

(agar Omar nabud Omar holak mishod). Salawat. Onidvaram ta ma o to zenda hastim dam va marg va un saat-e axher bar zalho arzak va un alam azah va ghiamat hame ja Ali begi . . .

S. Fazel is a young man with a couple of BAs (Law, lit) and an MA, all from Baghdad. Taheri's translation of Milan's Tozi Masael has been abandoned because of problems in English translation--Taheri is a good guy--no reason not to contact him, he is a relative and friend, but he is an engineer, not a learned mullah. Eg he translated the iterated word adel as "good man" which is merely an opinion, whereas "righteous" is on the one correct and straight and outlined path is closer. God \neq Xoda \neq Allah. God is from the gods of the Greeks, and eventually went from particular parts of nature to the all-encompassing. Xoda is from xod-a --what is self-created versus all of us who are mixed creations, means more or less vojud (existence); allah is rather perfection, the completeness, goodness and righteousness of all things, Cant get statistical information, not because it is secret but (1) because there is always danger of Government interference--everywhere else in the Muslim world ulema are merely government clerks, but not so Shiites; (2) because work that is done for God should not be perverted by publicity: a prayer ~~is~~ done in private has more value than one done in public to show others that one is religious; gifts to religious causes should be done anonymously and not to aggrandize the donor. Again when conversions are made--one should not blab to the newspapers partly because dont want to print God's work next to the worst pictures and stories of kasafat (filth) and partly because it is God's work and not for propaganda. Aqa Milani for a long time refused to publish a Risael--if someone wants a decision on a problem I'm willing to give my opinion verbally, but I'm not going to publish a Risael just to get my name publicized. His dai was a big rohani--his father died when he was 15 and his amu, a tajer gave him money, which instead of dividing among talebs directly so as to promote himself as a marja taqlid, he divided into 4 parts between himself, Khoi, Hakim and Shahrudi--this was long before Shairatmadar, Golpayegani or Khomeini were even mujtaheds, and Borujerdi was still back in Borujerd. ~~Borujerdi~~ Borudjni who died 3 days ago sort of filled in for Shahrudi who died several years ago. He says he will be willing to give the Milani genealogy.

Called Abul Qassem Taheri in the afternoon and went over. He studied economics in the States (Utah State & ?) married Charleen, an Okla girl who served as IAS director here, went to BYU as a recently converted Mormon--together with her parents--but was disabused of Mormonism by the experience. Taheri first worked for the Agri Bank; there was a fight of some sort and 5 people were squeezed out, he to be head of opium production in Khorassan. The opium is shipped to Teheran for processing in 16 ton lots and then back out for distribution. The crop is currently coming in. Turns out Taheri is allergic to opium: one day he walked into a storage shed and dropped a cigarette, the next day he was flat on his back, immobile except his eyeballs. Various people --ie Americans, Europeans--show up on Milan's doorstep & he was occasionally called to talk to them since he spoke English; a lot were on drugs and he began a kind of lay psychological practice to get people out of it, including Dennis Edwards and Caroline Thompson. Caroline freaked out on his method which is to find out what emotion acid in particular trips in you and poke at that emotion until the fear of the bad acid trip dissipates through self-knowledge; says it is a brutal method at the start, but becomes fun towards the end when the patient knows what is happening and helps. He learned how through trial and error: the frist such guy he talked to he simply listened to and couldnt help; talked to a doctor who said there was no cure and he decided there had to be--this was around 1968 (he came back to Iran in 1966). A girl then told him what tripping was like and from that he got the idea of his method, and began developing it. Says in part Caroline freaked because she couldnt handle the method, but also he was as yet inexperienced--she "escaped" in his jargon.

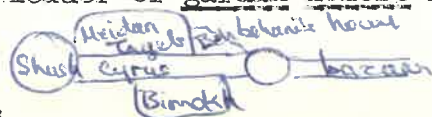
He has a paranoid (realistic) view of the ulema. He is related to both Milan and Marashi. Was a fanatic believer at age 15 and wanted to study in the religious schools after H.S. He travelled to Najaf where he knew thru the family Alem Mmini (author of Al Qadir) but decided not to. The ulema are a complete tool of the gvt: where do they get their money? Threw out a few figures: Khonsari \$ 300,000/mo; Milani 100,000 (= 750,000 T +); Marashi 300,000; Shariatmadari 100,000; Golpayegani - least; Khomeini - most. Ali Sheriati is a tool as well: if he was in opposition he would be shut up, not jailed and built up as a hero. Has known Ali for 22 years--proud of his French degree yet attacks Western culture. Asked him 3 questions: who pays to publish your books when they are so cheap; why no index; why so anti-West when you proudly claim your Western education? Asked his opinion about religion--all religion is the same fundamentally, the rest is bullshit--but that is not what he writes when defending Islam. His father is a high school teacher, not a mullah but occasionally speaks from the minbar.

Things have dramatically changed in the last 3 generations. Najaf was the center of Iranian Shiism since Sh. Morteza Ansari. When he died he asked that S. Mhd Shustari read the prayers over his body--S. Mhd Shustari was Taheri's great, great grandfather, a student of Ansari, but only outlived Ansari by six months. The torch was then carried by S. Yazdi and then Mirza Shirazi--then Borujerdi who was the last to exercise universal respect and to be independent. Faith really fell apart when Mossadeq exposed the great Ayat. of Teheran ~~xxxxxxx~~ with a document showing he was in the pay of the English. Kashani was duped and lost respect at the same time. In 1951 he could close all bazaars from Baghdad to Karachi--two years later his own butcher at the end of the kuche taunted him asking for some of his American dollars.

S. Hossein Nasr, Mohandess Mehdi Bazargani (ex dean of engineering) and Ali Sheriati are all know-nothings in religion who tried to capitalize on the lack of knowledge of the youth by writing books out of their fields of expertise. He is convinced that SAVAK stopped the publication of his ET of Milani's Tozi. When he returned from the States he had to promise not to speak or write. He spoke at a mosque once; two days of full house, third day no one came; he went to the door and a little man appeared: we told you not to speak. His friend Mhd Taqi Jafari wrote letters to Bertrand Russell--is much better in philos than Alem Tabatabai--becoming well known. After the death of the current five, nothing will be left of the old priesthood. Gvt gives money to have a controlled opposition and this incl Khomeini.

5 July (Sat). Morning. S. Fazel Milani gave me a brief genealogy of the Milani family. He counts 8 teaching madressehs in Mashad: one belonging to Abtahi called Qanun va Bahs Enteqad Bini (Meidan Sahebuzamani); one belonging to Abaszadeh; one belonging to Jahanbani; 5 belonging to the Milani Establishment (i.e. Ali Hosseini, Imam Sadeq, Moghadamati, Siuti Avaal, Siuti Ali--the last three being back to back.). Most important is Madresseh Mirza Jafar.

