

**THE ATTITUDE TO 'THE OTHER' AND TO PEACE
IN IRANIAN SCHOOL BOOKS AND TEACHER'S GUIDES**

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CENTER FOR MONITORING THE IMPACT OF PEACE

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**THE ATTITUDE TO 'THE OTHER' AND TO PEACE
IN IRANIAN SCHOOL BOOKS AND TEACHER'S GUIDES**

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Table of Contents

Table of Contents	p. 4
Overview	p. 6
Introduction	p. 10
Chapter One: The Iranian Education System	p. 11
A. Structure and Figures	p. 11
B. Subjects and Textbooks	p. 12
C. Policy and Problems	p. 14
Chapter Two: The Attitude to Other Religions	p. 15
A. The Attitude to Non-Muslims in General	p. 15
B. The Attitude to Non-Muslims within Iran	p. 22
C. Zoroastrianism	p. 28
D. Judaism	p. 31
E. Christianity	p. 34
F. Other Non-Muslim Religions	p. 43
G. Non-Shiite Islam	p. 47
H. Non-Twelve Shiites	p. 53
I. Bahaim	p. 55
Chapter Three: The West	p. 56
A. The Crusades	p. 56
B. Attribution of the West's Progress to Islamic Medieval Civilization	p. 61
C. Western Colonialism	p. 65
I. Definition of Colonialism.....	p. 65
II. Modern Europe – The Source of Colonialism.....	p. 66
III. Early Colonialism.....	p. 67
IV. Modern Colonialism.....	p. 69
V. Western Colonialism and the Muslim World.....	p. 72
VI. Western Colonialism in Africa.....	p. 74
VII. Western Colonialism in America.....	p. 81
VIII. Western Colonialism in Asia.....	p. 85
IX. Western Colonialism in Australia.....	p. 89
X. Western World Hegemony Today.....	p. 90
XI. The West is Harmful to the World and to the Environment.....	p. 91
XII. The Perception of the United States in World Affairs.....	p. 92
XIII. Criticism of the Communist Powers.....	p. 94
XIV. The West's Attack against the Muslim World Today.....	p. 95
XV. Western (and Communist) Intellectual Danger.....	p. 100
D. Western Encroachment on Iran	p. 104
I. Early Colonialist Attempts: 16 th -18 th Centuries.....	p. 104
II. The 19 th Century: Iran Loses Territory to Russia and Britain.....	p. 106
III. Russo-British Political-Economic Intervention, 19 th -20 th Century.....	p. 114
IV. Britain Acts Alone: The Rise of Reza Shah Pahlavi.....	p. 120
V. World War II: Soviet-British Occupation.....	p. 125
VI. The Oil Nationalization Crisis and British-American Cooperation.....	p. 127
VII. America and Mohammad Reza Shah Pahlavi.....	p. 130
VIII. Revolutionary Iran vs. America.....	p. 135

IX. Western Cultural Plunder	p. 142
E. The Attitude to Western Culture and Civilization Today	p. 144
I. Positive and Neutral Attitudes	p. 144
II. Negative Attitude	p. 147
Chapter Four: The Jews and Israel	p. 158
A. The Jews	p. 158
I. The Jews in Ancient History	p. 159
II. Jewish Holy Places	p. 161
III. The Jews of Arabia and their Relations with Prophet Muhammad	p. 161
IV. The Jews in Modern Times	p. 166
V. An Abusive Expression	p. 167
B. Zionism	p. 169
C. Israel	p. 172
I. Non-Recognition of Israel	p. 172
II. Israel's Image	p. 180
a) <i>Israel is Part of a Western Attack against the Muslim World</i>	p. 180
b) <i>Israel Has Created the Palestinian Refugee Problem</i>	p. 183
c) <i>Israel Occupies Jerusalem and the al-Aqsa Mosque</i>	p. 184
d) <i>Israel Oppresses the Palestinians under Occupation</i>	p. 188
e) <i>Israel is Iran's Direct Enemy</i>	p. 193
III. The Struggle against Israel	p. 194
a) <i>Getting acquainted with the Palestinian Problem</i>	p. 194
b) <i>Fostering Solidarity with the Palestinian People</i>	p. 194
c) <i>Advocating Struggle against Israel, Not Peace with It</i>	p. 198
d) <i>Ethnic Cleansing?</i>	p. 199
e) <i>Liberating Palestine is Part of the Islamic Revolution in Iran</i>	p. 201
Chapter Five: Other 'Others'	p. 202
A. Alexander the Great and the Ancient Greeks	p. 203
B. The Arabs and Medieval Iran	p. 203
C. The Medieval Turks	p. 208
D. The Mongols and their Successors	p. 211
E. Iran's Immediate Neighbors in Modern Times	p. 220
I. Uzbek and Ottoman Invaders of the 16 th and 17 th Centuries	p. 220
II. Afghanistan	p. 221
III. Iraq	p. 222
IV. Saudi Arabia and Other Arab States	p. 227
V. Pakistan	p. 229
F. Ethnic 'Others' within Iran	p. 229
Chapter Six: Peace and War	p. 232
A. Peace, Tolerance and Dialogue	p. 232
B. War	p. 240
Chapter Seven: Jihad	p. 254
A. Military Jihad	p. 254
B. Non-Military Jihad	p. 263
I. Spiritual Jihad	p. 263
II. Construction and Agricultural Jihad	p. 264

Chapter Eight: Martyrdom	p. 265
A. Martyrdom in General	p. 266
B. The Martyrdom of the Shiite Imams and their Followers	p. 270
C. Martyrdom in Modern Context	p. 276
I. Martyrdom for the Sake of Iran and the Revolution is an Ideal.....	p. 276
II. Martyrs of Oppositionist Activity and of the Islamic Revolution.....	p. 281
III. Martyrs of the Iran-Iraq War.....	p. 288
IV. Self Sacrifice.....	p. 295
V. Other Aspects of Martyrdom.....	p. 298
 Conclusion	 p. 301
List of Sources	p. 305

Overview

War Curriculum

The Iranian school system prepares its students for war – World War III, to be precise – in the name of Islam against American world hegemony. This is the main observation CMIP arrived at following research it conducted on 115 Iranian school textbooks and teacher's guides of all grades. Although all the books and the vast majority of the teacher's guides were published under the apparently moderate former president Mohammad Khatami, they all reflect the teachings of Ayatollah Khomeini, founder of Revolutionary Iran.

According to Khomeini's conviction, the Muslims, and the oppressed nations of the world in general, should wage a life-or-death global war against the infidel oppressors, America in particular. As vividly envisioned by Khomeini himself:

"O Muslims of all countries of the world! Since under the foreigners' dominance gradual death has been inflicted on you, you should overcome the fear of death and make use of the existence of the passionate and the martyrdom-seeking youths, who are ready to smash the borders of unbelief. Do not think of keeping the status quo. Rather, think of escape from captivity, of deliverance from slavery, and of attack against the enemies of Islam. Glory and life are in fighting, and the first step of fighting is [the existence of] will. After that, there is the decision that you forbid yourselves to [submit to] the supremacy of world unbelief and polytheism, especially America.

"I am decisively announcing to the whole world that, if the World Devourers [i.e., the United States and the Soviet Union] wish to stand against our religion, we will stand against their whole world and will not cease until the annihilation of all of them. Either we all become free, or we will go to the greater liberty which is martyrdom... Either we shake one another's hand in joy at the victory of Islam in the world, or all of us will turn to eternal life and martyrdom. In both cases, victory and success are ours.

"We are the permanently oppressed in history, deprived and barefoot. Other than God we have no one. Even if we are cut to pieces a thousand times, we shall not stop fighting the oppressors."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 29**

In Khomeini's vision, Iran is destined to lead the global struggle against the oppressors in the name of Islam. This role is part and parcel of the Islamic Revolution, and the victory over the oppressors will also be Islam's victory in this world. From this premise, it follows that Iranian education should aim at preparing the students for participation in that war, as stated in the introduction of one of the books:

[This book's] goal is to build from today's children worthy, committed, honest, benevolent, kind, high aspiring, learned and God-loving men and women of the future, so that they will rise with a heart full of faith, spread the life-bestowing religion of Islam and the Islamic Revolution in the world, build the great country of Islam, hurry to help the oppressed, fight the Arrogant Ones [an epithet usually

denoting the United States], and set in motion the deprived and oppressed peoples of the world...

Introduction, Religious Instruction, Grade 5 (2004) page not numbered

One example of the fruit of such an education is the 36,000 school boy martyrs in the Iraqi episode of this perceived global war:

During the eight years of Holy Defense [the war with Iraq, 1980-88] more than 500,000 school students were sent to the fronts. 36,000 martyrs, thousands of missing-in-action, invalids, and liberated [prisoners of war] of this sacrificing sector were offered to the Islamic Revolution.¹

Defense Readiness, Grade 10 (2004) pp. 9-10

The Attitude to America and the West

The research conducted by CMIP on Iranian textbooks has focused on two fundamental issues: the attitude to 'the other' and the attitude to peace.

Numerous 'others' are referred to in Iranian school textbooks – religious and ethnic, inside and outside Iran, in historical and contemporary contexts. However, two specific 'others' – the United States and the West in general, and the Jewish-Zionist-Israeli 'other' – attract special attention.

America is the 'Great Satan', the 'World Devourer', the 'Arrogant One', in short – a target for indoctrination to hatred: "The students should have a heart overflowing with hatred towards Arrogance" (Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 3). America is the arch-oppressor worldwide, leader and partner of other oppressive powers such as Britain and the former Soviet Union. A passage in one of the books presents America very unfavorably and ends with a guiding question:

...America is known as an Imperialist country, which embarks on military intervention wherever it sees that its interests are in danger. It does not refrain from massacring people, burying alive the soldiers of the opposite side and using weapons of mass destruction (as it did with Iraq). It makes use of atomic bombs (the bombardment of Japan). It uses the weapon of human rights in order to suppress the justice seekers (as it does in its abuses against Islamic Iran). It creates the greatest dictatorships and the most violent and torturing security-oriented regimes, and defends them. Nor does it feel uncomfortable at all while human rights are violated (Iran at the time of the Shah after 1953). Its security system runs the largest smuggling networks, but it makes use of the pretext of drug smuggling in order to arrest those who oppose its policies in other countries (the case of Panama).

Such being the case, what would, and should, be your reaction to America?

Sociology [Humanities], Grade 11 (2004) p. 20

¹ *According to testimonies from the battlefield which could not be substantiated, the children were given plastic keys symbolizing the keys to Paradise and sent to charge enemy positions through minefields in order to clear the way for the regular forces.*

The West, including Czarist Russia and the former Soviet Union, is responsible for much suffering: colonialism, exploitation and the impoverishment of Third World nations, encroachment on the world of Islam – including Iran – historically and at present, a cultural attack against Muslims and others, world hegemony, environmental abuse, and so on.

The Attitude to Israel and the Jews

The material dealing with Israel, Zionism and the Jews is less bulky than that dealing with the West, which occupies about forty percent of the entire material quoted within the full report. Still, it is about the same size as the material dealing with the rest of the ethnic 'others' combined – in and around Iran, at present and in the past. In other words, Israel attracts the attention of Iranian educators, and consequently, of Iranian school students, even more than Saddam's Iraq.

The Jews are mostly referred to in the context of their relations with the Prophet of Islam in Arabia, where they are portrayed negatively: "After some time, the Jews' pretext-seeking, hostility and treachery were exposed" (History of Iran and the World, Grade 10 (2004) p. 109). Zionism is described as an idea "that is based on the establishment of the Jews' greater homeland and on this ethnic group's dominance over the world" (Social Studies [Humanities], Grade 12 (2004) p. 41). This reminds one of such anti-Semitic texts as the Protocols of the Elders of Zion.

Israel, which is not recognized in any way and whose name does not appear on any of the maps, is portrayed as a danger to the whole world of Islam and as a tool in the hands of its enemy – America:

Another problem [faced by the Muslim countries] is the regime occupying Jerusalem (Israel), which has been created in this area as a base for America and other aggressive powers, with the aim of taking over Muslim lands.

Geography [Humanities], Grade 11 (2004) p. 25

Beyond demonizing Israel as a usurper, occupier of Muslim holy places, oppressor of the Palestinians and killer of Palestinian children – "At that time the Israeli officer pounded [three-year old] Muhammad's head with his rifle's stock and his warm blood was sprinkled upon [his six-year old brother] Khaled's hands." (Persian: Let's Read, Grade 3 (2004) p. 113) – Israel has always been presented by Ayatollah Khomeini as a direct enemy of Iran itself, as it is in one of his speeches in 1963, following the massacre of students in the Feyziyyeh religious college in Qom by the Shah's security forces, which Khomeini tries to falsely portray as part of Israel's schemes in Iran:

"Israel does not want the Koran to be in this state [Iran]. Israel does not want the Muslim clergymen to be in this state. Israel does not want Islamic law to be in this state. Israel does not want scholars to be in this state. Israel pounded the Feyziyyeh [religious] college with the hand of its black agents. It pounds us. It pounds you, the nation. It wants to take possession of your economy. It wants to eliminate your commerce and agriculture. It wants to take possession of your wealth. Israel wants these things that are an obstacle to it – these things that are a barrier on its way – to be removed out of the way by the hand of its agents."

History, Grade 8 (2004) p. 76

The Attitude to the War

The rivalry with the West is not necessarily religious or even cultural. The attitude to other religions in the Iranian school textbooks is not hostile (except for texts presenting Bahaism as a sect created by Western Colonialism with a view to destroying Islam's unity). Western culture is not rejected in principle – only its perceived attack on the world of Islam is. The conflict is chiefly political. But, within this political rivalry with the West, radical Islam as interpreted by Ayatollah Khomeini provides the ideological basis, with an alarming notion of eschatological Armageddon attached to it. Within this context, the traditional Islamic concepts of Jihad and martyrdom are adapted to Khomeini's vision of the war against 'the Arrogant Ones'. In the case of Jihad, it is given a social meaning, namely, defending the deprived ones against their oppressors:

Initiative Jihad

Islam never gives the order for Jihad and battle with the aim of conquering countries, taking lands, exploiting people and imposing faiths and cultures. But, if the situation is that people are ignorant, live in poverty and deprivation, and the oppressors and the Arrogant Ones plunder the product of their labor, the army of Islam knows its duty, which is to help the deprived and save them from the claws of the Arrogant...

If the Arrogant Ones close the way to preaching and reason and prevent guidance and preaching, the order of Jihad is issued according to the discretion of the Prophet, or the Imam, or the Muslim leader, so that the army of Islam would make the Arrogant Ones fall in a holy Jihad and heavy attack, and pave the way for free preaching and for the people's awakening and their redemption.

Initiative Jihad is, then, a kind of defense as well, defense of the deprived people's rights, defense of the people's honor, and defense of the rights of the oppressed.

Islamic Culture and Religious Instruction, Grade 8 (2004) pp. 69-70

As for martyrdom, a new ideal is brought to light: collective martyrdom. The war is unavoidable and is part of the Islamic Revolution itself – "Now, in order to continue the Islamic Revolution, it is our duty to continue with all [our] power our revolt against the Arrogant Ones and the oppressors..." (Islamic Culture and Religious Instruction, Grade 7 (2004) p. 29) But victory is not guaranteed. One may even find in Khomeini's vision of the global war a suicidal mood:

"Today... I am saying to you, O faithful brethren, that, if we are wiped out of the world's surface by the criminal hands of America and the Soviet Union, and meet our God honorably and with [our] red blood, it would be better than living a nobleman's comfortable life under the flag of the Red Army of the East and the black [flag] of the West."

Imam Khomeini's political will, **Islamic Viewpoint, Grade 11 (2004) p. 26**, and see also the first quotation above.

In the case of Israel and the Jewish population in Palestine, the war assumes a sense of purification and garbage removal. In a picture story for grade 3 students, the inhabitants of a clean and tidy town chase away a repugnant creature that spreads garbage along his way. In one of the pictures, the Jewish symbol of the Star of David

is seen as part of the garbage. In two other pictures, the Star of David is drawn on the creature's right arm (Gifts of Heaven – Work Book, Grade 3 (2004) pp. 13-15).

Concluding Note

The Iranian school textbooks provide an example of a hate curriculum and reveal an educational system which prepares school children for war and martyrdom against the West and particularly against the United States and Israel. The continuation of this way of thinking and indoctrination in this system – which seems to be almost certain under the presidency of Mahmud Ahmadinezhad – should alarm all individuals and governments which cherish the principles of peace and international cooperation. Such education is bound to lead to disaster on an unperceived scale.

Introduction

School textbooks are one of the crucial means by which a nation passes on to the younger generations a certain worldview, determined according to parameters set by the educational establishment. As such, they can reveal to the onlooker what the educational system in a specific country wishes to instill in the students' minds.

The Center for Monitoring the Impact of Peace (CMIP), which has already conducted surveys of Israeli, Palestinian, Syrian, Egyptian and Saudi Arabian school textbooks, has undertaken a similar survey of Iranian textbooks, with the cooperation of the American Jewish Committee. For the purpose of this research, 115 Iranian textbook and teacher's guides on various subjects have been examined. All the textbooks were published in 2004. Most of the teacher's guides were published in 2003, with few exceptions the earliest of which dates from 1994. In other words, they reflect mainly the attitude of the Iranian educational system under the former President Mohammad Khatami. The books were carefully scrutinized and any piece of material indicating the attitude to 'the other' or to peace - whether text, map, photograph or illustration – has been inserted in the report as is. In line with CMIP methodology, the present report consists mainly of quotations from the books, organized in chapters according to subject. CMIP analysis in the text appears in italics and is minimal, to allow the material to speak for itself. Occasional explanatory remarks have been added for clarification – either as footnotes, or in brackets within the quotations. CMIP analysis appears in the Conclusion and is made according to a set of criteria suggested by UNESCO and CMIP, as follows:

UNESCO relevant criteria:

- 1. Are the data given accurate and complete?*
- 2. Are maps, illustrations and graphs up-to-date and accurate?*
- 3. Are the achievements of others recognized?*
- 4. Are equal standards applied?*
- 5. Are political disputes presented objectively and honestly?*
- 6. Is wording likely to create prejudice, misapprehension and conflict avoided?*
- 7. Are the ideals of freedom, dignity and fraternity being advocated?*
- 8. Is the need for international cooperation, for the formation of common human ideals and the advancement of the cause of peace, as well as for the enforcement of the law, emphasized?*

CMIP criteria of analysis:

- 1. The image of other peoples, religions and communities: Are they recognized, accepted as equal and respected; or are they presented in a stereotyped and prejudiced way?*
- 2. Peace and the peace process: Does education foster peace? Does it support the peace process? Is there room for improvement in this respect?*

Koranic verses follow in most cases N. J. Dawood's translation of the Koran, published in the 'Penguin Classics' series, 1956. Arabic names and terms have been transliterated according to their Arabic pronunciation, or as they are known in English, except for few individuals' names where Persian pronunciation has been followed.

Due to the vast amount of material found in the books, and in order not to make the published report too bulky, it has been decided to include in it a certain representative percentage of the material only. The full version is available on the site (<http://www.edume.org>).

Chapter One: The Iranian Education System

A. Structure and Figures

Iranian Ministry of Education and Training [Vezarat-e Amuzesh o Parvaresh] is responsible for the regular pre-university school system, which includes three phases: Primary [Dabestan or Ebtedayi] – 5 years (ages 6-10), Lower Secondary [Rahnamayi] – 3 years (ages 11-13), and Upper Secondary [Dabirestan or Motavasete] – 3 years (ages 14-16). In other words, the Iranian school system comprises 11 years. Students who wish to continue their studies in institutions of higher education should take a twelfth year called "Pre-University" [Pish-Daneshgahi]. Education in all state schools is free and is compulsory in Primary school. Private schools do exist and may charge tuition, but are all considered non-profit organizations and are subject to Ministerial supervision. All schools are single-sex institutions.

Up to, and including, Upper Secondary phase's first grade (grade 9), the curriculum is basically uniform. Students in grades 2 and 3 (10, 11) of the said phase, study in different streams. There are "theoretical" streams [nazari], such as Humanities, Mathematical-Physical, and Empirical Sciences, and technical and vocational streams such as agricultural, industrial, etc. The three theoretical streams exist in the Pre-University phase as well.

The figures available on the Internet are not wholly accurate. Following are two sets of (approximated and computed) figures for the school year of 2002/3, one given by the Iranian Ministry of Education and another – by UNESCO:

<u>Category</u>	<u>Iranian MOE</u>	<u>UNESCO</u>
Students – total number	16,000,000	17,000,000
% Females	48%	
Primary – total number	6,600,000	7,000,000
% Females	48%	48%
% Net enrolment		86%
Secondary – total	8,500,000	10,000,000
% Females		47%
Lower Secondary	4,700,000	
% Females	46%	
Upper Secondary	3,800,000	
% Females	49%	
Schools – total number	137,600 ²	
Primary – total number	67,800	
Lower Secondary	31,500	
Upper Secondary	15,200	

(The figures related to the teaching staff are not compatible with one another and have been left out).

² Including kindergartens, vocational, pre-university and other forms of schools

Sources:

Islamic Republic of Iran, Ministry of Education
213.176.19.4/medu/index.aspx

UNESCO, *Education for All: Global Monitoring Report, 2006*
www.unesco.org/education/GMR2006/full/annex2_eng.pdf

B. Subjects and Textbooks

The basic subjects in all Primary school grades are Persian, mathematics, empirical sciences, and Koran studies. The Persian language is the compulsory language of instruction in all schools. Although the Iranian constitution recognizes the ethnic minorities' right to teach their respective languages in school, no language textbook other than a Persian one appears in the textbooks list provided by the Ministry on its website, and, if such non-Persian textbooks do exist, they are probably issued and given to the students locally. Religious instruction is added in grade 2 of Primary school, with a special appendix issued for Sunnite students. This appendix replaces certain lessons in the main textbook that follow the Shiite precepts. In some cases, the lessons in the appendix have a religious Sunnite character, for example, they mention the first caliphs in their Sunnite titles – 'the Rightly Guided Caliphs [Al-Khulafa' al-Rashidun in Arabic]', a title which is not to be found in Shiite parlance. In other cases, the parallel lesson in the appendix is not religious at all and it just replaces a Shiite text. There is, for example, a lesson dealing with the (common Sunnite and Shiite) holiday of Id al-Fitr, with the same text. The only difference is that, in the accompanying illustration in the Sunnite version, a figure of a Shiite clergyman is missing from a celebrating crowd. As for non-Muslim students, the Ministry of Education issues a single book for grades 9-11 titled 'Studies of the Divine Religions and Morals – the Religious Minorities'. Unfortunately, the website mentioning this book does not provide an example of the material it contains. At any rate, it is obvious from personal testimonies of non-Muslim students in the Iranian education system that the core of the non-Muslim religious school material is provided by the various religious communities themselves in their own schools.

The subject of social studies is added in grade 3 and it includes geography and history. These three subjects (civics, geography and history) are studied separately in the Lower Secondary phase, in addition to foreign languages: Arabic and English, beginning in grade 6, and French and German, from grade 7 on. The subject of Defense Readiness is introduced into the curriculum in grade 8.

In the Upper Secondary phase's first grade, the students also study physics, chemistry, and biology. In the last two years (grades 10, 11) the students study in separate streams sharing some subjects and specializing in others. The Humanistic stream focuses in grade 10 on Arabic, geography, history, literature, economy, sociology and statistics, and, in grade 11 – also on mathematics, psychology, logic, and philosophy. There are several optional subjects such as 'Dialogue of Civilizations' introduced under the former president Mohammad Khatami, 'Law Studies for Youths', 'Acquaintance with Important Social Laws', etc. One important subject studied in all streams is 'Readiness for Earthquake' – a constantly looming danger in Iran.

Textbooks are published by a special section in the Ministry of Education – the General Bureau for Textbooks Printing and Distribution. Most of them carry on their front page a photograph of the late Ayatollah Khomeini with a short dictum taken from his writings or sayings. All the 105 textbooks available for this research were published in 2004. 16 of the 20 teacher's guides were published in the 2000s, mostly in 2003, and three – in the late 1990s. One teacher's guide was published in 1994.

Sources:

- 1. Islamic Republic of Iran, Ministry of Education, Organization for Educational Research and Planning (OERP), The General Bureau for Textbooks Printing and Distribution.
www.chap.sch.ir*
- 2. The Iranian schoolbooks available to CMIP.*

C. Policy and Problems

Other than obvious goals stated in the Iranian Ministry of Education's website, such as promoting knowledge, no detailed document on this subject has been found on the Internet (in contrast with the detailed educational policy statement which appears on the website of the Saudi Arabian ministry of education). Policy lines thus have to be inferred from the material appearing in the textbooks themselves. Following are some comments on this issue, which deserves a specific study beyond the scope of this research.

Political indoctrination is the most evident policy line. Students (and teachers in the teacher's guides) are directed to adopt the regime's view, without the slightest option of criticism. According to this view, the world is divided into two distinct parts: good ('us') and evil (the US), between which an endless state of war exists. The indoctrination effort includes the following components:

- Developing a sense of an external threat, of total mobilization and of readiness for sacrifice.*
- Fostering a sense of loyalty to the regime through the glorification of its symbols, chief among them being the Islamic Revolution and the personality of the late Ayatollah Khomeini.³*
- Emphasizing patriotic unity for all ethnic groups in Iran, by utilizing their common Muslim religion (the non-Muslim minorities are very small and do not have any territorial base – unlike the Kurds, Azeris, Baluchis, etc.).*

³ *Ayatollah Khomeini is often titled 'Imam' which indicates the great esteem he is held in, almost to the degree of a holy man like the historical Shiite Imams. A story in one of the books describes an instance in an Iraqi camp of Iranian POWs where the prisoners uttered blessings whenever the Iraqi commander mentioned Khomeini's name, as is usually done when Prophet Muhammad's name is mentioned, which infuriated the commander. See *Defense Readiness 2 – Teacher's Guide, High School Grades* (2002) pp. 9-10.*

In contrast with political indoctrination, purely professional education is relatively free, and students are encouraged to pursue their own investigations.

Another important policy line is the emphasis in the Iranian school textbooks on gender equality in social and educational life, in spite of the legal inferiority of women in the religious system and in spite of the restrictions imposed on them in public life. The books treat both sexes equally. In Arts and Crafts textbook, for example, female students are shown working with electricity and on metal products that one would assume to be part of 'man's realm'. Another textbook shows female students climbing up a mountain. Such expressions would not be found in, say, Saudi Arabian textbooks.

The main problems facing the Iranian education system are as follows:

- 1. Iran is a vast country with a fast growing population (though birth rate has dropped tremendously during the last decade). A great deal of effort has been successfully made by the government during the post-Revolution years to extend education countrywide, but disparities still exist between the main cities and the countryside.*
- 2. Female education is still lagging behind male education in the remote areas.*
- 3. Although primary education is obligatory, about 14% of the primary school age group was not regularly enrolled in 2002/3, mostly in the periphery. The rate of female drop-out population was slightly higher.*
- 4. Illiteracy is still a problem among adults, mainly women, in the rural areas, in spite of the government's efforts to reduce it. The figures available in the Internet in this respect for the early 2000s fluctuate between 14-20%.*

On the whole, Iranian education is taking steps forward in both quantitative and qualitative terms. Its acute problem lies in its heavily politicized nature, and, more accurately, in the spirit of anti-Western Jihad it instills in the minds of generations of Iranian school students, as can be seen in the chapters below.

Chapter Two: The Attitude to Other Religions

The general attitude of the Iranian textbooks to all other religions – except Bahaism – is, on the whole, tolerant. One can even find in the books expressions that indicate a sense of proximity to other monotheists and respect for their beliefs. On the other hand, there is a clear differentiation between Islam and the other monotheistic religions: Islam is considered superior, and the other religions are presented as its rivals. The mission of propagating Islam at the expense of the other religions is part of Iran's Islamic Revolution, as taught in the textbooks. There are cases in which some objective information is given to the student about other religions, such as Zoroastrianism, while others – like Judaism – are hardly mentioned. One can notice an effort on the part of Iranian educators to foster an Islamic ecumenical spirit among the students, although anti-Sunite feelings do exist in the texts and, presumably, cannot be avoided. Bahaism is rejected as a Colonialist conspiracy against the unity of Islam.

A. The Attitude to Non-Muslims in General

Generally speaking, the religions are divided into two groups:

- A. Religions that rely on monotheism like Islam, Christianity, Judaism and Zoroastrianism.
- B. Religions based on non-monotheistic worship like Hinduism, Buddhism, Animism (tribal religions). See Map 4.

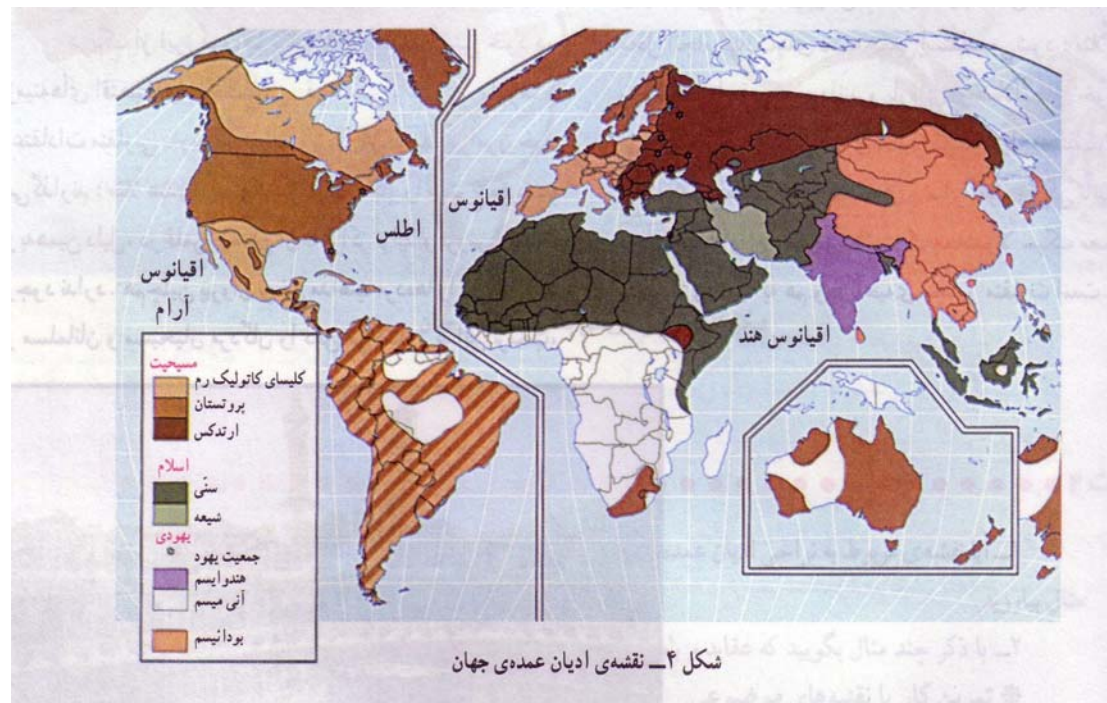


Figure 4 – Map of the main religions of the world

[Legend:]

Christianity

[Light brown] Roman Catholic Church

[Brown] Protestants

[Dark brown] Orthodox

Islam

[Dark green] Sunnites

[Light green] Shiites

Judaism

[Star of David] Jewish population

[Purple] Hinduism

[White] Animism

[Pink] Buddhism

Geography [Humanities], Grade 11 (2004) pp. 16-17

In the monotheistic religions, in which proximity to God and getting His attention is considered the religious individual's highest goal, the acquisition of wealth and power assumes – being subject to this goal and value – an instrumental nature. It is permissible to the extent that it does not become an obstacle for the individual in attaining that goal, and, if it takes the form of an obstacle, it is considered indecent.
Sociology [Humanities], Grade 10 (2004) p. 82

The teacher will present the conception of the Divine prophets and their followers. It is appropriate that the teacher will point out that this conception pertains to all Divine [monotheistic] religions and is one of the common principles among them. This method will cause the students to better grasp the uniform roots of all the Divine religions and know that, in fact, the Divine religions do not contradict one another in this respect.

At this stage, the teacher can read some passages from the texts of the other religions to the students, so that they understand this reality more accurately. It is suggested in some books today that the focusing by Muslims on Paradise has been the cause of their inattention to this world, and that the other religions, such as Zoroastrianism or Judaism, which concentrate on this world, deal less with the afterworld. The reading of these texts to the students will show that such a claim has no [basis in] reality and that the belief in the hereafter, alongside the belief in the single God, exists in all religions.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 161

We, Muslims, believe in all the divine[ly sent] prophets and respect them... According to the laws of Islam we are obliged to treat well the followers of Moses and Jesus – who are called Jews and Christians respectively – as well as the Zoroastrians, and respect their rights.

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 32

What is our duty towards God's prophets and their followers?

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 33

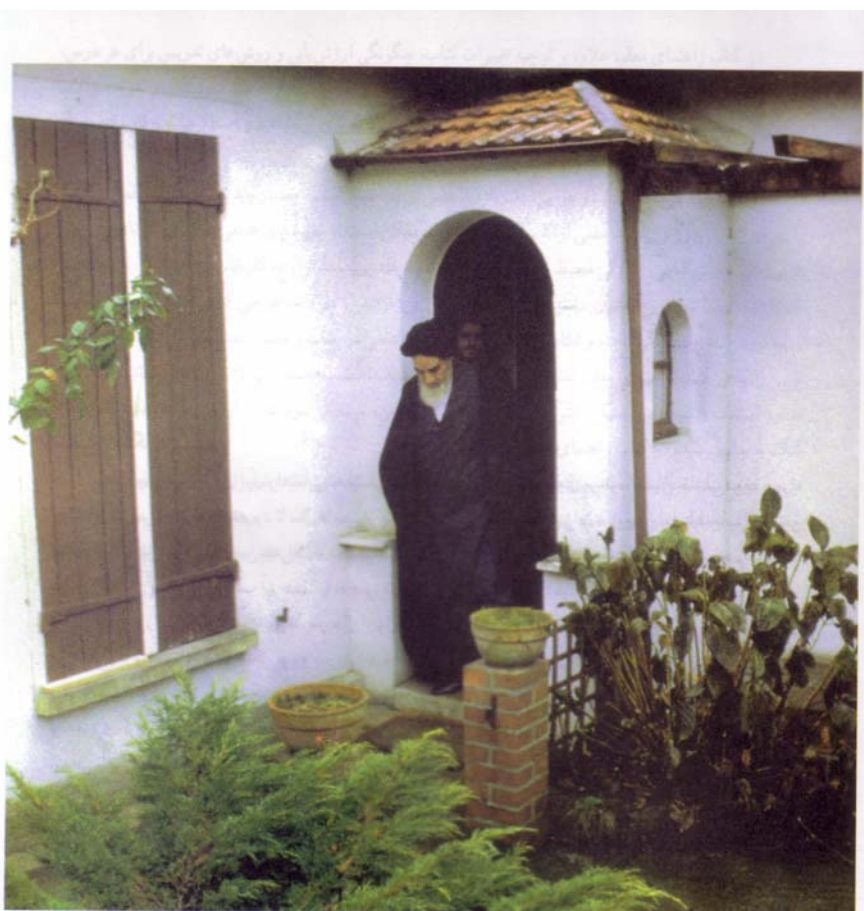
Does the existence of the restricting word 'Islamic' in the Islamic Proclamation of Human Rights mean that this proclamation wishes to have human rights for Muslims only, and non-Muslims are deprived of these rights?

It should be said as an answer that the restricting word 'Islamic' is [there] because this proclamation wishes to explain Islam's perception of human rights... [and] not to restrict human rights to the Muslims [alone], as we know that Islam grants human rights to the non-Muslims and [to] the religious minorities, and that the non-Muslims were always living in the Muslim countries alongside the Muslims, while enjoying human rights throughout history.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) pp. 172-173

Martyr Morteza Motahari regards in his book... the Muslims' moderateness to other nations, religions and ideas as the most important reason for the flourishing and exaltation of Islamic civilization.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 25



در پاریس، امام خیلی سفارش کرده بودند که مبدا حرکت یا رفتاری شود که همسایه‌ها – که همه مسیحی بودند – ناراحت بشوند. این رعایت و اخلاق باعث شده بود، موقعی که امام می‌خواستند به ایران بیایند همه‌ی اهل محل و مردم دهکده‌ی نوفل‌لوشاتو از دوری ایشان و رفتنشان ناراحت شوند. به همین دلیل، آن‌ها مقداری از خاک فرانسه را به‌عنوان هدیه به حضرت امام خمینی دادند.

[While staying] in Paris, Imam [Khomeini] strongly urged [his followers] against [any] act or behavior [on their part], which would make the neighbors – who were all Christian – feel uneasy. When the Imam wanted to leave for Iran, this consideration and morality [on his part] caused all the people of the neighborhood and the people of the village of Neauphle Le Chateau to be sad at... his leaving. Therefore, they gave Imam Khomeini a [small] quantity of French soil as a present.

Geography, Grade 6 (2004) page not numbered

Notwithstanding this attitude, Islam is presented as the only valid religion, and Islamic culture and society is presented as superior to non-Islamic ones:

"The only true faith in God's sight is Islam." [Al Imran, 19]

Koran Instruction, Grade 6 (2004) p. 27



"No nation has spoken of science as much as the nation of Islam has done. The Holy Koran has spoken on many occasions of science, scientists and of paying attention to science." Imam Khomeini

Mathematics, Grade 5 (2004) page not numbered

"The verses of the Holy Koran make recommendations regarding learning and knowledge to a degree which perhaps is not found in other books."

Imam Khomeini, **Persian Language, Grade 9 (2004) page not numbered**

In parts of the non-Muslim societies excessive consumption is considered a kind of value... while Islamic thinking considers man's [self] development and intellectual and spiritual elevation a value...

As one can see, the goal of the non-Muslim consumption society is increased consumption, much ease and luxuries, and the goal of Muslim society is the promotion of the cultural level and of man's intellectual elevation... The non-Muslim society wants more consumption and the Muslim society wants more intellectual elevation...

Economics [Humanities], Grade 10 (2004) pp. 9-10

A German woman who converted to Islam presents the Muslim husband as superior to his non-Muslim counterpart.

My family [members] in Germany were witnessing for the first time how much a Muslim man helps his spouse, and serves as his spouse's assistant, more than a non-Muslim man, and [they saw] that a Muslim woman enjoyed honor and rights [many] times more than a non-Muslim woman.

Koran Studies, Grade 8 (2004) p. 77

Another theme along this line is that a non-Muslim should never have authority over a Muslim.

...Any transaction and any relation that might cause a non-Muslim to have authority over a Muslim or Muslims is null and unlawful

...The establishment of Muslim rule is one of the most fundamental and most elementary Islamic goals. Without that entity Islam would be exposed to the danger of elimination and the full implementation of Islam would not be possible... Therefore, the theory of 'Islam without rule' is an evident [negative] innovation which has been propagated by the enemies of Islam in order to push the Muslims away from political power and from the sovereignty over their own destiny and [in order] to expand their own [i.e., the enemies' own] rule and supremacy over Muslim societies. The bitter realities that exist in the Muslim societies are a living testimony to this matter.

Islamic Viewpoint, Grade 11 (2004) pp. 8-9

Against this background, one can find in the Iranian textbooks hostile references to non-Muslims. Students of grade 6 are requested to translate the following Koranic verses from Arabic into Persian:

"Believers, do not take the unbelievers for your friends..." [Al-Nisa', 144]

"Believers, take neither the Jews nor the Christians for your friends." [Al-Ma'idah, 51]

Koran Instruction, Grade 6 (2004) p. 107

'Unbeliever' means a person who denies [the existence of] God, or appoints a partner to God, or does not accept one of the prophets. He is impure.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 83

Moreover, the students are urged to continue the Islamic Revolution until Islam becomes the religion of the whole world. In other words, the beliefs and principles of 'the others' are not respected.

Now, in order to continue the Islamic Revolution, it is our duty to continue with all [our] power our revolt against the arrogant ones [*mostakberan* – a term mostly used against the United States] and the oppressors, and not cease until all Islam's commandments and the spread of the redeeming message of "there is no god except Allah" are realized in the whole world.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 29

The following quotation, taken from an introduction to one of the textbooks, imposes upon the Iranian students the mission of propagating Islam and the Islamic Revolution in the world.

[This book's] goal is to build from today's children worthy, committed, honest, benevolent, kind, high aspiring, learned and God-loving men and women of the future, so that they will rise with a heart full of faith, spread the life-bestowing religion of Islam and the Islamic Revolution in the world, build the great country of Islam, hurry to help the oppressed, fight the Arrogant Ones [an epithet usually denoting the United States], and set in motion the deprived and oppressed peoples of the world...

Introduction, Religious Instruction, Grade 5 (2004) page not numbered

Imam Khomeini has said in this regard:

"The martyrdom of the Commander of the faithful [Ali], and also of Imam Hussein, and the imprisonment, torture, expulsion and poisoning of the [Shiite] Imams, have all been part of the political struggles of the Shiites against the oppressors. In one word, struggle and political activity are an important part of the religious responsibilities."

... This struggle continued until our time and attained victory at the hands of our late leader... Imam⁴ Khomeini. It will continue in this manner until the complete victory over the world of unbelief and arrogance, the eradication of any oppression, the appearance of the Master of the Age [i.e., the Shiite Hidden Imam], and the realization of the world government of Islam.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 96

A table found in a religious instruction textbook enumerates 14 traits of a good Muslim Believer.

The Manifestations of Belief in the Society of The Believers

12. Being severe and strict in the confrontation with the infidels

14. Intensity in the confrontation with the infidels

Religion and Life – Teacher's Guide, Grade 9 (2004) p. 148

⁴ *The use of such a title by Shiites indicates the great esteem Ayatollah Khomeini is held in, almost to the degree of a holy man like the historical Shiite Imams. This kind of personality cult is part of the political indoctrination in Iranian schools (see section C in Chapter One above).*

Another text expresses dissatisfaction with the tolerant religious approach on the part of the Mongol Ilkhanid rulers in Iran [14th century].

Because of unbelief of some of the Ilkhanids and the lack of zeal on the part of others, [heretic] groups managed to freely exhibit their own religion and belief and, whenever necessary, to firmly hold to it. Consequently, not only were Muslim sects propagated and circulated in those days, but even the followers of other religions also, including Zoroastrians and Christians, openly propagandized their own faith and religion and performed its rites.

History of Iranian and World Literature, Grade 11 (2004) p. 5

B. The Attitude to Non-Muslims within Iran

The following text claims that the rights given in Iran to the religious minorities surpass those given to such minorities in Western countries. This claim ignores the fact that in Western countries religious affiliations hardly play any role in politics.

In the most progressive countries like France, England and America, none of the religious minorities has a representative in parliament [as such]. But in great and free Iran all the religious minorities (Armenians, Assyrians [i.e., Nestorian Christians], Jews and Zoroastrians) have a representative or representatives in parliament in order to defend the rights of their people.

Social Studies [Civics], Grade 8 (2004) p. 55

Do the religious minorities in the progressive countries have a representative in the legislative assembly? What about Iran?

Social Studies [Civics], Grade 8 (2004) p. 57

Regarding the religious and denominational minorities within Iran, the textbooks emphasize their rights in the Islamic Republic.

"Islam has respected the religious minorities. Islam respects the religious minorities in our state. This state belongs to us all."

Imam Khomeini, **Law Studies for Youths – Teacher's Guide, High School Grades (2003) page not numbered**

Chapter Thirteen: Minorities Rights

General Goals:

- Acquaintance with the minorities rights in Iran
- ...

Specific Goals:

At the end of this chapter the students are expected to be able to:

- Observe the rights of all citizens without discrimination
- Strive to strengthen the mentality of patience, self control and tolerance of the opinions of others.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 183

Activity 3

Divide the students into groups of 5 or 6 and ask them to discuss and exchange views regarding 'what influence can the observance of minorities' rights have on national unity', write down the results of the discussion and present them to the class.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

Activity 2

Ask the students to read the [Iranian] Fundamental Law and extract from it the rights pertaining to minorities.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

Following is detailed information quoting articles of the Iranian constitution which refer to the religious and denominational minorities and their rights.

Article Twelve of the Constitutional Law

The official religion of Iran is Islam and the [official] denomination is the Ja'fari [i.e., Shiite] Twelver. This Article is never to be changed. The other Muslim denominations in general – [the Sunnite] Hanafi, Shafi'i, Maleki, Hanbali and [the Yemenite Shiite] Zaydi – have full respect. The followers of these denominations are free to perform the religious ceremonies according to their religious law and enjoy formal status in court and in education, religious education, personal status (marriage, divorce, inheritance and wills) and the lawsuits related to them. In every region where followers of each of these denomination are the majority, local regulations within the limits of the authority of the [local] councils will be in accordance with [the rules of] that denomination while protecting the rights of the followers of the other denominations.

Article Thirteen of the Constitutional Law

Iranian Zoroastrians, Jews and Christians are the only recognized religious minorities that are free, within the limits of the law, to perform their religious ceremonies and to act in personal status and religious education [affairs] according to their religion.

Article Fourteen of the Constitutional Law

...The government of the Islamic Republic of Iran, and Muslims [in general], are bound to treat non-Muslim individuals with proper morality, fairness, and Islamic justice and to preserve the[ir] human rights. This Article is valid [only] in the case of persons who do not conspire and act against Islam and the Islamic Republic of Iran.

Law Studies for Youths – Teacher's Guide, High School Grades (2003) pp. 53-54

Article Twenty Six of the Constitutional Law:

"Parties, communities, political and vocational organizations and Muslim associations or [associations of] recognized religious minorities are free [to operate in Iran] on condition that they do not violate the principles of independence, liberty, national unity, Islamic standards and the foundation of the Islamic Republic...

Law Studies for Youths – Teacher's Guide, High School Grades (2003) p. 86

Minorities in Iranian Law

From the study of the articles of the Fundamental Law of the Islamic Republic of Iran it is possible to enumerate three kinds of minorities in Iran:

1. Religious minorities (non-Muslims).
2. Denominational minorities (non-Shiites).
3. Ethnic, racial and linguistic minorities [Following is the text relating to the first two categories. For the third one – see below in Chapter Five, sub-chapter F].

The Rights of the Religious Minorities (Non-Muslims)

Alongside the Muslim majority of the people of Iran, there are also non-Muslim minorities in the country which, in having Iranian nationality, are considered members of the [Iranian] nation. Like the rest of the people, they are subject to the jurisdiction of one law and enjoy all human, political, economic, social and cultural rights, while the regulations of Islam are being observed. But, in the light of the official status of the Islamic religion and Shiite denomination in Iran, these minorities are inevitably subjected to that preeminence in their political and social affairs. Notwithstanding that factor, the Fundamental Law has provided for special rights with the aim of promoting the rights and stabilizing the position of the recognized religious minorities in order to preserve their condition. We will proceed to discuss some of them.

1. Equality in enjoying political rights and freedoms.

By looking at many of the Fundamental Law's articles it is perhaps possible to arrive at the overall view that fundamental rights and freedoms for all Iranian citizens and subjects have been taken into consideration and that they [the citizens] are equal in enjoying these rights without reference to their ethnic, racial, linguistic and even religious affiliation. In many of the Fundamental Law's articles the pronouns 'anyone, all, any Iranian' and their likes have been used, which is an indication to the individuals of the people of Iran, and there is no distinction between Muslims and non-Muslims. However, Article 14 of the Fundamental law has this to say about observing the rights of minorities:

"The government of the Islamic Republic of Iran, and the Muslims, are bound to treat the non-Muslim individuals with proper morality, and [in] Islamic fairness and justice, and observe their human rights..."

In accordance with that, the explicit articles of the Fundamental Law indicate that all the country's individuals and subjects and [all] Iranian citizens enjoy these rights without discrimination and irrespective of any kind of affiliation.

2. Acquaintance with the existence and identity of religious minorities.

The meaning of acquaintance with the rights of the religious minorities is that, from a legal point of view, we accept that they fulfill the necessary conditions under the title of 'People of the Book'⁵ and, consequently, enjoy their afore-mentioned legal rights. According to Article Thirteen of the Fundamental Law:

⁵ *People of the Book: a traditional Islamic term denoting mainly Jews and Christians and, to a lesser degree, some other non-Muslim religious groups such as Zoroastrians and the Manda'ites of southern Iraq.*

"The Iranian Zoroastrians, Jews and Christians alone are recognized religious minorities which will be free, within the limits of the law, to perform their religious ceremonies and act according to their religion in matters of personal status and religious education."

Therefore, it is possible to say that, in conformity with the Fundamental Law, special attention is also paid to the issue of preserving the religious minorities' existence, identity and survival.

3. Freedom to perform religious ceremonies

As mentioned above, the freedom to perform religious ceremonies is stated in Article Thirteen of the Fundamental Law. In practice too, the followers of these three religions have numerous churches, synagogues and [Zoroastrian] fire temples and they perform their religious ceremonies and customs individually or collectively. Their religious ceremonies are even broadcast at times by the media, including television, of the Islamic Republic of Iran. The Muslim society does not oppose these ceremonies. Indeed it supports their performance since they are the cause of satisfaction for all the monotheists and of their friendship to one another.

4. Application of the religious regulations in [matters of] personal status

The followers of the Jewish, Christian and Zoroastrian religions act in cases involving their personal status, namely, marriage, divorce, inheritance, and wills, according to the regulations of their own religions. Even in the [state] courts, the judge should investigate their lawsuits and issue the verdict in accordance with their religious rules and regulations.

5. Education for the religious minorities

Article Thirty of the Fundamental Law says: "The state is charged with the duty of making available free means of education to the whole nation to the end of the high school phase..." We see that the expression "the whole nation" is used in this article. In light of the fact that the non-Muslim religious minorities are also considered part of the nation of Iran, they can make use of this right. Furthermore, the rights relating to education by the religious minorities are also mentioned in the ordinary laws. According to the 'Law of Goals and Duties of Education', and in accordance with Article Thirteen of the Fundamental Law, the religious minorities "are free to compile textbooks on the basis of their religious books, custom and tradition, and teach them in their own schools, under the supervision of the Ministry of Education." Also, the law regarding the establishment of non-profit schools has allowed the religious minorities to establish their own schools.

6. The right to form associations.

According to Article 26 of the Fundamental law, the recognized religious minorities can have councils and associations, while conforming to the rules. According to the current laws, the religious minorities can have councils and associations, while conforming to the rules. Volunteers from the religious minorities can establish organizations made up of volunteer members of that minority, the goal of which is

solving problems and dealing with religious, cultural, social and welfare problems specific to that minority.

At present, numerous councils and associations [established] by the religious minorities are found all over the country and work for preserving their cultural and religious identity.

7. The right to have a representative in the Majles [Iranian parliament]

It is stated in the Fundamental Law that the recognized religious minorities can have representatives in the Islamic Consultative Assembly [parliament] and elect a representative from among their own co-religionists and send [him] to the Majles. According to Article Sixty Four of the Fundamental Law the Zoroastrians and the Jews elect one representative each, the Assyrian and Chaldean Christians together [elect] one representative, and the Armenian Christians of the south and the north [of Iran elect] one representative each.

The Rights of the Denominational Minorities (Non-Shiites)

Article Twelve of the Fundamental Law presents Islam as the official religion of Iran and Twelver-Ja'farite [Shiite Islam] as its official denomination. It does not refer to the followers of other denominations such as [Sunnite] Hanafites, Shafiites, Malekites, Hanbalites and [Yemenite Shiite] Zaydites, as minorities, but it is said in that same article that the followers of these denominations enjoy full respect. Therefore, though an explicit definition of the non-Shiite Muslim denominations as minorities does not appear in the Fundamental Law, they too are at least considered a religious minority vis-à-vis the Shiite majority

Article Twelve of the Fundamental Law also officially recognizes their existence and identity and has allowed them to act freely in accordance with their own [religious] jurisprudence with regard to their religious ceremonies and religious instruction and education. The 'Law of Goals and Duties of Education' has charged the Ministry of Education [with the duty of] adopting an arrangement in regions where followers of other Muslim denominations dwell whereby the students' religious education would conform to their denomination's jurisprudence. Therefore, since there are differences between Sunnites and Shiites in religious education, the Fundamental Law, having full respect for the rest of the denominations and in the light of freedom of religion, has allowed the followers of other Muslim denominations to enjoy their own specific religious study.

1. Personal Status

...Since the differences in [religious] jurisprudence between the Shiite and the Sunnite denominations issue in different legal results, the sovereignty and universality of Shiite jurisprudence should not put the personal status of the followers of other Muslim denominations under its hegemony and limit their personal freedoms, which should be respected. For this reason the Fundamental Law has not ignored the issue and officially recognized – in Article Twelve – the other denominations' jurisprudence. Therefore, when family problems appear and related lawsuits are submitted to the judicial apparatus, the courts are obliged to rely on the jurisprudence of the denomination concerned, instead of the prevailing general laws and regulations.

Also, in any region where the followers of any of these denominations have the majority, the local regulations will be carried out according to the principles of these denominations, within the limits of the authority of the [local] councils, while preserving the rights of the other denominations.

2. Political and Social Freedoms

The freedom to form parties, associations, political and vocational organizations and Islamic organizations is part of the manifest rights through which the rest of the Muslim denominations can achieve a distinguished social, political and religious position for themselves and can play a role in society to a greater extent, similarly to the Twelver Shiite Muslims. Also, regarding representation in the Islamic Consultative Assembly [parliament], there is no difference between any of the Muslim factions (Shiites and Sunnites): all Sunnite entrants can become candidates for the Assembly wherever they are in Iran and, if elected by the people, they are recognized as the nation's representatives.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) pp. 185-189

Education of the Religious Minorities (Christian, Jewish, Zoroastrian)

Since all the Divine [monotheistic] religions are unanimous regarding the principles of religion and [regarding] religion's essence and truth, [namely,] that the tendency towards God, the tendency towards spirituality and the [related] action is for [man's] happiness in the hereafter, the general framework of their educational program is derived from this [general] design. But the content of their curriculum is assembled in the light of the specific teachings of these religions, and uses the confirmed sources within these religions. This education should be in accordance with the Fundamental Law and [with] the ordinary laws of the Islamic Republic of Iran.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 32

Some limitations on non-Muslims in Iran, however, do remain.

The marriage of a Muslim woman to a non-Muslim is forbidden. Clause 1059 of the [Iranian] civil code reads: "Marriage of a Muslim woman with a non-Muslim man is not allowed."

This issue is a matter of consensus among all the Muslim factions in general, Shiites and Sunnites, and, in addition to the [religious scholars'] consensus, it is based on some verses of the Koran as well as on a logical reason. The logical reason brought forth in this context is that if a Muslim woman marries a non-Muslim man she might, more often than not, become the subject of contempt and ridicule on the part of her husband from a religious point of view. It is [also] possible that under the husband's influence she will leave Islam [altogether]. At any rate, the perspective of such a marriage is not going to be a case of happiness and prosperity for the woman and the man.

There is no explicit provision in Iran's civil code and in the rest of the enacted laws regarding the prohibition of a Muslim man's marriage with a *Kitabi* [i.e., Christian, Jewish, or Zoroastrian] woman. But, according to the opinion of most Shiite experts on law, a temporary marriage with such women is recognized as permissible. Of

course, as regards permanent marriage there is a difference of opinion among them. Some of them approve and some oppose permanent marriage of Muslim men with *Kitabi* women.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 132

If a Muslim woman wants to marry a non-Muslim man, before anything else he should have the honor of conversion to Islam, so there would be no legal obstacle to the marriage.

Law Studies for Youths – Teacher's Guide, High School Grades (2003) p. 137

C. Zoroastrianism

Zoroastrianism used to be state religion in Iran before Islam. It is an officially recognized religion and the Zoroastrians are represented in the Iranian parliament as such. The following quotations present some informative references to this religion (available on the website only).

Zoroaster: The prophet of ancient Iran who lived around the sixth century BC. Some of his hymns by the name *Gatha* (from the Avesta) have remained to this day. According to tradition, he was killed by a Turanian [soldier] in the attack by the Turanian [leader] Arjasb on [the Iranian city of] Balkh.

Persian, Grade 8 (2004) p. 173

Zoroaster: The Iranian prophet who was born in Azerbaijan or Rey. He was a contemporary of the Iranian king Goshtasb. Goshtasb accepted his religion and spread it. Avesta was his religious book which contains hymns (*Gatha*). He was killed by a Turanian [soldier] during [the Turanian leader] Arjasb's second attack [against Iran].

Persian Literature [Humanities], Grade 11 (2004) p. 205

Each Aryan faction and tribe [in ancient Iran] used to worship specific gods, according to their own beliefs. Zoroaster thought of the unification of the Aryan tribes and abolished worship of many gods, belief in superstitions and animal sacrifice, which damaged their means of livelihood as flock tenders. Zoroaster strove to propagate the worship of Ahura Mazda, single and omnipotent God. From his [own] viewpoint, the world of creation was divided into two distinct parts. The element of goodness and beauty was *Spenta Mainyu* meaning 'holy', and the element of ugliness and evil was *Angra Mainyu* meaning 'impurity'. Accordingly, light, useful animals, honesty and truth were born out of the spirit of goodness, and all ugliness and evil were born out of the spirit of evil. Zoroaster called upon the people to follow the three moral principles of good thought, good word and good deed, so that mundane and otherworldly happiness would be their share.

Zoroaster changed society's outlook regarding the universe, set good deeds as the people's signposts, and warned them against lies and sin. He advised them to refrain from polluting water, fire and soil and to honor their ancestors. He attached importance to the stability of the family's continuation and survival for the preservation of the society's internal bonds. In order to propagate his religion, Zoroaster went to... [the ruler. The ruler] protected him and accepted his religion

against the opposition of the priests [of the former religion]. Zoroaster's collection of religious hymns and precepts was later assembled in a book named Avesta. The Avesta's oldest parts, named *Gatha*, were composed by Zoroaster. The religious ceremonies of this faith were performed by the priests [*mobadan*] who had special importance in the society of ancient Iran. They were the teachers of their time and, in addition to the religious sciences, they studied mathematics, astronomy, etc. as well.

History of Iran and the World, Grade 10 (2004) p. 52

In the beginning of the Parthian period [247 BCE – 228 CE] the Jewish religion had followers in Western Iran [that is, Mesopotamia]. With the appearance of Christianity this religion found followers in parts of Iran, especially Armenia. As we have already said, the Buddhist religion spread in the eastern regions of Iran.

Since the Parthian government did not interfere much in religious affairs, there was suitable ground for the increase of the followers of Christianity and Buddhism. The Zoroastrian priests were dissatisfied with this Parthian religious policy. They believed that Parthian rule should have protected the Zoroastrian religion. As you will read, one of the reasons for the fall of the Parthian [dynasty] was that group's dissatisfaction with the Parthian government.

History of Iran and the World, Grade 10 (2004) p. 82

Ardashir is the founder of the Sassanid rule... His grandfather, Sassan, was a Zoroastrian priest... Ardashir was telling the people that... the circulation of the different religions was threatening the Zoroastrian religion. He promised that if he came to power he would grant the Zoroastrian religion official status...

History of Iran and the World, Grade 10 (2004) p. 85

Before the Sassanid rule, most people of Iran were followers of the Zoroastrian religion. [The Sassanid king] Ardashir proclaimed Zoroastrianism the official religion of the country. The three fundamental pillars of the Zoroastrian religion consisted of good thought, good word and good deed. The Zoroastrians' holy book is called 'Avesta'.

Social Studies, Grade 4 (2004) p. 100

The Avesta script: The history of the invention of the Avesta script – which was also derived from the Semitic scripts – is thought [to have taken place] in the Sassanid period. This script was used for writing the religious texts pertaining to the Zoroastrian religion, especially the Avesta book... Avesta is the Zoroastrians' religious book, the origin of which disappeared during the time of Alexander's attack against Iran. The existing Avesta was assembled and arranged in later periods.

The existing Avesta consists of five books named *Yasna*, *Yashts*, *Vispered*, *Vendidad* and *Khordeh Avesta*. They all contain the praise of Ahura Mazda, the great and matchless God, and the divine creatures and angels, the praise of purity, kindness and honesty, the reproach of the demons and devils, and also religious instructions, commandments and recitals. In parts of them, especially the *Yashts*, historical information and some fables and traditions appear.

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 11

After coming to power, the Sassanid dynasty made a great deal of effort to expand the Zoroastrian religion. They built fire temples all over Iran, endowed them with

agricultural lands, and promoted the priests. The priests had the responsibility to perform the religious rites and to teach the precepts of the Zoroastrian religion. Their chief was called "the High Priest". There were fire temples in most villages and cities. But overall in the country three fire temples were more important than the others:

1. The fire temple of *Azar Faranbagh* in [the province of] Fars – designated for the priests
2. The fire temple of *Azar Goshnasb* in [the province of] Azerbaijan – designated for the kings and fighters
3. The fire temple of *Azar Borzin Mehr* in [the province of] Khorasan – designated for the farmers.

History of Iran and the World, Grade 10 (2004) p. 90

The masses believed in the Zoroastrian religion and lived according to its teachings. Education, marriage, participation in festivals and ceremonies of joy or mourning, and many other matters of theirs, were done according to the teachings of the Zoroastrian religion and the old customs that had remained from previous times.

History of Iran and the World, Grade 10 (2004) pp. 89-90

Exactly as he had promised, Ardashir [the founder of Sassanid rule in Iran in the beginning of the 3rd century CE] gave the order to assemble the Avesta book. He also ordered that all the Zoroastrian priests obey the Zoroastrians' High Priest.

With the establishment of the Sassanid dynasty, the Zoroastrians' religious affairs became more organized and the priests were placed under the protection of the state. In spite of that, the number of the followers of the Buddhist and Christian religions still increased because the followers of these religions could freely propagate their own beliefs.

During the reign of Shapur I, Ardashir's son, one of the Iranians by the name Manes brought forth a new religion. He wrote many books, and in order to draw the people's attention he illustrated them. Manes' famous book is called '*Arzhang*'. It did not take long until a group [of people] became Mani's followers and even Shapur I became his supporter as well. Manes' followers were called Manicheans.

At that time the Zoroastrian priests objected to the increase of the followers of Christianity and of the Buddhist and Manichean religions. As a result, after the death of Shapur I, Manes was arrested and put to death. After that, the Zoroastrian religion became the only official religion of the country, and the propagation of other religions was prohibited. From that time on the priests became more powerful and the fire temples which were the Zoroastrian places of worship acquired more splendor and riches.

History, Grade 6 (2004) pp. 64, 66

Manicheans and Mazdakites: Manes was a scholar who appeared in the time of Shapur I. He had been sufficiently acquainted with the religions and thoughts of his time, and the difference between the various religions always occupied his mind. On that account he strove to choose parts of the teachings of the Christian, Zoroastrian Buddhist and other religions and create a new religion. He became famous because of his vast knowledge, found a way to the court and presented his thoughts to Shapur. Manes' personality attracted Shapur's attention. He let Manes propagate his thoughts.

But the Zoroastrian priests, who were not satisfied with that activity, began to act against Manes and persuaded Shapur to stop supporting him. Finally, in the reign of Bahram I, they obtained from the king an order to kill Manes. But his followers did not abandon their beliefs. In the course of time, Manes' religion found through its followers many adherents in Iran and especially in Central Asia. Manes wrote several books of which 'Arzhang' is most famous. He was among the first writers who grasped the importance of pictures in learning. For this reason his *Arzhang* book, which was written for ordinary people, had many pictures.

Mazdak did not bring with him a new religion. He presented, in addition to [specific] social and political tendencies, a new interpretation of the [Zoroastrian] issue of light and darkness. Mazdak believed that the victory of Good over Evil is certain and that helping Good was the people's duty. Although he too was killed by his opponents his thoughts did not disappear until several centuries [later] and his followers [continued to] spread them.

History of Iran and the World, Grade 10 (2004) pp. 90-91

Christianity was considered the Zoroastrian religion's headstrong rival, but, with the fall of the Sassanid rule and the spread of Islam in Iran, both of them lost their vast influence.

History of Iran and the World, Grade 10 (2004) p. 91

In [the city of] Yazd a Zoroastrian minority speaks a language that is related to the first period of Persian – Dari.

Persian, Grade 8 (2004) p. 79

The holy fire of the Yazdan [Zoroastrian] fire temple in Yazd has been burning since about 700 years ago without interruption and has not been extinguished. The Zoroastrians praise the one God in this fire temple and celebrate according to the custom of ancient times the festivals of Nowruz [Persian New Year – March 22], Mehregan [Autumn Festival], Sadeh [a festival celebrated 50 days before Nowruz], and Zoroaster's birthday [the founder of the Zoroastrian religion in the 7th or 6th century BCE].

Persian, Grade 8 (2004) p. 80

The Zoroastrians and the Muslims live together comfortably [in Yazd].

Persian, Grade 8 (2004) p. 82

D. Judaism

Judaism as a religion is mentioned in the Iranian textbooks. But, contrary to the case of most other religions, no adequate information is given to the student about its history, tenets, etc. In fact, one may safely say that there is no discussion of Judaism at all and that the references appearing in the textbooks reflect Muslim traditions regarding Judaism. In this section, and contrary to our general practice, we have left in the published report all the material found in the Iranian textbooks on Judaism – to show how meager and inadequate it is.

Asia is the cradle of the great world religions. Some of these religions, like Judaism, Christianity and Islam, are Heavenly religions and have spread throughout the world, but some others, like Buddhism and Brahmanism, do not have many followers outside Asia.

Geography, Grade 7 (2004) pp. 16-17

The accompanying map, however, presents the territories of Islam, Buddhism and Brahmanism in Asia, with additional signs of Christian minorities. There are no signs of a Jewish presence anywhere in Asia, and the territory of the State of Israel is presented as a Muslim area.

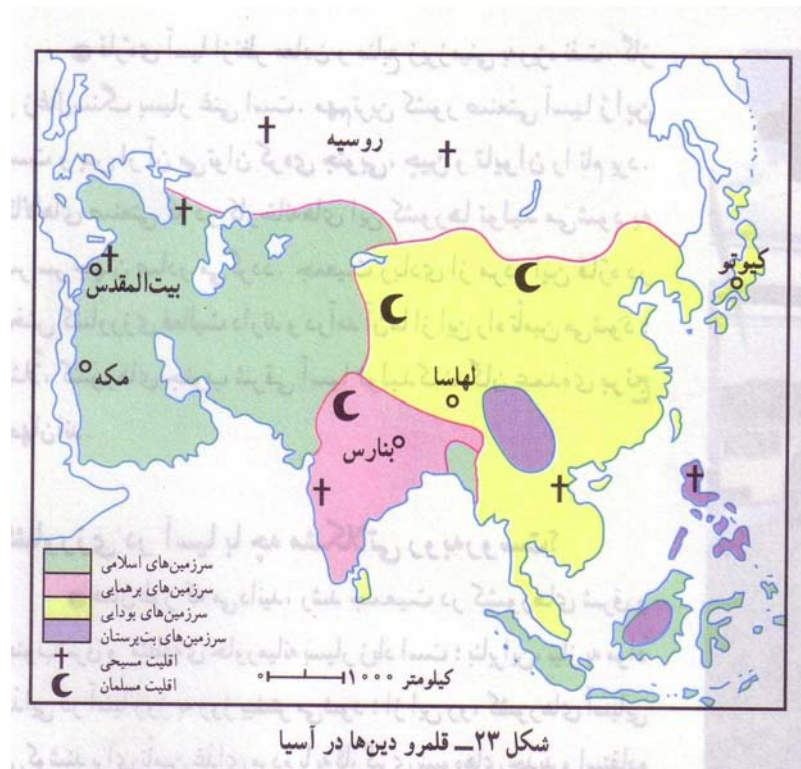


Figure 23 – The realm of the [various] religions in Asia
Geography, Grade 7 (2004) p. 17

In another map, taken from a Western source, Israel is delineated as the realm of Judaism, but the title "Judaism" has been erased.

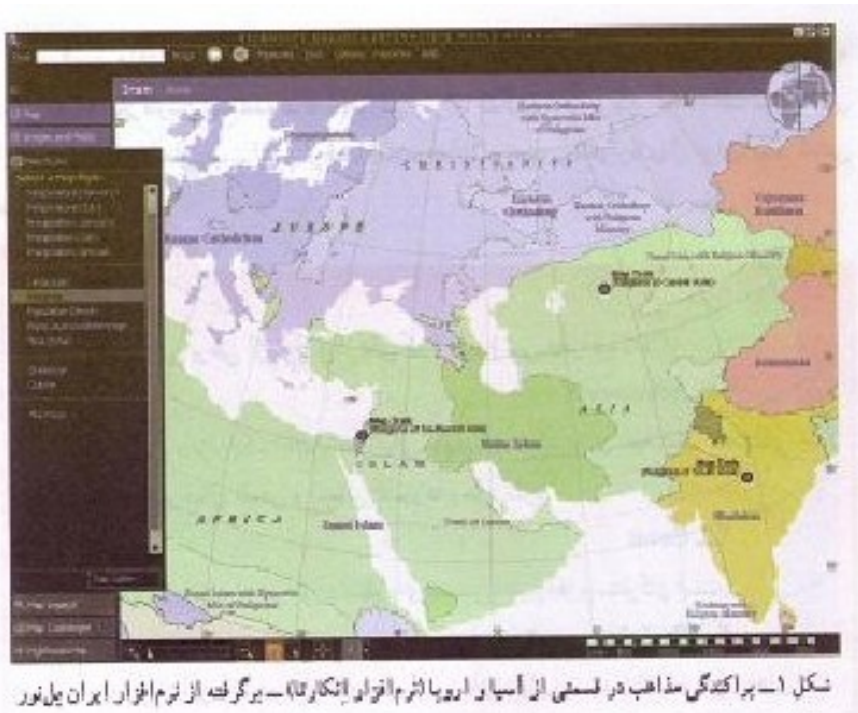


Figure 1 – The dispersion of the religions in part of Asia and Europe (Encarta Software)...

Geography [Humanities], Grade 12 (2004) p. 66

...Judaism as Moses' Heavenly [monotheistic] religion...

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 40

According to the Koran, the Torah is a Heavenly book revealed to Moses by God. It is mentioned here in the context of the Biblical-Koranic Korah episode.

"We [God] gave Moses the book [Torah] and made it a guide for the Israelites."

[Koran, Al-Isra', 2]

Koran Instruction, Grade 6 (2004) p. 114

Korah was one of Moses' kinsmen. He outwardly accepted his [i.e., Moses'] religion. He was performing the prayers and reading the Torah...

Religious Instruction, Grade 5 (2004) p. 25

Korah: One of the Children of Israel, a contemporary of Moses and, according to one version – his cousin. He was ambitious, miserly, envious and very rich. Moses cursed him and as a result of this curse the earth split open and swallowed Korah and his house and treasure...

Persian Literature, Grade 10 (2004) p. 199

But the Torah today is not the same one revealed by God because the Jewish religious scholars modified it.

[Footnote:] 1 - ...The Jewish religious scholars added the events of their own period to what had remained of the original Torah and gradually completed [it] until it has become in [its] present form.

Lessons from the Koran, Grade 11 (2004) p.

Some of the stories attributed by Islamic tradition to the Torah are not to be found there.

One of the scholars of the Children of Israel asked Ali: Why has the Koran said that the 'People of the Cave' stayed there 309 years while it has been said in our Torah that that period was 300 years? [Ali] said in his answer: Your years are solar and our years are lunar.

A point worthy of attention is that, if we accurately calculate the difference between the solar and lunar years, we will see that the Jews' 300 solar years exactly equal 309 lunar years.⁶

Lessons from the Koran, Grade 11 (2004) pp. 6-7

The Koran also mentions the Book of Psalms by the name 'Zabur', and regards King David as a prophet, like other figures in Jewish tradition.

Zabur [Psalms]: Prophet David's collection of hymns, which constitutes one of the parts of the Bible (Old Testament) and is considered among the Jews the most sublime religious hymns. This collection is also called David's Psalms. Psalms are divided into five parts and at the end of each part the word Amen is mentioned.

Persian Literature [Humanities], Grade 11 (2004) p. 211

Joseph: One of the prophets of the Children of Israel. His father is Prophet Jacob and his mother is Rachel. In his tender age his brothers brought him to the field, out of much jealousy, and threw him into a pit. A group of caravan travelers that passed there took Joseph out of the pit and sold him in Egypt. After much suffering and hardship he eventually attained the position of ruler of Egypt.

Persian Literature [Humanities], Grade 11 (2004) p. 219

E. Christianity

As a monotheistic religion, Christianity is traditionally recognized, though considered inferior to Islam. The general attitude to Christianity in Iranian textbooks is mostly objective, except for the remark reflecting the Islamic traditional tenet that both Christians and Jews distorted their holy books revealed by God to their respective prophets. On the other hand, there is relatively a lot of information about this religion and its historical development in the Iranian textbooks. Some Muslim traditions regarding the relations of Christianity and Islam are also found in the books. Most of the material of this section is available on the website only.

Christianity appeared in Asia, but the number of its followers in Europe, America, Australia and New Zealand, and in South Africa is larger. This religion includes three large denominations by the names Catholic, Protestant and Orthodox.

Geography [Humanities], Grade 11 (2004) p. 17

⁶ *The calculation is correct, but no such story exists in the Torah. (The Jews use a lunar calendar but add an extra month every two or three years in order not to create an increasing gap between their calendar and the solar year.)*

...Christianity as Jesus' Heavenly [monotheistic] religion...

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 40

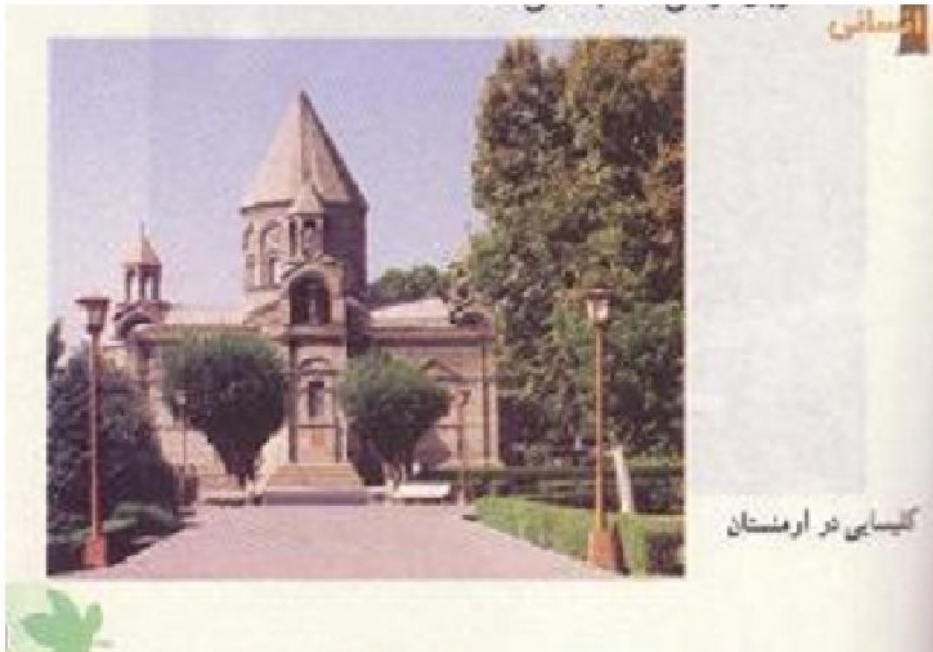
Isa [Jesus]: One of God's prophets, son of Mary. Titled Christ. The Christians consider him the son of God and the Muslims regard him [as one] of the arch-prophets.

Persian Literature [Humanities], Grade 11 (2004) p. 213

The cross: A sign in the form of the plus sign (+) which is the Christians' symbol.

Persian, Grade 4 (2004) p. 90

Most of the people of Armenia are followers of the (Armenian) Christian religion...



A church in Armenia

Social Studies, Grade 5 (2004) p. 39

Some information about the emergence and development of Christianity is also given.

Under such conditions, Jesus appeared in Palestine, which was under the Romans' rule, in order to guide the people. Jesus invited the people with agreeable lectures and good morality to worship the one God and abstain from oppression. He was on the side of the deprived and the oppressed, and God gave him power [through which] he could heal the sick. Jesus' teaching made the Romans angry, as they worshiped many deities and used to oppress the people and the slaves. In spite of all that, he continued to travel in that manner between the towns and villages and to call upon the people to worship one [God] and [do] good deeds. Twelve persons of Jesus' companions who helped him in this work were known as Apostles. The Apostles later assembled his lectures and named them 'Gospels'. With the passing of time, the followers of Jesus who were called 'Christians' increased. The Roman emperors and noblemen as well, who in the beginning used to torment and harm the Christians, eventually, as they saw this situation, became Christian themselves.

History, Grade 6 (2004) pp. 55-57

Christianity

The emergence of Christianity is the most important event in the history of ancient Rome. In the beginning the Christians were not considered an important problem for the Roman government, but with the passing of time their number and importance increased. In a society where corruption and violence had abundantly spread, the Christian teachings called the people to devotion and kindness. In addition, its teachings contradicted many Roman polytheistic traditions. For this reason, many slaves and groups of people were inclined to it and, on the other hand, it [Christian teaching] brought about anger and grievance on the part of the Jewish religious leaders and the Roman rulers. On that account, the harsh treatment of Christians increased more and more. Many Christians lost their lives in this way, but the process of the spread of Christianity continued, and its teachings became firmer in the individual and social life of its followers, until [the Roman Emperor] Constantine [4th century CE] became inclined to Christianity [himself]. After that, this religion became official in Europe and increased [the number of] its followers day after day, and also found followers outside Europe's borders.

... With the appearance and spread of Christianity, the Christian culture, which was in many respects superior to the existing culture of the Roman society, influenced the social life of the people...

Christianity came to have a very deep influence in Roman society, especially worth mentioning is the change in their thinking. The Christians did not believe in the Roman gods, in the emperors' holiness, in worshiping them and things like that. For this reason, they faced in the beginning the grudge and hatred of the priests and officials of the Roman state. But with the spread of Christianity their religious thoughts replaced the old thoughts.

History of Iran and the World, Grade 10 (2004) pp. 74-75

With the emergence of Christianity this religion found followers in parts of Iran, especially in Armenia.

History of Iran and the World, Grade 10 (2004) p. 82

The Problem of Armenia

This problem was one of the most important problems between Iran and Rome. You have read that the kings of Armenia enjoyed autonomy [within the Parthian Empire]. The propagation of the Christian religion in Armenia and the inclination of a group of Armenians to Christianity paved the way for interference by the Romans in the affairs of this area. The Roman state made great efforts to separate Armenia from Iran but was unsuccessful.

History of Iran and the World, Grade 10 (2004) p. 80

Among the actions of Shapur II [310-379 CE] is [his] severe treatment of the Christians of Iran. At that time the Christian religion became official in Rome. As a result, the Christians of Iran became an object of Shapur's suspicion. He looked upon them as partisans of Rome. Accordingly, he took measures [against them] such as collecting heavy taxes, preventing Christian propaganda, and even persecuting and harming them. The Zoroastrian priests instigated and encouraged Shapur in that.

([Footnote] 2 – The problem of the Christians with the Sassanid government continued for years until the Christians of Iran finally announced in the last part of the fifth century CE that they were independent in their religious affairs and that they were not following the Christians of Rome. As a result, the pressure on them was decreased and the Christians obtained relative freedom.)

History of Iran and the World, Grade 10 (2004) p. 87

Khosrow Parviz (590-627 CE) is the last famous king of ancient Iran. When he came back from Rome [more correctly – Constantinople] he had married one of the emperor's daughters by the name Mary. Another one of his wives by the name Shirin was Christian too. The result of [his] association with these two was the penetration of Christians into the court and their excessive liberty, which caused the dissatisfaction of the [Zoroastrian] priests, and of the other courtiers, and became one of the causes for Khosrow Parviz's deposition and murder several years later.

History of Iran and the World, Grade 10 (2004) p. 89

Christianity was considered the headstrong rival of Zoroastrian religion, but with the fall of the Sassanid rule and the spread of Islam in Iran all of them lost their vast influence.

History of Iran and the World, Grade 10 (2004) p. 91

Christianity apparently penetrated in the beginning among the Arabs who were living in Syria and Iraq. The Christian missionaries were also doing missionary work among the desert dwelling Arabs. Also, the Christian monks built monasteries for this purpose in the resting places for commercial caravans. This in itself was one of the factors in the penetration of Christianity among the Arab tribes and chieftains. The most important Christian center was in southern Arabia, in the city of Najran.

History of Iran and the World, Grade 10 (2004) pp. 98-99

The sectarian differences among the Christians who were under the rule of the Byzantine state, and the [Orthodox] Byzantines' restrictions and violence vis-à-vis the [Monophysite] Christian inhabitants of Syria and Egypt, caused their dissatisfaction with the Eastern Roman Empire.

History of Iran and the World, Grade 10 (2004) p. 119

Outside the Byzantine realm, the invading peoples who annihilated ancient Rome were sweeping across the rest of European soil. It took a long time until these peoples gradually became settled. The settlement of these peoples was accompanied by their Christianization. At that time the Pope was making efforts from the city of Rome, the capital of the ancient Roman Empire, to propagate Christianity among the barbarians. The Franks were among the tribes which became Christian. They created a large state in western Europe... One of the famous Frankish kings by the name Charles [the Great] managed in the ninth century CE to create for himself a powerful rule and a splendid court... Together with the Pope he propagated Christianity in Europe and also fought the Muslims who had entered Europe through Spain...

