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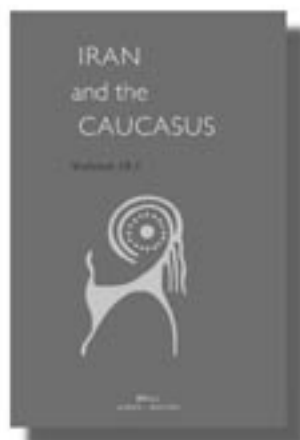
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Editor-in-Chief: Garnik S. Asatrian



- 2007: Volume 11 (2 Issues)
- ISSN 1609-8498 / E-ISSN 1573-384X
- Institutional subscription rates
print+e: EUR 99.- / US\$ 126.-
e-only: EUR 89.- / US\$ 113.-
- Individual subscription rates
print only EUR 33.- / US\$ 42.-

The peer-reviewed journal *Iran and the Caucasus* publishes in-depth and multi-disciplinary research in the field of the history of the Iranian and Caucasian peoples. It offers a wide range of scholarly topics aimed at experts in their respective fields of research. It has been published since 1996, and from 2002 by Brill, well-known and widely acclaimed for its publications in the area of Central-Asian and Middle-East & Islamic Studies.

www.brill.nl/ic

Aims & scope

Iran and the Caucasus is devoted to furthering our knowledge of the region in a wide variety of fields: history, social sciences, religion, literature, linguistics, anthropology, archaeology, and economics. The journal is edited under the guidance of an intercultural editorial board with scholars from the region itself, as well as from Europe and the United States. It is therefore unique in being a scholarly forum in the truest sense of the word on a region of growing importance, and a treasure-trove of information otherwise hard to get at. *Iran and the Caucasus* is supported by the Caucasian Centre for Iranian Studies in Yerevan, Armenia.

Submission

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Persian Heritage

Vol. 12, No. 46

Summer 2007



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FROM THE EDITOR'S DESK

It has been years since Persian immigrants migrated to new and strange countries to settle and make a new life for themselves. They worked hard and succeeded despite many obstacles. Most were forced to take employment positions unfamiliar to their background. But, their pride, determination and goals to provide their families with a modest life and their children with a great education inspired them to plunge ahead. Despite humiliation and insult they strived to become part of their host nation. In time the difficulties subsided and they successfully assimilated into their new societies.

Here in America we faced the same issue. Our host nation was very hospitable and because of this, along with our own blood, sweat and tears, we were able to climb the ladder of success. Fortunately or unfortunately our children witnessed our hardships. Hopefully, they now appreciate and understand why we pushed them so hard. Today they are part of the new American society.

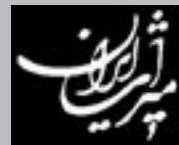
Unlike their parents, who followed in the traditional Iranian professions of medicine and engineering, they chose different paths and found their way into influential careers in the arts, education, fashion and science.

In the spring issue of *Persian Heritage* we featured two examples of this new successful generation, Cyrus Norasteh and Shardad Rohani. Cyrus has made a name in the entertainment industry as a writer and director and Shardad in music as a writer and conductor. In this issue two more brilliant Iranians, who have also excelled in their professional fields grace our cover. Dr. Hossein Eslambolchi has made it to the top of the high tech world in business management and numerous inventions. Roshan and Ardeshir Nozari, partly influenced by their culture, have a successful architectural business. One of their recent achievements, the Darioush Winery in Napa Valley, California, designed after Persepolis, has firmly planted another piece of Persian history on American soil. These individuals are only a few of the new Iranian American generations of success. They are truly the delicious fruits of the first generation who ventured out of Iran, by choice or force, to make a better life.

Our attention to the details of our personal lives and families is to be admired. It has, however, created tunnel vision. Our personal achievements have, in many ways, thwarted our ability to unite as a community and gain success and power in other social and political positions necessary to preserve the future of our culture and our families. But, I believe this tunnel vision is slowly disappearing. We are beginning to realize that while individual associations and local poetry nights are necessary to introduce our culture to the next generation the greater chance of preserving them lies in cultural activities on a larger scale, activities that will continue to bring respect to our community and heritage in our new home.

One proud example of this is the Noe Rouz events and parades that are making headlines all over the United States. In particular I speak of the Persian Iranian Parade of New York held in March on Madison Avenue and the Googoosh concert at Madison Square Garden. Without any financial agenda the organizers of these events came together to deliver spectacular examples of our brilliant culture, traditions and history. Along with the beautiful floats, music and ethnic dancers this years parade had one additional ingredient that exhibited the pride Persians have for their history. The streets were lined with signs protesting the movie 300. It was a universal protest by our community against this new injustice to our history. The general American population asked questions which were graciously answered and the result was a better understanding of the Persian American community. They began to understand that our dreams, beliefs and daily struggles were the same as theirs.

As for the Googoosh concert, whether or not you are one of her fans, you could not help but beam with pride when you saw the Madison Square Garden marquis with her name, the first Iranian entertainer. No one believed this concert could come together but, again committed individuals fought hard to make it a reality. The success of the event was reflected in the sold out performance. At the end of each of these events the organizers received outstanding accommodations by New York officials for providing the city with a high level of entertainment and a wonderful memory. This is precisely the reactions we



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PUBLISHED BY

PERSIAN HERITAGE, INC.

A corporation organized for cultural and literary purposes

Cover Price: \$5.00

Subscriptions: \$20.00/year (domestic);

\$30.00 & 50.00/year (other countries)

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as a community need to stay afloat, during these trying times.

No longer is it only the average Iranian American who realizes the power and goodness of these type of events. The wealthier members of our community are now beginning to enter into the ring. They are becoming more active in social community events and national politics, by either running for office or supporting a major candidate. This regrouping by the Persian community is finally grabbing the attention of high level leadership in this country. And, perhaps by cause and effect, this attention will have an impact on affairs outside of our borders.

I am proud of these accomplishments and I am proud that at least my generation recognizes the dangers and subtle negative attacks on us by movies such as *Alexander*, *Not Without My Daughter* and presently *300*. It is important that we educate our children on this matter as well.

In discussions about this movie with my children and their friends I was quickly cut off with their response "In this country we have Freedom of Speech and Freedom of Expression, it is protected in the Constitution and the people who made this movie were exercising their freedom." I also heard "Chill, it is only a movie taken from a comic book." While their arguments are worthy I question them. If their positions are based on mature investigation of the subject, or if it might be true that this generation sees no prejudice, then I concede to their viewpoint. Unfortunately my maturity and life experiences leads me to believe that dangerous prejudices still exist in this country and are on the rise. I further believe that vehemently protesting, discriminatory remarks and inconsistencies in the portrayal of our history, is our only defense.

We need to seriously look and learn from the Don Imus saga. Granted his "schtick" is to put down individuals, this is alleged to be his constitutional right, but, in his recent statement against the Rutgers University Women's Champion Basketball Team, Imus went too far. For the first time his rights were questioned by a good portion of the American population. While we empathized

with these young women and the African American population it was the African American leaders that examined his words and said enough! These words and actions were decided not to be protected by the Constitution. They inflicted emotional pain and suffering on innocent young women. These words clouded their moment of outstanding achievement. These words were intentional and vindictive. It was the African American community with their leaders who successfully put pressure on the stations owning Imus's program to have him fired. Advertisers feeling the same pressure pulled their time. Imus was forced to apologize to the team on Reverend Sharpton's radio program and again at the Governor's Mansion in New Jersey. The team graciously accepted this apology but without question they will never forget the hurt and what he stole from them.

There are two lessons to be learned from this event. The first is immediate, the power a community has when united and strong leadership. The second will not be learned for sometime and that lesson is that in spite of Imus's firing and condemnation by the public, he will rise again and his followers will rally around him. Therefore, discrimination is not dead in this country and hence I say to the younger generation, that *300* is not just a movie made from a comic strip.

There are many individuals who will continue to seek to thwart and destroy you through subtle means using movies, jokes and music. Yes, we need to laugh at ourselves and lighten up about certain things, but, we must also realize that there are limits to jokes, prejudicial and discriminatory statements. The limits set are only as strong as the enforcers behind them. That is why we must stay true to the goal of unification we have finally found. Learn to protect your rights and your future. Educate yourself on the intentions of the spoken word, those words may just be more than a movie from a comic strip.

Shahrokh Alavi

EVERYTHING I NEED TO KNOW ABOUT LIFE, I LEARNED FROM NOAH'S ARK



- One :** *Don't miss the boat.*
- Two :** *Remember that we are all in the same boat.*
- Three :** *Plan ahead. It wasn't raining when Noah built the Ark.*
- Four :** *Stay fit When you're 600 years old, someone may ask you to do something really big.*
- Five :** *Don't listen to critics; just get on with the job that needs to be done.*
- Six :** *Build your future on high ground.*
- Seven :** *For safety's sake, travel in pairs.*
- Eight :** *Speed isn't always an advantage. The snails were on board with the cheetahs.*
- Nine :** *When you're stressed, float a while.*
- Ten :** *Remember, the Ark was built by amateurs; the Titanic by professionals.*
- Eleven :** *No matter the storm, when you are with God, there's always a rainbow waiting...*

BRINGING PLEASURE

My husband had a massive stroke two and one half years ago and no longer has speech or mobility, so I act on his behalf in these matters. But, he can still read and understand and greatly enjoys *Persian Heritage* magazine.

P.Vahdati

FABULOUS!

Your cover interviews for this issue can only be described as FABULOUS. I can also remember watching the Yani concert with Mr. Rohani and crying, being so proud of my heritage. Even my children were intrigued with this issue and thought Cyrus Nowrasteh was is "Soooo, Coool"

Interviews such as these, especially with the younger generation, will reinforce what we have all been trying to

teach our children and that is to be proud of your heritage and proud of your citizenship, this combination is a win win situation.

A.S.

HEART FELT

I enjoy equally just about every article I read in the magazine. It is the ones, however, that are written by Americans who have visited Iran and share their experiences that I find most enlightening. Just maybe, as you often say in your editorials, these types of articles will save Iran from destruction. Keep up the good work it is truly appreciated.

K. Navi

WHO ARE THEY?

In your editorial you're talking about supporting the leaders that would change the situation in Iran. My question

is who are these leaders and how are we supposed to support them?

Hossein Hessamian

APPRECIATION

We appreciate your efforts and the hard work of everyone on your staff to publish such a valuable magazine and a monthly paper which with no doubt contributes a great deal to our culture.

Afsaneh & Hossein Ameri

OLD OR NEW

I know that this editorial letter is trite but rather than discussing the content I would like to discuss the new binding of the magazine. I for one am more comfortable with the magazine that has the pages stapled instead of being glued. It makes for easier reading and also allows you to fold the magazine without it fall-

ing apart.

As I said, it is trite but I felt it important to bring to your attention, of course the most popular way and I guess the most effective way should win!

A.H.

AND THE PROPER SPELLING IS?

Not only in this magazine, but also in so many ethnic publications there seems to be a number of ways one spells a proper name. For instant Ferdowsi, Ferdosi etc. The point is that when one is translating an ethnic name into another language it will often be properly "misspelled." I believe that such spellings should not be corrected, but left up to the discretion of the translator.

If someone has another opinion I would be eager to know.

K.S.

Best Wishes to *Persian Heritage*

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OLYMPIC GOLD?



Leila Vaziri's dream may soon become a reality, OLYMPIC GOLD. If this young vibrant and strong woman stays on course and remains injury free, she will be the one to beat at the 2008 Olympics, in Beijing.

Recently she added another medal to her collection for the 50m backstroke. She beat the current record held by Germany's Janini Pietsch by 0.03 of a second. After her victory she stated, "It's the first time I've swum the 50m backstroke so it was unexpected, but I was ready. I missed the top eight in the 100m backstroke so I was ready to go in the 50m."

PEACE TREE

Do you remember the cyclists Jafar Edrisi and Naseem Yousefi, they traveled the world supporting peace. In their most recent adventure they planted an olive seedling as a *Peace Tree* in the city of Maroussi, Greece. In attendance at the planting was the towns mayor Giorgos Patoulis who described Iran as a country with a great and brilliant civilization, and whose people have always inspired peace and dialogue.

SEVEN STAR HOTEL IN IRAN

Samamous is the name of the first seven star hotel that is scheduled to open in the Ramsar's Sefid Tameshk region of Iran which is situated in the western part of the Mazandaran province. The site was chosen for its magnificent natural landscape. The construction of the hotel has already been allocated by the private sector an amount of 100 trillion rials (10 billion US dollars) for its completion which is estimated to take five years. The hotel will be equipped with a simultaneous language interpretation system in all the rooms which is certain to make it a viable location for international meetings in the private and political sectors.

IRANIAN SCIENTIST CREATES THE FIRST HUMAN-SHEEP CHIMERA

An Iranian scientist, Professor Esmail Zanjani at the University of Nevada's School of Medicine has successfully created the world's first human-sheep chimera through bringing to life a sheep that has half human organs. The sheep have 15 percent human cells and 85 percent animal cells and their evolution brings the prospect of animal organs being transplanted into humans one step closer. He has already created a sheep liver which has a large proportion of human cells and eventually hopes to precisely match a sheep to a transplant patient, using their own stem cells to create their own flock of sheep.

Dr. Zanjani obtained his Ph.D. degree from New York University. He is currently Chair of the Department of Animal Biotechnology at University of Nevada School of Medicine. He is a member of many national and international societies. Dr. Zanjani's is the author of 238 papers and 3 book chapters.

DUTCH & PERSIA



Frank Scheffer is a Dutch documentary filmmaker. He recently visited Iran to arrange his participation in a program "An Evening with Frank Scheffer" at the Iranian Artist Forum in Iran. The program was arranged by Iran's monthly literary magazine Bokhara. Mr. Scheffer took advantage of his visit to do research for a new documentary he is developing which will focus on the Persian conductor, Nader Mashayekhi of the Tehran Symphony Orchestra.

TRIBECA FILM FESTIVAL

This year's Tribeca film festivals contained four Iranian films "Fireworks on Wednesday" directed by Asghar Farhadi, "Half Moon" by Bahman Ghobadi, "The Hunched Back's Night" by Farrokh Ghaffari and "Claim" by Saman Arbabi. This is the sixth year of the festival which was originated by Robert De Niro, Jane Rosenthal and her husband Craig Hatkoff in response to the September 11th attacks. Since its inception the festival has tried to highlight films that contain current events and political awareness. This year there was a series of global warming themed short films.

MUSIC CAN HEAL

A bar called Fat Baby located in New York City four young men Raam, Kodi, Jamshid and Kami, performed for an eager crowd. Collectively they are called the Hypernova band. What makes them interesting is that they are from Iran and traveled to the U.S. with the hope of getting recognition as musicians.

The journey was not an easy one for them due to the daily worldwide negative headlines about Iran. They thought their dream would be almost impossible to achieve. Perseverance, however, fortified them and now it is all a reality. What a rush it was for them to take their music out into the public rather than the confined venues in Iran.

Getting a record label to sign you is not as easy as most believe and they are aware that their future is on shaky ground. Their music, however, may be another avenue to introduce yet another group of Iranians to America.

AMERICANS IN IRAN

The New College of Californian has organized a trip to Iran for its staff and students this August. While the trip will focus on the culture and architecture of the country, it is hoped that the group will walk away with a better understanding of Iran as a nation, its politics and its people.

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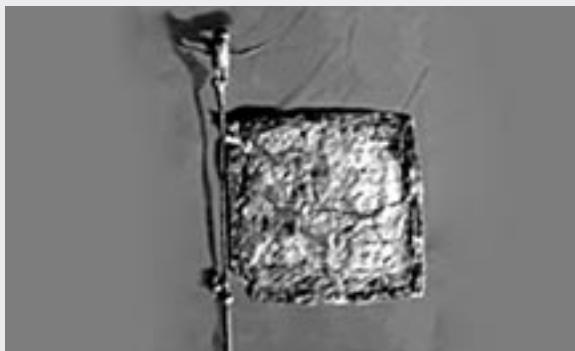
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IRANIANS PROTEST MOVIE "300"

Iranians around the world are up in arms over the film "300" because of its false depiction of historical facts that place Persians in a dark and untrue light. In all the articles of protest however, all seem to relieve Warner Bros., the production company and writer from their mistakes. Warner Bros., its writers and director of the movie and comic book all admit that this movie and book is not factual at all, purely fiction and I quote, "The studio developed this film purely as a fictional work with the sole purpose of entertaining audiences; it is not meant to disparage an ethnicity or culture or make any sort of political statement." And this is acceptable? I think not! I believe it would be safe to say that if Iran was an ally of the United States rather than part of its "Axis of Evil," the film would not have gotten the necessary funding, fact or fiction. And, if this film misrepresented the historical facts of any other minority group in this country it would not have raised production funds or would have been met with heavy protest.

This movie was meant to make a political statement and show Persians and Iran in an uncivil manner. Warner Bros's took the risk and it is up to Iranians to minimize Warner's profit. So do not be so ready to excuse anyone in the production team for these unnecessary yet disastrous false historical depictions. In fact its writers, producers and directors were not lazy nor were they not negligent, they were morally irresponsible but calculating professionals. That's Hollywood. Least us not forget the movie "Not Without My Daughter."

IRAN'S MOST ANCIENT BANNER IS DISPLAYED IN NATIONAL MUSEUM



Shahdadh banner which dates back to the Iron Age, is the most ancient flag which has ever been discovered in Iran. This flag along with more than 150 prehistoric and historic relics will go on display for the first time for public visit in Unseen Exhibition in second floor of Iran's National Museum on May 28th. According to Mohammad Reza Kargar, director of Iran's National Museum, this collection consists of a number of invaluable Iranian national treasures ranging in date from prehistoric to Qajar dynastic era (1787-1921 AD), which have never gone on display to date.

"Shahdad banner, a number of statues which have been discovered in Shahdad, as well as Lorestan's bronze relics will also go on display in this exhibition," said Kargar.

The discovered banner in Shahdad consists of a squared metal piece, 23.4 in 23.4 centimeters in size, mounted on a 128-centimeter metal axle on which the flag can turn. An eagle with opened wings, which is in a landing position, can be seen on top of the axle. The flag is engraved with some designs which depicts a requesting for water from the rain goddess, and reveal an irrigation method practiced during the third and fourth millennia BC in Shahdad.

Located in the Iranian Kerman province, one of the most ancient provinces in Iran, Shahdad dates back to the Iron Age and earlier. Shahdad is situated in one of Iran's famous deserts, *Kavir-e Lut*, and therefore, it is known as one of the world's hottest spots. Based on the regulations of Iran's Cultural Heritage and Tourism Organization, all historical relics unearthed during archeological excavations, should be transferred and kept in the national treasury located in Iran's National Museum. The idea for establishing a building to house and protect Iran's cultural heritage came into force in 1917. A part of the old building of the Ministry of Science, located north of the Dar ol-Fonoon Technical School, was allocated for this purpose. In 1919, concurrent with the expansion of archeological excavations by Europeans in Iran, the government at the time set up an Antiquities Department within the Ministry of Sciences. However, during following years, with the increasing destruction of historical sites and plundering of artistic works and growing nationalistic sentiments, some officials spearheaded the establishment of the Association of National Works in 1925 with the aim of preserving cultural relics.

Tehran, 14 May 2007 (CHN)

WHY NO ACCESS?

Iran is trying to get access to the five Iranian diplomats seized by the United States in Erbil. If you recall the U.S. used force to enter the Iranian consulate where they seized the diplomats and other sensitive documents and computers. The U.S. has objected to Iran's access to them. It is alleged that such denial of access to these captives, by members of their homeland may be a breach of international treaties. This is according to the Vienna Convention which states that every envoy of consulate has the right to meet and become informed on seized nationals in the host country at the earliest time possible.

IRAN'S YOUNGER ARTISTS

The Meridian International Center of Washington, D.C. in partnership with Tehran University Art Gallery in Tehran organized a new exhibition of Iranian art. The exhibit focuses on young and emerging artists in Iran. It is called *Wishes and Dreams: Iran's New Generation of Persia* and features 30 artists ranging in age from 22 to 40. The exhibit displays images in abstracts, miniature, portraits and video arts and reveals thoughts and feelings of the artists regarding their past and future. The show opened in early May. And the organizers and artists involved hope that it will promote mutual understanding between peoples despite the higher level of differences presently existing.

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'10,000 Years of Iran's Culture and Civilization' at National Museum of Iran



The exhibition '10,000 Years of Iran's Culture and Civilization' opened at the National Museum of Iran (NMI) on May 28 in Tehran. At the opening ceremony, the NMI's director Mohammadreza Kargar said that a collection of 150 historical artworks discovered during recent excavations have been put on display for the first time.

Kargar also gave a brief report on the National Museum's recent activities including its exhibits in Japan (Glory of Persia) and Mexico (Iran, a Symbol of Paradise). He announced that an exhibition of Safavid artworks will open at the Louvre in October 2007.

The banner of Shahdad and a golden tablet of Darius are among the pieces on display. The exhibit will continue for a month. (*Mehr News Agency, May 29, 2007*)



PERSEPOLIS AT CANNES

Marjane Satrapi's film *Persepolis*, ran May 16th-27th at the 60th Annual Cannes International Film Festival. Marjane Satrapi's best-selling comic books are now brought to screen as an animated feature starring Catherine Deneuve and Chiara Mastroianni for the voice overs.

The French produced movie to be distributed by Sony Pictures in the United States, was competing for the Palme d'or award. She was beaten out by another foreign made film. Ms. Satrapi and *Persepolis*, however took home the prestigious Jury Prize. This was an impressive first time showing!

THE FIRST FACE TO FACE MEETING AFTER 27 YEARS



It has been almost one quarter century since the United States and Iran spoke to one another, but this May a bilateral meeting between the two countries finally took place.

The meeting lasted for almost four hours and there was a meeting of the minds as to wanting peace and stability in Iraq. Ambassador Ryan Crocker, however, felt that Iran's words needed to be balanced with their actions. At the meeting, Crocker told Hassan Kazemi Qomi, Iran's Ambassador in Iraq that he needed evidence showing that Iran was not funding and training militants to fight against US forces in Iraq.

