
Historical Atlas of Iran

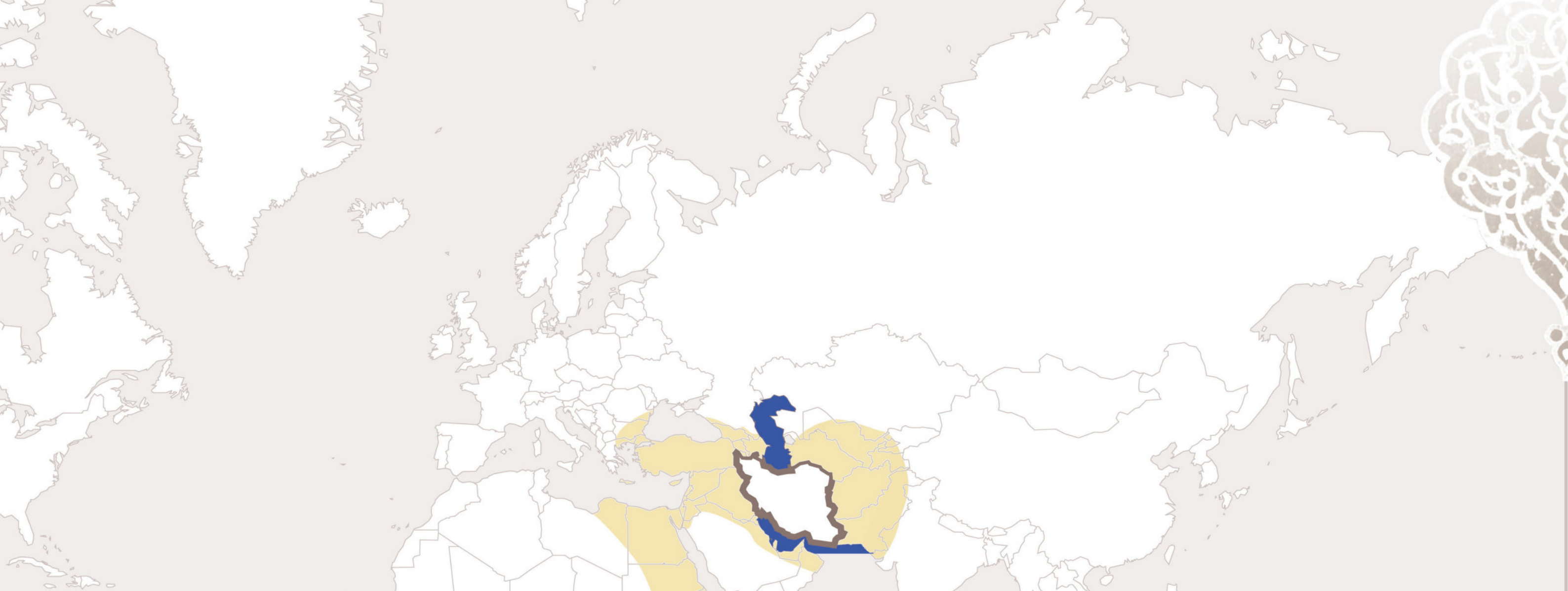


10726 BC to 1970 AD

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.N.B

.There are three calendars used simultaneously in original farsi work: Gregorian calendar, Zoroastrian calendar, and Islamic calendar

:Abbreviations are as follows

BC – Before Christ

AD – Common Era

BZ – Before Zoroaster

ZE – Zoroastrian Era

AH – Anno Hegirae

SH – Solar Hejri

.However, in the English translation only the Gregorian calendar is mentioned

It is imperative to keep in mind, the maps used in this book are satellite maps and aerial pictures. Natural marks, such as lakes or rivers are shown in their current condition. Ofcourse, in passed periods they bore different shapes and sizes

The names of the places in early ancient times are taken from Vendidad and Shahnameh, and names in ancient and modern times are taken from the related records and documents

.For better understanding of geographical places, the current names are used in the maps

Dr. Houshang Tale

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N.B.

Shahanshahi is not the same as Empire. The word Shahanshah means King of Kings. It is a unifying term rather than that of conquest, which the latter suggests.



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Preface

Great Iran, Aryana, Irana, Iran

Long through history - from thousand years ago to at least passed two centuries - the government of Iran was expanded on the Iranian plateau.

The Iranian plateau is a world well-known geographical entity, its borders reaching beyond Caucasus Mountains and Syr Darya in the north, Pamir Plateau and Indus River in the east, Indian Ocean and Persian Gulf in the south, and Euphrates River in the west.

For many centuries the capital of the Iranian Shahanshahi was located on the western banks of the Tigris River. Therefore Mesopotamia was called “the heart of Iran”.

This vastness of more than 4 million square kilometers, was Iran’s government’s territory for thousands of years. Of course from time to time it would expand beyond the Iranian Plateau, and many times it would also accommodate several Iranian governments, which were ruling together; side by side, or at war.

After the rise of the Ottoman Empire in the region, due to the invasions of the said government to Iran’s territory during several centuries, and due to the ongoing wars between two governments, parts of the western regions of Iran were lost; today’s westerns borders are nearly the result of the same conflicts.

Beginning of the 19th century, Iran was invaded by European Colonists [?] - Russian Empire and the British rule. In less than 70 years Iran’s government was disintegrated by the said empires and vast regions were annexed to Russian empire and some parts became subjected to British government. The process that started in 1813, ended in 1881 - the Great Iran was disintegrated in exactly 68 years.

The treaties leading to segregation are as followed:

Treaty of Gulistan (1813): By this treaty parts of the Caucasus were annexed to Russia.

Treaty of Turkmenchai (1828): The remaining parts of the Caucasus were annexed to Russia.

Treaty of Paris (1875): By this treaty Afghanistan was annexed from Iran.



The segregation of Makran and Beluchistan (1871)

The Annexation of Sistan (1873)

Treaty of Akhal (1881): the segregation of Khwarezm, and transoxiana, (Central Asia) annexed to Russian empire.

Since during the process of annexations in 19th century, Iran's official capital was Tehran. So, after each partition the name "Iran" was used to determine the land mass with the capital in it.

Therefore, in recent years, due to the lack of awareness, these two concepts usually overlap each other – "Iran", the great land before segregation, and "Iran", referring to the Iran's government after 19th century. It has been a misunderstanding, even for its own inhabitants - would it be that Kabul or Bukhara were Iran's capital, today we would know a total different geographical location to be Iran. Thus, we need to differentiate these two concepts, by using the name "Great Iran" or "United Iran" or, as it is common in Afghanistan, "Aryana" referring to the lands before 19th century. It is an important task to educate the younger generation of these ancient countries with great civilization and close cultural roots, to know that they are children of the same father, now living in different parts. And to show them that they need to seek each greater unity through strong cultural bonds they share with one another.