Evening Abul Qassem gave me a bit of his genealogy but tired quickly & referred me to his brother Ahmad in Teheran. Politics turned out to be the subject of most interest. He went to the States to be out of trouble after the 1953 events (he came back in 1966 after 8 years?) Felsefeh was originally a merchant, just an axund, used by the Gvt first against Mossadeq, then against the Bahais as a strategy to unite people behind the Shah vs a threat to the body politic. The Mossadeq story: AQ was among the bazaari youth who shut Felsefeh up--physically pulling him off the minbar in Masjid Shah. Was a faction of Tayeb-Behbahani; Bakhtiar--Ali Reza; Shah-Bimokh. Ali Reza, the Shah's brother who was pushed out of the airplane; Bakhtiar, head of SAVAK and in army who wanted to be Shah. Tayeb was leader of gardan koloft in meidan by Shush (now destroyed and moved). Tayeb collected a rial/laad moving in and out of the meidan, and a monthly payment from all shops along that road. Behbahani,



funnelled money and hired Felsefeh. The Tayeb-Behbehani faction wanted to kill Mossadeq on 9 Esfand; AQ and friends found out and prevented this. Tayeb destroyed (now dead) and Bimokh was able to move in across the street. Real killer of the the period was the Communist Party which was bought by the Shah--many ex-CP are now SAVAK agents. When returned from the states, a classmate, ex-CP was the agent interviewing him. They made him sign a statement to be quiet on the nite Charlene and the kids were flying in, threatening not to let them into the country if he did not sign.

Only two traditionalist leaders vs Shah: (a) Khomeini is opposed to the whole system and his followers are fefferred to by the Shah as Islamic Marxists. (2) S. Hassan Qumi (his father, S. Hossein) stood up vs land reform and women's emancipation--died 40 days after S. Abul Hassan Isfahani) like his father stood up in Khorassan vs land reform--jailed--now under house arrest. Milani and Marashi have nothing to do with politics; Khonsari and Shariatmadari are on the Shah's side. Khoi does not count; his is called an Arab because both his Mo and wife are Arab. And Hakim was completely Arab--both F & M were Arab and did not stand for anything vis-a-vis Persian politics. (He is fond of saying that Sh. Morteza Ansari is the first Iranian in Najaf--~~had~~ ie Kolaini is the begining of Shiism--but taghigheh (silence re politics) until Ansari)(Ansari had 10 important students: Mir. S. Hussein Esterabadi

Mir Mhd Ali Shushtari-Jazayeri
(his 2nd wife is Esterabadi's da)
Mullah Mhd Kazem Khorassani
(supported the Const)
S. Mir Mhd Aqa Bozorg (Lived & d Najaf)
S. Kazem Yazdi
Mirza Shirazi

Borujerdi he counts as a student of Khorassani & the last independent Iranian scholar/leader. There is now a group of young religiously untrained professionals who write a kind of protest ligerature, but not only are used, but have no vision. What happened in the Mossadeq period was the buying and thus destruction of the CP and its exposure; and the destruction of the alternative power faction of Bakhtiari (for a while one could be put in jail by the Shah's faction and released within hours by Bakhtiar). My generation and the previous one were deeply hurt--you get taken to prison and tortured to give a few names and when you finally crack, they say was it worth it and show you pictures of CP leaders living it up in Paris. Khonsari's son monthly gets 30,000T; Milani's son similarly--their fathers dont know.

3 great men of Shiism--Sh. Mofid, Tusi, Mirza Mhd Bagher Behbahani. Sheikh Mofid lived 900 yrs ago in ~~Nja~~ Najaf. He had a dream that Fatimeh Zahrah came to him and said educate my two sons. He awoke and a woman came in with two sons Sh. Morteza and Sh. Razi. Stories: (i) Sh. Mofid sent them to Mecca and said bring me a soghati--they did and he asked if they had gotten themselves something--only a beard comb--oh you have a beard (ie so interested in them didnt pay attent to whether or not they had beards). (ii) When the two's father died they divided his library; one bk was a remainder of the even division. The elder said, I am older respect me and give it to me; the younger said, I am younger have mercy and give it me. So they went to the Sheikh who said I will ask a series of questions and you respond by placing a hand on the book. Whoever never failed to do good; both hands came onto the book; whoever never failed to say namaz, again both hands; whoever never late in saying namaz; only one hand--ie such a minor difference. (iii) Sh. Mofid went with S. Morteza (who became Shahid-e Aval by decapitation--his brother was poisoned) to the tomb of Ali--they had a donkey so they went to do ziarat separately. Sh. Mofid said you go first; S. Morteza said no, you are my teacher. Sh. Mofid: but you are a sayyid. So Morteza went and then Mofid. When Sh. Mofid returned there had been a cat on the donkey and S. Morteza said it pissed on the donkey so it was najes. Sh. Mofid said no, in Islamic law two witnesses are required, I believe your

words but you are only one. Let us write a letter to Ali and see; they leave a note on Ali's grave and the answer is returned: the Sheikh is right in theology but my son never lies.

6 Sun July. Morning went to Daneshkadeh Ilahiyat on the outskirts of town and met Mujtahedzadeh (PhD Teheran) originally from Birjan and knows Ayati and Gholam Reza Saidi. Basically similar program to the Ilahiyat in Teheran but still part of the general exam system (not separate like Teheran). Some 400 students. Mohsen Mahdi and Hussein Ziai were out here. He introduced me to Fazel (in real religious garb) who is the librarian, wants to send his son to the States to study and perhaps to stay. Shariatmadar has a brother whom many think more ed. than he. Halabi began his efforts against bahais in 1322 (came up with the mention of Bahais and Felsefeh). Both this daneshkadeh and that in Teheran tried and then gave up a Dar-ul-Tabliq type operation.

The Library is a small specialized one which looks fairly good, organized on the LC system--working on improving the LC system since LC is not so hot for ~~Islamic~~ Islamics. Open 7-1 mornings during vacation. Found a copy of the biog of Mhd by Zeinolabeddin Rahnama: Payambar. ET by LP Ellwell Sutton. Publ. Gailshan Printing House Teheran 1964, now 3rd ed 1973 by College of Translation. Z. Rahnama was journalist and publisher--helped found Iran in 1916 and became its proprietor in 1924. 1935 expelled from Iran and began this biography. Returned 1941 and Iran became the leading daily. 1942 was Deputy PM. 1945 Ambassador to Syria, Leb, Transjordan. Majlis & Senate. Vol I signed Beirut 2 Tir 1316).

