

KARACHI - Yes, back in the Middle East: armed soldiers at all the doors of the airport. I was waved through by the customs inspector, but was taken back by a soldier who did not believe me: where is your customs slip? I was waived ~~may~~ again by the customs inspector, and walked out without being challenged, although the first soldier remained inside to talk to a friend. Then a fight over taxis--wanted to charge Rs 60 to town saying this was the fixed fare at night. I took the opportunity of being taken back into customs to check with the airline representative--he said Rs 20 or 30 ~~and~~ to Hotel Metropole which would charge \$8/nite. So I returned to the fray: they came down to Rs 30 but there was still a fight over who would take me. A taxi came by and discharged a passenger and waived me in; horde protested--big fight about jumping queue. Policeman was called and he said it should be by the meter, and called the cab next in line, and made me get in. Driver refused to put down the meter--it is night--but he agreed to take me to the Metropole for Rs 30. Offered to sell me good Afghan hash and showed me a stick (\$1/stick, \$50/kilo), he was willing to sell as much as I wanted, 40 kilos if I wanted. He said the Metropole was \$28/nite but he knew a place for Rs45--so we went there but they were full. A new hotel across the street took me. Then we bargained: he had driven further than the Metropole and now wanted Rs 40; I did not think it 10 rupees further and offered him Rs 5 more; he refused and handed me back my Rs 30. So I asked if he was Muslim, Muslims should charge a fair rate. He asked if I were Muslim, and I said yes; so then he said, here's your money, I don't want money from my broker; no I said, and gave him Rs 40; then he gave me Rs 5 back and we parted the best of friends--he even hung around to kibbitz on my next engagement: two Frenchmen were in the lobby of this unfinished hotel--they had just flown in from ~~Dzikhtr~~ One of them had lost his passport, and the hotel was refusing to give them a room without it, despite the fact that he had reported it to the police. They wanted him to get a piece of paper to that effect from the police. I helped translate and add moral support: could they not call the police. One call to the police station produced the result that no report had been made. The hotel guys thought the Frenchmen had stayed at Hotel Metropole the previous night and were suspicious. What the Frenchmen had tried to say was that they had come in from Peshawar by air and had been dropped by the airport bus at the Metropole and had walked from there. I convinced the hotel boys to call the police again, and this time it was confirmed that the passport had been reported missing and a room could be given. 2:30 am.

1 Sept (Mon). Stores don't open til 10-10:30. Taxis stop at 11. Impossible for a new comer to do anything. After an hour of hassling for a taxi or rickshaw, a hustler responded to my curses at Karachi and got me a rickshaw, and I went out to the university arriving shortly after Dr. Ziad had left. I went to the library and found some interesting things in the catalogue but could find none on the shelves. So I returned with the rickshaw offering a ride to a vague young student who said he could understand nothing about religion. I sympathized until he asked me my feelings about Islam in the form: there are all these religions, can they all be right, and was perturbed when I said 'why not?'; well can there be more than one god?--my 'why not?' here perturbed him again, but he had no answers. The rickshaw broke down; a bus came by and slowed

but I wasn't fast enough to jump on the crammed full bus; second try I succeeded. (i.e. next bus). We then walked half way across Karachi in my vague friend's attempt to helpfully show me where the Masjid Makki was (there were now rickshaws available again--presumably he thought them an extravagance). There was a group of elder guys in the mosque who acknowledged that they were part of the tablig movement, but when I raised the question of the book Teachings of Islam were obviously not familiar with it. One guy then went into a catechism on the wonderfulness of Islam. Fortunately it was prayer time and I escaped. Walked back to the hotel tired and frustrated. Passed by a bookstore which had a few interesting things--a study on Iranian family law, which I read and mailed home. Sat and watched a bit of TV in the hotel lounge across the street: a half hour show with Alistaire Cooke on a UN project in Thailand on nutrition. A young married woman is trained as a midwife and her house serves as a clinic. She's to counter traditions that babies and new mothers are not to eat milk, eggs, fresh fruit or vegetables, but only rice and water, and the mother is supposed to sit over a charcoal fire. Rice is declining in nutrition as more polished white rice is produced by better mills (whiter rice is more status). With the husks a fish dish is made (ferment raw fish with salt and husk)--problem is that this dish carries a parasite of the liver: it is incurable and sometimes fatal. The woman's task is to get them to cook the fish (they say it does not taste as good). She holds a free cooking class complete with free meal and new food ideas. Also helps instruct kids in school.

2 Sept (Tues). Hassled all morning trying to get a flight out of here: best I could do is try waiting list and go to the airport tomorrow morn. Hassled rest of afternoon trying to mail books at Post Office! Took $1\frac{1}{2}$ hrs. Took nearly an hour this morning to cash a traveller's check.

3. Sept (Wed). Went to the airport at 6 am and after much hassling all 12 us "on request" got on. Seatmate was a Dutch girl studying social work who just spent 6 weeks in Sri Lanka both vacation and looking at Ceylonese projects. Returned to Teheran to find the regime at the American Institute changed: pay phones, doubled hostel prices, closing the hostel soon unless a new building can be found. Byron Good was in town, so saw him in the afternoon and evening. Checkin with the Akhavis. Called Mehdi Soraya. Saw Mehdi Abedi.

4 Sept (Thurs). Talked to W. Oxtaby, about Zoroastrians. Went to see Mehdi Abedi and we translated a short biography of Khoi in Ganjineh Daneshmandan. Gave him the keys to the house in Qum as he was going to meet his folks from Yazd there for ziarat. Evening with Byron and Josh at Fey Shafii's and taking Byron to airport at 3 am.

5 Sept (Fri). went to Qum.

6 Sept (Sat). a hard day of translating with Mehdi: we did Eshkevari's biography of Ayatullah Hakim and a short essay of Kasravi anti-mullahs (Sheikh Gorban az Najaf Miayad).

7 Sept (Sun). Tonight is first nite of Ramazan. Translated with Mehdi from the Ganjineh Doneshmandan and a section of the index to Makaseb. Sh. Hussein Powfiqi came by in the evening and explained some of the words we had trouble with. ~~Says in Kashan his neighbor, an iron seller, was asked to sell at one toman less than his receipt said he had bought it for. Also cloth sellers affected.~~

Rules of Islam allow whatever bargain btw two parties to be made but 24 conditions under which if either side is unhappy the deal can be undone (e.g. if take item home and learn you paid too much, can take it back)--used to be enforced by the hakem-e shahr. Famous one was Hojat-ul-Islam S. Mhd Bagher Shafti of Isfahan in the Qajar period who enforced the Shariat strictly--if a man had to be killed so be it, or his hand cut off for stealing or stoned to death for adultery--but for each of these harsh measures 22 or 23 strict rules of evidence before 4 just men (adel = one whom you pray behind--committed no major sins like adultery, talking bad of others [gahibat] stealing, lying; & few minor ones like jumping bread queue).

Imam S. Sarifuddin--Shiah leader in Lebanon who debated the Mufti of Al-Azhar and who fought the French--latter burned his library.

Mehdi Abedi: kolux andazan (کلوخ اندازان)-end of Shaaban: stuff yourself, do what you like, travel, picnic, sex, cards--so wont be interested init during Ramazan. fasad (فساد)-bad deeds but less individual gonah than social evil: night clubs, professional prostitutes. jelaseyeh geraat (تلاوة) - reading of the Quran so the pronunciation be correct (Thurs & Fri nites). Quran reading mullahs used to be shar baf (weavers on chaleh which did not make much sound) or kiseh-duz (makers of holders for hennah--cloth would be sealed with salt and flour) both activities which required little mental attn and could teach at the same time--used to have poor houses called kar o mush dan (holders of snakes and mice and would threaten kids to be sent there if they did not study. Also used the kiseh sewing needle or a stick if weaver to stab or hit unprepared kids. Such mullahs learned fr other such mullahs (not the Qum variety of ulema). There were still such around when Mehdi was a kid, but they disappeared rapidly. They taught the abc s from scratch, but not the meaning of the arabic words.

Strength of stratification in Iran: one's genealogy determines one's character. If a mullah comes in and sits and asks who is that, and the answer is the son of a great merchant, he'll say salam aleichum, how are you, how is your F, your people were all clean and good people, give my regards to your father etc. But if the answer is son of a farmer and he is a mohandess, then the mullah merely says Oh. Ayat. Vaziri was like that--important people he called Agha always. Abedi was always just Abedi. Pay scales also were different: those from poor families dont need as much as those from rich families. all this was one reason Mehdi left the Vaziri library.

Re. becoming axund--why few city boys go into this profession: once they see the cinema or a dance or hear good music, they dont want to put themselves in a position of having people tsk tsk at them if they do any of these things. A factor in Mehdi's deciding not to become a mullah.

8-9 Sept (Mon-Tues).

Khanom-e Kazemi (da. of Qazizadeh next door; widow), ex-director of a Dabirestan, very pro Shah and anti-Shariatmadari. She graduated 9th grade in 1334 (20 yrs ago) and became a teacher because there was no further education for girls--there were 15 girls in her class only and even so had daily obstacles of having to slip to school without being seen and the talebs would throw trash at the door of the school etc. Last year an on-going dispute btw her pesar-dai who is a year older than her but a ham-shir and his wife came into the open--the wife had been running around with men and the husband tried to give a talaq; the boy friends of the wife tried to beat up the husband and one made friends with the judge so the divorce decree was put off and off; then She, Kazemi, got a lawyer and forced the divorce. The wife then came and accused her of taking her Hu, and then went to complain to Shariatmadari who called the Farhang in Teheran to demand her transfer and the Farhang raid demanded an explanation. She, outraged, wrote a telegram not to Ayatullah but to Hojat ul Islam Aghaye Shariatmadari accusing him of slander (punishable by law) and of not being a just Muslim, not even inquiring into the case. She went to see him and he embarrassed ran into the Dar ul Tablliq--she was ready to hit him and be killed in return for this an issue of namus which can only be cleansed by blood--pedar-e man dar avordeh (he's ruined me). She finally talked to Abbassi but got little relief. She sent copies of her telegram to Marashi, Golpayegani, Farhang Teheran, Farhang Qum, Dadsetun Teheran, Dadsetun Qum, SAVAK Teheran, SAVAK Qum. How could he do this to someone he had chosen to teach his daughter? Had she changed so much? When her Hu d leaving her with the kids, did he ever so much as ask about her; the Bait ul Mal is supposed to be for the support of women w/o children, for sayyid children etc. But instead his son uses it for a new car everyday to commit kesafat; he himself constructs Dar ul Tabliq to claim international audience. His source of power is the xar-Turks. When Borujerdi died, he quickly seized control and Shah then to keep all under his control sent consolations to him thus confirming. I suggested Hakim instead and her mo said yes but he was Iraqi and she herself agreed but did not think it changed the scenario. Why do mercahnts support these guys? Iranians believe that what ever sins, pederasty, adultery etc. God will forgive if you give roms (Falaki puts in: like selling indulgences in Catholicism) When people get ed. tho they research and non follow these guys: you dont find doctors, lawyers, teachers supporting these guys. Power of these peaked under Borujerdi--things were really bad.

Tried to do some surveying in the bazaar--some deeply suspicious, a number of refusals. Was told that there are high school kids issued IDs and check the posted prices vs receipts of buying and selling - this fr Ahmad Qorbani the bazaz in B. Bozorg, tho he admits there are more efforts on foodstuffsthat on other things.

