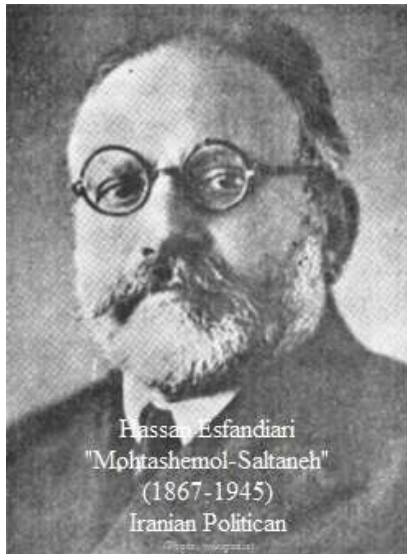


# From Dawn till Dusk

An article by **Nourollah Norma Gabay**

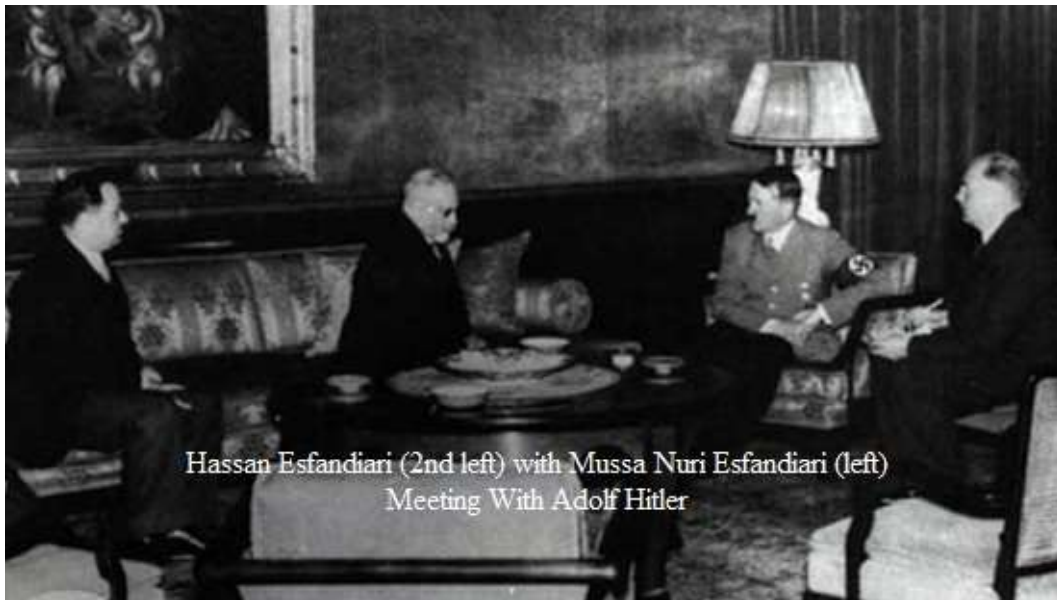
Editor: Ethical Pact

One of the most interesting stories of the scattered Jews of the world in the contemporary era was the dispute between Reza Shah and Hitler over the fate of the



Jews of Iran. Damned Hitler, in his stupid idea that he will take over Iran, brings up the issue of Jews with Reza Shah. Reza Shah Pahlavi's Shadarvan-e Jannat Makan, in response to Hitler, says about the Jews of Iran that "Jews of Iran are Jewish Iranians." We are all Iranians in Iran, even if we follow different religions and beliefs." In order to settle the dispute and since he is not sure that Hitler was convinced, Mr. Hassan Esfandiari (1867-1945) nicknamed Mohtashem Al-Sultaneh, the head of the National Council of Iran at the time, sent him to meet Hitler. During this trip, Reza Shah's wife and his two daughters His Highness Ashraf and His Highness Shams also visit Hitler. During this meeting, they presented two hand-woven Tabriz rugs, one with a picture of Hitler himself and the other with the Nazi logo. They give Hitler a gift of a broken cross, along with some Rafsanjan pistachios. Hitler tells Reza Shah's wife that he is happy that the Shah of Iran is a military person. He also says "we are not rich enough to give you gifts" and only autographs some of his photos and gives them. During the meeting, Mr. Esfandiari

succeeds Hitler should be convinced and in this way, Reza Shah will be spared from harming the Jews due to the possibility of Germany winning the war. A few years later, Hitler finally fulfilled his wish to conquer Iran with a gunshot You are buried .in your mouth win