Kazemi did not respond to Crocker's charges in detail but offered to have a "trilateral security mechanism" set up between the US, Iran and Iraq. Any viable movement from any of the sides involved will unfold in the future. While all sides seem to be in forward motion to finally ease tensions, they seem to be standing firm on their positions. Foreign Minister Manouchehr Mottaki confirmed this in a statement in which he stated his hope that Washington would take a more realistic approach in Iraq and recognize that its present policy in the country has failed.

PRIVATIZATION IN IRAN

Although the government initially opposed the idea of privatization, the push by the country's Supreme Leader and other decision-making institutions forced the government to implement privatization plans according to the decree presenting the new interpretation of the Iranian Constitution. According to this plan, the government's share in the economy should drop to 20% from the current 70-80% within the next 8 to 10 years. By the end of 1385 (March 2007), shares of two of the largest Iranian companies, National Iranian Copper Industries Company (NICIC) and Mobarakeh Steel Complex (MSC), were offered for the first time on the Tehran Stock Exchange.

taken from "Iran Investment Monthly, May 2007"

GAS RATIONING?

While rationing in the United States and Iran as well as the rest of the world is uncertain there is a plan on the table in Iran. According to a senior lawmaker the plan may be canceled because of the impact it would have on Iran's economy.

The plan in place is reducing gasoline subsidies would in fact force the consumer to pay a higher per gallon price. Prices at the pumps have already been increased by 25%.

Great Works of Wonderful Lady Photographers

I am sure everyone who reads Payvand knows about the hassles and hardships that many women activists in Iran have suffered, especially in the past few months. However, I would like to share with you the works of several women photographers, young, daring, motivated, modern, independent and courageous and also very successful, commercially and artistically, in what they do.



These wonderful ladies among others are breaking new ground and bringing changes to society values and attitudes of women and about women in this country, slowly, quietly but surely. They deserve at least as much

credit as those who choose other means to present the rights of Iranian women and others like them. They will bring changes which will no doubt come; even if the changes do not come as urgently as some naively hope for, since society must be prepared for these changes, and most women themselves must in their hearts and souls demand changes and be prepared to work for them hard, continuously and above all be prepared to pay the price when the time comes.

Early May, the *Silk Road Gallery* exhibited the works of three wonderful young lady photographers. One of them is Newsha Tavakolian, an award winning photojournalist and her series of portraits of the Mothers of Martyrs were deeply moving. This young lady, who has been to many countries, including Iraq during the war, is one of Iran's most daring and talented photojournalists and has the energy of a tiger, the courage of a lion and endless patience as well as a radiant smile.



Houra Yaghoubi's works under the title of "Who is my generation" are beautifully played with chadored figures and collages. Her photo collages bring the past to our attention and present consciousness, and make the viewer ask questions of how the past might have affected us today. I found the work of Hamila Vakili most innovative and thought provoking, and above all daring. This young quiet lady of talent uses a simple photomontage to illustrate her theme of oppression of women.



Good luck to all these ladies and many others who are working hard and moving the ship of Iranian women's rights closer to their ultimate shore.

Syma Sayyah, *Payvand.com*

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The New Classics

taken from «Playbill»



If opera is to thrive, says Met General Manager Peter Gelb, the repertory must constantly be replenished with new work.

December marks the highly anticipated addition to the Met repertory of Tan Dun's epic new opera, *The First Emperor*. Commissioning new works from important contemporary composers is at the heart of the Met's efforts to keep opera alive and in the mainstream. The classics of Mozart, Verdi, Wagner, and Puccini will always be among the core repertory of the world's opera houses, but they alone cannot sustain the art form in perpetuity.

I was fortunate enough to meet Tan Dun about 12 years ago, when he was still a young composer just beginning to make his mark. At the time, I was the president of Sony Classical, and our most successful recording artist was the cellist Yo-Yo Ma. Tan Dun had just been commissioned by the

Chinese government to write a symphony in commemoration of the 19 Hong Kong handover, and he was eager to write a piece on a much larger scale than he had ever done before. Coincidentally, although Yo-Yo had not yet met Tan Dun he too was eager to participate in the handover event and was interested in the idea of performing with

the ancient *bianzhong* bells that were a Chinese archaeological treasure.

I introduced the two musicians, and the result of their ensuing collaboration was a largescale symphonic and choral work: Tan Dun's *Heaven Earth Mankind (Symphony 1997)* for orchestra, indigenous chorus, bells, and cello. Their collaboration continued with the brilliant and popular score for *Crouching Tiger, Hidden Dragon*, and these works helped establish Tan Dun's reputation as a global artistic mite. Both compositions proved that it is possible for contemporary works to be at once widely appealing and artistically significant. This is the goal Tan Dun once again strives to achieve with this month's thrilling and long-awaited world premiere.

The Met's aim, of course, is for every opera we commission to be an enduring artistic and popular success, whether it's *The First Emperor* this month or Argentine composer Osvaldo

Golijov's in-the-works piece for the 2010-11 season (both of which are described in these pages).

That is the purpose behind new initiatives like our co-co missioning program with Lincoln Center Theater. I believe composers of new operas should not simply be hired and given a due date; they must have the opportunity to develop their musical ideas in an organic way.

In the case of *The First Emperor*, the creative process lasted almost a decade. Having been approached by the Met to create a new opera in 1996, Tan Dun embarked on a musical voyage, traveling to China to explore ancient Chinese vocal traditions before even setting down a note. He worked closely with the award-winning novelist Ha Jin to integrate various sources into the final libretto. And the composer led a number of productive workshops in Shanghai and New York over the past year to develop and refine the score.

Tan Dun's process also included working closely with his cast, especially his star, Plácido Domingo. Plácido's involvement has been essential—the casting of this great star is a vital ingredient to the opera's potential success with audiences.

The First Emperor has taken ten years to arrive on the Met stage. Significant new works can't be rushed.

HISTORY OF TERRORISM

PART XIII-B

David A. Yazdan

The official U.S. government's version of events is quite different than Aviv's. The former Israeli intelligence official explains that his investigation revealed that the origin of the terrorist attack was actually a rogue CIA group protecting a Syrian drug operation, which transported drugs from the Middle East to the U.S. via Frankfurt. Aviv says the CIA did nothing to break up the drug operation because the traffickers were also helping them send weapons to Iran to facilitate the hostage release and to the Nicaraguan Contras.

Part of Aviv's assertions were backed up by NBC News a year later, when it reported on October 30, 1990, that the Drug Enforcement Administration (DEA) was investigating a Middle East-based heroin operation to determine whether it was used by the terrorists to place a bomb on Pan Am 103. NBC said Pan Am flights out of Frankfurt had been used by the DEA to fly informants and heroin into Detroit as part of a sting operation. It claimed the terrorists might have discovered what the DEA was doing and switched one of their bags with one containing the bomb. The DEA denied any connection to the undercover operation (Barron's, December 17th 1990).

Aviv explains again, that the method of drug smuggling was quite simple. One person would check a piece of luggage onto the plane and an accomplice working in the baggage department would switch it with an identical piece containing the narcotics. He says that fatal night, a Syrian terrorist organization knew how the drug operation worked and slipped a bomb inside a suitcase on the plane.

Aviv asserts that Monzer Al-Kassar, a Syrian drug and arms smuggler, set the drug-smuggling operation up through Frankfurt in 1987. The CIA, the DEA, and the West German secret police (the BKA) observed its activities, but didn't interfere so as to acquire information. Al-Kassar is well connected. The head of Syrian President Hafez Al-Assad Intelligence.

This was the same Monzer Al-Kassar who helped Oliver North supply Polish-made weapons to the Nicaraguan Contras in 1985 and 1986. Along with his three brothers, Al-Kassar had built a multi-million-dollar empire on military deals in Eastern and Western Europe. Administration officials who discussed these deals with Al-Kassar had clear business links with the Abu Nidal terrorist organization (Los Angeles Times, July 17, 1987).

The officials said that Al-Kassar maintained offices in Warsaw and was a major broker of the Polish-owned weapons company Cenzin. The first arms purchase by North from Al-Kassar, totaling \$1 million, was sent by boat to an unidentified Caribbean port in the fall of 1985 and was later distributed to the Contra fighters. In April of that year a second shipment of Polish arms was sold to the CIA as part of this transaction (Los Angeles Times, July 17, 1987). In another part of the deal, more than \$42 million was laundered through BCCI bank accounts in the Cayman Islands. Al-Kassar earned more than \$1 million (Private Eye, October 25th, 1991).

Aviv wrote in his report that a special hostage rescue team was on the doomed aircraft led by army Major Charles Mckee, who had discovered that a rogue CIA team in Frankfurt, called COREA, was protecting the drug route. According to a special report in Time, COREA used front companies for its overseas operations: Sevens Mantra Corp., AMA Industries, Wilderwood Video and Condor Television Ltd. The report revealed that Condor did its banking through the First American Bank, a subsidiary of the Bank of Credit and Commerce International.

After explaining what he had learned to CIA headquarters in the U.S. and receiving no response, Mckee decided to take his men home without the required permission. He planned to bring back to the U.S. proof of the rogue intelligence team's connection to Al-Kassar. If the government tried to cover it up, he would release the information. Al-Kassar discovered this and reported McKee's attempt to make their own "travel arrangements" back to the U.S. through the rogue CIA team in Frankfurt. (Covert Action, No. 34, Summer 1990).

Although neglected in the American press, there were at least four, and possibly as many as eight, CIA and other U.S. intelligence agency operatives from Beirut aboard Pan Am 103 (Covert Action, No. 34, Summer 1990). Could they have been the target? In his book *Locke rbie: The tragedy of flight 103*, David Johnson disclosed that the CIA investigators removed a suitcase from the crash site that belonged to McKee. It was returned a few days later and "found" empty.

The PBS investigative program *Frontline* reported in January 1990 that the bomb was put on the plane at London's Heathrow Airport, where a baggage handler switched suitcase belonging to CIA officer Matthew Gannon. (Frontline claims the intelligence officials were a "strong secondary target." A May 1989 report in the Arabic newspaper *Al-Dcinstur* revealed that Mckee's team's movements were being monitored by David Lovejoy, "an American agent" who Aviv claims was passing information to the Iranian Embassy in Beirut, which told the Iranian charged affairs of the team's travel plans (Time, April 276, 1992). Aviv believes that the CIA team in Frankfurt allowed Al-Kassar to continue to smuggle drugs into the U.S. in return for help in arranging the release of the American hostages. The drug operation, he says, went as far back as spring 1987.

In the fall of 1988, the Syrian-based Popular Front for the Liberation of Palestine leader, Ahmad Jabril, discovered the operation. So as not to interfere with Al-Kassar's activities, Jabril originally targeted American Airline's planes, but the Moosad discovered this and tipped off the airline. When the plan changed and the target became a Pan Am airliner, once again a Moosad agent tipped off German secret police 24 hours before the flight. When a BKA surveillance agent keeping watch over the suitcase supposedly filled with drugs noticed that this time the luggage was a different color and size, he passed this information on to the CIA team, who relayed this to their superiors. These reportedly said, "Don't worry about it. Don't stop it let it go" (Barron's, December 17th, 1990).

Aviv says the BKA did just that.

A lengthy article on Aviv's report in the financial weekly *Barron's* quotes one Mideast intelligence specialist in the government as suggesting: ADO I think the CIA was involved? Of course they were involved. And they screwed up- Was the operation planned by the top? Probably not. I doubt they sanctioned heroin importation-that came about at the more zealous lower levels. But they knew what was going on and didn't care." The expert

went on to say that his agency has “things that support Aviv’s allegation, but we can’t prove it. We have no smoking gun. And until the other agencies of the government open their doors, we will have no smoking gun.”

These government agencies didn’t open their doors, as we said before. In September 1989 Pan Am subpoenaed the FBI, CIA, FAA, DEA, National Security Council, National Security Agency, Defense Intelligence Agency, and the State Department requesting documents relating to the case. According to Pan Am’s attorney Gregory Buhler, “the government quashed the subpoenas on grounds of national security” (Berron’s December 17 1990).

Further signs of a cover-up were revealed by investigative columnist Jack Anderson, who claimed that President Bush and British Prime Minister Margaret Thatcher held a transatlantic phone conversation after Bush’s inauguration in which they agreed that the investigation into the case should be “limited” in order to avoid harming the two nations’ intelligence communities. Thatcher has acknowledged that the conversation took place, but denied she and Bush conspired to interfere with the investigation (caved Action, No. 34, Summer 1990).

In its investigative report, Time revealed that a former agent for the Defense Intelligence Agency (DIA), Lester Knox Coleman III, has signed an affidavit, which describes the CIA sanctioned operation. In 1987 Coleman was transferred to the Drug Enforcement Agency (DEA) and was assigned to Cyprus, where he witnessed the growing trade in heroin originating in Lebanon. Coleman’s DEA front in Nicosia was the Eurame Trading Co. Ltd., located near the U.S. Embassy. His job was to keep track of Al-Kassar’s movement and report to the DEA attaché in Cyprus, Michael Hurley. Coleman says he was paid in checks drawn on the BCCI branch in Luxembourg (April 27th 1992).

A number of investigative journalists believe that Aviv stumbled onto just one piece of a larger puzzle. In August 1991, Larry Cohler, a writer for the Washington Jewish Week, reported on a set of secret negotiations which took place between Syria and the United States government over the release of the hostages and which led to a number of covert trips by Bush to Damascus.

Over an all-you-can-eat Indian lunch one afternoon, Cohler told me an incredible story that complements Aviv’s conclusions. According to a confidential Pentagon memo that Cohler gained access to, for reasons still unknown, officials in the Reagan Administration failed to pursue a series of Syrian offers to free the American hostages held in Lebanon. The Syrian overtures began in 1985 and continued through mid 1989.

A number of former government officials involved in the secret Syrian negotiations say they were never told why the Syrian offers were not acted upon, while others say the Syrian offers were not genuine. Still others claim there was too little preliminary action by the U.S. government to determine for certain whether the initiatives were genuine or not (San Francisco Chronicle, July 21st, 1991).

The center of the controversy was a memo dated March 17th, 1987, which described a meeting attended by Lawrence Ropka, Jr., a principal deputy of Assistant Secretary of Defense for National Security Affairs Richard Armitage. Written by Ropka’s military assistant, Lt. Andrew Gambaro, it claimed that American businessmen and a former executive secretary to Richard Nixon, Robert D. Ladd, told Pentagon officials in December 1985 that he had a contact with a Lebanese businessman who introduced him to Fasih Mikhail Ashi, a judge in Syria’s Inspector General’s Office. The judge claimed he had information regarding the fate

of the seven American hostages held in Lebanon. Ashi said that the Syrians were “prepared to assist in the release of the hostages if Reagan called Assad and requested his support” (San Francisco Chronicle, July 21, 1991).

Syria’s aims were simple enough. It wanted closer ties with the U.S.. The memo said that once Reagan called, “Syria would facilitate the release and transfer of the hostages without any quid pro quo from the U.S.” It said further that Ladd had already brought this to the attention of Oliver North at the NSC and that someone would follow it up. A former official in Armitage’s office said the memo was sent to a special government agency, the Vice President’s Task Force on Terrorism, a group of highranking officials from the White House, State Department, NSC, CIA, and other intelligence agencies headed by George Bush.

Two of Armitage’s aides acknowledged that the Syrian initiative was discussed during a number of interviews with Ladd and his attorney. *Ladd said that after hearing the Syrian offer he arranged for Ashi to come to the U.S. to be questioned over a period of days by the Task Force. *Ashi asserts he spoke in the name of General Ghaza Kenan, head of Syrian military intelligence, and even passed on details about the fate of the kidnapped CIA chief in Beirut, William Buckley.

Ashi returned to Syria but received no reply. In February 1987 he contacted Ladd, and again said Syria would help the Americans release the hostages Ladd tried unsuccessfully to persuade government officials to meet in Paris with Ashi. A longtime senior aide to Armitage claimed Ashi could not prove the offer was genuine. “It was my sense there was nothing there,” he said (San Francisco Examiner, July 21st, 1991). “I was told there wasn’t enough information from Ashi to run it upstairs.”

However, a former official in Armitage’s office said that he thought Ashi’s overtures should at least be checked out, as the American government could have sent someone from Paris Embassy to meet him. Ladd said that only because of his persistence U.S. Intelligence officials eventually agreed to meet with Ashi. Then, in the early part of the summer of 1989 the CIA, without any explanation, canceled the meeting.

Despite the cancellation, Ashi called Ladd back, saying that the hostages would be released if Ladd would come to Damascus for them. In August Ladd was prepared to fly to Damascus when Ashi called back to take back the offer, saying that a tug-of-war over releasing the hostages had developed between Kennan and other factions of the Syrian Army. The congressional investigators did look into why the Administration didn’t follow up on these initiatives and why, when Syria offered to help release the hostages, they were put on hold. They questioned a number of individuals, including a former Pentagon official, Peter Probst, who took part in some of the meetings. He told Cohler that it was one of several he and other officials had with Ladd on the Syrian overture. He said nothing further on the matter.

Could the Administration have been pursuing another path to free the hostages? Cohler learned from different sources that Bush made as many as four secret trips to Damascus in early 1986, allegedly offering arms to Syria in return for the hostages. Congressional investigators were told by their sources that in the spring of 1986, in the middle of the presidential campaign, Bush made one final trip to Syria telling the Syrians that the time was right to make a deal. Then, the Syrians stalled. At that point the Syrians might have grasped the leverage they actually had over Bush and wanted to up the ante (In these Times, August 7, 1991). It’s also possible that Bush might have been attempting an

“October Surprise” of his own by having the hostages delivered to a Republican White House just in Time for the presidential election in November 1988. Aviv says that when these overtures failed, Bush and the CIA turned to Al-Kassar as a middleman, (A covert deal made with drug smugglers is less likely to be exposed than one with a government or head of state.) Al-Kassar had some experience in these types of operations and at least one victory

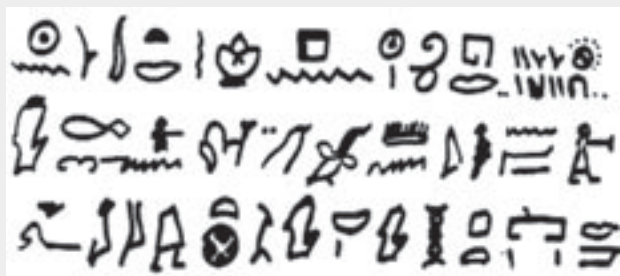
under his belt: he was used by the French government of March 1988 to free its hostages held in captivity in Lebanon. George Bush may have wanted the same deal.

to be continued

* Ladd - Former Executive Secretary to Richard Nixon

* Ashi, “Fash Makhar” - Judge in Syria’s Inspector General Office

* Cohler - Writer for the Washington Jewish Week

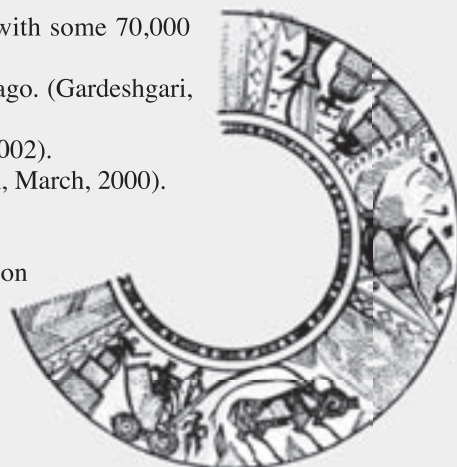


Check Out Being Iranian

Compiled by:

Prof. M.S. Tajar, University of the Philippines

1. The first human civilization – The Persian Civilization (Eilam); It was ahead of Egypt by 500 years, of India by 1,000 years, of China by 2,000 years, of Greece by 3,000 years and of Rome by 4,000 years! According to Professor Arthur A. Pope, the famous Orientalist (A.H. Saidian, Iran: Land and the People, Tehran 2001 P. 358). Professor Pope also believes that the world owes its greatest industrial developments, in the early stages, to the Persian Civilization! (Ibid). Another Orientalist, the French Professor Kalamar of the Sorbonne University of Paris believes that: The Persian Civilization is the mother of all civilizations! (Ibid).
2. The first empire in the world, the Persian Empire covered an area from the Indus River down to the Danube River in Europe and up to the Nile River in Africa, Central Asia, present day Iran, Iraq, Turkey, Azarbaijan, Armenia, Palestine, Lebanon, Egypt, Libya, Macedonia, Cyprus, Lydia and up to the borders of Greece. It stretched from Ethiopia to India, with 127 provinces and 28 different nationalities. “The Greeks and Romans later copied the best features of the Persian Method of Governing the Empire.” (World History, Philip Groisser, New York, 1970, p. 17).
3. Cyrus the Great conquered Babylonia, Assyria, Media and India. His son Cambodia added Egypt later, and for the first and the last time in history, all the governments of the known world were ruled under one color!
4. Insurance by Government was started during Cyrus the Great of Persia. (Gardeshgari, Iran, March 2000).
5. Weight, Money and Measurements were standardized in Persia, for the first time, some 500 years ago (Gardeshgari, March 2000)
6. Sanskrit, which is the mother of all modern languages, was born in Iran, before it went to India (Gardeshgari, Aug. 2001).
7. The Stone Age, which dates back some 70, 000 years ago, was started in Iran, the cradle of the earliest human civilization! (Gardeshgari, July 2000).
8. In Iran today, there are 1.2 million historical sites, discovered so far, with some 70,000 historical moulds (Gardeshgari, July 2000).
9. The first accounting tools were found in Iran, belonging to 9,000 years ago. (Gardeshgari, March 2000).
10. The first brick invention took place in Iran. (Gardeshgari, Iran, March 2002).
11. The world’s greatest masonry work is Persepolis, Iran. (Gardeshgeri, Iran, March, 2000).
12. The architecture of castles originated in Persia thousands of years ago.
13. Iranian tales/legends are some 20, 000 years old.(Ibid)
14. According to the *Shah Nameh* of Ferdosi, the first caesarian operation (actually Persian-Birth) was done in Persia, some 5,000 years ago upon the birth of Rustom from his mother – Rudabeh. (Gardeshgari, Iran, Jan. 2000).
15. According to the Persian Holy Books – Avesta, the first anesthesia was practiced in Persia 1,000 B.C.



to be continued

Did the Ottoman Turks have a vast empire up until the first World War? Did they lose the territories which they captured in the previous centuries to the French? Should this mean that Palestinians, Iraqis or Bosnians consider themselves to be Turks or that contemporary Turks feel any loss as a result of it?