Lunch at the fancy Omar Khayam Hotel.

Afternoon visited Qanun va Bahs Enteqad Dini of Abtahi and ran into Ahmad Qumi (has spent some time in Pak. and intends to return there). He was making up a list of libraries in Qum--says there are 30 with more than 2000 volumes. There are even five travelling libraries which take books to you in Iran--in Qum one of these is the Nur-e Islam but he knew neither where it is centered nor who runs it, having only heard of it from a friend whose face he knows but not name. There is the Anjoman Islami Qum on Kuye Ark run by Nuri (for children?), the Sayar Qum by the fruit and veg Meidan, and the Quran va Etrat in the clinic across from the Hojatiyeh. Ahmad Qumi is from Hamadan and his father is rohani. the Pakistani (Towfiqi I think) said his FF was rohani and he wants to defend the faith--just booted out of Iraq 2 mo ago.

7 July (Mon). Went to the Office of the Astan-e Qods--while waiting for Mohandess Parvehan () talked to his secretary, a Mr. Erfanian (Mr. Mystical) who has only been at this desk 10 days but previously worked in the other offices of the Astane Qods for two years. He estimated the total staff to be 2000 incl. this office, offices in all cities to collect the income on the lands, grounds staff etc. Parvehan he says has been here 3 yrs, previously was with the Plan Org. I finally got in to see Parvehan for about 2 minutes--he was friendly enough but busy and referred me to Kosar. Kosar spoke English perfectly and switched to that language: he is director of public information. The budget of the Astane is secret. There is a history printed by the Astane which is out of print but he will send me a copy to Chicago. There is also Matle o Shams (Place of the Raising Sun) by Sani-o Dowleh. The Astane contributes to the Shah Reza Hospital and the Lepresarium.

He then referred me to Mr. Borgai at the Edare Oughaf whom I saw and he sent me on to his underling Aqa Qodusi (no rel to the head of the Haqqneh)--a man in religious dress. This proved most useful. There are 12 madressehs in Edarae Oughaf hands and 14 which aside from matters affecting the draft have not yet or are not under Oughaf. Of the 12 under Edare Oughaf 4 have sufficient income to give out some shariyeh to students:

1. Navab - 80 of the 180 people living here get 800 rls/mo. In order to qualify for it you must pass an exam in Siuti (Siuti was my suggestion, which he affirmed)
2. Bagheriyeh - all 38 talebs get 100 T/mo.

3. Idul Khan--48 of the 78 get 500 rls/mo

4. Suleiman Khan--55 people get 200 T/mo

The other 8 madressehs under Oughaf are:

Haj Hassan	Mirza Jafar
Xeiraf Khan	Abas Quli Khan
Balar Sar	Do Darb
Parizad	Rozvan

The head of each of these (sarparast) gets 3000 rls/mo.

The 14 which are not under Oughaf are:

Milani	} Milani
Bagh Rizvan	
Sh. Mhd Ilahi	
Jafariyeh (Tabrizi runs it)	
Musavi-Nejad	Montazaeriyeh
Morvarid (2)	Musavian
Mesba	Hojat
Saduqi	

There are 3,500 nefar rohani (ie lebas-e rohani) in the Shahrestan. And of these 1800 are students. Those born between 1324 and 1336 can postpone military service for 6 yrs. But they must pass an exam supervised by the Edare Oughaf to get their defferment--the old exam has been scrapped, but the new one should be ready by Mehr (Ain-mameh).

There are 8 members of the Sepah-e Din (were recently 12, but 4 just finished) all have their BA, all work in the office, non are in the villages (as Kosar thot). Two happened to be available: one a BA in law from U of Teheran, the other a BA from Ilahiyat here in Mashad--both are Mahhadis. Of the 8 five have theol. degrees. Choice of coming into the Sepah-e Din is not voluntary: all with degrees in Theol, Lit, Geog, Law come here; those with degrees in Chem, Phys, etc. go to the Sepah-e Tar and work for the Sob-e Ahan, Electricity outfits etc. But you can choose what city or ostan you want to work in. The two month training in Teheran with Moshiri is merely to acquaint you with the Edare Oughaf. Asked if BAs couldnt do more useful things, sure but they dont want that, they just want us out of the way for two years.

Evening went to Taheri's briefly. He suggested that the kids being given shariyeh in the 4 madressehs by the Edare Oughaf might be university student not talebs (this seems unlikely since the conversation this morning was in Persian; still he used a word for student I remember distinctly--maybe mohassel--because it was neither taleb nor daneshju)--at least in Teheran engineering students were given places in madressehs in the Teheran Bazaar. (viz the blind guy in Shiraz). This is what the Kh9 meini fight was really about--land reform etc just a cover--when the source of money (the oughaf), plus the social and judicial functions were taken out of the hands of the ulema. he ulema had been rich and powerful to thepoint of controlling qanat water and being able to deny shares to those who disobeyed. Putting in piped water and electricity and charging fot them was a first blow. Then the madressehs were taken away--he vacilated in times--first he insisted only 4-6 yrs ago; then I asked about 15 Khordad and he relayed stroy that Khomeini was arrested for speaking against the appropriation of madress} hs--the students then barricaded themselves in the Feisiyeh: everthing was taken out of the hojreh & burned, people beat up and thrown into the fire, thrown into the river. A slaughter that went on for a week in Qum and Teheran--they beat up and killed anyone they found. When the madressehs and their oughaf were taken the mujtaheds like Milani were suddenly really poor. Many accepted gvt money and most village akhunds are on the gvt payroll. Some stayed in the madresseh quarters, but some like Milani said, if I'm out I'm out--he bought 7 houses together, 4 of which are now destroyed and set up his own school. He also bought two schools in Qum one of which is run by cousin Morteza Jazeheri (a student of Tabatabai) called Madresseh Ali--you must be married and you must have done all the basic studies and be going for mujtahed (like ^M. Imam Jafar here).

In Teheran Sh. Ahmad Ashtaani, who died two weeks ago, did it a bit differently: he ran classes in existing mosques but gave studnets money to rent

outside. The Sepah-e Din was to send mullahs to villages which had non--they havent figured out how yet, having neither the capacity for training or willing Sepahis. It took a while to develop the Sepah-e Din too. Non have gone to the villages yet. Milani began a similar thing 7-8 yrs ago, sending student akhunds to villages on Thurs-Fri. They are not allowed to accept money: basses are supplied to take them on a circuit--120 people to 400 villages. A mujtahed in Birjan does similarly and Shairaitmadari maybe also in Qum.

