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IMPORTANT NOTICE

All written submissions to Persian Heritage with the expectation of publication in the magazine must include the writer's name, address and telephone number.



FROM THE EDITOR'S DESK

If I were to write the “book of my life,” which is quickly approaching seventy years, the pages would be filled with bitter and sweet memories. The sweet pages would be filled with words and sentences and reflect the joy and prosperity of my life with my family, friends and my profession. The other pages would reflect my disappointments, frustrations, defeats and regrets. All the pages, however, would be priceless, because in life we grow and learn from the bitter and the sweet.

In the pages of *Persian Heritage* magazine some of my life has been written through my editorials but, there is a story, few of you know, that I would like to share. It is about my decision to leave Iran. Right or wrong I made this decision and this decision has clearly been bitter and sweet. My decision to immigrate permanently to the United States was to guarantee a good and stable future for my family. Comfortable with the decision I was excited to share this with my friends, in particular with a friend older and wiser than I. With such joy I informed him that my new bride and I would be leaving for the United States to make permanent residence.

My friend looked at me and with such confidence in his words said, “you go, but remember anywhere you go you will never forget Iran and Iranians. You will always remain Iranian and others will always look at you as Iranian. You my dear friend love Iran so much that your love for Iran will never diminish, instead it will, as you get older, increase.”

Of course I listened to him, but didn't at the time believe him. His words were stored somewhere in my mind.

As planned we made our journey to the United States and have since planted new roots in this soil with the birth of our children and extended our family through their marriages and grandchildren. As my old friend predicted my wife's and my love for Iran never decreased. Our need to stay attached to Iran's people and culture grows stronger. As hoped, I am proud to say that my children, grandchildren and the children of other Iranian-Americans have developed their own attachment to the birthplace of their parents. I am even prouder to say that our love for our birth country has overflowed and emotionally affected our non Iranian friends in the United States. They are, like us, closely watching Iranian events, both good and bad, as they unfold.

During the past thirty years, Iran has gone through changes in regimes. The traditions and principles that were very important to us have been replaced with harsh and intolerable rules and regulations. This caused us to worry about the welfare of Iranians in Iran.

When the Revolution developed women stood and marched in the streets with the men hoping that a regime change would bring them more freedom and equality. Unfortunately shortly after the success of the Revolution their oppression increased and new restrictions were imposed. They were forced to cover themselves and wear the new state uniform, the hejab. The women

then holding positions as judges, lawyers, cabinet and Parliament members were downgraded to third and fourth class citizens and their rights continued to diminish. They, however never conformed to their new imposed restrictions. Instinctively they found new avenues to confront the oppression. They worked and studied harder in order to attend universities and eagerly learned art and music. Despite their imposed boundaries, harassment, insult and severe physical punishment they became frontrunners in Iranian society. Their passive struggle to obtain equality and progress continues.

Isn't it sad that for over thirty years the west and America were unaware of the Iranian plight and struggle for equality and freedom and their achievements? Isn't it sad that Iranians were defined through untrue portrayals in movies? The western image of an Iranian was that of a hostage taker (who bound and blind-folded American citizens), dressed in black, shouting “death to America and Britain, burning the US flag and hitting themselves with chains, religious zealots, unshaven and unclean as depicted in the movies *Not Without My Daughter* and *300*.

Regardless of your status or citizenship, if you were Iranian you were treated with instant hostility or detained at customs. The hatred by the west towards Iran and Iranians has increased over the past few years because of the rhetoric and the actions of Mr. Ahmadi-nejad, a man who believed his speech at the United Nations, mesmerized the people in the audience. He believed that while making the speech that a Halo of light covered the entire hall and that the Imam Zaman (the twelfth Imam of the Shiite religion) was resurrected and could be seen. In actuality most attending the session left the room in protest to his rhetoric. The American people saw an Iranian president who, while driving through the noisy streets of New York City, claimed that he heard a young Spanish boy say to his mother, “mommy, mommy this is Mr. Ahmadi-nejad.”

Yes this is the unfortunate and false view the west had of Iranians. They saw a man like Ahmadi-nejad as its president, the sign of Iranian hospitality as hostage taking and their peace loving nature as support of the Lebanese Hezbollah. They saw Iranians as those who denied the holocaust. They saw Iranian's understanding of life, liberty, equality and the pursuit of happiness as women and men being forced into a new dress code, women forced to cover their heads and men in wrinkled clothing, disheveled hair and beards. And, they saw that Iranian reward for voicing their opinion in writing or speech to be being locked up in jail or hung.

This image of Mr. Ahmadi-nejad, has left all Iranians, including those living abroad in a state of turmoil. Sadder yet it has affected our children. Everyday we fight to protect the rightful image of Iranians, gentle educated people who have so much to contribute to society. Not much of the world knows about the discrimination Iranians, hyphenated or not, have endured and

the scars it has left on our souls and minds. Even our children have been affected. An example is the sadness experienced by my youngest daughter. She was in grammar school during the hostage crisis. Everyday I would see this innocent little girl play with her equally innocent and beloved classmate. Their sweetness was delicious. My daughter, who even then defined her ethnicity as Persian, came home from school one day in tears. When we asked her what happened she told us that her friend called her a liar, she told her that she was Iranian, not Persian. Because of hatred or ignorance on the part of that little innocent girls' parents, a friendship so beautiful was destroyed forever.

I also remember an event that took place at the hospital where I had been working for thirty years. While waiting for a delivery I asked one of Persian Heritage writers to fax over an article to the hospital fax. After finishing the delivery I rushed home to see my grandchildren, forgetting, the papers in the machine. Later I received a call from the delivery room asking me if I had left papers. When I realized I did I rushed back to get them. A few weeks later one of the nurses quietly told me that the papers created a scene. When the papers were found, because of the Persian writing, they thought that they might be from a terrorist. They called the FBI, who read the text and informed them that they were clearly not terroristic in nature but simply historical articles. The matter was cleared up for the hospital, but for me knowing that people I liked, trusted and worked with for so many years thought I was a terrorist, remains a wound to my heart.

These images and events have continued to taint the lives of Iranians until this June's election. The events that followed began to change the west's image of Iran and its people who proudly have Iranian heritage. There was a high price paid for this new image, the death and beatings of young and old women and men. This alleged tampering of the election results caused the young and old to pour into the streets. Initially they did not believe their lives were in danger. They were simply exercising their rights under their constitution. Soon, however, the streets of Teheran and other cities in Iran were stained with their blood. But their voices never weakened and their cause grew stronger. Even knowing their lives were in danger they continued to stand up for their rights. It was a new defining moment for Iran.

With the images on television and print the world saw a new Iran and Iranians, Iranians who were civilized and cultured. Iranians who were trying to exercise the freedoms they had in a civilized manner. These images showed the world that they were not from the medieval ages or a third world country. They

were intelligent and beautiful and when the government silenced their protests through censorship they used their technical intelligence, twittering and using their mobile phone images to keep their stories and cause alive. Yes, the world was impressed and surprised and so was the western media and America.

One of the most shocking images we saw was the last few minutes of life leaving beautiful Neda. NEDA the beautiful bird in a garden of life. She, like the other Nedas who made such a sacrifice was in the prime of her life. They were filled with dreams for their future. Neda was simply in the street walking passively with her music teacher, exercising her right, when a butcher's bullet hit her from behind, striking her heart. The image of her lying in the street shocked and saddened us, even President Hossein Obama's heart ached by this sacrifice, as a father he knew the pain Neda's family now faced.

NEDA became an instant symbol for Iranians. She solidified their dream to seek liberty and reinstate human rights, so brilliantly stated by Iran's Cyrus the Great on his Cylinder of Human Rights.

NEDA was their new symbol to actively pursue a movement to end the decades of dictatorship, censorship and physical and mental torture.

Yes, the world watched this priceless bloodshed of these Nedas. I wondered how it is possible that another Iranian could strike down their own countryman? We need to remember that the streets of Tehran and elsewhere will forever be stained unnecessarily by the blood of its citizens. Yes the world watched and as they watched America and the western media finally saw that Iranians were not the government, Iranians were not Ahmadi-nejads.

Not only did they begin to recognize the difference, they were eager to voice their surprise. I listened to a young man from a United States satirical television program, "The Daily Show." He and his crew went to Iran to film a section for the program. Prior to leaving he said he studied Arabic in order to communicate with the Iranians. He was surprised and embarrassed when he learned Iranians do not speak Arabic because they were not Arabs. He was also amazed at their gentleness and love for Americans. So yes, those true beautiful faces of the old and young, rich and poor, men and women were seen by the world.

Finally Iranians gained their true identity. Finally the world understood that while Iran was in the Middle East and on the Persian Gulf, that Iranians are a Caucasian race and not Arabs. And that while they respect their religion chose not to kill or be



killed in its name.

Finally the world became aware of the severe oppression and deprivation Iranians have encountered over the past thirty years. Finally I believe the world and especially the west really cared about the Iranian fate.

The recent election had only four handpicked candidates, candidates that were originally selected, not elected. The unfair outcome of the election gave the Iranian people a window of opportunity to demonstrate the level of their controlled emotion, their educational level and civil maturity. It gave them the opportunity to show their leaders and the world that while they are proud to be Iranian and love their country they demand their voice to be heard and change to be occurring.

Twelve years ago Khatami was elected by the people, by a huge electoral gap. He was chosen because he represented change. They believed he was their way to freedom. He was unable to cure their social pains. In the end there was no change and in actuality their road to freedom was blocked and they were forced to give up more. Silently they accepted the circumstances.

With this election, however, their silence is broken. They will no longer tolerate their vote being nullified. They are unwilling to accept the victory of Mr. Ahmadi-nejad who miraculously won with the help of Imam Zaman. They began with a simple demand that their voices be heard and their vote counted. I watched millions of the beautiful brave faces of Iranians, the rich, the poor, the young and the old, from all walks of life, flood the streets and squares of Iran's major cities, with pride and admiration as they exercised their constitutional right to defend their vote. Their demonstrations were organized, civil and void of violence. It was so amazing for me to watch and realize that the world was also watching. Perhaps this new and true image of Iranians would prevent Iranians as being used as the scapegoat for every terrorist action. Perhaps now an Iranian name and passport would be respected rather than abused. Perhaps the world would finally realize that Iranians want the censorship and oppression to be removed. I beamed with pride and cried sweet tears of joy. Those tears turned bitter as I sadly watched their bravery turn them into targets for angry bullets and beatings and their blood permanently stain the streets of Iran with the blood of its citizens.