In any explanation I give in response to this question I do not encourage any sense of loss or recrimination as a result of Iran's disintegration under the Qajar; rather, I advise the readers that we should read history specifically for learning about the past in order to learn how to defend the future.

None of the post-Westphalia (1648) empires could or should be compared with Iran. While Iran was not an empire like the Roman Empire or Japanese or Ottoman, etc. in which no nation enjoys autonomy and all are treated as one nation subject to the authority of the empire, Iran was from the beginning a distinct civilization on the Iranian Plateau and Iranian system of governing was a federative system of autonomous regions or nations of Iranian stock on the Iranian Plateau. The Achaemenids of course captured places like India and Egypt etc, but maintained religious and social freedom of their people and allowed them to live under their autonomous local government. Some other non-Iranian nations like Palestine (old Israel), Cyprus, the Yunan districts of Greece etc. voluntarily joined the federation.

The Iranian system of government was from the beginning a federal of many nations. The Iranian federation was a multi-national one. The other post-Westphalia empires emerged, not as a deep-rooted civilization, but as a growing military force. While the Iranian federation was composed of peoples mostly of Iranian stock living on the Iranian Plateau, these other empires created their vast dominions out of colonial policies of subjugating other nations and depriving them of all human rights and dignity.

In my ISI article in GeoJournal No. 62, pp.51-58 on "Boundary in ancient Persian tradition of statehood, you can see how thoroughly I have researched into and established the fact that Iran was the first state created in the history of man and this very first state was a federal one which means the Persian Empire, was in reality a

HYPHENATED IDENTITIES SECOND-GENERATION IRANIAN-AMERICANS SPEAK

Tara Wilcox-Ghanoonparvar



federative system of many nations, mostly of Iranian stock and such a system cannot be compared with any other empire created in the history of man, because it was not an empire.

Were the inhabitants of the region in the perimeters of Iran, lost during the Qajar dynasty, Iranian?

The answer to this question has to be both yes and no. The federation that was left by the Safavids to the Qajars was not the same as created in the beginning. The pre-Islamic federation included many non-Iranian nations like India, Egypt, parts of Greece etc. but what was recreated by the Safavids comprised nations mostly of Iranian stock. Let us have a brief look at those fourteen or more countries separated from Iran during the Qajar time:

1- Aran (maliciously named by Stalin as Azerbaijan republic) was Iranian even by its name. Aran is a local pronunciation of the term "Iran." These people, like the people of Azerbaijan which is shorthand for Azar-Abadegan, meaning the land developed by Azar (the holy fire) of Zoroastrianism. Zoroaster emerged from Azerbaijan, an after Mithraism (the origin of Iranian Gnosticism), Zoroastrianism (Mazda's) is the main source of Iranian

civilization.

2- Armenia was always a part of Iran from the beginning. By becoming Christian in ancient times they differed from Iranians, but they have been of Iran from the beginning and even today Armenia is a different country; Armenians do

not see themselves very different from Iranians.

3- Georgia fits the same description but like Armenia, Georgia is different (non-Iranian country) does not see itself so sharply from Iranians. They also have the sense of being part of Caucasian.

4- Turkmenistan is only a part of what used to be Greater Khorasan throughout history. Most of its population is now Turkmen of the eastern Turks who migrated to Khorasan in the wake of the Mongolian and Tartar invasion of Khorasan. The original inhabitants were and their remnants still are of Iranian stock. Cities like Marv, Khiveh and Kharazm have always been great centers of Iranian arts and literature in the post-Islamic era.

5- Uzbekistan fits the same description with the difference that the original Iranians still speak Persian there and cities like Bokhara and Samarghand have major centers of Persian arts, science and literature.

6- Tajikistan is still Iranian and speaks the Tajik version of Persian.

7- Afghanistan has always been Iranian for the most parts of that country and most of them still speak the Dari version of the Persian language. I have found documents providing that Ahmad Shah Dorrani did not want to create Afghanistan and he just wanted to unite Iran after the assassination of his sovereign Nadar Shah, but the British needed to create a buffer state between Russia and India by carving out Afghanistan from Iran.

8- The Baluchistan half of Pakistan is undoubtedly of Iranian stock like their Iranian Baluchi counter-part.

9- Oman was part of Iran from the beginning of history and formed part of the Iranian vassal kingdom of Masun in ancient times. Arab migration from Yemen to Masun began at the time of the Christian era. Oman became known as Oman after the advent of Islam but still an Iranian province until after the Davaids that the Imamate declared independence from Iran while Muscat still remained partially

dependent of Iran.

10- The United Arab Emirates also used to be part of the ancient Masun and was captured by the British in the 19th century who allowed Arab migration to overwhelm the country by mid-20th century. Until 1950 the people of these emirates and Qatar and Bahrain used to carry Iranian passports and Iranian identification cards.

11- Qatar like Hasa and Qatif coastal areas of Saudi Arabia, was until the mid 19th century a part of old Bahrain and Iranian until the 20th century.

12- Bahrain (maritime and coastal) used to form the vassal kingdom of Avaal in the Achaeminid era and became Hagar (Hajar) under the Sassanids and became Bahrain in the post-Islamic era. It has always been Iranian until 1862 when the British grabbed it from Naser ad-Din Shah. It is only since the beginning of the 20th century that the British allowed Arab migration to overwhelm the Persian speaking Bahrain.

13- Mesopotamia and northern Iraq (Kurdistan of Iraq) has always been Iranian until the death of Karim Khan Zand when the ottomans took it from Iran. In the pre-Islamic era the Iranians created two vassal states in Mesopotamia; Hirah which was partly Iranian and in part of Arabia; and Basra which was totally Iranian. Like Iran and Bahrain, Iraq is also Shi'ite majority country and Shi'ism is known as the Iranian branch of Islam. In spite of four decades of fierce anti-Iranian and anti-Persian campaigns waged by the Baath part of Saddam Hussein, Arabic spoken in Iraq today is more Persian than Persian can be criticized for the amount of Arabic content.

14- Turkey was for more than a thousand years partly Byzantium and in part, Iranian. The eastern part of Anatolia is Kurdistan and the Kurds are of Iranian stock.

I hope this answers the questions posed, but one of the most important things I must say is that one should never encourage looking at history with regrets and recriminations. Facts are facts, however, and it is a fact that these countries discussed were carved out of Iran. It was not because their people were non-Iranian or because they achieved independence from Iran as a result of a political struggle. They were forced out of the body of Iran by Britain and Russia out of colonial aims during their 19th century Great Game of geopolitics and out of stupidity, laxity and corruption of the royal court of Qajar.



KURDS IN KHORASAN

Afrasiab Shekofteh

Kurdish tribes moved to Khorasan region/North East of Iran during the Safavian Dynasty about 1560 AD.

By the beginning of the 16th century, the Shia Safavid (Iranian) Empire had emerged as a rival to the Ottoman Empire. The Kurds found themselves in the middle of the territories claimed by the Sunni Turkic Ottomans and the Shia Persian Safavids. The two empires fought at the Battle of Chaldiran in 1514 AD, where the Ottomans defeated the Safavid Shah. The result of the battle established a boundary between the two empires that split the Kurds between Turkic and Persian empires.

Kurdish tribes moved to Khorasan region/North east of Iran during Safavian Dynasty (about 1560 AD) and the reason for that was purely political. They were sent to Khorasan in order to defend the province from attacks by Uzbek warriors, and also to weaken the Kurds in Kurdistan. Kurds who are considered to be very determined and jingoistic people by nature did the job and pushed the warriors back to where they belonged and consequently the politics of Shah Safavi had worked to perfection, using Kurds in order to preserve the integrity of the country and his ruling at the time.

Currently about 2 million Kurds are living in Khorasan (60% in villages, 35% in Cities and 5% as Nomadic migrants/ koçberî), the majority of them speak in the Kurmanji dialect of Kurdish language. They were forgotten deliberately as they are separated from their homeland Greater Kurdistan for about 450 years. And needless to say the lack of state investment has left the area in destitute, undeveloped with no prosperity. There should be an organised Kurdish political and educational centres to



improve and modernize the Kurdish culture, language and social affairs which is our logical basic civil rights. Kurdish leaders, intellectuals and writers are prosecuted, insulted, oppressed and jailed.

The geographical coordinates of Khorasani's Kurdish region is between N(36.5–38.5)° and E(56-60)°. The area of Kurdish land in Khorasan is about 64144 square kilometres. The main River of Kurdish region in Khorasan is Atrak which starts from the Hazar-Masjid mountains and ends to the Caspian sea. The main mountains of the Kurdish region in Khorasan are Hazar-Masjid in East, Binalood in South-east, Shah-jehan in South, Aladagh in west, and Golil in the North. The main Kurdish cities in Khorasan are: Quchan, Shirvan, Esfarrayen, Bojnurd, Kalat, Layeen, Daregaz, Faroj, Bajgiran, Chenaran, Ashkhana, Mane u Similqan, Joveyn, Raz and Radkan.

It is desirable to build a suitable mausoleum for our famous Kurdish poet "JEFERQOLI ZINGILI" in the village of Goglin in Quchan. It is one of our main Kurdish cultural heritages in the region. His anniversary's public gathering each year in May, along with Kurdish music, his Kurdish delicate poems and Kurdish dancing is a joyful ceremony.

taken from "Cultural & Civil Society of Khorasani Kurds" www.cskk.org

HUMAN RIGHTS A FUNCTIONAL REALITY, OR A MYTH?

Part two
M.K.Sadigh

UNITED NATIONS COMMISSION ON HUMAN RIGHTS

In addition, the commission, together with other UN organs such as the International Labour Organisation (ILO), the UN Educational, Scientific and Cultural Organization (UNESCO), and the UN Commission on the Status of Women, drafts human rights standards and has prepared a number of international human rights instruments. Among the most important are the Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights (together with its Optional Protocol; 1976), and the International Covenant on Economic, Social and Cultural Rights (1976). Collectively known as the International Bill of Rights, these three instruments serve as touchstones for interpreting the human rights provisions of the UN Charter.

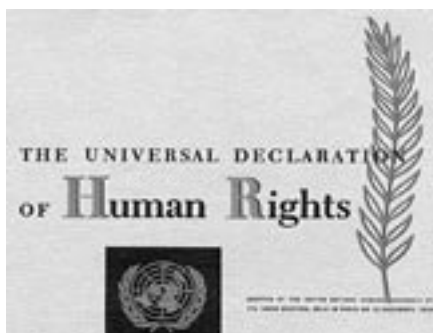
THE UNIVERSAL DECLARATION OF HUMAN RIGHTS.

The catalog of rights set out in the Universal Declaration of Human Rights, which was adopted without dissent by the General Assembly on December 10, 1948, is scarcely less than the sum of all the important traditional political and civil rights of national constitutions and legal systems, including equality before the law; protection against arbitrary arrest; the right to a fair trial; freedom from ex post facto criminal laws; the right to own property; freedom of thought, conscience, and religion; freedom of opinion and expression; and freedom of peaceful assembly and association. Also enumerated are such economic, social, and cultural rights as the right to work and to choose one's work freely, the right to equal pay for equal work, the right to form and join trade unions, the right to rest and leisure, the right to an adequate standard of living, and the right to education.

The Universal Declaration, it must be noted, is not a treaty. It was meant to proclaim "a common standard of achievement for all peoples and all nations" rather than enforceable legal obligations. Nevertheless, partly because of an 18-year delay between its adoption and the completion for signature and ratification of the two covenants, the Universal Declaration has acquired a status juridically more important than originally intended. It has been widely used, even by national courts, as a means of judging compliance with human rights obligations under the UN Charter.

The civil and political rights guaranteed by this covenant, which was opened for signature on December 19, 1966, and entered into force on March 23, 1976, incorporate almost all of those proclaimed in the Universal Declaration, including the right to nondiscrimination.

Pursuant to the covenant, each state party undertakes to re-



spect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the covenant "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

Some rights listed in the Universal Declaration, however, such as the right to own property and the right to asylum, are not included among the rights recognized in the covenant.

Similarly, the covenant designates a number of rights that are not listed in the Universal Declaration, among them the right of all peoples to self-determination and the right of ethnic, religious, or linguistic minorities to enjoy their own culture, to profess and practice their own religion, and to use their own language. To the extent that the Universal Declaration and the covenant overlap, however, the latter is understood to explicate and help interpret the former.

In addition, the covenant calls for the establishment of a Human Rights Committee, an international organ of 18 persons elected by the parties to the covenant, serving in their individual expert capacity and charged to study reports submitted by the state parties on the measures they have adopted that give effect to the rights recognized in the covenant.

As between the state parties that have expressly recognized the competence of the committee in this regard, the committee also may respond to allegations by one state party that another state party is not fulfilling its obligations under the covenant. If the committee is unable to resolve the problem, the matter is referred to an ad hoc conciliation commission, which eventually reports its findings on all questions of fact, plus its views on the possibilities of an amicable solution. State parties that become party to the Optional Protocol further recognize the competence of the Human Rights Committee similarly to consider and act upon communications from individuals claiming to be victims of covenant violations.

THE INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS

Just as the International Covenant on Civil and Political Rights elaborates upon most of the civil and political rights enumerated in the Universal Declaration of Human Rights, so the International Covenant on Economic, Social and Cultural Rights elaborates upon most of the economic, social, and cultural rights set forth in the Universal Declaration: the right to work; the right to just and favourable conditions of work; trade union rights; the right to social security; rights relating to the protection of the family; the right to an adequate standard of living; the right to health; the right to education; and rights relating to culture and

science. Unlike its companion International Covenant on Civil and Political Rights, however, this covenant is not geared, with modest exception, to immediate implementation, the state parties having agreed only “to take steps” toward “achieving progressively the full realization of the rights recognized in the . . . Covenant” and then subject to “the maximum of [their] available resources.” The covenant is essentially a “promotional convention,” stipulating objectives more than standards and requiring implementation over time rather than all at once. One obligation is, however, subject to immediate application: the prohibition of discrimination in the enjoyment of the rights enumerated on grounds of race, colour, sex, language, religion, or political or other opinion; national or social origin; property; and birth or other status. Also, the international supervisory measures that apply to the covenant oblige the state parties to report to the UN Economic and Social Council on the steps they have adopted and the progress they have made in achieving the realization of the enumerated rights.

OTHER UN HUMAN RIGHTS CONVENTIONS

The two above-mentioned covenants are by no means the only human rights treaties drafted and adopted under the auspices of the United Nations. Indeed, because there are far too many to detail even in abbreviated fashion, it must suffice simply to note that they address a broad range of concerns, including the prevention and punishment of the crime of genocide; the humane treatment of military and civilian personnel in time of war; the status of refugees; the protection and reduction of stateless persons; the abolition of slavery, forced labour, and discrimination in employment and occupation; the elimination of all forms of racial discrimination and the suppression and punishment of the crime of apartheid; the elimination of discrimination in education; the promotion of the political rights of women and the elimination of all forms of discrimination against women; and the promotion of equality of opportunity and treatment of migrant workers. (For particular agreements, see Human Rights:

A Compilation of International Instruments, 3rd ed. [1978], published by the United Nations.) Many of these treaties are the work of the UN specialized agencies, particularly the International Labour Organisation (ILO), and many also provide for supervisory and enforcement mechanisms – for example, the Committee on the Elimination of Racial Discrimination established under the International Convention on the Elimination of All Forms of Racial Discrimination of December 21, 1965.

UN HUMAN RIGHTS DECLARATIONS

In addition to developing human rights standards and procedures through treaties, the UN General Assembly, impressed by the impact of the Universal Declaration of Human Rights, also has resorted to the proclamation of declarations as a means of promoting human rights. Adopted in the form of a resolution of the General Assembly, which technically is not binding on the member states in the sense of a treaty, a declaration, particularly when it enunciates principles of great and solemn

importance, may nevertheless create within the international community strong expectations about authority and control. Perhaps the best known examples subsequent to the Universal Declaration, while not devoted exclusively to human rights considerations, are the Declaration on the Granting of Independence to Colonial Countries and Peoples (1960) and the Declaration on Principles of International Law Concerning Friendly Relations and Co-Operation Among States in Accordance with the Charter of the United Nations (1970).

HUMAN RIGHTS AND THE HELSINKI PROCESS

Post-World War II concern for human rights also has been evident at the global level outside the United Nations, most notably in the proceedings and aftermath of the Conference on Security and Cooperation in Europe, convened in Helsinki on July 3, 1973, and concluded there (after continuing deliberations in Geneva) on August 1, 1975. Attended by representatives of 35 governments that included the NATO countries, the Warsaw Pact nations, and 13 neutral and nonaligned European states, the conference had as its principal purpose a mutually satisfactory definition of peace and stability between East and West, previously made impossible by the period of the Cold War. In particular, the Soviet Union was concerned with achieving recognition of its western frontiers as established at the end of World War II. (see also Index: Helsinki Accords)

There was little tangible, however, that the Western powers, with no realistic territorial claims of their own, could demand in return, and accordingly they pressed for certain concessions in respect of human rights and freedom of movement and information between East and West. Thus, at the outset of the Final Act adopted by the conference, in a Declaration of Principles Guiding Relations Between States, the participating governments solemnly declared “their determination to respect and put into practice,” alongside other “guiding” principles, “respect [for] human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief” and “respect [for] the equal rights of peoples and their right to self-determination.” It was hoped that this would mark the beginning of a liberalization of authoritarian regimes.

‘From the earliest discussions, however, it was clear that the Helsinki Final Act was not intended as a legally binding instrument. “Determination to respect” and “put into practice” were deemed to express moral commitments only, the Declaration of Principles was said not to prescribe international law, and nowhere did the participants provide for enforcement machinery. On the other hand, the Declaration of Principles, including its human rights principles, always has been viewed as at least consistent with international law. Additionally, the fourth of four sections (commonly known as “baskets”) of the Final Act provides for the holding of periodic review conferences in which the participating states are called upon “to continue the multilateral process initiated by the Conference.” But most importantly, ever since their adoption, the Final Act’s human rights provisions have served as important and widely accepted yardsticks for external scru-



tiny and appropriate recourse to perceived violations.

In sum, like the Universal Declaration of Human Rights and other such declarations of the UN General Assembly, the Helsinki Final Act, though not a treaty, has created widespread expectations about proper human rights behaviour, and consequently it has inspired and facilitated the monitoring of human rights policy. Assuming some cordiality between East and West, the Helsinki Process may be said at least to hold out the potential for modestly beneficial results in the human rights arena.



mittee of Ministers, including referral of the case to the European Court of Human Rights. The jurisdiction of the court extends to cases referred to it by a state party whose national is alleged to be a victim of a violation, by a state party against whom a complaint has been lodged, and by any state party that may have referred the case to the commission.

The court may not, however, receive a complaint by an individual applicant. Moreover, it may receive state complaints only if the defendant state has accepted its jurisdiction.

This may be done ad hoc for a particular case or by a general declaration accepting the compulsory jurisdiction of the court. In either event, and in cases referred by the European commission as well, the judgment of the court is final. If a question is not or cannot be referred to the court, then the Committee of Ministers of the Council of Europe makes a final decision on human rights complaints. The instrumentalities of the European convention have, over the years, developed a considerable body of case law on questions regulated by the convention; and the provisions of the convention are deemed, in some European states, part of domestic constitutional or statutory law. In countries where this is not the case, the state parties to the convention have taken other measures to make their domestic laws conform with their obligations under the convention.

REGIONAL DEVELOPMENTS

Action for the international promotion and protection of human rights has proceeded at the regional level in Europe, the Americas, Africa, and the Middle East. Only the first three of these regions, however, have gone so far as to create enforcement mechanisms within the framework of a human rights charter. The Permanent Arab Commission on Human Rights, founded by the Council of the League of Arab States in September 1968 but since then preoccupied by the rights of Arabs living in Israeli-occupied territories, has not brought a proposed Arab Convention on Human Rights to a successful conclusion and so far has tended to function more in terms of the promotion than the protection of human rights.

EUROPEAN HUMAN RIGHTS SYSTEM

On November 4, 1950, the Council of Europe agreed to the European Convention for the Protection of Human Rights and Fundamental Freedoms, the substantive provisions of which are based on a draft of what is now the International Covenant on Civil and Political Rights. Together with its five additional protocols, this convention, which entered into force on September 3, 1953, represents the most advanced and successful international experiment in the field.

A companion instrument, similar to the later International Covenant on Economic, Social and Cultural Rights, is the European Social Charter (1961). The charter's provisions are implemented through an elaborate system of control based on the sending of progress reports to, and the appraisal of these reports by, the various committees and organs of the Council of Europe. The instrumentalities created under the European convention are the European Commission of Human Rights and the European Court of Human Rights. The convention also makes use of the governmental organ of the Council of Europe, the Committee of Ministers.

The commission may receive from any state party to the convention any allegation of a breach of the convention by another state party. Also, provided its legal competence to do so has been formally recognized, the commission may receive petitions from any person, group of individuals, or nongovernmental organization claiming to be the victim of a violation of the convention.