I. Caucasus Region:

Republic of Azerbaijan (Aran)

Republic of Armenia

Republic of Georgia

Regions annexed to the Russian Federation: Dagestan, North Ossetia, Chechenia, Ingushetia, Kabardino -Balkar - Krachai, Cherkassy and Adygea

II. Khwarezm and Transoxiana (Central Asia) Region:

Republic of Turkmenistan

Republic of Uzbekistan

Republic of Tajikistan

Regions annexed to the Republic of Kazakhstan and Kyrgyz Republic

3. Afghanistan

4. Today's Iran

5. Regions of Makran and Balochistan annexed to British India and later to the Islamic Republic of Pakistan, etc.

6. Kurds , people and other regions in the western Iran, annexed by Ottoman empire

7. Bahrain



Chapter one

Early Ancient Iran

A- Airyanem-Vaejah

Airyanem-Vaejah, Iranian's motherland, was located on the banks of the "Fair" Daitya River; it is believed to be the first habitable land created by Ahuramazda.¹

Airyanem-Vaejah means Iranian's land and Iranian's original land² – the cradle of Iranian culture, as is called by Dr. Mohammad Moghadam³. The first Fargard of Vendidad reads:

"The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaeja, by the Vanguhi Daitya"

The habitation of the Iranians in Airyanem-Vaejah, to which Ahuramazda refers as "the first land", occurred at 10762 B.C.⁴ which is the beginning of the Iranian 12000 year calender.

In accordance to the calculations done by Zabih Behrouz, 10762 B.C. is the beginning of the 12 thousand years of Iranian calendar.⁵

"The first day of the first millennium was Friday, Farvardin 1, the year of the mouse (9036 Solar Year), and 70 years before Zoroaster [i.e. 1726 BC.] .

There are debates as to the location of Airyanem-Vaejah, but no exact outcome. Some scholars believe that Fair Daitya has to be Araxes River or Zarafshan River. While in the Sassanid era Indus River was mentioned the same.⁶

Prof Arthur Christensen believes "*Airyanem-Vaejah, name of the motherland of the Iranians as mentioned in religious texts, throughout the years was the most important used word referring to different locations.*"⁷

According to Prof. Jalil Doustkhah Airyanem-Vaejah was located in Central Asia.⁸



“From the applications of the name in New Avesta (especially in first and second Fargards of Vendidad) and as is shown in the orientalist and scholars studies, Airyanem-Vaejah was located somewhere in Central Asia - near Khwardam (Khiva).”

But it is to say that Airyanem-Vaejah was located in far northern latitudes.⁹ At the end of the last ice age (10th-9th millennium B.C.), when for the last time glaciers expanded, they have reached south to the 33 degree latitude. During their first wave of migration to the south, Iranians reached Soghdiana. But, If they were already in Khwarezm, then why the migration?

And let's not forget that in the process of migration, nations would take their toponyms with them, Iranians also have brought the name “Airyanem-Vaejah”. According to Christensen¹⁰ :

“Through the ages [the name] was used as to mention different locations in Iran.”

As the result of Iranians (Aers) migrated due south, they :¹¹

“Would take Airyanem-Vaejah with them. Although Airyanem-Vaejah is always on the banks of the Fair Daitya, there's no mentions of ice age and ‘demonic’ cold.”

Truth is, after migration, year by year, Iranians took Iranian Plateau as to be Airyanem-Vaejah. The Fair Dayiti, also, was taken to be Amu Darya, Tigris, Euphrates, Arvan Rud [Arabic. Shatt al-Arab], Helmand, Karun, Araxes, Halil River, ... etc.

At the end of the fourth ice age, i.e. 10th-9th millennium B.C., something new affected Airyanem-Vaejah.¹²

“As it seems, in this era [10th-9th millennium B.C.] ‘worm’ glaciers, which were retreating, once again for the last time got expanded. This expansion reached to 33rd degree northern latitude and resulted in temperature drop in Iranian Plateau.”



With the expansion of glaciers Airyanem Vaejah,[Iran vij] the first settlement of Iranians started to get cold. Conditions were so that winter would last for ten months and in the two remaining months, water, soil and trees were cold. The first Fargard of Vendidad reads:¹³

“The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaeja, by the Vanguhi Daitya. Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and Winter, a work of the Daevas [Ahriman]. There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees.”

To avoid the cold, Iranians took refuge under ground (i.e. var). This surprising phenomenon has been recorded in our ancient documents; past many thousand years, the first Fargard Vendidad informs us: ¹⁴

21.

“The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaejo of high renown, by the Vanguhi Daitya. The fair Yima, the good shepherd, called together a meeting of the best of the mortals, in the Airyana Vaejo of high renown, by the Vanguhi Daitya.”
To that meeting came Ahura Mazda, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas. To that meeting came the fair Yima, the good shepherd, in the Airyana Vaejo of high renown, by the Vanguhi Daitya; he came together with the best of the mortals”

22.

“And Ahura Mazda spake unto Yima, saying: ‘O fair Yima, son of Vivanghat ¹⁵! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snow-flakes fall thick, even an Aredvi deep on the highest tops of mountains ¹⁶”



23.

“And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes[vara]”.

24.

“Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.”

25.

“Therefore make thee a Vara, long as a riding-ground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. Therefore make thee a Vara, long as a riding-ground ¹⁷ on every side of the square, to be an abode for man; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.”

26.

“There thou shalt make waters flow in a bed a Hathra ¹⁸ long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and as gallery.”

27.

“Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.”

28.

“Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; thither thou shalt bring the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.”





30.

“ In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara thou shalt seal up with thy golden seal ¹⁹, and thou shalt make a door, and a window self-shining within ²⁰. ”

33.

“And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires ²¹. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep. ”

34.

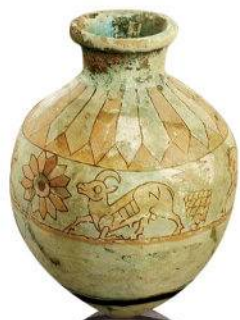
“ There he made waters flow in a bed a hathra long; there he settled birds, on the green that never fades, with food that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery. ”

35.

“ There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth . “

36.

“ There he brought the seeds of every kind of tree, of the highest of size and sweetest of odour on this earth; there he brought the seeds of every kind of fruit, the best of savour and sweetest of odour. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara. ”





38.

“ In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.”

39.

“ O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?”

B - Ires (Iranians) Migration

After this age of ice and snow, the Ires (Iranians) were facing a population explosion, following Jamshid Vivanghan (or others) migrated due south, in three waves. As mentioned, the increase in population and lack of livestock made the environment inhabitable.

“Jam Vivanghan”, for three times led Iranians to the southern regions, each time entering new territories. The second Fargard of Vendidad reads ²²:

8.

“ Thus, under the sway of Yima, three hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.”



10.

“ Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal ²³, and bored it with the poniard, speaking thus: ‘O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men.’ ”

11.

“ And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished. ”

12.

“ Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. ”

14.

“ Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: ‘O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.’ ”

15.

“ And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished. ”

16.

“ Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men. ”





18.

“Then Yima stepped forward, in light, southwards, on the way of the sun, and (afterwards) he pressed the earth with the golden seal, and bored it with the poniard, speaking thus: ‘O Spenta Armaiti, kindly) open asunder and stretch thyself afar, to bear flocks and herds and men.’”

19.

“And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.”