Mr. Ahmadi-nejad you described these courageous gifted, talented and educated people as dust because they disagreed with you. But they are not dust and they clearly showed you that they are beautiful blossoms ready to burst into flowers and share themselves with the world. They are so undeserving of your words "*khass va khashak*, (dirt and dust). Shame on you for labeling and describing them as the western media once described, as mobs.

They were no longer gathered in mosques and squares, uncivilized mobs chanting "death to America," "death to Britain." "No they are gathered, not mobs, in your streets shouting "CHANGE, RESPECT, HEAR OUR VOICES." THEY ARE NOT DUST, THEY ARE NOT *KHASS VA KHASHAK*, THEY ARE NOT MOBS.

Again my eyes continuously fill with tears of pride and joy with their recent accomplishment. But, the euphoria I feel is brief as the images of the Nedas return. No words can provide their families with comfort from their pain and loss. As a parent, as an Iranian and as a friend I cry with you. It is hard to find an Iranian whose eyes do not fill up with emotion when this event is mentioned. Our hearts are broken. I am moved to say that these emotions are also felt by non Iranians. It is hard

for anyone to believe that in this century a nation so educated still lives under the sword of oppression, with no opportunity to voice their opinions.

Thank you western media and my fellow Americans for showing Iranians as they really are and not mobs. Thank you for showing the world that Iranians are the true victims of terrorism of their government. Thank you for finally showing the world that they are separate from their government, that they are not Ahmadi-nejads. And, thank you President Obama for crying for the Iranians. Perhaps with these events their long path to freedom has been shortened. Perhaps they soon will be able to rid themselves of the *hajib*, walk hand in hand wherever they desire and share their opinions without fear of reprisal. Perhaps they will be able to travel throughout the world without harassment.

We, who look at them from the outside must also learn from the Nedas. A few short months ago some Iranians outside of Iran called for the non discretionary bombing of Iran. Had that wish been granted those, you now call heroes may have been killed as a result of your selfish prayers being answered.

The same people you sought to destroy are defending their rights and standing up for THEIR future, not ours. Hence we should support but not initiate any movement on their behalf. They are at the controls and to be successful that is where they must remain.

In quiet moments I love to watch the birds. I admire and envy the freedom they have as they fly through the sky and sing such beautiful songs. I admire how they, with their tiny wings have the ability to fly deep into the sky, jump from branch to branch, or tree to tree in order to distance themselves from danger. Or, when the pressure and fear becomes too great they fly far, far away. Sometimes I think about those of us who flew thousands of miles away from our original homeland Iran, to make a new nest elsewhere. But, have we been able to fly far enough from danger or have we gained the freedom we sought? Our minds and souls remain captive by our homeland and our nests and wings are tied with its wires and strings of love.

There is so much I have to say. In future issues of this magazine I hope we will write about a new Iran. An Iran that will bring happiness, freedom and equality to its entire people. We must get closer to one another and be able to help each other. For those Iranians that are caged birds in Iran, deprived of human freedoms and dignities let us get closer to you. If you are an artist paint your story, a writer use your pen, use whatever talent or instrument you have to express support for the people and show the world the misery they live in.

Again we at Persian Heritage extend our deepest sympathies to the families who have lost their loved ones in this battle of freedom, the sons, daughters, sisters, brothers, grandchildren, cousins, friends, neighbors and fellow compatriots.

May peace, understanding and freedom prevail. May your current leadership understand your grace, fortitude and determination and work with, rather than control you.

Shahrokh Alavi

IRAN'S ONGOING REVOLUTION

WILLIAM O. BEEMAN

New America Media, June 26, 2009

Iran's most visible leaders, President Mahmoud Ahmadinejad and Spiritual Leader Ayatollah Ali Khamene'i are on the brink of losing their respective offices in the wake of the controversial Presidential Election in Iran on June 12.

Should this happen, many sectors of the American punditocracy will be thoroughly embarrassed. Having built these two figures up to mythic status, they will now have to face Iran as it really is, not as they would like to style it. It is, and has been for many years, not a calcified theocracy controlled by old mullahs. It is rather a nation on the brink of change as a new generation assumes power, and as the influence of women in the society rockets to the forefront.

Ayatollah Khamene'i has now been denounced by name in the streets – an unprecedented event. Furthermore, it is rumored that his rival, former President Ayatollah Ali Akbar Rafsanjani, head of the Expediency Council, which mediates between the powerful Guardian Council and the Iranian Parliament, and the Assembly of Experts, which oversees the authority of the Spiritual Leader.

Mr. Ahmadinejad has been accused of rigging the election along with the son of Ayatollah Khamene'i, Mojtaba, and key members of the Revolutionary Guard and the Basij strike force. Statistical analyses of the official vote published in the Washington Post a few days after the election suggest that the numbers are artificial. Documents from the Ministry of the Interior showing the "real" vote tally – in which Mr. Moussavi

was the clear winner – are in wide circulation.

However, it is now clear that the Presidential Election has become irrelevant in Iranian political life going forward. The Iranian President is relatively powerless in any case. What is more important is that the people feel that they have been violated by the power elite of the country and are now bent on changing the very foundation of their government.

If sea change is truly in the works in Iran, how will it proceed? People can only imagine what they can imagine. In Iran today both the people and the establishment have only one model for social and governmental change, and that is the original Islamic revolution of 1978-79. Because both sides are working with the same vocabulary of symbolism, they are groping to command those potent images that will galvanize public support in their favor. The master vocabulary of revolution in Iran is the historical Martyrdom of Imam Hossein, grandson of the Prophet Mohammad, who was killed on the plains of Karbala in

present day Iraq in 680. Imam Hossein is the central figure in Shi'a Islam, and his death is commemorated perpetually in Iranian life.

President Ahmadinejad's chief rival, Mir Hossein Mousavi, co-opted the symbolism of the Karbala tragedy early on. He adopted the color green for his campaign, the color most associated with Islam itself, with descendents of the Prophet, and with the martyrdom of Imam Hossein. After the election, he declared himself "ready for martyrdom," and his supporters appeared in the streets shouting "Ya Hossein." Echoing the cries shouted by groups of mourners in the annual commemoration of Imam Hossein's death. As a religious cry, it could not be faulted by the police and security forces. They have also taken to shouting "Allahu Akbar – God is Great," which is both a symbolic cry in favor of change, but also a subtle reminder that change – even Revolutionary change – is always in the hands of God.

Not to be outdone, the clerical establishment coun-

tered the idea of martyrdom in the election with the Iranian soldier-martyrs of the Iran-Iraq war.

The original revolution fed on occasions for public assembly, notably the 3, 7, and 40 day mourning ceremonies for the dead. This created a cycle of martyrdom as protestors against the Pahlavi government assembled, were killed by the Shah's forces, and were in turn mourned in an ongoing fashion. The entire Revolution took more than a year to complete before the Shah finally gave up and left. The world can expect a long and drawn-out process of resistance in this action as well – a point made by Dr. Gary Sick of Columbia University in an article printed on The Daily Beast. Dr. Sick served as a military intelligence officer during the earlier Revolution.

The original revolution was led by Ayatollah Ruhollah Khomeini from his exile in France. He used the technology of the day – long distance telephone and tape cassettes to spread his revolutionary message. In today's resistance a remarkably appropriate figure may be poised to likewise lead from abroad – Nobel Prize Winner Shirin Ebadi who finds herself in Europe at this time. The technology of today – the Internet and the cell phone may be the organizing force that drives this current force for change.

Those who think that change will bring an end to Islamic influence in Iran are dead wrong. Neither side in the current conflict has denounced the Islamic Republic. However the current opposition wants to change the basis for Islamic



government. At the core is the controversial doctrine of the Velayat-e Faqih, the Rule of the Chief Jurisprudent, in which the Spiritual Leader rules in place of the Hidden 12th Imam of Shi'a Islam, who has been in hiding since the 9th Century.

Only Ayatollah Khomeini and his followers supported this doctrine. All other Shi'a Grand Ayatollahs rejected it, or had serious reservations. Chief among the objectors today is Ayatollah Ali al-Sistani, who is Iranian, and serves as the chief religious authority in Najaf, Iraq. Ayatollah Sistani has more followers than any other Shi'a leader.

Ayatollah Rafsanjani would reportedly replace Ayatollah Khamene'i with a triumvirate of knowledgeable clerics, of which he might be one. There is currently no

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willing successor to Ayatollah Khamene'i, so this problem was going to have to be addressed in the future anyway. It is likely that the Guardian Council, which vets political candidates and approves laws passed by parliament, would also have its powers curtailed.

Iran watchers are looking carefully to see how successful the opposition organization has become—whether it will be able to sustain itself and develop a potent ideology and leadership for the long haul. It will also be important to see how the cycle of demonstrations, strikes and confrontations plays itself out over time.

One thing is certain, change has once again begun in Iran, and however it plays out, it will leave the nation in a very different state than it is today.

A poem in honor of NEDA and her Fallen Friends



With humility and with a heart full of anguish and grief I offer this simple poem to honor her memory and those of other people who have died. May justice prevail and punish their killers.

Shirin Ghobadi, July 2nd, 2009

Dear Neda

*Neda you have not died in vain
Your voice still resonates loud and clear
Your death has woke the world-
Your blood has paved our course
In your honor and those of your fallen friends
We stand and demand your vote –
We will not succumb to tyranny and force
And fight until we prevail.
No Neda your death is just a start.
The marches will go on and on
until wrongs are undone
until freedom is ours
O – Neda – The lioness of my heart – my soul
You are the symbol of our pride
You have made our nation proud
You are my mother, sister, and child
You gave voice to our cause
No, you have not fallen in vain
You have given us courage to rise
And when that day of freedom comes
We will cry out your name
from the rooftops of Tehran
for all the world to hear
That Neda was our guide, our saving grace.
O dear Neda from your call, thousand of lionesses
have risen to fight
and they are all proud to say.
that their name is too, “Neda”*

Neda Soltani: 1982-2009. She was a philosophy student



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TREADING CAREFULLY THROUGH THE IRANIAN UPRISING

BY ALI GHAEMI

NorthJersey.com, Wednesday, June 24, 2009



FEW AMERICANS are aware that the reform movement in Iran is more than a decade old. It mushroomed during the mid-Nineties, when the former revolutionaries realized the shortcomings of the revolution and began advocating for reforms within the context of the Islamic Republic.

The reform movement in Iran espouses liberal Democratic ideals, such as freedom of press, freedom of speech, judicial reforms and women's suffrage. These ideals paradoxically evolved more or less peacefully into existence under the totalitarian domination of the theocratic regime in Iran.

The leading reformers are all former revolutionaries and many are considered to be among the "founding fathers" of the Islamic regime. Their revolutionary dossier spans the American embassy takeover, the Islamic Cultural Revolution and numerous terrorist activities, such as the bombing of the Argentine Jewish center in the early Nineties.