History of Iran and the World, Grade 10 (2004) p. 200

These developments and events [the invasions of the early Middle Ages in Europe] which were the basis for the formation of the subsequent nations in the history of Europe took place about one thousand years ago... Invasion, the occupation of land,

and later the establishment of feudal governments and the acceptance of Christianity were considered the main pillars of the formation of these nations at that period. After that, customs, language, script and history were also added. Consequently, one should look in the Middle Ages for the historical roots of the appearance of many of the European nations.

History of Iran and the World, Grade 10 (2004) pp. 201-202

The Church [in Europe of the Middle Ages]

On every feudal estate there were several churches run by the priests. The priests spent some of their lifetime studying in places isolated from society named 'monastery'. When so doing they were called 'monks'. Their lessons included literature (in the Latin language), philosophy, logic, mathematics and astronomy. The applied sciences were not an object of attention.

Some of the priests remained in the monastery all their life. They lived there and spent all their time copying books. For several centuries the priests were the only learned class among the people of Europe and science and thoughts were passed on to the next generations through them. There was no school in Europe until the king of the Franks, Charles [the Great], set up a school in his court.

After their studies, a large number of priests went to the churches and performed [their] religious and spiritual duties. Tasks such as baptism, performance of prayer and worship rituals, wedding ceremonies and the like were within the scope of their responsibility. The priests who lived in the churches on the estate of a feudal [lord] were subordinate to a priest of a higher rank named 'bishop'. The feudal [lord] did not have the right to interfere in church affairs.

The bishops followed a high ranking bishop who was called 'archbishop'. The archbishop supervised all the churches of a [certain] country and was himself appointed by the highest Christian authority he followed, namely, 'the Pope'. That means that he was not subordinate to the king of [his own] country. Although the kings did not have the right to interfere in the Pope's affairs, disputes frequently arose between them which sometimes developed into a struggle. The Pope, who was designated Pontiff of all Christians, regarded all the churches of Europe as being under his own command. For this reason his authority was considered higher than [that of] the European kings. The Pope lived in Rome, the capital of the ancient Roman Empire. After the fall of the western Roman Empire there was no longer a government in Italy and for this reason the city of Rome and its surrounding regions were considered the Pope's realm.

History of Iran and the World, Grade 10 (2004) pp. 199-200

The Protestant Movement: Background

The sovereignty of the Church in the Middle Ages was firmly based on several fundamental elements. The first was that knowledge and salvation did not exist outside the Christian religion. The second was that the Christians, from ordinary people to kings, were subjects of the Church and [the mission to] lead and guide them had been given by Jesus to the Pope (the highest religious position in the Catholic Church). Finally, any commentary and explanation of the Bible and of the rules of Christianity should not be done except through the Church and its leaders.

According to these fundamentals, no knowledge outside the realm of formal studies in the religious schools was esteemed. Interference in the political affairs of Christian countries and the appointment of bishops for them was accepted as the Pope's right. The Church used the two weapons of excommunication and the establishment of Inquisition courts in order to strengthen its authority and annihilate its opponents. After [the appearance of] the Renaissance movement objections to this situation gradually appeared in Christian society.

A brief description of Jan Hus's activity and fate is given, to be followed by a section about Martin Luther.

Martin Luther: The Protesting Priest

...One of the protesters was a German priest by the name Martin Luther (1483-1542) who first protested the [selling of] indulgences in the Catholic world, and hanged his proposed views – which were arranged in 95 principles – on the door of the Wittenberg church. Luther not only rejected the [sale of] indulgence by the Church, he also regarded the priests' celibacy, pilgrimage to the Saints' graves and the sanctification of Mary and the other Christian Saints as contrary to Christ's religious law. He also declared that Christians had no need for the Pope and it was sufficient for each country to have one bishop...

The Pope excommunicated Luther and, in return, Luther threw the Pope's edict into the fire (1520) and his adherents also protested... Therefore they are called Protestants. After that, the separation and split became final within Catholic Christianity, and a movement by the name Protestant was born in the history of that religion.

The Jesuits

In the 16th century, exactly at the same time when Martin Luther was gathering strength, one Spanish Saint by the name Loyola created a new sect in the Catholic Church. This sect was named Jesuits and its goal was educating [its] members for self sacrifice and service in the cause of the Church's goals without asking questions. The Jesuits committed themselves to the three principles of poverty, piety and obedience to the Pope – as deputy of God upon the earth – and to carrying out his orders.

Having relied on strict educational methods, severe discipline and enthusiasm to the point of self sacrifice for the cause, this sect managed to hold back to a great extent the invading Protestant wave...

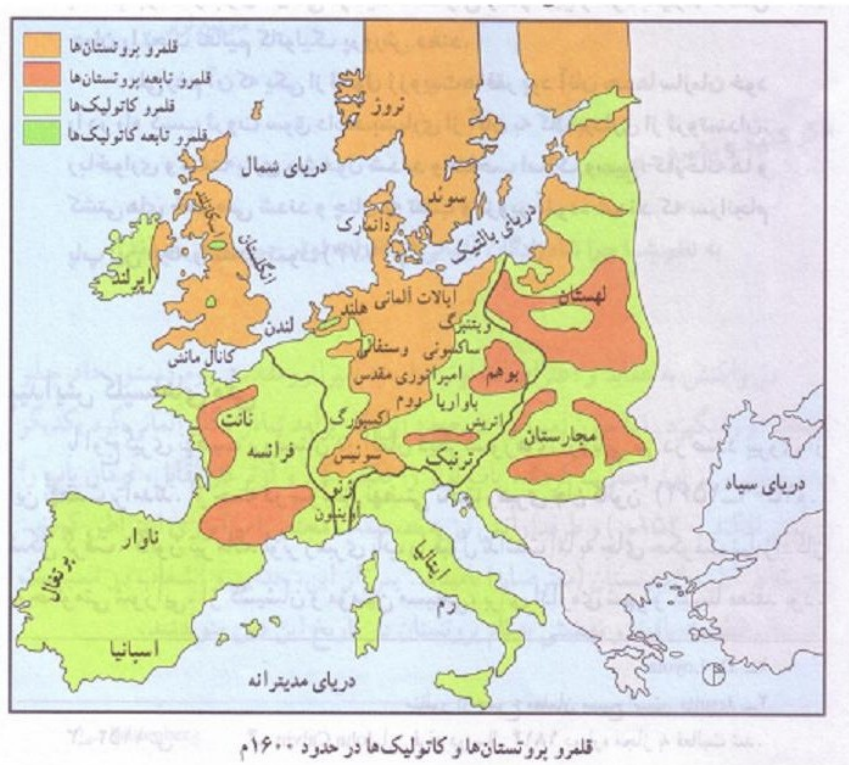
In spite of the fact that one of the Jesuits' principles was poverty, they later directed their organization to the acquisition of wealth. Many of them busied themselves in defrauding wealthy people, [taking] usury and gambling, and became owners of extensive landed property, factories and ships. They became contaminated by fraud and hypocrisy to such a degree that the Pope finally disbanded this group (1773 CE).

The emergence of the National Churches

With the strengthening of the Protestant movement in Germany, other European countries too became followers of this movement. In Switzerland a movement under the leadership of Johan Calvin (1509-1564) was formed. Like Luther, Calvin did not accept the Pope's leadership, but rather than the princes' rule he believed in a

government by a council made up of priests and Christian believers for the administration of the city and the Church...

In England [King] Henry VIII declared that he was no longer a follower of the Pope. He himself appointed a new bishop for England who obeyed his own orders. Since that time the people of England have been following the Anglican Church, that is, the English national Church...



The territories of the Protestants and the Catholics around 1600
History of Iran and the World [Humanities], Grade 11 (2004) pp. 2-6

The Catholic [Church]: At the head of the Catholic Church stands the Pope (meaning father). The Pope's headquarters are in Vatican City. According to the Catholics' belief the Pope is immune to any kind of error and sin. The clergymen in the Catholic Church have the responsibility of religious leadership. The Church [clergy]men should not be married.

The Orthodox: They are Christians who gradually distanced themselves from the Catholic Church as a result of differences one thousand years ago. The most important religious question [which was] the object of dispute between these two groups is that the Orthodox consider the Holy Ghost to spring from the Father only. But according to the Catholics' belief the Holy Ghost emanates from the Son [sic]. The populations of countries such as Greece, Russia, Serbia and Romania created autonomous Churches which are not connected with the Pope. The [clergy]men of the Orthodox Church are free to choose spouses [for themselves].

The Protestant [Church]: The first opposition to the Pope started with the protest of Martin Luther, a German priest, in the beginning of the sixteenth century [CE],

because of the decline in the Pope's apparatus, and [thus] Christianity without the Pope was established. Luther considered the buying and selling of Paradise and the forgiveness of sins by mediation of the Christian leaders to be false. He believed that faith alone is sufficient for man's salvation.

Geography – Teacher's Guide, Grade 7 (1999) p. 70

The attitude of the Christians of Spain to the Muslims there in the 16th and 17th centuries CE is referred to below.

The kings of Spain were generally fanatic Catholics who treated the Pope's rivals like the Protestants, Muslims and Jews severely and harshly... The religious violence of the Christians of Spain towards the Muslims and the establishment of Inquisition courts in this country caused the expulsion or emigration of around one million of the Muslim inhabitants of this land...

...After the government of Spain defeated the Muslims of Andalusia it established Inquisition courts. These courts forced Muslims to change their religion and replace their clothes with the conquerors' clothes. They even demanded that they change their names and speak Spanish. The Christians of Spain rejected washing and using the public bath which they considered Muslim customs. Therefore, they issued an order [declaring] that the Muslims had no right to wash themselves in their homes or in other places, and destroyed all the bath houses. Besides the great sin of 'washing and using the public bath', the Muslims' other sin was treating the other religions moderately and with leniency which was strange for the fanatic Catholics. Therefore the bishop of Valencia issued an order in 1602 according to which all the Muslims had to be expelled from Spain.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 13-14

The following is a traditional story which presents in favorable light the Christians of Ethiopia who gave shelter to the early Muslims persecuted in Mecca.

The emperor of Ethiopia was the Negus [*Najashi* in Arabic and Persian]. ('Negus' was the title of some of the emperors of Ethiopia). He was Christian. But as soon as he learned of the Muslims' arrival [as refugees from Mecca to Ethiopia in 615 CE] he accepted them with kindness and good behavior and gave [them] shelter...

The Negus and the Christian learned people listened carefully and enjoyed Ja'far's words... Ja'far read some verses from the beginning of the [Koranic] Surah of Maryam. These verses glorify Jesus and his mother Mary and God mentions them [in the Koran] respectfully.

The recitation of these verses and also Ja'far's former speech caused the Negus and his entourage to become attached to the Muslims and to feel respect toward the religion of Islam and the Prophet [Muhammad].

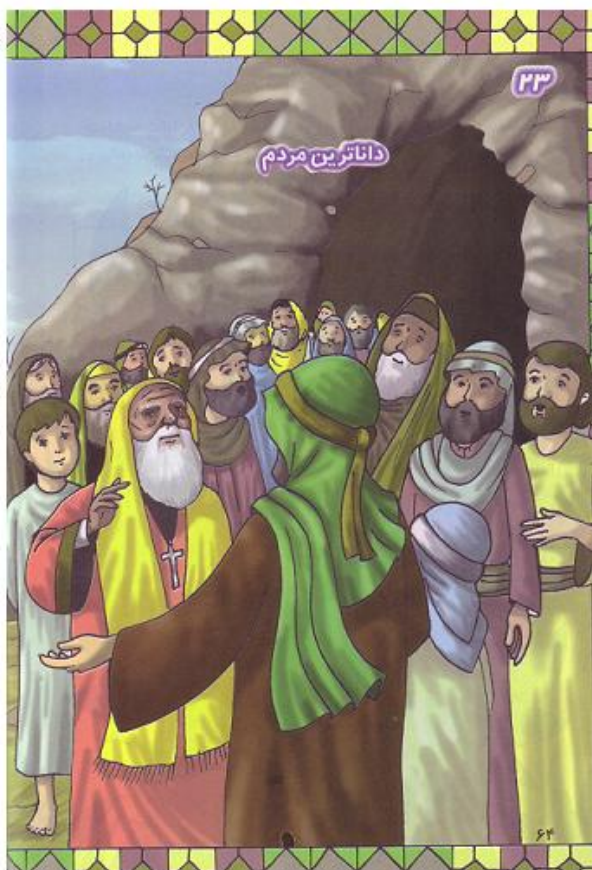
Then the Negus said: "By God, these words are like Jesus' words. Both are words of God."

Religious Instruction, Grade 5 (2004) pp. 32-34

Having investigated the Muslims' beliefs and known that they worshiped one God [only] and believed in the divine prophets... the emperor of Ethiopia, who was of the followers of Jesus [i.e., a Christian], permitted the Muslims to live freely and safely in Ethiopia.

History, Grade 6 (2004) p. 81

The following text presents the Christians in a neutral way albeit as somewhat inferior to a Shiite Imam.



The Most Knowledgeable People

The Christians used to go once a year to visit their great pontiff. That day was the time of their meeting. [The fifth Shiite] Imam Muhammad Baqer and his son accompanied the Christian crowd incognito. Imam Baqer's graceful face made the leader of the Christians curious. He looked at the Imam and asked: "Are you two Christian or Muslim?"

The Imam said: "We are Muslim."

"Are you learned or ordinary people?"

"We are not illiterate."

"Do you want me to ask you questions or you will ask me questions?"

"You ask; I will answer whatever you ask."

The old learned man looked at the crowd with [great] surprise and said: "This is odd! A Muslim man wants to answer all my questions!" Those who were present at the assembly looked amazingly at Imam Baqer and his son.

The old man asked difficult questions, questions that no one could answer. But Imam Baqer answered all his questions. Everyone looked at one another with astonishment and whispered. The old man requested that they introduce themselves. The Imam introduced both himself and his son. All remained silent.

After a while the old man looked at those who were present and said: "Do not come to me as long as this man is among you, and ask him any question you have."

Gifts of Heaven, Grade 3 (2004) pp. 64-65

Another story tells of Caliph Ali who saw his lost coat of mail in the hands of a Christian man in the market. He took him to court and lost, because he did not have two witnesses who would testify to his ownership of the coat of mail. The Christian, who knew it was Ali's and was astonished by the verdict against the caliph, converted to Islam. Following is the last paragraph of the story:

That man, having seen Islamic justice and the just behavior on the part of the Muslim judge, accepted Islam with love and eagerness and became one of the sincere and self sacrificing followers of the Commander of the Faithful [Ali]. He was so eager to [believe in] this Heavenly religion that he joined the soldiers of Islam and bravely participated in the battle of Nahravan, and, in the end, attained the high rank of martyrdom in the cause of God and [in the cause of] the people's freedom.⁷

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 70

An effort is made to differentiate between the Christian religion and Western contemporary culture.

It is necessary to emphasize the Christian principle of covering [the body], so that students will not have the impression that the West's present wear conforms to the Christian religion – [or] even to distorted Christianity.

...The students should understand that there is a contradiction between the Christian religion and the Westerners' behavior and that Western nakedness means moving away from Christianity.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 44

F. Other Non-Muslim Religions

Brahmanism and Buddhism are chiefly mentioned in this context, as are some other religions. See the material on the website.

The great religions of Asia which have many followers are: 1- the religion of Islam in western Asia, 2 – the Brahmin religion in India, 3 – the Buddhist religion in the Far East (East Asia)... The holy city of the Brahmins is Benares and the holy city of the Buddhists is Lhasa.

Geography, Grade 7 (2004) p. 17

⁷ *In a Palestinian textbook – Islamic Education, Grade 5, Part 2 (2004) p. 46 – the man in the story is a Jew, not a Christian, and he too converts to Islam.*

The Buddhist and Brahmin religions have mostly remained within the limits of the Asian continent and do not have many followers in other continents. The great branches of Buddhism are Confucianism and Taoism [sic], and most of their followers are Chinese. The Shinto religion has many followers among the Japanese. The Brahmin religion is mostly spread in the Indian subcontinent.

Geography [Humanities], Grade 11 (2004) p. 18

Hinduism and Buddhism are presented to the Iranian school student in some detail, notably in a geography teacher's guide of grade 7 and a history book for grade 10.

The Brahmin Religion: [It] is one of the most ancient religions of the world. This religion has absolute freedom in the world of reflection and thought but is limited in [the field of] action and deed. It appeared before Buddha, but later became associated with him [sic]. The Hindus believe that man is responsible for the good and evil of his own deeds in the world. According to their belief, if a man lives his life correctly, his soul will become incarnate in higher bodies, and, if he does evil his soul after death will become incarnate in the body of baser persons and animals, as a punishment. It [reincarnation] will thus continue, so that man will finally become a person of good deeds...

The Hindu religion has three gods: 1 – Brahma, creator of beings, 2 – Vishnu, the god who preserves beings, 3 – Shiva, the god who annihilates beings. The holy book of this religion is named Vedas-Brahmans [in the plural form].

The Hindus have no regard for the body, and their focus is the gods' spirit and essence. They consider the killing of animals a sin because they believe that a divine spirit exist in all animals. In order to be blessed they dye their body with spices mixed with cow's excrement because the cow is a holy animal in their opinion. Also the spot which Indian women put between their eyebrows is soaked in cow's excrement.

The river Ganges is holy to the Hindus. Therefore, many groups of them arrive every year at the bank of this river for their special religious rites and perform ablution in the water.

This religion is spread mainly in India and Thailand [sic].

Geography – Teacher's Guide, Grade 7 (1999) pp. 39-40

According to the Hindu holy books, this river [Ganges] is the holiest river upon the earth and it was created when a god named Ganga came from Heaven to earth. The Hindus' religious rites are performed close to this river.

Geography – Teacher's Guide, Grade 7 (1999) p. 20

The basic Muslim attitude to Hinduism is portrayed in the following story of a Medieval historical episode, without derogatory remarks.

The Conquest of Sumenat [Somnath – an important Hindu temple in Gujarat]

([Footnote] 1- 'Sum' means 'Moon' and 'Nat' means 'Master')

Sumenat was one of the greatest and most important Hindu idols. It was five meter high and stood in a big temple. The Hindus were making pilgrimage to Sumenat in large numbers, and hundreds of Brahmins were busy worshipping it. The Hindus

believed that even the sea worships Sumenat, as they considered tidal ebb and flow the manifestation of that. They dedicated plenty of jewels to this idol. In addition, hundreds of villages constituted its endowment... When the thirty thousand strong Ghaznavi [Muslim] army moved towards Sumenat [early 11th century CE], the Hindus implored Sumenat to stop them, but this plea was to no avail. On Sultan Mahmud's order, the idol of Sumenat was broken to pieces and its temple was destroyed. The wealth which had been presented to it was also seized.

History of Iran and the World, Grade 10 (2004) p. 162

Following is a brief reference to the Hindu-Muslim tension within Indian society.

[An example of] opposition and disputes within the society: the encounter between Hindus and Muslims in Indian society.

Social Studies [Civics], Grade 9 (2004) p. 105

Following a description of a Hindu man in England, the author adds:

It is thus apparent that the need to cover man's hair in the Hindu religion is more serious than covering women's hair in Islam.⁸

Persian Language, Grade 10 (2004) p. 184

There is also a reference to the Hindu Suttee custom (the immolation of widows on the pyre of their dead husbands).

Although Indian wives used to have great respect for their husbands, raise their children and do the house work, the inhumane 'suttee' custom was still being performed against them.

Think and answer:

Do you know what the suttee custom is?

History of Iran and the World, Grade 10 (2004) p. 36

Among [the Muslim Mogul Emperor] Akbar's positive actions was the cancellation of the inhumane custom of 'Suttee' (the Hindu wives' self-burning after the death of their husbands). This custom did not completely disappear and continued to exist in one way or another until India's independence.

History of Iran and the World [Humanities], Grade 11 (2004) p. 38

The Buddhist [religion]: The word Buddha means 'gained illumination' and it is the name of the prophet and leader of the Buddhist religion. Buddhism is [one] of the great religions of the world. In this religion God, spirit and the super-natural – which are the basis of the rest of the religions – are not discussed. Buddha considers gods and idols null. Hence, this religion is considered a philosophical religion and system rather than a divine and heavenly religion.

Although Buddha, the founder of this religion, was an Indian prince and although the initial spread of Buddha's religion [was] in India, it has in this country now [only] few

⁸ *The man described was probably a Sikh, not a Hindu.*

followers and Buddhists live mostly in China, Korea, Mongolia, Tibet, Indo-China, Thailand, Sri-Lanka and Burma.

Buddha has six laws and five instructions for straightness and correctness which are based on introspection and [on] overlooking personal propensities. Buddha believes that man should recognize sensual inclination, passion and anger and hold them under his control.

Geography – Teacher's Guide, Grade 7 (1999) p. 40

The Buddhist religion first appeared in India but later found many followers in Central Asia and China, so that today Tibet is the Buddhists' most important center.

History of Iran and the World, Grade 10 (2004) p. 32

Buddha's Appearance

In the interval between the circulation of the Vedas and Buddha's appearance, many religions and beliefs spread in India, the majority of which imposed on their followers rigid and unbearable rituals and were [also] accompanied by many superstitions. Some of the people lost their faith in the religious directions. The [Hindu] Brahmins became more powerful than before and dominated people's life. Under these circumstances a boy was born in one of the noble houses whom they named Siddharta. Siddharta grew up in an environment full of worldly pleasures, married and had a son, but his constant thought about sickness, old age and death eventually caused a profound change to take place in his way of thinking. Therefore, he left his city and residence and, like some of the Brahmins, embarked on seclusion and mortification. But after some time he felt that he had not come to what he had desired through that road. Therefore he abandoned the current methods of mortification, of which the basis was unbearable seclusion and fasting. Finally, one day [while sitting] under a tree he felt that he had arrived at tranquility and found the right way of living. From then on, Siddharta who came to be known as Buddha (the saved one, the enlightened one) found followers and started to propagate his thoughts. Buddha opposed animal sacrifice, [the belief in] metempsychosis, etc. For this reason the Brahmins became his enemies and started to oppose his beliefs.

History of Iran and the World, Grade 10 (2004) pp. 34-35

Far less information is given to the Iranian student about Confucianism.

Confucius is one of the Chinese greatest thinkers and he became the source of many social and cultural services.

History of Iran and the World, Grade 10 (2004) p. 38

Another non-Muslim religion is that of the small Manda'ite sect in today's southern Iraq. It is recognized by Islam as a monotheistic religion under the name Sabi'ah.

Sabi'is: It is the religion of the followers of John [the Baptist] and its adherents used to live mostly in Mesopotamia. The Sabi'is had particular religious ceremonies, literature and customs. For example, they forbade the eating of beef and performed the dawn prayer after sunrise. During the time of the Parthian [state] and the beginning of the Sassanid period they enjoyed freedom [of worship]. But, with the Zoroastrian priests' gaining power, harsh treatment of followers of the other religions,

including the Sabi'is, started. After that, the Sabi'is continued their life as a restricted group.

History of Iran and the World, Grade 10 (2004) p. 90

G. Non-Shiite Islam

While the general approach of the Iranian school textbooks to non-Shiite Muslims of today is ecumenical, that is, all-Muslim unity is emphasized, historical differences cannot probably be erased, as seen from the attitude of the various books.

Sunnites and Shiites are Islam's two great denominations.

Geography [Humanities], Grade 11 (2004) p. 17

Shiite Islam limits Muslim legitimate authority to the Shiite Imams. All others are merely usurpers. This attitude is well reflected in the following texts which explain the term Caliph, the title of authority in Sunnite Islam.

Caliph: Locum tenens. (In old times in some of the Muslim countries the great rulers were named Caliph because they falsely introduced themselves as locum tenens of God's Prophet [Muhammad])

Gifts of Heaven, Grade 4 (2004) p. 40 (footnote No. 1)

From the time Islam entered Iran until the time of the Abbasid Ma'mun's caliphate, the 'caliph' came to be recognized as the highest political and religious position of the world of Islam (including Iran), because he claimed to be the Prophet's locum tenens. History, Grade 7 (2004) p. 55

On the other hand, the Social Studies textbook for grade 5 relates in brief (pp. 88-89) and objectively the period of the three Caliphs after the Prophet Muhammad's death. Though according to Shiite tradition these three Caliphs are regarded as usurpers, this attitude is not reflected in the book. At any rate, Ali is presented as the candidate who had the support of the Prophet himself though later he preferred not to press his candidacy in order not to bring about dispute within the young Muslim community (p. 88). After the death of the third caliph, Ali was elected to the post. A similar attitude exists in the history textbook for grade 7 pages 1-5. In the history textbook for grade 10 pages 117-119, the election of the first three caliphs is described in a factual language, though it is clear from the text that they are not treated in a favorable light. One important symptom is their collective title 'the first caliphs' which is very different from the Sunnite equivalent – 'the Rightly-Guided Caliphs [al-Khulafa' al-Rashidun]', and also the tendency not to mention their names very often in the text but rather use the term 'the first caliph', 'the second caliph', etc. Even though two of them were murdered, they are not described as martyrs (pp. 119, 121 respectively).

Sometimes the Shiite doctrine of Imamate is presented as all-Muslim, contrary to the Sunnite doctrine, which does not recognize the authority of the Shiite Imams.

It is necessary [for the teacher] to remind and emphasize that the Imamate is one of the most fundamental bases of the religion of Islam.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 69

Ali and the Imams after him – who were appointed on the basis of the Prophet's instructions – are the treasurers of the Prophet's knowledge, and it is necessary that the Muslims secure the happiness of their life in this world and the next one by following them [i.e., the Imams].

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 90

In the following quotation Ali is presented as the first Imam of the Muslims, although he is recognized as such by Shiites only. His sons Hasan and Hussein are presented as second and third Imams of the Muslims, respectively, while they are not recognized as such by non-Shiite Muslims. The fourth Shiite Imam – Ali Zein al-Abedin – is also presented as leader of all Muslims.

Ali is the Muslims' first Imam.

Gifts of Heaven, Grade 2 (2004) p. 39

Imam Hasan 'the elected one' is the Muslims' second Imam.

Gifts of Heaven, Grade 2 (2004) p. 41

Another text presents Imam Hasan as the second Imam of the Shiites and fifth caliph of the Muslims.

Imam Hasan was the second Imam of the Shiites and fifth caliph after the Prophet [Muhammad]...

History, Grade 7 (2004) p. 9

Imam Hussein is the third Imam of us, Muslims

Gifts of Heaven, Grade 2 (2004) p. 44

His name is Ali. He is the son of Imam Hussein and the fourth leader of the Muslims.

Gifts of Heaven, Grade 3 (2004) p. 51

The twelfth Imam... Imam of the Muslims...

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 72

Imam Ali's adversaries, the Kharejites, are depicted in a negative light.

*A group of Ali's followers [in his dispute over the caliphate with Mu'awiyah, founder of the Umayyad dynasty] disobeyed him and became his enemies. This group which was named Kharejites [*Khawarij* – dissenters in Arabic] did not accept [Ali's opponent] Mu'awiyah's caliphate either. The Kharejites were merciless and ignorant people and from then on they proceeded to persecute and kill the Muslims. Eventually, Ali was forced to enter into war with the Kharejites in the end of which he was victorious.*

Social Studies, Grade 5 (2004) pp. 91-92

After separating from Ali's army, the Kharejites, who regarded themselves as the true Muslims, carried out anti-Islamic deeds such as tormenting and harming the Muslims, killing and pillaging.

History, Grade 7 (2004) p. 7

However, the Shiite doctrine of Ali's precedence over other caliphs is not imposed on Sunnite students, as indicated by the note accompanying one of the relevant lessons.

Lesson Nine: [The Prophet's] Invitation of [His Own] Kinsmen to Islam*

*[Note:] Teaching this lesson to Sunnite students is not obligatory.

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 44

In this same lesson, there is a note to the effect that a statement by Prophet Muhammad in favor of Ali appears in some Sunnite sources as well.

[Note:] This event has appeared in detail in the documents of the Sunnites as well, such as the books of Tabari's History and 'The Complete [Work] of History'. [By Ibn Al-Athir]

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 47

Sunnite Hadith sources are mentioned in another text objectively, side by side with Shiite sources.

The Shiites' *Ahadith* have been gathered in the books of [a list of books is here given]. The *Ahadith* of the Sunnite brethren have been assembled in the books of [another list is given].

Persian Language [Humanities], Grade 11 (2004) p. 221

The rivalry between the early Shiites and the Sunnite rule is reflected in some history texts, with an obvious negative attitude to the latter. Nevertheless, one can notice an effort on the part of Iranian educators not to mention specifically the Sunnite affiliation of the caliphs and other Muslim oppressors of the Shiite Imams and their followers. In some cases, their Sunnite affiliation is mentioned by us in brackets to make it clear for the reader of this report. Such an attitude in the textbooks probably aims to present to the students the suffering of the Imams, which is an important aspect of Shiite tradition, and at the same time not to stir the student's emotions against Sunnites in general.

In this part the students... will become acquainted with the exalted position of the [Shiite] Imams and also with the Imams' behavior vis-à-vis the oppressive [Sunnite] caliphs.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 87

By accepting all of Imam Hasan's conditions, Mu'awiyah became caliph in the year 41 AH. But he immediately overlooked the peace treaty and... killed many of the Shiites.
History, Grade 7 (2004) p. 11

The Umayyads [Sunnite caliphs] were oppressive rulers. They imposed heavy taxes on the people and severely suppressed any opposition. During the rule of the Umayyads many Muslims, especially the Shiites, suffered much torment and harm...

One of the most merciless functionaries of the Umayyads was [a man] called Hajjaj bin Yusuf. He was governor of Iraq and Iran... Hajjaj martyred during his rule many people who were innocent and sought justice, especially Shiites, and also threw a great number [of people] into prison. In order to get exorbitant taxes he greatly

harassed everyone, especially Iranians. Hajjaj and the Umayyads' main enmity was [directed towards] the house of the Prophet [i.e., Ali's descendents] and those who loved them. In spite of that, the number of Shiites became larger every day, especially in Iran.

History, Grade 7 (2004) p. 14

In order to disgrace the government of the Umayyads, Imam Hussein saw the interest of Islam and the Muslims in revolting and making the people of the world understand that the Prophet's [grand]son opposed the anti-Islamic government of [Caliph] Yazid and fought him, even if he himself and his sons (and even his suckling son) [were to] attain martyrdom in this holy Jihad.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 94

The Reasons for the Downfall of the Umayyads

It is possible to summarize the reasons for the fall of the Umayyads in the following four points:

1. [One of] the most important reasons for the fall of the Umayyads was Imam Hussein's revolt, as he revealed their anti-Islamic face to all by his own martyrdom.
2. The Umayyads had taken the caliphate by usurpation, force and deceit. All their actions were contrary to Islam. As a result, more Muslims were against them and became continuously engaged in revolts.
3. The Umayyads were racist and despised the non-Arabs...
4. ...

History, Grade 7 (2004) p. 14

Make an inquiry about the fate of those who martyred Imam Hussein and his companions, and present the result in class.

History, Grade 7 (2004) p. 15

Though the Abbasid [Sunnite caliphs] knew that the Imams of the Shiites were worthy of ruling the Muslims more than the others, they started killing and tormenting them.

History, Grade 7 (2004) p. 16

Why, in your opinion, were the Abbasids hostile to the Shiite Imams?

History, Grade 7 (2004) p. 20

Oppression and deviation from Islam: The Abbasids gained the rule by trickery and deceit and kept it by oppression and suppression of the people.

History, Grade 7 (2004) p. 19

The Abbasid caliphate was founded solely on the pillar of oppression and injustice.

Persian, Grade 8 (2004) p. 149

The oppressive [Sunnite] caliphs always prevented people from visiting the [Shiite] Imams in their houses... Every now and then they would be arrested and thrown in jail, or attain martyrdom.

Hisham bin Abd al-Malek, who was [one] of the oppressive Umayyad caliphs, brought [the fifth Shiite] Imam [Muhammad] Baqer to [his capital] Damascus and threw him in prison for some time for the offence of guiding the people and being connected to the Muslims.

[The second Abbasid Caliph] Mansur gave the order to assault at night [the sixth Shiite] Imam [Ja'far] Sadeq's house, arrest him, bring him from Medina to Iraq and kill him...

The seventh Imam, Musa Kazem, was for long periods in the prison of the Abbasid caliphs such as Mahdi, Hadi and Harun al-Rashid. Eventually he was poisoned in Harun's prison and attained martyrdom.

The eighth Imam, Reza, lived during the time of a very sly caliph by the name of Ma'mun... Eventually he martyred him by [the use of] poison.

The ninth and tenth Imams did not have the right, under the pressure of the oppressive Abbasid caliphs, to associate with the people and preach their religion... The Abbasid [Caliph] Mutawakkil gave the order to climb the house walls of [the tenth Shiite] Imam Hadi at night, search his whole house, bring him to Baghdad and imprison him in a military garrison [camp]. Eventually this Imam was poisoned by the Abbasid [Caliph] Mu'tamid and became a martyr.

The eleventh Imam, Hasan Askari, was also all his life under the supervision of the caliph's functionaries in Samarra which was a military center, and was deprived of any kind of preaching, guiding and [free] movement.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 95

Our honorable Imams were [involved] in struggle all [their] lives in order to fulfill their two great responsibilities. They fought the oppressive caliphs – who unjustifiably occupied the throne of government – and attained martyrdom.

Islamic Culture and Religious Instruction, Grade 8 (2004) pp. 96-97

You know that the oppressive Abbasids brought Imam Hasan Askari with his great father to the city of Samarra... and finally made him a martyr at the age of 28.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 75

The people of this territory [Gilan and Mazandaran provinces] stood against the oppression of the apparatus of the [Sunnite] Caliphate.

Persian, Grade 6 (2004) p. 92

The Sunnite-Shiite rivalry of later periods is described in the two following texts, somewhat moderately in the first quotation and more expressively in the second one.

Shah Isma'il [founder of the Safavid dynasty in Iran in the early 16th century CE] proclaimed Shiism the official denomination of the country. At that time the great Ottoman government ruled the area west of Iran and the Uzbeks ruled [the area] east of Iran. These two governments were of the Sunnite denomination and were displeased [to realize] that the Shiite denomination became official in Iran. They later proceeded to oppose the Safavids and wage wars [against them].

Shah Isma'il Safavi first defeated the Uzbeks. Afterwards he faced the Ottoman army on the field of Chaldiran. Because the Ottomans had cannons and guns, the bravery of the Iranians was not effective. As a result, part of Azerbaijan fell in the hands of the Ottoman Turks. But after some time the Iranian soldiers expelled the foreign soldiers from their country and returned to Iran all the cities of Azerbaijan...

Social Studies, Grade 5 (2004) p. 110

A Merciless and Fanatical King

[The Ottoman] Sultan Selim [I, 1512-1520] was a merciless and a stone-hearted king and had the epithet *Yavuz* (Grim). At the beginning of his reign he strangled his two brothers with a string. Having been a follower of the Sunnite denomination, he mercilessly massacred forty thousand Shiites of Anatolia in the name of defending the Sunnite denomination and confronting the Shiite threats. In spite of that he was called 'Just' by the court clergymen.

History of Iran and the World [Humanities], Grade 11 (2004) p. 35

The Sunnite Ottomans are blamed for the Muslims' general decline.

...The denominational wars of the Ottoman [Sunnite] State and the [Shiite] Safavid State... prepared the ground for the general decline of the Muslims as well. It happened when the Ottomans granted political autonomy and religious freedom to a great extent to the Christian minorities in their realm.

History of Iran and the World [Humanities], Grade 11 (2004) p. 36

However, in dealing with the Sunnite-Shiite relations of today, the approach of the Iranian textbooks is wholly objective, and a great effort is made to advocate cooperation and unity between these two Muslim denominations against the common enemy.

Lesson Sixteen: Shiites and Sunnites

The Muslims are divided into two large groups: Shiites and Sunnites. Although Shiites and Sunnites are divided in [their] opinion on the question of the caliphate after the Prophet and on some questions of jurisprudence, both are Muslims. They have one religion and one Prophet and pray facing the same direction. Their religious and Heavenly book is the Koran, they are united and are brethren and cooperate with one another for the greatness and progress of the country of Islam and for Islam's victory over unbelief.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 98

The Muslims' Union vis-à-vis Unbelief and Arrogance

Shiites and Sunnites are divided in their opinions regarding the afore-mentioned question but they transfer this division of opinions to study by [way of] research. On the other hand, they stand with [all their] power vis-à-vis the enemies of Islam and the Koran and fight them.

The Muslims should know, and they do, that the enemies of Islam and the Koran intend to sow enmity among them with improper pretexts. Therefore, they should be more watchful so as not be taken in by the enemy's deceit and try harder to strengthen unity and friendship among themselves.

The world of Islam will be able to appear on the international arena as a single and powerful nation and be saved from the enemies' evil and the foreigners' dictates only when it avoids internal dispute – however small and transient. The Muslims should know their great power, concentrate it in the direction of one target and walk all together on the road to Islam's greatness and progress, elevation and victory of the world of Islam.

Islamic Culture and Religious Instruction, Grade 8 (2004) pp. 99-100

Think and Answer:

- What should be the attitude of the Sunnites and Shiites to the enemies of Islam and the Koran?
- Do you remember Imam Khomeini's words regarding the necessity of the Muslims' union and the unity of the Shiites and Sunnites in fighting unbelief and oppression? Quote some of them.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 101

H. Non-Twelve Shiites

There are traditionally three Shiite streams. The largest includes the Shiites of Iran, Iraq, eastern Arabia and Lebanon who acknowledge a line of twelve Imams and therefore are known as Twelver Shiites. Another sect forms the majority of the Yemeni population and is called Zaydi Shiites. The third group is known as Ismaili Shiites. The main difference between them all is that each group acknowledges a different line of Imams though the first four are followed by all. Following are texts referring to these non-Twelver Shiites. They are available on the website only.

A faction of Shiites gained political power in the northern areas of the Elburz mountain range and the Mazandaran littoral by forming the Shiite governments of Al Buwayh, the Ziyaris and the Daylamis, and brought about serious inconveniences for the [Sunnite] caliph of Baghdad.

[Footnote] 1- These [people], who were known as Zaydis, believed that the Imamate was given over from [the Shiite fourth Imam] Sajjad to Zayd, his [Sajjad's] other son, not to [the Twelver Shiites' fifth] Imam Muhammad Baqer.

Another faction – of the Seven-Imamate Shiites, named Fatimid, was formed in Egypt and Syria... ([Footnote] 1- these [people] known as Ismailis and Fatimis, and as atheists by their enemies, believed that after [the sixth Shiite] Imam Ja'far Sadeq his eldest son Ismail was the Imam). In those days the scope of their clandestine activities and religious propaganda spread in a completely hidden manner to Iran's central regions and farther into eastern Khorasan. Gradually they built firm fortresses at the summits of the high mountains of central Iran where they trained devoted and loyal forces named the Ismaili *Fada'is* [*Fida'i* in Arabic, *Fada'i* in Persian – a person who sacrifices himself for a cause, mainly a religious one]. The Ismaili *Fada'is* embarked on any action with the power of belief and of weapons. Their knives killed Nizam al-Mulk and many high-ranking persons of the Seljukid [Sunnite] fanatical state. Such clandestine and fearful actions created great fear in the circle of the political power of

that day, namely, the [Sunnite] Seljuks and in the center of the [Sunnite] caliphate of Baghdad.

History of Iranian and World Literature [Humanities], Grade 10 (2004) pp. 78-79

Ismailis: A group of Imami Shiites. They believe that after the death of [the sixth Shiite] Imam Ja'far Sadeq, and because his [eldest] son Ismail had passed away before his father, the Imamate passed on to his [i.e., Ismail's] son, Muhammad [rather than to Imam Sadeq's living son – Musa Kazem – the seventh Imam of the Twelver Shiites], and remained in his family.

Persian, Grade 8 (2004) p. 172

The Ismailis are a Shiite group who regard Ismail, son of Imam Ja'far Sadeq, as his successor. Since Ismail passed away before his father they believe that his son Muhammad is to be considered the [subsequent] Imam.

The Ismailis were spread in various countries including Iran, India, Syria and North Africa. Towards the fourth century AH [10th century CE] a group among them was able to create a powerful government named the Fatimid state in North Africa, that is, Egypt ([Footnote] 1 – Because the rulers of this dynasty considered themselves descendants of Fatima [Prophet Muhammad's daughter, Ali's wife and Hasan and Hussein's mother], they became known by this name). The Ismailis of Iran considered themselves for a long time the Fatimids' followers, but with the strengthening of the Seljuks [in Iran, 11th century CE], the Fatimid government could not protect the Ismailis of Iran... Under such conditions the Ismailis of Iran strove – under the leadership of Hasan Sabah who himself was for a time the Fatimids' follower – to increase their power and confront the [Sunnite] Seljuks who opposed the Ismailis. By taking possession of several fortresses in various parts of Iran they created bases for themselves. Shahdezh in the vicinity of Isfahan and Alamut in the vicinity of Qazvin were among the most important of these fortresses.

With disturbances in the Seljuk government and the death of [the Seljuk Sultan] Malikshah and his vizier Nizam al-Mulk who harbored severe enmity to the Ismailis, the Ismailis found more room for action. Their power reached such a degree that the Seljuks' numerous expeditions in order to suppress them remained without result. One of the Ismailis' methods of confronting their enemies was to assassinate them. Among the victims of this policy were Nizam al-Mulk and two of his sons. Such actions created fear of the Ismailis among the people, especially the Seljuk statesmen and the [Sunnite Abbasid] caliphate apparatus. The enmity between the Seljuks and the Ismailis thus continued until the end of the period of Seljuk rule and the Ismailis' organization in Iran was finally eliminated during the Mongol attack [13th century CE].

History of Iran and the World, Grade 10 (2004) pp. 170-171

During the Seljuk period the Ismaili Shiites acquired supporters in Iran. The Ismailis believe in the Imamate of Ismail, Imam Ja'far Sadeq's son. In the Seljuks' time a person named Hasan Sabah was leader of the Ismailis. He, who was a shrewd person, sent propagandists to the various regions and managed to acquire supporters. In this manner he took over the big mountainous fortresses, such as Alamut in the vicinity of Qazvin, and set [there] the headquarters of his activity.

Hasan Sabah opposed the Seljuks and fought them. He ordered his followers to kill his opponents.

History, Grade 7 (2004) p. 39

The esoteric [Muslims - *Batiniyan*]... They were a group of the Seven-Imamate Shiites [i.e., Ismailis], who, after the Imam Ja'far Sadeq, believed in the Imamate of his elder son Ismail, and considered him the last Imam. The esoteric [Muslims] had followers in North Africa, and the headquarters of their leader was Cairo, where they had formed a government known as Fatimid.

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 83

I. Bahaism

The Bahais follow a non-Muslim religion which emerged from nineteenth-century Shiism in Iran. It is perceived as a heretical sect by ordinary Muslims, and its members in Iran are persecuted, after having enjoyed a relatively tolerant attitude on the part of the government under the Shah. The appearance of Bahaism in Iran is described in the following text as the result of foreign machination.

The Fabrication of Sects by Colonialism

The governments of England and Russia were very alarmed by the Muslims' unity in Iran. Therefore they endeavored to cast disunion among the people and eliminate their unity. One of their actions for the creation of disunity was the protection of new artificial religions. Among these false religions were Babism and Bahaism. Initially, the founder of the Babi sect, Sayyed-Ali Mohammad, claimed to have been the *Bab* (In the terminology of this sect *Bab* ['Gate' in Arabic] used to denote a person who was the people's means of connection with the Hidden Imam). A little later he openly called himself the Promised Mahdi [a sort of a Messiah in Muslim tradition] and finally claimed to be a prophet. Sayyed-Ali Mohammad Bab's claim caused a great revolt named 'the Babi Sedition' and it created the Babi sect which came under the protection of Russia and England. Following this event Sayyed-Ali Mohammad Bab was executed by firing squad on the order of Amir Kabir [the Iranian prime minister at the time]. After him, Mirza Hossein-Ali Nuri undertook the leadership of the Bab's followers. A little later, Mirza Hossein-Ali, who had given himself the title *Baha'* ['splendor' in Arabic], called himself a new prophet and created the Bahai sect which was also protected by England.

History, Grade 8 (2004) p. 37

Colonialist Sect Building

Alongside all the efforts they made to weaken Iran and the Iranians, and since they considered the religious unity of the people of Iran a great danger for themselves, the English and Russian Colonialists strove to transform the Islamic unity of the people into division by creating different religious sects. The creation of Babism in the reign of Mohammad Shah and, later, of Bahaism in the reign of Nasser al-Din Shah was in fact an effort in this direction.

History of Iran and the World [Humanities], Grade 11 (2004) p. 162

Chapter Three: The West

The West features in the Iranian school textbooks more than any of the various 'others' – covering some 40 % of the total quoted material. Though not wholly evil in itself, it has been the source of evil in the world. Thus, the material presented to the Iranian school students on the West is intended to foster hatred in their hearts as a precondition for their preparation for the global war against it. This attitude is not felt much in the books of the lower grades, but it becomes progressively evident as the student moves upward from one grade to the next and reaches its peak in grade 11, the last year in the Iranian school system. 'The West' includes what people in the West used to call 'East', namely, the Soviet Union. However, even though this component of the general adversary was in certain historical periods much more dangerous to Iran than others, it does not attract much attention in the books. In fact, the condemning expressions found in the books against it are so few that they seem to be there just for the sake of formality. The 'western' West, on the other hand, is copiously dealt with, with special emphasis on its colonial aspect, even though Iran has never been colonized by any of the European powers. This emphasis on Western Colonialism, in striking contrast to the relative silence regarding Russian and Soviet encroachment on vast Muslim areas in Central Asia, is a symptom indicating Iran's focus of attention in world affairs. Although Iran's ideological foundation is Islam rather than anything else, its anti-Western approach is not necessarily restricted to the context of the Muslim world. It is clear from the accumulated texts that Revolutionary Iran considers itself the champion of the entire Third World – 'the oppressed' – against the West, the United States in particular, much the same as the Soviet Union used to see itself. This widened horizon of Iranian political worldview probably developed because Iran's Shiite minority doctrine denies it the position of leadership of the (mostly Sunnite) Muslim world. Although hostility to the West is chiefly political and Christianity is not targeted as a religion, the struggle against the West relies heavily on Islamic foundations and even assumes certain eschatological-like features such as its culmination in the victory of Islam in the whole world and the reappearance of the Hidden Shiite Imam (see Chapter Five, Section B – 'War'). Much the same as the West itself, Western culture is not rejected in principle but opposed because it weakens Muslims (and other Third World societies) in their global struggle against their Western enemy.

A. The Crusades

The Crusades did not have much of an impact on Iran. Consequently, they are described in an objective language, in far less emotional tone than, say, the Mongol invasions, which had a devastating effect on Iran. Nor do the Iranian textbooks make the connection between this historical episode and the present conflict with the West, contrary to the tendency found in some Arab school textbooks. In spite of this fact, the following section about the Crusades has been included within the chapter dealing with the West, and not in the chapter that reviews the various 'others' in history, because the Crusades are portrayed as part of the Western Medieval heritage. The material of this section is available on the website only.

The Crusades: Wars which took place between the Muslims and the Christians in the 11th, 12th, and 13th centuries CE. Their motive was retaking Jerusalem from the Muslims.

Glossary, **Persian, Grade 7 (2004) p. 193**

...During the Seljukid period the Eastern Roman Empire [Byzantium], which was defeated by the Seljuks at the battle of Manzikert [1071 CE], asked the European states for help. These states, on their part, having been seized by economic problems, considered it a suitable opportunity to attack the Muslim countries and occupy those flourishing and wealthy areas, by [using] the pretext of helping Byzantium. The Pope, on his part, issued a religious legal decree [saying] that since Jerusalem had been Jesus' living place it should be taken away from the Muslims. Thus, the attack against the Muslim world began. The Christian soldiers, who came to be known as 'Crusaders' because of the cross drawn on their chests, set out on the way to Jerusalem. On their way they embarked upon slaughtering people and plundering their property. After occupying Jerusalem they killed many Muslims as well. These wars came to be known as Crusades. After some time the Muslims, under the command of Saladin, retook Jerusalem. Eventually, the Crusades ended in the Europeans' defeat.

History, Grade 7 (2004) p. 62

The Crusades

Introduction

The cross is Christianity's most important symbol. According to Christian belief, this symbol commemorates Jesus' martyrdom on the cross. The Christians draw the cross in various forms and use it for decorating their flags and churches. For example, the Christian fighters of the Middle Ages who came from Europe to attack Syria and Palestine marked their clothes with a cross. For this reason they were called 'Crusaders', and the two-hundred year wars which took place between the Muslims and the European Christians were called Crusades. Although these wars had a religious aspect, it is not possible to attribute all their reasons and background to religious beliefs. Rather, Europe's political, economic and social conditions were also involved. The Crusades took place in the second half of the Middle Ages, between the years 1099-1291 CE.

The Beginning of the Crusades

From the seventh century CE, which corresponds to the first century AH, the two worlds of Islam and Christianity stood face to face. In the first century AH the Muslims had taken the regions of Syria, Palestine, Egypt, North Africa and Spain from the Christians' hands. Following that, dispute between them and the Christians continued over the land and sea borders of Asia Minor, the Mediterranean, Italy and Spain. In spite of that, the Christians in the Muslims' realm obtained suitable living conditions and, while the dispute was an ordinary matter on the border, the peaceful co-existence of the two parties continued. But with the approach of the year 1000 CE (the mid-Middle Ages), new grounds for dispute between the European Christians and the world of Islam gradually appeared. These were as follows:

1. The expectation of the [second] Coming of Jesus. Some of the Christians believed that Christ would reappear after a thousand years. Since they believed that this event would take place in the city of Jerusalem, many Christian pilgrims, especially monks, traveled to that city... Of course, the

event expected by the Christians did not happen, but these travels had one important result which was the Europeans becoming aware of the Muslims' social and economic living conditions. For the Europeans of the Middle Ages, who – as one might say – had not gone traveling and had not had commercial relations with any place, the information about the abundance of wealth, the splendor of workmanship, and the acquisition and spread of territories and farms in the world of Islam was very attractive...

2. The population increase and the emergence of social problems in Europe. Following several centuries of invasions in Europe and the arrival of immigrating peoples to that territory, the European population was excessive. These immigrations caused a shortage of land suitable for agriculture to the extent that the Europeans were forced to drain the marshes. But this action did not bring the desired result. The shortage of land caused relative poverty, gradually decreased the number of land holders and increased the number of the landless subjects. This problem did not pertain to the subjects only. The number of the knights also grew day by day. The custom in feudal society was that, in order to prevent fragmentation, the feudal estate went to the eldest son only. For this reason, the rest of the sons turned to knighthood. In that manner, the number of knights in Europe increased, and, due to their adventurism, insecurity spread throughout Europe. Under such circumstances, the feudal [lords] and kings looked for new territories. Consequently, they were engaged in wars and disputes with the intention of occupying others' territories. Since the relatively small European continent, which is also surrounded by water on three sides, did not offer so many possibilities of land conquest, they fixed their eyes on the lands of the eastern Mediterranean (Syria and Palestine) which were in the Muslims' hands.
3. The Christians' advance in Spain. In the latter part of the first century AH [beginning of the 8th century CE] the Muslims occupied Spain. For centuries they lived peacefully with the Christians of that country. But in the Frankish period the European Christians increased their pressure in order to reclaim Spain. In spite of the meager ties with the rest of the Muslim world, Andalus [Muslim Spain] resisted the Europeans' pressure well for a long time, and also established a splendid civilization. But, because of internal differences, the Muslims gradually started to suffer defeats and the northern regions of Spain were lost. These defeats of the Muslims encouraged the Christians to open new fronts against them. Under such conditions the Seljuks' lightning victory over the Eastern Romans (Byzantines) in the battle of Manzikert in 1071 CE/463 AH took place. The Byzantine emperor, who had just lost vast parts of his realm in Asia Minor, asked the Pope for assistance against the Muslims. It was a suitable opportunity for the Pope to bring again under his own control the Byzantine Church which had separated from the Church of Rome in 1055 CE/447 AH. The Byzantine Church retained for itself the title 'Orthodox' and the Church of Rome – the title 'Catholic'. The Pope answered the Byzantine emperor's request for help positively and thus the Crusades began.

An Excerpt from Pope Urban's Address to the Crusaders

The territory in which you now reside and which is surrounded on all sides by the sea and by the mountain peaks is very narrow for your great number. The food which is earned from it hardly covers the needs of the people who are busy cultivating it. For this reason you kill and devour each other. Take that country [Jerusalem] out of the claws of a criminal people and take control over it yourselves. Jerusalem is a paradise full of pleasures and riches.

The First Crusades

In 1096 CE/490 AH Pope Urban II issued the order to go to war against the Muslims so as to occupy Jerusalem. Following that, a large crowd from Europe's western and central regions took to the road in the direction of Byzantium, so as to reach that old city [Jerusalem]. This number, which consisted mostly of villagers and knights in a form of a disorderly army lacking a defined command, plundered many [European] villages and farms on its way. When they reached Constantinople, the Byzantine emperor became alarmed, having seen this hungry and violently rebellious crowd, and sent them towards the Muslims' border with no specified plan. Although a great number of the Crusaders perished, as a result of being lost in the deserts, or of hunger, the rest finally reached Syria and Palestine through the eastern coast of the Mediterranean, and in 1099 CE/493 AH succeeded in occupying Jerusalem.

When the Crusades began, the world of Islam suffered from division and internal disputes... As a result, only the local forces of the Syrian cities resisted for a while the flood of the Crusader fighters. For this reason, vast parts of Syria and Palestine fell in the Crusaders' hands and Jerusalem too was occupied, after a dreadful massacre of the Muslims.

Thus the first Crusade ended with the Crusaders' victory. The news of this event shook the Muslim world and, consequently, the Zengi dynasty which ruled Syria's borders started to act against the Crusaders and managed to drive them back and reclaim part of the Muslims' lands. The Crusaders' defeat caused the movement of fresh forces from Europe towards Jerusalem. Although the news of the victory, the occupation of Jerusalem and the prior acquisition of many lands, had already encouraged a large number [of Europeans] to move eastward, this time the feudal [lords] too joined the knights. Thus the second Crusade began. But in this war success was not the Crusaders' lot because, on the one hand, the Muslims were prepared and, on the other hand, the conquerors of the first Crusade were not pleased with the arrival of the new immigrants.

The failure of the second Crusade made the Pope persuade the European kings as well to fight the Muslims. Accordingly, the kings of England, France and Germany (the Holy Roman Empire) left for Palestine. Although they were not so satisfied with this expedition, because they were anxious about the internal situation in their own countries and feared the feudal [lords]' disobedience, nevertheless, they went to war and thus the third Crusade was formed. It was in this war that one of the Muslim commanders named Salah al-Din Ayyubi [Saladin] showed rigid steadfastness. Having established the Ayyubid state – after the Zengid and Fatimid rule in Egypt and Syria became extinct – Salah al-Din managed to reclaim Jerusalem and inflict failure on the fighters of the third Crusade. By that time, vast parts of Syria and Palestine had returned to the Muslims, and the Crusaders had under their control only some of the

coastal regions. But for the Christian states of Europe enduring these defeats was very difficult. Therefore they made preparations for new expeditions.

The Other Crusades

In the light of the many soldiers and the plentiful equipment prepared for the fourth Crusade, hope for gaining victory was strengthened in the hearts of the Crusaders. They were determined to have victory in Jerusalem and acquire spoils there. But when they came to Constantinople they considered the occupation of this city and its pillage nearer and more certain than fighting the Muslims and occupying Jerusalem. Therefore, they attacked Constantinople, which was the largest city of Christendom, occupied and pillaged it.

The Children's Crusade

The pillage of Constantinople caused uneasiness and anxiety among the Crusaders who had religious motives. They saw the reason for the failure in attaining the original goal in [their own] sinfulness. Following that, a rumor spread in Europe that if children, who are innocent people, went to Jerusalem, they would achieve victory. As a result, a large number of children from France and Germany set out towards the Mediterranean. Thus the fifth Crusade, known as the Children's Crusade, took shape. But these children never reached [their] destiny because they were carried off in Europe itself by impostors and bandits. Thus the fourth and fifth Crusades were limited and connected to Europe and did not penetrate the Muslim world.

... The Crusaders also made an effort to unite with the Mongols who attacked the Muslim world in the seventh century AH [13th century CE]...

An important change which took place in the last phases of the Crusades between East and West was the Christians' tendency to trade with the Muslim world instead of fighting. Of course, trade with the Muslims had started after the first Crusades and the Europeans very quickly discovered its benefits. Therefore, in the subsequent Crusades, the pursuance of commercial profit played the main role in [both] war and peace. The merchants and seamen of the seaports of northern Italy in particular made much profit from this trade.

Under the circumstances where commerce had become an important motive for the Crusaders, the power of the Muslims in this region vis-à-vis the Crusaders increased. The powerful state of the Mamelukes of Egypt, which had taken over from the Ayyubids, occupied the Crusaders' last port cities and bases on the Syrian coast. Thus, after two centuries, the Crusades came to an end in the Muslims' victory in 1291 CE/690 AH.

History of Iran and the World, Grade 10 (2004) pp. 203-208

A passage in an Iranian textbook shows a positive attitude to Emperor Frederic II in the context of the Crusades.

Given the Pope's power and influence in Europe, Frederic [II of the Holy Roman Empire, 1194-1250] was forced in the beginning of [his] reign to make [some] concessions to the Pope. Among other things he undertook upon himself... to fight the Muslims as one of the Crusader Jihad fighters [*Mojahedan*]... Following the stabilization and spread of Frederic II's rule in Europe, the Christians' anticipation and

hope for the occupation of Jerusalem doubled. In spite of that, the young emperor did not have any desire to do so. On the pretext of preserving good order in his realm he delayed many times the expedition intended by the Pope, which caused the Pope's dissatisfaction. Hence, though Frederic [eventually] went to war, the Pope proclaimed Frederic's apostasy... [Even] Frederic's advance towards Palestine did not quell the Pope's anger... This moral measure [taken] by the Pope [against Emperor Frederic] remained in force even in the lands of dispute between Muslims and Christians (Syria and Palestine). At that time, the commander of the Muslim armies, al-Kamel, who had become very happy with the attachment of a Christian emperor [i.e., Frederic] to the Arabic language, and to the Islamic sciences, literature and philosophy, offered Frederic II a peace proposal with suitable conditions. Thus, Frederic II entered Jerusalem without bloodshed and yet as a conquering commander.

In spite of this success, and due to the Pope's verdict of apostasy, no priest was ready to put the crown of the Kingdom of Jerusalem on Frederic's head...

History of Iran and the World, Grade 10 (2004) pp. 209-210

B. Attribution of the West's Progress to Islamic Medieval Civilization

This is a recurring theme in Arab textbooks, and the Iranian ones also use it. Having encountered Western technological and institutional superiority which resulted in the spread of Western political, economic and cultural influence in the Muslim countries in the nineteenth century, and in order to diminish their sense of inferiority, the Muslims of the Middle East developed an argument that Europe's progress in the preceding centuries should be attributed to its previous encounter with Medieval Islamic civilization. This argument ignores the internal foundation of the development of European civilization and may prove counter-productive in the sense that the achievements of Medieval Islamic civilization itself could be considered a fruit of earlier civilizations it had come into contact with.

The sovereignty of the Church and of the feudalists in European societies, and, also, the [fact that] little attention [was paid] to science and learning, and to the people's life, are among the characteristics of the Middle Ages.

With the spread of the influence of Christianity in Europe, churches gradually found a special place in the European societies. Having utilized this situation, the leaders of Christianity also expanded their rule over the diverse aspects of the people's life. From the fifth century on, the power of this group, and especially the position of the Pope – who was the [most] important one among them – increased to an extent that the kings, too, became obedient to them. Even in coronation ceremonies, they used to take the crown from their hands. The sovereignty of the Christian leaders came together with the propagation of superstitious beliefs and severe measures. Thus, it became the cause of the Europeans' social, economic, scientific and cultural backwardness.

History, Grade 7 (2004) p. 60

In the last years of the first century AH (the beginning of the eighth century CE), Muslims entered the regions of southern Europe (Spain and France) through North Africa, and established their governments there. [Living in] neighborhood with the

Muslims was one of the factors of the Europeans' becoming acquainted with Islamic civilization, and, later, [of their] making use of that...

Although the Europeans were defeated in the Crusades, these wars also benefited them in a way. **Having seen the Muslims' high civilization and advanced culture, they became aware of their own backwardness, and decided to make use of the Muslims' scientific and intellectual achievements.** For this purpose, they carried to Europe many of the Muslims' books in the fields of philosophy, medicine, astronomy, mathematics, and other scientific fields, and translated them into European languages. In addition, goods such as medicines, astronomy tools and paper, which the Muslims had invented or taken from their predecessors, entered Europe by way of commerce. Another result of the Crusades was that the rule of the Pope and the feudalists gradually disappeared, and the Europeans could proceed with acquiring wealth and science more freely. As a result, Europe entered a new phase in its history. For this reason, the Europeans have named this period the period of renewed birth, or Renaissance...

History, Grade 7 (2004) pp. 62-63 [Emphasis in the original text]

The Europeans' Benefit from Islamic Civilization

The Crusades ended in the Europeans' defeat, but had a great benefit for them as well: They became acquainted with the achievements of Islamic civilization and benefited from them.

Before anything else, it should be remembered that the Crusades broke for the Europeans the closed and limited environment of the Middle Ages. In a society where, until that time, travel, commerce and acquaintance with other cultures was not under consideration, the Crusades became the cause of the Europeans' contact with the most advanced civilization of that time, namely, the Islamic civilization. This in itself was highly influential in opening the Europeans' thinking horizon, fixing their eyes on world's reality, and assessing their own position [in it].

As a result of the Crusades, new openings in the economic fields also emerged. With the beginning of the Europeans' trade with the Muslims through the eastern Mediterranean and North Africa, products and goods such as sugar, coffee, paper, the compass, cotton cloth, spices [or medicines], etc., reached the Europeans. Such goods and products had not existed in Europe. Obtaining these goods, and later, starting to produce them in Europe, caused the elevation of the standards of living, workmanship and culture in that continent.

The various drugs too were among the goods much desired by the Europeans, in addition to the fact that the Muslims' medical science and technique also attracted their attention. Therefore, together with the many drugs that reached Europe, medicine books of the world of Islam were also used. Sciences related to medicine, such as chemistry, pharmacology, pharmaceuticals, biology, mechanics, and the like, were also extensively borrowed.

Geography and astronomy were among other sciences in which the Europeans showed interest. These two sciences were very helpful [in the fields of] knowledge of lands, roads, maritime navigation and commerce. There was also interest in Europe in sciences like philosophy. The works of Ibn Sina [Avicenna] and Farabi, who were the

great philosophers of the Muslim world, were translated into Latin. At that time, Andalus (Spain), Tunisia, the Syrian coast and Alexandria of Egypt were the most important gates of transferring the Muslim world's economic, scientific, intellectual and technical achievements to Europe.

History of Iran and the World, Grade 10 (2004) pp. 208-209

A special place in this context is accorded to Emperor Frederic II of the Holy Roman Empire (1194-1250) who – according to Muslim sources – was fond of Islamic culture.

Frederic... became familiar with the Arabic and Greek languages and with the beliefs of various peoples...

...The attachment of a Christian emperor to the Arabic language and the Islamic sciences, literatures and philosophy...

Without paying attention to the Pope's views, the emperor had close and friendly relations with the followers of other religions, especially Muslims. The emperor's friendly relations with [the Ayyubid sultan of Egypt] al-Kamel in particular were thus confirmed, and Muslim scholars and Islamic sciences were the object of Frederic's attention. The extent of the emperor's friendship with the Muslim rulers reached such a degree that the sultan of Egypt, having been informed of Frederic II's interest in Mathematics, sent to his court one of the Muslim mathematicians.

History of Iran and the World, Grade 10 (2004) pp. 209-210

Another theme in this context is the influence of Muslim geographical research on the Europeans' geographic discoveries, including Columbus' exploratory expedition.

During the Crusades, the geographic information and science of the Muslims, and of other eastern civilizations, reached the Europeans... Frederic II, the emperor of Germany, had much interest in geography and astronomy. He asked Idrisi, the well-known Muslim geographer, to prepare for him a geographic map [of the world].

History of Iran and the World, Grade 10 (2004) p. 218

The discovery of the American continent: In 1492 CE... the Italian navigator Christopher Columbus, having been inspired by the Muslims' writings about the Earth's spherical shape, traveled from western Europe in order to reach India. But instead of India he came to the American continent.

Geography – Teacher's Guide, Grade 7 (1999) p. 79

The following excerpts do not openly attribute the West's progress to Islamic Medieval civilization, but rather imply that.

During long centuries, at least from the end of the Muslim conquests [8th century CE] until the appearance of the Mongols [13th Century CE], Muslim civilization was the pioneer of the civilized world and the educator of human culture, from the points of view of moral order and discipline, superiority of standard of living, avoidance of fanaticism, and the development and progress of science and literature. This period is undoubtedly one of the shining periods of human civilization...

The Muslims conducted unprecedented research in some medical fields...

The Muslims had accomplishments in industry which were later completed by the Westerners... Windmills had been used in the Muslim Eastern states centuries before they appeared in Europe.

For centuries, they [the Muslims] maintained their superiority over the Western world in [the fields of] mining, paint manufacture, the forging of steel, preparation of leather and paper, and weapon manufacture. In addition, they invented a flying machine, which realized part of man's old dream centuries before the beginning of the Europeans' experiments [in this field].

Persian, Grade 7 (2004) pp. 77-79

...Your country, although it was the foreigners' captive for ages, is a great country, which has done brilliant services to human civilization. The Europeans, who hold today the world's material power, used to live in caves and forests while your forefathers had civilization, religion, philosophy, art and learning. The scholars of these [European] advanced states themselves admit that the roots of their present bright civilization should be looked for in the history of countries like your country...

Persian, Grade 8 (2004) p. 96

You have read in history that Muslim societies in the Middle Ages were cultivated and rich societies, and were considered of the world's main powers of that time. In contrast to that, today's European countries were living [then] in a dark age, as they were unaware of civilization and progress. For this reason, the European countries were imitating the Muslim countries at that time. In that period, the 'significant and generalized others' of the European countries were the Muslim societies.

Sociology [Humanities], Grade 10 (2004) p. 110

Do you know what the situation of science and knowledge was like in Muslim society at the time of the Middle Ages in Europe?

History of Iran and the World, Grade 10 (2004) p. 200

A general remark in this regard rejects Western supremacy on the grounds that it is the fruit of older Eastern civilizations.

If, on the verge of the twenty-first century, Europe boasts that its continent is the origin of Western civilization, it should be aware of the fact that its foundations were in the East. In other words, this civilization developed in the East, which was its cradle, and [later] reached Greece and Rome through the Mediterranean... It is said that Europe and America are Asia's egoist children. If the Asian man will be able, in the course of the dialogue between the civilizations, and using historical and logical proofs, to save Europe and America... from that egoism, to think a little, and pay attention to Flinders Petri's saying that "when the pyramids were built in Egypt, Europe was in the midst of the barbarity of the Stone Age" – then he might forget Europe's supremacy, the West's supremacy, and, finally, the whites' supremacy, and we will [then] reach the conclusion that "human beings are members of one another", and, in the final analysis, peace – which is mankind's wish – will materialize.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 119-120

C. Western Colonialism

Although Iran itself never fell under direct European Colonialism, there is a great deal of discussion in Iranian textbooks of this historical phenomenon. The Europeans are shown as plunderers, exploiters and impoverishers of others for their own economic benefit. Western Colonialism also includes the unequal treatment of Afro-Americans in the United States, the political and economic hegemony of the Western world, Western encroachment on the Muslim world and a Western intellectual offensive against the Muslims. The approach in the textbooks is wholly one-sided. The problem is not, of course, that Western Colonialism should be regarded as a positive phenomenon (which is generally not the case), but one would expect from any school curriculum in a country affiliated with UNESCO to apply a certain degree of objectivity. For instance, the Muslim world was involved in the African slave trade on a much larger scale and a far longer period than the West, which is not mentioned in the books. Moreover, it was Colonialist England which 'persuaded' Qajar Iran to abolish slavery in the nineteenth century. Plundering the wealth of others is equally wrong whether done by Westerners or Muslims, as was the case with the Somnath temple in India (see the section on Hinduism). In short, the material in the Iranian school textbooks on Western Colonialism is politically oriented: It is aimed at fostering hatred to the West.

I. Definition of Colonialism

Colonialism [*Isti'mar* in Arabic, *Este'mar* in Persian]: As a word: making [a place] habitable. As a term: the interference of strong states in the affairs of small countries in order to plunder their resources.

Colonialist: The strong states that interfere in the affairs of the small countries and plunder their wealth under the pretext of making [a place] habitable.

Persian, Grade 8 (2004) p. 164

Colonialism: In the dictionary, the word Colonization [*Isti'mar* in Arabic and Persian] means an effort to make [a certain place] built, populated and flourishing. But both in political terminology and in today's terminology it is aggression, the exercise of influence, and interference on the part of powerful governments in the countries and lands of weak governments under the pretext of building and [making a certain place] flourishing, with the intention of utilizing their wealth resources.

Geography – Teacher's Guide, Grade 7 (1999) p. 59

Colonialism as a word means the desire to populate and build. This term was used when the Europeans announced that their goal behind [their] arrival in Africa, Latin America and Asia was building these countries and civilizing the people of these regions. But from the very beginning it was clear that their main goal was grabbing the wealth resources of these lands, toppling the national and popular governments and bringing in governments obedient to them. Colonialism had various forms, such as militarily invading and occupying the soil of a [certain] country, imposing protection, obtaining political-economic privileges, and establishing inequitable economic and commercial relations.

History of Iran and the World [Humanities], Grade 11 (2004) p. 56

Prepare a passage on Colonialism.

History of Iran and the World [Humanities], Grade 11 (2004) p. 218

II. Modern Europe – The Source of Colonialism

Lesson Sixteen: Why is Europe's economy advanced?

General Goal: Acquaintance with Europe's economic characteristics

Specific Goals:

...

3. Acquaintance with the reasons for European Colonialism [*Este'margari* in Persian].

...

Geography – Teacher's Guide, Grade 7 (1999) p. 72

Explain to the students that the mineral resources of the European continent are generally meager, and that in the past the European countries engaged in colonization and exploitation of other regions of the world with the aim of obtaining the resources of other countries. Explain the terms colonization and colonialist and refer to Spain, Portugal, England and France and to their encroachments in Asia and Africa.

Geography – Teacher's Guide, Grade 7 (1999) p. 73

Correct Answers to the Questions in the [Student's] Textbook

1. Since the mineral resources and raw materials in Europe are meager, and having [made] progress in sea-navigation, the Europeans turned to the other continents of the world. Using Colonialism, they plundered the wealth and resources of other regions of the world, so that they would be able to expand their own industries.

2. ...

Geography – Teacher's Guide, Grade 7 (1999) p. 73

Emigration out of Free Will

Example: The Europeans' emigration to America, Australia, Canada and Africa in the nineteenth century and after.

Reason: Acquiring the natural resources and wealth of the other continents.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 129; Geography [General], Grade 10 (2004) p. 126

The European countries used to resort to the colonization of other continents in order to meet their needs.

Geography, Grade 7 (2004) p. 41

Why were the European countries engaged in the past in the colonization of other countries?

Geography, Grade 7 (2004) p. 43

Was the phenomenon of Colonialism a unique product of Western civilization and culture?

History of Iran and the World [Humanities], Grade 11 (2004) p. 70

III. Early Colonialism

The sixteenth century CE was the... beginning of the West's Colonialist efforts in other lands. With the help of firearms, and having large ships, the Europeans crossed the seas and the oceans and colonized lands far away from their own countries.

History of Iran and the World [Humanities], Grade 11 (2004) p. 131

The Colonialism of Portugal and Spain

Although the countries to which the Portuguese, Spaniards and others came, were not empty of population, and had possessed civilizations from olden times – since they had not been known to the Europeans, they were considered by them to have been discovered. For example, there existed on the American continent the civilizations of the red-skinned [Indians]. [Also,] the Iranians, Arabs, Indians, etc. were navigating all over the Indian Ocean for centuries and knew all its spots. Therefore, the use of [the term] discovery by the Europeans is from their own point of view only. Having used battleships and guns, the Europeans killed and plundered in the maritime arena, and they killed a large number of the local people.

One of the Portuguese seamen by the name Albuquerque occupied an island named Goa in India, and established there the headquarters of Portugal's colonies in the East. By shelling the coastal cities, the Portuguese also established their rule all over the western and eastern coasts of Africa. The ports of Aden and Hormuz were occupied by them as well. The Portuguese also occupied the port of Hong Kong [sic, should be Macao, near Hong Kong] in China and thus they made the trade with the East their own.

Think and answer:

What were the reasons, in your opinion, for the weakness of the Eastern peoples and for the Europeans' achieved superiority in the modern era?

Since the Portuguese trade with the East was threatened by the Spaniards, Portugal and Spain divided the world between them in an agreement. They agreed that the east[ern part of the world] would be Portugal's and the west[ern part of the world] would be Spain's. Thus they imagined themselves rulers of the whole world. The Spaniards coveted the wealth of the American continent and, having sent [there] military forces, they massacred the red-skinned [Indians] and destroyed the civilizations of the Aztecs and the Incas. Colonialism brought many losses wherever it arrived.

After a period of plunder and massacre, the Europeans started to exploit the resources of the colonies. They treated the local people as slaves. In addition to trading merchandize, the Europeans were also engaged in slave trading. After that, the flood of immigration from England, France, Spain, Portugal and Holland swept the shores of America and Africa, which later caused the appearance of new countries and nations.

History of Iran and the World, Grade 10 (2004) pp. 221-222

During the fifteenth and sixteenth centuries CE, following the gradual development of maritime navigation techniques in Europe, as well as the Europeans' growing

acquaintance with firearms and their manufacture, a new age began in world history. The European states... started an extensive invasion of other countries of the world.

At that time, trading with the East was the Arabs' monopoly. This matter caused the Portuguese seamen to look for a new route to the East and take this profitable trade out of the Arabs' monopoly. With the passage of time, the power of the Colonialist states grew, and the scope of their colonies increased, especially with the discovery and occupation of the American continent.

The Portuguese built the first powerful colonialist empire. Then, it was Spain's turn... But it did not take long for another fresh rival, namely Holland, to seize precedence from that country. A point worthy of attention is that in all these periods the resources and wealth of the ruled societies were plundered by the Colonialists. Finally, it was England's turn. It forcefully removed all the rivals from the scene and built the largest colonialist empire.

The Colonialists' mode of operation differed in accordance with the regional conditions and the characteristics of the different societies. For example, they settled in sparsely populated areas where the states were not powerful to a degree that they would be able to block their way (like America and Australia), and formed new societies. Certainly, that was done after the phase of plundering the legendary wealth [of the colony] and transferring it to the mother-country. In Asia, due to the existence of civilized societies, the Colonialists' behavior was different. India was under [their] complete rule, but Iran and China were under the Colonialists' influence only.

The phenomenon of Colonialism had a great deal of influence on each of the two parties – the Colonialists and the colonized societies. On the one hand, it granted the Europeans immense wealth and amassed enormous capital in that corner of the world. On the other hand, it broke up the economic-social structure of the ruled societies and transformed them into an annex of the new civilization.

Economics [Humanities], Grade 10 (2004) pp. 97-98

The Colonialist Policies

As we have said, Colonialism appeared following the acquaintance of the Europeans with firearms and the perfection of maritime navigation techniques. The motive of the European adventurers in the first exploratory voyages was finding new routes and taking the trade monopoly with the East out of the Arabs' hands.

Following these voyages:

First, preparations were made for ruling Asia and for [the establishment of] trade monopoly in this region.

Second, with the discovery of the American continent, the transfer of the legendary wealth of this continent to Europe began immediately.

The first destination of this tremendous wealth was Portugal and then Spain. But this windfall wealth gradually attracted the attention of other European powers. ([Footnote] 1- In order to make you more acquainted with the extent of this plundering, we give this example: According to historians and analysts, between the years 1757-1815 CE – that is, within 58 years – wealth in the value of five hundred to one thousand million Pounds was transferred from India to England. In order to

demonstrate the greatness of this figure, it would be sufficient for us to say that, at the beginning of the nineteenth century, the capital of all the share companies in India was about 36 million Pounds)

...The European states were endeavoring to prepare the ground for the transfer of this 'stolen property' from Spain to their own countries...

The close competition of the powerful and large states in a small continent like Europe... prepared the ground for putting more pressure on the dominated societies. Since these societies had reserves of precious metals, they became a source of wealth-gathering by the domineering powers...

This close competition brought about the quick plundering of the countries affected by Colonialism... Therefore, it is possible to say that the competition of the domineering powers for domination over other states, and the increase of their colonies, influenced [the process by which] the ground for the Industrial Revolution was prepared. By securing enormous capital for the industrial societies, Colonialism played the main role in the acceleration of the Industrial Revolution. From that time on, it has also sent to the dominant pole an immense flood of wealth and products of the deprived nations' labor. This flood is on the increase today as well.

Economics [Humanities], Grade 10 (2004) pp. 101-102

Activity

Discuss in class the negative effects of Colonialist policies.

Economics [Humanities], Grade 10 (2004) p. 102

IV. Modern Colonialism

Since the pursuit of the Mercantilist policy inside Europe was difficult, as all the [European] governments were doing that, The Europeans turned to the colonies. The plunder of the colonies, maritime piracy, the plunder of the natives, the establishment of completely unjust commercial relations with the people of the colonies, and [other] measures of this kind, enabled the European colonialist countries to enrich and strengthen themselves at the price of impoverishing others. The pursuit of the Mercantilist economic policy greatly helped in increasing the power and wealth of the European nations. But its constant effect was the daily increasing poverty of the colonized nations and their backwardness for many years.

History of Iran and the World [Humanities], Grade 11 (2004) p. 20

The Industrial Revolution brought about the appearance and expansion of two other economic-social phenomena:

1. The expansion of Colonialism and the plundering of the Asian and the African nations (externally)
2. The increase of exploitation and profit making [at the expense] of the workers (internally).

History of Iran and the World [Humanities], Grade 11 (2004) p. 25

The capitalists in nineteenth century's Europe paid the workers most meager wages, and the workers' life was always accompanied by adversity and excessive poverty.

Sociology [Humanities], Grade 10 (2004) p. 77

One of the most important results of these changes [the Industrial Revolution] was the decrease in transportation expenses. As a result, the connection and trade between the various countries, especially between the two poles – the dominant one and the dominated one – became faster and cheaper. This connection... was constructive for Europe and destructive and ruinous for the states under [foreign] rule.

Economics [Humanities], Grade 10 (2004) pp. 99-100

Questions

- Mention the reasons why Europe became the standard bearer of the Industrial Revolution.
- Analyze the role of the Industrial Revolution in the growth and development of the European countries.
- What influence did Colonialism have on the Industrial Revolution?

Economics [Humanities], Grade 10 (2004) p. 103

[Answers:]

- There are two main reasons: 1 – The European societies gathered immense wealth through Colonialism...
- ...Investment in railroad installations reduced transportation expenses and put the resources of the dominated countries at the disposal of the development [needs] of the European countries in larger quantities and with greater speed. In a later phase, selling the West's products in the dominated countries became more convenient.
- By securing enormous capital, Colonialism played the main role in the acceleration of the Industrial Revolution.

Economics [Humanities] – Teacher's Guide, Grade 10 (2003) p. 79

Prepare a passage about the impact of the Industrial Revolution on the emergence of England's Colonialist policy.

History of Iran and the World [Humanities], Grade 11 (2004) p. 159

With the occurrence of the Industrial Revolution, the attention of the European countries was directed towards regions of the world which possessed industrial raw materials, or served as consumption markets for goods produced in Europe. This matter gradually paved the way for European Colonialism.

History, Grade 8 (2004) pp. 24-25

All these societies [England and its European rivals] were [part of] the dominant pole; they had been able to gain their actual position by plundering the wealth and the means of the nations hit by Colonialism.

Thus, the world's dominant pole achieved its privilege of domination and, by making use of the new techniques, was able to extend the gap between itself and the dominated pole. By using various policies and tricks, and by taking advantage of the dominated pole's unawareness, the dominant pole prepared the ground in the following phases for faster growth and progress of the industrial Colonialist societies.

Economics [Humanities], Grade 10 (2004) p. 100

During the modern centuries, with the emergence of the European great powers in the arena of political and military competition, this problem [economic independence] acquired much wider dimensions. Having relied on their maritime force and artillery firepower, these newly-appearing powers occupied many countries and formed vast empires. It became known that in the countries under England's rule the sun never set, because the colonies of that country were scattered all around the globe. With the passage of time, movements seeking independence appeared in the colonies, and the colonized nations started to confront the Colonialist powers.

...The nations delivered from the Colonialists' claws, [feeling] triumphant at their great victory, celebrated their independence and started moving towards progress and fast development and compensating for their lagging behind in sciences and techniques...

