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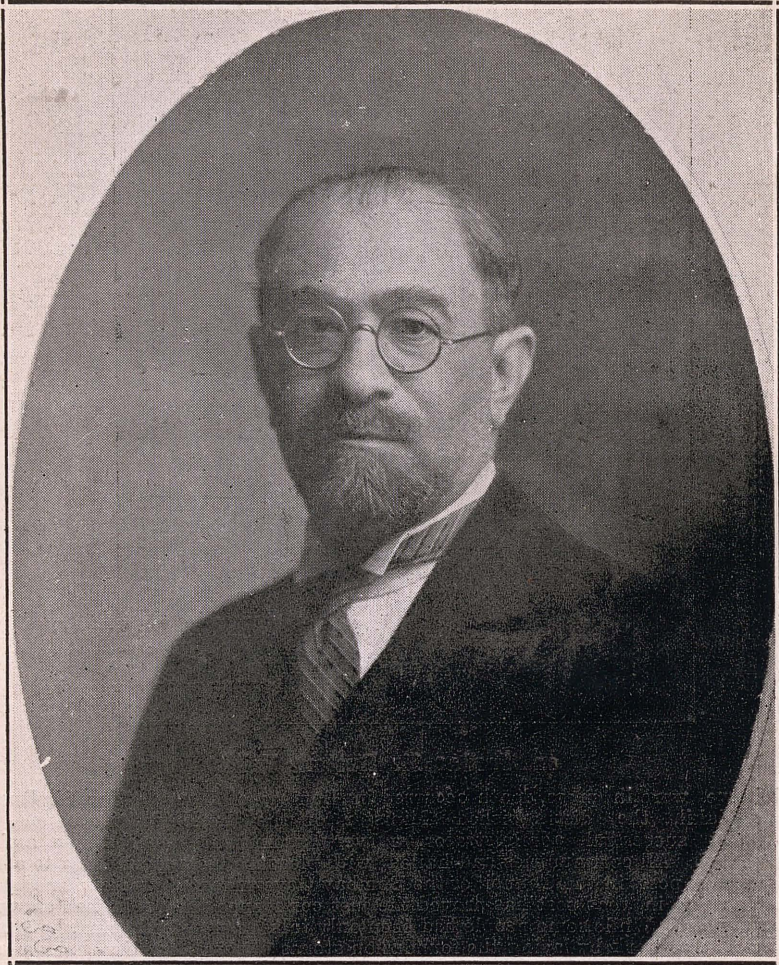
Just published: "The Iran-Iraq Traveller's Guide," price Rs. 1/4



Hon. Sardar Sir Rustom Vakil

While we were in press, death occurred in Bombay of Hon. Sardar Sir Rustom Jehangir Vakil, the distinguished Minister of the Bombay Government. He was a most successful administrator, a very prominent businessman and an eminent Parsi. All communities had hailed with pleasure his appointment to a high administrative post in the Council of the Bombay Government; and his bright and eventful career in that post has proved the just confidence the public had shown at his appointment. While some people had been only talking and destroying, he started real constructive work by laying the foundation stones of sound and far-reaching self-government by the masses, for which the Indian Nation will remember and thank him in all future.

مجله ایران لیک در تحت طبع بود که خبر فوت جناب سردار رسم جهانگیر وکیل وزیر نامدار حکومت ملی محلی بمبئی و کامیاب ترین مدیر و کاسب بسیار ممتاز و یکنفر یارسی بلند پایه در بمبئی انتشار یافت هر جامعه تعیین ایشانرا از برای چنین منصب عالی اداره ای در شورای حکومت بمبئی با حسن تلقی پذیرفته و دوره درخشان مملو از قایم مهمه ایشان اعتماد منصفاً عامه را در انتصاب ایشان باین منصب ثابت و مدلل ساخت در موقعیکه یاره مردم فقط بقول قانع بلکه در قصد رتخرب بودند ایشان بواسطه گذاشتن شالوده صحیح و مبسوط حکومت مستقل ملی بانی حقیقی این بنا شده و البته ملت هند ابدالهر این اقدام اورا منظور داشته و از ایشان متشکر خواهند بود



H. H. Foroughi, The Persian Prime Minister.

On the 13th of September the Government in Persia resigned, and a new one has been formed by H. H. Foroughi, the former Foreign Minister. The Government is expected to do well under his experienced guidance.

حضرت اجل رئیس الوزرای دولت شاهنشاهی ایران آقای فروغی

در سیزدهم ماه سپتامبر در ایران حوزه حکومتی از شغل مستعفی شده و حکومت جدیدی از طرف حضرت اجل آقای فروغی! وزیر امور خارجه سابق تشکیل یافت دولت ایران امیدوار است که در تحت سرپرستی این وزیر با امتحان و تجربه امورات مملکت بهتر از بیشتر انجام پذیرد

THE IRAN LEAGUE QUARTERLY

Vol. IV]

OCTOBER 1933

[No. 1

THE EDITOR'S NOTES

AFGHANISTAN IN MOURNING

The world has heard with shock the appalling news of the assassination of the King of Afghanistan. H. M. Nadirshah had proved himself a successful and sagacious administrator, and the wonderful progress the country made during his short regime, gave promise of still greater achievement in the future. One is really sorry that so useful a career has been cut short so suddenly, and Afghanistan is again on the verge of uncertainties.

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SOME PERSIAN LOSSES

We regret to have to note the passing away early in September of Colonel Habibullakhan, the father of H. E. Mirza Hasan Khan Pirnazar, the Persian Consul in Bombay. Having played his part well in the army, he had his share in forming modern Iran, and he leaves behind worthy sons to carry on his work and to serve her with ability and in the fulness of loyalty.

Huseinkhan
Muaqqar

There also passed away in July last, Mirza Huseinkhan Muaqqar who was a useful and guiding member of the Persian Parliament for a number of years and also the founder of some most beneficila

industries in south of Khuzistan. Among these were the Electric Supply Companies in Ahwaz and Abadan, the Water Distillation Plant in Ahwaz, the Ice Factory in Abadan, and the Boat Service between Muhmarreh and Ahwaz, and between the Gulf Ports and Abadan. He was a good-natured peace-loving man, upright and possessing great experience. He evinced keen interest in the *Mehr*, a new and very useful Teheran monthly which his son Mirza Majidkhan Muaqqar is very ably conducting.

On the 23rd Amardad 1312 or 14th August last, there also passed away at Rezaiyeh in Azarbaijan, a General Qâsim Khan Vali personage who had an exceedingly long and useful career. General Qâsim Khan Vali, Sardar Humâiyûn, was highly descended both on the father's and the mother's sides. He was born in Teheran in 1292 A. H., and was early sent to Paris for military training. On his return he got various military and civil appointments in all of which he shone. With the advent of the Pahlavi regime he was raised to the General's rank which he held with honour and distinction.

News has also arrived recently of the sad and sudden death of Mirza Abdul Husein Khan Teymour-tasche, the late Court Minister of the Shah, who had been kept in detention on some serious charges since troubles started with the Anglo-Persian Oil Company. One is sorry for such an end to a great and useful career.

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PERSIAN AFFAIRS

Some trouble arose with the British over an incident at The Basudi Basudi in the Kishm Island in the Persian Gulf, Incident but happily it has been settled peacefully by mutual understanding. Indeed it is natural that Persia should feel uneasy at even a friendly foreign power holding strategic points so close to its borders.

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POETRY AND OTHER LITERATURE OF ANCIENT IRAN

JEHANGIR BARJORJI SANJANA, B.A.

AN ERRONEOUS BELIEF

No lover of Ancient Iran and all that she stood for, and no unbiassed student of ancient history and literature, can let pass unchallenged a daring assertion, made in an article on the Literature of Persia which appeared on the first day of the year 1933 in one of the leading English-conducted journals of India, to the effect that down to the time of the Arab conquest early in the seventh century, Persia has produced little in the way of literature, save the purely religious books of Zoroastrianism and a few anecdotal histories of the later Persian kings, and that in the art of poetry the earlier Persians were quite deficient and Persia learnt the craft from the Arabs after the conquest.

A MOST ANCIENT LITERARY WORK

We have traditions showing that Iran has produced literature from legendary times. We know of a treatise on Moral Philosophy, entitled *Jâvidâné-Kherad* (or *Eternal Wisdom*), which was composed by King Hoshang, the second monarch of the Peshdâdyan dynasty. This treatise, or at least a portion of it, must have long subsisted, for we find a part of it was translated from Syriac into Arabic by Hasan, brother of Fazel, son of Sahal, who was vizier to Sultan Maamûn-ar-Rashîd; and the great historian Mirkhond, in his memorable work *Rauzat-ûs-Safâ*, mentions that the said treatise reveals the copious knowledge, perfect eloquence, powerful genius and clear sagacity of King Hoshang.

EVIDENCE OF ANCIENT IRANIAN LITERATURE

One such book implies the production of other literature in the Iran of that period, since it is obvious that such a

philosophical work as the Jâvidâné-Kherad must have an intelligent and literate public to learn and understand it; and, as a matter of fact, Albirûni alludes, in his famous *Chronology of Ancient Nations*, to the existence of a number of scientific books in those early days. This author mentions that King Tehmûrasp, the successor of King Hoshang, had received the warning of the Deluge 231 years before that cataclysm occurred, and therefore ordered his people to select a place of good soil in his realm. Ispahân answered to this description, and there he ordered all scientific books to be preserved for posterity, buried in a part that was least exposed to obnoxious influences. Hamza Isfahâni, under the events of A.H. 350 (A.D. 961), adverts to the discovery at Jai (Ispahân) of the rituals of the Magi, all of which were written in the most ancient Persian language, on birch-bark. (See Thomas' *Numismata Orientalia*, Part I, p. 56).

AN INCONSISTENCY ABOVE

The writer of the article referred to in the first paragraph mentions further that when the Arab conquest was an accomplished fact, an enormous increase is noticed in the literary output of the country, notably in the art of poetry. He speaks of the poetic talent of the Persian poets as having been entirely latent till they came under the influence of Islam, and says that once that talent was awakened they produced a poetic literature second to none in all Asia.

Now is it at all possible for a people who could or did produce no poets and no poetry during the time when it was a free and mighty nation, and its cultured kings held courts of unparalleled magnificence, to surprise the world with poetry "second to none in all Asia" as soon as it comes under the influence of Islam, that is, in other words, when its independence is lost, its national sentiments and pride are ruthlessly suppressed, its religion persecuted, its very soul strangled? Who sings best, the free cuckoo or the caged one?

WHAT HAPPENED TO IRAN'S ANCIENT LEARNING?

When the writer asks us not to think that the early Persian poets were merely slavish imitators of the Arabic qasida and speaks of the independence they so soon assumed by the invention of a variety of different forms as all the more striking when we consider that their poetic talent was entirely latent till they came under the influence of Islam, he gives his case away. From the facts which he presents the correct and only conclusion that could be drawn is that the old Persians had always possessed a poetic soul and musical talent, and possessing these they could not but have cultivated and produced both poetry and music, even though we can now find little trace of them in consequence of the lamentable destruction of their literature by the fanatic Arabs and their still more fanatic proselytes.

IRAN'S INFLUENCE ON INDIA

The Iranians were a cultured people from immemorial times. Dr. A. Hoffman-Kutschke writes: "The Aryans of India wandered through Iran, and through them (1) the Elamite culture, which is older than the Eranian, (2) the Iranian culture of the time of the Achæmenides, and (3) the culture of the middle Persians, all had their effect on India. On this account a great deal of the early Indian culture is to be explained by the Iranian culture." (See Dastur Hoshang Memorial Volume, p. 567.)

Now, culture implies literature. There can be no crops without sowing, and no culture without literature.

IN THE PRESENT THE PAST SURVIVES

M. Clément Huart, author of "Ancient Persia and Iranian Civilization," writes: "I know well that the introduction of Islam has transformed the manners of the people, the rules of their conduct, the principles of their religion; but

profound observers, such as the Count de Gobineau, will tell you that these modifications are superficial, and have not changed the Persian soul which still lives in the Persians of our own day."

If post-Islamic Persia has produced fine poetry and other literature, pre-Islamic Persia could not have failed to do the same, when she had her national kings, her satraps, and her cultured grandees freely and liberally to patronise, encourage, and reward poets, musicians, and authors.

PERSIAN WORK IN ARABIC GUISE

No other Asiatic book, except the Christian Bible, has ever had anything like the influence that has been exercised by the book of *Thousand and One Nights* in Europe, the stories of which are of Persian origin and have come from the Persian *Hazâr Afsân*. These stories, as that versatile member of the Indian Civil Service, the late Mr. Otto Rothfeld, mentions, are said to have been first composed for Queen Homâi, the wife of King Bahman Darâzdast. Broadly speaking, Rothfeld considers it hardly an exaggeration to say that, with the exception of the seven pre-Islamic poets, the greater part of Arabic literature is the work of Persian authors; more often than not, Arabic literature is really the thought of Persian men written in Arabic instead of Persian, and to no class of writing does this apply so much as to the scientific and philosophic books written during the period which corresponds to the European Middle Ages, which books did so much to refresh the slowly reviving European soul.¹ Nöldeke alludes to these having once been a not quite inconsiderable profane literature of which a good deal is preserved in Arabic or new Persian versions or reproductions, particularly in historical books about the time before Islam.²

1 See Rothfeld's article "The Value of Persian Literature", Dr. Modi Memorial Volume, pp. 639 ff.

2 See Nöldeke's article "Pahlavi" in *Ency. Brit.* 9th ed.

MUSIC IN THE DAYS OF PARVIZ

The magnificent Khûsrau Parviz had in his gorgeous Court two highly skilled minstrels, Sargash and Barbad, and his *kanizé mâtrabé* or female musicians numbered fifteen thousand. Minstrelsy cannot be there without songs and verses, and we can well fancy how considerable a variety of airs and verses there must have been in existence then for such a large band of musicians to regale the king and the Court, from day to day, without palling. Sargash and Barbad sang in Pahlavi. Among the fifteen thousand female musicians there must have been a number of Greek, Egyptian and Indian girls, and these must have expressed their musical art in the languages of their own original lands, but besides them there must have been a considerable number of Persian girls who sang in Pahlavi, which was the court language.

IMMENSE POETIC LITERATURE OF OLD IRAN

There is no reason to doubt the existence of poetry in Persia before, as after, the Arab conquest. We have the evidence of Abu Hilal Al-Ashkari, who flourished in the fourth century A.H., to the effect that the ancient Persians possessed poetry, which was so vast that it could not be collected in books. This Arab writer says that these people possessed poetry which treated of their history and warfare and that it was preserved in the royal archives. Mons. Darmesteter writes, in his "*Origines de la Poésie Persane*," that there is sufficient evidence to warrant us in believing that romantic poetry existed in Persia even in Achaemenian times.

The martial and merry Sasanian king Vahran V, known by the familiar name of Behrâm Gûr (reigned A.D. 420-438), is reported by Masûdi to have composed a number of poems in Persian and Arabic, and his *Diwân* is said to have been seen by 'Awfi in Bokhara. He was a patron of learning and rewarded men of science and letters with pensions.

THE GREAT SASSANIAN UNIVERSITY

King Khûsrau I (Naushirvân the Just) opened at Jundi Shâhpûr, a place which is identified with the village of Shâhâbâd in Khûzistân, a school of physic, which developed into a university, where the study of philosophy, rhetoric and poetry was also pursued. Instruction in Greek sciences was imparted here by Syrian and Greek teachers. The medical teaching was in the main Greek, but E. G. Browne, the author of "Arabian Medicine," mentions that there was no doubt an underlying Persian element, especially in pharmacology. This institution of learning flourished even after the Arab conquest. For the prosecution of studies at this university there certainly must have existed sufficient scientific, medical, philosophical, theological, and other literature.

FANATICAL DESTRUCTION

A Persian biographer speaks of a book containing the romance of Wamiq and Adhra, a pleasing tale which wise men compiled and dedicated to King Naushirvân. One day in Nishâpûr the Amir Abdulla ebn Tahir (died A.D. 844) was presented with a copy of this old book. The fanatic Amir ordered it to be destroyed, saying that the Korân and the Traditions of the Prophet Mûhammad ought to suffice for good Moslems and adding that this romance was "written by Magians and is accursed in our eyes."¹

¹ See Browne's "Literary History," p. 12.

K. WADIA

The Parsi community has a judicious taste for jewellery, and are spending large sums on it during all happy occasions. There is however a dearth of Parsi jewellers always and the community has to depend on Armenian and other jewellers for a high order of artistic jewellery. Mr. K. Wadia is however one of the few exceptions, and is a trustworthy and clever jeweller for buying precious stones and having beautiful ornaments made.

MY IMPRESSIONS OF PRESENT PERSIA

NADIRSHAH NOSHIRVAN GOCAL, A.M.I.E., KARACHI

There are dreamers in this world and I was one of them, always dreaming and trusting that a day would come when I should find an opportunity to proceed to Iran—the Iran of our glorious ancestors,—the fountain-head of all valued knowledge and the first world civilization. That dream was realized when recently I had to proceed to Iran to find out prospective fields for the future industrial enterprise and activities of the Parsees of India.

Before I start recording my impressions of the present day Persia and its all round improvements, to create interest and awakening of the national consciousness it would be advisable to hurriedly display before my readers the glorious past of the Parsees in Persia, the forced emigration of a few thousand Parsees of Persia into India, the Parsee life in India before the advent of the British, the part played by the Parsees in building up the present day India, and finally the reasons which compel a few optimistic Parsees once more to look to their land of origin—Iran—for enterprise.

PART I: A SURVEY OF ANCIENT PARSEE HISTORY ITS FOUNDATIONS

The history of Persia is the history of hoary antiquity. Religious records and traditions of ancient Iran like "Dabistan", "Bundeheshn", "Dinkard" and others suggest that one section of the Aryans left their original home of "Airyan-vej" in the extreme north before the deluge, migrated into this part of the country in the pre-glacial period prior to B.C. 10000 and established a kingdom in Iran. If this reference can be historically proved, then we are led to believe that there was anti-deluvian monarchy in Iran and the Iranian was the oldest civilization in the known world. This will help us in correctly fixing the period of Zarathushtra Spitama at somewhere in the seventy-second century B.C. and not in the sixth century B.C. as is generally done now. It will further enable us to prove that the Kaiyanians and the Hakhamanians were two separate Parsee dynasties of Iran and that a big gap of over six thousand years intervened between them and that nothing is known about the Parsee history in Persia during this great gap. The subject merits study, exploration and elucidation,

but till then we are obliged to content ourselves with the dates so far traced and fixed on the authorities of Greco-Roman, Persian and other oriental historians.

THE GREAT PESHADIAN EPOCH

According to these later date writers, Persian history starts with Kaiomars, the first king of the Peshdadian dynasty, who established the first regular government in Iran about B.C. 3650 with his capital at Bakhtar (now Meshed) in Khorassan. The fourth king of this dynasty was the immortal Jamshid. Tradition has it that in the full glory of his kingship, Jamshid claimed himself to be a deity equal to the Creator. This act of impiety and blasphemy brought down his fall and Iran was ruled for a thousand years by the tyrant king Zohaq, supposed to be an Assyrian prince, descendant of Shedad and even conjectured to be Nimrod of the Hebrews. All reforms introduced by Jamshid in social, religious, agricultural and industrial life of the country and the people were undone, and the worst misrule of the dark age was the order of the day.

When the situation reached a climax, a common blacksmith Kaveh raised the banner of revolt against the tyrant king and his equally oppressive retinue of officials and servants. Under the accepted leadership of Feridun, a descendant of Jamshid and living in exile, people deposed Zohaq and declared Feridun to be the king of Persia. This banner under which Feridun regained the lost empire of Jamshid was called "Darafsh-e-Kaveh" and is immortalized in the Persian history as the Royal Standard or insignia of Parsee sovereignty in Persia till its complete downfall in A.D. 651.