The reformers include, among others, journalists, university professors, politicians and clergymen.

The movement was nominally empowered during the eight-year term of the reformist President Seyed Mohammad Khatami, who came to power with 80 percent of the vote in 1997. It was generally believed that the inefficacies of the Khatami administration and the limiting overarching power of the supreme leader combined to leave the reform movement well short of its liberal Democratic goals.

The reform movement was in large part subdued, repressed and dormant from 2000 to 2009. In a revolutionary turn of events, we see the reform movement back in all its glory and promise.

Although there are no doubt many reasons behind this resurgence, one cannot escape the fact that the reform movement went into a lull after Sept. 11, 2001, and is just resurfacing now, eight years later. It has been proven throughout the history that when a nation is threatened by outside forces, it will naturally turn inwards and become suspicious of all forces, be they internal or external. Often, civil liberties are sacrificed for the sake of national security. In such scenarios, there is little room left for non-essential activities, such as discourses on a democratic transition.

POLITICAL UNCERTAINTIES

The fear endemic in the governmental structure trickles

down to the general public in the form of socio-economic and political uncertainties. People become fearful of taking risks, be they economic or political. In the case of Iran, such a threat did exist from the United States during the Bush administration. Branding Iran as a part of the axis of evil and other bellicose actions and rhetoric such as the now famous statement "all options are on the table" conspired to push Iran into a defensive posture that left no room for internal debates on democracy and civil discourse. The reformist Khatami, despite noticeable cooperation with the U.S. government in Afghanistan, lost its internal focus and became entangled in a web of never-ending accusations from the international community. It was in such a paranoid and insecure atmosphere that Mahmoud Ahmadinejad won the 2005 presidential election, largely due to the overwhelming absence of the reform adherents at the polls.

During Ahmadinejad's tenure, freedom-minded Iranians saw many of their hard-earned civil liberties slowly chiseled away and their country further pushed towards confrontation with the United States and Israel. However, Iranians are a proud and nationalistic people and under no circumstances would welcome an invasion by any outside force to "liberate" them. Sensing an external threat, they rallied behind the flag at the expense of their democratic aspirations. The prevailing debate in the country was steered away from democracy to nuclear rights and national security. President Obama's friendly gestures to the government of Iran, as well as its populace, relieved many of the deep-seated fears of an impending U.S. invasion. His address to the Iranian nation portrayed him as a man knowledgeable in history and the art of politics.

Obama has further pressured Israel to tone down its rhetoric and to stop threatening Iran with bombardment. All of this has led to a feeling of security within the society.

Perhaps there is more time to debate other topics such as reestablishment of relations with the United States, or women's rights, or the countless other freedoms that the populace has been yearning for. It was in such an atmosphere that a reformer, Mir-Hossein Mousavi Khameneh, challenged the incumbent, Ahmadinejad, and, many believe, won.

A WISE APPROACH

I applaud Obama for not taking sides in this conflict yet. If the United States were to side with the people, the regime would no doubt use that opportunity to cry outside interference and crack down on the movement with brutality. At the same time, the president should not be approaching the Iranian government. It is best for the U.S. administration to stay silent and let the events play out. Democracy cannot be exported with bombs, as Obama's predecessor wanted to do. Democracy is an evolutionary process that must be allowed to grow and take roots. It has been doing exactly that in Iran for the past 100 years and perhaps we are now nearing fruition.

Ali Ghaemi is a physicist living in Princeton.

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TIME ONLINE: FARSI VS. PERSIAN

Pejman Akbarzadeh

On Tuesday June 23, 2009 Pejman Akbarzadeh, wrote the following email to online.editor@timesonline.co.uk:

Thanks so much for covering pro-democracy demonstrations in Iran very professionally.

Just one suggestion; in the reports you usually use the word "Farsi" instead of "Persian" as English name of our language:

http://technology.timesonline.co.uk/tol/news/tech_and_web/article6537531.ece

http://www.timesonline.co.uk/tol/news/world/middle_east/article6550310.ece

http://www.timesonline.co.uk/tol/news/world/middle_east/article6524127.ece

FARSI (which is originally PARSI) is the native name of this language and PERSIAN is its English equivalent; as the native name of German language is 'Deutsch', but we never use 'Deutsch' in place of 'German' in English; or native term of Greek Language is "Ellinika" and always in English we say 'Greek' language, not 'Ellinika' language. Same to "Espanol" vs. "Spanish".

If you notice the title of dictionaries that have been written by several great Persian scholars (eg. Prof. Moein, Prof. Aryanpour, Prof. Baatani, etc.) The title of all of them is "English-Persian Dictionary" not "English-Farsi Dictionary":

<http://www.mazdapublishers.com/Farhang-EP.htm>

<http://www.aryanpour.com>

Meanwhile the official institution "Farhangestan; The Academy of Persian Language and Literature, in Tehran" (www.PersianAcademy.ir) in an announcement has rejected the use of the word 'Farsi' instead of 'Persian' in English. (I have attached it)

According to Hossein Sameie (visiting linguistics professor of Emory University in Atlanta), "PERSIAN, alongside the name of a language, may be used, as an adjective, for the other aspects of our history and culture. For example, we can speak about 'Persian Literature', 'Persian Gulf', 'Persian Carpet', 'Persian Food'; this way, 'Persian' may be a common concept and function as a link between all aspects of Iranian [Persian] life,

including language. 'Farsi' does not have such a characteristic"

And finally, of course you are aware that all international broadcasting centers (eg. BBC, VOA, DW, etc.) have "Persian Service" not "Farsi Service";

BBC: www.bbc.co.uk/persian/index.shtml, VOA: www.voanews.com/persian/index.cfm, DW: www.dwelle.de/persian,

Radio Free Europe: www.rferl.org/bd/ir,

Radio France Internationale: www.rfi.fr/fichiers/Langues/rfpersanmain.asp,

Same to the "Persian Linguistics Association":

www.persiandirect.com, "American Association of Teachers of Persian" (AATP):

<http://homepages.nyu.edu/%7Emmk4/AATP.htm>. "The Centre for Promotion of Persian Language and Literature": <http://www.apersian.org/>

Oxford University: http://www.orinst.ox.ac.uk/nme/persian_info.shtml

Columbia University: <http://www.columbia.edu/cu/mealac/languages/persian/>

Yale University: <http://students.yale.edu/oci/ycps/ycpsProgramCourses.jsp?subject=PERS&dept=Persian>. etc.

If you want to have more information, please do not hesitate to contact me.

That would be great if you kindly pay attention to this issue and use the proper term of Persian language in your articles.

The Announcement of the Persian Academy:

The Language of the nation of Iran [Persia] in English is called "Persian" [or in other European languages: Persane, Persisch, Persa, Persiska, etc.] and is known worldwide as PERSIAN. Recently some people have been trying to use "Farsi" instead of Persian, the trend which has also been followed by some non-Iranians. This has occurred to the extent that it has raised the question "Which is the correct word, in English, for the language of Iran's people, Persian or Farsi?!..."

This question was put to the official institution FARHANGESTAN (Persian Language and Literature Academy in

Tehran) by the Commerce Department for Australia, at Iranian Ministry of For-

eign Affairs. In their 34th meeting on 7th of December 1992, the Persian Academy unanimously passed the resolution that this language must be called PERSIAN and the reasons given were:

1- PERSIAN has been used in a variety of publications including cultural, scientific and diplomatic documents for

centuries and, therefore, it connotes a very significant historical and cultural meaning. Hence, changing PERSIAN to FARSI is to negate this established important precedence.

2- Changing PERSIAN to FARSI may give the impression that it is a new language, and this may well be the intention of some Farsi users.

3- It may also give the impression that FARSI is a dialect of some parts of Iran and not the predominant (official)

language of this country.

4- Fortunately, FARSI has never been used in any research paper or university document in any Western language and the proposal of its usage will create doubt and ambiguity about the name of the official language of our country.

ELLIS ISLAND AWARD



This May another distinguished Iranian, Dr. Alizadeh, received the prestigious Ellis Island Medal of Honor. The award is given to those immigrants who have made outstanding contributions to their communities and the world. Along with the award the recipient has the honor of being listed in the Congressional Record. Dr. Alizadeh is the President of Long Island Plastic Surgical Group. He has traveled internationally to share his expertise with others and has received numerous grants for treating patients in the Middle East, East Asia and South America.

TODAY EVERYONE IS AN IRANIAN

AMIL IMANI

June 20, 2009

“Those who make peaceful revolution impossible will make violent revolution inevitable.” *John F. Kennedy*

Today, all Iranian expatriates are united in solidarity with the Iranian people in Iran. Today, we are all standing tall to let the world hear our continuous aspiration for a free and democratic Iran. Today, we pledge ourselves, under the divine inspiration, to stand beside the Iranians in Iran and echo their voices around the globe. Today, we make history, yet again.

It is critical that freedom-loving people, governments and media, rally behind the Iranian people and end the tyrannical mullahcracy that is a scourge on Iran as well as the world. The Iranian people themselves are fully capable and are determined to remove the cancer of Islamism from their country. The United States and Israel and other democracies have a huge stake in the success of the Iranian people to rid themselves of the Islamic oppression and tyranny. The situation in Iran is dire indeed. Anyone who believes that sane rational people on both sides are engaged in brinkmanship to secure the best advantage, but would eventually work out a compromise, is deluding himself. In some cases, time works as a healer and even as a solution of thorny problems. Yet, this problem will not go away, and time would only make the cataclysmic clash more likely and deadly. The best chance for resolving the impasse is regime change in Iran.

For the past thirty years, the intrepid Iranians have been paying with their blood for liberty, independence and human dignity while the world looked the other way and did business with the Islamist rulers in Iran. Thirty years ago, a fanatic Shi'a Muslim by the name of Ayatollah Ruhollah Khomeini, with the assistance of western governments (with Jimmy Carter on top of the list), succeeded in overthrowing the Shah of Iran during Iran's 1979 revolution.

Khomeini promised Iranians heaven, but he created hell on earth, turning Iran into a bastion of Islamic fundamentalism and terrorism. Ever since, tens of thousands of political activists have been killed or imprisoned. Tens of thousands of opposition groups, women, ethnic and religious minorities, have been subjected to inhumane treatment and tens of thousands of political prisoners are spending their precious lives,

in the medieval barbaric Islamic Republic dungeons.

Since 1979, this illegitimate government of the Islamic Republic has been waging a brutal war against the entire population of Iran who has been fighting for individual and religious freedom. In spite of tens of thousands of political executions, other brutal practices and years of a reign of terror, the Islamists have not succeeded in uprooting the nationwide movement for democracy in Iran.