10 Sept (Wed) 75. Morning I went to Bimaristan Nikui to see the director Amir Rafi, an energetic busy Mashadi. I had been given his name by Dr. Mmini and Dr. Fey Shafti, so I asked first about the rural program ~~from~~ for bringing health care to the villages with villagers. Nothing has started yet in Qum--the idea is only 10 mo. old; no xane behdasht have yet been built, nor are there doctors to go around, nor is there a hospital for referrals yet--all these things plus the personnell must be done together if there is to be any point. There are maybe 30 doctors in Qum, some 15 here. The Golpayegani hospital only has GPs--those guys really cant put together a real hospital. He denied that there was much attempts at suicide here (vs Maragheh) and attributed it to religious city (suicide is a sin) and less sheluq than big town. I then talked to the director of the bevarz program, a young woman from Masjid-e Suleiman, trained two yrs (2 dowre in Ramsar), has been here 7 yrs. Qum is merely a training center so far; there have been two classes. The first began Mehr 1353 with 29 women (doxtar) only 8 of whom really had functional education (altho one is supposed to have 6-9 yrs ed for entry), all from the north (Rasht-Gilan). Payegan (stations) have been built there and those who pass the final exam administered by Teheran will be placed in them. The second dowre which started in Farvardin this yr has 22 boys and 22 girls, mainly from Ahwaz and the south, but also from Kurdistan, Guchan, Behbahan, Zabul; these are much better ed. Some midwifery training, vaccination, family planning, first aid, etc. Under IQSS.

Afternoon I went to see Heidarzadeh (rais Autaq-e Asnaf) - he says prices have come down and he is fairly happy with the progress altho it has been alot of work. Qum did not have a proper guild set up--he himself is a teacher; there's a staff of 12 including himself & his asst. They regularly go around the town to check posted prices against receipts. They have given gards to some clerks and students to help but the latter dont do much. Just sitting in the office proved to be interesting. A man was brought in for having bought 300 kilo of meat (it is illegal to buy up meat here for other places)--he had an accident in front of a kalantari (police station) and so was caught. Another guy also was caught who had bought meat for a cafe on a road outside of town. The latter claimed he did not know about the law, the former that he had bought the meat for a charity hand out. A man came in with receipts to prove he had not been over charging on cheeze and complained of haveng been shortchanged by his supplier--he was there while the former meat case came in, and muttered under his breath about the way the gut was interfering. Four stationers came in to complain that the recently announced prices for them did not account for transportation costs or for Teheran suppliers now saying they did not have supplies (at that price). They were asked to supply receipts to show their case, and were given the new published lists for which they had to sign and which they now have to post. Previously the Autaq Asnaf had no power, now some power has been given. I can come and listen to the court cases in the Autaq Asnaf at 4 tomorrow. Big Qum families: Ashaari (now somewhat dissipated) Baghderia, Eshraqi, Bani-Fatemi, Sadeqi, Borgain (of wh Borgai and Bani-Fatimi are Sayyid). Bani-Fatimi are recently big, eg thanks to a doctor who was good with people. Re. the shirne, the Safavids brought an Isfahni sayyid to be Towliat, and it cont in the family down to Abul Fazl Towliat who was an MP for Qum until landreform--he was jailed for a while then, and after 6 Bahman the towliat went to gut appointees (now Abdul Vahid Egbal, Fatimi is 2nd in command; previously Mehnan). Khadems were in part hereditary; ziaratnameh xonds are still hereditary-- have an inc fr the astaneh in pars at least.

When he went to school, it was not only girls whom the mullahs made trouble for, but also boys who went to the bi-dini schools. The ~~U~~abestans had sufficient teachers from the people who studied 6 yrs; dabirestan teachers had to be brought from outside. Now things have gotten better. The disparity in girls going to school is still the lag of 10 yrs ago preaching. Now most families send girls to school; those who are still most religious only for 6 yrs, those who think about it, more.

Both he and Amir Rafi were not fasting. Both confident and forward looking.

Heidarzadeh gave me some names of leading families: Ashaari (but they are not very powerful yet), Baghderia, Eshraqi, Bani-~~Hashemi~~ Fatemi, Sadeqi, Borgai. Of these only two are sayyids: Bani-Fatemi and Borgai.

Middle class

big families

Thurs (11 Sept). Mehdi went to the library again. I went to see Mehdi Golpayegani who said to come tomorrow same time. I saw Morteza Haeri-Yazdi's door open, so I went in and was received warmly. He gave me his family tree back as far as he knew it (four generations), but as these are Yazdis and he's never been there there was not any lateral depth: his father had no siblings, and his grandfather he thought maybe had two but did not know. S. Jazerhery (the Pakistani who gave me the lesson on aqaed when I wanted his genealogy) came in to get some help for an Indian doctor. Yazdi suggested I come again tomorrow at 10 am.

Checked with the ~~Bas~~ Police since Jafari at Dar ul Tabliq said they'd called about me. Bakhtiari said to write a letter saying I was back--he expressed some peeve that I had not let them know here that I was going.

Afternoon I went to the Autaq-e Asnaf, but the dadgah is not in session on Thursdays. Mehdi and I did some more translating.

Fri (12 Sept). I went first to Sh. Morteza Haeri-Yazdi from whom I got a fairly full genealogy linking him to Khomeini, Aleme Tabatabai, Ayat. Amuli; but found when I later drew it out that I neglected to ask him about his own wife (daughter of Sadr) and his brother's wife, and his father's wives. In the course of our interview, two men came in to ask if he couldn't help with the purchase of a house for a young man who had been arrested for heroin, for the sake of his wife and 3 children, not him: the house cost 43,000 T., and they had 20,000T. It turns out that Sh. Morteza runs a Jelasseh Mobareseh ba Faqir: this is a charity outfit that helps people not fall into impoverishment. It was started 6-7 yrs ago at the time of the flood which washed a hundred or so houses away; they got together and helped rebuild. Since then they sit together every so often to discuss how to help whom. E.g. to the above problem, he said he would raise it, but the jelasseh would probably not agree to giving more than one or two thousand tomans and that only on loan. (The young man in question appeared to be connected to a number of declassé--ie formerly wealthy--hajjis of Qum; a bank loan apparently is not possible, but Sh. Morteza seemed to think that the acquaintances could raise the money in the end, and in any case thought the discipline of making the young man assume the responsibility of loans guaranteed by his benefactors here was better than free gifts.) There are 6-7

M. Vaezi charity

people who check into the needs of the suppliants. Benefactors show up at the jelesseh at will, although there appear also to be some regular donors. Asked if there were similar operations run by other people, Morteza said no (what then is the zeiriye Golpayegani, etc.?).

I then went to find Mehdi Golpayegani, but it was a typical Mehdi Golpayegani meeting--I arrived a bit after 10, but he did not come in until about quarter to twelve and then was in a hurry to get to noon prayer. He sketched a bit of the genealogy (minimally) saying this was not important for me, and that was not important; his younger brother Mhd Bagher was more helpful but could not really get in a word edgewise except when Mehdi's attention was diverted. Mehdi again preferred to talk about what I had learned about Islam and to put down the silly Catholics: he saw in the Vatican a bowl of water which people splashed on their face--full of microbes. And this bit about priests forgiving sins! Mhd Bagher wanted to take me along to prayers at Masjid Husseinabad where Ayat. Golpayegani leads prayers and talks each day of Ramazan. Mehdi thought this of no value, and I did not push it. Mhd Bagher agreed to meet me at 3 pm and give me the genealogy--which he did: linking Golpayegani, Mehdi Borujerdi, Hussein Borujerdi, Khoi, Khomeini, Yazdi, Khonsari, Amuli--he worried a bit at the end that the American gov could make use of this knowledge to kill all the daneshmandan (!).

Golpayegani Estab.
Aqa Kirmani (tho several hundred years the family is from the Shiraz area) came in--this bubbly friendly man is the Golpayegani globe trotter: he just has returned from a 20 day trip to India (Lucknow, Benares, Heyderabad, Agra, Aligharh), Kashmir, and Tibet (Ladak). In Lucknow, Dr. Sadeq Nagavi has become the Golpayegani representative, thus freeing him from having to go to London for support (of the Shiah College, he--be interesting to check back with him) and Golpayegani is going to help with some building. In Kashmir, Eftekhar Hussein is the Golpayegani representative; they have just bought some land to build a Golpayegani Madresseh. In Tibet, it would be nice to set up a madresseh, but this is still in the talking stage--there are Shiites, but the roads are closed so much of the year. In India as of this year, Golpayegani is giving shariyeh to about 200 students in 7 madressehs. Kirmani also set up the Hosseiniyeh in Marivand (Sanjan ?) where there were only 3-4 Shiite households, mainly Sunni; now there are many Shiites; this was done about 6 years ago. Kirman's own father was a rohani but his main work was a kaseb (shop keeper). He suggested we get together and he would detail his work for the Golpayegani establishment, but could not give me a time--he would go to talk to the Aqa and return in 10 minutes to let me know--he was gone over an hour and a half so I finally left.

In the meantime I talked to an old sayyid who works in the tea room: he is from Golpayegani's village. Altho Golpayegani's father was a malek, he was not a large one: this is not an area of large maleks, and Land Reform did relatively little. American wheat and cotton seeds grow larger plants but give less useful yields in that area. Snow has not come at all in the last two years to this area which usually has plenty of it.

Mehdi Golpayegani had been proud that a mosque in London has just been built by the Golpayegani establishment (Holland Park); previously was a church, has sold out. (Kirman pushed the line that in Tibet if the Christians got there first the unhappy Buddhists would become Christian, but if we Musi

Muslims did a little bit they would become Muslim: in both India and Africa the Christian missionary effort is large and uses much money, whereas the Muslim effort is minimal; yet the Muslims are at least if not more successful.)

Mhd Bagher gave this acct of his father and his works: born 1316Q, his Mo died when he was 6 and his father when he was 9; he went to Arak to study with Haeri, and in 1340 Haeri invited him to come to Qum. In Haeri's establishment he became friendly with Mehdi Borujerdi who served Haeri much as Shakeri does Golpayegani (ppointments monitor) and Borujerdi gave him his daughter. Golpayegani did not have time to write much. But among his works are the 200 bed hospital in two stories, the men below and women above (free for rohani; reduced fees for others). The Madresseh with 700 students. I asked about a school for girls, and he said his father wanted to set one up but the gut said no. Why then could Shariatmadar set one up?--well Shariatmadar's relations with the gut are good whereas Golpayegani's are bad: he opposed the opening of a cinema, he opposes all 14 points of the White Rev (land reform, freedom for women). The Madresseh is in two parts: Safayeh and Chahrmardan; and 6 hostels: Kh. Teheran Kuche Manuchehri; Chahrmardan; Meidan Mir; Madresseh Alavi; Haj Mullah sadeq; Madresseh Sebtiyeh. There is the xeiriyeh Golpayegani: give charcoal in winter, meat and bread in Ramazan--last nite eftekar at Madresseh Safayeh; plus people are always coming for something. Houses were built for rohani near the railroad: land was given by a tajer, and Golpayegani had the houses built, being repaid at minimal rate by the occupants. He helps build houses for rohani in the provinces. He sends out people for tabliq in Ramazan, Safar, Moharram,

Mehdi not feeling well at all.

Sat (13 Sept). Mehdi still not feeling well but determined to do a little work helped me transcribe-translate roughly the tape of a rozeh of Borghai I had made in teke Marashi on vafat-e Fatimeh. I then went to take the letter requested by the police. Stopped by Golpayegani house to inquire after Kirmani--he's still here but it is going to be hit and miss trying to catch him: should have waited last nite! Ran into Imami--he dismisses all the sheluq at Feisiyeh: he doesnt know much of what went on because they stayed in the hojreh - was held 9-10 days in Teheran and released. Lost a year in the process: next exam for college next year.

rozeh fees

In Abuzeidabad there are 3 rozehs each nite in each of the masjids: one guy from Mashad, 2 from Dar-ul-Tabliq, one of wh is Farzaneh (an Azari who works in the room with Razvi) who was sent out 3 years ago (when he was paid 3000 T) by Shariatmadar in response to a request from Abuzeidabad. He drives out each afternoon (2 hrs) and returns after sahar. He obviously must be getting paid more this year.

cc court

Afternoon I went to the dadgah at the Autaq-e Asnaf. Judge Alavi of the dadgostari presided. There were about 10 fast cases in the space of an hour. Each man went up and the judge read the file and passed sentence: a photographer whose case was continued till he brings the receipts; a ganadi who was fined 250 tomans (\$35) for selling nugi-ram one rial expensive; a laban-forush who was fined 250 T for selling two things expensively but was fined for only one; someone else whose fine was reduced

59

because he was young and it was a first offense; a man who was let go because they changed the posted prices on him with only a day's notice; etc. I could not really hear well and not a lot was said--the judge mainly read the complaint. Several of the merchants were quite upset ~~and~~ this meddling. The clerk said the largest fine was ~~against~~ 10,000T. Tomorrow should be a busier day with more important cases.

