

Cultural Glimpses of Iran

6th Edition
Mazandaran Province



میدان فرهنگ
Culture House, Embassy of I.R. Iran
New Delhi



In the Name of Allah, the Most
Beneficent, the Most Merciful

کازدرک شمایا، همیشه و پیش از آباد که در بستان همیشه به کوهزارون است هو خوشکوارون پیکار کرم و سر و پیشه بهار

Contents

Preface	2	Local women's clothing of Mazandaran	40
Mazandaran	4	Local men's clothing in Mazandaran	49
The Most Amazing Tourist Attractions in Mazandaran	7	Tribes of Mazandaran	54
Sightseeing Places in Mazandaran	8	Mazandaran Desserts and Appetizers	56
Ramsar Royal Palace	14	Mazandaran Dignitaries	68
Mazandaran Attractions in Chalus	16	Mazandaran University	76
Mazandaran Attractions in Babolsar	17	Imam Muhammad bin Jarir Tabari	78
Mazandaran Attractions in Swadkoh	18	Nima Yoshij	81
Other Attraction Points of Mazandaran	19		
The Handicrafts of Mazandaran province	20		
Production of textiles	27		
Handcrafts of Mazandaran province	30		
Mazandaran Customs and Cultural Ceremonies	34		

Chief Patron:

Dr. Mohammad Ali Rabbani

Cultural Counselor Embassy of I. R. Iran- New Delhi

Co-edited by:

Dr. S. Quayem Hussain, Mehdi Baqar Khan

Cover designing & Page Setting:

Syed Roohullah

Website:

<https://newdelhi.icro.ir/>



6th Edition

July, 2022

Published by:

Iran Culture House, New Delhi, India

Preface

Dr. Mohammad Ali Rabbani

Cultural Counselor of I. R. Iran, New Delhi

It is a great pleasure that in the continuation of the introduction of Iran's cultural, artistic & tourism, this issue of "Cultural Glimpses of Iran" is one of green province of Mazandaran. From the historical point of view, Mazandaran has a long history that is related to the National and Religious myths of Iranians. In the Shahnameh of Hakim Abolqasem Ferdowsi, a famous epic writer of Iran, when he mentions Mazandaran, it as a land with pleasant weather and climate. Naming a region with a specific title depends on factors that can be In spite of the different peoples in one country, the religious beliefs of the people of that region, its politics, economic

situation and geographical conditions. There have been many connections and interactions between the residents of Mazandaran and the people of India. Just as some of the Persians who migrated to India were from Mazandaran, and in later periods, artists, mystics and important personalities such as Talib Amoli traveled to India from Mazandaran. They became great residents. Today, Mazandaran, along with its economic capacities, has rich cultural resources and hospitable and ethical people, which hosts 20 million domestic tourists every year, and this situation stems from the high culture of this province in attracting tourists. As Mazandaran

has great potential in attracting foreign tourists, and the most important priority of this land is the development of tourism, attracting foreign investors and the entry of foreign economic activists into this land is in line with economic dynamics. It is hoped that this publication will be able to provide more opportunities and possibilities. The development of interaction and communication between the people of India and Mazandaran should be considered as a suitable source for introducing the cultural and tourism potentialities of Mazandaran province, especially for the scholars.

Mazandaran Province, is an Iranian province located along the southern coast of the Caspian Sea and in the adjacent Central Alborz mountain range, in central-northern Iran.





Mazandaran

Mazandaran is a land with a rich Culture and Civilization which has established a foothold for other people and has favorable conditions for life due to the presence and abundance of water and the presence of fertile soil. Therefore, it is obvious that it has cultural similarities and differences with other Iranian ethnic groups for the aforementioned reasons.

The geographical extent of Mazandaran, from the eastern border of Gilan in Lahijan to the other side of Gorgan and the southern slopes of Alborz shared with the provinces of Qazvin, Tehran and Semnan and to the calm shores of the wide sea of Mazandaran, full of biological diversity, flow of thoughts and beliefs, It is collective and individual on the basis of manners, traditions and art and people who live with different dialects on a common language unit and differences and shared customs and beliefs due to the two environments of mountains and plains. The root of the word Mazandaran and the history of its origin and Its transformation is not known correctly, most researchers believe that the name of Mazandaran replaced the name of Tabarstan from the 7th century (AH) at the same time as the invasion of the Mongols, the first historian who used the word Mazandaran in a historical writing, says that he did not find it in previous books and he does not know when this word was used.



Performing cultural programs of Mazandaran week in Sari

The oldest place where the word Mazandaran is used is Ferdowsi's Shahnameh. There are many legendary incidents in Mazandaran, the most important and longest of which is Haft Khan Rostam. According to Ferdowsi's Shahnameh, among the Iranian kings, only Kikavus tried to open Mazandaran, but he was caught by the white demon, who was the most dangerous Diwan, and Rostam traveled from Zabulestan to Mazandaran to find and release Ki Kavus, the king of Iran, who

was imprisoned in the Diwan of Mazandaran. And after passing through the seven stages of Pahlavi, he freed Kavus and the survivors of the Iranian Corps.

Of course, there are different opinions about Mazandaran mentioned in Shahnameh. Some people like Jalil Ziapour in Shahnameh studies believe that there are two clear issues in the story of Kikavus and Mazandaran: First, it is outside of Iran and the other is the long-standing enmity

between Iran and Mazandaran, and he commented that Mazandaran should not be the same Tabarstan that Sadegh Kia wrote in the book of Shahnameh. And Mazandaran tries to prove such a claim. But what is clear is that Mazandaran was enclosed between the Sabz Fortress and Setbar Alborz and was always safe from the attacks of the invaders, and the natives of Mazandaran defended themselves against the invading Aryan tribes, and even years after the arrival of Islam, no one could convince them. Another manifestation of Mazandaran in the Shahnameh is where Fereydun sends Manouchehr to the Battle of Salam and Tour and the groves full of water and flowers of Mazandaran are described, both in this section and in the historical section, Amel, Sari and Gorgan are the big cities of Mazandaran. Ferdowsi has mentioned the name of the cities of Mazandaran, such as Timsheh, Sari and Amol, into his more or less legendary stories and events.

Therefore, in Shahnameh, Ferdowsi considered Mazandaran to be the same as Tabarstan, and this verse can be clearly understood:

Translation of Persian couplet: May Mazandaran remember our city forever and may his land prosper

According to Ibn Esfandiar, Mazandaran was originally called (Mouz Andron), and the Moz was the name of a mountain that stretched from Gilan to Lar, Qasran and Jajarm. In the 8th century, Hamdullah Mostofi considered Mazandaran to be a Moz Andron, which is located inside the mountain of the Alborz Mountains and between Gilan and Qoms. At the end of the 9th century A.H. Q. Zahir al-Din Marashi, like Ibn Esfandiar, has considered the name of Mazandaran to mean the land inside them due to the fact that it is located inside the banana mountain and Etimad al-Sultaneh, Rabino

also believed in this theory, and Rabino mentioned it in this way in his book. Rabino says that he did some research about this mountain, but he did not get any information about it. Only, his local guide told him that we call the mountain banana in our province. According to the words of Zahrudin regarding the name of Mazandaran, Bartold also said that there was a wall near Tabarstan, which was called Maz, and from there to the edge of the Mazandaran sea, they called Andron Maz or Mazandron .

Some writers have taken Maz to mean the gates and forts that were built by the command of Esbahd Maziar, son of Qaran and places of Suq Al-Jishi in Mazandaran Mountains, and therefore they have considered the word Mazandaran to mean the area inside the mazes. The story of the construction of these forts, gates and ditches was given by Ibn Esfandiar.

In fact, Tabarstan and Mazandaran have been synonymous and have the same meaning, but at the same time, the name Tabarstan is applied to all mountainous areas and low coastal lands, while the word Mazandaran refers to the coastal lowland region that extends from the Sefidroud delta to the southeast of the Caspian Sea. Applied then, this word, Mazandaran, was applied to all mountainous and coastal areas. Therefore, it can be said about the names Pateshkhwagar, Tabarstan and Mazandaran that: Pateshkhwagar refers to the vast northern (eastern and western) area of Iran, Tabarstan refers to the mountainous and plains of the southern part of the Mazandaran Sea, and Mazandaran refers to the (central to eastern) part of the plains, probably It includes from Amol to Gorgan. The two words Tabarstan and Mazandaran are sometimes used interchangeably.



The Most Amazing Tourist Attractions in Mazandaran

The beautiful province of Mazandaran is full of visual natural resources that are sometimes so amazing that you will not believe that all these beauties happened in our own country and near us! Special beauties that are unique to Mazandaran and have created special tourist attractions that attract many tourists to Mazandaran every year and have a significant impact on the economy.

Filband is a village in bandpey district, Babol County, Mazandaran Province, Iran.



Sightseeing Places in Mazandaran

Badab Springs of Surat Sari

Badab springs of Surat Sari, in the village of Surat Dehistan, behind the mountain of Bakhsh Chahar Dange, are one of the rarest types of stepped springs in the world, which are considered one of the most popular tourist attractions in Mazandaran. There are not many springs of this kind in the world, like the Pamukkale spring in Turkey, and when you go to the Badab Surat Sari springs for the first time, you will undoubtedly be impressed by their extraordinary beauty. If you want to know the meaning of Badab Surat, you can say Badab with carbonated water and Surat also means intensity. One of the interesting things about these springs is that their salty water prevents them from freezing in winter. On the other hand, this very beautiful spring also has healing properties! The treatment of rheumatism, headache and sometimes diseases related to the back has been attributed to this spring complex. There are also a number of residential buildings in Badab Surat.



The Badab springs of Surat Sari

Lavij spa and village

Do you love village tours in the pure nature of Mazandaran villages? Don't miss the Lavij village in one of the villages of Nowshahr! The scenery of Lavij village enchants the heart of every visitor and is considered one of the most pristine tourist attractions in Mazandaran. The nature of Lavij village in winter is also the subject of tourists and photographers, and many tourists choose Lavij in winter. But Lavij hot springs! Lavaj hot springs may be considered an important part of the fame of this area. These springs are considered one of the best tourist attractions in Mazandaran with their healing properties, and many people visit them every year.



Lavij village

Chort Lake

If you come across Chort or Mianshe Lake while looking for tourist attractions in Mazandaran, know that you have come across one of the most special and attractive tourist attractions in Mazandaran. This lake is 10 kilometers from Chort, food for nature lovers and tourists! There are tree trunks left on the surface of Chort Lake, which seem to have been an inseparable part of the lake from the beginning. The tranquility around Churt Lake cannot be exchanged for anything else. If you know about all the unspoiled beauty in Mazandaran province and regret that you haven't seen them up close yet, maybe it's time to go to Mazandaran sights and Mazandaran villages and fill your life with the nature of this dreamy region!



The Chort Lake

Namarstaq Plain

The beautiful plains of this province are among the other tourist attractions of Mazandaran that will delight you. 40 km from Amol and in Larijan, we reach the Namarstaq plain, which has Dariyuk waterfall in its heart. Namarstaq plain is one of the popular locations for photographers and people who want to spend hours carefree in the arms of nature. So pack your luggage and go to Namarstaq right now! Let the pleasure of buying a villa in Mazandaran double by going to the heart of its pristine nature. Dariyuk waterfall can be considered as the

highest terrestrial waterfall in Iran, which is one of the tourist attractions of Mazandaran, which is popular with mountaineers. The 100-meter-high Dariyok waterfall, in the middle of the Dariyok Sea in Nemar village, is a place that many people love. If you are on a hot summer vacation, the weather of this waterfall and Dariyuk plain is so pleasant that you will not want to come back.



The Namarstaq plain

Lar Dam Lake and Lar Plain

Here we go to one of the most amazing tourist attractions in Mazandaran, namely Dam Lar and Lar Plain Lake. One of the unique resorts of Mazandaran, which is located 75 km from Tehran. Lar National Park also contains pure species of plants and animals, and it is the duty of tourists not to pose any threat to these assets during their visit. Lar Dam is also a place for fish breeding. By visiting this capital of Mazandaran, you will connect with one of the best tourist attractions in Mazandaran.



The Lar Dam Lake and Lar plain

The Forests of two thousand Tenkabon

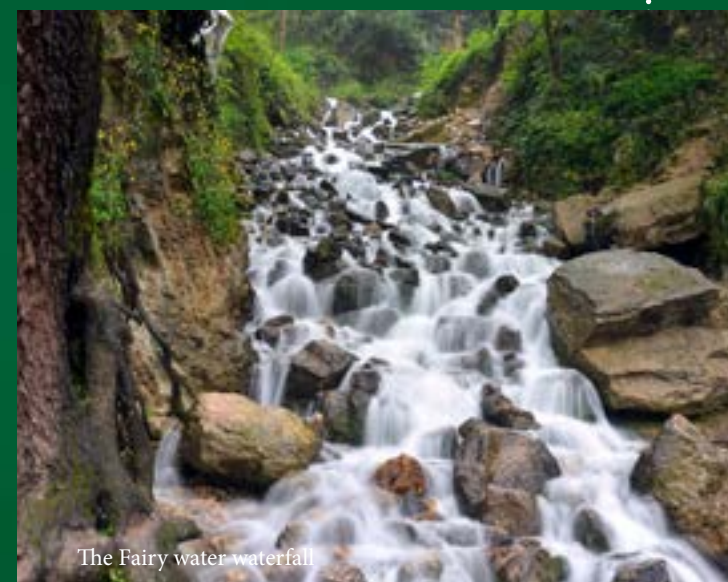
If you love foggy weather, travel to the unique and pristine forests of 2,000 Tenkaben! These forests are 270 km away from Tehran and are famous for their foggy weather. If you want to choose two thousand forests among the tourist attractions of Mazandaran, the best time to travel to this area is from late September to early December. This area has a mild climate in summer and is one of the best places for people who want to spend their summer in a pure area. Do not forget the village of two thousand in your trip.