Thus, in a period of 1800 years (300 + 600 + 900 winter) Ayr̥s were led three times, by “Jam Vivanghat” (or another person with the same surname) to south. Each time a portion of land was added to their lands. Thus, at the end of last migration, Ayrianam-Vaeja was larger three folds.

The first Fargard of Vendidad speaks about the creation of countries [lands]. Undoubtedly these lands are associated with the discovery of “Jam Vivanghat”. On the other hand these lands are the same land masses that are named as “Seven Countries” in the Yashts ²⁴.

‘On Arezahi and Sawahi, on Fradadhafshu and Widadhafshu, on Wouru-bareshti and Wourujareshti, on this bright karshwar of Xwaniratha, the abode of cattle, the dwelling of cattle, the powerful Mithra looks with a health-bringing eye ; And Rashn Yasht says : ²⁵

10 .

“ Whether thou, O holy Rashnu! art in the Karshvare Savahi, we invoke, we bless Rashnu. I invoke his friendship towards this var prepared ... in whatever part of the world thou art. ”

11 .

“ Whether thou, O holy Rashnu! art in the Karshvare Fradadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art. ”





12 .

“ Whether thou, O holy Rashnu! art in the Karshvare Vidadhafshu, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art. ”

13 .

“ Whether thou, O holy Rashnu! art in the Karshvare Vouru-bareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art. ”

14 .

“ Whether thou, O holy Rashnu! art in the Karshvare Vouru-jareshti, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art. ”

15 .

“ Whether thou, O holy Rashnu! art in this Karshvare, the bright Hvaniratha, we invoke, we bless Rashnu, the strong. I invoke his friendship towards this var prepared in whatever part of the world thou art. ”

Let's not forget that the names mentioned in Yashts are very old, and mutual between the Iranians, Turanians, Sarmatians and Sandians.

In the first Fargard of Vendidad, we meet newer Iranian names. Of course, Airyanem-Vaejah is located near the fair Daitya.

Although the above are quite old, but parts of the name may be familiar to us. Undoubtedly these names were replaced by newer ones.

As mentioned, Iranians main land was inhospitable due to cold and sever conditions, and Ayrs migrated to the south, in three waves, each time adding a new land mass to their territory. Besides Airyanem-Vaejah, there are fifteen other countries mentioned in the first Fargard of Vendidad. These are the same lands, which were discovered by Jam Vivenghan (five land masses in each migration wave). First Fargard of Vendidad reads ²⁶ :

5.

” The second of the good lands and countries which I, Ahura Mazda, created, was the plain which the Sughdhas inhabit ”.

6.

“The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Mouru.”

7.

“The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhdhi with high-lifted banner.”



8.

“The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisaya, that lies between the Mouru and Bakhdhi ²⁷.”

9.

” The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Haroyu ²⁸. ”

10.

” The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaekereta, of the evil shadows ²⁹. ”

11.

“The eighth of the good lands and countries which I, Ahura Mazda, created, was Urva of the rich pastures ³⁰. ”

12.

”The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkanas inhabit ³¹. ”

13.

“The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti ³². ”

14.

“The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haetumant ... ³³. ”

16.

“The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha of the three races ³⁴. ”

17.

“The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Chakhra ³⁵. ”



18.

“ The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena ³⁵...”

19.

“The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers ³⁶.”

20.

The sixteenth of the good lands and countries which I, Ahura Mazda, created, was the land by the sources of the Rangha

So the Iranians moved from North to the South, to the warmth and light to : Sugdhas, holly mouru, beautiful Bakhdi, Niaya, Haroyu, Vaekereta, Urua, Khenenta, beautiful Harahvaiti, Glorius Haetumant, Ragha, Holly chakhra, four – cornered varena, Seven Rivers and source of ranghha river.

Considering that the ice age mentioned in Vendidad and its relation to Jam Vivenghat, thus Jam Vivenghat must have been living at the later years of the second ice age— i.e. 10th or 9th millennium B.C.³⁸

Considering The glacier and Sever Coldness in the era of Jam of Vivenghat.

“ in Airyamen - Vaejan (Iran vij) 10 month was winter and the 2 month rest wastoe old for water and Trees “

This time was the end of worm glaciern. no as mentioned in the 10th- 9th

“worm glaciers, that were disappearing, once again expanded, reaching 33 degree northern latitudes “.

On the other hand Airyanem-Vaejah,(Iran - vij) the land along the river Daitay, or the first land created by Ahura Mazda, that was invaded by Ahriman and the Winter Demon ruled it, must have been located far more north than 33 degrees latitude ³⁸. Considering the distance, Iranian were obliged to move due south, therefore it must have been located near 50 degree northern latitudes.

By the end of the last glacial period and the population explosion in Airyanem-Vaejah,(Iran-vij) and based on the writings of Vendidad, Iranians began migrating south.

On the other hand we have to agree that these paths of immigrations are, in fact, the same lands that are mentioned by Ahura Mazda – besides Ariyamen-Vaejah, (Iran - vij) these lands are fifteen.

According to the texts, Aryan (Iranian) migration was performed in three stages: the first stage, three hundred winters (years), the second stage, six hundred winters (years), and the third stage, nine hundred winters (years) long.

According to Vendidad ³⁹:



“Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river and Winter, a work of the Daevas.”

These new conditions made the territory, Ahura Mazda’s first created land, inhabitable. North in their eyes was the den of the Ahriman and Demons. Vendidad reads ⁴⁰:

“Ahriman, that is death, came from Apakhtar and the lands in Apakhtar ...”

Although there is no clear data on documenting the first Fargard of Vendidad, it must be within the Old Avesta, second passage of the second Fargard, i.e. from 21st paragraph till the end – but with old names. Or it has been an independent Fargard all together .
Iranians (Ayrans) migrated from the first land created by Ahura Mazda (the Airyanem Vaejah), that was located in northern latitudes, and was affected by cold and severe conditions, to the lands that are mentioned in Vendidad. They moved from north to south, in other words, moved to the warmth and light.

A number of the Iranians went south because of the cold. Others who lived undergrounds (i.e. var) and survived, faced an explosion of the population and were forced to move south as well.

Hence, the south for Ayrans (Iranians) meant the source of light warmth and life. These implications entered the religious teachings of Zoroaster, and thus also the north became home of demons and evil.

After the ice age, and three hundred years (three hundred winters), Ayrans were forced to move out of the lands, because of the severe conditions made by a population explosion ⁴². Ayrans were forced to move again .



“Cattle and animals and people and dogs and birds and red fire ... couldn’t last in these lands.”

Therefore they were forced to migrate, and thus it happened, the first wave of the Iranian migration due south ⁴³.

“Then ... due to the light, to the south, to the Sun, they moved.”

In this step, the first wave of the migration, Ayr reached Sogdia , Marve, Balkh, Neysa, Harat. After 600 year (600 winters), due to a population explosion, they were forced to move once more ⁴⁴.

“Cattle and animals and people and dogs and birds and red fire ... couldn’t last in these lands.”

And this was the second wave of the migration, and for the second time they ⁴⁵:

“Then ... due to the light, to the south, to the Sun, they moved.”