GLORIOUS KAIYANIAN SOVEREIGNTY

Including the Zohaq period of one thousand years the first Parsee dynasty of Peshdadiyans ruled in Persia, according to some erroneous calculation, from B.C. 3650 - B.C. 1008 for 2642 years. Then follows the second Parsee dynasty of the Persian kings called the Kaiyانيين. This dynasty ruled for 678 years from B.C. 1003 - B.C. 330 according to the same mistaken chronology. The kings of this dynasty were not only great warriors and empire-builders but some of them are celebrated to this day for their piety. The most illustrious of them are Kai-Khusroo and Kai-Vishtasp or Gushtasp and his son Ispandiyar. The reign of Gushtasp is celebrated for being the period when Spitama Zarathushtra, the first world teacher, was born. The divine teacher

had his revelations in his thirtieth year and after twelve years of bitter struggle with his enemies and accusers, in shape of open trials, hopes and disappointments, his efforts were finally crowned with success when King Gushtasp with his household and full court accepted and adopted his Mazdayasni Zarathushtrian religion. Within a short period the new faith spread over the whole of Persia and Zoroastrianism became the established religion of the state.

THE MAGNIFICENT HOUSE OF ACHAEMENES: A CONFUSION

For want of authenticated records, scantiness of facts and figures, the confusion of dates and events, the error arising from writing of proper names in different languages and the variety of appellations often used to designate the same persons, the kings of the Kaiyanian and the Hakhamanian dynasties are so hopelessly mixed up that the later-date-historians have taken both these houses to represent one and the same line of kings. Thus Kai-Khusroo, Kai-Vistasp, Ispandiyar and Behman of the Kaiyanian fame are taken to be the same personages respectively as Cyrus the Great, Darius Histaspes, Xerxes and Artaxerxes Longimanus of the Hakhamanian line. Whatever may be the final verdict of history, historians of all ages do agree that these latter Persian sovereigns had built up for Persia the then greatest existing empire. In the west the old empires of Egypt, Chaldaea, Assyria, Lydia, Babylon and the whole of Asia Minor were brought under the sway of Persia. In the east part of India upto the Indus and Chinese Tartary owed allegiance to the Persian throne. In the north the Scythian empire to the banks of the great Oxus formed part of Persia and though Greece was never permanently subjugated, years of constant wars and defeats compelled the Greeks to submit to an indirect domination of Persia almost to the end of their freedom.

A MIGHTY PEOPLE'S FALL

It is an irony of fate that while the early kings of this dynasty brought Persia the glory of the greatest living empire, the empire saw its complete dismemberment in the reign of its last king Darab or Darius III. His Macedonian contemporary Alexander the Great or Sikander invaded Persia in B.C. 330, defeated the Persian armies after stubborn resistance and devastated the whole country. Not being satisfied with this success, history records that in a fit of excitement he ordered to be totally burnt the greatest library of the world at Persepolis in which very rare treasures of world literature, including

scientific and religious works, existed for the benefit of Iran in particular and mankind in general. Thus ended, in the lines of Firdousi, the second stage of the Parsee Empire in Persia :—

پرده داری میکند در قصر قیصر عنکبوت
بوم نوبت میزند در گنبد افراسیاب

THE HEROIC AND VICTORIOUS ARSACIDES

Alexander divided the whole of Persia into a number of principalities under the governorship of the Parsee princes whom he had deposed and plundered. After the death of Alexander in B.C. 324, these satraps gradually threw off their allegiance to his successor and formed themselves into a feudal commonwealth of small kingdoms, independent of each other but recognising the virtue of uniting against a common danger or foe. The most noted amongst these satrapies was the dynasty of 31 kings known as Arsacides or Ashkhanians called by the western historians as Parthians. The capital of this house was first at Rhegis, the headquarters of the Zoroastrian priesthood, about 3 miles south of present Teheran where ruins of Rhegis could be seen even today. This Parsee dynasty ruled in Persia from B.C. 256 - A.D. 226 or 482 years.

THE NOBLE AND ILLUSTRIOUS HOUSE OF SASSAN

This brings us to the fourth and the last stage of the Parsee sovereignty in Persia. Ardeshir Babegan, a Parsee prince of the province of Pars, revolted against the Parthian Governor of the province and captured Pars. Hearing of this, Ardwan or Artabanus, the last of the Ashkhanian sovereigns, came down from Ecbatana, the present Hamadan, with a big army to subdue Ardeshir. Both armies met at Ahwaz in Khuzistan and Ardeshir completely defeated Ardwan. Thus was laid the foundation of the Sassanian dynasty of the Parsees in Persia.

In a short period Ardeshir regained all the lost empires for Persia. He was the first king of Iran to assume the title of Shahanshah-e-Iran. This dynasty of 28 kings ruled over Persia and its dominions for 425 years from A.D. 226-651. Persia once more rose to the pinnacle of the glory of the Kaiyanians and Hakhamanians, and the Sassanians were successful in restoring this glory and empire to Persia which Cyrus the Great and Darius Hystaspes had created but which Darab had

totally lost in B.C. 330. Ardeshir Babegan, the two great Shahpoors, Anosherwan and Khusro Parviz were the most successful and illustrious emperors of this dynasty. Rome was again repeatedly vanquished and humiliated when the great emperor Valerian was brought captive to Iran. During the sovereignty of Anosherwan and Khusro Parviz the absolute rule of these monarchs extended from the shores of the Mediterranean in the west to that of Indus in the east and from Egypt, Red Sea and Persian Gulf in the south to the banks of the great Oxus in the north. But alas! history repeated itself and in the reign of the last sovereign of this dynasty, the ill-fated Yezdajird the Third, this most ancient and noble empire was successively invaded and finally subverted by the Arab and Semite confederacy in A.D. 651. The history of the world affords many instances of such brilliant reigns preceding the fall of a great and powerful empire, and thus after at least 4301 years of almost continuous rule the Parsee sovereignty of Persia which had sustained severe shocks and set-backs at different stages but had revived with double vigour three times, eventually came to an end; and the gleam of splendour which Parsees as a nation and governing class had hailed in the meridian of their rising fortunes, saw the last ray of their setting sun and expiring glory in A.D. 651.

PARSEE IMMIGRANTS INTO INDIA, AND THEIR HARDSHIPS

After the fall of the Parsee empire in Persia in A.D. 651, to escape persecution and wholesale conversion at the hands of the barbarous conquerors, and especially to keep the torch of the Zoroastrian religion ever burning, a few thousand Parsees emigrated from Pars to an unknown destination. This armada tossed about in the sea of destiny for months and after encountering many ship-wrecks and losses, these remnants of Parsee glory in Persia eventually sighted land which happened to be a port of India.

Mother India with her proverbial tolerance of all faiths and beliefs gave shelter and home to these self-exiled children of Iran, fully trusting that these its future children and citizens would well serve their land of adoption. This trust was fully justified as time rolled on.

After a prosperous start, troubles did not leave the Parsees alone. For centuries they had to find security in the mountains of Gujarat, seeking thereby self-preservation and increase in their family stock. Agriculture and pastoral produce was their only support then. Even in this helpless conditions the Parsees had to fight, as promised, on behalf of their territorial lords against the inroads and attacks

of their enemies. The fights of Sanjan, Bahrot Hills and many other skirmishes clearly record the gallant part played by these Zoroastrians, freely giving their lives from their already depleted stock, in defending the honour, property and lives of their Hindu kings and fellow subjects. Some idea of the snail's pace increase in the stock of the Parsees can be imagined when one reads that the number of couple of thousands that had landed in the port of Div in the early eighth century stood at about thirty five thousand souls in the beginning of the nineteenth century, *i.e.*, in a period of about 1100 years. During this long period three empires changed hands in India, *viz.*, Hindu, Mahomedan and Mahratha. Empires came and empires vanished but the position of the Parsees, with notably few exceptions, remained the same, with no voice whatsoever in the affairs of India.

DAWN OF A NEW AGE

At this stage the political situation of India began to make a distinct change. The East India Company of Great Britain, which had started as a commercial concern in India, taking advantage of the general state of disorganisation--internal fighting and unrest--on the breaking up of the Moghal Empire, inaugurated the gradual establishment of the supremacy of the British power in India. Hitherto India had been exclusively dealt with by the Company as by a private mercantile concern, but with the beginning of the nineteenth century began a series of British Parliamentary encroachments in the affairs of the Company. In 1813 it was ruled that the Company and the Crown were joint possessors of India. This was modified in 1883 and Parliament declared that the Company held India in trust for the Crown. In 1853 Parliament deprived the Company of appointing any of its officers or servants and finally in 1858 after the great Mutiny the Company ceased to exist and India became a possession of the Crown.

OPPORTUNITIES THE PARSEES GRASPED

The Parsees were the first of the Indians to take full advantage of this change in the administration of India. The British traders found this very small but intellectual and virile community, centering round about Surat and Broach, to be highly responsive to their every day business and administrative requirements. English education was freely given and encouraged by the British and the Parsees of quick intellect, aptitude and grit, derived full benefit by this God-sent opportunity. The result was that in the early administration of British India, next to Europeans, Parsees were the only English

educated candidates for official jobs. Naturally this political status had repercussion in the other activities of the community specially in the field of trade and social upheaval. Within a short period of about fifty years members of this small community became the great captains of industry and trade in Bombay and round about, amassed princely fortunes, produced first-rate men in all branches of education, out of proportion to the smallness of their numbers, and finally by their great works of permanent public philanthropy, utility, charities and leading part in the civic life of Bombay made a distinct mark as pioneers and torch-bearers of the army of servants of Mother India.

PROGRESS OF THE MAJOR COMMUNITIES

All this was very well achieved till the great masses of the Hindus and Mahomedans in India were slow and indifferent towards acquiring English education. But once they entered the field, they were bound to over-whelm the situation. With the steady growth of English education and awakening of political consciousness, specially after the world war of 1914, the two sister communities began to assert their moral and legal rights for due share in the free commerce, internal government and general development of their own country. These aspirations are the direct results of the English education imparted to them and the Government is bound to encourage these efforts by giving gradually greater share in these to the general community of the Indian Nation; and in this the two major communities are bound to benefit, in proportion to their population, in the administration of the country, and will consequently increase their sphere of influence in the commercial and industrial development of India.

These changes are bound to reflect seriously on a small community like the Parsees. No doubt there is a thousand per cent disparity in the ratio of general education, between the Parsees and other communities of India, but after all, numbers count and the huge majority of the later—3600 : 1—must swamp the microscopic minority, however intellectual it may be.

THE POSITION THE PARSEES MAY LOSE

This is exactly what we are finding today. Whereas in 1890-1900 fifty per cent of the general trade of India and seventy per cent of Bombay Cotton industry was in the hands of the Parsees, the tables are inversely turned today. The same is the case in all Government

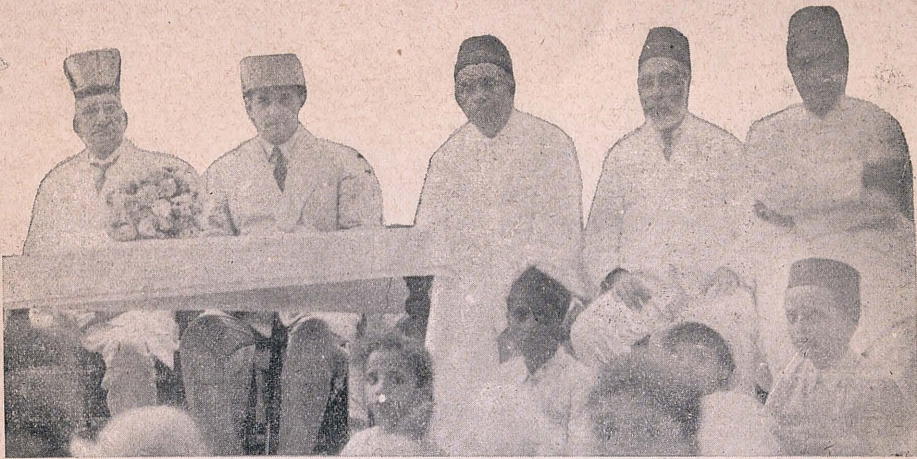
services. If such is the deplorable position of the Parsees in India today when the Hindu and the Mahomedan communities have just entered the field, what would be the position twenty-five or thirty years hence when these communities will grow to their manhood and fully assert their born rights? However reluctant the die-hards of Britain and India may be to surrender their power and privileged position, within a generation the British Parliament will have to yield to the united voice of India and grant dominion status to India so as to manage their own affairs in the best interests of the country and its nationals. Parsees have maintained their distinct identity in India, and as a very small community the Parsees may have very little share in a national government of this country. History teaches us that a community that has very little share in the government of the country it resides in, must find itself materially at a disadvantage.

SPECIAL EFFORTS FOR SAVING IT BY SEEKING NEW FIELDS

Thus chances are that unless the Parsees devise special measures to safeguard their future, they may slowly revert back to the old position they occupied prior to the advent of British administration in India or be a little better. To avoid such a catastrophe, prudence and forethought requires that the Parsees should try to find out from now new fields for their future commercial and industrial activities. Providentially one such field opens out in our ancient fatherland—Iran. After thirteen hundred years of chequered history of foreign invasions, plunder, rapine and devastation, Persia—a land of braves and warriors—, ever ready to die than to become a slave country, is raising its head once more from the ashes of its past Kaiyanian and Sassanian glory.

Like Feridun and Ardeshir Babegan the present saviour of Persia has pulled her out of anarchy and misrule of the last Kajar dynasty. He is the truest patriot and a pure Irani soldier, for, Reza Shah Pahlavi hails from Mazanderan, the country that never submitted to the Arab conquerors of Persia and preserved their true Persian blue blood. The people of Iran are to be highly congratulated for having chosen such a personage to be their Shahan-Shah. May Ahurmuzd crown with success his efforts to bring Persia in the first rank of the Empires of the world. May he live long to achieve his great mission !

(To be continued)



H. E. Mirza Hasan Khan Pirnazar, the Persian Consul in Bombay, is a keen Parsiphil, and so he never misses an opportunity to join and take part in the congregational affairs of the Parsis. When the Parsis last went over to Uran, a pleasant place across the Bombay harbour, to celebrate the foundation day of the Fire Temple in that place, His Excellency also gladly went over there and took a willing part in the celebration. In the above picture he is found with some Parsi gentlemen who had been with him there.

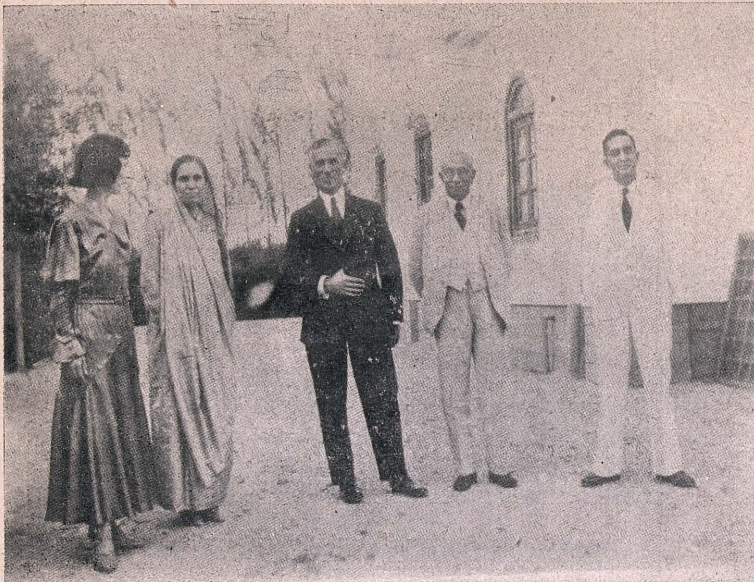
حضرت اجل آقای میرزا حسن خان پیر نظر قونسل دولت شاهنشاهی ایران در بمبئی یکی از خیرخواهان با حرارت پارسیان است و به این سبب گاهی در همراهی و شرکت با ایشان در ادای مراسم تبریکات کوتاهی ننموده اند در این دفعه آخر که پارسیان به اوران (که جای باصفائی است در انطرف بندر بمبئی) از برای بجا آوردن مراسم روز تأسیس آتشکده رفته بودند این وجود محترم هم با مسرت زیاد بانجا تشریف برده و در انجام تشریفات با رضایت خاطر با آنها شرکت فرمودند در عکس فوق ایشان با برخی از پارسیان محترم که در خدمت ایشان در انجا بودند دیده میشوند

Major Sahrab R. Bamji, A. I. R. O., who has lately been raised in rank in the India Reserve of Officers in the Army, has been a zealous member of the Iran League and a very useful citizen here. He holds Long Service and War Service Medals and is one of the few Parsis who have a long and meritorious record of Army Service.

ماژر سهراب آر. باجی ای. آر. ای. که چندی پیش در میان صاحبمنصبان قشون ذخیره هند ترقی رتبه یافته یکی از اعضاء غیور انجمن ایران لیگ و از اشخاص سودمند این شهر بوده است این شخص محترم دارای نشان «خدمت طولانی» و «خدمت جنگی» بوده و کمتر کسی در میان پارسیان است که مانند ایشان در خدمت نظامی سابقه شایان و طولانی داشته باشد



رستمی



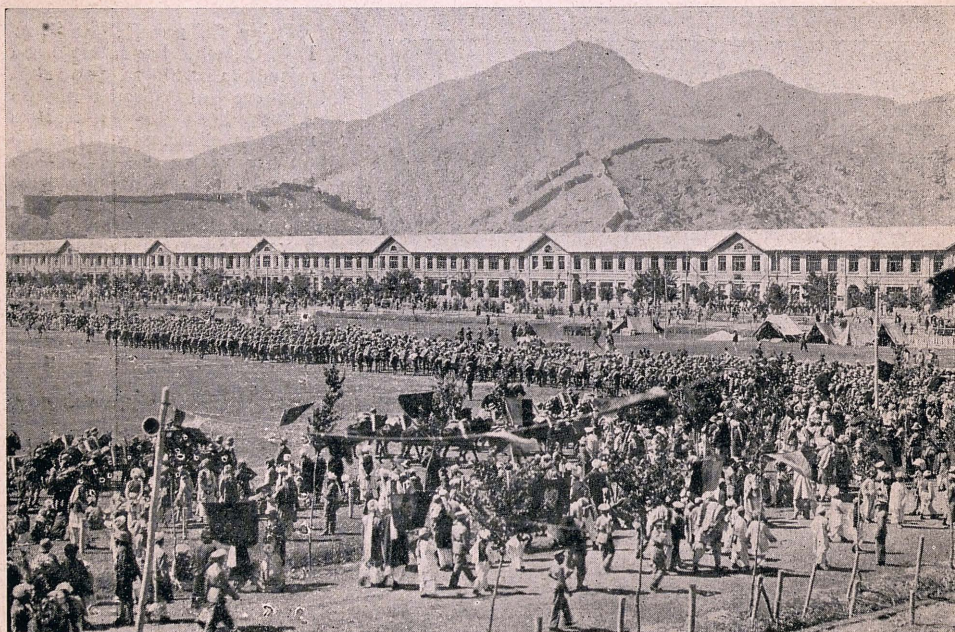
This photograph has a melancholy association as it was taken during the visit of the Bombay Parsis who had been graciously invited by His Majesty the late King Nadirshah to attend the anniversary celebrations of his accession to the throne of Afghanistan.

(Left to right Madame Asphandiari, Mrs. Rustam A. Dubash, H. E. Asphandiari, Persian Minister in Kabul, and Mr. Khurshedji Limji and Khan Bahadur Dossabhoj Bhi-vandiwalla, h e

last two being the Parsi guests of His Majesty during the time they were in Kabul.)

عکس بالا مجمع حزن انگیزی را نشان میدهد چونکه در ایام شرفیابی پارسیان هندوستان بمحضور اعلیحضرت نادرشاه پادشاه متوفای افغانستان که در موقع جشن سالانه جاوس از مراسم ملوکانه از مدعوین بودند گرفته شده است

از طرف چپ بر است (۱) بانو اسفند یاری (۲) زوجۀ آنا رستم ا دوباش (۳) حضرت اجل آقای اسفند یاری سفیر دولت شاهنشاهی در کابل (۴) آقای خورشید جی لیمجی (۵) و آقای خان بهادر دوسابای بیوندیوالا که دو نفر آخری در مدت توقف ایشان در کابل مهمان اعلیحضرت بودند



The Afghan Independence Day was celebrated by a eight day Jashan in Kabul, and was marked by a continuously varying programme of events and functions which lasted from the 11th to the 18th of August last. The above shows a military display during the festival.

