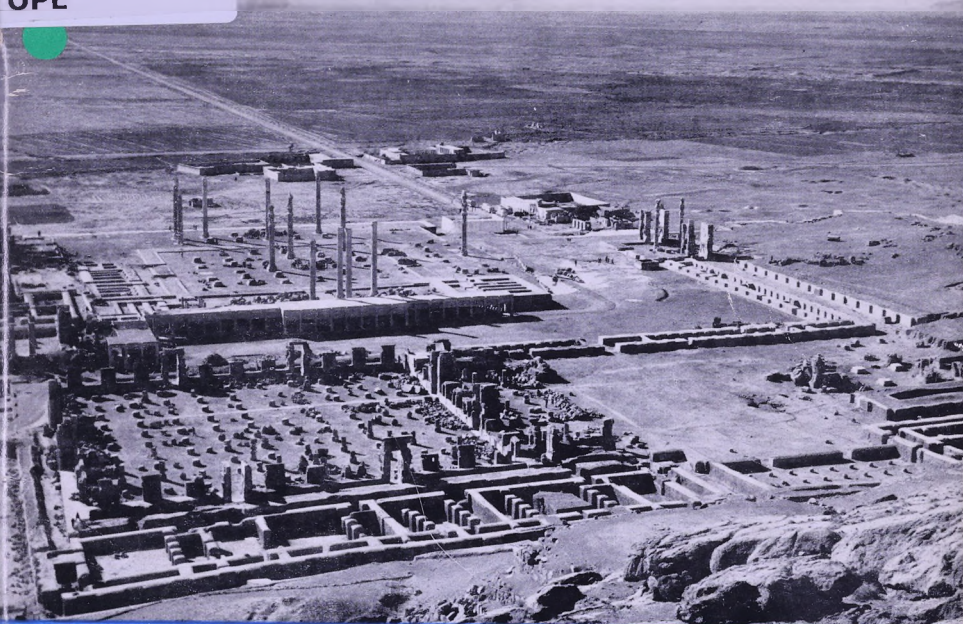


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IRAN



His Imperial Majesty Mohammed Reza Shah Pahlavi

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An illustration from a fifteenth century SHAH NAMEH or 'Book of Kings', showing an episode in the life of the Iranian hero, Rustam

IRAN

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1956



GEOGRAPHY AND CLIMATE

Two thousand five hundred years ago Iran held sway over an empire which stretched into Europe as far as Macedonia and Thrace, to Africa as far as Egypt and Libya, to India as far as the Indus, and to Central Asia as far as the Jaxartes and the Oxus. Today it covers an area of 628,000 square miles, as large as that of Great Britain, France, Germany and Italy combined—or Texas, New Mexico, Arizona and California.

Much of the country is a huge plateau, rising from 2,000 to 6,000 feet and bounded by the mountain ranges of the Elburz to the north and the Zagros to the west and south-west. In the east the tableland climbs away to the heights of the Himalayas in Central Asia; but in the north, beyond the Elburz, it drops to below sea level on the Caspian Sea where there is good agricultural land with abundant rainfall, a warm climate and sub-tropical vegetation; in the south-west the plateau falls away suddenly to the dry plains of Iraq and, in the south, it descends to the barren coasts of the Persian Gulf. The Dasht-i-Kavir and the Dasht-i-Lut deserts in the centre and south-east are among the most remote and desolate regions of the world, for the most part utterly devoid of any kind of animal or vegetable life.

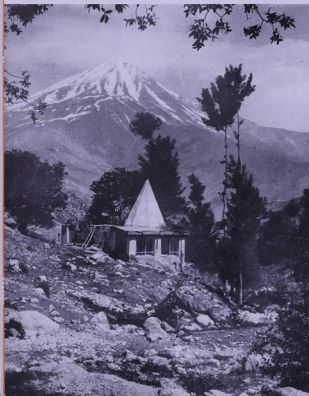
The plateau is cold in winter and hot in summer, with temperatures sometimes rising to over 100°, but the heat is dry. The low land on the Caspian, however, can be unpleasantly sub-tropical. In the south, where the oilfields lie, winters are short and mild, although the temperature may occasionally drop as low as 32°; the summers are long and very hot, with shade temperatures which may reach 120° or more.

Teheran, the capital of Iran, is 5,940 miles from New York, 2,640 from London, 2,508 from Paris, and 2,376 from The Hague. The country is approached by sea through the ports of Khorramshahr, Bandar Shahpur and Abadan in the Persian Gulf, through Bandar Shah on the Caspian, or by air on the international airlines. There are also overland routes from the Mediterranean, either through Turkey or through Syria and Iraq, and from Pakistan and Afghanistan.



the tea crop in Gilan

Mount Demavend and the shrine at Nava

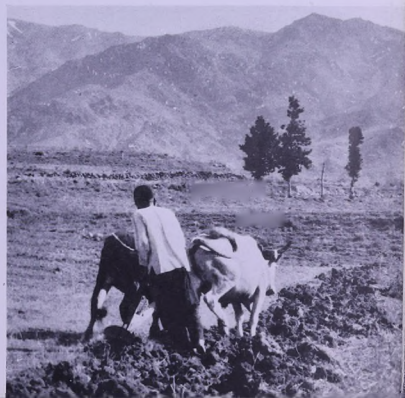


The northern Zagros near Hamadan



The village of Nava in the Elburz mountains

north of Teheran





HISTORY

The town of Shush in south-west Iran is one of the oldest inhabited places in the world. As Susa, it was once the capital of Elam. Iran first became a great power under Cyrus, who was a descendant of Achaemenes, the founder of the small kingdom of Pars in the south-west of the country. This the Greeks called Persis, a name that the western world later applied to the whole country.

Cyrus defeated the neighbouring Elamites and Medes in the sixth century BC, and under him and his great successors, Darius I and Xerxes, the Achaemenian Empire reached from the frontiers of India in the east to Greece and Libya in the west. This was the greatest empire that the world had yet seen, and it lasted for over 200 years. Its capitals were Persepolis (near Shiraz), whose magnificent ruins still stand, as well as Susa (Shush) and Ecbatana (Hamadan).

PERSIA AND THE GREEKS

In 493 BC Darius began his attack on the Greek city states. The Athenians, who numbered only about 10,000 men under Miltiades, fought the 20,000 soldiers of Darius, who disembarked in the Bay of Marathon, and there defeated them losing only 192 men to Darius's 6,000. Ten years later the Persians, led now by Xerxes, attacked again and, although they annihilated the Spartans at the Battle of Thermopylae, were forced to retreat after their fleet was destroyed by the Greeks in the bay of Salamis. They were again defeated at Plataea in 479 BC, and eventually, in 331 BC, the Greeks, under Alexander the Great, overthrew the Persian Empire.

THE ROMANS

The Parthians, a people from northern Iran, drove the Greeks out and ruled Iran until AD 226. They fought the Roman armies continuously and several times defeated them. They were overthrown not by the Romans but by Ardashir, who founded the purely Iranian dynasty of the Sasanians. They, like the Parthians, clashed with Rome, and in AD 260 Shapur I defeated a Roman army near Edessa



Persepolis: the gateway called 'All Nations', the Hall of a Hundred Columns and Darius the Great

and captured the Emperor Valerian and 70,000 of his legionaries—an event which is commemorated in rock reliefs which may still be seen in southern Iran. The Sasanians, with the help of their captive Roman specialists and technicians, built roads, bridges and an extensive irrigation system in Khuzistan, some of which still survive.

MEDIEVAL IRAN

In the middle of the seventh century of the Christian era Iran was overrun by the Arabs, who made it a part of the Caliphate and converted its people to Islam. As time went by, some power returned in part to a succession of minor Iranian dynasties, and the Persian language, modified by the addition of Arabic words and now written in the Arabic script, again came into general use.

The Middle Ages saw Iran overrun by the Turks and other invaders from the east. The Mongols, who invaded the country twice, first under Genghis Khan and again under Hulagu Khan, subdued the land, and at the end of the fourteenth century Iran became part of the empire of Tamerlane, the Tartar.

A new and truly Iranian dynasty was founded in 1501. Known as the Safavi line, its greatest king was Shah Abbas the Great, a contemporary of Queen Elizabeth I of England. He successfully fought the Ottoman Turks, secured his country's frontiers and opened the way for the East India company to trade with Iran*. Shah

* 'Which of the Kings of this land before Her Majesty,' asks the historian Hakluyt 'had their banners ever seen in the Caspian Sea? Which of them had ever dealt with the Emperor of Persia as Her Majesty hath done, and attained for her merchants large and loving privileges?'

Quoted by H. A. L. Fisher, *A History of Europe*, London (1936), pp 640-1



The Great Square at Isfahan



A seventeenth century merchant



The Peacock Throne in Teheran

Abbas encouraged the arts, and, having set up his capital in the city of Isfahan, made it one of the world's most beautiful cities.