Ayati had a son who had a photographic memory, died in a car accident-- M was Persian.

o AQ approves of the old system of education--a person was introudced to a mujtahed, he was asked what he knew, and shown² around for a period, then a preliminary course of study was set up, a subsistence amt of monay, and checks that he regularly attended prayer and class. At the very end only an exam (10-20 guys ask you questions for ejaze mujtahed).

Claimed the other nite that the Const. says if bazaars close for 6 days Parliament is dissolved and new elections--thus the cutting up of the bazaars. (?--not in the Const. as far as I can find).

8 July 75 (Tues). Mhd Reza Jakubi came in the morning--confirmed that one takes exams from the Office of Ed and Gerndarmes (in Qum--he did not see it as Edare Oughaf) for 5 years and if one passes one is free from military service for good.

Of the 14 madressehs in Mashad not under Oughaf control, the following are new, 2-3 yrs old modelled on Milanis: (the 3 Milani), Mesba, Morvarid (one of wh is called Besad) under Aqqa Morvarid, Musavi-Nejad, and Sh. Mhd Ilahi Jafaiyeh of Aqa Tabrizi is just a xab-gah. Bagh-e Rizvan is older. He had not heard of Hojat, Musavian or Saduqi.

Big name in Mashad til death 8-9yrs ago was Kefayeh, the son of the author of Kefayeh (the father was in Nejaf).

Among akam () there are things wh should be done and not questioned (tabudi)--ie they may have ultimate reasons, but not for the masses to know for if they begin to question eg the unity of Gd w/o the proper learning it will be counter productive. Namaz, fasting, fit here. Then there are tavas-soli () or things whihc shjould be explored and understood.

Arabic revayat that all learning or science should begin and end with an appreciation of God:

Asad Aval ul elm moarefatul jabar
Va axer ul elm tavizul amre elai

Shortly after the Qum events of 15 Khordad, a sympathy strike was held in the Mirza Jafar Madresseh--at 9 am some 200 kids gathered to chant (shaer), they were quickly beaten, arrested and dispersed--about 30-40 being held and still not released. The date was about 2 days after MRJ arrived--he left Qum on Fri after the shariyeh--so this would have been Tues-Wed--around the 4-7 of the Arabic mo.

For pocket expences he gets money from his dai.

Flew back to Teherana seat mate was a prof of lit. at U. of Mashad going to Paris for a month--specialty was Hafez and knew Mike Hillman. Spent afternoo washing clothes, typing weeks jounal. Dinner with Bryan and Mary & Charlotte.

9 July (Wed). Morning I went to the Edare Oughaf to find Dr. Moshiri-- he is involved in teaching at the moment, may check in next week and then is off to London to visit his son. So talked to his asst. S. Mhd Ali Motamedi. They have just made up a program with modern courses to introduce in the madressehs--geog, sci, logic, etc.--which they sent this last year to the Dept. of Education but nothing has happened. This is for those with at least 3 years dabestan education, then religious training, then a 3 yr program to get Dabirestan diploma. This is all in the future. Possibility it may be coordinated under Milani or Shariatmadari. Meanwhile if there are empty rooms in the madressehs they may be given to university students as well: eg Sepas Salah and Sadr.

There are plans to send Sepah-e Din people into villages to help with construction of masjids, help with xane ensaf, etc. Non have yet been sent. My Tabrizi friend who claimed to have served in the Sepah-e Din and gone to villages in rohani dress was probably part of the Moravej-Mazhabi--this is a corps of 460 religious people in religious dress who are employees, like clerks (karmand) of the Oughaf--they join up and are sent to villages to preach, ~~run~~ run mosques, etc.

Local Oughafs may know how many people they give money to, but there are no full figures--and even if we asked we would not be given correct figures since heads of madressehs might not agree with our goals. He sent me to Mr. Ahmad Sadaghe, Head of Oughaf for Teheran.

Sadaghe studied as a rohani for 15 years in Qum and Meshed: all the information I wanted had to come from Moshiri's office. He knew how difficult my task is and if he had time could help me a great deal but unfortunately does not have the time. We only give money to rohani where a vaqf-nameh specifically says to--a few cases of vaqf-namehs for mosques which include a provision for the support of the imam jomaat, eg 500T/mo. He gave me a book he had written. I next tried Ghaffari--he is on vacation, so I talked to his assistant Maleki. His office was in a tizzy to arrange the visit of the head of the Syrian Oughaf tomorrow. The information I sought could only be given through the office of Moshiri--I should check back Saturday when Moshiri may be in. In any case, we only know some of the rohani who wear rohani dress--I cannot tell you myself but if that office places the information at my disposal I will pass it on to you. An older guy, whose office it obviously wasnt, but who was doing the phoning about the Minister of Oughaf from Syria told me to check with Ansari in Dar-ul-Tabliq; he has all the information; he was here in this office as a matter of fact yesterday.

Went by Mahmud Taheri's shop and he gave me two adresses for Ayatullah Khonsari and promised to get me Sheriati's address. Stopped by Taghi Nassimi and met his partner. Gloying in the opening to foreign cloth (import restrictions were just lifted this week)--is buying stuff from Japan. Pay 15% down, then they ship the cloth and you pay the rest and collect from Khoramshahr. Barat is a softeh with one signature; must be countersigned before the bank accepts it.

Petersons returned from a trip to the West. Lou Levine has found an enclosed valley full of Sassanian ruins; the valley was just bought up by the army, they kicked out the villagers and leveled all the buildings.

10 July (Thurs). Rastixiz Party yesterday announced the formation of two moeities and today announced their leaders and that they are split along philosophy and by occupational group. Jamshid Amouzegar (Interior Minister) is to lead the Expansionists (criticize existing programs re. efficiency etc.) Housang Ansary (Min of Ec & Finance) is to lead the Constructive Liberals & will include professionals, farmers, trade guilds, and will be concerned with social welfare & justice and distribution of the nations wealth equitably. Amouzegar's expansionists will incl professors, and representatives of youth. Howeysa remains arbitrator. More groups possible

Time Magazine July 7, 75, p.32: \$72,000 contract between Riyadh U. and 5 midwestern universities (Indiana, Mich State, Minn, Ill, Wisc) cancelled because Jews not allowed to participate. (\$72,000 is peanuts: the Harvard 4-month feasibility study was 400,000.)

