a earthenware jar or of the bundle. In conclusion, to mark the property, one has recourse

to the seal prints on a mound of argyle, which seals the neck of an earthenware jar or attached to a cord. The shape of the first seal remains the same for a long time one, pointing out a button curvature out of stone provided of a suspension brace. The geometry, which is dominating at the beginning of this art of the engraver of installs (fig.14), doubles soon its subjects representing characters, the animals, the plants or the symbols, whose inspiration undoubtedly came from the decoration painted on the mud, and which, like this decoration even, are perhaps not free of the sens of writings. All the branches of human activity mark a notable progress during this phase of the age of the Plateau where the domesticated economy is spread with the threshold of a time when the close primitive societies organised already urban economy with the birth of agglomerations and of great centres. If it was the case inside Mesopotamia, it was nothing of it in Iran. The physical aspect of Plateau, hard and severe, the nature of the ground, the dispersion of the oases and the scarcity of the very few populaces, delayed this evolution by maintaining for centuries still the prehistoric society in the stage of an advanced domestic economy. The only exception for Iran will be the area of Southwest, this plain of Suisiane, natural prolongation of Mesopotamia, which will enjoy the same favours as this one. There since the beginning of the 3rd millennium, will concentrate the urban life and will constitute the first organized State, which was Elam.

Mitra and Mitracisme

A very old way of human thinking, MITRA, is defined as the initiator of the whole human ways of thinking, as well as philosophical, monks or ideological wise or any other ways and methods of thinking. The god of Mitra was the sun (MEHR). This god is, neither a creator of good or evil, nor a father dictator reigning on the human species. Mehr was regarded as the source of energy for the whole earth. One venerated Mehr, neither by fear nor to be gratified of a place in the paradise, but to thank Mehr for continuously transmitting energy on the earth the god of Mitra did not have the need of approval or to dispute the attitude of the men. It just gave positive energy which carried out Mankind towards the good, which this one, was master of himself and of the earth. The thought of Mitra requiring fuller developments, we therefore present you the analyse made by Mr Robert Turcuan in his latest book "MITHRA AND MITHRACISME"



Introduction: " the first edition of this book, MITHRA AND MITHRACISME appeared in 1981 in the collection "What do i know?" an idea to devote a volume of this series to Mithra could be surprising: why not to Mercure or Venus In fact, it does not only concern of a god among others but also of the mithracism, It is-with-statement of a theology and of an ideology which nourished a rather powerful and gravitational current religious imposed during more than two centuries in various mediums of the Roman society, of the edges of Euphrates in insular Brittany. Mithra has a very long history, which still lasts at the Zoroastrians of India and Iran. But it is the hellenized and romanized god who will hold especially our attention. It been able to conquer Occident only by integrating with a system of beliefs and realising a liturgical organization which answered certain requirements of the men in the historical context of the first three centuries of the European and Mediterranean history. "If Christianity had been stopped in its growth by some fatal disease, the world had been mithriaste", wrote E Renan. Exaggerated assertion, but to which abundance relative of the cultural sites and the mithriaques finds an appearance of truth. The studies concerning this worship multiplied in the current last twenty years; it was even the topic of the international congresses. This volume does

not claim to solve the many problems arising from the mysteries of Mithra, but it takes account of the interrogations of all the intriguing wishes that the statues and low-relief dispersed in the museums, as well as allusions of the old, pagan or Christian authors. Rather didactic and simplifying talk, I have often preferred to give to the reader a current research and difficulties raised as well by documentation as by ancient or modern interpretations of the mithriacism.

Our information remains dependent on archaeology, which undoubtedly holds many revelations for us! But, we perceive rather clearly what distinguished the mithriacism from the other pagan ones (and even Eastern) to release the authentic originality from it. Naturally, this republication integrates the principal discoveries, which were made during the last decade, as well as the exégèses, which could renew our vision of the mithricism. It is also for the author an occasion to go be certain and sure on certain litigious points. It is why five appendices reconsider some old or recent data that's analysed continues of being discussed. The bibliography therefore has been updated. Finally photographs, more suggestive and best adapted, replace several of the line drawings, which illustrated too summarily (and insufficiently) the edition of 1981.

The Pre-history of Mithra I Etymologies

: The pure sens of the name Mithra continues of being discussed. Into vedic, mitra means "friendly" at the masculine form, "alliance, friendship" at the neutral. avestique miora indicates the "current". Since A. Meillet, many admit that Mithra is the abstract personification of the contract. Indeed, the following process, which a neutral name of abstraction or abstract of apparence becomes a name of divinity, is well attested elsewhere (Latin cf Venus, Fides, Cupido). But attributions and representations of Mitra vedic as of Iranian Miora exceed the concept of "contract", at least with the modern and legal direction of the term. Provided of a instrumental suffix - (tro tra: cf lat. aratrum "tool for ploughing"), the appellation mitra would be formed on the zero degree (mid-) of a root mei-/moi- finds in all the Indo-European languages (lat. munus/noenus, communis, mutuus, mutare; all. Gemeisam; lituan. maina) with the idea of Exchange (Meillet). The pacts of friendship are parked by exchanges of gifts, which attest the reciprocal goodwill of the

contractors. Others (Petersson, Güntert, Walde and Pokorny, Scherer, Eilers) are linked to mitra with a mei- root meaning "to bind, to join", which would thus have a value very close to the direction that Meillet retained. More recently, W Lentz deciphered the idea of pietas while making a derivation of the name mitra of a root ma- meaning "measurement, right measurement", guarantee of the social and family bond. Lastly, J Gonda now puts forward another root mei-/moi- Sanskrit mayah ("restoration, renewal of vigour), while chuckling somewhat on the heads of the vedic relating to Mitra.

None of these two last explanations seriously shook that of Meillet, which remains today to the majority of the specialists, even if the French linguist made a mistake in hearing the word "contract" in a restrictive way while opposing to the concept of friendship. Mitra "contract" and mitra "friendly" do not illustrate an accidental case of homonyms (I Gershevitch), because there is no friendship without "mutual" engagement. This reciprocity melts a bond, an alliance: natural semantic prolongation, which is not isolated from the mei-/mo root ("to exchange"). The evolutionary diagram: "mutual obligation (by exchange of gifts)": "friendly, friendship": "the god Mitra " is historically probable. The mei- root "to bind" is probably mixed with that which, by even the concept of exchange, connotes the idea of reciprocity. Mithra would be thus initially the guarantor of the fides, of linkage which is the order of the world and of the society, It is-with-statement as well the relationship between the gods and men that men between them. This fundamental function elucidates at the same time the vedic and avestic representations, even later identification of the god with the sun or the light. At the roman age, there will remain the god of the faith that the contractors of the dexiôsis are given, the swearing by the hands, and the swearing on the fire of the altar.

II. Mitra vedic

In the text of a treaty concluded about 1380 verse between the hittite king Subbiluliuma and the Mitani Mativaza king are called upon like witnesses and guarantors of the engagement taken by Mitani the gods Mitra and Varuna, then Indra and the Nasatya twins. This sequence, which theologically transcribes the three functions of the Indo-European societies, coincides with that which we find in the vedic religion, and all gave rise to think that these Aryas of Mitani represents a branch of the future Indians mislaid in Occident. Vedic Mitra and

Varuna are usually coupled (in the form of the double Mitra-Varuna duel) like the two antithetical and complementary faces of the sovereignty. Mitra incarnates the juridical-sacerdotal aspect, benevolent, reconciling, luminous, close to the earth and to mankind; Varuna, aspect magic, violent, terrible, dark, invisible and far away. This interior opposition to one kind is not as clear in the anthems of Rg Veda as in the liturgical and theological comments, which belong to the posterior times. But there is no solid reason to interpret this difference in terms of evolution, or especially to bring back the two terms of antinomy to a quasi-synonymy, like has tried P. Thième (by explaining the name Varuna like "the True Word", purely conjectural and very discussed etymologically). Mitra and Varuna guarantee both, as sovereign gods, the rta, which is that of the cosmic order, religious and moral. But the first - "friendly" god - rule problems very friendly like, by contacts between the parts and their reciprocal goodwill: it harmonizes and, like an anthem of Rg Veda (3.59) says it, it makes the "hearing people" (translated L.Renou: "which treats on a hierarchical basis the men"), while Varuna, god "the binder", is the static and frightening guard of the rta. Mitra incarnate thus something of the thoughtful negotiation of the equity. It is "the deliberating force", while Vrauna is "the acting force". In the sovereign function, it represents the king-priest (it is brahman) and it has affinities with Vasu, divinities related to the third function, whereas gifted Varuna of ksatra (to be able of the force) is put sometimes on the same plan that Indra, warlike god. Also one could speak (all things considered) about their "spiritual" and "temporal" capacity. From this point of view also, G.Dumézil compared the duet vedic to those of the first two kings of Rome, Romulus and Numa, which would correspond respectfully to Varuna and Mitra. To conclude an agreement, it is necessary to offer a white victim to Mitra. But curiously this sacerdotal god who, in the Roman mithriacism, will give the example of tauroctony (or immolation of the bull) feels reluctant with the bloody sacrifice. He refuses of firstly associating to the gods who want to assassinate Soma while pleading that the bulls will be diverted of him and while saying: "I am the friend of all". However it takes finally part in the sacrifice, and H. Lomel saw in this history the prefiguration of the tauroctony: Soma personifies, indeed, the fertilizing rain which comes from the Moon and vivifies all the beings, as the blood of the bull such as the mithryac reliefs will show it to us at the Roman. IT is also true that soma is a fermented drink (equivalent of the Iranian haoma) and that the Persian kings drank of it only when collaborating in the execution of Soma, he is not the sacrificator by excellence; and Sopma

is not a bull, even if he has some relationship with the Moon, like the Greco-Roman victim of Mithra.

It remains that vedic Mitra announce in certain connections the Hellenic and Western Mithra. Responsible with Varuna for the sky and the earth, of the solar and lunar revolutions, it is more precisely attentive to the Creation and the terrestrial creatures; he takes care of the human communities, protects his faithful, and avenges ridicules honesty. This helpful god of the luminous morning, defender of the good faith and the truth, guarantor of the linkage which maintains the cosmic order, ritual and social, which "supports the sky and the earth" (Rg Veda, 3.59), is a stranger to the future Mithra saver and Kosmokratôr.

III Mithra avestic

Gatha which carries or reflects the thought of Zoroastrian theologically differentiate from the other parts of AVESTA the Zoroastrian reform founded on a monotheism moral eliminated the gods with the profit known only by Ahura Mazdah escorted from six entities, Amosha Sponta or "Immortal beneficial". But in the two first, Vohu Manah and Asha ("Good thought "and" order"), is detected the transcription of the old duet Mitre-Varuna. The recent polytheism réaffleure in AVESTA with Yasata, subordinated as of the "angels" to these "archangels" that are Amosha Sponta, while Indra and Nasatya are rejected, degraded in demons. Among Yazata ,Mithra is also counted. In X°Yasht (or "anthem") which is devoted to him and which evokes a situation of perhaps the contemporary political geography of Cyrus the great (towards 550-530 front. JC), we find fossilised Mithra-Ahura expression, which is parallel to the vedic syzygy (the phrase Ahura-Mithra is only a correction made later on according to the pre-eminence of Ahura Mazdah). But the couple had the hard life, since the Persian kings believed themselves invested, tells us Plutarque, by Mésoromasdès where S. Wikander deciphered the names of Mithra and of Ahura Mazdah, It is-with-statement meaning the gods responsible of the sovereignty. Ritually, Achéménides thus remained faithful to the oldest Indo-European theory.

However Ahura Mazdah prevailed like supreme god and Mithra, while still related to him dependent more or less narrowly, takes a warlike character, which brings it, closer to the second function. Accosted by Yazata of the victory, it even tends to take the place which Indra held in

the vedic system. But, like Vohu Manah, it interested by the bull, which turns him towards the third function. Yasht de Mithra calls upon in him the god who "increases" and who "spread the water", that which "makes the plants to grow" and "gives life". Mithra-god of the contract and linkage- thus establishes the link between the various levels of the society, of which it guarantees order, like vedic Mithra. Its yasht glorifies him like "as worthy of worship and prayer than Ahura Mazdah", as "the sovereign who gives the well-being of the Law and sovereignty", but also like the god "with the vast pastures", attentive to the cattle and fruitfulness. However this guard of the stockbreeder-farmers sponsors at the same time those, which defend their territory. Sacrificing "the heads of country going to the war against the fatal hordes". Mithra "raises the army and makes the battle to work, broke the arranged battalions". It "steal the heads" of those which lie to him. It is "the most victorious of the gods who walk on this ground", the "warrior with the white horses", "the strongest of the strongest" Ahura Mazdah "established to keep everyone mobile and to take care on him", the god "who keeps the creation of Mazdah". This annexation of the military field is in the logic of its attributions as much a god keeper of the order and close to the Man, therefore defender of Mankind. Dispenser of justice who knows all, destroyer of the lie and vigilant soldier of the Truth, "donor of life", it personifies a kind of active providence of all those which honoured him by the respect of the law and the contract. Honesty is interdependent of the light. Also is Mithra of the aurora, which rises on the Hara mount Yasht of the sun (VI) ends by an invocation to Mithra, the most luminous of Yazata. The guardian of creatures, omniscient and victorious, it has already the vocation of the saviour and solar god who will become the Greco-Roman. *deus inuictus* du mithriacism.