In such cases, the commission is charged to ascertain the facts and to place itself at the disposal of the parties to secure "a friendly settlement . . . on the basis of respect for Human Rights." If no such solution is reached, the commission is called upon to draw up a report, stating its opinion as to whether the facts disclose a breach, and to recommend action to the Com-

INTER-AMERICAN HUMAN RIGHTS SYSTEM

In 1948, concurrent with its establishment of the Organization of American States (OAS), the Ninth Pan-American Conference adopted the American Declaration on the Rights and Duties of Man, an instrument similar to, but coming a full seven months before, the Universal Declaration of the United Nations and setting out the duties as well as the rights of the individual citizen (a throwback, perhaps, to Greco-Roman and medieval natural law theories).

Subsequently, in 1959, a meeting of consultation of the American Ministers for Foreign Affairs created, within the framework of the OAS, the Inter-American Commission on Human Rights, which has since undertaken important investigative activities concerning human rights in the Americas. Finally, in 1969, the Inter-American Specialized Conference on Human Rights, meeting in San José, Costa Rica, adopted the American Convention on Human Rights, which made the existing Inter-American Commission on Human Rights an organ for the convention's implementation and established the Inter-American Court of Human Rights, which sits in San José.

Both the substantive law and the procedural arrangements of the American convention, which entered into force in 1978, are strongly influenced by the UN covenants and the European convention, and they were drafted also with the European Social Charter in mind. Under the American convention, however, unlike its UN and European predecessors, the right of petition by individuals, groups of individuals, and nongovernmental organizations operates automatically.

Under the UN system, the right of petition applies only when the state concerned has become a party to the Optional Protocol to the International Covenant on Civil and Political Rights, and under the European system a special declaration by the states concerned is required. On the other hand, again in contrast to the

European system (but not the UN system), interstate complaints under the American convention operate only among states that have expressly agreed to such procedure.

AFRICAN HUMAN RIGHTS SYSTEM

In 1981, following numerous pleas by the UN Commission on Human Rights, interested states, nongovernmental organizations, and others dating as far back as 1961, the Eighteenth Assembly of Heads of State and Government of the Organization of African Unity (OAU), convening in Nairobi, Kenya, adopted the African Charter on Human and Peoples’ Rights. The charter became effective on October 21, 1986, after it was ratified by a majority of the 50 member states of the OAU.

Like its European and American counterparts, the African charter provides for the establishment of an African Commission on Human and Peoples’ Rights, with both promotional and protective functions and with no restriction on who may file a complaint with the commission (thus signatory states, individuals, groups of individuals, and nongovernmental organizations, whether or not they are victims of the alleged violation, may all file). In contrast to the European and American procedures, however, concerned states are encouraged to reach a friendly settlement without formally involving the investigative or conciliatory mechanisms of the commission. Also, the African charter does not call for a human rights court. African customs and traditions, it is said, emphasize mediation, conciliation, and consensus rather than the adversarial and adjudicative procedures that are common to Western legal systems.

Four other distinctive features of the African charter are especially noteworthy. First, it provides for economic, social, and cultural rights as well as civil and political rights. In this respect it bears resemblance to the American convention, but it is distinctive from the European convention. Next, in contrast to both the European and American conventions, it recognizes the rights of groups in addition to the family, women, and children.

The aged and the infirm are accorded special protection also, and the right of peoples to self-determination is elaborated in the right to existence, equality, and nondomination. Third, it uniquely embraces two third-generation, or “solidarity,” rights “as belonging to all peoples”: the right to economic, social, and cultural development and the right to national and international peace and security. Finally, it is so far the only treaty instrument to detail individual duties as well as individual rights – to the family, society, the state, and the international African community.

INTERNATIONAL HUMAN RIGHTS IN DOMESTIC COURTS

Using domestic courts to clarify and safeguard international human rights is a new and still evolving approach to human rights advocacy. In addition to the inevitable interpretative problems of applying conventional and customary norms that are fashioned in multicultural settings, controversial theories about the interrelation of national and international law plus many procedural difficulties – carrying such labels as “standing,” “act of State,” and

the “political questions doctrine” – burden the party anxious to invoke international human rights norms in the domestic context.

To be sure, considerable progress has been made, as perhaps best evidenced in the far-reaching decision handed down by the U.S. Court of Appeals for the 2nd Circuit in 1980 in *Filartiga v. Pena-Irala*, in which the court held that the international prohibition of torture is unequivocally established in the law of nations and therefore to be honoured in U.S. courts. But as human rights scholar Richard Lillich has cautioned, “... in all likelihood the [national] judiciary will have to experience much more international human rights law consciousness-raising before [wholesale resistance to its domestic application] is rejected.”

CONCLUSION

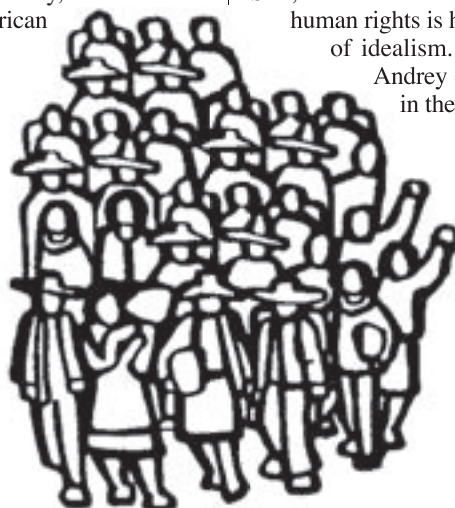
Whatever the current attitudes and policies of governments, the reality of popular demands for human rights, including both greater economic justice and greater political freedom, is beyond debate. A deepening and widening concern for the promotion and protection of human rights, hastened by the self-determinist impulse of a postcolonial era, is now unmistakably woven into the fabric of contemporary world affairs.

Substantially responsible for this progressive development has been, of course, the work of the United Nations, its allied agencies, and such regional organizations as the Council of Europe, the Organization of American States, and the Organization of African Unity. Also visibly helpful, however, particularly since the early 1970s, have been three other factors: the public advocacy of human rights as a key aspect of national foreign policies, made initially legitimate by the example of U.S. Pres. Jimmy Carter; the emergence and proliferation of activist nongovernmental human rights organizations such as Amnesty International (winner of the Nobel Prize for Peace for 1977), the International Commission of Jurists, and diverse church-affiliated groups; and a worldwide profusion of courses and materials devoted to the study of human rights both in formal and informal educational settings. Indeed, in light of the weaknesses that presently inhere at the intergovernmental level of global and regional organization,

To be sure, formidable obstacles attend the endeavours of human rights policymakers, activists, and scholars. The implementation of international human rights law depends for the most part on the voluntary consent of nations; the mechanisms for the observance or enforcement of human rights are yet in their infancy. Still, it is certain that a palpable concern for the advancement of human rights is here to stay, out of necessity no less than out of idealism. As Nobel laureate and political dissident

Andrey Sakharov once wrote from his internal exile in the Soviet Union:

The ideology of human rights is probably the only one which can be combined with such diverse ideologies as communism, social democracy, religion, technocracy and those ideologies which may be described as national and indigenous. It can also serve as a foothold for those ... who have tired of the abundance of ideologies, none of which have brought ... simple human happiness. The defense of human rights is a clear path toward the unification of people in our turbulent world, and a path toward the relief of suffering.



FANS TAKE HATS OFF TO IRANIAN FILMMAKER KHOSRO SINAI



Iranian filmmaker Khosro Sinai was honored by his fans during a ceremony held by Tehran Municipality's Art and Culture Organization and the Shahr Image Development Institute on May 19. The ceremony, which was held at Tehran's Artistic and Cultural Center, was attended by his friends and a number of cultural figures who delivered speeches about the filmmaker. As a part of the program, the organizers screened the documentary about Sinai, "Dancing with Camera", which was produced by his daughter. Before the screening of the documentary, Sinai thanked producer Reza Mirkarimi, the Tehran Municipality's Art and Culture Organization, and the Shahr Image Development Institute, saying, "I think that tonight is my daughter's night. I was only an actor in her film, and I told her, 'forget that I am your father and consider me only as the subject of your film'."

Sinai remarked "Celebs children have to make a life-long effort to prove themselves... Chaplin's son and Picasso's children suffered from the heavy shadow... Fortunately, I have not become so famous that my family cannot bear my shadow."

Sinai, 67, is the writer and director of many feature-length films, documentaries and short films. His credits include "Like a Tale" (2006), "Carpet, Horse, Turkmen" (2006), "Talking with a Shadow" (2005), "Bride of Fire" (2000), "Alley of Fall" (1997), "In the Alleys of Love" (1991), "The Beloved is home" (1988), and "Long Live" (1979). Sinai is also a skillful composer and accordion virtuoso and has composed soundtracks for his own films. "A kind of nostalgia is felt in his works. His tendency towards echoing the works of Attar and Beihagi (classical Iranian literary figures) is also very noticeable. He differs from his own generation on account of these characteristics," documentarian Mohammadreza Aslani remarked. "I'm proud to be the student of a person who is a credit to Iranian documentary cinema. I'm also happy that his fans have flocked to the Tehran's Artistic and Cultural Center to praise their great master," said Mehrdad Oskui who is another documentary filmmaker. The film crew of "Dancing with Camera" was also honored during the ceremony.

(*Tehran, Mehr News, 5/11/07*)

AN AUTHOR, AN INTELLECTUAL, MAHSHID AMIR-SHAHY



Mahshid Amir-Shahy occupies a place of choice in the gallery of Iranian authors. She started her career early in life and was soon hailed by art critics for her precocious talent as well as the high quality of her Writings. Her refined prose, which became more and more sophisticated from book to book, promoted her to one of the most prominent figures of contemporary Persian literature. Her lucid, colorful, precise, sensitive and inimitable style is as much suited to brush her characters as is in painting their surrounding world. The brilliance of her writing is partly due to her vast vocabulary and generosity of vernacular. She builds her characters up through their hold of the language and their dialogues, constructed with a mastery unequalled in Persian literature of our time.

The diversity of Mahshid Amir-Shahy's works makes it impossible to classify her under any of those categories that befit so well other Iranian writers. Her force of character and artistic rigour have kept her from following the literary or political fashions that every now and again shake and shape the intelligentsia of Iran. She has always stayed aloof from these bustles that may bring quick and ephemeral fame for satisfying the demands of a migratory public, but at the end prove fatal to the artistic essence of the work. Her ties with literature and politics remind one of those of André Gide. As devoted as the latter to creating literature of great value, she does not hesitate to intervene in crucial public issues. She also has the courage to take a firm stand, at times very unpopular, as did Gide in the case of Dreyfus, or when faced with communism, or during the occupation of France.

At the dawn of the revolution that brought Khomeini to power, Mahshid Amir-Shahy's deep respect for human dignity, so palpable in her writings, made her take publicly position against the effervescence of fundamentalism and fend for the slender chance of a secular democracy with all her might. This standpoint forced her into exile, where she kept on writing her novels as well as her fight against the Islamism.

Hezar Bisheh, a trilingual book (English, French, Persian), in which the actual languages used by the author herself have been maintained, contains a selection of her lectures, interviews and articles given and written in exile. Her humanism and attachment to promoting a secular democracy in Muslim countries are the leitmotiv of these elegant and powerful texts.

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RESPONSE TO MR. GHAFERI'S ARTICLE TITLED: HERE WE GO AGAIN

Part One

Mahvash Amir-Mokri

As much as I was interested in reading *Mr. Ghaferi's* article, I was immediately disappointed to read that he confessed that he had not read *Dr. Yelda's* book, yet he has written about it. In fact this was the first time that I have come across a person passing judgment on writing without having read it. I was also surprised to see that a learned man such as *Mr. Ghaferi* seems to be, has posed questions about subjects to which the answers if not generally known he could find in publications that are readily available in many new and old references. Therefore, I thought I should provide answers to some of his questions.

First of all, I believe that anybody who takes time to read *Dr. Yelda's* book will be impressed by his knowledge of history, geography, and ethnic culture. Indeed, I am not the only one with this opinion.

Secondly, apparently *Mr. Ghaferi* in his article which is titled "*Ketabsoozīye A'raab: Haghghat Ya Afsaneh*," denies that many books were burned during the Arab invasion of Iran. I refer him to the book of *Asar-albaghih* by *Biruni*, page 75 which reads "... The reason that we are unaware of the past status of *Khaurazmian* is that "*Ghotaybeh Ebn-ae Moslem-ae Baheli* killed their writers, teachers, scholars and religious leaders entirely and burned all their books and written materials. After his invasion and damage, *Khaurazmian* remained illiterate and unable to read and write." Also, *Ghirshman* in his book, *Iran, From the Earliest Time to the Islamic Conquest*, wrote, "... This is the reason that during the *Sassanian* era many books in various fields of Art and Science existed and were available to the scholars but unfortunately, they were entirely destroyed as a result of burning during and after the Arab invasion of Iran, and especially when *Osman*, the third Caliph decreed that all books should be destroyed except the *Ghoran* and the rest were burned during the *Umayyad Caliphs*" (341).

Ms. Laura Veccia Vaglieri in her article "*The Patriarchal and Umayyad*," in the book, *The Cambridge History of Islam*, wrote, "The Caliph '*Uthman (Osman)* wanted only an exact and definitive Qur'anic (*Ghoranic*) text to be established by a committee of experts. Therefore, after his wish was fulfilled, copies were sent to the provincial capitals and orders were given to destroy all other collections of texts from the Qur'an, whether complete or fragmentary" (73).

Edwin M. Yamauchi, in his book, *Persia and the Bible*, wrote, as the early Moslems believed that pre-Islamic texts were "bricks baked in Hell and written by the demons," there was little interest in investigating or preserving such antiquities (25).

I read the article in "*Rahavard*," by Professor *Fazlollah Reza*. I was truly surprised again to see a person in the position of a professor, who seems not to base his judgment upon historical facts, but only on a few mathematic and geometrical formulas by referring to the biography of the creators of those

formulas. Besides, his view is not the only view on this subject. I cannot believe that it did not occur to a mathematics professor that a building however small cannot be built without architectural computation and calculation, let alone that the building be as magnificent as the palaces of the *Persepolis* or *Ctisphon*. And again contrary to what the professor thinks, the architecture of the columns of the *Persepolis* is not only original and free of any imitation of the style of Greek and Roman architecture, but also the size, shape, the capital of the columns and finally the weight that each column had to carry was entirely different from any Roman or Greek version. *Mr. Sayhoon* the renowned Iranian architect and professor at Tehran University has worked on this subject and several years ago delivered a very informative speech about it for some five hundred people, among them were architects, mathematicians, and many university graduates in various fields who were interested in the subject.

Why Past Glory? Let us hear from true scholars on this matter:

Yamauchi wrote about the *Persepolis* tablets: "... thousands of important *Elamite* tablets were discovered both in the fortification and in the treasury from the reigns of *Darius*, *Xerxes*, and *Artaxerxes I*. These tablets speak about payments made to sculptors and other workmen at *Persepolis*. They also mention such workers as "stone removers" and "road counters" who were concerned with the improvement of roads. Most of the texts are about distribution of food, including grain, oil, and sheep. Silver was paid during times of commodity shortage, but normal payments were in grain" (371).

Rajabi quoted from the book **From Dariush's Own Words**, by Professor *Heidemarie Koch* and wrote, "The documents on the tablets which were newly discovered, show that women had equal rights in work during the *Achaemenians*, which European women in the twentieth century have not yet achieved and it seems that they still need to struggle for some decades to achieve that kind of right that women had during the *Achaemenians*. To her astonishment, she discovered that, in cases which both husband and wife had to work in large undertakings to build palaces in *Persepolis*, the organization of the construction provided facilities to take care of their children while they were busy at work. Expecting mothers rightfully could enjoy leave of absence with the same salary. All the workers had one warm meal at the factory and they were paid a regular bonus and a special bonus from the king. The workers were also paid overtime." Then the historian concludes that, "The construction of *Persepolis* was not achieved by forced labor on slaves or without pay despite all other ancient buildings that we know of until this day" (34).

Ghirshman in the same book wrote, "The *Sassanian* kings were quite advanced and strong in economy and finance. Their economy was based on certain principles. The *Sassanian* currency was valid everywhere. The use of the bill began during their time, but it was only used for loans in order to designate the time of taking and the time it was due. The world bankers are not aware that their two banking idioms namely, "*cheque* [check]" and "*aval* [bill]" came from the *Pahlavi* language (Middle Persian) which was The *Sassanian* language" (341).

Ghirshman also wrote, "The open-mindedness, tolerance, and good attitude of the *Sassanian* kings toward various religions brought effulgent progress to the country of Iran. In fact, contrary to the *Byzantine* government, the *Sassanian* did not have religious prejudice, therefore, the Greek philosophers and scholars who

were tired of being under the religious pressure and prejudice of the *Byzantine* government, left their country and immigrated to Iran. In Iran they were welcomed and settled in *Ctesiphon*. In this way Iran became the cradle of knowledge and was a link between the ideas of the East (India) and the West (*Byzantine*) of those days. Then recording of science flourished during the *Sassanian* period to the extent that *Shapour I* ordered that all books to be translated from Greek, Latin, and Sanskrit to Middle Persian or *Pahlavi*" (341).

In the above passage, *Ghirshman* refers to the *Gondishapour University* which regained its past glory during the reign of *Shapour II* of the *Sassanian Dynasty*, and continued to be so until the Arab Invasion of Iran:

Dr. *Mehrban Shahrivini* in his book titled, *Gondishapour University in the Cradle of History*, wrote, "According to the *Achaemenian* history, the *Old Avesta* was written on twelve thousand pieces of cow-skin and was preserved in the *Daej-Nebesht Library*." [Apparently, this was the oldest documented library in Iran, which contained books with pages made of animal skin. Discoveries of clay plates from the treasury palace in *Persepolis* show filing and record keeping of pecuniary affairs.] Later during the reign of the *Sassanian Dynasty*, book collection and preservation expanded and many libraries were established. *Ardesheer Babakan*, the founder of the dynasty ordered the collection of thousands of the lost books which were abandoned after the fall of the *Achaemenian Dynasty* to the rise of the *Sassanian*. It is said that about eighty thousand *Zoroastrian* clergy and teachers were assigned to find and collect books from all around Iran. They succeeded in accomplishing their mission, and thus, many libraries arose throughout Iran. The famous library of the *Auzar-Farnbog* of *Kaurian* in Pars was among those new libraries. The collected books were mainly about the fields of medicine, philosophy and astronomy. The missionaries, who were assigned to collect Iranian books from foreign lands such as Greece, Rome, and India, also collected other books written by all other nations such as Indians, Chinese, Greek, Armenian, and Hebrew. Hence the rich and large library of *Gondishapour University* was established during the reign of *Shapour II* and was enriched by the time *Anoushirvan* became king of Iran. During his time, the *Gondishapour* library owned about four hundred thousand books and in *Ctesiphon*, the royal library in the *Kasra Palace* had a few hundred thousand books. Besides, other cities of *Madaen* with academic centers such as *Soleukieh*, *Vah-Ardesheer*, and *Roomgun* enjoyed having large libraries. *Anoushirvan* committed himself to fortify these libraries, therefore, many learned people and translators were attracted to Iran and translated many books from Greek, Assyrian, Coptic, Hebrew, and Sanskrit. Thus, by the end of the *Sassanian Dynasty* a treasury of books in various fields was gathered in the library of *Gondishapour University* and libraries of the other cities in Iran.

Unfortunately, all these treasures were gone with the wind after the Arab invasion of Iran, because Arabs believed that, "Only one book is needed and that is the book of God." It is known that after *Sa'ad ibn Vaghas* conquered Egypt, *Amro-Auss* asked *Omar-ibn alKhattab* what they should do with the books that existed in the famous library in Alexandria. *Omar* answered "The books that you are talking about, if there is one which is in accordance with the book of God, certainly there would be no use for such a book since there is the book of God; and those, which are against the book of God should be destroyed (*Shahrivini* 196

with ref. to *The History of medicine in Iran* by *M. Najmabadi*). After conquering *Ctesiphon*, the same person asked *Omar* the same question about the collection of books in all the libraries that existed in *Madaen* which was a treasure of art, science and philosophy. Sure enough the answer was almost the same, as *Omar* answered, "Throw them all in the water, because, if they are for our guidance, the book of God is enough, can be a better guide to us, and if they are the instrument to lead us astray, God made us needless of them (*Shahrivini* 197, with ref. to **Sayr-ae Hekmat dar Europe**, by *Foroughi*). Then the books were either destroyed or plundered.

"The library of the *Gondishapour University* was destroyed and plundered in year 20 of Hegira by the Arab troops under *No-emann ibn Mogharen*, an Arab commander. The city of *Gondishapour* was occupied by *Omar* in the years seventeen to eighteen Hegira; stagnation in all aspects of people's lives began and gradually society became devoid of even the remainder of past glory because, knowledge, art, and industry vanished as the result of destruction and plundering of books and showing no need for them. Therefore, a large number of the scholars who gathered for years in the *Gondishapour University* from different nations (east and west), with various religions and beliefs left the country [certainly they were all Iranians regardless of their religion and the country their ancestors were from]. A few departments such as medicine, pharmacology, and philosophy remained which were becoming weaker and weaker as a result of difficulties that they had to face under the ruling Arabs. Finally, during the caliphate of *Ma'moon* whose mother was Iranian, an academic institution was founded in *Baghdad*, that was modeled after *Gondishapour* and its scholars were Iranians who had gradually immigrated to *Baghdad* during two hundred years after the Arab invasion. Unfortunately, under Arab rule, only medicine and pharmacology in *Gondishapour University* survived for some time but did not last long and the building was added to other ruins in Iran after a few decades" (197-206).

If *Mr. Ghaferi* and *Professor Reza* are interested to learn about the glory of Iran as long as it is related to the number of scientists, physicians, astronomers, mathematicians and so forth along with their contribution to the world of their time and later to Islam for sometime as long as the synergy of the past energy had survived, I suggest that they read more about *Gondishapour University*. However, I would like to introduce an excerpt from *Mr. Shahrivini's* research book on this subject:

"During the seven hundred year history of the *Gondishapour University*, many physicians, philosophers, mathematicians, astronomers, masters of art and industry graduated. The Iranian graduates, regardless of their faith worked either in various parts of the vast country of Iran or remained in the *University* to teach. The foreign students returned to their original country and served in various capacities. Only the names of a few who served before Islam have survived and unfortunately the names of the rest were destroyed by the Arabs among all other books and documents" (212).