ملت افغان مراسم جشن روز استقلال مملکت خود را در شهر کابل در ظرف هشت روز بجا آورده از روز یازدهم تا هیجدهم آگست گذشته باترتیب مفصلی وظایف خود را بانجام رسانیدند عکس فوق نمایش نظامی را در ایام جشن نشان میدهد

THE KURDS

THEIR HISTORY, LANGUAGE, MANNERS AND CUSTOMS AND THEIR COUNTRY

TRANSLATED FROM THE ORIGINAL FRENCH OF DR. BLETCH CHIRGUI

BY

MISS DHUN BEHRAMGORE T. ANKLESARIA, M.A.

[The Parsis are happy in the present circumstance of promising lady scholars appearing in their midst. Miss Dhun Behramgore Anklesaria, M.A., is one of them, and shows a special bend for Iranian learning. Though her academic language has been French she has mastered Avestan and Pahlavi sufficiently well to lecture to some Madressa Classes. In the following lucid rendering she is presenting to us the inspiring life of our dear and valiant brethren, the Kurds, the only heroic people who have preserved the purity, integrity and independence of the old Iranian race. We welcome her in our columns.—*Editor.*]

INTRODUCTION

The Kurdish nation, their country Kurdistan, the aspirations of this nation, the reasons for which this nation has revolted against the Khalifs and the Padshahs, and the Unionists, and are revolting against Kemalism are very obscure data for a very great part of the public of the world.

The object of this work is

To make known to the civilised world the origin,
the past and the present of the Kurdish nation
and of Kurdistan;

To show whether the Kurds deserve to be treated as
they have been treated by victorious Europe and
the Turks; and

To pass judgment on the dark and dishonest scandals
of the Turks.

THE KURDS AS SEEN BY OTHER PEOPLE: THEIR CRAVING FOR CULTURE

As regards the Kurds however, we do not intend to present them to the world ourselves, but we think it better to leave this duty to the elite of the European Orientalists who have studied and known Kurdistan and the Kurds intimately, by allowing them to speak for themselves:—

Alexander Yaba in his "*Recueil de Notices et Recits Kurdes*," published in 1830, says:—

"There were formerly a good number of schools in Kurdistan and people there exhibited much inclination to learning. In every town, in every province, in every borough and village of Kurdistan, one did not fail to meet with one or two or three schools and sometimes even more.

"The governors and the residents vied with each other in showing their great concern for the schools and the savants. Great and small alike in Kurdistan prized the arts and sciences at their true worth. Distinguished teachers were to be seen in Jezirah, Amadi, Saard and Soran and in other places. In order to become a licentiate it was essential to follow twelve different courses. Today however schools, teachers and literary men have almost entirely disappeared, or at least they are very rare."

THEIR HIGH CHARACTER AND NOBLE HOME LIFE

B. Nikitine in his book "*Quelques Observations sur les Kurdes*" says:—

"In order to give a trait of their character, let us mention particularly that prostitution is unknown to the Kurds, and that in order to define it they are obliged to borrow Turkish words.

"The Kurd has his hearth, he is rather a monogamist and his wife enjoys a great authority in home-life. It is she who manages the household and the servants are under her orders. It is she who distributes the repast during meals and

one does not begin to eat without her permission. In the absence of her husband, she receives the visitors, entertains them and converses freely with them. She does not wear a veil like the other Musulmans. Marriages are made by love, and the consorts see each other and know each other before the wedding, whilst among other Musulmans marriages are contracted without the will of the intended husband and wife, through the intermediary of a third person. In his daily occupations, the Kurd is a diligent cultivator. One is amazed, whilst journeying in the ruined corners of Kurdistan, to see what stubborn pains the Kurd takes to snatch from the unyielding mountains the riches which it retains greedily."

La Grande Encyclopédie Française, in its Volume XXI says :

" Their family feelings are much developed. The Kurds are sincere, honest and hospitable. The women are more free than in Turkey and they go out unveiled. Polygamy does not exist save among the rich. They detest the Turks. They adore music and dance."

Henry Binder in his book " A Traveller in Kurdistan" says :—

" In short, the Kurds are elegant, strong and intelligent, and a nice type of people, and when they will be polished by civilisation, they will show superior to their neighbours the Turks."

E. B. Soane in " Two Years in Kurdistan" says :—

" The day the national consciousness of the Kurds is awakened, the Turkish state will crumble before them."

THEIR BEAUTIFUL LANGUAGE

L'Abbe Paul Beider in his " Grammaire Kurde," Paris 1926, says :—

" Sprightly, harmonious, simple, precise, rich and varied, easy to learn, this language of the Kurds is captivating and has its charms. Its proverbs are much in vogue and they are

admirable ; they form the base and the link in all conversation and they are really the appanage of the Kurdish language. For everything and for every condition of things, the Kurd has a proverb, and his proverbs serve as a code and as a rule of life. The entire Kurdish nature is possessed thereof; and the wisdom of the Kurds has seen and said everything since ages past. No less eloquent than philosophic, the Kurdish language is thoroughly poetic and its poesy embraces all branches of poetry and treats of entire nature."

THEIR PAST AND PRESENT GREATNESS

Martin Hartmann in "Funf Vartrage uber den Islam," Leipzig 1912, says :—

"The day the Kurdish nation gets at its head the required man, the will and the power that it shall then put forth for co-operation in serving universal culture and civilisation, will gain for it the respect and the amazement of the entire world."

In his preface to the Cherefname (History of the Kurds) published in 1868-1875, at Petersburg, F. Charmoy, former professor of the Asiatic Institute of St. Petersburg and member of the Imperial Academy of Petersburg, says :—

"Among the people that have appeared successively on the stage of the world, there are some whose souvenir has been transmitted to the remotest posterity by remarkable monuments which bear witness to their ancient grandeur. Such are the Egyptians, whose country is considered to have also been the cradle of philosophy. Others such as the Greeks and the Romans have so well deserved our admiration by their progress in art and science, and by the wisdom of their laws

and their political institutions, that their names are associated with everything great and heroic that history offers.

"Then there are nations which have made themselves known by their devastating genius and by the ravages they have exercised in all the countries furrowed by their hordes thirsting for blood and eager for plunder: Such were the Huns under Attila and the Mongols or the Tartars who, under the conduct of their famous conquerors Chengiz-Khan and Baton, have left their vestiges stained with blood in the vast regions which they have overrun as conquerors.

"Others finally, without having acquired this sad celebrity, are distinguished by their warlike genius and by the bravery of some of their great captains who have deserved the honour of gaining sovereigns for various states of Asia and Africa. Such were the Kurds, whose name was rendered illustrious in the remotest antiquity by the fabulous exploits of Rustom, justly considered the Hercules of Persia, and by the later elevating stories of Saladin and his worthy brother Al-Malek-al-Adel, which are connected with those of the European heroes of the Second Crusade, Phillip-Augustus, Richard the Lion-Hearted, Lusignan and many other warriors mentioned gloriously in the annals of Christendom. This same nation has again brought forth the generous Karim-Khan, who in the last half of the 18th century, was the founder of the dynasty of the Zends, and the Titus of Persia, and also several able historians and literary men, and among others the learned Ibn-al Asir of Jezirah, the celebrated Abul Feda, prince Ayoubi of Hama equally distinguished as historian and geographer, in fine the elegant historiographer Idris-i-Bitlisi."

GEOGRAPHY

Physical :—

Kurdistan is rather a mountainous country, although it also possesses vast plains. Kurdistan extends from the Persian province of Luristan to Kharput and to the confluence of the two branches of the Euphrates for a length of 900 kilo-

metres from South-East to North-West, and a width of 100 to 200 kilometres, all that great territory enclosed in 34 to 39 of latitude and 37 to 46 of longitude due East. The chief valleys of Kurdistan, Batmantchai of the river Bitlis, the two Zabs of Adhaim and Shirwan, the mass of the Zagros and the Lake Van are as citadels to these historic and warlike populations.¹

Nuthals in his *Encyclopaedia*, while treating of the geography of Kurdistan, says:—"A sketch of plateaus and mountains situated in the Transcaucasian territory and now belonging to the Turks, the Persians and Russians, consisting of green plains and of high ranges of mountains which are crossed by rivers like Zab, Batman-Sou and the Euphrates would depict the country of the Kurds. Diarbekir is the greatest town of Kurdistan within 194 miles of Aleppo. The Tigris is an important river of Asiatic Turkey, which rises from the mountains of Kurdistan and flows to the South-East upto Diarbekir, and thence turns towards the East."

The frontiers allotted by Strabo to Kurdistan and traced on his geographical chart in 60 B.C., are more or less in conformity with those assigned by the French *Encyclopaedia*.

Agricultural:—

The agricultural products of Kurdistan are:—Wheat, barley, millet, maize, rice, flax, tobacco, rye, sesamum, linseed, liquorice roots, gall-nuts, onions, rice-fields-peas, opium, lentil, beans, and chick-peas. Her garden products include almonds, figs, walnuts, berries, hazelnuts, olives, apples, pears, apricots, peaches, plums, cherries, wild cherries, pomegranates, grapes, mulberries and groats and all sorts of vegetables.

Mineral:—

Kurdistan is extremely rich in containing mines of all ores. Unhappily, the domination of the Turks has, to this day, prevented the working of these riches, as elsewhere she has stopped all initiative of progress and work. The mines which

¹ See *La Grande Encyclopédie Française*.

are worked are hence very rare and all this wealth remains buried in the ground. At Argani, there is a copper mine which is exploited by the Government. At Palou we find the bearing of brass, in the village of "Havo" of the Kaza of Silvan and in "Harput" of the Kaza of Jezirah there is a bearing of coal, in the dependencies of Diarbekir gold and silver mines, in the Kaza of Seerd there is a mineral water spring containing sulphur which is cool in summer and hot in winter. We find petrol on the banks of the river Botan.

Similarly we find in the Kaza of Seerd in the neighbourhood of Maden mines of iron, plated lead and coal, and in the Kaza of Eruh gold mines.

In the vicinity of the town of Van and in its dependencies we meet with very rich bearings of coal, plated and plain lead, copper, tin, borax, chalk-stone, plaster-quarry and petrol.

In the neighbourhood of Erdjiche, Julamerick and Bache Kale are found sources of sulphurous mineral waters and in the valley of Zab, cold water containing bicarbonate of soda.

In the Kaza of Kigi we meet with iron mines, in that of Kemah coal, plated-lead and lithrage, in that of Keskin steel, and in that of Hinisse naphtha. The plains of Keskin, Kigi and Pessinle contain quarries of plaster, stones, chalk and lime.

In the vicinity of Agri Dag and Erzindjan, there are several springs of mineral waters with the tinge of sulphur, and at its base other chemical substances not defined as yet.

In Kian there are lead mines, in Tchemich Guezec coal, and in Sandjak de Dersim mineral sources whose nature is not defined.

Industrial and Economic :—

In spite of the destructive work of the Turks, there remain some traces of the old industry of the country. Their principal products are :—woollen kilimes (a kind of carpets), tissues for curtains, cotton cloth for hosiery, cotton cloth, satin, velvet, tissues of pointed thread, carpets, several varieties of

silk stuffs, chayak, woollen cloaks, sedjade (prayer carpets), flax cloth, silk cloth, hosiery, etc.

They work there on ebony, ivory, yellow amber, leather and silver in the manufacture of furniture, trinkets, light articles and jewellery.

They work on iron, steel and copper for the manufacture of tools or implements.

The industries of peltry, saddlery and carpetry are in progress in Kurdistan and there are several tanneries, and a few factories of soap and dyes.

At Mardine, they manufacture a soap called Btone with the help of a kind of pistachio oil.

Kurdistan has a fairly good scale of export trade. The chief products exported are:—wool, goat's hair, gall-nuts, manufactured silk, salted and smoked fish, cheese and various milk foods, butter and the skins of lambs, goats and oxen.

Besides that Kurdistan exports every year a considerable number of beasts, reaching at times the figure of some millions of head, Kurdistan possesses :—

Wealth in the head of cattle and domestic animals :—

Lambs	13,478,257
Goats.....	8,185,899
Horses, mules, donkeys ...	2,595,148
Oxen, cows.....	1,821,850

Population:—

To determine the exact number of Kurds is a very difficult if not impossible task. The statistics which we have as regards this are based on suppositions and approximate figures. It has not been possible to take any census, in conformity with the rules in practice in order to be able to have exact information.

The French Government, in its "Livre Jaune" published in 1892, estimates the Kurds of Turkey to have been 3,012,879 in number.

In a "Statistic" which General Zelendji has published on the population of the Ottoman Empire, he estimates their number in Turkey to be 2,800,475.

A Statistic published in 1919 by the Turkish Government giving the number of inhabitants of Turkey on the 1st March 1914, has estimated the number of Kurds only for the Vilayets (administrative divisions) of Van, Bitlis, Mamouret-al-Aziz and Diarbekir to be 1,947,712; the Turkish Government regretted its inability to give the number of the inhabitants of the rest of Kurdistan as the attempted census in those regions could not be finished at the time.

Mr. Vital-Cuinet, in his work "Turquie d'Asie" edited in 1892, estimates the Kurdish population of the Vilayets of Van, Bitlis, Erzeroum, Diarbekir, Mamouret-al-Aziz and Sivas to consist of 1,928,550 inhabitants.

It being beyond our means to take an individual census of the Kurds, we have tried to proceed with a census of the houses in the towns and villages, and of the tents among the tribes.

Although Alexander Yaba in his work "Recueils de Notes et de Recits Kurdes," edited in St. Petersburg in 1860, says:—"These tribes are counted by Khanes—which signify tents, families,—and every Khane comprises 5 to 20 individuals—men, women and children"—yet we have adopted the method of multiplying by 10 the number which we have obtained by such census and we have arrived at the following result:—

In Kurdistan occupied by the Turks.....	3,987,960
In Kurdistan annexed to Syria	289,940
In Kurdistan annexed to Mesopotamia.....	749,380
In Persian Kurdistan.....	3,300,000
Kurds living in the Armenian Republic.....	60,000

8,387,280

Not being able to make even an approximate estimate of the number of Kurds settled in the countries of Europe, Africa, Asia and America, we are obliged to neglect these in the census taken by us.

We estimate that the exact number of the general population of the whole of Kurdistan is nearly 8,387,280, a few hundreds more or less.

A Commission presided over by Count Teleki, Prime Minister of Hungary, and charged by the League of Nations to make an enquiry into the question of the population of Mosul, in his report published on the 16th July 1925, estimated the number of Kurds as follows :—

In Turkey	1,500,000
In Persia	700,000
In Mesopotamia	500,000
In Syria and other countries.....	300,000
	<hr/>
	3,000,000

Language and Literature:—

The Kurdish language traces its origins from Sanskrit, Medean (Avestan) and Pahlavi languages. The great resemblance to the Persian and Armenian languages arises from the different sources of its origin. The Kurdish language is composed of four different dialects:—Kirmanji, Zaza, Baban and Ler.

Kirmanji is the dialect which is the most in vogue.

The Kurds possessed their own national characters which they used up to their conversion to Islam. These characters presented a very great resemblance to the old Armenian and Assyrian characters and were written from left to right.

After being converted to Islam the Kurds have forsaken these characters and burnt all their old literature.

The great difficulty which the Arabic alphabet has presented for writing the Kurdish language has led to the intellectual Kurds neglecting their own language and writing in other languages such as Persian, Arabic and Turkish. Still some of them have formed an exception and have still continued writing in the Kurdish language.

Such were Ahmed Khani, Sharafudin-i-Bitlissi, Mellai-Jeziri, Ali-Hariri, Faqui'i Tairan, Mella'i Bate, Sherif Khan, Ali Teremuski, Mella Yunis, Helgatini, Ismail and many others whose names we have forgotten.

(To be continued.)

ORIENTAL GOVERNMENT SECURITY LIFE ASSURANCE COMPANY

Report and accounts of this pioneer and most flourishing Indian assurance company were lately published, and present further record of prosperous business.

The total assurances in force amounted to the colossal figure of Rs. 43,94,91,496, which includes last year's new assurances for Rs. 8,50,14,523.

Claims paid last year by death amounted to Rs. 41,24,540 and those by maturity to Rs. 45,93,114.

The former covered 1703 policies and 1382 deaths. The greatest toll was by diseases of the respiratory organs, followed by tuberculosis, fever and stomach and intestinal ailments. Thus the city's damp climate and luxurious life have been taking full penalty from the inhabitants without these showing any resistive methods of living.

The Parsis seem to have specially suffered from diseases of the brain and the nervous system and debility and senile decay. This would show greater need for the Community attending to its physical, social and economic welfare.

SOURCE OF MUSLIM THOUGHT

PROF. TAHER REZWI, M.A., PRESIDENCY COLLEGE, CALCUTTA

[Our readers are not unacquainted with Prof. Rezwi's talent and learning and his fair and clear views on all matters dealt with by him. It is a happy sign that dispassionate, fair and sound writers are daily increasing in the ranks of Islam.—*Editor*.]

This essay has been suggested to me by a book, very recently published, on "Muslim Thought and its Source," in which the learned author has attempted to remove the idea of Islam's ever coming under foreign influence, especially Hellenic, so far as the formation of its chief thoughts is concerned.¹

Here, I am not going to discuss anything in respect of the author's success, or otherwise, in his attempt. My sole idea is to put forward in the following pages, quite a different—if not new—aspect of the origin and development of Islamic Schools of Thought.

MUSLIM ARABIA'S DEEP RELATIONS WITH PERSIAN CIVILIZATION

Long before the Muslim Arabia's coming under the alleged influence of Hellenic culture, it had very deep relations with the neighbouring civilization of Persia, and as such the bulk of Islamic thoughts had their roots in Zoroastrianism. History says that Iraq as well as the entire land of Southern Arabia—especially the Province of Yemen—were under the sway of the Persians prior to the advent of Islam. Even Hedjaz was on the verge of Persian subjugation. When the Prophet of Arabia was born, Yemen was being ruled over by a Persian governor. It is even believed that the Prophet used to be proud of the fact that he got his birth during the reign of Anushirwan the Just. Salman, the Persian, famous for his comparative study of Religion, was a close companion of the Prophet in course of his great mission, and used to be counted

1 "Muslim Thought and its Source," by Prof. S. Muzafferuddin, of Islamia College, Calcutta—1933 (pp. 168).

amongst the *Ahl-e-Bait* (kith and kin) of Muhammad. It is strange that Muslim scholars, generally, ignore this important element while discussing the origin of Islamic thoughts. There is no use in refuting the ideas of Steiner or Von Kremer, that Rationalistic theory of Islam originated under the Greek influence. Western scholars have themselves now proved that not only Islam, but even Judaism and Christian theology, have had the roots of some of their chief doctrines in the Zoroastrian culture and civilization. Muslim Arabia came in contact with Hellenism in quite a later period; while much before this, the Arabs had already come under the direct influence of the perfect neighbouring civilization of Persia. And thus we find that Islam has possessed much more Zoroastrian parallels than any other religions on account of its having a wide and liberal fold.¹

THE "DOCTORS" OF ISLAM WERE PREDOMINANTLY PERSIAN

It can never be denied that on account of the spread of Islam in its early days, new converts began to explain *Quranic* thoughts in the light of their own ancestral beliefs; and the doctors of Islam tried to adjust and harmonise the dogmas of religion and the dictates of Reason, with the result that very soon a number of sciences such as, philosophy, commentary, theology, jurisprudence, etc., were developed. But who were these "doctors" of Islam and where did they come from? If we take away the Persian Muslim element from the sphere of Islamic scholarship, then there will be left nothing appreciable in the Arabic literature, which knew very little except "poetry" before its coming into contact with the Persians.²

1 I am at present engaged in writing a comprehensive book especially on this subject and hope to bring into light very soon the "Parallel Thoughts in Islam and Zoroastrianism."

2 I have already dealt with this particular subject in detail, in my recently finished, but as yet unpublished, work "*Persia's Services to Islam*", in which it has been attempted to remove misapprehensions of some European writers—notably among them, Darmesteter—who maintain that the "Islam" of the Persian people is "anything but Islam". It has been very successfully shown that whatever fame or uplift Islam achieved, it was simply due to the activities of the Persian Muslims alone; and that *Persian Islam* has been true to the spirit of the *Quranic* teachings, all along.