Invention of the bank

Important caravans crossed all central Asia and stopped by Baghdad before travelling towards northern Africa and the doors of the Mediterranean, until Spain. The boats of the Empire, in a constant come and go, connected of the distances territories of Extreme-East, India, China, Ceylon and Indonesia, with the Persian Gulf and the red docks. The ships poured on the quays of Baghdad the richness of all the corners of the world: silks, ink, peacocks, porcelain, saddles and spices of China; ruby, money, sandalwood, coconut, ivories and dyeing of India. To these products were added the cereals and cotton of Egypt;

glass makings and fruits of Syria, the silk and other textiles of Persia, the perfumes of Arabia, pearls of the Persian Gulf. The slaves that arrived from Africa ; drugs, jewels of Byzance; leather of Spain; furs, amber, ivories and sabres of Russia and Scandinavia. This economic activity applied to the international level was at the origin of a new profession: the bank, enterprise which was going to reach in Islam a degree of complexity that Occident was to know only three centuries later. Two kinds of currencies were used: the golden dinar of Byzantine, in the Western zone; the silver dirhem of Persia, in the Eastern zone.

Which Arab world? More likely Arabic speaking countries

Many countries that speaks Arabic today are not of Arabic origin. Indeed, the Arabs existed, 1400 years ago already, only in Saudi Arabia of today and some small tribes lived separate and insulated in Yemen. But, after the creation of Islam, all the Arab tribes being in Saudi Arabia current unified and gathered within the Islamic ideology, attacked nearby countries, changed their language, their culture and their religion. They Islamized and arabised all the Moslem or Arab countries of today.

Before taking their distance of their border (the current Saudi Arabia), the Arabs massacred and exiled the Jews of the country and confiscated their goods. They then left to conquer the world. Among great civilizations of that time, there was:

- in Lebanon, Phoenicians, with their language, culture and civilization,
- in Iraq, Persians and Babylonians, - in Syria, Syrians, - in Egypt, Pharaohs, with their great power and old civilizations, - in Turkey, Romans, - in Africa, great Berber and Ethiopian civilization - in Iran, Pakistan, Central Asia of today, the great Persian civilisation, of 7000 year old (oldest). All these countries converted with Islam and their great stories and civilizations were destroyed or given up. They now have shame to quote their cultures and civilizations, formerly so rich compared to those of today.

Some of these great civilizations, by accepting an Islam different from that of the desert, could safeguard part of their old cultures and civilizations. Among them appear the Persians, Turks, Indians, (of

India, of Pakistan, of Bangladesh...), who always speak their language and who, like all the Arabic-speaking people of today, accepted the Arab language. It must not be forgotten that each Arabic-speaking person has a specific dialect, which comes to it from its old language of which not everyone can correctly pronounce all the Arab words or letters. For example, the language of the Arabic-speaking people of Africa of North is completely different from that of the Arabic-speaking people of the Persian Gulf or the countries like Syria or Lebanon. Persia, which had a great influence in Islam, transmitted the colour and the taste of their civilization and their culture to Islam.

They have created the Shiism and alawite where we see that, in the Persian monarchy, the framework of Islam, the children of the prophets follow one after the other the rank of head and king but are named imams. There were twelve of it but the twelfth one disappeared or is hidden to return and to save the world one day. This idea (idea of Messiah) comes from the ancient Persian civilisation and was accepted by the Jews, Christians and Moslems who await the apparition of the Saviour.

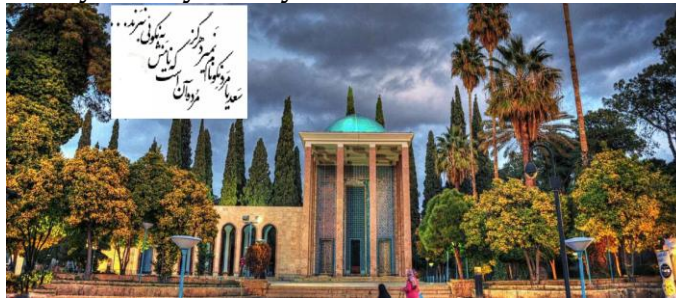
All the great philosophers, intellectuals and scientists of the history of Islam are not Arab but rather from the Northern Persia or Iranian or African or Turks. Like the eminent doctor AVICENNE, the great philosopher and mathematician KHAYYAM, the great philosopher and musician FARABI, who created the notes of music, the great chemist RAZI or many other personalities like KHRAZMI, BIROUNI, GHAZALI, in all scientific fields, all coming of Persian origin, since the language imposed in the country colonized by Islam was Arab, people were obliged of writing in Arabic. None of these scientists came from Saudi Arabia of today.

A taste of Persian literature!

SAADI

A selection of "the Garden of the roses" by SAADI

SAADI, sociologist, poet and Persian philosopher (PIERRE SEGHERS) Saadi, truly famous and of high regard. The Persian poet, wrote, in 1258 after JC, a work called The Gulistân; or, Rosary, whose sheets, says it, cannot be reached by the tyranny of the breath of autumn.



Which use will you make of a rose plate?

Take a sheet of my rosary,
A flower lasts only five or six days,
But this rosary will always stay as lovely and perfuming.

And that was checked. This work is read with admiration and rapture so much in Asia, Africa, while in Europe it was translated into Latin, English, French, German and in Dutch.

A student in Persian language was highly interested with this work because it constitutes the natural and true translation of the Eastern language; while for a student of the world, it gives a good representation of the ideas of this great author and the way in which they impress his readers and his listeners, first, to the east, being as numerous as the seconds. In Persia and in other Eastern countries where the Persian is spoken and understood, the quotations of Saadi are constantly used in the society and usually between people. With many recoveries, an very ready allusion or appropriate to this talented author

or a quotation of its work, saved lives or filled purses. Sheikh Muslih-uddin Saadi Shirazi was born in Shiraz around 1193 after JC, and after his studies at the university of Baghdad, he became a dervish and a great traveller. His life could perhaps be divided into three parts: the first, its childhood and its studies; the second, its voyages; and the third, its literary work at Shiraz, where he built a hermitage, lived and worked over there until its death in 1291 after JC. Saadi left many literary works: poems, odes, elegies, verses, anecdotes, maxims, fragments, speech and tests. The great beauty of its style lies in its elegant simplicity. Its imagination is more sober than the erotic dashes of Hafiz or than the mysticisms of Jalal-Uddin Rumi, whereas we find many, good, useful and noble feelings in all its work. Saadi was called, "the nightingale of the thickets of Shiraz" by a fellow member. The European scientists appreciate and admire for a long time its style, its language and its intelligent and considerable comparisons, while the admiration for its talents made his name was added to a family of France, which recently was very noticed. This work was skilfully and accurately translated. Its study will be useful, not only once but several times. Indeed, more this work will be read, more the reader will be impressed by the truth of Saadi, his wisdom and his knowledge on humanity.

We gave council like we should of,
 Devoted our life to the task
 Even if that were to create the desire to the ear of whomever
 The messenger told his history; that is enough

The sons of Adam are members of a single body
 Because, in their creation, they are from the same nature
 And, when the misfortune is thrown inside the pain of
 A member, there is no more rest for anyone!
 O you, you without concern of the sorrow of others
 You merits not of being called a man

Who ever will open on the door of generosity
 Cannot hope for to be able to close it!

Near of the water did you see grouping
 Faded Pilgrim who walks towards the Mecca?
 But you will always see men, birds, and ants
 To meet around a pure source of water .

The bird flies towards the grain,
And goes where there is nothing.

Refuse money to the soldier
He will refuse you his weapons.

The favours of the monarch are prohibited to Man
Who cannot choose the favourable moment
As long as you do not hold the occasion to speak
Do not reduce to nothing the esteem that you carry
While saying futile things

Stupid is whom burns the candle
As white as camphor
When the day shines outside
During the night it won't have
Without a doubt, no more oil
To supply its lamp...

Powerful man, you that torments your subjects
Until when this show will remain thrive
To what serves your reign and the world empire
For you, it is better to die than to live as a torturer

I have seen sleeping in the middle of the day an unjust man
And I have said that: "This man is a calamity, better asleep than awake
The man in his sleep is better than in his wakefulness
And, of all, it is better that the malicious one dies"

There is nothing inside the universe
A moment more pleasant
Than this one,
I forget the good; I forget the evil
And do not worry myself about anyone...

O you
Which there is nothing similar to you in power in this world,
I understand that you have no worries for yourself
But, how about us?

The hand of generosity is a hand with a whole
In the heart of a lover patience escapes

Gold and patience, best to keep the water inside a riddle

And generosity are the keys. The slave
Which you maltreated escaped with his chain,
And his ring. Believe me, exerts your kindness
And even strangers will want to be made slave.

By the army, the sultan assures of his reign
Listens to my council: take well care of the army.

Whom which has as law the taste of violence
Cannot reign more than a wolf on a herd.
The unjust Sovereign, which digs dungeons
Razed the walls of its power.

If towards his subjects a king acts unjustly
Even in misfortune, a friend will become
An enemy for him. Make peace with your people
And do not be anxious if war comes you
Your subjects will make your army, righteous king!

Alas! My dear life has past in hope
That I would finally achieved my dearest projects
My long and vain waiting was exhausted
But what profit did it have for me, since hoping is useless
That it was my life, which returns.

With its hand, destiny struck the tumbler!
It is necessary to leave, ô my two eyes, say farewell to your head
O palm of my hand, ô wrists, ô my arms
Say you farewell! The Death that my Enemies wished
For me has arrived

Ô you my friends, go your own way.
My time is gone without me being aware of it
I was ignorant
But you, please, do not forget: watch out!

Servants of the dust of this door whose dervish,
And powerful,
Those, which are the richest, are the most demanding...

To what use the frock, the chain, and habit in Guard
 Keep yourself pure, do not make the evil, and be generous.
 To what good to cap yourself of a bonnet of rawhide
 Wear a Tartar bonnet and be a true dervish

.
 I do not have a camel, and I do not have burden,
 Neither Master of subjects, neither of the slaves of a sultan
 I have nothing, no concern for money or for indulgence
 I breathe peacefully and I find the life beautiful.

A man with the sick bedside
 Deplored all night.
 The first one had died in early morning
 And the patient was cured

O how much horses of the light race
 That will never arrive
 While very lame, the donkey with its stupidity
 Quite alive, will arrive.
 And how many healthy Men, with perfect health,
 Will be buried
 Whereas those left for deaths are still live...

I am this ant that we step on,
 Not the wasp whose dart makes howl. And how to show
 Towards God of his grace? He did not offered
 The strength and the capacity to torment the men

I live only of bread and of water and I have only one pant
 I prefer to carry the weight of my misery
 To that of being obliged to carry all of my burdens.

To sew back on rags, to be in the corner
 Of patience ,it is better to write requests
 To beg its dress to the merchants. It is hell
 To go in paradise on the legs of the others!

When the sovereign of love has come
 The arm of abstinence lost all their strength.
 Those that sees themselves in the mud pit up to the neck
 How could they live with their clean dresses?

When your gold doesn't enter the eye of your love
The dust and your gold appear similar to you!

O my friends, do not address me council
My eye takes pleasure only in the combats.
Where the shoulder and the wrist of the warrior make the law
They kill. And me, I die by the hand that I adore.

You that which only think for yourself,
Do not prevail yourself of being
A lover
If to arrive close to his friend is impossible
The other friend will have to die, seeking it.

I am leaving; I do not have to choose any side
And if my enemy was to sift me by his arrows
Had it to kill me with his sword, if your hand
Can seize the plan of his dress, I will return grace!
If not, I will go on his threshold, expiring...

- Pain! Does the doctor order aloes?
The burning soul hopes for its softer medicine?
A fine young man says once in great secrecy
To someone which was losing its empire:
As long as you will keep some esteem for yourself
To your eyes, what esteem will I have?

That which killed me has returned towards me
, Would its heart have pity of its victim?

Even when you will know all the Koran by heart
If love takes over you, won't know more than a letter

It is extraordinary that I preserve the existence
At the same time as you do.
You came to speak to me and, ô wonder!
The word is still in me...

The Man, which does not die on the threshold of the tent
Of his friend, it is by wonder
And it is a wonder of knowing
How the living man maintains its soul healthy and safe.

A quarrel between two men is like a fire
 Do not bring wood to the fire by your words
 If they were going to make peace, you would remain
 For each one of them a scapegoat covered of opprobrious.
 Therefore, between two people do not start the fire
 You would be consume by it

When you speak to your friends, watch out to not raise your voice
 Your mortal enemy could perhaps hear you,
 If you speak in front of a wall, pay attention
 To the ears which lies behind and that listens to you

Wise and prudent man renounce this man's friendship
 Who, will plant his tent at your enemies.

Do not be rude towards the peaceful men
 Combat not whoever that comes towards you, blocking the doors of
 peace.

When the hand obtained anything while using the trick
 It becomes possible for it to seize its sword.

When you see your enemy powerless, do not be
 Proud, and do not go, with your moustaches by the wind!
 In each bone there is marrow, and a man
 Always lives under each shirt....

Adam was born from dust. It is not suitable for its sons
 To nourish in their centre violence and the wind!
 O impetuous being, proud, stubborn person, Stubborn
 Of fire would you have been born, more than of our hearth?

In the region of Beilékan, I met a monk
 I said to him: "inform me, wash me of my ignorance.
 - O doctor, he answered me, like the earth, be patient,
 Or, would be buried all that you read. "

If the malicious one tried of climb the sky
 To finally escape the evil which tears him
 The hand which would always follow him.

Go; sit down calmly around all your friends
When, at your enemies, zizanie thrives.
But when they are united, then band your bow
Amass stones, raises walls!

If the enemy is victorious, the snake dies,
And the enemy is dead if the snake wins!

The one, which will be lost in the combat
As weak as he is, if he renounce to life
Can tear off its marrow with the lion, with the energy of despair.