The Forests of two thousand Tenkabon

Ab Pari Waterfall

Most likely, you have heard the name of Ab Pari waterfall as one of the most beautiful tourist attractions in Mazandaran. On the way to Ab Pari waterfall, you will pass unique beauties. This waterfall is located in a very pleasant area, 17 km from Royan. Visiting this particular waterfall can make your trip more enjoyable, especially since there are special recreational and welfare facilities for tourists around the waterfall. Children's play area and pavilions suitable for sitting and enjoying the space are among the main facilities of this section.



The Fairy water waterfall

Veresk Bridge

In Sawad Koh city, another tourist attraction of Mazandaran is Veresk bridge. Versak Bridge, however, is not one of Mazandaran's new structures and its dates back to 1936, and it is one of Mazandaran's tourist attractions, which is also registered in Guinness. This bridge, which is one of the engineering masterpieces of Iran, is built for the movement of trains, and currently the Gorgan and Sari trains from Tehran pass over this bridge. Isn't it unique? Crossing a bridge with a height of 110 meters from the ground, which provides you with a very attractive view. The materials used in this structure are also remarkable in their own way.



The Veresk Bridge

Daryaser Plain

If you are crazy about mountains and plains, nothing is more beautiful for you than Daryasar plain! A plain in the middle of 4 mountains, which is one of the most beautiful tourist attractions in Mazandaran. You must see the sea in spring!. You can't ignore its autumn, that's why many tourists ignore the distance of 288 kilometers from Tehran to Daryaser Plain and visit the plains and mountains during these times.



The Daryaser Plain

Filband Village

Among the most unique tourist attractions of Mazandaran, we mention the highest village of Mazandaran, that is, Filband village, which is located in Babol city, Khoshroud village. This village is one of the most famous tourist attractions of Mazandaran with its height of 2300 meters above the sea level, which is very popular with its springs rich in minerals. April is the best time to visit this village. In addition, you can also rent a villa in Filband and enjoy your stay in this village.



Filband village

Javaherdeh Village

You must have heard the name Javaher Deh among the tourist attractions of Mazandaran. Javaher Deh in the southwest of Ramsar is also famous for its road. That is, the Ramsar road to Javaher Deh can be considered an inseparable part of the tourist attractions of Mazandaran, which is one of the most enjoyable stages of your trip. There are also suitable villas for rent and accommodation, and its seasonal waterfalls and rivers will be a pleasant part of your travel experience.



Javaherdeh village

Ramsar

Ramsar is known as the bride of Mazandaran and has many beautiful tourist attractions. Ramsar is located in the west of Mazandaran and the climate of this area is very beautiful and pleasant, many people travel there every year to travel in the hot seasons.

Ramsar Royal Palace

One of the spectacular and magnificent works of Ramsar is its royal palace or its marble palace. This palace is considered one of the best sightseeing spots for tourists. (Royal Palace) Marble Palace has an area of 600 meters. Ramsar hot spring is located next to this palace, which consists of 6 small and big springs. Among the sights of the museum palace, you can mention antique candelabras and buffets, large and bronze statues, royal furniture, etc. The mentioned items are only part of the attractions of Mazandaran, the beauties of Mazandaran province are indescribable and very spectacular. Mazandaran province is considered one of the best provinces for your investment because of its sightseeing places and tourist attractions.



Outside of the Royal palace or Marble palace of Ramsar



Inside of the Royal palace or Marble palace of Ramsar

Safi Abad Palace

Safi Abad Palace was named because of Shah Abbas I's great love for his son Shah Safi, who chose his name for his palace. There is a water spring parallel to Safi Abad Palace, which is known as "Leopard Hill". During the Safavid rule, it flowed in open form and with tons of clay folders on all floors of the building and walls to be used as air conditioning for summer. According to many historians, there were various carvings and paintings on the inner walls of the Safi Abad Palace, which have not been left today. The things mentioned in this article were only some of the inexhaustible beauties and tourist attractions of Mazandaran. The beauties of this province are so many that its villages and plains are considered as a tourist attraction of Mazandaran. By buying a villa in Mazandaran, these beauties are closer to you than ever and you can access all of them by walking a short distance.



The Safi Abad Palace



Mazandaran Attractions in Chalus

Namak Abroud Cable Car

Namak Abroud is a tourist town that has two massive cable car line called Namak Abroud Cable Car line 1 and line 2. These cable cars have 42 four-seater cabins for line 1 and 35 six-seater for line two, which transports tourists from the plains to a height of 970 meters to the peak of Meduben Mountain between 12 to 15 minutes. Namak Abroud cable car is the longest telecabin in Iran, which transports passengers with two lines, the height of the first line is about 2100 meters and the second line is 1700 meters high.

All of us may have once walked among the green trees of the forest and breathed its misty air, but maybe seeing the forest from a height while riding a cable car is also an interesting experience that you should try at least once. It's worth it.

When you reach the end of the station, there are many amenities that are worth seeing.

The Namak Abroud Cable Car



The Velasht Mountain Lake

The Babolsar Imamzadeh Ibrahim



Velasht Mountain Lake

Among the most spectacular natural heritage of the country, which attracts a large number of tourists every year, is the Velasht mountain lake with its green landscape and unique nature. This lake is one of the 10 fresh water lakes of the country with an area of 15 hectares and an average depth of 20 meters, with a water volume of three million cubic meters. The surrounding attractions include the beautiful Klardasht area, Fin Forest Park, and the heights of Takht Suleiman.

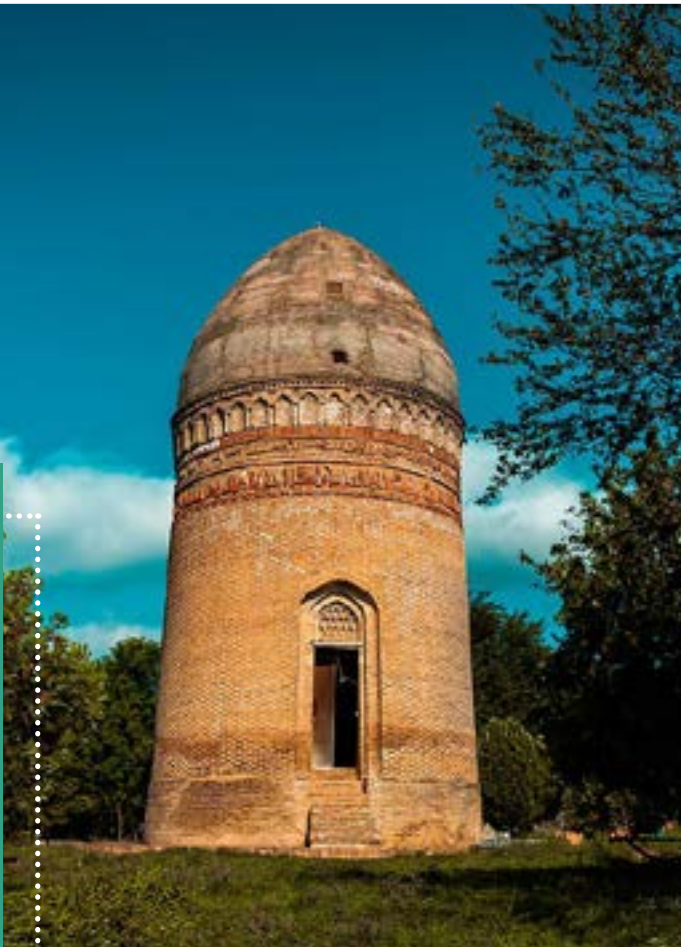


Mazandaran Attractions in Babolsar

Imamzadeh Ibrahim

The tomb of Imamzadeh Ibrahim, who is known as (Abu Javad) among the people of the region, and in some books, he is considered to be the brother of Imam Reza (a.s.), is located in Babolsar, for this reason, Babolsar was also called Mashhadsar in the past. The building of Imamzadeh Ibrahim was built in 841 AH by the order of Seyyed Bibi Khatun (wife of Sultan Amir Shamsuddin from the orders of the Timurid period). This building is very valuable in terms of having historical works such as exquisite doors, wooden chests and numerous inscriptions.

The Lajim Tower



The Shoremast Lake



Mazandaran Attractions in Swadkoh

Lajim Tower

Lajim tower, which is located in Lajim village of Swadkoh region, is known as Imamzadeh Abdul-lah's tomb. The importance of this tower is due to having a Pahlavi inscription next to the Kufi inscription. These two inscriptions are beautifully installed with carved bricks on a white plaster background.

Shoremast Lake (Salt Lake)

One of the most beautiful places in Swadkoh city is Shoremast Lake with an area of 15 thousand square meters and a depth of 5 meters, which is surrounded by old and tall alder trees.

Around this lake, there are huge coal mining facilities, Versak Bridge, Imamzade Abdul Haq Zirab, historical Lajim Tower, Kong Lu Castle, Kharva and Nerva rocky mountains, etc., which attract many tourists.



Other Attraction Points of Mazandaran

Daniel Water Cave

Danial Cave, which is one of the river caves of Iran, is the longest river cave after Qori Cave of Paveh Castle in Kermanshah. This cave is considered a tourist attraction in the north of the country.

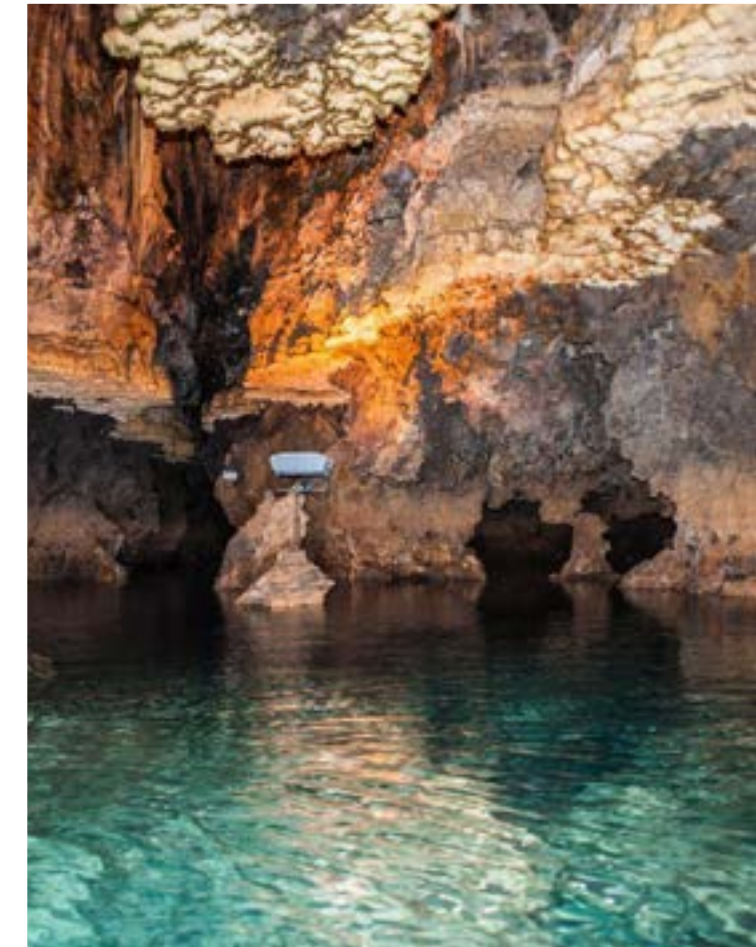
The depth of the water is not more than 1 meter anywhere in the cave and is drinkable due to the few salts it has. You have to tolerate getting your feet wet to visit the cave, but the stunning beauty inside the cave is worth the experience. It is better to wear extra clothes. Take it with you and many travelers use a suitable hat for greater safety. If you plan to stay near this cave, you can rent a villa in the villages around the cave.

Access route: Mazandaran, Salmanshahr city, Danial village.

Saat Kari square

Mazandaran is one of the most beautiful and visited provinces of the country and there are many places to visit in Mazandaran, which due to its proximity to the Caspian Sea has very green vegetation that adds to the beauty of this city. This province is a good destination for Nowruz holidays and an excuse for Start the New Year with a travel experience.

The Daniel Water Cave



The Saat Kari square



The Handicrafts of Mazandaran province

- Mat weaving
- Wood Industries
- Pottery
- Felt money
- Production of textiles
- Wave weaving
- Hosiery
- Broom weaving
- Bag
- Handcrafts of Mazandaran province
- Other crafts of Mazandaran province
- Where to buy Mazandaran handicrafts?

Mazandaran Handicrafts

Mat weaving

Hats, baskets, baskets, mats and other items woven with mats are the first things that attract the attention of tourists upon entering Mazandaran province and are usually bought as souvenirs from the north. Mazandarani artists make these wicker items by using plants from swamps and dams such as “Gale” and “Wash” and by using wood, straw and grasses called “Varan” and “Sazir”. After the end of the spring season, they take these plants from the dam and dry them.

Carpet weaving is one of the most popular crafts in Mazandaran province, which is more popular in the west of the province, especially in Ramsar city. Carpet weaving is one of those handicrafts whose works can be seen in all the cities of Iran. In the past, mat weaving products were used as essential household items; While today they are mostly decorative. In Mazandaran province, a type of mat called “koob” is still used as a floor mat.