THE ORTHODOX DOCTRINE OF PREDESTINATION AND ITS IRRATIONAL CONCOMITANTS

Shahristani (A.H. 548) in his renowned work on "Nations and their Faith,"¹ observes that the question of the *Freedom of human will* was mainly responsible for the development of the various schools of Muslim thought, and two groups came into prominence for the first time. Of these, the *Asha'rites*, or the Orthodox Scholastics, thought that man was not free in his will or action, *i.e.*, everything was predestined; and that whatever good or evil happens in the world, is the "work of God." This was, so to say, one of the chief traits of the pagan Arab mind. They even thought that God and His "words," *i.e.*, the *Quran*, were *co-eternal* with the existence of God, or more clearly, "uncreated" object, which idea reflected on the very "Unity" of the holy Creator. Sometimes the *Asha'rites* went so far as to attribute human qualities to Godhead, and believed that God will be visible to human eyes on the Day of Resurrection.² All these facts show that Arabia had not forgotten its old heathen beliefs even after its embracing Islam. The majority of the Muhammadans, even during such an advanced state of the world, are upholders of almost all the *Asha'rite* doctrines; and though the late Shams-ul-Ulema Shibli Nomani tried his utmost to shake off this charge from the shoulders of the Muslim community, discussing all their "orthodox" views in the light of *Rationalism*, yet he could not succeed.³ While some other noteworthy writers being at a loss to find out any sound argument of defence, have put an end to the controversy, by saying that the *Asha'rite* views were suitable for the uneducated Muslim mass, whose intellects and wisdom were not fit enough to understand the high principles of Faith, rationalistically. However, we cannot expect to find the roots of the *Asha'rite* doctrines in Zoroastrianism, on account of their irrationalities and imperfectness.

1 "Kitab-ul Milal-wa-Nahl," by Allama Shahristani.

2 The reader is referred to my "*Parsis : A People of the Book*," for a detailed discussion in this connection.

3 Vide: "Ilmul-Kalam" and "Al-Kalam" by Mowlana Shibli (Aligarh Editions).

PERSIAN INFLUENCE ON SCHOOL OF MUSLIM RATIONALISTS

The second school of Islamic thought, *i.e.*, the *Mu'tazilites*, or the Muslim Rationalists, on the other hand believed that man was quite free in his actions; he has to be guided by his own reasons; and that there was nothing like predestination; else it would tell against the *Justice* of God, which they believed to be one of His chief attributes,—a thing totally ignored by the *Asha'rites* who thought that God was not bound to be *Just*; He might, if he liked, reward the evil-doers or punish those who did good. The *Mu'tazilites*, for the above reason, called themselves *Ahlat-Tawheed-wal-'Adl*, or the partisans of Divine Unity and Justice. They also believed that the *Quran* was a “created” thing, and so not *co-eternal* with God. Such rationalistic ideas, as I shall discuss presently, are quite in keeping with the Zoroastrian tenets, and so we must not hesitate to say that the *Mu'tazilite* School of Islam actually sprung up under the influence of Persian culture.¹ And this is the reason why the whole of Persia since the day of the Arab conquest, is the upholder of *Mu'tazilite* Islam.² Let us examine it more critically and then come to a definite conclusion.

The *Mu'tazilite* doctrines may be summed up briefly in the following:—

God is one and only one³; His attributes are not apart⁴ from His Essence; He can never be visible to human eyes⁵; He is omniscient, omnipotent and everlasting⁶; He is merciful and beneficent⁷; He is all-mighty and all-wise⁸; God is ever just and can never be cruel⁹; He has given man liberty of

1 Zamakhshari (A.D. 1143), the renowned *Mu'tazilite*, who wrote the “*Kashshaf*”, one of the earliest and greatest commentaries of the *Quran*, in the light of Rationalism, was a Persian by birth and nationality.

2 See Prof. Browne's *Literary History of Persia*, Vol. I, p. 283, for detail.

3 *Quran* CXII—1.

4 *Quran* LV—26.

5 *Quran* VI—103.

6 *Quran* XV—10; LV—26; XII—6.

7 *Quran* LIX—22.

8 *Quran* XV—10; LIX—23.

9 *Quran* IV—39; XXIII—60.

action and held him responsible for the same¹; man gets reward for his good actions, and punishment for evil deeds²; reason is the chief criterion of good and evil³; God does not impose any impossible task on human being⁴; He is free from defects and impurities⁵; He will never punish those who do good, or reward the evil-doers.⁶

COMPARISON WITH ZOROASTRIAN IDEAS

Now let us compare these with the Zoroastrian ideas given below; and the reader will then easily grasp the truth that Hellenic influence plays very little part in the development of the above school of Muslim Thought; rather practically every word of the *Mu'tazilite* views seems to be identical with Zoroastrianism.

According to the holy Scriptures of the Parsis, God is the only Being, the Creator of Mankind and the whole Universe⁷; He is the Supreme, Mighty, and the Most Beneficent Being⁸; He is Wise, Powerful, Just, and Merciful⁹; His attributes are numerous and are not *accidents* of His Being: rather *they are His very Essence*¹⁰; God is Omniscient, Omnipotent and Perfect Being¹¹; He is invisible Spirit¹²; it is the Man's duty to remain firm on the Right Path of God and make himself ready to fight the devil who always misleads the simple creatures of God¹³; "O, True Light and True Spirit! we pray Thee to grant us wisdom and knowledge; good reason and good thought; and power of good action and success."¹⁴

1 Quran XLI—46; LIII—40.

2 Quran VI—161; XVII—14.

3 Quran II—164; XXX—24; XXI—24; XVI—65-67. 4 Quran II—285.

5 Quran IX—116; X—45; LIX—22.

6 Quran IV—39; XIII—31; XVII—16; XXXII—20; XXIII—60.

7 Yasna XII—I; L—11.

8 Yasna XLIII—4; XLIV—7; XXVIII—5.

9 Yashts—I, 7-8, 12-15.

10 Khordeh-Avesta.

11 Yasna XXVIII—5; XXIX—6; XXXI—8.

12 Yasna XXVIII—1.

13 Ys. XXX and Ys. XXXI.

14 Meher Yasht, 33.

FURTHER PERSIAN INFLUENCE

Two more Schools of Muslim Thought, as Shahristani informs us, had developed during the early days, side by side with the above two already described. These latter were the Schools of Muslim philosophy and Islamic mysticism. I need not discuss these in face of the fact that one of them, *i.e.*, the philosophical school, was simply an offshoot of the *Mu'tazilite* group¹ and thus it came under the direct influence of Persian culture; while the other, the Mystic school of Islam, has already been dealt with by a talented writer of the present age, Dr. Sir Muhammad Eqbal, in one of his famous works on Persian Mysticism², and where the learned author has proved that the Muslim School of Mysticism actually developed under the influence of ancient Persian civilization.

In conclusion, I might remind the reader that "Islam" was never a new religion. The Prophet of Arabia and the holy Quran repeatedly declared that it was simply a *reformation* of the old creed, which had been propagated at different times, in different countries.³ And that "old creed" was "*Whoever believes in God and the Last Day and does good, they shall have their reward from the Lord, and there is no fear for them, nor shall they grieve.*"⁴ In Muhammadanism we find many things that are originally claimed by Judaism or Christianity; and so it is never peculiar if we come across a lot of Zoroastrian ethics and ideals among the teachings of the Prophet of Arabia.

1 See "Spirit of Islam" by Right Hon'ble Syed Ameer Ali, P.C. (Calcutta, 1902), p. 392.

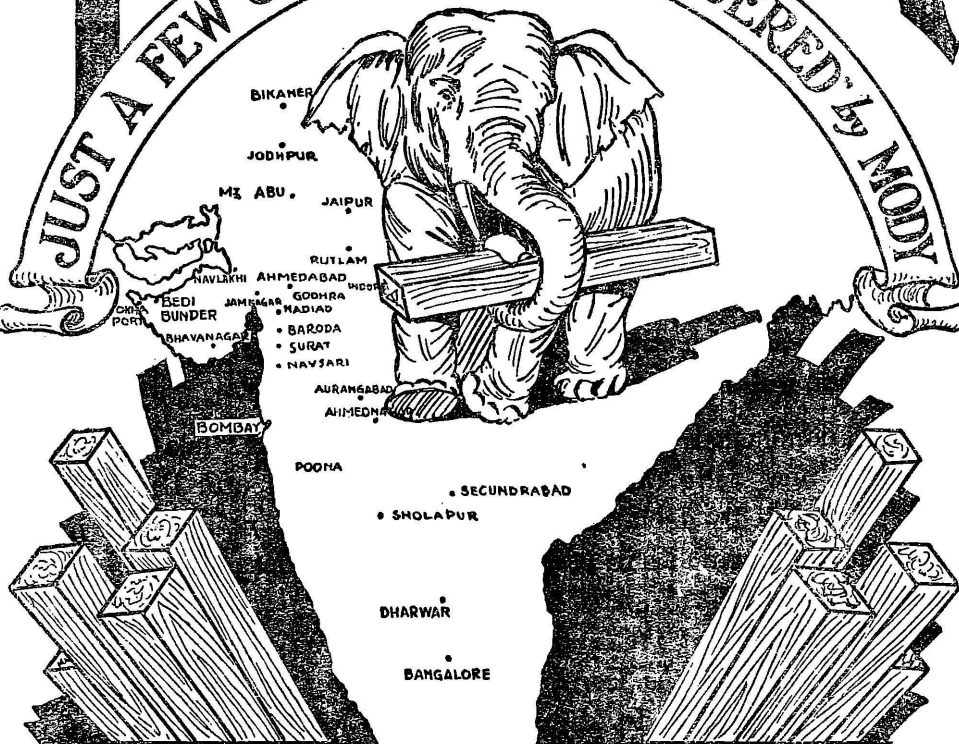
2 *Vide*: "Development of Metaphysics in Persia" by Sir M. Eqbal, Ph.D. (London, 1908).

3 Quran XVI—36.

4 Holy Quran II—62

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THE NOBLE CREED

The noble teachings of Zoroastrianism need be believed and accepted through its own indisputable precepts of Good Thought, Good Word and Good Deed, as demonstrated in the life of Ashoi or Righteousness. The powers of Spenta Mainyu and Angra Mainyu are ever operating throughout this creation in which we live at present, therefore it behoves us to devise ways and means to work properly and deal with this tremendous task of re-establishing the Mazdayasnian Law throughout the world that the Aryan majesty may be restored to its birth-right.

THE HOLY MISSION

Distance is no obstacle in a conjoint labour in the service of the All-Highest Creator Ahura Mazda, but means must be found to carry on the work of spreading these teachings, therefore one or more Parsees should come to America to conduct a lecture tour, which will be of great value in providing the means that we may pursue our labour.

That the Creator Ahura Mazda keep you all in health and happiness, to the end that the good work of Zarathushtra may grow apace, and its light may be made manifest to all Aryans, is and ever will be the sincere desire of me, your brother in the True Faith of Mazda.

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IMPRESSIONS OF A SUMMER JOURNEY IN KURDISTAN

N. R. NAJIB, BAGHDAD

BEAUTIES OF KURDISTAN AND THE SIMPLE AND VIRTUOUS LIFE OF ITS PEOPLE

Now that the West seems to have bade farewell to idealism and to have submerged into purely materialistic notions and ideals, and now that this almost anti-aesthetic wave of the Western world is about to penetrate into the poetic East, for one who still adores the glories of a quite, bright, and virtuous life of nature, our beautiful Kurdistan, with all its lofty mountains, its attractive valleys, its forests and meadows, and its ever-changing impressive and arresting scenery, is surely a second Eden. There alone under the shades of years-old oak trees and maples and on the summits of high mountains one can comfortably lead a peaceful life—a life far away from the destructive inventions and vicious conceptions of civilization, but nevertheless rich with productive and virtuous gifts of nature. There nature has, with marked generosity, bestowed upon the inhabitants all means and ways for living a simple and righteous life: fertile soil, pure and refreshing air, matchless sceneries, plentiful fruits, and the most important of all, a strong and vigorous will coupled with no less vigorous manly character.

THE LOFTY TRADITIONS OF THE KURDS AND HOW THEY LIVE UP TO THEM

Once one enjoyed the picturesque sights and landscapes of Kurdistan and once one observed the chivalrous deeds and behaviour of these descendents of Dieoces, Cyaxares and Astyages,

one would no more wonder at the great number of poets produced, both in the past and in the present, by this talented and creative race, nor would one wonder at the sincere desire and zeal of the people for the preservation of the higher traditions, customs, and usages of their ancestors, many of which, together with the numerous heroic adventures of their forefathers, are preserved in a great many beautiful epics still listened to with solemnity and esteem. The good rider, the good marksman, the good hunter are accorded no less honour and homage than are accorded to, say, a ruler. Hospitality is, of course, one of the most sacred and inviolable traditions among the Kurds.

THEIR HIGH REGARD FOR THE GENTLER SEX

Their respect for the fair sex in all aspects of life is very great indeed. The following instance will suffice to show the feelings of the Kurds towards women. Some thirty years ago a Kurdish tribe, famed for their bravery all over Kurdistan, were compelled to pursue brigandage as the only way to earn a livelihood. Soon the whole country became a scene of robbery and hold-ups. No caravan could travel unless escorted by a military force, and even in some cases the fate of the protecting force was no better than that of the caravan. Once it so happened that the bandits held up a caravan which included, among others, a few ladies. The merchants being conscious of the instinctive respect of Kurds towards the fair sex, began to hand over their money and other valuables to the ladies while the bandits watched their movements with indifference. At last the bandit chief's patience came to an end when he saw that if things were allowed to go on like that there would remain but little loot for them to take. So he advanced towards the ladies and begged them respectfully to be a bit "just" in the division and to receive no more from their male companions. Needless to say the ladies were allowed to keep what they had already been given by their merchant friends.

PLACE-NAMES OF PRE-ISLAMIC AGE

One thing that deserves proper attention and study is, I believe, the pre-Islamic names. Besides many place-names which now appear to be of no clear meaning, there are some which are of great significance. For instance, there is a Kurdish clan called "Yezdanbekhshi" whose habitat is known as "Shemiran," while there are several villages with the name "Wurmuzyar" which apparently is a corrupt form of "Hormuzd-yar". The large mountainous district of "Howraman" which is inhabited by a tribe called "Howrami" is of no less significance. These people themselves claim to be descendants of "Behmen". They speak a dialect which is particularly their own, the only other tribe in Kurdistan who speak this dialect being "Zendene" or "Zenkene".

There are besides many other Kurdish clans whose names end with the suffix "vend" such as Hamavend, Seferevend, etc. In my opinion a methodical study of such place-names and proper names is very likely to lead to satisfactory results, at least so far as the historical and philological study of the Kurdish subjects is concerned.

Before ending this part of my article I wish to say that I am inclined to believe in the existence of some relation, however vague, between the Kurdish word "Afret", *i.e.*, woman, and Aphrodite, the ancient Greek goddess.*

A DICTIONARY OF OLD PERSIAN AND PAHLAVI TERMS

While speaking of pre-Islamic place-names, I take the opportunity to say a few words about a manuscript dictionary of old Persian which recently I came across by chance. Our ancestors have surely written a great deal on language and literature, but most of such treasures have been either lost or shelved in corners through the neglect of the succeeding genera-

* This may rather be a form of the Avestan *Fritta* or *Afrita*, meaning "The adored one, or darling."—*Editor.*

tions. The dictionary I refer to was written in the year 1016 A.H. by one Mohamed Qasim, son of Mohmed Kashani, known by the nickname of "Serweri", and transcribed in the year 1025 by one Mohamed Baqir. It opens with an eulogy in verse of Ab-ul Muzaffar Abbas Shah, and comprises about 250 pages in leather binding. The definitions of disused and forgotten Persian and Pahlavi words are given in modern Persian, and in support of the correctness of the meanings the author has given quotations from the works of famous Persian poets. I doubt very much if any copies of this book were available now. It would surely help attempts for the purification of the Persian language of foreign elements if such valuable books were published.

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CHAPTER II

IRAN AND INDIA

INDIA AS A PROVINCE OF IRAN

(Continued from p. 271, Vol. III, No. 4, June 1933.)

That India was a province of the empire of Darius can be seen also from two documents deciphered by Prof. Herzfeld. These documents, found in the old town of Hamadan, West Persia, are on gold and silver tablets, each $7\frac{1}{2}$ inches square, and are inscribed in old Persian, Elamite and Babylonian languages. They read: "Darius, the Great King, King of Kings, the king of Countries, the son of Vishtaspa, the Achæmenid. (Thus) saith Darius the King: This (is) the Empire I possess—from the Saka (Seythia on the North of Iran) that are beyond Sogdiana as far as the Kush (Ethiopia on the South-West), from the Hindu (India) as far as Sparda (on the North-West) which Ahura Mazda has granted unto me, Who is the greatest of Worshipped Deities. May Ahura Mazda protect me and my House."¹

The invasion of Darius did not go further than the Punjab and Sindh, and therefore it is right to say that Darius was the master of only that portion of India which comprised the whole of the Indus regions.² This conquered territory of India was by no means an unimportant part of the Empire of Darius. We are told by Herodotus: "The Indians, who are more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of every other people, to wit, three hundred and sixty talents of gold-dust. This was the twentieth Satrapy."³ This tribute of three hundred and sixty talents of gold-dust in present money would amount to nearly fifteen lacs of rupees, and such a sum was of not a little value in those old days. Darius, pursuant to the Iranian spirit

1 *Vide*, "The Times of India," 23rd May, 1927, p. 10. *Vide* Dr. J. M. Unvala's article on "Two New Historical Documents of the Great Achæmenian King Darius Hystaspes," *Journal of the K. R. Cama Institute*, No. 10, pp. 1 ff.

2 M'Crindle, *Ancient India as described in Classical Literature*, p. 1n.

3 Herodotus, III-94, Rawlinson, *Herodotus*, Vol. II, p. 403.

of adventure, finding that the Indian province of his empire was very fertile and that this fertility was largely due to the Indus which passed through his dominion, wished to know where the mouth of this river led to, and is consequently reported by Herodotus to have explored this river. He says: "Of the greater part of Asia Darius was the discoverer. Wishing to know where the Indus (which is the only river save one that produces crocodiles, i.e. the Nile) emptied itself into the sea, he sent a number of men, on whose truthfulness he could rely, and among them Scylax of Caryanda, to sail down the river....After this voyage was completed, Darius conquered the Indians and made use of the sea in those parts."¹

PERSIAN INFLUENCES ON INDIA

Thus Darius not only conquered India but explored some parts of it with a view to further conquest. His province of India not simply gave him a large tribute but we are also told that as a result of this conquest there was a free interchange of ideas and practices among the Iranians and the Indians. Prof. Herzfeld has thrown some new light on the connections of India and Persia. On the tomb of Darius at Nakshi Rostam are seen three persons whom he identifies as Indians, because they are all nude except for a loin cloth and a short turban and their weapon is a long broad sword, hanging by a strap from the shoulder. Since the climate of Iran would never permit such clothing, it is certain that these people were from the hot climate of India.² This connection of India and Iran did not die with the death of Darius, but continued for many years. For example, when Xerxes, the successor of Darius, took his army for the conquest of Greece, there were many Indian soldiers in his army, besides the Persians, the Medians, the Assyrians, the Arabs and the Parthians. These Indians "wore cotton dresses, and carried bows of cane, and arrows also of cane, with iron at the point. Such was the equipment of the Indians, and they marched under the command of Pharnazathres, the son of Artabates."³

This connection further continued up to the Maurya times during which period, as it will be our task to show, India borrowed many things from Iran in the spheres of architecture and society. The founder of the Maurya Dynasty whence we begin the true history of India was Chandragupta. He deposed and slew the last king of the Nanda Dynasty of Magadha and ascended the throne somewhere between 325-320 B.C. In this fight of Chandragupta and the last Nanda king in which

1 Herodotus, IV-44, Rawlinson, Herodotus, Vol. III, pp. 31, 32.

2 Vide, "Times of India," 23rd May, 1927, p. 10.

3 Herodotus, VII-65, Rawlinson, Herodotus, IV-53.

the former was victorious, Chandragupta had the help of the Iranians. That the Iranians had a hand in the founding of the Maurya Dynasty, although very little, is proved by the famous ancient political Sanskrit drama called *Mudra Rakshasha*, the Signet of the Minister, written somewhere about 5th to 7th century A.D. In the second act of the play, Vishakhadatta, the author of the play, makes Rakshasha, the minister of the last Nanda king of Magadha and an enemy of Chandragupta, talk with his servant and agent Viradhagupta as under :

Rak.—What news from Pushpapur?