O nightingale, carrier of the good news
Announces spring and leaves to the owl
The disastrous predictions.

The obscure night of the friends of God shines as the luminous day
This happiness is not obtained by force: God, who exempts it,
Is the only one to give it?

To whom to complain to since there is no other
Judge?
You are the absolute power and there is no other more powerful than
you
The one that you direct will not deviate your road
Who then will guide the one that you mislay?

The joy that is born after the sorrow
Is better than the sorrow after the joy.

If my thoughts for you became unworthy
Do not give up your own graces for as much.

If the creatures (those that god doesn't like!)
Knew the destinies, the weaknesses, the faults
Nobody from now on would be safe
Of the attacks of the others.

The hope of aliment is better than aliment itself
Says the miserly ones, which do not eat and pushes back to eat
for later.
But, for your enemy, their wishes will come true:

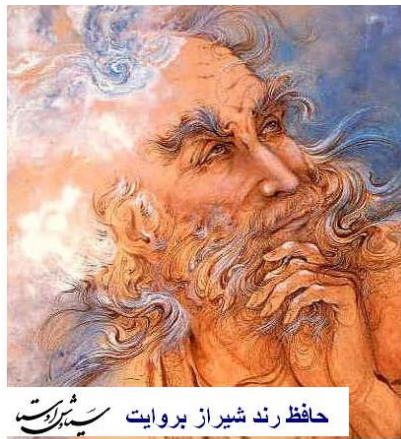
One day, the gold will remain and, you, you will be dead.

Each arm, sure of its strength, that does not break the hand
Of the weak ones

That it does not tear their heart: why would you be against a Tyrant?

HAFEZ (HAFIZ)

Hafiz is a great Iranian poet of XIVe century, born in Shiraz. His poems always constitute sacred words. he is a man universally known whose poems are translate into several languages. Hafiz is a man granted of a rational personality, which fought the clergy. We find his collection of poems in all the Persian homes without exception. Moreover, for the majority of Persians, Hafiz is regarded as a charismatic personality of which the poems relieve people and gives them hope and peace. Several male and female singers interpreted his words and its tomb at Shiraz became a holy place for the ones in love.



Friendship

With our praises, let us offer the essence of friendship to Man whose eye overflows of light! That clearness of a pure heart shines as the torch, which lights the cell of the excessively pious person in love. I do not see any more at my side that which was my companion. My heart is filled of sadness. AND échanson, where is it? Where is the wine sold which could overcome the hypocrite? My heart is full of anxiety and of bitterness. My companions have at this point torn the pact of friendship, which I doubt of his existence. If my broken heart could one day reach its desires, it would not seek a balsam in all these heart of stone. Do you

want to have alchemy of happiness? Live at a distance from bad companions. Hafiz, lime not of the cruelties of time, slave, what do you know of the doings of your master.

TEARS

Alas! You left! I suffer and I complain. I cry because the wind does bring you the echo of my sighs. Day and night, I drink my tears. How could I smile when you are far from me? Unhappy Hafiz is drowned in the bitter floods of its memories, but you have no concern for your slave with the broken heart.

The DERVISH (darvish)

How to express your gratitude to the sky, which helped you .By which tribute? By what offering? In the street that lives love, the splendour of the Kings is only that of the vanity. Admit to your slavery and be proud of being a captive. To that which have fallen and which God retains by the hand, said: "That your role is to share sadness of those which have fallen". And you, Saghi, cross my threshold. Soft messenger drives out for one moment all of my concern of which are committed by the world. Only dangers on the royal road of dignities and of the greatness! It is wise to make this rare voyage. The thought of the Sultan is occupied only of his enemies, conquests and crowns. The thoughts of the Dervish are the calm of the heart and the peaceful retirement of the calendar. Let to me entrust you with a secret: peace is better than power.

Hafiz, do not wash your face to remove the dust that piles up, which brings the calm poverty; this dust is worth more than the gold of the alchemist.

THE GOOD TEST

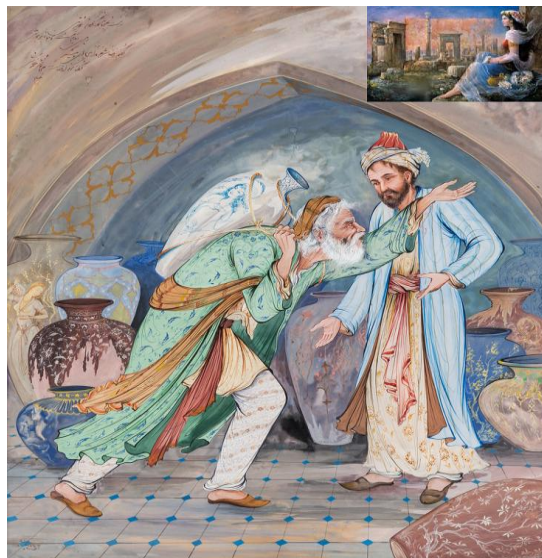
the love that you knew will make your joy. Thus has decided destiny. By putting to the test, Time wanted to mark you with the seal of abnegation and courage. Remember that the sacred book is not exalted among all the books only because it passed itself the test of time.

THE GUARD OF THE VEIL

Which beauty in the world is worth that of garden where spring smiles?
But where is échançon? Tell me why is it taking him so long to come?
Each minute of joy given by your blessed hand, ô love, exceeds all the
treasures. Let us not loos any of them. Perhaps the last one is close. The
bond of our life is frailer than a hair. Be useful with your intelligence, be
for yourself your best friend. Who thus will be able to wound you? A
wine river, gardens of Iran, what is all this, if not the delight of waters
running and pleasure of drunkenness! What reveals the mute skies of
the secrecy hidden behind the veil O disputeur, why fight with the
guard of the veil If, for the slave who is wrapped of error or full of
ignorance, that does not exist a celestial justice, what does the words of
forgiveness, and pity of the powerful one mean? The excessively pious
person, is thirsty for the wine of Kausar, Hafiz is thirsty for life.
Between the two, which one is the choice of the Creator?

Omar Khayyam, great mathematician &...

Astrologer and philosopher lived already 900 years ago in Persia. He is
universally known thanks to its quatrains, which imposed its prose
throughout the world. They say Omar Khayyam believed in the
reincarnation. his thought of Eternity of soul and spirit was more often
retranscribe in its collections of quatrains, rather than in its books of
mathematics, astrology or algebra. Through these quatrains, one
discovers a rational message of joy and of positive profit of the life.



The QATRAINS OF OMAR KHAYYAM

The moving finger weites; and, having writ
Moves on: nor all the piety nor wit
Shall lure it back to cancel half a line
Nor all thy tears wash out a word of it

Then said another with a long drawn sigh
My clay with long oblivion is gone dry:
But, fill me the old familiar juice
Methinks I might recover by and bye

You know, my friends ,how long since in my house
For a new marriage i did make carouse
Divorced old barren reason from my bed
And took the daughter of the vine spouse

Then said another-“surely not in vain
My substance from the common earth was taken,
That he who subtly wrought me into shape
Should stamp me back to common earth again

The grape that can with logic absolute
The two and seventy jarring sects confute:
The subtle alchemist that in a trice
Life’s leaden metal into gold transmute

With earth’s first clay they did the last man’s knead
And then of the harvest sowed the seed:
Yea, the first morning of creation wrote
What the last dawn of reckoning shall read

Ah, with the grape my fading life provide
And wash my body whence the life has died
And in a windingsheet of vine- leaf wrapt,
So bury me by some sweet garden side

The mighty Mahmud, the victorious lord,

That all the disbelieving and black horde
Of fears and sorrows that infest the soul
Scatters and slay with his enchanted sword

And, as the cock crew, those who stood before
The tavern shouted-open the door!
You know how little while we have to stay
“And, once departed, may return no more”

Think, in this battered caravanserai
Whose doorways are alternate night and day
How sultan after sultan with his pomp
Abode his hour or two, and went his way

And we that now make merry in the room
They left, and summer dresses in new bloom
Ourselves must we beneath the couch earth
Descend, ourselves to make a couch for whom?

I sometime think that never blows so red
The rose as where some buried Caesar bled;
That every hyacinth the garden wears
Drop in its lap from some once lovely head

But come with old Khayam, and leave the lot
Of Kaikobad and Kaikhosru forgot:
Let Rostam lay about him, as he will
Or Hatim Tai cry suppers heed them not

And, strange to tell, among that earthen lot
Some could articulate, while others not:
And suddenly one more impatient cried
“Who is the potter, pray, and who the pot”

There was a door to which I found no key:
There was a veil past, which I could not see:
Some little talk awhile of thee and me
There seemed –and no more of thee and me

The ball no question masks of ayes and noes
But right or left, as strikes the player goes
And he that tossed thee down into the field,

For in the market-place, one dusk of day
 I watched the potter thumping his wet clay
 And it's all obliterated tongue
 It murmured –“gently, brother, gently, parry!”

Ah love! Could thou and I fate conspire
 To grasp this sorry scheme of things entire,
 Would not we shatter it to bits-and then
 Re-mould it nearer to the heart's desire

Tis all a chequer board of night and days
 Where destiny with men for pieces plays:
 Hither and thither moves, and mates, and slays
 And one by one in the closet lays

Alas, that spring should vanish with the rose!
 That youth's sweet –scented manuscript should close
 The nightingale that in the branches sang
 Ah, whence, and whither fiown again, who knows!

Ah, moon of my delight who knows no wane
 The moon of heaven is rising once again:
 How oft hereafter rising shall she look
 Through this same garden after me-in vain!

Another said-why, near a peevish boy,
 “Would break the bowl from which drank the joy;
 “Shall he that made the vessel in pure love
 And fancy, in an after rage destroy!”

That even my buried ashes such a snare
 Of perfume shall flying up in the air,
 As not a true believer passing by
 But shall be overtaken unaware

None answered this; but after silence spoke
 Vessels of a more ungainly make:
 “They sneer at me for learning all awry;
 “What! Did the hand then of the potter shake?”

Into this universe, and why not knowing,

Nor whence, like water willy-nilly flowing:
 And out of it, as wind along the waste,
 I know not wither, willy-nilly blowing

And that inverted bowl we call the sky,
 Where under crawling coop't we live and die,
 Lift not thy hands to it for help-for it
 Rolls impotently on as thou or I

And if the wine you drink, the lip you press,
 End in the nothing all things end in yes-
 Then fancy while thou art, thou art but what
 Thou shall be-nothing-thou shall not bless

While the rose blows along the river brink,
 With old Khayam the ruby vintage drink:
 And when the angel with his darker draught
 Draws up to thee-take that, and do not shrink

For in and out, above, about, below
 Tis nothing but a magic shadow show,
 Played in a box whose candle is the sun,
 Round which we phantom figures come and go

And lately, by the tavern door agape,
 Came stealing through the dusk an angel shape
 Bearing a vessel on his shoulder; and
 He bid me taste of it; and 'it was-the grape'

One moment in annihilation's waste
 One moment, of the well of life to taste
 The stars are setting and the caravan
 Starts for the dawn of nothing-Oh, make haste!

Ah, fill the cup:-what boots it to repeat
 How time is slipping underneath our feet:
 Unborn tomorrow, and dead yesterday,
 Why fret about them if today be sweet

I think the vessel, that we fugitive
 Articulation answered, once did live,
 And merry- makes; and the cold lip I kissed
 How many kisses might it take –and give!

Then to this earthen bowl did I adjourn
 My lip the secret well of life to learn:
 My lip to lip it murmured- while you live
 “Drink! For once dead you never shall return.”

Then to the rolling heaven itself I cried,
 Asking, what lamp had destiny to guide
 “Her little children stumbling in the dark?”
 And – a blind understanding! Heaven replied.

Myself when young did eagerly frequent
 Doctor and saint, and heard great argument
 About it and about: but ever more
 Came out by the same door as I went

A like for those who for today prepare
 And those that after tomorrow stare,
 A muezzin from the tower of darkness cries
 “Fools! Your reward is neither here nor there!”

Oh, come with old khayyam, and leave the wise
 To talk: one thing is certain, that life flies;
 One thing is certain, and the rest is lies;
 The flower that once has blown forever dies.

Why, all the saints and sages who discussed
 Of the two worlds so learnedly, are thrust
 Like foolish prophets forth; their words to scorn
 Are scattered, and their mouths are stopped with dust

Ha, make the most of what we yet may spend,
 Before we too into the dust descend;
 Dust into dust, and under dust, to lie,
 Sans wine, sans song, sans singer, and –sans end

Lo! Some we loved, the loveliest and best
 That time and fate of all their vintage prest,

Have drunk their cup a round or two before,
And one by one crept silently to rest.

And this delightful herb whose tender green
Fledges the rivers lip on which we lean-
Ha, lean upon it lightly! For who knows
From what once lovely lip it springs unseen!

They say the lion and the lizard keep
The courts where Jamshyd gloried and drank deep;
And Bahram, that great hunter-the wild ass
Stamps on his head, and he lies fast asleep

"How sweet is mortal Sovereignty!" -Thin some:
Others-"how blest the paradise to come!
Ah, take the cash in hand and waive the rest
Oh, the brave music of a distant drum!

With me along some strip of herbage strown
That just divides the desert from the sown,
Where names of slave and sultan scarce is known,
And pity sultan Mahmud on his throne.

And David 's lips are locked; but in divine
High piping Pehlevi, with wine! Wine! Wine!
"Red wine!" - The nightingale cries to the rose
That yellow cheek of hers to incarnadine.

Dreaming when dawn's left hand was in the sky
I heard a voice within the tavern cry,
"Awake, my little ones, and fill the cup
Before life's liquor in its cup be dry."