We honor Dr. Martin Luther King Jr. for proclaiming from a Birmingham jail, “Injustice anywhere is a threat to justice everywhere.” To demand justice for others, he risked his life, left his native Georgia, and ended up in jail in the-then-bigoted south, Birmingham, Alabama. We “Iranians” must do no less. We must demand justice for our compatriots who are suffering under the yoke of Islamofascism in Iran. We also do well to recall the example of an Irish-American President – John F. Kennedy – looking at the Communists’ Wall of Shame in Berlin, proclaiming, “Ich bin ein Berliner” – “I am a Berliner.” By so claiming, he helped rally free people of the world that brought down the wall and created a momentum that eventually swept the totalitarian Communist wall-builders into the dustbin of history.

Another great American President, Ronald Reagan, took a stand on freedom with the Polish people. “The Polish nation, speaking through Solidarity, has provided one of the brightest, bravest moments of modern history. The people of Poland are giving us an imperishable example of courage and devotion to the values of freedom in the face of relentless opposition. Left to themselves, the Polish people would enjoy a new birth of freedom. But there are those who oppose the idea of freedom, who are intolerant of national independence, and hostile to the European values of democracy and the rule of law.”

“History records that Reagan’s decision to take a strong stand for Polish freedom – and bringing down the Communist system itself – was the right one.” Reagan led and inspired the Poles to continue the struggle, which resulted in half of Europe

being freed from iron-fisted domination, by then, the Soviet Union.

Even the European Union called on Islamic authorities to investigate allegations of vote-rigging during Iran’s presidential election on Friday, expressing concern at Tehran’s crackdown on protesters. Germany’s Angela Merkel took a much tougher stand than President Obama did, calling the oppression “totally unacceptable,” while all Obama could say was that it’s “deeply troubling” (video here). President Obama’s halting comments only made clear his fundamental misunderstanding of the nature of the Islamic regime. It appears President Obama is going to betray Iranian people as Jimmy Carter did 3 decades earlier. Senator John McCain, President Obama’s rival in last year’s US election, described the president’s response as «tepid,» and blasted him for abandoning the «fundamental principles» of the United States.

Iranian people don’t expect the Americans to come to Iran and fight for them. Every decent and freedom-loving nation knows that the Iranian people have the right and the duty to change their form of government. What Americans can do for the Iranian people is to lend them their support; not to fight on their behalf, but to rally to their side and to cheer their struggle. We Iranians in spirit – free people of the world – greatly cherish liberty, where the mind is imbued with enlightenment, and every individual, by the virtue of being born human, is afforded freedom. It is within the open expanse of liberty that each and every person can be at his or her best. And when the individual person is at his best, humanity is at its best.

Today, we are reaching outside of ourselves. Today, we are raising our own standard. Today, we are standing tall and declaring our perpetual commitment to the liberation of Iran and her citizens. Today, we are marching for the support of the brave and courageous people of Iran. Today, our demonstration is inspired by demonstrations of the Iranian people inside Iran against the dictatorship and barbarity of the Islamic Republic. We shall all demonstrate until every Iranian is free. Today, everyone is an Iranian.

The Woman of Lorestan*

BY: ZAHRA KARIMIPOUR (SIAVASHI)

You sit on the ground
Tinder you lying the threadbare,
aged Lorestani* rug
Alive in orange red,
in paisleys of darkened green and blue
Manifesting the gravels underneath.
It is no soft surface.

The wail of the room you face.
It is an old wall, a cracked wall
Manifesting the damp
for years at the root.

The wall shows years in turquoise blue
Like the walls in Taos Pueblos homes.
An alcove plastered on the wall,
holding an old oil lamp,
The sole ornament of your rugged,
yet lively dwelling.

You sit on the ground
Your skirt, an umbrella of
blue, orange, yellow, and green,
a tenacious sphere.
Your vest is of black taffeta worn on
The tight red blouse with pale ruffles,
On which falls your translucent pink
headscarf tightened at your young chin.

You are the strength of Lorestan!
With firm brownish skin
as soft as your horse's fur,
Shining, strong eyes, strong brows, lips,
And hands.

And your loom stands tall
upon which your hand moves
Like those of Orpheus' at the harp
To weave colored dreams unto the rug.

You are a weaver,

In silence weaving magic.
Are these magnificent
Hues and shapes
The tongue of your soul,
impregnating with life
My bare floors?

Are you Athena, the adroit weaver
Whom no others could rival?
Has your loom become your voice?
Are you speaking
your life story in the threads
Walked on heedlessly?

Are you the divine Penelope?
Does your tapestry
weave magic to restore faith?

You sit for hours on end
To weave destiny,
Your immortal tale,
To adorn countless homes
Aware or immersed in oblivion
Of what your toil truly is.

Yet in the blue and
mauve hues of my rug
I see your strong hands, Orpheus-like,
Little by little,
Weaving colorful threads
into the designs
Reminding me incessantly
of your days and nights

At the loom
And the child turning inside of you
Destined to become a weaver like you.



*Lorestan is a province, west of Iran.

The poem reminisces about the time my family visited the village «Ghela Maziar» near Boroujerd – in Lorestan – where I was born and spent my childhood years. This weaver, who lived in that village, stands in my memory in her colorful, humble home, but in her greatest artistic moments.

*Lorestani means belonging to Lorestan.

BAM: Five Years After

BY RAMIN MAZAHERI
Payvand.com



Arash Arjmand and his family made the day's drive from Shiraz to wonder what this room with no roof and no door might have been. The family sidestepped mound after mound of ruined terracotta as they toured the ghost fortress of Bam Citadel, just five years ago a 25-century-old monument but now merely ruins.

At the UNESCO World Heritage Site in the ancient Silk Road city of Bam, Iran, engineers from around the world are attempting to piece together what used to stand as the world's largest adobe structure and best example of a fortified medieval walled city.

On December 26, 2003, an earthquake killed 32,000 people, flattened 70% of Bam's buildings and equally devastated the nearby town of Baravat and 260 area villages. Bam Citadel (or Arg-e-Bam) was reduced from a stunning byzantine garrison, visited by more than 100,000 people yearly, to a canyon of pulverized rubble not much different than the other treeless, rock-strewn mountains that delineate the central Iranian plateau from the southern desert.

"I don't know what it was, but it must have been something," said Mr. Arjmand, whose face beamed with patriotic pride as he began talking not of this exemplar of Iran's storied past, but of the public school across the street remarkably constructed of glossy yellow granite and regal marble.

Iran seems to be taking advantage of Mother Nature's demolition by replacing an antiquated Bam with a contemporary one that can resist the inevitable next earthquake. The metropolitan area is further along than the Citadel in a vast, government-led reconstruction effort that has significantly restored the luster to a city formerly known as "The Emerald of the Desert."

"Bam is 80% what it used to be," gauges Mr. Mohammad Saeedi-Kia, Iran's Minister of Housing and Urban Development. This seems to be a fair assessment: Startling signs of progress

routinely emerge amid half-completed homes and countless piles of debris.

But 80% of a modern city may prove to be better than 100% of the rickety town that fell. Bam's picturesque but archaic mud-brick buildings were the primary instrument of the quake's carnage. When these buildings collapsed they didn't leave the voids and air pockets that emerge when modern concrete buildings crumble, claiming more than a quarter of Bam's population.

Foreign governments immediately promised more than \$800 million in humanitarian assistance – slightly more than \$50 million was ever delivered, according to reports published by the Iranian government. The reconstruction was left to the federal government and supported by committed humanitarian organizations such as The International Red Cross and Red Crescent, the United Nations (U.N.) and countless Iranian charities and aid workers.

BILLIONS FOR BAM

Just because it's an Islamic government doesn't mean it was bearded holy men in robes carrying clipboards in Bam. In this science-happy nation the staff was just your average, next-door engineer, like Majid Keshavarzmehr, 38, a flat-topped Iraq War veteran who brims with capability, competence and seriousness. As the Deputy of Reconstruction, Mr. Keshavarzmehr was stationed in Bam throughout the repair effort. As we toured the city and Citadel together I scarcely had recourse to my prepared questions as he ceaselessly spouted facts and anecdotes.

"The plan was to tackle Bam's problems in the following order: Residential housing, hospitals and clinics, day care, schools, bazaar," said Mr. Keshavarzmehr. "Maybe we made a mistake and over-estimated the need for day care and clinics, but progress has been steady."

In 2004 the World Bank anticipated that rebuilding Bam would cost \$1 billion. According to reports published by the Ministry of Housing and Urban Development, nearly \$1.5 billion has been spent in combined public and private funds, with the Iranian government shouldering about 85% of the total. Many Iranians warned me that the money for Bam has been embezzled – that seems to be the ongoing assumption here – but touring Bam leaves no doubt that a great deal of money has been expended and value was realized.

The reconstruction statistics are impressive: The number of schools more than doubled from 90 to 183. 50 new mosques have replaced the 100 that fell. 11 cultural centers have been built, along with six libraries and three universities – two public and one private. An enormous government worker complex, replete with fountain, wrought-iron gate and covered in Iran's famed tile, is set to open this spring. Five new fire stations, new police headquarters, new courthouse, amusement park – in short, almost everything a city needs to function is present and brand-new. Everything the federal government constructed has been officially turned over to the city and the state of Kerman, according to Mr. Keshavarzmehr.

One of the first major structures to be completed, the Fajr Sports Complex was a joke here several years ago – you sleep in a trailer but you play soccer in luxury - but now the 6,000-seat soccer stadium and impressive facilities seem almost conventional.

PROGRESS SLOW IN BAM CITADEL

Abbas Jahanpour, manager of Hotel Azadi in Bam, knows as

well as anyone the vital role the Citadel played in the economy of Bam.

“Before the earthquake we had tourists every day - now we have nobody,” said Mr. Jahanpour. “People only came to see the Citadel. Maybe in ten years it can be back to normal and then the tourists will return.”

Five years into their 15-year refurbishment plan the government has budgeted only \$10 million of the estimated \$80 million required for renovation. According to Minister Saeedi-Kia, the government plans to increase the Citadel’s budget now that the area’s reconstruction nears completion.

“Which is more important,” asked Mr. Keshavarzmehr, “to take care of the city and the people or Arg-e-Bam?”

50 people work in the Citadel on an average day, including roving teams of engineers and specialists from Japan, Italy and the U.N., but their task is epic.

Standing amidst the scaffolding and heaps of broken bricks you see bits and pieces of what made the Citadel so astounding – an unbroken latticed terrace here, a refashioned rooftop there - but you didn’t have to tax your imagination when Arg-e-Bam stood in its glory.