By deduction, one can see how it happened that only a few centuries after Islam only Iranians had made a great contribution to mathematics, medicine, astronomy, literature, and philosophy, and why not a single Arab from the Arabian Peninsula where Islam was born contributed anything in these fields. What happened that after earlier post-Islamic centuries, that Islam was still ruling and had sovereignty over the world, all the academic activities plunged into a phase of stagnation so

profound that they could never recover, and why no significant scientist, literary figure, artist or architect ever emerged from the Arabian Peninsula, the cradle of Islam. Why is it that each country in Christian Europe bears its own name for accomplishments in art and science but none of the Muslim countries are distinguished for their own art and culture? Their art and culture, however different are lumped together and known as "Islamic culture" while Arabs in fact made minimal contribution to such areas of knowledge.

"Four Iranian learned persons are known from the *Sassanian* era that graduated from the *Gondishapour University*, they are: *Borzuyeh*, in medicine; *Moobed Khordad Barzin*, in pharmacology and herbal treatment; *Moobed Bakht-Aufarid*, in interpretation of *Avestan* and *Pahlavi* literature; and *Moobed Sorooshyar Bavand*; in divinity during the reign of *Anoushirvan*.

"After the Islamic invasion, a number of teachers and learned graduates who served in various capacities continued to keep alive their ancestral legacy as much as they were allowed to do so. They were converted Iranians, Greeks, Assyrians, Jews, and from India. It is interesting that none were Arabs. Generally, there are more names available from this category that includes:

"The *Bakhtishou* family, who were Christian and their ancestors served in the *Sassanian* era. First they were eleven in a family who emigrated from Eastern Rome (*Byzantine*) to *Khoozestan* in a few centuries A.D., and were much favored by the *Sassanian* kings. Their descendants all graduates from the *Gondishapour University* held positions such as teachers, head of the medical schools and hospitals. Later, their descendants drew the attention of the *Abbasid Caliphs*.

"The *Hanin* family was also Christian and worked in the fields of medicine, philosophy, astronomy, and mathematics. The first member of their family was *Hanin ibn Essagh Ebadi* (The history of Iranian Medicine by Dr. *Elgoad*).

"The family of *Masooyeh*, also Christian: the first member was *Masooyeh* who worked in the field of pharmacology and had two sons named *Youhanna* and *Mikhaeel*. *Youhanna* is one of the greatest Iranian physicians after Islam who wrote thirty-six books in medicine among them clinical medicine, obstetric and gynecology, anatomy, and physiology in Arabic are well known in their time. He had also good command of the *Pahlavi* language, and thus translated a few books in medicine and *Zoroastrian's* manner to Arabic. Unfortunately, most of his books are destroyed except two, that are, **Diets** and **Rare Cases in Medicine**, which are kept in the *Leiden Library*" (*Shahrvi* 213-219).

"Two students from Arabia studied in the *Gondishapour University* during the reign of *Anoushirvan*. One was called *Hauress ibn kaldeh Saghafi Taefi*. His home town was near the Red Sea and he had heard about the *Gondishapour University*, and had therefore traveled to *Khoozestan* to join the students there. He graduated as a physician and worked in various cities of *Khoozestan*. After some years, he returned to Arabia where he became the *Prophet Mohammad's* special physician. The other one was *Nassre ibn Hauress (Hauress's stepson)* and the *Prophet's* second cousin. He also graduated from the *Gondishapour University* as a physician and chose to teach in the *University* and his medical service after Islam, is known as Islamic medicine" (*Sahrvi* 222).

to be continued

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BOOK REVIEWS

**THE PERSIAN GULF:
THE ECONOMIC AND POLITICAL HISTORY OF
FIVE PORT CITIES, 1500-1730**
Willem Floor

The book provides the most comprehensive overview to date of the Persian Gulf at a time of major political change, including the successive arrival of the European 'trading companies.' The study emphasizes the role of the local elites and how its members manipulated and used the administrative structures for their own gain. It also delves into various aspects of the governance of the ports.



Based on a large variety of sources in ten languages, including unpublished information from Dutch and Portuguese archives, it makes clear that the Persian Gulf and the Gulf of Oman were an integrated part of the Indian Ocean network in terms of trade, culture, migration and politics. Despite that interconnectedness there were significant differences between the various competing Persian Gulf ports. These differences (as well as the similarities) in the political economy of each of the five major ports of the period (Hormuz, Bandar Abbas, Masqat, Bandar-e Kong and Basra) are highlighted.

The pattern of the local administration, the socio-economic and political structure, the morphology of each port as well as what that meant for the development and nature of trade that was carried on in each of the ports are discussed in detail. The controlling influence of the hinterland on each of these ports is stressed, while many prevailing wrong notions about the role and importance of Europeans, the nature of trade and what drove political developments in the Persian Gulf are corrected.

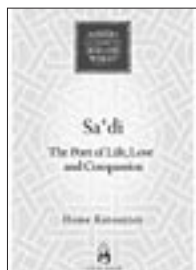
**SA'DI: THE POET OF LIFE, LOVE
AND COMPASSION**

Author: Dr. Homa Katouzian

Publisher: Oneworld Publications, Makers of the Muslim World series. Series Editor: Patricia Crone
(Publication date: October 2006)

Read about one of Persia's most loved Poets, Sa'di, in a recent addition to the Makers of the Muslim World series. Providing a fresh look at his life and poetry.

Sa'di was one of the greatest Persian writers of both classical prose and poetry, and was revered in his time as a man of great wisdom and passion. Sometimes said to have lived over one hundred years, the body of his work was written in the thirteenth century. An indefatigable traveler, a mentor to the pious, and an analyst of morals both public and private, his best writing focused on the themes of physical and spiritual love.



Lavishly interspersed with extracts and critical analyses of the poet's enchanting verse. Katouzian explores Sa'di's place beside Rumi and Hafiz. Persia's other great poets. With a comprehensive guide to further reading, and including fascinating background about Sa'di's eventful life, this decisive biography

offers a unique insight into the aptly-named 'poet of life, love and compassion.'

Dr. Homa Katouzian is the Iran Heritage Foundation Research Fellow, Oxford University, and the editor of Iranian Studies, lie is the author of several books on Iranian literature, history and society.

POEMS OF HAFEZ
(Ibex Publishers 2006)

This latest collection of the poems of Hafez is translated by Reza Ordoubadian. Each translation of this great master that I have read gets closer and closer to Rumi's original presentation. Yet he remains a challenge for the most accomplished modern poet and translator.



Ordoubadian's background and experience in translating has allowed him to get closer than ever to the real meaning of a Hafez poem. Through his interpretation and translation you are able to see the depth of his talent and his ease in understanding the numerous nuances found in a Hafez poem. Even at that Hafez is sure to present a future challenge to those who continue to conquer its translation from Persian into any other given language.

INTO A BIG BIG WORLD

by Azar Aryanpour

with pictures by Bahar Behbahani

If you have read Ms. Aryanpour's first book, Simurgh and enjoyed it this one is certain to satisfy. What I love about her writing is the fact that her messages come through with such ease! Children are drawn to her writings because of their simplicity and colorful illustrations, while adults are simply mesmerized by her tales. This book combines aspects of folktales and fables and is a story about a beetle who has been named Souski and her journey to discover the world and rid the world of their negative images of her species.



She travels the fields and forests making friends and learning from those she was taught to hate and fear offer her help, hope and love. There are lessons for all to learn from her books whether you one or one hundred.

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THE NEW YORKER

FROM THE ARCHIVE

LETTER FROM IRAN

Part One

BY JOSEPH KRAFT

Issue of 1978-12-18 Posted 2006-02-27

This week in the magazine, Connie Bruck writes about how, as Washington considers taking a tougher line with Iran, exiles are positioning themselves as the country's next rulers. In this article, from 1978 Joseph Kraft reports on conditions that led to the Iranian revolution of 1979.

A story from the Kennedy years which has the rare quality of being true is that once, when the President was otherwise engaged. Dave Powers, his original guide to the poor Irish of Boston and later a combined companion and jester at the White House, was delegated to kill a few minutes with the Shah of Iran. Subsequently, he was asked how he liked His Imperial Majesty. "Well," Powers said. "He's our kind of Shah."

I was reminded of that story when I saw the Shah a few weeks ago here in Teheran. At that point, Mohammed Reza Pahlavi wasn't anybody's kind of Shah. He received me, as he had on several of my previous visits, in a ballroom on the second floor of the Niavaran Palace, on the northern outskirts of Teheran. He looked pale, spoke in subdued tones, and seemed dwarfed by the vast expanse of the room, with its huge, ornate chandeliers and heavy Empire furniture. He wore a double-breasted suit whose blackness suggested mourning. He started with an apology. He was sorry to have kept me waiting. The American and British Ambassadors had been in to see him. "They tried to cheer me up," he said. "As if there were anything to be cheerful about."

I expressed surprise at and, indeed, felt some suspicion about this show of gloom. There had been demonstrations in many parts of the country, and strikes, but Teheran, apart from the university, seemed calm, and the Army was in thorough control. Moreover, the opposition was headed by the Moslem clergy, and they were clearly divided. Surely, I said, the factions could be played off against each other.

"Possibly," the Shah said, shrugging his shoulders in an elaborate show of disbelief.

I pointed out that the lead-

er of the lay opposition, Karim Sanjabi, was due to go to Paris to see the most intransigent of the religious leaders, Ayatollah Ruhollah Khomeini. The gossip in Teheran was that a compromise deal was in the works. Sanjabi would win Khomeini's blessing for a coalition government. The coalition would make reforms but maintain the monarchy.

The Shah expressed doubt that Khomeini would agree to that. "Certainly not with Sanjabi." He said.

I further noted that, while there was obvious unrest in the country, the Shah himself had lifted the lid by easing up on security and initiating reforms. Maybe all that was required was a slower pace and more publicity for the changes he had made. I mentioned that one of the problems was corruption in the royal family. He had decreed a new code of conduct for royal behavior, but it had not been published. Could I get a copy? The Shah agreed-with a weary air.

If worst came to worst. I went on, there was always the Army. The military was strong, and its leaders were loyal. The Shah said that force had its limitations. "You can't crack down on one block and

make the people on the next block behave," he said.

I asked him if the Army leaders realized that. "I hope so." He said. He went on to mention his son and heir, Crown Prince Reza, who, at eighteen, is now an air cadet in Lubbock, Texas.

The Shah said that he might not be able to pass all his powers on to his son, but he could at least pass on the throne. I remarked that I had never seen him so sombre, and asked when the black mood had begun.

"Sometime in summer," he said.

"Any special reason?"

"Events," he said.

I intimated that maybe he was overdoing the blues to elicit sympathy and perhaps support from the United States. "What could America do?" he asked.

I said that that depended upon what happened, and asked him what he thought that might be. "I don't know," he said.

I asked him what his advisers thought was going to happen. "Many things," he said, with a bitter laugh, and he rose, indicating that that was all he had to say.

The day after seeing the

Shah. I drove, with an Iranian friend who had agreed to serve as an interpreter, to Qum, a religious center with a population of roughly two hundred and fifty thousand, about seventy-five miles south of Teheran. Qum is the country's foremost training center for the priests-or mullahs, as they are known in common parlance - of Shiite Islam, the creed of ninety per cent of Iran's thirty-six million people. Shiism was made the state religion at the beginning of the sixteenth century by a new dynasty, the Safavids, who needed to dig in against the Ottoman Turks. The Shiites form the minority-and largely Persian-branch of the Moslem religion. As distinct from the majority branch-the Sunnites (who for centuries vested the line of authority from Mohammed in a caliphate that followed the tides of history from Damascus to Baghdad and thence, with the Turks, to Constantinople) -the Shiites traced the line of descent through the Prophet's son-in-law, Ali. Ali, according to Shiite law, was the first of twelve Imams, or holy leaders. The twelfth Imam withdrew from this world and is due to return some time as a Mahdi, or Messiah. Ali was buried in An Najaf, and his son, Hussein, in Karbala, and those cities, now in Iraq, are, after Mohammed's tomb in Mecca, the principal shrines of Shiite Islam. The eighth Imam, Reza, died in Meshed, which is a town some five hundred miles east of Teheran, and is the most holy shrine in Iran. Reza's sister, Fatima, died in Qum. So the city includes Iran's second holiest shrine as well as many madressahs, or seminaries.

The most renowned students of Islamic law in Qum, Meshed, and other major cities are referred to by the title Ayatollah, which means, literally, "Sign of God." For roughly the

past fifty years, the Ayatollahs of Qumi have been the dominant religious leaders in Iran. Ayatollah Khomeini, though born in eastern Iran, was educated in An Najaf, and then in Qum, and subsequently taught in Qum. He achieved national stature between 1961 and 1963 as the leader of the opposition to various features-including coeducation and, many say, land reform of what the Shah called his “white revolution.” In 1963, Khomeini was expelled, and moved to the shrine of An Najaf. The radical regime in Iraq, which in 1975, after years of bickering, reached an accommodation with the Shah, forced Khomeini out last September, when troubles became intense in Iran, and he moved to Paris. He had been succeeded as the dominant figure in Qum by Ayatollah Shariatmadari. For most of the past dozen years, the madrasah students have made Qum a center of opposition to the regime. Professor Michael Fischer, of Harvard, who spent much of 1975 in that city, described the atmosphere at the time, in a monograph he called “The Qum Report,” as “one of siege and courageous passive hostility to a state perceived to be the stronger, but morally corrupt, opponent.” The present wave of troubles was set in motion early this year by violent demonstrations against the Shah in Qum.

I had telephoned ahead for an appointment with Shariatmadari, and had been connected with a Pakistani aide of his named Seyyed Rivzi, who spoke English. Rivzi told me to be in Qum by eight in the morning, because His Holiness, as he called Shariatmadari, went to the mosque at nine and spent the rest of the day in prayer and meditation. My translator friend and I arrived before eight and, with the help of directions from the local police, found our way to Shariatmadari’s quarters. He

lives in a narrow back street, paved with white brick and lined with yellowish walls. There are doors in the walls every ten yards or so, and, behind the doors, courtyards leading to buildings that are used as offices and houses. We were first shown into an office, where we were received by Rivzi, a fat, middle-aged man wearing spectacles and a black turban: he kept pushing the turban back from his forehead in order to scratch his scalp. Rivzi said that I was in luck, for His holiness was feeling ill that day. Because he was not well enough to pray, there would be ample time for the interview. Rivzi asked me to disclose my questions in advance. He would write them down in Persian and then read them off to His Holiness – that way, there would be no mistakes. I began reading from a list of questions I had prepared. He repeated them in English, then set them down in Persian, and read them back to my Iranian friend for his approval of the translation. A couple of times, the English version of my question differed significantly from the original, and at length I pointed out one of the discrepancies. Rivzi said, “I was not trained as a reporter, but in the past few months I’ve been the interpreter for sixty-eight different interviews. I’ve become quite good at framing questions. I hope you don’t mind a little editing.”

After the questions had been given, edited, and translated, we moved across the street to see Shariatmadari. He is a man of seventy-six, with a white beard, a frail frame, and a thinnish voice. He, too, wore a black turban and glasses—in his case, thick glasses over weak but distinctly friendly eyes. He received us in a bare white-washed room lit by a single electric bulb, which dangled from the ceiling. There were

some uninteresting rugs on the floor, and a curtain hung across the window on a string. Shariatmadari was lying down on an opened crimson bedroll, with his head and shoulders raised on a purple pillow. Rivzi and another aide, whose function I never discovered, sat, legs crossed, facing His Holiness. I sat parallel to him, also cross-legged, but with my back against a wall. In the course of our talk, which lasted several hours, various people came in to see Shariatmadari, kissing his hand, pressing petitions on him, often with money between the pages, and then hurrying away. A telephone by the bedroll rang frequently, but it was answered only rarely, by the non-Pakistani aide, who usually managed to pick it up after the caller had stopped trying to get through.

Shariatmadari began by asking about my trip down to Qum. I said that it had been easy but that we had noticed a lot of troops in the town and, on the wall of his house, a scrawled sign saying “Death to the Butcher Shah.” His Holiness said, “I don’t know what is happening in Iran. I never saw a nation in such a spirit of revolt. It is erupting like a volcano, and, like a volcano, after building up pressure for years and years it is impossible to stop.”

My first question had to do with the revival of religion in Iran as a political force. Shariatmadari said, “Religion used to be considered marginal—apart from the mainstream of events. Now it has become much stronger than before. The reason is that religion provides answers to problems of conscience. It provides a vantage point for fighting injustice. In our Shiite religion, spiritual leaders are ready at all times to assert the truth and the right.”

I asked him what injustices he had in mind. He said,

“We have never had free elections. The elections in the past were all dominated by local magnates or the consulates of foreign powers. The consequence has been that we now have laws repugnant to Islam and to the public interest. For example, alcoholic beverages are permitted. There is gambling. There is illegitimate sex-by that I mean sexual relations between people under twenty who are not married. The authority to marry is in the hands of civil officials. But it should not be. Marriage is not a deal or a contract. It is something spiritual, and so it should be performed by the religious authorities.”

At that point, there were sounds of firing in the distance, and I started. “Don’t be afraid,” he said. “We’re used to that kind of noise.”

I asked him to tell me about the troubles in Qum. He said, “From the beginning of the disturbances in Qum, we have asked people to speak their minds, but with calm and dignity, not in a provocative way. But I remember a few months ago a company of soldiers headed by a major general walked into these premises and announced they were on a mission from the government. They started breaking windows and shooting. One person was killed on the spot and another died in the hospital. Later, the government apologized. But I ask, ‘How can you apologize for killing people?’ Had it been the Prime Minister’s house, would it have been enough merely to apologize? Such an action alone is adequate for me to declare a holy war or a revolution. That might have happened if I were not devoted to the cause of moderation.”

I asked him how he would rectify the mans’ injustices and wrongs he had cited. He said that he favored a return to the constitution of 1906 a document that a liberal movement with support from the clergy

had wrung from the Qajar dynasty, which preceded the family of the present Shah. The 1906 constitution provided for, among other things, a supreme council of five religious leaders who would have a veto right over all laws. "If they found the laws repugnant to Islam or to principles of justice or against the interests of the majority,"

Shariatmadari said, "they could reject them."

I asked what would happen if the five religious leaders disagreed among themselves. He said, "That would not be possible, for they represent the highest spiritual authority."

I persisted with the question about a possible disagreement. "In that case," he said, "the issue would be referred to the highest spiritual authority in the land."

I assumed he meant himself, and any doubts on that score were settled by Rivzi. He said, "His Holiness would have the final word."

I remarked that many people in Iran, and in other parts of the world, had different views from His Holiness on such matters as religious liberty, land reform, and the role of women. He cut in before I could develop this theme. "The journalistic community in the world," he said, pointing a bony finger at me, "has constantly made the libellous charge that we religious leaders are anti-progressive and reactionary, and anachronistic. That is not the case. We want science, technology, educated men and women – physicists, surgeons, engineers. But we also want clean and honest political leaders. Those who make the charges against us are themselves reactionary. Because their goal is to stop us from instituting a government of hope. The government of God is the government of the people by the people."

I said that I would still

like to know where he stood on the issue of equal rights for women coeducation, for example.

Very smoothly, as if there were no break in the line of thought at all, he asked me how many Presidents there had been in American history. I said that it wasn't altogether clear whether the figure was thirty-eight or thirty-nine.

He said, "You come all the way over to Iran to ask about the rights of women here, and you don't even know how many Presidents you have had in your own country."

I explained that the matter was complicated by the fact that Grover Cleveland had been President twice but not consecutively. I said that for the sake of argument we could assume there had been thirty-nine Presidents.

"How many of them have been women?" He asked.

I said that none had but that seemed to me beside the point. What, for example, did he think about coeducation?

He said, "I'm not opposed to the education of women for all kinds of tasks. But I do not want coeducation. I want to separate the schools of learning from the schools of flirting. We in Islam don't look on women as playthings, accepted as long as they are young and beautiful, and then cast away. In Islam, the older the woman, the higher her status. We know that in coeducational schools there is a corruption of moral values, which is reflected in the police records. The girls develop certain relations, and some have illegitimate children, and others have abortions. The girl loses her self-respect and her status in society. Either she suffers a great personal loss or she takes up another way of life – prostitution."

I asked him his opinion of abortion. He said, "In Islam, abortion is considered murder. Therefore, abortion is not permitted."

I asked him his views on birth control. He said, "Birth control depends on certain circumstances. In small, overpopulated countries that have no land, birth control is acceptable. But in our country, where the population occupies only one-fifth of the land, there is no need for birth control. Procreation should be free unless there is a particular problem. In our country, that problem doesn't exist."

I asked him whether there was equality in Islam for people of other religions. He said, "In Islam, Christians, Jews, and Zoroastrians are all accepted as equal unless they become a Fifth Column for foreign meddling in this country. Jews are accepted as Jews but not as defenders of Zionist aggression." He then referred to the Baha'i sect, which began as a reform offshoot of Shiite Islam, and has been popular in Iran, particularly among educated people who have done well in business and politics. He said, "Baha'i is accepted as Baha'i per se but not as a clique dividing up government posts among themselves and working for the foreign interests."

I asked him where he stood on the land reform that the Shah had decreed in 1963. He said, "Land reform is a question of the past. Even if there were some objections made at the time, there were no objections to the principle of land reform but only to the means of implementation. The Shah could have done the same thing in accordance with the principles of Islam. That is typical of his regime. In order to build roads and streets, he destroys the house of an old woman and does not give her another house."

At that point, Shariatmadari reproached me for picking out one issue at a time instead of dealing with the culture as a whole. "Culture is a mixture of many interwoven

things," he said.

"You cannot in fairness just pick on individual matters as if they were unrelated. For example, in the West you cannot conceive of a banking system that does not charge interest on loans. But in Islam, for many different reasons, our view is that interest should not be charged."