It is shocking that big governments trade them among themselves without the citizens of their countries knowing. They are like shepherds who deal with the butcher and decide the fate of the sheep everywhere. Perhaps, if Reza Shah and his government had not wisely and courageously refused Hitler's sinister wish, the Jews of Iran would have suffered a very unpleasant fate. became It is appropriate to compare Reza Shah's position and approach with the intention of protecting the Jews of Iran with the open hostility of Amin al-Husseini, the mufti of the Palestinians in Jerusalem at the time, who during his numerous meetings with Hitler, encouraged .him to massacre the Jews as widely as possible



During this period, as a result of Berlin radio advertisements in Farsi, some ignorant and bigoted Iranians had accepted that Hitler was a Muslim! This belief combined with the inherent hostility of this group towards the Jews, made them very eager for Hitler to come, which luckily they took this wish to the grave. Some of them were young people who were giving Nazi salutes to each other in the streets of Tehran, hoping to reach water and grass! This group reached the point where, after the Second World War and during the era of Mohammad Reza Shah Pahlavi, they formed a pro-Nazism party known as "Sumka

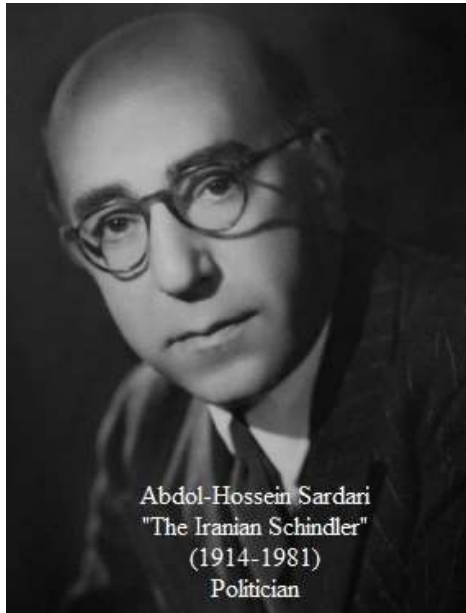
I remember well the commercials of Radio Berlin. Its presenter was a person named Shahrukh. This accursed preached anti-Jews with great fervour. His speech was extremely interesting and the naive crowd accepted everything he said. To this day, German goods have a different meaning for such people! Did this Mr. Shahrukh really believe what he was saying? It is said that a thief came to the house of a poor couple in the middle of the night and found nothing but a tinbak on the window sill. He found out that the lady is a dancer and performs a show with her husband. He woke them both up and ordered the lady to dance for him to the beat of her husband's tinbak. The lady started dancing reluctantly but gradually warmed up and raised her skirt and showed her legs. An hour later, the thief thanked them, gave them a coin and left. As soon as the door was closed, the husband beat his wife. The

weeping woman asked, "Man, why do you strike?" What have I done?!" The man  
"!said, "Your dancing was forced, but your limping was due to your own mischief  
In my opinion, even though Shahrukh Maaloon used to tell and promote the news  
according to his job, but the enthusiasm that he shows in spraying poison against  
the Jews. The gift was caused by the evil of his nature and he was not forced to do  
.it