Mat weaving

Wood Industries

Climatic and environmental conditions and the presence of dense forests in Mazandaran province have caused many wooden objects to be made by the people of this region. Jewelry boxes, chess boards and pieces, board games, hookahs, milk cups and bowls, syrup spoons, candy canes, animal statues, and wooden chests are just a few of the wooden crafts of Mazandaran province, which are also suitable souvenirs. Next, learn about the types of wood industries in Mazandaran province.

Carving on wood, inlay, grid and embossing (in shrine, tomb fund, sash)

The presence of dense forests in Mazandaran province has caused many wooden objects to be made by the people of this region.

The taste and taste of the Mazandaraniites over time led to the creation of beautiful works of wood carving, inlay and embossing; The works that

were usually made from the wood of trees with a smooth and suitable surface such as walnut, betel, red pomegranate beech, yellow pomegranate and maple; Of course, they used pear wood for more delicate works.

Inlaid works in the form of frames and knots from the 5th to the 7th century AH, creative designs of the 8th century and many examples of drawing and geometric elements and plant and flower shapes on wooden pulpits, tomb boxes, doors and windows, and the Qur'an scroll show the history. They have a long carving in Mazandaran province. Carpentry became particularly prosperous from the beginning of the 9th century AH, and the artisans of this field managed to create valuable works, including wooden doors and windows, by using a variety of lines. The works that are now adorning the mausoleums of imams and religious elders.

Orsi is one of the interesting Iranian wood industries. This beautiful and well-carved wooden window, which is a sign of light and brightness, was made using the art of knot-making and three-cornered and four-cornered geometric patterns, four-pointed and eight-pointed stars, and finally colored glass, and used it to decorate the front and portico. Buildings are used. Knotting refers to winding thin strips of wood using the crotch and tongue method or cutting wooden parts with geometric patterns. The cities of Babol, Sari, Amol, Qaimshahr and Chalus are important centers for the production of Chinese doors and windows.

Mesh is created from the combination of embossing and inlay. Carpenters in the past were engaged in the art of lattice work by making common door and window molds. They filled the empty space between the knots with colored glass to create beautiful works of wood.



The handicrafts of Mazandaran province

Engraving on Wood (Lak-Tarashi)

Engraving on wood or Lak-Tarashi is an art in which wooden accessories are produced by cutting the roots and trunks of forest trees, the primary tools for carving and cutting. Maple, Beech, Melaj, Alder, Mamrez, Shamshad, Nemdar and Anjili are among the trees whose wood is used for engraving. Engraving on wood has been common in rural and forest areas since the past, and the people of these areas used this art to make the necessities of their lives. They had a special skill in making wooden accessories and using the roots and trunks of trees without using modern work tools, they made various wooden utensils such as jule, kelz, seed sprayer, choleh sugar, choleh tobacco, spoons, ladles and kettles.

In 2012, Mazandaran's Lak-Tarashi art received the UNESCO seal of authenticity. Axes, hatchets, saws, files, chopsticks, chisels, graters, rough faces, wooden hammers, and wooden hammers are among the accessories of the art of Lak-Tarashi.

The art of Lak-Tarashi is one of the innovative handicrafts and you can buy all kinds of its products as souvenirs. Containers made with tree roots are lighter and more resistant to cold and heat. These dishes do not crack easily and do not break due to impact; So that Lak-Tarashi makers believe that if Lak-Tarashi dishes made from tree roots is well maintained, their useful life will be more than 100 years. At the same time, the tools made from tree trunks did not have good strength, and for this reason, Lak-Tarashi makers made the tools needed for the house from the roots of the trees; Roots that penetrate the soil with a gentle slope from the stem and according to their view were less exposed to snow and rain. Next, learn about the types of wooden containers that are used in Mazandaran province.



Engraving on wood or Lak-Tarashi

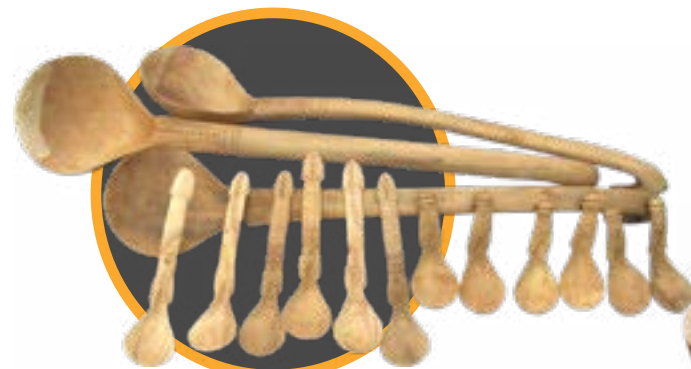
- Lac (Khardakhar): Lac is a large container that folds inwards and is known as “Khardakhar” in the local language of Mazandarani. In the past, this dish was mostly used for eating food, especially “Gramas Pella”.
- Spoon, ladle and trowel: these wooden tools are known as “gache”, “pul gir” and “ketra” in the local language and are made from the stem and branch of the boxwood tree. Plaster is used in a smaller size for eating food or soup, and one of its most important advantages is that it does not burn the mouth when eating soup or hot food. Ketra is similar to Kashe, but it is bigger and it is used to stir ash.
- Seed spreader: Seed spreader is a kind of tray that is used to clean rice and beans.
- Jule: Jule or Jale is a device similar to a water pitcher, which is used for milking and storing all kinds of dairy products. This water pitcher is made with a narrow neck and a wide opening in various sizes, and among the common patterns on its body, we can mention the spiral pattern, the chain pattern, and the halvai pattern. “Mandar” is the largest type of jar that has a capacity of 18 kg. “Juleh Kun” is another type of juleh that is carved from the root of the maple tree.



Lac (Khardakhar)



Jule or Jale



Spoon, ladle and trowel



Seed spreader

- Kelz: Kelz is a kind of wooden ladle and it is used to stir and cool the milk. This device is known by different names in different regions of the province; For example, in Ramsar region with the name “Gyal”, in the central part with the name “Kels” or “Kils” and in Gorgan with the name “Kamche Lez”. Another type of milk cup is made in Jankali areas called “Manqar” which has a capacity of about 200 kg.
- Kile Lak: This wooden device is used as a measure. Each measure has a capacity of about 6 kg of “rice” or “barley” and about 5.7 kg of “wheat”.
- Cane: Cane is known as “Azdar” in the local language. Canes are made from Azad tree wood in the northern regions.
- Chula sugar: It is a wooden device for crushing sugar.
- Chule tobacco: a wooden device used as a tobacco container.
- Sirkob: This wooden tool is made in different sizes and in the past it was used instead of mortar for pounding and crushing.



Kelz



Kile Lak



Chula sugar



Chule tobacco

Pottery

The art of pottery dating back to several thousand years ago has a high geographical distribution, and the pottery vessels discovered in the caves of Iran with a lifespan of more than seven thousand years are proof of the age of this hand art. Pottery can be seen in every corner of Iran, and the people of Mazandaran have been making pottery for their homes since ancient times. Because clay is abundant in this area. Today, Mazandarani artists make beautiful dishes in many workshops using their art and baked flowers, which are sold in handicraft stores.

Pottery tools include wheels, spatulas for cutting and piercing work, sieves, buckets, pans, kilns, knives, threads, flower molds. One of the pottery making centers is Kalagar in Joibar neighborhood (19 km from Qaim Shahr) and Mr. Gholam Ali, a Chinese potter, is one of the masters of this area. Among the other cities where pottery and making pottery are flourishing, we can mention Behnmir, Joibar, Chalus, Tenkabon, some villages of Babol, Amel and Qaimshahr.

Wool Felting(Namadmali)

Wool Felting is thriving in most areas of Mazandaran; But it is mostly seen in Kajur region and villages around Ramsar. Namadmali is one of the old handicrafts of Mazandaran province. Wool Felting in Iran is several thousand years old; But the exact date and place of its origin is not known. In this handicraft, during the process of felting, products such as hats, bags, cloaks, felted showers, and felt carpets are produced using wool fibers and water. It is interesting to know that they do not weave the felt and produce it by hand or foot pressure on the combination of fibers and water. Wool Felting is thriving in most areas of Mazandaran; But

it is mostly seen in Kajur region and villages around Ramsar. The main material of felt is sheep's wool in natural colors such as white, black, and brown, and chemical dyed wool is used for its patterning. Making felt is based on two properties of wool; Scaling and flaking property. In fact, when wool curls in moist heat and the fibers become tangled, the husks do not allow the fibers to unravel again, and this combination of tangles produces an irregular texture. It takes one day to make a piece of felt and usually several people work on it.



Production of textiles

Woven fabric is one of the textile branches and one of the old handicrafts of Mazandaran province, which is done in different parts of the province. In the past, textile artists produced cotton, silk and woolen fabrics by spinning yarn and sewed different clothes with those fabrics. In Mazandaran province, soft, cool and summer cotton fabrics called “Shamd”, silk fabrics called “Alijeh” and woolen fabrics called “Chogha” and “Bashleq” are famous. In this region, silk fabrics are used for sewing women's coats, woolen fabrics are used for overcoats.

Traditional textiles may seem a bit strange today; But in the past, many women and men used to weave cloth by hand with their art and creativity; Fabrics that today are among handicrafts and memento of Mazandaran province. Handwoven fabrics are woven in Mazandaran province with special machines. At first, two-way and four-way devices were used. Over time, these devices were replaced by manual, single-phase and three-phase Jacquard devices. Ramyan in Mazandaran province is considered one of the important centers of silk fabrics.



Textiles workshop

Hosiery

Weaving socks is one of the common and native handicrafts of Mazandaran province, especially in “Salehan” village and Alasht village, which are part of Swadkoh. Undyed sheep wool is used to weave socks in this region.

Boot socks or long neck and short neck with different motifs are among the types of socks produced in the province. Knitting socks in Mazandaran province is done with a knitting machine or by hand, and you can find all kinds of them in traditional and local bazaars in villages and cities. Hand-knitted socks are the perfect slippers for winter.



Handicraft Boot socks

Bag

A bag or bag is a type of bag with a handle, the production process of which is very similar to the production process of jajim. Lefur village of Swadkoh is one of the centers of Chente production, and for this reason, these handicrafts are known as Chente Lefur. In the past, shepherds used chetna to carry their belongings, and this handicraft has a long history in Mazandaran province. The bag is produced with a machine called Karakchal and finally, after embroidery, it is decorated with cotton flowers, decorative beads and dates.

Traditional motifs of flowers, plants and animals, animal motifs, and sometimes the names of majesty and imams adorn Mazandarani bags; Patterns that are usually sewn with thick fibers. The bag is a very practical product and you can choose one of many designs according to your taste.

Broom weaving

Broom weaving is one of the ancient and valuable handicrafts of Amirkola, dating back 100 years

Broom weaving is one of the ancient and valuable handicrafts of Amirkola (100 years ago), one of the important cities of Mazandaran province; A city that has the legacy of the greatest poets and thinkers and has many traditional handicrafts. The local artists of Amirkola, for the texture of the broom, which is known as “Sazeh” in the local language, very elegantly and artistically arrange the stalks of the broom together. They use all kinds of delicate wires in the rudder part of the handle and make the crown part of the broom with plastic threads in happy and diverse colors; The colors that originate from the cheerful spirit of the people of this region.



Wave weaving

Muj is the name of a kind of handwoven wool, which is also known by the names of “Pich bed” and “Izar”. Due to the cheapness of raw materials, wave weaving is a popular and flourishing art and is performed in many cities and villages of Mazandaran province. This handwoven wool is soft, light and strong.

“Chader Shab” also has a texture similar to wave hand-woven, and their uses are also similar. “Property night tent” is the most famous type of silk night tent, which attracts the eyes with various colors, especially different shades of red. Shab Bafi tent in Mazandaran and Gilan provinces dates back to about two thousand years ago; A handwoven fabric that was used in the past as

a cover at night and also to tie sleeping accessories. The authentic examples of Mazandaran night tents were woven with silk and wool, and their dyeing was done in a completely traditional way. The types of Mazandaran night tents can be used for bedding, sofa covers, sleeping accessories, etc.

Mazandarani artists weave beautiful products such as blankets, beds, chairs, rugs, and backs using wool and weaving machines. Products that are good souvenirs and souvenirs. The art of wave weaving is more popular in Kejur region. In this area, along with this type of fabric, delicate and valuable tablecloths are also woven.



Handcrafts of Mazandaran province

Carpet weaving

Carpet weaving is one of those handicrafts that flourish in most cities of Iran, and Mazandaran province is no exception. The carpets of different cities and villages of Iran can be recognized by their patterns. Carpet patterns in Mazandaran province are mostly geometric and inspired by nature, and their texture often uses bright and cheerful colors such as red, orange, cream, green, and navy blue. The carpet is woven with a carpet weaving machine and the machine changes according to its type and design. Plain-woven carpets, spin-woven carpets and needle-woven carpets are types of carpet weaving machines.



Kalardasht carpet

Kalardasht carpet is known as Khorsk carpet due to its coarse texture and weak rows

Carpet weaving is one of the least known arts in Mazandaran province, and Kalardasht carpet is considered the most unknown handicraft of Mazandaran. Kalardasht carpet is also known as Khorsk carpet due to its coarse texture and poor thread counts, and it is mostly woven in a village called Makaroud for export to European countries. The designs and motifs of this carpet, such as jungle pattern, fundi, rudbarki, majmei, gol sini, Aynak, chakhmaki, rasoli, shamla, kharki, shukri, sikh kababi and mazalqan, are formed from the creativity of the carpet weaver's mind, and for this reason, Kalardasht carpet is one of the special and unique products of this region. Dyeing of original samples of Kalardasht carpet is done in a traditional way.