I said that that was true no one in the West could understand how a government without the power to raise interest rates could control inflation. I went on to say that his point seemed valid, and so I would shift subjects. I asked him where he stood on the issue of meetings with representatives of the Shah.

He had had some "unofficial meetings," he said, and went on. "But we can't have official meetings. The religious authorities will participate in all offers of a solution to the present problems, but only with a fair and just government and parliament. We can cooperate fully only after free elections have returned a popularly chosen government."

I said, and he acknowledged, that the Shah had tried to institute some reforms directed toward liberalization of the regime. I observed that many Americans felt that President Carter, by his human-rights campaign, had played a role in fostering those reforms.

Shariatmadari said, "Carter's human-rights policy has not been a very important propelling force, though it has not been totally without effect in pushing liberalization. But in Islam we have some skepticism about the sincerity of Carter's human-rights approach, because he doesn't apply it to the United Nations. In the U.N., five countries have the veto. That means we are not equal. But the Americans don't say anything about that."

to be continued

LOVE AND LIFE IN MOULANA'S POETRY

DR. RASOUL SORKHABI



Moulânâ Jalâluddîn Muhammad (sketch by Setsuko Yoshida based on the oldest extant portrait of Moulânâ)

Moulânâ (“Our Master”) Jalâluddîn Muhammad Balkhi Rumi, known simply as Rumi in the West, is currently one of the most-read poets in North America. He was born in the city of Balkh (located in the Khorâsân province in the eastern parts of the Persian kingdom, in present day Afghanistan) on September 30, 1207 and passed away in the town of Konya (originally called “Gunnayah” in Persian, a town located in Anatolia, in present-day Turkey) on December 17, 1273. This year (2007) many spiritual, literary and cultural organizations are celebrating the 800th birth anniversary of this great Persian Sufi poet. UNESCO has issued a medal in honor of him. In the mid-twentieth century, an Iranian scholar Ali Dashti published a book on the occasion of the 700th death anniversary of Moulana, in which he began: “Whenever I encounter Moulana in his *Divân* [poetry book], a sense of awe and wonder occupies me: What does Moulana want? What is he seeking? What does he say? What has he felt? What kind of a spiritual storm has cast its reflection in the restless tumult of his poetry?”¹ “These questions are still valid and partly explain his appeal to our generation. One way to

approach these questions about him is to explore his views of love and life.

Love (Eshg in the Arabic-Persian languages) is a common thread that runs through all of Moulana’s poems. But what does love mean to him? Relatively less attention has been given to this aspect of Moulana’s poetry than to the beauty and imaginative power of his verses. Understanding his mind not only enriches our reading of his poems but also introduces us to a very rich spiritual tradition in which he lived and nourished. Fortunately, Moulana provides us with considerable materials to explore: the six volumes of the *Masnawî Ma’nawî*² (“Spiritual Couplets”), which narrate numerous stories and parables in about 26,000 verses of poetry; and the *Divân Shams Tabrizî*³, a collection of his odes (ghazals) and quatrains (rubaiyat) totaling about 44,000 verses.

Love cannot be defined in strict words or proven through a systematic logic; it can only be experienced:

Someone asked: What is love?

I said: Don’t ask about these meanings.

You will see when you become like me.

(*Divân Shams*, verses 29050-51)

Sufi poetry is a unique gem among the world’s spiritual traditions in that it expresses the female body and face to symbolize the Divine beauties. The charming *Sâgi* (Cupbearer) who dances and serves the wine of love is a recurring image in Moulana’s poetry. But none of these should be misinterpreted; he was neither an alcoholic nor a womanizer. As Coleman Barks, who has successfully popularized his poems through rendering them to the modern English style of free verse, aptly remarks Moulana’s love is not of the kind, “she left me, he left me; she came back; she left me.”⁴ Rumi’s love is grounded in his realization of the Divine Love, not in sensual lust:

In the realm of the Unseen

there exists a sandal wood, burning

This love

is the smoke of that incense.

(*Divân Shams*, verse 31322)

Indeed, of the 99 Divine names (attributes) that Sufis have extracted from the

Quran, one is “Al Vadood” (All-Loving), and a host of other names are related to loving. Every chapter in the Quran begins “*In the Name of God, the Most Merciful (Al-Rahman) and the Most Compassionate (Al-Rahim).*”

Moulana refers to love among humans as the Derivative Love (*Eshg-e Mojâzi*) because it is a reflection of the Divine or True Love (*Eshg-e Hagigi*). In one poem (*Divân Shams*, verses 336 338), he says that “*the path of the Derivative Love leads to True Love*” and that “*the culmination of human love is with Al-Rahman (the kindness and bliss of God).*”

Moulana also emphasizes that Divine Love is manifested in the whole created universe:

If the Sky were not in love,
its breast would not be pleasant.

If the Sun were not in love,
its beautiful face would not be bright.

If the Earth and mountains were not in love,
no plant could sprout out from their heart.

If the Sea were not aware of love,
it would have remained motionless somewhere.

(*Divân Shams*, verses 28369-28372)

A detailed analysis of love in his poetry can easily fill volumes⁵. I have personally learned most from Moulana when he juxtaposes love with life subjects. I find these comparisons and contrasts more intimate and practical than elaborate philosophical discussions on love.

There is a Persian word, *jân*, which Moulana often uses, and one of the challenges for his translators is to find contextually appropriate words in English for *jân* because it means soul, life, heart, love, and dear – often in combination. Even in the modern colloquial Persian, a mother often replies to her child: “*Jânam,*” which means “Yes, my dear (soul, life, love, and heart).” I use this example to illustrate how dynamic love is in Moulana’s vision. Love is embedded in the very fabric of human nature and daily life. For this reason, he (perhaps more than any other classical Persian poet) uses simple common words to express

his impressions of love:

*One night I asked Love: Tell me truly,
who are you?*

*It said: I am life everlasting, I multiply
the joyful life.*

*I asked: Oh you, who are outside each
place, where is your home?*

*It said: I am a companion to the heart's
fire; I sit beside the wet eyes.*

(*Diwân Shams*, verses 14851-52)

Moulana associates love with both joys and grieves of life. But happiness and sadness arising out of love are qualitatively different from those arising from our judgmental, calculating, greedy and fearful ego. Happiness and joy based on by love does not make us arrogant and selfish; grief and longing because of love does not bring about pessimism and depression. He says:

*“Out of fear, the world is torn apart.
Out of love, the Jan (soul and life) flies.”*
(*Diwân Shams*, verse 3524)

Of course, the spiritual journey of the heart is not a smooth path:

*In love, there is union with and separation
from the beloved;
the path has its ups and downs.*
(*Diwân Shams*, verse 29156)

Without love we miss the precious life as it goes by. That is why Moulana says that love (both Divine and human love) is for the living humans, not something to be expected after we die.

*Life must be spent in love.
The dead are not supposed to bring us
anything.
Do you know: Who is alive?
The one who is regenerated in love.*
(*Diwân Shams*, verse 8824)

Love is a creative force; it gives us a new life. And Moulana has a personal experience to tell us:

*I was dead: I became alive.
I was cries: I became laughter.
The glory of love came upon me.
And I became the everlasting glory.*
(*Diwân Shams*, verse 14742)

After years of studying and serving as a high-rank Muslim scholar in Konya (in presentday Turkey), one day in late 1244

Moulana met a wandering dervish, Shams of Tabriz. Through dialogues (*soh'bat*) and retreats (*khal'vat*) with this sage, he committed himself to the path of Divine love, not through books, but through the heart, compassion, contemplation, beauty, poetry, and dance. This is how he became a poet of love. In contrast to popular images of Moulana portrayed by his modern biographers, he was not a philosopher who was converted to mysticism through Shams. Moulana was a dormant volcano which was erupted upon meeting Shams; the seeds of love were already nurtured in his mind and heart.

Here we touch on a very vital point for the seekers on the path of love. In *The Art of Loving*, Erich Fromm remarks that people often assume that “*the problem of love is the problem of an object, not the problem of a faculty. People think that to love is simple, but that to find the right object to love - or to be loved by is difficult.*”⁶ Moulana also considers love to be an active process, a work to do, and an art to skill. Love is not something that happens to us passively and accidentally, it is not something that we do after we find a beloved. In fact, Moulana takes a step further than Fromm and claims that as you are an active seeker of love, the beloved is also looking for you:

*There is no lover seeking union
without a beloved searching for him,
too.
A thirsty person cries for fresh water,
While water is groaning. Who is the
drinker?*
(*Masnawi Ma'nawi*, volume 3, verses 4393-97)

Moulana's poetry is full of love because he composed his poems out of ecstasy and his realization of the Divine love. Love for him was neither an abstract, philosophical matter nor an exercise of sensual lust. Moulana considers love to be woven tightly with life in various manifestations of loving-kindness (*muhabbat*), compassion (*mehr*), and friendship (*doosti*). He does not link love to exclusive or sectarian tendencies; his feeling of love was towards all humans, irrespective of their or her religion, ethnicity or language. He was compassionate to all creatures.

Ahmad Aflaki, who compiled the life stories of Moulana shortly after his death, records many cases of how he practiced what he preached. In one story⁷, he writes that a female dog had given birth to several puppies but did not want to leave her

puppies at risk and danger. So the dog and her puppies were hungry. Moulana used to take a portion of his meal to them. (Note that dogs are traditionally considered as “dirty” by Muslims.) In another story⁸, Aflaki says that a Christian monk, who had heard of Moulana's scholarly and spiritual reputation, went to meet him in Konya. Out of respect, the monk prostrated before him, and when he raised his head, he saw that Moulana had been prostrating before the monk, too.

To sum up and to put it in Christian terms, Moulana truly believed that the principles of “God is Love” and “Love thy neighbor” either go together or go nowhere. Love for God should be manifested in our life. This view of love has profound implications for solving our grave problems and for leading a happy, peaceful life interpersonally as well as internationally. After seven centuries, his poetry and perspective are very much relevant to our age.

NOTE:

All translations of Moulana's Persian poems and stories in this article have been made by the author from the Persian sources referenced below.

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SAM FOGG CELEBRATED PERSIAN PAINTINGS AND MANUSCRIPTS

Sam Fogg presented *A Princely Pursuit: Persian Paintings and Illustrated Manuscripts, 1300-1650*, an exhibition of over 20 outstanding illustrated manuscripts and leaves, at his gallery at 15d Clifford Street, London W1, from Monday 16 April to Friday 4 May 2007. The exhibition was staged to coincide with Islamic week at the auction houses.

From the Mongol period onwards, the illustrated manuscript was the primary vehicle for the pictorial arts in the Persian-speaking world. Along with Persian language and literature, the Persian arts of the book spread over a vast area that stretched from Anatolia to Central Asia and India, constituting a visual *lingua franca* that was understood, reproduced and embellished upon.

Though the origins of Persian illustrated manuscripts lie as far back as the 12th century, it was under the Ilkhanid Mongol rulers of Iran at the beginning of the 14th century that the patronage of illustrated books became an established princely pursuit. Curiously for the Mongol Ilkhans, the work most frequently commissioned for illustration was Ferdosi's national poem, the *Shahnameh* or 'Book of Kings'. The interest in Ferdosi's epic may have stemmed from a desire on the part of the foreign Ilkhans to identify themselves with their Iranian subjects' national traditions. An illustrated leaf in the exhibition comes from one of the earliest of these *Shahnamehs*, probably made for the Mongol ruler Ghazan in Baghdad around 1300. It shows the Iranian prince and commander Rustam, depicted in Mongol dress, seated in a tent, receiving the commander of the Arab army, Sa'd ibn Waqqas.

Many of the dynastic and artistic concerns of the Mongol rulers were taken up in the 15th century by the Timurid rulers of Iran, the sons and grandsons of the Central Asian conqueror Timur. Like the Ilkhans before them, the Timurids showed a particular interest in commissioning historical works which sought to give their ruler a sound historical pedigree. Among the most famous of these was a universal history, the *Majma' al-Tawarikh* or 'Collection of Histories'. Commissioned by Timur's son, Shahrukh, it was written in imitation of the Mongol universal history the *Jami' al-Ta-*



warikh and gave an account of the history of the world from its beginning to the year 1427, encompassing Biblical, Iranian, Islamic as well as Chinese history. Two leaves from one of the large illustrated copies made in Shahrukh's reign depicting the Iranian king Gushtasp Enthroned and the Qur'anic episode of the *Destruction of the Tribe of 'Ad* are included in the exhibition. The large dimensions, 42 x 23 cm, are a testament to the work's imperial ambitions.

During the 15th century, especially at the cultivated courts of rulers like Sultan Husayn Bayqara, the mystical and lyrical tendencies in Persian painting and poetry became heightened. Illustrated copies of mystical romances such as the *Khamseh* or 'Quintet' by Nizami, or Amir Khusraw Dihlavi's work of the same name, became popular alongside the traditional epic and historical subjects. The standards set by the rulers of the 15th century were perpetuated at the Safavid court of Iran, as well as centres of commercial manuscript production, the undisputed centre of which was Shiraz. The exhibition includes several illustrated versions of the *Khamse* in the form of leaves from a late 15th century copy in the vigorous 'Turkman' style, as well as two complete copies from mid 16th century Shiraz. One of these was illustrated by the most accomplished Shiraz painter of the day, identified by Basil Robinson as 'Artist C'. The illustrated *Khamseh* is a showpiece for this artist's love of dazzling tiled interiors and

luxurious detail, and his skill in composition and expressive portraiture. The five beautifully preserved paintings in a copy of Amir Khusraw Dihlavi's *Khamseh* are a superb example of delicacy and lyricism that Persian painting was capable of in the second half of the 16th century. Particularly touching is a painting from the story of *Layla and Majnun*, in which *Majnun's* father is shown in search of his son whose love for *Layla* has led him to seek solace amongst the wild animals in the wilderness.

The 17th century saw new directions in Persian painting and artistic tastes as single page paintings and drawings became increasingly popular. Shah Abbas new capital at Isfahan, home to pioneering artists and draughtsmen like the eccentric Reza Abbasi, was the centre of these developments. Despite the popularity of single pages and albums, painting never became divorced from manuscript illustration. Artists like Mu'in Musavvir, one of the pupils of Reza Abbasi, continued to work on illustrating copies of Ferdosi's *Shahnameh* commissioned by high-ranking patrons. An illustrated copy of the epic *Garshaspnameh* is a witness to the continued excellence of manuscript illustration in the 17th century. Dated 1613 and recording the name of the patron as well as the scribe, the manuscript contains 22 paintings in the style of Reza 'Abbasi, probably executed by his outstanding pupil, Malek Hossein al-Isfahani. Among the remarkable aspects of the fluid and inventive illustrations are the depiction of idol worshippers in a temple as Europeans and the 'updating' of the battle scenes to include muskets and cannons.

The spread of Persian language, literature and painting accompanied the expansion of Islam in India. Though the Mughal emperors themselves did not commission copies of the *Shahnameh*, illustrated copies of the work were popular among the Indo-Persian nobility, who probably regarded them as emblems of status and sophistication. The exhibition includes one of the earliest Mughal *Shahnamehs*, dated 1603, containing 66 small, bright illustrations in the 'popular' Mughal style that combined the naturalism of Mughal painting with the colourism of Hindu painting.



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The three 'Ds' – DEATH, DISABILITY and DIVORCE – may be the biggest risks for any privately owned business.

If a business has more than one owner, any one of these three can put all owners at risk. If a business owner **DIES**, his or her share of the business may go to heirs that the other owners would rather not have involved with the business. In case of **DIVORCE**, partial ownership may go to an embittered spouse. A **DISABILITY** may keep an owner from contributing to a business while continuing to benefit from ownership.

A **BUY-SELL AGREEMENT**, which creates a means for transferring ownership shares in a business, is typically used not only to protect against these risks, but to provide an exit strategy for whatever reason an owner leaves the business. The buy-sell agreement dictates when owners can sell their interest, who can buy it and what price they will pay.

Financing the purchase of an owner's business interest is, of course, key to the success of any buy-sell agreement. Even if a business has sufficient cash flow to purchase an owner's shares, it is probably not the best use of capital, which could instead be used to help the business grow. Borrowing the money is also an option, but the business may not qualify for a loan and, even if it can, its borrowing capabilities may be put to better use helping the business grow.

Many businesses choose to fund buy-sell agreements with life insurance. Other than the cost of Annual premiums, life insurance has no impact on business finances. When an owner dies, the death benefit can be used to purchase the owner's interest from his or her heirs. When cash-value life insurance is used, the cash value may also fund the buyout in a divorce settlement. Disability insurance can similarly be used to fund a buyout in case an owner becomes disabled.

Cash value can also be used to fund a buyout if an owner retires or leaves the business for other reasons.

TYPES OF AGREEMENTS

Two types of buy-sell agreement are available: a cross-purchase agreement and a redemption agreement. Using a cross-purchase agreement, owners take out life insurance policies on each other's lives. Using a redemption agreement, the business purchases life insurance on the lives of its owners and is named as the beneficiary of the policies.

CROSS-PURCHASE AGREEMENTS

The cross-purchase agreement is most commonly used because of its tax advantages. It allows the family of the deceased owner to have a tax basis equal to the fair market value of the deceased owner's stock at the time of death, which eliminates income taxes that would otherwise result from the sale. The stepped-up basis can also reduce future income taxes if surviving shareholders later sell their interests. In addition, because the deceased is not the owner of the life insurance, the death benefit is not included in the estate of the deceased business owner. Because proceeds are paid directly to surviving shareholders, the death benefit is not subject to the corporate alternative minimum tax (AMT) or to claims of corporate creditors.

STOCK REDEMPTION AGREEMENT

When a business has many owners, a cross-purchase plan can be difficult to administer, since each owner buys insurance on the other owners. It would take 20 policies, for example, to fund a buy-sell agreement for five business owners. A cross-purchase plan also creates inequities because young, healthy owners may have to pay higher premiums to insure older owners. The stock redemption agreement is easier to administer because the business owns all of the policies, so only one policy is needed per owner. In addition, the corporation absorbs the differences in premium costs among shareholders. Conversely, the stock redemption agreement is not as advantageous for tax purposes. While the corporation does not have to recognize income from insurance proceeds, it must record the impact of the transaction on earnings. In addition, when an owner's shares are purchased by the business, the remaining shareholders do not get the benefit of a step-up in basis. As a result, when their shares are sold, taxable capital gains will be greater.

Practically any multi-owner business can benefit from a buy-sell agreement funded with life insurance. Before determining which agreement is best for your business, though, it may be best to consult with your financial and tax advisors.

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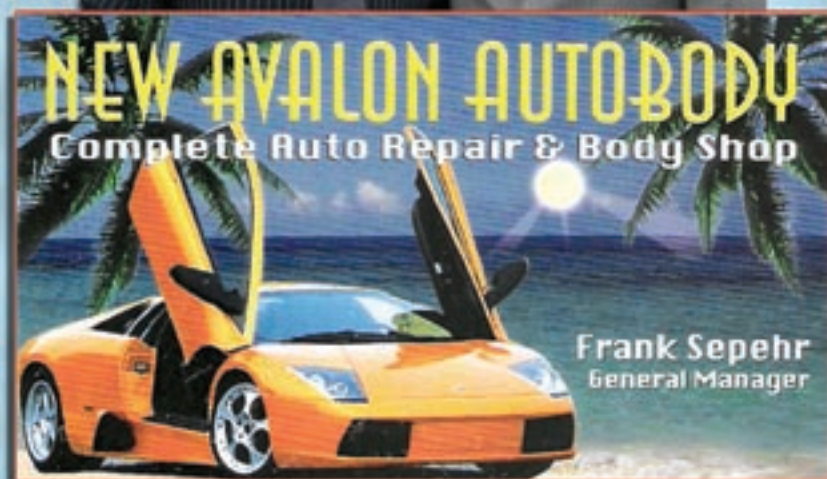
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FrankSepehr@yahoo.com

I Fariborz Sepehrnia have been studying theology and comparative religions in the past twenty five years I have studied the Old, New, and the final testaments in farsi, English and Arabic, I am well aquiented with the Torah, Gospel and the Quran, I have served in the board of directors of the Islamic center of south bay L.A.. I am involved with the Interfaith Alliance one nation Many Faith. On the last day of the Holy Month of Ramadan, 2006 I had the pleasure of meeting with Sheriff Lee Baca of the Los Angeles's county Sheriff Department in West L.A. at the Emon Cultural Center, the purpose of this meeting was an enter faith activity between Muslims, Christians, and Jews, Sheriff Lee Baca emphasized on some very important issues facing all of us in the faith community, such as united we stand, divided we fall, he said that interfaith activity has never been more important than now, we all should participate in our local interfaith communities with churches, Senegal's, and mosques. We all need to educate ourselves about each other, the bottom line is once we know much about each other we see that we all have more in common than what we all think, we should emphasis on our commonalities rather than our differences he said.

I Fariborz Sepehrnia have been an interfaith activist in my community since October 2001, I have had the pleasure of going to many Churches and Senegal's to deliver speeches to the youth with respect the the Great Religion of Islam, My Gole has been to establish a friendship and a good relationship within our communities Churches, Senegal's, and Mosques, I hope to build bridges of understanding between our comm unites and to defuse tentions and hatred toward each other, in fact I teach tolerance and Patience for one and other, and I believe in peace and prosperity insted of death and distruction. For example in some of my speeches I inform the Jewish people did you know that in our Holy Quran God mentioned the name of Moses More than Prophet Mohammad Himself, or I tell them in (Surah 2:62) God said - Those who believe in the Quran, and those who follow the Jewish Scriptures, and the Christians and the Sabians, any who believe in God and the Last Day and work righteousness shall have their reward. Another Surah 5:5 - This day all things good and pure are made lawful for you. The food of the People of the book is lawful for you, and yours is lawful for them.

It was Muslim Spain, the only land the Jews knew in nearly a thousand years of their dispersion, which made the genius of physician Moses Maimonides possible.