Awake! For morning in the bowl of nights
Has flung the stone that puts the stars to flight:
And lo! The hunter of the east has caught
The sultan's turret in a noose of light.

MOWLANA Djalâl-od Dîn

RUMI (1207-1273)



Founder of the famous brotherhood of sophism, known in Occident under the name of "Dervish-turners", is at the same time a great spiritual Master known in all Orient as "Mawlânâ", the Master by excellence, a poet, a philosopher, and also gifted of sight: doesn't he speaks at the medieval age! Of the dangers about nuclear fission and the plurality of the world .

He is the author of several works: "mystical Odes", "Quatrains", "the Book of the inside": all reflect his love for the beauty, his nostalgia of the divine one. His principal work, the Mathnawî, a treasure of spiritual words, which constitutes the deepest esoteric comment of the Koran, is still read and contemplated in all the countries of Islam almost as much as the holy Book itself. Mathnawî de Djalâl-od-Dîn Mohammad Mawlawî of Balkh, famous in Occident under the name of Rûmî, called Mawlânâ (Our Master), one of the greatest mystical geniuses of all times, is without question one of the best of the universal literature and, we could say, a sacred book of humanity. It is a monumental work of fifty and one thousand verse. A spiritual sum, a human and divine comedy, the peak of Moslem mystical poetry, a work to which misses no element necessary to generate a study it on the life, the thought and origin of human being. Born in Balkh, in Khorassan in 1207 (504 of hégire), Djalâl-Al-Dîn Mohammad was later on called Mawlawî Khodâvandegâr and Mawlânaâ deRûm. Since the IX century of hégire, he was also called Mawlawî and in Occident became famous under the

name of Bahâ-Al-Dîn Walad and called Sultan-Al Ulama. Their genealogy tooted up to Abû Bakr, first khalife of Islam. Bahâ-Al-Walad mother would have been of the princely origin dynasty of Kharazm-Shâh. Eminent theologist, Bahâ-Al-Dîn Walad was also a very heard of preacher. He was born towards 1148 of our era. his sermons and his thoughts were joined together in a volume published under the name of Maârif. Regarded as a sheikh soufi (he had received its Khirqa of Ahmad Ghazâlî, the brother of the famous philosopher), he was the object of a great respect. He was the first spiritual Master of Mawlânâ. He also was one of the six Nadjm-Al-Dîn Kubrâ representatives. Aflâkî, historiographer of the brotherhood founded by Mawlânâ, tells us the course of a voyage on the demand of the father of this one: "from where are you come? "Bahâ-Al-Dîn answered: "I come from God and I go towards God, because there is nothing except God. We can note that the father of Mawlânâ believed like him in the unity of existence (Wahdat-Al-wudjûd). They also shared certain hostility to the scholastics thinkers that Bahâ-Al-Dîn Walad criticized publicly. That explains the opposition of Fakhr Al-Dîn Râzî, which was one of the defenseurs of Kalâm (Moslem scholastic). It was claimed that this conflict had caused the departure of Bahâ-Al-Dîn Walad and its family of Balkh. Fakhr Al-Dîn Râzî, the spiritual adviser of the king Khârazm-Shâh, indeed held a great authority and its personal hostility could of incur that of the sovereign. But it cannot be true, because Râzî died in 1209, that is to say ten years before emigration of the Mawlawî family. There are several other versions on this subject. on says in particular that Bahâ-Al-Dîn Walad, in a mystical revealing, had seen the nearest destruction of its birthplace by the Mongols, which had results in preceding this event.

They thus left Balkh in 1219. Djalâl-Al-Dîn was back then twelve years old. They carried out the pilgrimage in the Mecca. While passing by Nichapout, Bahâ Al-Dîn Walad met Shiekh-Farîd Al-Dîttar, and this one offered its Asrâr-Nâmeh (Book of the secrecies) to young Djalâl-Al-Dîn. This one preserved during all its life a large respect for. Attar and Sanii; he always quotes them like his spiritual Masters. On the way they visited Baghdad and, after three days, left for Arzandjân, where they were fixed. In the year 625 of hégire, Alâ-Al-Dîn Kayqobâd, the sedjoukide king, who invited Bahâ-Al-Dîn Walad in Konya, conquered this city. They spent some time to Lâranda, where Djalâl-Al-Dîn married, at eight years old, on the order of hisr father, the girl of Khodja Lâlâ, Samarkand. It gave him two sons, Sultan Walad, who succeeded to Mawlânâ when this one died (at the top of the Malawi brotherhood and Alâ-Al-Dîn Mohammad. Finally, Bahâ-Al-Dîn Walad installed

himself definitively in Konya with his family; where he found his role as a preacher and became the spiritual Master of this city where it died in 1231, whereas Djalâl-Al-Dîn only had twenty-four years. he replaced his father with the direction of his college. One year later, a former Bahâ-Al-Dîn disciple, Burhân-Al-Dîn Mohaqiq Tirmidhî, returned to visit Mawlânâ and became his spiritual Master. There remained there until his master's death nine years later. It by its councils that Mawlânâ left to study in a famous school of theology directed by a canonist hanafite scientist, Kamâl-ud-Dîn Ibn AAdîm. After some time, he went to Damas, where he remained there several years. It is at that time he could have met Muhyî-ud-Dîn Ibn Arabî, Sheikh ul-Akbar, which he spent the last days of his life there. Certain specialists were tempted to establish a direct connection between these two large poles of the Sufism says "the Western" and "the Eastern" Sufism. Unaware of if they personally met, because Mawlânâ has never spoken about the historical Sheikh ul-Akbar and there is no documentation about him. One also spoke of an indirect influence of Ibrabî on him by intermediaries about Sadr od-DIN Qoniawî, which was the son-in-law of Ibrabî and became an intimate friend of Mawlânâ. After his stay with Alep and Damas, Mawlânâ returned to Konya and retook the direction of the college where it taught jurisprudence and the koranic law. The geopolitical and social events occurring in this area did not seem to have had a great influence on his life and his thought. What occurred to him of a more significant matter and which upset all its life was his meeting with Shams of Tabriz, an unknown solitary dervish traveller, who arrived one day to Konya.

There are very little of information about him. We only know that he was originating from Tabriz, where he was probably born towards 580 of hégire. Aflâki says that he was a disciple of the Sheikh Abû Bakr Zanbilbâf of Tabriz. He was called "Shams the flyer" because of his ceaseless displacements of city. He did not live that odd job he carried out during these voyages. he speaks about Shams by calling him its spiritual Master. When he met Shams, he was forty years old and of a great intellectual maturity. What Shams brought him, is an opening on another dimension, a revealing, the environment of divine love, beyond any discursive logic. The greatest of Persian poetry are the fruit of this meeting and of this spiritual relation: the Diwân of Shams Tabrîzî, composed by Mawlânâ and dedicated to Shams as a sign of deep gratitude for that which had made him aware of his nostalgia of a lost paradise and allowed him to reveal what was hidden on the deepest corners of his heart: "for hundreds of million of years, he says, I flew

like an atoms in the air". If I have forgotten this time and this state, however the voyage during the sleep recalls it to my memory. Sleep, this nurse, I cherish the milk of my days spent, ô Almighty. In order to release himself from his conscience for a time, they afflicted to themselves the shameful actions of drinking wine and the use of narcotics. Everybody knows that this existence is a lure, and that the conscious thought and the memory are hell "Mawlânâ died Sunday 5 of Djumâdî II 672 (December 17, 1273) in the evening. During his last disease, Sheikh Sadr ud-Dîn came to wish him a prompt cure, he had answered: "When there is nothing more, between the lover and loved one, than a shirt made of hair do you wish that the lights could be united again? ".

The story of a king who fell in love with a slave and bought her

A long time ago, there was a king to who belonged the temporal power and also the spiritual power. It occurred a day, going to hunting by horse, with his courtiers, the king seen ion the way a young slave: the soul of the king became a slave of this slave. As the bird of his soul beaten his wings in its cage, he gave money and bought the girl. After having bought her and having gained all his desires with her, the divine destiny wanted her to fall sick. A certain man had a mule, but not pack: as soon he had a saddle, the wolf took away his mule. It had an ewer, but could not have water: when he found water, the jar broke. The king gathered doctors' coming from all around Iran, country with 7000 year of civilisation, abounds in historic buildings built before and after Islam. Before Islam, we found great civilisations and monuments with Ashoush, Kashan, and Shiraz etc.

The majority of the that were monuments built after Islam are large mosques built in the name of the Shiites heads and generally to replace the temples of Zaratustra. In the ancient temple of Zaratustra, large flames were lit to mark the symbol of energy and of the sun. The cupolas of the mosques, mainly of the Iranian mosques, are made of gold.

The Persians wanted to safeguard the image of their sacred place, dated from a period before Islam. Hereafter, we will develop history certain cities and Iranian tourist provinces.

Tourism

Kerman (Germany)

The Jewel of the desert

The town of Kerman: The capital of the province of Kerman is the old historical city of Kerman, located at a distance of 1060 kilometres of Teheran. The name of this city appears in the pre-Islamic texts. It was a large prosperous city at the time of Sassanides. The vestiges of the monuments like the fortress of Ardashir, Ghaled Dokhtar and the considerable temples of fire dating of this period testify all to the historical past of Kerman. The prosperity of the city prolonged during the pre-Islamic time and was the capital of the country under the reign of Gharakhataees, Atabaks and a branch of Seljuks. The city was more developed at the time of Safavides when the complex of Ganj-Ali Khan, name of the cheiftain of the city, was created; and this flourishing aspect continued under the dynasty of Zands. Some urban establishments like the bazaar, the mosque and the caravansrai of this period are still present. However, after Qajars seized the power and Agha Mohammad Khan the Qajar monarch killed many townsmen because of their support towards Lotf-Ali Khan Zand, the city knew a strong decline and had to spend years to be recovered. Except its old structure, with its long shaded alleys, its dusty roofs of argile and of straw and its vaults and apartments, the new town of Kerman has developed and was rebuilt. Now It is a city having the necessary equipment to the voyages and the urban life like the hotels, travel agencies, airport, stations, urban transport, restaurants, etc, just like an impressive boarding house for the tourists. Kerman has several hotels of 1st and 2nde category like Sahra. Amin, Kerman, Naz, Pariz and Akhavan to place the tourists who arrive.

The province of Kerman

With a surface of 193 000 km², Kerman constitutes one of the largest provinces of Iran. Located at the southeast of the country, it is limited to

north by the provinces of Khorassan and Yazd, in the south by the province of Hormozgan, by the province of Sistan and Baluchistan and that the west by the province of Fars. Kerman is a ground of mountains and deserts.



The mountainous areas are on the western part and the desert areas at north and east. The climate of this province varies considerably. It is dry and moderate in north and the centre; hot and almost wet in the south and east. The deserts and mountains of Kerman offers a beautiful and intact natural framework, and an alive and interesting environment, just like the herds of zebras, gazelles and stags. Kerman has a weak water ground. Halil Roud, the constantly flowing river, is its most significant river. The superficial lack of water of Kerman, involved, for a long time, the many development of the broad, even historic, qanats (underground channels of water). Kerman is not a province with a dense population because of the nature of its areas, its dry climate and the long distance between its various cities. Its population is currently made up of 1 700 000 inhabitants living in 10 towns of Kerman, Jiroft, Baft, Shahr Babak and Bardsir. Their language is the Persian one with a delicate Kerman accent. The majority of the inhabitants are Moslems however religious minorities, in particular Zoroastrians live there for a long time. The Turkish languages and Baluches are also spoken in certain wandering tribes around the area.

The inhabitants E Kerman friendly, accessible and are attached to their national rich traditions and religious habits. Economy of Kerman is based on agriculture and the industry. Agriculture has its particular characteristics in the various dry, moderate and tropical areas of the province; and the agricultural products of the area are the grains, the beets, and the sheets of henna, cumin, cotton, the citrus fruits, the pistachios and the dates. These last two products belong to exports of

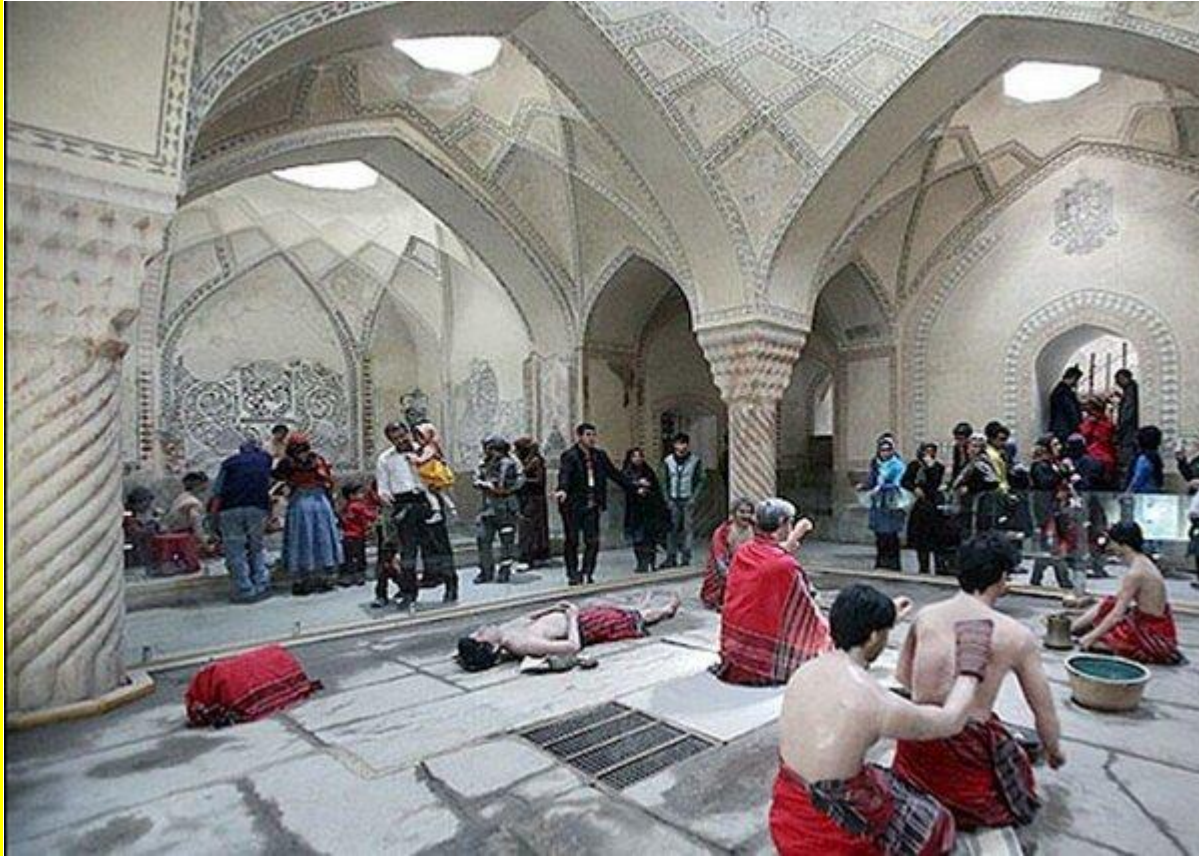
the province. The copper mines of Kerman are one of the richest in their kind throughout the world. There are industries with manual operation just like those with technical operation. The carpet of Kerman is famous everywhere in the world for its delicacy and its resistance; and art of the invoice of Patteh - another form of tapestry also prevails in Kerman. The small ones and large-scale industries with technical operation include alimentary industries, the productions of cement, coal, sweeten and copper, these last ones the mines of Sarcheshmeh. The province of Kerman is connected to Teheran and to other parts of the country by road, (via Ispahan) and by plane. All these means of communication placed flourishing economy of the province on the way of the growth.