Kalardasht carpet presents the beautiful and mountainous nature in front of you and is considered one of the exquisite souvenirs of Mazandaran. The pattern of "Mel Chafete" can be seen on the border of the Harsin rug exactly on the border of the text of an old Kalardasht carpet.

Flower resin (resen rope), male horn, cat's harp, cookie flower, Qajal halva (a type of halva made with local butter and honey), deer map, sparrow, flower straw path, Hiri comb, Turkmen flower, Lari flower, Shah Abbas's flower, pil-mel, or pul-e-neck, fish-flower, flint flower, claw tube, screw screw, pampal, tray flower, mish dandan, cup flower, blanket flower, Karimkhani, chaharvaz, sycamore, shidi flower, goat bridge (goat). without horns) and Chalcheleh goat (horned goat) are also among the flowers that are used in the text of Kalardasht carpet.

Jajim Bafi

Jajim is one of the important hand-woven fabrics of the villagers of Mazandaran province, and it is usually used as a mattress, back cover, bed rug, rug, blanket, seat cover, etc. Jajim weaving art is popular in most of the villages of Mazandaran province, including Matkazin village of Hazar Jarib Behshahr (Dodangeh section of Sari), Alasht Sawad Kouh, Kajur, Nowshahr and Kalardasht Chalus.

Jajim is woven by women in the mountain village of Metkazin, and men are only involved in the wool preparation stage. In the Jajim texture of this area, after the border texture, patterning begins; This work is also called “flower”. The motifs used are very diverse, and among them, four flowers, clay, claw, sunflower and dark sun can be mentioned. The border of Jajim is also filled with a jagged triangle design.

Jajim is woven with colored wool or cotton threads. The dimensions of Mazandaran jajim usually vary between 20 and 35 cm, and their length sometimes reaches 20 to 40 meters. The production of this handwoven fabric is more prosperous in the village of Alasht, and for this reason, this village has been chosen as the national city of Jajim. For weaving jajim in larger dimensions, two or more jajim woven in the existing width are connected together to form a jajim in the desired size.



Exhibitions handicrafts in Mazandaran province

Other Crafts of Mazandaran province

Traditional design and painting, traditional bookbinding and cover making, marine handicrafts, doll making, Jajimche weaving, Gliche weaving, Chugha, needlework, traditional dyeing and printing, leather and leather products and metal-related arts are other handicrafts of Mazandaran province. whose production and supply is limited.

Where to buy Mazandaran handicrafts?

To buy handicrafts of Mazandaran province, you can visit the permanent and temporary exhibitions of handicrafts, arcades, bazaars, and some Saturday markets in the cities and villages of this province. Roadside stores are also usually a good place to buy Mazandaran handicrafts.



Mazandaran

Customs and Cultural Ceremonies

Worf Chal Ceremony (Snow Hole)

In a summer village called Esk, 90 kilometers northeast of Tehran-Amol, every year in the middle of May, a traditional ceremony called Barf Chal was held. The reason for that is the supply of water needed by cattle in the hot seasons of the year. During a ceremony, local men clean the Naseri road (the road that ends in Barf Chal) and remove the layers of the Barf Chal pit. Then they crush the ice with shovels and shovels, carry it on their shoulders and throw it into the pit. This day is very important and blessed for the people.

In the past years, the villagers of Absk decided to dig a big pit to store water due to the lack of water sources. Diggers, many workers started to dig the ground, but during the work, they hit huge stones and were disappointed. Seyyed Hasan Wali, a scholar and ascetic of the 9th century AH, passed through this neighborhood and told the residents that he had started digging in the place where we put my staff, and if the villagers were successful, they promised to dig a pit every year. During the performance of the Barfchal ceremony, they should treat people with bread, cheese and honey and sacrifice sheep.



Worf Chal Ceremony

Women's Rule (Royal Mother Ceremony)

On a snowy day, the village becomes empty of men and women take over the management of the village for a day. The women of the village choose a person from among themselves who has the power to lead affairs, issue orders, and is physically imposing as the ruler of the city. The ruler also chooses a number of young girls to supervise the affairs. These guards wear the clothes of old soldiers or the clothes of new soldiers and perform their duties at the village level. On this day, no man has the right to enter the village, of course, sick and elderly people can stay at home as long as they don't come behind the window or porch. The police force does not allow men to enter the village. The command of the ruler is obligatory and the one who disobeys is punished in such a way that he is mounted on a donkey without a saddle and is turned around and other women boo him. Or he should bake sweets and distribute them among the villagers. At the beginning of the ceremony, women dance and stamp their feet in front of the ruler's house, so that the ruler comes out and goes with them to the takiye place, and he is in the takiye to rule. They eat lunch in groups and in the afternoon, on the eve of men's return, they do their daily work.

Nowruz Reading

In the middle of March, people with the title of Nowruz Khan announce the arrival of spring to the people by singing poems in praise of Imams of local songs.

Nowruz celebration

It is a festival to give thanks to God in the middle of August. When the first crop of early rice arrives, they cook food from the same rice and celebrate the end of the work outside the village. The people of Mazandaran believe that this ceremony must be held outside the village.

Therma Sezd show ceremony

In the middle of November every year, which according to traditions is the night of the victory of Zakhak and the victory of Arash Kamangir, and after Islam, the night of the birth of Amirul Momineen, families gather together and listen to the legends of the elders. The young people also go to the door of the elders' house and knock on the door and play dumb games and receive gifts from the landlord.

The Celebration of the Dead

(traditional ritual on the 26th of Tabari)

The people of Mazandaran believe that on the 28th of July, equal to the 26th of Eid al-Tabari, in the past, Fereydun Pishdadi would kill Zakhak in Mount Damavand, and the people would set fire to the bushes at night and tell each other about the joy of hearing this great news. And the next day they celebrate and dance. In the village of Imamzadeh Hasan Sawadkoh, the people celebrate the ceremony very magnificently.

Shiloon Ceremony (requesting rain)

In times of drought, the people gather in the holy place of the place and pray through the women of the place and cook soup or rice milk, they ask God for rain, sometimes they pour water on the head of Sidi or dip the legs of the pulpit in water to asking for rain. The people of Ash eat the offering and the ceremony ends.

Sunshine Ceremony

If there is continuous and heavy rain in the area, the residents write the name of Haft Kechel on a piece of paper and hang it on a rope so that the rain will stop when the wind hits it, and they pray for sunshine from God's door.

Wedding

After the courtship, the sawing ceremony is performed by giving a ring to the bride. Before the wedding ceremony, a local lady invites people to the wedding as a news reporter. On the wedding night, the bride's father or brother ties Nani around the bride's waist with a white or green shawl, which is done with the intention of her having a son. When the bride and groom arrive at the groom's house, the groom dismounts from his horse and throws an apple to his bride, she must also catch the apple and eat it together.

Go Away

In Mazandarani language, Shab Chele is called Chele Shu. The people of Mazandaran consider this night full of blessings and Mazani women prepare for this night from the morning and prepare snacks and dinner for Cheleshu. There must be pilaf dinner in Chele Shu. Families get together and eat watermelon, yogurt, nuts, seasonal fruits, etc., and they believe that eating yogurt and watermelon will prevent them from feeling cold in winter. "Pesht Zik" is a delicious and traditional sweet that is made from sesame and sugar and is one of the traditional Cheleshu sweets.

Wedding Ceremony



Chef's Milk

Every year after Eid-ul-Fitr, in one of the villages of Swadkoh, Mazandaran, called Kharkak, residents of the surrounding villages and natives gather in this village and hold a traditional, religious celebration. Cooking traditional foods such as rice milk, local breads, local sweets, etc., showing regional handicrafts and playing local music are the customs of this celebration.

The Ceremony of Elementary School (cradle)

On the tenth day of the baby's birth, the relatives of the baby come to the baby's house and after having lunch and sweets, they put money on the baby's crib as a bright eye, and in some villages, after the baby sleeps in the crib, they break candy on the baby's head. Get to know the noise.

Local Women's clothing of Mazandaran

The local costume of Mazandaran is derived from the customs of that region which depends on factors such as weather, available resources for clothing and its age. That is why in many cases, the similarity of climate and culture causes similarity in local clothes.

Iran's local dress is one of the richest traditional dresses in the world in terms of the type of fabrics and fibers, the number and variety of dresses, the type of stitching and decorations. This issue shows the age and ancient culture of Iran. Local dress festival, a solution for the development of the tourism industry

By studying the local clothes of different ethnic groups, you can understand the culture of each region, climate, clothing industry, rituals and traditions of that region. One of the ways to develop the tourism industry and attract tourists is to hold local costume festivals. Organizing such cultural events can be an effective step in introducing the tourist attractions of our country.



The traditional attire of a local
Woman of Mazandaran



The traditional attire of a local
Woman of Gilan

Mazandaran The greenest region of Iran

Mazandaran is one of the oldest and greenest parts of ancient Iran and the land of Damavand. According to Ferdowsi in Shahnameh:

May Mazandaran remember our city
forever and may his land prosper

Mazandaran, known as "Tabaristan", is located in the south of the Caspian Sea and north of the Alborz mountain range. People call it "Tabari" or "Tabari" or "Mazni". Tabari people speak Mazandarani or Tabari language, which is often mistakenly called Gilki language.

The Gilaki language is specific to the people of Gilan. The same mistake can be seen in the type of clothing and local clothing, the reason for these mistakes is the proximity of the Mazandarans to the Gilaks and the Gilan region. For example, Daman, Mazandarani women's dress; is short and hedge. In the dress of Gilaks, the skirts are long and hemmed. Pay attention to an example of Mazandarani and Gilani local dress and their differences:

The difference between Mazandaran women's local dress (right side) and Gilan women's local dress (left side)

Mazandarani local dress

Although it is not customary to wear local clothes at present and it is reserved for festivals and special events, the importance of these beautiful and colorful clothes has not decreased. Each of the local costumes is a symbol of a nation and expresses its authenticity. The local costume of Mazandaran is not exempt from this principle.

Mazandarani local dress can be examined in two parts, women's and men's, and children also used the same clothing based on whether they were girls or boys. Perhaps the

stamp that we see below is the most complete and correct image of the local dress of Mazandaran women and men, which was printed in 1977 on the occasion of Nowruz.



Before dealing with the details of Mazandaran local dress, let's talk about the raw material of this beautiful dress.

Basic ingredients in Mazandaran local dress

In the past, it was not easy to get raw materials for the clothing industry. People used the facilities and resources of the same region to prepare fibers and cloth. One of the factors of diversity of local clothes in Iran is the diversity of climate and resources of each region. In the past, cotton thread, wool thread and fabrics of the same kind could be obtained in Mazandaran. But the types of fabrics and materials used in local

clothing have been different based on the economic and social status of people.

In the past, when lords and serfs were popular, the clothes were also different in terms of fabric and decorative stitches. The variety of fabrics and fibers has varied from silk to linen, canvas, wool and felt fabric, leather and sheepskin, and in the past years chit, artificial silk and festoon.

The effect of weather on Mazandarani local dress

Since Mazandaran has a moderate climate, Mazandaran's local dress does not differ much between the hot and cold seasons. People often got rid of the cold by wearing a coat or thick top. On the other hand, the common occupation in

Mazandaran was agriculture and animal husbandry. The clothes of the shepherds and the clothes they wore while working in the paddy fields were different from the usual local clothes for ceremonies and celebrations.

Women's local dress in Mazandaran

The local women's dress in Mazandaran consists of bright and lively colors and small flowers, which are taken from the beautiful nature of this region. Women's local dress in Mazandaran consists of many parts. For this reason, it is considered a perfect dress.

Different parts of Mazandaran women's local dress include Shaliteh, Temban Tengeh, half leg, Jume, Bustier, Chador Shu, Charqad, Mandel, Gisband, Kalijeh, Saraguch, Globand, Patoe, Charuq, Galesh, Kush and Socks.



The traditional clothes of local women of Mazandaran

Local women's clothing in Mazandaran

Shaliteh, the most important part of Mazandarani clothing. Shaliteh can be considered the most important part of Mazandaran women's local clothing, which distinguishes it from other local clothes. Shaliteh or Charchi is a short skirt with a hem, which is worn over a wide pant with a tight leg.

The material of this skirt is silk, fine linen or cotton, which can be plain or floral. Although simple, it is more

popular. The edge of this beautiful skirt is a row of embroidered ribbons, which is called siahak.

The picture below is an example of a cotton shawl that is about 150 years old. Look and enjoy the delicate and neat sewing of black silk artfully printed on the edge of the skirt. In the past, instead of elastic, they used a cotton band or a linen band around the waist, which is clear in the picture.



Shaliteh



White color Jameh.

Jameh, blouse made of linen

Jameh is a long blouse that is sometimes attached to a skirt. Its maximum length is up to the knee and it is also found in the local dress of other tribes. In Mazandaran local dress, due to its short skirt, the length of the skirt is also shorter. Usually, Jummeh is

made of linen. The edge of the sleeve and around the collar is decorated with decorative stitches. Jummeh has narrow and long wrists, especially in formal dresses and celebrations. See the beauty, originality and art in the gallery below.

Temban or Pashmbal, half leg; Cover with decorative stitching

Shaliteh and Temban find meaning together. Temban is the kind of loose pants with tight bottoms that are worn under the shirt. Temban is made of yarn, and if it is formal, its edge is similar to the sewing of the cuffs. Of course, in normal condition, its edge is sewn or gathered with thread, which is more convenient when working, especially in agricultural fields.

Young girls use half-leg instead of temban, which is simpler and wider. Unlike Temban, half leg has a happy color like red and green. Its narrowness starts from the leg and becomes more beautiful with a strip or decorative stitches.