The Citadel has to be modernized to survive the next quake but without losing its nostalgic character. The ancient recipe for clay bricks is evident in pits all over the Citadel: take dirt, add water. Mix in some straw for good measure. But the new, hidden ingredient is carbon, which will strengthen the clay while maintaining that old-fashioned Achamaenid-era appeal.

“The clay they are using is passing the laboratory tests,” confirmed Mr. Keshavarzmehr.

The before and after pictures posted at the Citadel’s entrance makes one wonder if this mass of broken clay was really ever so intricately detailed. But the tourists will just have to wait – the citizens have to come first.

NEED FOR CHARITY WAS IMMENSE

Sparing no one, Bamis were torn apart by the quake, losing spouses, children, limbs or all of the above.

“It took them a long time to get back on their feet, and the first year was especially difficult,” said Nasrin Mirzadei, 32, a social worker working with destitute and orphaned children in Bam. “With all the improvements here in the last year or so it’s much easier.”

But the quake left no shortage of people in the direst of straits. One example is a woman who asked not to be identified. Her husband was killed and she became disabled as their house disintegrated on top of them. Her sister and brother-in-law also perished, leaving her to raise their two orphans along with the two now-fatherless children of her own.

This new family of five moved from an emergency tent to a government-supplied 324 square-foot (36 square-meter) temporary trailer, which she now uses as a bedroom for two of the children. The government built her a one-bedroom, 720 square-foot brick home, common in the city. As government projects go, it’s adequate but new, and a far cry from being destitute.

“Good health care for her and the children is available for them – this is Iran,” pointed out Ms. Mirzadei.

The woman receives about \$150 a month from a humanitarian organization and around \$600 a year from the government. It’s not enough for a family to live well on in Iran, but it is a foundation perhaps strong enough for their lot to improve.

While the government dealt with the majority of these hard-

ship cases, charities have contributed more than \$220 million to the reconstruction.

I visited an impressive widows home, wholly funded and supported by various Iranian aid organizations. Attractively built in a modern adobe style, the 30-unit complex has a 24-hour security guard, maintenance man on-site and a courtyard.

Soghra Abadian has lived in the home with her three young children for more than a year. She invited me in and revealed a spacious two-bedroom townhouse with a large living room replete with carpets, as essential to Iranians as her tiled kitchen and bathroom.

“Recovery from such a tragedy is never-ending,” she said. “So many widows like me are worse off economically because of the quake, but charities like these have helped tremendously,” said Ms. Abadian, who is scheduled to receive job training soon.

STIRRING NEW SCHOOLS

Perhaps the most inspiring aspect of Bam’s rejuvenation is the dazzling new schools. Iran is a country with a daring visual sense and their architectural style is far more colorful, playful and innovative than what is generally found elsewhere.

As such, nearly every school is distinct in appearance and gleams with promise, sometimes mystifyingly materializing from difficult to traverse side-streets or pockmarked lots. Keeping children cool in granite and marble, enclosed by new walls and gates; they can nearly be called palatial.

Ms. Shamsedineh, Deputy Principal of the Hakim Farabi Technical School for Girls said what many people think: “In many ways, Bam is better off after the quake.”

“The new schools have more space and are much better equipped,” said Ms. Shamsedineh. “They make teaching easier and the children are glad to have more space and sports facilities. There are actually too many schools in Bam for now, but they are equipped for the next 50 years.”

If you believe what the residents tell you, apparently the only nice buildings in Bam prior to the quake were the Citadel and the centuries-old Main Mosque (Masjed Jame’a), which went unscathed. Examining the remains of an old school – cramped, barred, made of Iran’s common yellow “3 centimeter” brick - doesn’t do much to dissuade.

“The teachers in Bam don’t have any needs for more equipment or anything material,” she said. “We all feel that we have enough resources for the number of students we have.” She laughed with disbelief when I said these words may have never



been spoken by American public school teachers.

“After five years the children are coping well,” she added.

RE-HOUSING PLAN SUCCEEDING

The Iranian government, with much earthquake disaster experience, did not just throw money at homeless Bamis and let them figure it out.

Instead, the government invited nearly 40 architects from Tehran to Bam and housed them in the newly created Technical Services and Materials Exhibition Complex. There, residents chose their own house design, façade and furnishings. Far from being a bleak city of row houses, the results are homes that are largely individual.

“The negative psychological affect has been much less pronounced in Bam than in other Iranian disasters because the biggest issue we tried to resolve was getting the people as involved and as empowered as possible,” said Minister Saeedi-Kia.

It’s a novel re-housing plan that has drawn inquiries from governments and organizations from Pakistan to China, according to Dr. Abolhassan Astaneh-Asl, professor of structural engineering at the University of California-Berkeley, principal investigator in the collapse of the World Trade Center and adviser in the reconstruction effort.

Bam residents received from the federal government \$5,000 outright in the form of a construction voucher, then \$11,000 in low-interest loans. Mr. Keshavarzmehr estimated it cost \$15,000 to build a one-story home several years ago but that figure approaches \$25,000 today, due to rising worldwide construction costs.

30,000 540-square-foot (60 square-meter) rural units were tackled first, to allow the farmers to maintain their fields and simpler to build than the urban units. “The rural houses are much better built than their old homes, much prettier and much, much safer,” said Mr. Keshavarzmehr. The rural reconstruction effort has been declared complete, according to Minister Saeedi-Kia.

In Bam, the 20,000 homes destroyed by the quake have been replaced with 26,000 720 to 900 square feet (80 to 100 square meters) complete, modern, earthquake-resistant houses. According to Minister Saeedi-Kia, the majority of 6,000 incomplete homes belong to former renters who only recently secured government loans. These half-finished homes are a major source of dust and debris and lay bare the ongoing state of the reconstruction.

Area resident Daryoosh Khosravi said that most Bamis seem not to have been reduced in their economic station as a result of the quake.

“Only the people who were pretty poor before don’t have proper homes now,” said Mr. Khosravi, a sentiment echoed all over Bam. “Housing is not a problem here.”

NEW BAZAAR OPENING SOON

After a great deal of haggling, the only way business gets done in Iran, the city’s bazaar is set to open on March 21st, the Iranian New Year. Another architectural eye-opener, it is modeled not on the bazaar that fell but on the Citadel’s ancient bazaar.

“The UN came here and were surprised at how fancy the new bazaar is,” said Mr. Keshavarzmehr. “They asked, ‘Why did you build it up to European standards?’ ‘Well,’ I said, ‘this is not Somalia!’”

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Bazaaris (Persian for people who work in a bazaar) fought the new construction plan for years, even sleeping in their old stores so they couldn't be demolished. The project didn't get started until the government guaranteed every merchant a spot and issued low-interest loans to help finance the move.

The area buzzes with activity as the bazaaris have taken over construction of their interiors, now that the government has completed the exterior.

"We haven't recovered yet – we've been barely getting by," said Mr. Eisai, a clothing retailer and real estate agent, as he watched several workers setting tile in his modern stall. "The government has really helped out, especially with loans, but the management of the situation could have been better."

The government is halfway through constructing two additional commercial areas adjacent to the main bazaar. The three combined will house all 1,000 of Bam's estimated businesses.

It's a far cry from the makeshift bazaar that has been, as they say here, "made in China." A city without a bazaar is inconceivable in Iran, so businesses improvised one out of whatever wasn't in pieces. For five years stores have been operating out of the metal shipping crates usually found on railroads and ocean liners, often bearing the logos of Chinese companies, which were used to deliver the emergency aid.

PROBLEMS REMAIN

The last thing a dusty desert town needs is more dust, but a day outside in Bam leaves one coated in grime.

"Yes, it's the government's responsibility to remove the rubble," said Mr. Keshavarzmehr. "We got a court order to remove the dangerous materials so dust is the only issue."

The quake upended every paved road but the government has completed the major thoroughfares. Unfortunately, due to a lack of coordination between the Water Department, Light Department and the City, according to Mr. Keshavarzmehr, Bam's side streets have yet to be cleared as some areas wait for updated water pipes and electrical lines to be laid. Water and power have been provided for free by the government since the earthquake, and blackouts are minimal, but these obstructed streets add greatly to the gritty atmosphere and their immediate repair was the most common request of area residents.

"We just lack the resources to remove it all, to be removing it daily," said Mr. Keshavarzmehr. "People complain but they are patient – they know we are doing the best we can."

They have already carted away over 15 million tons of debris. Mr. Keshavarzmehr came up with the idea to deposit the rubble in the form of two enormous mounds, by far the tallest structures in the region. He hopes he can convince the city to grass it over and call it "Old Bam Park," giving residents a breezy view of the city, the nearby mountains and the surrounding desert for dozens of miles.

It also gives a stark view of Bam Cemetery (or Behesht-e-Zahra), which quarters 25,000 Bamis killed in the quake. Entire families are buried together en masse, sometimes six deep.

To preserve Bam's dominant industry, date production, restoring the functioning of Iran's ancient and extensive underground waterways (or qanats) was the first item on the government's reconstruction list, but production is currently below pre-quake levels.

"In the surrounding villages the farmers are doing ok but a drought the last few years is their main problem," said Mr. Keshavarzmehr. "Production is down, but that is not earthquake-related



or due to anything the government failed to do."

Bam has a reputation in Iran for being a tough town, probably a result of its location along a drug corridor that watches a tremendous amount of the world's opium and heroin pass through from Afghanistan. Many area residents are reported to have turned to the cheap and plentiful drugs in their sorrow.

"You find a higher proportion of female drug addicts here than usual," noted Ms. Mirzadei, who believes grief over lost loved ones is the common cause.

In the quake's aftermath several thousand people from nearby rural areas flocked to Bam, squatted on land at the edge of town, built rudimentary homes and haven't left.

"It was always a bad area, full of drug addicts, but it really grew after the quake," said Ms. Mirzadei, whose social work takes her often to the area. An estimated 5,000 people now live in this ghetto. Local resentment is widespread for these non-Bamis, who are viewed as carpetbaggers trying to leech off government aid.

The area received the same excellent schools and clinics as the rest of the city but poverty is clearly endemic. Most in the neighborhood live in the temporary trailers that were part of the emergency aid. A few "tricked the government," in the words of countless Bamis, and have built real homes. Hopefully they find it an improvement from the rural villages they reportedly left behind. More government aid for those in the ghetto is planned, but apparently not immediately.

"We have not provided money to them because we want them, after many rounds of loans, to stand on their own two feet," said Minister Saeedi-Kia. "The Iranian government is planning to provide them money, but only for those people who absolutely require it."