In this step, they reached Kabul, Uru, Khonet in Gorgan, Hrahuyiti (Qandhar) and Helmand banks or Sistan. For the third time, after 900 years, Iranians were forced to move, because of a population explosion ⁴⁶.

“All was cattle and animals and people and dogs and birds and red fire”

So, they started the third wave of the migration ⁴⁷:

“ ... due to the light, to the south, to the Sun, they moved.”





This time they moved more to the south. In this last step, Ayrs reached Raga, Chakhar (Shahrud), Varan (Gilan), Haft Roud (Panj Aab, perhaps), and River Rangha (Halil River, perhaps).

C - Chronology of Early Ancient of Iran

In early ancient times, Ayrs divided time into twelve thousand year cycle. At the end of each cycle, a new world and a new round would begin - another twelve thousand years era.

Hence, the number 13, symbolizing the renewal of the world, was the lucky number. They would celebrate the thirteenth day of the New Year, and since this was a symbol of the renewing world, people would go to the nature ⁴⁸.

Twelve millennia, from the first to the twelfth millennium, are named after the twelve constellations. The name of the first millennium is lamb[Aries], and the twelfth millennium, Pisces.



Name of the millennium	Number of the millennium	Title of the millennium
Ariers	1	Ayerianam-Vaeja (Iran-vij)
Taurus	2	Jam Vevinghan
Gemini	3	Gallivanting
Cancer	4	Gallivanting
Leo	5	Keyumars
Virgo	6	Houshang
Libra	7	Jam
Scorpio	8	Zahak
Sagittarius	9	Freydoun
Capricorn	10	Zoroaster
Aquarius	11	Artha Akhshit
Pisces	12	Moon Artha Akhshit

From the fifth millennium onwards, the names are: Keyumars, Houshang, Jam, Zhak, Fereydoun, Zoroaster, Artha Akhshyt, and Moon Artha Akhshyt.

First five millennium hasn't got any associated names, although today we understand that the first millennium must be "Airyanem Vaejah" and second millennium, "Jam Vivengha" (Var), the third and fourth millennium are to be called after the Iranians migration - "Gallivanting". According to calculations ⁴⁹:

"The first day of the first millennium, is Friday, Farvardin 1, in the Year of the Mouse, i.e. 9036 Sol Year, and 70 days before Zoroaster."

The beginning of the first millennium over lapses 10762 B.C. (or 12772 years ago)⁵⁰.

In accordance to Zabih Behrouz's calculations⁵³:

"The last day of the 12th millennium must be Saturday, Esfand 30, year 6000" This is January 17th, 1232, or Bahman 10th, 610 [Solar Year].

Therefore in 1202 AD is – Start Earth birthday - the Sun would have to stop moving, and the world would end, because this would have been the end of the Houshidar Millennium.





Table below gives us the calculations done by Zabih Behrouz:

Millennium	Name of the millennium	Christian calendar
1st	Ariers / Ayerianam-Vaeja	10762 BC
2nd	Taurus / Jam Vevinghan	9763 BC
3rd	Gemini / Gallivanting	8763 BC
4th	Cancer / Gallivanting	7763 BC
5th	Leo / Keyumras	6765 BC
6th	Virgo / Houshang	5765 BC
7th	Libra / Jam	4766 BC
8th	Scorpio / Zhak	3767 BC
9th	Sagittarius / Freydoun	2767 BC
10th	Capricorn / Zoroaster	1768 BC
11th	Aquarius / Artha Akhshit	769 BC
12th	Pisces / Moon Artha Akhshit	230 AD



D – The foundation of the first Iranian state on the Iranian Plateau .
In 6765 BC, the first national (or Comprehensive) government of Iran on the Iranian plateau was established by Keyumars. There are remembrance of this event in ancient texts ⁵²:
“We praise Fravashi of Qeyumars, the first one that listened to Ahura Mazda’s teachings, and from him came Iranian clan.”

This is also mentioned in Shahname ⁵⁵:

*“What saith the rustic bard? Who first designed
To gain the crown of power among mankind?
Who placed the diadem upon his brow?
The record of those days hath perished now
Unless one, having borne in memory
Tales told by sire to son, declare to thee
Who was the first to use the royal style
And stood the head of all the mighty file.
He who compiled the ancient legendary,
And tales of paladins, saith Gaiumart
Invented crown and throne, and was a Shah.
This order, grace, and lustre came to earth
Whel Sol was dominant in Aries.
And shone so brightly that the world grew young.
Its lord was Gaiumart, who dwelt at first
Upon a mountain; thence his throne and fortune
Rose. He and all his troop wore leopard skins,
And under him the arts of life began,
For food and dress were in their infancy.”*

This is the early history of the government, society, civilization and culture of Iran on the Iranian Plateau , which is recorded in our texts. Perhaps, millennia before this time there could have been a government present, but we don't have any documented proof of it.

In this year Keyumars successfully united the Iranian territory (Arys) after three immigration. In other words, he united the “Iranian” tribes and determined their territory. This is the kingdom and crown.

Keyumars also is a symbol of a historical period. Based on 12 thousand years calendar, Keyumars is the fifth millennium. As was said, the beginning of society, civilization and culture of Iran on the Iranian Plateau is symbolized by Keyumars - 6765 years BC.

At the beginning of the millennium Keyumars, it's called after the most famous person of the era. Based on the evidences we've got, Iranian nation was completely shaped. In other words, the Iranians were led by a man named Keyumars, as a result of the unity of the tribes, succeeded in determining their territory. At the beginning of this era, for the first time, we meet government, society, civilization and Iranian culture. And Keyumars, the most famous name of the era, elected as the judge and the king [shahnameh], is crowned.



C - Dynasties in ancient times

Pishdadyan (6765 – 3766 BC)

Keyumars, Hooshang, Tahmoures, Jam (or Jamshid, son of Tahmoures)

Freydounyan (2767 ~ 2360 BC)

Freydoun, Iraj, Manouchehr, Zotahmasp (Tahmasb), Garshasp

Keyanyan (~2361 ~ 1765 BC)

Key Qobad, Key Kawai, Key Khosrow

Lohrasbyan (~1766 BC – 1420 CE)

Lohrasb, Goshtasp, Bahman, Hoday, Darab, Dara

D – The decline of the National Government

Long through the years, it happened that the National Government has subsided, and again, reestablished by Iranians. The first gulf is the rule of Azhidehak (Zhak). I believe that the collapse of the comprehensive National Government, was caused by a draught that lasted around 500 years⁵⁶.

Around 6000 years ago, the draught was at its peak, but nearly 5500 years ago, there was a dramatic change in the climate, resulting in rise of the water levels in the most of the lakes. This must have been at the end of the Jamshid era, and, as it's remembered, [when] his arrogance cause the collapse in the national government.

Presumably, the battle between Tishtar and Apoush Dev associates with this era -i.e. nearly 4000 to 3500 years BC. In Tir Yasht, para. 6, there are mentions of a long draught – para. 20-22 thoroughly describes the draught year and its ending, and rise in the sea levels.

Following this era, once again the National comprehensive Government was rebuilt by Freydoun – 2767 BC.

After the Iranians converted to Zoroastrianism, and the first Religion-Government was established by Goshtasp. This was in 1728 BC.