Bust and knee, velvet cover

Mazandarani women wear a blouse, a bodice, or a coat. The bodice is the same as the open front vest, with a round collar or a seven-neck collar. The material of the bodice is thicker and usually velvet. For formal wear, the bodice is embellished with stripes, coins and decorative stitching. The vest usually has no buttons and only the lining is embroidered on the back. The vest is suitable for hot seasons.

As the weather gets colder, the bodice gives way to the kilija, which is a long coat made of colored velvet that is embroidered. This coat has long sleeves, and if the sleeves are short and up to the elbow, it is called “chekbon”.

Local women with chargad cover



Chadorshu or Chadorshab

Chadorshu, work time cover

Chadorshu or Chadorshab is a large cloth that is tied around the waist in the form of triangles. It is made of silk or wool and is usually woven in a checkered pattern. They usually tie their chador around their waist during work and it is not common among young girls.

Local women's headgear in Mazandaran

Local women's headgear in Mazandaran includes charqad, gis band, mandel and saragoch. Braids, braids for tying hairs Guis Band is a thin band. As its name suggests, it is used to tie braided hair.

Chargad, a floral cover with bright colors

Charqad is a large square scarf that is folded in half and made into a triangle and used to cover the hair. Chargad in Mazandarani dress is usually floral or bright colors.

White Chargad is very popular in Mazandaran. Charqad can be decorated like other parts of women's clothing. Chargad is made of wool and thick fabrics in winter and cotton, wool and muslin in warm seasons. Mazandarani women wear a white charqad crocheted with white silk thread in weddings.

Mendel, a daily routine

Mandal is a headscarf that is worn on the head, it has no place in formal and festive clothes and is mostly worn on the head during daily activities.

Saragoch, a hat to cover the hair

It is a cap with embroidered elastic edges that is used to cover the hair and is not very common.

Mazandarani women's jewelry

Mazandarani women use ornaments such as mirka, various decorative stones such as amber, agate and jade, heart-shaped stones, silver ornaments, and clay beads as necklaces. Mirka, which is very popular in Mazandaran, is usually a blue bead. In addition to the ornamental aspect, it is also used to ward off the evil eye.



We examined different parts of local women's clothing in Mazandaran. All the mentioned parts may not be used, but it is a part of Mazandaran local dress. Clogs are shared by men and women, which we will discuss further.

Local men's clothing in Mazandaran

Mazandarani men's local clothing is not as varied in gender and color as women's clothing, and it is similar to men's clothing in other ethnic groups. Men's local costume in Mazandaran includes jumeh, temban, bodice, qaba, shola, bushluq and postek.

Jame and Tanban, a cotton shirt

Jumme, which we also examined in women's local clothing, is the same simple shirt that is worn with pants or temban, and its material varies according to the hot and cold weather, but it is usually cotton or linen.

“Chelle Shu” in Mazandaran

The half body is a black seven-neck vest that is worn over the top. Bust is part of the usual local dress of Mazandarani men. They wear it even in the hot season. In the cold season, Mazandaran men cover themselves with a thick woolen coat, which is called “Kolek” or “Qaba” or “Chucht”.



The traditional attire of a local Man of Mazandaran

Labadeh, Mazandarani groom's dress

It is a long coat made of linen or faston, which is tied with a silk shawl on its waist. It is usually used as a groom's dress. This dress has no place in everyday life and is cumbersome.

Working in the paddy field is an influencing factor on the type of clothing of Mazandarani.

The comfort of men's and women's clothes while working is one of the things that can be seen in all local clothes. Working in the paddy fields is hard; Women work with men. Planting for hours with a bent back in a field full of mud is exhausting. Perhaps this is one of the reasons for the short skirt in Mazandarani women's local dress.

Special clothes for Mazandarani shepherds

Mazandarani shepherds also have their own clothing. Chukha, Shula, Bushluq and Postak are the covering of the shepherds of this region, which they wear to protect against the cold. Shula is a long woolen dress with a lining called Chukha. Bushluq is a blouse with woolen sleeves and a woolen vest.

The traditional attire of a local shepherd of Mazandaran



Mazandaran men's local headgear

Hats with different types and models are part of Mazandaran men's clothing and are known as men's headgear. Of course, hats are popular in the local costumes of other Iranian tribes as well. Felt hat, phone hat, night hat, stone hat, leather hat and mandel are different types of hats in Mazandaran. The difference between these hats is in their material and use.

- Leather hat, which is also called leather hat, is made from lamb skin and is more popular among shepherds.
- Night hat, a hat for bedtime: It is a bowl-shaped hat woven from thinner fibers such as linen, which is used at home or while sleeping. This hat is usually white or has simple colored designs. In many cases, night hats are prepared by the hands of Mazandaran women artists.
- Goushi cap is a cap that covers the ears. Sangsari hat is also a wool bowl hat. These two hats are for the cold seasons of the year.

- Felt Hat is the most common hat in Mazandaran, which is made of wool in the form of felt. It is usually black and borderless. This hat is a good cover for the cold months of the year. A felt hat is a suitable headgear for Mazandaran men when working in the plains and foothills.
- Mendel in the headdress of Mazandarani men is a turban, the tail of which hangs from the back of the head. This hat is less popular than other caps.



Felt Hat

Leather hat

Night hat

Gushi cap

Local women's and men's slippers in Mazandaran

Mazandarani men and women have common footwear in many cases. Socks, Charuq, Kush and Galesh and Chatoe are the most important parts of Mazandarani slippers.

In the past, socks are woven from wool and used to cover the toes up to the top of the ankle in winter and cold season.

Kush and Galash, women's and men's leather shoes.

Mazandaran women's and men's leather shoes are also called cloches. Later, it was replaced with black plastic shoes with red soles, which are more durable and more suitable for working in fields and paddy fields. Plastic shoes are called Galesh.

Charuq, cow leather shoes: It is a wide shoe made of cow and buffalo leather or felt, the edges of which are gathered with elastic.

Patoe, a long-legged shawl: Patoe is a long shawl that is tied around the legs and is considered a kind of covering for winter.



Wool Socks



Galash shoes



Patoe



Stone carvings from Qajar period depicting the King.

Depiction of an Iranian Daylaman (Buyid/Ziarid) soldier during Sasanian Empire.

Tribes of Mazandaran

The tribes of Mazandaran is one of the serious debates among the Mazandarans themselves, that everyone attributes themselves to one of these tribes. Some of them are mocked and use the name of these tribes to make fun of others. Some people connect themselves to some of these peoples for the sake of reading.

Tapuri tribe

The first issue of the tribes of Mazandaran is a tribe called Tapuri, also known as Tapyri, one of the ancient and Iranian tribes of this border. It is interesting to know that in Elamite inscriptions, these people are referred to as Tepir.

It is said that this tribe lived in the south of the Caspian Sea in an area called Tapuristan. (Tapuristan is another name of Tabaristan.) Also, some of this tribe lived in parts such as

Hyrkania, Parthia, Media and the eastern heights of Alborz.

There has been a lot of talk about the Tapori people; For example, Ketziyas said that the Tapur people were obedient to the Assyrian dynasty. Aryans also said about the territory and size of the Tapuris that they lived between Hyrcania and Amard during the Achaemenid period, and after conquering Iran, Alexander added the land of Amard to the Tapuri lands.

Also, the Tabari language, which is one of the oldest languages in Iran, belongs to this tribe.

Tapuri tribe

Another tribe of Mazandaran is the Amard tribe, who lived in the northern region of Iran, and most of them lived in the Amol part and the central part of today's Mazandaran.

Amard was a belligerent and powerful tribe that had no rivals in riding and shooting.

The lineage of kings

The Gashnesb Shahan dynasty can also be considered one of Mazandaran tribes. This dynasty was a kingdom in the Tabaristan region that had been able to expand its territory to Gilan with its extraordinary military power.

It is said that this dynasty emerged during the Parthian period and in the mountainous region of Mazandaran.

Above, everything we said was related to the ancient tribes of Mazandaran province, and now we will separate from this era and introduce the tribes living in Mazandaran.

Galesh people

The word Galesh or Gavlesh is actually for cattle breeders and those who have cows and sheep. It is said that the Galesh tribe is one of the tribes of Mazandaran and Tabari, who speak the Mazandaran language.

Ketol

This tribe, like the Galesh tribe, is a tribe of Tabari descent, who mostly live in Aliabad Katul region. Of course, some of them also live in Kamalan plain located in Golestan province.

They speak Cetuli (Cetuli dialect).

Elikai

Elikaei is another tribe of Mazandaran who lived as nomads and are descendants of Tabarians.

They live in areas such as Garmsar, Aradan, Varamin, Firouzkoh, Damavand, Amel, Chalus, Nowshehr, Shemiranat, Shahroud and Saujblag. Their native language is Elikai language.

The issues that we are going to address include "the peoples living in Mazandaran, the authentic people of Mazandaran, the clothes of people of Mazandaran and..."



Mazandaran Desserts and Appetizers

Desserts and appetizers of any city complement the food culture of that city. When colorful desserts appear on the table before the main meal, it shows off the variety of food in that region.

We often think that we need to have a lot of ingredients available to cook a food or a sweet, while with very simple ingredients, you can make delicious food and sweets and enjoy eating them, and Mazandaran is one of those cities that cook food and There is no shortage of delicious sweets in it, and it has expert coders in this field, whose delicious food and sweets will always be remembered. Stay with us because in this article we will introduce you to the delicious desserts of Mazandaran.



Grilled eggplant burani



Berenjak



Mashkofi dessert or saffron dent

Grilled eggplant burani

From the mixture of grilled eggplant with high-fat yogurt, shallot powder and salt, you can make a delicious original Mazandaran snack or appetizer called grilled eggplant burani and enjoy it with your family. One of the delicious sweets of Mazandaran, which has a really great taste, is string to string. Sugar powder, cardamom, walnuts, string (made from rice flour) and oil are used to cook it, and water, sugar and water are used to prepare the syrup. They use saffron.

Berenjak

One of the delicious sweets, which has a soft and honey texture and is mostly used for Yalda night parties and cold seasons, is called Brinjek or Badune (Spring Seed). Its main ingredient is rice, which is used with high quality rice. In the past, rice was used together with Panjari bread, Ajdun juice, and several other local sweets for weddings and feasts. Rice, sugar, water, oil and lemon juice are used to make this type of sweets, and if we want our sweets to have a better taste and properties, we can use honey instead of sugar.

Mashkofi dessert or saffron dent

One of the delicious desserts of Mazandaran is Mushkofi dessert. But if you pour water in it instead of tap, your dessert will be muscat. To make the dessert more delicious, you can use fruit, powder or pieces, cinnamon or colored truffles, and if you want to have colored desserts. You can use cinnamon together with cardamom powder and cocoa dissolved in half a glass of boiling water and then pour them layer by layer to get a more beautiful combination, of course, you can also use jelly.

Aash of Mazandaran

Here you will get acquainted with several types of Mazandaran ashes, which can be safely said to be the best and most delicious ashes of this region.

Forty Herb Soup, Sour Soup

Forty Herbs Ash, which is known as Haft Tarshi Ash among the people of Amol city, is special for the night of Suri Charbansad. Of course, cooking this dish is common in most areas of Mazandaran. In addition to vegetables and legumes, seven types of pickles such as orange juice, lemon juice, pomegranate juice, vinegar, green tomato and parsnip juice are used to cook this soup.

Bashte-Wash

Another famous soup of Mazandaran, which is suitable for people with diseases such as severe iron deficiency, hemorrhoids or hemorrhoids, and thyroid. The ingredients used in this soup include cumin, lentils and various spices.



Forty Herb Soup, Sour Soup



Bashte-Wash

This delicious dish is eaten with black cumin and orange juice, and if desired, it is eaten with bread. The time required to cook this dish is two hours.

Nettle Ash

The people of Mazandaran and most of the literate people are very fond of nettle soup. Local and mountain vegetables are used to cook this soup. To give the nettle soup a sour taste, pickled plums, pomegranate paste and parsley are used.

Pumpkin Soup or Pumpkin Soup

This dish is prepared with ingredients such as pumpkin, hot onion, rice, lentils, lime juice, sugar and a little salt. You can also use small dumplings.

Lamb Shank

The ingredients needed to cook Bene Beze are vegetables, yogurt and rice. This soup is a delicious and light meal. First, spinach, coriander and dill are pounded with mint and garlic and mixed with yogurt to prepare Dalal yogurt. It is ready to serve.



Nettle Ash



Pumpkin Soup or Pumpkin Soup



Marji spinach



Malabij

Delicious local foods of Mazandaran

The unique and special taste of local and traditional Mazandaran food is due to raw materials such as pomegranate, pomegranate paste, eggplant, and walnuts. It is safe to say that tourists are more fans of these dishes than the people of Mazandarani themselves. We suggest that you taste these delicious dishes for once. Be with us to get to know some of these dishes.

Marji Spinach

This dish is prepared from a combination of spinach and pomegranate. Maybe this combination looks a little different, but by adding lentils, garlic, spinach, and lentils, a delicious dish with a unique taste is cooked, and due to having vitamins A, E, and C, as well as antioxidant properties, it strengthens and strengthens the body's immune system and takes care of the body against diseases.

Malabij

Another traditional food of Mazandaran is Malabej or Malata. The main ingredients of this delicious dish are white fish, which are flavored with aromatic herbs such as kholwash, mint and shoshaq. To prepare this dish, they first empty the belly of the fish and fill it with pomegranate and walnut paste, aromatic herbs, saffron, salt, and pepper, and then grill it in the oven or on the fire.