Morning I went to Tajrish-Shemiran to find Ayatullah Khonsari's house, where Mahmud Taberi said he would receive me more quietly than in the bazaar house in the afternoons; I found the house--very nice garden, etc.--but could not get past the little man at the front door: see him in the bazaar after 5. In the afternoon then I did that & found the house off Bazaar Abbasabad. The guy who came to the door was a bit suspicious but allowed me in. Turned out that there was no afternoon jelasseh; I walked in on the old man doing his vozu in a filthy pool (scummy but not filthy enough to kill the goldfish in the water--yet the water was green). Another household functionary (?) maybe came in with me & suggested that I talk to the old man when he came to the mosque for prayer in a quarter hour: he showed me the mosque: S. Azizullah. And that was a bit interesting: I went in and sat--there were some old and a few younger men lounging about. Many rose when a sayyid walked in and did a couple sejdeh. The young man sitting next to me went up to him and obviously asked for money, for he was refused and returned to his place next to me cursing the sayyid: says he has not brought any money, these bastards collect the money from the people and then eat it, we have nothing and they drive to the mosque in a Benz; in the days of Ali this would not happen he who ate poor barley bread... Turned out he claimed to be unemployed because his feet hurt--he had gone to several hospitals at 30T/visit and they had told him it was nothing, yet he cannot bend his toes. Did not really look all that serious to me and the sayyid said to him go work--which any which way is an insult, so the man did have a grievance. A couple of others tried to get money also unsuccessfully. At one point one man said allowed after talking to the sayyid that those who wanted money should return on Saturday, today there was non. After a bit, I tried to introduce myself to this man, Hashmati according to a third party afterwards. He was friendly enough but not very helpful: almost all mosques and madressehs are in the hands of the Edare Oughaf & I should get all information from them. Madresseh Sepah Salah Jadid has about 100 talebs and is run under the maavalliat of the Shah via Alame--after a 10 yr program one becomes a mujtahed. Madresseh Shah is under the Imam Jomeh and has few talebs. Madresseh Mahmudiyeh has only 10-30 talebs and is under Sh. Bahaddin Nuri. And so on: go to the Edare OUGHAF. As to history of the rohani families there is a book one can buy by Khonsari about important ulema--but this is difficult and I who am of a rohani family could not do it, will be difficult for you. As they then were about to begin prayers--Khonsari came in and sat in front of the ~~of the~~ and they handed out money to a series of people who came up--but there was not really any chance to catch Khonsari and I decided against waiting till after prayers for some whimsical reason. As I was about to leave (the man who had brought me had explained that the regular jelassehs were suspended during the summer), the guy who had complained about not getting money insisted on giving me a lesson in elementary theology: Christians, Jews, Muslims are all of the book; going to the moon is in the Quran where it says basher (a person) will go to the moon, not specifying the religion (obviously galling that it was Christian Americans and aesthet Russian not Muslims); there are Jews and Jews: Jahud means those without religion like Bahais. Etc. As I left the mosque, a young-guy who had been sitting outside Khonsari's house called me, and hearing how things had gone, took me back in and tried to introduce me to the son of Khonsari; he said he did not have time now without even so much as a hello to me, which under the circumstances was not so terribly rude--he wanted to catch up to the prayers; but this really upset the young man--

this son is not a good person etc. and he determined to introduce me to the brother of Felsefi instead so I could get the address of Felsefeh-- since I wanted this I agreed and we walked over to S. Isamil Mosque where this brother leads prayers. I had to listen to another long explanation of elementary theology--borah, anjil, quran all talk of judgment day, but of course torah and anjil have been perverted. We did then get the address easily enough. After the prayers there, a man sang rozehs about Hussein very well. We stopped for a drink of water as we left the compound: a remembrance to Hussein and his partisans when you drink from a sagha xane.

sons who Re. eating money; his house in the Bazaar he rents; the one in Tajrish is his owns a chicken farm.

11 July 1975 (Fri). Morning, Shahrokh & I went to see Falsefeh. He receives people every day from about 10:30-12:30. I asked him for the reference for the revayat on makru marriage btw xish & he gave me a source: Lesan al Arab, kalime suva: صوا لسان العرب

We batted about a bit on the madressehs: new bks, old subjects: not like the wholesale change away from Lamark in biology. Re. his own study of psychology--when he was a student of course he studied the old psychology of naifs of Abu Sina and Sabzevari. Then he read on his own. He has written about Freud in various pieces: criticizing some of it, accepting other parts. Then read on his own. Shahrokh asked him about Abdul Karim Yazdi and he said go see Morteza Yazdi & ask him question by question where was he born, where did he study, when did he come to Qum how many students were there ~~xxxx~~ at that time, etc. So I used the opening to ask if we could do the same for his family--I presumed he was of a rohani family at least he had two brothers who were ahle elm. Pleased and suprised at my knowledge--well another time write down questions--probably a brush off, but maybe worth pursuing. He was pleased also at the beginning when I said I had heard him talk in Yazd some four years ago.

Shahrokh says the rumor here via his Mother's dowreh which includes the court pediatrician (Mrs Pirnia) is that the Queen when she was touring the Mayo Clinic, did not merely tour but checked in there suffering psychological exhaustrion from so many executions in recent weeks. Eg the word is that some of the leaders of the Qum uprising plus some others rounded up at the same time were pushed out an airplane over the desert. Hossein Nasr's resignation finally was accepted (from the Chancellor ship of Aryamehr Univ) and the word is that he is about to fly his entire family out of Iran. He and almost all his family have had threats on their lives over the SAVAK bumping off a number of students of his during recent distmbances (presumably because of family feeling that Nasr should have been able to protect them).

Shahrokh talked to the head of Madresseh Sepassallah: Vahidian, a Senator who said that they kicked out the talebs a few years ago and according to a farman of the Shah which he showed Shahrokh restarted the madresseh on new principles--he was esp. proud of his english program but Shahrokh couldnt get more details.

We then went to Shahrokh's mother's for lunch--Shahin and Hodayun were their, both their wives away. Shahin who used to work for the Teheran Journal recalls years ago the Shah gave a speech to the Press Club of India, and thot some pep talk on freedom of the press would br appropriate --when the tickertape came thru the Ministry of Truth called up to say of course that could not be printed. For a decade or so the editor has said that it was not worth fighting such things on the only grounds one can: the man said so himself.