300 years after religious conversion, i.e. 1438 B.C. the comprehensive National Government collapsed – perhaps this was caused by the Turanian’s invasions, who were still believers of their ancestral religion ⁵⁷

“Passed 300 years of the religion, [1428 B.C.], the day would become like night, and the religion would tremble, and lordship [government or Shahanshahi] will shake.”

Thus, another gap is made, which continued for 823 years, till the rise to the Medes comprehensive National Government on 605 B.C., by Keyaksar (Howakhshatara).

The Medes national government, which was established on 605 B.C.⁵⁸, paved the way for the rise of Achaemenid Shahanshahi.

And it is possible that with more excavations on the banks of Halil River or Shar-e Sukhte or other places in Iranian Plateau, the situation would become clearer.

After subsidence in Achaemenid Shahanshahi, 330 BC., comprehensive National Government once more suffered a brief halt and gap, till the rise of the Parthian Shahanshahi, in 247 BC. With the coronation of the first Parthian king, we have a National Government over the years, until 651 AD., when Arab invasion overturned Sassanian Shahanshahi, causing another historical gap.

With the coronation of Shah Ismail, in 1502, the comprehensive National Government was reestablished after 850 years.

At the beginning of the 19th century, due to the Russian conquest, with the help of the British Empire, the comprehensive National Government was weakened, and by the treaties of Gulistan (October 24, 1812) and Turkmenchai (February 21, 1828) , and the separation of Afghanistan (March 4, 1857) , then Khwarezm and Transoxiana (December 14, 1881), it totally collapsed.





1 *Vendidad*, tra. James Darmesteter, Zoroastrian Archive, www.avesta.org

2 Ibid.

3 Moqaddam, Mohammad, *Dastan-e Jam*, Iran Kode, No 6, second edition, Tehran, 1363, p.94

4 See *Taqvim va Tarix dar Iran* P.85 , and, *Tarix-e Tamadon va Farhang-e Iran-e Kohan*, second edition.

5 *Taqvim va Tarix dar Iran*, Idem, p. 154

6 *Tarix-e Tamadon va Farhang-e Iran-e Kohan*, Idem, p. 154

7 Christensen, Arthur E., *The First Human and King in Iranian Mythology*, trans. Ahmad Tafazoli and Zhaleh Amouzegar, Nashr-e Now, Tehran, 1363, p. 223

8 Avesta *Vendidad*, Ibid.

9 *Tarix-e Tamadon va Farhang-e Iran-e Kohan*, Idem, p. 155

10 Ibid.

11 *Taqvim va Tarix dar Iran*, Idem, p. 155

12 *Piramoun-e Aab va Hava-e Bastani-e Iran*, Idem, p25

In the Quaternary period, or the current period, there has been four ice ages. These intervals are divided with the melting of the glaciers. Scientists believe that these natural events are the most important points in Human history. The current period has started over 2 million years ago. Considering other periods, the current period has a relatively short stage. Scientists believe it to be the third period, but because of the tight links to ancient history and several ice ages (with several mild ice ages) it is of a grave importance. The Quaternary is divided into two parts: Pleistocene and the New Era. Pleistocene is the time, when all the ice ages happened. And from 10 thousand years before Christ, when the last glaciers of Worm in Scandinavia melted, is called the New Era.





13 Avesta *Vendidad*, Ibid.

14 “Var” or living underground is a widely common occurrence in the area - in more warmer places it was practiced till recent years. Before Tehran became the Capital by Aqa Mohammad Khan, its people lived underground. This was common occurrence even after Tehran became the Capital. Joseph Arthur de Gobineau, in his work “Three Years in Asia”, has recorded several places with “Var” (underground habitants) in Northern Turkey, near Iranian border. Predictably, toponyms with a “var” part -like Varamin, Ravar, etc.- closely associate with “Var” (living underground).

15 Jam son of Vevanghan, or as mentioned in Shahname, Jam son of Tahmoures, titled as Jamshid (or was he a son of Shid?) are two different individuals that have lived in different times. See *Tarix-e Tamadon-e Farhang-e Iran-e Kohan*, second edition, pp. 153-172

16 Is a size ; Jalil Doustkhah argues: This must be the mythological River “Arthavisora” that symbolizes heights. (Avesta, 2nd volume, footnote 1, p. 669)

17 Aspres (Asp.res) is the distance, where a horse can gallop without the need to rest. Today, it is used to mention horse racing fields. It’s nearly 1 kilometer.

18 Mohammad Moqadam believes it to be 1000 paces. (Dastan-e Jam, footnote 9, p96)

19 Horn, or Karnay. Today, Tibetan monks use a specific instrument to call for chanting, it must be hold in two hands.

20 Transparent.

21 Must be a representation of fireplace in the house, or in better words, the symbol of the family.

22 *Vendidad*, Ibid.

23 Whip, flog or riding crop. This is not used to induce pain, it just makes loud noises.

24 Avesta, Mihr Yasht, Passage 4, para. 15, Avesta.org

25 Idem, Roshn Yasht, para. 5-21

26 *Vendidad*, Ibid.





27 Nisa, modern Ashgabat (Arsaces place) in today Turkmenistan.

28 Perhaps, it implies Khowarezm Lake.

29 Many scholars believe it to be Kabul.

30 Qazne.

31 Qandehar.

32 Region in Sistan, where beds Helmand River.

33 House Lord, Lord of the village, Mayor. In Yasna, 19, passage 18, we meet 5 titles: Khane Khoday, Deh Khoday, Shahrban, Sharyar, and Zartosht - except in Rey Zartoshti, in which there were only 4 titles.

34 Shahroud

35 It's believed to be Gilan.

36 Indus River, or today's Five Rivers, or perhaps it's Seven River.

37 There are other mentions of Rangha River in Roshn Yasht, passages 18 and 19. I believe, considering the great civilization inhabited close to Halil River, Rangha Rivr could be the same Halil River.

38 *Tarix-e Tamadon va Farhang-e Iran-e Kohan*, Idem, p. 295

39 *Vendidad*, Ibid.

40 Ibid.

41 Idem, 19th Fargard, first passage, p. 861

42 Idem, 2nd Fargard, first para., p. 666

43 Idem, para. 10, p. 667

44 Idem, para. 12



45 Idem, para. 14

46 Idem, para. 17

47 Idem, para. 18

48 In order to prevent the annihilation of this tradition by Arab officials, Iranian would say that the 13 is an omen, and one must go out to the nature to protect themselves of the Evil.