Aghoz Mesma

One of the popular dishes in Mazandaran is Aghuz Mesma. This delicious dish is prepared from duck meat and its ingredients include walnuts, pomegranate paste, grated pomegranate seeds and sugar.

Bij Bij

Bij Bij is another delicious local food of Mazandaran, which has a very delicious and different taste. This dish is made from onions, paste, tomatoes, sweet potatoes and minced meat and is cooked in 30-40 minutes.

Plum Stew

Mazandaran local cooks believe that a delicious plum stew should have the taste of melas. Therefore, to cook a delicious plum stew, they use chicken pieces, pomegranate seeds, onions, saffron, orange plum juice and chopped walnut kernels. If the pomegranate used in your stew was sour, you can use a little sugar to soften it. If you want your meal to be more delicious, then you should let the chicken and plum broth thicken.

Spanasak

From the combination of lamb or veal meat with fresh spinach, garlic leaves, mint, onion and aromatic



Aghoz Mesma



Bij Bij

herbs, they prepare a delicious dish called Spanasak or Spinach Stew. Which is specific to Mazandaran province, in some cities of this province, eggs are substituted for meat. This delicious food is rich in iron and protein and is very nutritious and energetic.

Sour Sumac

Among other delicious local stews of Mazandaran, we can mention sour sumac, the taste of this dish is sour due to the presence of sumac. Apart from the memorable theme of this dish, there are many benefits to it. Ingredients such as vegetable stew, chicken breast, red beans, sumac, watercress, garlic, onion, and fennel are used in the preparation of this delicious dish.

Nardoni Stew

Nardon carpet or Nardon stew is one of the delicious foods of Mazandaran villages. As its name suggests, Nardon means pomegranate seeds. This dish is cooked with pomegranate seeds, garlic and chicken. Of course, it goes without saying that this dish is also known by other names such as Nardoni chicken, garlic and pomegranate stew, or onion and pomegranate stew.

Kayee Pala

In Tabari language, pilaf is called Pella, and Kaiy is the same as pumpkin. Along with this dish, Nimro is also served. Many pilafs are prepared from ingredients such as minced meat, local butter, rice, cumin and grated pumpkin.

Pomegranate Garlic Stew

One of the delicious stews that Mazanderanis are very fond of is Pomegranate Garlic Stew. This delicious stew is prepared from ingredients such as garlic powder and shallot powder, pomegranate paste,



Sour Sumac



Musamma Pumpkin



Kayee Pala



Stuffed duck

chicken, onion, sesame oil and saffron in 50 minutes. Sometimes quail meat is substituted for chicken.

Musamma Pumpkin

Another food that is rich in vitamins and proteins is called pumpkin. This dish is served with rice. To cook this hearty dish, chicken and red meat are used along with oil, fried onions, paste, stewed pumpkin and other stewed seasonings. You can add saffron to make this stew more colorful.

Stuffed Chicken

The ingredients used to prepare delicious stuffed chicken are as follows; Chicken, powdered walnuts, fried onions, fresh herbs such as parsley, cilantro, tarragon and mint, barberry, sugar, saffron, lemon or orange juice, plums and qaisi, salt and pepper.

Shishe Naaz

This delicious stew is served with half-boiled or scrambled eggs, and ingredients such as roasted pomegranate, ground walnuts and sesame, meat and oil are used to prepare it.

Stuffed Duck

One of the dishes that has many fans in the north of the country and requires a lot of patience and precision to cook it is stuffed duck. Ingredients such as onion, orange paste, tomato paste, spices, aromatic herbs and pomegranate paste are used to prepare this delicious dish.

Wabij Beans

Wabij beans, or pilou beans, which are mostly present and ready on the tables of Mazandaran people. This



Stuffed Eggplant



Naz Khatoon

dish is served along with rice, salted fish, yogurt, and olives. Wabij beans are prepared from a mixture of beans, dried dill, eggs, garlic, butter, oil and spices.

Stuffed Eggplant

For those who are interested in vegetarian food, we introduce stuffed eggplant. This dish can be served with rice or eaten alone with bread. To prepare this delicious dish, ingredients such as tomatoes, onions, walnuts, eggplants, garlic, and vegetables such as chochag. Anarijeh, pomegranate paste, salt and pepper, turmeric, oil and almond slices are used.

Many Pomegranates

One of the local foods of the people of Sari, which has many fans among the people of Mazandaran and is rich in vitamin C and potassium and solves the problem of anemia and iron deficiency, is many pomegranates. This food consists of ingredients such as; Two halvais, roasted pomegranate, pinto beans, garlic, walnuts, lentils, salt, pepper and turmeric are cooked.

Naz Khatoon

Nazkhatun is another popular dish among Mazandarans, where pomegranate paste is the constant basis of the food, and the most difficult part of preparing narkhatun is grilling the eggplants. This food has few calories and it will be a good meal for people who want to lose weight and it is prepared and served from ingredients such as eggplant, tomato, grated onion, watercress, dry mint, saffron and pomegranate paste or pomegranate juice.

Roe

Another delicious food that is popular among the people of Mazandarani and its taste is mind-blowing is roe. The



Spinach Narcissus



Akbar Joche

necessary ingredients for making roe are: lentils, beans, fried spinach, meat, ground walnuts, and salt and pepper.

Spinach Narcissus

Spinach narcissus is one of the most useful and nourishing foods of Mazandaran. If you are looking for nutritious and healthy food, we suggest you include this food in your diet plan. Although this dish does not contain chicken or meat, it contains a high amount of iron due to the presence of spinach. The necessary ingredients to prepare this dish are fresh spinach, onion, egg oil and garlic.

Grill Pan

Loh Kebab means frying pan in Mazandarani language. This delicious dish is one of the original dishes of Mazandaran and is mostly served in wedding ceremonies. The main ingredients of this dish are pieces of meat that are placed on the bottom of the pan, other ingredients such as onion, oil, saffron, salt, and turmeric. Orange juice or pomegranate paste is used to prepare this dish.

Akbar Joche

Another dish that is famous among all people, especially in the north of the country and is offered in many restaurants, is Akbar Chicken. This dish is another type of chicken that has been modified and is now known as the most famous dish in the north. Sweet pomegranate paste, sour lemon, brewed saffron, liquid oil, salt, pepper and chicken are the necessary ingredients to prepare Akbar Joche and it is served with rice.

Pumpkin Burani

Borani is one of the old dishes of Mazandaran, this dish is so popular that it is also prepared in

countries like Turkey. In Iran, Borani people know pumpkin with another name, pumpkin with yogurt. There are different ways to prepare and cook this dish and it is made from ingredients such as yogurt, pumpkin puree, oil, cumin powder, salt, mustard seeds, and cinnamon.

Plomorgh Behshahri

Behshahri chicken pilaf is one of the local Majlis dishes of Mazandaran, which is very hearty and delicious. It takes about an hour and a half to prepare this dish. The ingredients of this dish include chicken fillet, rice, potatoes, pomegranate paste, saffron, onion, salt, oil and turmeric.

Chickpea rice with raisins

Among other Mazandaran protein-rich dishes, we can mention chickpeas with raisins. This delicious Mazandaran local dish can be eaten during breakfast and iftar meals. The ingredients used in this dish are drained rice, sour pomegranate paste, chicken or meat, medium onion, salt, peas and raisins, pepper and spices.

Maji Stew

Lentil soup or Maji soup is one of the delicious local soups of Mazandaran. This stew has a very different taste and is cooked from a combination of ingredients such as lentils, pomegranate paste, eggs, water, onions, walnuts, salted potatoes, black pepper, turmeric and cinnamon.

Kadobere

Mazandarani pumpkin is one of those Mazandarani dishes that everyone likes, this dish is considered a very suitable option for vegetarians, and if



Plomorgh Behshahri



Kadobere

you want a vegetarian diet, include these foods in your diet. Eggs, tomatoes, onions, potatoes, ringed zucchini, creamy yogurt, Parmesan cheese, and salt and pepper are used in the preparation of this dish.

Eggplant Tomato

Most of the people are in favor of tomato tomato with chicken meat, but this dish can also be prepared with red meat. Other ingredients for its preparation are eggplant, tomatoes, onions, garlic, Bukhara plums, salt, pepper, and turmeric.

Sour Chicken

One of the delicious Mazandarani stews is sour chicken, which is prepared with two different methods, Gilani and Mazandarani. In the preparation of Mazandarani marinated chicken, ingredients such as chicken, eggs, cobs, parsley and coriander, lemon juice, salt, pepper and turmeric are used.



Eggplant Tomato



Sour Chicken



Mazandaran Dignitaries

Muhammad bin Jarir Tabari: (born in 224 in Aml or Tabaristan - died in 310 AH in Baghdad) is a historian, commentator of the Qur'an and the author of the book Tarikh Tabari. Tabari is known as the greatest historian of the world. Muhammad bin Jarir Tabari in 224 AH. He was born in Amol or Tabaristan. In addition to being a historian, he was also a powerful commentator. He wrote the book of Tabari's history, in which the events are arranged in the order of the year and covers the year 302 Hijri. Tabari's history is the main reference for the history of the world and Iran until the beginning of the 4th century of Hijri, and this book is actually the main source of all those who after Tabari have devoted themselves to writing the history of Islam.

Marzban Ibn Rostam Primi: This great writer lived in the 4th

century of Hijri in the ancient city of Prim Sari. The work of Jadan Marzban Nameh is one of the treasures of the history of Persian language literature after Kalila and Demeneh and with a similar style of writing.

Nima Youshij: (born on November 21, 1274 in Yosh village, Mazandaran province - died in Shemiran, Tehran province) is a contemporary Iranian poet and the founder of New Persian poetry.

Mohammadwali Tankabani: Known as the Great General of the Army, was one of the two famous conquerors of Tehran during the Constitutional Revolution and was the Prime Minister of Iran for five terms.

Amir Pazwari: Known as Sheikh Al-Ajam and Amir Al-Shaara, is one of Mazandarani poets during

the Safavid era, who writes poetry in Mazandarani language.

Taleb Amoli Malek Al-Shaara Muhammad Taleb Amoli: A great Iranian poet (born in Amol - 994-1036) known as Taleba, known as Taleba and Malek Al-Shaara, is one of the great poets of the 11th century. He went to India and became a famous poet and died in Lahore.

Mirza Hashem Amoli: Was one of the great clerics and Shia scholars from Iran. Mirza Hashem Larijani was born in 1278 AH in the village of Pardmeh Larijani, seventy kilometers away from the city of Amol. In his childhood, he studied Arabic literature and the basics of science with Mr. Seyyed Taj and Ahmad Amoli and studied up to the level of the levels in the same city. He trained dozens of great students. He is also the father of the Larijani brothers. Mirza Hashem Amoli died at the age of 91.

Parviz Natal Khanleri: (born in March 1292 in Mazandaran - died on 1 September 1369) is a contemporary Iranian writer, politician, linguist, writer and poet.

Espahbad Marzban: Was one of the kings of Tabaristan and one of the princes of Al Bavand. He wrote a book called Marzbannameh in Tabari language. This book is written in the style of Kalila and Demaneh and is from the language of animals, which Muhammad bin Ghazi translated and called Rudd al-Aqool. After him, in the 7th century of the lunar calendar, Saad al-Din Varavini corrected that book and translated it into Persian. In addition to this book, he also left behind a poetry collection called "Nikinameh". Among the poets of Mazandaran and Gorgan, his name was mentioned by Marzban bin Rostam bin Shervin and his divan was mentioned by Gilnameh.

Mirza Ahmad Khan Moshir al-Sultaneh: Was one of the prime ministers of the constitutional era and Mohammad Ali Shah Qajar. He did not hold this position for more than two months, and after him, Nasir al-Molk became the head of the minister.

Abdullah Javadi Amli (born in 1312 in Amol), known as Ayatollah Javadi or Allameh Javadi, Qur'an commentator, professor of Islamic philosophy, member of the Assembly of Constitutional Law Experts, philosopher, member of the teachers' community of Qom seminary, author of the commentary currently compiling Tasnim, one of the previous interim Friday imams Qom is one of the Iranian Shia Taqlid authorities.

Ibn Farkhan Abu Hafs Umar Ibn Farrukhan Tabari: Opened his eyes to the world in Amol (in the past? 200 AH / 815 AD) was an Iranian astronomer and architect and a translator from Middle Persian.

Abdul Karim Hasheminejad: Was a cleric who opposed the Pahlavi regime and was martyred by terrorists after the 1979 Iranian revolution.

Ibrahim Khawas: Was one of the Iranian Muslim scholars in the third century AH. Abu Ishaq Ibrahim bin Ahmad bin Ismail (d. 291 AH/904 AD), is one of the Sufi Sheikhs and a peer of Junaid and Nouri. He stayed in Ray (Ibn Juzi, 4/102). His birthplace is Baghdad, and his father came to Baghdad from Amol (Jami, 137; Nama Daneshvaran Naseri, 369/6. It has been said that Ibrahim's fame for Khawas (from Khos, meaning date leaves) was due to the fact that he used to weave and sell He lived that life. The tower of Toghral or Ibrahim is his mausoleum.

Abu al-Abbas Kasab Amoli: Was a mystic and Sufi of the fourth lunar century. He was a disciple of Muhammad bin Abdullah Tabari and a contemporary of Azd al-Dula Dilami is one of

the sheikhs of Sofia? He was from Amel and Tabaristan and had high knowledge. He was the teacher of Abu Saeed Abul Khair and Sheikh Kharqani.