...The newly independent nations became aware of the fact that they had obtained 'political independence' only, while, from an economic and cultural point of view, they were still dependent on the Colonialist powers.

Economics [Humanities], Grade 10 (2004) pp. 104-105

Questions

- Why did the powerful countries endeavor to turn the other nations into their colonies?
- Why were the dominated countries unable to achieve economic development [even] after [their] liberation from Colonialist rule?
- Under what conditions are the great powers unable to impose their terms [even] by imposing sanctions on [other] countries?

Economics [Humanities], Grade 10 (2004) p. 111

Answers

- In order to bring [them] under [their] influence and make use of their resources, means and wealth.
- Because these countries have attained political independence [only] but are [still] economically and culturally dependent on the Colonialists.
- If a country is able to secure its basic needs, it will not experience a problem from an economic point of view, in case it becomes subject to sanctions on the part of the Colonialist countries, as the people of that country can temporarily give up the consumption of unnecessary goods. [Thus,] the Colonialist countries will not be able to impose their terms on them.

Economics [Humanities] – Teacher's Guide, Grade 10 (2004) pp. 81-82

The experience of modern Colonialism is of the kind of conquest accomplished with pre-planning and even with ideological backing, such as 'the spread of civilization' or 'progress'.

The result of this relationship is the imposition of one specific culture upon the occupied society. Under these conditions, the prevailing civilization makes its own elements and components dominant over the dominated society... In other words, the prevailing civilization (the Colonialist rule) takes its place at the top of the pyramid and the vanquished civilization (the colony) takes its place at the bottom.

Accordingly, concepts such as 'civilized' for the prevailing culture, and 'savage' for the vanquished culture, are used.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 75-76

Printing has changed Europe's destiny from its foundation. But many people in the world still live in ignorance... Close to one billion illiterate people in the world have not yet acquired this tool of liberation from the fetters of ignorance and oppression. They are still under cultural, political and economic Colonialism and exploitation by those who are equipped with this weapon.

Persian Language, Grade 10 (2004) p. 158

...At the same time [the 19th century] European colonialist policies penetrated and spread in many parts of the world to a degree that the nineteenth century should be considered the period of European predominance over world politics.

History of Iran and the World [Humanities], Grade 11 (2004) p. 43

In the previous lesson you became acquainted with the process of the spread of Colonialism in the continents of Africa and Latin America, and with the struggles of some of the nations for freedom and independence. What were the most important obstacles and problems related to the freedom and independence of these nations? Was the phenomenon of Colonialism a unique product of Western civilization and culture? What reciprocal influence did the Colonialists and the colonized have on one another? ...In this lesson we will follow the encounter of Western Colonialism and the Asian nations.

History of Iran and the World [Humanities], Grade 11 (2004) p. 70

Having plundered the wealth of the colonies, this country [England] became the richest in the world.

History of Iran and the World [Humanities], Grade 11 (2004) p. 52

V. Western Colonialism and the Muslim World

Most of the material in this context appears under other headings, such as Western Colonialism in Africa, or in Asia. Following are several quotations which relate specifically to the Muslim world or parts of it, not within the continental framework.

Because of the existence of these immense resources in the Muslim lands, all of them were affected by the sinister misfortune of Colonialism in one or more periods during their history.

Geography [Humanities], Grade 11 (2004) p. 24

Although the term 'Colonialism' does not appear in the following text, the process by which the Ottoman State was losing territories in the Balkans to newly independent Christian nations – a negative development in the eyes of the Iranian textbooks – is seen as part of European encroachment on that Muslim country (and see a similar approach in relation to the detachment of Afghanistan and the territories of the present states of Georgia, Armenia and Azerbaijan from Iran in the nineteenth

century by Britain and Russia, respectively, in the section entitled Western Encroachment on Iran).

One of the most important parts of the Ottoman realm was the Balkan Peninsula, which was important to the Ottomans for two reasons. One of them was [the fact] that the Balkans were the Ottoman frontier with great states such as Russia and Austria. The other one was [the fact] that national minorities (such as the Serbs and other Slavs) and religious [minorities] (Christians) were living in this region. The European states were interfering in this region under the pretext of protecting these minorities, and also protecting Christianity, and, in reality – for the acquisition of political-economic privileges. This interference came to be known as 'the Eastern Question'. Following the protection by the European states and the revolts of the Balkan nations, the Ottoman state was compelled in 1815 to grant the Serbs autonomy and to reconcile in 1829 with Greece's independence as well. Gradually, other states also appeared in this region, which were practically independent (states like Serbia, Albania, Bulgaria and Romania).

In fact, the weakness of the political and administrative organizations, the Ottoman backwardness vis-à-vis the scientific and cultural changes in Europe, the internal contrasts and conflicts in this empire, and, finally, the military and political interference by the Europeans, caused the Ottomans to gradually lose parts of their realm. This matter and also the inability of the Ottoman government to solve the internal problems, the absence of a defined plan for reforming the political-administrative structure, and their outdated military organizations, were the cause of increased interference by European states and [their] demands regarding that country's lands.

History of Iran and the World [Humanities], Grade 11 (2004) p. 71

Following the Ottoman State's defeat in the First World War, Britain and France were given a free hand in the Middle East.

Countries like France and England, which considered themselves the victorious party in the [First World] War, continued their colonialist actions after the war as well and ignored the nations' rights.

History, Grade 8 (2004) p. 64

The Muslims' opposition to Colonialism is derived from the spirit of Islam.

The Koran explicitly taught the Muslims that they should never be under the infidels' rule and obey them. For this reason, submission to the foreign infidel or being under his rule was considered as if it meant the Muslim's stepping out of the realm of Islam. Therefore, it was necessary that each Muslim would fight tyranny and Colonialism, as required by his religious beliefs and in light of the Islamic conceptual background.

History of Iran and the World [Humanities], Grade 11 (2004) p. 169

One of the famous Muslim thinkers of the nineteenth century, who urged the Muslims to unite against the encroachment of Western Colonialism on their countries, was Jamal al-Din, widely known as al-Afghani (the Afghan, i.e., a Sunnite), whom the Iranian textbooks name Asadabadi, thus presenting him as if he were of Iranian

(Shiite) descent. In any case, in his political life, Jamal al-Din himself always posed as a Sunnite Muslim and used the name "Afghani".

Sayyid Jamal al-Din Asadabadi... went to India and strove there to mobilize the people, especially the Muslims, against English Colonialism, but because of England's overall rule in India he was forced to leave it and went to the Ottoman State... Sayyid Jamal al-Din managed to create an anti-Colonialist intellectual movement in Egypt... His actions... prepared the ground for a revolt by the Muslims against English Colonialism...

History of Iran and the World [Humanities], Grade 11 (2004) p. 167

Among Sayyid Jamal al-Din's most important ideas one can point to the following:

1. Struggling for the unification of the Muslims of the world.
2. Fighting English Colonialism.
3. Defending Islamic values against evil propaganda and materialistic ideas.
4. Making use of the religious leaders' influence against the intrigues of Colonialism and [against] tyranny.

History of Iran and the World [Humanities], Grade 11 (2004) p. 168

Sayyid Jamal al-Din [al-Afghani] had three main goals in his passionate anti-Colonialist campaigns, which were:

1. Unifying of the world of Islam against Colonialism
2. Fighting English Colonialism
3. Defending Islamic values

History, Grade 8 (2004) p. 41

VI. Western Colonialism in Africa

Africa in the Claws of Colonialism

Egypt: The Beginning of another Attack

Egypt was one of the first African countries which became the object of the European Colonialist attack in the beginning of the nineteenth century.

In 1798, Napoleon, the known French commander... decided to occupy Egypt. Consequently, forty thousand French soldiers in 300 ships headed for Egypt...

Napoleon presented himself in Egypt as the partisan of the people and as the enemy of the Mamelukes (the ruling land-owner class in Egypt). Having defeated the Ottoman and the Mameluke forces, he managed to occupy Cairo. But the Egyptians were not taken by his deceit and rebelled. At that time, the English also attacked Egypt with their naval force and managed to defeat the French in sea and land battles. Then, the Ottoman government sent one of its famous army commanders, by the name Muhammad Ali Pasha, to Egypt, in order to retake it. Muhammad Ali managed to expel the French from Egypt, with the help of the people, and also [managed to] prevent the English from grabbing the land of Egypt. In one heavy battle [in 1807] he routed the English forces...

The invasion of Egypt by the French and the English Colonialists directed Muhammad Ali's attention to two fundamental points: The first was Egypt's military-

political value and importance, especially for English Colonialism. The second was the backwardness of the Muslims, including the Egyptians, vis-à-vis the Europeans...

Muhammad Ali Pasha ruled for more than 40 years. In that period he accomplished many reforms. But he opposed the plan to construct the Suez Canal, which was proposed by the Europeans.

Think and answer: Why did Muhammad Ali Pasha oppose the European plan to construct the Suez Canal?

Muhammad Ali Pasha's successors were not worthy and skillful like him. Although they continued Muhammad Ali's reforms, they took loans from foreigners and turned Egypt into an indebted country, to the point where Said Pasha agreed to the construction of the Suez Canal in the hope of earning an income.

After the opening of the Suez Canal, the government of Egypt was compelled to sell its shares to the English because of its heavy debts to the European banks. Thus, the management and the profit of the Suez Canal fell into the hands of the English Colonialists. Since the government of Egypt still did not pay its debts, and also because of the special importance of the Suez Canal for the English, this Colonialist state interfered more and more in the affairs of this country [Egypt]. In the latter part of the nineteenth century Egypt came under England's control and eventually, in the beginning of the twentieth century – and in spite of the people's struggle – this country became an English protectorate.

Throughout the period of the Colonialist rule, Egyptian fighters did not stop their efforts for the liberation of their country. Urabi Pasha's revolt [1882] was the Egyptians' most important political-military movement against English Colonialism, but it was crushed.

Ahmad Urabi Pasha was one of the officers of the Egyptian army... He was suffering from the rule of the English... and the humiliation of the Egyptian nation. There were three political problems in his time: ...3. The anger of the people of Egypt at the English and French Colonialist interference.

...In the end, these struggles were transformed into a struggle against English Colonialism... In a fierce battle... Urabi Pasha's forces were defeated. As a result of this defeat, Cairo was occupied... and Urabi Pasha was taken prisoner and then banished.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 56-60

...The occupation of Egypt by Napoleon and, in its wake, the arrival of the Europeans in this land and its colonization by the English...

History of Iranian and World Literature, Grade 11 (2004) p. 189

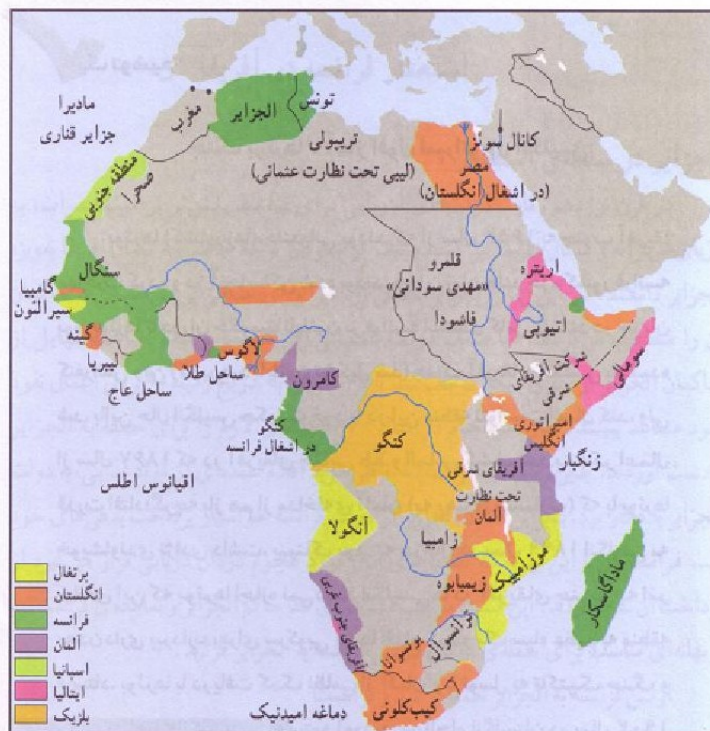
In 1956, following the nationalization of the Suez Canal by Abd al-Nasser, France and England attacked Egypt.

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

England's Other Colonies in Africa

Parallel to the occupation of Egypt, the English decided to expand their territories in Africa and took control of Sudan as well. The oppression of the English in Sudan, including the levying of extensive taxes from the people, caused a revolt headed by a man called Muhammad Ahmad. He called himself a 'Mahdi' and became known as the Sudanese Mahdi... The Mahdists managed to defeat the joint forces of the Egyptians and the English and established an independent state. ...After several years and with the help of the French... the English managed to suppress this revolt. After that, Sudan became again a colony under the title Anglo-Egyptian Sudan.

England's Colonialism also advanced in southern Africa. One of the English commanders by the name Cecil Rhodes managed to occupy the present countries of Zimbabwe and Zambia. In the regions farther north the countries of Uganda and Kenya came under English occupation. In this way the lands of eastern Africa from north (Egypt) to south (Cape of Good Hope) fell in the hands of the English.⁹



⁹ It is interesting to note that this Iranian textbook regards the Boers' war against Britain as a part of the local struggle in Africa against Western Colonialism (pp. 61-62) and differentiates between that stage in their history and the later Apartheid phase: "The white-skinned Boers whose descendants today are called 'Afrikaners' later oppressed the black-skinned [people] and eventually established the Apartheid (racial segregation) government which no one except themselves could have access to. But this racist government also disappeared towards the end of the twentieth century, as a result of the struggle of the people of South Africa against racial discrimination under the leadership of Nelson Mandela."

European Colonialist Rule over Africa (1891 CE)

[Legend:]

[Yellow]	Portugal
[Red]	England
[Green]	France
[Purple]	Germany
[Light Green]	Spain
[Pink]	Italy
[Orange]	Belgium

History of Iran and the World [Humanities], Grade 11 (2004) pp. 60-61



با توجه به تصویر بگویید عامل برتری استعمارگران اروپایی در آفریقا چه بود.

Indicate, in the light of the picture, what was the factor of European Colonialist superiority in Africa.

History of Iran and the World [Humanities], Grade 11 (2004) p. 65

French Colonialism in Africa

Algeria under the Rule of Colonialism

The competition among the European states for the domination of more colonies was extended in the nineteenth century to the Mediterranean and North Africa as well. The French paid special attention to North Africa, Particularly Algeria... In 1830 they finally found the necessary pretext for attacking Algeria... The French evaded paying that [debt to the ruler of Algeria], [using] the pretext that their ships had been attacked by pirates. This question caused a vehement quarrel between the ruler of Algeria and the French representative, and became a suitable pretext for the French navy's attack on Algeria.

The French army attacked Algeria, and managed in a short while to defeat the forces of the Algerian government and to occupy areas on the coast of that country. The commander of the French forces then announced that he would also occupy the rest of the Algerian soil within fifteen days, without [shooting even] one volley of bullets. But the people of Algeria stood against the French occupiers from the very beginning. The leader and commander of the Algerian liberation forces in these struggles was

Amir Abd al-Qader, who... defeated the French in numerous battles... But the French, having made use of superior capabilities and equipment, were finally victorious over Abd al-Qader in 1843 and forced him to surrender. The French threw Abd al-Qader into prison for a while and later banished him to Damascus. Thus, the whole of Algeria came under the occupation of the French Colonialists. This situation remained in place until the middle of the twentieth century, as the Algerians started a new round of struggle against Colonialism, and finally achieved independence in 1962.

Other French Colonies in Africa

Having dominated Algeria, the French turned to Tunisia. But the appearance of a new Colonialist claimer, namely Italy, stopped their plan for a while. Eventually, and using the pretext of receiving their debts from the ruler of that land, they managed to occupy Tunisia and make it their own protectorate.

Protectorate: A land which is not considered part of the territory of another country but is under the 'protective' umbrella of a strong state, which has the (sometimes limited and conditional) sovereign and judicial right in that land, is called a protectorate. The protectorate country is autonomous in its internal affairs, but is dependent on its protecting country in external affairs.

In the late nineteenth century, the French Colonialists decided to bring Morocco as well under occupation, but the newly established German Empire opposed that. Eventually, after some struggles between France and Germany, they reached an agreement and Morocco was annexed to France's other colonized lands.

...The French continued to occupy new colonies after Morocco, until they managed to bring under their control a large portion of Africa which stretched from the borders of Sudan to the Atlantic Ocean and from North Africa to the Equator.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 63-65

The Other Colonialists: In the Quest of Plundering the Space of Nations

During the second half of the nineteenth century, two new contesters appeared on the scene of Colonialist competition: Germany and Italy... Germany, who entered the arena of the Colonialist competitions later than the others, considered [its] industrial needs, population growth and the limited size of its land a [good] reason for this claim. Finally, after some conflicts and struggles, it managed to occupy in Africa the lands of Tanzania, Namibia, Cameroon and Togo.

...The Italians set ancient Rome as their pattern of conquest and acquisition of colonies. Therefore, they regarded the Mediterranean as Italy's sea (Rome's sea) and also [regarded] North Africa as belonging to them. But the Italian military expedition to Ethiopia in 1896 and its defeat by the Ethiopians, in spite of the possession of modern weapons and an organized army, led to the world's great astonishment and to that state's shame.

The last European country to turn to Colonialism was Belgium, which managed to occupy the country of Congo, having used tricks and force.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 65-66

- Prepare an article about the struggles of the people of Congo against Belgian Colonialism.
- Prepare a list of the leaders of the anti-Colonialist revolts by African nations.

History of Iran and the World [Humanities], Grade 11 (2004) p. 69

The African continent was for many years under the influence of the European Colonialism. The Colonialists were an obstacle to the development and progress of the countries of this continent as they plundered its immense resources and wealth.

Geography, Grade 7 (2004) p. 30

What important factor prevented the progress and development of the African countries for many years?

Geography, Grade 7 (2004) p. 30

Correct Answers to the Questions in the [Student's] Textbook

1. Colonialism. The African continent was for many years under European influence and Colonialism. By plundering its resources and wealth, the colonialists were an obstacle to the development and progress of the countries of this continent.
2. ...

Geography – Teacher's Guide, Grade 7 (1999) p. 58

Lesson Twelve: Why is Africa the exporter of mineral and agricultural raw materials?

General Goal: Acquaintance with the economic and political characteristics of Africa

Specific Goals:

...

3. Information about the reason for the non-advancement of Africa because of prolonged Colonialism.

...

Geography – Teacher's Guide, Grade 7 (1999) p. 57

Ask [the students] whether the African continent is rich in minerals and resources. If this is so, then why do the Africans confront many problems? Write down on the blackboard, under the title 'Colonialism', the students' answers which point to the plundering of Africa's resources by the Colonialist states. Then, explain the terms Colonization and Colonialism in Africa, which is one of the most important reasons for the backwardness of this continent.

Geography – Teacher's Guide, Grade 7 (1999) p. 58

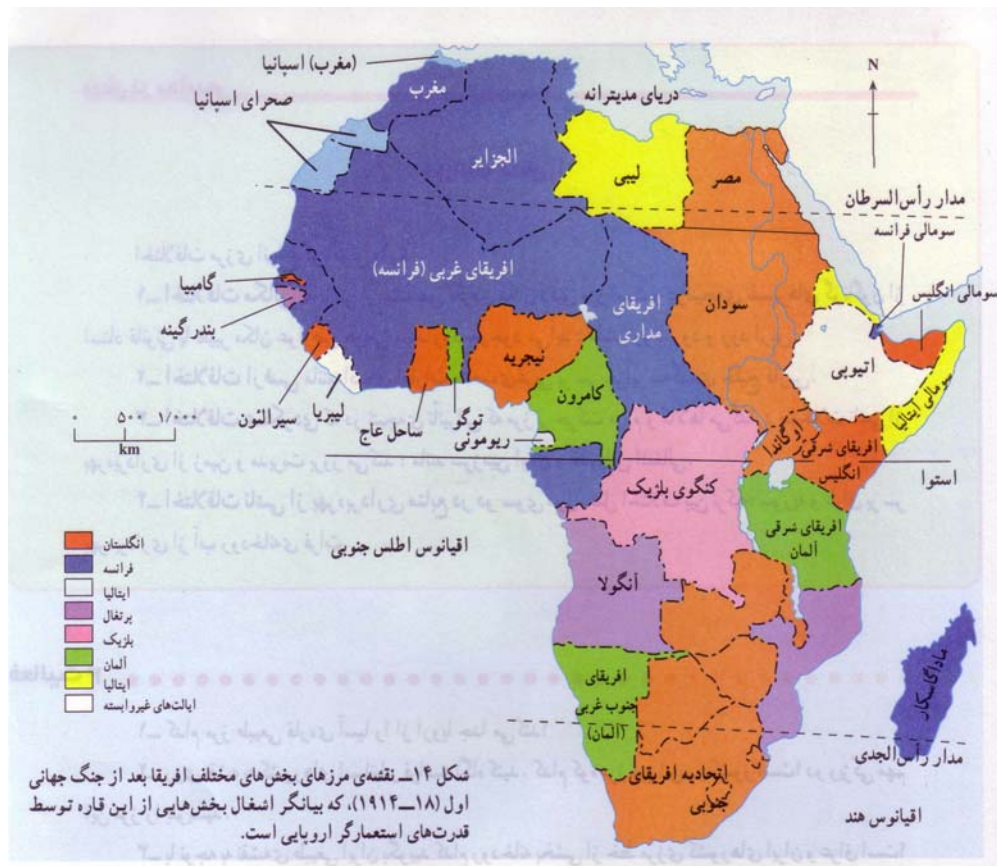


Figure 14 – Map of the boundaries of Africa's various parts after the First World War (1914-18), which shows the occupation of parts of this continent by the European Colonialist powers.

[Legend:]

- [Red] England
- [Blue] France
- [Light blue] Italy [should be Spain]
- [Purple] Portugal
- [Pink] Belgium
- [Green] Germany [Were actually lost following the war]
- [Yellow] Italy
- [White] Independent states

Geography [Humanities], Grade 11 (2004) p. 148

Now, pay attention to the following cases:

- The oppressed African
- The Imperialist American

...

Sociology [Humanities], Grade 11 (2004) p. 19

VII. Western Colonialism in America

With the geographic discoveries, and especially with the discovery of the American continent, a new world of wealth was opened to the European countries. Many Europeans, who had been harassed by religious limitations and by internal wars, immigrated to the American continent, looking for a new place for living, natural resources, wealth and gold. Most of the immigrants were English who established thirteen colonies on the western coast of the Atlantic Ocean... Following the European attack on the new continent, its native inhabitants, i.e., the red-skinned [Indians], were killed in the wars with the European immigrants or were made to wander to other areas.

History of Iran and the World [Humanities], Grade 11 (2004) p. 22

Write an essay about the struggles of the red-skinned [people] of America and about their treatment by the European immigrants. You can make use of a film or a story which deals with this issue.

History of Iran and the World [Humanities], Grade 11 (2004) p. 32

Colonialism in Latin America

The first Colonialists who entered the American continent were the Portuguese and the Spaniards. These two Colonialist powers ruled Latin America for more than three hundred years. In these three centuries they managed to change the composition of the population in the Latin American countries to their own advantage, to render the foreign trade their own monopoly and take possession of vast estates. They also codified for themselves a judicial system which discriminated against the indigenous people. The red-skinned [people], who were the original inhabitants of the American land, were considered a lower class, an object of exploitation and of insulting behavior...

In the beginning of the nineteenth century, the people of Latin America rose in order to obtain independence. The main factors that caused this movement for independence were:

- The Spanish and Portuguese Colonialists behaved to these people contemptuously, although they shared a common religion, language and history with the people of Latin America.
- ...
- What harmed the people of Latin America most was the gap between the classes and the fact that all the important government positions, and the vast lands, were in the hands of a number of noble families connected to the Colonialists. That became the cause of general poverty among the people of Latin America.

Simon Bolivar was the champion of the independence movement of the people of Latin America. At the beginning he managed to liberate Venezuela and Colombia, and, after that, he freed Peru. His next move was to achieve independence for Ecuador. Finally, by sending an expedition to Bolivia, Bolivar delivered this country too from the bonds of Colonialism. Bolivia took its name from Simon Bolivar.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 66-67

America's Proclamation of Independence

...Part of the Proclamation of Independence is as follows:

1. All men are equal to one another and have the same rights.
2. All men have the right to life and liberty.
3. A government arises from the nation's will and for safeguarding the people's rights. When a government cannot safeguard the people's rights, it is the people's natural and legal right to dismiss it and establish their own desired government.

To what extent, in your opinion, have the Americans observed the principles included in their own Proclamation of Independence in their subsequent relations with other nations, ethnic groups and races?

Following their independence, and having advanced in the west of the American continent and extensively massacred the red-skinned [Indians], the Americans took possession of their vast lands and brought the number of America's states to fifty.

History of Iran and the World [Humanities], Grade 11 (2004) p. 24

America's Imperialism

The United States of America was transformed into a rich and industrial country in the late nineteenth century. From that period, this country started to interfere economically and politically in Latin America, and other countries, and decided to acquire spheres of influence, like the other Colonialists. It is true that the United States did not wish to take possession of the other lands by force and military power, but rather to export its goods to the other countries. Therefore, it invested its capital in railways, mines, and other economic institutions of the Latin American countries, and also granted loans to their governments. These American capitalists and bank owners, who were supported by the American government, gradually brought the governments of Latin America under their own control and helped their ally groups and parties [there] financially or politically. Whenever necessary, the American government too would use its military forces, under the pretext of establishing order and peace or confronting threats. This new method of exploiting the [other] nations is this very one that is termed 'Neo-Colonialism'.

Think and answer: Compare the methods of old and new Colonialism and the implications of each of them, and indicate the differences between these two.

History of Iran and the World [Humanities], Grade 11 (2004) p. 68

What was the method of American Colonialism in the nineteenth century?

History of Iran and the World [Humanities], Grade 11 (2004) p. 69

Lesson Nineteen:

What is the difference between the culture of North America and the culture of South America?

General Goal:

Acquaintance with the various races and cultures on the American continent

Specific Goals:

- ...
- **Acquaintance with the reasons and the circumstances under which races of the rest of the continents entered America**

- Acquaintance with the living conditions of the black-skinned [people] of the United States of America, and with the names of their places of residence.
- ...

At the end of the lesson the students should be able to:

- ...
- Explain the origin of the black-skinned [people] of America and the reason for their coming to America.
- Explain the living conditions of the black-skinned [people] of the United States in comparison with the white-skinned [people].
- ...

Geography – Teacher's Guide, Grade 7 (1999) p. 83

Speak about the hard living conditions of the [American] Indians and their annihilation by the immigrating white-skinned [people], as well as about the discrimination that exists between the white-skinned [people] and the black-skinned [people] in the United States of America (difference in wages, unsuitable housing conditions, poverty, etc.), and about the origin of the black-skinned [people] and the reason of their coming to the American continent. Point out the riots by the black-skinned [people] which take place in the United States from time to time.

Ask the students what opinion does Islam have in this respect? Explain Islam's opposition to racism and [its] preference for purity and piety over race and lineage.

Geography – Teacher's Guide, Grade 7 (1999) p. 84

The black-skinned [people]: The American black-skinned [people] are, in fact, the sons and grandsons of the African slaves who were brought to this continent by force by the white-skinned [people] during the age of Colonialism, in order to work on agricultural farms and [in the] mines... In the United States of America the black-skinned [people] live mostly in the south-east [region] of this country and also in big cities like Chicago and New York. Economically and socially, their living conditions are unsuitable, in comparison with the white-skinned [people].

Geography, Grade 7 (2004) p. 51

Where is the place of origin of the black-skinned [people] who live today in the American continent? Explain.

Geography, Grade 7 (2004) p. 52

Correct Answers to the Questions in the [Student's] Textbook

- ...
- Africa. The black-skinned [people] of the American continent are, in fact, sons and grandsons of the African slaves who were brought by force to this continent by the white-skinned [people] in order to work in the fields and mines of this continent. For this reason many black-skinned [people] live today in North and South America.
- ...

Geography – Teacher's Guide, Grade 7 (1999) p. 84

Examples of Evaluation Questions

- ...
- Determine which of the following phrases is related to each of the racial types in the American continent:
White-Skinned People, Black-Skinned People, Red-Skinned People
 - They were brought to the American continent by force. ()
 - They are immigrants who came to America seeking wealth and natural resources and chose to settle [there]. ()
 - They are the original and ancient inhabitants of the American continent. ()
- ...

Geography – Teacher's Guide, Grade 7 (1999) p. 84

The extensive plantations of the southern states of America had, in fact, been the cemetery of these unfortunate black-skinned [people]. The slave-keepers bought them, carried them in groups to America on board ship, and used them in the cotton farms without pay.¹⁰

Persian Literature, Grade 10 (2004) p. 65

In the past, black slaves were used for working on plantations in the southern regions of the United States of America. These workers were forced to work in very hot and humid weather.

Geography [Humanities], Grade 11 (2004) p. 165

In the mid-nineteenth century black-skinned [people] were the most deprived people of America and lived as slaves. The black-skinned slaves who had been brought from Africa were forced to work in the cotton and the sugarcane plantations in the southern United States and did not have any human rights. But in the northern regions, where people were industrialists and enlightened, there was no such need, from an economic point of view, for a slave work force. Therefore, the northerners opposed slavery. Finally, war broke out in 1861 between the people of the United States North and South, during the presidency of Abraham Lincoln. This war, which is known as the 'Secession War' or the 'Abolition War', ended in the victory of the northern states and in the abolition of slavery.

An Explanation

In September 1863 the ordinance of slave liberation was issued. On the basis of this ordinance, 400,000 slaves in the southern states were liberated. But no change occurred in their economic conditions. In fact, all the liberated black-skinned [people] were poor and did not have any property and land. For this reason, some of them immigrated to the northern cities. But most of them were placed under the authority of the owners as before, only as hired workers.

On the other hand, the white-skinned [people] of the south established organizations, so that they would be able to keep the black-skinned [people] obedient and under control by various means, and by terror and intimidation. Among them was the semi-clandestine religious and political organization 'Ku-Klux-Klan', whose members, who

¹⁰ A text from *Uncle Tom's Cabin* is then given, pp. 65-71.

wore masks, terrorized and massacred the black-skinned [people] and even prevented them from voting during elections.

History of Iran and the World [Humanities], Grade 11 (2004) p. 53

The following quotation refers to Nazi racism vis-à-vis black people.

The Championship of a Black-Skinned Man and Hitler's Anger

The Berlin Olympic Games in the summer of 1936 were accompanied by Nazi propaganda. The Nazis were adherents of [the theory which claimed] the superiority of the German race over the other races. But in the course of these games, and in front of Hitler's eyes, the American black-skinned sprinter Jesse Owens proved the falsity of the Nazis' claim by winning four gold medals... For this reason Hitler became angry and did not shake this sportsman's hand.

History of Iran and the World [Humanities], Grade 11 (2004) P. 95

VIII. Western Colonialism in Asia

The first group of European Colonialists who stepped on Indian soil was the Portuguese and the Spaniards and, after them – the English and the French... There was strong competition among the European Colonialists over possession of India. In the mid-eighteenth century wars broke out among them, which eventually ended in English victory.

History of Iran and the World [Humanities], Grade 11 (2004) p. 41

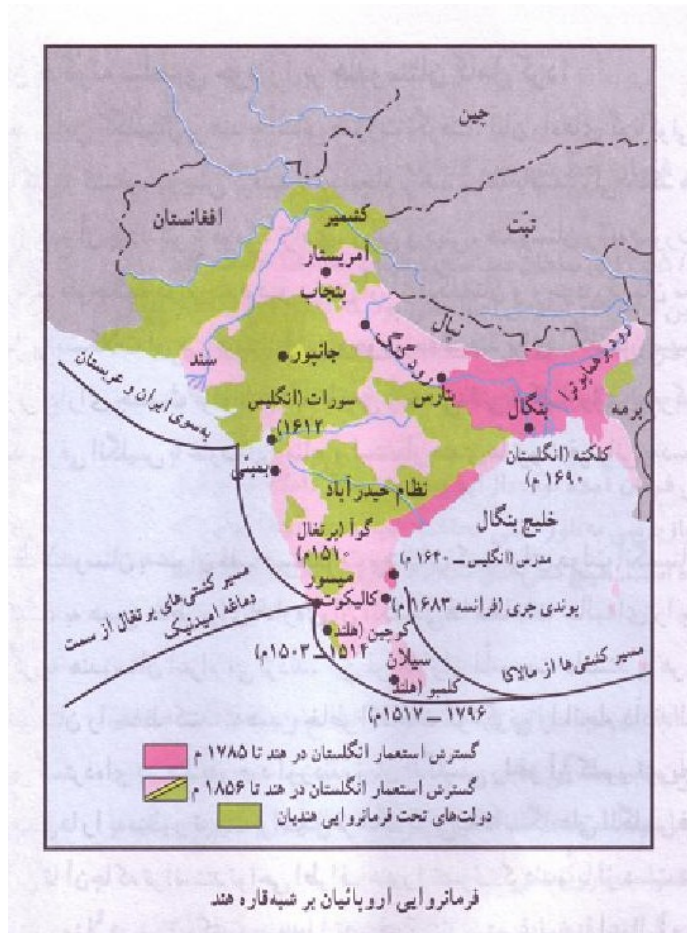
How did England Accomplish its Rule over India?

England's full domination over India was not easily accomplished. They chose various means, beginning with deceit and enticement and ending in murder and massacre, until they eventually took control over India... The preservation of India was a matter of great value for England, because it had... rich natural and mineral resources and plentiful agriculture. England's East India Company acquired abundant wealth by plundering these resources and by exploiting the Indians.

Keeping India as the heart of the colonies of Great Britain had vital importance for the government of England. In order to administer India, the English sent there high-ranking officials who had the title of 'Governor General' [sic, should be 'Viceroy']. These governors had the mission to keep India by all possible means. For this purpose, they took various measures, including the following [ones]: They created an extensive administrative system in India, propagated the English language in that country, and sent a number of Indians to the English universities with a view to educating them on the foundations of Western culture. In addition, they occupied as much as they could the regions surrounding India, or wrested them from the hands of the neighboring states. For example, in the east, they occupied the country of Burma, and, in the west, they compelled the [Iranian] Qajar government to agree to the secession of Afghanistan and to its independence from Iran.

The great revolt of the soldiers: For the administration of India, especially from the military point of view, the English employed many Indians, who became England's most important power for suppressing internal revolts and for confronting external military threats to India. They were even sent as English soldiers to other countries.

The plunder of India, and the humiliation of the Indians by the English Colonialists, caused the soldiers' rebellion in the mid-nineteenth century. Many Englishmen were killed in this revolt. All the Indians had one goal: driving the English out and achieving India's independence. But, at the end, the English managed, with the help of local traitor mercenaries, and by creating division between the Muslims and the Hindus, to brutally suppress the revolt. They executed many rebels by firing squads or tied them to muzzles of guns [as a way of execution].



The Europeans' Rule over the Indian Sub-Continent

[Legend:]

- [Dark Pink] The spread of English Colonialism in India until 1785
- [Light Pink & Green] The spread of English Colonialism in India until 1856
- [Green] States under Indian rulers

Lady Lakashmi Bai

Among the heroes who fought against the English Colonialists in India, one name shines most and is always kept dear and respected in the memory of the Indian people. It is the name of Lakashmi Bai. Lakashmi Bai was a brave woman who was only twenty years old. But she dressed like a man, fought in battle against the English and was killed in battle. According to what was said by an English commander who fought against her, this young woman was the best and bravest among leaders of the revolt.

India's Muslims: Struggle for the Preservation of Religious Identity

The English rule over India was also the end of the Muslims' political power in India. On that account, the expulsion of the English was perceived by the Muslims of India as a religious duty, as well as a national one. The revolts of Haydar Ali and Tipu Sultan were among the first endeavors of the Muslims against England's Colonialism. After the suppression of the soldiers' revolt, in which the Muslims too participated extensively, it was no longer possible to continue the armed struggle. Therefore, the Muslims have since embarked on cultural activities within their planned struggle... to preserve their position vis-à-vis the Hindus and the English, and prevent the Muslims' self-alienation vis-à-vis Western culture.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 73-76

What Did the Colonialists Do in China?

...The beginning of the contact between the Chinese and the European Colonialists dates back to the sixteenth century. The Chinese government allowed the Portuguese to trade exclusively through the port city of Canton. Christian missionaries were also permitted to operate in this country. In the nineteenth century, European countries established limited commercial relations with China, England being the most important one among them. The English used to bring various goods to China, including opium, and, in return, they were receiving Chinese goods. The increase in the consumption of opium, the rise in the number of addicted people, and, also, the flow of a large amount of money out of the country, led the Chinese government to issue an order prohibiting the buying and selling of opium... This move by the government of China had to confront the anger of the English government. For this reason, England's naval force attacked the Chinese coast in 1839. This war, which was known as the First Opium War, resulted in a Colonialist treaty, by which the harbor of Hong Kong was ceded to the English, and five other harbors were also allocated to them for foreign trade. Capitulation privileges¹¹ were also established [for the British in China], and the Chinese were given the right to continue the consumption of opium!

Think and answer:

An English historian has said: the Chinese thus see the course of Colonialism's entrance into their country: "First the Christian missionaries enter. Following them, come the gunboats, and, after that, the occupation of territories begins." Do you agree with this saying, or oppose it? State your reasons.

...The other Colonialists also cast covetous looks at Chinese land. In addition to the English, from 1840 on the French, the Germans, the Russians, and the Americans too gradually obtained for themselves many trade and judicial concessions. As a result, China's coastal regions from Hong Kong to [Port] Arthur came under Colonialist control. In 1894, Japan also started Colonialist attacks against China, and, after

¹¹ *Capitulation privileges meant granting exclusive rights to the subjects of foreign (usually Western) states in non-Western countries of which the most important one was their exclusion from the authority of the local judicial system. They were to be judged by the consuls of their own countries. Such agreements were signed between France and the Ottoman Empire already in the 16th century and during the 19th century came to encompass many other non-Western countries.*

inflicting several defeats on China, it separated Formosa [Taiwan] and Korea from the Chinese territory. In this way, the various Colonialists divided China into their own spheres of influence and started plundering it. ([Footnote] 1- The division of the regions was as follows: The French took control over the southern regions, the Japanese settled in Formosa and its surroundings, the English became rulers in the vicinity of Shanghai, the Germans in the east, and the Russians in Manchuria as well as Mongolia.)

Alongside the plundering offenses of the European Colonialists, hundreds of Christian missionaries were busy propagating Christianity all over China.

In protest against the existing situation, several revolts occurred, of which the most important one was the 'Boxers Revolt' in 1900. ([Footnote] 2- This movement was established by a group of Chinese intellectuals who named themselves 'the Patriot Faction of the Harmonious Fists'. The Westerners sarcastically gave them the name 'Boxers'.) The Boxers launched many attacks on European institutions, killed many Europeans and Chinese traitors, and threatened the foreign embassies. Although this revolt was suppressed by the joint forces of the European states, with the cooperation of Japan and the United States, and with the cooperation of the Chinese government, the freedom fighters and the independence seekers did not stop revolting...



در اعتقادات مردم چین، اژدها نشانه فراوانی و برکت است. بدین جهت چینی‌ها اژدها را مظهر کشور خود می‌دانند. در این تصویر از پای درآمدن اژدهای چین در مقابل استعمارگران مختلف نمایش داده شده است.

In this picture the death of the Chinese dragon vis-à-vis the various Colonialists is shown.



China in the Whirlpool of Colonialism

History of Iran and the World [Humanities], Grade 11 (2004) pp. 76-80

In order to create slackness among the nations and keep them behind, the Colonialist governments in the contemporary era flooded their lands with narcotics. The Opium War, which broke out between China and the English, is an example of this phenomenon.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 106-107

...The European Colonialists, who gradually swallowed the whole of the East and the African continent, did not pay much attention to Japan.

In the mid-nineteenth century the United States of America showed interest in establishing relations with Japan... The other Colonialist governments also managed to open Japan's gates for themselves in this manner...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 80-81

Are the historical heritage and the civilization achievements of the Asian nations sufficient for complete liberty from the Western states? Read about that and write it down as an article.

History of Iran and the World [Humanities], Grade 11 (2004) p. 83

IX. Western Colonialism in Australia

Correct Answers to the Questions in the [Student's] textbook

1. After the discovery of Australia by the Europeans, European immigrants, especially Englishmen, set out to this continent and annihilated the natives (the

first inhabitants of this continent). By extracting its abundant resources and minerals they gradually brought its various regions under their influence.

2. ...

Geography – Teacher's Guide, Grade 7 (1999) p. 95

Write an explanation about Australia using the two phrases 'European immigrants' and 'natives'...

Geography, Grade 7 (2004) p. 62

X. Western World Hegemony Today

The interference of Western Colonialism in the marginal or the southern countries, and the use of force and violence against them, have prevented the development of democratic governments there. Therefore, the West has an improper record of overthrowing national governments in Asian and African countries.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 10

The hegemony of Western culture and civilization at the UN, which enables the Western powers to abuse the issue of human right to their own benefit, is also stressed.

The activity of the United Nations Organization concerning human rights shows that, in spite of successes, this organization has also had its failures. One of the reasons for the UN's failure is that it has been unable to reach a general and world-encompassing concept of human rights. Since the international documents of human rights have emerged from one specific culture and civilization (Western civilization) it [the organization] has encountered problems in their application...

The UN has been unable to prevent events and incidents in which individual rights were openly violated. As an example, it is possible to point out the incidents related to occupied Palestine, the harshness and misbehavior towards immigrants and foreign citizens in Western countries, actions called ethnic cleansing and the widespread violation of human rights in countries and territories which the UN cannot prevent.

It is also possible to adduce two reasons for this phenomenon. First, the exploitation of [the issue of] human rights by the great powers as a tool and as propaganda, second, a deficiency in the UN's structure [which prevents it from taking] practical steps against the states which act in violation of human rights.

Today, the developing countries frequently feel that the issue of human rights has been transformed into a tool in the hands of the powerful states to use it against rival states whenever they so wish. Unfortunately, the existing evidence supports this argument. For example, there are many governments and states in the world which do not have a popular system and their population has no role in the formation of political power. But, because the interests of these countries are combined with the interests of some powerful countries with influence at the UN, no statement or resolution is issued against them, and they are never accused of violating human rights. On the other hand, countries which to all purposes are above the standards set for human rights are always accused of violating human rights just because they have

a conflict of interests with influential countries, or do not act according to their wishes. This double and selective attitude to the issue of human rights has, to an extent, been a factor in the UN's failure. So long as political considerations overcome the human aspects of 'human rights', even the neutral measures of the UN are looked upon with skepticism.

In addition, the UN's structure is such that it is unsuitable for the existing international conditions and needs. Today, all countries want equal rights and the protection of democratic principles in the UN's [mechanism of] decision making. Granting vast authority to five countries, [who are] permanent members of the Security Council, contradicts democratic principles. This exclusive superiority has enabled each one of these [five] countries to stand alone against the wishes of the rest of the countries of the world. Hence, the asymmetrical composition of power within the UN organization cannot really realize global wishes.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) pp. 180-182

Prepare an essay on the role of the Security Council in the relations between nations. In your essay, criticize the Security Council's current position using Imam Khomeini's statements.

History of Iran and the World [Humanities], Grade 11 (2004) p. 107

XI. The West Is Harmful to the World and to the Environment

The West is implicitly mentioned as one of the factors responsible for hunger in poor countries.

Are natural factors such as draught the only factors responsible for hunger?

We should say "No". Economic and social factors too have a serious impact on the issue of access to food. For example, unjust distribution of food in a country, unsuitable [means of] communication and transportation, the hoarding of food by the rich countries...

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 135; Geography [General], Grade 10 (2004) p. 132

The difference between Islamic humanism and Western cruelty (represented here by the term 'Arrogant Governments') is emphasized

A person who has been educated in Islamic moral values suffers when he sees a poor individual in his vicinity, and he helps him. How is it possible, then, that, when he sees the suffering of millions of people who are crushed under the pressure of poverty, he will not have a sense of duty? Such cruelty and inattention may be seen on the part of the Arrogant Governments, which do not believe in God and in Resurrection...

Lessons from the Koran, Grade 11 (2004) p. 41

The following texts speak of environmental abuse by the West, and the United States in particular.

From the beginning of the nineteenth century, the European colonialists established coffee and rubber-tree farms in the tropical regions. Since the export of these products was very profitable, it caused the disappearance of a large portion of the tropical forest and its replacement with Colonialist farms.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 70; Geography [General], Grade 10 (2004) p. 69

Animal husbandry in a very extensive area, which is done in that region [Amazon] with the capital and support of foreign countries, has caused the destruction of the vegetation as well as severe soil erosion.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 72

The birth of one baby in the United States of America puts 100 times more pressure on the Earth resources, and on the natural environment, than the birth of a baby in Bangladesh. Because the living of one American individual is linked to the consumption of more food and clothing, the possession of a private car, more communication and transportation, and the generation of more refuse and pollution, while the life style in Bangladesh is such that it does not require great quantities of mineral resources and energy.

One American family has an impact on the natural environment 40 times more than an Indian family, and 100 times more than a Kenyan family.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 133; Geography [General], Grade 10 (2004) p. 130

Though several conferences have been convened in the field of diminishing the [emission of] greenhouse gases, and [though] resolutions [on this issue] have been adopted by a majority of countries, America has announced that it is not bound by these resolutions.

History of Iran and the World [Humanities], Grade 11 (2004) p. 106

XII. The Perception of the United States in World Affairs

Contrary to other Western powers, in the first half of the twentieth century the United States used to be looked upon as a non-colonialist state. But this impression has changed, according to the Iranian school books, when America revealed its true face in the mid-twentieth century. It was the first (and so far only) country to use nuclear weapons in a war and later committed additional crimes. Following are quotations dealing with the United States' perceived image in world affairs (and see also the related material in the sections dealing below with America's role in Iranian history and with the issue of the global war against it).

The United States is mentioned as the power which used nuclear weapons against Japanese cities.

The Americans resorted to the atomic bomb, and, after they razed the two cities of Hiroshima and Nagasaki to the ground in August 1945, they forced Japan to surrender...

...The American army dropped them [the two nuclear bombs] on the cities of Hiroshima and Nagasaki and completely destroyed these two cities.



Hiroshima after the strike of the American nuclear bomb

History of Iran and the World [Humanities], Grade 11 (2004) pp. 103-104

Another text attributes to the US annihilationist intentions during the Vietnam War.

[Footnote] 1- American leaders repeatedly made use of chemical weapons in the Vietnam War in order to annihilate the Vietnamese fighters and the natural resources of that country. Some of them even thought that it was necessary to annihilate all living creatures in Vietnam by dropping a number of atomic bombs, so that [this] war of attrition would reach an end.

Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 124

An overall description of the United States is given in one textbook.

Suppose that America would be presented in such an image: Friend of Third World countries, leader of the civilized world, with a kind and philanthropic people (an image that the Shah's regime presented of America). In this case, what would your behavior towards the Americans be? What feelings would you show towards them?

In opposition to this image, imagine a situation in which America is known as an Imperialist country, which embarks on military intervention wherever it sees that its interests are in danger. It does not refrain from massacring people, burying alive the soldiers of the opposite side and using weapons of mass destruction (as it did with Iraq). It makes use of atomic bombs (the bombardment of Japan). It uses the weapon of human rights in order to suppress the justice seekers (as it does in its abuses against Islamic Iran). It creates the greatest dictatorships and the most violent and torturing security-oriented regimes, and defends them. Nor does it feel uncomfortable at all while human rights are violated (Iran at the time of the Shah after 1953). Its security

system runs the largest smuggling networks, but it makes use of the pretext of drug smuggling in order to arrest those who oppose its policies in other countries (the case of Panama).

Such being the case, what would, and should, be your reaction to America?

Sociology [Humanities], Grade 11 (2004) p. 20

During the past fifty years many people of the Third World have changed their perception of America. Today they regard America not as their own protector but rather as the heir of Colonialism.

Sociology [Humanities], Grade 11 (2004) p. 21

XIII. Criticism of the Communist Powers

Some criticism is directed against the Communist powers as well.

The Soviet Union set up Communist governments in the countries of Eastern Europe and made them into its satellites. England and America made [countries in] Western Europe their own satellites.

History of Iran and the World [Humanities], Grade 11 (2004) p. 110

After the Soviet army liberated the countries of Eastern Europe from Nazi domination, it shackled them itself, and imposed on them dictatorial Communist regimes so that no one from the free (non-Communist) world could enter them and no one from the Communist world could go out to the free world, as if Stalin had erected an iron curtain around them... Mao too, like Stalin, closed China's gates to the outside world as if around the borders of this country a 'Bamboo Curtain' was erected...

History of Iran and the World [Humanities], Grade 11 (2004) p. 111

Following Stalin's death in 1953, the people of the Soviet Union felt relief as if they had been saved from a nightmare. After Stalin, Khrushchev became secretary general of the Communist Party. In order to purify the Communist Party, he made public all of Stalin's crimes, although he himself was also involved in crimes, as he had brutally suppressed the revolt of the Hungarian people in 1956.

History of Iran and the World [Humanities], Grade 11 (2004) p. 117

In the following quotations, Colonialism and America are targeted, with implied references to the Soviet Union and present-day Russia.

The goal of the non-aligned countries was fighting any kind of Colonialism in the world.

History of Iran and the World [Humanities], Grade 11 (2004) p. 112

What results will the application of the Star Wars plan have in America, in your opinion? Will Europe and Russia also pursue similar plans? What will the result of such action be?

History of Iran and the World [Humanities], Grade 11 (2004) p. 114

XIV. The West's Attack against the Muslim World Today

Today the corrupt and arrogant Capitalist powers are afraid of the Muslims' awakening and revolt, and oppose any Islamic movement in the world. They are involved in killing, massacring, torturing, laying economic siege on the Muslims and [also] in a military and cultural invasion of Muslim societies...

Lessons from the Koran, Grade 11 (2004) p. 30

There is a general comment regarding the 'Diabolical Powers' versus Muslim societies.

Many Muslim nations and societies are caught in wars and conflicts imposed on them by the Diabolical governments and powers.

Lessons from the Koran, Grade 11 (2004) p. 64

Middle Eastern wealth has attracted the attention of the United States as well.

The existence of sources of wealth in the Middle East, especially oil, and its special geographic position, have caused the aggressive states – especially America – to initiate [various] kinds of wars there.

Geography [Humanities], Grade 11 (2004) p. 25

The West, including the Communist block, is blamed for the internal political situation of the Muslim world.

Why are the Muslims in today's world backward? What is the secret of the Muslims' backwardness? Imam Khomeini sees the root of all difficulties in the corrupt and protégé regimes which have ruled the Muslim countries as they still do...

The Muslims' problem is the Muslim governments. These governments which have created problems for us and for all the Muslims, through their connections with the super powers and [in] their devotion to the super powers of left and right...

Islamic Viewpoint, Grade 11 (2004) p. 25

"The nations, the Muslim, and other societies in the world, have been injected [with the notion] that 'politics is not your business; do your business and leave anything related to politics in the hands of the emperors', [so that] they would steal everything belonging to the Muslims... These are disasters that have hit the Muslims. The foreigners' policy propagated that [idea], in order to plunder and to eliminate Muslim dignity."

Imam Khomeini, Islamic Viewpoint, Grade 11 (2004) pp. 25-26

Following are some rules of behavior in the face of a foreign attack.

If the enemy attacks Muslim lands and borders, it is the duty of all Muslims to defend them by any means they have, including the sacrifice of soul and property. There is no need to obtain permission from the religious authority in this matter.

...If (through their local agents and mercenaries) the foreigners have devised plans in Muslim states, through which there is reason to fear, they [may] acquire domination

over these states, it is the Muslims' duty to thwart their plan by any possible means and prevent the expansion of their influence.

When commercial and other relations with the foreigners give ground to fear their political domination over the Muslim regions and the Muslim cities, [or] cause the Colonization of the Muslims or their cities, even if it is [only] moral (and cultural) Colonization, it is the duty of all the Muslims to avoid that and cut off [such] relations.

When political relations between Muslims states and foreigners cause their [i.e., the foreigners'] domination over the cities and [over] the Muslims' lives and property and [lead to] their political colonization, such relations are forbidden to the heads of the Muslim states. Treaties (which are signed with them) are null, and it is the Muslims' duty to guide them [i.e., the Muslim rulers] and oblige them to abandon the relationship, even by [means of] negative struggle.

Islamic Viewpoint, Grade 11 (2004) pp. 121-122

Iran calls upon the Muslims of the world to rise against the West.

"O Muslims of the world who really believe in Islam! Rise and assemble under the flag of monotheism and under the teachings of Islam, and cut the treacherous hands of the super powers from your states and their overflowing treasures. Bring back Islam's glory... Rely on the culture of Islam, fight the West and Westernization and stand on your own feet."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 28**

The annihilation of the 'World Devourers' ('Jehan Kharan' – the United States, and, formerly, the Soviet Union as well) is the final goal of the struggle, according to Ayatollah Khomeini. Freedom or martyrdom is the motto.

"The Muslims of the world, together with the regime of the Islamic Republic of Iran, should resolve to shatter America's teeth in its mouth to pieces..."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 28**

"O Muslims of all countries of the world! Since under the foreigners' dominance gradual death have been inflicted on you, you should overcome the fear of death and make use of the existence of the passionate and martyrdom-seeking youths, who are ready to smash the borders of unbelief. Do not think of keeping the status quo. Rather, think of escape from captivity, deliverance from slavery and of attack against the enemies of Islam. Glory and life are in fighting, and the first step of fighting is [the existence of] will. After that, there is the decision that you forbid yourselves to [submit to] the supremacy of world unbelief and polytheism, especially America.

"I am decisively announcing to the whole world that, if the World Devourers wish to stand against our religion, we will stand against their whole world and will not cease until the annihilation of all of them. Either we all become free, or we will go to the greater liberty which is martyrdom... Either we shake one another's hand in joy at the victory of Islam in the world, or all of us will turn to the eternal life and martyrdom. In both cases victory and success are ours.

"We are the permanent oppressed in history, deprived and barefoot. Other than God we have no one. Even if we are cut to pieces a thousand times, we shall not stop fighting the oppressors."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 29**

"You should think of one thing only, of stabilizing the foundations of pure Mohammedan Islam, Islam that will humble to dust [both] the West, with world-eating America at its head, and the East, with the criminal Soviet Union at its head. [It is] Islam whose standard bearers are the barefoot, the oppressed and the poor people of the world, and whose enemies are the atheists, the infidels, the capitalists and the money worshipers..."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 30**

This is a fateful struggle of existence, according to Ayatollah Khomeini's political will.

"...Today... I am saying to you, O faithful brethren, that, if we are wiped out of the world's surface by the criminal hands of America and the Soviet Union, and meet our God honorably and with [our] red blood, it would be better than living a nobleman's comfortable life under the flag of the Red Army of the East and the black [flag] of the West."

Imam Khomeini's political will, **Islamic Viewpoint, Grade 11 (2004) p. 26**

Within its general attack against the Muslim world, the West is also responsible for the atrocities perpetrated by the Serbs against the Muslim Bosnians. In one text, the United States is fairly presented as a power under the auspices of which the Bosnian peace treaty was concluded.

The newly independent Bosnian republic... became a target for attack by the Serb minority of this republic and a war of several years was imposed on this republic. The Serb forces were engaged in terrible crimes under the protection of some of the Western governments. As a result of these wars, thousands [of Muslims] were killed and millions of Muslims became homeless. Finally, under America's guidance and stewardship, a peace agreement known as 'Dayton' was concluded in this Muslim-inhabited republic, according to which the Republic of Bosnia-Herzegovina would be administered as a federal state...

Geography – Teacher's Guide, Grade 7 (1999) p. 71

In another text, America is fully blamed, with no reservation whatsoever. One should note that this accusation against the United States is totally unfounded, since it never supported the Serbs, it pressured them in Bosnia and fought them in Kosovo in defense of the Muslim Kosovar Albanians.

The all-out attack of the Western countries, with America at their head, against our Muslim society and their violent confrontation with the Islamic movements in the Muslim countries (Algeria, etc.) and the free hand given to the Serbs to massacre the Muslims of Bosnia...

Sociology [Humanities], Grade 11 (2004) p. 75

...Although the Serb population is smaller in relation to the numbers of the two other ethnic groups [in Bosnia-Herzegovina], they still want more lands and want to impose their views on the Muslims. Muslim opposition to that brought about a civil war... During this period the Serbs killed a [great] number of Bosnian Muslims.

The Serbs, under Karadzic's leadership, heavily shelled the women and children of the cities and the villages... The Croats as well sometimes fought against the Muslims and sometimes fought on their side. The Muslims of this land preferred martyrdom to living in disgrace...

Persian Language, Grade 10 (2004) pp. 13, 15

The following text puts together Western Colonialism, the racist South African Apartheid regime, the Serbs in Bosnia-Herzegovina and Israel.

The Colonialists and the powerful ones do not think of anything other than pretension and attack against weak countries. They exercise expansionism and pose false claims wherever they can.

Israel's crimes in Palestine and South Lebanon, the oppression of the black-skinned [people] by the racist regime of South Africa, and the cruel massacre of the Muslims of Bosnia-Herzegovina by the Serbs, prove this claim.

Defense Readiness, Grade 8 (2004) p. 2

Western Colonialism is also blamed for the creation of the Palestinian problem and for Israel's perceived aggression against the Arabs, especially the 1967 War.

Another problem [faced by the Muslim countries] is the regime occupying Jerusalem (Israel), which has been created in this area as a basis for America and other aggressive powers, with the aim of taking over Muslim lands...

Geography [Humanities], Grade 11 (2004) p. 25

Concurrently with the end of the Second World War, Colonialism created a deep and painful wound in the heart of the Arab lands, and left as a memorial of itself the problem of Palestine as one of the foulest stances of man to man.

History of Iranian and World Literature, Grade 11 (2004) p. 191

In the Balfour Declaration of 1917, England agreed with the Zionists' view regarding the establishment of a Jewish state in Palestine. Although from the outset opposition to this declaration was announced by the Ottoman Empire and the Arab inhabitants of Palestine, they could not take [any] action because they were under Colonial rule.

In 1920 the League of Nations gave England the Mandate over Palestine. Thus the ground was prepared for the Jews' extensive immigration to Palestine... At that time, many clashes took place between the Palestinians and the Zionists. But the support for the Zionists by England broke Palestinian resistance and revolts (including the revolt of Sheikh Izz al-Din al-Qassam)... Eventually, in 1947, the Security Council [sic, should be the General Assembly] of the United Nations Organization, having voted for the partition of Palestine, proclaimed the birth of a state named Israel...

In the course of the Six Day War of 1967 – and as a result of America's support of Israel – Egypt, Syria and Jordan were defeated, and the Israelis occupied the Golan Heights from Syria, the Sinai desert from Egypt, and the west bank of the Jordan river from Jordan...

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

The war of the Arabs and Israel which ended in the Arabs' military defeat in June 1967, with the West's conspiracy...

History of Iranian and World Literature, Grade 11 (2004) p. 201

The Arabs' defeat by Israel in June 1967... which Western Colonialism had planned beforehand in coordination with Israel proved to Westernized Arab intellectuals that the West prefers its own interests to anything else.

Nizar Qabani, the talented Arab poet, considers this defeat the Arabs' great disgrace: "...The Arabs... understood that the West supports Israel's racist regime one hundred percent. The fearful prisons, the Middle Ages [style] torture, the massacre of villagers (Kafr Qassem etc.), and the usurpation of the lands of the people of Palestine – [all] confirm this point."

History of Iranian and World Literature, Grade 11 (2004) p. 204

The events of 1967 opened the eyes, as an earthquake, to a new reality which was the Zionists coveting all the Arab lands. In the wake of these events, the essence of the Western news organizations, most of which were in the hands of Zionist journalists and reporters, was revealed to the Arabs...

History of Iranian and World Literature, Grade 11 (2004) pp. 206-207

America is presented as a factor in the conclusion of the Egyptian-Israeli peace agreement, a negative development in the Iranian official point of view.

In 1977 he [Egypt's president Anwar Sadat] went to Israel and, after that, he made peace with Israel with the mediation of the American president Jimmy Carter at Camp David in America...



Do you know to what [matter] this photograph is related?
History of Iran and the World [Humanities], Grade 11 (2004) p. 116

XV. Western (and Communist) Intellectual Danger

The West (and, to a lesser extent, the Communist world) is presented as the main source of danger to the Muslim world on the intellectual level.

The enemies of Islam have always thought of conspiring and planning in order to fail Islam and the Muslims, as they do at present. In our time, global policies and the world's Arrogant Ones [i.e., America] seek to plunder the property of weak nations and enslave them. They make use of all the means they possess in order to demote the nations and make themselves the world's [sole] wielders of authority. In order to strengthen their own rule, these leaders of unbelief and polytheism never pursue one course only. Rather, they penetrate with various faces and through various ways (political, cultural, economic, military). One of their ways, especially in the last two centuries, has been the cultural one, on which they have based all their other plans. They tried in the beginning to propagate their thinking among a specific nation and train loyal adherents of their own, so that through them they would inflict all sorts of blows upon the body of that society.

[Footnote:] 1 – This plan has been implemented in Muslim countries, including Iran. With the penetration of Western thinking since the Qajar period, a group was trained for the service of the West, which accomplished its task successfully. It was such Westoxicated people who have created a new daily problem for the Revolution. Imam Khomeini said: "We will not be quickly saved from the hands of those who are educated in the East or in the West."

Islamic Viewpoint, Grade 11 (2004) pp. 14-15

"One of the [foreigners'] schemes which, unfortunately, had great influence on the [various] countries, including our own beloved country, the effects of which remain [with us] to a great extent, has been the self alienation of the colonized countries – their becoming Westernized or Easternized [i.e., Communist] – hence perceiving themselves and their own culture and power as nothing, while regarding the two-pole powers of West and East as a higher race, their culture as higher, and those two powers as the center of the world. They [further] considered dependence on one of these two poles an unavoidable divine precept. The story of this sorrowful matter is long, and the blows inflicted on us to this day are fatal and ruinous. What is more saddening is that they kept those oppressed and dominated nations backward in all fields, and fostered consumptive countries. They have made us fear their progress and their diabolical powers to the extent that we do not have the courage to embark upon any initiative. We have surrendered all our affairs to them, handed over to them our destiny and our countries, and wait obediently for [their] orders. This futility and artificial empty-headedness have caused us not to rely on our own thinking and knowledge in any matter, and to blindly imitate [both] East and West. Moreover, if we had culture, literature, industry and initiative, the cultureless Westoxicated and Eastoxicated writers and speakers would criticize and ridicule them and suppress and frustrate our local thinking and power, as they [indeed] do. They have spread foreign customs and manners – however vulgar and disgraceful they may be – in their deeds, words and writings, and have fed the nations with them, along with eulogy and praise.

"For instance, if there are some European words in a book, or a written work, or a speech, they are accepted with admiration – with no attention paid to their meaning – and their speakers and writers are considered learned and enlightened. Everything we look at from cradle to grave, if it is named by a Western or an Eastern term, it is considered of good quality, attractive, and a manifestation of civilization and progress. If our own local words are used, that is [considered] old and is rejected. If our children have a Western name they are proud, and if they have a name of our own they are humble and backward. The streets, lanes, stores, firms, pharmacies, libraries, [kinds of] cloths and other things – even if they were locally made – should have a foreign name, so that people will be satisfied and turn to them. Westernization from head to toe, in all activities, in social intercourse, and in all the affairs of life, is a cause of pride, civilization and progress. In contrast, our own manners and customs are [considered] old-fashioned and backward. For any sickness or indisposition, however minor and curable in the country, one should go abroad and condemn and frustrate our skillful doctors and physicians.

"Going to England, France, America and Moscow is a valued source of pride, and going on a pilgrimage [to Mecca] and to the other blessed places is old-fashion and backwardness..."

Imam Khomeini's political will, **Islamic Viewpoint, Grade 11 (2004) pp. 27-28**

The following texts continue the same line of accusation, without naming the West explicitly.

When the enemies want to make a nation obedient to them forever, they take away from that nation the spirit of self-reliance, and propagate among the individuals of that nation [the notions of] self-defeatism and admiration for foreigners. Imam Khomeini, who was the manifestation of self respect among the Muslims of the world, always

called upon all to believe in the values of Muslim culture and [of] their own culture, and to stand up against the influence of foreign cultures.

Islamic Viewpoint, Grade 11 (2004) pp. 26-27

... The arrogant enemies of Islam strive to weaken the beliefs of the people, especially the youths, in all the Muslim countries. They invest money in order to write books and make films which will misrepresent Islam as illogical and as a factor of Muslim backwardness.

Lessons from the Koran, Grade 11 (2004) p. 6

Today, the poisonous propaganda of the enemy of Islam unfortunately dominates the world. Resistance vis-à-vis the propaganda giants... is one of the important goals of the world of Islam.

Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 9

... The deviationist propaganda attack by foreigners and enemies...

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 35

The notion of religion as a personal rather than a social matter is also a Colonialist means for weakening the Muslims.

Those who say that religion is a personal matter of the individual, and [that it] should not be involved in social affairs, are terribly wrong. This erroneous notion has been introduced to the [Muslim] people in our time mainly by Western Colonialists, and has been promoted by them, or by the Westoxicated ones, who do not know Islam, or by the mercenaries [Of Colonialism], who are knowingly serving the foreigners.

Islamic Viewpoint, Grade 11 (2004) p. 118

The West is also blamed for attempting to draw Muslim women away from Islam.

World Arrogance [i.e., America] has endeavored for decades to make the women in the Muslim countries pessimistic regarding Islam, make them prisoners of the diabolic traps, and [thus] drag the whole society... to corruption and immorality...

Islamic Viewpoint, Grade 11 (2004) p. 37

The experience of the last centuries indicates that Colonialism has made an effort everywhere to propagate immorality, in order to divert the thoughts of the youth from anything they should think of, and [in order] to digest them within its own culture. Since they regarded the existence of restrictions in the relationship between women and men (especially the veil) as an obstacle in the way of their sinister aims, they started fighting it.

When Reza Khan was made ruler of Iran by the English, he announced the removal of the veil [as] his first so-called reformist(!) project, on behalf of English Colonialism. Having resorted to force, he endeavored to eliminate the veil [which he saw] as the firmest barrier against the interests of Colonialism.

In Turkey, Ataturk, who was the foreigners' agent too, took up this same policy. In Algeria as well, France used exactly this method.

Frantz Fanon, the famous sociologist, carried out a study on the role played by the veil of Algerian women against French Colonialism, and made the obstinate policies of Colonialism in the struggle against the veil... a subject of research in his book 'The Algerian Revolution, or, a Sociological Study of a Revolution'...

Islamic Viewpoint, Grade 11 (2004) pp. 114-115

Having read a book about the Algerian revolution, explain the role of the women's veil in the defeat of French Colonialism.

Persian Literature, Grade 9 (2004) p. 118

Fighting this phenomenon is fighting for one's own well being.

Fighting against Arrogance

Muslims will not be saved from ignorance, poverty and backwardness, unless they rise and make an effort to cut off the enemies' filthy hands. Knowing the enemy, and standing against the enemy, is a lesson given to all Muslims, and to the nation of Iran, by Imam Khomeini.

"The West and the East will not sit quietly, until they move you out of your Muslim identity – as they vainly imagine. Do not be pleased with the relationship with the transgressors and do not be sad at disconnecting the relationship with them. Always look at enemies with intelligence and open eyes and do not leave them in peace, because, if you do, they will not leave you in peace for a moment."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 28**

Imam Khomeini rejects excessive commercial, political and [other] relations with the Colonialist countries: "If it is feared, in commercial and non-commercial relations, that there would be political and non-political domination of Islam and Muslim lands by foreigners, which would lead to their own and their countries' Colonization – even if this Colonization would be spiritual [only] – [then] it is the duty of all the Muslims to keep a distance. Such relationships are unlawful."

Islamic Viewpoint, Grade 11 (2004) pp. 8-9

Ayatollah Khomeini's legal opinion [fatwa] urging the killing of the British Muslim writer Salman Rushdie is presented as part of the struggle against Western anti-Islamic conspiracies.

Another important event in that period was Imam Khomeini's [religious] sentence regarding the apostasy and the inevitable killing of Salman Rushdie, author of the Satanic Verses. Salman Rushdie, a [British] writer of Indian descent and outwardly a Muslim, insulted the Islamic holy beliefs and the person of Islam's honorable Prophet in his book, which he wrote as a novel, in a calculated plot on the part of the enemies of Islam. With full authority, on the basis of [Islamic] legal duty and without regard to political considerations, Imam Khomeini explicitly announced that killing him is the duty of every Muslim. This brave sentence stunned Western political and social circles. Those who have been despising Muslims and insulting their holy beliefs for over a century without seeing a serious reaction, were very disturbed by this brave sentence...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 292-293

See more on this issue in the section about the attitude to Western culture below.

D. Western Encroachment on Iran

This is also part of Western Colonialism, beginning with the arrival of the Portuguese in the Persian Gulf in the 16th century, through Czarist Russia's and Great Britain's ambitions in nineteenth-century Iran, and ending with the present-day conflict with the United States. This section focuses on the attitude to the Western 'other' in the context of Iranian history. It does not specifically deal with local elements such as the Qajar or Pahlavi dynasties, except when their relations with the West are discussed. Such local elements are not treated as 'others' within the scope of this research. However, one cannot ignore the grossly biased attitude in the historical narrative of the textbooks to these and other local elements to the point of falsification of events and developments, in marked contrast to the criteria suggested by UNESCO (see the Introduction). Large portions of the material in this section are available on the website only.

I. Early Colonialist Attempts: 16th-18th Centuries CE

The Portuguese arrived in the Persian Gulf with their battleships [in the 16th century CE] and planned to occupy Iran's coasts and islands.

History, Grade 8 (2004) p. 1

One of the important events of Shah Abbas' time [16th century CE] was the war with the Portuguese Colonialists. Using their battleships, the Portuguese, who at the beginning had outwardly come to the Persian Gulf for trade, occupied a little later the islands of Bahrain and Hormuz as well as the port of Gamberun. In order to expel the Portuguese, Shah Abbas' army initially liberated the island of Bahrain and the port of Gamberun. From that time on this port has been named the Port of Abbas [Bandar Abbas]. After that, the Iranians attacked the island of Hormuz, with the help of an English naval force, and totally defeated the Portuguese, expelling them from the Persian Gulf. The reason for English cooperation with Iran was first that, as colonialists themselves, they were in competition with the Portuguese over trade, and secondly the government of Iran had threatened that, if they did not participate in the war against the Portuguese, they would not have trading rights in Iran.

History, Grade 8 (2004) p. 7

During the Safavid period Iran and the European countries established extensive relations with each other. One of the reasons for the creation of these relations was the Ottoman wars with Iran and [with] European countries like Spain (the Europeans tended to unite with Iran against the Ottomans). Another reason was the commercial, political, and military rivalry of European countries with one another, which caused each one to strive to attract Iran's attention. In addition to Spain there were at that time relations between Iran and England, France and Holland.

History, Grade 8 (2004) p. 10

The fall of the Safavid rule caused Russia and the Ottomans to occupy parts of northern and western Iran and divide them among themselves. Before attaining the

throne, Nader [Shah] expelled the Ottomans from Iran. Following that, Russia gave the lands it had occupied back to Iran...

History of Iran and the World [Humanities], Grade 11 (2004) p. 139

1722 – The occupation of Rasht and Baku by the Russians.

1735 – The Russians go out of northern Iran.

1763 – England's domination over India – England's inclination towards trading with Iran.

History, Grade 8 (2004) p. 27

British Colonialism in India is blamed for the decline of the Persian language there.

As a result of the political conflicts and the penetration of English Colonialism, the connection between the Persian language of the Indian sub-continent and the Persian language of Iran was cut off.

Persian Literature, Grade 9 (2004) p. 167

Before English Colonialist rule in India, the Persian language had an ever increasing circulation there. With the continuation of India's occupation, it gradually lost its splendor and local languages, [as well as] Urdu and English were disseminated in its stead.

History of Iranian and World Literature, Grade 11 (2004) p. 39

Persian language and literature spread and circulated for centuries in distant countries such as India, China, Mesopotamia and the Mediterranean coasts. But changes in the last two centuries, especially the penetration of English Colonialism, led in most regions – such as Pakistan, Tajikistan, India and Afghanistan – to many differences in language construction, vocabulary, pronunciation and manners [of speech]. At present, with the exception of the two literary currents of Dari (the Persian current in Afghanistan) and Tajik (the Persian current in Transoxania [the formerly Soviet Central Asia]), not one significant current has survived.

Persian Literature, Grade 10 (2004) p. 179

The people of Hormozgan and Bushehr, who are zealous guardians of our country's southern borders, have fought throughout the last several centuries against the designs of the Colonialists of the various nations...

Persian, Grade 8 (2004) pp. 90-91

The great powers have always looked at our country with a covetous eye and have used extensively the tools of separatism and ethnicity. They are doing their best today as well, striving to sow discord between the different Iranian ethnic groups, so that they would have a better opportunity to reach their goals.

Persian, Grade 8 (2004) p. 160

Following the extension of their Colonialist activities in Iran, the English signed a treaty with the [Iranian] Zand government [18th century CE], according to which they were permitted to trade in the ports of the Persian Gulf. [The Iranian Zand ruler] Karim Khan gave the English permission to establish a commercial base in the port of Bushehr, but prevented them from taking money out of the country. He compelled

them to export Iranian goods from the country instead of money. It seems that Karim Khan cleverly discovered something about English Colonialist goals.
History of Iran and the World [Humanities], Grade 11 (2004) pp. 143-144

II. The 19th Century: Iran Loses Territory to Russia and Britain

This period [the Qajar period – from late 18th to early 20th centuries]... coincided with the era of expansionism on the part of the advanced countries, the Colonialist conflicts between England and France, and Czarist Russia coveting Iran's northern and north-eastern territories.

History of Iranian and World Literature, Grade 11 (2004) p. 78

Fat'h-Ali Shah's long reign coincided with the intensification of Colonialist competition between the European great powers and the attention they paid to the Iranian court. That brought about a series of political, economic and social disasters in Iran.

Developments in Europe and Iran's Importance for the European Powers

Contemporaneously with the reign of Fat'h-Ali Shah, the rivalry among the European countries reached [its] peak... With the extension of their influence in the world, these countries were striving to ruin their adversaries and weaken them. In France, Napoleon, with his domineering policies, thought it more advisable, in order to overcome England and strike his powerful European rival, to press its throat in its colonies rather than confronting this adversary in Europe. India was among the most important of these colonies and it had special importance for the English... As India's neighbor and having been regarded as the gate to India, Iran all at once acquired special importance, and the attention of the two above-mentioned countries was directed to the Iranian court. Russia too, willingly or unwillingly, paid much attention to Iran, because of its rivalry with England and because of its own policies regarding Asia. Thus, all at once, the Qajar court became the focus of attention on the part of the European Colonialists who started their political, economic and military attack on Iran...

History of Iran and the World [Humanities], Grade 11 (2004) p. 148

The court of Iran futilely pinned its hopes on Napoleon [against Russia]. Instead of relying on the people and on their general mobilization by focusing on authentic religious values and making intensive use of the anti-Colonialist religious leaders, it pinned its hope on the Colonialists... The Iranian Shah's hope of receiving help from France was transformed into despair. But instead of thinking of a radical remedy he chose to resort again to another Colonialist power...the English Empire...

Fat'h-Ali Shah who was completely ignorant of world events and problems, and did not know the original motive for friendship and rivalry among the European countries, became quite easily a tool in the hands of the politicians and representatives of European countries...

A short time after the signing of this treaty [with England] the Russian army attacked Iran. This invasion was the beginning of a series of wars between Iran and Russia

which eventually brought about the loss of a vast part of Iran and the conclusion of two shameful treaties.

After the Russian attack, the Iranian court sought succor from the English and asked them for help on the basis of the concluded treaty. The English, who had formerly made peace with Russia in a secret agreement, pretended that their treaty... with Iran had been [made] in order to prevent Napoleon's invasion [of Iran], not Russia's!

...Without taking any serious action to help Iran, which was exposed to intense Russian invasion, England's new representative played with the [Iranian] court for three years and in 1812, after the Russian victory in the first phase of the war, he finally concluded a treaty of 12 clauses with Iran... The Shah of Iran signed it in 1814. Thus, he submitted to a sinister treaty which ruined Iran's independence.

History of Iran and the World [Humanities], Grade 11 (2004) pp.150-152

Russia's Expansionist Policies in Iran

...Russia's rulers, who had entered the arena of Colonialist rivalries and had seen the disorder in Iran's internal affairs, started to think of having authority over our country and even of occupying parts of it. Though Nader Shah and Karim Khan [18th century] prevented the realization of this Russian goal, developments in the world and the political-military weakness of Iran gradually prepared the ground for Russian activity in our country. Russia's most important goals in Iran at the beginning of the Qajar period [late 18th century] were as follows:

1. Gaining [Access] to [Ice-]Free Waters and Dominance over the Persian Gulf
On the basis of the will [made by] Peter the Great, founder of modern Russia, Russian rulers regarded access to the waters of the Persian Gulf and the Sea of Oman as one of the ways to political and economic prosperity, [and as a way to] confront Colonialist adversaries and transform [Russia] into a superior world power. The foreign policy of the Russian rulers in Asia was also based on this premise.
2. Annexation of Northern Iran to Russia as Part of the Territorial Expansion Policy. In order to carry out their expansionist policies in the two continents of Europe and Asia, the Czars of Russia took many actions. Among Russia's Asian neighbors, Iran of that period had long borders with that country and, more importantly, it was a country lacking powerful military capabilities and capable statesmen.
3. Access to India through Iran and Pressuring England. Russia's policy of territorial expansion and the intensification of that country's conflicts with England on the European continent directed Russian attention to India. By occupying that land, in addition to bringing the European adversary to its knees in Europe and Asia from the political and economic points of view, they [the Russians] would also have at their disposal India's economic market, realize their own policy of territorial expansion in that part of Asia and, finally, have access to the Sea of Oman. Penetration into India was possible from the two regions of Iran and Afghanistan. The Russians [therefore] directed their attention to these two regions. They sent their military forces to northern Afghanistan and to the northern Iranian borders, namely, Georgia and the other northern regions.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 153-154

The Treaty of Gulistan

This treaty is one of the most shameful treaties ever signed in the history of Iran... The Treaty of Gulistan included 11 chapters and safeguarded Russian territorial, political and economic greedy desires. According to this treaty:

1. The districts and cities of Georgia, Daghestan, Baku, Derbent, Shirvan, Qarabagh, Shakki, Ganja, Muqan and the upper part of Talesh were given to the Russians.
2. Iran's right of navigation in the Caspian Sea was abolished and, at the same time, many concessions were given to Russian merchants in Iran.
3. The Russians undertook to help any of Fat'h-Ali Shah's sons who would be nominated as crown prince of Iran... This undertaking actually left the Russians with the opportunity to interfere in the Iranian internal affairs.

The Second Period of the Iranian-Russian Wars

In the years following the conclusion of the Treaty of Gulistan, the Russians acted oppressively in the regions which had been separated from Iran and were inhabited by Muslims. The cries of complaint from the people of these regions came to the ears of the Iranian people many times and created in the hearts of the Muslims of Iran much hatred of the Russians and an aversion for them. Also, numerous [Islamic] legal opinions [given] by a large number of religious authorities and clergymen, stating the obligation of Jihad against the occupying and aggressive enemy, led to deliberation and excitement among the people. When the clergymen's legal opinions were assembled in a collection entitled 'The Jihad Treatise' and were circulated among the people, they created much more eagerness... for the liberation of the Muslim lands.

In order to start the war a pretext was needed. That pretext was already left within the text of the Treaty of Gulistan, though Iranian statesmen had not paid attention to it. In that treaty, the boundary line between the two countries was not clearly defined. Consequently, the Russians encroached on part of the borderland near Yerevan – which was regarded as a grazing area by Iranian tribesmen. They created similar disputes and encroachments in other places as well.

In the meantime, Muslim religious leaders insisted on Jihad against the enemy and some of them, together with groups of people from Iraq, Isfahan and Teheran started to move in the direction of Azerbaijan with the intention of [carrying out the] Jihad...

...The Iranian army was defeated and scattered... [the Russian commander] occupied Yerevan without facing a serious obstacle. Having crossed the Aras [river] he moved into Azerbaijan.

...In 1243 [1827] the shameful treaty of Turkmanchai was signed...

Contents of the Treaty of Turkmanchai

1. Handing the principalities of Yerevan and Nakhichevan over to Russia and the evacuation of Talesh and Muqan by the Iranian army.
2. Payment of... five million Tuman by Iran to Russia in installments as war reparations.
3. Granting free passage to the Russian commercial ships in the Caspian Sea and along its coasts.

4. Consenting to the conclusion of a commercial treaty between Iran and Russia and to the right of sending a consul and commercial representatives to any of Iran's regions, as the Russians would deem necessary.
5. Supporting Abbas Mirza's status as crown prince...
6. Sending back the prisoners of war of the two parties.
7. Granting the right of consular judgment (Capitulation [privileges]) to Russia.