49 Taqvim va Tarix-e Iran, Armankhah Publication, p. 85

50 Idem, p. 86

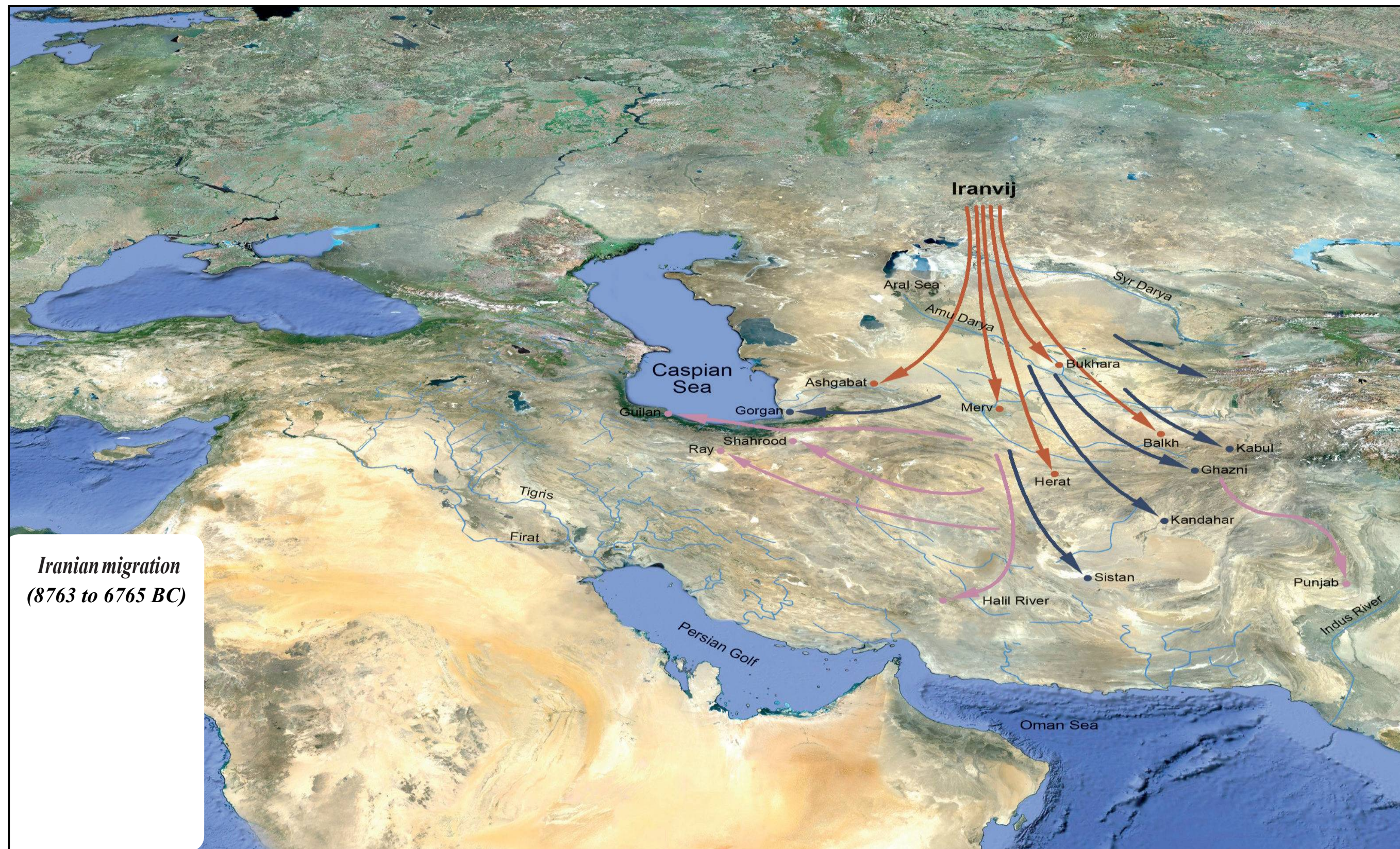
51 *Vendidad*, Idem.

52 *The Shahnama*, tra. Arthur G. Warner, Edmond Warner, London, 1905 ,p. 118

53 Piramoun-e Aab va Hava-e Bastani-e Falat-e Iran, pp. 22-24

54 The Collection of Zarsparam, or Vichitakiha-i Zatsparam. Zat Sparam or Zad Sparam [meaning Free] lived in 10th century, his older brother, named









*Pishdadian dynasty
(6765 to 3767 AC)*



(Jamshid)



Fereydunian dynasty
(2767 to ~2267 BC)





*Lohrasbid dynasty
(~1868 to 1436 BC)*



(Goshtasb)

Chapter II

Ancient Iran

From Medes Comprehensive National Government, to the fall of the Sassanid Shahanshahi

A - Medes Government (Media Shahanshahi)

Most historians believe Keyaksar, known as “Hovakhshtrah” (Good Luck King) was the founder of the Medes Shahanshahi.

This was accomplished in 605 BC. Let’s not forget that his predecessors attempted to establish an Shahanshahi, and had many achievements. Based on historical data, Diako was the first to unite Madian tribes, after defeating the Scythians. His son and successor, Fravartish, continued his work.

In Assyrian inscriptions Fravartish is mentioned as “Khshatryah”.

He made alliance with Scythian tribes and with the help of Pars tribe, invaded Assyria, but because of the disagreement among the Scythians, Fravartish was defeated and killed in battle ...

Keyaksar, Founded the city of Ecbatana (Hamadan), the capital, where a large palace was built, and enhanced their friendly relations with Parses.¹

After many battles, the government was able to defeat Assyria. Keyaksar expanded Medes borders to the land of Parthia and Bactria in east. And since in his time the northern borders were expanded beyond the Iranian Plateau, he is considered to be the founder of the first Comprehensive National Government after Zoroastrianism (605 BC).

Thus, Keyaksar formed the Comprehensive National Government in 605 BC, and breached the 823 year gap.²



Of course, as noted earlier, with further excavations in Burnt City in Sistan and near Halil River we are likely to find new information regarding said era. Kings and king of kings (shahanshah) of the Medes Shahanshahi, are as follows:

<i>Kings</i>	
<i>Diyako</i>	708 -655 BC.
<i>Frahvartish</i>	655-633 BC.
<i>Kings of Kings (Shahanshah)</i>	
<i>Keyaksar</i> (Hovakhshatrah)	633-585 BC.
<i>Astyag</i> (Azdhak)	585-549 BC.



B - Achaemenid Shahanshahi

Azdhak's army, which was sent to defeat Cyrus, joined him without war and bloodshed. The National Comprehensive Government, which had been established by Keyaksar, after the Liberation of Ecbatana, the capital of the Medes, in 550 BC, became the capital of the Achaemenid Shahanshahi.¹

Cyrus the Great Liberated Babylon in 538 BC. With that he marked a new chapter in the history of mankind.²

Darius, Xerxes, etc., continued his humanitarian efforts for 220 years - knowledge, justice and humanity ruled the dark world.



Achaemenid kings of kings are as follows:

- | | |
|-----------------------------------|-------------|
| 1- <i>Cyrus the Great</i> | 559-528 BC. |
| 2- <i>Cambyses</i> | 528-522 BC. |
| 3- <i>Darius the Great</i> | 522-486 BC. |
| 4- <i>Xerxes the Great</i> | 486-465 BC. |
| 5- <i>Artaxerxes I</i> | 465-424 BC. |
| 6- <i>Xerxes II</i> | 424 BC. |
| 7- <i>Darius II</i> | 424-404 BC. |
| 8- <i>Artaxerxes II</i> | 404-359 BC. |
| 9- <i>Artaxerxes III</i> | 359-338 BC. |
| 10- <i>Artaxerxes IV</i> | 338-326 BC. |
| 11- <i>Darius III</i> | 326-330 |

1. 158 years after Diyako, in 708 BC.