IT'S A NEW BAM

In another five years, at the current rate, Bam will no longer be in recovery but an entirely new place. "This will be a very nice city to live in and much better than before," opined Mr. Keshavarzmehr. "There won't be any comparison."

In a remark typical of the perfectionist and idealistic nature of Iranians, Mr. Keshavarzmehr concluded, "I expected better results in Bam," which might have floored a visitor from New Orleans. "We should have gotten more support from the local people and local government in the beginning," he said. "We could have used more government coordination."

Back in Tehran, Iranians have had difficulty accepting that

the government-led reconstruction is a budding success. Their knee-jerk reaction was, to a person, “It must have all been done by the charity organizations.” But the facts don’t bear that out.

“This mistrust of the government goes back 2,500 years,” said Minister Saeedi-Kia. “It’s ingrained in the culture: They expect more than can be delivered.”

Everyone has their own opinions on the ideals of the Islamic government of Iran, but to properly judge the specific actions of a government requires an objective suspension of personal ideology.

Everyone may also have different standards of what constitutes a “good reconstruction,” but a reasonable yardstick may be the most appropriate gauge, such as: “Have the essential components of every society been re-established, such as adequate housing, education, health care, employment opportunities, infrastructure, etc.?” By that measure, in a few years Bam may qualify as a success.



About the author: Ramin Mazaheri is an Iranian-American journalist based in Paris. W

**Photo:
Mother and Child
in Los Angeles
declaring
solidarity
with the People
in Iran**

I am not Persian, or a political activist – I’m just a photojournalist – But when the leadership of any country starts clubbing down it’s people in the streets, (As I saw it happen here in the United States as child), I know whose side I’m standing on...

The woman in this photo, whose name I don’t know, was one of thousands who came out (Sunday, June 28th) in Los Angeles to show their support for the many struggling people of Iran. In these days of growing fear and sadness, I hope this photo will bring some small comfort to those whose hearts feel broken.

Jim Stevenson



BOOK REVIEWS

IN THAT HOLLOW

Shahzad Kavooosi Farzad (2008)

When one reads a good poem, you will usually find out that the author comes from a family well versed in the arts. In this collection of poems this continues to be true. Most Iranians, let alone poets, grow up reading the works of the great Hafez, Khyayyam, Ferdowsi.... not just as part of a curriculum, but as part of their culture. In this collection of poems by one author the reader will feel the intense passion for poetry and a passion for life in Iran. The poems clearly reflect a natural catharsis of excellence!

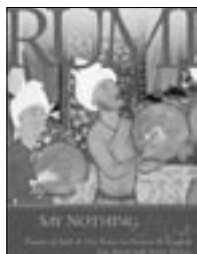


RUMI, SAY NOTHING

Iraj Anvar & Anne Twitty

(2008 Morning Light Press)

This book of Rumi poems is not just another Rumi collection. In the translating and gathering of these specific bodies of verses the author's had a specific intention. They are not just poems to read and recite. They are poems meant to take you away to another world and into the mind and soul of Rumi and then take the verse and apply it to everyday life. As with all poems of the great Iranian poets the beauty of the poem is often lost in the translation. This translation deviates very little from the native tongue making the poems continue their intention as initially written.



PARADISE LOST: PERSIA FROM ABOVE

George Gerster

(Phadon press 2009)

Unique and emotional are the best words to describe this collection of photographs. As you thumb through the pages and view the archaeological sites you are chilled by the greatness of Persia and the beauty it continues to hold. From the mountains to the cities, the images hold you captive and hunger for a visit.

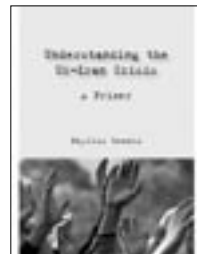


UNDERSTANDING THE US-IRAN CRISIS, A PRIMER

Phyllis Bennis

(2209 Olive Branch Press)

This tiny handout gives a quick but concise analysis of the United States and Iran, past, present and future. It is basically the opinion of the author who is a fellow of the Institute for Policy Studies in Washington, DC and the Transnational Institute in Amsterdam. The book was published at the end of the Bush presidency and therefore is extensive in its research of the Bush's administration tactics of the last ten years. As most have said the book is invaluable for anyone who is interested in preventing yet.

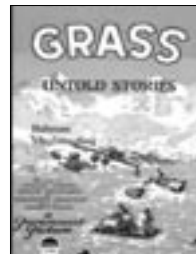


GRASS, UNTOLD STORY

Bahman Maghsoudlou

Mazda Pub 2009

In this book, film scholar and critic, Bahman Maghsoudlou takes a good look into the making of the silent film Grass, that was first introduced back in the early 1920's. For many, the film was held dear and near to their hearts. It has been remade a number of times, each version catching an additional aspect of its wonderment. The details he uses in his recount of the film, both as an antique and remake, are sure to spark the desire of the reader to experience the film in all its forms. Grass is based on the adventures of three individuals during World War I, a reporter, Army pilot and Army cameraman, who were witnesses to the migration of the nomadic Iranian tribes.



The pages are intense perceptions of the devotion of these individuals to their cause and each other and an educational resource for the filmmaker and historians.

THE WIT AND WISDOM OF THREE WORDS, A BILINGUAL COLLECTION OF POPULAR, PERSIAN, JUDAIC AND WESTERN PROVERBS & EXPRESSIONS

Dr. Homayoon Aram

(2009 IbeX publishers)

If one memorizes the words of the book and understands their true meaning, life would be different as we know it. This book containing proverbs and expressions we have grown up with takes one additional step. They are translated so one not only learns or refreshes their recollection of the proverb, but can also compare its impact in translation. I am often fascinated by what makes one write or publish certain books. Too often I am not moved to continue to turn the pages and reach the back cover. In this case I was pleasantly surprised that once I began to read the proverbs and expression I thirst for what was on the next page. It is perfect book to drink with your morning coffee or end the day by a fire!



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عصرها و یکشنبه‌ها با تعیین وقت قبلی

OMAR KHAYYÂM

Iranian Astronomer, Mathematician, Philosopher, and Poet

A. J. CAVE

*Up from Earth's center, through the seventh gate,
I rose and on the throne of Saturn sate,
And many knots unravel'd by the road,
But not the master-knot of human fate.*

Many lovers of Persian poetry may recognize these lines as one of the famous Rubâiyât of Omar Khayyâm, as translated by the 19th century British writer and poet, Edward Fitz Gerald (1809-1883).

But few might know that coordinates of 58.0° N, 102.1° W and co-longitude of 104° at sunrise are the designation of a lunar crater on the far side from the Earth, named in 1970 after Hakim Omar Khayyâm (1048-1123), the Iranian astronomer, mathematician, philosopher, and yes, poet par excellence.

Among those who know are the Editorial Board of *Scientia Iranica*, *International Journal of Science and Technology*, published by Sharif University of Technology (SUT), who are offering "Omar Khayyâm Award" to the author of the best original technical paper submitted for their consideration by the engineers, researchers, scholars, and scientists globally.

Founded in 1991 and online since 1998, *Scientia Iranica* provides a scholarly forum for the presentation of original scientific works, and promotes broad, multi-disciplinary communication between scientists globally without regards to geographical boundaries, nationality, race or gender.

The rules for submission of papers are strict. Only original full papers, research notes and review articles are considered. Papers are evaluated by an editorial review board, whose members are distinguished international scholars and professionals with outstanding reputations in their respective areas of expertise. What matters the most is scientific excellence, dialogue and collaboration in fields of Chemistry and Chemical Engineering, Civil Engineering, Computer Science and Engineering, Electrical Engineering, Mechanical Engineering, and Industrial Engineering.

The following quote, attributed to Fitz Gerald, nicely sums up goals of *Scientia Iranica*:

"Science unrolls a greater epic than the *Iliad*. The present day teems with new discoveries in Fact, which are greater, as regards the soul and prospect of men, than all the disquisitions and quiddities of the Schoolmen. A few fossil bones in clay and limestone have opened a greater vista back into time than the imagination ventured upon for its gods. This vision of Time must not only wither the poet's hope of immortality, it is in itself more wonderful than all the conceptions of Dante and Milton."

Year 2009 marks both the 200-year anniversary of birthday of Edward Fitz Gerald and the 150-year anniversary of the first translation of Khayyâm's poetry by him.

Born to a prominent and wealthy Anglo-Irish family in Suffolk in 1809, Fitz Gerald took up study of Persian literature at the University of Oxford with a friend, Edward Cowell, in 1853.

Reportedly, Fitz Gerald and Cowell stumbled on Omar

Khayyâm's poetry. Fitz Gerald was fascinated and Cowell encouraged him to take on the translation of the poems by suggesting that there was some connection between the Persia of Khayyâm and Ireland of olden years.

In 1857, Cowell discovered a set of Persian quatrains by Khayyâm in the Asiatic Society Library in Calcutta, India (modern Kolkata), and sent them to Fitz Gerald.

Fitz Gerald embarked on the translation. When refused by a publisher, about 250 copies of a little anonymous pamphlet was published as *The Rubâiyât of Omar Khayyâm* on January 15, 1859, by Fitz Gerald himself.

The poems did not attract much attention at first. As Fitz Gerald boasted himself years later, his poetry pamphlet was an instant failure and ended up in the penny box in the bookstores. Apparently a copy of the first edition sold for \$8,000 at an auction in 1929.

In 1860, a number of British writers and artists discovered the anonymous pamphlet and started to promote and quote it, without knowing the writer. Their circle of friends and readers started to search through London bookstores in search of the mysteriously tantalizing *Rubâiyât*.

AND THE REST IS HISTORY.

Fitz Gerald published three more revised versions of *The Rubâiyât of Omar Khayyâm* anonymously, finally fixing the number of quatrains to one hundred and one, selecting from among 1,000 to 2,000 verses attributed to Khayyâm in Persian.

Fitz Gerald died in 1883 and the fifth edition of *The Rubâiyât of Omar Khayyâm* was published posthumously in 1889 and is the only edition that bears Fitz Gerald's name.

The Rubâiyât of Omar Khayyâm became so popular that by 1900 Omar Khayyâm Clubs reportedly gave dinner parties and celebrated Fitz Gerald's birthday. Apparently a hand-illuminated copy on vellum and bound in inlaid leathers and jewels, valued at \$5,000, went down with the Titanic in 1912.

While poetry of Khayyâm has been translated into many different languages by many admirers and translators since then, *The Rubâiyât of Omar Khayyâm* of Fitz Gerald is arguably the best selling book of poetry in English. It is said that *Rubâiyât* influenced the late Victorian and Edwardian British poetry.