IRAN IN MODERN TIMES

In 1722 an Afghan incursion into Iran threw the country into disorder, but an Iranian soldier-bandit drove them out after seven years of struggle and ascended the throne as Nadir Shah. Over a period of twenty years Nadir Shah pushed the Turks out of Iran, forced the Russians to return the provinces they had occupied during the Afghan invasion, and fought his way into India and Central Asia. He returned from these campaigns laden with the spoils of war—including the Darya-i-Nor diamond (cut from the same stone as the Koh-i-Nor diamond in the British crown regalia) and the magnificent, jewel-encrusted Peacock Throne from Delhi. Nadir Shah was assassinated in 1747.

After the death of Karim Khan Zend, who ruled from 1750 to 1779, disagreements between his successors gave the Qajars, a Turki-speaking tribe from the north of Iran, the opportunity to establish a dynasty which continued to rule until 1925. Shah Abbas had established his capital in Isfahan, Karim Khan Zend ruled from Shiraz and, now, for the first time, Teheran became the capital.

Under Fath Ali Shah (1797-1834) Georgia, Armenia and a large part of Azerbaijan were lost to the Russians, and Iran was for a time the centre of the struggle in the Middle East between Britain and France. Napoleon's plan to invade India through Iran was brought to nothing by Nelson's defeat of the French fleet near Alexandria in 1798, and the nineteenth century left Russia and Great Britain as the



The Trans-Iranian railway crossing the Zagros range



'Valerian's bridge' at Shushtar

two main competing powers in this part of the world. Some of the resources of Iran were devoted to the modernisation of the country under Naser-ed-Din Shah (1848-96) and the exploitation of mineral resources began. Muzaffar-ed-Din Shah (1896-1907) was forced to grant a constitution shortly before his death, and the Qajar dynasty held on until 1921 when an officer of the Iranian Cossack Brigade overthrew the government by a *coup d'etat* and, four years later, established himself on the throne with the title of Reza Shah Pahlavi.

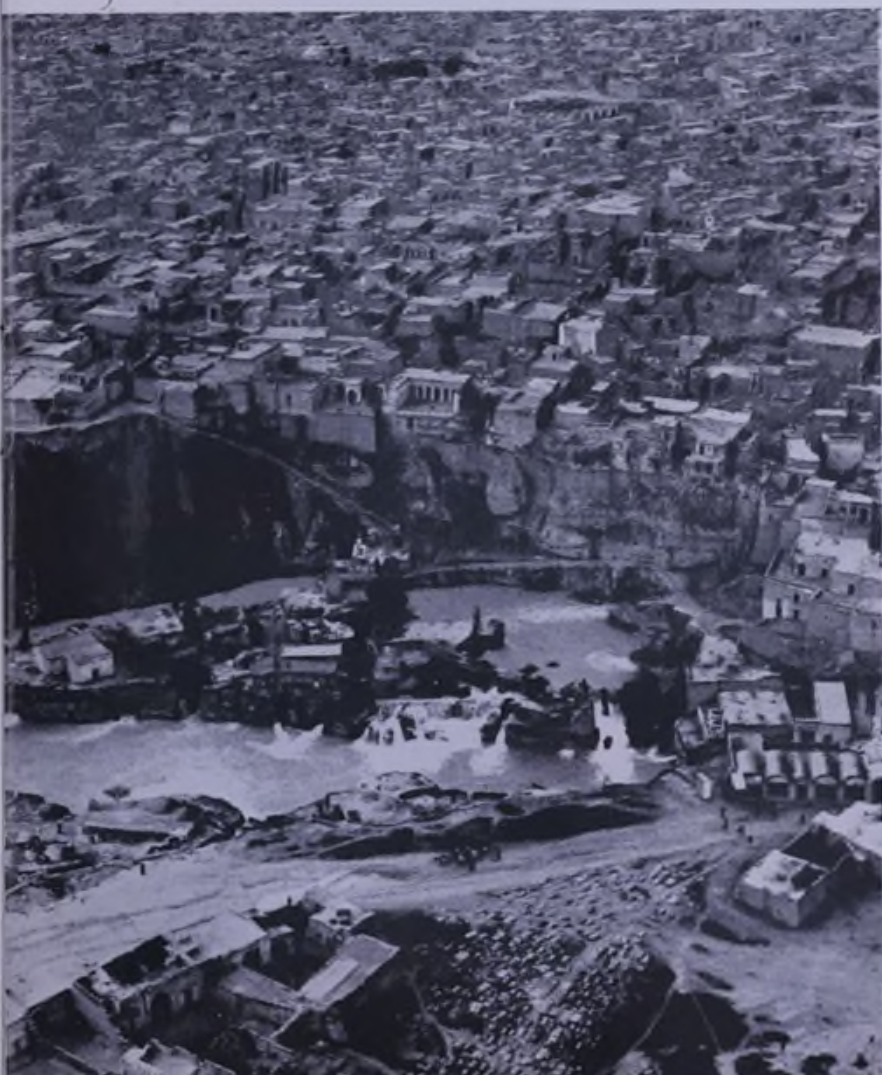
IRAN IN THE TWENTIETH CENTURY

Reza Shah was the creator of modern Iran. He reasserted the independence of Iran, hastened the industrialisation of the country and built the state railway. He had schools built, insisted that western clothes be worn, banned the wearing of veils by women, and introduced the boy and girl scout movements. He also decreed that in all official references the country should be called 'Iran' (instead of 'Persia', the name traditional in the west).

During the second world war Iran declared herself neutral, but when Germany invaded Russia the country became a vital route for the delivery of war supplies to the Soviet Union. In order to secure protection of this route, Russian and British forces entered Iran and were joined later by American forces. Shortly afterwards, Reza Shah abdicated and retired to South Africa where he died in 1944. He was succeeded by his eldest son, the present Shah, His Imperial Majesty Mohammed Reza Shah Pahlavi.



of Iran





THE PEOPLE

Some racial historians have held that most of the peoples of Europe can claim to have their origin in Iran. The name means 'Land of the Aryans', a race which is known to have appeared as a definable group in Iran at some time before 1,000 BC: most of the people who now live in Iran are their descendants. The present population of Iran includes a number of tribes—for example, the Kurds, of whom there are less than 1,000,000 living in the mountainous west; the Lurs, Afghans and Bakhtiari, about 500,000 strong, who speak various Persian dialects; the Qashqais and the Khamseh who speak Turki; and, of different origin, the Arabs, many of whom inhabit the plains of Khuzistan, the Baluchis and Turkomans. Minority groups include about 65,000 Armenians, who are found mostly in the cities, some 30,000 Persian-speaking Jews and a small number of Christian Assyrians. The total population of Iran today is variously estimated at between 14,000,000 and 19,000,000.

IN TOWNS

About a fifth of Iran's population is concentrated in cities like Teheran, which has a population of about 1,400,000, and in the other major towns—Tabriz, Isfahan, Meshed, Abadan, Shiraz, Resht and Hamadan. The townsfolk are merchants and tradesmen, or the craftsmen who make the exquisite carpets for which Iran is world famous and who produce beautifully designed brass and silver work, leather goods and embroidery.

IN THE COUNTRY

Outside the towns four-fifths of Iran's people live the age-old life of the farmer. Peasant families keep oxen, donkeys, sheep, goats and chickens to supply their basic needs, but nearly all the farmers are the tenants of landlords who live in the towns and are represented in the villages by managers or headmen. Under the system traditional in Iran the produce of a farm is shared between landlord and tenant in proportions determined by ownership of the land and by whichever party provides seed, water, oxen and labour.