2. No doubt, Cyrus Cylinder is developed from the declaration of Manouchehr. (See. *Tarix-e Tamadon va Fargang-e Iran-e Kohan*, p. 199-200) or any other textes

C - Parthian Shahanshahi

Parthians succeeded in defeating the descendants of Alexander, and reestablishing the Comprehensive National Comprehensive Government. Their government lasted nearly five centuries (250 BC - 226).

Parthians, led by “Arashk”, founded their local government in 250 BC, in Khorasan province, and in the reign of Mithridates I, in 138 BC, Iran reached to its highest position. The Parthian Shahanshahi reached its most glorious times during the second Mithridates (The great). Two Mahistan and Kahistan parliamentary councils were the most important traits in social and political system of Iran under the Parthian Shahanshahi. However, the council has its roots in ancient history of Iran and that of the Medes and Achaemenid Shahanshahi.

Kings of kings of the Parthian state

- | | |
|-----------------------|-------------|
| 1- <i>Arsaces I</i> | 250-248 BC. |
| 2- <i>Tiridates I</i> | 248-211 BC. |
| 3- <i>Artabanus I</i> | 211-191 BC. |
| 4- <i>Phriapatius</i> | 191-176 BC. |
| 5- <i>Phraates I</i> | 176-171 BC. |

Kings of kings of the Parthian Shahanshahi

- | | |
|---------------------------|-----------------|
| 1- <i>Mithridates I</i> | 171-138 BC. |
| 2- <i>Phraates II</i> | 138-128 BC. |
| 3- <i>Artabanus II</i> | 128-123 BC. |
| 4- <i>Mithridates II</i> | 123-88/87 BC. |
| 5- <i>Sanatruces I</i> | 76/75-70/69 BC. |
| 6- <i>Phraates III</i> | 70/69-58/57 BC. |
| 7- <i>Mithridates III</i> | 58/57-55 BC. |
| 8- <i>Orodes I</i> | 57-37/36 BC. |
| 9- <i>Phraates IV</i> | 37-2 BC. |
| 10- <i>Phraates V</i> | 2 BC. To 4 AD. |



11- <i>Orodes II</i>	4-6/7 AD.
12- <i>Vonones I</i>	7/8-12 AD.
13- <i>Artabanus III</i>	12-39/40 AD.
14- <i>Gotarzes II</i>	41-51 AD.
15- <i>Vonones II</i>	51 AD.
16- <i>Vologases I</i>	51-77/78 AD.
17- <i>Pacorus II</i>	78-108/110 AD.
18- <i>Osroes II</i>	110-128/129 AD.
19- <i>Vologases II</i>	128/129-147 AD.
20- <i>Vologases III</i>	147-191 AD.
21- <i>Vologases IV</i>	191-209 AD.
22- <i>Artabanus V</i>	201-226 AD.



D - Sasanian Shahanshahi

Sassanids succeeded Parthians in 226, and replaced the National Comprehensive Governments. At this time religion and state emerged and the second religion-government was established.

In the reign of the first Khosrow Parviz (Anoushirvan) expanded Iranian borders beyond Achaemenid's territory, but the cost of battles of Khosrow II was immeasurable and the government became weak from within.

Additionally, as Khosrow Parviz sought asylum with foreigners, after defeating Bahram Chubin and being restored to the throne with the help of the Roman Empire, Sassanid legitimacy was tarnished.

After Khosrow Parviz, a dozen of individuals were crowned over four years, which suggests that in this period the country was not at all stable.

Finally, in 623, Yazdegerd III became king. He faced the Arab invasions from the first days, and eventually with his death, the Sassanid Shahanshahi collapse.

King of Kings Sassanian Shahanshahi

1- <i>Ardashir I</i>	224-241 AD.
2- <i>Shapur I</i>	241-270 AD.

3- Hormizd I	270-271 AD.
4- Bahram I	271-274 AD.
5- Bahram II	274-293 AD.
6- Bahram III	293 AD.
7- Narseh	293-301 AD.
8- Hormizd II	302-309 AD.
9- Adhur Narseh	309 AD.
10- Shapur II	309-379 AD.
11- Ardashir II	379-384 AD.
12- Shapur III	383-388 AD.
13- Bahram IV	388-399 AD.
14- Yazdegerd I	399-420 AD.
15- Bahram V (Gur)	420-438 AD.
16- Yazdegerd II	438-457 AD.
17- Hormizd III	457-459 AD.
18- Peroz I	459-484 AD.
19- Balash	484-488 AD.
20- Kavadh I	488-531 AD.
21- Khosrau I (Anoushirvan)	531-579 AD.
22- Hormizd IV	570-590 AD.
23- Khosrau II (Parviz)	590-627 AD.
24- Ardashir III	629 AD.
25- Shahrbaraz	629 AD.
26- Khosrau III	629 AD.
27- Javanshir	629 AD.





28- <i>Borandukht</i>	630 AD.
29- <i>Goshtasb</i>	630-631 CE.
30- <i>Azarmidokht</i>	631 AD.
31- <i>Hormizd V</i>	631 AD.
32- <i>Khosrau III</i>	631 AD.
33- <i>Peroz II</i>	631 AD.
34- <i>Khosrau IV</i>	631 AD.
35- <i>Yazdegerd III</i>	632-651 AD.

Apparently after Azarmidokht, twelve kings were crowned, and their names are not known. Among these only five of the better-known names are mentioned above.



ملت ایران
برده‌داری را برافکندم
(برافکندیدم).
کوروش کبیر







Chapter III

From the collapse of the Sassanid Shahanshahi to the rise of Safavid Shahanshahi

With the death of Yazdegerd III in 651, in Marv, the Sassanid Shahanshahi which ruled from the Indus to the Euphrates River and from the Indian Ocean to the Black Sea vanished.

Therefore, till the coronation of Shah Ismail Safavi (March 1520) in Tabriz, Iran lost its independence, and had no Comprehensive National Government.

At this time, the territory was invaded by nomadic tribes of the South and the East several times. After each attack, the Iranians were able to build local governments,

And release part of their land from foreign occupation, but were not able to establish a National Comprehensive Government.

Nonetheless, in eight hundred and fifty years, Iranian governments ruled over parts of the country. These states were often at war with each other, sometimes in peace. Considering the depths of the foreign influence, and the presence of local governments, this part of the history of Iran can be divided into three sections.

One - the period of Arab domination
651-820

For nearly one hundred and seventy years Iran was occupied by the Arabs and was considered part of the Islamic empire.

Arab caliphs would appoint rulers over Iran. Umayyad and Abbasid caliphs tried to destroy Iranian culture, and to replace Persian languages by Arabic. This was easily accomplished in other parts of the Islamic empire, whereas in Iran they were not successful.¹

“For 70 years reading and speaking in Farsi was forbidden, and had severe punishments.”