I tried to get my taperecorder fixed--it stopped in the middle of Bahlul's rozeh--and left it with Mhd Ferdowsi, a high school teacher who does TV-radio repair in the afternoons. His shogerd, Ali Rustami, is a former student. Mhd Ferdowsi is a Qumi (tho studied electronics in Teheran); says as a youngster had little to do with the talebs; was hard to get him talking about changes and the past except in the most bland officialese but he did at one point say how the axunds really bothered the people here, not all of them, but there's always the 10% who really had to meddle. He is 33.

Around six I went to the Autaq Asnaf to chat with Heidarzadeh and there met two young men who do the controlling of prices: Zibat, 29, unmarried, brother goes to Madresseh Ali; and ?. There were asnaf before the creation of the Autaq-e Asnaf two years ago for the following: hamam, nunvat, qasab, kafash,

arayeshgah, bazaz, xarazi, labaniyat, xaiyat, farxar (ajar-paz and building material). What did they do?--well you had to get permission to open a shop from them and they regulated how near to each other one could open. The rais of the ajar-paz (bricks) happened by, and they noted that the current effort has made brick prices fall from 360 T. per 1000 adat (pieces) to 200 T. I asked if this had not perhaps hurt some of the businesses and they denied it--these guys did OK if for no other reason than that the land on which their older factories stood--near Shahzadeh Ibrahim-- was now urban land and valuable by the meter, whereas they bought it by the mann (wheat). There are 50 members about of the senf. For full figures I should ask the Asst Dir Arestotle. The Chamber of Commerce has just published a book of official prices, tho it is not yet in full distribution--prices are published in the newspaper--the last full one on the 5th Shahrivar--. The checking procedure of these guys is not bad; either on a complaint or themselves they check out the invoices of several different stores to determine the going price; they have official guidelines as to how much profit can be made; if someone is selling high either he is overcharging and is liable to arraignment or he bought high in which case a call is made to Tehe~~man~~ to chkek out the wholesaler. There is still some confusion about the ruling that items should cost the same everywhere in Iran: transport costs these guys said would be adjusted by different profit margins (people closer to supply depots get bigger profits?-- they said no larger profit margin for bearing transport cost, but then you add transport cost plus and prices cant be the same everywhere, yes they agreed!).

Heidarzadeh is Rais of a school, and so is looking to be relieved from here.

Mehdi the other day, on the other hand brought some rice -- got price is 60 adc/kilo but if you want it it is 75 rask/kilo he was told.

14 Sept (Yekshambe) 75. Morning at 8:30 I went to see Sheikh Sharifi, rais of the Saazeman-e Oughaf. I stayed with him till eleven, in terms of productivity/time it was minimal, but I did pick up a couple of tips. First of all he was busy with forms for the hajjis: some 65-70,000 will go from Iran, two thousand from Qum. All will go by air. A poor villager came to him that the doctor at Shir-o-Xorshid had said he was not fit to go; but there is nothing wrong with him, and he had sold land so he could make the deposit to go; several of his friends were going and they all wanted to go together. If the doctor says youre not fit ~~amtxtxgaxt~~ you cant go; cant I go to another doctor; no. The man sat and would not leave--I felt sorry for him: at least the doctor could have written down something so that others could explain to the man what (if anything) was wrong with him. Sharifi then gave me an elementary lesson in usul: all Muslims believe in three things: tauhid (unity of Gd), peyghambar (25 peyghambars are mentioned in the Quran; 124,000 all told), and maad (reward and punishment in axerat) tho here there is a debate as to whether it is bodily or spiritual ressurrection. Then Shiites believe in imam, that Ali is pure and sinless (masum) whereas Sunnis say that Caliphate was supposed to be elective thru a sureh. Fifthly that God is just --evil in the world comes from only two sources: need (I steal food because I am hungry) and ignorance; God is neither. He and a clerk then wanted to go off to the dadgostari (court): they have a case where a man claims to be a motavali and they deny it. I tagged along: the court building is mainly a bunch of tables and desks and files. What ~~we~~ saw was the file in which the judge had ~~ju~~ written his opinion, favorable to the Edare Oughaf. There appears to be little adversary confrontation in the Iranian administration of justice. Along the way, I taked to Sadegi, the clerk, who said there were 17 clerks in the Edare Oughaf, 2 of whom were Sepah-e Din, one with a BA in law from the U of Teheran, one with a BA in the Faculty of Theology of the U of Tehern. He says there are 12 moravej-e din. Riding back with Sharifi in the Edare's landrover, he said that non of the marajeh had any oughaf any more. He said this year the income of Oughaf in Qum is 13 million tomans. How good this figure is I dont know: his figure for the number of talebs in Qum is 13,000#. He says some of the oughaf goes for the support of talebs--maybe half of them get from the Edare Oughaf, as well as getting from the Aghayun (multiple sources again). The oughaf are divided up by origin: a piece of land for the shittne here in Kirman is administered by Kirman; the Astaneh here is under the supervision of the Edare Oughaf. Clerk Sad³qi says Qum is the number 3 place of oughaf after Mashad and Shiraz. in terms of income.

I made a quick trip to Golpayegani's--Kirmani did not show up yesterday or today; and Morteza Yazdi's: I got there too late: time for noon prayer. Some talk there about who would succeed in taking over the Hoseyeh Elmi Mashad. An older guy expressed the opinion that all hose s are now asleep.

On the way back I stopped in the Mosasseh Tavvuni Islami which has moved from the Passage near the Median Astaneh to Kh. Charmardan. It is 4 years old, started by a young sayyid, and has a working capital of about 5 million (rials? tomans?), subscribed mainly by ahle elm; this last fact plus its facility of allowing one to use checks makes it different from the other Bank Islami in town which is operated by some ahl-e elm but supported mainly by bazaris. They lend up to 2500 T for 15 months; bad debts are made up by the guarantors; no interest is charged.

NB previously the police always prohibited eating in public during Ramazan; no longer.

Oughaf

usul

Islami Bank

Asnaf

Afternoon, I went to the dadgah at Autaq-e Asnaf: twenty offenders had been invited to appear (davad kardan), but only 3-4 showed (this aroused Heidarzadeh when he heard: police should be sent to haul them in). The clerk says that a month ago the case load was so heavy the court was in session morning till nite; now just a few cases in the afternoons. According to his account, the mechanism and procedures have not changed in the last two months; what actually has happened is that the last couple of years, the official price lists were allowed to rise along with the rise in standard of living, whereas the last two months the price lists were cut to the level of four years ago. In a town like Qum this causes some initial readjustment, but no real dislocation because Qum is not a production center: the squeeze is on importers and factories to reduce prices at the source. The big cases today were supposed to be about 8 fakhari or ajar-paz (brick makers) accused of either gerun-forushi (overcharging) or of refusing to sell in small units. One of these guys showed up and was fined 1000 tomans (\$150). An old man was fined 500 tomans for overcharging on some lanterns--he convinced the court (the assistant, since the judge did not come today) that he had bought high and they agreed to help him file a complaint; but the fact remained that he had sold as an intermediary to another who sold further on. The clerk explains that people who do not pay, go to jail and pay off the fine at the rate of 50 T/day. The assistant threatened the fakhari by pointing out he had even sent a 90 year old man in tears to jail.

carpets

Afterwards I went upstairs as talked to Mr. Aristotle (Aristo) the assitant rais of the Autaq-e Asnaf, also a teacher. He owns 18 carpet looms; says maybe 20,000 looms in town: except for the upper classes, every house has one. As to why people dont get their own looms, he points out it simply has to do with ready cash, and that the weavers do not make out badly: 12 months ago silk cost 280-300 tomans per 100 mescal (or sang of silk); now it is down to 150-170 tomans per sang. A $1\frac{1}{2}$ zar carpet that cost 10,000 tomans can now be sold for 8,000. A 2 zar carpet takes 23-25 sang of silk depending on whether the weaver is efficient (cuts the thread close) or not. $25 \times 300 = 7500$ tomans, plus then dying costs; not everyone has that kind of money. The worker gets $\frac{2}{3}$ of the selling price of the carpet, say 7000 tomans for 5 months work. One of his weavers makes 50 tomans a day: she has 5 kids: boy in second grade, girl in first year rahnemah, boy in last years of HS and a girl in college. i. she has an account at the grocery which is paid off by her weaving. Some people own as much as 300 looms.

bricks

Rais of the fakhari (brick makers) then came in: he used to export bricks to Saudi Arabia, then spent some time in the Ministry of Housing and Development, and now has become rais of the senf. This apparently is a senf which is largely xish-ogqom. He says there are 204 members of the senf which he divided: kure-qazari - 100
 Though it varies seasonally and by size " -ofman - 5
 of operation, a rough average is 5 workers gach - 18
 for each senf member: 1000 employment. akak - 1
 Qum exports bricks, etc.; first local feshal mamuli- 84
 needs are taken care of by sending inspectors to estimate how much capacity each unit has, a list is drawn up; if one then sells on the black market and a shortage catches you out--comparison being made with the projection list--you are sent to court for the first offense and to the commission amniyat for the 2nd offense.

Then the rais of the sohan makers and sellers came in, Haji Mashallah Sohani. There are 160 members of whom about 60 are makers and 110 sellers. Sohan is made with: 4.4 kilo white flour
 Ard-e sabz (green flour) is made by .6 " ard-e sabz
 sprouting wheat and then drying and 5 " sugar
 making flour; this is the binding 6.5 " oil
 ingrediant to help keep the flour, hel & saffron
 sugar and oil from separating. One mixes all slowly with water over a flame until it is the consistency of dough; the sugar should melt. One then stirs and beats until it hardens and all the water is gone, testing by putting a bit under the tongue; if it sticks to your teeth, there is still water and it is not yet good and brittle. In Yazd they make sohan, but use darchin instead of hel and saffron; in Isfahan they use honey. There are 3 grades of sohan: using animal fat (like Haj Mashallah does), using Holland butter, and using nabot. Sugar prices are fixed: 24 rls/kilo. White flour is 11 rls /kilo; 4 tomans/ ard-e sabz; 35 tomans/kilo for roghan-e heivani. The autaq-e asnaf set prices for the finished product is not sufficient: 115 tomans for the first grade, 10 for the second, 6 for the third. It is partly a problem of volume: so many sobhan-sellers each with lesser volume must have higher profit margin. 30 years ago when he started there were maybe 15 sohanis. His family has been in the business 3 generations. He explained a problem of Qum: a shrine town--you sell alot on shab-e Jome and feast days, and ~~very~~ little else. He explained a problem with the gut price fixing: a merchant goes to Japan and buys some watches at @ 300 tomans/ he declares them worth @150 for customs and is charged 75 T each. Officially his cost is @250T, and the gut says a fair profit is 10%, he must sell at @275. He cant afford to do this--Haji passed this off as a matter of adjustment. Haji Mashallah had a shogerd, Ali, who is now professor at the U. of Michigan.

M. Abedi says that in Yazd, Tabatabai, the owner of a gaz factory was arrested and sent to a village for 6 month tabei (exile). His factory was not working and he go various people to swear to this; in his energy to provide people with gaz, one bottle was supplied half empty and the receiver complained. The Tabatabai brothers want to know what political mistake they make--if there was a preexisting list of people "to get". Fateh has to bribe with expensive carpets etc. to get bids.