I do encourage every one to get involve in interfaith meetings and gathering, may God bless you all.

for more information how to get involved please email me

FrankSepehr@yahoo.com
or call me @ 310-350-1317
Fariborz Sepehrnia

continuing from previous issue

The Scottish ballad is different from the English ballad in many respects, and many believe that the Scottish ballad passed from Welsh and/or Gaelic to “Scots”, the variant of English spoken in the Lowlands (the Highlands were Gaelic speaking until very recently, and indeed there is a present a Gaelic revival in the Highlands; unfortunately the Welsh once spoken in the Lowlands seems to be irremediably lost, though Scots contains many Welsh words), bringing with it its rhyme and metre. As an anecdote, in a recent edition of the Bible in Scots, the Devil speaks English. Any good Scot knows that the Devil is a “Sassenach”. In Ireland and Scotland are still sung Gaelic ballads, called “Ossianic”, which deal with the heroes of the Irish epics and with more historical topics, such as the struggle of Irishmen and Scotsmen against the Vikings (called *Finn Ghail*, “blond strangers” or “pirates of *Lochlainn*, “Lochlainn” being Scandinavia). The metre varies in length, but generally forms four-line stanzas or quartets, which predominate in the Rig Veda. The rhyme schemes vary a great deal.

Frontier incursions being a staple of Spanish epics and romances from **The Seven Princes of Lara** to the frontier romances mentioned above, it is not difficult to see a Celtic substratum here as well. The resemblance between the Scottish ballad and the Spanish romance is obvious, so obvious that it is a current practice to translate Spanish romances to English using the metre of the Scottish ballad. Sir Walter Scott and Robert Southey among others have done this. It would appear that the Gaelic ballad and the Spanish romance have followed parallel lines of development. Warlike incursions are a principle theme of both the Irish and the Castilian epic. The Gaelic ballad and the Spanish romance both use themes derived from the epic, both deal with frontier incursions and in both the metre is similar. Only the Irish and the Castilian epics have frontier incursions as a principle theme. Neither the English ballad nor the French ballad nor the German epic-lyric deal with themes from their respective epic traditions: only the Celtic (Irish or Scottish) ballads and the Spanish romance do so. Also only the Scottish ballad (in Gaelic or Scots) and the Spanish romance have a special genre which deals with frontier incursions. The English ballad is an exception only in part, since it is of much less importance than the Scottish ballad, and the role of frontier incursions is much less.

Ergo, the evidence that the Spanish Celts had an epic tradition is conclusive, or nearly so. No one can deny with any basis in fact that the Spanish Celts passed at least a reflexion, a substratum, of their epic tradition to their descendants. If the evidence in favor of this supposition is not conclusive, the evidence against it is nil, and those who attempt to deny it have

a great deal to try to explain away. It would appear evident that the Spanish Celts had their “faith” or epic bards and their epic tradition. The possibility of a Celtic substratum in the Provençal, Gallego-Portuguese, Castilian and Hispano-Arabic lyric verse is an interesting topic, which I have treated in another place.

Certain Romanists, or specialists in the philology of the Romance languages, have said that nothing of the Celtic literary tradition in Spain could have survived the process of Romanization. Said a priori judgement is inadmissible; great though the destructive power of Imperial Rome may have been, it was not omnipotent. The survival of the Basque language or Euzkera proves this leaving no room for doubt. If a language has survived the centuries of Romanization, much easier would it have been for various poetic and literary elements to pass from Celtic to Vulgar Latin or

Romance during various centuries of bilingualism. A complete collection of the Celtic survivals in the the Peninsula would fill various thick tomes. The Celts of the Northern

Plateau and the Northwest resisted the Romans with afury and heroism almost incredible.

The great military genius of the Spanish Celts was the Lusitano Viriathus, whose

name in Celtic means “Torque Wearer”. The Lusitanos had been

reduced to desperate straits. By the treachery of Galba, 30,000

Lusitanos were killed or sold into slavery. But the Lusitanos were not finished. With

about 10,000 men Viriathus invaded Western Andalusia, and at Tribild, near

Ronda, killed 4,000 Romans. Viriathus repeated this success against Plau-

cius. The same fate overtook Claudius Unimanus and Nigidius. On one occa-

sion 300 Lusitanos defeated 1,000 Romans. Yet another

Roman general, Fabius Maximus, had no better luck. Servilianus was

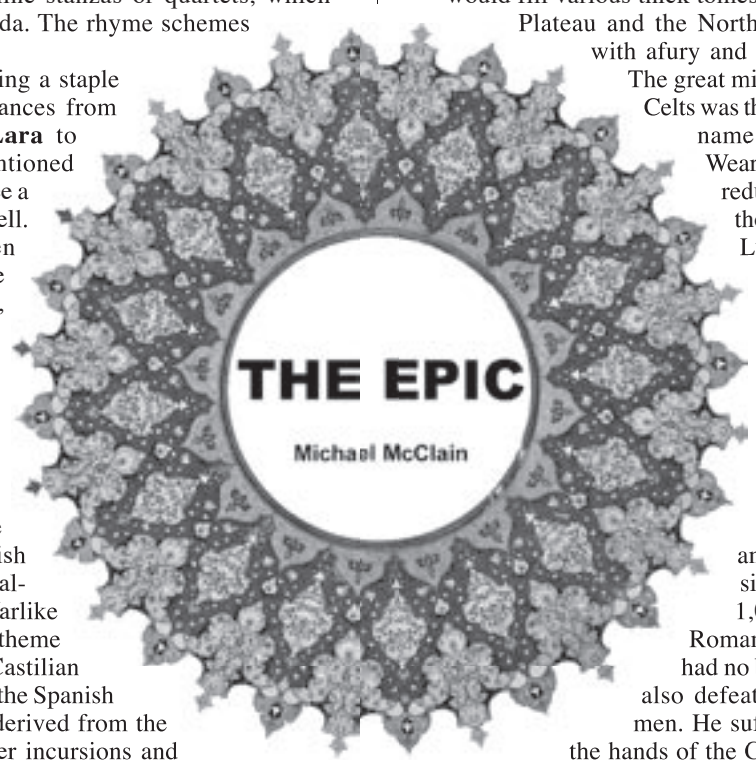
also defeated with the loss of 3,000 men. He suffered yet another defeat at

the hands of the Celtic tribes of Western Andalusia, no doubt inspired by Viriathus. For a time

it looked as though the Spanish Celts were going to drown the Romans in the Mediterranean.

But the Lusitanos were tired of war, and were willing to accept the Roman promises, in spite of the many examples of Roman perfidy. But Cepion, the new Roman consul, provoked a new war. Viriathus, accepting an offer to negotiate, was slain by treachery.

The genius of Viriathus lies in the fact that, unlike the other Celtic warriors of his time, who allowed themselves to be too easily starved out, Viriathus conducted a war of movement, of surprises and ambushes. These tactics would later be followed by such Celtic warriors as Red Hugh O’Donell and Owen Roe O’Neill in Ireland, William Wallace, Robert Bruce, Montrose and Rob Roy MacGregor in Scotland, and Cadoudal, great leader of the Chouans of Brittany.



No less fierce and brave than the Lusitanos were the *Celtiberians* (“Celts of the River”, of the Ebro and the Duero) of the Northern Plateau. The first serious campaign against the Celtiberians was that of Fulvius Nobilior, who moved against the Celtiberians of what is now the region of Soria. He fell into an ambush in which he lost 12,000 men, though Celtic losses were also heavy. In any case, Nobilior moved on to attack *Numancia*, but suffered another defeat, losing 4,000 more men. Nobilior thus lost half his army within a few days. The losses during the harsh Castilian winter were so heavy that the Romans withdrew. Claudius Marcellus agreed to a truce, which was maintained for 10 years. It was broken by Lucius Lucullus, who conducted a rather disastrous campaign in the Western Plateau.

Campaigns against Numancia by Metellus and Pompeius brought only more reverses to the Romans. Another attack against Numancia by Popilius Lenas brought the Romans yet another reverse. Then 20,000 Romans under Hostilius Mancinus were disastrously defeated by 4,000 Celtiberians. The Celts more and more began to laugh at the Romans as “the little men” because of their short stature and to joke about the Romans, saying that they were effeminate and homosexual and that their wives were unfaithful. So old is Spanish heroism and Spanish machismo. Not that I am disapproving: I am a *macho iberico* or *machista* and proud of it. *Viva el machismo!* Finally Publius Scipion Emilianus was sent to Spain. With an army of 60,000 men Scipion besieged Numancia, defended by 4,000 Celtiberians. The city resisted for 8 months, the defenders being reduced to cannibalism. Rather than live in slavery, many of them killed themselves. The final act of the Celtiberian wars, the campaigns of Sertorius, belongs rather to the history of the Roman Civil Wars. The Celtiberians, like the other Spanish Celts, were defeated not by the Romans but by their own disunity and lack of organization, the eternal weakness of the Celtic peoples.

The Cantabrians (Celts of the Coast) and the Astures (Celts of the High Mountains) of what is now Asturias, Santander and Western Vizcaya (Western Vizcaya was then Celtic rather than Basque) were no less heroic than the Celtiberians. It was proverbial among the Roman legionnaires that the most terrifying sound in the world was the Cantabrians playing their bagpipes and singing their war songs. The Emperor Augustus needed 6 legions and a fleet to subdue them. Asked to pay tribute, they replied: “Our ancestors left us iron to defend our freedom, not gold to buy it.” As among the Celtiberians some committed suicide, mothers killed their children and sons killed their fathers so that they would be freed from slavery to the Romans. Believing in reincarnation they hoped to be reborn as free men. It became a Roman proverb “more difficult than making a Cantabrian turn and run”. The Cantabrians who were sold as slaves in Gaul killed their masters, returned to Spain and continued the struggle. There were yet two more Cantabrian revolts, in 37-41 AD and 55-60 AD. It was the descendants of these fierce Cantabrians and Astures who defeated unzuza and his Moors at Covadonga, the Moors apparently reacting in the same manner as the Roman legionnaires to the bagpipes and war cries of the Cantabrians and Astures. In a television special about Santander, the program opened with the scene of a broken Roman column lying in the mud. Very appropriate for the land of the Cantabrians.

Who can doubt that these heroic Celtic peoples had their

own epic tradition? From these gallant Celtiberians and Cantabrians were descended the creators of the Castilian epic.

The Spanish Celts, united, would have drowned the Roman legions in the Mediterranean, as Viriathus very nearly did in any case. They were finally conquered, though after more than 200 years of struggle, because the Romans conquered them a tribe at a time. This is the eternal weakness of the Celts: extreme individualism, which leads to disunity and lack of discipline. All Celtic peoples are like the proverbial Irishman, for whom there are only two beings in the universe: himself and God.

The Romans were a great people in only two respects, as engineers and as lawyers. The Celts, unlike the Romans, knew how to make enamelware and *damasquinado*. The torpid Romans believed the Celtic enamelware was made of melted jewels, and were absolutely unable to fathom how the Celts made *damasquinado*.

The honor, chivalry and rectitude of the Celts were as proverbial as the perfidy, lechery and perversions of the Romans. The piety of the Celtic peoples is proverbial even today, while the Romans (very modern, very secular humanist, true precursors of the “Enlightenment”, the Romans), really worshipped nothing but money and power. Research is bringing the greatness and originality of the Celts in the fields of art, literature, music and mysticism more and more into sharp relief, while in the fields of art and literature the Romans were unable to achieve more than poor imitations of Greek models. Early Christian Ireland is an excellent example of the civilization which the Continental Celtic peoples were at the point of achieving at the time of the Roman Conquest. The world might well be poorer in engineering and political theory, but would have had a much richer artistic, literary and spiritual heritage if the greater part of the Celtic peoples had not been conquered by the Romans. The cause for which the Spanish Celts fought with such stubbornness and suicidal bravery was a great and noble one.

In part because of the fierce resistance of the Celtic peoples of those parts, the Romanization of the Northern Plateau and the Northwest was very late and superficial. Some have suggested the existence of an Asturian epic tradition based on selections from Asturian chronicles which appear to be taken from lost chansons de geste. In the translation to Latin, the metre and rhyme were lost. Another proof of the existence of an Asturian epic tradition are the legends of Bernardo del Carpio, which survive in various romances, both in Castilian and in Asturian “Bable”. Some have suggested that parts of the enormous novel **Amadis of Gaul** proceed from a lost Gallego epic. It would certainly be no surprise if Asturias and Galicia once had an epic tradition, since, like Old Castile, they are ancient Celtic lands in which the Romanization was late and superficial. Studies of the legends and romances of Asturias and Galicia might reveal other fragments of lost epic cycles.

In the area which includes Burgos and Lara de los Infantes, the homeland of the Castilian epic in the strictest and most exact sense of the word, were fabricated funeral stelae of the purest Celtic type, which have abundant parallels in the whole Celtic world, whose use is exactly the same as that of the sculptures which crowned the kurgans or burial mounds of Scythian chiefs. The manufacture of said stelae ceased, not because of Romanization, since the manufacture continued during almost the whole of the Roman period, but because said stelae had too many pagan resonances to be used by Christians (124). In other



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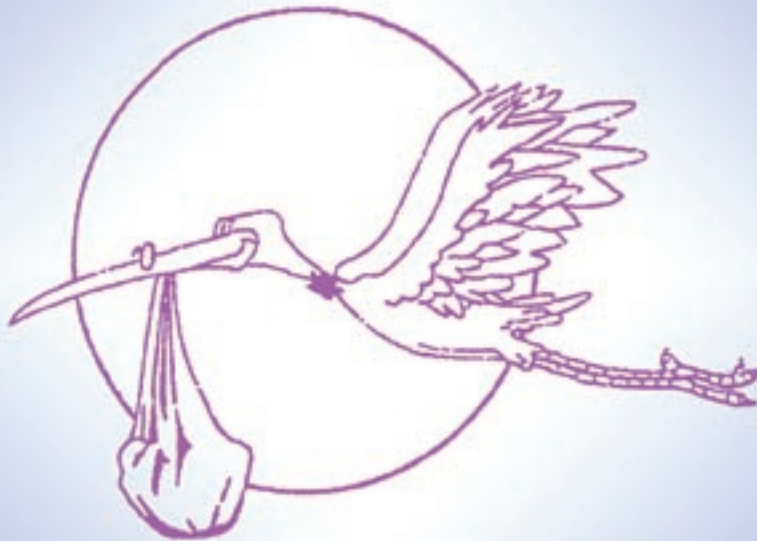
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words, said manufacture ceased because of Christianization, not because of Romanization. The use of said stelae in the area Burgos-Lara de los Infantes until a quite late date is very important, among other reasons because it would appear to show that Celtic Paganism or Druidism remained the dominant religion in the area until Christianization. The same also applies to the area of Leon. In the Museum of San Marcos in Leon there is a large collection of stelae of the Roman period decorated with purely Celtic themes. In the same museum I saw two pair of "Maragato" castanets of the 19th Century decorated with Celtic themes. The presence of Celtic themes in Visigothic art and architecture in Castile and Leon is also proof of the persistence of the Celtic heritage in the area of the Northern Plateau. Purely Celtic themes, such as the "rope" and the "turning wheel" appear particularly in Visigothic pieces in the Provincial Museum of Burgos and in the Visigothic churches of Quintanilla de las Vinas (near Burgos) and San Pedro de la Nave (near Zamora). This in addition to themes, such as the *trefoil* or "fleur de lis" which may be of either Celtic or Iranian origin.

As Constantino Cabal has shown, in Galicia and Asturias, Pagan Celtic beliefs survive until today, including reincarnation and the names of certain gods, such as Lug. This indicates that the "official" Roman Paganism never made much of an impact in the Northwest. It is not easy to conceive of a follower of the official Roman paganism or of "Late Classical" Paganism in the style of Julian the Apostate would continue using Druidic burial practices or following such Celtic beliefs as reincarnation, gods or rivers and springs (the rivers "Deva") and the god Lug. All this is of great importance, because, as Georges Dumezil has shown, every religion which merits the name has its system of values, its theology, its spirit or "ideology" (not in the political sense, of course) as well as its rites and external manifestations.

Therefore, the properly Roman values were never able to take the place of the ancient Celtic values in the Northwest of the Peninsula, including the areas which later became the cradle of the Castilian epic. There are some things which the Roman legions were unable to conquer. Claudio Sanchea-Albornoz very strongly insists in the fact that the Cantabrians and the Astures conserved their original character very little affected by Romanization. Fray Justo Perez de Urbel says that even in the time of the Visigothic king Leovigild the Cantabrians maintained their ancient customs, traditions and even language, and that in 825 AD, in the time of Emir Abd ar-Rahman II of Cordoba, a battle was fought at a place that the Muslims called "Mountain of the Fire-Worshippers", or, more literally, "Mountain of the Magi". Said place is now impossible to identify, but must have been somewhere in what is now the Northern part of the province of Burgos or the Southern part of the province of Santander. The name appears to indicate that there the Muslims witnessed a survival of Celtic Paganism (and **not** the Night of St. John, which is the 22nd of June, and with which the Muslims were familiar in Andalusia; the incursion and battle took place in August) such as that which existed in the Monastery of St. Bridget in Kildare, Ireland. Fray Justo Perez de Urbel seems to be inclined toward this opinion. In another place the same author affirms the preponderance of the Cantabrian element among the repopulators of that part of Castile which lies between the Cantabrian mountains and the Duero.

to be continued

About Poetry

by: Abdolhossein Kafai

*POETRY is powerful beautiful words
composed in a sensational way.
It is a noble play in which the Lords of Creativity
with harmonious words masterfully play.
POETRY is an artistic display,
a golden tray on which
the diamonds of intellect are carried away.
POETRY is the crown of prose,
a lovely rose inside which our sentiments repose.
POETRY is the dance of the words
inside the ballroom of reflection.
POETRY is about communication and connection.
POETRY is inspiration, a nice painting from the
gallery of imagination.
POETRY is imagery,
the source of imagery is creativity,
the source of creativity is talent,
poetry is talent in action.
POETRY is friend of peace and construction,
enemy of war and destruction.
POETRY has the character of spring showers,
it comes suddenly with fresh flowers.
POETRY is a heavenly light,
it is the juice of insight, the harvest of the bright,
a flight to the land of dream and delight.
POETRY is the fire of love, the flame of adoration,
the pain of separation, the union elation.
POETRY is the window of liberty inside
the prison of loneliness.
POETRY is the wine of happiness.
POETRY is love of homeland,
and carrying in exile the heavy luggage of humili-
ation with a broken hand.
POETRY is the rain of blessing over the thirsty
desert of sorrow,
POETRY is a shelter, it is also the poet's arrow.
Poetry is the melody of heart, the perfume of soul,
the mirror of mind.
POETRY to injustice is not blind.
POETRY is the loudspeaker of freedom,
the voice of the voiceless, a costly social dress.*

*Beauty is the essence of good poetry
which silently yet powerfully touches our heart.
Good poetry is a jewel, a precious piece of art.
Pure poetry is a fascinating rainbow
over the gate of times.
It is the gong of beauty which in the tower of hu-
manity forever chimes.*



Interview with
DR. HOSSEIN ESLAMBOLCHI
Entrepreneur & High-Tech Advisor

Saeed Manii

Persian Heritage magazine is grateful to Mr. Saeed Manii for organizing this wonderful interview about an extraordinary gentleman Dr. Hossein Eslambolchi. We believe that it is important to recognize and acknowledge Mr. Saeed Manii's commitment and dedication to the preservation of Persian culture.

Mr. Saeed Manii had the distinguished opportunity to introduce Dr.

Eslambolchi at a recent event. The audience was mesmerized by the long list of accomplishments of Mr. Eslambolchi in the fields of education, leadership, business and technology.

Prior to Mr. Eslambolchi's current position as CEO of DIVVIO, he served as the Chief Technology and Chief Information officer and as the President of Global Network Technology Services at AT&T. He had end-to-end responsibili-

ties for implementing the company's technology and operational vision of the 21st century. As a leader, he has had the opportunity to lead some of the best scientists and engineers in the world to help transform the legacy voice and data networks into a converged IP network. He has managed over a \$21 billion dollar budget and staff of 12,000 at AT&T.

Much has been said in the press about Mr. Eslambolchi. *The New York Times* referred to him as "the technological strategist behind AT&T's ambitious turnaround plan to become a data transmission company, selling an array of software products like a network security system"... and *Business Week* recently stated "Hossein is extremely brilliant and very aggressive especially compared to past presidents of AT&T Labs.

Mr. Eslambolchi, however, is a man who is more than a genius in technology, his accomplishments in management proved him to be someone with the ability to figure out a smarter ways of doing things and doing them well! He is a man of his word and committed to making this world, a better place to live.

Dr. Eslambolchi holds over 1000 worldwide patents issued, pending and in preparation- and was given the distinguished "Inventor of the Year" award by the New Jersey Inventors Hall of Fame in 2001, that matched only with Edison and Einstein.

He is a gentle giant known with a global reputation in his industry. He is a proud Iranian-American and a true friend in time of need and despair. And, he is a humanitarian. During the Bam earthquake, he was in the forefront of fund-raising efforts with various corporations and organizations. He quickly rose to the top levels in his field after completing his education at the University of California, but his hunger to learn, produce and explore the unknown has never waned.

It is now our delightful opportunity to embellish your knowledge of Mr. Hossein Eslambolchi in his own words. He is a man the world is fortunate to have leading the way to the future.

Can you please tell us about your childhood including your education?

I was born in Tehran (1336) and received my diploma from *Iran Farda* high school. Though I received a top grade in Iran's *Konkour* (Iran's national scholarship test) I opted to move to the U.S. to continue my education in engineering.

My parents live in Iran and have always supported me in every aspect of life. I view them as crown jewel and I am blessed to have them in my life. I also have 2 brothers.

When did you become interested in what is now your career? Were there any obstacles you encountered during the pursuit of your goals?

When I was a kid, I always tried to solve problems. I could think and visualize things in my mind. It was easy for me to solve problems but I was not able to get anyone's attention. Some of my ideas were too futuristic. There were obstacles in achieving my position in AT&T. Clearly, being from a country which has less respect now than 30 years ago, made it tougher. I never ever backed down from the challenge and always did more to be able to positively impact business, human and social life.