Week of 12 July: heat and absence of people on holiday. Finally got to meet Ahmad Taheri on Mon. afternoon. Incredible how much the 3 Taheri brothers look alike. Ahmad has greying hair and wears glasses to read. At one point he indicated that Abul Qassem is more religious, but he is a funny mixture of middle class rationally rejection of all the current religious leaders. S. Morteza Jazahery is a hokebaz: you are not supposed to be vakil for 3 guys at the same time; Ali Sheriati wkl it isnt clear that he isnt being pd by the gvt; the Hosseiniye Ershad - one hosseiney@ for the whole society--besides they did not want particularly deep reform; Felsefeh at the time of the Bahai campaign was definitely in the gvt pay: vide the hd of the army going to smash the Bahai dome; the Fac of Theology (here he seemed really to get excited) they are the worst of the asses (xar). On the other hand, neither Zoroastrianism nor Bahatism nor Judaism constitute religions (din): Bahatism--he has copies of the first two editions of the Irgan and they are different; Judaism--is just after money: there is an ayeh in the Torah which says allwealth in the world should belong to bene Israel. Zoroastrians--if only 25,000 left, that shows there is no truth in the religion.

Re. rohani families there are a few big ones extending back a no. of generations: Jazhery, Behbehani, Tabatabai, Milani, Marashi. BEHBEHANI: S. Abdullah Behbehani of the Constitutional Period, then his son S. Mhd Behbehani who died 5-6 yrs ago, his son S. Jafar leads prayers at the Masjid Behbehani in the Bak Bazaar Ahangar off Bozorgmerji. KHONSARI is also a big family: see the book Farhang Aqaed Shiah by Rosati. TABATABAI was one of the really big families but this last generation non of them has been involved in rohani affairs.

JAZHERI: there are several lines starting with S. Nematullah who had 3 sons, one of whom was Nurreddin who had 8 sons, one of whom was S. Abdullah who had 7-8 sons, some of whom went off to India and aided the British there; another branch stayed in Khuzistan (Ali Akbar). There are currently 5-6 Jazhery rohani in Teheran, more in Khuzistan. In Ahwaz, one should contact S. Mhd Jazheri (tel: 061-22427) who has written about the family.

The Iranian line:

S. Nematullah	S. Mhd Ali
S. Nurreddin	S. Hossein
S. Abdullah	S. Sarreddin
S. Ali Akbar	S. Morteza
S. Abdullah	

I shouldnt talk to the akhunds. Two people I might get really good information from would be Haeri (a daughter's son of Sh. Abdul Karim) who works at the Majlis library; and Jenabi, a retired qazi.

Bks: Hogugh begiran-e Englis dar Iran

Farhang Aqayed Shieh - by Rosati - about Khonsari

Asheikh Abass Qumi's Koniye va al-Ghab (now Pers Transl)

Farvaxdda Razaviyeh (Arabic)

Risat Janad

Omdatul Taleb

He gave me a brief note he had written on S. Nematullah (B. 1050 AH) and promised to look for a second on S. Nurreddin.

Ran into Don Groll and Chris Fisher at Rey's pizza. Don promised to try to put me in contact with Dr. Nurbaksh and the Behbehanian family (he thinks this is the same family as Ayat. Behbehani): one of the sons is a Mich. grad (Bijan) the other an ICMS grad (Mahmud). Chkis talked about agriculture in Khuzistan

and Marv Dasht. He thinks the whole idea of the huge farms (they are larger than any farms elsewhere in the world--even if there are huge farming corporations elsewhere, the size of management units is not this large) was misguided--they should have pressed extension work with small farmers. But once set up one should now make it work: there were technical mistakes, but basically the thing is that to introduce a radically new agriculture takes time: they are rebuilding the whole soil structure. The old agriculture used 6 inches of soil: underneath a hard limestone pan built up. The mechanized agriculture and the desire to have root systems going deeper than 6 inches required that pan to be broken up and turned under. The problem then is that while Khuzistan soil is very rich in minerals it has no organic content. The decision against the TVA extension model (Lilienthal) was taken in 1969. It has been tried in Isfahan with very lucrative results. One of the differences with California production of watermelons and Isfahan is that because the farmers live with the watermelons in Isfahan they cull out the malformed ones thus giving better growing conditions to the rest; whereas California throws away a much larger percentage of the final crop. He is writing a bk basically on Dasht-e Moghab. Re. why nomads don't locate on the same site yr after year, he suggested if they have dry farming, they want to let the soil moisture build up for a couple of years before using.

15 July (Tues)--morning returned to Qum. Met S. Morteza Hossein in the Kitabxane Marakhi. He had not yet translated the article on magâis estefta; promised to intro me to a Jazheri which he did later on: that guy wanted first of all to test my knowledge of Islam which I passed on the simple questions how many Imams, difference between Sunni & Shia. He promised if I came back tomorrow morning he would help me with the Jazheri family. S. Morteza Hossein then invited me for lunch; he now is living in the Dar-ul-Tablig house for foreigners, sharing the room with a fellow from India, the only son of an army officer (Ali Akbari or Askari). The latter's family has been in India for a while--traces itself to a Sayyid Dervush about whom there is a story that he had two sons, and one day while he was out, the King came buy with a question and the boys solved it embarrassing the King so that he had them killed. (The injustice of Shiite martyrs have suffered). All 3-4 generations back all were rohani. On his mother's side there was a guy who decided he was the Mahdi and has now followers in Africa as well as India called Mahdavi. These two plus Rizvi (whose father runs the Bilal mission) and I then debated issues of doctrine--not a very edifying afternoon: ~~xxx~~ shaving the beard has bad consequences for the eyes; pork of course is demonstrably bad for the body even under the best care (Rizvi's father has the little pamphlet on pork with quotations from medical journals); Shiism is future oriented, not this world--this time oriented; live not for today but for the rewards of the future; live not for money and possessions but for the spirit of humanness (naf'ee ensaniat); not for the self but for mankind and God. All govt is bad--must be under the rohaniat; some day mens minds will be mature enough to accept that. To the argument that the rohani do not study edonomics, etc., are not technically prepared to lead society, the answer that contemporary leaders are not prepared either.

Evening brought Haji a bottle of 55--he wanted Smirnov and was unhappy with Meykadeh; we drank it later after putting a cloth over a picture of Hussein for "respect". A guy named Dabiri was

present and told again that Hassan Shariatmadar is a bacce-baz, a liquor drinker, and screwed the domestics at the Maktab-e Islam. He has not even much good to say for Borujerdi--the last really good marja taqlid was Yazdi Haeri; there was a guy named Abdul Hossein in Qum at the time Haeri came--he collected his risalleh and said from now on if you want an opinion go to Haeri--that is how things should be, not the contemporary just running after money and eating it. We all went over to the Qadizadhs to watch TV: Talx o Shirin: the complications of Iranian domestic life, what one moment seems sweet is the next bitter and vice versa.