15 Mon Sept (24 Shahrivar; 8 Ramazan). Spent the morning basically with Haji Mashallah Sohani (the eldest of three brothers, son of Haji Hossein Sohani), going around to some of the sohan-paz and sitting in the Autaq-e Asnaf. We first went out to his larger branch on the road to Teheran, where he can produce say 300 kilo of sohan a day. The bottleneck in not being able to mechanize fully and increase production is that there is no machine to cut the stuff into final form; they've talked to a number of engineers--machines for normal sweets have different requirements re. oil which would make them stick to the sohan. Workers here earn 25-30 tomans a day, kids (of whom there are a number in all the workshops) maybe 15 tomans a day. His original branch is near Meidan-e Astaneh, on the road to the Farah children's library. There are a number of small factories in that street, with one "egg-beater" machine for the initial cooking stages. There are three main sohan-makers who use animal fat (from Luristan where guys own several thousand sheep; not from the local tribes where people at most own a couple hundred

from which they can only get enough oil for domestic and local needs. Re. the business of the price given by the Autaq-e Asnaf not allowing for profit, he says the hope is that by reducing the price of ingredients like roghan, things will come back into line. At one point, back in the Autaq-e Asnaf, he said he had wanted to close and not sell--but the sanction for this is to be exiled to a place without phone; even that if they would exile 4 friends together would be OK. The name used for the example par excellence of exile (tabdid) is Vahebzadeh, the BMW representative in Teheran. An exile for someone like him is the equivalent of a 500 toman fine for a small shopkeeper: if you fine a big guy even 10,000 tomans it is nothing to him; taking him away from his business for a couple months is more impressive. For a small shopkeeper, 500 or 1000 T may represent a similar loss: it takes him a couple months to replace the fine. We talked some religion: he started by saying he wanted my opinions because he of course was Muslim by birth and had not studied the subject as deeply as I, he had only gone through 6th grade ebtedai; but Mhd was bi-savad and there were lots of things in the Koran which he could not have known--evidence that the Quran came from someone higher, from Gd. The religion is good, it is we who do not practise it. OK said I, the Quran is the basis of Islam, but it does not have all rules spelled out, hence the imams. Yes, he said the Quran has not all spelled out all the rules; there comes the use of reason (agl) and conflict of opinions: everyone creates an exegesis for himself (tafsir). OK said I, but do you follow a learned person (one of the aghayun) or do you use your own reason. Exactly what I mean, he retorted, each of the agha says I know the right interpretation; but if they say that it is my interpretation that alcohol is haram, but because of this and that for you it is halal, what then? Obviously it is up to your own reason to tell you that that is not a valid interpretation. For instance payment of xoms, asked I: do you give to an agha or give it out yourself. Well he says, you or in my case I calculate at the end of the year my profits; say 10000 tomans, then I should give 2000 tomans xoms and zakat. It actually comes down to the sahm-e Imam for zakat is distributed differently, and the xoms for the sadaat you give to them; what I do is go to the motavalli of a masjid and say, may I give the mosque a metal door, or new windows, etc.

Back at the Autaq-e Asnaf, he started a little discussion, joined then by Heidarzadeh and another man on alcohol:

Haji: is alcohol haram or halal in Christianity

MF: it is halal; but of course one should not drink too much

Haji: that's like makru in Islam: eggs are makru--you should not eat too many; but alcohol is Haram because whatever is bad for the body is haram. (taking out a cigarette:) do you smoke.

MF: no thanks, I don't smoke. Why were cigarettes not made haram?

Haji: they did not have cigarettes in those days

Heidarzadeh: drinking a little as long as one does not bother anyone is halal.

Haji: no it isn't: it is haram

Heidarzadeh: (to MF)--he says that now because he used to drink, but he's become an old man and can't any more, so he tell us not to.

3rd man: you know the poem of Abu Sina:

If you like American drink wine
 I promise you'll rise to the heights of 68
 By fatah aql wine has become halal for people w/ knowledge
 & by relig law has become
 haram for stupid people

S14

(Ju Bu Ali Meiyenab ar xori hakimane
 be haq-e haq ke vojudad be haq shavad mulhaq
 Halal gashte be fetwa-ye aql bardan
 Haram gashte be dasture sharh-e bar amaq

جو بوعلم در باب از خوری حکیمانه

جو بوعلمی می راب از خوری حکیمانه
 حلال گشته به فتوای عقل بردانا
 حرام گشته به دستور شرع بر آئین

Haji: Ali said if a drop of wine falls into a well and a sheep drinks of the water, I wont eat the meat. Now who is higher, Ali or Abu Ali?

Haji runs a heyat-e mashabi: now during Ramazan they have a rozeh each evening in a masjid on Safayeh. Else during the year they meet in each others houses with a modir (a rohani) to discuss the Quran (tafsir). And on Ashura they march from Hojat Bridge around to the harram (do not go to a marajeh's house). And they send several dasteh to Meshed during Rajal (or was it Safar)--they have a house there.

I then asked about money in the bazaqr: softehs, sarafs, nozulxori. Softehs are simple and basically have to do with banks: you take out a softeh which is a promise that in x months you will deposit x money in the bank. You then sell this to Y in return for his check. Y gives the softeh to the bank which buys it at a discount. When the softeh falls due, the original signer of the softeh must pay. Now Y should pay; if he doesnt, the original signer can send him to jail, but he the signer is liable for the money to the bank--the court can attach property for auction to 3x the value of the softeh. Sarafs were individuals who played the role of banks, lending out money; there are non in Qum; there is still a big one on Chahr Bagh in Isfahan. As to credit arrangements among bazaaris there are several distinctions: (i) if I sell you something on time--say 1 million tomans worth of notebooks ~~worth~~ for 1,5 million tomans in 4 months, this is hallas: a good is sold for a price. It is true that my capital remains 1 million toman, and after 4 months I have an extra half million to invest in land or whatever. But prices vary, the notebooks might be worth more tomorrow; import may be closed off, etc.; this is what trade is. (ii) but now if you need money and borrow from me, then you only owe what you borrow: 100 tomans is 100 tomans today, tomorrow, yesterday. If you say after x months you owe me 1 rial per toman, that is harram. It is common for the money-lender's own conscience to say, I'm lending you 1000 T. and you must buy this book from me (worth 1 toman) for 300 tomans; this we call kola shari. It is not legitimate and would be judged harram by any qazi. (iii) what should happen is that you borrow 10,000 T. for a man; say you open a shop and you've spent so much on it and need some money to get going, you will have a return and you are trustworthy etc.; after a year you return the 10,000 tomans, and you say look you did me a favor, and I earned a good profit, here I want you to have 2,000 tomans. This is garz-e hassaneh.

* the bank is always vasate lahaf (in the middle of the blanket, with the two entrepreneurs on either side bearing the risks.

Autq-e Asnaf. Previous rais was Forughi, a retired former farmandar here and elsewhere; and a daneshmand, well respected and good. He died. Heidarzadeh was elected. There are 30 asnaf; the 30 rais pick 7 among themselves to serve with the rais of the autaq-e asnaf as a heyat-e modiri (executive council). ~~These~~ At main elections for a rais-e autaq-e asnaf all 30 rais are electors (e.g. for Forughi). Interim appointments or replacements are done by the 7 rais of the heyat-e modiri (how Heidarzadeh was selected). Heidarzadeh points out that those autaq-e asnaf around the country whose rais was from the asnaf himself have generally failed and been closed; those with outsider rais (can be more just, impartial) have succeeded, altho it is a very difficult job. Haji Mashallah Sohani is one of the heyat-e modiri and readily admits to being pinched in his job: the executive apparatus doesn't listen fully to his suggestion on behalf of the senf, his fellow senf members are sore at him for the screws being put on. It was in this context that the subject of his wanting to close his own business till it became profitable again but being threatened with exile, came up. There was a good deal of joking, but also perhaps underlying earnest sparring between him and Heidarzadeh, the latter calling him the Vahebzadeh of Qum. He pointed out he had mortgaged his house for a 60,000 T. loan; or gotten a bank loan to build a house (unclear), to which Heidarzadeh retorted that he himself was building a house, first went to the bank and found that unsatisfactory, so borrowed the money from his friends, surely Haji had the money or could get it from his friends. Haji's brother is a big spender on trips to Europe--there obviously money about. (Haji drives a Mercedes). But note the unsatisfactory loan bit from the bank re. Heidarzadeh, and when I asked whether bank loans really got down to small shop keepers, Heidarzadeh said yes. In any case, above the autaq-e asnaf is the commission amniyat (the farmandar, chief of police, head of SAVAK, head of the dadgostari = dadsetun, and the rais autaq asnaf I think)--this is the policy body and decider of exiles. E.g. there was now a case of a brick maker--conversation btw Heidarzadeh and the farmendar that he not be exiled: he refused to sell bricks to a customer on the grounds that his kilns were not working--they checked it out and found that he has several kilns, only one of which is not working.

Evening Mehdi & I went to Haji Mashallah Sohani's mosque on Kh. Safayeh. There was a jelasseh of Quran reading for youths and older people with one of the old Coppersmiths from the bazaar presiding together with a Quran teacher. Mehdi recalled that in his village his mullah was an old woman--she would not accept students over 15 for then she would have to wear a chador. While they read she wove, but was still able to listen for mistakes from 15 or so boys. Mehdi read a bit, and clearly outshone all present. After there was a tafsir by a Mullah from Iraq (ie kicked out at the great exodus), Khatibi; before he comes here he goes to a jelasseh of Iraqi refugees. He changed his rozeh for my benefit, talking about how there are 124,000 prophets and 5 who brought a book, and we believe in the Anjil and Torah; like the Quran they are holy so that you may not touch the words without vazah--tho then later he also said that the Torah and Anjil exist only in the hand of the Imam Zaman--and that we must be helpful to guests even if they are kafir. Haji Sohani says when they go to Mashad in Rajab they have 40 or more bus loads--some 4000 people--for the 10 days of the vafat of the 7th Imam (F of Haz. Masumeh),

ending on Mabaat when the Qumis do cheragh in the Sahn.

Mehdi earlier on stratification again in Vaziri Library-- turns out his dai (Isfahani) is of a line of rich cloth tajers; his F's line used to be big henna processors but his FF sold all to support his only son, partly cripple and didnt work. Also simply speculated wrong, selling town houses (eg the Ehtehad School --said it was an area of prostitutes any how) and buying houses in village (village land means food, town houses did not bring much rent in past)!

16 Sept. (Tues). Most of the day, transl. with Mehdi. Morning did a quick visit to Morteza Yazdi--but he was in a rush.

17 Sept. (Wed). Morning we went to the Marashi Library, got a promise from S. Mahmud Marashi to take me to his father for the genealogy and in the meantime gave me their written nasab. Went to see Sheriat, head of the Gonabadi Nemayatullahi sufis here: son runs the big Forushgah Iran cloth shop by the Bank Melli; another son is in New Orleans, oceanographer--wants to return to Iran next year. Got myself invited to their session tomorrow nite. Afternoon translation.

18 Sept. (Thurs). Morning went to Der-ul-Tabliq, talked to Afghani, then did some translating into English for Khosrowshahi: the intro for an English version of the Najul Ballagha prepared for the World Islamic Festival in London; Khosrowshahi styles himself Chairman of the Center of Islamic Studies in Qum. In return he promised to talk to Shahriatmadar for me to get some time to take his genealogy and wanted me to draw out a bit to show how what I wanted differed from the ibn...ibn...ibn of the traditional nasab--we'll see; if he pockets it I can still go directly to Shariatmadari, or try Abbassi.