Although it is commonly acknowledged that Fitz Gerald's version of *Rubâiyât* departs by various degrees from Khayyâm's Persian originals, the enormous success of Fitz Gerald's work broadened the appreciation of the incomparable beauty and essence of Persian poetry to a wider audience globally.

Hakim Omar Khayyâm, born in 1048 in Neyshapur, then capital of Seljuk Dynasty, in modern day Khorasan, was famous as a mathematician during his own life time, nearly a thousand years before he became a famous poet in the West through the hands of Fitz Gerald.

It is nearly impossible to cover the depth and breath of Khayyâm's fundamental contributions to and his impact on the

science and mathematics throughout history here. The followings are among numerous such contributions and represent only the tip of the iceberg of Khayyâm's genius.

In 1070, Khayyâm wrote the influential *Treatise on Demonstration of Problems of Algebra*, which laid down the principles of algebra, where he derived general methods for solving cubic equations and even some higher orders.

Khayyâm was the first mathematician to call the unknown factor of a mathematical equation *x*, transliterated, translated and abbreviated later from *shiy* meaning *something*

In 1073, the Seljuk Sultan invited Hakim Khayyâm to build an observatory, which enabled Khayyâm and other eminent Iranian scientists to measure the length of the solar year as 365.24219858156 days (correct to six decimal places), with only a one-hour error every 5,500 years.

In 1079, Khayyâm's work as an astronomer led to the creation of Jalali calendar which is the basis of the Iranian calendar used in Iran today.

In 1980, Soviet astronomer Lyudmila Zhuravlyova discovered the minor planet 3095 and named it **omarkhayyam** after Omar Khayyâm.

Khayyâm would have been pleased.

Omar Khayyâm died in 1123 in Neyshapur, the place of his birth, where he lived most of his life. Today, a magnificent open air structure marks his tomb in Neyshapur.

*With them the seed of wisdom did I sow,
And with mine own hand wrought to make it grow,
And this was all the harvest that I reap'd,
I came like water, and like wind I go.*

* * *

A. J. Cave is an Iranian-American writer based in California, USA. She is a member of Northern California Chapter of Sharif University of Technology Association (SUTA) and Stanford University's World Association of International Studies (WAIS).

LIGHT OF THE SUFIS: THE MYSTICAL ARTS OF ISLAM

This exhibition and the new installation of the Arts of the Islamic World Galleries began its visit at the Brooklyn Museum on June 10, 2009 and runs through September 7, 2009.

Light of the Sufis: The Mystical Arts of Islam features twenty-four objects related to a mystical branch of Islam known as Sufism.

Inspired by the themes of fight and enlightenment in the poetry of celebrated mystics, the works of art in this exhibition come from the Brooklyn Museum, The Metropolitan Museum of Art and private collections and include works on paper, paintings, and the portable arts dating from the medieval period to the present day.



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NEW YORK TIMES ART REVIEW

The Intersection of Islam, America and Identity, Two Women, With Roots in Different Cultures, Help Forge a New Islamic Art

The Intersection of Islam America and Identity, Two Women, With Roots in Different Cultures, Help Forge a New Islamic Art, written by Deborah Sontag, is the name of the article that appeared in the New York Times on Sunday June 7, 2009. It featured the artistic work of two Muslim women artists, Asma Ahmed of Pakistan and Negar Ahkami an Iranian-American. While in appearance they are opposite under the surface both young women share an identity that incorporates their feelings, "As women artists of Muslim descent, Asma and Negar are both trying to discover who they are, to look at themselves and their heritage and to get beyond stereotypes," according to David Harper, a curator of the Austrian exhibition, *The Seen and the Hidden: [Dis]Covering the Veil*. It is an exhibit that is currently on display at the Austrian Cultural Forum in New York City.

In looking at the works of Negar Ahkami one cannot help wonder if she had incite into current developments in Iran as her works clearly display her unhappiness with the suppression of women under the present rule. Her works clearly display the strength of women in Iran and at the same time are "playful, acerbic and polished" as described by the articles author.

Negar's contribution to this exhibit is a set of eight nesting dolls that Negar has painted as "Persian Dolls." According to Negar "I have always struggled with the images of humorless, somber Iranian women in full-on black chador for me these images do not reflect the real Iranian women any more than the images of the harem girls of the 19th century did. According to the article her forte is in painting, painting in which she tells a story

through brilliant movement, color and dimension.

Ms. Ahkami is one of three children of parents who emigrated in the 1960s growing up in a suburban town in New Jersey. She is anything but suburban! Her attachment to Iran came from visits to Iran with her family prior to the Islamic revolution. Those events and 9/11 were main events that challenged her being. While a child during the hostage crisis she describes her life, "like the child of a messy, public divorce. At a time when I was trying to assimilate, it was very confusing to me," she said. "I was born here, and suddenly the girl across the street was saying: 'You never told me you were Iranian. You said you were Persian.' And I never saw her again."

The article goes on to describe her as "a hypersensitive young artist, Ms. Ahkami was not stung just by the classmate who mouthed "ayatollah" at her. She hated being made to explain her family in the context of television images that made all Iranians seem like "Death to America"-chanting fundamentalists. She hated the way that the culture she loved was "degraded, demonized and reduced to a cartoon" both here and in Iran."

For the next few years Negar took a

detour away from her culture until college. She reconnected in the roots-conscious environment of Columbia University in the late 1980s. In art history classes she noticed connections between Western and Persian art that academics dismissed, condescendingly, in her view.

During her entire academic career, which included a JD from Georgetown University, her passion for painting never diminished? Subject matter and techniques were created and tried. She tried to suppress her full time need to paint and express but eventually left her full time job as an attorney. Her last week of work was the week of September 11, 2001. "After that, all these wounds that had never really healed about the Iran stuff came open," she said. "For about a year I was working from home and not leaving my apartment for days on end. I was doing these depraved cartoon drawings with all these creepy, raw characters and then, separately, these colorful Persian miniatures."

As Ms. Sontag eloquently has written, "eventually, as Ms. Ahkami spent time at artist residencies, earned a master's degree in fine arts, married and had a child, she forged a signature style by combining these impulses toward "the visceral and the refined," in her words. Formally Ms. Ahkami borrows from Persian art but turns up the heat, making the colors more electric and the juxtaposition of swirls and patterns more "cacophonous," as she put it. She also adds textures with glitter, primer and layers of paint. Over time Ms. Ahkami has developed a vocabulary of icons: turbaned despots, melting mosques and exotic women with what she calls "Western fetishes" like feathery "Farrah Fawcett hair."



SELSELEH/ZELZELEH

Movers and Shakers in Contemporary Iranian Art



If one desires to put a collection of Iranian art and artists together the number one rule is to seek out a knowledgeable curator. Two such curators are Dr. Layla S. Diba and Leila Taghinia-Milani Heller. Their latest exhibition, *Selseleh/Zezeleha* is an example of their expertise as curators. This exhibition goes beyond a compilation of pieces from established and aspiring Iranian arts. It is a merged ensemble that creates its own artistic statement. While each artist represented is independent in presentation, form, experience, philosophy and educational background, the curators have, through the selection of the artist works, tapped into their commonality. This is the love of their ethnicity and the uncertainty of its future. Iran has been difficult to define over the past decades which has been the basis of inspiration for these artists. For those Iranian born, such as Nicky Nodjourni and Shirin Neshat the personal experiences of living in Iran guides their mediums.

Those like Negar Ahkami and Pooneh Maghazeh base their interpretation on comparisons of the world they live in against an Iran they know of through their studies, the news, visits and family conversations. Regardless of their background it is admirable that they continue to pay tribute to the culture that helped define them as adults. Their feelings, processed through their hands by painting, sculpture, ceramics, photography and fabric, unfolds a story on the white walls of the gallery, creating life. As one turns each corner, the heart beat of these artists becomes stronger leaving the viewer mesmerized by the

Persian culture. The exhibit opened on May 27 will run through August 20, 2009. The gallery is located at 39 East 78th at Madison Avenue, NY.

THE SEEN AND THE HIDDEN [DIS]COVERING THE VEIL

An art exhibition, curated by David Harper, Martha Kirszenbaum, and Karin Meisel, will be held from, MAY 22 – AUG 29, 2009 at the Austrian Cultural Forum, located at 11 East 52 Street (between 5th and Madison). Artists featured include, Negar Ahkami (USA), Ayad Alkadhi (Iraq/USA), Zoulikha Bouabdellah (Algeria/France), Adriana Czernin (Bulgaria/Austria), Katrina Daschner (Germany/Austria), Shadi Ghadirian (Iran), Nilbar Güres (Turkey/Austria), Marlene Haring (Austria), Farheen HAQ (Canada), Princess Hijab (France), Hannah Menne (Austria), Sara Rahbar (Iran), Marjane Satrapi (France), Asma Ahmed Shikoh (Pakistan/USA), Esin Turan (Turkey/Austria)

Through the selection of these handpicked artists and their works the organizers hope to expose the audience to the facts and fictions of the veil. The pieces by Ghadirian and Ahkami are exceptional representations of the conflict behind the veil. In

Ghadirians' *'s*, *Domestic Life*, the hand in a plastic cleaning glove covers the face of the figure, leaving interpretation to the viewer. Ahkami's nesting dolls on the other hand, by their facial expressions, openly denotes the pleasure and displeasure of the veil's wearer. The exhibit is certainly one not to miss for its subject matter and artistic contributions.

NEW YORK TIMES FEATURED ARTISTS

On June 7, 2009 The New York Times featured artist's Negar Ahkami and Ahmed Shikoh in an article titled *The Intersection of Islam, America and Identity*, written by Deborah Sontag. The article includes pictures of the artists and part of their interviews which appear in full on the NY Times associated web site. Through this article you will get a deeper understanding of the artists and how their emotions and experience rule their artistic creativity.

Though different in so many aspects these women share a common element which is brilliantly placed on a canvas or other medium. While each has an idea of what they hope to bring to the viewer their own interpretations are transparent. These young women have clearly been affected by their Muslim commonality. This article clearly defines their journey with honor, and validates their positions and work. It is the driving force of their creativeness. These two women are a true inspiration. The article can also be found in *The International Herald Tribune*.





NEW RELEASE

***When
Cardinal
Come***

ATOOSA GREY

Atoosa Grey, an Iranian-American who defied longstanding Persian family values to pursue an artistic career, has been developing her craft since she was a child, electing to steadily improve her skills and allow her songwriting to mature and grow over time. Perhaps that is why Grey's new album, *When the Cardinals Come*, which she spent nearly three years writing, greatly inspired by the poetry of Rumi and Mary Oliver, feels like the culmination of a life, rather than just another album churned out in the cycle -Grey, who polished her skills performing at New York's Sidewalk Cafe with artists like Regina Spektor, the Moldy Peaches and Nellie McKay, has truly spent a lifetime developing her art.