H.I.M. the Shah at Lashkarak

CHARACTER

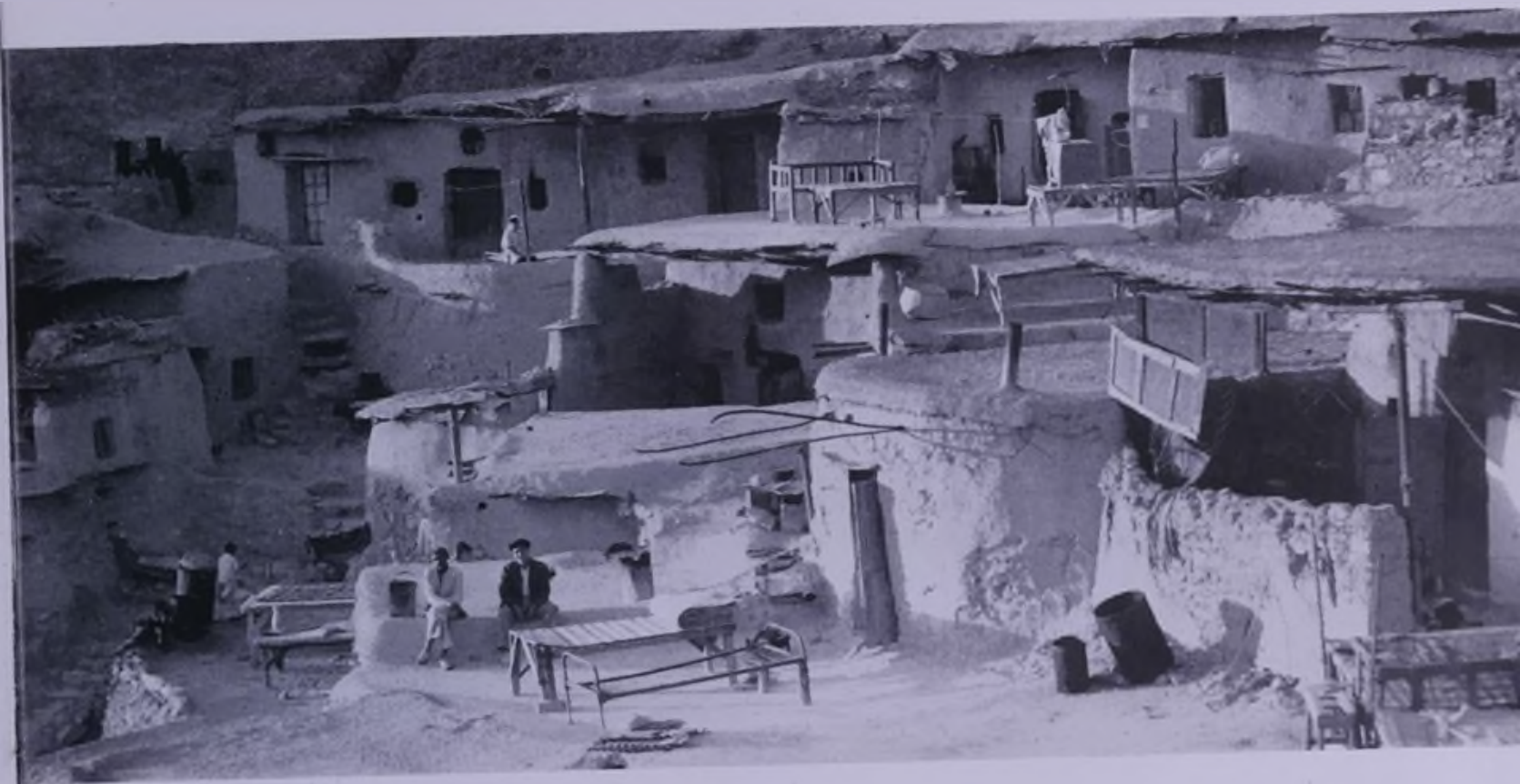
The Iranians are individualists who recognise a man's worth and give him credit for it.

They are an emotional people, lovers of the arts, with a sense of humour often directed against themselves—which is all the more attractive since it is uncommon among their neighbours in the Middle East. Women were once hidden behind the veil but this practice was officially abolished in 1936. Today they attend schools, enter the professions, and take jobs in offices and factories.

SPORT

The people of Iran are great sportsmen. Herodotus says of their ancestors that 'their sons are carefully instructed from their fifth to their twentieth year in three things alone—to ride, to draw the bow, and to speak the truth'. The earliest records show that they loved wrestling, shooting and horse racing, and, from the days of Shah Abbas, polo, which was first played in Iran; while the old sports of cock fighting and hawking are still followed in country districts. An important survival from the ancient system of physical training is the Zur Khaneh (gymnasium), where traditional exercises are performed in a special arena to the beat of a drum.

In their devotion to sport the people are led by the Shah himself. His education in Switzerland made him an enthusiastic skier, and on his return to Iran he encouraged winter sports at Lashkarak in the mountains outside Teheran. Table tennis and volley ball are among the most popular games nowadays, and horse racing, swimming, tennis, weight lifting and football all have their enthusiasts, and there are football clubs throughout the country with thousands of keen amateur players—professionals are unknown. Iran plays international matches against India, Pakistan, Turkey and other neighbouring countries.



RELIGION

The first national religion of ancient Persia was Zoroastrianism, named after its prophet Zoroaster who is believed to have founded the cult not later than the seventh century BC and, perhaps, much earlier.

BEFORE ISLAM

Zoroastrianism postulated an eternal conflict between the forces of good and evil in which humanity was called upon to join the forces of good under Ahura Mazda against the power of evil and darkness under Ahriman. Since light was the symbol of Ahura Mazda, the Zoroastrians venerated the fire on the altars of their temples. Some scholars believe that the artificial terrace at Masjid-i-Sulaiman, where oil was first found in quantity early in the twentieth century, was one of these fire temples, whose altar fires were fed by natural gas. Dr Ghirshman* sees the terrace as an 'ancestor' of the great terrace of Persepolis and possibly as the site of one of the first royal cities of the ancient Persians, built perhaps by Achaemenes or Teispes in the seventh century BC.

Until the coming of Islam in the seventh century AD, Zoroastrianism was the most widely held belief in Iran, though Mithraism, too, had influenced the religion of Iran from ancient times, for Mithras, the sun god, was a very old Iranian deity. Christianity was a force, especially in the north-west, from the third to the ninth century. The eclectic Manichean religion, founded by Mani in the third century AD, was influenced by Christianity, Buddhism and Zoroastrianism, and it is thought possible that Shapur I wished it to become the state religion.

ISLAM

In AD 637 the Arabs, newly converted to Islam, attacked Iran and, in time, subdued the whole country. Islam became the religion of the majority and the official national religion.

* R. Ghirshman, *Iran*, Penguin Books (1954), pp 123-4

Islam, or 'submission' to the will of God, is a religion founded by Mohammed, an Arabian born in Mecca in about AD 571. He declared that, at the age of forty, it had been revealed to him that he was the Apostle of God, the last of the prophets who, like Abraham and Jesus before him, had been sent to earth by God. Mohammed taught that God is One and that no other gods must be associated with Him. The form of worship is extremely simple: no images of the deity may be shown or worshipped, there is no ecclesiastical hierarchy, no ceremonial is prescribed. The Moslem (as the adherent of Islam is called) simply kneels at the hours of prayer, faces towards Mecca (the birthplace of Mohammed) and prays to his Compassionate and Merciful God.

The revelations of Mohammed, recorded as the word of God dictated to him through Gabriel, were collected by the Prophet's followers in the Koran, the sacred book of Islam, which is usually chanted aloud. (The word Koran means 'recitation'.)

The Moslem holds as articles of faith that 'there is no god but Allah and Mohammed is His Prophet' and that there will be a Day of Resurrection on which he will receive the reward or punishment that his conduct in this life has deserved.

He follows a moral code which commands him to fulfil seven obligations: to pray at certain times during the day; to give alms; to keep the fast from sunrise to sunset during the month of Ramazan; to make the pilgrimage to Mecca; to enjoin what is right; to forbid what is wrong; and to uphold the faith in peace or war (the Jihad).

In Iran today the official religion is Shi'a and its adherents are called Shiites. Shi'a is a branch of Islam produced by a division within Islam that may be compared in some ways with the division between Catholics and Protestants in the Christian faith. When Mohammed died in AD 632 leaving no son, there was disagreement about the succession to the Caliphate or leadership of Islam. In this



Head of Mithras found in London. 1954



Dr Ghirshman on the stairway at Masjid-i-Sulaiman

dispute two groups, who later became known as the Sunnis and the Shiites, held opposing views. The Sunnis (followers of the *sunna* or 'way') believed in an elective Caliphate and accordingly the first three Caliphs after Mohammed's death were elected or nominated. The Shiites, however, refused to recognise them and looked to Ali, cousin of Mohammed and the husband of his daughter Fatima, as the Prophet's rightful successor and the first of their Imams, or spiritual leaders. Ali became Caliph in 656 but was succeeded after his assassination five years later by a Sunnite, Mu'awia, whom the Shiites regard as a usurper. Ali's second son, Hussain, the third Imam, was killed at Kerbala in Iraq in 680 in opposing Mu'awia's son Yazid, the new Caliph. Kerbala is one of the Shiites' great places of pilgrimage since Hussain is venerated by them as a martyr. He is said to have married a daughter of Iran's last Sasanian king and so mingled the blood of the Prophet with that of Iran's royal line. The Shi'a branch of Islam became the official religion of Iran in 1502 and so remains today. Its adherents in Iran believe that Mohammed was succeeded by twelve Imams, the last of whom did not die but was taken up to Heaven and will return to earth in a Second Coming. To the Sunni articles of faith the Shiite adds two more: belief in the justice of God (with an important bearing on the doctrine of free will); and in the institution of the Imamate.

The Kurds who live in the north-west of Iran are still Sunnis, and other religious minorities include the Armenian Christians, the Jews, the Bahais and a small number of Zoroastrians. The influence of Zoroastrianism has survived historically in the celebrations at the New Year (*Now Ruz*), and in the use of a solar calendar (see Appendices, page 50).