Evening went to Sheriat's jelsa; attached myself to Javaheri (Qazizadeh's wife's bro), but did not really need to-- the welcome was genuine and everyone knew I was coming. They prayed first--some 40 pairs of shoes--then dinner--then back and Javaheri read and sang from Niaz Tajali of Sultan-e Hossein Tabande Gonabadi. Really beautiful. Sheriat and another old man (another old sayyid) corrected. After the prayer Javaheri and another man engaged in a kiss of fist of right hand in right hand kissing the other's hand and touching the forehead. As people took their leave they did a similar ritual with Sheriat: two times the mutual kiss, third time only the follower, done kneeling while Sheriat sitting. Sheriat is really a character, has a friendly open laugh, huge belly, so when he sits, he begins to squat and then just sort of slides down in one plump; big mustache and slightly more scruffy full white beard--ie full in extent but cropped Sheriat had said there is no ziker in that sense, that darvishi really only differs from 12ver Jafari in that the beit (oath of allegiance) which the prophet and imams got has fallen into abeyance among the Jafari but not among the darvishes. Javaheri referred to the kissing ritual later as the beit. Javaheri is retired from the Finance Ministry, has 8 kids, one studying medicine at U. Tabriz, Jafar works for Behshahr, third son is just about to get out of the army, one married daughter, others younger. Miri-- a tall man with long hair is head of sports in Qum, works out in the Zurxane, but said something about it being tatil during Romazan. Javaheri talked about the rohani as having merely opened

a shop and selling gullible folks nonsense--they will have to acct for their lies etc. on Judgment day. The line of descent of the velliyaat-nameh is from Gd to Mhd to Ali to the imams to the qotbs of whom the current one is in Behdukht-Gonabad 40 mi from Mashad-- altho at the moment for Ramazan he is in Teheran, on his way back from his annual trip to Mecca.

Saw Khanom Kazemi in the kuche, she chuckled and said she'd seen me talking to her dai and no doubt he also was cursing the axunds; had I talked to Shariatmadar yet about her case?

Javaheri - the meals at the jelessehs are shared: one night Agha Sheriat gives it like tonite; another nite it is a haji who buys and sells lond and dresses as if he did not have a penny. During Ramozan they are meeting 2x/wk--on Sun nite it will be at Qoderis, then next Thurs nite. He also said that xoms is given to Sheriat. Several times referred to the darvishes as few in number like the 72 followers of Hussein vs the 300,000 of Yezid; ~~truth~~ does not go by majority.

econ.: Newspaper (Kayhan)

- 7 Sept: Tabriz--Haji Javad Baghelome, owner of towel factory in Tabriz sentenced to 61 days to prison plus Rls 90,000
Hassan Saduni, 19 yr old owner of Hotel Ziba in Tabriz arrested
of 900 arrests, 48 prison sentences
biggest fine was Rls 300,000 vs Khosrow Qarebaghi of Sherkat Towlid Haru
- 9 Sept: Tuiserkan-e Hamadan guild chambers dissolved
Joel E. Segall (Dept UnderSecty Labor, US) confers w Iranin Min Labor re \$60 million project to train workers, 150 mobile units plus schools, training in US etc.
- HIM's speech fr the throne to joint session of Parl, inaug 7th Senate & 24th Majles
oil & gas revenues up fr \$2036m in 1350(1971)
to 21970m this yr
per capita inc up fr \$565 at begin 5th Plan
to \$1336 in 1353 (1974)
ed: fr 8 univ in 1350 to 19 this yr
higher ed institutions fr 113 to 184
studied at tech & vocational schools
fr 54,000 to 133,000
studied at univ & higher ed fr 75,000
to 149,000
retail price index has dropped 5% over last 2 mo.
- 18 Sept: Restaurant Syndicate asks for new status grading-- prices charged by grade; last regrading done of 600 places in 2 eves, did not see all places nor take into acct diff in imported vs local meat etc.-- grading not done by the Syndicate (chief: Zarrabian Fard) but Consumer Protection Committee and Price Eval. Center - p 3
- indus planing--editorial p 4: Min of Indus & Mines, Farrokh Najmabadi unveiled plan at Aspen Persepoli conference that banks & gov help young managers

set up new indus. For 2 decades the policy was to help the establ of big indus w an intricate sys of licensing, tariff protection, financing & tax holidays--state & consumers subsidized emergence of new indus class. Widening the no. of indus units, owners & managers should be part of the 13th princ of White Rev (expanding indus ownership base--share participation etc); also this should reduce the many areas of nr monopoly and thus aid the 14th princ (equitable pricing) licensing policy is more easily changed--credit provision more difficult

Tabriz: 100,000 rial fine on Tabriz carpet merchant for overcharging
30,000 rials on a carpet

Benz spare part retailer fined 200,000 rials

25,000 rls fine on Neak Gas Factory; 100,000 on Neakdel Store
several retailers 15,000 rls.

Ardebil: court clerk, Jafar Jarrah, jailed for accepting 5000 rls
Teheran: Black & Decker fined 2000 rls; motorcycle & bicycle ^{bribe}
salesman on Ferdousi fined 100,000 rls.; drugstores,
barbers, restaurants, furniture stores

Shah's interview w W.Germ. TV: policy of investing in foreign indus:
profitability & getting technol
(Krupp shares went up since we
bought in)

15 Sept - accusations of impurities in soft drinks

2 big bottlers have now divided the market:

Zamzam (Sabet): Pepsi--started 1953--later Schwepps

Sassan in 1965 got the franchise for Coca-Cola for
all Iran (previously different bottler in ea town)

also Canada Dry (owner: Sisso Sahakian)

also 7-up

coordinate marketing policy incl price, terms of trade
tried to raise prices since 6 mo--refused by Govt

since short supplies, increase on deposit for bottles

retailers must give deposit in adv providing co

w cheap source of money; now lowering of quality--

charges of low sugar content, alien bodies

Habib Sabet - ~~fined~~ summoned re overcharging on VW parts

bosses of top nite clubs summoned

Kamran Sami'i of Super Shilan supermarket fined 15,000 rials

noon rozeh broadcast by Radio Iran fr Masjid Hojat, Agha Moulavi (?)

on suicide being against Islam (an individual does not have
the rt to take his own life--it is a crime against Gd who

gave him life, and society of wh he is a part) and on

laziness being against Islam. Ended esp. with a prayer

for students studying abroad not to forget their morals,
their Islam, their Iranian heritage wh is 2500 yrs old . . .

Example under laziness taken from newspaper of son of
a capitalist in a Eur country falling into beggery because

of hash habit.

Kayhan (date? c. 5-6 Sept) - Guilds in Gorgan dissolved
Consumer Protection Committee in
Mashad disbanded

Tabriz' biggest lime producer arrested for 80 days
& fined 100,000 rls for profiteering/hoarding
Hamid Kashani Akhavan exiled to Tebas--played
sick and was allowed to go to Mashad, where he
lived it up, and so was rearrested and sent back
14th princ of White Rev--equitable pricing--announced
3 wks ago

construction labor now 50T/day
hands to pick cotton and Veramin, and apples &
pears in Karaj are lacking since people have
gone to work as construction labor
free ed, health, soc security, old age pension, low
cost housing, subsidized prices of essentials
= real increase of wages w/o need for expanding
their take home pay in monetary terms
thus triggering off increase in liquidity
us experience of other countries
where ~~rigid~~ no rigid trade unions, imported
labor--intensified social dislocation
where strong unions (GB) indus rels drain
productivity and price labor out
Dan - cost of soc security = disincentive

Fri -19 Sept: preparing memo IV; eve Mehdi returns & transl a tape.

Sat - 20 Sept: transl w Mehdi; visit to Autaq-e Asnaf; Heidarzadeh
was closeted with a meeting of the rais-council. A soldier
came to complain that bakers refused to sell him 200 breads.
A merchant who had refused to give a receipt was admonished
that all buyers were entitled to demand receipts.

Mehdi says his F-in-law was very worried; people stopped
buying waiting to see how far down prices would be forced.
Bazaaris like ~~he~~ often buy with post-dated checks, dated as
much as a year (?) ahead. These are illegal but common.
With people not buying, but liabilities coming due, there is
a real squeeze and fear of bankruptcy. Mehdi says there have
been 4-5 bankruptcies in Yazd (but if they are connected--?).
In any case, this was one reason his F-in-law came to Qum to
pay his respects to Haz. Masumeh.

Sun--21 Sept: morning some transl; afternoon to Teheran to meet
Binder; had Mehdi go to a rozeh of the Kerbala hayat in the eve.

Mon--22 Sept: morning with Shahrokh; afternoon return to Qum.

Tues--23 Sept: morning transl. w Mehdi; afternoon saw S. Mahmud
Marashi & he promised to arrange something for tomorrow morn
with his father. Then went to the Dar-ul-Tabliq. Khosrow-
shahi showed an invitation from Muslim Students Assoc, HQ in
Gary, Ind (3702 W. 11th ~~Str~~ Av; phone: 219-949-1854) to attend
conference in Toledo, Ohio on the "Process of Islamization".
Rizvi intro. me to Mhd Abid Shabbar, Prof of Islamic Learning,
Univ of Karachi--he studied in Najaf under Ziauddin Iraqi et al;
is the advisor of S. Morteza Hussein's thesis. Visited Qum in
'37, '64 and now--impressed by it becoming a real city--was
just a bazaar. We--Khosrowshahi with me, Rizvi with Shabbar
went to call on Shahriatmadar--got an appt for tomorrow.

Wed, 23 Sept 75. Morning Mehdi & I went to calā on Ayat. Marashi who was exceedingly warm and friendly and relaxed. He gave us some references on the Marashi family, and allowed me to ask a variety of specific questions which all were answered precisely and without hesitation: it became clear that the reservoir of names and knowledge is vast, and it will be a good idea to follow up the written references first before returning. At the end he gave both Mehdi and I agat rings. While we were there, a number of others of course came through:

a) an older man who obviously had not paid xoms-sahm-e imam and had listed on a piece of paper all his possessions; Marashi then calculated what he owed: he owed on land and on one of two motor bikes (the one he did not regularly use); other items were necessities of life and were not calculated.

b) a woman who was doing the same as (a); she had made a number of payments already and the receipts were subtracted from the total calculation. She was given a bank account into which she could make payments. She asked what kind of monthly payments she should make, and was told that she should see how her income and situation were; the work of God did not go by monthly amounts, but when she had it. [NB you either pay xoms & sahm-e imam each year, or if you haven't done it, it is calculated as in these two cases on your total possessions.] She then gave an apple to Marashi to say a prayer over for her heart condition, which he did and gave the apple back to her.

c) a 70 year old Shirazi who seemed to Mehdi to be a landowner type of the old school (shabby clothes, a wad of money pinned in a pocket inside his shirt; front zipper on his pants broken; wearing a black knit cap. He brought 6000 tomans for nun-e talaba, and listed the various other contributions he had made to the Beit ul Abbas (ie hosseineye for rozehs etc.). He asked if he could (ie should) give more, say for Ashura, or if it was enough: Marashi answered that he should give more, esp. in these days when the faliat Wahabi was so widespread. [Mehdi presumed that faliat Wahabi refers to those who say rozehs, shirnes, etc. are not necessary; he says there was a rumor that a Madresseh Wahabi had opened some time back in Teheran, and went on to tell me about the Wahabis of Saudi Arabia, their destruction of shrines etc.; I suspect, however, that the phrase was meant only figureatively. As Mehdi points out, Shiism depends on velayat, ie on the love of Ali, Hussein etc.--giving for rozehs, or sahm-e imam or whatever without velayat, only for appearance or under social pressure is batel.] In any case, he and Marashi were good friends and joked a bit; Marashi asked about his family and he complained that he did not like how his kids behaved and the educated one was the worst; his wife--for the last twenty years daily fights, she had led the kids astray; he could not even say 'shokrullah' in his own house. Then at one point he even cried a bit saying his trust (tavakol) in God had become little; he said his prayers and meant it when he said I only need your help, God; but it was a lie. When he got outside he knew he needed the help of others. He had gone to Agha Mahallati and the latter had tried reading some hadith to him but it did not help. At the end Marashi said that he had given bread for 7000 talab which with their dependents meant some 20,000 people. In praise of which the old man did a sejdeh (prostration) towards the qibleh. He asked for a memento and was given an agot ring.