Reza Shah's services for his country in just 16 years are really appreciated. It  
turns out that Reza Shah was fascinated by German industry, but he had no  
inclination towards Nazism. That is why he built Iran's nationwide railway and a  
number of buildings handed over to the Germans such as the building of the  
National Bank and other industrial works. It is said that during the opening of  
Veresk bridge towards Mazandaran, he ordered the German engineer to stand under  
the bridge to ensure that the bridge will be safe and reliable. He agreed with this  
part of the Germans' work. But unfortunately, the leaders of the allies mostly  
believed that Reza Shah was a Nazi, so they deposed him and exiled him outside of  
Iran. And unfortunately, he died in exile at the age of 66. It is interesting that the  
next generations of these allies also took his son Mohammad Reza Shah from Iran  
.when he was about 60 years old

I should note that Mohammad Reza Shah did not touch the royal jewels and the  
money of the National Bank when he left Iran. But what he took with him was  
happiness, laughter and relative freedom, including the freedom of women's  
clothing, as now after 45 years Iranians are shouting, "It belongs to us, it belongs to  
"!us

It is worth mentioning that simultaneously with the departure of Mr. Hassan Esfandiari, Mr. Abdul Hossein Sardari (1914-1981) as the head of the Iranian embassy in Paris and the uncle of Shadarvan Amir Abbas Hoyda, by issuing visas and passports to thousands of Iranian and non-Iranian Jews living in France and by convincing the Germans that the Jews of Iran are "Mousavi", saved their lives. One



of those survivors is a woman born in Iran and living in France at that time, who now lives happily and healthily in Los Angeles with her grandchildren and many results. They are not He can read Farsi, but he is fluent in French and English and he is one of my good friends. It is a matter of satisfaction that today in the *Yad and Shem Museum* in Israel, a memorial plaque has been installed to honor that honorable man .Shadrovan Sardari

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Yes, the life of the Jews during the long dispersion around the world was subject to various factors, including the fact that they continuously Reconciliation of big and small political deals They were! In sum, these internal and external factors are innumerable to the differences and colorfulness There have been incredible things among this nation. The emergence of various traditions and pronunciations among Jews is so much that, for example, in some ways it is hard to believe that a European Jew and a Yemeni are both - They are religion. Even the Jews of Eastern and Western Europe are so different that they cannot be compared with each other, and over time they divided into two main groups, Ashkenazi and Sephardic - and after

the Second World War, and as a result of the widespread propagation of the culture - of the Eastern European ghettos, into several religious groups and Non-religious .are divided

The word "Sefarad" originally means "Spain". Unfortunately, in 1492 AD, the ,Jews of Spain, the Sephardim, were expelled from Spain together with the Muslims and they faced various and extremely annoying doors. The only country that welcomed them and helped them was the Ottoman Turkey of that time. (In recent years, after about five hundred years, the King and Queen of Spain came to the Sephardi Synagogue in Los Angeles and, while expressing regret for the expulsion of the Jews, officially announced that the Sephardic Jews were actually granted honorary citizenship of Spain.) And the Great Exile, since the Silk Road, like a traveling exhibition of Chinese products, passes from China to the port of Venice in Italy, through Iran and near Kashan. Kurds, a small number of Sephardis came to Kashan and a smaller number of them went to Isfahan. Signs of this background can still be seen in the dialect of the Jews of these two cities, as Isfahani Jews call watermelon "Sandy" and the house "Keze", which has the same sound assandía . andcasa , "are in Spanish. Also, some Kashan Jews called their children "señor which is the Spanish word forseñor Although there are no precise documents, it ! seems that they traveled on the Silk Road for the purpose of trade and stayed in Kashan. Today, researchers say that a group of Kashan Jews are survivors of ,Spanish Jews. Rabbi Yedidia's friends said that his family and the Aryeh family .who were related to each other, are the 13th generation of Spanish Jews in Iran These two families are genealogical They also had a beautiful family tree letter or .sketch that remained in Iran