RELIGIOUS OBSERVANCE

There are many Moslem religious festivals in Iran. Chief among them are the Id-i-Qurban, the Id-i-Ghadir and the Id-i-Fitr. The first of these commemorates



Shrine of Fatima at Qum



Tomb of the Imam Reza at Meshed

the sacrifice of Abraham on the 10th Dhu'l-Hijja, the last month of the Moslem year. The Id-i-Ghadir occurs eight days later and commemorates the day on which, according to tradition, Mohammed appointed Ali his successor. The Id-i-Fitr celebrates the end of the fasting month of Ramazan. The anniversaries of the martyrdoms of Ali and Hussain on 21st Ramazan and 10th Moharram (months of the Moslem religious calendar) are Shiite days of mourning.

The *Hajj* or pilgrimage to Mecca is, for Sunnis and Shiites alike, the most important of religious duties, and the Shiites also visit Najaf in Iraq, the burial place of Ali, as well as Kerbala. Other important Shiite places of pilgrimage are the shrine of the Imam Reza, the eighth Imam, at Meshed and that of his sister Fatima at Qum.

Religion to the Moslem is not only a system of beliefs but is also a code of conduct in many spheres of life. For example, certain foods are considered to be unclean—the pig in all its forms is one of them—and, to a strict Moslem, all forms of alcohol are forbidden. A Moslem may have as many as four wives but in Iran a man seldom has more than one. The legal system in such matters as marriage, divorce and inheritance is also based on Koranic law.

Since the mosque is a place of assembly and worship, persons who are not of the Moslem faith should not visit one, except by invitation or by special arrangement. On Friday, the day of communal prayer, the mosques are full of worshippers, who are led in prayer by one of their number who is wiser and more learned than others. The functions of this leader, however, are not such as can be performed only by him and by no-one else. In Islam there is no ordination to the priesthood in the sacerdotal sense of the word, although the clergy have, over the centuries, become a professional class. Islam has no sacraments and no ritual; the gathering together of the people in the mosque is an expression of Moslem unity in the worship of God.

ART AND LITERATURE

According to the strict tenets of their religion Moslems are not allowed to make or to exhibit idols, nor may they represent either human or animal figures. In the European eye this lends a note of starkness to all forms of Moslem art, which seems to be purely or, at least, very largely decorative and to give an overwhelming importance to decoration which, elsewhere, is only minor and incidental. Hence the arts and crafts of Islam are to a great extent confined to formal design—to the abstract line and the representation of flowers and leaves.

THE CRAFTS

This is less true in Iran than in Moslem countries generally. Iranian artists have always represented the human figure whenever they thought fit, and craftsmen used design and decoration with an ingenuity and imagination that enabled them, for instance, to develop the Arabic script for decorative purposes to a greater extent than the craftsmen of other Moslem countries where the script was indigenous.

Tile-mosaics, carpets and miniature paintings are probably the most impressive manifestations of Iranian art, since they combine design and decoration to achieve a form of beauty unequalled anywhere in the world.

The ruins that still stand at Persepolis and Ctesiphon display the magnificent architectural heritage of Iran, a heritage that embraces some of the world's richest treasures of antiquity. At Persepolis are the magnificent remains of the Palace of Darius and the Hall of a Hundred Columns; and the arch of the Sasanian royal palace at Ctesiphon near Baghdad, incidentally the highest masonry arch in the world, today stands clear against the sand and the sky. The mosques in such cities as Isfahan, Meshed, and Qum testify to the continuing tradition of Iranian architecture into the Moslem era.

Only less impressive, because on a smaller scale, are the minor arts of Iran—ceramics, wood inlay, calligraphy, book binding and illumination and metal work.



Primed fabrics being laid out to dry



The miniaturist

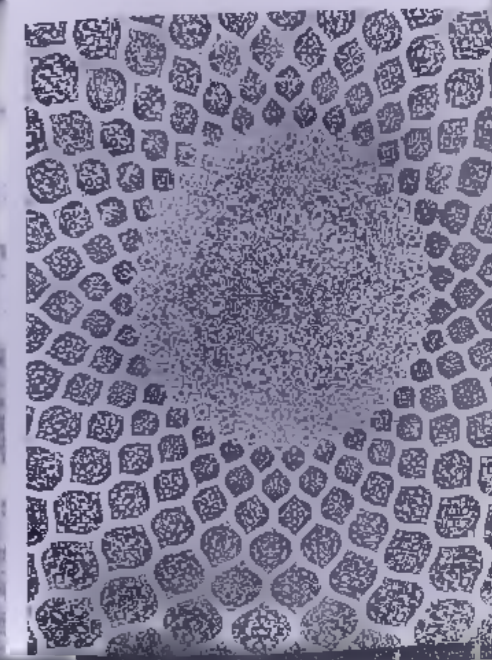
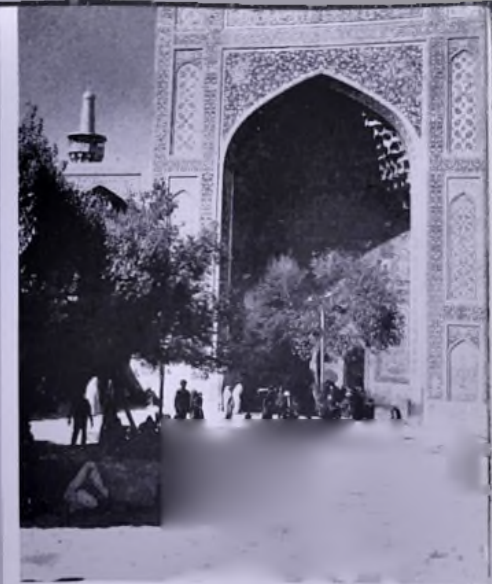
LITERATURE

The Iranian's love of the abstract finds today, as in the past, its best form of expression in poetry. Fortunately much of this poetry can be read in translation, although it cannot be fully appreciated at second hand. The translation from the Persian best known in the west is Edward Fitzgerald's rendering of Omar Khayyam. In Iran, Khayyam was more renowned in his own day as a mathematician and an astronomer, and although his poetry is popular, he does not rank as one of the country's most eminent poets.

Poetry is a natural form of expression in Iran and the verses of the great poets of the past are familiar to all classes of people. Philosophers, mathematicians, historians and mystics have all used poetry as a medium of expression.

Among the greatest and best loved of Iran's poets are Firdousi, Jalal-ed-Din Rumi, Sa'di and Hafiz. Firdousi, who lived at the beginning of the eleventh century AD, is best remembered for his *Shah Nameh* or 'Books of Kings', a collection of legends of Iran in the days before Islam, legends still related by storytellers in villages all over the country. Jalal-ed-Din Rumi, who died in 1273, a mystic poet who also founded the order of 'whirling' dervishes, is chiefly celebrated for the *Masnavi*, a long poem on mysticism in Islam. Sa'di's best known work is the *Gulistan* or 'Rose Garden', in which he expresses his teaching in the form of aphorisms. Hafiz, who died in 1389 leaving to posterity a collection of poems known as the *Divan*, is Iran's greatest lyric poet.

- OPPOSITE PAGE:
 LEFT: *The golden dome at Qum*
 TOP RIGHT: *Entrance to the shrine at Meshed*
 CENTRE: *Astrolabe inscribed with the name of Shah Sultan Hussain, dated 1124AH (1712AD)*
 BOTTOM RIGHT: *Cupola of Sheikh Lotfullah mosque*





U S S R

Caspian Sea

LEGEND

- ROADS ———
- RAILWAYS - - - - -
- PROJECTED - · - · - ·
- OILFIELDS [Symbol]