Vir.—I have much to tell, sir: where shall I commence?

Rak.—With Chandragupta's entry in the city,
Whatever my agents since have done, inform me.

Vir.—You will remember, sir, when in close league
United by Chanakya Parvateswara
And Chandragupta in alliance, led
Their forces against our city—a wild multitude
Of Sakas, Yavanas, and mountaineers,
The fierce Kambojas, with the tribes who dwell
Beyond the Western streams, and Persia's hosts,
Poured on us like a deluge.¹

PERSIAN INFLUENCE CENTRED IN TAXILA

Mr. S. K. Hodivala, in his valuable work, *Parsis of Ancient India*, gives us another proof of the fact that the Persians after the Indian conquest of Darius had come to India and had settled as a separate nation. He shows us that in the *Bhishma Parva* of the *Mahabharata*, section IX, 64-67, which was written just after the times of Chandragupta, we have a list of the several tribes that inhabit *Bharatavarsha*, i.e., India. The list includes the Yavanas (Greeks), Chinas, Kambojas (Kabulis), Mlechha tribes, the Kaluthas, Hunas (Huns) and the Parsikas. These Parsikas are the Persians, followers of Darius and the ancestors of modern Parsis.

Although the Iranians only came as far as the North of India they established such firm rule in India that it will not be that it was the same Iranian Empire that influenced so powerfully the Maurya Dynasty and subsequent periods of Indian history. During the Maurya Dynasty Iran had lost most of its past glory due to its defeat by Alexander, but still it was capable of influencing India,

¹ Wilson, *Works of*, Vol. XII, *Selected Specimens of the Theatre of the Hindus*, Vol. II, pp. 178-179.

for reasons which we shall soon see. Prof. Rawlinson says on this point: "How this influence precisely crept in, we are, in our ignorance of the history of the Punjab at this period, unable to say. Was there a viceregal court at Taxila, where Sandrakottus had seen the stately Persian ceremonies in practice? Or did he merely assume Persian customs, as Alexander and the Syrian Seleukids assumed them, because Persia, even in decay, remained the greatest and most imposing empire known to the world at that time?"¹ We believe that both these causes combined to bring about this vast influence over India, for Taxila, which was very much persianised, must surely have influenced Indian life, and the stately fabric of the Achæmenian Dynasty, which was before the eyes of the Indian emperors, must have equally served to bring about Iranian influence over India.

Taxila,² Takshasila of the Sanskrit books, was a great seat of learning in the old days and it was annexed to the Persian Empire at the time of the conquest of India by Darius.³ It remained a Persian province until Alexander conquered it in 326 B.C., and therefore since it remained under Iranian authority for nearly two centuries there is every reason to hope that it must have been largely influenced by Iran.

AN ANCIENT PERSIAN TEMPLE

At Taxila Sir John Marshall has discovered "a spacious temple dedicated to fire-worship",⁴ which is 158 feet long and 85 feet wide.⁵ After careful survey he has come to the conclusion that the temple was built by the Iranians when they stayed in Taxila, because "its plan is unlike that of any temple yet known in India, but its resemblance to the classical temples of Greece is striking";⁶ but with regard to the difficulty arising out of the tower standing in the midst of the temple Sir John Marshall had to discard the Greek origin of the temple and he finally concludes that "I infer from its presence, as well as from the entire absence of images that the temple belonged to the Zoroastrian religion".⁷ This tower attached to the temple was mainly meant for the priests to go up and recite their prayers in praise of the sun, the moon and the water which can be viewed best from a high and solitary place, and we see even today that the new

1 Rawlinson, *Intercourse between India and Western World*, p. 29.

2 I visited Taxila at the end of May 1929, on my return from Kashmir.

3 Marshall, *Guide to Taxila*, p. 20.

4 *Annl. Rpt. Archæological Surv.*, 1920-13, p. 5.

5 *Ibid.*, p. 35.

6 Marshall, *A Guide to Taxila*, p. 87.

7 *Ibid.*, p. 90; vide my articles on this Temple in "*Jam-e-Jamshed*" of 14th September, 1929 and "*The Hindu Illustrated Weekly*" of 12th July, 1931.

Fire Temple of Navsari, which is the second biggest place of Parsi inhabitation, has also a tower attached to it from which the priests can recite their prayers as they view the grand objects of nature, such as the sun, the moon and the water and raise their thoughts from nature to nature's God.

The other point which is reminiscent of Persian occupation is equally striking. Strabo informs us that at the time of the viceroyalty of Bindusara, father of King Asoka, Taxila was noted for some strange and unusual customs. Among them was one of the sale of maidens in its public market by Indian parents who due to poverty were unable to marry their daughters to anybody, and apparently came from the surrounding country. This probably commenced when soldiers of the Persian army of occupation married Indian wives.

The other custom, which is important for our purpose, was that the dead were not buried or cremated, but were, as was the Zoroastrian custom, left to be devoured by vultures.¹

INTRODUCTION OF THE KHAROSHTHI SCRIPT

The last influence on the city of Taxila which the Achæmenians exercised was in respect of the Kharoshthi inscriptions. These Kharoshthi inscriptions, found at and round about Taxila, are taken by scholars to have been derived from the Aramaic language used by the Achæmenians and brought to India after their conquest of the country. Besides the two inscriptions of Asoka in Kharoshthi at Mansahra and Shahbazgarhi, in the North-West Frontier Province,² there are many to be found at Taxila and Sir John Marshall says that they confirm the view "that Kharoshthi was derived at Taxila (which was the chief city of the Kharoshthi district) from Aramaic, the latter having been introduced into the North-West of India by the Achæmenids after their conquest of the country about 500 B.C."³ The first man to suggest that the Aramaic was the official script of the Achæmenians was Clermont Ganneau, and his view has been rightly or wrongly accepted by European scholars. In any case the large number of Kharoshthi inscriptions discovered in the region show that the Kharoshthi was derived from the script which was introduced into India by the Persians. Dr. Bhandarkar⁴ also says that Asoka made use of two languages in inscribing his edicts—one of them being Brahmi and the other

1 Strabo, XV-62, M'Crindle, *Ancient India as described in Classical Literature*, p. 69.

2 Smith, *The Edicts of Asoka*, p. xix.

3 Marshall, *A Guide to Taxila*, p. 76.

4 Bhandarkar, *Asoka*, p. 187.

the Kharoshthi and this] last language was extinct in India after 400 A.D. That this is true can be seen from the fact that since the Kharoshthi inscription was derived from the Aramaic which was introduced by the Persians it was found to disappear with the decay of Persian power in India about 400 A.D. Nay, more, since the Brahmi language was purely an Indian language it was written from left to right, but since the Kharoshthi was derived from Persia it followed the rule of that country and was written from right to left.

PERSIAN INFLUENCES IN THE MAURYA AGE

Hence it is clear that the influence which Persia exercised over Taxila was great and it gradually was transmitted to the whole of India in the days of Asoka and subsequently.

As regards the other point, it cannot be doubted that the splendour and majesty of the Persian court, which is even today brought vividly to our mind by the ruins of Persepolis, must have had a great influence over India. Smith rightly says that "the imposing fabric of the Achaemenian Empire evidently impressed the Indian mind, and several facts indicate the existence of a strong Persian influence on the Indian civilization of the Maurya age."¹ Hence, as we shall see step by step, the palaces

1 Smith, Asoka, p. 140.

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of Iranian kings, their manners and customs together with several of their practices were copied by the Mauryans and their followers because the Iranian civilization was not a thing confined to its own limits, but a civilization which was suitable to be world-wide.

It is necessary at this stage to explain why it was Iran alone, and that too when it had been shattered by the conquest of Alexander, that influenced India, and why not Greece also although Alexander had a triumphant march to India via Persia and became the master of India in 326 B.C. The explanation is found in the fact that Alexander barely stayed in India for nineteen months, and that period of his sovereignty over the Punjab was too short for any Greek influence to take deep roots. During that short space of time India and Greece touched each other only on their fringes—they had not a deep connection. His short stay in India coupled with his untimely death in Babylon in 323 B.C. shattered all his plans and within three years of his death no trace remained in India of Greek authority. Hence it was that in spite of his great military capacity and zealous efforts to influence India, Alexander was never successful in his aim and "India was not hellenized."¹ His conquest, though it occupies an important position in the history of India, had not left much behind it in India and no Indian author makes any allusion to him or to his work. Not only are the Indian authors silent over the work of Alexander, but no building or monument even is found in India to have been constructed on Greek model, chiefly because the period of Greek authority over India was very short. Even Megasthenes, himself a Greek, who wrote an accurate account of his life at Pataliputra, modern Patna, as an ambassador of the Greek King Seleucus Nikator of Western Asia, does not speak of any Greek influence on Indian political or social life. On the contrary, his book, supplemented by archaeological evidence, shows us that "the Maurya government managed its affairs after its own fashion in general accordance with Hindu tradition, borrowing something from Persia but nothing from Greece."² In short, although Alexander conquered India, Greece in no way benefitted India. Even before and after the campaign of Alexander Greece did not know much of India, and what little information it got about it was received, as we have seen, from Persia. For example, Homer speaks of two races of Ethiopians, the Western (or African) Ethiopians and the Eastern Ethiopians (or Indians), but he does not speak of the latter as Indians. He calls them Ethiopians merely because he has heard of them to be as black as the Ethiopians. Herodotus also, in later times, says that the Indians "have also all the

¹ Smith, *The Early History of India*, p. 118.

² Smith, *The Oxford History of India*, p. 140.

same tint of skin, which approaches that of the Ethiopians."¹ Thus, it must have been seen, Greece never succeeded in exercising her influence over India, while Persia, even in her collapse, was able to influence India due to its past splendour and authority.

IRAN'S INFLUENCE ON INDIAN ARCHITECTURE

The influence of Iran over India will be treated by us in different groups, and firstly we propose to deal with the influence of Iran over Indian architecture. Records are wanting to take the starting point of Indian architecture further back than the reign of Asoka—263-226 B. C. Chandragupta was the founder of the Maurya Dynasty and from his time the true history of India begins, but since his reign was full of troubles for the possession of the kingdom of Magadha, we find no architectural work belonging to his reign. But when once his dynasty was secure on the throne his followers started the construction of several works of architecture which truly mark the beginning of architectural history of India. The Maurya Empire first began to adopt Persian methods in its architectural activity because it was influenced by Persia and because it was the first real Indian Empire, uniting several peoples under one king. In the first place it must be noted that although the architectural history of India begins with the date of Asoka we do not imply that there was no architectural work before that date. India did possess many palaces, temples and halls of assembly, but they were all made like the present Burmese buildings, of wood and not stone,² and therefore we have no relics of these ancient monuments of wood amidst us today. Hence, for its want of lasting qualities the wooden architecture is not taken into great account, and the true history of architecture in India begins only with Asoka when the change from wood to stone was suggested by Persia.³ Hence, we are told by Megasthenes that before Asoka began any of his architectural work with stone, such as pillars or rock edicts, which he did on account of Iranian influence, there was at Pataliputra, surrounding the city, "a wooden wall pierced with loop-holes for the discharge of arrows."⁴ Thus, before the days of Asoka, Indian architects used wood for their superstructure and bricks for the foundations only, but when in Asoka's days India was working under the influences of Iran and of her famous palaces at Persepolis we see a

1 Herodotus, III-101, Rawlinson, Herodotus, II-408.

2 Fergusson, History of India and Eastern Architecture, Vol, I, p. 51.

3 Smith, History of Fine Art in India and Ceylon, p. 13; Smith, Oxford History of India, p. 111.

4 Megasthenes, XI-XXV, McCrindle, Ancient India of Megasthenes, p. 66.

change from wood to stone and, further, we also see that the very models and methods of workmanship were derived from Iran by the Indians—especially Asoka.

PILLARS AND EDICTS OF ASOKA

As regards the architectural influence of Iran over India, the pillars and edicts of Asoka must occupy our first attention. It is well known that Asoka, whose full name is Asokavardhana (Joy-increasing), was to Buddhism what Constantine was to Christianity, and both flourished at about the same distance of time from the death of the founders of their respective faiths. In order to promulgate the religion of Buddha, Asoka caused a series of Edicts embodying the doctrines of Buddhism to be engraved on rocks in various places in Northern India and in Gujarat. In all, thirteen rock inscriptions are found which were used by Asoka for propagating the Dharma, the most important being those at Girnar, Dauli, Kapurdigiri, Jaugada and Khalsi.¹ Of these thirteen inscriptions, one at Mansahra and the other at Shahbazgarhi, in North-West Frontier Provinces, have Kharoshthi inscriptions which, as we have already seen, indicate India on that side being entirely under Iranian influence. But there are other facts to show that these rock inscriptions of Asoka were influenced by Iran.

The very manner of propagating the Dharma by means of inscribing on rocks is a custom unknown to India, both before and since the days of Asoka, and therefore one naturally ponders over the fact why Asoka, alone in the whole history of India, used such a method for promulgating the religion of Buddha. A moment's reflection will at once clear the doubt, for we see the same method practised by Darius nearly two centuries ago in the powerful empire of Iran. Darius, the king of the mighty Achaemenian empire, was in the habit of inscribing on the mountain sides and the Behistun inscription of his is an example of it. That inscription, first deciphered by Sir Henry Rawlinson, contains nearly 1,000 lines cut in the face of a rock 1,700 feet high.² Asoka, who, as viceroy of Taxila before being the king, was influenced by Iran, therefore did not fail to imitate this practice of the Iranian sovereigns of using mountain sides for his inscriptions.³ Furthermore, we notice that the very style of the inscriptions of Asoka is an exact imitation of that of Darius. The inscriptions of Darius begin with the words: 'Thus saith Darius the king',⁴ and Asoka imitates him

1 Smith, *Asoka*, pp. 126ff.

2 Tolman, *Guide to Old Persian Inscriptions*, pp. 118ff.

3 Rawlinson, *Intercourse between India and the Western World*, p. 29.

4 Tolman, *Guide to Old Persian Inscriptions*,

and his inscriptions too begin with, 'Thus saith His Sacred and Gracious Majesty the King.'¹ With such clear proofs scholars have agreed as to the debt which Asoka owed to Iran in regard to his practice of rock inscriptions, and Bhandarkar too admits that this practice of Asoka was due to the Achaemenian conquest and administration of North-West of India.² It is rightly said that this way of Asoka, of having inscriptions cut on rocks and imitating the style of Darius, is not indigenous. Had it been indigenous it would have been repeated, but such practice is isolated in India and the fact that it appears no more in other Indian inscriptions before or since shows that it was derived from Iran where it was first introduced by Darius.

1 Smith, Asoka, pp. 149 ff.

2 Bhandarkar, Asoka, p. 9.

(To be continued.)

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95	YAHYA , Haji Mirza Y a h i y a Daulatabadi	Doulatabad	B. 1241 Shamsi 1862 A.D.	The Morn and The Night, p. 678-680; and twenty-nine poems of which seventeen translated	666A-689
96	YAHYA VA'EZ , Mirza Yahiya Va'ez Kaivani	Qazvin	Died at Tehran 1304 Shamsi 1925 A.D.	Three poems	690-693
97	ZARREH	Kerman	B. 1296 A.H. 1878 A.D.	One poem	280
98	ZAIF , Ismail-e-Reza Quli	Isfahan	B. 1325 A.H. 1907 A.D.	One poem	387

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A Page of the Introduction.

The modern poetry of Persia shows real originality, merit and humour, as attested by Browne, who mentions as the most notable among the poets Aref, Dakhaw (now known as Dehkhuda), Ashraf and Bahar, who all grace the pages of the present volume with many others. Many of the modern poets possessed a classical training, and it is remarkable to note the employment by them of the classical mode and style in giving expression to original themes, the products of the modern age. The patriotic poems of Adib-e-Pishawari, Aref's freshest poem which I received on the day of my departure from Hamadan,—*Use and Abuse of the Pen*, Bahar's *Damawand*, Badi-uz-Zaman's *The Passing Show*, Adib-us-Saltaneh's *The Message of the Mountain*, Pour-e Davoud's *Amshaspandan*, Falsafi's *The Helpless Poor*, Akhgar's *The Coming War*, Nezam-e-Vafa's *Robabieh*, Vossugh-ud-Dowleh's *Some Truths*, Vahid's *Bahar*, are all instances on the point.

In the same way, whilst Adib-e-Nishapuri and others, like Golshan, can use the old matter and method in quite a classical way, on the other hand Eshqi and those of his way of thinking claim to be fettered by no such tradition. They give expression to their realistic thought in poetic forms of their own making, which according to them best express their thoughts. And after reading Eshqi's *Rastakhiz* and *The Ideal*, no European reader, I am sure, would ever find fault with him for making the choice. Apart from the above, there is still one poet of exceptional merit, Irach Mirza, the realism in whose poems, reminds us of Zola and makes us regret indeed that death stopped him from completing his marvellous poem of *Zohreh and Manucheher*.

A Page of the Text.

Naisan

ای آنکه کنی غوص بدریای طبیعت اندر طلب گوهر یکتای حقیقت
بشنو سخنی گر بپذیری بنصیحت زین بحر نیاید بکفت جز کف حیرت
واخر کشدت سوی خود این قلم ذخارا!

O thou, who dost dive in the ocean of nature,
In search for the unique gem of Truth,
Listen to these words, if thou acceptest them in the light
of advice,
That from this sea thou wilt secure nothing but the foam of
bewilderment;
And eventually this boundless deep will lure thee
down towards itself.

علم و عمل از خلق نهان گشته و مستور بریا شده از صنعت و ثروت بجهان شور
وز عقل و خرد نفس زیانکار بود کور شهوت بدل عشق بعالم شده مشهور
زان شد همه را پشت بدین، روی بدینار

Real knowledge and fruitful action have concealed
themselves from the world;
Trade and capital have caused commotion in the world;
Harmful passions have shut the eyes against wisdom and
prudence;
In place of love, low passions have made their repute in the
world,
And hence people have turned their back upon
Religion, and face towards Money.

تا دست ظمع دیده انصاف گرفته است اندازه حاجات ز دست همه رفته است
رنج عدل و کفاف از همه خلق نهفته است جاروب ستم خانه هر گرسنه رفته است
بیچاره از آن روی بدزدی شده ناچار

So long as the hand of greed has closed the eyes of justice,
So long as the measure of our wants exceeds all limits,
The face of moderation and contented living will be hidden
from the world,
The broom of tyranny will sweep clean the house of the
hungry (poor) of all its belongings;
And this helpless fellow will be compelled to be a
thief for this reason.

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REVIEWS AND NOTICES

“SUKHANVARAN-I-IRAN”*

REVIEW BY D. J. IRANI, SOLICITOR

The late Professor Edward Browne, than whom we can find no better judge of Persian Literature, says in the last two volumes of his monumental work, viz., the Literary History of Persia, that the Indians and the Turks could not produce Persian poetic or prose literature that may have the real Persian *flavour*. He further says that for appreciating Persian Poetry too, we must rely more on the Persian than on the Indian and the Turk, however profound students of Persian the latter may be.

This judgment of Professor Browne is right; for nobody can realise better than we do how Persian pronunciation, at any rate, is murdered in India, and what taste some of our University Professors show whilst selecting text books for study in schools and colleges. It is only when we come in direct touch with Persian scholars and writers of repute that we realise how awfully Persian is being taught now-a-days in many of our schools and colleges and how we murder the language in doing so.

But there are always exceptions to the rule, and such a brilliant exception is Professor M. Ishaque, M.A., B.Sc., Lecturer in Persian at the University in Calcutta, who has just produced his beautiful book “Sukhanvaran-i-Iran” containing selections from poems of thirty-three Persian poets, containing well-written lives of the poets as well as their photos.