Based on my own studies and observations, I say that the dispersion and diversity of Jewish communities has led to a vast and colorful mosaic, about which books can

still be written and a lot can be learned. For example, one of the results of the cooperation between Jews and Chinese through the Silk Road is that the Chinese directly or through the Jews taught the Iranians how to produce silk. What is the carpet weaving industry? from Iran or vice versa, it was one of the products of this .trade. Of course, some aspects of this matter go back to about 2000 years ago Regarding the history of silk, it can be said with more certainty that it was the Iranians who learned this art from the Chinese and through the Jews, because in my childhood, the winding of silk thread after production was done only in Kashan and ,only by women. The Jew of the city does became. All the Jewish women worked and these women had made very basic machines with reeds, wood, etc., with the help of which they made silk thread. The work of my father and the rabbi's father Yedidia and dozens of people like them in Kashan were producing and preparing silk thread for weaving velvet and silk carpet. Personally, I remember that years ago, after returning from school, I would go to several places and see 85 housewives who were feeding the baby with one hand and spinning the bobbin with the other hand. They turned, coiled I would take the silk and take it to my father's .room

During my travels, I always used to go to the local synagogue as much as possible ,and spend Shabbat with the people there. I admit that it was not only for worship but in the synagogue I was informed about the life of the people of that area and I learned a lot. Among them, during my trips to various cities and countries such as Mexico, Venezuela, Panama, Hong Kong, Barcelona in Spain, Paris in 1955 and other places, I always went to the synagogue and I have very good memories of them. . By studying these examples, it can be said without exaggeration that over ,time, Jewish communities have been present in more than 1000 places in the world

but unfortunately many have either migrated or disappeared. God bless Professor Amnon Net Sar May He said that in Iran alone, there were fifty Jewish cities - to the extent that the Israelite Alliance had branches in several Iranian cities. With a closer look, you can see that these Jews often settled in unfavorable areas such as ,remote cities behind mountains, with those old dangerous roads, such as Damavand Nahavand and dozens of other small and large cities in Iran. The oldest document of Jewish residence in Iran dates back to more than 2000 years ago when they lived in the city of Shush, next to the tomb of Daniel Nabi and near Ahvaz, located in .Khuzestan

,Anyway, around 1982, along with my dear wife Ravanshad Mehbobeh Khanum we went to Taiwan during our trip to the Far East and stayed in Taipei in a hotel owned by the queen of this Chinese island. It was a very interesting and beautiful place. Our stay coincided with Day of Kippur, and in honor of this day and observance of *fasting* , we went in search of a synagogue. On Yom Kippur, my wife and I got an address from the hotel officials and went to the synagogue. We were surprised to see that there were about 150 people in the synagogue. Most of them were men because they all came to work. The majority was with the Israelis. A few ,minutes passed. The kidnapper of the synagogue, who was an old English man entered the synagogue with his wife, who was a young Chinese lady. Rabai asked everyone to introduce themselves and say where they are from. It was my turn and I said that I am from Iran. The person who was sitting next to me said that he was !from Yemen. Rabai suddenly became excited and said, "Bah bah!" How good .During the war, I served as a soldier in the British army, and I was sent to Yemen There I went to a synagogue and to my surprise I saw that some people were holding their *siddurs* and *torahs either upside down or turned left and right.* are and read I looked again and saw that I was not wrong. A man had really mastered *Sidor and*



*read easily!* I laughed and said what is this?! The synagogue rebbe said, "In the old days, we didn't have enough *Torahs* and *Siddur* . *The teacher would sit at a small table, open the cover of his Torah or Siddur* , and teach the children. The students sitting around the table looked from the same angle. , they learned and read from the left or right sides, head and bottom. For this reason, they are used to reading the ".book from the top and bottom or from the left and right sides

This interesting anecdote and many other examples of the differences and contradictions between the customs and traditions of Jewish communities indicate that what has overshadowed and neutralized these differences and caused the unity of this nation and its preservation over thousands of years is itself. it's *yours* If it were other than this, there would be no trace of Judaism left at all. It is not a joke that these people have spread more or less in thousands of small and big cities .around the world during 2000 years and still feel unity and closeness with each other