TURKEY

AFGHANISTAN

IRAQ

AFGHANISTAN

W PAKISTAN

SAUDI ARABIA



REITZ

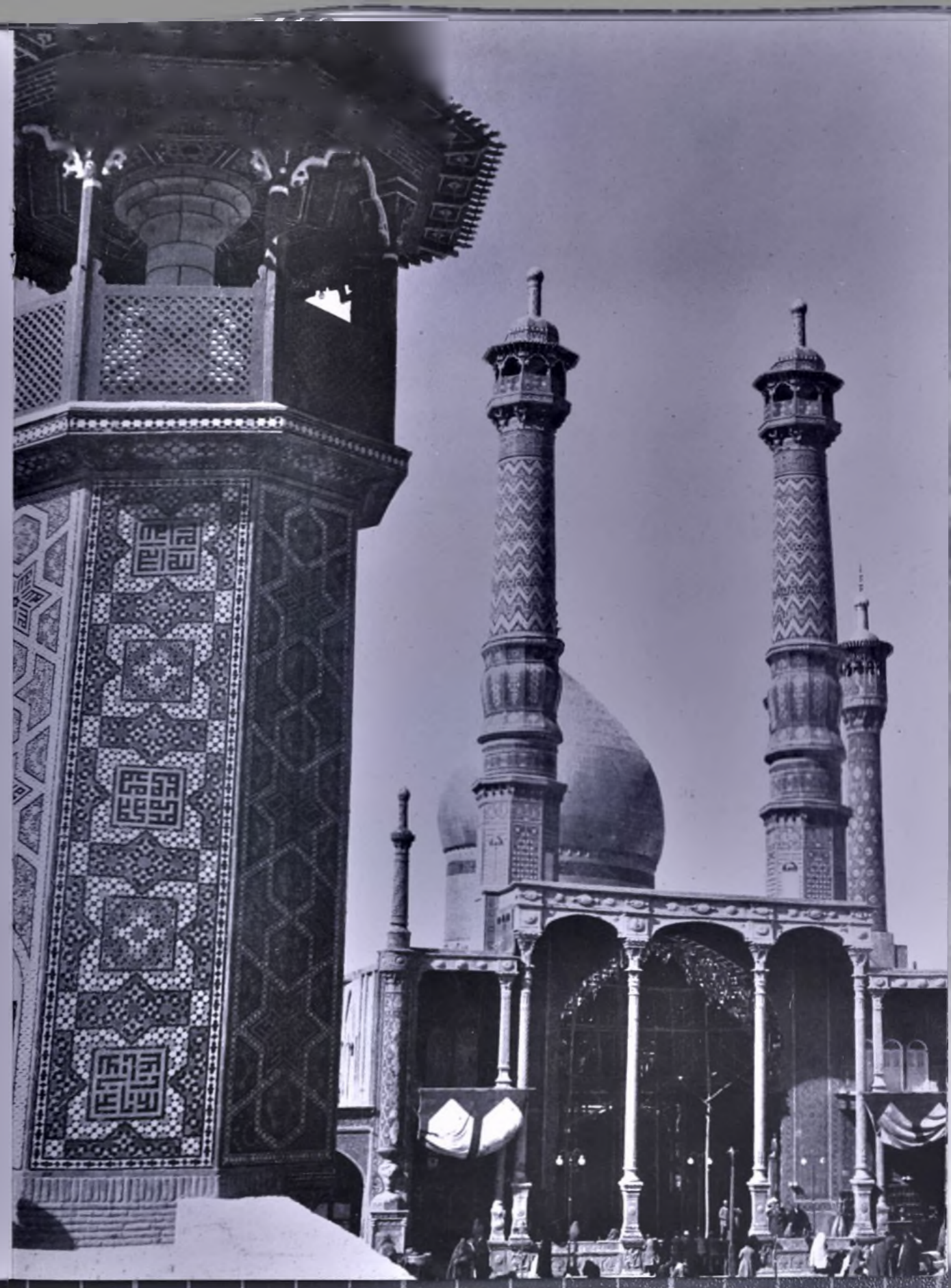
TIDINGS OF UNION

مژده وصل تو گو کز سر جان بر خیرم
طائر قدسم و از دام جهان بر خیرم

*Where are the tidings of union? that I may arise—
Forth from the dust I will rise up to welcome thee!
My soul, like a homing bird, yearning for Paradise,
Shall arise and soar, from the snares of the world set free.
When the voice of thy love shall call me to be thy slave,
I shall rise to a greater far than the mastery
Of life and the living, time and the mortal span:
Pour down, O Lord! from the clouds of thy guiding grace
The rain of a mercy that quickeneth on my grave,
Before, like dust that the wind bears from place to place,
I arise and flee beyond the knowledge of man.
When to my grave thou turnest thy blessed feet,
Wine and the lute thou shalt bring in thine hand to me,
Thy voice shall ring through the folds of my winding-sheet,
And I will arise and dance to thy minstrelsy.
Though I be old, clasp me one night to thy breast,
And I, when the dawn shall come to awaken me,
With the flush of youth on my cheek from thy bosom will rise.
Rise up! let mine eyes delight in thy stately grace!
Thou art the goal to which all men's endeavour has pressed,
And thou the idol of Hafiz' worship; thy face
From the world and life shall bid him come forth and arise!*

HAFIZ (1320-89)

Translated by Gertrude Bell
and reproduced by kind permission of her sister, Lady Richmond



GOVERNMENT

CENTRAL

Until the beginning of the twentieth century Iran was a feudal state ruled by absolute monarchs who were influenced only by religious leaders, tribal chiefs and powerful landlords. Revolutions in 1905 and 1906 eventually forced Muzaffar-ed-Din Shah to grant the country a constitution, which provided for two houses of Parliament, the Senate and the National Assembly (or Majlis). It was not until 1949, however, that the Senate actually came into existence.

The Senate has sixty members, thirty of whom are elected and thirty appointed by the Shah. The Majlis numbers 136 members, though the constitution allows for 162. They are elected by males over the age of twenty-one at elections which are held every two years and which are often spread over a period of some months. Cabinet ministers are appointed by the Prime Minister and cannot at the same time be members of Parliament.

The present Shah, His Imperial Majesty Mohammed Reza Shah Pahlavi, was born in 1919 and received his education mainly in Switzerland. He ascended the throne in 1941 on the abdication of his father.

PROVINCIAL AND LOCAL

The governors of provinces and the mayors of cities are appointed by the Ministry of the Interior. Whereas the judicial system was once entirely religious it is now based on the French legal code and has itself civil, commercial and criminal codes. Among the tribes and in the villages, however, the influence of the mullah, or Moslem religious leader, is still great and he acts as local magistrate.

For the purposes of local government, the country is divided into ten *ustans* (provinces), under an *ustandar*. Each *ustan* is divided in turn into a number of *shahristans* (townships), each under a *firmandar*. Their officials are normally appointed by the central government in Teheran, but in many cases town councils are locally elected.

H.I.M. the Shah distributing deeds of the royal estates to peasants



The Majlis building, Teheran



NATIONAL DEVELOPMENT

A government body, known as the Plan Organisation, is charged with a vast scheme designed to improve and develop agriculture and industry, health, education, transport, postal and telegraphic facilities, and town and village planning in Iran. The Plan, whose cost was originally estimated at £400,000,000, allows for the building of ten irrigation dams, 1,070 health clinics, two international airports and 1,000 miles of new railway track. In the next seven years it is proposed to spend \$800,000,000 of Iran's oil revenues on roads, railways, ports, electrification, cement factories and other industrial projects.

INDUSTRY

Except for oil, the development of modern industry in Iran began in the 1930s when Reza Shah sought for the first time to reduce his nation's dependence on foreign countries. Before that time such industry as existed was confined to such local and traditional products as carpets and pottery but even these goods were not produced on a large scale, although carpets of excellent quality and brilliant design have long been made by craftsmen in the towns and villages among the tribes.

In order to reduce imports Reza Shah created or subsidised the building of factories which he equipped with modern machinery from a number of European countries. By 1941, when he abdicated, Reza Shah had been responsible for bringing into operation some 250 industrial plants, of which thirty were owned by the state. These included textile mills and factories making glass, cigarettes, matches, paper, leather, vegetable oils, cement and munitions. Silk and jute mills, sugar refineries, and canneries for fish, caviar, fruit and vegetables have since been opened. Coal, copper, nickel, manganese, iron oxide and sulphur are mined in Iran and it is hoped that large quantities of these minerals and others will be exploited in the future.



Roads: the road to Teheran, near Hamadan



Dams: the Kuhrang dam

Water supply: construction of scheme for Teheran





Agriculture: reclaimed land near Abadan;



demonstration of farm machinery at Varamin

AGRICULTURE

Shortage of water is the greatest single handicap in the development of agriculture in Iran. Except in the country near the Caspian Sea, where there is abundant rainfall, no cultivation on a large scale is yet possible. This creates a problem of vital importance since eighty per cent of Iran's people are directly dependent on the land for their livelihood.

For centuries past some irrigation has been made possible by a system of underground canals known as *qanats*. A farmer who wants to irrigate his land will employ a professional well digger (known as a *muqanni*) to dig a well in the nearest hill or slope. When water is found—it may lie as much as 100 feet below the ground—a narrow tunnel is cut running towards the farmer's land. Every fifty yards or so another well must be sunk to allow the *muqanni* to remove the earth from the tunnel and to make possible the constant repair work that has to be done after the *qanat* has been completed. These canals often run down from the hills for many miles but they are quite inadequate for the needs of Iran's peasant farmers. The construction of irrigation dams is now planned on a large scale and two of these are already nearing completion.

Iran exports large quantities of nuts, raisins and dried fruit. Wheat, of which there is usually a small surplus for export, is the most widely grown crop. Barley and Indian corn are also cultivated, and rice of very fine quality comes from the fertile north. Cotton and sugar beet are produced in increasing quantities to supply the new factories and there are tea and tobacco plantations. From the north comes timber and there are some good local wines, especially round the towns of Shiraz and Qazvin.