In addition to the signing of the imposed treaty of Turkmanchai under Russian pressure, the Qajar government signed a commercial treaty with them according to which the Iranian market was placed at the Russians' disposal without any obstacle.
History of Iran and the World [Humanities], Grade 11 (2004) pp. 156-158

The wars of Iran and Russia took place during Fat'h-Ali Shah's reign [first third of the 19th century CE]. Unable to stop the invasions of the northern neighbor, the Qajar government conceded to the foreigners many parts of the country of Iran under two agreements.

History, Grade 8 (2004) p. 31

At the beginning of the nineteenth century the Russian Czars... occupied parts of the Ottoman Empire and also took over the northern parts of our country under the treaties of Gulistan, Turkmanchai and Akhal... In accordance with the treaties of Gulistan and Turkmanchai they occupied 17 cities in the Caucasus which had belonged to Iran.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 51-52

Iran's Relations with Europe and the Wars of Iran and Russia

In Lesson Four you read that the Industrial Revolution directed the attention of European countries to other parts of the world in order to acquire economic gains. [Precisely for] this reason three important countries at the time, namely, France, England and Russia turned their attention to our country, during the rule of Fat'h-Ali Shah. Each of them endeavored, besides [promoting its own] hegemony over Iran, to prevent penetration by others. The result of these relations aimed at hegemony was only harm and loss for Iran.

The Relations with France

Long before the Qajar period England had succeeded in dominating India. India was at that time England's largest colony. In Fat'h-Ali Shah's time Napoleon Bonaparte, who ruled France, initiated competition and hostilities with England on the one hand, and decided to occupy Russia on the other hand. [Behind] the French's goals was [the assumption that] by attacking India and occupying it they would drive the English out, in addition to the opportunity of economic gains [for themselves]. In order to attain this goal Napoleon sought to establish friendly relations with Iran, because Iran was the passageway to India and could also be France's ally in its war with the Russians. As you will read, concurrently with these developments the Russians also started to advance on Iranian soil. For this reason Russia came to be considered the common enemy of [both] Iran and France. Fat'h-Ali Shah, who could not confront Russia, accepted France's offer of friendship. Eventually, an agreement was concluded between Iran and France. According to this agreement the government of Iran allowed France to send forces to India via Iranian soil whenever it [so] wished. For its part,

France undertook to give Iran military equipment and to assist it against Russia. But a little later, having concluded a treaty of friendship with Russia, Napoleon did not carry out his promises and left the Qajar government alone vis-à-vis Russia.

The Relations with England

Fat'h-Ali Shah's despair of Napoleon presented a suitable opportunity for the English to intensify their penetration into Iran. They wanted to have relations with Iran for several reasons: 1 – To prevent French and Russian penetration through Iran into India. 2 – To prevent a possible Iranian attack on India. 3 – To put the Iranian market at their own disposal.

The Shah of Iran himself, who was overwhelmed by Russia, wanted to establish relations with England. Accordingly, England's political and military representative came to Iran. After lengthy debates and talks, an agreement known as the Detailed Treaty was signed between the two countries. According to this agreement, Iran undertook to help England protect India and, for its part, England agreed to put financial and military aid at Iran's disposal. This agreement too had practically no consequences for Iran ([Footnote] 1 – Because England had secretly established friendly relations with Russia and, therefore, avoided helping Iran).

The Wars of Iran and Russia

At the time when the two countries, France and England, were engaged in establishing relations with Iran, the attack by the Russian army on the northern borders of our country was the most important problem that attracted the attention of the Qajar government. The Russians who had long before coveted Iranian territory thought to realize their intentions during the reign of Fat'h-Ali Shah, because of the military and political weakness of the Iranian regime.

Russia started advancing on its borders with Iran, using as a pretext the inclination of Georgia's governor, Gorgin Khan, to joining Russia ([Footnote] 2 – At that time Georgia was part of Iran). You have read that, at first, Iran requested France, and then England, for help, but these actions did not have any result. Finally, the Iranian soldiers under the command of Abbas Mirza, Crown Prince of Fat'h-Ali Shah, avoided confrontation with the Russian army, and a peace agreement known as the Treaty of Gulistan was signed between the two countries. According to this agreement some of Iran's cities, such as Baku and Ganja were given over to Russia.

The defeat at the hands of Russia made the Iranians angry. After several years, with the clergymen's judicial decree [*fatwa*] of Jihad and with much passion, the people acted in order to retake the lost regions. In the war which broke out the Iranians initially gained important victories. But, this time too, in consequence of the wrong policies of the Qajar government, Iran's army was defeated. The result of this defeat was the signing of the Treaty of Turkmanchai, according to which more parts of Iranian territory, in the regions of Armenia and Azerbaijan, came under Russian occupation.

History, Grade 8 (2004) pp. 31-35

The Wars of Iran and Russia

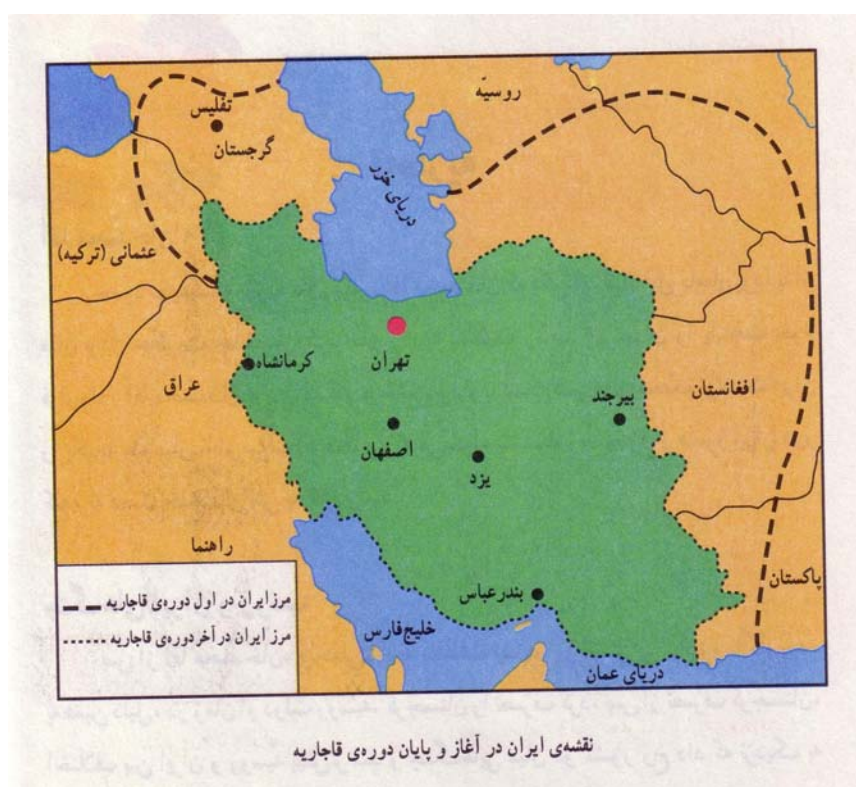
In his time [Fat'h-Ali Shah Qajar, first third of the 19th century CE] Russia occupied Georgia. Following the occupation of Georgia the disputes between Iran and Russia

increased, and wars broke out between the two countries which lasted close to ten years. In these wars the Iranian army was eventually defeated.

The reasons for the Iranian defeat in the wars of Iran and Russia consisted of [the following]:

1. The unfamiliarity of the Iranian army with [modern] military methods and modern weapons.
2. The interference and conspiracy of foreign countries such as France and England.
3. The inattention of the Shah of Iran and his entourage to state affairs.

At the end of these wars the leaders of the two countries, Russia and Iran, signed treaties which were mostly unfavorable to Iran. According to these treaties the river Aras was recognized as the border between Iran and Russia and the territories north of this river (which today include the countries of Azerbaijan, Armenia and Georgia) were given over to Russia.



Map of Iran at the beginning and the end of the Qajar period
Social Studies, Grade 5 (2004) pp. 117-118

Britain's encroachment on Iran started with taking over Iran's position as suzerain of Afghanistan.

The governor of the city of Herat at that time was [a man] called Kamran Mirza who, with English instigation, started to oppose the government of Iran and claimed independence. Mohammad Shah [of Iran, 1834-48] besieged Herat, but the English opposed this move and, as the Shah of Iran insisted on occupying the city of Herat, they threatened that if Iran occupied Herat they would attack southern Iran.

Mohammad Shah, who could not confront the English forces, stopped the siege of Herat.

History, Grade 8 (2004) p. 36

At that time Dost Mohammad Khan, the governor of Kabul, who entered into the service of the English, thought to occupy Herat and sent his soldiers to that city. The governor of Herat requested help from Hosam al-Saltaneh, the governor of [the Iranian province of] Khorasan, but, after the arrival of the Iranian soldiers, he chose to betray [them] and attacked them. Hosam al-Saltaneh managed to besiege Herat and occupied that city in spite of the efforts made by Dost Mohammad Khan and the English. The fall of Herat, which in the eyes of the English was tantamount to losing Afghanistan, caused them extreme consternation. Then the English quickly dispatched their forces to southern Iran, occupied the island of Khark and also the cities of Khorramshahr and Bushehr...

...The peace treaty of Paris [1857] was signed between the two countries. Under this treaty Iran agreed to formally recognize Afghanistan's independence, evacuate Herat and renounce all claims to that city, and in case a dispute should arise between Iran and Afghanistan it would accept England's mediation.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 165-166

It was at that time that Afghanistan got detached from Iran and fell into the English claws. You have read that in the reign of Mohammad Shah the English prevented the occupation of Herat by the Iranian forces. Having considered Herat the gate to India, they managed to put in charge in this city individuals connected to them. In Nasser al-Din Shah's time [1848-96], the governor of [the Iranian province of] Khorasan took Herat out of the claws of England's mercenaries. But the English immediately occupied the island of Khark and the cities of Khorramshahr and Bushehr. This action caused panic in the Iranian court and Mirza Aqa Khan Nuri [the Iranian prime minister] ordered his representative in Paris to conclude a peace treaty with England's representatives. Hence, an agreement known as the Treaty of Paris was concluded between the two countries. According to this agreement Iran undertook to formally recognize Afghanistan's independence, evacuate Herat and renounce all claims to that city. In the time of Nasser al-Din Shah, other parts of Iran were detached as well, as you see in the [following] map.



The detachment of parts of Iran from its territory during the Qajar period

- [Khaki] Regions which were detached from Iran according to the Treaty of Gulistan.
- [Pink] Regions which were detached from Iran according to the Treaty of Turkmanchai.
- [Green] Regions which were under Iran's influence in the time of Fat'h-Ali Shah.
- [Orange] Regions which were detached from Iran in the time of Nasser al-Din Shah.

History, Grade 8 (2004) pp. 38-39

Looking at the map on p. 39, specify the regions detached from Iran in Nasser al-Din Shah's time. In which countries are they now?

History, Grade 8 (2004) p. 43

Wars broke out in Khorasan. In some [of them] the Iranians were victorious. In the end they... had to give [the city of] Herat and many more of these areas over to the English...

...One day the English took over Herat. They took possession of the property of those ones who had departed [to Iran]...

Wars broke out in greater Khorasan, Herat was detached from Iran and the English conquered it...

Persian Language, Grade 9 (2004) pp. 140, 142, 144

III. Russian and British Political and Economic Intervention, 19th-20th Centuries

Following the Wars with Russia and the Afghan episode, Iran's present borders became more or less defined, and a new phase of Western encroachment began, that of political and economic intervention.

Another Qajar Shah was Nasser al-Din Shah. In his time Russia and England continued their intervention in Iran.

Social Studies, Grade 5 (2004) p. 118

Penetration by foreigners and their acquisition of innumerable concessions took place in the reign of this king [Nasser al-Din Shah]...

History, Grade 8 (2004) p. 37

Nasser al-Din Shah was a despotic and spendthrift king. He liked to travel to Europe a great deal and gave foreigners many concessions so as to secure the expenses of his trips.

History, Grade 8 (2004) p. 41

The emergence of the Bahai religion in Iran at that time is attributed to Western Colonialism.

The Fabrication of Sects by Colonialism

The governments of England and Russia were very alarmed by the Muslims' unity in Iran. Therefore they endeavored to cast disunion among the people and eliminate their unity. One of their actions for the creation of disunion was the protection of new artificial religions. Among these false religions were Babism and Baha'ism. Initially, the founder of the Babi sect, Sayyed Ali Mohammad, claimed to have been the *Bab* (In the terminology of this sect *Bab* ['Gate' in Arabic] used to denote a person who was the people's means of connection with the Hidden Imam). A little later he openly called himself the Promised Mahdi [a sort of a Messiah in Muslim tradition] and finally claimed to be a prophet. Sayyed Ali Mohammad Bab's claim caused a great revolt named 'the Babi Sedition' and it created the Babi sect which came under the protection of Russia and England. Following this event Sayyed Ali Mohammad Bab was executed by firing squad on the order of Amir Kabir [Iranian prime minister at that time]. After him, Mirza Hossein-Ali Nuri undertook the leadership of the Bab's followers. A little later, Mirza Hossein-Ali, who had given himself the title *Baha'* ['splendor' in Arabic], proclaimed himself a new prophet and created the Baha'i sect, which was also protected by England.

History, Grade 8 (2004) p. 37

Colonialist Sect Building

Alongside all the efforts they made to weaken Iran and the Iranians, and since they considered the religious unity of the people of Iran a great danger to themselves, the English and Russian Colonialists strove to transform the Islamic unity of the people

into division by creating different religious sects. The creation of Babism in the reign of Mohammad Shah and, later, of Baha'ism in the reign of Nasser al-Din Shah was in fact an effort in this direction.

History of Iran and the World [Humanities], Grade 11 (2004) p. 162

The plundering policy of Russia and England on the one hand, and the crimes and inefficiency of the government apparatus on the other hand, and also the growing political and social awareness of the people during the reign of Nasser al-Din Shah, gradually led the Iranian population towards a general change, and became the source of revolts against tyranny and Colonialism...

The Koran explicitly teaches the Muslims that they should never be under the infidels' rule and [should never] obey them. For this reason, submission to the foreign infidel, or being under his rule, was regarded as tantamount to Muslims leaving the realm of Islam. Hence, it was incumbent on each Muslim to fight tyranny and Colonialism, as required by his religious beliefs and in light of the Islamic conceptual background...

From then on, under the guidance of the religious leaders and having been inspired by the Islamic ideals, the people began to fight tyranny and Colonialism step by step.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 169-170

The foreigners' influence in Iran did not have a political dimension only. Rather, one of the principal goals of their political penetration was preparing the necessary conditions for economic control. During the Qajar era, and on the threshold of the Constitutional Revolution, Iran's economy – especially commercial affairs – was a monopoly of Russia and England...

History of Iran and the World [Humanities], Grade 11 (2004) p. 172

Granting Concessions to the Foreigners

During the reign of Nasser al-Din Shah, the Colonialist powers of Russia and England obtained, through the conclusion of treaties, various economic concessions in order to extend their political and economic influence in Iran. In order to attain this goal, besides using the spies and mercenaries they had in the Iranian court, they bribed the corrupt courtiers and even the Shah himself...

The Reuter Concession

...This is one of the worst concessions a country would grant to another... [The agreement of this concession] was signed between the government of Iran and an English Jew by the name Baron Julius de Reuter. Under this agreement, which was final and exclusive, Reuter was granted the right of constructing railways and tramways, exploiting all the minerals and resources – except gold, silver and precious stones, exploiting the forests and constructing irrigation canals for a period of seventy years, and [also] administering the custom [services], as well as [having] the right of importing all kinds of crops to Iran for a period of 25 years.

News of granting this concession made the people extraordinarily astonished, because under that concession Iran was practically giving away its own political and economic independence and becoming England's colony without war and bloodshed...

General opposition to the Reuter concession finally made the Shah announce its cancellation... Reuter, who saw that his hand could not reach the opulent table at which he was sitting, did not give up and finally succeeded in receiving from the Shah the concession of establishing the royal bank [and administering it] for a period of 60 years.

The Talbot Agreement (The Exclusive Tobacco Concession)

In the summer of 1888, when Nasser al-Din Shah was spending [some] time in Europe... An English capitalist called Talbot met with the Shah. Talbot, who had been aware of the Shah's empty treasury and of his need of money, proposed to him that an exclusive concession of buying, selling and supplying tobacco all over the territory of the Iranian kingdom would be granted to him for a period of fifty years... The Shah, having taken a bribe, gave his consent and an agreement was signed between Talbot and Iran on that matter...

As rumor of it spread, the granting of this concession aroused a strong reaction... The religious leaders of the [various] cities were in the forefront of the opponents... Realizing that his own position was in danger, Nasser al-Din Shah... finally cancelled that concession and paid damages to Talbot.

...The cancellation of a concession to a Colonialist country, and the retreat of Colonialism in the face of general unity taught the people that, with self organization and with an ongoing struggle, it was possible to gain victory over the Colonialist powers...

The Northern Fishing Concession

During the reign of Nasser al-Din Shah, and in the course of granting concessions to foreigners and to the local court functionaries, the Shah leased the fishing [operations] in the north [the Caspian Sea] to Mirza Hossein Khan Sepahsalar. Having signed the leasing contract, Sepahsalar handed the whole concession under contract to the Russian Stepan Lianazov...

The Iran-Russia Customs Agreement

...An agreement was secretly signed between the two countries (1901). Under this agreement Iran could not change its customs tariffs and lower or raise the duties payable for the imported or exported goods into or out of Iran. Also, it could not draw up customs regulations without Russia's consent. Beyond practically putting Iran's economy under Russian control, this agreement inflicted the heaviest blow on the local industry and production...

[Footnote:] After the content of this agreement was leaked out, the English, who were stunned, exerted pressure on the Shah and managed to conclude a similar customs agreement with Iran regarding the customs of the [Iranian] south.

Accepting huge loans with heavy interest rates from abroad paralyzed the country's economy more and more, on the one hand, and intensified the economic stagnation of our society, on the other hand. This matter was another factor which had an influence on the people's revolt against tyranny and Colonialism.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 173-177

But the revolt against tyranny included massive asylum-seeking at the British embassy compound in Teheran, which the textbook denounces.

After the religious leaders and another group of people left Teheran for Qom, and in addition to the general anger, there was some apprehension of a possible attack by the government against the defenseless people. The secret agents of English Colonialism further intensified this general fear. About twenty thousand people [then] sought refuge in the garden of the [British] foreign embassy and had a sit-down strike there. By this action they have left a black spot on the history of the Constitutional struggles. The strikers in the English embassy notified the government of their demands through the representative of that country.

History of Iran and the World [Humanities], Grade 11 (2004) p. 180

The constitutional movement of 1905 brought about the establishment of a parliament, against the Shah's wishes.

With the penetration into the Majles [Parliament] of Westernized currents and of some elements connected with the court and the foreigners, two different view-points appeared regarding the drafting of a constitution. At the head of one position stood most of the religious leaders who were trying to draft the constitution on the basis of Islamic standards. The other viewpoint, inclined to the West and modernism, was striving to make use of Western ideas and patterns in drafting the constitution.

History of Iran and the World [Humanities], Grade 11 (2004) p. 181

The Russians opposed the Constitutional Revolution for the following reasons:

1. The Qajar Shah and the ruling body of that time were completely dependent on them, and the weakening of the court would endanger the interest of this Colonialist power.
2. Russia was sure that the English, with [their] influence on the leaders of the Constitution [movement] and the Majles representatives would be able to draw the Majles to their own side and incite against them [i.e., the Russians]. Thus, the Russians' position from a political and economic point of view would be in danger, and our country's big market would be taken out of their claws.

History of Iran and the World [Humanities], Grade 11 (2004) p. 183

The reasons for Russia's opposition to the Constitutional Revolution [in Iran, 1905] were as follows:

1. The complete dependence of Mohammad-Ali Shah on Russia, and the Russians' lack of confidence in the heads of the constitution and the parliament.
2. Russia's conviction that some of the constitutionalists and parliament deputies were England's partisans.

...Eventually, Mohammad-Ali Shah shelled the parliament with the help of forces under the command of a Russian officer named Liakhov.

History, Grade 8 (2004) p. 48

After the military force under the command of the Russian Liakhov advanced towards the Majles and began its attack against the representatives and the people, a number of

armed Jihad fighters started to shoot back... Some of the representatives... sought refuge in the English embassy and saved their lives.

History of Iran and the World [Humanities], Grade 11 (2004) p. 185

Russia and England who saw popular revolts taking shape and the wide support given to them by the [Shiite] religious leaders of the [Shiite] holy cities [in Ottoman Iraq], made efforts to check them. But, since they were unsuccessful, they decided to control and deflect the people's movement.

History of Iran and the World [Humanities], Grade 11 (2004) p. 187

The Shah's move against the parliament spurred a popular resistance in some regional cities and their forces eventually occupied Teheran, reinstated the constitutional regime, deposed the Shah, and took revenge on the anti-constitutionalists.

Sheikh Fazlullah [Nuri]'s opposition to the Constitution and the Constitutionalists continued until the conquest of Teheran [by the Constitutionalists].

History of Iran and the World [Humanities], Grade 11 (2004) p. 190

One of the criminal measures of the [Constitutionalist] conquerors of Teheran was the arrest and execution of the religious leader [who was a] supporter of Islamic law [as constitution], the martyr Sheikh Fazlullah Nuri...

History of Iran and the World [Humanities], Grade 11 (2004) p. 189

Before his arrest, the people surrounding martyr Nuri earnestly endeavored to find ways to save him. They even suggested to him that he seek refuge in one of the embassies or hoist the flag of the Russian embassy on the roof of his home. He did not accept these proposals and said as an answer: "Is it permissible that after seventy years, during which I have made my beard white for Islam's sake, I should go under the flag of unbelief?"

The late Jalal Al Ahmad has in [his] book 'Westoxication' [*Gharbzadegi*] a nice passage explaining the nature of that move by Sheikh Fazlullah's killers. He shows in the most beautiful manner the Colonialist direction of this execution. He says: "...I see the body of that great man on the gallows like a flag which after two hundred years of struggle was hoisted on the roof of the house of this state as a sign of the ascendancy of Westoxication."

History of Iran and the World [Humanities], Grade 11 (2004) p. 191

The events of the Constitutional Revolution helped the two contesting powers in Iran, Britain and Russia, to reach an understanding regarding the allocation of spheres of influence inside Iran.

The Agreement of 1907

...In this agreement Russia and England agreed to divide Iran into two spheres of influence and one neutral zone. According to this agreement southern Iran was England's share and the north was Russia's share. The center was considered neutral.

...As we will see, a little later, the two countries occupied north and south Iran in complete agreement, and Iran became exposed to more plundering by foreigners.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 191-192

At that time [after 1907] parliament decided to recruit foreign advisors in order to solve the country's financial and military problems. Accordingly, an American – Morgan Shuster, a Swede – Yalmarson, and some others arrived in Iran.

The employment of these advisors duly improved the country's situation to a certain extent, but that was contrary to Russia and England's policy in Iran. For this reason these two countries took steps to dismiss Morgan Shuster. Finally the Russians, with England's covert support, requested in a threatening letter Shuster's expulsion from Iran. Parliament did not surrender to the Russian pressure but [the regent] Nasser al-Mulk... suspended parliament and accepted the Russians' request. After the suspension of parliament, Russia in the north, and England in the south of the country, embarked on aggression and oppression. The Russians, for example, hanged some of the inhabitants of [the provinces of] Khorasan and Azerbaijan and shelled [Imam] Reza's mausoleum [in Mash'had].

History, Grade 8 (2004) p. 53

...In order to organize Iran's economic and military situation the Majles invited to Iran the American Morgan Shuster and the Swede Yalmarsen [footnote]... The government's new measures, which were taken with the help of these advisors, were undoubtedly not in line with the general policy of the Russian and English Colonialists. Consequently, many efforts were made to neutralize these measures... The Russians... demanded that he [Shuster] be sent out of Iran... Thus Shuster went out of Iran.¹²

History of Iran and the World [Humanities], Grade 11 (2004) pp. 192-193

Following the outbreak of the First World War, Britain and Russia acted upon their 1907 understanding and occupied their own respective zones of influence.

...The First World War began. Our country declared its neutrality from the very beginning. But the foreigners, without [paying] attention to this issue, attacked Iran and parts of our country came under English and Russian occupation.

Social Studies, Grade 5 (2004) p. 123

Our country too became an object of foreigner aggression during the First World War. England and Russia, who feared that Germany would penetrate into Iran and take possession of its oil resources, attacked our country with their soldiers and occupied it.

History, Grade 8 (2004) p. 54

Although the forces of Russia and England were present in northern and southern Iran before the [First World] War, with the Ottomans entering the war, joining forces with the Germans and both countries endeavoring to penetrate the western regions of Iran

¹² *A footnote in the text reads: "One should remember that at that time the Americans had not yet shown their arrogant and 'World Devouring' face to the people of the world, and the nations harassed by the oppression of Russia, England and the rest of the Colonialists did not have a bitter memory of the Americans."*

and strike at the Allies, the Russian and the English soldiers in Iran became more active and this matter brought about many political-economic disasters.

History of Iran and the World [Humanities], Grade 11 (2004) p. 193

In the first years of the First World War, Iran's various regions were the scene of bloody battles between the people and the occupation forces. These battles were fiercer in the south. England attacked the port of Bushehr, with a view to occupying southern Iran, but was faced with the resistance of the freedom fighters of that city... After the occupation of Bushehr the advancing English forces faced more resistance... Only by making use of its superior equipment, as well as deceit, did English Colonialism manage to... advance to Shiraz... Only after investing time and much expenditure, sustaining many casualties and making use of dependent elements, did England manage to cunningly neutralize the opposition of the religious leaders of the south and of its fighters.

History of Iran and the World [Humanities], Grade 11 (2004) p. 194

IV. Britain Acts Alone: The Rise of Reza Shah Pahlavi

Following the 1917 revolution in Russia, and the subsequent evacuation of the Russian forces from northern Iran, Britain remained the sole foreign power in the country according to the Iranian textbooks which ascribe the rise of Reza Khan and his eventual coronation as Shah to English schemes in Iran.

In October 1917 the Russian revolution bore fruit. Because the Russians were busy with internal problems and in suppressing the internal resistance in Russia, the Colonialist policy of that country in Iran was suspended for a while. The Russians evacuated northern Iran... The English, who saw Iran empty of their old-time rival, quickly sent their forces to northern Iran and brought that part as well under their influence.

History of Iran and the World [Humanities], Grade 11 (2004) p. 198

With the evacuation of the Czarist soldiers from Iran, the Russian occupiers' hand could not reach our country for a while. But the English quickly took their place. From that time on, this Colonialist country embarked on comfortably plundering the national wealth and imposing its own policy on Iran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 195

Among England's prominent servants in Iran, who actively appeared on the Iranian political scene after the constitutional period, was Hasan Vosuq... As a distinguished representative of the intellectual current connected with the foreigners and with Westernization, Vosuq played a great role in the deviation of the Constitutionalist movement... He was one of the killers of the late martyr Sheikh Fazlullah Nuri, and that action in particular showed his anti-Islamic and Westernized spirit. The famous agreement of 1919, which made Iran England's protectorate, was signed in his time [as prime minister]...

...One of the other religious personalities, who rose in opposition to Vosuq and to his treacherous agreement, was Sheikh Mohammad Khiyabani [in the city of Tabriz].

...English Colonialism, which feared the spread of the armed revolt of the people of Tabriz, forced the government to send [its] forces to suppress Khiyabani's revolt... Khiyabani attained martyrdom in a tragic situation. Thus, an authentic movement, which rose from among the people and was guided by the religious leadership, was temporarily suppressed again by tyranny, with Colonialist approval.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 195-196

Following the end of the First World War, the English preferred to make the government of Iran dependent on them, while taking their forces out of our country, so that they would both incur smaller expenses and diminish the people's aversion for them. In other words, they preferred indirect rule to direct rule.

The problem of the English was that the Qajar government (Ahmad Shah) did not have the necessary capability to secure their goals. Therefore, they sought to form a government dependent on them in Iran...

Finally the English considered a person called Sayyed-Ziya al-Din Tabataba'i for carrying out their new Colonialist policy. They sought to impose Sayyed-Ziya as prime minister upon Ahmad Shah, so that he would pave the way for their next steps. They thought that a man called Reza Khan, one of the officers in Qazvin, was suitable for frightening Ahmad Shah. For this purpose... the forces under Reza Khan's command came from Qazvin to Teheran [in 1920] and forced Ahmad Shah to appoint Sayyed-Ziya as prime minister. Reza Khan was appointed Commander in Chief of the [armed] forces. That was England's first step towards forming a government to its liking in Iran.

With the help of the English, Reza Khan succeeded in becoming prime minister in the year 1302 [1923]. Having attained the premiership, he started extensive moves in the direction of England's new policy.

England's protection of Reza Khan, and also the suppression of [his] opponents, paved the way for changing the monarchy. Finally, using all the necessary means he had acquired during the previous years with the support of the English, Reza Khan formed the Constituent Assembly in 1304 [1925] in order to change the monarchy. The deputies of this assembly declared the Qajar monarchy overthrown and made Reza Khan Shah. From then on, Reza Khan came to be called Reza Shah.

...The period of Reza Khan's rule over our country [thus] began, and the English succeeded in carrying out their new policy in Iran.

History, Grade 8 (2004) pp. 60-61

The Black Coup

([Footnote:] 1 – This coup has been named 'the Black Coup' Because of the crimes perpetrated by Sayyed Ziya al-Din in the course of the English coup).

In order to carry out the coup they had planned, the English needed two figures: a political and a military one. Following the necessary enquiry, Sayyed Ziya al-Din Tebatebai... was finally chosen from among the political figures... Having conducted a survey among the Iranian Cossack officers, [the British] General Ironside identified Reza Khan as suitable for his purpose in every respect...

In order to deceive the people, and in order to present itself as a national and an anti-English cabinet, the Black Cabinet abrogated the 1919 agreement... In order to delude the people of Iran, England too accepted the abrogation of this agreement with satisfaction.

...In order to attain their original goal the English adopted a gradual policy...

When the English saw that the number of soldiers in the Iranian army reached about forty thousand... and [when they] understood that the existing army was able to safeguard their military goals, they disbanded the Southern Police ([Footnote:] 1 – The Southern Police was a military force of eleven thousand composed of local men, which had been established by the English in 1916. Their goal in creating this force was to have a force in southern Iran vis-à-vis the Russians, who had created the Cossack force in northern Iran, [a force] which, in addition to implementing England's political aims, would provide security on the roads and also preserve that country's commercial interests).

History of Iran and the World [Humanities], Grade 11 (2004) pp. 199-201

One of the actions taken by Qavam al-Saltaneh during the period of his premiership was to grant the American company Standard Oil the concession of the northern oil production... When news of granting this concession spread, the Russians reacted severely and protested the conclusion of this agreement. The English too, who did not have as yet an overall mutual agreement of sharing interests with the Americans, followed the Russians in reacting negatively to that concession.

The strong opposition by Russia and England to Qavam eventually weakened his position. The English, who had formerly supported Qavam's cabinet, stopped supporting him after this shift in his policy in America's favor... Eventually, Qavam had to resign.

History of Iran and the World [Humanities], Grade 11 (2004) p. 201

Reza Khan's Republic

Under the guidance of England, his Colonialist master, Reza Khan finally managed to attain the position of prime minister. But his quest for power was not satisfied with this position, nor did English Colonialism limit itself to this goal. Both Reza Khan and the English were thinking of changing the monarchy in Iran...

History of Iran and the World [Humanities], Grade 11 (2004) p. 203

One of the measures taken by the English at that time, with a view to making Reza Khan popular and presenting him as a hero, was to sacrifice Sheikh Khaz'al, their agent in [the Province of] Khuzestan. They incited Sheikh Khaz'al to rebel against the [Iranian] central government, but, when Reza Khan took action to confront him, they stopped supporting him [i.e., Sheikh Khaz'al] and asked him to surrender to Reza Khan. Sheikh Khaz'al, who had no choice, did so. Sheikh Khaz'al's dependence on the English was an open secret to every one. Consequently, the people believed that Reza Khan, who suppressed him, was anti-English. With these moves the English gradually prepared the conditions for Reza Khan's reign.

History of Iran and the World [Humanities], Grade 11 (2004) p. 205

In fact, the beginning of the Pahlavi monarchy was a new chapter in Iran's history, in which a new method of plundering our country by foreigners was devised, to become known as Neo-Colonialism. Reza Khan was the first representative of Neo-Colonialism in Iran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 211

The Pahlavi rule was always dependent on foreigners. It was established by the foreigners in the first place.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 249-250

In the latter part of the Qajar period, England's influence and intervention in Iran's affairs increased. After a while, in order to further guarantee their interests, the English decided to change the Iranian government. Consequently, when the Qajar government became weak, England brought Reza Khan to power.

Reza Khan was a rough and illiterate man and did not have much knowledge of state administration. With England's protection he was able to overthrow the Qajar dynasty and make the reign hereditary in his own family.

Social Studies, Grade 5 (2004) p. 124

...Colonialist England managed to establish a new royal dynasty in Teheran, named the Pahlavi dynasty, and bring to power an illiterate and pretentious man by the name Reza Khan.

Reza Khan was ordered by the foreigners to fight against Islam and the Muslim scholars...

From the year 1299 [1920], when Reza Khan came to power in Iran by means of a coup, until 1357 [1978] which is the date of the Islamic Revolution's victory, the foreign enemies' penetration and interference in our country increased day by day...

Persian, Grade 8 (2004) pp. 6-7

The main characteristic of this [Pahlavi] period was the rulers' extensive dependence on, and their devotion to, the foreign powers. Since they were absolutely dependent on the foreigners from the very beginning... and [since] they had come to power in order to carry out the policies of the great powers, they considered themselves servants of the arrogant powers of this period.

These rulers' main duty was to shape Iran's reconstruction and development... in [such] a way that Iran's dependence on the great powers should increase day by day... Had the Pahlavi rule achieved such a goal, the great powers could have plundered this nation's wealth with no fear of the nation's awakening and revolt.

Economics [Humanities], Grade 10 (2004) p. 149

Reza Khan's modernization reforms are described as a service to England.

...The creation of a regular army in Iran was among England's basic plans... It was used to secure England's military goals in times of need...

...The goal behind the construction of this railway was, in fact, increasing the speed by which the English could move their forces from the south to the north. By using this railway the English would manage, in case of a Russian advance, to quickly send their forces northward and prevent their [i.e., the Russians'] penetration into India...

...Another action by Reza Khan was the forced settlement of the tribesmen... This action... had another goal which was... the expansion of urbanization, in order to prepare the ground more properly for the acquisition of goods imported by the foreigners.

In order to transform the Third World countries into consumers of their goods, the European producers started a massive attack on the national and religious values and traditions of these countries. Having attained power, Reza Khan was, in fact, one of the biggest factors in fulfilling this role. In the name of civilization and modernism and [of] fighting old-fashion, he issued an order that all be uniformly dressed [in a Western style]. In addition, he embarked on removing the women's veil. One of the goals of these measures was moving [Iranian] society away from its own identity and transforming it into a consumer of the foreigners' [goods]...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 211-212

Abrogation of the D'Arcy Concession and the Conclusion of the 1933 Agreement

In the time of Muzaffar al-Din Shah [1896-1907], the concession of oil production was granted by an agreement to William Knox D'Arcy for a period of 60 years. This concession should have ended in 1961. The English were looking for a solution in order to strengthen the foundations of their influence [in Iran] and also to prolong the agreement... In 1931 the English deducted three-quarters of the amount they were paying as Iran's share in former years. ...Reza Khan furiously threw the D'Arcy concession agreement into the fire and, according to a previously devised plan, announced the unilateral abrogation of this agreement in the name of defending Iran's interests. Following this step, England protested and [thus] Reza Khan presented himself again as an anti-English figure and guardian of national interests...

Negotiations for drawing up a new agreement started in 1933. Reza Khan gave the English company the right to exploit Iran's oil resources for 60 years ([until] 1993). According to this agreement, the company obtained the right to keep a police [force], establish schools, buy and sell land, construct a railway station, a harbor, telegraph and telephone lines, an airport and a radio station as well.

...It is possible to find out by the simplest comparison that Iran's share in this agreement became even smaller than the 16% of the D'Arcy agreement. According to the D'Arcy agreement, after the concession's expiration date, all the company's property would have gone to Iran. But in this agreement this condition disappeared...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 212-213

Reza Khan gave our underground treasures for free to his masters, especially America...

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 31**

In Reza Shah's time the people were not pleased with the foreigners' interference in the country's affairs. For this reason, individuals rose to fight the foreigners' interference and Reza Shah's unjustified actions.

Social Studies, Grade 5 (2004) p. 125

...Russia and England threatened Iran and wished to put an end to our country's independence. [Clergyman] Modarres stood against these threats and called upon the people to fight the foreign enemies and oppose their local mercenaries.

Persian, Grade 6 (2004) p. 22

[Question:]

Name the external enemies of Iran against whom Modarres stood.

Persian, Grade 6 (2004) p. 24

Modarres was imprisoned... for several years. Finally... this great [man] was poisoned and attained martyrdom.

History of Iran and the World [Humanities], Grade 11 (2004) p. 216

They [the people of Gilan and Mazandaran provinces] were involved in war and dispute with the tyrannical rulers and the Russian and English occupiers.

Persian, Grade 6 (2004) p. 92

He [Reza Shah] remembered that the [revolutionary] movements like the Tobacco Movement, the Constitutional Movement, Khiyabani's revolt, the Jangal Movement, and others, sprang from the people's religious belief and endangered the interests of tyranny and Colonialism. Consequently, he understood that if the original root of such movements – that is, Islam – is not cut off, he should sooner or later expect a revolt of this kind.

Moreover, Reza Khan was in charge of preparing the ground for Western economic penetration and transforming this country into a consumer market for European goods. He knew well that as long as society did not change culturally, and the religious values – which were the factor of resistance to the West and to the transformation of the society into a consumer one – did not disappear, it would be impossible for his masters to attain their economic goals.

...Reza Khan thought that spreading Western culture among the people was one of the ways to fight Islam and weaken it. Having traveled to Turkey and having met with his colleague Ataturk, he started imitating him and fighting all the Islamic traditions.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 214-215

V. World War II: Soviet-British Occupation

In spite of Reza Shah being presented as Britain's servant, the fact remains that in 1941 he was deposed in a joint military intervention by Britain and the Soviet Union, who considered him too pro-German.

In the latter part of Reza Shah's rule, the Second World War began. Some time after the beginning of the war, Soviet, English and American forces arrived in Iran. The occupation forces ousted Reza Shah and put his son Mohammad Reza in his place.
Social Studies, Grade 5 (2004) p. 125

The Allies [in World War II], who considered the friendship between Iran and Germany a serious danger to themselves, attacked our country in 1941. They deposed Reza Shah and made his son, Mohammad Reza Pahlavi, king.
History of Iran and the World [Humanities], Grade 11 (2004) p. 125

In... 1941 the forces of England and the Soviet Union set out for Teheran. They forced Reza Khan to resign and, since they did not see under those circumstances any man more suitable than his son for carrying out their own policies, they made him king.

History of Iran and the World [Humanities], Grade 11 (2004) p. 218

Questions

1. With whose protection did Reza Khan come to power?
2. How did Mohammad Reza Pahlavi come to the throne?

Social Studies, Grade 5 (2004) p. 126

When the [Second World] War ended, the Iranian press and statesmen demanded that England and Russia take their forces out of Iran. The governments of England and the Soviet Union first announced that they would not take their forces out of Iran until six months after the complete surrender of Japan, which was still showing resistance. At the same time – as they had announced when they first entered Iran [in 1941] – they formally recognized Iran's independence and territorial integrity. A short time after Iran's demand, the English decided to take their forces out of Iran as quickly as possible. The reason was that they understood that the Soviets were trying through their continued presence in Iran to strengthen [local] forces and parties connected to them and spread their own ideological and political influence, so as to benefit in the future. In contrast to England, the Russian statesmen were in no hurry to take their forces out of Iran. The reason... was that by the prolonged military presence [in Iran]... they could help their local supporters create a desirable political order which would prepare the ground for a move towards Socialism.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 220-221

One of the most dangerous developments in Iran at that time, namely, the creation of Soviet-protected secessionist republics in the north, is referred to almost in passim. The West's role in solving this problem is ignored.

During the period when Russian forces were in Iran [i.e., between the years 1941-46] the Democratic Party of Azerbaijan increased [its] power, with the all-out support of these forces. This party demanded that the central government grant Azerbaijan administrative and cultural autonomy... The Democratic Party benefited from the continuation of Soviet presence [in northern Iran] and started to arm its forces.

The Soviets pretended that the [Azeri] Democrats' actions had nothing to do with them. But in practice they were preventing the movement of the gendarmerie or the army units for the suppression of the Democrats. Thus, a little later, the Democrats

formally declared the complete autonomy of Azerbaijan. It did not take long before Sayyid Ja'far Pishevari declared the establishment of the autonomous republic of Azerbaijan and the formation of a government under his premiership. At the same time a similar move was taken in Kurdistan too by Qazi Mohammad.

[Eventually] the Soviets... took their forces out of Iran and left their [secessionist] friends alone. A little later the central government suppressed the rebellions in Azerbaijan and Kurdistan.

History of Iran and the World [Humanities], Grade 11 (2004) p. 221

VI. The Oil Nationalization Crisis and British-American Cooperation

The struggle for the evacuation of the Soviet troops from northern Iran signaled the advent of the United States on the Iranian scene, initially side by side with Britain, and later, following the Iranian oil nationalization crisis, all by herself.

America, which was not known as a Colonialist country until that time [the end of the Second World War], voiced slogans of freedom and of fighting against Colonialism, in order to deceive the ruled nations...

...America's economic and military influence in Iran continued and expanded every day.

History of Iran and the World [Humanities], Grade 11 (2004) p. 222

The religious and national forces had an active role in... disclosing the plots of English Colonialism.

History of Iran and the World [Humanities], Grade 11 (2004) p. 223

With the culmination of the movement for the nationalization of the oil industry, Colonialism and its local agents made an effort to pressure the people. At first, the English raised the question of an independent Arab state in the Persian Gulf region. In their view such a state had to be created from the English protectorates, namely, Kuwait, Oman, Bahrain and Qatar and of the Arab-inhabited areas of Iran, that is, Khuzestan [i.e., the oil producing area in Iran].

History of Iran and the World [Humanities], Grade 11 (2004) p. 224

With the rise of the Iranian Muslim people's anti-Colonialist movement, and facing pressure from the foreigners and their local agents, an organization called '*Fada'iyane Eslam*' [Islam's Self-Sacrificing People] came into being. It managed to play an influential role in eliminating the men appointed [to the government] by the foreigners. Martyr Navab Safavi, the fighting clergyman, founded the association of *Fada'iyane Eslam* together with some Muslim youths...

...Khalil Tahmasbi, one of the members of *Fada'iyane Eslam*, shot [Prime Minister] Razmara. Through this action he denied success to Colonialism and tyranny in suppressing the [people's] movement which wanted to keep the foreigners' hands away from Iran's national wealth.



تواب صفوی در محاصره‌ی جلادان شاه به سوی شهادت می‌رود

Navab Safavi is walking towards martyrdom surrounded by the Shah's executioners.
History of Iran and the World [Humanities], Grade 11 (2004) pp. 225-226

Prepare a passage about the struggle of the *Fada'iyan-e Eslam* association.
History of Iran and the World [Humanities], Grade 11 (2004) p. 231

The revolutionary execution of [Premier] Razmara had a profound influence intensifying the people's struggle and strengthening them spiritually, and it caused the retreat of the foreigners' stipend-receivers in the government and in parliament. ... The nationalization of the oil industry was approved in parliament... Thus, the people managed, through the overwhelming support of the minority in parliament against the majority which was dependent on England, to achieve one of its most shining victories, forcing Colonialism and tyranny to surrender.

History of Iran and the World [Humanities], Grade 11 (2004) p. 226

Under the leadership of Ayatollah Sayyed Abu al-Qassem Kashani and Dr. Mohammad Mosadeq, a group of representatives from the National Consultative Assembly proceeded to fight against the external powers. Eventually, and after a hard struggle, they nationalized the oil industry and made this God-given wealth unavailable to the foreigners.

Following the oil nationalization, the Shah was compelled to appoint Dr. Mosadeq as prime minister. But after some time he dismissed him from the job, with America's help.

Social Studies, Grade 5 (2004) pp. 125-126

"...I am saying clearly, that it is incumbent upon all Muslim brethren to resolve upon taking the path of Jihad, and to prove for the last time to the masters of Colonialist policy that their effort to achieve power and rule, as in the past, will be fruitless, and

that the Muslim nation of Iran will not permit any of the foreigners to test it by the hands of mercenaries, trample on its independence and transform the great and glorious name, which the Iranian nation has obtained as a result of its holy struggle, into humiliation and disgrace."

Ayatollah Kashani during the oil nationalization crisis, **History of Iran and the World [Humanities], Grade 11 (2004) p. 227**

The nationalization of the oil industry was gradually transformed into an all-embracing national movement against the English Colonialists...

The foreigners, especially the English and the American imperialists, who sustained great losses as a result of the nationalization of the oil industry, endeavored in various ways throughout Mosadeq's premiership to end the people's struggle. Preventing the sale of Iran's oil [on the world market] was one of their obstructionist [actions] in this respect.

In a situation where the European countries refrained from buying Iranian oil and Mosadeq was encountering grave economic problems, the Soviets too refrained from buying Iran's oil and even from paying their former debts to Iran...

While Iran was under occupation in the Second World War it was agreed that the Russians would pay the government of Iran rent for using of the facilities they needed in Iran, such as roads and various other facilities. In addition, they had taken as a loan from the government of Iran an amount of Iranian money for their soldiers' expenses in our country. But they refrained from repaying these debts as Mosadeq's government fell.

These two countries, England and the Soviet Union, also made use of their hired agents inside the country in order to obstruct the work of Mosadeq's government. The most important group of these hired agents included the members of the [Communist] Tudeh Party who regarded serving the Soviet Union as their only duty...

Having seen the spread of the people's struggle, the Colonialists and their local agents increased their concealed conspiracies...

The Colonialists... entered the arena against Mosadeq. The Americans too, who had wanted to find a better foothold in Iran, joined the English, and even prepared the ground more actively than they had done [before], in order to topple Mosadeq by a coup. America's espionage organization took the initiative and... carried out a coup through Major General Zahedi. This coup was accomplished with America's intervention, and through some of the traitors led by Major General Zahedi.

After the coup, Dr. Mosadeq was arrested and tried. The Shah, who had fled Iran, returned and started a new period of his rule under American supervision.

History, Grade 8 (2004) pp. 69-71

The Americans actively entered the [scene of] operations and, having become certain that they could not get hold of Iran's oil by political means they decided to carry out a coup. Also, the English made a deal with the Americans and transferred to them some of their own interests. America's espionage organization, the CIA ["cia" = siyah =

"black" in Persian], took the initiative of carrying out the coup and toppling the Mosadeq government...

The Shah returned [after he had fled Iran] and the Americans again settled in Iran. Since then, and for a period of 25 years, Iran was considered their safest political and military base in the world. The oil profits previously cut off were flowing again into the pockets of the oil consortium companies of America, England, and the other Western countries...

History of Iran and the World [Humanities], Grade 11 (2004) p. 230

VII. America and Mohammad Reza Shah Pahlavi

From that time on, America established itself as the only foreign power in Iran, and, thus, became responsible for the Shah's crimes against the people.

...[The former Shah] Mohammad Reza Pahlavi made us dependent on America in every respect, from the economic and political points of view, from the cultural and military points of view, and from the moral and humane points of view. Everyone knows that his hands and his father's [Reza Shah's] were dyed with the blood of many people of this country. Massacres, prison, torture and banishment were the stock-in-trade of this filthy [one]. The Shah savagely committed these crimes with the support of the American government...

Islamic Viewpoint, Grade 11 (2004) p. 31

Having replaced the English in Iran, America fastened the chains of captivity on our nation's hands and feet more tightly every day. Finally, on the 22nd of [the Iranian month of] Bahman 1357 [February 1979], these chains were broken once and for all, God willing, under Imam Khomeini's leadership.

History of Iran and the World [Humanities], Grade 11 (2004) p. 231

Even the economic and social reforms initiated by the Shah on American advice were part of a sophisticated scheme of exploitation by the latter.

Having studied ways [of] preserving their rule over deprived countries, the Americans reached the conclusion that, if they embarked on a series of social reforms through the rulers of those countries which were under their authority and influence, they would be able to reach some of their main goals...

The Americans... understood that it was possible to accomplish those reforms in such a way that, in addition to safeguarding their political goals, it would help them to economically plunder such countries [even] more. For example, if it was felt in Iranian society that agrarian reforms were needed in order to deceive the farmers, these very reforms could, at the same time, be carried out in a manner that would increase Iran's dependence on America. In addition, through the agrarian reforms the capital of the landlords and the feudalists would be drawn towards the cities. This capital would be invested in developing dependent industry, which in itself would be a big gate for economic plunder by the Western world, especially America.

History of Iran and the World [Humanities], Grade 11 (2004) p. 232

Following the oil nationalization movement, the Americans understood that, if they did not embark on a series of social reforms, sooner or later all their interests would be jeopardized following the emergence of a popular movement. Therefore, they prepared a plan for social reforms in Iran. The Shah, who got to rule through an American coup, promised them to carry out their plan...

Continuing [his] obedience to American policies, the Shah announced that he had resolved to put to plebiscite six principles called 'Principles of the Revolution of the King and the Nation'. Following the announcement of this resolution Imam Khomeini... decided to let the people know of the danger of attack against Islam, against the Muslims and against the country's independence, and to rise up in struggle against the Shah's American measures.

...The revolt by Imam Khomeini and the rest of the high clergymen against the foreigners' covetousness...

History, Grade 8 (2004) pp. 72-73

The reforms were publicly perceived as Western anti-Islamic measures. What aggravated the situation further was the demand to give the Americans in Iran an extra-territorial legal status. Thus, the first uprising under Ayatollah Khomeini's leadership against the regime began in 1962.

The Americans wanted this law [legal immunity for diplomats] to also apply to American military personnel in Iran. Given the fact that several thousand Americans lived in Iran at that time, and some of them did not behave properly to the people, this resolution was, in fact, an insult to the nation of Iran.

History, Grade 8 (2004) p. 78

"Let the Muslims be aware that Islam is facing the danger of unbelief... The only crime of the Muslim clerics and the rest of the Muslims is that they defend the Koran, Islam's reputation and the state's independence, and [let them] oppose Colonialism..." Imam Khomeini in one of his speeches in 1962, **History of Iran and the World [Humanities], Grade 11 (2004) p. 235**

The Imam's [i.e, Khomeini's] opposition to the Shah's regime, after his release from prison, reached its peak in the Capitulation affair ([Footnote:] 1 – Capitulation means a situation emerging from treaties imposed by strong and Colonialist states – [as done] especially in the 19th century – on weak states. According to these treaties the subjects of the Colonialist states remain under the jurisdiction of their own states' courts of law [even] after entering the territory of the weak state, and the courts of law of the weak country have no right to judge them). At that time the American government had thousands of military advisors in the Iranian army, and it wanted those advisors to be completely free of the legal restrictions and decisions of the Iranian courts, so that they would do whatever they wanted. It kept up pressure on the government of Iran, to let all military personnel, or the non-military employees of the American Defense Department, and their family members who lived in Iran enjoy the exemptions of the Treaty of Vienna [regarding the immunity of diplomats]...

The government of Iran, which was obedient and lacking a will [of its own] vis-à-vis America, attached to the Treaty of Vienna [a bill containing] a single article and asked

parliament to approve that single article which established that – "all the military personnel, or the non-military employees of the American Defense Department, and their family members" are entitled to the privileges of that Treaty. This article was first approved in the Senate half-secretly and then in the National Assembly. Imam Khomeini reacted fiercely in opposition to this shameful and disgraceful law... "…They sold us. They sold our independence... Our honor was trampled. Iran's grandeur was lost..."

History of Iran and the World [Humanities], Grade 11 (2004) pp. 248-249

Having understood in the course of Imam Khomeini's movement that he did not have a base among the nation, the Shah, who was compelled to carry out America's policies of agrarian reforms and similar ones, sought shelter more than before in the bosom of America and other Western countries, and relied on them to secure his crown and throne. After the 15th of [the Iranian month of Khordad – 1963], the penetration and presence of American advisors in ever increasing numbers in Iran's army and in the rest of the economic and social branches of our country, as well as the attack on Iran by the capitalists of America and the rest of the Western countries, grew greatly and became more open than before. Alongside the obedient relations he had with America and the Western Block, the Shah had also established more limited relations with the Soviet Union and the Eastern Block under America's supervision. While the Americans were closely watching that Iran's relations with the Soviet Union do not damage their own interests in Iran, they permitted the Shah to establish some limited economic relations with the Eastern Block.

History of Iran and the World [Humanities], Grade 11 (2004) p. 250

While close to 90 percent of Iran's villages did not have even bath houses, the American capitalists were coming in groups and in chartered planes to Teheran to sign their huge contracts with the local capitalists for plundering our country's wealth.

History of Iran and the World [Humanities], Grade 11 (2004) p. 260

In the following years, the United States strengthened its position in Iran and made the latter its main tool in the Persian Gulf.

During the period of Amir Abbas Hoveyda's premiership, numerous actions were taken. Most of them were in the service of the foreigners and for the protection of the Pahlavi rule. These actions were:

1. Squandering the national wealth of Iran (such as oil and minerals).
2. Connecting the country to foreigners as much as possible and transforming Iran into a consumer market for Western goods.
3. Propagating Westernization and wiping out Islam. At that time all the means of communications such as radio, television and press were mobilized to present the people as old-fashioned and show Europeanization as a symptom of development and progress. The youth were being encouraged to show themselves in the shape and style of Europeans.
4. Creating an environment of fear and panic in order to prevent popular struggles. The movement of 1963 made the Shah and the Americans think of strengthening the police and the Savak [secret police] forces. They accomplished that and created an environment of fear...
5. Protecting America's interests in the Persian Gulf region. The Persian Gulf region has always been important from two perspectives: 1 – an economic

perspective, 2 – a military perspective. This twofold importance soon attracted American attention, and, after the Second World War, they made a great effort to penetrate this region and plunder the wealth of the states around the Persian Gulf. They finally succeeded in making many governments of this area dependent on them and, consequently, dominated that area.

As far as the protection of their interests in the Persian Gulf was concerned the danger for the Americans was the... possibility that unrest and revolution would emerge in the states of this region. Because, if an anti-American movement were to emerge in one of these countries, it might possibly also stir up the entire region and, furthermore, with the overthrow of the governments dependent on America, take away all the Great Satan's benefits. Therefore, they thought of a remedy, and finally reached a conclusion that they had to appoint one of the local dependent powers to execute their orders and guarantee the security of the Persian Gulf, in their own terminology – transforming [that power] into the region's gendarme. After necessary consideration they chose the Shah for this duty. In addition to accepting this duty, the Shah also placed several military bases at the Americans' disposal.

History, Grade 8 (2004) p. 81

The Savak, i.e., 'The State Intelligence and Security Organization', was quickly strengthened and equipped with [various] kinds of torture, espionage and intelligence methods... America's CIA and Israel's Mossad espionage organizations also helped in strengthening and developing this organization.

History of Iran and the World [Humanities], Grade 11 (2004) p. 251

But, ironically, it was the American administration under President Carter which brought about the weakening of the regime and its eventual overthrow.

In 1977, after Carter's election to the presidency of the American republic, changes in America's foreign policy emerged which, naturally, had an influence on Iran's internal affairs too, because with any change in America's leadership Iran would also adopt policies that would conform to America's policy.

America's new statesmen believed that the way to prevent authentic popular revolts in countries under [their] rule was to keep away from ongoing and open harshness, giving outward freedom to the people of those countries. They claimed that gentle methods would both secure America's Imperialist goals and prevent the revolution of the nations, whereas suppressing the people would harm the Imperialist goals. In accordance with this policy, when Carter came to power, he put pressure on the countries under America's rule, including Iran, to diminish harshness and establish political freedoms...

History, Grade 8 (2004) p. 85



شاه و ارباب امریکایی اش، کارتر

**The Shah and his American master, Carter
History of Iran and the World [Humanities], Grade 11 (2004) p. 260**

The Democrats won the American presidential elections in 1976 and Gerald Ford was replaced by Carter. The Democrats had been aware that all the people of the world hated America and its protégé regimes. In order to diminish the intensity of that hatred, and not let the Soviet Union avail itself of that general aversion to increase its own influence, they decided to reduce the intensity of dictatorship in their mercenary regimes in Third World countries and to open a safety valve, by talking about democracy and an open political space in these countries, which could be compared to pots close to explosion. Thus, the Carter administration chose for itself the motto of defending human rights, and ordered its dictatorial mercenaries who were ruling the people by force, torture and stifling, to open a new show and lessen their violence a little.

The Shah of Iran was also compelled to follow the American open space policy, in order to reduce the intensity of the people's dissatisfaction and hatred, and, as a consequence, to strengthen the foundations of his rule and better prepare the ground for American influence and presence.

History of Iran and the World [Humanities], Grade 11 (2004) p. 260

From that time on, events in Iran rapidly led to a new uprising inspired by the exiled leader of the 1963 rebellion – Ayatollah Khomeini. The American administration had to intervene in the crisis.

Under pressure from the Shah, the American government, and Iraq, Imam Khomeini was compelled to leave Iraq. After leaving Iraq, the Imam went to Paris.
Social Studies, Grade 5 (2004) p. 129

Witnessing the increasing weakness of the Shah's government and prime ministers in administering the country's affairs, and also the growth of the popular revolutionary movement in Iran, the American government decided to carry out a new policy. According to this policy, the Shah should leave the country and Shahpur Bakhtiar, who did not have a previous record of extensive connection with the government, would become prime minister.

History, Grade 8 (2004) p. 89

Having seen the enormous processions of Tasua' and Ashura' [9th and 10th days of the Muslim month of Muharram – 1978] the American administration understood three points regarding the situation in Iran:

First, the Az'hari military government was not effective.

Second, the people of Iran were united and obeyed Imam Khomeini to a degree that it was absolutely impossible to force them to surrender.

Third, the Shah could not rule Iran anymore and America could not secure its interests in Iran through him. Therefore, they had to think of another tool.

Shahpur Bakhtiar's Rule

On the 15th of Dey 1357 [5.1.1979] America's new plan for quietly removing the Shah from the scene became evident. The plan was that an outwardly nationalist figure would first become prime minister and [then] would give the people everything they wanted except an Islamic government. In other words, Bakhtiar's mission was to give the people any kind of concession – however temporary and false – in order to prevent the creation of Islamic rule.

History of Iran and the World [Humanities], Grade 11 (2004) p. 271

But the American plan failed.

...The coup conspiracy was defeated, because, by attacking police stations and the military headquarters, the people forced the last bastion of resistance on the part of the American government of Bakhtiar and the dependent regime of the Shah... to collapse. This way the Islamic Revolution of Iran attained victory...

History, Grade 8 (2004) p. 91

VIII. Revolutionary Iran vs. America (and also the Soviet Union, Britain, etc.)

The victory of the Islamic Revolution liberated Iran from the foreigners' yoke.

Before the victory of the Islamic revolution the foreigners used to plunder our people's property and capital. They used to appoint individuals to the government without [paying] attention to the people's wishes, and interfered in all state affairs.

Our country did not have independence before the victory of the Islamic revolution. With the victory of the revolution under the leadership of Imam Khomeini, our country obtained independence and the people assumed the responsibility of administering their own country.

Social Studies, Grade 5 (2004) p. 133

With the victory of the Islamic Revolution in the [Iranian] month of Bahman 1357 [February 1979], the nation of Iran became the master of its own destiny. It removed from the country the rulers [who were] dependent on foreigners, and started to move towards [self] development with resolution and determination, without heeding the wishes and will of the arrogant World Devourers [i.e., the Americans].

Economics [Humanities], Grade 10 (2004) p. 150

Not only that. The Islamic Revolution of Iran serves as an example and a source of inspiration to the oppressed people of the world, and that has made it the target of the hostility of foreign powers.

This revolution was an independent movement which obtained victory, without dependency on America and the Soviet Union, and contrary to their wishes. Through the influence it had on the oppressed, especially the Muslims of the world, it shook the palaces of the Arrogant Ones. For this reason it became from the [very] beginning the target of the super powers' hostility and conspiracy.

History of Iran and the World [Humanities], Grade 11 (2004) p. 280

The Revolution attained victory, and a new era started in the history of the nation of Iran. A new history [started as well] for all Muslims and the oppressed of the world, since fourteen centuries after the beginning of Islam, an Islamic rule appeared in the world again.¹³

History of Iran and the World [Humanities], Grade 11 (2000) pp. 278-279

The foreigners' influence, which paralyzed Iran for close to one hundred years, was eliminated...

The Islamic Revolution of Iran kept the great powers away from Iran and, by making the rest of the Muslims aware of the power of Islam, endangered their interests in many places in the world, especially in the Muslim countries. For this reason, the conspiracies of the arrogant and pretentious governments against the Islamic Revolution continued [even] after the victory of the Revolution. They acted in various forms to defeat the Revolution and cast despair among the people.

History, Grade 8 (2004) p. 93

American conspiracies against the Islamic Revolution became evident throughout the incident in which Iranian Revolutionary students occupied the American embassy in Teheran and took its staff members hostage.

¹³ *This text ignores –probably due to its Shiite background – all Islamic governments in history after Prophet Muhammad.*

In 1979 the American government gave shelter to the Shah, so that it would be able to conspire against the Islamic Republic of Iran with his help. Vis-à-vis this act, university students occupied America's embassy in Teheran, took the embassy personnel hostage, and announced that America should deliver the Shah to Iran. America brought a military force into the country in order to attack Iran, but the American soldiers were caught in a sand storm in the Tabas Desert and fled in defeat. **History, Grade 8 (2004) p. 93**

An important event which took place in the [Iranian] month of Aban in 1358 [1979] was the occupation of the American embassy in Teheran, which from then on was known as 'America's espionage nest'... The American government, which considered the Shah an obedient servant and thought it could return him to power in Iran, invited him to its country under the pretext of medical treatment [the Shah was already severely ill with cancer]. In the light of America's former conspiracies and interference in Iran's internal affairs and the American administration's hostility to Islam and the Islamic Revolution, the Shah's arrival in America meant the American government openly supported the enemy of the people of Iran and conspired against the Revolution... A group of these students [of the Teheran University], who from then on called themselves 'the Muslim students who follow the Imam's line', went out of the university [campus] and proceeded towards the American embassy. When they reached the embassy they rushed into the building and occupied it in a short while, without using any kind of weapon or [other violent] means. The students took the Americans who were in the embassy hostage and announced that, so long as America did not extradite the Shah to the Iranian nation for trial, they would not free the hostages. The documents which fell into the hands of the students inside the embassy also showed that America, with the help of its agents in Iran, was involved in many plots contrived in Teheran and in other places in Iran against the Revolution. The names of some people who had secret communication with the American espionage functionaries for the purpose of striking against the Revolution were also obtained. The news of the occupation of the American embassy in Teheran and taking dozens of its employees hostage, exploded in the world like a bomb and surprised America. Imam Khomeini and the parliament supported the students' movement, and the people declared their support for this action by gathering and demonstrating in the streets surrounding the espionage nest. But the Bazargan interim government was displeased with this action.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 282-283

America's Failure in Tabas: Another important incident that took place in... [May 1979] was America's military attack in order to save the hostages. The Americans prepared a plan according to which their forces would enter Iran through the Persian Gulf in planes and helicopters, reach Teheran secretly at night, and, attacking the American embassy where the hostages were being held would take them with them. But this attack failed because of a sand storm in Tabas. The American helicopters caught fire and some of their troops were killed. Thus, without having reached Teheran, failed and humiliated, the Americans fled, leaving several planes and helicopters and some other equipment behind.

History of Iran and the World [Humanities], Grade 11 (2004) p. 285

The Imam [Khomeini] left the decision regarding the hostages to parliament. Since the Islamic Republic of Iran was not prepared to negotiate directly with America, the

Algerian government was chosen as a go-between. Finally, after 444 days, the hostages were freed and America undertook to return to Iran the Iranian assets which had been frozen in the banks of that country.

History of Iran and the World [Humanities], Grade 11 (2004) p. 289

There is also reference to the Iran-gate affair.

Among the important events of this period was the arrival in Iran, secretly and without permission, of a high-ranking American political delegation headed by [Robert] McFarlane, the American president's [National Security] Advisor, with [the aim of] reconciliation with the Islamic Republic of Iran and establishing of political relations. The [Iranian] state officials rejected the American request. When the news of this mission was disclosed by Iran, huge political debates and conflicts erupted both in America and outside it, all of which indicated the importance of the Islamic Revolution and the Islamic Republic of Iran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 292

Iran's struggle with the United States finds its expression in the textbooks in various ways, such as presenting Ayatollah Khomeini's undeterred position against it (and against the former Soviet Union, for that matter) or the recurring slogan "Death to America" in political demonstrations, and also in hate indoctrination in Khomeini's spirit who invented the 'Great Satan' epithet for the United States.

[Excerpts from a letter to Khomeini written by school children]

...Since you [Khomeini] are a great person of piety and virtue, you have shown resistance to the Powers of East and West, and you are fighting the Diabolical Powers...

Social Studies, Grade 3 (2004) p. 70

The late Ayatollah Araki has this to say about Imam Khomeini: "...He has no fear of anything. He is not afraid either of America or of the Russians..."

Art Instruction, Grade 8 (2004), page not numbered.



"Death to America"

Defense Readiness, Grade 10 (2004) p. 7

Write down the appropriate interpretation for the following words:

America...

Persian, Grade 7 (2004) p. 31

Answers to the exercises at the end of Chapter 1:

America – the Great Satan.¹⁴

Persian – Teacher's Guide, Grade 7 (2003) p. 76

Within that struggle, the United States strives to hurt Iran as much as possible by using disinformation against it.

Following the victory of the Islamic Revolution and with the beginning of the Imposed War [with Iraq, in 1980], [foreign] tourism in Iran came to a standstill. In addition to problems related to the war, propaganda [spread by] World Arrogance [USA] against Iran and the values of the Islamic Revolution also led to a decline in [the number] of foreign tourists entering the country.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 153; Geography [General], Grade 10 (2004) p. 150

Moreover, the United States, as well as the Soviet Union, is blamed for helping Saddam Hussein invade the country.

With the victory of the Islamic Revolution, the super powers not only lost their influence and interests in Iran, they were also seriously afraid of the [possible] spread of the Islamic Revolution to the rest of the Muslim countries. For this reason they did not shun any conspiracy designed to strike the [Iranian] Revolution. After it became obvious that the internal disturbances and acts of sabotage [perpetrated] by petty groups [of the oppositionist Mojahedin-e Khalq] could not block the path of Revolution's, the super powers incited and encouraged Iraq to start a large scale war with Iran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 286

A short while after the victory of the Islamic Revolution [in Iran, in 1979] the Iraqi army perpetrated aggression against our country, under American protection. In this war, which lasted more than eight years, the [Iranian] people stood against the aggressors together with the army and the Revolutionary Guard, and made sacrifices in various ways in defense of their homeland.

Social Studies, Grade 5 (2004) pp. 156-157

...The beginning of Iraq's Imposed War against Iran, which took shape with the support of the great powers, and also the economic siege imposed on Iran by the great powers with a view to weakening the country's economic and defensive structure...

Economics [Humanities], Grade 10 (2004) p. 150

¹⁴ This term is not restricted to America. There is a case in which the expression 'the Great Satan of [drug] addiction' is used – Education and Employment Planning, High School Grades (2004) p. 40.

The war was the most important and most difficult conspiracy staged by the enemies after the victory of the revolution. Iraq's army, armed and made powerful with the assistance of America and the Soviet Union, attacked Iran in 1359 [1980], occupied parts of our country, including the big port city of Khorramshahr, took the people of the cities prisoner and made them martyrs, and shelled and destroyed factories, hospitals and schools.

History, Grade 8 (2004) pp. 93-94

"...To you, who blackened the Powers' face with your fighting, I am sending [my] greetings... You are people who have revolted with all [their] might against the World-Devouring West and East... Be united so that... your victory over the Powers will be inevitable. I am praying to the Sublime God for Islam's prevalence over unbelief and for the victory of the fighters of Islam."

Excerpts from Ayatollah Khomeini's letter to the fighters in the war against Iraq,
Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 20

The United States is further accused of actively assisting the Iraqis and of attacking Iranian targets on its own, which forced Iran to end the war with Iraq.

While Iran's superiority in the war theater was complete, America and the rest of the Western countries formally and practically stood by Iraq in sending more than a hundred war vessels to the Persian Gulf... The presence of the Western forces, especially the American battleships, changed the situation in the Persian Gulf in Iraq's favor. Consequently, there were more clashes in the waters of this region. With the help of American naval forces, the Iraqis retook [the city of] Faw [which had been occupied by the Iranians]. A little later, an American battleship targeted a passenger aircraft of the Islamic Republic of Iran with a missile over the Persian Gulf and martyred its 297 passengers and crew with no reason or pretext. Thus, once again America provoked the anger of the Iranians and of the free people of the world. With the unfolding of the new situation, Iran, who fought against all the arrogant forces alone... announced that it was ready to accept a ceasefire [with Iraq]...

History of Iran and the World [Humanities], Grade 11 (2004) p. 296

Iraq's invasion of Kuwait is presented as the result of American support for Iraq during its war with Iran.

In the summer of 1369 [1990] Iraq occupied Kuwait within two hours. Then, Western and Arab countries which saw their own interests endangered were compelled to acknowledge the belligerence and aggression of the Iraqi forces in the war against Iran as well and admit that in having strengthened and equipped Iraq they themselves encouraged that country to commit more aggression. In order to drive the Iraqi forces out of Kuwait, America, France and England, and dozens of other countries, joined forces and brought to the Persian Gulf area close to one million soldiers with immense [quantities of] air, ground and naval equipment.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 297-298

The following text mentions the Soviet Union as well, in the context of the activity of the Communist Party in Iran.

During that year [1983], the coup conspiracy of the Tudeh [Communist] Party was discovered. Following the discovery of this conspiracy the active heads and members of this party were arrested and put on trial and the book of the Tudeh Party which was polluted with high treason and espionage for the Soviet Union was closed for ever in Iran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 291

Following are references to foreign invasions of neighboring countries. One can see from the text that the Soviet invasion of Afghanistan is not looked upon favorably. The references to the American occupation of Afghanistan and Iraq, however, are neutral (and it should be borne in mind that the Taliban government in Afghanistan and Saddam's regime in Iraq were hostile to Iran).

In 1357 [1979] the former Soviet government occupied this country [Afghanistan]. After years of fighting, the nation of Afghanistan succeeded in expelling the occupiers from their soil. But internal wars and the government of the oppressive group of the Taliban were the reason for delaying progress.

The American state attacked Afghanistan in 1381 [2001] and brought that place under its occupation.

Social Studies, Grade 5 (2004) p. 53

Compulsory Emigration

Example: Afghans seeking refuge in Iran and Pakistan.

Reason: The former Soviet Union's attack on Afghanistan, civil wars.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 129

America attacked Iraq in 1383 [2003]. With the military occupation of this country the Baath Party and the dictatorial rule of Saddam Hussein were toppled.

Social Studies, Grade 5 (2004) p. 49

The powers still threaten the Islamic Republic of Iran.

The young Islamic Revolution... is never safe from the dangers' attacks and from the enemies' plagues, because they see the life of the Revolution as their own death, and regard the spread of the life-granting and human-building culture of Islam as the fundamental cause of the dissolution of their own oppression and domination. They never desist from creating sedition, molestation and – as the Koran's puts it – "diversion from the cause of God".

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 2; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 2

"In the light of the nature of our Revolution, we should take seriously at any time and any hour the possibility of a [renewed] attack by the Powers and their servants."
Imam Khomeini, **Defense Readiness, Grade 8 (2004) page not numbered; Defense Readiness 1 – Teacher's Guide, High School Grades (2002) page not numbered;**

Defense readiness 2 – Teacher's Guide, High School Grades (2002) page not numbered

"I hope that these boys of cultural, political and military independence will safeguard our tomorrow and save us from the evil of the Powers..."
Imam Khomeini, **Geography, Grade 8 (2004), page not numbered.**

"If you take shelter in the Koran and Islam, the foreigner will not allow himself to make you slaves. Nor will he allow himself to have your national and Islamic glory trampled on."
Imam Khomeini, **Koran Studies, Grade 8 (2004), page not numbered.**

One of the means used by the enemies against Iran is sowing disputes among its various ethnic groups.

By the blessing of the Islamic Revolution, we, the people of Iran... have been saved from... the abyss of the fire of corruption, dependence on foreigners and intellectual, cultural, scientific and industrial backwardness... We should always remember that, before the victory of the Islamic Revolution, we were a scattered people who, instead of spending our force on fighting the enemy, were spending it on disputes and quarrels among ourselves... Under his [Khomeini's] leadership, we grasped the firm Divine rope, that is, Islam and the Koran, and were saved from extinction under the boots of the merciless foreigners and their mercenaries...

... We should know that our enemies are planning to get us involved in dispute and division at any price and by any means possible... If, God forbid, the Persian, Turkish, Kurdish, Luri, Baluchi and the Turkoman people in Iran should become enemies to one another under various worthless pretexts – this is the very abyss of fire mentioned in the Koran. Today is the day on which all the various segments of our nation... Shiites and Sunnites... [should] grasp at 'God's rope', which is Islam, and close ranks more firmly than ever vis-à-vis the enemies of Islam and the Revolution.
Lessons from the Koran, Grade 11 (2004) p. 47

The great and young Islamic Revolution of Iran, which continues its movement [forward] powerfully and firmly today and gives hope and faith to the deprived nations and to the world, is not safe for a moment from the enemies' deceit, invasion and calamities. Therefore, it is an essential duty of any regime – and especially our Islamic regime which World Arrogance [i.e., America] incessantly plans to attack – to have a coherent and organized defense force.

Defense Readiness, Grade 10 (2004) p. 3

IX. Western Cultural Plunder

Another theme in the context of Western Encroachment on Iran is the plundering of local cultural treasures by Westerners, mainly in the 19th century.

Art is near us and is for [our] life. With exact and minute knowledge, the ancient artists presented the important changes and occurrences [taken] from their own living environment in an artistic garment, with a simple and measured explanation.

Unfortunately, as a result of the foreigners' premeditated and tainted planning, these works have remained unknown to generations for hundreds of years. It should be said in this context that the infatuation and affection on the part of the Eastern nations regarding Western art is also a result of this planning.

Even though some few people did understand this issue, by virtue of their artistic function and mission, they were unable, for various reasons, to disseminate this talent. This failure [on their part] led to general ignorance of our ancient art and has left us with technical backwardness and ignorance of the traditional [artistic] innovations, inventions and initiatives.

At the same time, the plundering states established museums, where they accumulated a collection of the plundered valuable objects of art. In the vicinity of each one [of these museums] they also established several institutes in order to further study our ancient innovations and heritage. Then, by way of publishing or exhibiting these works, they amassed abundant wealth, [thus] becoming the 'source' for research in Iranian studies, Islamic studies, Oriental studies, etc., and having also shrewdly taken part in controlling research operations related to us...

[One] of these Miniature works of that period [seventh century AH – 13th-14th centuries CE] is a 'Shahnameh' manuscript known as 'Demotte's Shahnameh'.* One of those foreign dealers' desire for profit and for amassing wealth has detached this valuable and historical art work from its mother's bosom [i.e., Iran].

*[Note:] Demotte is a Frenchman who managed to earn false fame by presenting this valuable work [for sale]. He took this great book apart and sold its pages [separately] to the various museums of the world.

Method of Art Teaching, Grade 6 (1994) p. 37

[In the Library of Ayatollah Mar'ashi Najafi in the city of Qom] we see precious books... Thus that great man saved the books from being seized by the cultural plunderers.

Persian Language, Grade 10 (2004) pp. 172-173

Unfortunately, our history of drawing and art is vague, inadequate and, in most cases, has been distorted in the eyes of the various sections of [Iranian] society, especially the youth and the intellectuals. The sources for research of our art and literature are very often found outside the geographic borders [of Iran]. Hence, it is almost impossible for Iranian youth and art lovers to have access to these 'original and fundamental' sources. By establishing various science and art centers in foreign countries, the [Western] plunderers of our works of art have deprived today's eager generation [of Iranians] of [the experience of] 'seeing' and being directly influenced by the 'original manuscripts and documents'. They have taken from us the opportunity of enjoying and studying the field of our own various cultural heritages, and have generated a kind of 'permanent need', so that our youth would be compelled to leave the country and travel to their countries in order to acquire any kind of first-hand information and knowledge.

Method of Art Teaching, Grade 6 (1994) pp. 67-68 [The quotation marks are in the original text]

E. The Attitude to Western Culture and Civilization Today

I. Positive and Neutral Attitudes

Western achievements in themselves are not belittled or ignored. Western scientists and their research achievements are mentioned (Persian Language – Teacher's Guide, Grade 9 pp. 3, 14, 17, 25, 37). There is a whole lesson about the Nobel laureate Marie Curie titled 'The Most Famous Lady of the World of Science' (Persian, Grade 7, pp. 169-172). One may find Western literary pieces in the textbooks, such as excerpts of a poem by the French poet Paul Eluard (Persian, Grade 8, p. 129, and see the section on Western literature and art in History of Iranian and World Literature, Grade 10, pp. 179-237).

Following is a presentation of Western attitude to work which is not at all negative.

The first Christians used to regard work carried out with the object of exploitation and profit-seeking as contemptible and improper.

During the cultural revolution of Europe, work was the only way to serve God. Luther, the German religious reformer, announced: "Conscious work is the most important duty of Mankind". Subsequent commentaries in the doctrine by Calvin, a French [sic] clergyman, granted religious sanctioning to wealth and [to] occupying oneself in worldly affairs...

In today's advanced societies, work is a delightful activity for some [people] who do it willingly. But many [others] regard it as the expenditure of time and energy in order to achieve one desired goal, namely, money. For this group, work is a tiresome and unpleasant activity which is [done] with the intention of earning income and supplying the necessary means for achieving what one enjoys. Perhaps for this reason many essays are written today on work alienation (discrepancy between type of work and personal taste). It is said, among other things, that today's machine-centered society has transformed man into a machine as well, in a way which endangers human values and morals, and his [man's own] merits. For example, in the light of researches carried out in America in this field, it seems that the youths have no attachment to work ethics. They do not show so much interest in school and studying. Some of them even abandon higher education, and a life of stable employment, and seek shelter in simple living as an ordinary worker or a small farmer.

It is also said that technological development and success have brought about negative consequences, such as air pollution, the growth of completely artificial environments, alienation from a natural [way of] life, exploitation of human beings by [other] human beings, the application of inhumane methods, the gradual transformation of man into a machine, etc....

Education and Employment Planning – Teacher's Guide, High School Grades (1999) pp. 55-56

A comparison between American and Iranian youths is done fairly objectively in one textbook.

The research [done] by Mooney, an American psychologist, presents the problems of American middle school students as follows:

Problems of American middle school students

1. Making plans for future education and employment	90%
2. Material problems, living conditions and [job] recruitments	86%
3. Suitability for work and school studies	87%
4. Social and recreational activities	63%
5. Physical growth and health	55%
6. Study methods and programs	32%
7. Social and mental relations	20%
8. Family relations	18%
9. Sexual relations and marriage	17%
10. Moral and religious problems	14%

Middle school students in the city of Teheran were also asked to freely write down "problems they have on the way to education and progress". The most important problems are as follows:

1. Absence of adequate information for the selection of an educational field
2. [A sense of] discomfort left within them as a result of corporal punishment
3. Feeling insignificant
4. Bashfulness and shyness
5. The universities' limited capacity to absorb more students
6. Absence of recreation and amusement [opportunities]
7. Selection of an educational field without having [sufficient] aptitude, or interest and liking [for that field]
8. Disputes and conflict with parents
9. Financial problems
10. Absence of a specific goal in life or in school
11. Absence of help and cooperation in finding work and employment
12. Changes in the educational field
13. Absence of aptitude and capability for becoming sociable in a new environment
14. Not having a friend and companion
15. Sexual problems and their effects

Education and Employment Planning, High School Grades (2004) pp. 33-34

An educational experiment in the United States is favorably presented:

'Morality Studies' have been included in school curricula in the United States of America by way of compulsion or encouragement. In these programs, [issues such as] assuming responsibility, fairness, orderliness, and respect for others, are taught to the children alongside the other lessons. In the opinion of most people, the youths are not acquainted with moral principles and do not keep them. In the schools where Morality Studies programs have been applied... astonishing progress has been observed in their [i.e., the children's] behavior and studies.

Law Studies for Youths – Teacher's Guide, High School Grades (2003) p. 51

In another text, Western and Muslim religious scholars share views:

Some of the Western scholars and, following them, some of the local thinkers who are known as 'traditionalists', regard the emergence of modernism as [something] natural, but do not consider it desirable. In modernism, they think, the divine dimension of human truth, and all matters related to it, has been forgotten, and the mission of today's scholars is to revive this forgotten dimension. Religion too carries this mission upon its shoulders in the present age. In the West, this group of Christian intellectuals, who belong to the Catholic Church, generally thinks that the [decisive] event of modern times is man's moving away from [his divine] purpose. They think this phenomenon is a malady afflicting modern man, and he needs treatment.