Abdallah Natali Amoli: The great thinker of Fadeli and the professor of Abu Abd Ibrahim bin Hossein Al-Natali Al-Amali One of the famous great men of the world in the 4th century; he was a student of Abul Faraj ibn al-Tayyib and Abu Ali Sina, who was involved in logic and literature.

Ibn Rabban Tabari Ibn Rabban Tabari: With the title of Abul Hasan Ali Ibn Sahl, is a great Iranian physician and architect of the 3rd lunar century (9 AD). He was the teacher of Zakaria Razi and the architect of the city of Baghdad.

Emad al-Din Tabari: Whose full name is Emad al-Din Abu Jafar Muhammad bin Abi al-Qasim Ali bin Muhammad bin Ali bin

Rostam bin Yazdban Al-Tabari Amlı Kaji or known as Imad al-Din Tabarsi, is one of the scholars and hadith scholars of the 6th century of Hijri.

Ali Akbar Shiroudi Captain Ali Akbar Ghorban Shiroudi: Was an Iranian fighter pilot. Mullah Ali Keni is one of the great Shia jurists and mujtahidin in the late 13th century. The late Kenny was a scholar of jurisprudence, a principled mujtahid, a strong personality, full of strength and courage. He was born in the year 1220 in the family of Ali Ameli in Ken district and showed interest in religious knowledge since childhood because he came from the city of knowledge and literature, namely Amel. Despite his father's request, he studied Arabic and jurisprudence with a firm determination in the absence of his relatives, and by enduring hardships, he finished the level courses and became one of the best scholars of the course, the

owner of jurisprudence and the owner of jewels. The late Kenny received most of his knowledge from Sheikh Ansari, and after years of discussion and research in the field of Iraq, he was promoted to the rank of ijthad and professor.

Sheikh Fazlullah Nouri: (1222-1288) was born in the village of Lashek in the Kajor region of Mazandaran, the son of Malaabas Noori Mazandarani (Kajuri), known as Sheikh Fazlullah or Haji Sheikh Fazlullah, one of the twelve Imami Shia mujtahids and one of the critics of Iran's constitutional revolution, who, due to his criticisms that mostly He was religious, he was known for supporting and accompanying Muhammad Ali Shah. After the conquest of Tehran, he was hanged in Topkhaneh Square by the constitutionalists.

Mullah Mohammad Ismail Khajawi Mohammad Ismail Mazandarani: Known as Khajawi or Khajawi

or Khajawi with the full name of Mullah Muhammad Ismail bin Muhammad Hossein Alauddin bin Muhammad Reza Mazandrani Khajawi is a pious scholar of philosophy and jurisprudence, one of the greatest scholars of the 12th century.

Hassan Tabari Amoli: Known as Hasan Hassanzadeh Amoli and Allameh Hassanzadeh Amoli (born 1307) (son of Abdullah), is a Mujtahid, Mathematician, Professor, Astronomer and Philosopher

Seyyed Abulhasan Shamsabadi Seyyed Abulhasan al-Rasoul: Known as Ayatollah Shamsabadi Mazandarani (18 April 1355-1286) was a great Iranian cleric who did many mujahidats in Isfahan.

Mohammad Taghi Philosopher: With name Mohammad Taghi Philosopher Tankabani was born in 1286 in Tehran. Sokhran Shaheer went to Tawfik primary school at the age of 6 and

started studying grammar and the basics of religious sciences. Philosopher died in 1377 and was buried in the Parrot Garden (Shah Abd al-Azim Square). He was born in 1286 in Tehran. At the age of 6, he went to Tawfik primary school and studied grammar and the basics of religious sciences. Philosopher passed away in 1377 and was buried in the Parrot Garden (Shah Abd al-Azim Square).

The son of Shahr Ashub with the full name of Abu Jaafar, Muhammad ibn Ali ibn Shahr Ashub ibn Abun Nasr ibn Abu al-Jish Mazandarani, nicknamed Rashid al-Din and Az al-Din, and known as Ibn Shahr Ashub Sarvi (475 - 12 Shahrivar 571 AH, 1096 - 27 August 1192 AD), commentator, hadith, He is a great Shiite writer and jurist. His nickname "Abu Abdallah" is mentioned only in one place and from there it entered the recent sources.

Fakhr Razi, whose full name is Muhammad bin Omar bin Hossein bin Ali Tabarstani, is an Iranian Muslim jurist and philosopher who was born in 544 AH in Ray and died in 606 AH in Herat. His father is Zia al-Din Umar bin Hossein Amol, who is actually from Tabaristan Amol, his surname is Fakhr al-Din, and he is also known as Imam Razi or Imam Fakhr Razi. He had a complete mastery over intellectual and narrative sciences, history, theology, jurisprudence, principles and literary sciences of his era. His books were very popular during his lifetime and were used as textbooks.

Mohammad bin Mahmoud Amoli: A physician, a famous Iranian philosopher from Mazandaran who lived in the 4th century. Allamah Muhammad bin Mahmud nicknamed Shamsuddin Amoli is one of the great Shia scholars and researchers and physician in the 7th and 8th centuries of Hijri.

Abu Sahl Bijan Kohi Busahl Bijan bin Rostam Kohi or Abu Sahl Kohi Tabarstani: Was a 10th century Iranian mathematician and astronomer from Mazandaran, born in one of the mountains of Larijan. He wrote a book about the shortcomings of Archimedes' problems and calculated the meridian for the first time.

Ibn Esfandiar Ameli: Is a historian of the 6th and 7th centuries and a native of the old city of Amel. He is the author of the history of Tabaristan.

Sheikh Tabarsi Amin al-Islam Abu Ali Fazl bin Hasan Tabarsi or Sheikh Tabresi (532-454 AD): With the nickname "Amin al-Islam" is an Iranian Shia scholar and jurist who wrote books about. He wrote the religious sciences of his era. His tomb is located 5 kilometers outside Qaimshahr, between Afra and Sheikhkoli villages of Balatjan village.

Muhaddith Nouri, Haj Mirza Hossein Nouri Tabarsi: Known as Allameh Muhaddith Nouri, Allameh Nouri, Haji Nouri and Sahib Mostadrak, was born on January 14, 1217 AH (18 Shawwal 1254 AH) in Saadat Abad village. He is a child

Ali Keni: Known as Ayatollah Haj Molla Ali Keni, was one of the great Imami jurisprudents, a great and influential mujtahid of Iran during the Qajar era. He came into being in Ken village in 1220. He was originally from Amol, Mazandaran.

Mulla Mohammad Sharif Mazandarani: Known as Sharif al-Ulama or Sharif al-Alam, was one of the prominent scholars and teachers of Karbala seminary. This principled and comprehensive jurist of intellectual and narrative sciences was born in the city of Karbala at the end of the 12th century AH. He studied the preliminary lessons in the service

of some professors and then benefited from the presence of Seyyed Mohammad Mujahid and finally finished his studies at the scientific community of Seyyed Ali Tabatabai known as Sahib Riaz. Sheikh Khalifa Mazandarani known as Sheikh Khalifa was the founder of Khorasan Sarbadaran Movement. Muhammad bin Jarir bin Rostam al-Tabari, with the full name of Abu Ja'afar, Muhammad bin Jarir bin Rostam al-Tabari, was an eminent Imami scholar and theologian of the late 3rd century AH, who was originally from the Amal of Tabaristan.

Saeed al-Ulama Muhammad Saeed: A merchant of Mazandarani, known as Allameh Saeed al-Ulama (born in 1152 in the village of Diokla near Babylon - died in 1233 in Babylon) was one of the jurists and authorities of Iranian imitation in the 13th century. He played a major role in confronting Babit, especially during the meeting and rebellion of Tabarsi Castle.

Yahya Ibn Abi Mansour Beziest Furozan or Abu Ali Yahya Ibn Abi Mansour: (who became known by this name after converting to Islam), is a great Iranian astrologer.

Salman Herati: A budding and committed poet, was born on April 1, 1338 in the village of Marzdasht, Khorramabad, Tankabon.



دانشگاه مازندران



Mazandaran University



The main gate of Mazandaran University.



The Central Library and Document Center of Mazandaran University.



Faculty of Law and Political Sciences of Mazandaran University.

the form of creating technical and engineering fields and agriculture.

More than 400 faculty members, including Professors, Associate Professors, and Assistant Professors, are in charge of teaching faculties. The number of courses available in Mazandaran University is more than 82 undergraduate courses in day and evening courses, more than 100 courses in Master's Degree and more than 66 courses in Doctoral level.

Currently, this higher education center, based on the policies of the Ministry of Science, Research and Technology, has multiple goals in the field of science and technology production and research, educational services and cultural activities in the field of exchange of ideas and flourishing of talents and ideas. The educated generation of the society is in charge.

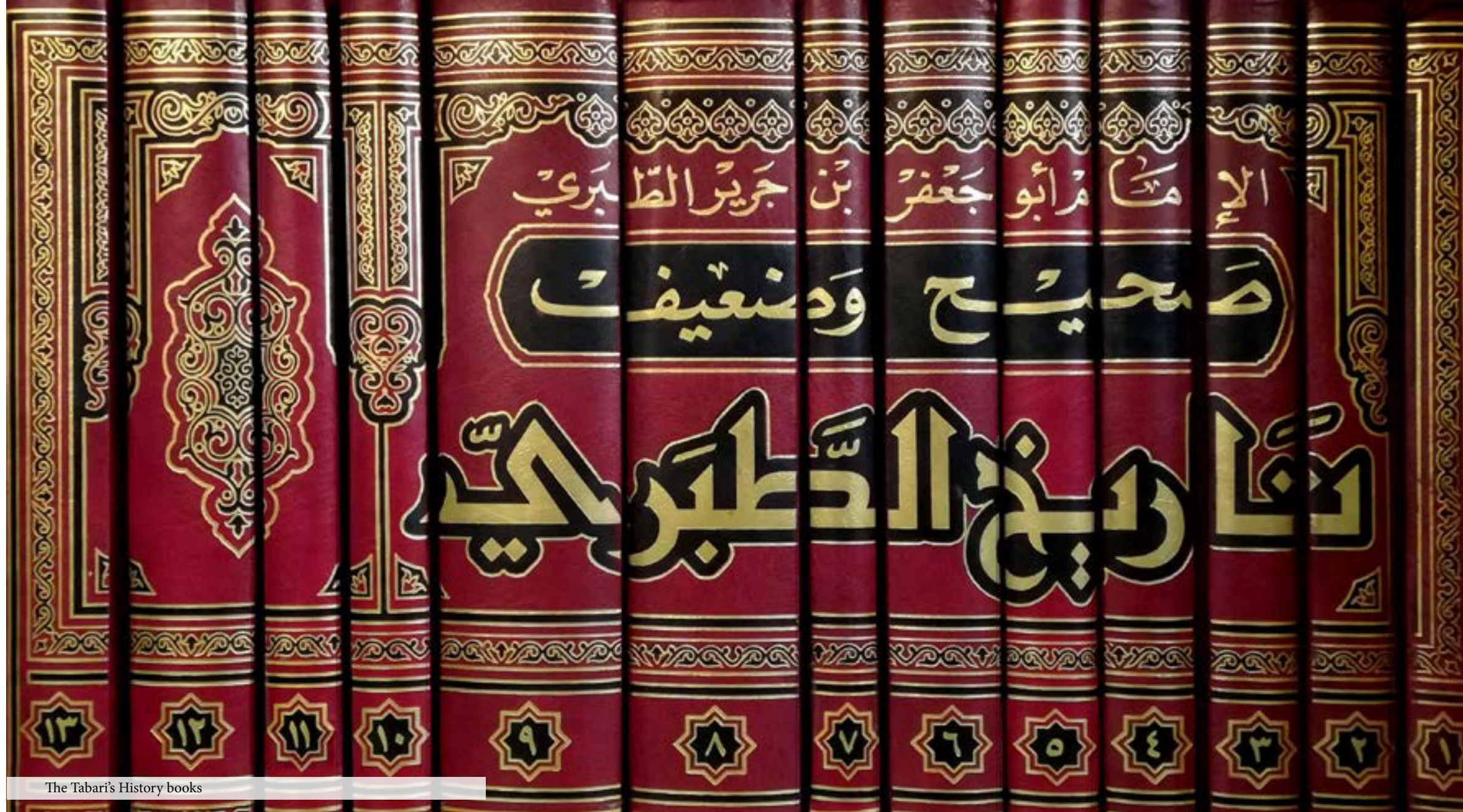
Mazandaran University has been taking steps for internationalization for more than two decades; therefore, it has signed Memorandums of Understanding with prestigious universities of the world in 5 continents. According to these agreements, more than 800 non-Iranian students are currently studying in Mazandaran University in various disciplines.

Mazandaran University, as the mother University of this Province, has a history of more than half a century. The core of the first university was formed by the Higher School of Economic and Social Sciences, the Sari School of Agricultural Sciences, the Gorgan College of Agriculture and Natural Resources, the Noshirvani Technical Training Center of Babol and the Babolsar Postgraduate Education College, which was established in 1979 with The Supreme Revolutionary Council's approval of the merger of these centers was officially

established. Currently, Mazandaran University is the largest higher education center in the province.

In 1986, the Faculty of Medicine was established under Mazandaran University, first in Sari and then in Babol, which was separated from Mazandaran University by being placed in medical complexes under the supervision of the Ministry of Health, Treatment and Medical Education in the academic year 1988-89. Since then, they have become independent. Gorgan College of Agriculture and Natural Resources was separated from Mazandaran University in 1979 and was formed as an independent university.