COMMUNICATIONS—RAIL

Iran's railway system was begun at the end of the nineteenth century with a short local line in Teheran. During the first world war Russia extended her broad-gauge system into Iran by constructing a line to Tabriz in Azerbaijan, and the line from India was extended into Iran as far as Zahidan.



Irrigation: inside a qanat



inside the Kuhrang tunnel

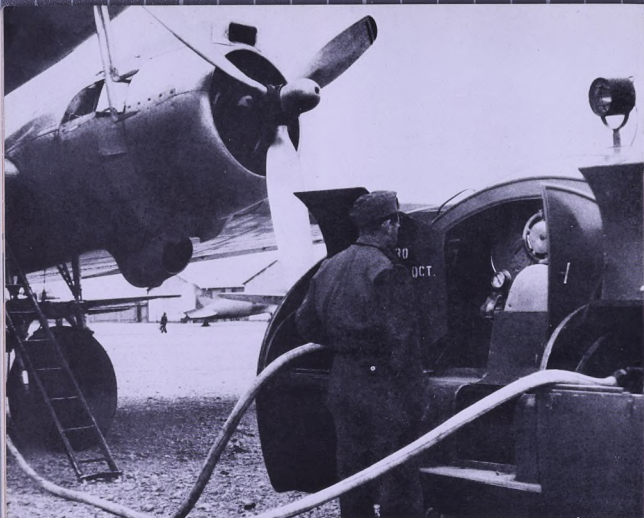
For economic reasons, and also to assist the process of political unification, Reza Shah began to build the Trans-Iranian railway in 1926. This line, one of the world's most spectacular engineering achievements, runs through the country from north to south linking the Caspian Sea with the Persian Gulf. Its cost, estimated at £30,000,000, was financed by government revenue. Rising from sea level to well over 7,000 feet along its 870-mile length, it crosses the Elburz and Zagros mountains, and in so doing passes through 224 tunnels and over 4,102 bridges.

Completed in 1939, the line has formed the backbone from which the Iranian State Railway system is now being extended. A branch line has been built from Ahwaz in Khuzistan to the port of Khorramshahr, a few miles from Abadan. In the north a line which now runs out from Teheran westwards to Qazvin and Mianeh will eventually be extended to Tabriz. Eastwards, Teheran is now linked to Shahrud and an extension will go on to Meshed. Another line is planned from Qum to the south-east through Kashan and Yezd and, in time, to Zahidan where it could link up with the West Pakistan system.

COMMUNICATIONS—ROAD

The road system in Iran, begun in the ancient days of the Achaemenian kings, was extended under the Sasanians and Safavids to form the trade routes of the great days of the Iranian Empire. They were, however, allowed to decay after the middle of the eighteenth century and it remained for Reza Shah to rebuild and extend them 200 years later. Further development came during the second world war when war material was carried across Iran to Russia.

Iran now has more than 23,000 miles of roads which can be used by motor traffic although they are not yet practicable in bad weather conditions. The oil industry has built about 1,400 miles of roads in the operating areas in Khuzistan, and the Government now plans to build or improve nearly 4,000 miles of main roads and about 12,000 miles of minor roads.



Airports: aircraft at Teheran

COMMUNICATIONS—AIR

Iranian civil airlines maintain services which link the main towns and cities and operate some international services. Iran possesses forty-one civil airports and the development plan calls for the building of two new seventeen local ones.

COMMUNICATIONS—SEA

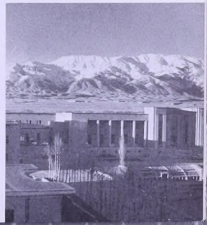
on a large
the ports at the head of



The Karkheh dam in Khuzistan



Combine thresher in use





OIL IN IRAN

Fire, one of the three sacred elements of Zoroastrianism (see page 18), was strikingly manifest in ancient Iran through flames, apparently miraculous, which we now know were caused by natural gas escaping from below ground in the oil bearing parts of the country and probably ignited by lightning. Fires still light up the night sky in the hills of Khuzistan, but today they are no longer a product of accident but a necessary part of the operation of the oil industry.

The oil resources of Iran, though known to exist in the time of Herodotus, were first seriously investigated on behalf of W. K. D'Arcy who, in 1901, was granted a sixty-year concession to search for and exploit oil, natural gas, asphalt and other materials. At first the efforts of D'Arcy's engineers were fruitless and, after many barren years, D'Arcy and his colleagues were almost prepared to admit defeat when, in May 1908, G. B. Reynolds, the engineer in charge, struck oil in commercial quantities at a place called Maidan-i-Naftun, in the foothills of the Zagros mountains sixty miles north-east of Ahwaz, capital of the province of Khuzistan in south-west Iran. This oilfield is still in production under its new name Masjid-i-Sulaiman ('The Mosque of Solomon') inspired by the ruined temple which lies in the middle of it.

In 1909 the Anglo-Persian Oil Company (whose name was changed to the Anglo-Iranian Oil Company in 1935 and to The British Petroleum Company in December 1954) was formed to take over D'Arcy's concession and to exploit it on a large scale. A refinery was built at Abadan, thirty-five miles from the headwaters of the Persian Gulf, and this was joined to the oilfield by pipeline. In 1928 a new oilfield came into production at Haft Kel, fifty-five miles south-east of Masjid-i-Sulaiman. A new concession came into force in 1933 whereby the duration of the company's rights was extended from 1961 to 1993, the area of the concession was reduced to an aggregate of 100,000 square miles, and royalty payments were revised.

The company's operations expanded rapidly. The annual production of crude oil which in 1912 had been only 43,000 tons and 1,100,000 tons in 1919, rose to



The needs of a new age produce the men to meet them.

over 10,000,000 tons in 1937. New fields were discovered at Agha Jari, Pazanan, Gach Saran and Naft Safid.

The shipping shortage, the closing of the Mediterranean and the loss of European markets reduced production for a time during the second world war, but thereafter the flow of oil outstripped all pre-war records until in 1945 production stood at nearly 17,000,000 tons and, in 1950, at 31,750,000 tons.

On 1st May 1951 the Act which nationalised the Iranian oilfields and the refinery at Abadan was signed by the Shah. Subsequent attempts at negotiation by the Anglo-Iranian Oil Company and by representatives of the British and United States governments failed and the company was obliged to cease operations and to withdraw from Iran; the last British employees left Abadan on 4th October that year. The case went to the United Nations Security Council and to the International Court of Justice at The Hague, but the court ruled that it was not competent to judge the issue. Further efforts at negotiation by the International Bank and by the American and British governments were unsuccessful. On 22nd October 1952 Iran broke off diplomatic relations with Great Britain.

In August 1953 Dr Musaddiq, who had become Prime Minister in April 1951, was succeeded by General Zahedi. Diplomatic relations between Teheran and London were resumed on 5th December, and talks for settling the oil dispute began again early the following year. The representatives of eight leading oil companies met in London and prepared a plan to revive the Iranian oil industry and to restore the flow of Iranian oil to world markets. On 29th October 1954 an Agreement came into force between the Iranian Government and the National Iranian Oil Company on the one hand and the eight oil companies on the other.

THE CONSORTIUM

The eight oil companies, whose representatives negotiated the Agreement under the chairmanship first of Mr Orville Harden and then of Mr Howard W. Page of

the Standard Oil Company (New Jersey), came to be known collectively as the Consortium. The companies and their original respective interests in the Consortium were: Gulf Oil Corporation, Socony-Vacuum Oil Company, Incorporated (now Socony Mobil Oil Company Inc.), Standard Oil Company (New Jersey), Standard Oil Company of California and The Texas Company each 8 per cent, Anglo-Iranian Oil Company, Limited (now The British Petroleum Company Limited) 40 per cent, N.V. De Bataafsche Petroleum Maatschappij 14 per cent and Compagnie Française des Pétroles 6 per cent.

The Agreement was approved by the Majlis on 21st October 1954 and by the Senate on 28th October. The next day it received the assent of His Imperial Majesty the Shah, and thus became part of the law of Iran.