521

d) an old man came with 400 tomans sahm-e Imam; he was the khadem of a mosque. Said he had given some xoms to sayyids, and the rest he was bringing to Marashi. Marashi, seeing he was not well off, took the money, saying I accept it as a sayyid, and return it to you. [he had also instructed the woman (b) to give the xoms portion of what he had calculated for her, to sayyids of her neighborhood.]

e) finally a group of axunds came in, one of whom was an Arab sayyid who had been in east Africa. Again a good deal of joking with Marashi. He (the sayyid) claimed to be hard of hearing and moved closer to Marashi; Marashi joked that obviously that meant he heard what he wanted to, and not other things; the sayyid did not hear; the others laughed. Marashi asked him if he was going to preach at a mosque (yes) and if he had a good response (yes), if he talked for an hour (no he didnt talk that long), did he read rozeh for them (no my heart isnt strong, I get upset myself). One of the other axunds joked he should then read the rozeh madar Wahab (?-ref -- Mehdi doesnt know). I innocently asked if in east Africa he went to the Belal Mission--Oh yes, they wrote some letters for him, but they are really partly a gut operation. One of the axunds told about the miraculous powers of Marashi-- that someone came to him and his first response was go do a vogu jenaat (for sexual emission) and it was true the man needed it.

Afternoon I went to see Ayat. Shariatmadar to trace out a bit of his family tree: he answered some questions, seemed a bit chary of others--e.g. the family of his second wife. So I got a section, but not much; it does become clear though that the family is full of merchants. He confirmed that for 5 months he himself engaged in trade in Tabriz. He seemed not to know past his father's father himself; Ayat. Borujerdi told him the next section of his family tree, which he had written in the front of the book containing the sayyids family trees: Shajaratos Sadaat. He seemed to think that his family and that of Ayat. Borujerdi were not much related since the latter were Tabatabai, whereas his family was Sajadi (back to the IVth Imam Zeinulabeddin via Ahmad Aftasi). His FF (S. Mhd) came from Borujerd to Tabriz. I asked about the daftar & no. of talabeh at the end. He said that (a) there can be no exact statistics since they only know those to whom they give sharieh, (b) there are some 6-7000 who get sharieh, (c) of these more than a third--btw 2500 and 3000--are Turki-zaban (ie Azari plus Zangan-Qazvin, some down towards Hamadan, etc.).

Thurs, 25 Sept, Shab-e 19 Ramazan. Morning Mehdi & I worked in the Marashi Library on the Marashi family in Reyhan ud-Adab; and in the afternoon, the introduction to Eghaghul Hag written by Ayat. Marashi on his family. In the evening we went to Teheran--Mehdi wanted to check his test scores tomorrow--to the Mahdiyeh of Kafi. The place was jammed inside and out; women were forced to sit in the street outside. We expected an all-night program but it was over by 1 am. We were told on the bus that there was also something happening at the Xaneqah at Baharistan. In any case of note: the place was filled, jammed with essentially young men 15-30 say, only a sprinkling of older men. The program began with Jaafar Sobhani talking--he got no attention at all; constant din of talk. A young (maybe 15 year old boy) then sang--and got silent attn; then Kafi led essentially a roza and size zadan, followed by prayer in which Quran held over the head--most of this in the dark. Good numbers of police; Kafi plea on leaving not to chant /shaer naded/ but to observe quietly.

YAZD Sayyid xar taq jeste - period when Sayyids were being caught & killed, many threw away their turbans & tribesmen on donkeys picked up the discarded turbans & family trees, adding their names at bottom (viz. below similar Qumi story) stratification: kari bokon babat mikerd (do what yr F did) eshtimeresh gabat mikerd (he wove wool)

Saadi is often also quoted:

Agh-e bad gorg-zadeh gorg shavad (wolf offspring is wolf)

Gorche ba adami bozorg shavad (even if brought up w human gondaguzi = some one who tries to rise above his station

" kardan (big fart)

nana gamar (Teherani expression for those neauveau riche who dont know how to behave as aristocrats, eg har nana gamari miref Europa)

bazaar: xiar ghaban - being cheated

MA's f-in-law: always in debt cause always trying to cash in & failing on investmts (land, houses, etc.)--no savad, hence doesnt keep accts (vs MA's bro who also has no savad but has an acctant):

--sells post-dated checks - to raise cash

--carpets in bank " " "

--rotates loans (borrows fr A, then fr B to pay A)

--avoids tax by giving deeds to family members

--took se-in-law money for land & calc it as paymt for keeping his wife

earns about 100T/day of wh 20T/day left after nozul-xors take their cut

--cheated: told a house was worth 100,000 when it was only worth 60,000; couldnt check in court since deed written for less so less tax

getting caught this way is xiar ghaban

xiar = rt, ghaban - deceive

heyats - Haj Ostad Ali Doimi hd of rangraz senf runs one gasabs also have one

when MA m, he sang da'a komail on Thurs nite & around this was built a heyat, rotated in neighborhood homes; when he left for Teheran played his tape

robbui: Jamalzadeh: turbans are to hide injury to brain

his F was a well-known membari who used ordinary lg Sheriati complains of being thrown out of Mecca as a gholat (extreme shiite) and being attacked in Iran as a Wahabi

Nadir Shah at his coronation in Dasht-e Morghan to the Sadr Sudur (controller of vaqfs): what is your job? Answ: to direct the moghufat. What do you do with the money? Divide it among the ulema to pray to save the king of Iran. Did you not pray to save the Safaids?--yes--still the Afghans invaded

Wed. Oct 2 - afternoon: Autaq-e Asnaf. morning set up going to Rahimi tomorrow.

Thurs. Oct 3---morning went thru Rahimi's Peykar Mardom newspaper.

Fri. Oct 4 - morning: initial look at Shah Lomeh

to Marashi and promised access to his notebooks filled with genealogies

afternoon: transcribe 1 $\frac{1}{2}$ Kafi tapes

Sat. 5 Oct. Morn: transl. Sh. Abbas Islami in Goftar-e Voez went to Ahmad Rahimi & promised copy of the add leasing several bits of land by Astane went to Marashi's & started copying some of his genealogies-- he expressed concern that the West knows Shiism only thru its enemies the Sunnis & cited a bk done in Belgium in wh Ali not incl under ain;

Said he started genealogies due to a dream: Imam Reza came to him and said to collect all his family of saadat & Marashi answe he wouldnt know how to begin w all this, to wh Imam Reza said we will help, you begin. Marashi passed off the dream & did nothing. Had a second dream in wh Imam Reza complained to his wife Bibi that he had asked Marashi to do this & he hadnt & this time Bibi asked him. So he wrote letters to relatives & was rewarded w a flood of letters and information.

afternoon: we went to the Dar-ul Tabliq Library
eve ran into ? fr Autaq Asnaf :

There were two wine stores, Armenian, of note pre Borujerdi days across the river, one complete w women sayyids: story that sayyids being offered 100 T by a rich man all came and were killed one by one; and someone else came & usurped their place & many sayyids are their sons

Sun. 5 Oct. morn: Marashi genealogy; finish Umat va Imamat.
Dr. Hajian, fr Arak, MD fr Teh, here 5 yrs, young.

Mon. 6 Oct.
morn: translation of Ayot. Shirazi on rohaniyat; morn & afternoon Marashi genealogies; eve: quick perusal Makarem's sexual problems of youth.

Visitors to Marashi: ~~an~~ a wealthy looking woman (via her dress when she adjusted her chador) asked something we did not catch about menstruation, and then whether taking interest from a bank acct was OK (Marashi interestingly enough allowed this via the niyat device: taking interest of course is not allowed, but if your purpose is merely to keep your money safe, you put it in the bank, that they give your interest is their affair and is hallal).

b) An old sheikh from a village of Isfahan came to say the village imam (pishnamaz) had died, and since he had studied in Qum he came back here to get the ejazeh of the aghayun to take over the post, that the mosque not remain empty, would Marashi sign? According ~~thx~~ to Mehdi this was a device for asking for money. Marashi put him off saying he would research about the sheikh's study & in the meanwhile only affix his seal; and added, bringing a grin to everyone around, that if there weren't enough people coming to the mosque, a good imam could milk the jinn. The sheikh obviously was not to be taken very seriously.

c) a young Arab wanted Marashi's help in claiming his late father's house--Marashi said he did not know his way around

in admin proceedings. Eshkevari pointed out that you advertise in a newspaper that so and so has died, and unless other heirs come forward with claims...; the Arab protested that he did not know Farsi, for which returned Eshkevari there are lawyers.

Mehdi asked Marashi for a fatwa on studying sociology: cant give ejaze: it changes you. But, says Mehdi, if you go into it with the intention of aiding Islamic society. Cant be done says Marashi: they give you an order to kill someone, an order comes from above.

Vaba (cholera) is one of the diseases the Prophet said if you die of, you are shahid, says Marashi-- why? dont know the Prophet said.

Re. Safavids, yes they were real Sayyids & the proof is that the Omayyids wrote Shah Ismail, you son of Fotimeh Zarqah, why do you come to the battlefield...

Tues. 7 Oct. ID FITR. Streets around the Haram were really crowded & the harram itself was packed. Mehdi & I walked around in the Masjid-e Azam area and then in the middle court, in one of the Qajar tombs: two rooms in the front one the central grave was that of Mahmud Shah (F of Nasraddin), in the inner rm Mo of Nasraddin

Going around the ~~right wall~~ left wall:

- Sultan Hussein Izam Rukni Azamud Dowleh, 1330Sh
- Ruknuddin Mirza, son of the above, 1330Sh
- Ruknuddin ud Dowleh, Ali Naqi Mirza ibn Mhd Taqi Mirza (also Ruknuddin ud Dowleh) ibn Mhd Shah ('alem and Gov. of Khorassan, Fars, Sabsevar) died at age 95 in 1335 Q (killed accident in Hamadan)
- Sarlashgar Ismail Amir Fazlis, b 1297, d 1372
- Daftar ul Muluk, wife of Abul Fazl Mirza, Asad us Sultan 1352Q
- Shahzadeh Amir Akram Mahmud Mirza, son of Nayebeh us Salataneh, 1337Q
- Mhd Reza Firuzud Dowleh Kamrani, 1384Q=1343Sh

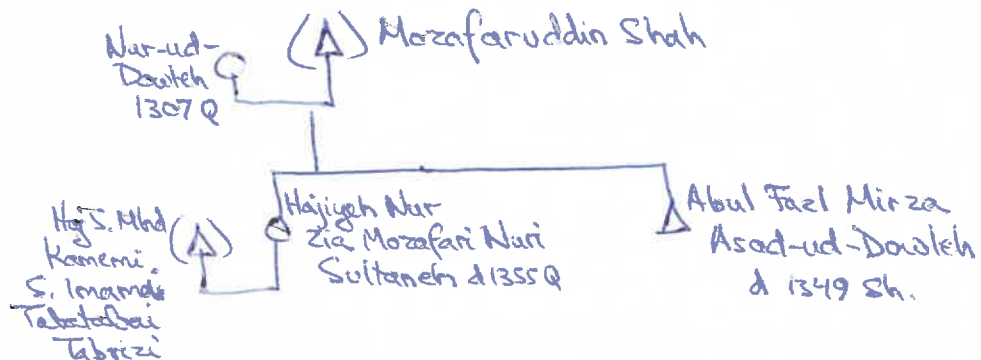
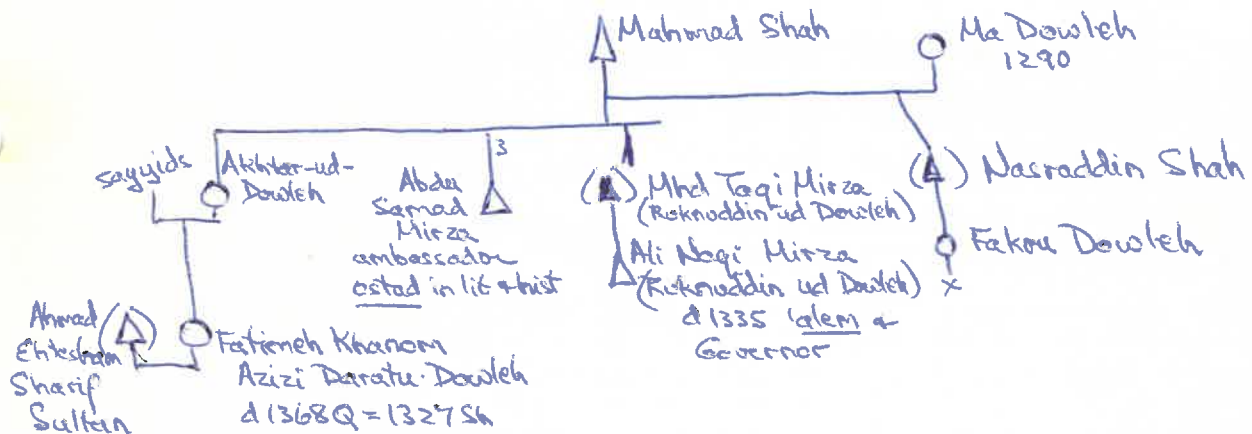
- Right Wall: -Nurudowleh, Mother of Abul Fazl Mirza, 1307Q
- Abdu Samad Mirza, ~~1250~~ 3rd son of Mahmud Shah, ostad in literature, history, knew English, Fr, ambassador, b. ~~1267~~ 1261 Q, d. 1348+Q=1308Sh, age 87
 - Banu Sekune Faruha, Akram-ud Dowleh, daughter of Abbas Mirza (buried in Masked is he), d 1362, age 69