This difference of opinions among our thinkers, especially those who are more acquainted with the works of Western scholars, has appeared in various forms. Muslim philosophers, polemicists and scholars have also taken various positions vis-à-vis these thoughts.

Religion and Life – Teacher's Guide, Grade 9 (2004) p. 4

Following are views of non-Muslims scholars on matters of belief presented within a textbook of Islamic religious education:

Words on belief by great people ([Footnote] 2 – These sentences by scholars – especially foreign scholars – are brought because students take notice of religious learning and values which are the object of attention of all the great scholars):
Goethe (a German poet): ...

...

Jean-Jacque Rousseau: ...

Religion and Life – Teacher's Guide, Grade 9 (2004) p. 140¹⁵

Moreover, the adoption of Western norms is not necessarily negative.

Since Iran's legal system conforms to the law of Islam, legal rules which have precedent in Islamic jurisprudence are accordingly applied. In cases where there is no precedent in [Islamic] jurisprudence, one has to borrow from Western legal systems, such as commercial law, the regulations regarding citizenship, and the like.

Law Studies for Youths – Teacher's Guide, High School Grades (2003) p. 33

[Iran's former president Khatami] rightfully states: "Civilizations are born, mature and die. Today's prevailing civilization is Western..." The stress on the prevalence of Western civilization means the readiness of Islamic civilization, and certainly other civilizations, to benefit from its positive and constructive material and spiritual aspects.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 8

Examples of such benefits from Iranian history are also given:

¹⁵ And see other instances of such quotations from non-Muslims, including Nietzsche, Balzac, Victor Hugo, Socrates, Aristotle and Confucius in the same book pp. 147, 158 and 167.

Under Qajar rule... the people's protest... vis-à-vis the court started when the new ideas of... liberty and constitutionalism, as new values and norms, spread in society under the influence of the contact with Europe...

Sociology [Humanities], Grade 10 (2004) p. 74

During the reign of Nasser al-Din Shah [1848-1896], some Iranians became acquainted with Europe through newspapers, travel and study in Europe and contact with foreigners residing in Iran. Having seen some of the progress of [European] civilization and society, they gradually concluded that they had found the reason for Europe's progress and Iran's backwardness. They understood that the main reason for that progress was the system of government in Europe which was based on the law, and the reason for Iran's backwardness was the absence of the law and the existence of absolute tyrannical rule.

History of Iran and the World [Humanities], Grade 11 (2004) p. 170

It is possible to place the most prominent contents of Persian poetry in the Awakening Period under the several following categories. Each of these contents was influenced by Western culture in one way or another:

- A. Liberty, which comes rather close to the Western concept of democracy...
- B. Law...
- C. Homeland...
- D. A new [type of] education...
- E. Attention [paid] to new [types of] sciences and techniques...
- F. Attention [paid] to the people...

History of Iranian and World Literature, Grade 11 (2004) p. 98

However, the number of the negative references to Western civilization and culture is much larger.

II. Negative Attitude

Criticism of Western culture and thinking is part of the curriculum in Iranian higher grades. The discussion encompasses two main issues. One, the struggle against Westernization, sometimes called 'Westoxication' and, two, criticism of certain aspects of Western culture such as the materialistic foundation of 'progress' which is often dubbed 'Capitalism', the Western secular approach manifested in secular nationalism, the attitude to family and sex, and other issues. These dangers are presented as threatening not only Iran or the Muslim world, but rather the whole Third World. In one case the intercultural struggle is presented as one between 'the West and the rest'.

To begin with, the Westernized type of Islam, dubbed by Ayatollah Khomeini 'American Islam', is rejected.

... This conflict within the religious culture still exists today as well, and Imam Khomeini mentioned that under the titles of 'Mohammedan Islam' and 'American Islam'.

Sociology [Humanities], Grade 11 (2004) p. 77 (Footnote 3) [Quotation marks added.]

**Mohammedan Islam ≠ American Islam.
Sociology [Humanities], Grade 11 (2004) p. 10**

"You should think of one thing only, stabilizing the foundations of pure Mohammedan Islam..."

The brave people of Iran... should reject the individuals who are adherents of the capitalists' Islam, the Islam of the Arrogant Ones, the Islam of the untroubled well-to-do, the hypocrites' Islam, the Islam of the comfort-seekers, the opportunists' Islam and – in one word – American Islam..."

Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 30**

The Western Capitalist type of democracy is also rejected.

One of the points referred to in the analysis of Western democracy is the capitalists' influence on the representatives [in parliamentary bodies] and on the politicians, which sometimes reaches the point of [their being the capitalists'] protégés.

Sociology [Humanities], Grade 10 (2004) p. 79

The West's moral corruption, which stems from the emphasis on material progress, endangers not only the West itself, but also the societies of the Third World.

The great Western thinkers, and the compassionate [people] of Western societies, believe that these societies have reached a very high degree thanks to material welfare and industrial progress. But one danger always threatens them, and has given them innumerable problems. That [danger] is moral corruption. Since the industrial countries' material power is great, the effects of this moral corruption have even taken hold of Third World countries. Examples of this are the trade in narcotic drugs, and in girls and children [sent] from the Third World to Western countries, as well as the import of various unrestrained sexual models, hallucination pills, corruption gangs, immoral films, and the likes, from the West to the Third World.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 35

Criticism of Western conceptions is part of the Iranian curriculum.

Criticism of the Dominant Thought in Today's World by Comparing the Two Conceptions

At this stage, the students can criticize the moral and social state of affairs in today's world – especially Western society – through the acquaintance they have made with the two conceptions, and [using] the standards they have acquired. Within this criticism, one should not choose the path of exaggeration and forget the positive aspects of Western society, such as the love of science.

Western society does not deny the [existence of the] other world, but is rather heedless of it. This heedlessness has caused a part of this society to be drawn to the path of exaggeration, and concentrate too much on mundane pleasures, in a way that they embitter this world's life both for themselves and for others.

Also, because of [this] inattention to the other world and to the destiny of the sinners, the rulers of this society have chosen the path of oppression and domination of other societies, and have treated the people with endless oppression.

It would be better for the teacher to use actual examples for these two issues and present statistics in this field.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) pp. 161-162

List... of Pre-University Goals

Concepts: Religion in the new world

...

Beliefs and Tendencies:

6. Strengthening the mentality of criticism of Western culture.

Action and Behavior:

1. Being critical of Western culture and civilization

2. ...

3. Inattention to the negative manifestations of modern civilization

4. ...

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 82

Concepts: Religion in the new world

Year: Pre-University

- The prevailing view regarding man in modern civilization: Attention to some dimensions of man's existence, attention to some goals of man's life and comparing them to the Islamic view of man and his life's goal, attention to some rights and neglect of others.
- Neglect of [man's] spiritual sphere, planning for material welfare, unlimited exploitation of nature, excessive attention to material pleasure, satisfaction and confidence in this world's life, and neglect of its limitedness and of the otherworldly life, no planning for the otherworldly life.
- Inhuman factors in the Western social system, the West's unbalanced and unjust relations with the Third World...
- Western society's positive characteristics in science, in the observance of social regulations, in the observance of human rights.
- The West's renewed attention to spirituality and morality after having become disappointed, the existence of perfect models and of moral and spiritual beauty in Islam.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 93

Following are expressions of alienation regarding Western culture, or aspects of it, and Western values:

Excess of this emphasis [on modernism] and estrangement from the traditional preventive elements – which sometimes meant the abandonment of the deep-rooted values and the popular beliefs by some modernists – later prepared the ground for nurturing the unhealthy idea of Westernization in the Iranian society.

History of Iranian and World Literature, Grade 11 (2004) p. 95

Since there were unclear points and lacunae in the Fundamental Law, some [experts] were appointed to prepare new laws known as 'Complementary to the Fundamental Law'. The influence of Westernized intellectuals... led to more Westernized tendencies in the composition of the Fundamental Law Complementary... It is possible to say that had it not been for Ayatollah Sheikh Fazlullah Nuri's insistence on adding a principal article to the Fundamental Law Complementary... it would have assumed a Western color.

History of Iran and the World [Humanities], Grade 11 (2004) p. 182

During the period of Amir Abbas Hoveyda's premiership [1964-77], many steps were taken. Most of them were in the service of the foreigners, and for the protection of the Pahlavi government. These moves were:

...

- Propagating Westernization and wiping out Islam. All the media at that time, such as radio, television and press, were mobilized to present the people as old-fashioned and show Europeanization as a symptom of development and progress. The youths were being encouraged to show themselves in the shape and style of the Europeans.

...

History, Grade 8 (2004) p. 81

Westernization is often redefined as 'Westoxication' – Gharb Zadegi – which should be resisted, since it threatens the society's genuine identity and existence.

Westoxication [*Gharb Zadegi*] in the countries of the Third World is another example of losing one's identity. Having encountered the West, the identity-losers became so greatly infatuated with its advantages of power and wealth, that they forgot their own identity and had one thought only: to become like the Westerners, without paying attention to the realities of their own society.

Sociology [Humanities], Grade 10 (2004) p. 110

"The highest and most exalted element which is most fundamentally involved in the existence of any society is, no doubt, the culture of that society. Basically, the culture of each society forms the identity and existence of that society. With the deviation of [its] culture – even if a society is powerful in the economic, political, industrial and military dimensions – it is [actually] hollow. If a society's culture depends on... an opposing culture... it becomes eventually absorbed in it and loses its own existence in all [other] dimensions."

Imam Khomeini, Persian Literature, Grade 9 (2004) p. 111

"[Our] culture should be the Islamic culture, and [it should] separate itself from that culture which is connected with Colonialism."

Imam Khomeini, Persian Literature, Grade 9 (2004) page not numbered

"It was under the protection of the Koran that Islam overcame within half a century all the empires of that time. As long as we stay under the protection of the Koran, we will overcome the enemies. If the enemies of Islam separate us – God forbid – from Islam and the Koran, we should sit and see ourselves living in suffering, disgrace and slavery..."

Imam Khomeini, Lessons from the Koran, Grade 11 (2004) page not numbered

"...This apparatus [radio and television] should be an instrument which... will make all [members of the nation] fighters... will make all of them independent, freedom-seekers, take them out of Westoxication [*Gharbzadegi*]..."

Imam Khomeini, **Sociology [Humanities], Grade 11 (2004) page not numbered**

...The attack of this enemy-favored century, which has made us foreign to ourselves and 'empty of ourselves', tame slaves, and food devoid of 'personality' for this plundering West...

Persian Literature [Humanities], Grade 11 (2004) p. 130 [Quotation marks in the original]

Accordingly, an extensive effort was made, following the revolution, to cleanse the Iranian universities of Western (and Eastern-Communist) ideas.

One of the important events in this period was the beginning of the cultural revolution in the early spring of 1359 [1979]. From the very start of the Revolution's victory, there was a feeling that the cultural atmosphere at the universities was not sufficiently harmonious with the people's Islamic and Revolutionary direction. Of course, there were believing and Revolutionary professors in the universities, and the majority was with the Muslim Revolutionary students. But on the whole, due to the existence of some Westoxicated or Eastoxicated professors and also students who were members of counter-Revolutionary groups, the atmosphere in the universities was not appropriate. In Imam [Khomeini]'s words, those individuals had transformed the university into an operations center. Finally, as a revolutionary move, the students closed down the universities and demanded that their situation be improved. Having supported the Student movement, the Revolutionary Council also pronounced the universities closed. In order to bring about a transformation in the universities, Imam Khomeini, in a message to the headquarters of the Cultural Revolution, asked its members "to act in order to make plans for the various fields [of study] and [for] the future cultural guidelines of the universities on the basis of Islamic culture, [to] select and prepare committed and aware professors, and [consider] other issues connected to the Islamic educational revolution."

History of Iran and the World [Humanities], Grade 11 (2004) p. 285

Western influence is examined in sociological terms.

You have read in history that Muslim societies in the Middle Ages were cultivated and rich, and were considered as being among the world's main powers of that time. In contrast, the European countries of today were living in a dark age as they were unaware of civilization and progress. Hence, at that time, the European countries were imitating the Muslim countries. In that period the 'significant and generalized Others' for the European countries were the Muslim societies.

In the new era, with the strengthening of the European countries and their becoming wealthy, this relationship has changed. During the last two centuries, the West has been the 'significant and generalized other' for the Muslim countries. What are the attracting factors of this significant (generalized) other? How can we bring into existence the positive characteristics of the West in our own society, without losing [our] identity?

Sociology [Humanities], Grade 10 (2004) p. 110

Those who choose a Western personality as a desired model for themselves, start by imitating and making [themselves] resemble the Westerners' observed appearance, look and behavior.

Sociology [Humanities], Grade 10 (2004) p. 112

Given the superiority and attractiveness of another nation or ethnic group, it is sometimes possible that a part of a [given] society will construct from that nation or ethnic group one generalized Other, and act in order to make [themselves] resemble them, without taking into consideration their own condition and possibilities. In such a situation, failure to build a self on the basis of the model becomes the cause of despair for members of that society and gradually strengthens the feeling of inferiority among them. The outstanding example of that matter is a phenomenon named 'Westoxication' [*Gharbzadegi*].

Because of [their] weakness vis-à-vis the power and wealth of the Europeans and the Westerners, for the non-European nations, a generalized Other under the title 'European' and 'Western' has taken shape in the last few centuries.

The attractiveness of this generalized Other has, in many cases, led people in these countries to make [themselves] resemble the Europeans, without taking into consideration their [own] possibilities and condition, [a phenomenon] which is called 'imitation', 'Europeanization' and 'modernism'. Since no attention is paid in such an action to the actual condition and possibilities, these actions are accompanied by numerous failures. This matter, in its turn, has brought about a kind of inferiority feeling within these societies. On the other hand, some [other] nations, like Japan, were successful in that [process], and did not meet with failure, and consequent feelings of inferiority, because, in making themselves resemble the Europeans, they took into consideration their own condition and possibilities and were not just infatuated with the 'European' characteristics.

Instead of making themselves resemble the Westerners in all aspects of life, the Japanese looked at the West as a powerful and wealthy opponent, and believed that they had to obtain technology in order to compete with them. For precisely this reason, they also emphasized the Japanese traditions of the past, and, in spite of the many intricacies that are found in the Japanese language and script, they preserved them. In dressing and manners of behavior they also remained Japanese. Using the slogan 'a Powerful Japan', they decided to make their country powerful with modern industry. On the other hand, in some countries – including our own – some intellectuals and politicians imagined that, if they became Westerners 'from head to toe' and changed the Persian language and script, as well as the Iranian manner of dressing and behavior, they would make progress.

Sociology [Humanities], Grade 10 (2004) pp. 117-118

Make an Assessment

As we said in the previous lesson, the West is a generalized other. In Muslim countries, including our own society, the [nature of the] relation with this 'significant and generalized other' is regarded as an important issue. Thinkers and intellectuals take different positions towards becoming similar to this significant other. You have become acquainted with some of these [positions] in contemporary history. In the light of the subjects you learned in this lesson and the previous one, make an

assessment of [the issue of] becoming similar, or not becoming similar, to this significant and generalized other, of the [various] forms of becoming similar, and of the implications of each of these options.

Sociology [Humanities], Grade 10 (2004) p. 118

Western influence is referred to in economic terms.

A country whose economic condition is not in order... becomes very vulnerable... Such a society cannot determine its future course by relying on its own national culture, and becomes heavily influenced by the invading Western and Eastern culture.

Economics [Humanities], Grade 10 (2004) p. 9

5. What is the relation between the economic situation and the society's cultural-political independence?

Economics [Humanities], Grade 10 (2004) p. 15

5. There is a direct relation, since a country in a disorganized economic situation is vulnerable and heavily influenced by the invading culture and vice versa.

Economics [Humanities] – Teacher's Guide, Grade 10 (2003) p. 36

Special criticism is directed against the modern Western attitude to family and sex.

A Muslim looks at life and life's goal differently than a Western person (as a general rule, not [including] all [of them]). From the point of view of a person whose goal in life is attaining material well-being, many social and moral relations are not only permissible but are rather regarded as good, while from the point of view of a person who has no goal except otherworldly salvation, these very relations are forbidden and [constitute] a sin. Consequently, [the situation in the West] is not that there are not many unlawful relations. Rather, such relations do exist, but they are not considered a crime, and, therefore, are not set forth in the statistics and in the [public] discourse as a crime. For example, school girls and boys generally experience sexual intercourse. But this issue is not a crime in their view, unless a boy has sex with a girl by force. Also abortion, which means the annihilation of a living being, is considered [as a] less [serious matter]. At the same time, the existence of children born out of wedlock and unlawfully is not indecent in the eyes of people in societies of this kind. In fact, they do not see it as a problem. Of course, in such societies the result of these issues has been that the family is losing its meaning and, as this [societal] focus grows weaker, great complications and abnormalities appear. Today most people in Western societies are disturbed by such abnormalities and complications.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) pp. 35-36

A belief in freedom in its extreme meaning spread in the West of the modern age, it developed [to the point] where forming a family and binding the woman and the man to each other is [regarded as] a factor which limits their freedom. In accordance with this belief, sexual freedom is presented in society as desirable, or at least not indecent, and the living [together] of men and women without forming a family has become customary.

Sociology [Humanities], Grade 11 (2004) p. 25

Nakedness Culture and Cultural Nakedness

The main difference between the new Western culture and Islamic culture is reflected in the definition of 'Man'. If, according to Western culture, Man is a creature to whom spirituality is secondary and the foundation of his living is material, in Islamic culture he is a creature for whom spirituality is the ideal and the purpose of his living.

Persian Literature, Grade 9 (2004) p. 113

Thus, Western civilization claims that it wants to sew clothes for Man. But in reality, instead of putting clothes on his body, it has stripped him naked, and no one dares shout that there are no clothes, and [that] the overall result of this fashion and clothes, etc., etc., is man's nakedness. Will people be found who have a child's sincerity and will have the courage to shout in the face of a world, which regards nakedness as clothes? Why wouldn't we be those people?

Persian Literature, Grade 9 (2004) p. 117

The West's "Nakedness Culture" even contradicts Christianity itself.

One should emphasize the Christian principle of covering [the body], so that students will not have the impression that present ways of dressing in the West conform to the Christian religion – [or] even distorted Christianity.

... Although we know that the veil has been an obligation in all the Divine religions, let us assume that it is not an obligation in Christianity. But one can be sure that it is praiseworthy and good and to be considered [part] of worshipping. So, why is it that Western society in the present era not only does not keep the veil but takes another step every day towards nakedness? The students should understand that there is a contradiction between Christian religion and Western behavior, and that Western nakedness means moving away from Christianity.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 44

Western nakedness is criticized not only by Muslims, and by religious people all over the world. Even intellectual and impartial individuals in Western society, who are not particularly religious, also oppose this situation in the West... Charlie Chaplin writes in a letter to his daughter: "Nakedness is the age's malady... I hope that you will be the last person to become a citizen of the nudists' island."

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 48

Covering [the human body] is not particular to the religion of Islam. [Body] covering is dealt with in all the Divine [monotheistic] religions.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 101

It is possible that a student would say that the veil has prevented the participation of women in some international sports competitions...

... This is a problem that the Western world has brought to the world, and thus imposed its own culture upon the world. Westerners do not provide the [proper] conditions so that the Muslim sportsmen will be able to engage in their relevant sports in a suitable environment in the international arenas.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) pp. 45-46

Another aspect of Western-Muslim cultural discord is the attitude to the Muslim penal code.

Islam has its own special laws regarding penalties... This method of penalties appears strange in the eyes of most Westerners, and many of them consider it rough... What is [really] strange in this context is that the Westerners, who perceive the amputation of a thief's hand... harsh and merciless, themselves most mercilessly commit crimes against the world's deprived and oppressed [ones]. The massacres that these pretenders to civilization perpetrate in one day, by [using] their nuclear bombs and powerful deadly weapons against the defenseless and innocent people of the world are more numerous and greater than [all] the penalties that may accumulate over dozens of years in all the countries of Islam. In spite of that, they consider themselves champions of human rights and [regard] the laws of Islam [as] inhumane.

Islamic Viewpoint, Grade 11 (2004) p. 123

And the negative aspects of tourism are also mentioned.

The undesired cultural and social effects [of tourism]:

When a large number of tourists come to a country, they import to that society their ways of behavior, dressing, and eating, as well as their own specific culture. Since this behavior may differ from the cultural standards of that society, the foundations of the moral system and the safety of the host country's society might be endangered. Of course, tourists from traditional or religious countries who arrive in countries which do not have moral and social restrictions find themselves exposed to serious dangers as well.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 143; Geography [General], Grade 10 (2004) p. 140

Therefore, fighting these and other negative aspects of Western civilization is obligatory. Various measures are taken in this respect. Iranian law forbids, among other things, giving newborn babies "names which cause the propagation and promotion of foreign culture":

As a general rule, it is possible to divide the prohibited names into several groups:

...

4. Repulsive and obscene names, that is, names which cause the propagation and promotion of foreign culture...

([Footnote] 1 – According to the [Iranian] Fundamental Law, the choice of names among the recognized religious minorities is subject to their language and culture).

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 100

Some progress in the struggle against Western cultural influence has been actually achieved.

Fortunately, in the years after the Islamic Revolution, artistic film-making in Iran has changed and most of our film makers have turned to the Islamic Iranian culture and to the problems of their own society, instead of imitating some commercial and immoral films produced in Western countries.

Persian, Grade 8 (2004) p. 120

According to the Iranian textbooks, Western culture is partially responsible for the UN's failure in protecting human rights.

The United Nations Organization's activity concerning human rights shows that, in spite of successes, this organization has also had failures. One of the reasons for the UN's failure is that it could not reach a general and world-encompassing concept of human rights. Since the international documents of human rights have emerged from one specific culture and civilization (Western civilization), it [the organization] has encountered problems in their application...

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) pp. 180-181

Ideas and theories regarding the situation between Western and other civilizations are referred to in brief.

[Both] doctrines of dialogue and confrontation among the civilizations stand against theories by intellectuals such as Francis Fukuyama, who support the paradigm of 'the end of history', the globalization of Western civilization and [of the type of] regime [which is] based on liberal democracy.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 11

Though Huntington speaks of confrontation among seven civilizations, in the final analysis, he defends the idea of "the West vis-à-vis the others".

Dialogue of Civilizations – teacher's Guide, High School Grades (2003) p. 12

Western intellectuals, like Huntington, regard the West as the world's center and pivot, use the phrase 'the west and the rest' [given in English with Persian translation] and call Western civilization 'the World Civilization'. By 'Globalization' these intellectuals [in effect] mean the 'Westernization of the world'. In this account, since America is the center of the West, another word for globalization would be Americanization, of which the superficial and simple manifestation is MacDonald's, Coca Cola, the Time and Newsweek magazines, as well as the Internet. They [all] want to unify the natural as well as the intellectual taste of people in the entire world. As a result, in Huntington's words:

"As the only great power, America makes the [world's] political and security decisions with England and France, and the economic decisions – with Germany and Japan."

The West is the only civilization which has significant interests in the various other civilizations and regions of the world, and influences the politics, economy and security of the rest of the countries and of the world's other regions. One can sum up the reasons for the West's power in the following exposition:

1. It owns and manages the international banking system, like the World Bank and the International Monetary Fund.
2. It controls the world's strong currencies.
3. It is the principal customer of the goods produced in the world.
4. It provides a large portion of end productions in the world (end production means utilization of the resources and cheap labor force of the other

countries, and the management of production, until the product is available).

5. It dominates the international financial market.
6. It is capable of military intervention in the rest of the world.
7. It controls the [world] maritime routes.
8. It owns the most advanced means of research and development.
9. It pioneers and controls technical training.
10. It dominates the space industries.
11. It controls international communication.
12. It is the global developer of weapon industries.

These twelve fields are manifestations of the power and influence of Western civilization. One can say that it is impossible to locate a region in our world which is not under the domination of Western civilization.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 26-27

Name five areas which indicate the power and influence of Western civilization in the world.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 32

At the end of this lesson the students will be able to:

...

Discuss the relation and coordination between the theory of confrontation of the civilizations and the processes of globalization.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 36

Dialogue among the [various] civilizations will be possible when the great powers do not plan to dominate and impose their culture on others.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 38

The realization of global peace will be feasible when the countries of the world all have a share in world economy and commerce. At present, actual world economic growth is limited to some capital-holding countries only.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 42

... Liberal thinking mentioned it [globalization] as 'globalization of the West's capitalist order', 'the ultimate renewal' or 'the Westernization of the world'. In liberal thinking, or the holistic approach, such an inevitable process will be accompanied by the generalization of Western consumption and behavior patterns such as Coca Cola, MacDonal'd's, and jeans, and the transformation of the world into one market.

In the process of globalization, in addition to its influence on the rest of the civilizations, Western civilization is itself influenced by the rest of the civilizations... The most important point is that one global culture should be the result of the participation of all the cultures and the Divine [monotheistic] religions, and that domination by one culture would be prevented.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 53

Part of the blame for the spread of secular nationalism at the expense of Islam is put on Western Colonialism.

Another example of conflict among groups, and its reflection in culture, is the formation of nations and the revival of ethnicities of Islamic society in the modern era. The increasing... emergence of nations began during the nineteenth and twentieth centuries (surely, under the influence of Colonialism in [some] parts of the world), among different ethnic groups which had lived together for hundreds of years, and [which] culturally and politically belonged to one culture and state. Simultaneously, the ideologies of pan-Arabism, pan-Turkism and pan-Iranism took shape on the surface of [Islamic] culture. These ideologies put religious beliefs in the service of the ethnic and national tendency.

According to the ideology of pan-Arabism, Islam is part of the Arab culture. Its attitude to the Prophet [Muhammad] is not based on the Prophet being the Messenger sent by God, but rather on the Prophet being an Arab. That is to say, he is a hero who belongs to the Arabs and who produced Arab mastery over the world. On the other hand, belief in the Muslim brotherhood has been pushed aside in this ideology, and replaced by contempt for and rejection of non-Arab Muslim ethnic groups – including the revival of the notion that the Iranians are Zoroastrians.

On the opposite side, the ideologies of pan-Iranism and pan-Turkism regard the Islamic religious beliefs as foreign cultural elements, which have contaminated Iranian and Turkish authenticity. In the pan-Iranian ideology, the Arab-Persian rivalry is emphasized. According to this thinking, the entrance of Islam into Iran [through the Arab invasion of the 7th century CE] is lowered to the point of [being seen as] an attack on the same level as the attacks by peoples like the Mongols... Steps such as the removal from the dictionary of Arabic words – chiefly [of] Islamic [connotation], a return to ancient Iranian culture, and the glorification of the Sassanid and Parthian kings, were taken in [Iranian nationalist] culture.

Sociology [Humanities], Grade 11 (2004) pp. 31-32

Chapter Four: The Jews and Israel

A. The Jews

The Jews are dealt with as a nation with a certain connection to Palestine in the past. Some Biblical events are discussed in the textbooks as described in the Koran. But there are cases in which their presence in Palestine in ancient time is ignored, throughout the narration of Jesus' life, for instance. The holy places of the Jews in Palestine are recognized in principle, but their presence there today is considered an occupation. Most references to the Jews appear in the books in the context of their relations with Prophet Muhammad in Arabia. The attitude to them is unfavorable on account of their rivalry with Muhammad during the early phases of Islam. They are portrayed as hostile to Islam and the Muslim, as treaty violators and treacherous. Other than in the context of the Palestinian conflict, the Jews in modern history are referred to very briefly and not a single mention of their culture, history – including the Holocaust – or achievements appears in the Iranian books, except that Zionism aspires to have them dominate the world (see the section on Zionism). There is one instance where a picture story for Grade 3 students equates the Jewish symbol of the Star of David with garbage (see below the section dealing with Israel).

I. The Jews in Ancient History

The Iranian textbooks narrate Biblical stories as they appear in the Koran and use the Koranic term 'the Children of Israel [Bani Isra'il]'. The term appears most of the time with no explanation (see, for example, Koran Studies, Grade 5 (2004) pp. 86-88). But there are cases in which it is accompanied by very brief notes, as in the following quotations.

[Note:] *The Children of Israel: the sons of Jacob.

Koran Studies, Grade 3 (2004) p. 75; Koran Studies, Grade 8 (2004) p. 140

[Note:] 1. The Children of Israel: followers of Moses.

Gifts of Heaven, Grade 4 (2004) p. 10

The Children of Israel: Sons of Israel, children of Prophet Jacob, tribes of the Jews.
Glossary, Persian, Grade 7 (2004) p. 192

A history textbook for Grade 6 inserts parts of the stories of Biblical-Koranic figures, such as Abraham, Joseph and Moses, in the history of ancient Mesopotamia and Egypt. See History, Grade 6 (2004) pp. 20-21 (about Abraham) and 24-25 (about Joseph and Moses). There is also one reference to the Children of Israel but with no further explanation (p. 25).

After Moses' ascent to Mount Sinai and his stay there for forty days (instead of thirty days), a man called Sameri [Samaritan in Arabic and Persian] built a golden calf and summoned the people to worship it. The people on their part responded to his call. On his return from Mount Sinai, Moses broke this calf to pieces and threw it into the Nile [sic].

Persian Literature [Humanities], Grade 11 (2004) p. 77

Sameri: The name of a man of Moses' people (Children of Israel) who enticed them and persuaded them to worship a golden calf. He seized the opportunity, during Moses' absence, and persuaded the people by tricks to worship the calf.

Persian Literature [Humanities], Grade 11 (2004) p. 206

The Koranic story of the kingship of Saul over the Children of Israel and the battle between David and Goliath is presented in one textbook with some non-Koranic additions probably taken from Biblical sources, such as, for example, rescuing the arc from the enemies, the circumstances of David's appearance on the battlefield and the manner in which he killed Goliath (see Lessons from the Koran, Grade 11 (2004) pp. 53-62, and the above-mentioned additions on pp. 56, 62).

David: The prophet of the people of Israel. He was a poet and has left the book of Psalms...

Persian Literature [Humanities], Grade 11 (2004) p. 204

Solomon: Solomon succeeded his father David at the age of 13... He built magnificent buildings like the temple. His grave is near his father's in Jerusalem.

Persian Literature, Grade 9 (2004) p. 190

The story of Jesus and the beginning of Christianity in Palestine is told without a single reference to the fact that Jesus, his disciples and the inhabitants of Palestine at that time were Jews.

About two thousand years ago, a boy was born in Bethlehem, one of the towns of Palestine, and was named Jesus. At that time the people of Palestine had a difficult life because the Romans had occupied the place. These oppressive infidels forced the people to worship the Roman emperor and took away the property and wealth of the nations under their rule...

Jesus was born about two thousand years ago in one of the towns of Palestine called Bethlehem. At that time the people of Palestine had a difficult life because the occupying Romans ruled that place. These polytheistic and oppressive rulers obliged the nations under their rule to worship the Roman emperor...

Persian, Grade 6 (2004) p. 162

Along the same lines, King Cyrus' benevolent gesture of allowing the Jews to return to Jerusalem from their Babylonian captivity – as mentioned in the Bible – is referred to in general terms without mentioning the Jews.

Cyrus... gave permission to the nations which had been taken captive and enslaved, in the course of the attack by Babylon's former rulers, to return to their homeland.

History of Iran and the World, Grade 10 (2004) p. 59

On the other hand, there is one reference to the Jews as an ethnic group which used to live in Palestine until the times of the Romans.

One of the causes for the appearance and penetration of Judaism in Arabia was the violence of the Roman emperors, which caused the Jews to emigrate from Palestine to the Arabian Peninsula ([Footnote] 2 – It is impossible to express a decisive view regarding this issue, namely, whether the Jews of Arabia were [descendants] of the Jewish ethnic group which had emigrated to that place from Palestine, or of Arab ethnicity, who became inclined to the Jewish religion.)

History of Iran and the World, Grade 10 (2004) p. 98

And they are once treated as a nation with its own language.

The Semitic language is the language of the Arab and the Jewish peoples...

Geography [Humanities], Grade 11 (2004) p. 15

The spread of Christianity in ancient Rome is said to have raised the anger of the Jewish religious leaders.

In a society where corruption and violence had spread widely, the Christian teachings called the people to devotion and kindness. In addition, its teachings contradicted many Roman polytheistic traditions. For this reason, many slaves and groups of people were inclined to it, on the one hand, and, on the other hand, it brought about anger and grievance on the part of the Jewish religious leaders and the Roman rulers.

History of Iran and the World, Grade 10 (2004) p. 74

In the beginning of the Parthian period, the Jewish religion had followers in western Iran [that is, Mesopotamia]. With the emergence of Christianity, this religion found followers in parts of Iran, especially in Armenia.

History of Iran and the World, Grade 10 (2004) p. 82

II. Jewish Holy Places

The Iranian school textbooks acknowledge the existence of Jewish holy places in Jerusalem and recognize the city's holiness to the Jews, alongside Muslims and Christians.

Due to the existence of holy places for Jews and Christians in Jerusalem, this city has gained importance from the point of view of the other Heavenly religions as well.

Geography – Teacher's Guide, Grade 7 (1999) p. 40

Jerusalem is a city holy to Muslims, Christians and Jews.

Geography, Grade 7 (2004) p. 17

Palestine: It is located on the eastern shore of the Mediterranean in the Middle East. It is the neighbor of the countries of Lebanon, Syria, Jordan and Egypt. Its capital is Jerusalem [Beit al-Moqaddas] which is the place of pilgrimage for Muslims, Christians and Jews.

Persian Literature, Grade 9 (2004) p. 192

Places holy to the Jews inside Iran are also mentioned.

There is a beautiful building which worth seeing in Shush, near the Shavur river. This building is considered to be the mausoleum of the Prophet Daniel, one of the four great prophets of the Children of Israel whose name is mentioned in the Torah [sic]. Daniel's tomb has been the people's place of pilgrimage since olden times.

Persian, Grade 7 (2004) p. 88

The historical monuments of Hamadan are: ...the tombs of Esther and Mordecai...

Persian, Grade 7 (2004) p. 102

III. The Jews of Arabia and Their Relations with Prophet Muhammad

As already mentioned, the bulk of the material in the Iranian school textbooks referring to Jews relates to the period of early Islam in Arabia and focuses on the political and religious rivalry between the two parties. On account of that rivalry the Jews are described in hostile terms, mainly as enemies of Islam and also as treacherous people who violated their treaties with Muhammad. The expulsion of the Jews from Medina is mentioned but the slaughter of the men of the Qurayzah Jewish tribe is not. Is it an attempt on the part of Iranian educators not to raise the flames of anti-Semitism too high? It is hard to tell.

The Jews of Arabia mostly lived in Hijaz and Yemen. The town of Yathrib [later Medina] and its vicinity was the largest center of the Jews. The Jews had places for teaching the religious precepts and the Torah which were called 'Beit al-Madares' [Beit ha-Midrash in Hebrew], and the Jewish religious scholars were called 'Habr' [Haver in the Hebrew of that period]. One of the reasons for the appearance and penetration of Judaism in Arabia was the violence of the Roman emperors which caused the Jews to emigrate from Palestine to the Arabian Peninsula ([Footnote] 2 – It is impossible to express a decisive view regarding this issue, namely, whether the Jews of Arabia were [descendants] of the Jewish ethnic group that had emigrated to that place from Palestine, or of Arab ethnicity who became inclined to the Jewish religion.)

History of Iran and the World, Grade 10 (2004) p. 98

The Jews are portrayed here as traitors and as enemies of Islam, in spite of their former knowledge – according to Muslim belief – of Muhammad's true mission.

In addition, they [the people of Medina] had heard from the Jews that Moses announced in his Heavenly book [i.e., the Torah, according to Muslim belief] that a prophet would rise from Mecca, propagate a monotheistic religion and fight paganism.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 35

Medina and its vicinity were inhabited by Arab tribes and Jewish groups with which the Prophet concluded a treaty. One of these Jewish groups was Bani Nadhir who had concluded an agreement with the Muslims not to harm the Prophet and his companions and not to help the enemies of Islam to fight against the Muslims. But Bani Nadhir did not keep their treaty and agreement, and, one day, when the Prophet came to their castle together with some of his friends in order to accomplish something, they plotted to kill him. But God made the Prophet aware of this plot and

saved his life. After this breach of agreement, the Prophet gave them ten-days to leave that region and go far away from it, or prepare for war. Bani Nadhir, who were assured of their castle's firmness, did not leave, and the Muslim army under the Prophet's command besieged them. After several days, before war broke out, the Jews surrendered and delivered their weapons. They took with them from their property whatever they could load on camels, and left the other [property], together with the fields and date groves they had...¹⁶

Lessons from the Koran, Grade 11 (2004) p. 12

Having built the mosque [in Medina following his move to that city from Mecca], the Prophet of Islam concluded a treaty on behalf of the Muslims with the Jews (who lived close to the people of Medina). According to this treaty, it was decided that the Muslims and the Jews would put aside their own differences and unite against anyone intending to attack Medina.

History, Grade 6 (2004) p. 84

Another action by the Prophet in the first year of the emigration [to Medina from Mecca] was drawing up of a treaty, on the basis of which new social principles and regulations were enacted, which would provide for... good order and peaceful coexistence among the Muslims of Medina and also [with] the Jews.

History of Iran and the World, Grade 10 (2004) p. 106

Year 1 of the Hijrah: ...The signing of the treaty with the Jews.

History, Grade 6 (2004) p. 90

In the fifth year of the Hijrah [Muhammad's emigration to Medina which is considered the beginning of the Muslim calendar], the pagans of Mecca assembled allies from all over Arabia and decided to attack Medina with a very large army. They also concluded a treaty with the Jews of Medina, who felt uneasy at the progress of Islam.

History, Grade 6 (2004) p. 85

In the fifth year of the Hijrah, the fateful battle of the Groups [Ahzab] took place. In that year, the polytheists of Mecca, instigated by the Jews, gathered all their means, and joined with the Bedouin tribe of Ghatfan, promising them the one-year yield of the dates of [Jewish] Khaybar (In this lesson you will learn the reason for the Jews' hostility to the Muslims). In this military alliance between the Jews and Quraysh [the pagan tribe ruling Mecca], a force of close to ten thousand was assembled in three divisions under the command of Abu Sufyan.

History of Iran and the World, Grade 10 (2004) p. 108

During the Battle of the Groups [Ahzab, between Prophet Muhammad and a confederation of tribes led by the pagan Meccans], information came to the prophet from the Muslim forces. Part of this information was the violation of the treaty on the

¹⁶ *Bani Nadhir were the second Jewish tribe to be expelled from Medina. Bani Qaynuqa' had been expelled before them and Bani Qurayzah – the third and last Jewish tribe in Medina – met a different fate: the men were slaughtered and their wives and children were enslaved by the Muslims.*

part of the Jews of [the tribe of] Bani Qurayzah, who trampled under foot their defense treaty with the Muslims, and wished to fight the Muslims, together with the rest of the groups that opposed the Prophet.

Defense Readiness, Grade 8 (2004) p. 79

Confronting the Jews' Plots

Beside the polytheists, two other groups made the unity of the Muslim nation vulnerable: the Jews and the Hypocrites [those who were outwardly Muslim but still resisted Muhammad].

The Jews of Medina were of three tribes: Qaynuqa', Nadhir, and Qurayzah. These three tribes had chosen to dwell in that territory in olden times. And they had territories outside the city such as Khaybar and Fadak which were their refuges.

In the beginning, the Prophet concluded with them a treaty of friendship, and gave them rights, on condition of peaceful conduct [on their part towards the Muslims]. He hoped that they, who were monotheists and People of the Book, would convert to Islam. But, after some time, the Jews' pretext-seeking, hostility and treachery were exposed. One can look for the reasons of the Jews' hostility and plots in the following issues:

1. The Jews were a trading and a profit-seeking ethnic group. They amassed much profit from the transactions with Quraysh [the ruling tribe of Mecca, which opposed Muhammad]. But after Islam settled in Medina, this commercial connection between them and the Quraysh was cut off, and their economic interests received a heavy blow.
2. The Jews imagined themselves to be God's chosen people, and expected the appearance of a prophet from among their own people. They believed that they enjoyed special privileges before God, and that, except for a few, they would not be punished. After some of the famous Jews, such as Mukhayraq and Abdullah bin Salam, converted to Islam, they [the Jews] had a greater sense of danger.

Initially, the Jews of Medina chose the road of opposition by casting doubt in the hearts of the Believers [i.e., the Muslims], then [by] collaborating with the Hypocrites [those who were outwardly Muslim], [by] reviving the old hatreds between the Aws and the Khazraj [Muslim tribes in Medina], and, finally, [by committing] treason and violating the treaty [concluded between them and Muhammad]. The Prophet resorted at the beginning to warding off their doubts with logical reasoning, and after that he distanced [himself] from them by determining Mecca [instead of Jerusalem] as the Muslims' direction of prayer by God's order. Finally, he expelled them from Medina.¹⁷

History of Iran and the World, Grade 10 (2004) p. 109

¹⁷ *The tribes of Qaynuqa' and Nadhir were expelled, but that was not the fate of the Qurayzah tribe of which the men were slain and the women and children were enslaved.*

After the Prophet's [Muhammad's] emigration [from Mecca] to Medina, the Jews [of Medina], who were among his hateful enemies, seized every opportunity, as the enemy's fifth column in the Muslim center, to obstruct and fight Islam. Finally, the prophet decided to expel them and annihilate the stubborn ones among them.

The Jews of the Qurayzah tribe were in their castle under heavy siege by the Muslim army... The Qurayzah people...sent a message to the Prophet to send them Abu Lubabah, so that they would consult with him [regarding the terms of surrender]. The prophet sent Abu Lubabah to them for consultation. The Jews, with whom Abu Lubabah had a record of friendship, let him in and showed weakness and impatience. They asked him: "Will we be pleased with... the verdict?"

Abu Lubabah said: "it is in order", but made a sign with the hand next to the neck meaning that surrender... and beheading were the same.¹⁸

Thus, Abu Lubabah divulged [to the enemy] one of the military secrets of the Muslim army, though [only] by a sign, and this disclosure made him a traitor to God and to the prophet.

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 10

With the expulsion of the Jews from Medina, the establishment of one Muslim nation was realized.

History of Iran and the World, Grade 10 (2004) p. 110

Explain the reasons and the circumstances of the Jews' attitude to Islam and the Prophet's reaction to them.

History of Iran and the World, Grade 10 (2004) p. 116

The Hypocrites were a group who presented themselves outwardly as Muslims but secretly cherished unbelief... In the beginning of the battle of Uhud, they left the army, established secret ties with the Jews, and took part in their [the Jews'] conspiracies.

The Conquest of Khaybar

After the signing of the peace treaty [between Muhammad and the pagans of Mecca] the religion of Islam spread apace from day to day and its enemies became angrier. Among these enemies were the Jews of the Khaybar area, who had created a problem for the Muslims by their obstructions. For this reason, the Prophet hurried to confront them in the seventh year of the Hijrah, and besieged their fortresses. These battles, in which Ali's courage and the Muslims' self sacrifice were manifest, ended in the Muslims' victory.

History, Grade 6 (2004) p. 87

Year 7 of the Hijrah: The conquest of Khaybar, suppression of the treaty-breaking Jews.

History, Grade 6 (2004) p. 90

¹⁸ *The men of Qurayzah were indeed beheaded following their surrender.*

In the war of Khaybar (Khaybar was one of the fortified castles of the Jews who opposed the Prophet [Muhammad in Arabia]), Imam Ali wrenched out the big gate of the castle and used it as a shield. The famous hero of the Jews, Marhab Khaybari, was killed in that war by Ali's hand.

Persian Literature, Grade 10 (2004) p. 142

In a poem commemorating the martyrdom of the Shiite Imam Hussein in his battle against the forces of the Umayyad Caliph Yazid in 681 CE, a strange verse appears mentioning the Jews as Hussein's enemies in that battle, or, perhaps, the term "Jews" is just used as an unfavorable reference to the caliph's forces.

...O brother, time has come, for us two, to be immersed in blood
To make the journey to eternal Paradise from this desert and plain
By the sharp and blood-shedding sword of the Jews and of the infidels' faction
To roll in dust and blood, without hand and head, due to the enemy's oppression...

Persian Literature, Grade 9 (2004) p. 27

IV. The Jews in Modern Times

The Jews of this period are hardly mentioned, except in reference to the Palestinian conflict (see below the section on Zionism and Israel). Following are several references found in the Iranian textbooks:

Hitler's attitude of the Jews is mentioned in brief in the following text. Nowhere else is there any reference to the Jews' fate under Hitler.

...He [Hitler] regarded the traitors and the Jews as the cause of Germany's defeat [in World War I].

History of Iran and the World [Humanities], Grade 11 (2004) p. 97

The Jews' position in the world today is presented with reference to Palestine.

Most followers of Judaism live scattered in the cities and the big trade centers of the world and do not have a specific land. [One] of the centers where the Jews have gathered is the land of Palestine, which was occupied by the Jews by force after the Second World War with the support of the Colonialist states.

Geography [Humanities], Grade 11 (2004) p. 17

The Jews of Iran are also mentioned among other religious minorities of that country (see most of the material on the website).

...In great and free Iran all the religious minorities (Armenians, Assyrians [i.e., Nestorian Christians], Jews and Zoroastrians) have a representative or representatives in parliament in order to defend the rights of their people.

Social Studies [Civics], Grade 8 (2004) p. 55

[Article Thirteen of the Constitutional Law](#)

Iranian Zoroastrians, Jews and Christians are the only recognized religious minorities that are free, within the limits of the law, to perform their religious ceremonies and to act in personal status and religious education [affairs] according to their religion.

Law Studies for Youth – Teacher's Guide, High School Grades (2003) p. 53

The followers of the Jewish, Christian and Zoroastrian religions act in cases involving their personal status, namely, marriage, divorce, inheritance, and wills, according to the regulations of their own religions. Even in the [state] courts, the judge should investigate their lawsuits and issue the verdict in accordance with their religious rules and regulations.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) pp. 186-187

It is stated in the Fundamental Law that the recognized religious minorities can have representatives in the Islamic Consultative Assembly [parliament] and elect a representative from among their own co-religionists and send [him] to the Majles. According to Article Sixty Four of the Fundamental Law the Zoroastrians and the Jews elect one representative each, the Assyrian and Chaldean Christians together [elect] one representative, and the Armenian Christians of the south and the north [of Iran elect] one representative each.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 187

Education of the Religious Minorities (Christian, Jewish, Zoroastrian)

Since all the Divine [monotheistic] religions are unanimous regarding the principles of religion and [regarding] religion's essence and truth, [namely,] that the tendency towards God, the tendency towards spirituality and the [related] action is for [man's] happiness in the hereafter, the general framework of their educational program is derived from this [general] design. But the content of their curriculum is assembled in the light of the specific teachings of these religions, and uses the confirmed sources within these religions. This education should be in accordance with the Fundamental Law and [with] the ordinary laws of the Islamic Republic of Iran.

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 32

V. An Abusive Expression

The following material, which is found in an Islamic Education textbook for Grade 3 and is reminiscent of anti-Semitic Nazi propaganda, is a story made up of a series of pictures showing a clean and tidy town, where the inhabitants suddenly discover a trail of garbage. They trace the contaminator who turns out to be repugnant creature spreading garbage wherever he goes. They chase him away and clean up after him. In one of the pictures the Jewish symbol of the Star of David is seen as part of the garbage. In two other pictures the Star of David is drawn on the creature's right arm. Since the Star of David is the symbol of both the Jewish people and the State of Israel, it is difficult to know which one of them is targeted in this story. The message, however, is obvious: Garbage should be removed.

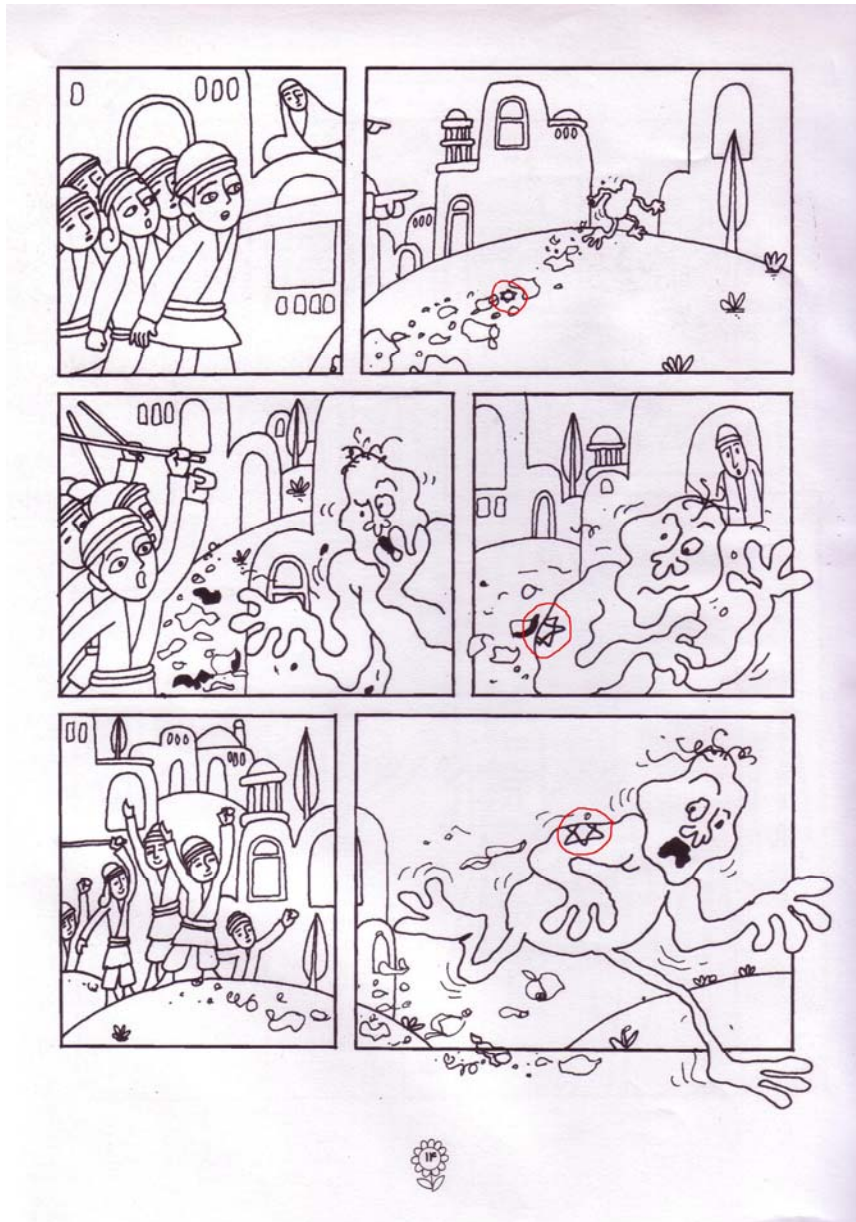
Lesson 6: 'The Contaminator'
Would you like to narrate the story?

آلودگ

درس ۶

دوست داری داستان را تعریف کنی؟





Gifts of Heaven – Work Book, Grade 3 (2004) pp. 13-15 (circles added)

B. Zionism

Zionism – the Jews' national movement in modern times – is presented as a chauvinistic world-embracing organization connected with Western Capitalism and Colonialism, and controlling the foreign policy of the United States. The students are encouraged to find more details in a propagandist work by a Soviet Communist ideologue translated into Persian.

[Footnote:] 1 – Zionism is an ideology which recommends the immigration of all the Jews of the world to Palestine, around Mount Zion, in order to form a state, and does not believe in [any] rights for the Muslim majority who inhabits that place.

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

[Footnote:] 1 – 'The Zionist World Organization' held the Zionists' first world congress in the city of Basel in August 1897. The said organization later created the 'Jewish Colonial Foundation', which was a global shares company. The share-holders of this company were capitalists from various states.

Zionism was created by the Jewish capitalists, with a view to re-establishing the control they had lost as leaders of the societies, as well as delaying the course of the gradual absorption of the Jews in the various social environments, and securing the interests of their main ally and partner – England – and of the rest of the Capitalist societies.

Herzl, Weizmann and Ben Gurion were among the Zionists' primary leaders.

You can refer to the following source on this subject:

Ivanov, Yuri, **Zionism**, translated by Ibrahim Yunusi, Amir Kabir Publications, third edition, Teheran, 1357 [1978].¹⁹

Social Studies [Humanities], Grade 12 (2004) p. 42

[Like the Catholic Church] World Zionist Congress is a supra-national social unit, which has a religious and ideological character and which operates worldwide. Conduct a research on this supra-national social unit.

[Footnote:] 1 – See: Ivanov, Yuri, **Zionism**, translated by Ibrahim Yunusi, Teheran, Amir Kabir Publications, third edition, 1357 [1978].

Social Studies [Humanities], Grade 12 (2004) p. 55

The following text presents Zionism not only as a movement aspiring to the establishment of the Jews' 'greater homeland' but also to their dominance over the world, which is reminiscent of the accusations appearing in the Protocols of the Elders of Zion (although they are not explicitly mentioned here or anywhere else in the Iranian school textbooks available to us). Zionism is further presented as Israel's tool for influencing America's foreign policy, especially against Revolutionary Iran, to an extent that America is described as Israel's satellite.

It is possible that individuals, who are influenced by the culture of another society, would turn into a 'minority' in their own society, and pressure their own government in various ways to go along with the goals of the other country, and make the government follow these goals. An example of that is the 'Zionist idea' which is based on the establishment of the Jews' greater homeland and on this ethnic group's dominance over the world. Accordingly, during the years after the Second World War, the government which occupies Jerusalem [i.e., Israel] was formed and many of the Jews of the world immigrated to that land. There are believers in this idea in most societies now and they support Israel's policies. For example, in America they form a

¹⁹ Yuri Ivanov, a Soviet Communist ideologue, published his polemical 166-page book **Caution, Zionism!** In Moscow in 1968, and, since then, it has been translated from the original Russian into various languages, and has been widely used by Arab and other anti-Zionist circles.

capitalist minority which, by influencing America's foreign policy, leads that country in the direction of aiding Israel and supporting it.

In 1374 [1995] American Zionist senators compelled the American government to boycott Iran economically and allocate a budget for the assistance of Iran's opponents, with a view to supporting Israel and suppressing the revolt of the Muslims of occupied Palestine (the *Intifadhah*). During the years following Egypt's peace [treaty] with Israel, one of the main reasons for America's policies concerning Iran, and for its opposition to our country, has been [the desire to] attract the attention of this minority. The influence of this minority reaches such an extent that some [people] use this exaggerated sentence regarding the relations of Israel and America: "Contrary to the public's assumption that Israel is America's satellite, America is Israel's satellite." One of the propagandist actions in America for attracting votes for the presidency, and for acquiring the support of the Zionist minority, is the participation of the presidential candidates in the meetings of this group in America.

Social Studies [Humanities], Grade 12 (2004) pp. 41-42 [The quotation marks are in the original text]

Zionism is said to covet all the Arab lands, and to control most of the West's news media.

Like an earthquake, the events of 1967 opened the eyes to a new reality, which is that the Zionists covet of all the Arab lands. In the wake of these events, the nature of the West's news organizations, which are mostly in the hands of Zionist journalists and reporters, was revealed to the Arabs...

History of Iranian and World Literature, Grade 11 (2004) pp. 206-207

The motif of Zionism's influence on Western media appears again.

Since mass media are meshed in with social relations, they are able to choose certain messages and present them according to their own point of view, thus influencing the people's behavior and guiding them in a certain direction. Let us point out some examples:

Presenting the occupiers of Jerusalem as wronged, [as is done] by that group of mass media that is under Zionist influence.

Sociology [Humanities], Grade 11 (2004) p. 25

Jerusalem too is the object of Zionists' greed and aggression.

Since May 14, 1948, when the usurping State of Israel was established in the region of the Middle East with the open support of the English government,²⁰ this city [Jerusalem] has become the focus of Zionist greed and aggression. During two wars

²⁰ Britain did not support the establishment of the State of Israel and, unlike the United States and the Soviet Union, did not vote in favor of the UN Palestine Partition Resolution of 1947.

which took place between the Arabs and Israel in the years 1950 [sic, should be 1948] and 1967 this city too came under Israeli occupation.

Geography – Teacher's Guide, Grade 7 (1999) p. 40

Therefore, Zionism should be fought against.

Prepare a list of the anti-Zionist organizations in Lebanon and Palestine with a summary of their activities and actions.

History of Iran and the World [Humanities], Grade 11 (2004) p. 120

C. Israel

Israel is not recognized as a legitimate sovereign state. It is described as a usurper state that has occupied Palestine. Its name does not appear on the map, and the word 'Occupied Palestine' appears instead. The name 'Israel' does sometimes appear in the text, even the phrase 'the State of Israel', but in neither case does its appearance indicate recognition on the part of the Iranian textbooks. There are other cases in which Israel is referred to as 'the regime which occupies Jerusalem', and that shows the great importance accorded to this city and to its Muslim holy places by Iran's Islamic regime. Israel's image is wholly negative and sometimes demonized. It is also presented as the enemy of Iran and the Islamic Revolution. The Iranian textbooks foster solidarity with the people of Palestine among the school students, reject peace with Israel, and urge Muslims to fight it. Fighting Israel is presented as part of the Islamic Revolution in Iran.

I. Non-Recognition of Israel

Palestine is the real country. Israel is merely a usurper. Therefore, the official name of this piece of land is 'Occupied Palestine', or just 'Palestine', as it appears on the map.

Palestine: It is located on the eastern shore of the Mediterranean in the Middle East. It is the neighbor of the countries of Lebanon, Syria, Jordan and Egypt. Its capital is Jerusalem [Beit al-Moqaddas] which is the place of pilgrimage for Muslims, Christians and Jews.

Persian Literature, Grade 9 (2004) p. 192

Palestine: An area east of the Mediterranean which came under the occupation of the usurping State of Israel in 1949 CE.

Persian, Grade 6 (2004) p. 187

Since May 14, 1948, when the usurping State of Israel was established in the region of the Middle East with the open support of the English government...

Geography – Teacher's Guide, Grade 7 (1999) p. 40

The formation of the usurping Zionist state...

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 129

The Middle East and North Africa are not defined regions either physically or culturally... Usually the countries of Turkey, Iran, Occupied Palestine and the Arab countries east of the Suez [Canal], together with Egypt and Libya, are placed in this region.

Geography – Teacher's Guide, Grade 6 (1998) p. 37

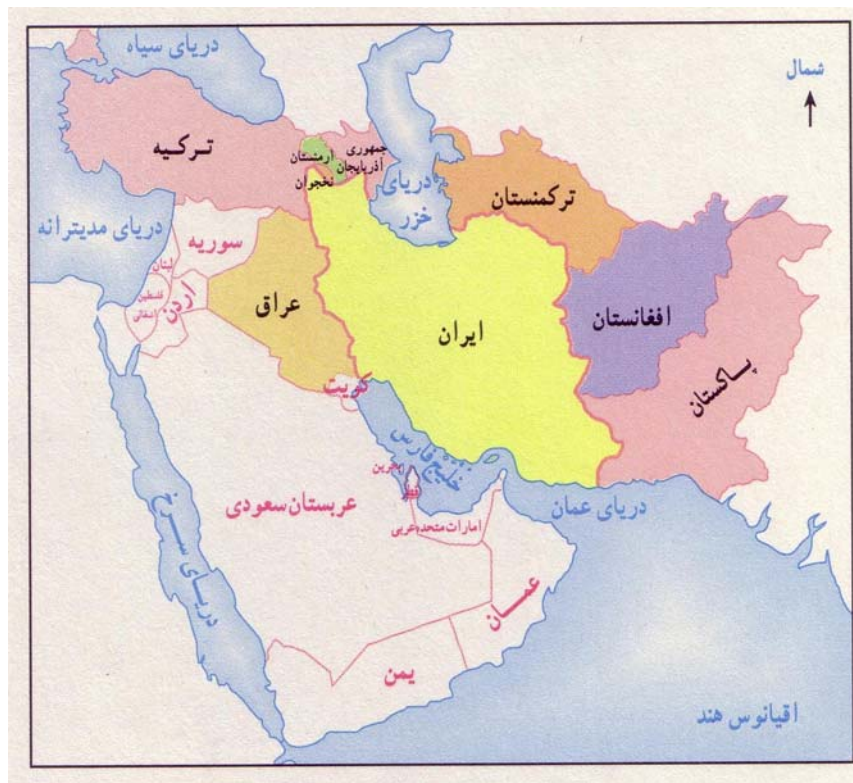
... The land of Jordan and Occupied Palestine.
Geography [Humanities], Grade 11 (2004) p. 150

Nazareth: A city in northern occupied Palestine,²¹ the birth place of Jesus [sic]. This city is one of the Christians' pilgrimage places.

Persian Literature, Grade 10 (2004) p. 201

The phenomenon of not recognizing the State of Israel is best seen on maps.

What countries are Iran's neighbors?



'Occupied Palestine'
Social Studies, Grade 5 (2004) p. 27

²¹ Nazareth is a city within Israel's pre-1967 borders.



Figure 10 – Map of the approximate position of the Middle East between the three continents
 'Occupied Palestine'
Geography, Grade 6 (2004) p. 11

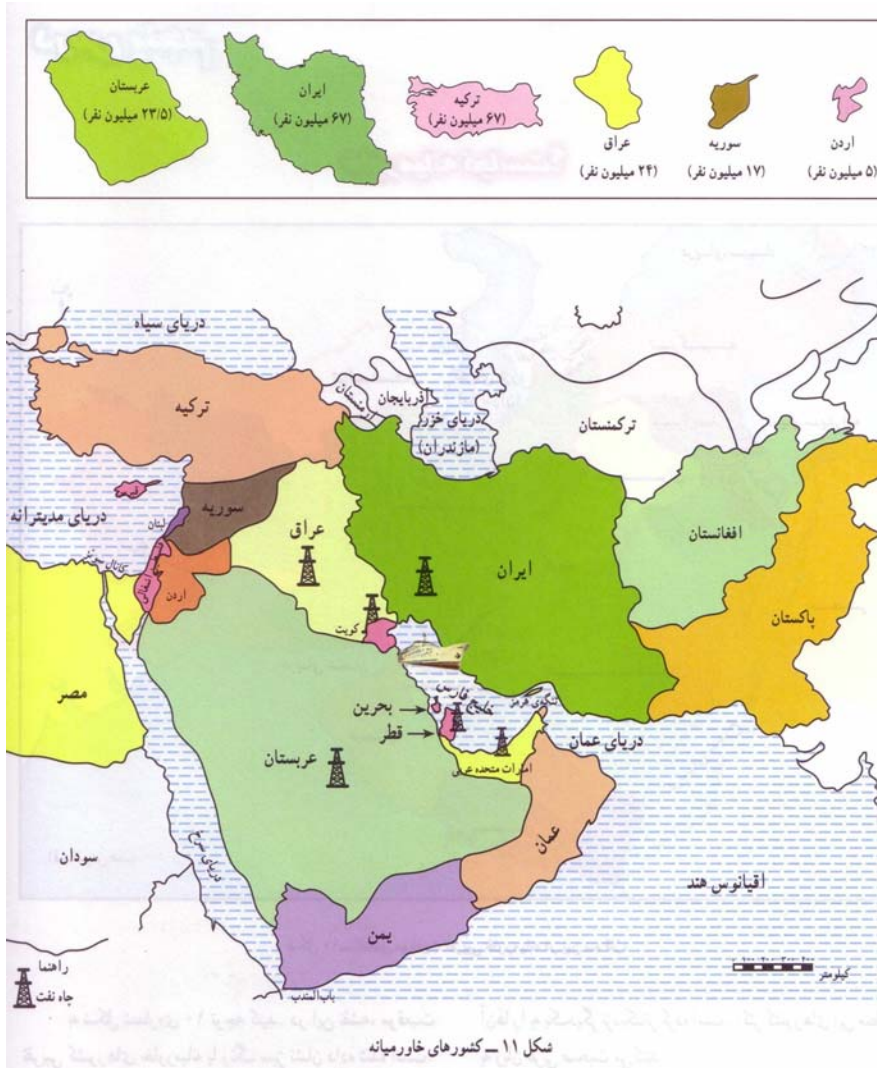


Figure 11 – States of the Middle East
'Occupied Palestine'
Geography, Grade 6 (2004) p. 12

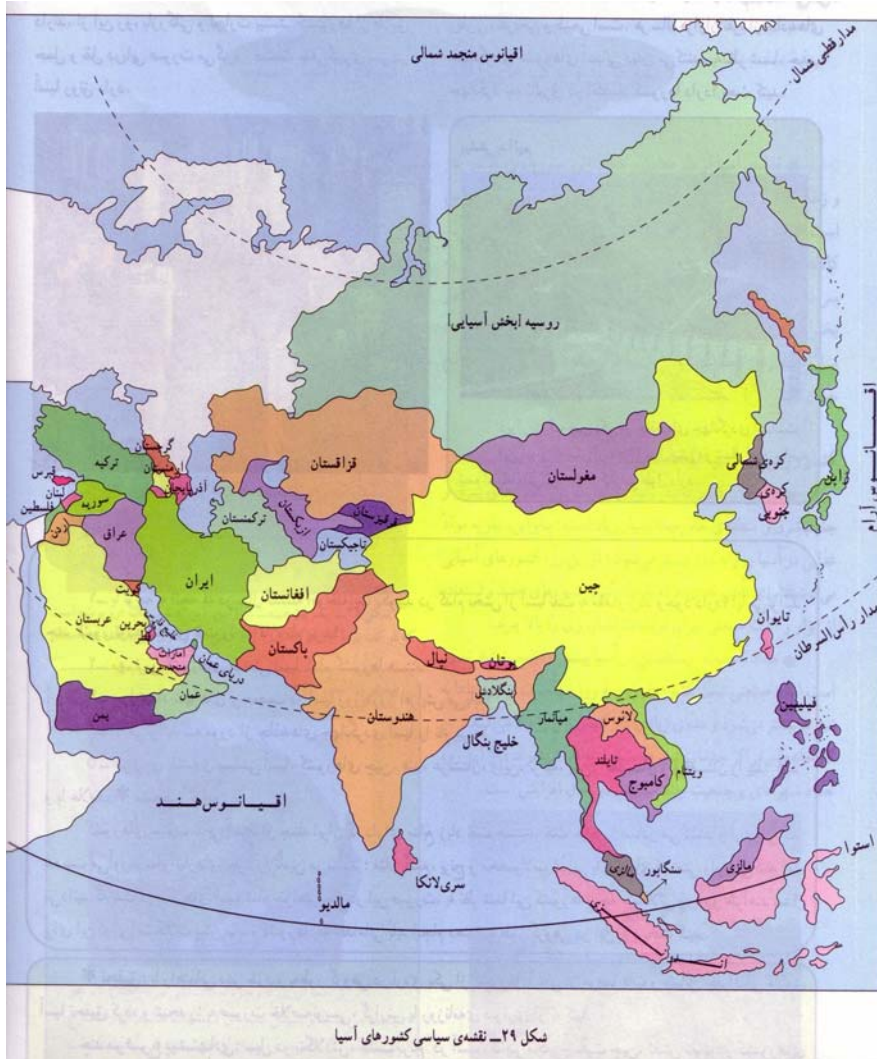


Figure 29 – Political Map of the Asian Countries
'Palestine'
Geography, Grade 7 (2004) p. 20



برای مطالعه

شکل ۳۰- نقشه‌ی مصور اقتصادی آسیا



Figure 30 – Illustrated Economic Map of Asia
'Palestine'
Geography, Grade 7 (2004) p. 21



Figure 2-2 – Map of the Countries of the Middle East 'Occupied Palestine'
Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 12; Geography [General], Grade 10 (2004) p. 12

A map in one Iranian textbook, however, shows both Israel and Lebanon as non-Muslim countries, but does not name any of them – unlike the other countries.



Figure 5-2 – The Middle East cradle of the Islamic Civilization
Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 25

Israel is sometimes referred to as 'the regime which occupies Jerusalem' or as 'occupiers of Jerusalem', which is a symptom of the great attention given by the Iranians to this city in their general attitude to the conflict (and see below).

Political order influences the family order. Suppose that statesmen facing an external threat come to the conclusion that the birthrate should be increased, either in order to confront the enemy or as a deterring factor (the regime which occupies Jerusalem follows such a policy).

Social Studies [Civics], Grade 9 (2004) p. 125

[Footnote] 1 – For example, one can mention the (former) Soviet Union and the regime which occupies Jerusalem, which made efforts to get the family structure to collapse, but did not succeed.

Social Studies [Civics], Grade 9 (2004) p. 59

Since mass media are meshed in with social relations, they are able to choose certain messages and present them according to their own point of view, and, thus influence people's behavior and guiding them in a certain direction. Let us point out to some examples:

Presenting the occupiers of Jerusalem as wronged, [as is done] by the group in the mass media which is under Zionist influence.

Sociology [Humanities], Grade 11 (2004) p. 25

However, there are sporadic references to Israel as a state, and even the phrase 'the State of Israel' or 'the Jews' State' is used. Nevertheless, this usage does not entail formal recognition of Israel. Following are several examples.

[Footnote] 2 – Making and storing nuclear weapons is restricted to a limited number of countries including America, Russia, England, France, China and Israel. Some countries like India, Pakistan and South Africa,²² are also accused of producing and storing this kind of weapon. The expenses of producing and keeping this kind of weapon are very high and needs complex technology...

Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 124

Eventually, in 1947 the Security Council [sic, and should be the General Assembly] of the United Nations Organization proclaimed the birth of a state named Israel by voting for the partition of Palestine.

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

...The establishment of the Jews' state in 1948.

History of Iranian and World Literature, Grade 11 (2004) p. 196

²² *Israel has never admitted the possession of nuclear weapons. India and Pakistan have confirmed their possession of such weapons. South Africa's former leadership revealed, following the transfer of power to the majority government there, that it had developed nuclear weapons but destroyed them prior to the transfer of power.*

The establishment of the State of Israel...

History of Iranian and World Literature, Grade 11 (2004) p. 198

...Following the creation of the State of Israel...

History of Iranian and World Literature, Grade 11 (2004) p. 198

II. Israel's Image

Israel is presented as a base created by Western Colonialism for the control of the Arabs and Muslims. It has been supported by Western Colonialism all along and is presented as part of the forces of evil in the world. It aspires to expand at the expense of Arab lands; it expelled the Palestinian refugees; it has occupied Jerusalem and the al-Aqsa Mosque; it oppresses the occupied Palestinians and kills them – including children, and so on. Some of the descriptions in this respect clearly bear a demonizing character. Finally, Israel is presented as a direct enemy of Iran and the Islamic Revolution.

a) Israel is Part of a Western Aggression against the Muslim World

The establishment of Israel and the ongoing aggression and oppression ascribed to it are described as part of Western conspiracy against the Arabs and the Muslim world in general.

Concurrently with the end of the Second World War, Colonialism created a deep and painful wound in the heart of the Arab lands, and left as a memorial of itself the problem of Palestine, as one of the foulest stances of man to man.

History of Iranian and World Literature, Grade 11 (2004) p. 191

Another problem [faced by the Muslim countries] is the regime occupying Jerusalem (Israel), which has been created in this area as a base for America and other aggressive powers, with the aim of taking over Muslim lands. [This regime] made the wronged people of Palestine refugees [and drove them] out of their own homes.

Geography [Humanities], Grade 11 (2004) p. 25

The role the West has played in the creation of the Palestinian problem is described below with some more details.

Palestine

The land of Palestine, which is found in one of the world's most sensitive places, has been exposed to great changes and transformations. It is possible to say that few questions in the twentieth century have attracted the attention of the people of the world to the extent the Palestine question has.

In the Balfour Declaration of 1917, England agreed with the Zionists' view regarding the establishment of a Jewish state in Palestine ([Footnote:] 1 – Zionism is an ideology which recommends the immigration of all the Jews of the world to Palestine, around Mount Zion, in order to form a state and does not believe in [any] rights for the Muslim majority which inhabits that place). Although, from the very beginning, the Ottoman Empire and the Arabs inhabiting Palestine proclaimed their objection to

this declaration, they could not take [any] action because they were under Colonialist rule.

In 1920 the League of Nations gave England the Mandate over Palestine. Thus the road was prepared for the Jews' extensive immigration to Palestine. Scores of Jews immigrated to Palestine and bought the Palestinians' lands. These activities were guided by world Zionism which intended to establish a Jewish state in opportune time. At that time there were many clashes between the Palestinians and the Zionists. But English support for the Zionists broke Palestinian resistance and revolts (including the revolt of Sheikh Izz al-Din al-Qassam). Throughout the Second World War as well the Zionists, with their propaganda and actions, got a larger number of Jews to immigrate to Palestine, until, after the war, the Palestine question turned into an important regional and world question. Eventually, in 1947 the Security Council [sic, and should be the General Assembly] of the United Nations Organization proclaimed the birth of a state named Israel by voting for the partition of Palestine. A little later war broke out between the Arabs and Israel, but, because of betrayal by several commanders of the Jordanian army,²³ it ended in the Arabs' defeat.

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

Following the establishment of the state of Israel, the Western powers continued to cooperate with it and support it against the Arab countries.

In 1956, following the nationalization of the Suez Canal by Abd al-Nasser, France and England attacked Egypt. Israel also seized the opportunity and reached the eastern bank of the Suez Canal. But Egypt's obstinate defense, and the Soviet Union's ultimatum to the invaders, led to Egypt's victory.

History of Iran and the World [Humanities], Grade 11 (2004) p. 115

The Defeat of June 1967

After the revolution of 1952 in Egypt, the Arab world's political arena came under [the Egyptian leader] Jamal Abd al-Nasser's power. He was the symbol of Arab unity and nationalism. The joint attack by Israel, Britain and France against Egypt in 1956, and the full union of Egypt and Syria in 1958, increased Nasser's esteem greatly, to a degree that the Arab and the Palestinian press, especially before 1967, were very hopeful that his efforts would lead to the liberation of Palestine.

In June 1967, another war broke out. In this war, Israel, in a lightning victory, occupied the Gaza Strip, the Sinai Peninsula, the Golan Heights in southern Syria and the western bank of the Jordan river.

History of Iranian and World Literature, Grade 11 (2004) pp. 196-197

As a result of America's support of Israel, in the course of the Six Day War of 1967 – – Egypt, Syria and Jordan were defeated, and the Israelis occupied the Golan Heights from Syria, the Sinai desert from Egypt and the west bank of the Jordan river from Jordan.

History of Iran and the World [Humanities], Grade 11 (2004) pp. 115-116

²³ *The Jordanian army was then under the command of British officers.*

...The formal war of the Arabs and Israel, which ended in the Arabs' military defeat in June 1967 due to a Western conspiracy...

History of Iranian and World Literature, Grade 11 (2004) p. 201

The Arabs' defeat by Israel in June 1967... which Western Colonialism had planned beforehand in coordination with Israel proved to the Westernized Arab intellectuals that the West preferred its own interests to anything else.

Nizar Qabani, the talented Arab poet, regards this defeat as the Arabs' great disgrace: "...The Arabs... understood that the West supports Israel's racist regime one hundred percent..."

History of Iranian and World Literature, Grade 11 (2004) p. 204

The West's support for Israel is also expressed in its desire to strengthen that country's position through peace agreements with its neighbors. Following is a text which presents the United States' role in bringing about peace between Egypt and Israel.

After that, in 1973, during the presidency of Anwar Sadat [in Egypt] the October War broke out. Although Sadat retrieved only a small part of the Sinai desert in that war he agreed to make peace. In 1977 he went to Israel, and, following that, with the mediation of the American president Jimmy Carter at Camp David in America, he made peace with Israel and retrieved the Sinai desert.



Do you know to what [matter] this photograph is related?

History of Iran and the World [Humanities], Grade 11 (2004) p. 116

Israel is part of the forces of evil in the world, alongside the Serbs in Bosnia and the Apartheid regime in South Africa, all of which serve Western Colonialism.

The Colonialists and the powerful ones do not think of anything, other than pretension and attack against weak countries. They exercise expansionism and pose false claims wherever they can.

Israel's crimes in Palestine and South Lebanon, the oppression of the black-skinned [people] by the racist regime of South Africa, and the cruel massacre of the Muslims of Bosnia-Herzegovina by the Serbs, prove this claim.

Defense Readiness, Grade 8 (2004) p. 2

Part of the nations' indifference to the crimes committed in [various] corners of the world, including Bosnia and Palestine, is a result of mass media activity.

Sociology [Humanities], Grade 11 (2004) p. 46

b) Israel Has Created the Palestinian Refugees Problem

Beside the occupation of Palestine, part of the Palestinian problem is the issue of the Palestinian refugees. Much the same as their Arab counterparts, the Iranian school textbooks adopt a one-sided approach which blames Israel alone for the emergence of the problem. The fact that it was the Arab side which initiated the war in 1948 in defiance of the United Nations resolution of 1947 with the aim of expelling – or rather annihilating – the Jewish population of the country is not mentioned.

The Tragedy of Palestine and Arabic Modern Poetry

After the 1948 war between the Arabs and Israel, groups of Arabs became refugees, and the problem of the Palestinian refugees, one of the most painful problems in the history of the occupation of Palestine, came into existence. The Palestinian refugee quickly became the image of the oppressed, the broken hearted and the expelled, who lives in hardship in a worn-out tent, surrounded by hungry and sick children. Abd al-Wahhab al-Bayati, an Iraqi poet, draws the following picture in the poem 'The Arab Refugees' (1961):

The Arab refugee, naked and wounded,
Sits by the house door begging.
For long years, like harmful animals, disasters
Have chewed his body's flesh bit by bit.

One of the oldest, and perhaps the first, poem composed on this subject is 'The Female Refugee' (October 1948) by the Lebanese poet Kamel Suleiman. With touching words he thus describes a refugee woman:

The woman has been covered with weakness and sickness
She is overwhelmed by shame from head to foot
Bewildered, weary and full of pain she marches
Her countenance is a mirror of grief and anger
A flame that spreads from her heart
Dries the tear in her eyes
And empties her eyes

History of Iranian and World Literature, Grade 11 (2004) pp. 195-196

The establishment of the State of Israel which entailed the expulsion... of thousands of Palestinians from their homes and homeland...

History of Iranian and World Literature, Grade 11 (2004) p. 198

Emigration can be compulsory or voluntary. Most emigrants move from one place to another according to their own wishes and decision. But sometimes political confrontations become the cause of compulsory emigration, like the compulsory emigration of the Palestinians from the occupied territories to other countries, or the emigration of the inhabitants of Bosnia-Herzegovina during the war with the Serbs.

Geography, Grade 8 (2004) pp. 76-77

Compulsory Emigration

Example: The Palestinians seeking refuge in Jordan, Egypt, Syria and Lebanon.

Reason: The formation of the usurping Zionist state, and the massacre of Palestinians by the Jews.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 129

Activity

What kind of emigration is each of the following cases?

Internal – External – Compulsory – Optional – Seasonal – Daily

...Palestinian emigration to Jordan and Lebanon...

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 131

c) Israel Occupies Jerusalem and the Muslim Holy Place of the al-Aqsa Mosque

The Israeli occupation of the al-Aqsa Mosque in Jerusalem is the pivot of the Iranian anti-Israeli position regarding the conflict over Palestine, and its liberation from the enemies of Islam is the duty of all Muslims.

Jerusalem [Beit al-Moqaddas]: The city of Jerusalem was built three thousand years BCE and in the beginning its name was Ursalem or Urushalim (the City of peace). In the time of [Caliph] Umar bin al-Khattab this name was changed into Bayt al-Maqdis [Beit al-Moqaddas in Persian. The original is probably the Hebrew Beit ha-Miqdash – the Temple]. Jerusalem is the Muslims' first direction of prayer [*Qiblah*]. The Al-Aqsa Mosque is in this city and Prophet [Muhammad]'s Ascension to heaven [*Mi'raj*] took place there. This event is mentioned in the Holy Koran, in the first verse of the Isra' Surah.

The religious and holy places such as the Holy Sanctuary [*Al-Haram al-Sharif*], which includes the Al-Aqsa Mosque and the Dome of the Rock as well as Mount of Olives – the burial place of the Muslims and of the martyrs of Islam from the beginning to this day, have given this city a special position.

Due to the existence of holy places for Jews and Christians in Jerusalem, this city has gained importance from the point of view of the other Heavenly religions as well.