When the Cardinals Come was recorded, mixed and mastered in a mere nine days in New York. The process was notably facile, aided by the immediate synergy Grey felt with the collection of studio musicians who assembled to support her, most of whom were hand-selected by Grey's husband and producer Noel Grey. The resulting album, which veers in style from Americana to pop-tinged folk to moody piano ballads, is charming and compelling, urged by Grey's uniquely moving voice and connected with a common lyrical sequence that pulls the songs together into a cohesive whole its title, *When the Cardinals Come*, initiates that arc, referencing the red birds that reappear throughout the record to symbolize ideas of hope and luck. For Grey, whose mother believed birds were visiting spirits when she was growing up, the recurrence of powerful imagery and the undercurrent of a thematic narrative in her lyrics signals a key moment for her as a songwriter where she has successfully incorporated her vast array of influences - Eastern and Western, musical and literary, personal and universal.

The title track, a dulcet song about being passionate for another person, reveals Grey's propensity for crafting an intimate sensibility within her music, while the wistful "Red Fire" poetically negotiates what it means to fall in love and explores, musically and lyrically, the unique journey that two people take together with no one else there inside the love." "Radio," an emotive track that appeared on *Sound Travels Up*, one of Grey's three previous releases, is reimagined here as a sparse piano, bass and vocal arrangement to illustrate the way a song's meaning has shifted for her over time and how an older song can retain its beauty and significance as that evolution occurs. Newer, country-tinged track "Great Big World," a layered, mesmerizing number, examines having a relationship without losing yourself and recalls- as many of the tracks do- influential artists like Patty Griffin, Shawn Colvin, Emmylou Harris and Carole King. Grey also offers her interpretation of classic favorite "Maggie May," infusing the rock song with an ethereal, enchanting feeling.

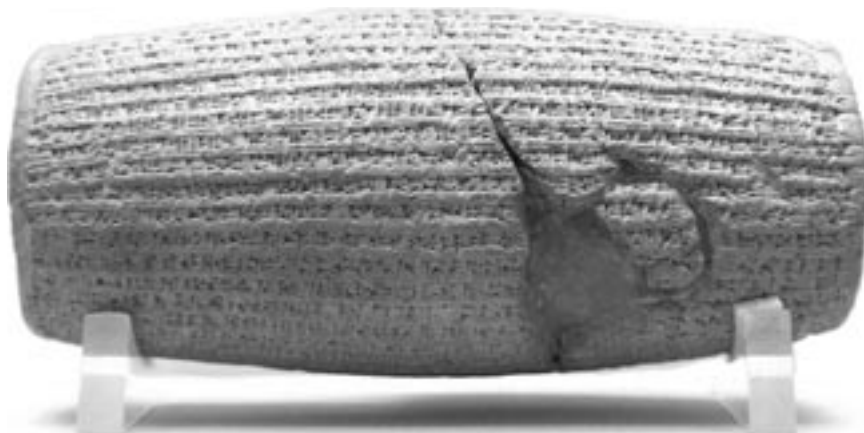
"I want someone to feel the same way they might feel after reading a really great poem or something enlightening or uplifting," Grey says of the album. "I think there's a lot of optimism on the record. I think it's romantic. There's purity to it because it's truthful. I don't see anyone walking away from the record thinking they want to dance to it. More in a dream state. And hopeful."

And it Was

Barbara Johnson

*And it was so beautiful,
when I looked at you,
And saw the lines and creases of age.
We have been throu so much,
you and I,
We took vows to be together,
until the day we die.
And it was so beautiful,
when I looked at you,
And you looked at me.
We smiled for no apparent reason,
So happy to know,
we passed throu so many, joyous, yet
Turbulent seasons.
How quickly the years
have passed us by.
Rarely did we argue,
rarely did we make each other cry.
Our faces, looking almost the same.
Molded as one you and I
And it was so beautiful.
The life that we have shared,
knowing you truly loved me
and cared
I could never ask for more,
you my love I adore.
And it was so beautiful.
Sitting with you by the lake,
The stars above,
looking like drops of snowflakes.
Eating from our table on the ground.
Watching the sun, gently going down.
And it was so beautiful.
Lying by your side,
hearts beating as one,
Hands entwined like a vine.
We have aged, like fine
And perfect wine.
And it is so beautiful.
Living this life with you.
It's peace and harmony,
it's a symphony for two.
This beautiful life,
we live, it is me, and it is you.*

A New Translation of the Cyrus Cylinder by the British Museum



With Special thanks to the tireless efforts of Ms. A. J. Cave there is now a copy of the latest translation of Cyrus Cylinder by Dr. Finkel of the British Museum available for consultation.

Below is a copy of that new translation from the British Museum; please note that the [...] convention means broken or unreadable.

[When ...] ... [...] wor]ld quarters [...] ... a low person was put in charge of his country, but he set [a (...) counter]feit over them. He ma[de] a counterfeit of Esagil [and ...] ... for Ur and the rest of the cult-cities. Rites inappropriate to them, [impure] fo[od-offerings ...] [dis]respectful [...] were daily gabbled, and, intolerably, he brought the daily offerings to a halt; he inter[fered with the rites and] instituted [...] within the sanctuaries. In his mind, reverential fear of Marduk, king of the gods, ca[me to an e]nd. He did yet more evil to his city every day; ... his [people...], he brought ruin on them all by a yoke without relief. Enlil-of-the-gods became extremely angry at their complaints, and [...] their territory. The gods who lived within them left their shrines, angry that he had made them enter into

Babylon (Shuanna). Ex[alted Marduk, Enlil-of-the-Go]ds, relented. He changed his mind about all the settlements whose sanctuaries were in ruins and the population of the land of Sumer and Akkad who had become like corpses, and took pity on them. He inspected and checked all the countries, seeking for the upright king of his choice. He took under his hand Cyrus, king of the city of Anshan, and called him by his name, proclaiming him aloud for the kingship over all of everything. He made the land of the Qutu and all the Medean troops prostrate themselves at his feet, while he looked out in justice and righteousness for the black-headed people whom he had put under his care. Marduk, the great lord, who nurtures his people, saw with pleasure his fine deeds and true heart and ordered that he should go

to his city, Babylon. He had him take the road to Tintir, and, like a friend and companion, he walked at his side. His vast troops whose number, like the water in a river, could not be counted, marched fully-armed at his side. He had him enter without fighting or battle right into Shuanna; he saved his city Babylon from hardship. He handed over to him Nabonidus, the king who did not fear him. All the people of Tintir, of all Sumer and Akkad, nobles and governors, bowed down before him and kissed his feet, rejoicing over his kingship and their faces shone. The lord through whose trust all were rescued from death and who saved them all from distress and hardship, they blessed him sweetly and praised his name.

I am Cyrus, king of the universe, the great king, the powerful king, king of Baby-

lon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king,, king of the city of Anshan, grandson of Cyrus, the great king, ki[ng of the ci]ty of Anshan, descendant of Teispes, the great king, king of Anshan, the perpetual seed of kingship, whose reign Bel and Nabu love, and with whose kingship, to their joy, they concern themselves.

When I went as harbinger of peace i[n]to Babylon I founded my sovereign residence within the royal palace amid celebration and rejoicing. Marduk, the great lord, bestowed on me as my destiny the great magnanimity of one who loves Babylon, and I every day sought him out in awe. My vast troops marched peaceably in Babylon, and the whole of [Sumer] and Akkad had nothing to fear. I sought the welfare of the city of Baby-

lon and all its sanctuaries. As for the population of Babylon [... w]ho as if without div[ine intention] had endured a yoke not decreed for them, I soothed their weariness, I freed them from their bonds(?). Marduk, the great lord, rejoiced at [my good] deeds, and he pronounced a sweet blessing over me, Cyrus, the king who fears him, and over Cambyses, the son [my] issue, [and over] my all my troops, that we might proceed further at his exalted [command]. All kings who sit on thrones, from every quarter, from the Upper Sea to the Lower Sea, those who inhabit [remote distric]ts (and) the kings of the land of Amurru who live in tents, all of them, brought their weighty tribute into Shuanna, and kissed my feet. From [Shuanna] I sent back to their places to the city of Ashur and Susa, Akkad, the land of Eshnunna, the city of Zamban, the city of Meturnu, Der, as far as the border of the

land of Qutu - the sanctuaries across the river Tigris - whose shrines had earlier become dilapidated, the gods who lived therein, and made permanent sanctuaries for them. I collected together all of their people and returned them to their settlements, and the gods of the land of Sumer and Akkad which Nabonidus - to the fury of the lord of the gods - had brought into Shuanna, at the command of Marduk, the great lord, I returned them unharmed to their cells, in the sanctuaries that make them happy. May all the gods that I returned to their sanctuaries, every day before Marduk and Nabu, ask for a long life for me, and mention my good deeds, and say to Marduk, my lord, this: "Cyrus, the king who fears you, and Cambyses his son, may their ... [...][.....]." The population of Babylon call blessings on my kingship, and I have enabled all the lands to live in

peace. Every day I copiously supplied [... ge]ese, two ducks and ten pigeons more than the geese, ducks and pigeons [...]. I sought out to strengthen the guard on the wall Imgur-Enlil, the great wall of Babylon, and [...] the quay of baked brick on the bank of the moat which an earlier king had bu[ilt but not com]pleted, [I ...] its work. [...] which did not surround the city] outside, which no earlier king had built, his troops, the levee from [his land, in/to] Shuanna. [...] with bitume]n and baked brick I built anew, and [completed its wor]k. [...] great [doors of cedar-wood] with copper cladding. [I installed all] their doors, threshold sla[bs and door fittings with copper par]ts. [...] I s[aw within it] an inscription of Ashurbanipal, a king who preceded me, [...] ... [...] ... [...] ever.

Special thanks also goes to the Iranian American community for their invaluable

assistance with fundraising efforts to build the House of Iran (HOI) in the beautiful Balboa Park in San Diego. The HOI is located in Balboa Park, the cultural section of San Diego. Balboa Park hosts over 15 million visitors per year from all over the world. Funding for construction became possible through donations mainly from the Iranian-American community of San Diego. It opened to the public in 2003. The cottage was donated to the City of San Diego in appreciation for the opportunities that the Iranian-American community has found and enjoyed in the city. For more information please visit: www.houseofiransandiego.org After the completion of HOI, the Board decided to display a replica of the Cyrus Cylinder in front of HOI. This monument attracts the attention of millions of visitors who come to Balboa Park every year.

Marriage Solemnizer, Official Translation Services

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