Inner Room: Mother of Nasraddin Shah, Ma Dowleh, 1290

Left side: -Amir Panjeh, Mhd Sadeq Lashkari Jalal Lashkar & his son Timsar Lashkar Arafti

- Mohtaram Maktun, daughter of Haj Abul Qassem Zanjani
- ~~Shah~~ Sahab-e Rahnemah, da of Haj Rahim Zanjani 1369
- Fatimeh Khanom ~~Zarzi~~ Azizi Doratu Dowleh, wife of Ahmad Ehtesham Sharif Sultan, and daughter of Aziz us Sultan Sardar; her Mo = Aktar-ud-Dowleh, da of Nasraddin Shah; d. 1368Q=1327Sh of sayyid family
- Akhtar ud Dowleh, da of Nasruddin Shah
- Abul Fasl Mirza, Assad us Sultan, son of Mozafaraddin Shah, d. 1349 Sh.
- Haj Mahmud Hassan, Afshar Tus, Shibl us Saltaneh b 1248Sh, d. 1329Sh, son of Mhd Khan Amir Panjeh Afshar

- Esmat Afakud Dowleh, daughter of Majdud Dowleh Amir Suleimani, wife of Mhd Vali Mirza Ehtesham ud Dowleh (the gr builder in Yazd eg of the poor house)
- Mahdi Goli Khan, Majdud Dbwleh, 1357 (Masjid Majd in Tehran built by him)
- Fakru Dowleh, da of Nasruddin Shah, d 1309 childless, young
- Mhd Mehdi Saleh Kazeruni, 1341
- Hesam-as Saltaneh 1330
- Jafar Ahmadi ibn Issa 1323
- Nasru Dowleh Ehtemadi 1328Sh
- Tuba Agdas Mozafari, Agdas us Sultaneh d 1370Q=1329Sh wife of Mhd Reza Masinami Mahin ul Mulk
- Hajiye Nur-e Zia Mozafari Nuri Saltaneh d.1355 Q da of Mozafaruddin Shah, wife of Haj S. Mhd Kamesmi S. Imami Tabatabai Tabrizi (♂)
- Fakrul Buluk 1311Q
- Shokat Tale tos Saltaneh Darya Begum Gilan, Bahram Mirza Moezudowleh b 1257, d 1345Sh ♀
- Afsar ud Dowleh (♀) 1319
- Zia ud Muluk Ahmadi daughter of Ziauddin Mirza Ahmadi died age 75, 1374 Q.



Afternoon paid a visit to neighbor Sobhani, 26, who claims to be the son of an 80 year old Haji who used to be one of the landowners of Arak until Land Reform; there is even a street "Sobhani" in Arak. His mother's family is also a famous one. These families were given villages by Fath Ali Shah. The men & women were educated within the family: his mother would correct his mistakes when he read the Quran. Haji Sobhani used to keep an open table for visiting akhunds: many of the great names were frequent visitors. He claims not to have a proper madrak (diploma) by which he presumably means college rather than HS: he served in the Sepah-e Danesh, was trained as an electrician and worked as such for a bit. He is proud of being well-read and much better informed than many with doctorates etc. He teaches 2nd grade 4 hours a day and earns 1400T/mo; ostads at Madresseh Ali earn 150T/hr.

Talk at one pt turned to Bahlul & Mehdi elaborated on his previous accts: Bahlul told a group of people among whom Mehdi was one in Yazd that he had an old mother in Mashad who was completely invalid so he had to do everything for her; he took her on his shoulders town by town to Karballa. There Haj Mirza Hussein Qumi asked him if he had come for ziarat or to study. To study to be a mujtahed... His talk in Mashad differed in no way from that in other towns except people paid less attn, so he one night took off his turban and cap and sat on his haunches like a robin (mesle gonje) till people took note and pointed at him as if he had gone crazy; then he began to speak. He had a feeling that soon the police would move to stop him and gave instructions that if they entered the mosque there should be no resistance in the house of Gd but once he was taken to the police station, they should gather 2000 men and demand his release. From this day, not wearing a turban became his trademark while preaching.... During the Yazd jellasseh a child began crying, and the akhunds muttered, the child should be shut up or taken out for he was disturbing them. Bahlul got up went into the next room, got the child and brought him in, and without excusing himself stretched out his legs, put the child on them and began singing to it, and then told of the number of orphans he had raised in Afghanistan.... He had been arrested in Afghanistan for two reasons: not having a passport; they also wanted to unveil.... Re the line of being sent to his relatives here or in the next world, this time: he went to call on the Shah but only the Queen was in; he said he wanted to see "zanesh"; when he was ushered in he addressed her as Olia Moxadareh, the archaic Arabic term of respect which means great veiled one: olia = excellency moxadareh fr xedarat (parde) (علیٰ مخدومہ).

Some thots in the eve with Mehdi: Re. rel. btw mujtaheds and tajers: he hypothesizes that religious rich men are interested in Aghazadehs as sons-in-law because sahm-e imam etc can be given to the son in law instead of given out of hand completely, in that the mujtahed will both for the tajer and the aghazadeh count much as necessities of life: the concept of sh'een (شان, rank, dignity, status). E.g. a poor man has four carpets; Agha will cloaked 2 as necessities and on two must pay xoms; or a man has a large house, Agha will say it is beyond your sh'een and you should pay some xoms. But a prince or big tajer, two cars, a summer house etc. are necessities for his station sh'een. Examples prima facie of Aghazadehs marrying daughters of tajers: Haj Mirza Agha, the

late mujtahed of Yazd: his son married the daughter of the brother of Rasulian (Yazd Bafq; Xab-gah-e Daneshjuyan Yazdi in Tehran). S. Mahmud Marashi marrying daughter of a garage owner; another son marrying da of factory owner. The notion of calculating differently for different people got Mehdi off on hial shari (legal artifices) (), and their discussion in Sharh-e Lomeh. I queried further however about sh'en and if it is used in discussion of marriage and we came up with 4 expressions for saying that damad & arus are not suited:

- a) dan-e sh'en-e mast - they are below our standing
or be sh'ene ma memigonjad - they dont fit our standing
- b) in damad kir-e ziadi kun baroye familie ma - that boy is above our station (his penis is too large for our anus)
- c) loghme bozorgtar az dahan - above our station (a bite too big for our mouths)
- d) kelagh ke mixad ostaxun bevore avval ostonuno migzare dare kunesh - he's a charleton, not of good reputation
(a bird which wants to eat bones first checks to make sure they are not too big to pass out his anus--ie a bird not having teeth must either digest or excrete what he imbibes)

9 Wed Oct. Marashi--it turned out we had copped all the bits of the Marashi family immediately available, and so I went home to get my fuller family tree so Agha could check it again. In my brief absence Marashi asked Mehdi if it were true I was an Israeli, some people said I had been involved in a debate and had defended Israel and praised Israel. Mehdi swore I was an American. Marashi told him to tell me not to involve myself in debates: people here were not interested in the truth, their minds were not open. Mehdi says he was at first angry that the people involved we passing such ill tales about me, but then happy that the ill would now reflect back on them; and indeed when I returned he was particularly warm towards me. Mehdi used the occasion to say that the same people spread ill rumours the other way--if foreigners wrote ill of Iran it was due to such people--that the first time I had gone to Marashi he had not wanted to see me, it was not a matter of being ill--but I now know quiet the contrary.

10 Oct. Thurs. Early morning (4:30 am) arr of Mehdi's parents-in-law. Mehdi & I went to Marashis--among the visitors was S. Abbas Kashani, the Ayat. who invited me to a debate. He's very fat & has trouble getting up when protocol requires one to stand. Agha asked him if he were on a diet--no he couldn't eat anything then. He told that when he was kicked out of Kerbala he looked around to find a good buyer for his house--a man offered to house-sit with all the furnishings & he agreed. The man then refused to leave. So Kashani said let God be the judge between us. The first year a son died, the second year a second son died, then the man himself. The heirs now are afraid to live in the house but still wont give it back. Marashi requested we break for a few days.

Afternoon Mehdi & I went around to a few graveyards and found little of immediate interest. Stopped to talk to a couple of gravestone cutters--they said they had a senf and the rais was near Sefayeh but they did not know his name--he came around every so often to round them up to come here or there. They obviously did not vote for him. The picture they painted was of a dying

profession: previously they had cut stone for buildings (steps, lintels, window jams, etc; now they were reduced to gravestones. The stone is brought in from Arak, Shiraz, Kirmanshah, Yazd, Kerman, Qum. Some is machine cut, most is hand cut and of variable quality. A man down near Shahzadeh ? ibn Imam Zeinulabbedin writes the inscription for about 10T/stone, and then they chisel it. The graveyard here (Vadi us Salaam) is the only one still operating--it is only 17 years old. As of about 3 weeks ago the Gut banned any new burials in Qum except for people who have family masoleums; when this graveyard fills that will be it. They are going to open a new burial ground outside town on the Teheran road, but it will be gut run. When this graveyard here was built & made vaqf by some businessmen; ownership in fongs--motavallis are to be found in the graveyards & now of course Edare Oughaf has its hand in it too.

Eve: Sufi session--met a dabir, my near neighbor and his son with an MA in English & French & speaks English about the way I speak Persian. Namaz, then two pieces of reading, first prose about the morality of entering a house (dont just go in but announce yourself, dont overstay your welcome)--with Sheriat giving commentary; then singing by the dabir, who asked Sheriat for two estaxareh--the first came out negative; the 2nd positive. Then I was adressed and given the acct that: Jews count no one as masum and so all their belief is batel since anyone they follow might err; Christians count Issa as masum ~~and count no one else as masum~~ but they have no laws from him directly and count no one else as masum, the result being the same as the Jews; Sunnis, our bro Muslims, count the Prophet as masum but no one else, so they are in the same boat as the Christians; Shiah count the Prophet and the Imams to the 12th Imam as masum but no one after that, so they again are in the same boat. We believe that from Adam to Noah the rules were passed down from hand to hand, and thence to Ibrahim and on to the Imam Zaman who gheeb shod and then on hand to hand to the present. An American came to visit the gotb and in their discussion th latter took out a chain & said we believe that the chain begins with Adam and the last link is me. Then he urged me to go see the Qotb in Teheran: Reza Ali Shah. It was a kind of jarring but then OK formulaistic presentation: earlier in the evening when the dabir introduced himself to me, Sheriat commented re. our not knowing each other sooner, ma ahl-e harf nistim. And as the singing & reading washed over me & I could see a crescent of moon outside thru the window I romanticized about the contrast btw Sheriati who has memorized the works read or at least corrects the readers & comments on everything but in a friendly way versus the dogmatic ulema. Then suddenly he asks me do you have a religion? Hesitating, I said not really; he followed up: what meillot Jewish, Christian? Esp after Marashi's warning & my rule to hold to one line in Qum: Christian, Protestant. For a bit I wondered if I had skewed his next words, but when he asked me if I agreed & if I did not to say so twice, I tried to say when he got to the Sunnis that the Quran was pure & errorless according to the Sunnis & that this link fr God via Gabriel & Prophet made it different fr the Christian case where the Anjil is not directly via Jesus but only the word of his students. The objection had no effect:

'yes and' on to the Shia. As soon as the formula became clear, of course, my responses were irrelevant; and while they took a half step down in my ladder of epistemological scepticism, they still are way up in my ethical esteem.