The book is entirely in Persian and is meant for the Persian-reading public, a happy arrangement, for, the Reviewer’s book on “The Poets of the Pahlavi Regime,” in Persian and English, which partially covers the same ground in Persian, has been also in the Press side by side, and meant mainly for the English-reading public.

The selections contained in Prof. Ishaque’s valuable book are well made and the book is taken out in a form, which with the wealth of its contents, makes it indispensable for every College and University

* Compiled by Prof. M. Ishaque of Calcutta University. (Oriental Publishing House, Calcutta. Rs. 18-12 [India]; 25 shillings [Foreign].)

in India to have more than one volume in its library. The book is very well printed on very good paper and is handsomely bound and has four hundred and twenty pages of some of the finest specimens of Modern Persian Poetry. I have no doubt in my mind that to every lover of Persian literature, the book will adorn his library, enrich his mind and regale his heart for a long time to come.

Amongst the contents we find selections from those great sages Adib-e-Pishawari and Nishapuri. Iraj Mirza, the renowned literary prince, whose poems at times have the realization of Zola, is well represented; and so is our great friend and scholar of international fame Aga Pour-e Davoud whose poems are taken from his Pouran-dokht-Nameh, which the Reviewer had the happiness of translating and publishing six years ago. The renowned poet Aref, the poet laureate Bahar, the patriot of many a fight Deh-Khoda, and first-class men of letters like Rashid-e-Yassemi, Falsafi and many others have their gems well collected and represented. The University of Calcutta deserves great credit for encouraging Professor Ishaque to go to Persia and make this collection; but for that visit such a beautiful book could hardly have been published. I trust the Bombay University too would wake up from its lethargy and cease to give a step-daughterly treatment to the Persian language. If Professors of our University are also given the opportunity of polishing up their knowledge of Persian, by coming in direct touch with Persians and Persian scholars in Persia itself, the students here will have the opportunity of learning Persian as it ought to be learned.

The late Professor Edward Browne had noted in his book that there was originality and taste both of subject and treatment in Modern Persian Poetry. A striking example of that is Eshqi, whose Rastakhiz the Reviewer had published with text and translation so far back as ten years ago. This poem with several others are also to be found in this volume.

With perfect confidence we can recommend this book to every College in India and to every lover of Persian literature. Professor Ishaque deserves to be congratulated by everyone of us.

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SUKHANVARÂN-I DAÛRÂN PAHLAVI
OR
THE POETS OF THE PAHLAVI REGIME*

REVIEW BY SOHRAB J. BULSARA, M.A.

IRAN'S SOUL PULSATES WITH POETRY

The Soul of Iran pulsates with the poetic instinct, and that is the reason why Iran has produced more poets than any other country of the world. When Persia was a free nation all the varied emotions and fancies which arise in pure human genius had their fullest play in her poetic creation. But since the fall of the Sassanian dominion the people were so completely enthralled by foreign influences that her natural genius had not the free play it had before, and poetry was confined mainly to the portrayal of romantic history and didactic or mystical reflections and allegories, besides lowly and false panegyrics. In all this the noble instinct and fascinating soul of old Iran was much missing, and a bigoted and narrow spirit always prevailed with very few exceptions.

THE NOBLE INSTINCT AND FASCINATING SOUL OF IRAN REVIVE

With the liberation of the country under H. I. M. Reza Shah Pahlavi however, the old instinct and the old soul, began to assert themselves again and have been inspiring a huge number of modern poets in Iran. This led Mr. Dinshah Irani to attempt collecting works of modern poets; and it should not surprise one that within the short space of two years, his study was flooded with the works of some thousand present day poets! Of these Mr. Irani has selected the poems of ninety-eight, and compiled them in the above work.

GREAT VARIETY OF FASCINATING THEMES

The revival and variety of proper poetic themes can well be seen from the subjects treated of in this great collection. These include "To My Daughter", "Your Fate is in Your Hands", "Our Girls", "Winter", "The Nightingale and the Narcissus", "Admonitions to the Young Folk", "Effort", "Love of the Home", "Forgiveness", "Fidelity", "Humanity", "Public Service", "Kindness", "Life", "Paradise on Earth", "Moonlight", "Love", "Love and Wisdom", "The Mother's Heart", "O My Mother", "Search of Truth", "Nature and Training", "Damavand", "Nature's Beauties", "Springtide",

* Compiled by Mr. Dinshah J. Irani (Fort Printing Press, Bombay. Rs. 18 [India]; £ 1-10 [Foreign].)

"Youth", "Love of Country", "Azerbaijan", "The Poor", "Frailty of the World", "The Amesha Spentas", "The Spring and the Good Religion", "Parsi Ladies", "To Edward Browne", "High Ideal", "Fear and Hope", "Heaven and Hell", etc.

GREAT MODERN LUMINARIES

This will show the variety of subjects seldom dealt with before, and would supply a fascinating reading for the fond student. The selection opens with a sweet poem of Bānoo Shāhīn, a poetess. Two other poetesses "Jinnat" and "Nīm-tāj, Bānoo" appear in the work. The patriotic "Akhgar", Prince Afsar, Aârang, Iraj, Bahâr, entertain us with variety of styles and themes. The divinely inspired verses of Ishqi and Pour-e Davoud thrill our soul, Yasemî the Nature worshipper, Sâlar and Spenta, the learned Said-i-Nafisi and Âref are few of the names which glow on the pages of the compilation.

THE SPIRIT OF SWEET SONG THRILLED THE COURTS AND HOMES OF ANCIENT IRAN

This work's value is further enhanced by the learned introduction by Mr. Irani. The narrow view that Iran had no poetry worth its name before the coming of the Arabs is exploded entirely. As music at court and in private life always predominated in Iran from the earliest times, singers and poets could never be lacking in that ancient country. The Yasht literature of the Avesta period has beautiful and varied poetic pieces. Songs and rhythmic compositions were common in Achæmenian times. That astounding genius, Mithridates the Great, the King of Pontus, had his court filled with the best poetic talents of the world, and so had his great contemporaries Orodes of Parthia and Artavadištish of Armenia who was a poet himself.

THE HEAVENLY SONG AND MUSIC OF THE SASSANIANS

A more authentic record exists of the glorious Sassanian epoch. The Kar Nama has noted the fact of Ardashir having entertained himself with singing and music. As he was then with Artabanus, this also proves the existence of extensive song and music in the Arsacide period. Behramgore is credited with poetic talent. And the courts of that great sovereign and of the magnificent Parviz were famed for their noble singers and musicians. The sacred rhythmic song has been preserved in the Pazand prayers and blessings which have come down to us from the Sassanian times.

THE SWEET BIRD HAS LEFT THE CAGE AND SOARS AND SINGS HIGH

Mr. Irani has also divided post-Sassanian poetry into seven sections and treated these clearly and fully. He shows how the shackles that had bound the soul of Iran for thirteen centuries are now snapped, and it having broken out from their bondage, sings now sweeter and on more lofty heights. May this inspire higher and nobler instincts in the Persian people !

ROCOZNIK TATARSKI : OR TARTAR ANNUAL, VOL. I

While the Turks played so important a part in south-east Europe, other Tartar races have influenced north-east Europe in a lesser degree. Still how considerable has been the influence even in the latter case can well be seen from the volume that has been lying on our review table for some time past. In Russia, Lithuania and Poland equally as in the Southern Balkan States the Tartar race has figured very prominently for many latter centuries. In the armies of Napoleon too there were several Turkish and Tartar officers and men. Indeed the principal role of these people had been military adventure, and it was in this that their services were valued and requisitioned by the people of eastern Europe.

This has led to their settlement in these lands ; and there is a considerable Tartar population in Russia and Poland at present. These have largely adopted the ways of life of the people among whom they have settled ; but many at the same time have stuck to the religion of their forefathers, and are still greatly swayed by their national instincts. They have thus formed at Vilna in Poland the " Union for Culture and Instruction of the Tartars in the Polish Republic."

The Central Council of this Union has formed an Editorial Committee for bringing out the Tartar Annual in Polish. The Chief Editor is Mr. Leon Kryczyński of Vilna, assisted by four eminent writers from Vilna, Slonim and Nowogredek.

Among leading matters in the Annual are the following:—

"The National Movement and the Tartars in Lithuania," rather a long article by O. Najman-Mirza-Kryczyński ; "The National Problem of the Tartars in Poland," by Ayas Ishaki ; a very interesting little essay on "The Statistics and the Geographical and Religious Association of Islam," by Wassan-Girej Dzabagi ; "Islam and Mixed Marriages," by Alexandre Achmatowicz ; and many others of Tartar or Turkish interest.

There are also reviews and notices of some valuable manuscripts.

Among literary efforts are poems on "Reflexions" and "On Death" by Akret and St. Kryczyński respectively.

A number of good illustrations are found in the volume, mostly depicting the Tartars in military garb. These include some men in the famous legions of Napoleon.

S.

LE MONDE ORIENTAL : VOLS. XXIV AND XXV

Published in Uppsala in Sweden and edited by the learned H. S. Nyberg, this journal's pages glow with erudite contributions by scholars from all countries of the world, and in languages of Europe and Asia. The latter volume is published in honour of Prof. K. V. Zettersteen, the journal's former Editor, on the occasion of his sixty-fifth birthday and bears testimony to the love and esteem of a long line of learned admirers whose signatures adorn the dedicatory epistle headed by the learned Nyberg.

Jarl Carpentier's monogram on "Indra," opens the volume, and bristles with learning and critical acumen. The ever interesting Arthur Christensen contributes a fascinating little note in French on "Did there exist a Zarvanite Religion?" Sven Dederling offers a "Comment on the Tradition regarding the 73 Sects" based on Islamic writings. Anton Fridrichsen writes a chapter of the early incidents of the Christian Church in Jerusalem. Ivar Hylander discusses whether Jesaja (Isaiah) was entitled to be called a Prophet. Johannes Kolmodin attempts to identify the Imaginary Dr. Frundgruben of Morier's *Haji Baba* association with a real chaplain attached to the Swedish Embassy in Constantinople. Carl Johan Lamm discusses an Arabic

PARSIS: A PEOPLE OF THE BOOK.

By Prof. REZWI, M.A.

An interesting study of the Zoroastrian religion in the light of Biblical and Quranic teachings. Highly spoken of by eminent scholars of India and Europe. To be had of the Manager, *The Moslem Chronicle*, 6, Hastings Street, Calcutta, and the *Iran League*, at Kamar Bldg., Cawasji Patel Str., Fort, Bombay. Price Rs. 3 (Board), Rs. 2-8 (Paper).

Inscription on a vase. Bernhard Lewin treats of a "Sunni Polemic against the Shias.

Joh Lindblom examines the highly interesting Old Sinai Inscription which takes so prominent a part in all discourses treating of the Origin of the Alphabet. Sven Linder deals with some delightfully simple Arabic songs. Oscar Löfgren writes a learned note on a work of Abu Mahrama.

Axel Moberg's "Herodotus and Modern Reconstructions of the Tower of Babel" makes a fascinating reading. That the tower was really a lofty temple on the top of seven plinths symbolising the seven stages of the soul's advancement, is variously made clear here. And A. Moberg's restoration suggests a restoration of the Mausoleum of Cyrus the Great which no doubt copied in unsullied white marble the lofty concept of the great Babylonian temple.

Em. Morbeck's contribution on Prophetic Claim is followed by Nyberg's excellent note on "An Iranian Word in the Book of Daniel". Daniel is said to have been associated with the Iranian court and hence it would be natural that he knew the Iranian language also to some extent. The amount of learning Nyberg brings to bear on the word for its elucidation is great and praiseworthy.

Hugo Ordenberg treats of a theme in Hebrew and is followed by Gunnar Olinder who deals with a family of the Arabian Kings of Kinda. Johs. Pedersen presents a learned study of a Gazal of the celebrated Al-Gazālī. Nils Roden deals with an Ethiopic religious study, and Kasten Rönnow treats of the Verse of Sarparājñī in the Rīgveda. J. Østrup offers notes on some interesting words in the Arabic text of the Thousand and One Nights. And Tor Andree closes the volume with his treatment of a theme relating to Islamic and Christian religious fervour.

This shows the great variety of the themes dealt with and the long list of writers of high repute who have vied with one another in doing honour to the learned Zettersteen, in this dedicatory volume.

The previous volume of the "Le Monde Oriental" has appeared only recently, some two years after the memorial volume was published, and contains some equally interesting matter. Otto Spies describes three Arabic works on the biographies of the Sufis: (1) *Hilyat al-'auliyā* of Abū Nu'aim, (2) *Safwat as-Safwa* of Ibn Gauzī, and (3) *Al-Muhtār fī manākib al-'ahyār* of Majdaddīn b. al-Atir. K. Rama Pesharoti gives an interesting account of Shri Shankarāchārya's life from the traditional narratives. Mr. Pesharoti assigns this sage a date

between 788 and 820 A.D. as the time of his birth. L. Mseriantz examines the Armenian studies of Henri Brenner.

Brenner's principal work was an abridgment of the celebrated history of Moses of Khorene, at the end of which he gave the genealogies of the Arsacide sovereigns of Persia and Armenia. Though an earlier work, this was not known to Whiston brothers, the sons of the eminent English savant William Whiston, who had published in London in 1736 their Latin translation of the history of Moses.

Brenner had intended to publish the translation of the full text of Moses and also of the Geography attributed to him.

K. V. Zettersteen adds in this volume his further instalment of the Italiano-Nubian Dictionary of Arcangelo Carradori which he edits, adding most valuable notes.

A number of interesting reviews follow and close the volume.

S.

"CYRUS THE GREAT"

Khan Saheb Dhunjibhoy Framji Dubash is a fond student of ancient Persian history. He has written on the subject, off and on, and some of these he offers in a collected form in the above volume. The title of the book should not however mislead the reader, for Mr. Dubash has prefixed to the work a dissertation on the age of Zarathushtra, and added to it not only the history of the three great successors of Cyrus, but also a chapter on "Chosroe and Shirin".

The author has written his subjects with care and in a way as to create interest; and we have little doubt that a perusal of them by Parsee youth will give them happy and beneficial inspiration. Mr. Dubash has attempted to remedy the defects in Persian History owing to that having been written by Iran's adversaries with all their prejudices against her. It redounds to the glory of Iran that notwithstanding this glaring disadvantage her annals present a brilliant pageant of continuous and incomparable achievement.

There is the need of more works being written in this vein, for, nothing bends the youth's minds more to virtue, valour and achievement than the glorious events of their past depicting them.

S.

STATISTIQUE COMMERCIALE DE LA PERSE

This extremely useful document, comprising tables showing Persia's commerce with foreign countries, has been published by

the Persian Government lately. It covers the period from 23rd June, 1931, to 21st June, 1932.

Persia has a definite and constant trade with twenty-four foreign countries, excluding those that trade casually with her.

Some 28 articles are prohibited for import and include arms and ammunition, metal, money, and opium.

The total imports during the period were valued at 631,363,009 Rials and exports at 702,094,375. The value of total trade was thus 1,333,457,384 Rials, and of this a balance of 70,731,366 Rials was in Persia's favour.

The leading countries trading with Persia are Russia, British India, rest of British Empire and the United States of America. Their total trade with Persia computes at 519,538,934; 197,469,907; 138,303,555; 122,472,532; and 105,468,011 Rials respectively.

Exports to and imports from Soviet Russia almost balance with a comparatively small excess of over 17 million Rials in case of imports from her. But imports from Japan, France, Italy, Belgium and Czechoslovakia far exceed the exports to them. Whereas exports to Iraq, Turkey and Afghanistan far exceed imports from them.

A comparative table of Persia's foreign trade during the last ten years shows a steady progress.

Graph tables showing Import of Cotton Tissues, Sugar, Mineral Oils, Vehicles and Automobiles, and Tea, and leading articles of export are of extreme interest.

Detailed tables follow including one showing the exact number, makers and power of automobile vehicles and lorries and trucks imported during the year, and others showing the imports and exports of exact articles from the various countries.

Tables of various imposts on imports and exports are given at the close, and also of the quantity of trade passing through the various centres of imposts in the Empire.

Tables of number and kinds of ships plying in the Caspian Sea and the Persian Gulf and the Karun River and their ownership, tonnage and number of crew, supply very useful and interesting information. And so do the tables showing various passage fares between the several ports charged by the Companies plying their ships between them.

Aerial Services, Posts, Telegraphs, Telephones, Monopolies, etc., comprise numerous other matters dealt with in this extremely useful and painstakingly prepared volumes.

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IRAN IQTASADI

This interesting little treatise is compiled by the learned Rahimzade Safavi, and treats of Iran of the classical period comprising the Achæmenian, Arsacide, and Sasanian dominions, their people, neighbours, administration, trade, civilization, products, manufactures, arts, coinage, etc. The writer has made a judicious use of such ancient writers as Herodotus, Plutarch, Strabo, Deodorus of Sicily, Arrian, Tacitus, Ammianus Marcellinus, Moses of Chorene, Polibius, Justin and Procopius, as well as modern writers like Gibbon, Sykes, Huart, Morgan, Gobineau, Rawlinson and others. This booklet will be read with profound interest by the modern Persians.

SEHAT-NEMAYI-IRAN

REVUE SANITAIRE MENSUELLE DE PERSE

The above review, edited by Dr. Mohamed Ali Toutia, is a new venture and treats of matter in which modern Persia has to learn a good deal. Its second number deals with such useful subjects as the treatment of syphilis, pneumonia, encouragement of gymnastics, longevity, etc., and offers an interesting note on the celebrated Avicenna.

YAZIDI PRAYERS

The Yazidis claim to have been Zoroastrians formerly, but circumstances have forced on them a new form of religion. This of course includes prayers, some of which are given in this little work. They are in that unnatural mixture of Persian and Arabic which characterises the prevailing speech of modern literate Persia and which murders the genius of both the Persian and Arabic languages.

AKHTAR-I-TÂBNÂK

These are verses written in praise of H. I. M. Reza Shah Pahlavi and will appeal to loyal Persians.

The Iraqi Home Medicine is a little work by Vartan Melkonian dealing with flowers, plants and roots, common ailments and their treatment, dentistry, midwifery, maternity and infant welfare, as practised and found among the Iraqis.

Aga Hisamzadeh Pazargad has written three little works dealing with modern Persian education in schools and will give the readers insight into it. His *Sarud-i-Varzesh* are an interesting collection of verses meant to inspire Persia's youth with high ideals and aims.

THE ADVICE OF EMPEROR NOUSHIRVAN

A POEM OF MOHANDES-E-DASTGARDI

[TRANSLATED BY D. J. IRANI, SOLICITOR]

I have heard that Noushirvan the Emperor of Iran made
this testament at the time of his death.

To the leaders and the elders and the mobeds he ordered
thus :—When my soul departs from my body towards
the Divine Abode,

When I am no more, raise my throne and carry it to the
audience-hall and make the following announcement :

“ O you, people of the anjuman, gather together in
this court and listen to this testament from the Lord
of the Age.”

When the people are so gathered give them this advice :

“ O men, step aside from the path of sins ;

Avoid all sins, desist from all ugly and evil actions, and
like men of the good religion exert to do good.

When the world with all its pleasant show is not
stable, let not our heart be fettered with greed and
avarice, for it is harmful to do so,

Tell the gathered people, that this body is the same one
which till yesterday, because of its glory and majesty,

None approached within three steps from it, for none had
the courage to do so because of its awe-inspiring
majesty.

This is the body of that very personage who till yesterday,
was exerting himself for the spread of Purity and
Righteousness.

Through him Truth and Righteousness found currency in
the realm, through him the ways of Goodness and
Purity were adopted by the world.

Now look at this very personage to-day, none will touch him
with his hand, lest it be defiled.

None comes near that body to-day, lest he be infected by its decaying matter.

This is the very body which if any one touches now, cannot render his prayers to the Almighty fitly without ablutions.

After such contamination none can mix with the good and the pious without first cleansing himself.

Indeed this is the same body, which until yesterday did not give its hand to anyone because of its great majesty;

Yet because of its decaying matter no person will allow now his hand to touch this decomposing body.

Then O man ! be good and righteous ; do good to the world and to humankind.