The diversity of Iran's Jewish communities alone formed a significant part of the colorful mosaic of the Jewish world. After Reza Shah came to power in Iran, Tehran gradually became officially and practically central, and as a result, the majority of ,Jews from other cities and towns gradually came to Tehran from around 1940. Soon ,with the migration of the majority of Jews from cities such as Kashan, Hamedan Isfahan, Yazd, Shiraz, etc., which were considered "Jewish settlements", Tehran .accepted the majority of Iranian Jews

As a joke, but half-serious, the people of Tehran used to talk to the people of ,Shahrستان and say They laughed that "the people of Isfahani who arrive in Tehran the first thing they ask is, 'Where should we spread the rug?!'" Hamadanis with an !empty bottle in hand, look for the drug market and go straight Nasser Khosrow Tiles, brick, clay, in a silk napkin as a business office They wrap it, put it under their arms and ask, "Where is Amir's palace?!" But the Yazidis ask, "Where is the

!synagogue?" because all *the shamashes* or servants of the synagogues were Yazidis .up to the end

Of course, because Tehran was more central and free, the people of Tehran socialized more with non-Jews. In fact, even many of the foods that Iranian Jews provide today originally came from Tehran, which the Tehranis themselves had .learned from others

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The story of Iran's Jews, especially during Reza Shah's era, is tied to the schools of the Universal Israelite Alliance and the extremely valuable services of this organization, not only to the Jews but to all the people of the country. The first steps for the foundation of these schools in Iran were taken years before the reign of Reza ,Shah and from the time of Naser al-Din Shah; But when Reza Shah came to power a large number of these schools were opened in various cities. From that time onwards, undoubtedly, a large number of Jews and Muslims are indebted to the .Alliance

To be more precise, since 1867. That is, when the officials of the Israelite Alliance in France from Naser al-Din They got permission from the king, and 25 years passed until the establishment of the first school. From 1867 onwards, first from the alliance of two people with a cart and a cart - a car that was not in use! - By traveling on the dangerous roads of that day, they came to Iran from France to .found these schools to tear Finally, in 1898, they opened the first school in Tehran two years later,. Hamadan Alliance was opened in 1900 and then Isfahan and other cities and towns were added to this group. In this way, as Ms. Homa Natiq mentioned in her book "Farhang Ferangi", the Israelite Alliance gradually opened schools in several cities of Iran and welcomed Jews and non-Jews. It is worth noting

that as it is today We see, this organization became the foundation of the current .progress of the second, third and fourth generations of Iranian Jews

In my opinion, the best generation of Jews and a part of Iranian Muslims were those who rose at the same time as the Pahlavi era and were able to leave Iran during the Pahlavi era. Or rather, the best generation of Iran's history emerged in this interval between the coming and going of the Pahlavi dynasty. Peace be upon the Pahlavi kings of Iran, who did the greatest service to Iranians and especially to .Iranian Jews or Jewish Iranians

I am sorry that despite all the services of this organization, Alliance Israelite was not appreciated even once in the country's newspapers. At one point, according to the documents, 670 students were studying in Hamadan Alliance, only 175 of them were Jews and the rest were Muslims and other religious and social groups. In my own city of Kashan, the first ones to register were the children of soldiers and other prominent Muslim figures. There, too, the Alliance never discriminated between Jews and others and loved everyone accepted. Here, it is enough to mention only .three examples of the achievements of this organization at the national level Imagine that the Minister of Education of Iran during Reza Shah's era, as well as Mr. Hossein Ala, the Prime Minister and Dr. Jahanshah Saleh, the Minister of Health during Mohammad Reza Shah's era, from whom on page 402 of my book with photos and excerpts I have read his writings, all three of them said that he was a student of Alliance are

Clouds, wind, fog, the sun and the sky are working                      so that you don't eat bread without care

,With thanks and best wishes

Nurullah "Norman" Gebay

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This website contains an archive of free copies of articles, notes His works and ,books in Persian and English languages, including the book *Moments for Thought Dictionary of Kashan Jewish Dialect* , and will soon be *in sync with the times* (under .(preparation