16 July (Wed). Morning Mahmd introduced me to Jafar's father--Ahmad's dad--who belongs to the sufi group. He said of course I could come to the jelasseh on Thurs nite, but unfortunately at the moment, Shariati is away and there wont be any sessions until he returns. If I am in teheran I could go to the house of Marhum Haj Moshir-us-Saltaneh near Park-e Shahr where on shab-e Doshambe there is a meeting led by Jazbi. (No connection with Nurbakhsh--that is another group).

Thus the string of people not available at the moment lengthens: Morteza Yazdi last night proved to be in Meshed; Mahmud Marashi is in Teheran; Golpayegani is in his village. I did run into Modaressi-Tabatabai who promised to try to get a count of students from which villages all over Iran from the daftar of shariyeh, and after that maybe could help with the genealogies--but maybe when summer ends.

At ten I went to see S. Tayeb Aqa Jazhery. This proved to be disappointing. He insisted on talking at me for an hour about basic aqaed. He began by dividing the world into good and bad peoples: Europeans he had heard (which included Americans) were not fanatic about religion and listened to others, whereas Hindus were fanatic and would not listen. Hindus worship cows--story of a German doctor and an Iranian driving in India & the car hitting a cow for which the German doctor was beaten. But Europeans are not like that. Then the lesson of tawhid (unit of Gd) began. Everyone agreed that there is a God--Jews, Christians, Muslims, Hindus. Creation must have a creator; just as a glass has a maker. Question asked to a man: did you create yourself or were you created by an other. He answered I created myself. Well then, make yourself shorter, thinner, etc. We must work for society, Gd, not self. The world is but a vehicle not an end in itself--like an airplane, yes airplanes are nice & comfortable but only children want to ride in them just to ride in them rather than to get somewhere.

He has recently come from Najaf where he studied & taught for 25 yrs, having been born in India (tho I think his citizenship is Pakistani). He invited me back for more lessons of aqaed and after we covered all that any other questions.

Yesterday afternoon re. the independence of Shiite leaders: Fahim, hd of Al-Azhar came to Iran and wanted to visit Shariatmadar. Shariatmadar said he would receive him only if he came along and not with any entourage of officials.

20 Sun (July) - two short meetings with Dr. Alimard (vice-Minister of the Interior): there is a functioning group on Problems of the Revolution & they should have a secretariat where there should be publications. People to see on religious policy & history would be the assistant to the head of Oughaf (there is a new head but since he is new, he might not know much): Mohsen Shariatmadar, deputy for religious affairs; and Baba Safar Moghadam. Maybe also Ahmadi, the brother of the famous late Firuzanfar (a religious writer at the Univ); and Mohammadi, the dean at Ilahiyat. He sees religious reaction as an obsolete issue and bazaaris in that sense dont present much of a problem. I mentioned Tayeb & Behbehani--yes, but in those days people were actually being mobilized which is not the case today. Today only a few dates like the 15 Khordad are there demonstrations by so-called Islamic Marxists. Pressed as to whether they call themselves this--well, no, that is what the press calls them. Was the Rastaxiz Party a suprise to him--apparently not--there had been talk for a while--tho it was abrupt. Two wings to give dynamism--keep the structure democratic and not totalitarian. Previously had one party plus a party that wasnt a party--something had to be done. Told Shaul Bakhsh not to call the Progressives "Liberal Progressives"--liberalism was a good doctrine in the 19th cent. but doesnt really apply today. He implied he and his circle in the Ministry really believe in the Progressive Position (Amuzegar, leader of this wing, is Minister of Interior) vs the pure growth goals of Ansari's liberals. Progressives are for a balanced development, pushing social objectives even if it means curtaining growth. As to whether candidates will run under party labels in the next election--did not think so, will run under Ristaxiz label, but that is a development which will just have to wait and see. Re. the recent elections, there were some problems, but over-all very satisfactory--first really free elections--will issue soon new election rules based on the experience. Re. Qum--the most popular possible candidate was not allowed to run and so his backers, an influential family (Beni-Hashemi? yes, I think so) backed Rivvani. Tremendous difference talking to him: positive, non-cynical, and the paranoids in Qum.

21 Mon - had arranged to go to Tabriz with the Akhavis to try to be there at the same time as Abul Qassem Taheri--but Sasha was sick so today was waiting.

22 Tues- drive to Tabriz, stopping at Sultaniya where we were shown around by a neat guard: a year ago had someone tried to explain to him about the building, he would have shrugged it off as just an old building; but now he learns something new everyday--6th grade ed., earns 700 tomans a mo.; his boss pays 800 tomans in rent alone.

23 July (Wed)-- TABRIZ. Morning: sent the Akhavis to the American Consulate to get name of MD for Sasha. Myself tried to find this "greatest priest" of Tabriz with whom Abul Qassem was supposed to be staying: Sharabiani. Hotel man said a member of the family owned part of the ~~Hotel~~ Hotel & Cinema Metropole & I should ask Houshang there. Houshang was out of town and I was sent to Cinema Arya, thence to Cinema Moulán Rouge and there the manager Musavi called the wife of one of the owners who was a Sharabiani. She gave an address ~~at~~ on Kh. Maksudiyeh & I found the house. Taheri was there yesterday but had left; the Ayatullah is out in a garden & will be back tonight. Taheri stayed at the Hotel International. So I went there and the clerk recognized my description & gave a counter description that Taheri was unshaved & dressed in black--

His wife might be American but she was in a chador. They checked out in any case. The Sharabiani family includes a doctor, a retired member of the Dadgostari.

Went back to the Hotel to get Hāji Jalil Moghani's address & found the Akhavis--I took Shahrokh along to the bazaar & Elaine went to the doctor with Sasha. The bazaar was decorated in black banners, Iranian flags and lights (Ali's birthday). We went to Masjid-e Jome'--talked to 3 vaguely suspicious mullahs. Not much in the way of shariyeh handed out & that from Shariatmadari & Khoi--mainly students subsist on what parents give. Are 5-6 madressehs of which this one by the Jome' Mosque is the largest; Sadeqiyeh is the next in importance. Sharabiani is a name of a village--he is a teacher of usul in his house--has a mosque where he leads prayer. Big guys here for dars-e Kharej: Mirza Hamid Sharabiani
Mujtahedi
Shahi (two of them)
Jame'

But there is not much here in the way of edarai (admin). A number of the nearby shops in the bazaar were vaqf for the Madresseh Masjid-e Jome' (Talebha) but neighter do they give to the vaqf nor to us.