1. Tarix-e Ravabet-e Xareji-e Iran, Abdolreza Hooshang mahdavi Amir kabir pub.Tehran 1364, p.

Two - the local governors and kings

820 - 1258

Gradually, the rebellions against Arabs grow and when Taher Zolyamin (Taher Poushangi) was chosen as the ruler of Khorasan (i.e. Khorasan and Transoxiana and Kharazm and present-day Afghanistan) a local government was formed. At this time, in other parts of Iran other local governments were present -including Saffarids, Samanids, Deylmyan, Ghaznavids, Seljuq and Khwarezmshahyan.

With the raise of Saffarids, Iranian started to seek independence. With the conquest of Baghdad, Deylamyan gain domination over the Caliph. For four hundred years any of the said dynasties or the smaller or local governments couldn't achieve the establishment of a National Comprehensive Government. As mentioned earlier, sometimes several local governments would rule side by side, they were even at war with each other. At this time, only Yaqub Laith Saffari and his brother Amr developed the idea of establishing a National Comprehensive Government, alas they failed.

Three - the domination of the Mongol and Timurid

1258 - 1502

Six hundred and seven years after the Arab invasion, Mongols invaded Iran from East. Mongol invasion was as devastating as the Arab invasion. Like the Arabs, the Mongols destroyed everything, killed everyone and burned everywhere they reached.

After the invasion of the Mongol, Tatars invaded Iran, killed many and burned and destroyed whatever was left.





Tahirids
(820 to 872 AD)







Samanids
(875 to 999 AC)





Ghaznavids
(963 to 1186 AD)





Seljuqs
(1037 to 1192 AD)













Chapter Four

Reconstruction of the Comprehensive national government (Iranian Shahanshahi)

Finally, after 850 years since the collapse of the Sassanid and death of Yazdegerd III in Marv, Shah Ismail defeated Shobyk in the same city, and restored the unity of Iranian lands, establishing a National Comprehensive Government.

Initially there were 13 Kings and rulers in the Great Iran, or Iranshahr. These are as follows:

Shervanshah in Shirvan, Alvand beyg Aq-qyunlu, in Azarbayjan and northern parts, Sultan Murad Aq-qyunlu, in Iraq, Hosseyn Kiy Chilavi , in Semnan, Rayis Mohammad Kore, in Abarqu, Qazi Mohammad and Molana Masoud, in Kashan, Abolfath beyk Bayendor, in Kerman, Barik Parnak, in Mesopotemia, Qasem beyk Jahangir, in Deyarbekr, Sultan Hossein Mirza Teymuri and sons, in Khowrasan, Baber, in Afghanistan, Shobeyk Khan in transoxiana.

Shah Ismail is one of the few men in history who was able to create a Comprehensive “national government”, and restore the unity of the Iranian lands. The unity of land is a necessary concept for the Comprehensive National Government, and presence of a Comprehensive National Government is essential for the unity of the Iranian lands. This is the same concept as “Iranian Shahanshahi” that has been used throughout the ages.

In ancient times, for the first time, Keyaksar accomplished this important task. Cyrus the Great, after the liberation of Babylonian in 538 BC, strengthened the foundation of Iranian Shahanshahi. In fact this was the first government (with the modern concept) in the world. An institution that Hegel, great German philosopher, called it the first Government.

After the fall of the Achaemenid, with the coronation of Mithredates I (173-136 BC), Parthians reestablished the Comprehensive National Government and rebuilt the country. Less than five hundred years later, the Sassanids succeeded the Parthians. But with the collapse of the Sassanid Shahanshahi, the Comprehensive National Government also subsided and the unity of the Iranian Plateau was gone.

For over 8 decades, sometimes even one Iranian government was not present. Sometimes more than one local states and governments were present simultaneously, fighting over land and domination.

As noted, finally, after more than eight decades, Shah Ismail Safavi created a Comprehensive National Government. The Comprehensive National Government reassured the unity of lands. After the fall of the Safavids, Nadir Shah Afshar inherited this great entity, and after him Agha Mohammad Khan Qajar was able to restore the unity of land and establish the Comprehensive National Government. And he was the last man in the history who united the “greater Iran”.









Chapter Five: The Segregation

From the separation of Caucasus to the separation of Bahrain

As it is mentioned, after Russian and British invasions in 19th century, the Comprehensive National Government collapsed in 68 years. The process was strengthened by the corrupt government and finally in 1970, the island of Bahrain was separated from the mainland.

1- The segregation of large parts of the Caucasus, due to the treaty of Gulistan (October 24, 1913)

By this treaty, 13 Provinces, Olkays [districts] and Khanets in Caucasus and parts of Talish [region] were separated from Iran. As is written in the 3rd chapter:

“Russia by this treaty instrument was confirmed in possession of all the khanates -- Karabagh, Gandja, Shekeen, Shirvan, Derbend, Kouba, and Baku, together with part of Talish and the fortress of Lenkoran. Iran further abandoned all pretensions to Daghestan, Georgia, Mingrelia, Imeretia, and Abkhazia.”

These lands include: All the cities, towns, and villages of Georgia, including all the villages and towns on the coast of the Black Sea, such as:

Megrelia, Abkhazia, Imeretia, Guria,

Almost all the cities, towns and villages of the khanates in South Caucasus, including:

Baku khanate (now capital of Azerbaijan Republic), Shirvan Khanate, Derbent, Karabakh khanate, Ganja khanate, Shaki Khanate, Quba Khanate, part of the Talysh Khanate.

2- The segregation of Caucasus overall, due to the Treaty of Turkmenchay (February 10, 1828)

By this treaty Russia was confirmed in possession of the khanates of Yerevan and Nakhchivan, as well as the remaining parts of the Talish [region], and parts of Moghan.

3- The segregation of Afghanistan, due to the treaty of Paris (March 4, 1857)

By this treaty Herat, Kandahar and Kabul provinces were separated from Iran. Years after, by the agreement between Naser-iddin Shah and Goldsmith, a considerable part of Sistan was separated and annexed to the new established Afghanistan.

4- The segregation of Baluchistan, due to the Goldsmith's agreement (September 4, 1871)

According to this agreement a sizeable part of Makran and Baluchistan were separated from Iran and named “British Baluchistan” by the Britons. After WWII, independence of India, and its partition into India and Pakistan, mentioned parts were confirmed to be Pakistan’s, and now are located in current Pakistani territories.

5- The segregation of Sistan, due to the Goldsmith’s agreement (1873)

After much resistance to agree to this settlement, during his trip to England (Summer 1873), due to the “political pressure” or “in the private rooms of the Queen” Nasir-din Shah caved in and agreed to the segregation.

6- The segregation of Khwarezm and Transoxiana, due to the treaty of Akhal (September 14, 1881)

By this treaty, 1860-1880, Russians succeeded in separating parts of the khwarezm and Transoxiana, and finally annexing the lands to their Shahanshahi.

7- The Segregation of the Soleymaniyeh Province, due to the second treaty of Erzurum. (May 31, 1874)

8- The Segregation of Kchangeyn province, due to the treaty of Tehran (September 21, 1911)

9- The Segregation of small Agri (Ararat) (May 26, 1932)

10- The Segregation of Firuzeh village (December 2, 1954)

11- The Segregation of Bahrain (May 14, 1970)





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