Places and historical monuments at Kerman:

The historic buildings of Kerman include the complex Ibrahim Khan of which the school and glaysariyeh, the Vakil Bazaar and Srai, the mosque of the grand Jami of the 14th century, the Iman khomeini (Malek) mosque of the 11th century, the Pamenar mosque of the 12th century, the Moshtaghieh Dome (fall it from Moshtagh - Ali Shah), the Jabalieh Dome, beautiful architecture and plasters with the holy place of Imamzadeh Shahzadeh Hassan and the mosque Chehelsctoun de Haj Ali Agha.

Pars (province)

In the ancient times, the province of Fars was a significant centre of the culture and Persian civilization. Under important Iranian dynasties, whose Achéménides, Fars was the capital of the country. With many historic monuments, Fars is a window of art and Iranian history and Islamic. Some of the greatest poets and Iranian philosophers are originated of this province.



the identity of the province and the entire country are connected ,which we call Iran Pars (Persia). Located at the south of Iran and covering a surface of 133 000km², Fars is limited to north by Zazd and Ispahan, by west by Kohgiluyeh goes Boyr Ahmad, in the south by Hormozgan and Bushehr, and by the east of Kerman. The climate of Fars is complex, going from cold in the areas of the south and east. The towns of Serpidan and Nurabad are located in the mountainous areas. In the towns of Shiraz, Kazerun, Fasa and Firuzabad the weather is soft, while Lar, Khonj and Evaz have dry and hot summers. Zagros is spread from Northwest to southeast. In the Northwest of the province, high mountains like Barm Firuz and Azamat are. The famous procession of Kolis Kosh is located in this mountain. The mountains close to Shiraz are Sabz Pushan, Kuh-e Bamu, Kuh-e Tudaz and Kharman Kuh. The most significant river is Karkheh, taking its source from the mountains in north, passing by the town of Marvdasht and flowing inside the Bakhtegan Lake. The river in which the dam of Derudzan was set up irrigates many areas and offers spectacular sights. The dam is favourable for the water sports. The other rivers of Fars whose majority run in the Persian Gulf is as follows: Qara Aqaj, Shapur, Dalki, Firuzabad and Fahlyan. The cascade of Margun in the extreme west of Fars is very high and attracts a great number of people. There are three impressive lakes within Fars: Bakhtegan (Neyrig), Parishan (Famur)

and Maharlu. In the mountainous areas, there are the impressive caves, most significant ones are as follows: the cave of Tadevan located at 120 km to the east of Shiraz on the road of Jahrom-Shiraz. This cave, where many bats live, is one of the largest of Iran. Heydar Beyg, in which a well is, is located at Beyza. The vegetation of this province is rich and is varied in variety with in particular the acanthuses, the oaks, the almond trees and fig trees. The forest is spread on the forests of Zagros. Fauna and the flora include the wild ibexes, gazelles, stags, young wild boars and foxes. The birds that we find in the province are partridges, pheasants, eagles and some birds of migratory species. Achéménides established the dominant Persian dynasty in Fars. Since that time, Fars is a major centre of the culture and Iranian civilization. The farsi is the most usually spoken language. The religion for the majority of the inhabitants. The religious minorities are Zoroastrians, the Jews and the Christians. One of the largest Iranian tribes called Qashqayee lives in Fars. Agriculture is of primary importance in Fars. The principal products are the cereals (corn and barley), citrus fruits, dates, sugar beets and cotton.



Industries of Fars have their importance, of which the petrochemical industry, an oil refinery, an electronic factory of production of tires, industry and a sugar factory. The province of Fars includes 15 cities.

Shiraz is the capital of the province and the others are as follows the: Abadeh, Estahban, Eqlid, Jahrom, Darab, Sepidan, Fasa, Firuzabad, Kazerun, Lar, Lamard, Marvdasht, Mamasani and Neyriz. Shiraz is known throughout the whole world to be a historical city.

The Province of Ispahan

Province of a great antiquity, it is known as being a window of Iranian and Islamic art and history. The province of Ispahan, located at the

centre of Iran, covers a surface of 105263 km². It is limited to the east by Yazd and Khorasan, north by Markazi, the west by Lorestan, Khuzistan, Chaharmahal and Kohgiluyeh, and in the south by Fars. Made of mountainous plains and areas, the province has 3 types of climate: dryness, sowing and semi-wet. But the major part of the province has a moderate climate. The high mountains such as Dena, Karak its, Shahankooch and Alvand, hidden in snow, are in this province. The largest river in the central plate of Iran, Zayandeh Rood, passing by the province of Isfahan, offers considerable impressive sights. There are facilities for the leisure's like the oar and the motor boats and the places for fishing as well on Zayandeh Rood which passes by Ispahan and is close to a dam built in the river, to 117 km in the south of the city. In addition to Zayandeh Rood, there are other rivers such as Marghab, gandoman and Anar Bar, which sprinkle the province. The different climate involves a rich animal life in variety. Since many years, the authorities take measures to protect the environment. Because of sufficient water resources, agriculture and the breeding are of great importance in this province. This province, one of the most significant industrial centres of Iran, has many industries, small or large, in particular of heavy industries of iron and steel industry and steel-works. It is rich in natural resources, among which appear of the lead and zinc, iron, coalmines.



The religion of the majority of the inhabitants is Islam. Farsi (Persian) is the language most usually spoken of course, in certain areas, the azerbaijani, the Armenian and Hebrew is also spoken. The varied historic monuments, for which Ispahan is universally known, are distributed through the province, marking its antiquity. UNESCO

recorded several of these monuments as historical buildings. Isfahan is the capital of this province, its other cities are as follows: Ardestan, Khansar, Khomeyni-Shahr, Semirom, Faridan, Fereydoon-Shahr, Kashan, Falavarjan, Shah-Reza, Golpayegan, Lanjan, Na' een, Najaf-Abad and Natanz. All these cities are connected between them and to the other provinces by main roads or suitable roads. The airport of Isfahan, located at the Northeast of the city, with a capacity of 500 flights per day, plays a significant role to connect Isfahan to the other towns of Iran and other towns of close countries. Isfahan: With 1570 meters above the sea level, Isfahan is located at 414 km in the south of Teheran. This universally known city, counts of many historic buildings and bridges, is one of the most significant tourist attractions in Iran, so that almost all the tourists travelling to Iran will visit Ispahan. Going back to approximately 2500 years, Ispahan was the capital of Iran at 3 historical periods. The golden age of Ispahan is during the time of Safavides (1501-1736).

Abyaneh



Village of a great antiquity, Abyaneh resembles to a living architectural and anthropological museum. It offers an impressive window of the adaptation of the man to his environment. It is located on the slope of the Northwest of the MT Karkas, to 2 km of Natanz (provincial town of Ispahan). It is at 2500 meters above the sea level. With a place named Hanjan, a road connects Abyaneh to the principal road of Kashan-Natanz. Hanjan is at 55 km of Kashan and 25 km of Abyaneh.

The river of Barzrud mainly sprinkles Abyaneh. Located on the slope of the high mountain of Karkas, this village has a cold climate and many sources creating the most favourable condition for agriculture. According to newest clues' collected at Abyaneh, it goes back to the antiquity but its golden age was for the period of the Safavides. The word Abyaneh is derived from the word "viona" which means willow plantation (in the local dialect, "vey" means willow). The village is extended along the river, and its configuration indicates that in the past the inhabitants showed much consideration for safety. Although the village itself is located on a high ground, 3 castles protected the inhabitants at the time of the enemy attack. Moreover, the configuration of Abyaneh protects it from the strong winds and the floods. Abyaneh is of a compact manufacture with narrow and of steep alleys. Located on the mountainside, the houses are aligned in such a way that the roofs of certain houses are the gardens of the others. The materials used for the construction of the roofs are wood, the straw and clay. The walls, made of red mud bricks, are impressive. The mud bricks are of such quality that they harden when they are exposed to the rain. In order to benefit to the maximum of the sun, the houses are in the east. What is impressive in the architecture of Abyaneh they are the houses, uniform seemingly. The majority of the doors have 2 knockers, which are made out of wood and of a traditional style. They have beautiful designs, poems and the names of the owner and mason encrusted in certain doors. These poems illustrate well the Old Iranian culture. Many frontages date from the period of Safavides. At the side of the door of many houses small platforms are offering to the passers by and local resident places in order to rest a moment. The simplicity of the houses of Abyaneh gives you a picture of the rural life in Iran. Each part is used for various functions. For example, a simple room can be used as dining room, show, room and guest room.

To save the heat, the parts used in winter are architectural wise different from those used in summer. So that each piece of the parts is enlightened in an equal way, there are several small openings in the roofs. The size of the parts, windows and doors indicate all the simplicity of the life in this old village.

One calls Abyaneh an entry to the Iranian history. In certain houses, there is earthenware of a hundred years. The Local Traditional clothing is of a great antiquity. It is said that a woman of Abyaneh inherited her wedding dress from her grandmother. The language spoken by the inhabitants is similar to the Parthian language (an Iranian language of

the parthes who lived in an old country in the south-east of the Caspian Sea, now belonged to the North-East of Iran). There are several historic buildings with Abyaneh of which the mosque of blade, the mosque of Yarzaleh or that of Hajatgah, the Castles of Haman, the two houses of dervishes (dating from the period of Safavides) Zeyaratgah, impressive monument attracting a great number of visitors each year.

The province of Yazd



Covering a surface of 76 156 km², the province of Yazd is located at the centre of Iran. It is limited to north and in the west by Ispahan, in the Northeast by Khorassan, southwest by Pars and southeast by Kerman. The deserts are close to Kavir-e-Loot, Kavir-e-Namak, Dasht-e-Kavir and the not very abundant falls of rain give a dry climate to the province. The few mountains of this area are mainly located at the south and the southwest of which the most significant are Shir Kooch whose tops are covered by snow all the year. The floating deserts and sand are the principal geographical characteristics of this province. The mysterious silence of the close deserts attracts those, which like the major and unexplainable beauties nature. The entire surface is rather low out of water; lack of adequate falls of rain on broad sections and presence of vast extended from unproductive land. These last years, by planting bushes and trees in the desert areas, serious measurements were taken in order to stop the spreading of the dessert. In the winter, when the requirement of water was not of importance, they stored water in tanks for it to be used in summer. The permanent fight counters the non-favourable conditions made the inhabitants hard working.

Because of the weak vegetation, the animal life is not rich but there are of species of animal and birds that adapted to the circumstances. The town of Yazd probably dates from the period of Sassanides. The geographical characteristics of this area encouraged people to develop

particular styles of architecture. For that, in the ancient parts of the city, the majority of the houses are made bricks of mud and have roofs in the shape of dome. These materials served of isolation, preventing heat from penetrating through. The existence of special structures of ventilation, called badgirs, on the roofs, is a distinctive feature of architecture of the city (a badgir is a high structure on the roof under which is, inside the building, a small point of water). The majority of the inhabitants live in urban areas. The Moslems constitute the majority of the population, while Zoroastrians and the Jews are minorities. The language spoken in the province is the Persia. Yazd (the capital) is connected to the other cities by roads of asphalt. Scheduled flights connect Yazd to the towns of Teheran, Ispahan, Kerman, Zahedan and Bandar Abbas. The province of Yazd is rich in ores such as iron, lead, zinc, copper and uranium. Although agriculture and breeding are not very prosperous, the breeding of silk worms and apiculture prevails in certain areas. The Industrial area, which the province of Yazd comprises various manufactured industries of which the most significant one is the textile industry. The textiles produced in this province are famous in Iran in some other countries. The town of Yazd is the capital of the province, while the other cities are Maybod, Taft, Abarkooh, Mehriz, Ardekan and Bafgh. YAZD: Located on a vast dry valley, at 677 km in the south of Teheran, Yazd has a dry and sowing climate with hot summers and cold winters. In the past, without modern installations, it is only the intelligent architecture of the building, which made it possible for the inhabitants to tolerate the hot summer. The structures of ventilation called badgirs were the most significant means by which the interior became fresh. One can still see these structures in the oldest part of the city. For that, Yazd (and is still) was called the city of the badgirs.