In order ever to be staunch in your faith exert to be truthful, and be ever faithful to your pledge.

Do not associate with the low and the mean ; prefer always to be in the company of the truthful and the generous.

To the advice of your spiritual preceptor ever listen with all your heart and act accordingly.

Be content with what the Lord has allotted to you ; cut off your avaricious gaze from the possessions of others.

Take heed and neglect not your duty of benevolence to meet the wants of poverty of the poor and the needy.

Verily know that when you pass away from the world, your pomp and glory, grief and joy will all pass away too.

O man ! be ever on the alert, for this short life thus quickly passes away,

The way is a long one before you, and there at the end, the Lord will justly weigh all your actions.

Merit and goodness nobody will lend you there ; the warder
there will not accept any bribe for your release.

Beware O man : never give preference to this corruptible
body of clay over the pure and beautiful soul.

Be sure that except through righteous deeds the Bridge of
Chinwat can never be crossed.

At the head of the Bridge the angelic judges Meher and
Rashnu will fairly observe your actions good and bad.

If you wish to be angelic be one of the righteous, wound
not the heart and soul of any one with your harsh
words.

For, in every one both good and evil co-exist. Free of
blemish and defect is only the Lord.

Think of the world more like a wayside inn from whence
you have to depart without unpacking your kit.

Not well there and unpack the load, for, trouble and evil and
harm will eventually be cast off.

And thus also has been said that every one will think and
meditate where this final abode is going to be.

Let him think ' Whence have I come ? Why have I come
here ? Who am I—thus fashioned ?

Whence have I come and whither shall I go ? What is my
duty and responsibility in this world ? '

You should be able to answer thus : ' I know this much that
I have come from the Creator, from the Realm of Light,

To dig out the roots of falsehood and evil, I have come
from the one Lord to this world.

And once again I shall return to the Lord, to my original
abode, like a drop returning to the ocean.

The Lord of Truth and Righteousness wants this from me
that I shall always exert and never remain ignorant
and foolish.'

Mohandes has versified the contents of the valued
Admonitions of Anushiravan.

As his object was simply to versify the context, the wise
will of course not find fault with this poem.

پارسیان اهل کتابند

ترجمه از انگلیسی بفارسی بتوسط پرفسر م. ع. مازندی

(بقیه نمره جون)

PARSIS—A PEOPLE OF THE BOOK

[Translated into Persian from English by Prof. M. A. Mazendy]

(Continued from the June issue)

باری بر ما پوشیده نیست که بر متدینین بدین اسلام هم اذیت زیادی از این امرای مؤمنین وارد گردیده است شمس العلماء شبلی نعمانی میگوید «چون بنی امیه شروع بسلطنت جابرا نه نمودند ۶۸ اعراب علم سرکشی و طغیان برافراشته و از برای خاموش کردن نایره این نمرود و سرکشی و جلو گیری از خود سری و آزادی مردم ستمگرایی چون حجاج و مانند او را دولت مرجع امور اناام ساخته و در ضمن بفقهاء عصر رشوه داده تا مسئله قضا و قدر (یعنی وقوع امری بدون اراده الهی محال و تسلیم نشدن بمشیت الهی عین مخالفت با اراده او است) را در میان مسلمین منتشر نمایند اما در همان زمان طایفه معتزله (که متعلق بدسته مخالف بودند) مسئله عدالت خدا را پیش کشیده انرا در اذهان مردم داخل نموده و از این روی این دو عتیده متضاده مدت مدیدی با هم مطرح مذاکره و موضوع مناظره و مشاجره بود لیکن ما دامیکه حکومت تقویت و معاضدت از یکطرف مینمود طرف مخالف بسبب انحطاط محسوس اسلام از حیث اخلاق و علم در قرن چهارم تحمل مصایب بسیار و شدا ید بشمار نموده نتیجه این شد که عقاید پیروان اشعری در سر تا سر عالم رواج یافته عدالت را در باره خدا لازم ندانسته و جزء اصول دین اسلام نشمر دند^{۷۸}

۷۷ به « شعر العجم » جلد چهارم و صفحه ۱۵۳ رجوع نائید

۷۸ راجع به تفصیل اعتقاد این دو فرقه الکلام تألیف شبلی جلد اول را بخوانید و همچنین رجوع کنید به کتاب « ترقی الہیات در ایران تألیف دکتر اقبال و بکتاب المعتزله تألیف دکتر ارنالد و بکتاب گرتہ تاریخ شرق صفحه ۹۲ تا ۹۵ (ترجمه انگلیسی)

در حقیقت بنی امیه هیچگاه از روی قلب اعتقاد به آئین اسلام نداشته بلکه در باطن پیرو عقاید و روایات بت پرستی اعراب قدیم بوده^{۷۹} و بسبب حکومت ظالمانه خود در ایران ایرانیان را از خود بیزار و دشمن خود ساخته و ایرانیان هم در این موقع به خاندان عباسی که حریف و رقیب ایشان بودند کمک نموده تا قوت و قدرت یافته بر آنها غلبه نمودند^{۷۹} ب بنی عباس هم چندی سلطنت داشته تا اینکه در آخر در سال ۱۲۵۸ مسیحی خانه سلطنتی ایشان بدست هلاکو خان مغول خراب گردید در اوایل عهد خلافت بنی عباس حالات ایرانیان رضایت بخش بوده و چندان مخالف دلخواه ایشان با ایشان رفتار نمی نمودند از تواریخ معلوم میشود که خلفا طالب ترقی ادبیات ایرانیان بوده و در عهد خلافت ایشان کتابهایی از بابت دین و تهذیب اخلاق زردشتی نوشته شده و عبری ترجمه گردید زردشتیان در دربار مأمون و جانشینان بلا فصل او آمد و رفت داشته و در نظر آنها بسیار محترم بودند مولانا شبلی احیاء زبان فارسی را بس از آنکه مدتی از میان رفته بود واقعه مهم خلافت مأمون ذکر مینماید^{۷۹} ت

در این برهه از زمان دوره جدیدی نیز در تاریخ ایران شروع گردید زیرا که در مدت خلافت مأمون حکومت ایران در تحت انتظام یکنفر رئیس نظامی ایرانی نژاد طاهر ذوالیمینین که مأمون را در استقرار سلطنتش در بغداد در مقابل رقیب خلافتش امین برادرش کمک کرده بود در آمد^{۸۰}

۷۹ به کتاب خدا بخش « سیاست در اسلام » صفحه ۱۶۲ و همچنین به کتاب خلافت

تألیف ارنالد صفحه ۵۶ تا ۵۷ رجوع نمائید

۷۹ ب رجوع کنید به کتاب المأمون صفحه ۱۰۹

۷۹ ت رجوع کنید به کتاب « بنی امیه و بنی عباس » تألیف جرجی زیدان (سلسله

یادگاری گیب)

۸۰ ب کتاب گریته تاریخ شرق باب چهارم تألیف نالدک رجوع کنید

خانواده طاهر در این مملکت از هشتصد و بیست تا هشتصد و هفتاد و دو هجری با استقلال تمام فرمانروائی نوده بهیچوجه بحکومت مرکزی خلفا مربوط نبودند سلسله طاهریه که سلطنت خاندان ایشان بواسطه صفاریه که یعقوب بن لیث بانی این خاندان و تا ۹۰۳ مسیحی فرمانروا بودند انقراض یافته و پس ازان خانواده سامانیه که نسب ایشان بسلسله پادشاهان قدیم ایران پیوسته است بجای آنها فرمانروا شدند سلاطین سامانیه در تمشیت امور ملت نهایت مواظبت و مراقبت را داشته و در مملکت باسایش و رفاهیت سلطنت نمودند در ردیف ایشان رؤسای کوچکی مانند آل بویه و دیلمه و دیگران که از نژاد پاک ایران بوده فرمانروائی کردند پس از آنها سلسله غزنویه که در تحت فرمان سلطان محمود به اوج اقتدار رسیده صاحب تاج و تخت شدند در زمان سلطان محمود بود که شاعر وطن پرست معروف فردوسی کتاب شاهنامه را که مشهور آفاقست برشته نظم در آورد سلجوقیان ترك غزنویان را از ایران رانده و تا نیمه آخر قرن دوازدهم مسیحی در این مملکت اقتدار کامل داشتند پس ازان خوارزم شاهیان آنها را شکست داده و لیکن چندی بعد مغولها ایشان را از مملکت رانده و قریب به يك قرن و نیم مملکترا کاملاً در تحت تصرف خود داشتند در تاخت و تاز مغول ایرانیان دچار آفات و بلیات سخت شده و چندی ملیون از آنها بقتل رسیدند لیکن رؤسای او آخر مغول قدری صالح جو و نسبت به بومیان بردبار بوده اما این حالت هم چندان دوامی ننمود در سرنوشت ایرانیان هنوز يك بلا و مصیبت دیگری بوده که باید در ایام اقتدار و سلطنت تیمور بی باك سفاک در ایران مواجهه نمایند از این روی چندین ملیون از ایرانیها بواسطه مقاومت با او موافق رسم امراء مغول چنگیز و هلاکو خان دوباره بقتل رسیدند

حال در چنین اوقات انقلاب و فساد که مسلمانان با برادران اسلامی خود در جنگ و جدال و نزاع و قتال بودند از این رؤسای بیسروت ساوکی بهتر

از این نسبت به کسانی که خارج از دایره اسلام بودند نتوان متوقع بود خانواده تیمور در این مملکت تا سال ۱۵۰۰ مسیحی سلطنت نموده و پس از فوت آخرین پادشاه تیموریه ایران از هر طرف معرض تاخت و تاز از بکیان و ترکمانان و سایر قبایل صحرا نشین بوده تا اینکه قوه کامل دیگری بدست سلاطین صفویه تأسیس یافته و این پادشاهان از سال ۱۵۰۰ تا ۱۷۳۶ مسیحی در این مملکت سلطنت نمودند این سلسله بواسطه اصلاحات و تشکیلات گوناگونیکه از برای حفظ مقام حکومت ملی خود نمودند معروف و با ترکهای عثمانی و رؤسای افغان دلیرانه جنگیده در مملکت آسایش و رفاه حکومت نموده و بیروان سایر ادیان هم عموماً و زردشتیان خصوصاً در عهد شاه عباس بزرگ لایقترین پادشاه سلسله صفویه^{۸۱} در راحت و امان بسر میبردند لیکن اعقاب و اخلاف او راه ظلم و تعدی پیش گرفته از این جهت خلل در بنیان مملکت افتاده و نتیجه این شد که در سال ۱۷۳۶ یکی از رؤسای افغان نادر قلی که در جور و بیداد نانی تیمور و بغایت مشهور بود بر سر بر سلطنت جلوس نمود لیکن طولی نکشیده که دست اجل گریبان حیانش را گرفته چند نفر از امرای معتبر او بخیمه او تاخته نخل وجودش را از پای برانداخته و کشور ایران یکبار دیگر مورد تاخت و تاز و نهب و غارت و محاصره قبایل و عشایر گردید تا در سال ۱۷۶۰ مسیحی یکنفر از صاحب منصبان معتبر قشون کریمخان زند کفالت امور سلطنت را در کف کفایت خود گرفت کریمخان از طایفه ایست موسوم به زند و از خانواده بسیار قدیمی است که شت زردشت بنفیس نفیس محافظت کتاب زند اوستا را به نیاکان این طایفه محول نمود^{۸۲} سلسله زندیه دارای کرامت ذات و محمد صفات بوده و در مدت قلیلی که این خاندان ایرانی نژاد حقیقی اقتدار کامل در ایران یافته ایرانیان بدون تفاوت متنعم به نعمت امن و امان بوده لیکن طولی نکشید که بخت نامساعد رشته آرامش و آسایش ایشان را از هم کسبخت ایام سلطنت

۸۱ رجوع کنید به دایره المعارف دین و اخلاق جلد نهم و صفحه ۷۶۹

۸۲ بناریخ ایران تألیف مارخام صفحه ۳۲۱ رجوع نهالید

زندیه از همان اوایل بواسطه ایل قاجار بر از تشویش و اضطراب بود و چون چنین مقدر بود که ایل قاجار مدت مدیدی در آینده نزدیکی در ایران دارای تاج و تخت باشند از این روی این طایفه در زیر فرمان آقا محمدخان ظالم و وحشی^{۸۳} آخرین پادشاه زندیه لطف علیخان را در سال ۱۷۹۴ شکست داده مالک علی الاطلاق این مملکت گردیدند سلسله قاجاریه در ایران با کمال زبردستی و ظلم تا سال پراز حوادث و مخاطرات ۱۹۲۵ فرمانروائی نمودند در خاتمه این سال آخرین پادشاه جوان این خاندان از زحمات و صدمات سلطنت این مملکت رهایی یافت و قایع جگر سوز سلطنت جابرانه قاجاریه هرگز از صفحه خاطر اخلاف و اعقاب ایرانیان محو نخواهد شد

تعدیاتی که در باره زردشتیان^{۸۴} و طایفه بابیه و بهائیه و دیگران حتی نسبت به ده زیادی از فقهاء شیعه (که در تحت نفوذ روسها در مدت انقلاب ۱۹۰۵ تا ۱۹۰۹ کشته شدند) روا داشته اند هیچگاه فراموش شدنی نیست^{۸۵} صدمه بزرگی مخصوصاً در سلطنت این سلسله به جمعیت پارسیان ایران وارد آمده که اگر مدد برادران دینی ایشان یعنی فارسیان هندوستان که گاهگاهی بایشان میرسید نبود حال آنها تباہ تر و روزگار آنها سیاه تر میشد^{۸۶}

در شرح اوضاع ایران تا درجه که ملت پارسی مستقیماً بتاریخ این مملکت علاقمند است دقت نموده ایم و در این صورت خوانندگان کاملاً تصدیق خواهند داشت که ایران مرارت گاه مسلمان و غیر مسلمان علی السویه بوده و در این مملکت حکومت استبدادی کسانی که اسماً پیروان محمد خواند شده و اصلاً

۸۳ بتاریخ ادبیات فارسی جلد اول صفحه ۲۰۷ رجوع نمائید

۸۴ به دایره المعارف دین و اخلاق جلد نهم مقاله تی. و. ارنالد در « احجاف » رجوع شود

۸۵ از برای اطلاع بتفصیل در این باب به انقلاب ایران تألیف پرفسر برون رجوع

نابند

۸۶ به کتاب « ایران گذشته و اکنون » تألیف پرفسر جکسن از برای تفصیل رجوع نمائید

در صدد پیروی احکام پیغمبر اکرم خود نبوده همیشه سلب راحت و آسایش ملت مینمود اسلام که معنی لفظش صلح و سازش است^{۸۷} باذیت و آزار ملت مطیع هرچند بیگانه از دین باشد هرگز حکم نداده بلکه فخر میکند که بائی آن رحمة للعالمین است

نفاق و شقاق که در میان عموم ایرانیان بسبب امور مزبور حکمروا بود واقعاً ارکان دولت و بنیان مملکت را متزلزل ساخته و دست تعدی و پای تجاوز بیگانگان را از هر طرف بسمت این مملکت دراز نمود

آزار و اذیت به فرقه های مختلف ملت اسلام کشور که همه متعلق به يك و پرستنده يك خدا و پیرو يك پیغمبر بوده اند بیشتر سبب انحطاط و زوال چنین مملکت بزرگی گردید

۸۷ رجوع کنید به روح اسلام تألیف امیرعلی صفحه ۱۱۷

مهمترین اخبار به سازنده لیوانات و شربت و بستنی و کک و یسکوائی

بهترین خوشبوترین عرقهای هندوستانی (اسنس)

راسپیری - انناس - وینله - گلاب - زنجبیل - بستنی - لیمن و غیره ساخته میشود
گارنتی اعلا درجه - قیمت مناسب

سازنده عرق (اسنس) صندوق پسته ره ۲۰۷۶، بمبئی برای مزید اطمینان رجوع فرمائید



THE SIMPLEX NOVELTY COMPANY, BOMBAY.

سیمپلکس ناولتی کمپانی

خط و کتابت به کمپانی باید در زبان انگلیسی نوشته بشود

ایران نامه — جلد دوم

IRAN NAMA : Vol. II

PROF. M. A. SHUSHTERY

مانده از صفحه ۶۲ زویه ۱۹۳۳

UNITED IRAN

UNIFYING INFLUENCE OF LANGUAGE—*continued*

CHORASMIA

۲ هوای رزم که اکنون خوارزم با خیوه خوانده میشود در مغرب ولایت
سغد و مشرق دریای مازندران واقع شده و در دوره اسلام ترقی کرده مرکز
حکماء و ادباء و علماء شده بود تا اینکه بالای مغول زمان سلطان محمد خوارزم شاه
نازل شده تر و خشک انجا را بسوزانید اکنون یکی از جمهوریهای روس است
و داخل جمهوری ترکمنستان میباشد از شهرهای عمده آن در عصر اسلام
هزار اسپ و گرگانج و خیوه معروف بودند علامه ابوریحان البیرونی در کتاب
آثار الباقیه عن قرون الخالیه مینویسد که باشندگان انجا به دوره کیخسرو
وابستگی و ارادت داشتند زمان حمله عرب دوده فریقون در انجا حکمران بودند.

BACTRIANA AND ITS EVENTFUL HISTORY

۳ باختر یا بلخ کنونی در جنوب ولایت سغد شده و اکنون حصه شمالی
افغانستان است در اوستا (وندیداد) میفرماید که «اهورمزد» چهارم کشور
نجدی (باختر) را بیافرید و اهریمن در انجا ملخ پیدا کرد استرابو مینویسد
همه نوع میوه دارد به جز زیتون و بگفته اپولود دورس این ولایت چشم
و چراغ تمام ایران است در گوشه شرقی ان شهر بدخشان واقع شده اسپ
انجا معروف بود و باختریها باهند تجارت اسپ میمودند اسپ بخارائی ر در

هند تورانی میگفتند اکنون نیز اسپ "اند خوئی" به خوبی شهرت دارد پای تخت باستانی باختر "رزیاسیه" مرکز بزرگی بود برای تجارت به هند چون اسکندر بر ولایت سغد و باختر دست یافت و باشندگان انجا فرمان او را نه پذیرفته همواره سرکشی مینمودند مجبور شد که آبادیهای چند از یونانی و مقدونیائی تشکیل بدهد که نظیر چنان آبادیها که در حقیقت اردوگاه میشدند در اوایل عصر اسلام شهرهای کوفه و بصره میباشند دران شهرهای نو گذشته از یونانی و مقدونیائی ایرانی نیز خانه ها ساخته با هم آمیزش نمودند و اسکندر از بغاوت آنها آسوده گشت ضمناً هر کدام از سردار های انجا سر بلند کرد اسکندر او را به کمک آبادیهای مذکور سرنگون نمود از این بود که پس از مرگ او از ایرانیان انجا شخص مقتدیری باقی نماند و اگر بود با مقدونیائی و یونانی پیوست شده بود لهذا هرگاه يك دولت تازه پس از اسکندر در انجا تشکیل یافت مؤسس یونانی بود ازان میتوان قیاس که حمزه اسکندر بر ایران چه اثری بخشیده بود هرکس در جهانگیری دوازده ساله اسکندر تامل و تفحص بکند و کردار او را در مشرق ایران و خصوصاً باختر و سغد بسنجد و کججگای بکند ملتفت خواهد شد که ظلم و خونریزی اسکندر کمتر از مغول نبوده اگر امتیازی دارد این است که آنچه اسکندر نمود نویسندگان تاریخ او هم شهری او بودند و رفتار او را به مشکل خوب جلوه داده اند و آنچه چنگیز و وابستگان او نمودند نویسنده اش ایرانی یا اروپائی بود و سببی نمیدانست که به ظلم آنها تخفیف بدهد یا برده به پوشاند بلکه احتمال دارد که در ذکر خونریزی آنها مبالغه کرده باشد هر دو ملت بلکه هر سه یعنی مقدربنا و عرب و مغول برای ایرانیان به حیث فاتح رحمت ما نبودند بلکه قهر الهی و یقیناً پس از آنکه داریوش سویم در گاک میل شکست یافت و آواره گشت و آوازه جهانگیری اسکندر از یکسو و کثرت دولت ایرانیان از سوی دیگر در اطراف آسیای کوچک و یونان و جاهای دیگر منتشر گشت هر کسی

این دو کشور ایرانی یعنی باختر و سغد همواره مرکز علوم و فنون ایرانیان و جای مقدس شهنشاه کیان بودند ایرانی بلخ را به نظر احترام میگرد بستند و از اماکن مقدس مېشمردند در دوره ساسانیان آشکده بزرگ ایرانیان معروف به نو بهار در انجا بود و چون عربها در عهد خلیفه سوم انجا را بگرفتند از آبادی و عظمت انجا کاسته نشد بلکه ترقی کرد در سلطنت سلطان محمد خوارزم شاه در شهر و اطراف ان هزار و دویست حمام بود از این میتوان آبادی انجا را اندازه کرد چنگیز خان که برای این دو کشور بزرگ و گهواره تمدن ایران مظهر دیو هلاکت و تباهی گشت چون بر انجا دست یافت خیانت قتل عام نمود که از عمارت و انار ان اثری باقی نگذاشت سمرقند که در عصر باستان مرکز بوده نامیده میشد از شهرهای بزرگ سغد است و در زمان اسلام بخصوص دوره

در دنیای امروزه بی پولی ننگ بزرگی است
مال اندیش کسی است که از اند وخته خود آینه زن و فرزند خود را تأمین نماید
مرگ همیشه در کین نشسته و بی خبر گریبان پیرو برنا را میگردد
خردمند آنست که کار امروز را بفرماند ازد

بی خطر ترین راه بکار انداختن سرمایه که هرگز تنزل نمیکند

بیمه عمر

شرکت محدوده گریت ایسترن اشورنس است

THE GREAT EASTERN LIFE ASSURANCE CO., LTD.