Since May 14, 1948, when the usurping State of Israel was established in the region of the Middle East with the open support of the English government, this city has become the focus of the Zionists' greed and aggression. During two wars which took

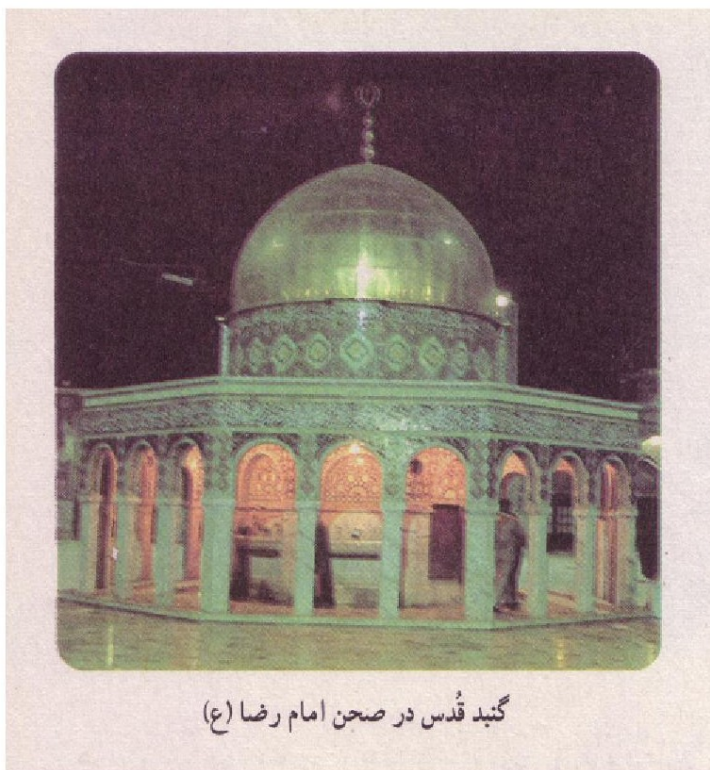
place between the Arabs and Israel in the years 1950 [sic, should be 1948] and 1967 this city also came under Israeli occupation.

At present, the people of Palestine who reside in the occupied parts are incessantly targeted by the Israeli soldiers' attack and persecution, and are engaged in an unequal war for the liberty of their country, and of Jerusalem in particular.

Until now, Israel has refused, with the support of the governments of America and England, to execute the UN resolutions on this issue, and it plans to change the social fabric of this city, from the Arab race to the Jewish, by the creation of neighborhoods inhabited by Zionists.

Geography – Teacher's Guide, Grade 7 (1999) p. 40

...After a while, they came to one of the courtyards around the [Imam Reza] sanctuary [in the Iranian city of Mash'had]. Mr. Hashemi said: "Children, look! This small cupola which is situated at the middle of the courtyard has been built in memory of the dome of al-Aqsa Mosque in Jerusalem.²⁴ God willing, there will come a day when all Muslims will be united, liberate Palestine and save Jerusalem from the hands of the enemies of Islam."



The Jerusalem cupola in the courtyard of Imam Reza [sanctuary]
Social Studies, Grade 3 (2004) pp. 56-57

²⁴ *The cupola in the photo represents, in fact, the Dome of the Rock rather than the dome of al-Aqsa Mosque, as said in the text. Iranians apparently do not differentiate between the two, as both are found in proximity on Temple Mount.*

Questions

4. In memory of what dome has the small cupola been built in the middle of the courtyard of the Imam Reza [shrine]?
5. Who are the enemies of Islam who have captured al-Aqsa Mosque?

Social Studies, Grade 3 (2004) p. 58



In the 'Jerusalem Day'²⁵ demonstration there were 750 participants from the 'Freedom of Palestine' high school, 450 from the 'Generosity' high school and 600 people from the 'Martyr Motahari' high school. How many people participated altogether from these three schools in this procession?

Mathematics, Grade 3 (2004) p. 40

...In the month of Ramadan of that year [1979], the first processions of 'Jerusalem Day' took place.

History of Iran and the World [Humanities], Grade 11 (2004) p. 282

The television viewer who becomes acquainted with the crimes of the occupiers of Jerusalem, feels anger towards them and, following that, participates in the 'Jerusalem Day' procession, relates in this way to the Palestinians and the Zionists through the mass media.

Sociology [Humanities], Grade 11 (2004) p. 44

Israel imposes restrictions on the Muslims in Jerusalem which makes it impossible for them to freely pray in the al-Aqsa Mosque.

²⁵ Ayatollah Khomeini, the founder of the Islamic Republic of Iran, declared the last Friday of Ramadan as the annual 'Jerusalem Day', when mass processions are to take place in Iranian cities in solidarity with the Palestinian people.

Mosques of the Muslims

Mostafa is opening Khaled's letter with excitement.

Khaled is a Palestinian school student.

Khaled's country is now under occupation of the Israeli enemies.

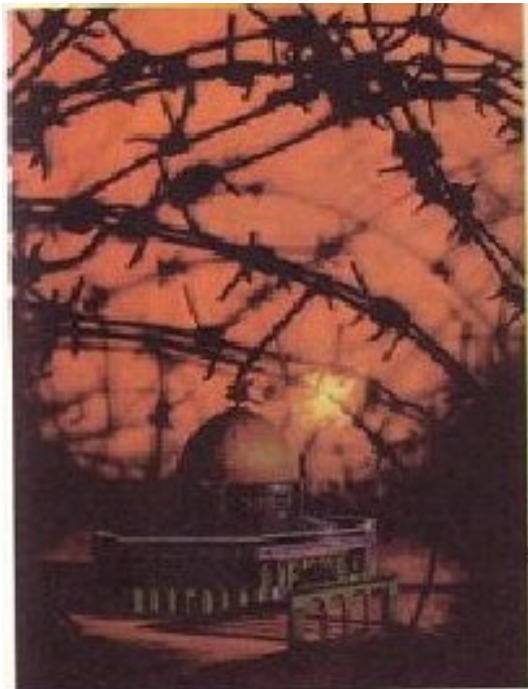
Mostafa and Khaled have become friends by corresponding.

In this way, they have become acquainted with the literature, the people's customs, history and characteristics of each other's countries.

In his first letter, Mostafa wrote much about the place where he lives. Now Khaled has written as well...:

"...The al-Aqsa Mosque is one of the important mosques found in my country Palestine, and in my city Jerusalem. I have seen the al-Aqsa Mosque many times. Al-Aqsa is occupied today by the enemies of Islam. They do not allow the Muslims to pray and worship comfortably in this mosque."

Gifts of Heaven, Grade 4 (2004) p. 18



Persian Literature, Grade 10 (2004) p. 74

Iranian school students are introduced to Palestinian literary pieces presenting occupied Jerusalem.

The Palestinians' first reaction to Israeli pressures in the Western strip of Palestine is seen in the collection of stories... by Khalil Sawahiri. The hero in one of the stories in that collection... who is a simple worker, goes to Jerusalem after its occupation, and, for the first time, feels like a foreigner in Jerusalem. Sawahiri describes the heavy feeling of strangeness and uprooting in such a way that the reader involuntarily sheds tears of grief and anger.

History of Iranian and World Literature, Grade 11 (2004) p. 207

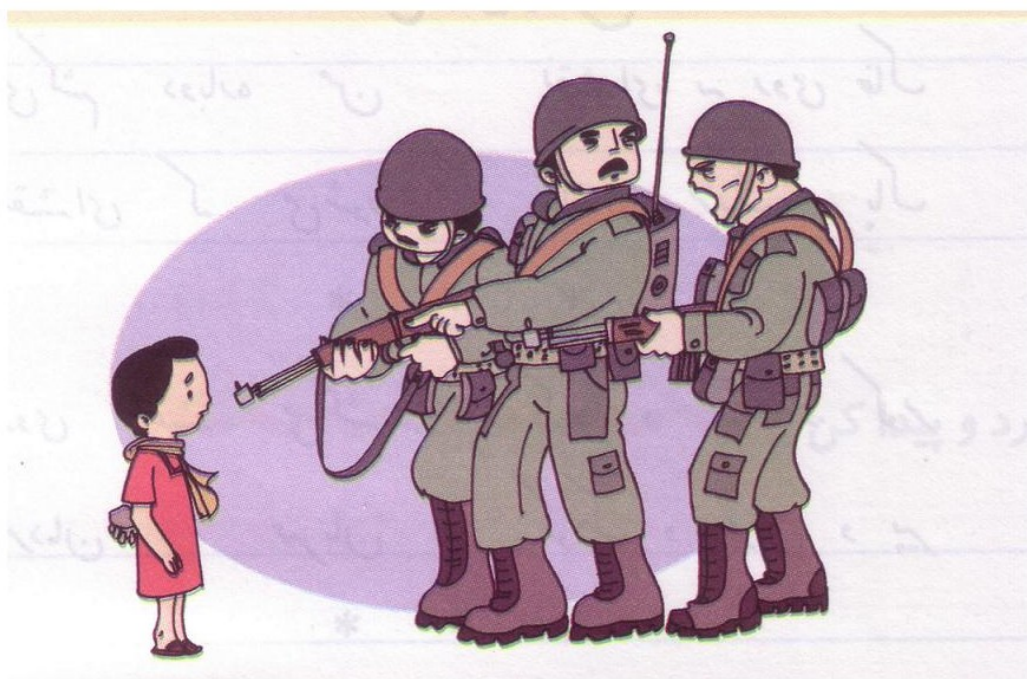
d) Israel Oppresses the Palestinians under Occupation

Israel oppresses in various ways the Palestinians under its occupation. Following are several references to such behavior on Israel's part, which sometimes reach the point of demonizing Israel.

Many of your brothers and sisters in occupied Palestine have lost a father, a mother and other members of their family, because of the barbarity of the oppressive soldiers of the regime which occupies Jerusalem. With the help of the rest of the Muslims, they are trying, to take revenge for themselves and for their families against the aggressors.

Social Studies [Civics], Grade 6 (2004) p. 17

The following story relates an event from the first Palestinian Intifadah (1987-1993). According to the Palestinian press in which the story first appeared, Israeli soldiers caught a six-year old boy who was throwing stones at them. When they asked him who had taught him to do so he answered: "My brother". They asked him to lead them to his brother and he introduced them to his three-year old brother. According to what was published in the Palestinian press at that time, the soldiers then left the place embarrassed. The authors of the Iranian textbook have inserted a different ending to the story in which the Israeli soldiers kill the little brother.



The Palestinian Teacher

By the time the soldiers surrounded Khaled, all his friends had already fled and he remained alone. He was still very young, not more than six years old. He was like a small sparrow, which, with two gentle wings, has just wanted to learn to fly, but lagged behind the others, and fell in the net.

One of the soldiers said to him: "You still have the stone in [your] hand? You malicious [boy]! Now you cannot deny [what you did]". Another soldier said to the one who was next to himself: "Look! He is not crying. He also does not seem afraid.

Do you think he is afraid?" Another [soldier] answered: "I do not know; what do you think?"

The first soldier did not answer. He directed the barrel of his gun towards Khaled and shouted: "Tell [us] who taught you to hit us with stones! If you don't, I will kill you. There is no [journalist's] camera here that would take a picture. No one will ever know that you have been killed. Now, tell [me] who taught you to hit us with stones?"

Khaled said in a children's language:

- My brother, my brother Muhammad.
- Very well, son. Where is your brother?
- He is at home.
- Will you take us to [your] house?
- I... I will.

At that moment the Israeli officer arrived. One of the soldiers told what had happened. The Israeli officer said: "I think we have got a clue. If we arrest his brother, a bunch of saboteurs will surely be caught with him as well. Make sure that this boy does not run away."

The Israeli officer went ahead of all [the others]. The soldiers surrounded the little boy and followed the officer. The little boy showed them the way. A short while later the little boy pointed to a house and said: "This is our house".

The soldiers had their rifles ready and besieged the house. The Israeli officer talked into the radio and gladly and proudly claimed that he was the first officer who had got a clue and discovered the saboteurs' shelter.

They rang the bell. Khaled's father and then his mother as well came out of the house. When the mother saw her son surrounded by soldiers she ran in order to save him from their hold, but the soldiers prevented that and pushed her back.

The Israeli officer said: "We want Muhammad. As long as you do not hand him over to us we will not release this boy."

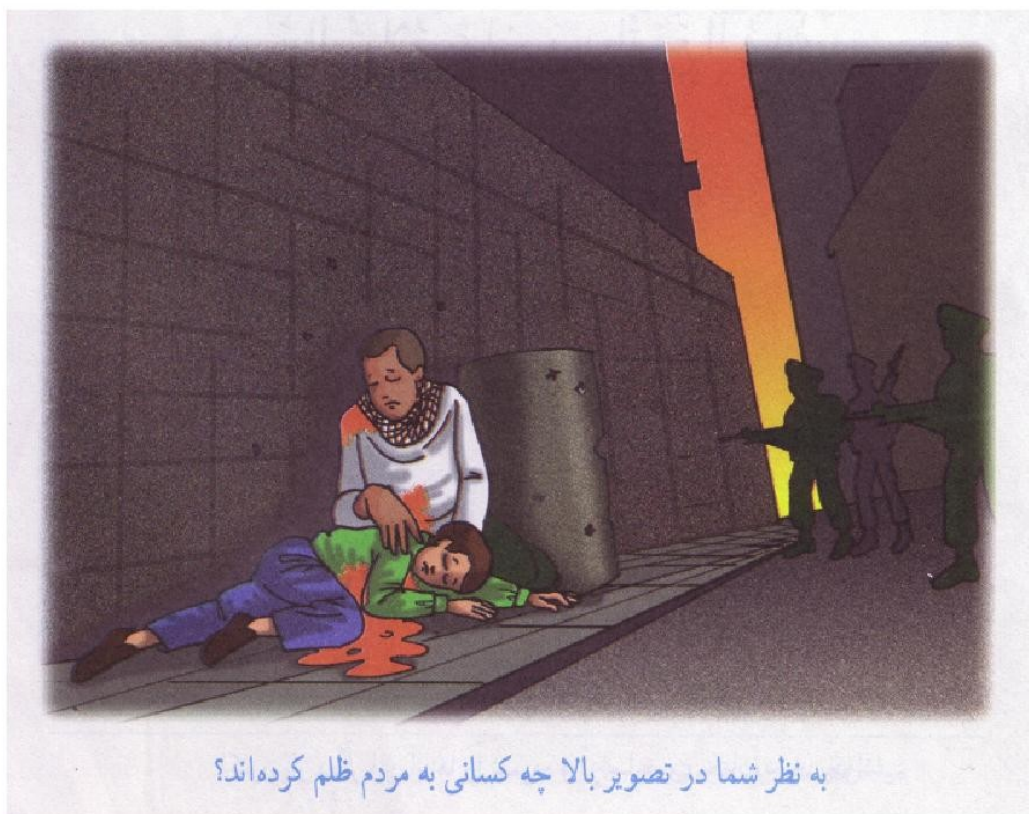
A smile appeared on the father's lips. He went into the house and after a while came out holding a child of tender years by the hand.

The Israeli officer looked in amazement at the soldiers and then shouted at the father: "Where is Muhammad?" The father answered quietly: "This is him. I do not have other children except these two boys. This is Muhammad. He is three years old."

In a twinkle of an eye, Khaled jumped out of the soldiers' circle and embraced his brother. He then said to him: "Next time you too will come with me and we will hit them with stones. Do not be afraid! OK?" Muhammad nodded and said: "I will come too, so that we will hit them with stones."

Then the Israeli officer pounded Muhammad's head with his rifle's stock and his warm blood was sprinkled upon Khaled's hands.

Persian: Let's Read, Grade 3 (2004) pp. 112-113



In the picture above,²⁶ who, in your opinion, are those who have done injustice to these people?

Koran Studies, Grade 3 (2004) p. 73

... The Muslims of occupied Palestine attain martyrdom as a result of the attacks by the regime that occupies Jerusalem.

Social Studies [Civics], Grade 7 (2004) p. 72

At present, the people of Palestine who reside in the occupied parts are incessantly targeted by the Israeli soldiers' attack and persecution...

Geography – Teacher's Guide, Grade 7 (1999) p. 40

²⁶ The picture shows the scene of the killing of the Palestinian boy Muhammad al-Durrah by Israeli soldiers, as claimed by the Palestinians. In fact, there is no clear evidence that he was killed by Israeli fire, certainly not in the manner shown in the Iranian textbook, as the Israeli soldiers did not come out of their post during that incident.

...Israel's racist regime. The fearful prisons, the medieval [style] tortures, the massacre of villagers (Kafr Qassem etc.), and the usurpation of the lands of the people of Palestine...

History of Iranian and World Literature, Grade 11 (2004) p. 204

The Israeli occupation regime... embarked on torturing and massacring the Palestinian poets and writers. It drove them away from schools, and prevented their studying and teaching.

History of Iranian and World Literature, Grade 11 (2004) p. 207

Mostafa is opening Khaled's letter with excitement.

Khaled is a Palestinian school student.

Khaled's country is now under occupation of the Israeli enemies.

Mostafa and Khaled have become friends through correspondence.

In this way, they have become acquainted with the literature, the people's customs, history and characteristics of each other's countries.

In his first letter, Mostafa wrote much about the place where he lives. Now Khaled has written as well...:

"...You have written in your letter that you have a prayer house in your school. That is very interesting. It is a pity that our own school has been destroyed by the enemies of Islam..."

Gifts of Heaven, Grade 4 (2004) p. 18

Following are excerpts from works by Palestinian poets given in a chapter entitled 'Steadfastness Literature', which contains some demonizing descriptions as well.

The steadfastness poetry of Palestine is one of the shining examples of resistance poetry in our times. What we are about to read is poems by two Palestinian poets.

Jabbara Ibrahim Jabbara, the composer of the poem 'In the Wilderness of Exile', was born in Nazareth in 1926 CE. He had his primary education in Palestine and his higher [education] in English literature at Cambridge University in England and [at] Harvard [University] in America. Some of his short stories have also been published in Arabic and English.

In the Wilderness of Exile [Excerpts]

We pass in the wilderness of exile

A spring after a spring

What shall we do with our love

[Note on p. 77: By his love the usurped country of Palestine is intended]

Our country Palestine, our meadows...

O, our country...

Remember us now that...

They have destroyed the houses upon our heads

They have thrown our bodies in every direction

And have left the road to the wilderness open to us

Until...

From the blue shadows red thorns

[Note on p. 77: Aircraft which were pouring down from the sky bombs and rockets]

Fell down upon the remaining corpses

Which became prey for vultures and crows...
When Death in the rapacious ones' stomach
Ripped the human ribs
And in the cachinnation of the bullets
Started the Dabkah [dance]
On the heads of the crying women
Besides him, no one laughed
Our country is emerald [green]
But in the wilderness of exile...
Besides poison, nothing is scattered on our face
What shall we do with our love
While our eyes and mouths
Are full of dirt and frozen dew

'From a Human Being' is a poem by Mahmud Darwish (born in 1941 CE). Mahmud Darwish was born in one of the villages of occupied Palestine. At the age of six he became a refugee, because of the attack of the Israeli occupiers, and has been imprisoned several times. His beautiful poems are the product of his years in the prisons of the Zionist regime. Darwish has been named the poet of the Palestinian resistance, because he has not written poetry except for Palestine.

From a Human Being

They bound a chain on his mouth
They tied his hands to the torture stone
And said: You are a murderer
They seized his food, his clothes and his flag
And threw him into a cell
And said: You are a thief
They banished him from all his harbors
They snatched his little beloved one
And said: You are a refugee
O, bloody eyed and bloody handed
Indeed, the night is about to go
The detention room is not permanent
Nor are the chain's rings...

Persian Literature, Grade 10 (2004) pp. 74-6

What difficulties facing the exiled Palestinians does the poet enumerate in the poem "Wilderness of Exile"?

Persian Literature, Grade 10 (2004) p. 77

The Palestinians' first reaction to Israeli pressure in the Western strip of Palestine is seen in the collection of stories...

Jamal Bannurah... describes the torture and barbaric actions of the Zionists against unprotected school students and women.

... Many writers use symbols and metaphors, in order not to be censored.

History of Iranian and World Literature, Grade 11 (2004) p. 207

Prepare a passage about Israel's behavior in the land of occupied Palestine (from 1961 until now).

Assignment, **History of Iran and the World [Humanities], Grade 11 (2004) p. 244**

e) Israel is Presented as Iran's Enemy

In addition to Israel's oppression of the Palestinian Muslim brethren, the Iranian regime also depicts Israel as a danger to Iran itself. This trend was started by Khomeini himself before the Islamic Revolution.

When the [Muslim] month of Muharram (of 1342 [1963]) arrived... Imam [Khomeini] reminded the people of the danger of Israel and its agents...

History, Grade 8 (2004) p. 74

Excerpts:

"Israel does not want the Koran to be in this state [Iran]. Israel does not want the Muslim clergymen to be in this state. Israel does not want the Islamic law to be in this state. Israel does not want scholars to be in this state. Israel pounded the Feyziyyeh [religious] College²⁷ with the hand of its black agents. It pounds us. It pounds you, the nation. It wants to take possession of your economy. It wants to eliminate your commerce and agriculture. It wants to take possession of your wealth. Israel wants these things that are an obstacle to it, these things that are a barrier in its way, to be removed by the hand of its agents."

History, Grade 8 (2004) p. 76

Imam [Khomeini]... emphasized that in those days silence was equal to supporting the oppression apparatus and helping the enemies of Islam. "Remind the people of the danger of Israel and its agents..." The regime, which encountered a new form of struggle, brought some of the speakers to the Savak [the Shah's secret service], and, after many threats, made the continuation of their public speeches conditional on observing the following terms:

Do not speak against the first person of the state [namely, the Shah].

Do not speak against Israel.

Do not repeat in the people's ears that Islam is in danger.

History of Iran and the World [Humanities], Grade 11 (2004) p. 240

Israel was also accused of supporting the Savak, the Iranian internal security organization under the Shah.

The Savak, i.e., 'The State Intelligence and Security Organization', was quickly strengthened and equipped with [various] kinds of methods of torture, espionage and intelligence methods... America's CIA and Israel's Mossad espionage organizations also helped in strengthening and developing this organization.

History of Iran and the World [Humanities], Grade 11 (2004) p. 251

²⁷ *The Massacre of Feyziyyeh in 1963 by the Shah's security forces is referred to here, and see below in the chapter about martyrdom. There is no indication of any involvement on Israel's part in that incident.*

"...They even brought torturers from Israel to teach torture..."
Imam Khomeini, **Islamic Viewpoint, Grade 11 (2004) p. 32**

III. The Struggle against Israel

The Iranian textbooks strive to get school students acquainted with the Palestinian issue and to foster solidarity with the people of Palestine. Peace with Israel is rejected and a struggle for liberation is advocated instead. A connection is made between the Islamic Revolution in Iran and the struggle for the liberation of Palestine.

a) Getting Acquaintance with the Palestinian Problem

Iranian textbooks urge the students to learn about the Palestinian problem.

Class Activity

3. What do you know about Palestine? Ask those who are older [than you] and explain to the children in class.

Social Studies, Grade 3 (2004) p. 58

If you have information about Jerusalem and Occupied Palestine, explain [this issue] to the students, or give them this subject for research.

Geography – Teacher's Guide, Grade 7 (1999) p. 39

Research: Do group research under your teacher's guidance on one of the countries, or one of the subjects and geographic issues of the Asian continent, and present the result in the form of a written summary, report, or wall magazine.

Some suggested subjects: Flooding in Bangladesh, cultivation of rice in Asia, the city of Mecca, population in China, the role of oil in the countries of the Middle East, Occupied Palestine, Japan's industry.

Geography, Grade 7 (2004) p. 19

b) Fostering Solidarity with the Palestinian People

Solidarity with the Muslim people of Palestine and with their struggle is promoted.

...Pay attention to the following cases:

...

The shackled Palestinian

The usurping Israeli

Sociology [Humanities], Grade 11 (2004) p. 19

The fifth exercise puts special emphasis on the struggle of the nation of Palestine, which fights a great abomination, namely, the usurping occupation of their country.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 55

What recommendations did Imam Khomeini have regarding solidarity with the Muslim people of Palestine in their fight against the regime which occupies

Jerusalem? You can consult your father and mother about this issue and also make use of your school library.

Social Studies [Civics], Grade 7 (2004) p. 77

"God loves those who fight for His cause in ranks as firm as a mighty edifice."

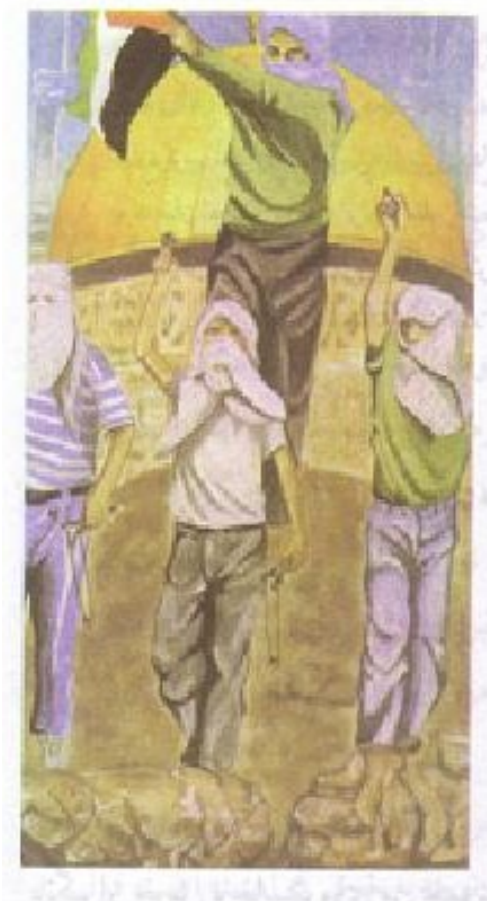
([Koran] Al-Saff [the Battle Array], 4 [Arabic])

"God absolutely loves those who perform the Jihad and fight in His cause like a firm barrier." [The same verse in Persian translation]

It would be good for you to write a few lines about the [Palestinian] *Intifadhah*.



Koran Instruction, Grade 6 (2004) p. 13



Persian Literature [Humanities], Grade 11 (2004) p. 76

Iranian poets of the Revolution period manifest their solidarity with oppressed Muslims, including those who are oppressed by Israel in Palestine and Lebanon

The poets of the [Iranian] Revolution have not been unaware of world events. Poems which depict the sufferings, homelessness and oppression of the people of Palestine, Lebanon, Bosnia, Afghanistan, and other struggling Muslim nations, are abundant within their works

Persian Literature [Humanities], Grade 11 (2004) p. 105

An example of an Iranian who fought against Israel is given to the students.

The martyr Dr. Mostafa Chamran... fought the Zionists for years, side by side with the people of Lebanon and Palestine. When the aggressive government of Saddam attacked Iran he, as defense minister, went to the war fronts from the first day and eventually even attained martyrdom on one of the fronts. Martyr Chamran's life shows the pattern of a true Muslim's life.

History, Grade 8 (2004) p. 95

Within the framework of fostering Iranian schoolchildren's solidarity with the Palestinians, there are lessons describing modern Palestinian literature under the title 'Steadfastness Literature', which is a genre in itself worldwide.

You can find the best examples of Steadfastness Literature in the literature of the eight years of the Holy Defense [in war with Iraq 1980-88], the literature of Palestine and [in that] of Latin America.

Persian Literature, Grade 9 (2004) p. 59

Steadfastness Literature

We learned last year that any writing or poem which presents a nation's struggle against internal despotic elements or foreign aggression takes its place within the category of 'Steadfastness Literature'. The most fundamental issues in the realm of Steadfastness Literature are the call to fighting, depicting the oppressor, praise of liberty and freedom, showing victory's bright horizons, reflecting the people's oppression, honoring the martyrs in the cause of liberty, etc.

...In this chapter, examples from the Palestinian and the Latin American resistance literature, and anti-slavery literature, will be presented. Among the outstanding figures of Palestinian resistance literature one can point to Ghassan Kanafani, Mahmud Darwish, Jabbara Ibrahim Jabbara...²⁸

Persian Literature, Grade 10 (2004) p. 64

The poems of the Palestinian poets are about the events, the suffering, and the disasters of the people of Palestine, from the time they fell from the Turks' claws to the hell of the [British Mandate] protectorate, and, after that – the establishment of the Jewish state in 1948.

...These poems emphasized the spread of the campaign against the [British] Protectorate [Mandate] government and Zionism, and drew the Arabs' attention to the dreadful danger which threatened the future of Arab land.

History of Iranian and World Literature, Grade 11 (2004) p. 196

While the [Palestinian] poems before 1948 focus on the Jews and on Britain as the main enemies, after that date and following the creation of the State of Israel, less attention is shown to Jews and Zionists. The reason for that may be the feeling that the tragedy of Palestine took place because of the Arabs' absence [from the scene of action] more than as a result of the Zionists' presence. During the past three decades, in the light of the repeating and continuing defeats vis-à-vis Israel, the Arab poet strove to become acquainted with his society, and find himself again.

History of Iranian and World Literature, Grade 11 (2004) p. 198

Ghassan Kanafani: A contemporary Arab writer. His other book is 'The Resistance Literature in Occupied Palestine' [Arabic].

Persian Literature, Grade 10 (2004) p. 199

Following the Defeat of June [1967], many poems of self criticism were composed. They indicated the pain and impotence eating the heart of the Arab poet from inside... Gradually, the great poets of Palestine generated enthusiasm and fresh conditions in Arab poetry, by creating Resistance Poetry and by raising the concept of the

²⁸ See samples of their works in the section presenting Israel oppression against the Palestinians.

Palestinian *fida'i* [member of the Palestinian armed organizations]. Among these poets one can point to Mahmud Darwish, Samih al-Qassem, Jabbara Ibrahim Jabbara...

History of Iranian and World Literature, Grade 11 (2004) p. 197

...In fact, the basic contents of the majority of the Palestinian stories following Israeli occupation are thematically related to the occupation and the usurpation of the land of Palestine, as well as [to] the resistance.

The characters in most of these stories... have full faith in their victory and in the enemy's defeat...

History of Iranian and World Literature, Grade 11 (2004) p. 207

c) Advocating Struggle against Israel, not Peace with It

Peace with Israel is looked upon unfavorably, while fighting Israel is advocated. The Palestinian Intifadhah is portrayed as the authentic popular answer to Yasser Arafat's peace agreements with Israel.

In 1979 [sic, and should be 1981], after Anwar Sadat's assassination, Yasser Arafat, chairman of the Palestine Liberation Organization, was dragged into the peace making process with the encouragement of King Hussein of Jordan. At the Oslo conference (1993) he recognized Israel's existence and took over the Gaza Strip and the west bank of the Jordan river as the territory of the autonomous government of Palestine. Arafat also wanted to retrieve Jerusalem as capital of Palestine but, so far, Israel has not agreed to this demand. In spite of Arafat's agreements with Israel every now and then, the revolt of the people of Palestine against Israel continues. The general revolt of the people of Palestine, which is called '*Intifadhah*', has rendered the government of Israel helpless and has caused the agreements of Arafat and Israel to remain without [any] decisive result.

Think and answer: In view of the Palestinians' serious opposition to the peace making negotiations, what, in your opinion, will be the fate of Palestine?

History of Iran and the World [Humanities], Grade 11 (2004) pp. 116-117

At present, the *Intifadhah* movement is the authentic struggle of the Palestinian nation. Inspired by Islam and the Islamic Jihad culture, it does not recognize Yasser Arafat's peace with Israel, or [his] being content with a small part of the sacred soil of Palestine.

History of Iranian and World Literature, Grade 11 (2004) p. 199

The Palestinian fighters and their supporters opened at that time [1967] an armed campaign, as well as a cultural campaign.

The Israeli occupation regime, which had become aware of this campaign, embarked on torturing and massacring the Palestinian poets and writers. It drove them away from schools, and prevented their studying and teaching. In spite of that, the Palestinians never stopped fighting...

History of Iranian and World Literature, Grade 11 (2004) p. 207

The Muslims of the world have the obligation to fight Israel and Zionism.

The newly established Islamic Republic of Iran announced to all Muslims of the world that the flag of the struggle against the regime which occupied Jerusalem, and against Zionism, should always be flown.

History of Iran and the World [Humanities], Grade 11 (2004) p. 282

"...God willing, the day will come when all Muslims will be united, liberate Palestine and save Jerusalem from the hands of the enemies of Islam."

Social Studies, Grade 3 (2004) p. 56

d) Ethnic Cleansing?

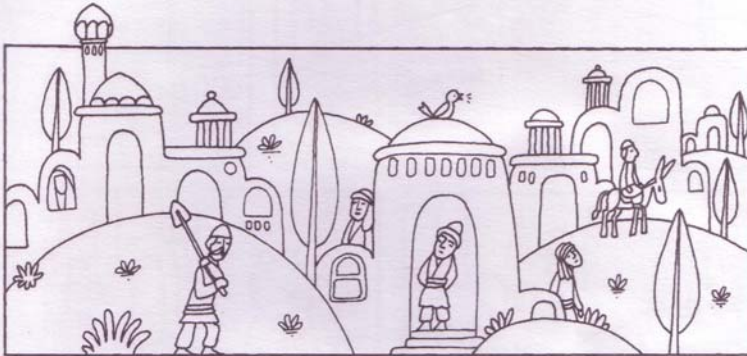
In a symbolic picture story the struggle against Israel (or the Jews) is equated with removing garbage. The following is a story for third-grade students made up of a series of pictures showing a clean and tidy town where the inhabitants suddenly discover a trail of garbage. They trace the contaminator who turns out to be repugnant creature spreading garbage wherever he goes. They chase him away and clean up after him. In one of the pictures the Jewish symbol of the Star of David is seen as part of the garbage. In two other pictures the Star of David is drawn on the creature's right arm. Since the Star of David is the symbol of both the Jewish people and the State of Israel, it is difficult to know which one of them is targeted by this story. One message is obvious: Garbage should be removed.

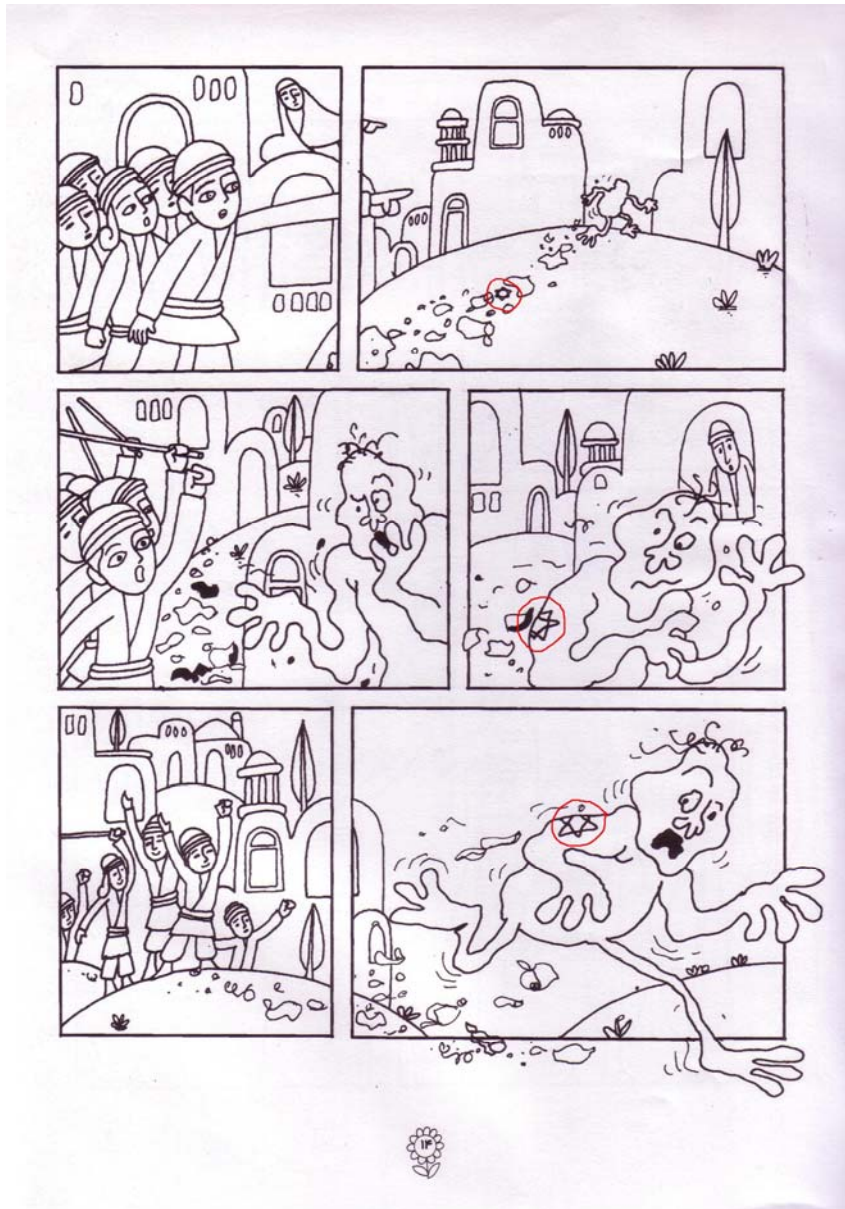
Lesson 6: 'The Contaminator'
Would you like to narrate the story?

آلودگ

درس ۶

دوست داری داستان را تعریف کنی؟





Gifts of Heaven – Work Book, Grade 3 (2004) pp. 13-15 (Circles added)

e) Liberating Palestine is Part of the Islamic Revolution in Iran

A connection is made between the Islamic Revolution of Iran and the struggle for Palestine. It is interesting to note that Moses and Mount Sinai are the inspiring figures in this context.

Hamid Sabzevari... is [one] of the poets of the Islamic Revolution... The poem 'The Bell's Clamor' is one of Sabzevari's beautiful poems, in which he describes the connection between the Islamic Revolution of Iran and the fighting and resistance of the people of Palestine, and summons his readers to a confrontation with the occupiers of the land of Palestine and with the trickery of the enemies, and to a Jihad against the foreigners.

The Bell's Clamor [Excerpts]

...Let us go...

Until we reach the pilgrimage place of Ayman Valley [see below]

The valley is full of Pharaoh's men and of Copts [see below]

Moses is the leader and the Nile is in front [of us]

It is narrow. The house is narrow for us, O brother

In the place where we are, the foreigner is a disgrace, O brother

The order came: Take this house from the enemy

Take the throne and the ring [see below] from Ahriman [the Devil]

...The leader's [i.e., Moses'] order is: Ride in the plain!

And if the plain becomes a sea of blood, then, ride!

...My dear, get up! Let us go to the Golan

And thence, galloping, let us go to Lebanon's border

There, in every direction, a hundred martyrs are asleep

There, in every lane, sorrow is hidden

My dear, Lebanon's grief killed us

Deir Yasin's remorse broke our back [see below]

It is necessary to sweep Mount Sinai with the eyelashes

It is necessary to crawl thence to Palestine

...To the destination – the country of Jerusalem, alongside the leader

Explanations

- Ayman Valley is a field on the right side of Mount Sinai where God called Moses. The poet says: We should advance to Ayman Valley (the land of Palestine) which is holy and worthy of pilgrimage.
- It is a hint to the story of Solomon's life and the demon who snatched his ring and sat on his [Solomon's] throne. The poet says: We should retake the throne and the ring (the land of Palestine) from Ahriman (Israel is intended [here]).

Persian Literature [Humanities], Grade 11 (2004) pp. 75-77

The Copts: ...Related to Qibt – Egypt, the ancient inhabitants of the land of Egypt.

Persian Literature [Humanities], Grade 11 (2004) p. 207

Golan: A mountainous region between Jordan and Syria where the Zionist forces attack very often.

Deir Yasin: A village in Palestine. The regime which occupies Jerusalem massacred the people there and in the village of Kafr Qassem.

Persian Literature [Humanities], Grade 11 (2004) pp. 203-204

Chapter Five: Other 'Others'

This Chapter includes references to the various ethnic 'others' encountered by the Iranians throughout history and in modern times, including 'others' within Iran itself. Most of the material in this chapter is available on the website only.

A. Alexander the Great and the Ancient Greeks

Alexander the Great is known in history for his widespread conquests which completely destroyed the ancient Iranian empire of the Achemenids. The few references to Alexander and the ancient Greeks which appear in Iranian school textbooks are given below.

Alexander, who had managed to occupy many parts of Asia Minor and Egypt, defeated the Achemenids in several battles and carried out a great massacre in the cities of Iran.

History of Iran and the World, Grade 10 (2004) p. 63

...Alexander painted the face of this soil with the blood of our nation...

Persian Literature [Humanities], Grade 11 (2004) p. 128

Built by Darius, Burned by Alexander

...Having arrived in Takht-e Jamshid [the king's palace in the Achemenid capital of Persepolis] and having massacred the innocent people who were living outside the palace, Alexander ordered to load the palace's jewels and valuable articles and send them to Greece. Then, he burned that place down and by that action he disgraced himself.

History of Iran and the World, Grade 10 (2004) pp. 67-68

Today the Europeans pay a great deal of attention to the Greek and Roman civilization and take pride in it... Nevertheless, it should be known that these two civilizations [also] had serious deficiencies which Western historians have discussed in detail.

History of Iran and the World, Grade 10 (2004) p. 69

B. The Arabs and Medieval Iran

The Arabs feature in the Iranian pre-Islamic mythological past, later presented by Ferdowsi in his Shahnameh. They were called Tazis [Taziyan]. The following text deals with their leader Zahhak.

[The name] Zahhak was originally 'Azhi Dahhak' which means 'biting snake'. In Ferdowsi's view Zahhak is... the son of Mardas, ruler of the Tazis... In the Shahnameh, Mardas is called 'Head of the Tazis' and Zahhak is called 'King of the Tazis'. In Iranian national myth Zahhak is the eternal representative of oppression, cruelty and the foreigners' victory on the one hand, and, on the other hand, he is the

symbol of Divine wrath, selfishness, ingratitude, and retreat from the path of knowing God.

Persian – Teacher's Guide, Grade 7 (2003) p. 82

Another text describes the pre-Islamic nomadic Arabs somewhat romantically.

The vast and torrid land of Arabia, with its hardness and dreadfulness, caused the Bedouin Arabs to be always on the move looking for water... Life in the desert is devoid of the city's corruption, and the desert dwellers are sincere, truthful and pure-hearted people. Therefore, their poems are full of truthful feelings and truthful words. Whatever the pre-Islamic Arab poet says, it is exactly what he thinks and he keeps away from any kind of hypocrisy.

History of Iranian and World Literature, Grade 11 (2004) p. 186

But that environment was also characterized by foolishness.

The Umayyads... wanted to revive the themes of the pre-Islamic period [in literature] and draw society to that period, but they could not... Society could no longer bear the simplicity of the pre-Islamic period which was close to foolishness.

History of Iranian and World Literature, Grade 11 (2004) p. 188

Textbooks of the Islamic Republic of Iran cannot treat the Arabs, who invaded Iran in the seventh century CE and spread Islam there, as enemies. In the following text the Arabs did not fight the Iranians, but rather their Sassanid rulers.

At that time the nomadic Muslim Arabs attacked the realm of Iran. They fought the Sassanids in some districts and the Sassanid army was defeated. In the end the Muslims conquered the city of Ctesiphon, Iran's capital, and the Sassanid rule came to an end after four hundred years.

Why, in your opinion, was the Sassanid army defeated by the Muslim nomadic Arabs in spite of [its] larger number and more advanced equipment? What were the reasons for the Muslim victory?

Social Studies, Grade 4 (2004) p. 105

But the Arabs as a nation were not (and still are not) popular in Iran, and, when they lost their exclusive status as Muslims par excellence, Iranian national feelings came to the fore.

Even in that very year when Qutaybah's soldiers pitched [their] tents on the bank of the red-painted Jeyhun river [today's Amu Darya in Uzbekistan], and Muhallab massacred [the people of the province of] Khorasan time and again, in the sad repose of the wounded cities and alongside the cold and extinguished fire temples, [the festival of] Nowruz was warmly and enthusiastically celebrated.²⁹

Persian Literature [Humanities], Grade 11 (2004) p. 128

²⁹ *Qutaybah and Muhallab were army commanders under the Umayyad caliphs.*

[The Prophet] emphasized that... Arabs were not superior to non-Arabs... except in piety...

In spite of the fact that the spiritual spread of the religion of Islam changed many of the Arabs' ethnic traditions and customs and superseded them with new foundations, [some] elements of the old thoughts and traditions still remained in the Arabs' subconscious mentality.

History of Iran and the World, Grade 10 (2004) pp. 113-114

Contrary to the instructions of Islam, some of the Arabs distinguished between Arab and non-Arab Muslims...

History, Grade 7 (2004) p. 5

After victory and the spread of Islam among the Bedouin tribes and the Arabs who wander in the desert, new groups converted to Islam which did not enjoy the [necessary] spiritual education and purification...

History of Iran and the World, Grade 10 (2004) p. 121

The Iranians... who under the name '*Mawali*' [non-Arab Muslims who were forced to take the protection of Arab tribes] were an object of racist Arab contempt and torment, and in relation to whom the principles of Islamic equality were ignored...

History of Iran and the World, Grade 10 (2004) p. 133

They [the Umayyad rebels against Caliph Ali] knew that under Ali's rule there was no place for a self-interested and oppressive Arab aristocracy.

History of Iran and the World, Grade 10 (2004) p. 122

...The obstacles [they created] and the disdain shown by the Umayyad [caliphs] towards non-Arabs, especially Iranians...

The Umayyad policy towards the non-Arabs, especially the Iranians, was harsh and unfair. They regarded supremacy as belonging to the Arabs [alone] and all other ethnic groups and nations as slaves and low ranking, and [they] treated them as such. This policy was quite unbearable to the Iranians who saw themselves in all respects superior to the Arabians [*Taziyan*]... Since the Arabs... continued their dishonest behavior... [the Iranians] brought up the superiority issue of the Persians [*Ajam*] over the Arabs and even endeavored to treat the Arabs contemptuously in their writings and literary works...

Since they saw the oppression and pressure inflicted by the Umayyads, [Ali's descendants] openly rose in opposition to that dynasty. For this reason many Iranians became supporters of Ali's descendants and, when Mukhtar Thaqafi revolted against the Umayyads in [the city of] Kufah... in revenge for Hussein bin Ali's blood, they supported him. By that they took their revenge on the Arabians.

In 129 AH [750 CE, the Iranian] Abu Muslim Khorasani revolted against the Umayyads, overthrew their caliphate and brought to the caliphate in their place the Abbasids, who were closer to the Prophet's House. But the Abbasids too did not act according to the Iranians' expectation... What is certain in this context is that the fair-minded and knowledge-loving Iranians differentiated between the Arabians and the

fanatical Umayyads on the one hand, and real Islam on the other. They had aversion for them as much as they welcomed real Islam with an open heart.

History of Iranian and World Literature [Humanities], Grade 10 (2004) pp. 18-20

The Umayyads were racist and despised the non-Arabs...

History, Grade 7 (2004) p. 14

One of the most merciless functionaries of the Umayyads was called Hajjaj bin Yusuf. He was governor of Iraq and Iran... In order to collect exorbitant taxes he greatly harassed everyone, especially Iranians. Hajjaj's and the Umayyads' main enmity was directed against the house of the Prophet [i.e., Ali's descendants] and their supporters. In spite of that, the number of the Shiites grew every day, especially in Iran.

History, Grade 7 (2004) p. 14

One of the characteristics of Mukhtar's rebellion [against the Umayyads] was his reliance on the Iranians. He regarded their position as equal to that of the Arab aristocracy and was disgusted by the racial discrimination in which the Umayyads believed.

History of Iran and the World, Grade 10 (2004) p. 131

After the oppression [inflicted by] the Abbasid government became evident, there were many revolts against them. The Iranians also endeavored to seize the administration in some parts of the country and become free of the Arabs' rule.

Social Studies, Grade 5 (2004) p. 100

In the beginning of the third century AH [mid-ninth century CE] the Abbasid Caliph Ma'mun made one of his most famous commanders by the name Taher the governor of [the province of] Khorasan. Taher was an Iranian and intended to establish an independent government. For this purpose, as soon as he found a suitable opportunity, he declared that he did not obey Ma'mun anymore. In this manner the first independent Iranian rule after Islam was formed in Iran.

History, Grade 7 (2004) p. 21

The second independence-seeking center in Iran was the land of Sistan... The harsh and quarrelsome behavior of the immigrating Arabs towards the people of that territory led to thoughts of independence and liberty-seeking among the people.

History of Iran and the World, Grade 10 (2004) p. 149

The [Iranian] Samanid princes [10th century CE] attained an independent identity vis-à-vis the foreign [Arab] caliphate in Baghdad...

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 43

Notions mixed with Arab racial fanaticism... had altered the face of religion and led Muslims astray.

History of Iran and the World, Grade 10 (2004) p. 140

Another popular theme in this context is the Iranians' superiority over the Arabs (and later – over Turks and Mongols) in the field of administrative skills.

...The knowledge and skill of the Iranian viziers, especially the Barmakis. The Barmaki family entered the field of political activity with the establishment of the Abbasid caliphate, and given their knowledge and use of the Iranian governmental and cultural experience they had an important role in advancing [state] affairs...
History of Iran and the World, Grade 10 (2004) p. 139

[The second Abbasid caliph] Mansur established a strong governmental system with the assistance of the Iranian Barmaki family...

Harun, the caliph's son, advanced up to Constantinople with Iranian commanders and advisors.

History of Iran and the World, Grade 10 (2004) p. 138

The main reason for the strength of the Abbasid government at that time was [the fact] that an Iranian family by the name of Barmaki held the administration of state affairs. The Barmakis were [one] of the ancient Iranian families and they held the post of vizier under [Caliph] Harun al-Rashid. They gradually became so powerful and famous that they relegated the Abbasid caliph to a practically ceremonial position. This matter made Harun al-Rashid anxious and he massacred or imprisoned them all in one move. The mass murder of the Barmakis involved the Abbasids in plenty of problems because they did not possess the ability to run the affairs of the state.
History, Grade 7 (2004) p. 17

Questions and Investigation

- Why did the mass murder of the Barmakis involve the Abbasid state in plenty of problems?
- What role did the Iranians have in the developments of the Abbasid period?

History, Grade 7 (2004) p. 20

By choosing [the Iranian city of] Merv as capital of the caliphate and by utilizing [the services of] Iranian advisors and viziers, [the Abbasid caliph] Ma'mun... actually pushed the Arabs out of the political scene.

History of Iran and the World, Grade 10 (2004) p. 139

The inevitable issue of the enormous influence of Arabic on the Persian language is also discussed.

The influence of the Arabic language [on the Persian language] was much more extensive [than that of the Turkish language], because many words and expressions found their way into Persian from Arabic, and the syntactic structure of this language has also influenced the Persian language to a greater or lesser extent. This was especially the case in the Safavid period since, following the intense dispute between the Shiite Safavid government and the Sunnite Ottoman state, many Shiite clergymen from the numerous territorial centers of that state – Jabal Amel in [southern] Lebanon, Syria and the Holy [Shiite] Cities [in Iraq] (the cities of Najaf, Kazemeyn, Karbala and Samarra) – were forced to emigrate to Iran. Most of them settled in Isfahan – the capital of the Safavid kings in those days – [so that] a wave of Arabic had its impact.

In spite of that, the negative influence of the Turkish and Arabic languages on the Persian [language] did not immediately appear...

History of Iranian and World Literature, Grade 11 (2004) p. 33

With the appearance of the Arabic-speaking Shiite religious scholars in the [Iranian religious] centers of learning, the Arabic language was again the focus of attention and created a new roughness in the Persian language, which later caused the weakening and sickness of the language, especially in the realm of prose.

History of Iranian and World Literature, Grade 11 (2004) p. 37

And there is an effort to give an Iranian national color to the Arabic script used in Persian today.

The Persian script is esteemed and independent. We should not attach it to the Arabic script...

Persian Language [Humanities], Grade 11 (2004) p. 47

C. The Medieval Turks

The Iranian-Turkish rivalry dates back to the mythical past as embodied in the Shahnameh epic by Ferdowsi. This epoch is dealt with in this report only partly, and most of this section concentrates on the attitude to the Turkic peoples in later periods.

The Shahnameh was an Iranian literary work and the Turks... were not treated well in it.

History of Iranian and World History [Humanities], Grade 10 (2004) p. 53

It is told in the ancient stories that there was a war between Iran and Turan [the traditional Iranian name of the Turkish lands in today's Central Asia] for long years. One day the Turanian [King] Afrasiyab invaded Iran and crossed the Jeyhun river [today's Amu Darya in Uzbekistan]. He trampled the soil of Iran with the horses' hooves and advanced to Mazandaran. Manuchehr, king of Iran, showed steadfastness vis-à-vis the enemy. But the enemy was obstinate and his soldiers were innumerable. The Iranians despaired of victory and became sad with the shame of defeat...

Finally, they decided that an Iranian champion would shoot an arrow to the east. The place where the arrow would come down would be recognized as the border between Iran and Turan...

Arash who was an old champion and was a known archer in all the Iranian army, volunteered to shoot that arrow...

Arash took the arrow and the bow, went up the Elborz mountain, shot the arrow from the bow with the power of faith and fell lifeless on the ground.

It is said in the story that the arrow flew from morning to the middle of the next day and passed through mountains, valleys and deserts, until it settled on the stem of a walnut tree near the Jeyhun river. That place was set from that day on as the border between Iran and Turan.

Persian Language [Humanities], Grade 11 (2004) pp. 120-121

The Turks were a people which initially led a tribal life in the remote eastern regions of Central Asia. The common aspect of the Turkish tribes was 'the Turkish language' and a '[way of] life of animal husbandry'. During the Sassanid period [i.e., before Islam] these tribes attacked Iran several times but were defeated. In the period after Islam Muslim soldiers advanced in Central Asia and in the territories inhabited by the Turks. As a result of this advance a large number of Turks became acquainted with

Islam and became Muslims. From then on, many groups of Turks gradually made their way into Iran.

History, Grade 7 (2004) p. 33 [The quotation marks are in the original text]

The Turks and Iran

There is no precise information about the initial history of the Turkic peoples. What we know is that they used to live in an area bordering on China in the east and on the Sir Darya river in the west. Hence, this region was also known as Turkistan. Until about the sixth century CE (the Sassanid period) the Turks were mostly living as nomadic and scattered tribes and did not have one political center. At that time Turkish tribes united, and, following that, the Turks attacked neighboring countries, including Iran's borders. These attacks were repelled by the Sassanids. After the emergence of Islam, in the course of Muslim advance in north-eastern Iran, the Muslim conquerors reached the Turkish-inhabited areas. With the formation of the Samanid government in Transoxania [today's Uzbekistan and the surrounding areas] this government was entrusted with the task of guarding the Muslims' borders vis-à-vis the Turks who were considered an infidel people. Nevertheless, various factors opened the way for the Turks into the Samanid realm and the Muslim world. Among them [were the following]:

1. Having attacked the Turkish-inhabited areas, the Samanids captured a number [of Turks] and made use of them as servants and soldiers.
2. Having accepted Islam, a number of Turks could enter the Muslim society, because according to the rules of Islam all Muslims are equal and brethren to one another.

History of Iran and the World, Grade 10 (2004) p. 160

The Turks, who were mostly appreciated for their military skills, found their way into the military apparatus of the Abbasid Caliphate and of other Muslim states, including the newly established Iranian ones, and eventually caused their ruin. The main motif in this context is the efforts of the Iranian administrators to keep the state together against the whims of the Turkish military commanders. Finally, the Turks established states of their own in Iran where Iranian viziers played an important role as well.

The reign of [the Abbasid] Caliph Mu'tasem (218-227 [AH; 833-842 CE]) was the beginning of a period in which the Turks took over the Abbasid Caliphate apparatus. Instead of relying on the Arabs or the Iranians, Mu'tasem, whose mother was Turkish, preferred to replace them with a third force.

History of Iran and the World, Grade 10 (2004) p. 139

The rule of the Turkish [military] slaves in the court of the caliphate... [was among] the final problems and hardships which led to the decline of the Abbasid caliphate.

History of Iran and the World, Grade 10 (2004) pp. 142-143

Initially, the [Muslim-Iranian] Samanid government [in Iran, 9th-10th centuries CE] was administered in good order. But after some time it confronted many internal problems. The main reason for these problems was [the fact] that the army's high commanders interfered with the viziers' work. Most of these commanders were originally Turkish captives who had attained this position.

History, Grade 7 (2004) p. 25

By recruiting slaves of Turkic extraction [to the Samanid army] and [by] diminishing the local governors' power and role, the Samanids paved the way for the weakening and downfall of their rule. The differences between the Iranian top administrators and the Turkish army commanders caused anarchy in the... Samanid government. Eventually, with the emergence of the Ghaznavid state and the Ilk-khanid state [two dynasties of Turkish origin] on the scene of the political-military conflicts of Transoxania, the Samanid government became extinct and its possessions were divided between these two states, so that the Ilk-khanids occupied the cities of Transoxania and the Ghaznavids occupied Khorasan.

History of Iran and the World, Grade 10 (2004) p. 155

You have read that in the time of the Samanid government Turks were taken into service as soldiers. Some of these fighters gradually managed to reach the position of commanders of the army. At the same time as Turkish commanders gained power, the process of Turkish encroachment on Iran continued and several Turkish tribes settled in Transoxania and Khorasan. The [Turkish] army commanders and the chiefs of the Turkish tribes formed three governments in Iran... These three governments were the Ghaznavids, the Seljukids, and the Khwarezmshahs. Therefore, this period in Iran's history is also known as 'the era of the Turkish rule'.

History of Iran and the World, Grade 10 (2004) p. 160

Following the formation of governments by the Turks, the process of the Turkish encroachment on Iran became [more] extensive. Some of them entered Iran and were scattered in various areas... In the course of the Mongol attacks [13th century] more groups of Turks also entered Iran.

History of Iran and the World, Grade 10 (2004) p. 160

Skillful and wise Iranian viziers administered the expansive country of the [Turkish] Seljuks. The Seljuks, who themselves were [descendants] of desert-roaming tribes, knew well that administering an expansive country [like theirs], with a large population and an advanced civilization and culture, would not be easy without the help of persons acquainted with the issues of state administration.

History, Grade 7 (2004) p. 37

Conquering many countries and establishing the [Turkish] Seljukid government were made possible by the unity of Seljuk's sons and the existence of worthy Iranian viziers.

History, Grade 7 (2004) p. 38

At the same time as the Turks became successful in the field of political and racial conflicts and, together with the Baghdad caliphs, displaced the local governments of Iranian extraction, a book was written in the Persian language. Although... it was regarded as biased towards the Turks and promoting their rule, it [actually] exposed

better than any other book and source the dishonesties and shortcomings of their policy and thinking...

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 94

In addition, Turkish nomadic tribes invaded Iran and inflicted heavy losses upon its inhabitants.

[The Seljuk sultan] faced attacks by the Karakhitai Turks and [by] other Turkic tribes from the east ([Footnote] 1 – Those tribes are known in history as Ghos).... In the war with the Karakhitais he was defeated and as a result he lost Transoxania. After that he was kept busy by the attacks from the Turkic tribes. These attacks were very severe and ruinous and broke the foundations of economic and social life in Khorasan.

History of Iran and the World, Grade 10 (2004) p. 167

...The [Turkic] Ghos people invaded Khorasan [eastern Iran] and caused much destruction. They plundered and oppressed and put to the sword many of the great people and scholars...

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 108

During a period of our country's history – government by foreign rulers, unnecessary [yet] recurring conflicts between the [various] governments, and invasions by uncivilized ethnic groups such as the Ghos people and the Mongols...

History of Iranian and World Literature [Humanities], Grade 10 (2004) p. 132

The influence of Turkish on the Persian language is looked upon unfavorably.

The [Iranian] writers did not refrain from using Turkish words... following the appearance of the [Turkic] foreigners and their dominance in Iran's culture and history. Accordingly, the extent of using Turkish foreign words, which had started earlier, increased. Of course, the existence of some Turkish words in the Persian language could not pose a serious problem to Persian speakers, especially as most of these words were later forgotten and left the Persian language.

History of Iranian and World Literature, Grade 11 (2004) pp. 32-33

The Turks' negative influence on the Arabic language is also mentioned.

The Turks tried to replace Arabic with the Turkish language and for this reason they did not pay any attention to Arabic language and literature. As a result, [Arabic] literary tastes were killed, and the brightness of art, literature and creativity was dimmed.

History of Iranian and World Literature, Grade 11 (2004) p. 189

See some more references to the Ottoman Turks in the section on Iran's neighbors in modern times.

D. The Mongols and their Successors

The Mongol invasions of Iran in the 13th century CE are remembered as a traumatic event in Iranian history. Hence, the negative wordings in the following quotations.

Mongolia is a country north of China with a cold and dry climate. In that country there lived nomadic peoples called Mongols, who used to spend most of their time killing and robbing each other or attacking the flourishing territories of northern China. During the time of Sultan Mohammad Khwarezmshah, Genghis Khan was ruler of Mongolia. After many wars he became chieftain of the Mongol tribes.

Genghis Khan annihilated his enemies mercilessly. In addition, as he had decided to attack the countries around [him] and to plunder the wealth of their people by killing and slaughtering, the Mongols saw him as fit to rule them and carefully carried out his orders – known as *yasa* (law).

In the beginning, Genghis Khan attacked China and occupied the northern part of that country, slaughtering the inhabitants of the cities and plundering their property...

History, Grade 7 (2004) p. 42

The Mongols were a people who lived in the country of Mongolia, north of China. Mongolia is a vast region which includes deserts, steppes and mountainous areas. In addition, it is a region with little precipitation and a harsh climate. These conditions made the Mongols a rough people. They lived as nomads in tribes and provided for their own needs by way of animal husbandry, plundering one another or attacking the surrounding countries. Politically, no solid government existed in this region and each tribe was administered independently under the supervision of the tribal chief. At the end of the sixth century AH [13th century CE]... Temuchin, son of the chief of one of the Mongol tribes, managed to bring about the political unity of this country by joining with several tribes and by obtaining the obedience of others. Finally... many Mongol tribes accepted Temuchin's leadership and in giving him the title Genghis Khan made him their ruler.

After Genghis Khan becoming dominant over the whole of Mongolia, his realm became a neighbor of the settled states in Turkistan and China... The first country which attracted the Mongols' attention was China. Overrunning the Chinese Wall the Mongol soldiers occupied the northern parts of China. One after the other, China's cities and villages became the scene of huge Mongol attacks. The city of Beijing was burned down and most its inhabitants were massacred...

After China Genghis Khan turned to Turkistan, west of Mongolia. Genghis Khan also managed to persuade the Turkish tribes to obey him... In the course of their advance in Turkistan the Mongols confronted for the first time the Khwarezmshah army. In these circumstances, the incident of [the city of] Otrar took place, which ended in the killing of the merchants sent by Genghis Khan and thus provided the pretext for the Mongol attack against Iran...

History of Iran and the World, Grade 10 (2004) pp. 172-173

Genghis: His original name was Temuchin. During his entire life he was engaged in plundering countries...

Persian Literature, Grade 9 (2004) p. 188

The Mongol attack on Iran is fairly presented as a reaction to the Iranian ruler killing Mongol merchants, which, nevertheless, is described as a pretext.

Genghis Khan got the necessary pretext for a military expedition against Iran and in the year 616 AH (about 800 years ago) he attacked Iran...

The Mongols entered Iran and, in spite of the people's courageous resistance, quickly occupied and destroyed many of the big cities. They killed hundreds of thousands of people and plundered whatever they could. The Mongol invasion is the most barbarous attack ever against Iran and cause of the greatest loses.



The Mongols destroyed many flourishing cities.

History, Grade 7 (2004) p. 43

What was Genghis Khan's pretext for attacking Iran? Explain.

History, Grade 7 (2004) p. 47

The Mongols occupied big and flourishing cities such as Bukhara, Samarqand and Merv, and by dreadful massacres and widespread destruction they created fear among the people of other parts of Iran as well.

History of Iran and the World, Grade 10 (2004) p. 169

After Genghis Khan's death his realm was divided among his four sons. But according to his will it was decided that all the brothers would obey the elder brother called Ogatai. During the period of Ogatai's reign the policy of the Mongol empire towards the occupied countries, including Iran, became milder to a certain extent. Also, a number of Iranians were employed in the Mongol government apparatus in Iran and even in Mongolia.

For a period of about thirty years after Ogatai's time, the administration of Iran was supervised by a number of Mongol government officials... In order to accomplish their work they were assisted by Iranian administrators.

With Ogatai's death, conflicts took place among Genghis' sons and grandchildren and the Mongol empire faced unrest. This situation continued until Mangu Qaan, Genghis Khan's grandson, came to power... At that time, although more parts of Iran came under the Mongols' occupation, revolts against them were constantly taking place. There still existed two main powers [in Iran] each of which was [considered] a threat to the Mongols' rule [there]. One [of these] was the Imailis and the other was the Abbasid caliphate. Having paid attention to this situation, Mangu Qaan ordered his brother Hulagu to move with a fresh army in the direction of the Mongols' western possessions, that is, Iran. Hulagu entered Iran with an army whose number was two hundred thousand men. This expedition which resulted in the suppression of the Ismailis and the destruction of the Abbasid Caliphate, stabilized the Mongols' rule in Iran.

History of Iran and the World, Grade 10 (2004) pp. 173-174

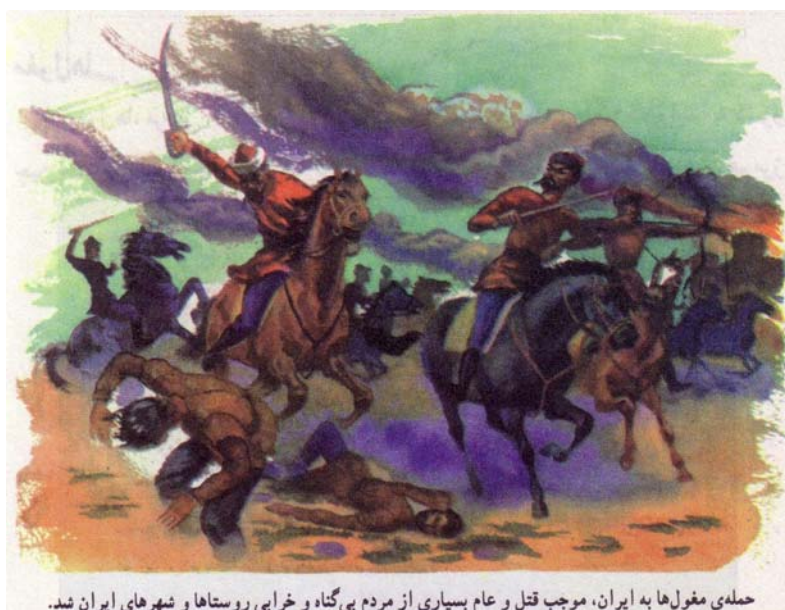
Genghis Khan's sons decided after his death to attack Iran again because the Muslim people of Iran had not accepted the Mongols' rule and revolts against the Mongol governors took place in some of the cities and villages. In addition, the Ismailis, who were living in the mountainous fortresses, were not ready to submit to the Mongols. The [Abbasid] Caliph of Baghdad too was not ready to obey the Mongol Khan. The task of attacking Iran was given to Hulagu Khan, Genghis' grandson. This attack began about forty years after Genghis Khan's attack. Hulagu Khan moved in the direction of Iran with a large army. He suppressed the Ismailis. After that he attacked Baghdad and after occupying that city he killed the last Abbasid caliph. In this manner the Abbasid rule became extinct in the year 656 AH [1258 CE]. Hulagu Khan's soldiers occupied any place they arrived at, killing and plundering. As a result, many of the cities were ruined and only those which surrendered were saved from slaughter and destruction.

History, Grade 7 (2004) pp. 44-45

The Mongol attack against Iran is one of the bloodiest and most terrible events of our country. The oppressive and blood-shedding king of the Mongols, Genghis Khan, attacked many countries, destroyed many cities, killed innumerable people and plundered their property. In Genghis Khan's attack against our homeland millions of Muslim Iranians were killed, among them many people of learning, literature and art. Flourishing countries were ruined, prosperous farms were turned into wilderness, abundant wealth was plundered, the great libraries disappeared and a large number of people were taken captive. One of the historians who saw with his own eyes the Mongols' barbarity has said about that: "(The Mongols) came, destroyed, burned, carried off and left." In spite of the losses brought upon our country by the Mongols, the people's resistance and the high Muslim-Iranian culture and civilization restored independence, freedom and prosperity to this country and enabled our nation to continue its life.

History, Grade 7 (2004) back cover

The Mongols were a warlike and murderous people...



The Mongol attack on Iran entailed the death of many innocent people and the destruction of Iran's villages and cities

The Mongols destroyed the cities of Iran and killed many people. Not being interested in culture and civilization, they set the libraries, schools and mosques on fire.

Social Studies, Grade 5 (2004) pp. 105-107

The Mongol attack was more dreadful and more painful than all the events that have come upon the nations of mankind.

Persian Language, Grade 9 (2004) p. 59

In older times the Mongols attacked this city [Neyshabur]. They were a bellicose and oppressive nation. The Mongols destroyed all the places and also killed a large number of people in this city.

Social Studies, Grade 3 (2004) p. 65

Many inhabited places disappeared in the past as a result of insecurity, such as the big historical cities of Neyshabur and Rey which disappeared as a result of the Mongol attack and were [then] rebuilt.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 38; Geography [General], Grade 10 (2004) p. 38

...The Mongols' ruinous attack on Neyshabur...

History of Iranian and World Literature, Grade 10 (2004) p. 153

You have read in the books that Genghis slaughtered the people of Neyshabur.

Sociology [Humanities], Grade 11 (2004) p. 21

...The great and flourishing cities of Khorasan were burning in the fire of Mongol oppression.

History of Iranian and World Literature, Grade 11 (2004) p. 17

...The fire of the Tartars' ruinous invasion...

History of Iranian and World Literature, Grade 10 (2004) p. 170

Kamal al-Din is one the unlucky poets who experienced the turbulent era of the Mongols' attack and saw with his own eyes the Mongols' general massacre in Isfahan... He himself was killed by the Mongols a year later.

History of Iranian and World Literature, Grade 10 (2004) p. 113

Kamal al-Din Isfahani was killed by the Mongols in 635 AH [13th century].

Persian Literature [Humanities], Grade 11 (2004) p. 189

In the course of the Mongol attacks, the craftsmen were among the groups who were saved from massacre. Genghis Khan and his successors had given orders to keep the craftsmen immune from their attacks. Groups of these craftsmen were sent to Mongolia. What was the Mongols' goal in this action, in your opinion? What effect did this action have on the Iranian civilization and culture?

History of Iran and the World, Grade 10 (2004) p. 187

In the time of the Mongols' rule astronomy made a great deal of progress. The main reason for this was the Mongols' special attention to good and bad omens and to the movement of the planets and the stars.

History of Iran and the World, Grade 10 (2004) p. 189

They [the people of Gilan and Mazandaran provinces] revolted against the atrocities and crimes of the Mongols.

Persian, Grade 6 (2004) p. 92

After the death of [the last Mongol Ilkhanid ruler] Abu Said, when a number of Mongol soldiers went to the village of Bashtin, near [the town of] Sabzevar, in order to plunder and have pleasure, the people revolted and killed them. They declared: "We would accept the gallows but we shall not submit to humiliation". For this reason, their revolt and the government they established became known by [the name] the Gallows People [Sarbedaran].

History, Grade 7 (2004) p. 48

The Sarbedars' Revolt

One of the most important events of Iran's history in the period of the Ilkhanid government's decline was the revolt of the Sarbedars in Khorasan which entailed the formation of a government by them... After [the Ilkhanid ruler] Abu Said's death and the spread of oppression and insecurity, a group of the inhabitants of the Bashtin village (in the vicinity of today's Sabzevar), under the leadership of a man called Abd al-Razzaq, confronted the Mongol functionaries who were molesting the people. Having killed the Mongols they declared that they were ready to have their [severed] heads [shown] on the gallows but would not accept humiliation. For this reason they came to be known as Sarbedars ['heads on gallows']...

History of Iran and the World, Grade 10 (2004) p. 177

According to the Iranian textbooks, the Mongol invasion and rule were disastrous to the country in all respects, chiefly culturally.

The collapse of the Ilkhanid [Mongol] rule coincided with cultural dispersion [in Iran] for which the main cause was the rule of foreign Tartars and the bloodshed which stemmed from that. To a large extent, it is possible to see the disruption of thinking, the weakening of philosophical foundations, the spread of superstitions and irresponsibility, submission to fate and the spread of the spirit of resignation and inattention to the world as the outcome of the Mongol calamity.

The corruption resulting from the Mongol attack was not restricted to the intellectual and cultural fields. In the realm of literature and literary taste, weakness and disorder became more evident every day. Besides the appearance and spread of some Mongol words in Persian language and literature, low-spiritedness, inconclusiveness and non-commitment became synonymous with Persian literary thought. Literary taste faded away and the poets and writers' sentiments remained uncreative.

History of Iranian and World Literature, Grade 11 (2004) p. 5

- What was the reason for the cultural dispersion in the time of the Ilkhanid rule?
- Write down the implications of the Mongol calamity in thought and social life.

History of Iranian and World Literature, Grade 11 (2004) p. 29

The moral and social implications of the Mongols' attack... manifested themselves in the collapse of the old civilized order and the change of standards and values among the various classes of society, from government people, judges and religious leaders to the Sufis, craftsmen and government employees.

History of Iranian and World Literature, Grade 11 (2004) p. 19

The Mongols' impact on some of the Iranians, according to a modern Iranian author:

Although more than seven hundred years have passed since the Mongol attack, it seems that the moral qualities of an ethnic group which was ruled by the Mongols are still seen in the manners and morals of some [Iranian] individuals: submission to oppression, flattery, deceit and hypocrisy...

Persian Literature, Grade 10 (2004) p. 108

The importance of the skilled Iranian viziers to the foreign rulers is stressed again, as well as the influence of Iranian civilization on the Mongols.

When Hulagu and his successors decided to remain in Iran they chose for themselves Iranian viziers and members of staff. Do you know why?

The Mongols came under the influence of Iranian culture and civilization and abandoned many of the ugly habits and [their] past barbarity.

History, Grade 7 (2004) p. 45

Having benefited from Iranian thought and experience, Hulagu laid the foundations of an independent government organization for himself, which was more Iranian than Mongol. Among the people with whom he consulted in this field and to whom he entrusted the administration of [state] affairs one should mention Nasir al-Din Tusi, Shams al-Din Mohammad Joveini and his brother Atamoluk Joveini. These people who were actually viziers and advisors to the [Mongol] Ilkhanid rulers played an important

role – together with the network of the Iranian administrators – in halting the Mongols' violent and destructive traits... The process of Mongol coexistence with the Iranians accelerated after the acceptance of Islam by [the Ilkhanid Mongol ruler] Ghazan Khan and the conversion to Islam of more Mongols residing in Iran.
History of Iran and the World, Grade 10 (2004) p. 175

The rule of the [Mongol] Ilkhanids became weak because the Mongol army chiefs, who had much power and whose views determined the election of the Ilkhanids caused a great deal of disorder by interference in state affairs. They opposed the Iranian viziers because they considered their plans and deeds harmful to their own profit-seeking [ambitions].
History, Grade 7 (2004) p. 45

The exaggerated demands of the Mongol dignitaries and army commanders, the rivalry and confrontation between them and the Iranian administrators, the confrontation with the other Mongol governments on the eastern and northern borders and increased oppression against the people were among the factors which again disrupted stability in the country.
History of Iran and the World, Grade 10 (2004) p. 177

Timur (Tamerlane), the Muslim ruler of Samarqand who was of a Mongol descent, is also regarded as an evil figure in Iranian history.

About 160 years after the Mongol attack another nation attacked Iran under the command of Timur, who was a rough and merciless man. Following this attack the local governments of Iran disappeared and most cities and villages were replaced by ruins.
Social Studies, Grade 5 (2004) p. 108

One of these [Mongol] commanders was a man called Timur who claimed he was [one] of Genghis Khan's relatives. He was a dauntless but, at the same time merciless, commander and gradually managed to become governor of Central Asia and Transoxania.

After securing the foundations of his rule, and making Samarqand his capital, Timur attacked the regions around [him], including Iran... Timur used to kill many people in his military expeditions and made the local rulers obey him... All in all, Timur attacked Iran three times and during these attacks he shed blood and spread ruin throughout Iran and the surrounding countries and destroyed many flourishing places.
History, Grade 7 (2004) pp. 49-50

Timur in Iran

At the end of the eighth century AH [15th century CE]... our country faced a new attack from the direction of Transoxania. This attack, reminiscent of Genghis Khan's attacks, was carried out under the command of Timur. Timur introduced himself as Genghis Khan's relative and claimed to be the guardian of his inheritance... Having eliminated his rivals, Timur gradually managed to take control of the whole of Transoxania [today's Uzbekistan and vicinity]. Pursuing this path he made many wars.

Having strengthened the foundations of his rule in Transoxania, Timur turned to Iran. He had the idea of creating a state similar to that formed by Genghis Khan and his descendants, and in order to attain that goal he did not stop at anything. His rough nature also made him even more determined in this matter... In several attacks which lasted fifteen years, Timur and his soldiers occupied the various regions of Iran...

In the course of these attacks many cities and villages were destroyed and thousands of people were killed. Sabzevar, Tabriz and Isfahan were among the cities which incurred great losses. Isfahan had the most dreadful fate among them because a revolt took place there against Timur's functionaries who had entered the city in order to take property from the people, which ended in the killing of a large number of these functionaries. Following this incident, Timur ordered that the city be occupied and destroyed. Many of its inhabitants were killed.

History of Iran and the World, Grade 10 (2004) p. 179

Timur's Delegates in the Villages of Khorasan [taken from a European traveler's account]

"When they learn of their coming, since they know what kind of people are Timur's horsemen when they set out to execute an order, the people of the settlements on the road run away so quickly that one would say that the Devil [himself] is running after them. The merchants immediately close their stores and hide in their houses like the others. While running away they shout to one another 'ilchi' which means 'delegates', because they know that with the coming of the delegates their day will turn black. Indeed, when these delegates enter a settlement they start such a disturbance and tumult, and behave in such a merciless and oppressive manner, that one would say that the Devil himself has come there. When they find the settlement's chief or headman they curse him and beat him with a whip or a club and make him run before them until they get what they need.

History of Iran and the World, Grade 10 (2004) pp. 181-182

In the reign of Shahrokh [Timur's successor] there were noteworthy changes in the policies of the Timurid government. Having himself lived for years in an Iranian cultural environment and having been influenced by it, he laid aside his father's warlike and expansionist policies and showed more interest in establishing peace and security and in spreading science and culture. Because of that the Timurid government's reliance on the Mongol and Turkish dignitaries and tribes diminished and Iranians had a larger role in administrative affairs.

History of Iran and the World, Grade 10 (2004) p. 180

In spite of the ruinous attacks by the Mongols, Iranian culture still maintained its position.

In spite of the Mongols' corruption and destructiveness over a long period... in the midst of Mongol bloodshed and Timur's merciless attacks, books were being written in all the cities and cultural centers which were on the route of these invaders...

History of Iranian and World Literature, Grade 11 (2004) p. 32

E. Iran's Immediate Neighbors in Modern Times

A formerly regional empire, Iran is a vast country with many neighbors. Following are references to these neighbors, from the time the Iranian state in its present Shiite form took shape in the sixteenth century to the war with Iraq in the 1980s.

I. Uzbek and Ottoman Invaders of the 16th and 17th Centuries

The Uzbeks kept attacking [the Province of] Khorasan and became the cause of much destruction in this region [in the 16th century CE].

History, Grade 8 (2004) p. 1

As the Shiite Safavid rule was established and became powerful, Sultan Selim, the Ottoman [Sunnite] king, who considered himself a sovereign of all Muslims, attacked Iran. For their part, Iran's soldiers rushed to the confrontation and engaged them in heavy fighting in a place called Chaldiran. In spite of much sacrifice, the Iranians were defeated in the Battle of Chaldiran [1514 CE], because the Ottoman army possessed cannons and rifles while Iran's army lacked these weapons and used swords, bows and arrows [only]. After the defeat of Chaldiran, [the first Safavid capital] Tabriz was occupied. But as the people resisted and fought, the Ottomans were forced to retreat.

History, Grade 8 (2004) p. 3

A Merciless and Fanatical King

[The Ottoman] Sultan Selim [I, 1512-1520] was a merciless and a stone-hearted king and was given the epithet *Yavuz* (Grim). At the beginning of his reign he strangled his two brothers [to avoid being threatened by counter-claims to the throne, and in accordance with the Ottoman usage at that time]... Being Sunnite, he mercilessly massacred forty thousands Shiites of Anatolia in the name of defending the Sunnite denomination and confronting Shiite threats. In spite of that he was called 'Just' by the court clergymen.

History of Iran and the World [Humanities], Grade 11 (2004) p. 35

The Ottoman Turks, a formidable rival of Iran for several centuries, are also criticized for their treatment of their Arab subjects.

Ottoman oppression and aggression against the Arabs, which was always accompanied by killing and plunder, pushed the deprived masses into backwardness, ignorance and hopelessness. At that time Arab enlightened intellectuals, who had the effective weapon of the press at [their] disposal decided that by enlightening the people they would cause them to revolt against the Ottoman oppressors.

History of Iranian and World Literature, Grade 11 (2004) p. 200

Shah Abbas was the fifth Safavid king. When he came to the throne, the Uzbeks, the Ottomans and the Portuguese were occupying parts of Iran's lands... Suppressing the Uzbeks, Shah Abbas got ready to fight the Ottomans. For this purpose he embarked on manufacturing cannons and rifles with the help of the English. Then he started the

war with the Ottomans. One should remember that this period of the Iranian-Ottoman wars lasted twenty years and eventually ended in the Iranians' victory.

History, Grade 8 (2004) pp. 6-7

II. Afghanistan

The prestigious Safavid rule was eventually destroyed, after its decline, by the rebellious (Sunnite) Afghans.