According to certain historians, Yazd was created by Yazdegerd I (339-420 after J.C.). The oldest district of Yazd is called Fahadan. Being in the medium of immense deserts, the Mongolian ones did not capture this city, from where the immigration of many poets, artists and scientists for this period, of many schools, mosques and mausoleums were created in Yazd. Currently, as well as the traditional work of craft industry as modern industries are active in this province. UNESCO recognized Yazd like city having the 2nd oldest architecture in the world.

Guilan



Granted of an extraordinary natural beauty, of a pleasant climate, of high covered mountains of vegetation and of luxuriate forests, this province attracts a great number of visitors each year. Located at the south of the Caspian Sea, Gilan covers a surface of 14709 km². This province is limited to north by the Caspian Sea, in the west by Ardabil, the east by Mazandaran and the south by Zanzan. The high mountains of Alborz retain moisture and create a soft and wet area with luxuriate forests and marshes. The wettest area of Iran, Gilan knows annual precipitations rising to approximately 200 cm.

The following assembly lines are in Gilan: the mountains of the west, which include part of Alborz. The rivers are numerous; the majority of them take their source in the mountains of Alborz. But Sefid Rud, the largest river of Gilan, takes its source in the interior plate of Iran, runs in the plain of Gilan then to the Caspian Sea.

The Other significant rivers are the pol, Rud and Shalman Rud. Along the coast of the Caspian Sea, there are the many marshes, largest being those of Anzali and Amir Kelayeh. The marsh of Anzali is in the south of the port of Anzali and includes/understands the two areas protected from Siyah Keshim and Selke. It covers a surface of 450 km² It is the habitat of certain species of migratory birds, because this marsh is of international importance. It has a single natural vegetation in its kind. It has facilities for the leisure there to make boats on the marsh.

The marsh of Amir Kelayeh, which covers 4 km², is located at the southeast of the town of Lahijan. It is the habitat of many watery plants

and migratory birds. The sides of the mountains of north are covered with thick forests of oaks, beeches, elms, and alders and of olive-trees.

On the plains and certain mountainous areas, there are meadows and rich pastures. The inhabitants of the province of Gilan are called Gilak, speaking the language about Gilaki. The ethnic Talesh group, speaking the Taleshi language, lives on the west side of Gilan. This group had a wandering way of life in the past. Today, however, they have a fixed residence. The religion of Gilak is Islam.

All the provincial towns are connected between them and to the other provinces by asphalt roads. The airport of Rasht is also a significant centre for transport. Favourable natural conditions and the stopping on the Sefid Rud River, installed at the beginning of the Sixties with Manjil, contribute to the development of agriculture.

The majority of the inhabitants, consequently, are implied in agricultural activities.

The most significant harvest is rice, while the tea, the tobacco, the citrus fruits, the grain and the peanuts are also produced. Industries of Gilan are mainly located on the suburbs of Rasht (the capital of the province), the most significant being those of mining and the alimentary industry, the industries of wood, the tobacco and the textile. The coal mines and the oil industries belong to the natural assets.

Fishing is very significant and the fish are used as much as for a domestic consumption as for export. We find more than one hundred fish species inside the Caspian Sea, the most significant being the salmon, the mule, the carp, the catfish, the pole and the sturgeon. Having the best quality, the caviar of Iran that we obtain from the sturgeon is exported very much.

Rasht is the capital while Astara, Astaneh-e Ashrafiyyeh, Anzali, Fuman, Langrud, Lahijan, Rudbar, Rudsar, Souma'eh Sara and Talesh are the other provincial towns.

Khorāsān



Khorāsān (Middle

Persian: Xwarāsān; Persian: خراسان, pronounced), sometimes called Greater Khorasan, is a historical region which formed the northeast province of Greater Iran. The name signifies "the Land of the Sun" or "the Eastern Province."

Khorasan comprised the present territories of northeastern Iran, parts of Afghanistan and much of Central Asia. The province was often subdivided into four quarters. Nishapur (present-day Iran), Marv (present-day Turkmenistan), Herat and Balkh (present-day Afghanistan) were the centers, respectively, of the westernmost, northernmost, southernmost, and easternmost quarters.^{[3]:645} In the north, Khorasan stretched as far as the Oxus, and according to some descriptions, included Transoxiana (Bukhara and Samarqand in present-day Uzbekistan).



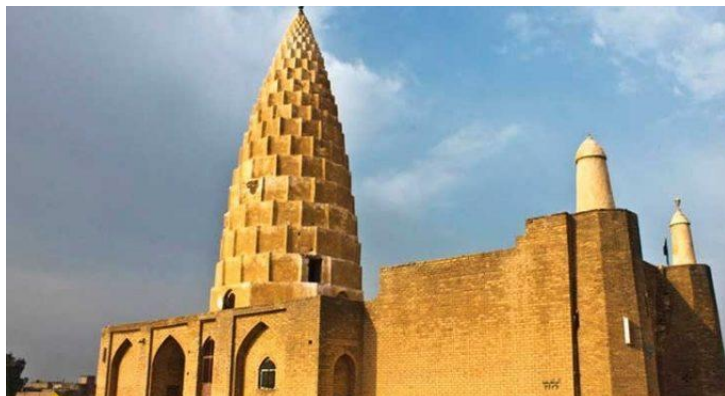
Along the north it extended westward to the Caspian coast.

Early Islamic usage often regarded everywhere east of so-called Jibal or what was subsequently termed 'Iraq Ajami' (Persian Iraq), as being included in a vast and loosely-defined region of Khorasan, which might even extend to the Indus Valley and Sindh.

The boundary between these two was the region surrounding the cities of Gurgan and Qumis. In particular, the Ghaznavids, Seljuqs and Timurids divided their empires into 'Iraqi' and 'Khorasani' regions. Khorasan is believed to have been bounded in the southwest by desert and the town of Tabas, known as "the Gate of Khorasan", from which it extended eastward to the mountains of central Afghanistan.

Sources from the 10th-century onwards refer to areas in the south of the Hindu Kush as *the Khorasan Marches*, forming a frontier region between Khorasan and Hindustan.

Khuzestan



Khuzestan Province is one of the 31 provinces of Iran.

It is in the southwest of the country, bordering Iraq and the Persian Gulf.

Its capital is Ahvaz and it covers an area of 63,238 square kilometres (24,416 sq mi). Since 2014 it has been part of Iran's Region



Kurdistan

Kurdistan (Kurdish, "Land of the Kurds") or Greater Kurdistan is a roughly defined geo-cultural historical region wherein the Kurdish people form a majority of the population and Kurdish culture, languages, and national identity have historically been based.

Geographically, Kurdistan roughly encompasses the northwestern Zagros and the eastern Taurus mountain ranges

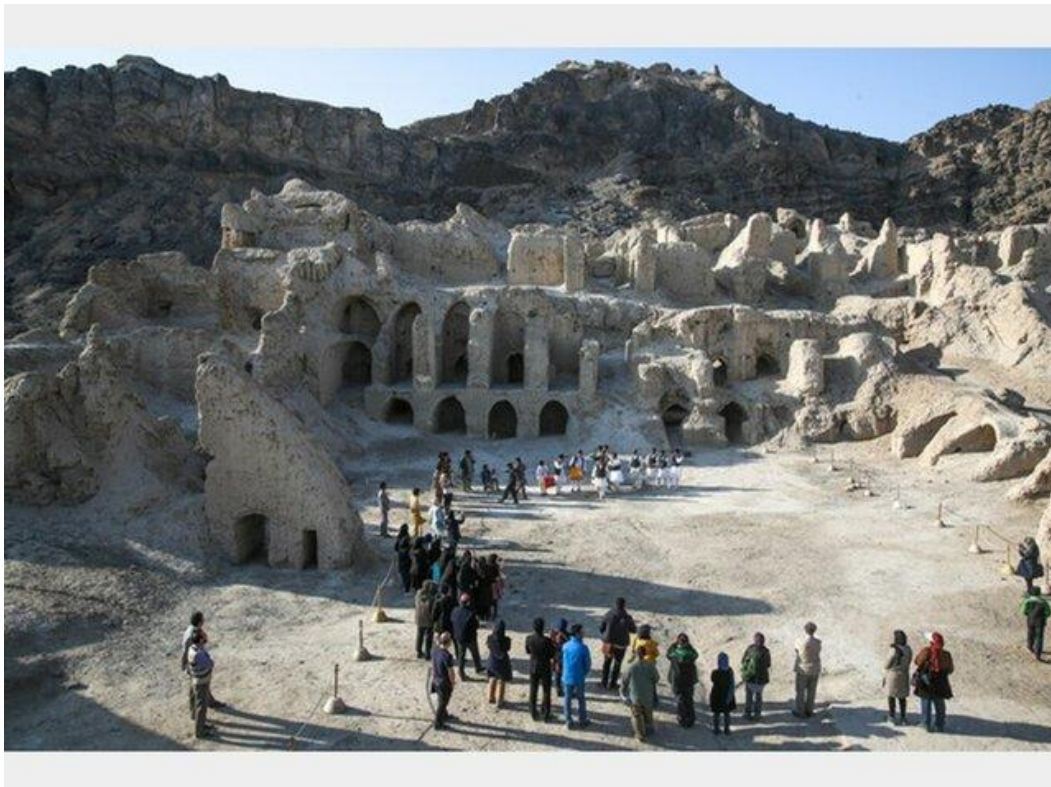


Sistan and Baluchestan



Ostân-e Sîstân vâ Bälûčîstân; Balochi, romanized, Sistân o Baluĉestân), after Kerman Province, is the second largest province of the 31 provinces of Iran.

It is in the southeast of the country, bordering Pakistan and Afghanistan and its capital is Zahedan.



Azerbaijan



Azerbaijan or Azarbaijan (Āzarbāijān), also known as Iranian Azerbaijan, is a historical region in northwestern Iran that borders Iraq, Turkey, the Nakhchivan Autonomous Republic, Armenia, and the Republic of Azerbaijan.

Mazandaran



Mazandaran Province , Ostān-e Māzandarān), is an Iranian province located along the southern coast of the Caspian

Sea and in the adjacent Central Alborz mountain range, in central-northern Iran.



Mazandaran Province is one of the most densely populated provinces in Iran and has diverse natural resources, notably large reservoirs of oil and natural gas.

The province's four largest counties are Sari, Amol, Nur, and Tonekabon.

Caspian Sea



The Caspian Sea is the world's largest inland body of water,

variously classed as the world's largest lake or a full-fledged sea. It is an endorheic basin (a basin without outflows) located between Europe and Asia, to the east of the Caucasus Mountains and to the west of the broad steppe of Central Asia.

The sea has a surface area of 371,000 km² (143,200 sq mi) (excluding the detached lagoon of Garabogazköl) and a volume of 78,200 km³ (18,800 cu mi).

It has a salinity of approximately 1.2% (12 g/l), about a third of the salinity of most seawater. It is bounded by Kazakhstan to the northeast, Russia to the northwest, Azerbaijan to the west, Iran to the south, and Turkmenistan to the southeast.

The Caspian Sea is home to a wide range of species and may be best known for its caviar and oil industries.

Pollution from the oil industry and dams on rivers draining into the Caspian Sea have had negative effects on the organisms living in the sea.

The wide and endorheic Caspian Sea has a north–south orientation and its main freshwater inflow, Europe's longest river, the Volga, enters at the shallow north end. Two deep basins occupy its central and southern areas.

These lead to horizontal differences in temperature, salinity, and ecology. The Caspian Sea spreads out over nearly 1,200 kilometres (750 mi) from north to south, with an average width of 320 km (200 mi).

It covers a region of around 386,400 km² (149,200 sq mi) and its surface is about 27 m (89 ft) below sea level.

The sea bed in the southern part reaches as low as 1,023 m (3,356 ft) below sea level, which is the second lowest natural depression on Earth after Lake Baikal (–1,180 m or –3,870 ft).

The ancient inhabitants of its coast perceived the Caspian Sea as an ocean, probably because of its saltiness and large size.

Origin of the Jews

Iran, The second holy land of the Jews

Jews are members of a people linked to its own ideologies, Judaism, and in the broad sense of the term to even non-religious ethnicity. Jewish tradition links their ancestry to the patriarchs Abraham, Isaac and Jacob also called Israel. a Jew always remains a Jew even if he embraces several other religions or ideologies .