11 Oct. Fri. Morning Mehdi & I paid a call on Ayat. S. Abbas Kashani to see if he would come thru on his promise to provide his genealogy. He did and it was an interesting one. He did not in fact debate religion with me as we feared he would: he made some gestures & but did not want me to reply so I let it go. An altogether very pleasant morning. He has been to London for medical care--wouldnt touch fruit for fear of sugar, probably diabetic. He is 42.

On the way we ran into Mehdi's friend 'Dr' Modaressi-Yabdi & he came by at 2pm to give me bits of his genealogy. He had a piece Marashi made & it did not agree with what was in the family in the middle reaches & he is of the opinion there is political play in the middle. Interestingly he tried out some missionary lines on me. He had studied medicine, got into fights with his profs over studying ancient Junani med; also he says med students here are not given the precise chemical formulas of the drugs and only general formulas are given in the pharamcology bks & he refused to fly blind; so he quit, and is now a kaseb to make money to study abroad.

Evening Jakubi arrived from Mashad: several of the modressehs I saw & photographed last spring have now been raised.

Connection btw Motavalli and Marja Toqlid--via the rights of appointment as modaress within the astaneh. Marashi in giving his own biog mentioned this (that he was picked as a modaress in the Astaneh by the Towlieh). Also in a dream Abdul Karim Yazdi had, Mehdi remembers (fr Azar ul Hojeh) under a picture: Yazdi saw a bagh just like the ~~astaneh~~ Towlieh's garden which he was in the habit of visiting. Thirdly re. the tale that Shariatmadar paid off the son of Ayat. Sadr to get his place in the Astaneh, Mehdi pts out the right of option (haq-e taqadan, olaviyat or arjahiyat): if you sell a house, you should (mostahab) inform your neighbors & give them the first option; in a mosque if you put your mor down no one else may pray in that place. So Sadr may have been willing to leave & saw in Shariatmadar the best person; there may have been a consideration involved. In any case the jobs of Imam Jomaat & modaress must involve some financial remuneration: should find in Safavid documents.

When Khomeini was kicked out he was 63; he said I've lived a full life: the Prophet died at age 63. Book on Taqieh by Ayat Sa'idi (who was ground up into pieces a few yrs ago) by SAVAK), said to be really Kh.'s ideas: that taqieh as foruheddin--to fold arms in namaz when among Sunnis, or even to be lax in namaz when among kaffirs thru fear or discomfort is one thing, but when religion is in danger of being lost in a country then there is no such thing as taqieh: then one must be a soldier. Mehdi remembers a tape in which Kh. in on aside says I dont like the word sultan or the phrase allahazrat.

Oct 11- Sat. Went to Teheran to deliver a request for a residence permit extension. Met a linguist from Heb. U. who spent the last three wks tracking down traces of Jewish villages around Isfahan: clues: slightly diff orientation of the graves; genealogies a few generations back with "Abraham" instead of Ibrahim; special foods; old miqvah; marks on doors of where mezzuzahs might have been. Himself from Rasht. *if read the genealogy of Isfahan - whole south was one Jewish village after another.*

12 Oct--Sun. Neighbor Sobhani's father & I had an interesting discussion; found out from Sobhani that yesterday was the carpet washing festival in Kashan! Mehdi had overheard something about it at Marashis, but had said nothing later to me.

The Sobhani family originally stems from a Turkic speaking tribe around Shiraz called Qarachalu, who at the time of Karim Khan Zand some 200 yrs ago were encouraged to come to the Qum-Arak area. I.e. the Sobhanis stem from the Il-Begi of the tribe; the Il-Khani came to Khalajistan near Qum and the Vafai family are their descendants; the Il-Begi had a fight with the Il-Khanis and went then to Saraband, 70 km south of Arak where until Land Reform they had land. (Karim Khan incidentally preferred to style himself Vakil-e Rayyat rather than Sultan). At first Haji Sobhani was negative about Land Reform saying that previously much wheat was sown and now there is less: the maleks were interested in return and made sure cultivation was properly carried out; now the small holders don't know how, and the gov't sherkat-tavuni coop schemes spend more money than they make. Similarly with animals: in the past Iran exported thousands of sheep to Saudi Arabia etc. & now everything must be imported. But by the end of the conversation he was being positive about land reform: that the arbabs had done a lot of bad things, had not paid taxes etc. At that point talk was about one Habib Biglik, a particularly grubby (kasif) landowner of Arak who still has 2500 sheep. His father was a mustofi (tax collector) who would buy $\frac{1}{2}$ dang in a village, and then not allow them to repair the water system etc. When the village began to deteriorate the villagers would go into debt to him, he eventually would foreclose and in this way would get vast areas as his own private property. In addition the government at that time was not strong enough to make him pay the taxes he was supposed to be collecting. Sobhani himself had 3-4000 sheep in the old days, run by a couple of shepherds, plus 10-12 cows. His village area had maybe 300,000 sheep. But this has all gone by the way now. There are still a number of sheep in the Farahan basin which in the past would be taken in summer to Shotorkuh (nr Dorud, Ali Gudorz, Luristan) & pay a bit for grazing rights. His own sheep were taken only a few km away into the hills. He referred to the villagers several times as vashi: they needed the arbabs for organization. Though his land was in Saraband he lived in Arak where there were educational facilities etc.; he kept an open house for visiting rohni. When Land Reform came he did not want to get involved in the compensation investment schemes; he avoided fighting others & escaped being beaten himself & has good relations, when people come from Teheran they often come to him as a father, and he helps them get local things done.

Arak as a town is not old: Fath Ali Shah built a bazaar and citadel and the town as distinct from a group of villages stems

from that time. The English came and helped organize carpet-weaving; local entrepreneurs acted as middle men but all the carpets were sold to the English companies & they got most of the profit. Until about 30 years ago when Haj Mhd Sadeq Khonsari tried exporting carpets directly to America, he had an Isfahani go to America to be the agent there, but the Isfahani just ate the proceeds saying that there was not a decent market in America. So Haji Mhd Sadeq then sent his son Gholam Reza to see what was going on; Gholam Reza was fond of wine, women & song and the Isfahani was able to cut him in and the son told his father again that America was not a good market and carpets just piled up in the shop. So Haj Mhd Sadeq sold all he had, gave the proceeds away and just sat quietly in a corner. All the villages around Arak weave: it is women's work, except in the one Gut factory (Sherkat-e Farsakh) where men weave. Arak was a booming place for merchants exporting agricultural goods (nuts, fruits) and importing cloth etc. such that when merchants went broke in other towns they would come to Arak to make a new start. The boom lasted until the railroad was built, and then the town was bypassed (?); now with the introduction of industry things have picked up once again.

For a period before Abdul Karim Yazdi til about 10 years ago Arak had a respectable Hose Elmi. The first great mujtahed was Haj Agha Mohsen's son Haj Agha Mustafa who studied in Qum with Yazdi & in Najaf and had a small madresseh for bahs after Yazdi left for Qum. (Not quite clear: Mohsen must also have been a mujtahed for else the Hose would not have pre-existed Yazdi). His son Haj Agha Hasson Farid Mohseni (the only one of 7-8 sons to become an 'alem) built up the Hose; worthy of note is that he did not accept sahm-e Imam to support his students but supported them from his own property (his father Musfafa had also used the family wealth for his madresseh). When interest in religious studies began to fall off, he moved to Qum (had two houses at my end of the kuche of Marashi, one as his madresseh, one as his biruni), where he taught until he died 3 years ago. ~~He is buried in the~~ ~~just across the river.~~ He had one son and a daughter: the son is Dr. Hussein an MD on Kh. Kushtagar in Teheran; his daughter is married to "Keshavarz" who is in the dadgostari. Other mujtaheds of the Arak Hose were Agha Sh. Mhd Sultan (who was the son of a kebabi), and Nureddin (an amu-zadeh of Agha Mohsen, whose tomb is now a ziaratgah). The picture seems to be of a local malek family building up and running the Hose with one son in each of the three generations as director. There is a darvish group led by Haj Mhd Khan, a remarkably uneducated know-nothing who is revered by darvishes as far as India; Haj Mhd Khan's father however was a mujtahed: Haj Mirza Mhd Ali Khan. The group is attached to the Gonabad group, but he says they do practise various sikr.

The Sobhanis have had various marriage alliances with the family of Ayat. Abul Qassem Kashani (who first was allied with Mossadeq and then split, and died shortly after those events; had earlier had several run-ins with the English). But the Sobhanis themselves have had only one rohani: Fazel who lived in Teheran and who donated his ~~lands~~ house and property in Teheran (off Shah Reza) for a Hospital Fazel Sobhani popularly called Bimarestan Dadgostari.

Borujerdi comes from a malek family of Borujerdi but during the famine of 1336 he sold all his property and distributed food.

with the proceeds. He left Borujerd for a hernia operation (fat) at the Firuzabad Hospital in Rey; and when he was returning via Qum, the people insisted he stay. Land Reform had to wait till the death of Borujerdi because he promised that if the Gov tried it he would declare it harram.

Golpayegani comes from a sayyid family which had some land in Golpayegan but not enough so as to ~~make~~ fun a big establishment; enough for their own needs. Golpayegan is an old town which had a Jewish population and a lot of sayyids. He came to study with Yazdi in Arak, and then followed him to Qum.

Khomeini (orig ~~Khomeini~~ Homayun) - 3 brothers: Pasandide is older; "Hindi" who is in the dadgostari, a lawyer.

Borujerd has an old Hoseh. This is where Mohsen of Arak was educated. The great mujtaheds: Haj Mullah Asadullah Hojat ul Islam whose descendants are the Hojati family

- 2) Tabatabai--the family of mujtaheds fr wh Ayat Hossein Borujerdi
- 3) Sh. Hussein Najafi Geravi, buried in Qum in graveyd of Sh. Abul Karim Yazdi across the River
- 4) Haj. S. Shafi

Qum: when Yazdi came here it was in ruins, dirty, rundown. Indeed the first thing he had to do was organize the baking of wheat bread; previously the town only had barley bread. There is an old man at the grave site of Borujerdi who had something to do with this. The Astaneh Hazrat-e Masumeh had lots of vaqf land but most of the income was eaten by the Towlieh family; things were really run down. Money for the madressehs and so on did not come from there but from sahm-e Imam and donations. The land on which Masjid Azam now stands did not belong to the Astaneh but there were houses on it. A rich man placed some money at the disposal of Borujerdi who bought up the houses and land to build a mosque for the shrine area; then a bank account was opened where people could deposit money for helping the building of the mosque--the work is still not finished. Taking the Astaneh away from the Towlieh family was a good thing: the Edareh Oughaf is doing good turning the place into an abad; previously nothing was done. The Edareh Oughaf was first set up in the time of Ahmad Shah (a vezarat-e oughaf) but only gradually has it accrued power to itself. Carpet weaving in Qum is new: 10-15 years old--built up through women from Arak, Kashan, etc. settling here.

I asked re. shabi being outlawed by Yazdi. He said sure, how would you like it if someone dressed up as Haz. Issa and someone started hitting him. I said as long as it was for teaching about history, it was good. He said there was something else: the issue of men and women sitting together (one can only talk to wife, mo, Z, Z's children, B's children) and when shabi this separation is not maintained. I said, but the women are in chador; yea he said but still people find ways. Rosa is better: women come on one side of the mosque behind a curtain; men on the other side, and they can cry. I asked about the lack of dasteh doing sine-zadan this Maharam & he said this was dyng down: he was opposed to it, what benefit, vashi. In his village when he ruled, he was opposed to allowing shabi but often invited in vaezin.

S. Hassan Modareh, repres in Majles, mujtahed, Isfahani, killed.

Two political subjects he did not want to talk about: Tayeb & what Khomeini had actually said ('which you know') except to say it had nothing to do with land reform. Also declined my taking his geneal