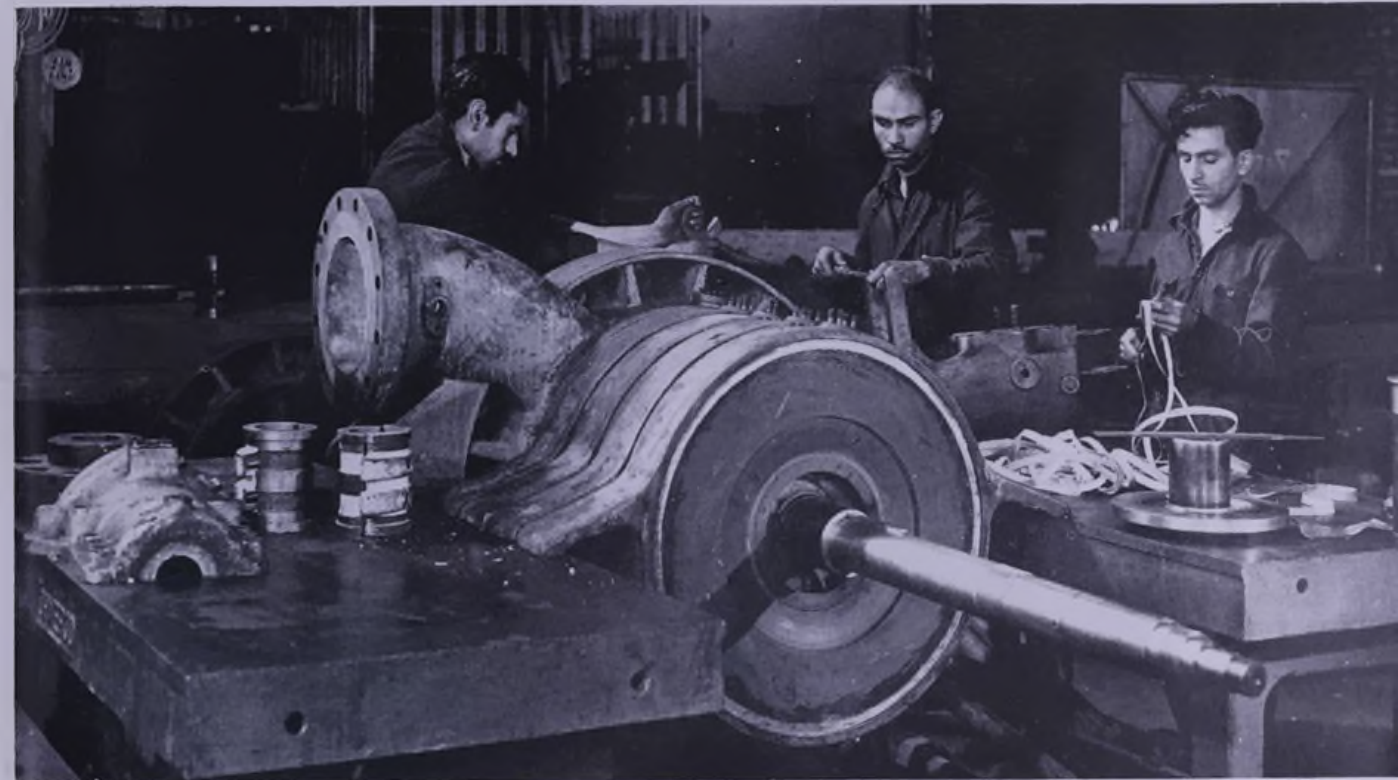
Subsequently, as from 29th April 1955, under an agreement to which all the original Consortium members had previously agreed in principle, and with the approval of the Iranian Government, one-eighth of the percentage interests of each of the original five American Consortium members was transferred to and divided between a further nine American oil companies.

These companies were American Independent Oil Company, The Atlantic Refining Company, Hancock Oil Company, Pacific Western Oil Corporation, Richfield Oil Corporation, San Jacinto Petroleum Corp., Signal Oil and Gas Company, The Standard Oil Company (Ohio), and Tide Water Associated Oil Company.

The Agreement is for twenty-five years with provision for three extensions of five years at the option of the Consortium, each extension being conditional, *inter alia*, on a progressive reduction in the area of operations until, during the last period, it would be about half the present area of approximately 100,000 square miles. To carry out the Agreement two Operating Companies have been formed by the members of the Consortium, both incorporated under the laws of the Netherlands. They are the Iraanse Aardolie Exploratie en Productie Maatschappij (Iranian Oil Exploration and Producing Company) N.V. and the Iraanse Aardolie Raffinage



The flow of oil is controlled by men who have mastered new trades and new skills . . .



in the plant and workshops at Abadan refinery . . .

in the oilfields . . .

at the wellhead . . .

in the testing shop . . .



along the pipelines . . .



and in the storage yards

Maatschappij (Iranian Oil Refining Company) N.V. These companies have been registered in Iran and have their management and operating headquarters there. They have received the necessary rights and powers from Iran and the National Iranian Oil Company to carry out exploration and production in a defined area in south Iran and to operate the refinery at Abadan, and they will exercise these powers on behalf of Iran and of the National Iranian Oil Company to the extent provided in the Agreement. Whilst the National Iranian Oil Company is the owner of the fixed assets of the oil industry in south Iran, the Operating Companies have the unrestricted use of them during the period of the Agreement.

In addition to these two companies in Iran, two companies were incorporated in England with their head offices in London. One of these, Iranian Oil Participants Limited, holds the share capital of the two Operating Companies, and the other, Iranian Oil Services Limited, provides them with services outside Iran such as purchasing, overseas recruitment and technical advice.

The Operating Companies themselves do not buy or sell the oil. Their function is solely to produce and refine it, for which they each receive a fee of 15 a cubic metre in addition to their operating costs. Both fees and costs are paid by 'Trading Companies', subsidiaries or branches of the Consortium members, appointed to deal individually and independently of each other with the buying and selling in Iran of the oil for export.

Each Trading Company buys its crude oil at wellhead from the National Iranian Oil Company for a 'stated payment' of twelve and a half per cent of its posted price at the point of export. It may then have it delivered by the Exploration and Producing Company either to the crude oil loading port of Bandar Mashur or to Abadan refinery. In the first case each Trading Company will sell the crude oil at the point of export to its individual customers (normally but not necessarily affiliates), who will export and market the oil independently outside Iran. In the second the Refining Company will process the oil for the Trading Company and



Off the job: at the boat club

and on the playing fields at Abadan





Medical care for the sick . . .

deliver the resulting products to it for sale in the same way.

The profits arising within Iran from the Trading Company's operations are taxed under the laws of Iran, and against the resulting tax payment is set off the amount of the stated payment already made to the National Iranian Oil Company for the crude oil. The effect of these payments taken together is to bring about an equal sharing of these profits between Iran and each Trading Company.

The Consortium members have guaranteed to produce a total quantity of crude oil, in addition to the requirements of the National Iranian Oil Company for internal consumption, of some 15,000,000 tons in the first full year of operation, 23,000,000 tons in the second and 30,000,000 tons in the third. After that time, it will be the policy of the Consortium members, assuming favourable operating and economic conditions in Iran, to adjust this quantity so that it will reasonably reflect the trend of supply and demand for Middle East crude oil.

For the refinery export programme they will strive for 6,500,000 tons in the first year, 10,500,000 tons in the second and 13,000,000 tons in the third.

It has been estimated that the total direct income to Iran for the first three full years of operation will be about £150,000,000.

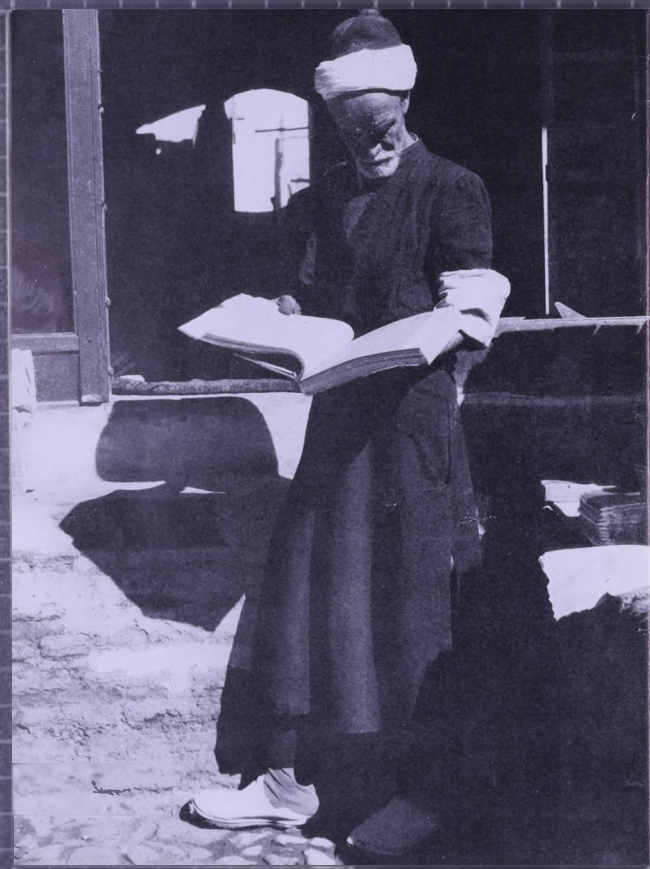
The National Iranian Oil Company may, instead of the stated payments, take crude oil in kind up to twelve and a half per cent of the total quantity produced for export as crude oil or products; while petroleum products required for consump-



and a full life for all

tion within Iran will be delivered to it by the appropriate Operating Company substantially at cost. Under the Agreement, also, the National Iranian Oil Company will have the responsibility for the provision, maintenance and administration of certain of the ancillary services required by the Operating Companies, known as 'non-basic' operations, such as housing, roads, medical services, transport and other public services. There is thus the closest collaboration between the National Iranian Oil Company and the Operating Companies in the interests of the Iranian oil industry as a whole.