Origin of the first Jews, the population called Israel on the Persian plateau comes from the Caspian Sea,. After the exile in Babylon, the kingdom of Judah becomes a province of the Persian Empire

LIST OF 33 TOMBS OF JEWISH PROPHETS IN IRAN



ESTER & MORDEKHAY

Iran, City of Hamedan



IRAN, TOMBO OF KING CYRUS

Iran, City of Hamedan



MORDEKHAY & ESTER

East Azerbaijan Province, Iran

- Gurjee (جرجیس) - Jolfa city, village of Shah Golfarak valley, Kaghi Key
- Younis (یونس) - Marand County



IRAN ISFAHAN, ISAIAH THE PROPHET

Isfahan province

- Isaiah (إسعيّا) - Isfahan; Some muslims believe buried in Isaiah mausoleum, *Imamzadeh Ismail* located in the Old Jewish Quarter, Isfahan, Iran. Some claim Nahal Dishon, Israel.
- Joshua (يوشع) - Historical cemetery of Takht-e Foulad in Esfahan, Iran. Some claim Joshua's Tomb in Jordan, some claim Kifl Haris.
- Serah - Pir Bakran, near Esfahan, Iran

Tehran Province

- Hannah and Samuel - Some claim Tomb of Samuel, West Bank. Other sources claim Samuel's tomb is located 30 km outside Saveh City, Iran

Khuzestan Province

- Daniel (دانيال) - Susa, in southern Iran, at a site known as Shush-e Daniyal



IRAN, PROPHET DANIEL

Zanjan province

- Qedarite (قیدار) - Qeydar, Zanjan, Iran
-



TOMB OF THE PROPHET QEDAR

Semnan

- Jeremiah (ارميا) - the city of Shahrood, Miami, the village of Jeremiah^[1], some claim Harris County, West Benghazi, Gigah Village .

Qazvin province

- Four prophets (Khalid e Nabi, Shamun, Yuhanna and Yunus) - Qazvin city, central part, Peygambria Street^[citation needed]
- Sam and Gholot (سام و جالوت) - Qazvin, Rudbar, Oneakaleh Aliyeh Village

Golestan province

- Khalid ibn Sinan (خالد بن سنان) - Gonbad Kavous city, Gachi Sou village, cemetery and shrine of Khalid Nabi^[1]

Markazi Province

- Samuel (اشمونيل) - Saveh, the central part of the village of Prophet, the shrine of Shmonoel the prophet. Some claim Tomb of Samuel.

Hamedan province

- Habakkuk (حبقوق) - Some locate it at Huqoq, others

at Kadarim, Israel. Others claim at Toyserkan, Iran



FARVAHAR



It is the symbol of the god who knows all and who is able to do everything: Ahoura-mazda (Ahoura = to know and Mazda = to be able). This symbol is comparable to an eagle, which knows everything, and which is able of everything and which does not have faithful need to burn its faithful believers to make reprehensible acts. He does not need either, to show the sign of paradise to its faithful ones to obey him. He is the creator of all; he never wants to punish or make suffer anyone and does not have the need to make his faithful ones suffer. Now I will present to you the explanations on the various components of this Ahoura-mazda eagle.



The head of Farvahar: To have a head like each human being, means that the man is created with the image of God and the world is a gift left

from this being. And the man with "the reason" and "his Holy Spirit" were left on earth in total freedom. And it is advised to fight the AHRIMAN, which is the devil and the symbol of bad acts, thoughts or words. All of this in order to create the paradise on ground and that all the human beings could live in peace.

THE BEARD: The beard of Ahoura-mazda will indicate the man which becomes wise, rational and which can distinguish the good from the evil. The age of reason of the human beings is calculated to be between 20 and 40 years. After the passage of the heat of youth, as from 20 years, it is the moment when we reflect best and which we study well our acts.

CLOTHING:

What we see on the image of Ahoura-mazda, which wears completely banal clothing, means that Man (woman or man) must have equal and normal clothing.

THE SMALL CIRCLE:

On the left hand of FARVAHAR, there is a small circle, which is the sign of the kingdom of the human beings on Earth.

THE LARGE CIRCLE:

at the centre of the body of Ahoura-mazda, there is another circle, which is the symbol of the sun, which gives us the life, the energy on Earth.

THE PLUMAGE:

There are three feathers on the bottom and three others on the top that we multiply by two which make twelve. They are the symbols of twelve planets or the twelve angels which by the side of the whole powerful God.

The RIGHT HAND:

The right hand of Ahoura-mazda is directed towards a direction, which means that life has a goal.

TWO CRANKS:

They are located on bottom left and on the bottom right. They are the symbol of perpetual continuity and of the rotation of the universe.

THE CROWN:

The crown that we see on the head of AHOURA-MAZDA, is the symbol of its kingdom which manages the whole world. Consequently, all is under its orders: water, fire, wind, and life...in global all that is on Earth.

THE CROSS-:

It is used among Christians, It is a deformed kind of that of AHOURA-MAZDA

The latest discovery at Jiroft



The latest discovery of the Persian civilisation, has interested the magazine called "dossier d'archeologie" which has dedicated its number of a 145 pages of the October month 2003 (n 287) to the fabulous discovery at Jiroft.

The month of October 2003 has informed us throughout all the media of this discovery, which took place after the 2001 flood, which the surface was filled of an extraordinary quantity of funerary settings filled of objects.

We are presenting to you few passages of the articles written by martin gozlan, Jean Perrot, Youssef Majidzadeh, Karl Lamberg Karlowski .

A "before" and an "after" Jiroft

The discovery of the Jiroft knocks over the ideas received. From now on there will be a before and an after Jiroft. The existence of an old culture

from a high artistic level inside the Iranian plateau puts an end to our entire question concerning the origins of these prestigious artefacts made of chlorite found on the oriental sites of the Euphrates at Indus. By revealing a iconography and an independent culture, Jiroft drives the need of, once again asking the question of the influence of the Iranian plateau on the bases of Mesopotamia and the sumerian iconography.

Expressions such as “intercultural style” or “transelamite” are now obsolete .We could talk of an “Jiroft style” or of Kerman, of an Iranian iconography, elamite, or pre elamite, depending on their age, if we spread the appellation “elham” throughout the plateau, on the east side until the lut desert. Transposed on the Mesopotamia cultural context, this iconography will be left exotic, in the form of a prestigious artefact, where it would be re interpreted according to the functions of the environment; eventually she will be modified in its elements and in its organisation. It is less probable that she could have conserved its first original aspect. From as far as more than 1000 km of Kerman, on the arabic peninsula parts, the shores of the Euphrate and of the tiger or the stretches of the central Asia.

The civilisation was not born where we thought it was!

By Martin GOZLAN

The discovery in Iran of a civilisation old of 7000 turns all the archaeological data's ups and down. Another world has preceded Sumer. Welcome to Jiroft, the valley of the first philosophical artists. Inside a lost valley at the south east of Iran, between the eternal snow of the Djebel Barez , and the Hormoz Detroit, on the Persian golf , laid down for thousands of years an untouched secret. Those of the rise of our civilisation. A couple of weeks ago, we firmly believed that it has begun at Sumer, at Mesopotamia. And all of a sudden like a lightning bolt for the decipher of the past, a storm of adrenaline for the archaeologist: The human thought, its vision over the beauty and of the terrible .Its quest for a social organisation, its chaotic exploration for a superior principle, all of these has been shaped and token form a few century before Sumer, 1000 km more toward south, at Jiroft, in Iran. Nothing corresponds to what we knew any more, all the certitude crumbles down. In the past, of never having to be dogmatic on an ideology, let us beware forever! Jiroft would of staid an obscure place,

despite lights of its sky and the splendour of its palm groves, of its green water river, the sumptuous Halil roud, did not get out of his bed in 2001. The floods made to come back to the surface an extraordinary quantity of funerary settings, filled of thousands of blue shaded artefacts. Many vases and cups, made of chlorite and of copper. All that a millennium ritual could bury inside the tombs of its disappeared ones for a travel that ends here, in a providential swelling, among the fascinated villagers of the Kerman province, where no one goes there, only when they import throughout all Iran the inflated fruit of a truly oriental paradise.

A new look on the origins of the oriental civilisation.

The information that we dispose at the moment does not allow us more than a rescue operation. They do not authorise any statistic and even less of analysing between the diverse elements of the collection made. However, due to the spread and efficiency of the Iranian archaeological services, this material, is not without a conserve a certain unit. Concerning its origins, the valley of the Halil roud at the south of the Jiroft. Inside the Kerman province; from the fact that it could be dated, in general, of the third millennium before J.C; from the fact that again, in their absolute totality, the artefact that are presented here come from tombs, cemeteries, which are prolonged to about 40 km on the side of the two shores of Halil roud situated at the south of Jiroft. This cemetery belongs to the villages and the cities where the relics have been located. They weren't touched at all by the looters; their methodical exploration is running under the charge of professor Yousef Majidzadeh, in charge of the Jiroft program in Iran.

The documentation's that are already gathered gives the answers to a series of questions asked in the past decade concerning the beginning of the oriental civilisation.

By filling and completing the archaeological data's, already gathered in the Kerman province, mainly situated on the site of Shahda and of the Tepe Yahya, they reveal the existence, at the south east of Iran, of an important cultural centre which was

barely seen until now. This part of the country was known to have nomad tribes, which used to live there a long time ago. Questions were asked about the presence in Mesopotamia or on the side of the Arabic

peninsula of the prestigious artefacts imported, mainly consisted of vases made of chlorite decorated by half-precious stones, finding here an answer; The Iranian origin are confirmed and also the possibility that their iconography had influence those of the Sumerian world. Unlike a current opinion that up until now made the Mesopotamia the unique and shining centre of the technological and economical development, social and cultural, political, and artistically of the first historic civilisation. The Jiroft discovery, created the reflection; she guides us to take a new look about the origins and formation of the oriental civilisation from the fourth and the third millennium before J.C, just like the French and the foreign specialist of Iranian archaeology have recognised it.

There would be from now on a before and an after Jiroft. The content of this number of the "dossier d'archeologie" is to deliver quickly to the knowledge of the archaeological community and for all the public, data's where everyone will felt the interest and the importance of it. It is published by the lined authorisation given to the Faton edition of reproducing a large part of the illustration of the catalogue prepared by professor Youssef Majidzadeh from the archaeological research centre of the patrimonial cultural organisation of Iran.

The site of Jiroft is situated inside the Kerman province. Covers a surface of around 18000 km² .it adjoins at the east to the Seistan and Balouchestan provinces; at the west the sites of baftand Sirjan; at the north and north east, respectively, the mountain hill region of Jabel baryof the sardouyeh and the of the country of Bam ;at the south finally, the hormozgan province , an altitude of generally 650mtr but the depression of the Jiroft is encircled by volcanic summit (Jebel Barez, Sar douiyeh) which reaches in its highest points to 4400mtr.The climate of the Jiroft is hot and humid, nearly tropical .

This big diversity of the climate explains the variation of the agricultural production, tropical and also belonging to the cold regions .

The main source of water in Jiroft is the Halil roud ,which goes down from the north west to the south west ,of 4 mountains , Balt, hezar, lalezar and Bhar aseman; it waters the whole length of the region of Jiroft before ending inside the Jazmurian swamp .Its total length is of 400 km² ;Its basin is spread at around 8400km².Its been a few years that a dam has been constructed at 40 km upstream from the town of Jiroft , in order to develop the irrigation for the region .the Lac has reduce compare to the normal flow of the river and at certain period of the day

it is nearly or totally dry .In the past ,since the fifth millennium until today ,the Halili roud and 3 of the oldest river that are least important , the Shour , the Khoshkand, the melenti, also the seasonal river that furnishes the necessary water for the cultures of the region .

These particular climate and geographical conditions ,highly temperate mountains on the north , vast fertile plain , humid and sub tropical at the centre , tropical at the south , have doted this part of Iran of an exceptional environment . Within conditions as favourable as these, the halil roud basin has become an economical centre in the ancient oriental well as cultural and artistically important. Fine works of art, in particular chlorite vases produced inside different workshops all along the third millennium, were exported throughout the ancient orient.

The archaeological publication mentioned a lot of artefacts found in the excavation at the south west of Iran, inside multiple Simerian cities, in the Diyala and until Mari on the middle Euphrates; at Tarut inside the Persian Gulf; on the coast of the Arabic peninsula.

At the beginning of the year 2001, a few habitat of Jiroft committed themselves for a clandestine excavation. These illegal excavations were made on the 400 km of the Halil roud shores, from its source inside the mountains of Hezar and of lalezar, until north.

These reprehensible activities were progressing on the sight and knowledge of the functionaries throughout a whole year Unfortunately the patrimony of the organisation couldn't intervene through the police since it couldn't assure the safety of the archaeologist.

The extent of the destruction was considerable. Thousand of people have participated to the carnage, for the search of the treasure.

They search from early the morning until when the sun went down.

A square of 6x6mtr was allotted to each family, by the worries of the equity; a fragment of the same surface was given to groups of 6 widows.

This very long and massive looting was mainly centred on the cemetery, where the funerary offerings were laid down.

The professor Cori c. Lmaberg Karlowski "25 years ago, I was finishing my excavation program at Tepe Yahya, an iconography that puts into the same...

None of the archaeological searches had battles of snakes, lions, facts that were undertaken since then in the south of Zebus, architectural motifs, were, from Iran.

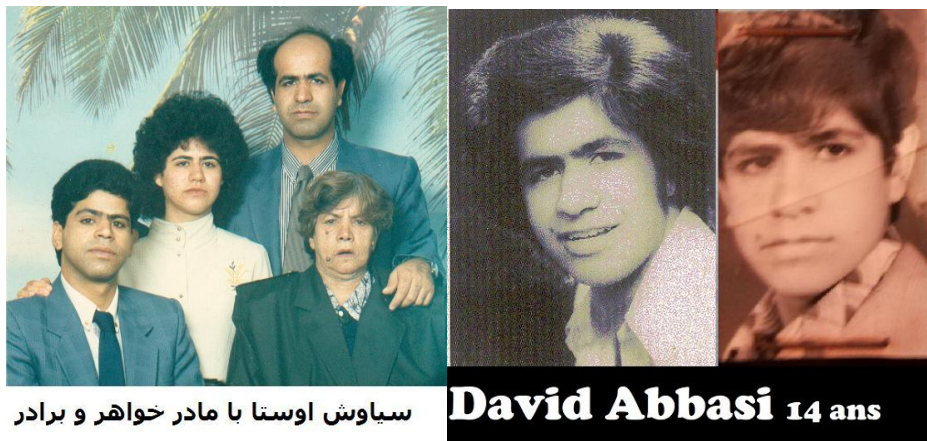
This dramatic discovery has known long periods of times .We know that the discovery of the Jiroft at 75 km of Tepe Yahya, turns upside down our comprehension of this region.