During his reign [Safavid Shah Sultan Hossein, 18th century CE] the Afghans, who were part of the people of Iran, started a revolt... Under the leadership of one of their heads by the name Mahmud, the Afghans started a revolt and later moved towards Isfahan [the Safavid capital] through the Kavir [salt desert]... The Afghans laid siege to Isfahan. The siege of Isfahan lasted for months... Finally, Shah Sultan Hossein, who did not see any choice but to surrender, opened the city gates, went to Mahmud's camp and gave him the kingdom's crown. The Afghans poured into the city and began to plunder the people's property. Mahmud the Afghan [then] took control of the city.

History, Grade 8 (2004) p. 9

... Under the leadership of Mahmud... the Afghans occupied Isfahan and killed Shah Sultan Hossein...

History, Grade 8 (2004) p. 15

...The dreadful bloodshed [perpetrated] by the Afghans in Isfahan and in the other [Iranian] flourishing cities of that period...

History of Iranian and World Literature, Grade 11 (2004) p. 64

Iran opposed the Soviet invasion of Afghanistan and in principle supported the Afghan groups which were fighting against it. But the Taliban regime which took over later was regarded as hostile to Iran. Hence the ambiguous attitude to its being toppled by Iran's other enemy – the United States. In the following quotation the invasion is referred to in factual language.

In 1357 [1979] the former Soviet government occupied this country [Afghanistan]. After years of fighting, the nation of Afghanistan succeeded, in expelling the occupiers from their soil. But internal wars and the rule of the oppressive group of the Taliban impeded progress [in that country].

The American state attacked Afghanistan in 1381 [2001] and brought that place under its occupation.

Social Studies, Grade 5 (2004) p. 53

But there is another text which presents the American actions regarding Afghanistan differently, even though al-Qaidah and the Taliban are mentioned.

Various factors prevented the first year of the twenty-first century and of the third millennium CE from becoming [just] a pleasant reminiscence of discussions between civilizations in recorded history. Among these factors one should mention especially the adventurism of extremist groups such as Al-Qaidah and the Taliban, America's

aggressive power-seeking in [its] attack against Afghanistan and Iraq, and the reaction of the other countries.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 63

With much regret... the world witnessed (on September 11, 2001) huge acts of terrorism which... were [then used as] a pretext for the beginning of a new era in... the American government's aggressive policy and its disregard of international law and of the United Nations Organization' role.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 65

Another text speaks of the Taliban as occupiers.

Territory is one of the formative elements of the state. A state without territory, like a state without a population, has no meaning. Nevertheless, in some cases in history, states without a territory and realm did exist. Most [of these cases] occurred at times when the territory came out of the sovereign body's authority because of foreign occupation. Having become helpless, [the sovereign authority] would temporarily move the political apparatus elsewhere, as did the 'Islamic State of Afghanistan' after the occupation of Afghanistan by the Taliban group in acting outside the borders of its territory and being even represented in the UN as a state, though it did not have sovereignty over Afghanistan's territory.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 43

III. Iraq

Saddam's Iraq which used to be Iran's most formidable enemy on the ground for many years and left a deep scar in the Iranian collective memory as a result of the eight-year war between the two countries in the 1980s, is dealt with accordingly in the Iranian textbooks. However, one may wonder at the relatively inadequate reference to that traumatic event in Iranian recent history, compared for example, to the abundant material dealing with Israel which is found in the textbooks.

Iraq's connection to the Shiite denomination is referred to in one of the Iranian school textbooks.

Most of the people of Iraq are Muslims. Shiite Muslims constitute half of the population of this country... The tombs of some of the Shiite Imams are found in the cities of Najaf, Karbala, Kazemeyn and Samarra. Large numbers of Iranians travel to these cities every year in pilgrimage.

Social Studies, Grade 5 (2004) p. 47

Other, much more hostile references are reserved for Iraq on account of the 1980-88 war between the two countries.

[Excerpts from a letter to Khomeini by school children]

... We wish and pray to great God that... He would grant the soldiers of Islam victory over the forces of Saddam and the Baathi infidels.³⁰

Social Studies, Grade 3 (2004) p. 70

The Iraqi president Saddam Hussein imagined that by attacking Iran he would be able to bring his forces to Teheran within few days in order to overthrow the Revolution or, at least, by occupying Khuzestan he would deprive Iran of the oil revenues and paralyze it.

On the basis of such calculations dozens of Iraqi war planes attacked Iran in the afternoon of the 31st day of Shahrivar 1359 [September 1980] and bombarded Teheran's Mehrabad Airport and several other airports in the country. Concurrently, Iraqi ground forces started bombarding the provinces of Khuzestan, Ilam, Kurdistan and Kermanshah.

... The Iraqi ground forces, which were equipped with [all] sorts of weapons, occupied a number of small cities on the borders and besieged the two big and populous cities of the Province of Khuzestan, namely, Abadan and Khorramshahr...

The advance of the Iraqi forces continued for about one month. During that period the international fora, which were under the influence of the super-powers, kept silent and most Arab countries openly supported and strengthened Iraq and Saddam politically, economically and militarily. In spite of the astonishing bravery and self sacrifice on the part of the believing youth, of Khuzestan, Khorramshahr fell... to the Iraqis, but they could not occupy Abadan.

After several weeks the advance of the Iraqi forces was stopped and they were confined to the area [they held] on Iranian soil. [Faced with] the resistance of the armed forces and the people of Iran, they realized that victory over the powerful adversary... was not that easy...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 286-289

By suddenly attacking the Islamic Republic of Iran in 1359 [1980], the Iraqi government violated the lives, property, honor and soil of this country.

Defense Readiness, Grade 10 (2004) p. 9

³⁰ *Harsher references to the Iraqi regime appear in the Iranian press of the war period, examples of which are reproduced in the textbooks. Recurring epithets for the Iraqi regime are 'the aggressive wild-beastly regime of Iraq' and 'the Baathi-Zionist regime of Iraq'. Another press expression describes the Iraqi soldiers contemptuously as the Zionists' allies: "...They prefer to run away from the battlefield and hide themselves under the Zionists' protection". In another text both Israel and the Iraqi regime are identified as one. Whenever this one enemy is hurt in Palestine it attacks the people of Iran: "Having a blind-hearted view stuffed with anger against Islam and the people, the blind-hearted enemy [whenever he is] hit by the people in Palestine shows his abjectness in this way." (This description accompanies a photograph of a destroyed residence area in Iran following an Iraqi missile attack during the war). See Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 90*

The enemy attacked this country in order to inflict a blow upon the Islamic Revolution.

Persian, Grade 4 (2004) p. 25

In 1359 [1980] Iraq's army, which had been armed and made powerful with the assistance of America and the Soviet Union, attacked Iran, occupied parts of our country, including the big port city of Khorramshahr, took the people of the cities captive and made them martyrs, and shelled and destroyed factories, hospitals and schools.

History, Grade 8 (2004) pp. 93-94



**Part of the ruin caused by the invading enemy in Khorramshahr
History of Iran and the World [Humanities], Grade 11 (2004) p. 288**

...Our fighters reclaimed and liberated Khorramshahr from the Iraqi forces. The Iraqis had savagely plundered this big and famous Iranian port and transformed it into ruins. From then on, the Iraqis, who could not withstand the Iranian attacks at the front, viciously increased their air attacks on [the Iranian] cities and the industrial and oil installations and even set the oil wells of our country in the Persian Gulf on fire. Of course, Iran's forces confronted the enemy on land, in the air and at the sea and, after forcing the Iraqis to retreat to the border on many of the fronts, continued their operations inside Iraqi territory... and managed to occupy [some] regions. The Iraqi reaction to the self sacrifice of the soldiers of Islam was... attacks on the oil tankers in the Persian Gulf, chemical bombardment on the battle fronts and missile attacks on cities. During the war the city of Dezful was attacked more than one hundred and sixty times by Iraqi missiles...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 295-296

Iraq is also responsible for the armed attacks by Iranian opposition groups from Iraqi soil.

The Hypocrites [i.e., the *Mojahedin-e Khalq*]... entered the country through the western borders between Iran and Iraq, supported by the Iraqi forces and with the arms they had received from the enemies of Iran. After passing the town of Islamabad they encountered [Iranian] combat forces... In these operations, known as 'Mersad', many of the Hypocrites were killed and many [others] were taken prisoner.

History of Iran and the World [Humanities], Grade 11 (2004) p. 296

Finally, after eight years... the encroaching Iraqi army was forced to retreat without keeping under occupation even one inch of our territory.

History, Grade 8 (2004) p. 95

He [Oil Minister Mohammad Javad Tondguyan who was captured by the Iraqis in the beginning of the war] resisted like a mountain in the prisons of Baghdad and under the merciless tortures of the Iraqi executioners.

Persian, Grade 7 (2004) p. 23

The secular approach of the Iraqis is condemned.

I was a prisoner-of-war together with some other fighters in one of the army camps in Iraq. The Iraqis refrained from giving us the Koran. We had no choice other than making use of our memory... Sometimes... [a piece of] charcoal or gypsum would be found in the camp and we would write the verses upon the walls or the doors. Occasionally we would be heavily beaten for having written the verses...

...One day we said to the camp commander that we wanted to hold a volleyball match. The Iraqis... announced that they would give a copy of the Koran as a prize to the winning team. ...But the Koran that they gave... from the seal of the Khorramshahr mosque on the back and from the fire... which had seared it, was evidently the Koran of the mosque of Khorramshahr [an Iranian city near the border in the south which was occupied by Iraqi forces at the beginning of the war].

Koran Studies, Grade 7 (2004) pp. 72-73

An Italian Film

The [Iraqi] Baathists kept claiming that the Iraqi prisoners of war in Iran are kept in inadequate conditions and are persistently tortured and abused... The Sergeant Major of the [Iraqi] camp [for Iranian POWs]... started to speak: The film that you are about to see in a few minutes shows what happens in your Iran to our prisoners of war... Finally, the film was shown. An Iraqi prisoner of war was tied to two vehicles and by their movement in opposite directions they tore the poor prisoner in two...

Later, it was ascertained that this false film was made by an Italian film production company in return for an exorbitant amount received from Iraq.

Defense Readiness 2 – Teacher's Guide, High School Grades (2002) pp. 9-10

Iraq's use of chemical weapons against Iran is mentioned, as well as the use of chemical weapons against the Iraqi-Kurdish town of Halabja.

During the [Iranian army's] Khaybar Operation [against Iraq, in 1984], the [Iranian] warriors of Islam were a target for Iraq's chemical bombardment in more than 30 cases, most of which [involved] mustard and nerve gases. The most calamitous and frightening chemical bombardment, which resulted in casualties of several thousands of martyrs, was [that of] the town of Halabja in... 1988, perpetrated by the ruling regime in Iraq.

Defense Readiness, Grade 10 (2004) p. 22

Chemical weapons were employed for the first time in the First World War and their last use [so far] was during the chemical bombardment of the town of Halabja by the ruling regime in Iraq... which brought upon the civilian people of this town many casualties.

Defense Readiness 2 –Teacher's Guide, High School Grades (2002) p. 126

Iraq's territorial claims against Kuwait and its invasion of that country are also referred to as well as Iraq's responsibility for the greatest ever seawater pollution in the Gulf area.

[Example of] an external threat: Iraq's claim for part of Kuwait's soil.

Social Studies [Civics], Grade 9 (2004) p. 105

In the summer of 1369 [1990] Iraq occupied Kuwait within two hours.

History of Iran and the World [Humanities], Grade 11 (2004) p. 297



Figure 18-6 – The greatest oil pollution in the Persian Gulf occurred as the result of Iraq's attack on Kuwait's oil wells.

Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 93; Geography [General], Grade 10 (2004) p.90

Iraq, as well as Kuwait, is mentioned in the context of Imam Khomeini's struggle against the Shah.

When the fire of revolution in Iran burnt more intensely, the government of Iraq came to the Shah of Iran's help, imposing limitations on the Imam who was living in Iraq [at the time], and creating problems for him. The Imam... decided to leave Iraq and go to Kuwait but the State of Kuwait prevented his arrival in that country. [Left] without choice, the Imam departed for France.

History, Grade 8 (2004) p. 89

The occupation of Iraq by the United States and the overthrow of Saddam Hussein, Iran's staunch enemy, created for Iran the same dilemma it faced when the rival Taliban regime was toppled by the Americans a little earlier. The first of the following two quotations refers to the event in factual language while the second one defines it as an aggression.

In 1347 [1968] the Baath Party took control of the government of Iraq. The American government attacked Iraq in 1383 [2003]. After the military occupation of this country the Baath Party and the dictatorial regime of Saddam Hussein were toppled.

Social Studies, Grade 5 (2004) p. 49

America's aggressive power-seeking in [its] attack against... Iraq...

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 63

IV. Saudi Arabia and Other Arab States

Anti-Saudi feelings are shown in the following symbolic piece of art following the incident in which hundreds of Iranian pilgrims are said to have been killed by Saudi forces in disturbances in Mecca during the pilgrimage season of 1987.



This work shows the painful feeling of the Iranian artists [as a result] of the massacre by the Saudi rulers of the [Iranian] pilgrims to the Kaaba house...

Art Instruction, Grade 7 (2004) p. 24

The following quotation seems to describe the Arabs of the Gulf region derisively.

Even the discovery and production of oil in most Arab countries and the Arab Sheikhs' submersion in wealth and affluence did not cause the Arab poet to raise his head from the desert gravel.

History of Iranian and World Literature, Grade 11 (2004) p. 189

The territorial dispute between Iran and the United Arab Emirates over the three islands of Bigger Tunb, Lesser Tunb and Abu Musa in the Gulf is mentioned in brief.

Border Disputes are of various kinds:

- ...
- Territorial disputes like the United Arab Emirates' claim to the three islands in the Persian Gulf.
- ...

Geography [Humanities], Grade 11 (2004) p. 150

An interesting favorable reference to the Egyptian revolution of 1952:

No doubt, the 1952 revolution in Egypt under the leadership of General Najib and Colonel Jamal Abd al-Nasser is the most important political event in the Arab world. This blessed event had [its] influence on all the affairs of the Arab countries.

History of Iranian and World Literature, Grade 11 (2004) p. 204

V. Pakistan

We have found one favorable reference to Pakistan in the Iranian textbooks.

The Pakistanis' love of us, Iranians... is real. ...I wanted to buy a piece of sugar cane from a peddler. When he heard that I was Iranian he would not hear of taking the money due to him. He said that I was his guest...

Persian Language, Grade 9 (2004) p. 83

F. Ethnic 'Others' within Iran

Iran is a multi-ethnic nation within which Persians constitute the majority. The following quotations present the various minorities as loyal citizens of Iran, in spite of their different ethnic and linguistic characteristics. The Iranian textbooks emphasize the rights given in Iran to the non Persian-speaking minorities within the general framework of the country and its national Persian language. See the material on the website.

From the shores of the Caspian Sea to the southernmost part of Iran's soil in the waters of the Persian Gulf – the town of Abu Musa, and from the east of [the province of] Khorasan to the west of [the provinces of] Kurdistan and Azerbaijan, it is all the soil of our Islamic homeland. In spite of the provincial boundaries and the country's divisions, it is a single wholeness where all our compatriots – Turks, Kurds, Loris, Arabs, Persians, Baluchis, nomads, villagers and townspeople – work hand in hand for its prosperity and honor...

The zealous guardians of the borders of west and east, the hard-working people of the salt desert, the brave tribesmen... with the bond they have in being Muslims and Iranians, move their own homeland forward toward a bright future.

...Wherever we are, we are Iranians and Muslims...

Persian, Grade 8 (2004) pp. 90-91

The Persian language alone can establish dialogue, solidarity and union among the different Iranian ethnic groups that speak different languages...

Is it not wise, then, that we guard the Persian language, which all the Iranian ethnic groups regard as their common language and to which they are attached?

Exercises and Questions

4. Why is the Persian language [one] of the important pillars of national unity in our country?

6. Write a paragraph on the following subject: Why, in your opinion, should we guard the Persian language?

Persian, Grade 8 (2004) pp. 159-160

This is the region of Azerbaijan, one of the most sensitive frontier areas of Iran, which has resisted attacks by foreigners and prevented the enemy from reaching the

country's interior during past centuries and in the modern era. In spite of recurring intrigues, it has remained an integral part of Muslim Iran's soil. Such bravery and sacrifice have emerged from the religious and nationalist beliefs of the zealous people of Azerbaijan...

The people of Azerbaijan speak Turkish, but the Kurdish inhabitants of the southern and eastern areas speak the Kurdish language, and the Armenian and Assyrian minorities west of the Orumiyeh Lake speak Armenian and Assyrian [i.e., Aramaic]...

During the Constitutional Revolution [1907], the people of [the Azeri city of] Tabriz opposed despotic governments, external occupiers and separatists...

The image of the people of Azerbaijan imprinted on the minds of the rest of their Iranian compatriots is that of a believing, good and diligent people who are successful in [the fields of] science, industry, commerce and agriculture and who have given Iran many scholars, people who have always been religious and God-worshipping and have fought oppression and tyranny. The Iranian nation will not forget the part played by Azerbaijan in the Constitutional Revolution and in the Islamic Revolution [1978-9]. The revolt of the people of Tabriz on the 29th day of Bahman 1356 [February 1978] against the devilish regime [of the Shah] and also the people of Azerbaijan's defense of Islam and Iran during the years of the Imposed War [i.e., the war with Iraq, 1980-88] are not to be forgotten.

Persian, Grade 6 (2004) pp. 83-85

These zealous peoples [the nomadic minorities on Iran's borders] have always been involved in self-sacrifice in protecting the borders of their homeland. Throughout the eight years of Holy Defense [against Iraq, 1980-88] the important role played by the Tribal *Basij* in the defense of our country is praiseworthy.

Persian, Grade 6 (2004) p. 79

The Bakhtyaris [one of these tribal nomadic minorities] speak one of the dialects of the Lori language.

Persian, Grade 6 (2004) p. 80

Most people of the Gilan [province] speak the Gilaki language and all the Mazandarans speak the Tabari language. The Galeshi language is current at the foot of the mountains of eastern Gilan and the Taleshi language is current in Talesh...

During the various historical periods Gilan and Mazandaran have been the place of resistance against external invaders and internal enemies.

Persian, Grade 6 (2004) p. 92

The language of our Kurdish compatriots is a relic of one of the ancient Iranian languages...

The Kurds are a hard-working, brave, likable and hospitable people. Their honesty and always keeping of promise have become byword. Most of them are Sunnites but in the Kurdistan Province there lives a Shiite minority, and a group of compatriots who follow the Christian religion, and also Jews...

Salah al-Din Ayyubi [Saladin], ruler of Egypt and the great commander of the Muslims in the Crusades, who is the source of pride for the Muslim world, was a Kurd...

Our Kurdish compatriots are zealous warriors and brave border protectors. During the years of the Holy Defense [against Iraq, 1980-88] they bravely defended Iran's soil...

Persian, Grade 7 (2004) pp. 97-98

Following are references to the participation of the minorities in the Islamic Revolution.

We needed ice for the wounded. I knocked on the door of a compatriot's house near the hospital. It was an Armenian lady. She gave whatever ice she had in her refrigerator.

Persian Literature, Grade 9 (2004) p. 62

I have a thousand prayers on [my] lips and a thousand hopes in [my] heart. I hope that the people's bravery, martyrdom, struggle and readiness for self sacrifice will bear fruit... These people, whether Aryan³¹ or non-Aryan, belong to the noble human race.

Persian Literature, Grade 9 (2004) p. 63

Chapter Thirteen: Minorities Rights

General Goals:

- Acquaintance with the rights of minorities in Iran
- ...

Specific Goals:

At the end of this chapter the students are expected to be able to:

- Observe the rights of all citizens without discrimination.
- Strive to strengthen the mentality of patience, self control and tolerance towards the opinions of others.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 183

Activity 3

Divide the students into groups of 5 or 6 and ask them to discuss and exchange views regarding "what influence can observing the rights of minorities have on national unity", write down the results of the discussion and present them to the class.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

Activity 2

Ask the students to read the [Iranian] Fundamental Law and extract from it the rights related to minorities.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

³¹ *The Iranians consider themselves direct descendants of the ancient Aryans.*

Ethnic, Racial and Linguistic Minorities

Iran is a vast country in which there are various ethnicities and they speak various languages. Although the names of the ethnic, linguistic and racial minorities have not been mentioned in the Fundamental Law, their existence has not been ignored. Rather, their existence is referred to implicitly. One can notice this reference in Articles Fifteen and Nineteen of the Fundamental Law.

The Fundamental Law stipulates non-discrimination of the ethnicities and individuals of the people of Iran on the basis of language, race and ethnicity and [stipulates] that each one of them enjoys the [same] rights and freedoms. It stresses that:

"The people of Iran of every ethnicity and tribe enjoy equal rights. Color, race, language and their likes will not be a reason for privilege." ([Footnote] 1 – Article Nineteen of the Fundamental Law).

As for official recognition of the identity of individuals affiliated to ethnic, racial and linguistic minorities, although no stipulation has been made in the Fundamental Law in this regard too, some provisions have shown that the Fundamental Law has not been indifferent to [the issue of] preserving the said minorities' identity, as [explicitly] said in Article Fifteen:

"The common language and script of the people of Iran is Persian. Official documents, correspondence and texts, as well as textbooks, should be in this language and script. But it is permitted to use the local and ethnic languages in publications and [in] group communication and teach their literature in schools, alongside the Persian language."

The meaning of this article of the Fundamental Law is that the members of the non-Persian ethnicities and languages (linguistic minority) are not only free to speak their own language, they can issue publications in their own languages and teach them [i.e., the languages] in school and thus preserve their own identity. For this reason, some publications in local and ethnic languages are published in the country today.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 189

Chapter Six: Peace and War

The ideal of peace and co-existence is taught in Iranian schools alongside other material which advocates war, defensive or otherwise. The strong emphasis on inter-cultural dialogue – especially between Islam and the West – as a basis for world peace is a product of President Mohammad Khatami's era but one wonders whether it is still advocated in Iranian schools today.

A. Peace, Tolerance and Dialogue

Peace: 1. State of tranquility and general security in the country as well as normal relations with other countries. 2. Absence of war and, also, absence of a general threat. 3. Absence of war, development of relations and cooperation between the nations. Peace alone guarantees complete respect of human rights, while war negates that.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 86

*In 1998, President Mohammad Khatami of Iran proposed in his speech at the UN General Assembly to declare the year 2001 a year of dialogue among the civilizations. It was so decided, and a school textbook was accordingly issued in Iran with the title 'Dialogue of Civilizations'. According to an Iranian official document, it "is a new subject in Iranian upper secondary education curriculum since 2003-04" and "it is considered an optional unit." (The Islamic Republic of Iran, Ministry of Education: **Education in the Islamic Republic of Iran, 2003** <http://www.ier.ir/News/ier/ENGLISH.pdf>). One wonders whether this subject is still taught in Iranian schools today, following the end of Khatami's presidency in 2005, and the election of hardliner Mahmud Ahmadinezhad in his place. Most of the quotations in this sub-chapter have been taken from the teacher's guide connected with this book. The original book was unavailable to us. However, this book, too, contains anti-Western remarks (and see above in Chapter Three, the section on the attitude to Western culture and civilization).*

Highlights from Khatami's Speech

"...on Behalf of the Islamic Republic of Iran, I propose that the year 2001 be named by the United Nations Organization the Year of Dialogue of Civilizations..."

Let us present a new plan and – on the basis of science, religion, spirituality and culture – call upon humanity to [adopt the principles of] co-existence, compromise, and mutual respect for one another.

In the intellectual and cultural sphere, we propose a dialogue among the cultures, religions and civilizations, instead of confrontation among the civilizations. We can have our own cultures, have our own religions, have our own identity, and still be friends, talk to one another, discuss with one another. It is in this discussion and interchange that we both complement our cultures..."

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pages not numbered

With the successful approval of this declaration [in the UN, following President Khatami's proposal], Iran's role in world peace process became very important and constructive.

A Word to Our Colleagues, **Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) page not numbered**

Apart from making acquaintance with other civilizations, some of the book's goals are as follows:

- Respect for cultures, religions and civilizations on the basis of mutual [recognition of] human rights and human dignity.
- Open-mindedness in confronting the thoughts and views of others.
- Interest and belief in the spread and propagation of human peace, while taking account of national identity and aspirations.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) page not numbered

The idea of a dialogue between the civilizations should be able to prove its firmness upon stable foundations of truth and facts, so that it will become a pattern for the people's moving away from war and realizing their aspiration for peace at the beginning of the third millennium.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 37

When the nations imagine that the possibility of an interchange between civilizations exists, [when they] accept that the border lines between civilizations are only relative and mental, and delineate the world as a colorful rainbow in which mixture and connection of the cultures is possible, then we will witness an environment full of tranquility, peace and stability based on international co-existence and cultural mutual-understanding.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 37-38

Tolerance of opinions and mutual respect among nations and civilizations: Dialogue and cooperation among the civilizations needs tolerance, compromise and free thinking, in order to overcome the challenges. The possibility of cooperation between the civilizations will exist when the civilizations understand the relative values and concepts of each other, and respect each other's views. In this respect, the rules of the game in international relations should be based on respect of ideas, of religious beliefs, of races and of nations.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 39



Figure 4-3 – The 21st century – the century [that moves] towards global peace
Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 40

Goals of Political Dialogues

1. Propagation of peace and avoidance of war and violence:

Before the appearance of sharp tensions, or after war breaks out between states, one of the recognized ways for establishing peace and security is discussion and negotiation.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 41

The idea of a dialogue between civilizations is applicable in the case of the present relations between the West and the Muslim world.

The dialogue of civilizations seeks to call upon [both] the West and Islam, in the light of their religious common [features], to co-exist peacefully, so that they would understand each other and learn from each other

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 43

...Human rights in these two civilizations – the Islamic-Iranian civilization and the Christian-European civilization – are very much alike, and the common aspects in the essentials of human rights between the civilizations outnumber the differences between them.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 44

An important purpose of such dialogue is peace.

Peace is man's most important need and common feeling.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 47

The spread of the culture of peaceableness can increase mutual understanding between two parties [which live with] the phenomenon of war... and minimize the chances of war breaking out...

With the propagation of the culture of peace, human cultural differences will be a source for knowledge, art and wisdom.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 47-48 ('Peaceableness' – in English – appears in the Glossary at the end of the book, on p. 86, as a new term of which the Persian translation is 'Solh Dusti')

The international organizations have much to do with the propagation of the ideal of peace through the promotion of inter-cultural dialogue.

Since the beginning of its activity, the United Nations Organization has appeared as the symbol of peace... As a symbol of peace, the UN organization... can have a great deal of influence in putting an end to the idea of confrontation between the civilizations...

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 48

On the basis of its charter, UNESCO is one of the international organizations which endeavor to engage in cultural and educational activities for peace in the world. The United Nations Education Science and Culture Organization regards dialogue among civilizations as a factor in establishing and stabilizing peace in the world.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 49

During the last decade, inter-religious dialogue has been one of UNESCO's endeavors for the realization of peace. (The conference of dialogue between the three monotheistic religions, which was convened in Rabat, Morocco, at UNESCO's initiative, is an indication of this endeavor.)

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 50

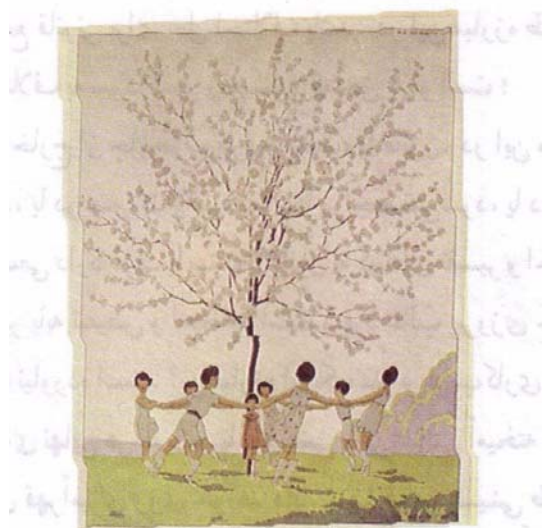
The important role of religion in this respect:

Why should the dialogue of civilizations begin with a dialogue of religions?

The connection of the Divine [monotheistic] religions with the dialogue of the civilizations is unbreakable. In the light of this factor, and the fact that religion is the common characteristic of all civilizations, the dialogue of civilizations should start with the dialogue of religions.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 54, 55

Following are some illustrations in favor of peace and friendship, probably taken from Western or UN sources.



شکل ۴-۶- نهال دوستی بنشان، درخت دشمنی برکن

Plant the tree of friendship; uproot the tree of enmity.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 64



"Human beings are members of one another
They are [made] of one substance in Creation"³²

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 66

³² This illustration clearly shows a Jew and an Arab sitting next to each other and talking. Since Iran opposes any peaceful solution between the Arabs and Israel, it seems that the meaning of this scene escaped the attention of the Iranian educational authorities. And see the next illustration.



The tree of peace³³

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 67

The Iranians emphasize the importance of a worldwide equilibrium between the various civilizations as a precondition to peace.

Equilibrium, both within the regime of a single country and in the framework of a world order, equals peace. If equilibrium is unstable, peace will be unstable too. If equilibrium is stable, peace will be stable too. A stable equilibrium and harmony which result from exercise of force, cannot be considered really stable equilibrium and harmony, and, sooner or later, will disappear. Peace is really stable only when it is the result of a really stable equilibrium.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 68

But equilibrium in itself is insufficient.

³³ This illustration, which appears to have been taken from a non-Iranian source (like the one before) seems to have undergone some editing, by which the flag in the center lost its Israeli identity, in accordance with Iran's hostile attitude to Israel's existence.

A really stable peace will not be achieved by regimes which have a policy associated with [such] undesirable [factors as] deceit and violence, with the aim of imposing an unjust will. With such regimes, a stable peace is, at best, an armed peace. As the regimes relying on military power arrive at an agreement out of the fear of each other, It is a [kind of] peace which is mostly based on a balance of power. Such a peace is fragile...

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 69

We should all accept the fact that our destinies are interwoven, and that actually we all have one destiny, although various political, geographic, linguistic, religious, occupational, ethnic, gender, and other borders separate us from one another. All of us are members of our small society, citizens of our country, and citizens of the one global society. We are of the same kind. We share the world and are committed to non-violation of each and anyone's rights...

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 69

Culture, worldview, language, country, ethnic group, etc. are the cause of the nations' quest and growth. Let us strive to benefit from whatever the others have, and present the others with whatever we regard as desirable for us... A just and democratic national regime and a just and democratic global regime are the guarantee of a really stable peace...

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) pp. 69-70

One of the results of the dialogue of civilizations is the world's tendency to a stable peace. Prepare a report along these lines under your teacher's guidance.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 70



Without peace the civilizations will die.

Dialogue of Civilizations – Teacher's Guide, High School Grades (2003) p. 77

Expressions fostering dialogue are relatively few in other Iranian textbooks. The following introductions in geography textbooks stress the need for geographical knowledge as a means of international cooperation and friendship.

[Having] information about the geographic conditions of the countries of the world, and also [about] their people's life, will cause the nations of the world to get closer

and better understand one another. The people of every land or country should know that they do not live on Planet Earth alone, and that all persons have the right to make use of [their] God-granted gifts. Accordingly, it is necessary that they endeavor to preserve the natural resources of the land through cooperation and friendship with the other inhabitants of this planet.

Geography, Grade 7 (2004) p. 1

Awareness of the geographic conditions of the various regions causes us to better understand the way of life of Earth's inhabitants. The result of this awareness should be increased mutual understanding between nations, cooperation and reciprocal friendship with the other inhabitants of this planet for [the purpose of] safeguarding it...

Geography [Humanities], Grade 11 (2004) page not numbered

The following piece, which deals with the International Red Cross and its affiliated national organizations, presents the ideal of human brotherhood.

As soon as an event comes up in one corner of the world, and people's lives are endangered, relief groups of these associations [i.e., the Red Cross/Crescent], of any religion and nation, hasten to their help. In fact, this sacred goal of these associations in the whole world is [identical to] this poem by Sa'di, the great poet of our country, which was composed seven hundred years ago:

Human beings are members of one another
They are [made] of one substance in Creation
When Fortune hurts one member
The other members do not remain in peace

You, who feel no sorrow on account of others' suffering,
Do not deserve to be named 'human being'

Persian, Grade 4 (2004) p. 89 and also Geography [Humanities & Islamic Sciences], Grade 10 (2004) p. 112

Tolerance regarding religious minorities inside Iran is also promoted.

Chapter Thirteen: Minorities Rights

General Goals:

- Acquaintance with the minorities rights in Iran
- ...

Specific Goals:

At the end of this chapter the students are expected to be able to:

- Observe the rights of all citizens without discrimination
- Strive to strengthen the mentality of patience, self control and tolerance vis-à-vis the opinions of others.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 183

Activity 3

Divide the students into groups of 5 or 6 and ask them to discuss and exchange views regarding "what influence can the observance of minorities' rights have on national unity". Write down the results of the discussion and present them to the class.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

Activity 2

Ask the students to read the [Iranian] Fundamental Law and extract from it the rights related to the minorities.

Acquaintance with Important Social Laws – Teacher's Guide, High School Grades (2003) p. 184

B. War

Preparation for war is greatly encouraged in the Iranian textbooks. Unlike peace and tolerance which are dealt with superficially, mostly in one book introduced by President Khatami (and there is scope for doubting whether it is still used in schools today), in the Iranian curriculum war is a fundamental issue. A siege mentality is developed, according to which Iran is presented as a country threatened by the 'arrogant' enemies. The requirements of defense dictate the mobilization of school students too and they learn military skills in school. But defense against enemy attack is only part of the picture, as the students are actually prepared for a global war against 'unbelief and Arrogance' portrayed as eschatological Armageddon which involves Islam's world victory and the reappearance of the Shiite 'Messiah' – the Hidden Imam.

"A Muslim state should be all military and have military training."

Imam Khomeini, **Defense Readiness, Grade 8 (2004) p. 1; Defense Readiness 1 – Teacher's Guide, High School Grades (2002) Front Cover; Defense readiness 2 – Teacher's Guide, High School Grades (2003) Front Cover**

Accordingly, a specific subject named 'Defense Readiness' is taught to the students. The textbooks for this subject include basic military drills, basic tactics such as camouflaging, movement in battle conditions, acquaintance with various kinds of weaponry and explosives, as well as principles of civil defense, first aid procedures and behavior in and after the occurrence of an earthquake. Following are few quotations and illustrations taken from these books.

This year, by reading the lesson of Defense Readiness, you will become acquainted with the necessary preliminaries for the acquisition of the techniques of defense and combat. In the coming years in high school, you will learn... more comprehensive subjects in this regard.

Defense Readiness, Grade 8 (2004) p. 3

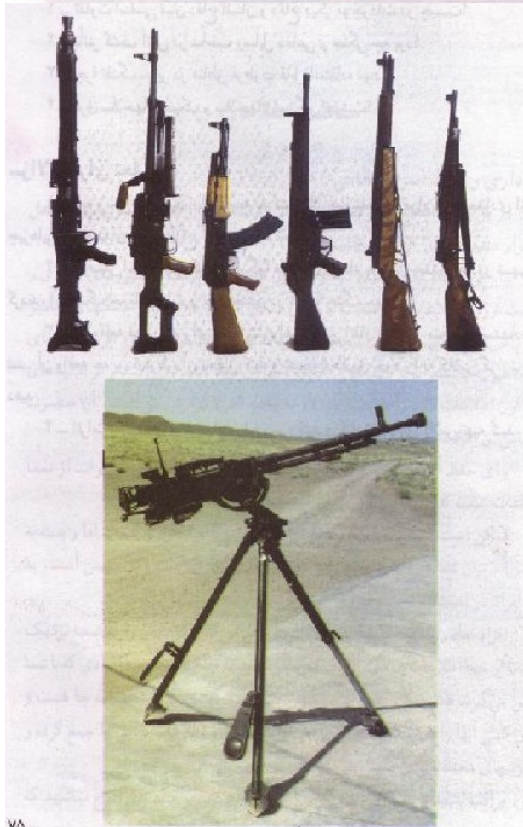
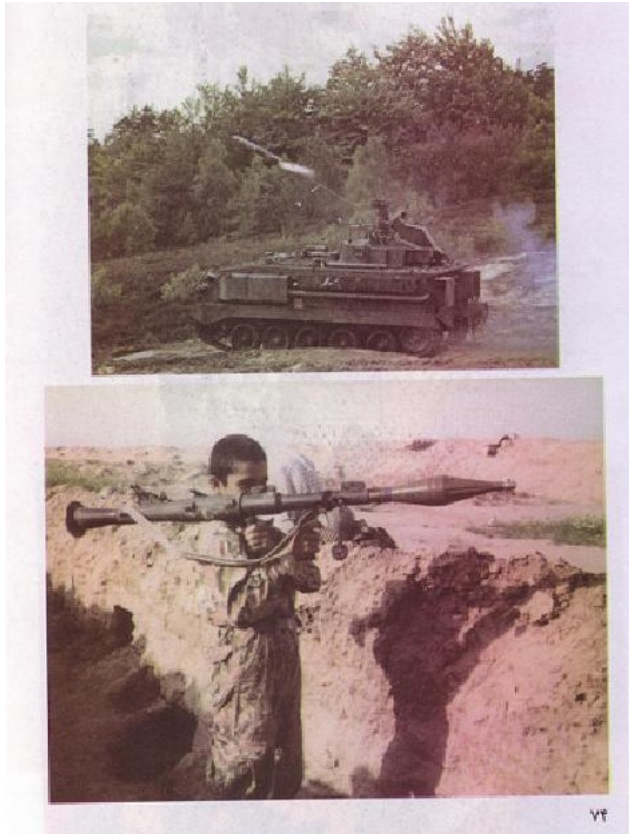
Setting up written materials, leaflets... martyrs' wills... will be influential and useful in creating and strengthening [among the students the sense of] defense readiness vis-à-vis the enemy.

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 3; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 3

In a section dealing with counter-espionage behavior, the students are given the following advice:

Be watchful and do not easily rely on others.

Defense Readiness, Grade 8 (2004) p. 77



Defense Readiness, Grade 8 (2004) pp. 74-75³⁴

³⁴ Notice the young age of the RPG holder.

Defense readiness casts fear in the enemy's heart, and makes him despair of carrying out his sinister plans and desires. At any rate, it will stop and suppress him from the outset if he should make some move and act.

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 2; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 2

Emphasis on external dangers and enemies who threaten Muslim Iran is fundamental to this kind of teaching. In other words, a siege mentality is developed among school students in order to make them contribute to the war effort against the global enemy. The Koran and other Islamic traditions are mobilized for this purpose, especially in Islamic education textbooks.

Dangers in various forms, military and non-military... threaten our beloved country. We experienced a remarkable and evident example of military danger in our eight-year defense in the Imposed War [with Iraq, 1980-88]. This danger still potentially exists because of the enemies' disrespect of human rights, liberty, humanity, sanctity of the law, etc.

Introduction, **Defense Readiness, Grade 10 (2004) page not numbered**

"In a world where domination is considered an advantage, our nation should be able to defend itself."

Ayatollah Khamene'i, Defense Readiness 1 – Teacher's Guide, High School Grades (2002) Back Cover; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) Back Cover

From an explicit statement in the Koran, and evident historical experience, it is understood that Truth [i.e., Islam] is always vulnerable to attack by Falsehood [anti-Islam] and to the enemies' aggression. The enemy's desire is to diffuse the seeds of neglect and ignorance in the hearts... so that, with the help of this neglect and absence of the necessary readiness, he would direct his blows at the Truth seekers.

"It would much please the unbelievers if you neglected your arms and your baggage, so that they could swoop upon you with one assault." (Al-Nisa', 102 [Arabic])

"The enemies and the unbelievers' desire is that you grow negligent of your weapon and property so that they swoop upon you all at once and unexpectedly." [Persian translation]

The young Islamic Revolution... is never safe from the dangers' attacks and from the enemies' plagues, because they see the life of the Revolution as their own death, and regard the spread of the life-granting and human-building culture of Islam as the fundamental cause of the dissolution of their own oppression and domination. They never desist from creating sedition, molestation and – as the Koran's puts it – "diversion from the cause of God".

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 2; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 2

Exposing the face of World Arrogance [i.e., America], making the enemies of Islam and of the Revolution known, as well as remaining vigilant vis-à-vis the enemies' tricks, [all] strengthen [defense] readiness among the students. The students should

know that the enemy appears each time with a [different] face, and uses various tricks, so that feebleness, negligence and ignorance spread in Muslim society.

...The students should have a heart overflowing with hatred towards Arrogance...

In a world where crime, madness, cruelty, bloodshed, corruption and plundering of societies are the method of Arrogance and despotism, in an era when all the enemies want to 'extinguish God's light'... our mission is serious, grand, sensitive and fateful. Not only the students – but we too – should be acquainted with the schemes and methods of the 'Devilish' enemy and expose him. Now that – in the words of the successor of the late Imam [Khomeini], Ayatollah Khamene'i – we are exposed to the enemy's cultural attack, and the enemy has established himself in new positions, we should come to battle with all [the available] power and readiness, and create, with defense and military training, a kind of 'immunity' vis-à-vis this dangerous invasion.
Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 3; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 3

The Importance of Defense Readiness in the Koran's View

...By mentioning in the Koran the enemies' desire to annihilate the Muslims, exalted God warns them never to neglect their weapons and capabilities, which would prepare the ground for the enemy's attack.

Thus, He says in verse 102 of the Surah of al-Nisa':

"It would much please the unbelievers if you neglected your arms and your baggage, so that they could swoop upon you with one assault." [Arabic]

"The unbelievers desire that you be negligent of your arms and goods and they attack you all at once." [Persian translation]

And in verse 60 of the Surah of al-Anfal He says:

"Muster against them all the men and cavalry at your command, so that you may strike terror into the enemy of God and your enemy..." [Arabic]

"Muster whatever force and trained horses (and combat equipment) you can so that with them you will scare God's enemies and your enemies." [Persian translation]

What lesson, in your opinion, can be learned from these verses?

...In your opinion, if the Muslims are completely and in every respect ready to defend [themselves] against the enemies, will anyone think or dare to attack them?

Another important point which deserves attention in this verse is that... 'pleasing God' should be on your mind, and your [defense] readiness should be for the purpose of frightening God's enemies.

Defense Readiness, Grade 10 (2004) pp. 3-4

Jihad and defense are an indispensable religious duty in Muslim society, and all [its members] should defend their country, dignity and belief with all [their] might. Therefore, we should always be ready to face the enemies. If the enemy sees the

combat readiness of us – Muslims – and fear envelopes the whole of his body, he will not have the courage to violate and attack our country.

How should we prepare ourselves? How should we increase our society's combat ability day-by-day? How should we show the enemy our power? ...Engaging in races and in exciting combat sports is one of these methods. Horsemanship and archery [i.e., shooting] are among the best of these sports.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 58



In the light of Islam's directives and guidance, every Muslim youth should cast fear into the heart of the enemies of God and of His creatures with his own combat, efficiency, and skillful shooting. He should always be ready to defend his country, his honor and his belief, and employ all his ability and power in this direction. Are you also ready to acquire combat arts in the *Basij* [units]?

After the victory of the Revolution, the late leader of the Islamic Revolution, Imam Khomeini, issued the order for establishing the Mobilization [Forces] of the Oppressed [*Basij-e Mostaz'afan*]... This is what he said about the *Basij*: "Equip your forces and acquire military training and teach your friends [as well]. A Muslim state should be all military and have military training... All should learn to shoot, learn war techniques... It should not happen that a rifle comes into one's hands and one does not know what to do with it. One should learn and teach. Teach the youth. It should happen that a state with 20 million youths will have 20 million riflemen. It will have a 20 million-men army. Such a state is invulnerable."

Islamic Culture and Religious Instruction, Grade 7 (2004) pp. 60-61

The Three Important Points of the Lesson

1. Defending [one's] belief, honor and one's Muslim country is a fundamental religious duty. All of us should be prepared at all times to prevent enemy trespassing.

2. The country's honorable boys and youths should preserve their health and strength by performing useful and exciting sports, and always increase their combat efficiency.
3. Our great Imams engaged in horsemanship and archery, took part in competitions, and also encouraged Muslims to learn the arts of combat and competition in these areas.

A verse from the Holy Koran:

"Muster against them all the men and cavalry at your command, so that you may strike terror into the enemy of God and your enemy." Al-Anfal, Verse 60 [Arabic, followed by Persian translation.]

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 61

[Questions:]

- What instruction does verse 60 in the Surah of al-Anfal give regarding preparation for the confrontation with the enemy? ...
- What is our duty as far as preparing for confrontation with the enemies of Islam is concerned? (Answer... in the light of Imam Khomeini's words).

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 62

The following quotation from Ayatollah Khomeini's dicta probably refers to the mobilization of women and children.

"We are proud that... those who are able to fight participate in military training, which is one of the important duties for the defense of Islam and the Muslim country. [In so doing] they have freed themselves bravely and devotedly from the prohibitions imposed on them, and on Islam and the Muslims [in general], by the conspiracy of enemies, as well as by the ignorance of friends of the rules of Islam and the Koran. They have freed themselves from the bonds of superstition, which enemies created for their own benefit, through foolish people and some clergymen who are unaware of Muslim interests."

Imam Khomeini's political will, **Islamic Viewpoint, Grade 11 (2004) p. 37**

The core of the country's general mobilization for defense against the world powers is the Basij, both as an idea and as combat units.

"If the agreeable melody of the *Basij* thinking rings in a country, the coveting eye of the enemies and the 'World Devourers' [*Jehan Kharan* – the West] will stay away from it..."

Imam Khomeini, **Defense Readiness, Grade 10 (2004) p. 6**

The *Basij* Sections

Basij of the association of physicians and engineers

[Local] *Basij* of neighborhoods and mosques

Tribal *Basij*

Women's *Basij*

The trade unions *Basij*

Basij of the administrative personnel

Basij of university and religious college students

The school students *Basij*
Defense Readiness, Grade 10 (2004) p. 8

The Role of the *Basij* in the Eight-Year Holy Defense

By suddenly attacking the Islamic Republic of Iran in 1359 [1980], the Iraqi government violated the lives, property, honor and soil of this country. At that time, the army, the [Revolutionary] Guard and the forces of internal security could not resist the Iraqi invasion by themselves, because of incoherence and internal confrontations within them. Under such circumstances, popular forces were mobilized for the defense of Islam, the Muslims and the homeland, and were sent to the war fronts, so that with their courageous presence on the borders they would compensate to a certain extent for the lack of preparedness in the military and internal security forces.

The People's role in the Holy Defense

Under the guidance and command of Imam Khomeini, and with the wise messages and words of that wise leader, the popular forces and the *Basij* found [in themselves] plenty of morale for resistance, steadfastness and sacrifice vis-à-vis the enemies.

At first, the popular forces were dispatched sporadically and in an unorganized manner to the war areas in the southern part of the country. They fought guerrilla... war under the command of the martyr Dr. Chamran as combat groups in areas of the country's fronts...

In addition to being on the battle fronts... the popular forces also confronted the terrorist and [other] destructive groups within the country. With the cooperation of the *Basij*, it did not take long to break the organization of the terrorist groups and [other] promoters of insecurity in the society.

The popular forces and the *Basij* undertook to rebuild the destroyed cities and villages of the southern fronts... They were absorbed and organized by the Construction Jihad and the Red Crescent [organization] of the Islamic Republic of Iran.

During the eight years of Holy Defense more than 2 millions *Basij* members were sent to the war fronts...

The Presence of Women

In the eight years of Holy Defense, women formed a great portion of the *Basij*... Young women... held arms and defended the Islamic Revolution. Some of these women attained martyrdom and some were injured or were taken prisoner...

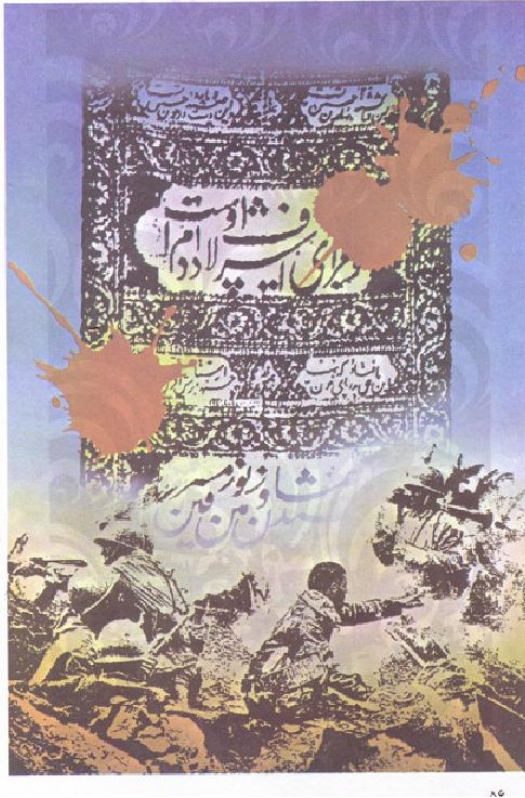


The Role of School Students

...During the eight years of Holy Defense more than 500,000 school students were sent to the fronts. 36,000 martyrs, thousands of missing-in-action, invalids, and liberated [prisoners of war] of this sacrificing sector were offered to the Islamic Revolution.



Defense Readiness, Grade 10 (2004) pp. 9-11



Art Instruction, Grade 8 (2004) p. 56

Preparation for war against unbelief and 'arrogance' (an epithet reserved for the United States) should be the duty of the entire Muslim world, as suggested by Khomeini.

Unity of Muslims against the Common Enemy

Muslims should live with one another in all sincerity and brotherhood and stand as one block against world unbelief and arrogance, which is the common enemy of all Muslims. If they do so, the enemy of Islam and the Muslims will be humiliated, will never be able to commit aggression against [any] part of the great land of Islam, plunder the Muslims' wealth and trample their honor, glory and noble culture. In his universal message to the pilgrims of God's House [in Mecca], the founder of the Islamic Republic [of Iran] has recommended:

"Muslims of the world, together with the regime of the Islamic Republic of Iran, should resolve to shatter America's teeth in her mouth (this oppressive state whose business is transgression) and watch the blossoming of the flower of liberty, monotheism and Imamate in the world of the noble Prophet."

He also said in his historic decree for the establishment of the Mobilization [Forces] of the Oppressed [*Basij-e Mostaz'afan*]:

"O Muslims of the world! Rise and save yourselves from the criminal oppressors' claws! O Muslims of the world! Rise from the sleep of thoughtlessness and deliver

Islam and the Muslim countries from the hands of the Colonialists and their dependants!"

Islamic Culture and Religious Instruction, Grade 7 (2004) pp. 64-65

The Lesson's Three Important Points

1. ...
2. [Any] aggression against one Muslim country is aggression against Islam, the world of Islam and the united nation of Islam. It is the duty of all Muslims to use all their might to liberate the attacked country from the aggressive enemy.
3. The world of Islam should keep away from dispute and division and not allow foreigners and infidels to interfere with the Muslims' affairs or dominate them.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 67

[Questions:]

- Who are the Muslims' common enemies?

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 67

If the Muslim countries join forces and become united, the world of Islam will be able to stand vis-à-vis the aggressive powers.

Geography [Humanities], Grade 11 (2004) p. 25

The Muslim pilgrimage [Hajj] season is an appropriate occasion for preparation for war against the common enemy.

During the Pilgrimage [Hajj] days, the Muslims can become acquainted with one another, consult and talk, get together in order to exchange information and experiences, find again the interests of their religion and worldly life, recognize anew the friends and enemies of their great community of Islam, and, in view of the Muslim nation's power of invincibility – of which an example is visible during the Pilgrimage days – rush towards the enemies, [i.e.,] the foreigners and their mercenaries, shout [in their face] to keep their hands away from Islam's great land.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 101



Art Instruction, Grade 8 (2004) p. 46

The mosque is not restricted to peaceful activities only. It is also a center of military enrolment and training.



For what purpose do the *Basij* members go through military training?

The *Basij* bases are usually situated in the mosques or near them.

Social Studies [Civics], Grade 6 (2004) p. 66



What activity in the mosque is shown in each picture?

Gifts of Heaven – Work Book, Grade 4 (2004) p. 10

Boys and youths enroll in the Mosque *Basij*, and go through military training, so that they will be prepared for the defense of the Muslim country of Iran.

Social Studies, Grade 4 (2004) p. 119

And the final goal of such preparation is imposition of Islam upon the whole world, to culminate in the reappearance of the Shiite Hidden Imam. In other words, we are facing here a dangerous notion of eschatological Armageddon, not just an 'ordinary' world war.

Now, in order to continue the Islamic revolution, it is our duty to carry on our revolt against the arrogant ones [*mostakberan* – a term mostly used against the United States] and the oppressors with all [our] power, and not cease until all Islam's commandments and the propagation of the redeeming message of "there is no god except Allah" are realized in the whole world.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 29

Imam Khomeini has said in this regard:

"The martyrdom of the Commander of the faithful [Ali] and also of Imam Hussein, and the imprisonment, torture, expulsion and poisoning of the [Shiite] Imams, have all been part of the political struggles of the Shiites against the oppressors. In one word, struggle and political activity are an important part of the religious responsibilities."

... This struggle continued into our time and attained victory at the hands of our late leader... Imam Khomeini. It will continue in this manner until the complete victory over the world of unbelief and arrogance, the eradication of any oppression, the appearance of the Master of the Age [i.e., the Shiite Hidden Imam], and the realization of the world government of Islam.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 96

During the [Hidden Imam's] absence, the struggle with unbelief and oppression continues in this manner, under the leadership of the ruling clergyman, until the spread of the government of Islam is realized all over the world with the appearance of the Master of the Age [the Hidden Imam].

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 97

How do the religious scholars and the Imam's deputies perform their responsibility to lead the struggle against unbelief and oppression during the period of the twelfth Imam's absence? Until what time does this struggle continue?

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 97

The Friday Imam delivers his sermon while standing and leaning against a weapon. Do you know why? In order to signify that Muslim society maintains its combat readiness under all circumstances, even while delivering sermons. He holds his weapon ready and leans against it in order to signify that he is always ready to perform Jihad in the cause of realizing 'the Divine wishes' against deviationists, infidels, and hypocrites, who do not accept the word of truth, rebel, and oppress.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 93 [Quotation marks are in the original text]

The following poem includes a sarcastic reference to the enemy.

...It was the day of our laughter

[And] the day of the enemy's crying

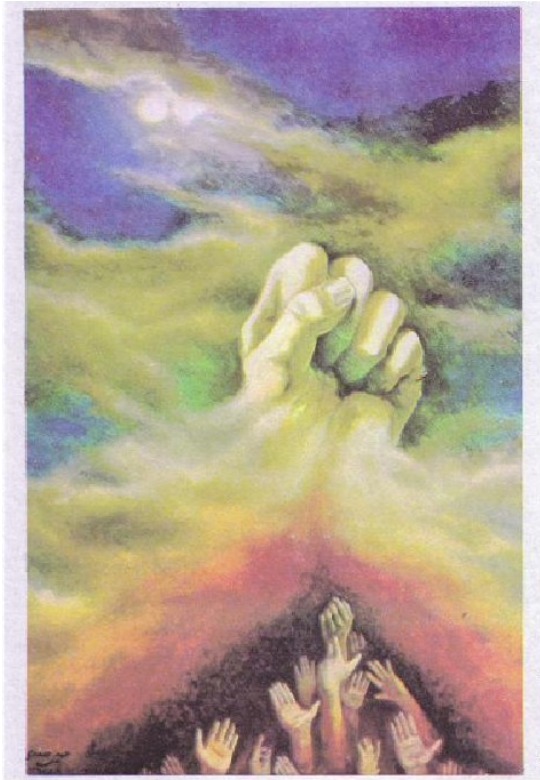
The good day of victory

The Twenty-Second [day] of [the Iranian month of] Bahman

[Bahman 22, 1357 = February 11, 1979 – the Islamic Revolution Day]

Persian: Let's Read, Grade 2 (2004) p. 96

The issue of fighting finds its way to art classes as well.



Some of the hand's postures remind us of the fighting of the Islamic Revolution period. Also, there are in Islamic art beautiful symbols inspired by hand designs reminiscent of the Revolution and of the bloody revolt of Imam Hussein.

Art Instruction, Grade 8 (2004) p. 45

Chapter Seven: Jihad

In the Iranian textbooks Jihad is referred to in both military and non-military contexts. Following are examples of both usages.

A. Military Jihad

As news spread of the Byzantine army's movements on the northern borders, the Prophet... issued the order of Jihad... [On that occasion there were among the Muslims] Jihad fighters who were ready to do battle in God's cause with their money and their soul, and idle ones, who were so attached to this world's life that they forgot god's punishment and left the prophet and his companions alone in a difficult battle...

Although this expedition did not end in a military confrontation with the Byzantines, it stabilized the idea of Jihad against the Byzantines and the spread of Islam beyond the borders...

History of Iran and the World, Grade 10 (2004) p. 112

In the books of previous years the students learned many subjects concerning the Muslim nation, the way the Islamic government is administered, and the need to defend it and [to have] Jihad against invaders and infidels. Continuing those subjects, [students] will learn in this book... the need of Jihad and defense in the cause of safeguarding and spreading Islam.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 57

Lesson Eleven: Jihad and Defense in Islam

Linguistically, Jihad means effort. In addition to this general meaning, it is used in Islamic culture to mean battle and armed war against the enemies of Islam and the Muslims.

...Islam is a religion of peace and tranquility, and, as long as armed action is not necessary, it does not give the order for Jihad. But, when the need arises, not only does it not refuse war and Jihad, it orders that and considers it a legal [religious] duty, and [one] of the best [kinds of] worship.

...The Jihad fighter in the cause of God sells God his own soul. He returns to God the soul He granted him and sacrifices himself in His cause. He abandons at once everything he has and unites with the Great Worshipped One who has no match...

What is the price of this transaction? The price is God's Paradise...

The document of this transaction is the Heavenly books. This transaction has been recorded in the Torah, the Gospels and the Koran. Omnipotent and compassionate God has undertaken to carry out this transaction and pay this price...

On the battlefield, the Believer and Jihad fighter in the cause of God sees himself facing two tasks which are good and important: He battles bravely in order to please God, defend the shining laws of Islam, defend [the cause of] liberty and justice, of establishing fairness and helping the deprived and the oppressed. [He also] defends

his territory and homeland. Either he kills the enemies of Islam... or he sacrifices his blood in the cause of God, and in His presence. Either way, he attains happiness and victory.

Islamic Culture and Religious Instruction, Grade 8 (2004) pp. 67-69

Following is an explanation of the various kinds of military Jihad. Note the reference to the 'Arrogant Ones' – a code name for the United States in our time.

Initiative Jihad

Islam never gives the order for Jihad and battle with the aim of conquering countries, taking lands, exploiting people and imposing faiths and cultures. But, if the situation is that people are ignorant, live in poverty and deprivation, and the oppressors and the Arrogant Ones plunder the product of their labor, the army of Islam knows its duty, which is to help the deprived and save them from the claws of the Arrogant...

If the Arrogant Ones close the way of preaching and reason and prevent guidance and preaching, the order of Jihad is issued according to the discretion of the Prophet, or the Imam, or the Muslim leader, so that the army of Islam should make the Arrogant Ones fall in a holy Jihad and heavy attack, and pave the way for free preaching and for the people's awakening and their redemption.

Initiative Jihad, then, is a kind of defense as well, defense of the deprived people's rights, defense of the people's honor, and defense of the rights of the oppressed.

Islamic Culture and Religious Instruction, Grade 8 (2004) pp. 69-70

Defensive Jihad

When the country of Islam becomes the target of foreign aggression and encroachment, defense is the duty of all. The Muslims should mobilize to drive the aggressor away and crash him... and to defend their existence, their honor and their Islamic country...

Defensive Jihad is the duty of all, old and young, men and women. Everyone should participate in this holy battle... In this matter it is not necessary to wait for the order of the Prophet, or the Imam, or the Muslim leader, and [thus] give the enemy the opportunity for further attack...

If the Colonialists interfere in Muslim countries from afar through their internal agents, the religion of Islam does not allow the Muslims to sit idly and watch the foreigners plundering. Rather, it orders them to rise with all [their] might, make an effort, cut off the foreigners' filthy hands, and liberate their country. This deed is also defensive Jihad and it is the duty of all.

Internal Jihad

Internal jihad is a kind of defensive Jihad. If a group inside a Muslim country starts a conspiracy and upheaval – they disturb the peace in that society, weaken the government of Islam, and are determined to overthrow the government of Islam by terror and sabotage. They revolt against the leader of the Muslims... They refuse to accept the laws of Muslim society, and [they] disobey the leader... The ruling clergyman, who defends the existence of the government of Islam, has no choice but to declare a defensive Jihad in order to crash them with all [his] power. In such a case,

it is incumbent on the Muslims to obey, strive to eradicate and suppress them, neutralize their plots by every means, and scatter them...

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 71

The philosophy of Jihad is discussed in the following quotations.

A question may come to mind: why should there be war and bloodshed in the world in the first place? Why should there be a need for a command called 'Jihad' among the prophets' teachings? God answers this question in this verse and says that it is the nature of Creation and society that God wards off the evil and sedition of one group, which spreads corruption upon the earth, by means of another group.

Lessons from the Koran, Grade 11 (2004) p. 62

Some of the enemies of Islam, who wanted to portray this religion as ugly and violent, have called Islam the religion of the sword and pointed to these wars [of early Islam]. Ignoring the logical and moral power of this religion in the spread of Islam, they considered war to be the reason for the spread and development of this religion.

Lessons from the Koran, Grade 11 (2004) p. 64

In the first years of the Prophet's mission and the emergence of Islam, when the Muslims were in Mecca, they were severely persecuted by the polytheists... Whenever the Muslims approached the Prophet and asked his permission to fight and reciprocate, the Prophet would say "I have not yet been given permission to [perform] Jihad." Eventually, these verses were revealed and gave the Muslims permission to defend [themselves].

...The reason for this permission was that they were oppressed, and it is the natural and logical right of every oppressed [person] to defend himself, stand against the oppressor, and put him in his place.

Lessons from the Koran, Grade 11 (2004) p. 65

Yes, idol worshipers, gold worshipers and power worshipers want that no one should worship God. But God wants something else. He wants the worshipers of God to carry on. His custom is to suppress some of the aggressive people through [the agency of] some others. This is the philosophy of Jihad. If the Muslims have been given permission to [perform] Jihad, this is because Jihad is the natural way and the social law of suppressing the group of people who rebelled [against God] and who expelled the Believers from [their] homes for the crime of worshipping God. Had this social law – defending truth and fighting the enemies of piety – not existed, then throughout history, not a [single] monastery would be left where a monk worships God, nor a [single] church where a Christian mentions God's name, nor a [single] synagogue where a Jew praises [God]...

Lessons from the Koran, Grade 11 (2004) pp. 66-67

It is for the establishment and defense of such a society that God has granted the Believers permission to [perform] Jihad. This [kind of] war and Jihad is not bloodshed and blood-drinking for the purpose of conquering countries, acquiring nations' natural resources and dominating masses of people and their economy and culture. Rather, it is... in fact, the defense of peace and real freedom, and, in one word, defense of God worship.

Lessons from the Koran, Grade 11 (2004) p. 69

In many verses in the Holy Koran, Exalted God orders the Believers to fight the Jihad in the cause of God and kill the oppressors. He gives the glad tidings of forgiveness and eternal Paradise to anyone who becomes a martyr in the cause of God. He considers martyrdom a great victory.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 72

[Questions:]

1. What is the meaning of Jihad? What is its meaning in the Islamic culture?
2. Who is the buyer, who is the seller, what is the commodity, what is the price of the deal – in the transaction the Believers do with God?
3. What is initiative Jihad? What is the goal of this Jihad?
4. What is defensive Jihad? What is the goal of this Jihad?
5. What is internal Jihad? ...

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 73

From the verses of the Holy Koran, especially the verses for which we have provided the translation in this lesson, we understand that:

1. Revolt, uprising and Jihad with the purpose to execute God's laws and commands, [to] cut the oppressors' hand from the people's soul and property and [to] banish any kind of oppression, corruption, polytheism and injustice – are among the most fundamental religious directives and duties.
2. ...

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 28

"God has exalted the men who fight [*al-mujahidin*] with their goods and their persons above those who stay at home." Al-Nisa', 95 [Arabic, followed by Persian translation:]

God has given the *Mojaheds*, who fight the Jihad with their property and soul, preference over those who forsake the Jihad.

Koran Studies, Grade 7 (2004) p. 73

Following is a collection of Koran verses appearing in the Iranian textbooks and advocating Jihad.

"They go to Jihad in the cause of God and do not fear criticism from anyone"
[Al-Ma'idah, 54]

Koran Studies, Grade 8 (2004) p. 65

"Believers, have fear of God and seek the right path to Him. Fight valiantly for His cause, so that you may triumph." (Al-Ma'idah, 35 [Arabic])

"Believers, fear God and turn to God and fight the Jihad in His cause so that you may be delivered." [Persian translation]

In this verse, three fundamental issues are raised which are necessary for society's success and righteousness:

...

3. Jihad in God's cause.

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 2; Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 2

"He that fights for God's cause fights for himself..." [Al-Ankabut, 6 (Arabic)]
[Persian translation:] "Whoever strives and performs Jihad certainly strives for himself."

In these... verses, the Koran speaks again to the Believers who persevere and perform the Jihad in the cause of [their] faith and belief...

... Those who strive, fight and perform the Jihad, should know that they perform the Jihad for themselves, and that God is not in need of their effort... The reward given by God to the hard-working Believers is the highest one. God pardons their lesser sins and grants them [the honor of] meeting Him.

Lessons from the Koran [Humanities], Grade 11 (2004) pp. 31-32

"The closest people to the degree of prophecy are the scholars and the Jihad fighters." Prophetic *Hadith*, **Logic [Humanities & Islamic Sciences], Grade 11 (2004) Back Cover**

The conditions for Acceptance of [Divine] Guidance

...

A. Piety:

...

B. Jihad:

"Those who fight [*jahadu*] for Our cause We will surely guide to Our own paths."
(Al-Ankabut, 69)

For the realization of one step of guidance it is necessary to perform one step of Jihad for God.

Religion and Life – Teacher's Guide, Grade 9 (2004) p. 10

... Any event can lead to a religious motive and to an important decision: Hearing a fine reading of the Holy Koran... the self sacrifice of a believing Jihad fighter...
Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 39

The self-sacrificing [people] of Islam have suffered pain and torture from the time of the Prophet to this day, and by so doing they have preserved the religion of Islam and passed it on to us.

Now, it is our turn to fight the Jihad and make a sacrifice in the cause of religion. How are we to cope with the commitment to fulfill this great responsibility?

Persian, Grade 5 (2004) p. 134

Jihad and defense is an indispensable religious duty in Muslim society, and all should defend their country, dignity and belief with all [their] might. Therefore, we should always be ready to face the enemies.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 58

The content in the works of the poets and writers of this period [of the Islamic Revolution] are as follows:

- A call to struggle and Jihad against the enemies and the oppressors.
- Glorification of the martyr and of martyrdom.

Persian Literature [Humanities], Grade 11 (2004) p. 134

The contents of the poems, writings and stories influenced by the Revolution culture... are as follows:

1. Praise of freedom and liberation, Jihad... martyrdom...

Persian Literature [Humanities], Grade 11 (2004) p. 105

The Friday Imam delivers sermon while standing and leaning against a weapon. Do you know why? In order to signify that Muslim society maintains its combat readiness under all circumstances, even while delivering sermons. He holds his weapon ready and leans against it in order to signify that he is always ready to perform Jihad in the cause of realizing 'the Divine wishes' against deviationists, infidels, and hypocrites, who do not accept the word of truth, rebel, and oppress.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 93 [Quotation marks are in the original text]

Why does the Friday Imam deliver the sermon while leaning against a weapon? Explain.

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 96

Whoever takes as a model one of the Jihad fighters in the cause of God, such as Hamzah, Lord of the Martyrs, and strives to have characteristics like his, nurtures in himself qualities such as courage, ambition, physical capability, warlike abilities and helping the oppressed...

Religion and Life, Grade 9 (2004) p. 23

The term Jihad is used in reference to the soldiers of Iran in the war with Iraq.

There are also families living around us who are deprived of the blessing of having a father. The fathers of some of these families fought the Jihad bravely during the Imposed War [with Iraq, 1980-88] and attained martyrdom.

Social Studies [Civics], Grade 6 (2004) p. 50

The boys of the engineers unit of the Jihad are arranging the last remaining tasks...

Under that heavy fire, the Jihad bulldozer driver pours out the soil.

They are the Jihad fighters in the cause of God...

Persian Literature, Grade 9 (2004) pp. 70, 73, 74

In the following quotations, the term Jihad is not mentioned, but the religious connotation of fighting is there.

Thank you, O free teacher

O fighting person, O free person, we thank you... In the course of this year, which is about to end, we have learned the lesson of affection and fraternity from your compassionate behavior, and from your shining speech we have learned the lesson of self sacrifice and struggle.

We have learned to make self-sacrifice in the cause of our country, and rise to battle and fight the enemies of our religion, faith and Islam...

Persian, Grade 5 (2004) p. 188



...Guarding the Koran and defending the country of Islam is incumbent upon [both] women and men. When an enemy attacks, we should all prepare for self sacrifice and defend [our] religion, lives, property, country and other rights. It is also good for Muslim women and girls to learn the military arts and guard duty, learn First Aid and methods of nursing the wounded, and always be wakeful guardians of the larger country of Islam.

Religious Instruction, Grade 5 (2004) pp. 36-38

Questions

3. Who has the obligation to guard the country of Islam and defend the Koran?
Religious Instruction, Grade 5 (2004) p. 38

The Palestinian Intifadhah against Israel is also seen as a form of Jihad.

"God loves those who fight for His cause in ranks as firm as a mighty edifice."
([Koran] Al-Saff [the Battle Array], 4 [Arabic])

"God absolutely loves those who perform the Jihad and fight in His cause like a firm barrier." [The same verse in Persian translation]

It would be good for you to write a few lines about the [Palestinian] *Intifadhah*.



Koran Instruction, Grade 6 (2004) p. 13

The high esteem in which Jihad is held sometimes serves to emphasize the importance of other activities.

From Islam's viewpoint... whoever endeavors to raise his family's standard of living is worthy of appreciation like the one who performs Jihad in the cause of God.

[Footnote:]

2 – Whoever works hard for his dependents is like the Jihad fighter in the cause of God [Arabic, a Prophetic Saying (*Hadith*)].

Economics [Humanities], Grade 10 (2004) p. 8

Over the ages, the term 'Jihad fighter' (mujahid in Arabic, mojahed in Persian) came to denote in Persian 'fighter' in general. There is even a case in which this term is used in reference to the Crusaders.

Frederic II, the Excommunicated Crusader Mojahed

... Given the Pope's power and influence in Europe, Frederic [II of the Holy Roman Empire, 1194-1250] was forced in the beginning of [his] reign to make [some] concessions to the Pope. Among other things he undertook upon himself... to fight the Muslims as one of the Crusader Jihad fighters [*Mojahedan* in Persian].

History of Iran and the World, Grade 10 (2004) p. 209

The following example, in the form of a sentence in a language textbook, can be classified either as military or as non-military Jihad.

Life is belief and Jihad.

Persian Language [Humanities], Grade 11 (2004) p. 56

B. Non-Military Jihad

Non-military Jihad is referred to in two contexts: spiritual Jihad, i.e., man's effort to purify his own soul, and the development projects in rural Iran. The first kind is called "the Greater Jihad". The other type is known by its specific names: Construction Jihad and Agricultural Jihad. Following are examples of both.

I. Spiritual Jihad

God's Messenger said after the returning from Jihad:

"You should perform the Greater Jihad which is your Jihad with your own soul that is within you." [Arabic]

Religion and Life – Teacher' Guide, Grade 10, Part 1 (2004) p. 155

Imam Kazem, peace upon him, said:

"Perform the Jihad against your own soul

So that you drive it away from its desire

For it is your duty, like performing Jihad against your enemy."

Lessons from the Koran, Grade 11 (2004) p. 7- additional section

Imam Khomeini has said:

"You, youngsters, should start the Greater Jihad now... As long as a person has his power of youth... he can improve himself."

Religion and Life, Grade 9 (2004) pp. 59-60; and see also Islamic Viewpoint, Grade 11 (2004) p. 40

The following text – a Koranic verse – uses a variation of the Arabic term Jihad, but it is translated into Persian in the meaning of "endeavor", which is the original Arabic meaning of this word.

"Those who fight [*jahadu*] for Our cause We will surely guide to Our own paths..."
Al-Ankabut, 69 [Arabic]

Those who endeavor in Our cause We will surely guide to Our own paths...
Koran Studies, Grade 7 (2004) p. 20 and see also Religion and Life, Grade 9 (2004) the first page of the Introduction (not numbered)

The same verse is given here with a somewhat different interpretation, which does not exclude military Jihad completely.

"Those who fight for Our cause We will surely guide to Our own paths." [Arabic]

The struggle and endeavor [*Mojahadeh in Persian*] in the cause of God is not restricted to Jihad against the enemies but includes all actions which are accomplished in the framework of the plan of [living a] religious life for the sake of God.

Religion and Life – Teacher's Guide, Grade 10, Part 2 (2004) p. 13

II. Construction and Agricultural Jihad

In the first months after the victory of the Islamic Revolution, two other important institutions, namely, the army of the [Revolutionary] Guards and the Construction Jihad [*Jehad-e Sazandegi*] were established.

History of Iran and the World [Humanities], Grade 11 (2004) p. 282

The Construction Jihad came into existence for building the country and serving the deprived farmers and villagers.

History, Grade 8 (2004) p. 92

The Construction Jihad [*Jehad-e Sazandegi*] came into being after the [Islamic] revolution. Those who worked in the [Construction] Jihad served the people greatly by building schools, public baths, bridges and clinics, and by helping the farmers.

Social Studies, Grade 3 (2004) p. 48

Questions

2. What works has the Construction Jihad accomplished in the villages?

Social Studies, Grade 3 (2004) p. 50

Following the Islamic Revolution, the Construction Jihad has taken worthy actions for the development of the villages in our country, by offering services and facilities to the villagers.

Geography [Humanities], Grade 11 (2004) p. 119

After the victory of the Islamic Revolution, the Construction Jihad built schools, public baths, mosques and clinics in most villages, and made healthy drinking water available.

Social Studies, Grade 4 (2004) p. 121

Questions

3. What possibilities have become available in most villages through the effort of the Construction Jihad?

Social Studies, Grade 4 (2004) p. 122

From 1358 [1979 CE] until the [Iranian] month of Mehr 1362 [September-October 1983] the Construction Jihad built 3302 schools, 2967 public baths, 1245 mosques and 214 clinics. How many schools, public baths, mosques and clinics did the Construction Jihad build [altogether]?

Mathematics, Grade 4 (2004) p. 142

With the religious alms [*zakat*]... it is also possible help the Construction Jihad to lay pipes in the cities and in the small villages...

Islamic Culture and Religious Instruction, Grade 7 (2004) p. 105

The popular forces and the *Basij* undertook to rebuild the destroyed cities and villages of the southern fronts... They were absorbed and organized by the Construction Jihad and the Red Crescent [organization] of the Islamic Republic of Iran.

Defense Readiness, Grade 10 (2004) p. 10

In order to fight farm pests in one village, the Agricultural Jihad has prepared two kinds of poison which should be blended in a ratio of 3 to 5. One of the farmers needs a 240 kg [mixture]. How many kilograms of each kind should be prepared?

Mathematics, Grade 5 (2004) p. 51

In 3 years the Agricultural Jihad built 24,288 km of rural highways. Determine how many kilometers per month on average were built by the Agricultural Jihad?

Mathematics, Grade 5 (2004) p. 109

The number of individuals who were vaccinated or cured by the Agricultural Jihad between the years 1359 AH [1980] and 1362 AH [1983] is 1,958,763, 1,867,210, 1,832,151 and 1,631,788, respectively. Compute the average number of individuals who were vaccinated or cured by the Agricultural Jihad per year.

Mathematics, Grade 5 (2004) p. 133

The Agricultural Jihad built in one of the villages a tank for drinking water, of which the length, width and height were 15, 8 and 3 meters, respectively.

A. What is the volume of this tank for drinking water?

B. What is the capacity of this tank in liters?

Mathematics, Grade 5 (2004) p. 153

Chapter Eight: Martyrdom

One of the most striking features of present day Iranian education is the tremendous emphasis on the issue of martyrdom, to the extent that one can metaphorically say that Iranian school students are brought up in a bloody atmosphere. Martyrdom is dealt with in the Iranian school textbooks in two main contexts:

1. *The traditional context of the martyred Shiite Imams.*
2. *The national context of the Islamic revolution and the eight-year war with Iraq (1980-88).*

A. Martyrdom in General

Martyrdom is presented to the school students as an Islamic ideal to be followed by the believers.

Exalted God orders the Believers in many verses in the Holy Koran to fight the Jihad in the cause of God and kill the oppressors. He gives the glad tidings of forgiveness and eternal Paradise to anyone who becomes a martyr in the cause of God. He considers martyrdom a great victory.

Islamic Culture and Religious Instruction, Grade 8 (2004) p. 72

Suggestion

This suggestion is intended to show the influence which the Divine insight regarding Paradise has on the creation of a martyrdom-seeking spirit and spiritual courage. It would be good for the teacher to stress the [necessity of] complying with this suggestion, encourage the students to [do] so, and to set up in class the assembled collection [of martyrs' wills, etc.].

Religion and Life – Teacher's Guide, Grade 10, Part 1 (2004) p. 162

...O Martyrs, your cry echoes in the ear of time...

Iranian National Anthem, **Art Instruction, Grade 8 (2004) back cover**

I and Hasan took a magazine from the shelf and busied ourselves in browsing [through it]. In one of the magazine's pages we encountered a martyr's will... At the top of the page there was a [Persian] translation of a Koranic verse:

"Never think that those who were slain in the cause of God are dead. They are alive, and well provided for by their Lord." [Al Imran, 169] Part of the martyr's will read: "How delightful is martyrdom in the cause of God. I will fight the enemy in this land to such a degree that victory and success become my share, or I attain the high degree of martyrdom. If I am found worthy of becoming a martyr for Islam and [for the] Koran, congratulate my mother, because I have gone to God's party. Truly, how good and desired is a death in the cause of God... It is the beginning of eternal life..."

Hasan asked: "Dear uncle, how does a martyr go to God's party? What is the meaning of martyrdom?" Uncle said: "We will talk about this issue after breakfast, God willing."

What is meant by martyrdom?

Maryam asked: "Dear uncle, what is meant by martyrdom?"

Uncle said: "Martyrdom means that 'we fight the infidels and the oppressors in the cause of God and by order of a providential leader until we are killed.' The martyr creates pride, glory and honor in this world, and also attains the highest ranks in the Hereafter, and is seated with the prophets and the pious and the good ones. He enjoys God's special favors, and the people of Paradise envy his rank."

Islamic Culture and Religious Instruction, Grade 6 (2004) pp. 14-16

Questions

- What is meant by martyrdom?
- Explain the martyr's rank in this world and in the Hereafter.

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 18

Martyrdom-Seeking

Another important effect left on man's life by the acceptance of the Divine viewpoint regarding death is: welcoming death in God's cause, or martyrdom-seeking. For those who believe in the Eternal World, life in this world has no value in itself. Its [real] value is dependent on the eternal life. Therefore, if a day arrives, on which the preservation of this life is nothing but disgrace, they return this Divine trust with utmost enthusiasm, and perform their duty before God. Imam Ali used to say to his companions and followers:

"Hasten towards the battlefields, welcome death, and embrace it, because the martyrs in God's cause have a high position near God."

Islamic Viewpoint, Grade 11 (2004) p. 47

Of course, it should be known that the pleasure of the memory of death, or the welcoming of martyrdom, never means that the Believers do not value their own lives...

Islamic Viewpoint, Grade 11 (2004) p. 48

Lesson Four: Transition to the Other World

...The martyr Ahmad Reza Khadem, may his memory be honorable and his place be in eternal Paradise, wrote in a part of his esteemed will:

"A man is born into the world one day, and goes out of the world one day, and only his deeds remain. So, death is our fate, and it is better that a man be killed in the cause of his goal. Do not be sad at my death, because I live with exalted God and take my sustenance [from Him]. Only my body has remained amongst you. Do not be sad at my death, and do not wear black for me. Dear mother, I know that you will be sad at my death, but know that the people who are killed in the cause of God live and have joy near God. I hope that God will put me among His martyr servants."

This esteemed martyr, like all our martyrs, grasped the truth, and was completely right. Death is not the end of life, but, rather, a crossing [point] for the metamorphosis of man's life. A man does not disappear with death. Rather, he goes from this world to the other world. Death is a natural phenomenon and one should not fear it.

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 19

Imam Hussein said to his loyal companions, who were sitting awaiting martyrdom on the day of Ashura:

"O my loyal companions, O dignified ones, stand firm in the Jihad against the enemy, and in defense of religion, and know that death is like a bridge which delivers you from difficulties and hardships and transfers you to the eternal world. Is there a person to be found who will not wish to be transferred from a painful prison to a flourishing place and a beautiful garden? But for your enemies, death is like a bridge which transfers them from a beautiful palace to a difficult and a painful prison."