(که در استریت ستلمنت تشکیل یافت)

از برای اطلاع از خصوصیات و شرایط نمایندگی

۴

ام. وی. مرچنت برنج منیجر

۵۰-۵۲ چرچ کیت استریت بمبئی - هندوستان

درخواست بدهید

شمریه مرکز تجارت و علوم بوده اکثر از شعراء و عرفاء و ادباء و حکماء معروف ایران از این دو کشور پیدا شده 'ند و بعضی از آنان ترك نامیده شده ولی از طائفه تاجیک و اصلاً ایرانی بوده اند دیگر از شهرهای معروف انجا مرو میباشد که ذکرش جداگانه خواهد شد این دو کشور عزیز ایرانیان اکنون میان روس و افغان تقسیم شده و از انقلاب روزگار ترکستان نامیده میشوند و مسکن ترکن و اوزبک و دیگر اتراك گشته اند ایرانیان باید عبرت بگیرند و يك خاقانی دیگر پیدا شده عوض مداین باید بر خرابه های بلخ و مرو مرثیه گوید اهالی بلخ که اکنون يك قریه ایست افغان و اوزبک میباشد از جهت آب و هوا و موقع جغرافیائی استعداد کامل دارد که ترقی بکند کاش که دولت افغانستان در صدد آبادی انجا بر آمده و دوباره آنرا "أم البلاد" سازد.

MARGIANA

۴ مرو - در یونانی مرگیا نا گفته شده در جنوب خوارزم و شمال هرات میباشد رود عمده انجا مرغاب و پای تخت ولایت "مرو شاهجهان" است در اوستا میفرماید که سیوم ولایتکه اور مزد آفرید زمین مقدس مرو بود اهریمن میان مردم انجا عیاشی افزون نمود در عهد باستان انگور انجا معروف بود در زمان خلفای بنی عباس چندی پای تخت مامون و پس از آن در زمان سلجوقی مرکز شهنشاهی آن خانواده گشت اکنون یکی از شهرهای کوچک جمهوری ترکمنستان است در زمان ناصرالدین شاه قاجار این سرزمین به دولت روس وا گذارشد از شهرهای آن سرخس میباشد که يك زماني وطن حکماء و ادباء ایرانی بود و اینك مسکن روس و تاتار وعده فی از مهاجرین ایران است که مذهب بهائی را پیروی میکنند.

حیات یزیدیان در عراق و پیدایش آنها

THE ORIGIN OF THE YAZIDI TRIBE AND THEIR PRESENT HOME IN IRAQ-continued

DR. A. MOHAQQAQI, Ph.D.

مآده از صفحه ۶۸ ژویه ۱۹۳۳

THE YAZIDI RELIGION

آئین امروزی یزیدیان بسیار شباهت بدین مزدیسنا دارد و در اصل هم چنانکه تاریخ موصل شرح میدهد آنان زردشتی بودند ولی در اثر تصافات طبیعی و حوادث مادی و معنوی و در اثر عدم داشتن سرپرستان عالم ماهر تا اندازه‌ای از مرحله دور شدند ولی اساس دیانت امروزه آنان کاملاً متشابه با دیانت زردشتی است و اگرچه قوانین حضرت شت زردشت را عمل نموده و مخصوصاً کتاب مقدسه زند و اوستا تا حال در میان یزیدیان موجود ولی فقط قرائت آن مختص به رئیس دین میباشد و وی مفاد آیات آنرا برای عموم لساناً تفسیر مینماید

و قتیکه شیخ ادی هیجانی در ملت یزیدیان برپا ساخت و موفقیت را حائز شد علاوه بر دو کتاب مقدس زرتشت دو کتاب دیگری برشته تحریر در آورده و از خود یادگار نهاده که یکی بنام کتاب جلوه و دیگری باسم اسود میباشد

این دو کتاب در حقیقت حاوی اعمال نیک و مانع شونده رفتار ننگ است که عموم را بتکالیف زندگی اشنا میسازد و دو کتاب متضاد یکدیگر اند مانند اهورا مزدا و اهریمن

یزیدیان تا ازماییکه بنام یزدان پرست معروف بودند عادات و رسوم دیانتی آنان کاملاً محفوظ بوده ولی بعد از محاربات فی نوا مقداری از آداب دیانتی را ترك كرد بلکه يك رسومات چندی را از خارج اخذ كرد، اندك اندك معتادبان گشتند از جمله از آنان گذاشتن اموات در دخه میباشد که تا زمان ریاست شیخ کردی در بین یزیدیان معمول بوده و در زمان شیخ ادی اینقضیه متروك گردیده و اولین میثی که از یزیدیان مدفون گردید خود شیخ ادی بوده که امروزه محل کعبه و زیارت گاه یزیدیان است. و یزیدیان برای دفن امواتشان مرده را بعد از تغسیل با اب قبل از طلوع آفتاب در مقابل قبر قرار داده و عموماً منتظر ظهور چهره نورانی شمس از افق شرق میمانند بعد از طلوع خورشید همگی زانو بر زمین زده و دستها را بهم جفت نمود بسمت آفتاب ایستاده و طلب مغفرت از برای متوفی نموده و میت را در خاک طوری دفن میدارند که صورت آن بطرف شرق ماند و همیشه قبر را از جنوب به شمال میکنند

یزیدیها در عقد و از دواج چون صلاحیت هر دو طرف را بدست آوردند در يك محل وسیعی جمع آمده یا بابامیر که رئیس دیانتی آن محوطه است در همان روز جشن اقرار از هر دو طرف خواسته و دعائی بسمت مشرق ایستاده و خوانده دست هر دو را بهم داده با انوام و اقسام آلات موسیقی برقص مشغول شده در تمام کوچه و بازار میگردند.

YAZIDI FESTIVALS

یزیدیان اعیاد و عادات عدیده در مدت سال دارا میباشند و بزرگترین اعیاد آنان در شب اول فروردین ماه میباشد که تمام زوایای منزلشان را با کل لاله مزین داشته و صبح فروردین در مرکز اطلاق پذیرائی هیزم هائیکه بزودی مشعل میگردند جمع نموده و منتظر طلوع شمس گشته بعد از اینکه آفتاب نقاب آرنج برداشته همگی شروع بخواندن دعا نموده و بعد از اتمام ادعیه رئیس

هر منزلی در جلو و نفرات آن خانه متعاقب او داخل اطاقی که در آن هیزم جمع اوری شده میکردند و چوبها را آتش میزنند و برای میمنت و مبارکی سال جدید در دامن شان خرما و گرد و ریخته در آتش میافکنند و بران چندین بار جست و خیز مینمایند و خود را خوشبخت میدانند.

روز آخر چهارشنبه سال گذشته (چنانکه اینقضیه تا حال هم در شمال ایران مبتدا اول است) در حیاط منزل هفت نقطه را از گاه و هیزم جمع نموده و نزدیک غروب شمس آتش میزنند و بروی آن میجهند و ایام نیک و شوم سال گذشته را در این روز خاتمه میدهند و از یزدان طلب عفو نموده منتظر سال فرخنده جدید میباشند

در نیمه سال یزیدیان دارای یک روز قربانی هستند بغیر از چهارپایان و طیور ماده حیوانی را سربریره و صاحب خانه بعد از ذبح با یکی از انگشتان خون آن حیوان را بر پیشانی عموم از اهالی منزلش یک نقطه کوچکی گذاشته و معتقد اند که از فقر و بیچارگی نجات خواهیم یافت و آن حیوان را بروی آتش سرخ نموده و زبان آن را قطعه قطعه کرده در بین همه اهل منزل قسمت میکنند و میخورند تا در مقابل آن زبانشان در تمجید دین جاری گردد و از بدگوئی بهم جنس خود اجتناب ورزد و قلب آنرا بهمین قسم تقسیم میدارند تا محبت آئین یزیدی در قلبشان جای گیرد و سران حیوان را متفقاً میخورند تا خیالات فاسد در قوه مخیله آنها داخل نشود

یزیدیان از برای نجات ارواح قائل به ملك طاوس که شبیه بخروس است میباشند که بمنزله فروهر ست و آن را برای نجات ارواح ساله و موقوفیت به سعادت و نیرومندی در هر سال دو مرتبه از منزل بیرون آورده یعنی میر میران آنرا بتمام اماکن یزیدیهها گردش داده و صدقه در اثر آن سیاحت جمع اوری کرده و بر قبر شیخ ادی که کعبه یزیدیان است برده تا از آن مصارف واردین و روان کعبه تأمین گردد

SOME YAZIDI CUSTOMS AND BELIEFS

یزیدیان از گناهان بزرگ میدانند اگر کسی آتش را با دست پرتاب نماید و یا بر روی آن آب ریخته خاموش کند و یا چراغی را که افروخته است با فوت خاموش کند بلکه باید بواسطه النی شبیه به پینس و چراغ را با او خاموش مینماید و همچنین ناخن را که چیده اند گر آنرا در زیر با بریزند از گناهان بزرگ دانسته بلکه باید آنرا در کاغذی پیچیده در يك سوراخی گذاشته باشد

تمام یزیدیان هر روز صبح قبل از طلوع آفتاب و مغرب بعد از غروب شمس مانده بدعا و خواهش مشغول میکردند و از شمس ایام خوش و سعادت میطلبند و زور و نیرومندی در خواست مینمایند

یزیدیان از خوردن کاهو و کدو اجتناب عجیبی جسته حتی از تلفظ کاهو کراحت دارند و از کلمه که در میان آن حرف ش و ط داشته باشد در تلفظ خود داری میمانند

یزیدیها در اول اکتبر سه روز روزه گرفته از اول طلوع آفتاب تا آخر غرب شمس ابداً چیزی نمبخورند یزیدیان قاطر را یکی از عاصیان بزرگ در درگاه احدیت میدانند و هیچوقت این حیوان را در منزل خود راه نمیدهند اگر چنانچه یکی از یزیدیها قاطری را در منزل خود برد دیگران او را همراه از طریق مستقیم دانسته او را تکذیب کرده و مورد تنفر عام واقع میکرد

یزیدیان از برای ثبوت به کارها و ادعایشان در محضر شرعی خود در اراده عدلیه قسمی یاد میکنند باین قسم که مدعی مدعی اعلیه را بعد از حاضر کردن در محکمه هر دو بانضمام يك قاضی و مأمورین در برابر میزی ایستاده حال مدعی اعلیه باید قسم یاد کند از برای قرض یا چیزی که معترف بان نیست

بر روی میزی از طرف حاکم شرع دو ورق کاغذی یکی سیاه و دیگری قرمز میگذارند مدعی اعلیه میگوید ملك طاوس مرا از این عالم قرمزی به آن دنیای تیره و سیاه داخل کنند اگر در فلان امر دروغ بگویم این عادت از زمان قدیم بعد از استیلای عرب بر ایران و مهاجرت آنان باین قسمتها در ذهن یزیدیان مانده و عالم قرمز را انوار دیانت یزیدی دانسته و آن قطعه تیره را دنیای اسلام میسمارند

یزیدها در هر شهر دارای يك نفر رئیس دین میباشند که بنام بابا شیخ معروف است و از برای تمام بابا شیخ ها که در هر شهری میباشد يك رئیس و قائد بزرگ است بنام میر میران معروف و بعد از فوت هر يك از میر میران اولادش باید جا نشین وی گردد اگر طفل و یا ولدی نداشت از خانواده آن که از همه عالمتر است مقام او را محفوظ میدارد

امروزه مرکز یزیدیان در شهر اعین سفی، که مرکز ایالت شیخان است میباشد ولی میر میران گاهی در با عذرا و زمانی در شیخ ادی و مدنی در عین سفی سیر میکنند

YAZIDI DRESS

لباس یزیدیان عبارت است از يك پیراهن که استین آن بلند و تقریباً در حدود يك ذرع و نیم است و شلوار گشاد و فراخ و يك جلتقه کوتاه که با قیطان کل دوزی شده بر روی پیراهن در بر کرده يك دستمال را جوهر مانند اگراد ایران بسته ولی شیوخ این طایفه گاه گاهی عبائی کوتاه که تا زانو میرسد بر دوش میگیرند

البسه یزیدها باید بغیر از پارچه آبی رنگ باشد نخ و یاراهای آبی در یارچا یافت نگردد و از گناه های بزرگ میدانند اگر مجلس به لباس کبود کردند

تمام نفوس پنج شهر شمال موصل بهم متحد الشکل میباشند ولی یزیدیهای سنجار که ۳۰۰ میل از موصل دور تر و در قسمت مغرب واقع بین راه عراق و سوریه قرار گرفته از حیث لباس برخلاف دیگران میباشند یعنی دارای کِسوان طویل و پیرهن سفید بلند تابستانی و کلاه سفید نوک تیز چهار و سی متری هستند این طایفه که اخیراً محاجرت به جبال سنجار کرده اند يك ضدیت نامی با اهل اسلام دارند و یکی از فرایض خود میدانند که هر مسلمی را در هر نقطه کنشان که خالی از اغیار باشد بکشتند و هر روزه يك دو قتل در آن صفحات میشود

POPULATION

تمام محوطه یزیدیان روی هم رفته دارای ۳۷۰۰ خانه وار میباشند که در تخت يك میر میران و شش بابا شیخ اداره میشود

خانه	
بعشقه	۷۹۰
بهزانی	۳۸۵
عین سفنی	۶۵۰
بغدرا	۵۶۰
شیخ ادی	۲۷۹
ولایت سنجار	۱۰۳۶
	<hr/>
عموم یزیدیهای عراق	۳۷۰۰

اندرز انوشه روان خسرو قباد

THE ADVICE OF EMPEROR NOUSHIRVAN

A POEM BY MIRZA MOHSEIN MOHANDÉS-E-DASTGARDI.

[Mirza Mohsein Mohandes was born at Dastgard in Ispahan in 1266 Shamsi. He is however a Bakhtiari by descent, and so has written some beautiful poems in the Luri dialect. Notwithstanding his great talent he remains a tiller of the soil.]

شنیده ام که "انوشیروان" شه ایران	چنین نمود وصیت که سپردن جان
بسروران و بزرگان و موبدان فرمود	که چون زمن سوی مینوروانه گشت روان
چو در گذشتم تخت مرا کنید بلند	به "اسپانور" برید و کنید بانگ که هان
ایا گروه شوید انجمن در این دربار	وصیتی است نبوشید از خدیو زمان
بمردمان چو شوند انجمن دهید اندرز	که ای گروه بگیریذ از گناه کران
کنید از گنه و کار زشت و بد پرهیز	بکار نیک بکوشید همچو بهدینان
چو پایدار نباشد جهان به خوش رنگیش	ز حرص و آز نبندید دل که هست زیان
بدان گروه بگوئید کاین تن است همان	که تا بدیروز از فرّ و از جلالت و شان
سه گام مانده نمیشد کسی با و نزدیک	که از مهابت و فرّش به کس نبود توان
همین کس است که همواره تا همین دیروز	به نشر یایی و نیکی بدهر بدکوشان
از او اشوهی ترویج میشد اندر ملک	طریق نیکی و یایی از او گرفت جهان
همان کس اینک امروز بنگرید که کس	نمیزد ز پلیدیش دست خویش بآن
کسی ز ترس نگردهد بآن بدن نزدیک	مباد آنکه پلیدی کند باو سریان
همان تن است که هر کس بآن گذارد دست	نماز نتواند بی غسل برد بر یزدان

کسی نیارد بینگل سازد آمیزش بهیچوجه به ایکال و فرقه پاکان
 بلی همین بدن است آن بدن که نادیروز بکس ندادی دست از شکوه بی پایان
 ولی ز فرط پلیدی این بدن امروز بدین تسازند دست خویش هیچ انسان
 شوید مردم پس پارسا و نیکوکار کنید نیکی بر عالم و به عالمیان
 همیشه تا که بمانید استوار بدین براست گوئی کوشید و راستی بیمان
 بناکسان دنی طبع همرهی نکنید شوید همره با راستان و با رادان
 همیشه پسند ز آموزگار روحانی بگوش جان شنوید و کنبدکار بدان
 شوید قانع بر آنچه داده است خدای طمع به برید از مال و مکنت دگران
 مباد غفلت ورزید بهر داد و دهش به بینوائی بیچارگان و محتاجان

پماد دو رینگو

این ترکیب از علفهای مخصوص منتخب درست شده و پس از زحمت زیاد و امتحان دقیق داکترهای حاذق آن را به نظر عموم میرسانیم البته کاملاً مؤثر خواهد افتاد

این ترکیب یقیناً بدون ضرر این امراض (خارش جلد - کچلی - زخم - خشک زرد ریش - خنازیر - کوله - تول - دانه انجیری - کوك - ختک - خارش - گر - دانه - جوش - کک مک) و بسیاری از خارشهای دیگر را معالجه مینماید و پس از استعمال این ترکیب اثرات و فواید آنها را خواهد فهمید

PERRY & CO. (REGD.)

وکیل منفرد

پری و کمپانی

کرات رود انتهای تراموی

عربی (هندوستان)

THE IRAN LEAGUE

EST. 1922.

پانپہ باد ایران



ایران لیگ

Aims and Objects.

To renew and continue the connection between the old land of Iran and Hind ; to continue and encourage fraternal sentiment towards and interest and enthusiasm in the cause of Persia ; to confederate the Zoroastrian population in Persia with a view to increase, to ameliorate their condition and to strive for their uplift ; to make researches with reference to their religion and ancient Parsi history ; to stimulate commercial relations with Persia ; to encourage Parsis to visit the old land, as businessmen or as travellers, for change of climate and health ; to obtain and spread among Parsis and others, by means of literature, authentic information regarding the state of affairs in Persia ; to secure the sympathy of the Imperial Persian Government and the Persian subjects towards the cause of Parsis in relation to Persia.

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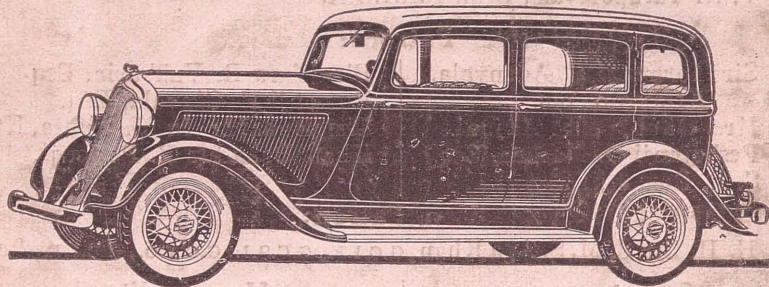
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