In the process of the excavation Tepe Yahya in Iran, it puts back our vision to the right spot. We have discovered fundamental conceptual workshops which had a connection between the origins of the fabrications of the chlorite vases and of the middle east civilisation, In 1973,

David Abbasi, his biography

David Abbasi was born the 22 of July 1957 by the side of his mother, lady Zahra Mirzai and of his father Abas Abbasi in the city of Mashad.

From 14 years old, he started writing in the following newspapers: khorasan, nabard ma, aftab sharg and karikature.



At 16, he was nominated head of the people's party for the student organisation of which Naser ameri was the principle of it.

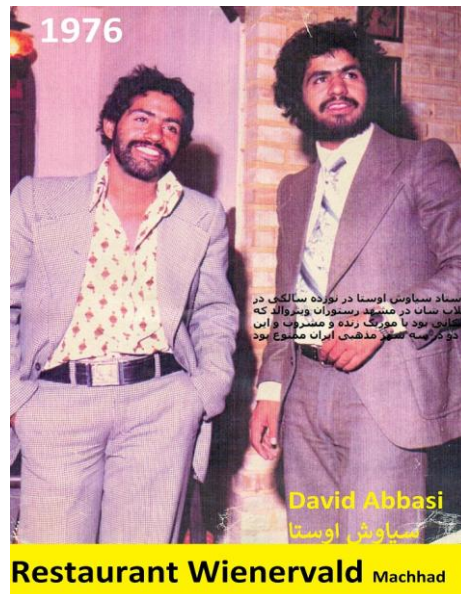
At 17, his first book " the ridiculous people of our city" was printed

At 21, he became the pioneer and director of " nashrie adab"

At 22, he wrote his second book, which came to the market.

He was the student (for history and philosophy) of professor Mohamad Taghi Shakiati and of sheikh Ali Tehrani and of the two first years of the revolution, he was their politic assistant...

At 24 he was forced to quite his country and lived and studied in Lebanon and Syria for a time and after that he went to Paris and stayed there.



David Abassi is the pioneer and the head of the cultural centre of Iran -France, of the étoile publication, shahre farang, homa, kehian jahani, in Paris.



“Doctor khourosh Aria manesh” and “ Siavash Basiri” and his friends and partners....

In France, he was the pioneer of the advertising services by computer and of the coffee net.

David Abassi is the producer of dozen s of theatrical plays and of cultural works. From which we can name “another rostam; another esfandiar” a work of Iragé Jenati Atai where famous actors such as:

Behrooz vousoughi, Malek Jahani Rozai, Esfandiar Monfared Zadeh, and 17 other person were playing in it and this play was around for about 2 month in Europe and Canada.



At 30 years old, he created the first Persian radio in Paris which was called "3avaye Iran" (without any dependency from any government) and for the first time in the Iranian radio history, he made it possible for the listeners to talk live on the radio.

David Abbasi at 31 years old became the creator of show of the French radio 'ici&maintenant' and continued his career in the radio by using the French as language.



Then he participated and spoke to many important personalities in radio and TV programs



Darioush Farouhar, prime minister Bazargan, doctor Yazdi, Mahdavi kani, Hossein Ali montazeri, Sheikh Ali Tehrani, the sister of Seid Ali Khamenei.... and interviewed more than a dozen of other people and this method was adopted by other Iranian media throughout the

world. Many of David Abassi's interviews, from what the interviewee said, had a prosecution style, at a point that that the prime minister Bazargani, after having spoken with David Abassi, has rejected the political Islam for which he fought for more than 50 years and said that " Islam didn't come to teach us about living, politics, cooking, architecture... !!!

Many important French figures like the senators and the minister and others were invited for the radio program of David Abassi. Personalities like: senator Henri Caillavet who is the father of rationalism of France, general Henri Paris who is the consultant of the French president, Pierre Marion head of the French service intelligence, Francoise Hostalier, French minister of education, Roland Dumas, French minister of foreign affairs, the actor Daniel Jalen, Jose Bové head of the French agriculture syndicate and many more...



At 37, David Abassi was introduced to the Internet and continued his political and cultural activities throughout the world with this media .By opening a learning centre for Internet in Paris, he became one of the first Iranians to introduce the Internet to many of his people!!

At 45 years old, he created the international TV channel of Mehr and the 24-hour Internet/radio called ava.com.

David Abassi has up until now done around 100 hours of TV shows, produced 3500 hours of radio programs in Persian and French, and wrote more than 2000 articles.



He is the author of the book “Persia, 7000 years of civilisation” and is also the author of dozens of subjects and new words and expressions forgotten for many years from which we can name: “ the political Islam”, the secularism civil society , “the changing of names into Persian”.



He is the first animator of ancient Persian celebration in a foreign country.

David Abassi is the author of more than 140 books written in Persian, Arabic, French and English, his last book in French is called “the women and the fight inside the political Islam” , with a nice preface written by the quill of Henri Caillavet who is the father of French rationalism and French psychology.



David Abbasi has been honoured to receive the golden prize of humanity in France, which is a great prize and also the golden and silver medal of merits and gratefulness of France and the art medal of knowledge and literature.

List of books written by Hassan ABBASI :

1 - The ridiculous people of our country (in Persian)

A few comic sketches written when he was 17 and banned after they were published.

2 - **Schiism in Iran (in Persian)**

Historic research on the fight the Persian people carried on against the Muslim invasion by creating a political movement named schiism which was diverted for centuries by religious and political leaders ... in order to obtain power, the last one was diverted by KHOMEINI.

3 - **The master of the Revolution (in Arabic)**



Analysis of Ali SHARIATI's ideas and character who, after he got his DEUG of Sociology degree, went to Iran and played a rather important role to Islamize Iranian youth and society and lead them towards a Revolution the ayatollahs look advantage of.

4 - **Yes indeed, that's the way it was, brother (translated from Persian into Arabic)** Speech of Ali SHARIATI

5 - **Islam without moulla! (in Persian)**

Historic research on the appearance of the Islamic clergy.

6 - **Where is my gun ? (in Arabic)**

Collection of documents about a people's resistance against Nazi fascism.

7 - Religious despotism (in Persian)

David ABBASI

سیاوش اوستا

Ainsi pensent Zarathustra's



de Mithra à Zarathustra,
Moïse, Jésus, Mani et Bouddha



Book by KAVAKEBI translated from Arabic.

8 - Higher than Ali SHARIATI (in Persian)

Review about Islamization of the Iranian people by Ali SHARIATI's ideas and encouragement of the intellectual people to work toward the way of rationalism rather than religion.

9 - When liberty is beat up ? (in Persian)

Four articles about liberty in Iran, written in the papers.

10 - Women : stand up for your liberty! (in Persian)

Very profound explanation of what Muslim women went through for several centuries, taking Koran verses in to account.

11 - And he also left (in Persian)

Written work in memory of a great master.

12 - Edjtehad : renewal of the thought (in Persian)

Analysis of the reactionary ideas of the ayatollahs and proposition of a renewal of the thought of the Muslim people.

13 - From Mitra to Mohamad (in Persian)

Historic research on religions and rational ideas.

14 - Religion and Rationalism (in Persian)

Historic analysis of the fights between secularism and religion...

15 - Koran, poetry in Persian style (in Persian)

Research on the poems of the Islam prophet which were collected

several years after his death and named Koran.

16 - History of histories (in Persian)

Play on the idea of the world creation.

17 - A mission for Sammad (in Persian)

Comic play paying tribute to great Persian film-maker Parviz SAYYAD.

18 - Discussion with History (in Persian)

Discussions with General GHARABAGHI, former chief of administrative staff of the Iran Shah, Ari BENMENACHEH, leader of a MOUSSAD group, BAZARGHAN, Prime Minister of Iran, YAZDI, former Iranian Minister of Foreign Affairs, FOROUHAR, former Iranian Minister of Labour, savagely murdered last year, professor ASSEMI, chief of Tajikistan Academy, murdered in 1997, Roger HERNU, President of a Masonic lodge in France and General Henri PARIS.

19 - History of the Persian people and national identity (in Persian)

Two speeches for two conferences in Washington and Tajikistan.

20 - Citizen (in Persian)

Comic play which has guessed the 7th presidential elections in Iran where a conflict between ayatollahs was beginning

21 - Terrorism et neo-colonialism (in Persian)

Conference given in Los Angeles in 1997 where acts of terrorism of the Islamic Republic were unmasked.

22 - Pen, my love (yes indeed, that's the way it was, brother) (in Persian)

Forty articles from Hassan ABBASI published in international newspapers and forty articles written about him when he was 40. (1997).

23 - Esther : Queen of the Persian Empire (in Persian)

Scenario on the life of Cyrus and his son who married Esther.

24 - I dreamed of God, he was crying like a baby (in Persian)

Book which defends the kindness and innocence of God and unmasks the demagoguery of the clergy and religious leader.

25 - Book of ERCHAD (in Persian)

Collection of 50 numbers of ERCHAD newspaper.

26 - Book of Homa (in French)

Collection of 11 numbers of monthly Homa, the letter of the Persian secular writers.

27 - Book of Share-Farang (in Persian)

Collection of 10 numbers of monthly Share-Farang.

28 - I dreamed of God, he was crying like a baby (in French)

29 - Esther and the Persian King (in Persian)

Scenario on the appearance of Esther in Persian monarchy...

30 - Meeting in Paris (in Persian)

Scenario about the success and failures of Iranian expatriates after the Islamic Revolution.

31 - Regret of KHOMEINI!? (in French)

Biography of Hassan ABBASI, existence of several Islams, proposition of a Protestantist Islam turned towards secularism and last days of KHOMEINI who was in love with his daughter-in-law and wrote many poems for her.

32 - The secrets of Islam (in French)

New research on the poems of the Islam prophet which were compiled after his death and were called Koran.

33 - Seven interviews (in French, in the process of being published)

Interviews of Hassan ABBASI on the air of radio "Ici et Maintenant" with General Henri PARIS, Roger HERNU, Daniel GELIN, BAZARGHAN, Ari BENMENACHEH, FOROUHAR.

34 - Persia : 7000 years of civilisation (in French)

Collection of thoughts on Persian philosophy, culture, civilisation and literature since 7000 years.

35 - I dreamed of God, he was crying like a baby (in English)

36 - History of 7000th year's Revolution (in Persian)

Explanation of the Islamic Revolution which, as a matter of fact, was the Revolution of

the English against the interests of the Americans in Iran. Once the Iran Shah had gone away from the English and come near the Americans, moreover, he had cancer, the

English had been able to take advantage of the naiveté of the Americans to replace the Iran Shah by KHOMEINI.

37 - Medium (in Persian)

Scenario about the tear of families.

38 - An interview with Sheik Ali TEHERANI (in Persian)

Interview made in 1983 with the son-in-law of the Iranian spiritual guide, who was also the master of this guide, where he issued a fatwa against all leaders of the Islamic Republic.

39 - Terror in Paris (in Persian)

Scenario about political murders in France.

40 - Ayyne A VEST A (in Persian)

Historic research on AVESTA and ZARATUSTRA.

41 - History of the Saviour and beauty of Kashmir

Play about the life of Jesus and his trips to Egypt, Persia, India and Kashmir where he had learned medicine, pharmacy...

42 - Persian calendar, 7000 years (in French, Persian, English, Arabic)

This pocket calendar has been published since 1994 and is distributed everywhere in the world.

43 - HAFIZ, the shrewd man of Shiraz (in Persian, in the process of being published)

Research on the life and adventures of a great Persian poet.

44 - Women in Islam (in French)

Research on the situation of the woman, specially in the Koran, treated like an object or a slave, who has to submit to man's wishes.

45 - BAZARGHAN's will (in Persian)

Mehdi BAZARGHAN, Iranian Prime Minister after the Revolution, confides in Mister

ABBASI a few weeks before his death and confesses that, after more than a half century of fight for political Islam, Islam cannot teach us how to run the country.

46 - Candidate at the 7th presidential elections, why ? (in Persian)

Hassan ABBASI was a candidate at the 7th presidential elections in Iran after Iranian people appointed him, in an opinion poll, on a U.S. radio, as the 6th right-hand man. He published 10 principles, the first one was the replacement of an Islamic Republic by a secular Republic. Although he was an official candidate after he obtained his registration certificate, he was not allowed to go back home. A few of his principles were borrowed by KHATAMI...

47...48...49...50...51...52...53...54...70.....

And... 2500 hours of radio & TV (Mehr) broadcast on the FM, "Ici et Maintenant" (in French and Persian).

141-L'Islam n'est pas une Religion...

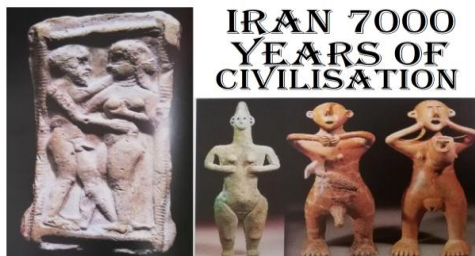
142-Ainsi present Zarathustra..

143-Iran, 7000 years of civilisation



DAVID ABBASI

سیاوش اوستا



Iran, The second holy land of the Jews

History, science, Culture, Poetry, Art, Tourism of Persia

Persia 7000 years : Neurosurgeon and medical scientist. Bank maker. Music Group. Wine making...

TRANSLATE BY:

Morgane De France