Describing death, Imam Sajjad has said:

"For the good-doing Believer, death is like taking off filthy and tormenting clothes, breaking fetters and chains off one's hands and legs, putting on, instead, nice and perfumed clothes, riding the best beasts, and going to the best houses. But for the infidel and the evil-doing person, it is like taking off comfortable and nice clothes, leaving beautiful and comfortable houses, putting on, instead, the filthiest and ugliest clothes, and moving into the most frightening and most painful houses."

In the light of the words of Imam Hussein and Imam Sajjad about death, who is the good-doing Believer who would fear death and martyrdom and accept disgrace and humiliation?

Questions

- Why is it that Muslims do not fear death and martyrdom, and never accept disgrace and humiliation?

Note: Bring to class, and read, the wills of some of the honored martyrs, and talk with each other about their content. In order to better understand the message and the wills of the martyrs, you can meet with their families.

Islamic Culture and Religious Instruction, Grade 6 (2004) pp. 20-22

On the Day of Ashura', in the midst of the battle, the narrower the field became for the Lord of the Martyrs [Hussein] and some of his close companions, the more ablaze their faces would become and enthusiasm would be revealed in their hearts. He spoke to his companions [saying]:

"Be patient. Death is nothing but a bridge which lets you pass from the bank of difficulties to the bank of happiness, greatness, eternal Paradise and eternal affluence. Who among you would hate to move from prison to palace? My father [Ali] quoted the great Messenger [Muhammad, who said] that 'this world is the Believer's prison and the infidel's Paradise. Death is for the Believers a bridge for reaching Paradise and for the infidels it is a bridge to reach Hell and torment.'"

Islamic Viewpoint, Grade 11 (2004) pp. 47-48

Don't you see how sweetly and how peacefully a martyr dies?

Persian Literature, Grade 10 (2004) p. 174

The following pieces reflect the traditional Islamic ideal of the martyrs' elevated position.

The Imam [Ali] said: "Those are the sons of the best people. They are the sons of people who became martyrs in God's cause and for the support of God's Messenger."

Listen and Say

1. Who are the best people on earth in Ali's opinion?

Right, Wrong

2. The martyrs are the best people.

Persian: Let's Read, Grade 3 (2004) p. 92

The war was over. The battle-weary soldiers gathered with their commander in a corner of the battlefield. They were asking one another who had become a martyr. The commander of the Muslim army ordered one of the soldiers to search the battlefield and report on the martyred Jihad fighters. That soldier said: "... The martyrs were lying on the ground with their faces stained with blood. I involuntarily stood by each martyr I encountered, and saw in his pure face the magnificence and greatness of a real man... I was sitting next to the martyrs and saw the magnificence and greatness of altruism. The stars too came to watch one by one."

Persian, Grade 5 (2004) pp. 95-97

Bell of Composition [Class]

It was composition class

And thus the teacher said to us:

"Children, listen

My opinion is this:

The martyrs are [like] the sun"

Morteza said: "The martyr

Is like a red poppy"

A student said:

"He is like a lamp that burns in our house"

And another person said:

"He is [like] a tree that grows in the gardens"

Another one said: "The martyr

Is [like] a story full of events and beauty"

Mostafa said: "The martyr,

Like the number twenty,³⁵

Stays inside your heart's notebook and mine"

Persian, Grade 7 (2004) p. 21

I say [that] the martyr was a star

[That] appeared, whirled, and disappeared in blood

Persian Literature [Humanities], Grade 11 (2004) p. 153

The contents of the poems, writings and stories which have been influenced by Revolutionary culture... are as follows:

1. Praise of freedom and liberation, Jihad... martyrdom...

Persian Literature [Humanities], Grade 11 (2004) p. 105

³⁵ *Twenty is the highest mark in the Iranian school system, equivalent to A+ or 100% in Western ones.*

The contents existing in the works of the poets and writers of this period [of the Islamic Revolution] are as follows:

- A call to struggle and Jihad against the enemies and the oppressors.
- Glorification of the martyr and martyrdom.

Persian Literature [Humanities], Grade 11 (2004) p. 134

In the following lines, which were composed by some of the poets of the Revolution, there are concepts such as love, martyr, and martyrdom – which are among the Revolution's most central concepts.

... The martyr's coffin above the high wave of hands
Was colorful of blood, flowers and blossoming

Persian Literature [Humanities], Grade 11 (2004) p. 152

The following quotations deal with early Muslim martyrs, before the appearance of Shiism.

As a result of these tortures [by the pagans of Mecca], Yasser, Ammar's father, attained the high rank of martyrdom, and gave the Muslims the lesson of fortitude and piety with his patience and perseverance.

The infidels asked Sumayyah, who was watching her spouse's martyrdom, to talk abusively about Muhammad [and when she refused, they killed her]. ... She fell on the ground, and, while saying "God is greatest" and "there is no god except Allah", she surrendered her soul to the Creator of Souls and attained the high rank of martyrdom.

Sumayyah was the first brave lady who attained the grace of martyrdom in the cause of Islam.

Ammar's father and mother became martyrs. Ammar too was hurt and tortured in the cause of Islam... After the Prophet's death, Ammar was one of the loyal companions of the Commander of the Faithful [i.e., Ali], and took part in wars with him, until he attained his old wish and became a martyr in the battle of Siffin.

Islamic Culture and Religious Instruction, Grade 7 (2004) pp. 41-42

Yasser and Sumayyah were the first Muslim martyrs.

History of Iran and the World, Grade 10 (2004) p. 101

In this battle [Uhud, 625 CE between the Muslims and the Meccan polytheists], 70 Muslims became martyrs. One of them was Hamzah bin Abd al-Muttalib, Lord of the Martyrs of the Uhud battle.

History of Iran and the World, Grade 10 (2004) p. 108

B. The Martyrdom of the Shiite Imams and their Followers

The material of this section is available on the website.

Ali, the first Imam

After the Kharijites' defeat in the battle of Nahrawan, one of them was charged with the [mission of] killing of Ali. This man, whose name was Ibn Muljam, hit Ali's head with his poisoned sword in the mosque of [the city of] Kufa at dawn on the 19 of [the Muslim month of] Ramadan in the year 40 AH [661 CE], when Ali was busy performing the dawn prayer. Two days later, on the twenty-first of Ramadan, Ali attained martyrdom.

Social Studies, Grade 5 (2004) p. 92

On the 19th day of Ramadan in the year 40 AH, he [Ali] was injured in the mosque by one of the Kharijites by the name Ibn Muljam Muradi, and, two days later (21 of Ramadan), attained martyrdom.

History, Grade 7 (2004) p. 8

On the 19th day of Ramadan in the year 40 AH, one of the Kharijites called Ibn Muljam injured the Imam with a poisoned sword. This injury caused his martyrdom on the 21st of Ramadan.

History of Iran and the World, Grade 10 (2004) p. 124

Ali attained martyrdom in the year 40 AH at the hands of Ibn Muljam Muradi

Persian – Teacher's Guide, Grade 7 (2003) p. 71

One of the enemies of God's religion made the Commander of the Faithful [Ali] a martyr in the mosque during prayer [time].

Gifts of Heaven, Grade 2 (2004) p. 39

He [Ali] fought all his life for the sake of truth, and, eventually, became a martyr in the cause of truth as well.

Persian, Grade 7 (2004) p. 9

One of Mu'awiyah's ugly policies, which his successors continued as well, was the policy of slandering Imam Ali... He martyred in a terrible manner some of the Shiites who protested [against this practice], including Hajar bin Udayy.

History of Iran and the World, Grade 10 (2004) p. 127

Hasan, the second Imam

After a while, Imam Hasan was poisoned at Mu'awiyah's instigation, and attained martyrdom.

Social Studies, Grade 5 (2004) p. 94

...Having used instigation and false promises, he [Mu'awiyah] got Imam Hasan's wife to poison the Imam and make him a martyr.

History of Iran and the World, Grade 10 (2004) p. 127

Like his father [Ali], Imam Hasan used to fight those who were unjust, and [also] the oppressors. For that, he eventually attained martyrdom.

Gifts of Heaven, Grade 2 (2004) p. 41

After a while, Mu'awiyah, who had always regarded Imam Hasan as a barrier on the road to realizing his own goals, poisoned him and made him a martyr.

History, Grade 7 (2004) p. 11

Hussein, the third Imam

In the end, on the tenth day of [the Muslim month of] Muharram (Ashura), in the lunar year 61 AH [10.10.681 CE], the Imam [Hussein] stood in the field of Karbala with his few but faithful companions against the numberless enemy army. The battle started in the morning and lasted until the afternoon. On that day, Imam Hussein and his companions fought bravely to their last breath, and became martyrs to the last one.

Social Studies, Grade 5 (2004) p. 95

Imam Hussein and his companions fought bravely, but, in the end they attained martyrdom at the hands of ignorant and oppressive people.

Gifts of Heaven, Grade 3 (2004) p. 45

Imam Hussein was kind to children, and helped the poor and the needy. But he was always fighting the oppressors. In the end, he became a martyr at the hands of oppressive people.

Gifts of Heaven, Grade 2 (2004) p. 44

In the end, all of Imam Hussein's companions, who fought bravely for keeping the religion of Islam alive, attained martyrdom. Abbas, Imam Hussein's brother, and Ali Akbar, his son, attained martyrdom in the battle of Karbala'. [Caliph] Yazid's soldiers did not even have mercy on Ali Asghar, his suckling child. Then Imam Hussein, who had lost all his companions, attacked the enemy army alone. Yazid's soldiers, who became afraid of his courage and self sacrifice, ran away. Only after the death of many of them did they manage to make him a martyr. Imam Hussein is the manifestation of courage and self sacrifice, and is the lord of martyrs in Islam.

History, Grade 7 (2004) pp. 12-13

On the day of Ashura' [Muharram 10] 61 AH, at bloody midday, Imam [Hussein] and his seventy-two loyal and faithful companions attained martyrdom. Hurr bin Yazid Riyahi, who had left Yazid's army and joined Imam Hussein before the battle, attained martyrdom [as well]. Yazid's soldiers galloped with their horses over the martyrs' bodies and impaled their pure heads on spears.

History of Iran and the World, Grade 10 (2004) p. 129

Abu al-Fadl: Abbas bin Ali... He became a martyr in the day of Ashura'... in the battle of Karbala'. His mausoleum is in Karbala'.

Persian Literature, Grade 9 (2004) p. 185

Chief of the Martyrs [Imam Hussein]

Persian, Grade 7 (2004) p. 30

Lord of the Martyrs [Imam Hussein]
Persian Literature, Grade 9 (2004) p. 25

Through culture you understand that, in a place called Karbala', the Prophet's family members and the companions of Imam Hussein – although they were few in number – stood fighting with [Caliph] Yazid's soldiers, and became martyrs.

Sociology [Humanities], Grade 11 (2004) p. 21

Ta'ziyeh... which is considered a kind of religious art and religious show, is an example of dramatic literature in the Iranian style, which has long been performed in lamentation of the martyrs of Karbala' [i.e., Hussein and his companions]...

Persian Literature, Grade 9 (2004) p. 24

Following are excerpts from such a Ta'ziyeh traditional show which exalt martyrdom.

...O brother, the time has come for us two to be immersed in blood
To make the journey to eternal Paradise from this desert and plain
By the sharp and blood-shedding sword of the Jews³⁶ and the infidels' faction
To roll in dust and blood without hand and head, by the enemies oppression

...

It has become late for the time of sacrifice
I have no patience; it has become late for martyrdom

...

Martyrdom was my forefathers' inheritance...

Persian Literature, Grade 9 (2004) pp. 27, 29, 31

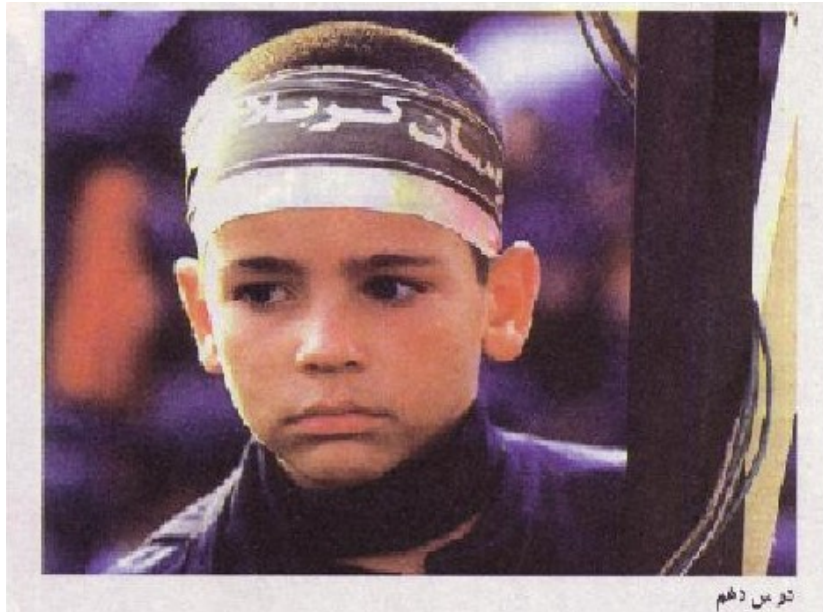
Excerpts from a poem by Armand Renault, a French poet of the nineteenth century, in praise of Hussein' martyrdom:

Hussein, after his father [Ali] and brother [Hasan]
Who both had become martyrs in the cause of God as well
Under the boot of tyranny,
Gave his soul
His companions were seventy-two in number
And his enemies – ten thousands
His wife and children
He had hidden behind a hill
Fire was raining from Heaven and the land was burning
The men were thirsty for glory
And the children [were] thirsty for water ...
Finally, Hussein, who had lost all his companions and children,
Himself as well fell to the ground, with a fissured and bloody body
From then on, every evening the skies have wept blood
And the mountain and desert beasts have groaned
But I do not cry; on the contrary, of those brave people who

³⁶ *No historical account ever mentions the participation of Jews in that battle. It seems that the term 'Jews', as well as the following term 'infidel', has been inserted in the text as derogatory terms for the caliph's forces.*

That day, on the field of Karbala
In an endless love for God
Gave away their own lives and existence,
I am jealous...

Persian Literature [Humanities], Grade 11 (2004) pp. 182-183



[The Day of] Ashura [the Tenth of the Muslim month of Muharram – the martyrdom day of Imam Hussein in 681 CE] is the model for all days, and the martyrs of this great day are the leaders and a lesson to be taught to all noble martyrs. Wahab is one of the young and self-sacrificing guards who sacrificed his own life in the cause of the Koran and of his Imam on that day, and has taught the lesson of martyrdom and self sacrifice to all free youths...

Religious Instruction, Grade 5 (2004) p. 35

Questions

2. What lesson did Wahab teach the free youths?

Religious Instruction, Grade 5 (2004) p. 38

Ali Zein al-Abedin, or Sajjad, the fourth Imam

He was born in Medina thirty-eight years after the emigration of God's Prophet [Muhammad] to this city [from his native city of Mecca in 622 CE]. After fifty-seven years of fighting God's enemies he attained martyrdom. His name is Ali [fourth Shiite Imam]. He is the son of Imam Hussein...

Gifts of Heaven, Grade 3 (2004) p. 51

After a while, the Umayyad [caliphs] martyred Imam Sajjad [Ali, fourth Shiite Imam] as well.

History, Grade 7 (2004) p. 13

Finally, the Imam [Sajjad]... was poisoned upon the order of [the Umayyad caliph] Walid bin Abd al-Malik and attained martyrdom.

History of Iran and the World, Grade 10 (2004) p. 132

In the period of the Umayyad rule, numerous revolts took place against them. One of these revolts was that of Zayd bin Ali bin al-Hussein [Zayd is the son of the fourth Shiite Imam and is followed as fifth Imam by the Zaydi Shiite sect of Yemen]... After Zayd's martyrdom, his son Yahya went to Khorasan in order to continue [his] father's revolt... In that battle Yahya bin Zayd attained martyrdom.

History of Iran and the World, Grade 10 (2004) pp. 152-153

Ja'far al-Sadeq, the sixth Imam

The Abbasid [caliphs], who regarded his [the sixth Shiite Imam – Ja'far al-Sadeq's] existence as an obstacle to their rule, made him a martyr.

History, Grade 7 (2004) pp. 16-17

His [the Shiites' sixth Imam Ja'far al-Sadeq's] contemporary [Abbasid] caliphs (Hadi and Harun al-Rashid) imprisoned the Imam. Eventually, the Imam attained martyrdom in the black pit of the Baghdad prison.

History of Iran and the World, Grade 10 (2004) p. 140

Musa Kazem, the seventh Imam

[The seventh Shiite] Imam Musa Kazem was a benevolent and a kind man. But, because of [his] opposition to the oppressors and the unjust ones, he was a prisoner for many years in the dreadful prisons of the Abbasid rulers. In the end he attained martyrdom, also in prison.

Gifts of Heaven, Grade 4 (2004) p. 31

At that time [Abbasid Caliph] Harun al-Rashid... imprisoned Imam Musa Kazem and later made him a martyr.

History, Grade 7 (2004) p. 17

How did the seventh Imam spend most of his Imamate period, and how did he eventually attain martyrdom?

Islamic Culture and religious Instruction, Grade 8 (2004) p. 97

Ridha [Reza in Persian pronunciation], the eighth Imam

In this manner [the Abbasid] Ma'mun became caliph [813 CE]. In order to obtain supporters, and having taken into consideration [the fact] that the Iranians were attached to the Shiite Imams, he compelled Imam Reza to come from Medina to [the Iranian province of] Khorasan, and made him his crown prince. Ma'mun's other aims in this action were: keeping an eye on Imam Reza, and preventing the revolts of the Shiites. But he did not attain either goal. For this reason he made the Imam a martyr. The three subsequent Imams, namely, Imam Jawad, Imam Hadi and Imam Hasan Askari, also continued to oppose the dishonest policies of the Abbasids. The Abbasid caliphs, on their part, imprisoned them and made them martyrs.

History, Grade 7 (2004) pp. 18-19

[The eighth Shiite] Imam Reza was not involved in [the Abbasid Caliph] Ma'mun's oppressive government and proceeded to guide the people only. He became an object of the people's regard and affection to such a degree that Ma'mun perceived [his] danger and made him a martyr.

Gifts of Heaven, Grade 4 (2004) p. 40

[The city of] Mash'had: It is the headquarters of the Province of Khorasan. Imam Reza was buried in this city after his martyrdom, and, for this reason, this city is called Reza's martyrdom place [*mash'had-e Reza*] or [just] Mash'had.

Persian Literature, Grade 9 (2004) p. 194

Muhammad Taqi, or Jawad, the ninth Imam

The oppressive Abbasid Caliph Mu'tasem knew that the [religious] commentaries of this knowledgeable Imam [the ninth Shiite Imam – Muhammad Taqi (also known by the name Jawad)] would lead to the annihilation of his own power... For this reason he summoned Jawad from the city of Medina to Baghdad, his own capital, and after several months made him a martyr. Imam Jawad was not more than twenty five years at the time of [his] martyrdom.

Religious Instruction, Grade 5 (2004) p. 50

The people loved Imam Muhammad Taqi and used to learn from him the religious precepts. They used to name him Imam Jawad ['generous'] because he was very merciful and generous. The Abbasid oppressive ruler, who was afraid of the people's awakening and understanding, sent Imam Jawad by force from Medina to Baghdad. After several months, at the age of twenty-five, he made him a martyr.

Gifts of Heaven, Grade 4 (2004) p. 46

Hadi, the tenth Imam

Imam Hadi [tenth Shiite Imam] lived 42 years in this world. During that period, he always confronted the Abbasid oppressive caliphs and fought their oppression. In the end, he became a martyr in Samarra [the caliph's capital at that time] on the third day of [the Muslim month of] Rajab in 254 AH.

Religious Instruction, Grade 5 (2004) p. 53

Hasan al-Askari, the eleventh Imam

Imam Hasan Askari [eleventh Shiite Imam] attained at the age of 28 the high position of martyrdom, at the end of the road of fighting the Abbasid bloodthirsty rulers. The martyrdom of this honorable Imam took place on the eighth day of [the Muslim month of] Rabi' al-Awwal, 260 AH, in the city of Samarra.

Religious Instruction, Grade 5 (2004) p. 57

C. Martyrdom in Modern Context

I. Martyrdom for the Sake of Iran and the Revolution is an Ideal Taught in Class

"Being immersed in the culture of martyrdom and martyrs" (Defense Readiness 1, 2 – Teacher's Guide, High School Grades (2002) p. 2) is the motto of class discussion on this issue.

Chapter 1: Islam and the Islamic Revolution

General and educational goals of this chapter:

It is expected from the students that:

- ...
- They give a description of the life and thoughts of Mohammad Ali Rajayi and of Mohammad Javad Tondguyan, two of the martyrs of the Islamic Revolution.
- They give a description of the importance of the rank of martyrs, prisoners-of-war and freed [prisoners] of the eight-year Holy Defense [against Iraq, 1980-88].
- They present in class examples of memories [written] by martyrs and freed [prisoners-of-war] they heard of or read.
- ...

Persian – Teacher's Guide, Grade 7 (2003) p. 67

Lesson 3: Son of the Nation

Educational Goals:

At the end of this lesson the students should:

- ...
- Be acquainted with the life and moral characteristics of the martyr Mohammad Ali Rajayi.

Persian – Teacher's Guide, Grade 7 (2003) p. 74

Lesson 4: Example of Resistance and Altruism

Educational Goals:

At the end of this lesson the students should:

- ...
- Be acquainted with the personality of the martyr Mohammad Javad Tondguyan.

Persian – Teacher's Guide, Grade 7 (2003) p. 75

The following piece in a fourth-grade textbook advocating martyrdom for the sake of the homeland:

If Iran were in danger one day, what value will my life have, as compared to that? At that time, I shall defend my homeland like the Jihad fighters [*mojahedan*]. The enemy will be defeated and I will ward him off [and render him] unsuccessful. In order to preserve my country's power and independence, I will go to meet martyrdom, and will eagerly give my life.

Because I believe that honorable death is better than humiliating life.

If we are all to be killed

It is still better than giving our country to the enemy...

Persian, Grade 4 (2004) p. 143

O dear Iran, you have seen men, women, and even children, who have sacrificed their lives and attained martyrdom in the cause of your independence and liberty.

Persian: Let's Read, Grade 3 (2004) pp. 102-103

Altruism and Self Sacrifice

...Altruism means not being concerned for oneself and attaching more importance to others than to oneself. Altruism has various meanings... The one who gives his own life in the cause of God and for the reform of society also practices altruism. Giving [one's] life, or martyrdom, is the highest degree of altruism.

You have read in history lessons that in the uprising of [the Iranian month of] Khordad 15 (1342) [June 5, 1963], and in the Islamic revolution (1357) [1978], the people rose to fight the Shah's oppressive government. In this cause, some of them gave their lives and became martyrs.

You can also find examples of the people's altruism and self sacrifice in the war with Iraq which was imposed [on us]... Many among the brave and faithful youths and boys of our country have become martyrs in this cause. In fact, our Muslim homeland has stood its ground thanks to the people's altruism and self sacrifice.

Discussion in Class

There are many films and books about the Islamic Revolution and the Imposed War, in which the people's altruism and self sacrifice have been shown.

- Repeat in front of the class examples of altruism and self sacrifice you saw in films or read in books.
- What would have been the war's result, in your opinion, without the altruism and self sacrifice of the popular forces?
- Do you know the name of these popular forces?



The pupils' *Basij*

The *Basij* ['Mobilization'] was first formed in 1358 [1980] by order of Imam Khomeini. Many [people] from [all] circles of the population, such as students, schoolchildren, physicians, workers, engineers, administrative employees, are members of the *Basij*.

Throughout the eight years of Holy Defense, school students practiced altruism and self sacrifice, whether at the front or in supportive and preparatory tasks.

Social Studies, Grade 5 (2004) pp. 156-158

Are the martyrs forgotten?

Persian, Grade 5 (2004) p. 76

The martyr is the heart of history.

Persian, Grade 5 (2004) p. 118

[It is necessary] to glorify and honor the courageous men and women, who lovingly and generously brought their property, life and sons to the battlefield of Jihad, and offered them to the Loved One [i.e., God]. A nation which does not appreciate its great people will not be great. Being immersed in the culture of martyrdom and martyrs... is [like] lighting a lamp on the path taken by the movement of the Revolutionary generation. Today's sons should know who their fathers, sisters and brothers were, what they did, and with the help of what inner strength they went through minefields and, under a rain of lead and fire... shouted in memory of the Imam of [the day of] Ashura' [Hussein]:

"Death is but a bridge which carries you over from suffering and distress to spacious Paradise and permanent favors." [A saying by Imam Hussein on the Day of Ashura', Arabic]

"Death is but a bridge which brings you from suffering and hardships to the spacious Paradise and the Divine permanent favors." [Persian translation]

Such glorification and honoring can take various forms, such as... inviting family members of the martyrs, and presenting wonderful and exciting examples of resistance, self sacrifice, belief and spirituality on the [battle] fronts.

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 2; Defense Readiness 2 – teacher's Guide, High School Grades (2002) p. 2

As part of their homework, the students are given an assignment to draft a letter to their municipal authorities with various requests and suggestions. One of the guiding examples indicates the importance of martyrs in Iranian public life.

Honorable Municipality of...

Greetings.

...A square has been built in our neighborhood and no name has yet been chosen for it. It is requested that you issue an order to name this square in memory of the commander of the battlefronts of truth against falsity, the martyr Ali Bastami.

Thank you.

A group of students of ... school
Crafts and Techniques Instruction, Grade 8 (2004) p. 96

Another exercise teaches the student to write a letter of condolence to a martyr's relative.

A Letter of Condolences

In God's name
We belong to God and to Him we are bound to return

My dear teacher,

With a grieving heart I congratulate [you] and offer [you my] condolences [on the occasion] of the martyrdom of your heroic brother under oppressive conditions...
Persian Language, Grade 9 (2004) p. 113

Another school assignment treats the local aspect of martyrdom.

Write down the names of three persons from among the martyrs of your village or town.
Persian, Grade 6 (2004) p. 26

In another assignment the student is requested to end the story by himself.

Self Testing

Looking at the beginning of the following story, give it an appropriate ending and choose for it an appropriate name.

"He was dying, but not of the mine's explosion, or even of the coup-de-grace fire of the Iraqis, but, rather, of gladness..."
Persian Language, Grade 10 (2004) p. 64

In the following quotation, the martyrs are used as a means to pressure teachers to do their duty.

It is you [i.e., the teachers], who can rise to guard the blood of the martyrs and of those who sacrificed for God's sake, consolidate the precious Islamic beliefs in the children's souls and spirits, and develop today's children to [be] the most worthy, the bravest and the most honest people of tomorrow.

Yes, such a great responsibility has been placed on your shoulders. The risen nation of Iran and the pure souls of thousands of martyrs expect that from you. If someone allows for the slightest negligence in this respect – which [no one] will ever do – he will be responsible [for that] before God and [His] servants...
Introduction, **Religious Instruction, Grade 5 (2004) pages not numbered**

A comparison is made by Imam Khomeini between martyrdom and publications.

The importance of publications is like the importance of the blood spilt at the fronts. "The [religious] scholars' pen is better than the martyrs' blood". Although the martyrs' blood is highly valuable and constructive, the pens can be still more constructive. In principle, the pens build the martyrs and it is the pen that nourishes the martyr.

Persian Language, Grade 10 (2004) page not numbered

II. Martyrs of Oppositionist Activity and of the Islamic Revolution

Sheikh Mohammad Khomeini: One of the freedom-loving clergymen of [the Azeri city of] Tabriz who opposed internal tyranny and Tsarist Russia and attained martyrdom.

Persian, Grade 6 (2004) p. 186

The executioners of the regime... martyred that oppressed descendant of the Prophet [i.e., clergyman Modarres], who was seventy-one years old, [in 1937].

Persian, Grade 6 (2004) p. 23

After Reza Khan came to power, [Ayatollah] Modarres, who knew that the English had brought Reza Khan to power, proceeded to fight him relentlessly. Finally, in 1316 [1937], he attained martyrdom on Reza Khan's order.

History, Grade 8 (2004) p. 63

Martyrs of the Islamic revolution are those who were killed while fighting the Shah's regime, as well as the leaders of the Islamic regime who were assassinated by the opposition, such as Ayatollah Beheshti, President Rajayi and Prime Minister Bahonar.

The regime of our country is the Islamic Republic which has been achieved for a price of thousands of martyrs.

Social Studies [Civics], Grade 8 (2004) p. 23

Torture was a normal and regular practice in the [Shah's] prisons. Brave fighting clergymen... spent years under torture in prison, and... attained martyrdom under severe torture at the hands of the Savak in those years.

History of Iran and the World [Humanities], Grade 11 (2004) p. 252

Following are references to the anti-Shah riots in 1962-63 which were suppressed by the regime.

In the year 1341 [1962], following Imam Khomeini, the clergy and the people of [the Iranian city of] Qom fought the oppressive Shah, and [thus] the Islamic Revolution started out in Qom. For this reason the city of Qom is also named 'the City of Blood and Uprising'.

Social Studies, Grade 3 (2004) p. 22

Having climbed onto the roofs surrounding [the Feyziyyeh religious college in Qom in 1963], the [Shah's] anti-riot forces started to shoot in the direction of the clergymen and also hurled some of the students from the roof tops to the ground. When the

people outside the school saw the crimes of the regime's agents, they decided to enter the school and help the students. But the agents beat and killed them too.

History of Iran and the World [Humanities], Grade 11 (2004) p. 239

The people of Qom, who heard that the Imam [i.e., Khomeini] was arrested in that morning, poured into the streets – men and women – and demanded his release. The brave resistance of the people of Qom led to their being shot at on the ground and from the air, and many were killed and injured.

When the news of the Imam's arrest reached Teheran, the people of this city too launched demonstrations on a very wide scale, under the slogan "Release Khomeini". The regime, which was stricken with panic and did not anticipate such a strong reaction, ordered its agents to shoot the people. As a result, a large number of the people of Teheran became martyrs or were injured.

History, Grade 8 (2004) p. 76

The spreading news in Teheran of the Imam's arrest stirred the people... the military guardsmen fired mercilessly at the people and left a large group wallowing in their pure blood around the [Shah's] palace.

...The regime's armed men set out in a few trucks towards Varamin [a town near Teheran], surrounded the peasants... and massacred [them] in the most tragic manner.

History of Iran and the World [Humanities], Grade 11 (2004) p. 243

The Shah arrested and imprisoned Ayatollah Khomeini, the leader of the Islamic movement of Iran. The people of Teheran, Qom, Shiraz and Mash'had held demonstrations. But the Shah's forces shot them and many became martyrs in this incident.

Persian, Grade 8 (2004) p. 8

The death of Ayatollah Khomeini's eldest son in Iraq in 1977 is regarded as martyrdom at the hands of the Shah's agents.

In 1356 [1977] his honorable son, Hajj Aqa Mostafa Khomeini, attained martyrdom in Najaf [Iraq] at the hands of the Shah's agents.

Persian, Grade 8 (2004) p. 9

In the month of Aban 1356 [Fall 1977] the news came that Hajj Aqa Mostafa, Imam Khomeini's elder son, died mysteriously in [the Iraqi city of] Najaf... The evidence indicated that the Shah... had decided to kill the leader's elder son...

History of Iran and the World [Humanities], Grade 11 (2004) p. 262

The following quotations refer to the martyrs of the Revolution which began in city riots in late 1978.

The Shah's regime... could not bear this movement [protest in Qom in 1978]... shot the students and the people of Qom, and martyred and wounded a large number...

On... the fortieth day of [mourning over] the martyrs of Qom, disturbances suddenly broke out in Tabriz...

On the fortieth day of the Tabriz martyrs... the people of many cities in Iran held commemorative gatherings in the mosques. This time, the Shah's men opened fire on the demonstrators and at the large gathering of the people in [the city of] Yazd. Similar incidents also took place in the towns of Jahrom and Kazerun.
History of Iran and the World [Humanities], Grade 11 (2004) p. 263

Government forces opened fire on the demonstrators [in the city of Qom] and martyred and injured a large crowd ...

Forty days after this incident, the people of [the city of] Tabriz wanted to perform the Fortieth Day's [religious] ceremonies [in memory] of the martyrs of Qom. Having been prevented [from doing that] by the regime's agents, they started demonstrations. The streets of this city became the scene of a bloody encounter between the people and the Shah's forces.

History, Grade 8 (2004) pp. 86-87

The people of Teheran, who had decided a day before to gather... in Zhaleh Square (Martyrs [Square] now) assembled in that square without paying attention to the soldiers' threats. Seeing the people gathering and resisting, the Shah's mercenaries shelled them and martyred thousands of women, men, children and youths.

History, Grade 8 (2004) p. 88

Unaware of the fact that a military government had been proclaimed, the people gathered in Zhaleh ([now] Martyrs) Square. They confronted the soldiers, who were surrounding them, and a large number of people attained martyrdom in Zhaleh Square on that day.

Persian Literature, Grade 9 (2004) pp. 187-188

On that day the people of Teheran stood [in Zhaleh Square] facing the executioners' bullets and shouted "God is greatest, Khomeini is the leader" and "Death to the Shah". The Shah's mercenaries shot the brave Muslim women and men. ...On that day, several thousand people of Teheran attained martyrdom... A large number of young women and girls became martyrs as well, and their black chadors tangled in the red blood of their bodies.

History of Iran and the World [Humanities], Grade 11 (2004) p. 266



An example of the Shah's crimes on Black Friday [Zhaleh Square in Teheran]
History of Iran and the World [Humanities], Grade 11 (2004) p. 265

The Students and schoolchildren gathered in the University of Teheran and started a demonstration against the regime. Around noontime the regime's armed forces suddenly attacked them. Opening fire, they martyred and wounded a group of the youngsters.

History of Iran and the World [Humanities], Grade 11 (2004) p. 267

A large number of schoolchildren, and a group of students, who had gathered at the university, came under siege from the Shah's forces and were shot at. Some of them attained martyrdom.

History, Grade 8 (2004) p. 89

In the southern parts of the city of Teheran, the people... poured into the streets shouting "Death to the Shah"... As a result, a number of them became martyrs and some were wounded. On the next day... the people poured into the streets again... The [Shah's] agents again opened fire on the people. Some [people] attained martyrdom in the Sarcheshmeh neighborhood in Teheran.

History of Iran and the World [Humanities], Grade 11 (2004) p. 269

Following is a language exercise in which the students are asked to change a sentence from passive to active voice with the active subject given in parentheses:

The innocent people were being shot at in great numbers (the Shah).

Persian Language, Grade 10 (2004) p. 56

..."I prayed the martyrdom prayer and put my identity card in my pocket, in case I become a martyr..."

Persian Literature, Grade 9 (2004) p. 61

The people made many self sacrifices in the fall and winter of 1357 [1978] and eventually, after thousands of Muslim and revolutionary women and men had attained martyrdom at the hands of the Shah's mercenaries, the Islamic Revolution came close to victory.

Persian, Grade 9 (2004) p. 9

Eventually... the people attacked the [army] bases and took control of all of them, after bloody armed confrontations, and having offered thousands of martyrs.

History of Iran and the World [Humanities], Grade 11 (2004) p. 278

We celebrate each year the 'Ten Days of Dawn', and honor the memory of Imam Khomeini and the martyrs of the Islamic Revolution.

Persian: Let's Read, Grade 1 (2004) p. 101

Ayatollah Qazi Tabataba'i: Friday Imam of [the city of] Tabriz, and a knowledgeable Revolutionary clergyman, who attained martyrdom in 1358 [1979].

Persian, Grade 6 (2004) p. 186

[The great sportsman Gholamreza] Takhti fought the Shah's government and attained martyrdom in this cause in the end.

Social Studies, Grade 3 (2004) p. 56

Now we understand for what [cause] the martyrs, whose tombs we saw at the Zahra Cemetery, have become martyrs. They sacrificed their own lives in order to expel these plundering oppressors from our country, and bring into existence the Islamic government in place of the Imperial government.

Social Studies, Grade 3 (2004) p. 41

Questions

5. For what [cause] have the martyrs of the Islamic Revolution sacrificed their own lives?

Social Studies, Grade 3 (2004) p. 42

"I have told you that a hundred times, my son: The winter of the year in which you were born was the year of the Revolutionary victory," he then lowered his voice, "the year when your father became martyr."

Persian Language – Teacher's Guide, Grade 9 (2004) p. 210

Following are references to the martyrs of the Revolutionary regime at the hands of opposition groups.

Ayatollah Madani: A resisting clergyman, and a teacher of high morality, who made great efforts towards the Islamic Revolution, and in the end attained martyrdom in the praying niche at the hands of the Hypocrites³⁷ in 1360 [1981].

Persian, Grade 6 (2004) p. 186

³⁷ *Hypocrites: An Islamic historical term used to denote those who were outwardly Muslim but acted against Muhammad and cooperated with his enemies. In today's Iran it is used as an epithet for the oppositionist 'Mojahedin-e Khalq' group.*

In [the fall of 1980] Dr. Mohammad Mofatteh, the Revolutionary clergyman, and a professor at the Teheran University, attained martyrdom.

History of Iran and the World [Humanities], Grade 11 (2004) P. 284

...The petty groups and especially the Hypocrites [the oppositionist Mojahedin-e Khalq] started [their] terror [campaign against] the people and the high-ranking personalities of the Revolution. First, they attempted to kill Ayatollah Khamene'i with a bomb. A day later... they blew up the headquarters of the Islamic Republic of Iran Party in Teheran, and caused the martyrdom of seventy-two state officials, including Ayatollah Beheshti – head of the judicial authority, and an influential and leading personality of the Revolution, four of Rajayi's cabinet ministers, and twenty-seven members of Parliament...

...By exploding another bomb, [the Hypocrites] caused the martyrdom of [President Mohammad Ali] Rajayi and [Prime Minister Mohammad Javad] Bahonar.

...The petty groups, and especially the Hypocrites, continued their conspiracy, bombing, and terror, and caused the martyrdom of Revolutionary clergymen and Friday mosque preachers...

History of Iran and the World [Humanities], Grade 11 (2004) pp. 290-291

In [another] part of the martyr cemetery one could see many more [visiting] people. Ali asked: "What is there?" Mr. Javad said: "The tombs of the martyr Ayatollah Beheshti, and of seventy two of his companions, are there."



The tomb of the martyr president Rajayi, and the martyr prime minister Dr. Bahonar, are also there. All went there and read the [Koranic Surah of] Fatihah. Some pupils also arrived at the Zahra Cemetery with their teachers.

After that, the Hashemi family went to visit the tombs of Ayatollah Taleqani and of the martyr Dr. Chamran...



Social Studies, Grade 3 (2004) pp. 34-35

Martyr Morteza Motahari, who is regarded as one of the greatest Muslim thinkers of this century, spent his lifetime in spreading Islamic teachings and confronting anti-Islamic thoughts. Eventually, he attained martyrdom in this cause.

History, Grade 8 (2004) p. 82

The foreign mercenaries... martyred great clergymen and revolutionaries, like Ayatollah Motahari, Dr. Beheshti, and many others.

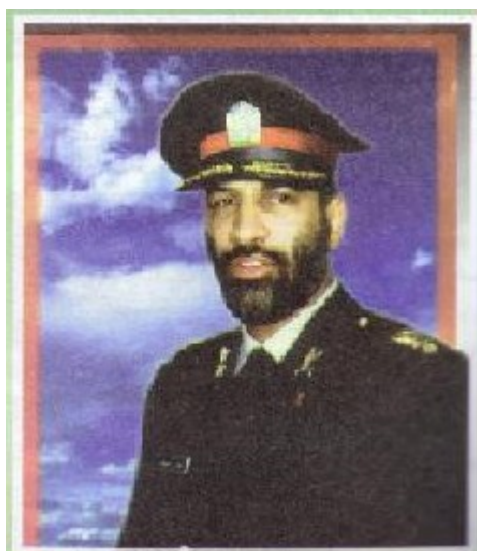
History, Grade 8 (2004) p. 93

[President] Rajayi was a plain and pure teacher, who fought in the cause of belief. He attained victory with Divine grace, the people's support, and his own pure and God-seeking nature. Eventually, in that cause as well, he obtained the favor of martyrdom, alongside his old friend and colleague, [Prime Minister] Dr. Mohammad Javad Bahonar, in the [Iranian] month of Shahrivar [August-September] 1360 [1981].

Persian, Grade 7 (2004) p. 19

Dr. [Mohammad] Mofatteh, head of the Faculty of Theology at Teheran University, attained martyrdom at the hands of the counter-revolutionists, after the victory of the Revolution.

History, Grade 8 (2004) p. 88



...It is appropriate here to appreciate the efforts of the martyr commander Brigadier General Javad Haji Khodakaram.

This brave Jihad fighter had taken great pains in keeping order and security in [the provinces of] Teheran, Qom, Sistan and Baluchestan. He dedicated his noble life to the realization of the goals of the regime of the Islamic Republic of Iran, and to the confrontation with the wicked counter-revolutionaries and the smugglers... Eventually, he drank from the cup of martyrdom.

We here exalt in appreciation the efforts of all the martyrs of the Internal Security [Police] Forces, and take an oath, in memory of these martyrs, to strive for the promotion of the goals of the holy regime of the Islamic Republic of Iran.

...It is appropriate that the defense readiness teachers endeavor to guide the youngsters by mentioning these martyrs, as well as the other martyrs...

Defense Readiness 2 – Teacher's Guide, High School Grades (2002) p. 61

...The Martyr Commander Lieutenant General Ali Sayyad Shirazi

Date of Martyrdom: 21.1.1378 [1999]

Place and Manner of Martyrdom: Teheran, while coming out of [his] house, at the hands of the hardhearted Hypocrites [who were] dressed as street sweepers, in the presence of his son.

Part of the Martyr's Will: "...O God, [our] passing away is in your hands. I do not know when I will pass away, but I know that I should ask you to put me in the service of my Hidden Imam [the Shiite twelfth Imam who still lives according to Shiite belief], and fight the sworn enemies of your religion so much that I attain the blessing of martyrdom."

Defense Readiness, Grade 10 (2004) p. 13

[On the Islamic Republic Day], we go to visit [the graves of] those who have given their lives, as well as the families of the Revolutionary martyrs, and greet the self-sacrificing and free martyrs who have offered freedom to their nation.

Persian, Grade 4 (2004) p. 95

Great praise to all the martyrs of the Islamic Revolution who have taught us the lessons of courage, freedom, piety, belief, glory, and greatness!

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 19

What lessons have the martyrs of the Islamic Revolution given us?

Islamic Culture and Religious Instruction, Grade 6 (2004) p. 22

III. Martyrs of the Iraq-Iran War

When the enemy violated our homeland's soil on Shahrivar 30, 1359 [September 1980], the people of [the Province of] Khuzestan carried the burden of war more than other Iranians. They sacrificed and sustained losses in defense of the country's independence, and of the Islamic Republic of Iran. Close to one million and three hundred thousand persons of the people of Khuzestan became homeless in that war. [Even though] several years have passed since the end of the war, the pure bodies of our martyrs are still hidden under the blood-soaked lands of the mine fields. Each day, some of them come out from the bowels of the earth, excavated by the devoted searchers. There is no family in Khuzestan who has not been hurt, or bereaved, by the attacks of the Baathi enemy.

Persian, Grade 7(2004) p. 90

Lesson 3: Example of Resistance and Altruism

...

Explanation:

Basic activities for class activation:

- Encouraging the students to read stories and poems about the war of Iran and Iraq.
- ...
- Students interviewing a son of one of the neighborhood martyrs and presenting that in class.

Persian – Teacher's Guide, Grade 7 (2003) p. 75

The Presence of Women

Women formed a large section of the *Basij* in the eight years of Holy Defense... Young women... carried arms and defended the Islamic Revolution. Some of these women attained martyrdom, and some others were injured, or were taken prisoner...

The Role of School Students

...During the eight years of Holy Defense, more than 500,000 school students were sent to the fronts. 36,000 martyrs, thousands of missing-in-action, invalids, and liberated [prisoners-of-war] of this sacrificing section were offered to the Islamic Revolution.³⁸

Defense Readiness, Grade 10 (2004) pp. 10-11

³⁸ According to testimonies from the battlefield which could not be substantiated, the children were given plastic keys symbolizing the keys to Paradise and sent to charge enemy positions through minefields in order to clear the way for the regular forces.

From the beginning of the formation of the army of twenty millions [i.e., the *Basij*], school students had – like the other sections of the *Basij* – a rightful share in it. During the eight years of Holy Defense, they accomplished [their] duty, both on the war fronts and in auxiliary works. In memory of this valor, and in order to preserve the memory of the school students who attained martyrdom in the cause of Islam and the Revolution, the Honorable Leader [Khamene'i] proclaimed in 1369 [1990] the eighth [day] of [the Iranian month of] Aban, [which is] the anniversary of the martyrdom of the school student, the martyr member of the *Basij*, [Hossein] Fahmideh, as the School Student *Basij* Day.

Defense Readiness, Grade 10 (2004) p. 8

When the aggressive government of Saddam attacked Iran, he [Dr. Mostafa Chamran], who was defense minister, went to the war fronts from the first day, and eventually attained martyrdom on one of these fronts. Martyr Chamran's life shows the living pattern for a true Muslim.

History, Grade 8 (2004) p. 95

Commander of the Army of Islam, the Martyr Dr. Mostafa Chamran

...Date of Martyrdom: 30.3.60 [1981]

Place and Manner of martyrdom: [In] Susangerd, Dehlaviyeh, by a mortar shell of the Baathi [Iraqi] forces.

...Part of the Martyr's Will: "I am ready to die. This is a natural phenomenon and I have long known that. But this is the first time that I am writing a will. I am happy to attain martyrdom in this manner. You, O Imam, do not deviate for a moment from the truth... I am proud to drink the potion of martyrdom in your glorious cause.

Defense Readiness, Grade 10 (2004) p. 12

[Oil Minister Mohammad Javad Tondguyan who was captured by the Iraqis in the war] attained martyrdom under torture, away from home...

Martyr Mohammad Javad Tondguyan employed his knowledge in the service of religion and homeland. He fought the corrupt and treacherous government of the Shah, and eventually, after enduring years of captivity, he attained martyrdom in the cause of serving the Muslim homeland.

Persian, Grade 7 (2004) p. 24

Write one paragraph, using in it the following words: homeland, hero, fighting, martyrdom, victory, people.

Persian, Grade 7 (2004) p. 25

...Commander of the Army of Islam, Martyr Hajj Ebrahim Hemmat

...Date of Martyrdom: 24.12.62 [1983]

Place and Manner of Martyrdom: The island of Majnun, during the Khaybar operation, by a fragment of a cannon shell.

Part of Martyr Hajj Ebrahim Hemmat's Will: ...I would like to live like Ali [the first Shiite Imam] and become a martyr like Ali, to live like Hussein [the third Shiite Imam] and become a martyr like Hussein...

Defense Readiness, Grade 10 (2004) pp. 12-1]

Martyr Major-General pilot Abbas Babayi was one of the bravest pilots of the air force. He completed [his] flight training course in America before the victory of the Islamic Revolution. Martyr Babayi showed his tremendous bravery during the years of the Holy Defense [against Iraq, 1980-88] and with his combat aircraft brought down many enemy planes. This courageous warrior finally attained martyrdom on the day of Feast of Sacrifices in 1366 [1987], and has left [behind him] an eternal epic story.

Koran Instruction, Grade 6 (2004) p. 73



Martyr Mahdi Zein al-Din, commander of Division 17...

Defense Readiness 1 – Teacher's Guide, High School Grades (2002) p. 8

There are also families living around us who are deprived of the blessing of having a father. The fathers of some of these families fought the Jihad bravely during the Imposed War [with Iraq, 1980-88] and attained martyrdom.

Social Studies [Civics], Grade 6 (2004) p. 50

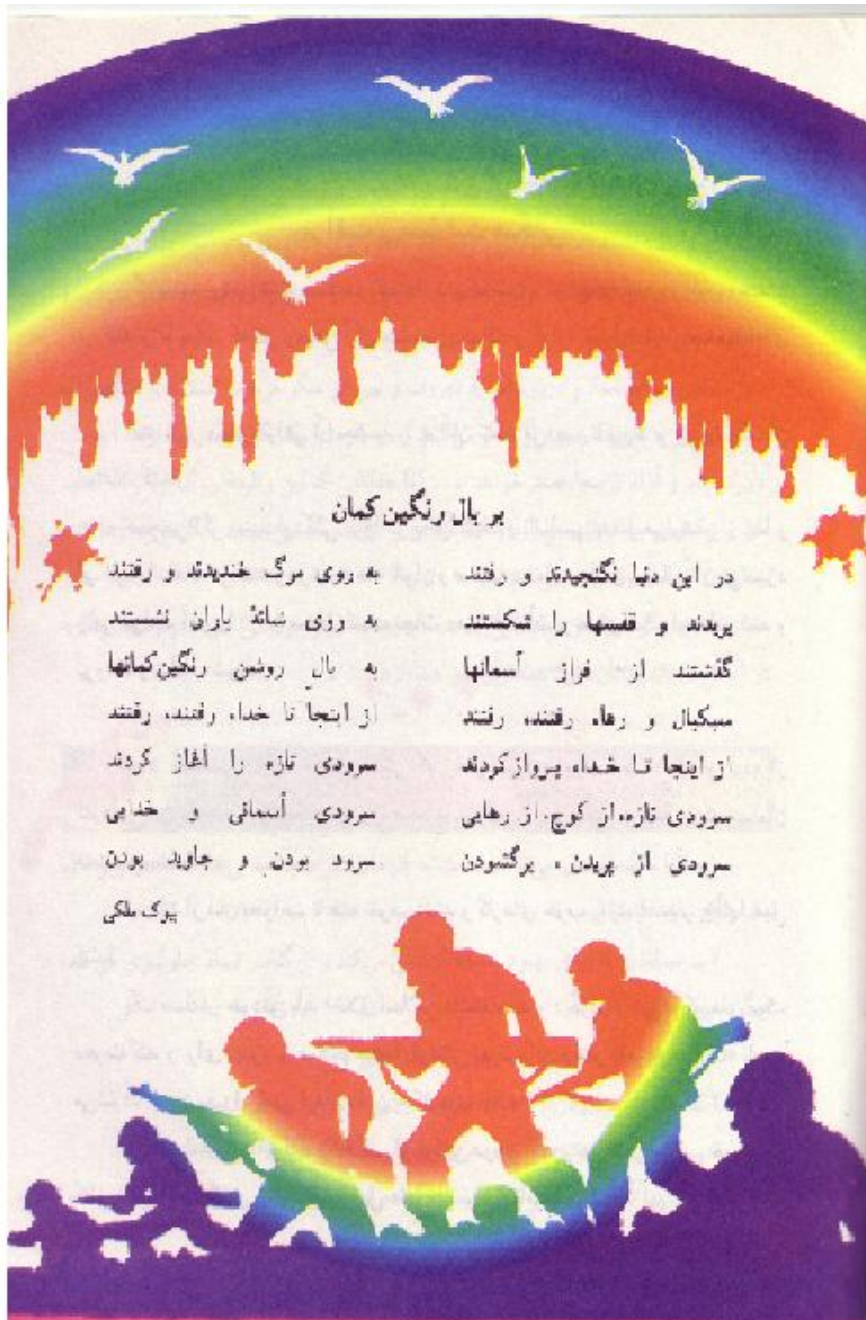
After visiting Imam Khomeini's tomb, they all went to visit the tombs of the martyrs and read the [Koranic Surah of] Fatihah. Above the tombs of many martyrs the flag of the Islamic Republic was hoisted. Photographs of many brethren of the [Revolutionary] Guards, the *Basij* and the army, who have sacrificed their lives in defense of the Islamic revolution, caught the eye.

Social Studies, Grade 3 (2004) p. 34

Questions

4. In what cause have the martyrs of the army, *Basij* and the [Revolutionary] Guards sacrificed their own lives?

Social Studies, Grade 3 (2004) p. 36



بر بال رنگین کمان

در این دنیا نگنجیدند و رفتند
 به روی مرگ خندیدند و رفتند
 پریدند و قفسها را شکستند
 به روی شامه باوان نشستند
 گذشتند از فواز آسمانها
 به بال روشن رنگین کمانها
 مسکینان و زفا را رفتند
 از اینجا تا خدا رفتند
 از اینجا تا خدا پرواز کردند
 سرودی تازه از رهایی
 سرودی تازه از رهایی
 سرودی از پریدن ، برگشتن
 سرود بودن و جاوید بودن
 سرود بودن
 سرود بودن

Upon the Rainbow Wing

They were not contained in this world, [so] they went
 They laughed in the face of Death and went
 They flew and broke the cages
 They sat on top of the rain's shoulder
 They passed above the Heavens
 On the lit wings of the rainbows
 They went and went, with light wings, and free
 They went and went from here to God
 They flew from here to God
 They began a new song
 A new song about wandering and deliverance
 A Heavenly and divine song

A song about flying and wing spreading
The song of being, and of being eternal
Religious Instruction, Grade 5 (2004) p. 39

The *Basij*³⁹ Boy

He was [one] of the people of Qom, the City of Blood and Uprising. At the time of the [Iraqi] enemy's attack against Iran, he was living in [the city of] Karaj. The enemy wanted to annihilate the Islamic Revolution of Iran in a broad attack. With this aim, it shelled the country's cities, killing his innocent brothers and sisters.

He decided that he would defend the Islamic Revolution, and drive the enemy out of the beloved homeland. With this purpose, he arrived quickly from Karaj to the front...

His age was apparent from the smallness his body. Had he washed the blood and the dust off his face, he would have looked thirteen years old...

He did not have an opportunity for reflection. He had to do something. He had to show the enemy that a Muslim is not afraid of canons, tanks and machine-guns...

He advanced towards the enemy's tanks... Several hand-grenades were tied to his belt... [His] eye was fixed on one of the enemy's tanks... The tank reached him... In the twinkling of an eye a frightening noise came out. The enemy tank was severely shaken and flames spread from within and around it. Hossein Fahmideh has now realized his wish.

Hossein Fahmideh was a little lad who created a great epic. The people of Iran have never forgotten this brave and self-sacrificing boy. Imam Khomeini, the leader of the Islamic Revolution, said about him: "Our leader is that child of the age of thirteen, who ties grenades to himself and goes under the tank."

It did not take long before Davud, this martyr's brother, also went to the front and eventually has also become a martyr.

Today, school children in our country proudly mention the name of Hossein Fahmideh, this *Basij* boy... What heroic sons Islam has!

Persian, Grade 4 (2004) pp. 17-18

The first class at Martyr Fahmideh School has 38 students, the second class has 43 students and the third class has 27 students. How many students do the first, second and third classes have altogether?

Mathematics, Grade 2 (2004) p. 156

Questions

1. What did Hossein Fahmideh want to defend?
2. ...

³⁹ *Basij* means 'mobilization' in Persian. Nowadays this term denotes the volunteer units which serve as the main support of the regime. It accepts volunteers of various ages.

3. What did Imam Khomeini say about him?
4. Why, in your opinion, was the enemy tank severely shaken and caught fire?
5. Why do the students in the schools of the Islamic Republic of Iran take pride in Hossein Fahmideh?

Persian, Grade 4 (2004) p. 19

Composition Exercise

3. Ask and write down the opinion of one of your friends regarding Hossein Fahmideh.
4. Write a summary of five lines about one of the martyrs whom you knew or whose life story you have heard.

Persian, Grade 4 (2004) p. 21



The Eighth of [the Iranian month of] Aban [October 30], the martyrdom anniversary of the *Basij* school student Hossein Fahmideh, has been declared the School Student *Basij* [Unit] Day.

Social Studies, Grade 5 (2004) p. 158

...Gholam-Reza prepares the RPG again. But this time, before the cry of "God is greatest", a bullet cleaves the air and settles in his tall forehead. His last "God is greatest" call goes to Heaven with the flight of his pure soul.

A Koranic Message:

"Never think that those who were slain in the cause of God are dead. They are alive, and well provided for by their Lord." (Al Imran 169)

Koran Studies, Grade 8 (2004) p. 39

From the very first hours of [Iranian] victory, the enemy's planes come to retaliate for the defeat, while on the battlefield of the hearts of God's Jihad fighters tranquility – which is the result of faith – prevails. The enemy is perplexed: How is it possible that one should not be afraid of death? How can a person be afraid of death when he is aware of the eternity of his soul under God's mercy?

Persian Language, Grade 9 (2004) p. 73

Prepare a passage about the life of one of the martyrs of the Imposed War.
History of Iran and the World [Humanities], Grade 11 (2004) p. 298

IV. Self Sacrifice

It should be noted that 'self sacrifice' [fadakari], unlike martyrdom [shahadat], does not necessarily have a Muslim religious connotation. In a language textbook for grade 4, a story titled 'the Self-Sacrificing Boy' tells of the little Dutch boy who saved his village from sea-flooding by inserting his finger in a crack he found in a nearby dam (Persian, Grade 4, pp. 9-12). In the following text, the term is used in both contexts. The material of this section is available on the website only.

Self Sacrificing People

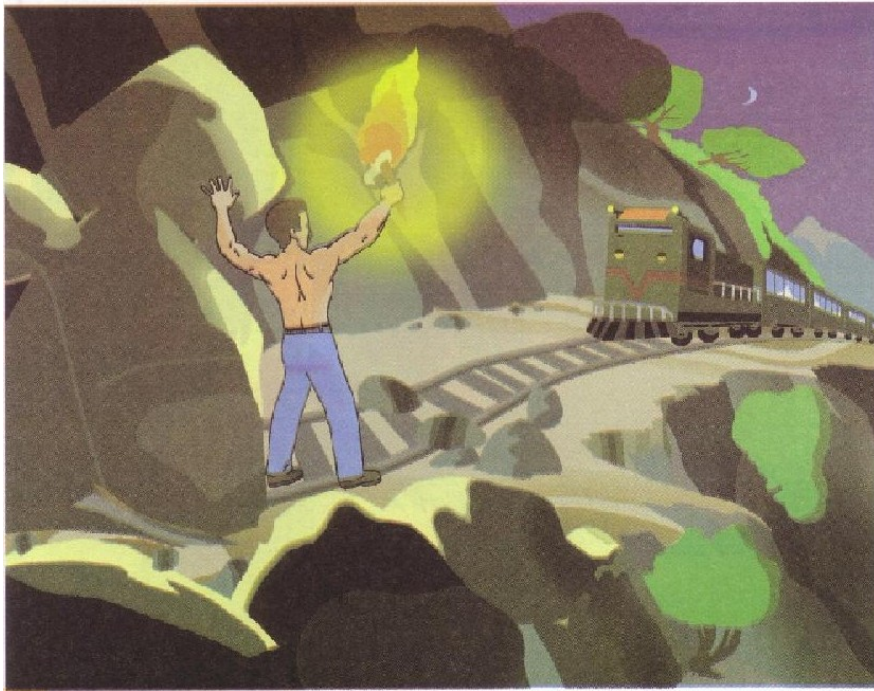
Everywhere, there have always been great and self-sacrificing men, who endangered their own lives in order to save the lives of others, or help their own kind. Their names and memory have become eternal.

There are many such great and glorious men in every country. In the great country of Iran too there are plenty of self-sacrificing men and women, and even children and youngsters. The lives of these people are our model and road lights.

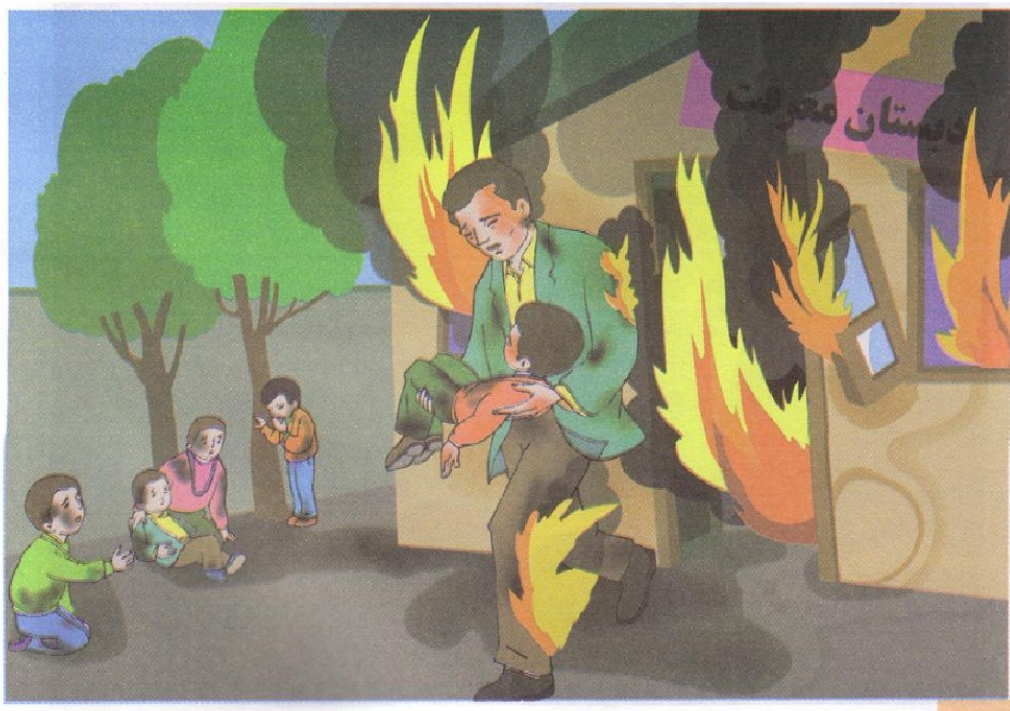
Have you heard the names of the martyr Hossein Fahmideh, Riz-Ali Khajavi and Hasan Omidzadeh?



The martyr Hossein Fahmideh was a self sacrificing boy, who tied hand-grenades to his belt and sacrificed his life under the chains of an enemy tank, in order to prevent their advance towards Iranian soil.



As he was returning home in the evening of a cold autumn day, Riz-Ali Khajavi, a self-sacrificing Azeri peasant, noticed that because of a landslide the rail track was obstructed. At that moment a train came... Riz-Ali hanged his shirt on his cane, spilled kerosene from his lamp on it and set it on fire. The train driver stopped when he saw the fire, and the passengers' lives were saved from certain death.



Hasan Omidzadeh is a self-sacrificing teacher, who saved the lives of schoolchildren in a fire incident. The heater in classroom caught fire, and the students were trapped

in the flames. This brave and self-sacrificing teacher from the Gilan [province] threw himself into danger. He saved all the students, and he was [himself] burned in the fire. He survived, but the burning marks, which are the token of his glory, remained on his body permanently.

In this manner, the self-sacrificing school students, peasants, and teachers, are the source of our glory. If you look at lanes and streets of cities and villages, you will see plenty of names of these noble and self-sacrificing men.

We honor these great and lovely people. Let us try to be among them too.

Persian: Let's Read, Grade 3 (2004) pp. 48-50

Listen and Say

1. What did the martyr Mohammad Hossein Fahmideh do?
2. What did Riz-Ali Khajavi do?
3. Why did the self-sacrificing teacher throw himself into danger?
4. What are "self-sacrificing actions"?

Persian: Let's Read, Grade 3 (2004) p. 51

The martyr Mohammad Hossein Fahmideh, the self-sacrificing boy, gave his own life under the enemy tank.

Riz-Ali Khajavi, the Azeri peasant, saved the lives of the train passengers.

Hasan Omidzadeh, the Gilani teacher, threw himself into danger.

Persian: Let's Read, Grade 3 (2004) p. 52

Tell your friend

2. What self-sacrificing women do you know in your own country and city?
3. What self-sacrifice have the martyrs performed?

Persian: Let's Read, Grade 3 (2004) p. 53

If you were in the place of the story heroes, what would you do?

Persian: Let's Read, Grade 3 (2004) p. 53

1. Write [a few] sentences in which the self sacrifice of Mohammad Hossein Fahmideh and Riz-Ali Khajavi appear.
3. Replace the red word [with another] word with the same meaning:
The martyr Mohammad Hossein Fahmideh was an intelligent person [*Fahmideh* in Persian].
Riz-Ali Khajavi was a fearless person.

Persian: Let's Write, Grade 3 (2004) p. 52

In this list there are six words in this table [taken] from the lesson. Find them and write them down.

[Fahmideh, Self Sacrificing...]

Persian: Let's Write, Grade 3 (2004) p. 53

V. Other Aspects of Martyrdom

Class Activity

2. If a school, a street, or a lane in the place where you live has been given the name of a martyr, ask those who are older [than you] about this martyr, and tell the class of the result.

Social Studies, Grade 3 (2004) p. 36

The Martyrs Elementary School has 300 students. 15% of the students of this school participated in the camp. How many... participated in the camp and how many remained in school?

Mathematics, Grade 5 (2004) p. 158

A recurring motif in the context of martyrdom is the red tulip, which symbolizes the martyrs' blood.

I looked again at the [Iranian] flag and asked: "Dear father, what is the symbol in the middle of the flag?" My father said: "It is the word 'Allah' [God]... in the form of a tulip. The tulip is the symbol of the martyrs' blood."

Persian: Let's Read, Grade 3 (2004) p. 98

The sun, the tulip, and the night are the manifestations of what, in your opinion?

Persian, Grade 7 (2004) p. 55

Answers to the Exercises of Lesson 7:

- ...
- ...the tulip is the manifestation of blood, of martyrdom, and of the martyr...

Persian – Teacher's Guide, Grade 7 (2003) pp. 84-85

O Iran, Country of the Brave

...I love the beauty of your tulips which remind [us] of the blood of thousands of martyrs.

Persian, Grade 5 (2004) p. 42

Questions

2. Red tulips are considered to be the symbol of what?

Persian, Grade 5 (2004) p. 44

Write one or two adjectives for each of the following nouns:

Blood, ...Martyr, ...Tulip.

Persian, Grade 5 (2004) p. 45

...I am drawing the tulip garden

The color of a martyr's blood...

Persian: Let's Read, Grade 3 (2004) p. 111

The Tulips Are Present

Again the first day of [the Iranian month of] Mehr has come⁴⁰

And the teacher quietly

Reads the names:

"Asghar-e Purhossein!"

The answer came:

"Present"

"Qasem-e Hashemiyan!"

The answer came:

"Present"

"Akbar-e Leilazad!"

"..."

No one answered

Again he read:

"Akbar-e Leilazad!"

"..."

No one answered

We were all silent

His place was here

But now, only

A basket of red tulips

Was next to us

A moment later the teacher saw the flower basket

His shoulders trembled

We were all silent

Suddenly we felt humming at heart

A bud in our heart was springing

The flower of shouting opened

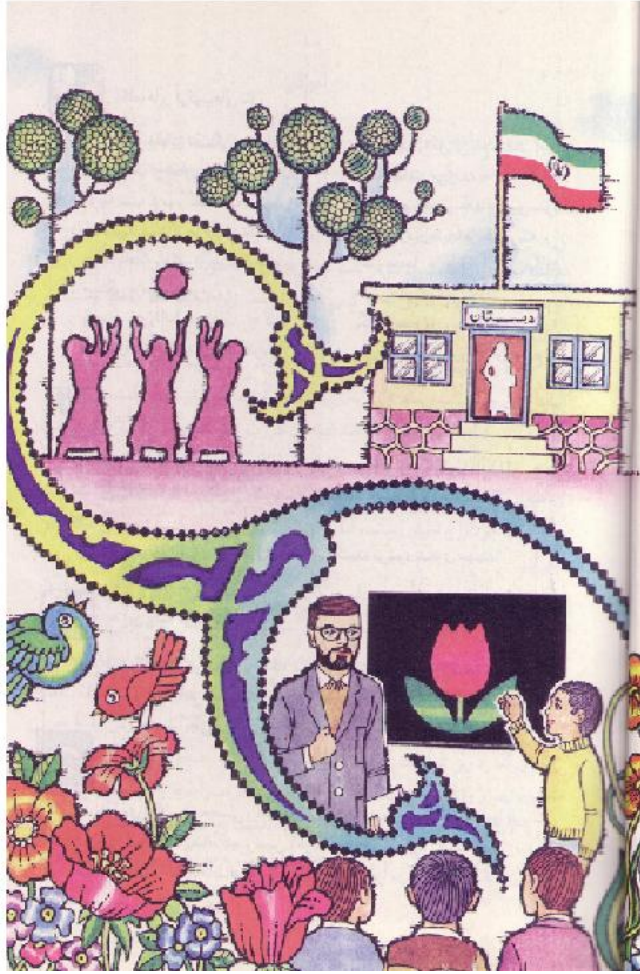
We all answered:

"Present!"

We all are Akbar-e Leilazad!

Persian, Grade 5 (2004) pp. 116-117

⁴⁰ *Mehr 1st (September 21) is the first day of school year in Iran.*



...On the first day [of Mehr] we will draw a tulip
A red one, on the school's blackboard...

Questions

3. What does the red tulip drawn on the blackboard on Mehr the 1st indicate?
Persian, Grade 5 (2004) pp. 4-6

This example is called a 'half-illustrated sentence'...



From the [drops of blood of] the homeland youth [tulips] sprout.
Art Instruction, Grade 6 (2004) p. 68

...Each tulip is the trace of a wayfarer's pace
Or [it] is the blood of a martyr that springs out of the earth's heart
Persian Literature [Humanities], Grade 11 (2004) P. 107

...Among his [Gholam-Reza Qodsi's] beautiful and passionate poems there is a lyric poem composed in prison before the Revolution, in memory of martyred companions, when he heard the news that some of the Muslim revolutionaries were executed...

Picked Flowers

The picked flowers' scent is coming
My blood comes from the heart to the eye [i.e., I weep blood]
The flower comes pale
To see the martyrs' buds
Out of grief for the loss of the flower-faced [ones]
The tulip emerges from the soil full of blood
Persian Literature [Humanities], Grade 11 (2004) pp. 111-112

Why does the poet describe, in the poem 'Picked Flowers', the flowers which have come to see the martyrs as pale?

Persian Literature, Grade 11 (2004) p. 114

Geranium as well sometimes symbolizes the martyr.

Geranium is a flower which blossoms in many seasons of the year. In this poem, the geranium recalls the martyr's life, resistance and endurance. Exactly as the geranium announces with its blossoming the beginning of life once again, so the martyr announces with his martyrdom the coming of the spring of victory... The meaning of the verse is that life is like a candelabrum, and the martyr is a candle which never goes out. He is always lit and alive in this candelabrum.

Persian – Teacher's Guide, Grade 7 (2003) p. 74

Conclusion

Iranian school textbooks and teacher's guides provide us with abundant material reflecting the attitude of the Iranian educational establishment to a variety of 'others' and to various aspects of peace and war. Some one thousand quotations covering themes within these two fields have been extracted from the textbooks (of which about half appear in the printed version of the report, while the full version is available on the CMIP website <http://www.edume.org>).

A careful study of this mass of data yields one main conclusion: Iran's is a war curriculum. Iran prepares its school students to fight the West – America in particular – as an indispensable complementary phase of the Islamic Revolution. In fact, Revolutionary Iran presents itself as the champion of all Third World nations, Muslim and non-Muslim, in a fateful global struggle against Western hegemony. It is a political conflict first and foremost, yet, it is Shiite Islam adapted to Ayatollah Khomeini's teachings which provides the ideology for this eschatological-like struggle between good and evil, culminated by the reappearance of the Shiite Hidden Imam, and the final goal is Islam's victory in this world. But success is not necessarily assured. It is Revolutionary Iran's duty towards God to perform the Jihad, and it is His decision whether to grant it world victory or collective martyrdom. Both are acceptable from the point of view of the textbooks. Mundane interests and ordinary logical considerations have no place in such a holy endeavor, which raises serious questions on the part of outsiders regarding the logical foundations of Iranian school education. This fundamental goal of Iranian education has not changed since the time of the late Ayatollah Khomeini, in spite of President Mohammad Khatami's seemingly moderate approach. It should be noted in this context that all the books examined for the purpose of the present research, and the vast majority of the teacher's guides, were published during President Khatami's term of office.

It should be also noted that this indoctrination effort is most apparent in the higher grades of the school system while lower grades are less exposed to it. But one should bear in mind that even younger school students never acquire their knowledge from school textbooks only. The teacher's role in class is equally influential, as well as extra-curricular activity. In Iran in particular, other factors of indoctrination are well developed. Children are trained in their Basij units, listen to Friday sermons in the local mosque, and are extensively exposed to the state-run media – including politicized children's programs on television. One such program showed a year ago a venomous anti-Semitic series called 'Zahra's Blue Eyes' in which Jews blind a Muslim child in order to transplant her eyes in a Jewish boy. In the case of anti-Western hostility, the attitude in the textbooks is intensively amplified by the other indoctrination factors, and we may assume that the latest exacerbation of relations with the West has permeated the class atmosphere in Iranian schools.

Two main efforts are discernible within the overall mission of world Jihad against the West. One, a massive effort is made to portray the West, with America at its head, as the incarnation of evil, and thus make it the object of the school students' hatred as a prerequisite for their spiritual mobilization for the global war with it. Two, much emphasis is put on the three issues of preparing for war, Jihad and martyrdom as Islamic ideals which should be followed at this time.

Consequently, in the Iranian school textbooks the West is depicted as an entity with a multitude of sins. It occupied whole continents, annihilated or oppressed their indigenous inhabitants, plundered their wealth, impoverished and maltreated them. Western nations exploited the colonized countries for their own economic benefits, promoted opium and slave trade, and tried to impose their own cultures and erase the local ones. The West today is responsible for most of the cases of environment abuse all over the world; it uses its worldwide economic, cultural and political hegemony for further consolidation of its power at the expense of the Third World countries; and it has encouraged evil forces such as the racist regime in South Africa, Israel and the Serbs to perpetrate atrocities against innocent people as a means of strengthening its own control over parts of the world. The United States is further accused of maltreating its Afro-American citizens, while falsely using the issue of human rights against other governments – Iran, for example.

A special issue is the West's apparent cultural offensive against the Muslim world. Westernization, which is often labeled 'Westoxication' [Gharbzadegi], is treated as an ominous danger targeting Islamic identity. Modern Western civilization is not rejected in principle, but its world hegemony is. In addition, its secular and materialistic character is sometimes depicted as inhuman, even un-Christian.

The list of crimes said to have been perpetrated by the West against Iran is equally long. Czarist Russia and Great Britain detached vast territories from Iran, imposed their political and economic influence over it and finally occupied various Iranian provinces (in World War I). The same scene recurred later with Britain and the Soviet Union as the main culprits (in World War II). In between, Britain imposed on Iran a local dictatorial regime (the Pahlavi dynasty), later supported by the United States. 'Westoxication' took its toll on Iran too. The Iranian school textbooks further mention other damages done to Iran by the West, namely, the creation of the Bahai religion – in order to sow disunity among the Muslims in their struggle against the invaders, the plunder of Iranian cultural treasures by Western merchants and adventurers, and the decline of the Persian language in the Indian sub-continent as a result of British Colonialism.

Special hostility is directed against the United States, due to its leadership role in the West nowadays and due, probably, to the fact that, when the anti-Shah movement crystallized under Ayatollah Khomeini, it was America who took over from Britain the position of the principal foreign power in Iran. Although the Soviet Union also featured in Khomeini's speeches and writings, it was somewhat peripheral in the overall picture. With the disappearance of the Soviet Union shortly after Khomeini's death, the focus on the United States has become more emphatic. The United States is said to have been the main foreign power to try and stop, or at least circumvent, the Islamic Revolution in Iran, as it feared the worldwide implications for its own position as the central world power. It is accused of having been behind Saddam's attack on Iran, having helped the Iraqis in avoiding total defeat when the fortunes of war turned against them, and having operated militarily against Iranian targets for that purpose, as was the case with the Iranian civil aircraft downed by an American naval unit.

Hostility towards the United States is apparent everywhere in the textbooks. It is backed by a set of provocative titles of which 'the Great Satan' is exclusively reserved

for the United States, while others, such as 'the Arrogant Ones', 'World Devourers' and 'the Diabolic Powers' are sometimes shared with other Western powers, or the former Soviet Union.

Israel, like Saddam's Iraq, is perceived as part of this anti-Muslim and anti-Iranian Western offensive. Israel is considered an evil force in itself which has occupied a Muslim land, expelled a portion of its legitimate inhabitants and oppressed those who remained under occupation. But its very existence is the result of Colonialist schemes against the Muslims. In order to nurture anti-Israeli feelings among Iranian school students, the textbooks not only emphasize atrocities attributed to Israel, or Israel's occupation of the Muslim holy places in Jerusalem, they portray Israel as a direct enemy of the Iranian people and the Islamic Revolution in Iran, a line already used by Ayatollah Khomeini himself in the framework of his struggle against the Shah regime already in the early 1960s. Israel was then accused of having trained the Shah's security apparatus – Savak – to torture political prisoners.

The Jews are referred to in the Iranian school textbooks in three different contexts. They are briefly mentioned as an ancient nation who used to live in Palestine in the past, and their holy places there are recognized. Then, they are depicted in a negative light as traitors, and as enemies of Islam, within the context of their political-religious rivalry in Arabia with Prophet Muhammad. In modern times they are referred to again very briefly as occupiers of Palestine. The Jews' national movement in modern times – Zionism – is described as a world-embracing organization with a great deal of influence on American foreign policy and Western media. In the spirit of Western anti-Semitic propaganda it is said to have aspired to establish Jewish domination over the world, beyond the establishment of the Jews' 'greater homeland' in Palestine. Zionism is accused of coveting all Arab lands and Jerusalem is said to have become the object of Zionism's greed and aggression (although it is recognized as a city holy to the Jews). Zionism is also connected to Western Capitalism and Colonialism.

The elimination of Israel, and, perhaps, of the Jewish population in Palestine altogether, is portrayed in one case as garbage removal. A picture story for grade 3 students presents the inhabitants of a clean and tidy town chasing away a repugnant creature who spreads garbage wherever he goes. The Jewish symbol of the Star of David is drawn on the creature's right arm and is also made part of the garbage which the town inhabitants clean up.

The message spread by the Iranian school books is that a formidable evil enemy such as the West, with its various offshoots, should be fought for the sake of mere survival. According to Khomeini's teachings, it is 'either us or them'. Fortunately, Islam is a source of strength capable of defeating the evil powers, on condition that the Muslims stick to their religion's tenets and unite. This is the main motive of Shiite Iran's ecumenical approach towards the Sunnites, as clearly seen in the textbooks (another important motive is the existence of large Sunnite minorities in the Iranian periphery). Most of the expressions advocating all-Muslim unity appear in the context of the global war against the West.

Having purified itself of 'Westoxication' through the Islamic Revolution under the leadership of Imam Khomeini, Iran has become fit to lead the Muslims, and the entire world, in this fateful worldwide struggle against the West. In fact, adds this message,

it has no choice, since the United States has already marked Revolutionary Iran as an obstacle in its way to world dominance and, therefore, has made it a primary target for its political conspiracies and military maneuvers. It seems that the Iranians, who stick to a deterministic world view, see the 'significant other' as a mirror image of themselves, with a similar deterministic view of the inevitable 'cosmic' clash, culminating in the total victory of Islam in this world and the reappearance of the Shiite Hidden Imam. Obviously, a sense of self importance is also involved here on the part of the Iranians.

The American danger threatening Iran is perceived to be imminent, which necessitates thorough preparation on a national scale. "A Muslim state should be all military" says Khomeini. Thus, the 'Mobilization of the Oppressed' (Basij-e Mostaz'afan), a force of several million volunteers of various ages and both sexes has been established. The school students' activity within the framework of this force, which has its bases in local mosques, is encouraged in the textbooks, with the support of the appropriate Koranic verses. Thus, the Islamic Revolution of Iran has shown the road that other Muslim societies should take in order to win the war against 'unbelief and arrogance'. Fighting Israel is part of this general war against the West, and is equally requisite for making the Islamic Revolution complete.

This general mood of preparation for war is enhanced with the help of the two traditional Islamic concepts of Jihad and martyrdom. In this context, Jihad assumes a social mission, namely liberating the oppressed from the oppressors, which, in this case, has a global significance, since oppression is the West's means of world dominance. Martyrdom is repeatedly discussed in the Iranian school textbooks, probably because of historical reasons, such as traditional Shiite martyrology, the violent character of the Islamic Revolution, and the Iraq-Iran war of the 1980s. But it is further presented to school children as an ideal massively interlaced with glorification, to be followed in general. The martyr's blood, symbolized by the red tulip, often appears in the books in text or illustration, and God's name, styled in Arabic characters as a red tulip, is an integral part of the Iranian flag today.

The Iranian education system thus loads its school children with the heavy burden of responsibility to confront the West in a world war, as part of their obligation towards the Revolution and to God, promising them either victory or eternal life in the hereafter. It is a heavy load to bear, and it is bound to bring forth its bitter fruit in the future, unless a comprehensive and immediate change is made in the Iranian curriculum. A change for the better, that is. An Iranian media report has lately revealed that the educational authorities have decided to introduce 'fundamental changes' into the school books. No details have been given so far, but one should fear that under President Ahmadinezhad any such change might worsen the situation. It is necessary that Iranian school textbooks be made compatible with the criteria suggested by UNESCO, which is incumbent upon any civilized school education (see some of these criteria in the Introduction). Committing the children to a violent future is destined to be disastrous to Iran first and foremost, beyond the grave implications for the affected world.

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