Found Haji Jalil Moghani who recognized me from Qum: he is a carpet merchant. Most carpet weavers today own their own looms tho there are still some special names and karxanes. The 3-4 owners of Serai Mirza Ismail just redid the center of the serai. He pays 50T/mo rent for his hojreh--sargolfi is 300,000 T. Autaq asnaf organization; was not in the past. Named 5 madressehs: Talebha, Sadeqiyeh, Hassan Padeshah, Haj Safar Ali. When he goes on business to Teheran he often goes to pay respects to Shariatmadar & occasionally makes a contribution (he has 2 pictures of Shariatmadar in the shop). Shariatmadar has a no. of vakils here, but the most important is Hashemi whose son S. Fazel Hashemi teaches in Qum (tall--teaches in the Sahne).

Next went to check out the Sazman-e Oughaf: the head of the statistical section is Qashqai (flunked out of Daneshkadeh Ilahiyat on mantiqe Sabzevari). The office was quite busy doing the paper work for the Haj. Two of the office employees had BAs in sociology from Istambul. Qashqai was pleasant but said he needed clearance from the modir-e Kollto give out the information I was requesting: Marashi, a relative of the Ayatullah, is in Maragheh but will be back tonite.

Turned out Elaine had not taken Sakka to the doctor so in the afterneoon we did that, then walked thru the bazaar. In the evening I took Elaine to see the grade C film Hemat ("Care) with Marjan, Naser Malek Motili, and Ali Azad: it opens with the death of a truck driver's wife; he collects his little son Ali & tries to make out as a one-parent family. Ali sees a woman whom he thinks is his mother--a look alike & tries to get her to "return" and "make up". She is a prostitute and tried to get out by marrying a man--the crooks who run the whore house plant heroine on the intended groom & he is jailed. She eventually agrees to pāny mother to Ali, but then Ali's father is drawn into her troubles & is framed for a murder and jailed. Ali's father stages a jail break, catches the real murderer & ties him to the crooks who run the whore house. The owner of the whore house makes one last bid by kidnapping Ali and taking off in a jeep; Ali's father jumps on the jeep and the two men fight while the boy stops the jeep. Film ends with Ali's father, new "mother" and Ali walking off hand-in-hand. (The murdered man was her former intended who had been let

out thru the crooks ~~paying off the~~ having another man confess to the crime--and then finding his woman with Ali's father--they fight but the killing was done by one of the crooks.

24 July (Thurs)--morning I went to the Sazeman Oughaf to see Marashi. He was late and so I talked first to one of the two Sepahi Din (he's from Oskū, but grew up in Teheran--chose to come to Tabriz since the weather is good here and there is the family garden in Oskū)--has a BA from U of Teheran in philosophy

Marashi was with Shariatmadari (from the head office in Teheran--no relation to Ayat. Shariatmadari). Marashi is however an amu-zadeh (navai) of Ayat. Marashi. The family of Sayyids is from Tabaristan around Amol wherethere is a ziaratgah "Mir Bozorg" (Mir Qavame Din Marashi). Mir Bozorg's grandson S. Qati Mir has a ziaratgah 12 farsaxs outside Teheran in Demavand. The man to ask about the family is the Ayat. himself.

Re. oughaf--the Moravej Mazhabi is dead: we had 10, 3 of whom did not work out at all and were ~~fired~~ fired; the others did not work well and only the remnant 1-2 are now here in the office. Sepah-e Din--send those with degrees in religion out to the villages. He resisted my observation that non have yet gone out: here they have had no such degree holders; I said there were some such degree holders in Mashad but in the offices; well then, he said, there are as yet too few to set up a real program. The Job of the Moravej Din was to do their own speaking, but help with social work programs of the gov: counselling on family planning etc.; counselling in the general sense of if you have fewer children you can give them more opportunities; also coordinated repair of masjids etc; and supplying akhunds where there were non before.

Currently they are registering people for the Haj--only so many numbers may go. Had a guy in religious dress who fawned all over Marashi coordinating some of this--registry is formal. A 34 yr old mullah from Mianeh came in--he is son of a panna--non of his family was rohni but used to ask questions as a child about who the 12 imams were and what they did, and went a great deal to the local village priest. Learned adibiyat fars from the village mullah and then went to Qum--lived in Dar-ul-Shafa. Mianeh has no oughaf to speak of--agri land was divided (cant say raiyyat now: raiyyat work for arababs and all now are zare) whether vaqf or not. Only one imamzadeh--people give money in box: this is put in bank under Oughaf supervision, used for repair of mosquas etc. In the discussions about the saadat Marashi, he stressed that rohani went by learning rather than ersi. Many marja taqlid tho during their lives have much money at their disposal, but die as personally very poor. Borujerdi's son did not become marja taqlid in his place. Many send their sons to be educated by others. But he came up with some support for my observation that children of rohani would absorb religious education with their growing up re Ayat. Sadreddin Sadr: both his sons are rohani: one the leader in Lebanon--S. Musa Sadr; the other has Masjid Hosseini in Fustiyeq Teheran & has published a volume of his speeches: Shabhayeh Panjshambe (he is the one Shariatmadar bought out in Qum). Re. Shariatmadari, he did not know who his father was, but while teaching in Tabriz he also ran a tea shop.

Marashi and his mullah aide gave the following estimates of madressehs with students in Tabriz:

Talebiyeh (Shariatmadari)	- 400 talehs
Sadeqiyeh (Najafi)	- 60
S. Hamzah (oughaf)	- 13

total 513

They are now building a new one: Talebiyeh Bonabi.

People who give dars-e kharej: Mujtahedi

Khosrowshahi

Sultan ul Qurai

Sharabiani

Mujtahedi-Sarabi

Zanuzi

Marashi on Dabeshkadeh Ilahiyat Teheran: only few a couple of years was it part of the general exam system of the Univ. Previously it also used to be separate. There is another reason for not sending its graduates to villages: tend to be older people who have already gone thru olum-din students elsewhere.

3 birthdays of Imam Reza are celebrated in Meshed--diff rivayat.

Mid-morning we drove back to Teheran.

25 July (Fri) - got ticket to Rezayeh.

26 July (Sat) - initiated request for an exit permit. Flew to REZAYEH. My seatmate was a Dr. Mohsen Teherani, young guy doing his national service as a doctor in the army post; he is engaged to the daughter of the farmandar. Was met by Maryjo & Byron - we went to the office for a bit; evening out to the Band with Dr. Azadi the doctor on the project; he hasn't been paid since NoRuz since he has not got SAVAK clearance apparently for something he did as a student.

27 July (Sun) - We went out to the village of Heidarlu, and began by talking to the mullah, S. Ahmad Mohamedi, who spent 12 years in Qum (married and so did not live in a madresseh). Says the moravej mazhabi isn't working--smart mullahs do not get involved; govt doesn't pay much anyhow (350 tomans/mo). His father was a mullah; wants to send his sons to the US. He does his own cultivation.