The National Iranian Oil Company performs a number of different functions. Under its new statutes, approved in January 1955, it now holds all the shares of the Iran Oil Company, which is responsible for exploration and production of oil in Iran outside the area covered by the Agreement. A number of wells have been drilled at Qum, eighty miles from Teheran, and indications of oil have been found. The National Iranian Oil Company also operates the Naft-i-Shah oilfield and the Kermanshah refinery, which supply part of the internal requirements of the country; and it is responsible for handling the entire internal distribution and marketing of oil products in Iran. It may also engage in the export of the crude oil that it elects to take instead of the stated payment. The interests of the National Iranian Oil Company extend, therefore, to exploration, producing, refining, distributing and marketing.



APPENDICES

LANGUAGE

The language spoken by Iranians—in Persian, *farsi*—has changed very little from its Indo-European origin. It is related both to Greek and Latin in Europe and to the Sanskrit group in India. Speakers of English will find that some Persian words are recognisable because of their resemblance to their equivalents in English. Thus, 'father', 'mother', 'brother', and 'daughter' in Persian are, respectively, 'pidar', 'madar', 'baradar', and 'dukhtar'. 'New' is 'now', and 'better' is 'behtar'. Persian grammar is uncomplicated by genders, declensions or irregularities in the conjugation of verbs.

Arabic script is used and the Arab conquest of the seventh century brought many Arabic words into the original Persian. These additions and changes are now frowned upon and Arabic words are being replaced by others of Persian origin.

Apart from Persian, educated Iranians often speak excellent French and English. Other languages spoken locally are Turkish, Russian, Kurdish, Luri, Baluchi and Arabic.

NUMERALS

۱	۲	۳	۴	۵
1	2	3	4	5
۶	۷	۸	۹	۱۰
6	7	8	9	10

CURRENCY

The unit is the rial which contains 100 dinars. The National Bank fixes the effective rate of exchange and in February 1955 the rate was 210 rials to the pound sterling and 75 rials to the US dollar.

The rial used to be known as the kran and 10 krans made one toman. Sums of money are still commonly expressed in tomans rather than in rials.

There are coins for 50 dinars or half a rial (bronze) and for 1, 2, 5 and 10 rials (silver). There are bank notes for 5, 10, 20, 50, 100 and 200 rials.

WEIGHTS AND MEASURES

The metric system has been adopted in Iran for both weights and measures. For weights, however, local standards still apply in small towns and villages. The commonest units of weight are the *man* (approximately 6lb 9oz) and the *kharvar* (approximately 650lb).

THE CALENDAR

The civil calendar is based on the solar year of 365 days (366 in leap year), but the Moslem lunar calendar, with a year of 354 days, is used for religious purposes. They both start from the year AD 622, the year of Mahommed's flight from Mecca to Medina, but there is no simple correspondence between the two systems.

All that is required to find the Gregorian equivalent of any Iranian civil year is to add 621 to the Iranian year, remembering that the Iranian civil year normally begins on 21st March. A conversion table is needed to find the equivalent Moslem year. The months of the Iranian civil year and their Western equivalents are as follows:

Farvardin (31 days)	— 21st March to 20th April
Ordibehesht (31 days)	— 21st April to 21st May
Khordad (31 days)	— 22nd May to 21st June
Tir (31 days)	— 22nd June to 22nd July
Mordad (31 days)	— 23rd July to 22nd August
Shahrivar (31 days)	— 23rd August to 22nd September
Mehr (30 days)	— 23rd September to 22nd October
Aban (30 days)	— 23rd October to 21st November
Azar (30 days)	— 22nd November to 21st December
Dey (30 days)	— 22nd December to 20th January
Bahman (30 days)	— 21st January to 19th February
Esfand (29 days)	— 20th February to 20th March

The extra day of the Iranian leap year falls in the year immediately preceding the Gregorian leap year, when the month of Esfand has thirty days and the Iranian New

Year (*Nou Ruz*) immediately following falls on 22nd March. Thus the year 1334 began on 22nd March 1955 following the leap year 1333. *Nou Ruz*, beginning on 1st Farvardin, is a national holiday lasting several days.

Weekends in Iran are from midday on Thursday until Friday night, Friday being the Moslem day of rest.

Standard time in Iran is three and a half hours ahead of Greenwich Mean Time.

SHOPPING IN IRAN

Local arts and crafts in Iran will be of special interest to the visitor who wants souvenirs of his stay in the country.

It is always worth going to the original source when buying goods of this local kind. If at all possible, buy in the village rather than in the town, in the particular area rather than the nearby centre.

You may, of course, have to confine yourself to the towns, where you have a choice of the bazaars or the main shopping streets, in both of which you can expect fair prices but, in many cases, ought to be prepared to bargain.

Having chosen where to buy in town or village, the goods which are most worthwhile include locally woven silk scarves, usually sold in bazaars; genuine Iranian goods decorated in the style of the old miniature painters (bracelets, belts, cigarette boxes, etc); silverware in filigree earrings, necklaces and fobs from the north or in heavier silver cigarette cases, for example, from Isfahan; and carpets, rugs and mats. Persian carpets are famous for their beauty but they may often cost you as much in Iran as the same carpet will in any European capital city.

POSTAL RATES (JANUARY 1955)

Inland surface mail

Letters—Rls. 1.0 up to 10 gm ($3\frac{1}{2}$ oz) and Rls 0.50 for each additional 5 gm.

Postcards—Rls 0.50.

Inland air mail

Letters—Rls 2.50 for the first 10 gm and Rls 0.50 for each additional 5 gm.

Sea mail

Letters—Rls 2.50 up to 20 gm and Rls 1.50 for each additional 20 gm.

Postcards—Rls 1.50.

Air mail

Sea mail rate plus an additional Rls 3.50 for every 10 gm to the United Kingdom, France and the Netherlands, and sea mail rate plus an additional Rls 8 for every 10 gm to the United States.

RECOMMENDED READING

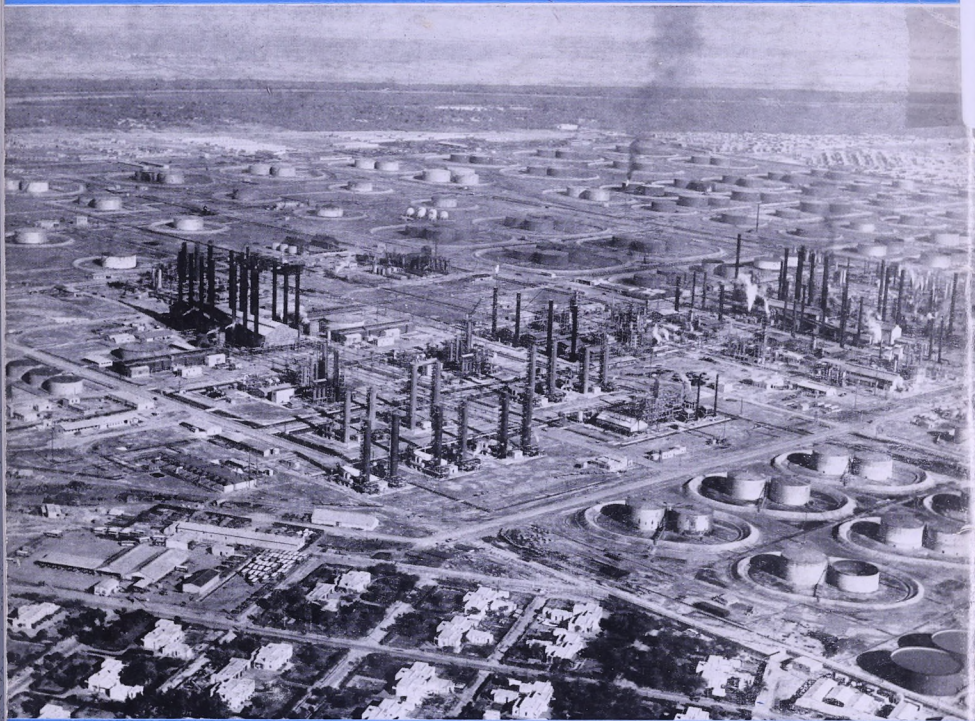
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ACKNOWLEDGMENTS

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Map by
 John Speed (1552-1629)
 showing Iran
 at the time of Shah Abbas;
 first published 1627 in
 'A Prospect of the Most
 Famous Parts of the World...'
 (Edition of 1676)



IRAN