Following the program of development and expansion of higher education in the province and the establishment of specialized universities, two complexes of agricultural sciences and natural resources in Sari and technical and engineering complexes in Noshirvani, Babol, were separated from Mazandaran University and in the form of universities according to the approval of the honorable presidency. They became independent. After the separation of these universities from Mazandaran University, it was decided to maintain the comprehensiveness of the university as the center of higher education in the province, in



The Tabari's History books

Imam Muhammad bin Jarir Tabari

Imam Muhammad bin Jarir Tabari is one of the greatest historians of the Islamic world and the first person who presented a complete interpretation of the Qur'an in 224 A.H. He was born in Amol city in Mazandaran province. After going through the introductions related to religious knowledge in his hometown, he migrated to Ray and completed his education there.

After some time, Muhammad bin Jarir went to Mian-Rodan or Mesopotamia to learn more about the scientific achievements of the Islamic

world. He was inquisitive in accumulating knowledge and quenching his thirst, and he could not be satisfied with the scientific teachings of a city; therefore, he also left Mesopotamia and went to Egypt to get to know his followers. During this trip, he passed through Syria and Beirut and entered Egypt in 253 H. during the reign of Ahmad bin Tulun, and stayed in that country for three years and studied with some of the scholars of that country in the city of Fostat, Egypt. During many trips, Tabari studied most of the travelogues that included history and geog-

raphy before his time. Also, during these trips, he met various biographers in the Islamic world and obtained a lot of information from them.

After living in Egypt for three years, he returned to Baghdad via Syria and after a short time, he went to Tabaristan to visit his homeland and reached Amol in 290 according to Hljri calander. Tabari returned to Baghdad after he found the environment favorable for continuing his education and continued his studies in Yar Hayih Aqoq neighborhood. Tabrid in Baghdad, while

completing his knowledge of religion, history, and hadith, he also trained his students.

God gave Tabari a mind that if he read a book only once, he would memorize it. He was an outspoken man, free-thinking, ascetic and uninterested in worldly fame and wealth. In addition to interpretation, hadith, jurisprudence and history, he was also capable in other sciences. He had a high rank with the people and caliphs; nevertheless, he was a high-spirited and honorable man whose living expenses were provided by his father.

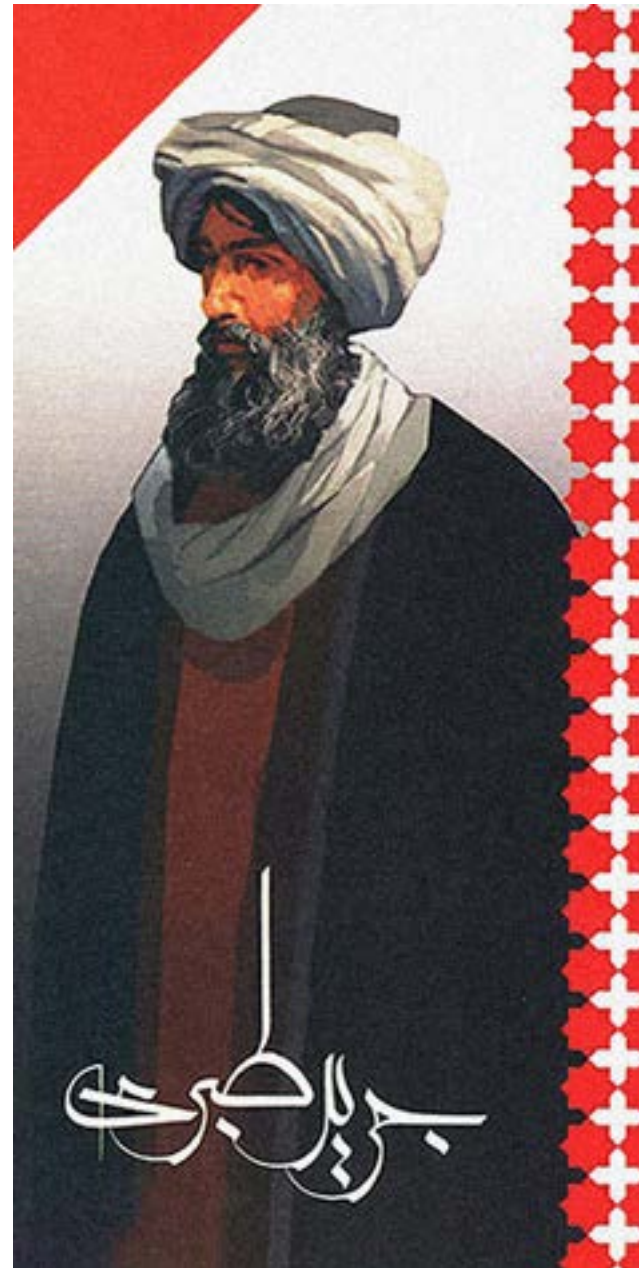
Tabrizmani, who lived in the neighborhood of Yaqntar al-Bardan in Baghdad, started writing his own history in Arabic called “Tarikhal Rasul wa Al-Muluk wa Akhbarham wa Man Kan fi Zaman Kol Waheed Menhm” which is known as Tabari’s History. He, who collected forty pages of his history daily, wrote the history of Tabari for nearly forty years. In this way, he started collecting scattered copies of travelogues from the age of 48, and from the age of 65, he continuously edited his scattered notes in Baghdad for 23 years until he finished it before his death.

Tabari was called the father of the history of Islam due to the writing of Tarikh Tabariba. In this work, he organized the events of the world in order of years, which covered up to the year 302 Hijri. Tabari’s history is the main reference for the history of the world and Iran until the beginning of the 4th century of Hijri. This book became a source for those who tried to write the history of Islam after Tabari.

Over the years, Imam al-Mufassserin also wrote the book “Jami al-Bayan Antawil al-Qur’an” on the interpretation of the Qur’an. This interpretation, which is the first comprehensive interpre-

tation of the Qur’an, earned him so much credit that it earned him the title of Afzal al-Uma and Shaykh al-Mufassserin.

This religious scientist and historian of the Islamic world finally died in 310 AH. Q. He died in the city of Baghdad.



Depiction of Imam Muhammad bin Jarir Tabari.



Nima Yoshij

Ali Esfandiari, nicknamed Nima Yoshij, the father of New Persian poetry, grew up in one of the most turbulent times of Iranian society in the last century. When the Iranian society, affected by external and internal changes, has experienced the achievement of its direct presence in the field of social life.

He was born into the world in 1897 A.D in a noble family in the village of Yosh, Noor, Mazandaran. His father Ibrahim Khan, known as Azam al-Sultaneh, was considered one of the brave supporters of the constitutional movement, and together with Amir Muayed Sawadkahi, he founded

the Tabaristan Association. After the victory of the constitutional revolution, Ibrahim Khan resided in Tehran from 1909 A.D onwards and died in Tehran on the first of 1926. His mother, Tubi Miftah, was the granddaughter of Hakim Nouri, a critic, poet and philosopher of the Qajar era, who used to explain the stories of Nizami Ganjei’s Khamsa to Nima during her childhood.

Nima’s family facilities and her class connections caused her to come to Tehran for education along with her brother Reza, who later chose the name Ladban. This trip was equal to his 12th birthday, i.e. one year

after the Constitutional Revolution. He first went to “Hayat Javaid” school and then to “Senlui” school, where with the care and encouragement of a well-behaved teacher, he started writing poetry in the name of Nizam Wafa. Nima got to know French at Saint Louis school. Familiarity with a foreign language opened a new way for Nima, the result of which was familiarity with the new world, the advanced literature of France and Europe. The initial reflec-

tion of this familiarity can be seen in the writing of fairy tales, which is influenced by the school of romanticism.

In 1305, he married Alia, the daughter of Jahangir, the son of Mirza Ismail Shirazi and the niece of the revolutionary journalist Mirza Jahangir Surasrafil.

Nima went to Rasht and Lahijan in 1929 and to Astara in 1930 and became a teacher in this city. But it seems that the jealousy of some illiterate teachers and Nima's harsh morals caused him to return to Tehran from Astara. When the poet Pardard returned to Tehran in 1932, he spent his time of hardship, unemployment, displacement and poverty.

Portrait of Nima Yoshij.

In 1937, he was elected as a Member of the Editorial Board of “Music Magazine” from the publications of the country's music department (Ministry of Culture), which is the most prestigious administrative job of Nima in his life.

Between 1937 and 1940, the poet published many of his new style poems in this magazine, which was a great opportunity to introduce his poetic style. He published “The Value of Emotions in the Lives of Actors”, which is one of the most important works of his life in the field of understanding new art and its social aspects. After the closure of the newspaper, the last issue of which was published in December and February 1940, Nima becomes unemployed. In 1946, he started working in the writing department of the Ministry of Culture, which continued until the end of his life.

Few revolutionary magazines and newspapers can be found between 1941 and 1953 that did not publish Nima's poems. According to Al-Ahmed, instead of collecting his poems these days, Nima was trying to spread and publish them like a seed. Although many of Nima's poems were published in Tudeh party magazines, he never officially became a Tudeh.

He wrote his will on June 28, 1956, and finally on the evening of December 13, 1968, he left his sick body and thin soul, so that his poems would cast a shadow on Iran's cultural society in a different way.

Nima's thoughts, which are meant to inform people, are not false thoughts and awareness; rather, the positive aspect of ideology,

according to Adorno, is the “truth-content” that Adorno considers the primary principle of art and its potential political force.

He, who was in the work of liberating the nation from the shackles of tyranny, took steps in portraying the realities sincerely and describing them artistically. The freedom of the people caught in the grip of autocracy gave Nima the motivation to take help from all artistic methods to achieve his dreams.

In the evolution of his art, Nima moved from social romanticism to realism and finally to symbolism. This approach of Nima shows that he did not get caught in narrow and restrictive frameworks so that he could not follow the difficult path of awareness.

In order to liberate the people from the miserable life, the poet goes towards objective and earthly linguistic elements, in accordance with the attitude of the new society. When Nima misses the existing social relations and reaches out for a savior, unlike classical poets, her savior finds human and worldly characteristics:

The messenger of Rozan Abri! Darug!
When will the rain arrive.

This rotation from heaven to earth is the humanism in which man plays his role in life.

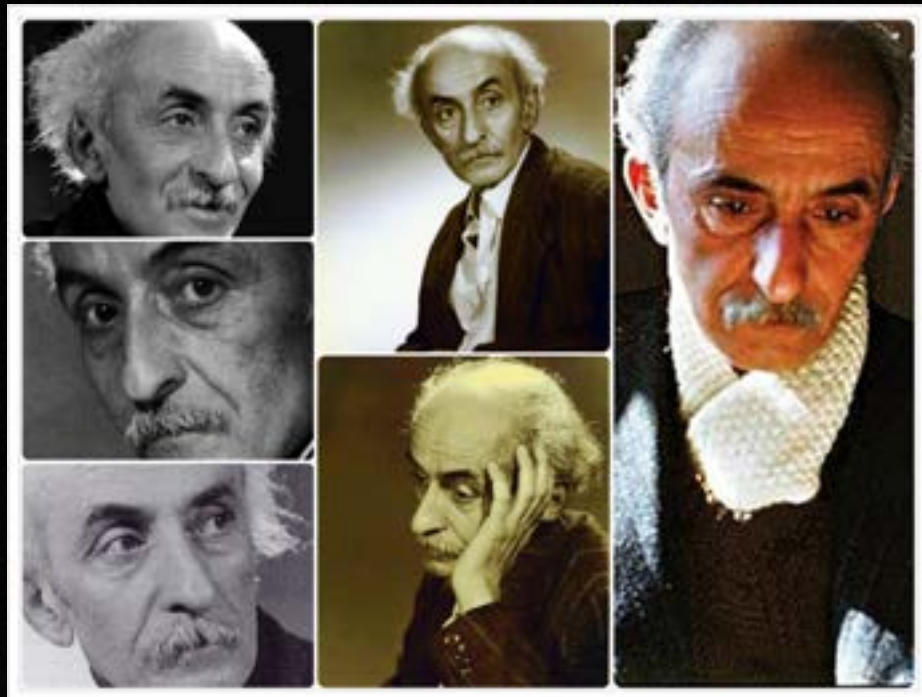
The approaches of the post-constitutional Iranian society for the scientificization of life and the influence that Nima accepted from the European theoreticians in the field of art, as well as to persuade the opponents, prompted Nima to codify his opinions in the

field of poetry and art. It can be boldly said that until Nima's time, no poet had devoted himself to compiling and writing his theories in the field of poetry and poetry.

From the beginning to the end of his life, Nima remained a critic, an explorer and a skeptic of the status quo. He never sided with the established order either in social or artistic and literary terms. He considered it blind and foolish to believe in the scientific-research activities and the opinions of Mandares philosophers, which Reza Shah encouraged to withdraw the ideas of revolutionaries, elites and scientists from the affairs of society. Also, he should not have "invited people to decline, helplessness, and failure in front of a few people of their own kind. This constant criticism of his has given his poetry and views the characteristic of being progres-

sive. Nima himself says: "All my opinions have passed under my own long personal criticisms; I will not write until I am sure."

Nima is a revolutionary poet, not because he spoke of strong social and political content; He is a revolutionary because he was able to achieve a new perception of the Iranian society of his time and tried to change the perception of others. Nima's poems are revolutionary because they were able to present the emotions and rebellious forces of a nation by changing the aesthetic form of Persian poetry. Nima's fundamental changes were such that he ignored the limitations in the field of poetry. With this free understanding of the Iranian society and other societies, he was able to open up the closed and dumb and petrified social realities and open a door to freedom for the people and the audience.



Portrait of Nima Yoshij.



The Nima Yoshij's House in Yush, Mazandaran province.

Mount Damavand in Mazandaran province