I believe the time you were embarking on your journey to the top paralleled the hostage taking crisis, did this event have any impact, positive or negative, on your progress?

That event changed the course of history on how we as Iranians are perceived across the globe. We were very respected before the hostage taking and yes this event made my journey more difficult.

When and how did you begin your career with AT&T?

While getting my PH.D, my research was picked up by AT&T Bell Labs. They were recruiting at the University of California. I got interviewed and realized that my dreams to be an innovator could flourish at Bell Labs. Also the environment was conducive for me to do my research in technology work.



What was your role, if you can disclose it, in the negotiations and takeovers?

I was AT&T Chief Transformation Officer in charge of making AT&T an IP based company. I had the responsibility for laying out the foundation of how the two companies could better drive customer service with low cost to consumers and business customers. I was also involved with the design, development and engineering of their global network.

When and why did you leave AT&T?

I left AT&T right after the SBC merger in January 2006.

You are about to introduce a new product to the public. Please explain its purpose and when it will be available to the public?

The product is Divvio. Rich new media is emerging on the web every day. Publishers (e.g. ABC, NPR) are putting content online, and these video streams, podcasts and other formats are beginning to appeal to the mainstream consumers. At the same time, YouTube and other user generated content sites are widely popular. Despite this growth, it is still challenging for consumers to find the content that interests them. Audio and video media is scattered across multiple formats and languages, as well as thousands of web sites, podcasters and internet radio stations.

Users are required to invest significant time to find what they really want.

Divvio will solve this problem. It provides the consumers with the tools to discover and personalize the delivery of content, across formats and sources. The Divvio concept is a web-based service that indexes online media and uses adaptive intelligence technology to deliver personalized channels of audio and video content to consumers. Divvio's users will be able to quickly find audio and video media that interests them, organize it into channels and stream it. Also, users can share content they find with friends and push it to the mobile and portable devices they own. The service is different from other available web TV and audio products. First, Divvio is indexing content from all over the web, providing users with a wide array of media to enjoy. Also, existing services require users to know what they are looking for in advance of their search. Users must click through websites or rely on channels created by RSS feeds. Divvio's technologies will leverage friends, past usage behavior and personal preferences to deliver the content users are really interested in.

In reading your biography I discovered that you have a large number of successful patents, how many to date and can you discuss those you consider to be most important to you and to the general public?

Clearly, trying to select few from hundreds of patents is a tough task but there are few notable ones:

A. FASTAR (Fast Automated Restoration) – System that can automatically route telephone and data in the event of a major cable cut in US. The process used to take 15 hours to repair the fiber optic cable but with FASTAR, we were able to restore in less than 2 seconds, all in real time, thus ensuring no calls will ever be dropped on wireline communications.

B. Internet Security – Several of patents are around protecting businesses and consumer against hacking or viruses across the globe, though this is a never ending problem but my mathematical algorithms were able to predict nature of attacks and timing few days in advance.

C. Internet Reliability – This is the infrastructure being used across the globe for people to be able to use Internet on daily basis on all kind of applications includ-

ing e-commerce and other business applications. I invented capabilities in which today's internet is being run with high reliability for both software and hardware. This particular set of innovation caused for AT&T to nominate me to received US president Science and Technology Medal which will be awarded in 2007.

You also have written a book can you tell us about it?

My Book (2020 Vision) examines in depth how new and emerging technologies such as services over IP (Internet Protocol), radio frequency identification, distributed computing, sensor networks, and grid computing can be applied to help today's "new model" CIO drive results to the top and bottom lines of his or her enterprise – and to ensure the success of the enterprise in the 21st century. In essence, it offers a technology vision for 2020.

Why a 15-year technology vision? First, with deep thought and with some degree of accuracy, a vision for the year 2020 is possible to articulate. Second, if I go back to 1990, 15 years before writing this book, cellular technology was in its infancy; PCs were just starting to penetrate deeply into the home; hardly anyone had heard of the Internet, and almost no one used instant messaging or e-mail. Yet, all of those technologies were in early deployment or on the horizon, and were known to the technical community. The interconnection, the networking, of these technologies and many new technologies will be the driving technological force over the next 15 years; it is this convergence that motivated me to write this book. I want to provide a technological road map and imagine a world that moves us from 2005 to 2020, describing what the future will look like and the technologies that will get us there.

As we explore convergence, we will see how these technologies layer, one on top of the other, to bring us to the converged world, starting from current, real-life technologies, and building to the future. Finally, we will look at how CIOs can work to make our converged future desirable and ethically responsible.

I want to inspire people to embark on their own transformations. I want people to think deeply and strategically about convergence, about its impact on their business and the world around us. I want to give people a context and a way to frame change, so it seems less

daunting. I want you to see what's coming so you can adapt to these accelerating changes by adding intelligence to their network technologies and making them responsive to the call of new generations. If your company becomes successful through the application of these ideas, not only will we and the enterprises benefit but, and perhaps even more importantly, so will consumers and society as a whole.

In the end, this book is about the future, how to shape it, and how it will affect business. In addition, I want to offer the reader something else. I want to leverage my experience as a technologist and as an executive to help you understand more than what's coming next. I want people to know how we're going to get there, and how we can position ourselves smartly along the way.

After the Katrina disaster you were called to testify in the US Senate on the disaster and render your expertise in New Orleans, please explain your role.

My main role was to instruct the U.S. government on what has to be done to prevent another Katrina. I called on the FCC to require every communications provider to adopt crisis management plans. I told them that AT&T has had a crisis management plan in place for several years and has invested \$350 million on 160 emergency vehicles containing repair equipment that it has stationed throughout the U.S. for any network disaster, and in fact AT&T was responsible for accomplishing and completing 97.9% of the calls made, and the other companies the remaining percent.

Like the way the U.S. responded to the Y2K problem, there needs to be mandate by the FCC for crisis manage-

ment. It wasn't clear to me whether a lot of crisis management [by private carriers] was done here [with Katrina]. We cannot afford to have another of these disasters.

A related improvement would be a coordinated information delivery system that provides updated information about disaster response tactics. In large-scale disasters such as Katrina, communications systems that can be quickly dispatched are needed to help responders communicate

In your opinion what does it take to be a successful and productive CEO?

Good leadership! In my opinion, leadership is about having a good heart and being guided by four main principles: Integrity, Honesty, Trust and most importantly a Great and Humble heart.

Those CEOs who exhibit these types of leadership characteristics will succeed in the 21st century.

How do you spend your spare time, your hobbies and interests?

I play soccer every Saturday, and do a great deal of reading. I have also stated learning the *Setar* which I enjoy and, I listen to Persian classical music.

Your greatest and most disappointing moment?

My most disappointing moment was when my district manager at AT&T told me that I will never be promoted in the company because I ask too many questions. I ask questions not to challenge but to understand. My greatest moment was when I was able to have the chairman of AT&T believe in me and allow me to transform AT&T into a global and seamless virtual company. I also say that getting support from my parents since day one and the sacrifices they made in bringing me up is a great moment that can not be replaced by any other moment in my life.

What is your opinion of education in general and the future of education in America in contrast to other parts of the world?

Let me first give you a bit of history of what has happened since 1980s.



If you really look, say back about 20 years ago to the early 1980, it was a very critical period in high-techs time, because it was strong competitive threat from Japan. And if you went back to that time frame, and looked at most of the learned academicians around the U.S., those folks from Harvard Business School, who have the ability to forecast just about anything, they basically said manufacturing in the United States is dead. Japan knows how to do it. Japan will do the manufacturing for the world. There's no sense even trying. Run and hide and see what other thing you can do to get out of the manufacturing industry.

And that was a threat from Japan, a country about half the size of the United States, a country with about the same standard of living of the United States, same wage rates. And I think the United States responded relatively well to that threat. The semiconductor industry, which was under attack at that time is still centered, the majority of it is here in the United States. Computer industry, which was under threat at that time, is still centered here in the United States, both from hardware and software standpoint. High tech leadership, I think, around the world is still centered here in the United States.

So, we were able to beat back that threat, just because the United States is a very flexible – social and economic structure. It can rapidly move resources; rapidly move capital from areas of low return to areas of high return. It can rapidly restructure the corporate environment to be competitive. And we did a great job, I think, competing with the Japanese at that time. Ostensibly, the competition at that time was for jobs. It was for architectural leadership. I think it was perhaps not noticed that, neither country really won the manufacturing jobs war. The jobs went to places like Taiwan. The jobs went to places like Mexico. Lower and lower cost manufacturing sites.

And when you went into the 1990's, in fact, architectural leadership still stayed in the United States, but manufacturing as a proportion of the U.S. workforce had declined significantly. It didn't decline in Japan, because Japan made it an attempt to hold on to that from a protectionist standpoint. And in fact, in the early 1990's, perhaps partly because of this, entered into a decade of stagnation, if you will, or deflation, when in fact their workforce was no longer competitive, their wage rates we're competitive, and their products weren't

competitive to give their companies a decent return on investment.

If you fast-forward from that interesting time, when the U.S. was under challenge to today, I think you see a very very different period that's facing us. It is period of education and innovation. It used to be competition with Japan, and maybe competition with Germany. Countries of smaller population than the U.S., roughly equivalent wage rates. The future is far from that. And if you look at wasn't happened in the last few years, there are some pretty dramatic events that have occurred.

We've had a few countries enter the world's economic structure who were not there before. Countries like Russia and the other former Soviet Union countries. Countries like China. Countries like India. Those several countries that I've mentioned have a combined population of two and a half billion people. If you want to get an idea of what two and a half billion people can do to the world's economic infrastructure, and those countries have relatively rich educational heritages – For example, China graduates about four times the number of engineers the United States, India graduates way more IT professionals than the United States. Russia has a strong educational heritage, and there's an immense number of Ph.D.s in the sciences and engineering in Russia.

If you want an idea of what two and a half billion people can do, you can look around the world and see what countries like Taiwan and South Korea have accomplished in the last decade or so. Taiwan now produces about half, or over half, of all the computer components that are consumed around the world today. They've had a major impact on the high tech industry. They have a population less than 25 million people. Less than one percent of that two and a half billion.

South Korea has a population less than 50 million people. South Korea has had immense impact in the electronics and consumer electronics field. So, I'd look at this challenge that we're facing today as a country and I look at these billions of people who have entered the workforce. And these billions of people not only have rich educational backgrounds, and – by the way, you can discount 90 percent of them as uneducated farmers. That still leaves 250 million, which is larger than the entire U.S. workforce. They have a rich educational heritage,

and they work for about 20 percent of what we work for.

And then, you ask yourself, well, okay, what can we do to compete now? We're able to compete with Japan, even up, get our manufacturing, ship and order, maintain architectural leadership, maintain the – position as the preeminent economic project in the world. What do we do now when these two and a half billion people want to come and take every job that we have in the United States and move it into their national sovereignty?

I think there are three thing or four things the U.S. can do. One is clearly innovation. The sort of thing you are honoring me tonight. And innovation comes from the government and industry setting an environment to make innovation possibility.

In my mind, education is number 1 facing US. The national standard of living in any country is directly proportional to the average education level of the citizens of that country. The U.S. has the best university system in the world, and the best post-graduate system in the world, and it has one of the worst K-12 education systems in the world.

And if I conclude that the average standard of living in the United States will be related to the average education level in the United States, and because a whole lot of people in the United States don't go to college, then I have to worry about the K-12 education system, which does not compare well to any of its international counterparts, we have a major job in fact in upgrading the K-12 education system to be competitive going forward.

Have you ever been and/or do you have an interest in space programs?

I love stars and have a big telescope in my living room. I love to visit space. One day I would like to see how we may be able to use it to solve the problems facing human kind.

Is there any message that you would like to give the second and third generation of Iranian s throughout the world? Without question you are a role model.

Never give up on your dreams, always believe in yourself, create a balance in life and work and use positive energy in all you do every day.

BAM 6.6, THE MOVIE

Interview of independent filmmaker JAHANGIR GOLESTAN-PARAST

BY: BRIAN H. APPLETON

PART ONE

taken from: payvand.com, Dec. 2006



When were you born and where?

April 4, 1951 Esfahan, Iran.

Tell me about your family and your early childhood!

I was raised in a very loving environment, very physically affectionate with incredible love and friendship. I have three sisters and five brothers. My father had two wives and two families, one in Tehran and one in Esfahan. My stepmother had two boys and three girls. I used to hate my stepbrothers but interestingly enough the moment my father died, we all became close friends, even the two wives. We have gotten to be so close over the years that we consider ourselves all one family. It had been a secret from us and when my mother originally found out she was really quite distraught. I learned of this from my stepmother after my mother died. The first two years it was secret but by the time I was ten my dad took me to Tehran and we stayed at my stepmother's house overnight. I was not completely comfortable with them at that time, but they were very hospitable. After my father passed away, they moved to Esfahan. We became very close after that. I even remember begging my stepbrothers to forgive me for ever hating them. I am not ashamed of my father.

You know, I think it is natural for a child to feel threatened by a potential rival for his father's affection and life support. Let's talk about polygamy for a minute: Do you really think it is possible for a man to love two women equally and treat them equally as is purportedly required by Islam? Also I wonder if societies in which polygamy existed in the past are places where few men could afford to get married and so when a man was

rich enough to marry, he could afford to support more than one family. Perhaps polygamy is a bi-product of poverty. A woman saw marriage as a way of escaping poverty even if her husband had more than one wife.

Perhaps you are right. I must tell you however that I do not believe in polygamy or cheating on one's spouse or Sigheh and I don't believe in divorce either. I am an advocate of women's rights.

You know now that I think of it, arranged marriages, dowry, sigheh, these practices are more common in regions of the world where historically there has been great poverty and less economic freedom and mobility. That also explains why divorce is the one thing we have more of here in the USA than arranged marriages, dowries or mistresses because more people can afford to divorce here.

As a salesman my philosophy is never to give up. A marriage is a lifetime commitment and it requires constant maintenance. I married an American woman and there were many cultural differences that had to be gulfed and we really had to talk and communicate quite well in order for our marriage to survive. We overcame our differences by open communication and we continue to be happily married. It really depends on how much you want to succeed in your marriage and there is no way that the children don't get hurt in a divorce. As far as polygamy goes, I do not believe in it. I never really had a chance to talk to my father about his motivations. I would like to say that my philosophy of life is that a person should always seek out the good and the positive rather than pursue or focus on the negative. The more one focuses on the good the more good will come to them and visa versa.

I agree with that philosophy. A culture, an individual has the capacity for good and the capacity for evil and either can be cultivated. So much of what develops is a result of a mental attitude. It was Zarathustra who said that evil was the creation of man's mind not of God's. And it was Hafez who spoke about how a person can never out distance his own evil; by day his mind was pure and by night it was wicked and erotic; the evil is there like a shadow, sometimes the harder you try to deny it, the harder it strikes back like the sex scandals of the catholic priests. One thing is for certain and that is the complexity of human nature. Nothing is black and white. The ancient Greek heroes always had a tragic flaw, which made them human. Even the legendary Hercules would get drunk on occasion and kill innocent people and then spend years of remorse and sacrifice trying to atone as in the story of "The Labors of Hercules." A contemporary psychologist whose name escapes me at the moment has said that we love people for their flaws.

True... well we all really admired my father. He was very well known in Esfahan and Iran because of his café. Famous people and generals, businessmen and workers would all come to this gathering place and listen to the Rubaiyat by the story teller who worked the café and smoke Gheyloon and drink tea and chai tork. Often when we would see a beggar in the street my father would encourage me to go over and take his hand and invite

him to come through the front door of our café where he would give him a free meal and some money. He was a very generous man. All the workers and customers patronized the teahouse for 30 years and were very loyal to him. When he passed away, I was very upset and I did not want to stay in the house where he had died of heart attack any longer. Eventually we sold that house.

Tell me about Esfahan in those days.

A French friend recently asked me, now that I am 55 and have traveled the world, if I had to do it again where would I like to be born and with which citizenship. Without any doubt or hesitation I said Esfahan. “Esfahan is half the world.” Esfahan is the mirror of the world, Nakhsh-e Jahan Park... I still feel like it’s the most fascinating city in the world. The game of polo was invented in the Meydan-e-Imam.



It was so beautiful. The 33 arched bridge, we would picnic by every weekend, Si-o-se-Pol and Pol-e-Khaju... the history there is amazing. The beauty of Masjed Jomeh is incredible. When I went there for prayer as a child with my mom I sat on the women’s side with her and when I went with my dad, I sat on the men’s side.

What are some of your early childhood memories?

My early memories are going to the mosque with my mom. She was quite religious and also illiterate. She used to have to sign papers with her thumbprint. I sometimes didn’t want to go to the mosque but I understood what she was trying to do. She was trying to instill in me, a sense of morality. Another early memory was going to the bazaar. I didn’t like the bazaar much because it was kind of dark and decrepit. However I especially liked

going to my dad’s cafe on Chahar Bagh Avenue. It was a very traditional teahouse. It was called “Ali Anjili Café” (Ali’s fig café). I even found a reference to it in the British Encyclopedia once when I was in London. It was noted there as being one of the oldest and most traditional tea houses in Iran. I hated the nickname “Ali’s Fig Café” when I was a boy. Ali had owned it 30 years.

When my father died, my brother Mohammad, educated in computer programming at Thames Polytechnic London, changed the name to “1001 Nights Caravanserai.” He spent two years renovating it...totally modernized it... by day it was a tea house and a night club by night and it was always packed with foreigners.

I was very close to Manucher, my brother who was two years my elder. We would go camping every week during the summer. Esfahan was a very conservative town. At age 12, I had a bit of a crush on a catholic girl but it never went anywhere because there was just too much social pressure against dating. We children were happy and really didn’t care about dating yet anyway. We went to movies all the time. That was our big entertainment as kids, outdoor movie theatres and there was Cinema Maiyak near my father’s café. My father owned an inn called Mosafer Khune-ye-Golestan. My brother and I would jump from the roof of our hotel onto the roof of the theatre where we could watch for free, undetected by the owners and sometimes we brought our friends. We liked Gul-yechespm, who was a one eyed giant the best or Hercules movies.

Sometimes in the theater when we were preschool kids who couldn’t read yet, I was only 5, we would sit next to an older person who would read out loud the Persian subtitles. My father had a beautiful rose garden at the hotel. He was very fond of gardening. He also built a Zur-khane and he and my brother used the medicine clubs. Our Golestan family had a good and solid reputation around town. My father was very well respected and so nobody messed with us. People would often turn to us for help.

Mohammed was very strong physically and he did a lot to promote wrestling in Esfahan. He loved stage acting.

He would do impersonations of Charlie Chaplin and Marlon Brando at garden parties. He did Yule Brenner impersonations. In fact Yule Brenner came to Esfahan for a movie shoot one time and my brother gave him a personal tour of all the sites including the Shah Abbas Hotel, etc.

It’s funny how the Iranians loved American actors in those days. I knew a Persian actor by the name of Manucher Naderi, who used to do John Wayne impersonations, when I lived there in the 1970’s. Can you imagine?

Oh, how funny. I would have loved to have seen that!

When did you decide you wanted to be a filmmaker?

I wanted to be a moviemaker from the time I was 15. There was a movie called “Dar Khamale-khoobsardi: (Truman Capote’s “In Cold Blood”) which made a big impression on me. The antagonist was very cool and unemotional. Even when they were going to hang him he was chewing gum indifferently. This made a big impression on me compared to the unbridled emotional expression exhibited by my culture. The fact that this condemned man chose to enjoy his last moments of life chewing gum rather than despairing gave me a life lesson; only the moment is real as it could always be your last and this inspired my career path. It was at that time that I decided I wanted to become a filmmaker and I went to live in London with my brother Mohammad who had already been there 5 years. I needed A levels and O levels to get into film school, but I was not able to get them and so I never ended up studying film. I ended up working in a restaurant after my brother returned to Iran. I went from bus boy to manager and ended up making a career out of food and beverage services for the next several decades.

What happened next?

I moved to Paris with my French fiancé “Rose.” I went to a hotel school and studied culinary arts. I lived my life between Iran and France for the next ten years but after the revolution I stayed in France. Eventually I went to the USA. I took several courses on filmmaking at UCLA. I made my first film, which was a travelogue about Esfahan in 1997. It was

very well received in the Iranian market as one of the most unbiased and non-political films since the revolution. It is a very detailed film and very educational. It took me 8 months to make this film.

What was your motivation for making this film?

Whenever I would go home to Esfahan, I would take a camcorder with me and film things to show my friends and family back in the USA. They were so enthusiastic about these clips and so interested in the aspects of Persian culture, I captured on film, which they were totally unaware of, that they encouraged me to make a travelogue.

Seeing as how I had always wanted to be a filmmaker, I decided to do it. I haven't any source of funding other than my own savings to make films. However it is my passion for the subject matter that drives me to do it. In the forefront of my mind is peace; I am committed to improving the understanding of Persian culture in the West and improving relations between our cultures.

I share that goal with you, which I strive for with my writing.

A few years later, I made another travelogue: "Iran, A Video Journey." That was three years ago. It was about Tehran and about Abianeh, a village near Kashan. It is very traditional and people still wear dress from two or three hundred years ago there. The film also had more about Esfahan. I had to revisit Esfahan in this film because it remains the most fascinating city in Iran to me. This film never really got marketed properly here and has sat on the shelf.

I came to a point in my career where I had to decide between spending my limited resources on a four-year filmmaking degree from UCLA or putting the money towards my next film about Bam. I decided that although the schooling could give me techniques, it could not replace the passion that I had which drove me to make the film "Bam 6.6"

Although the devastating tragedy of the earthquake seemed like a grim subject to make a film about, it really served as a door opening for the American public to see into Persian culture, which has been so much maligned in the past several decades since the revolution by politicians and the propaganda media machines on both sides. I cannot begin to express how much love I

feel for Tobb Dell' Oro and his family for their passion and love for Iran. If he were alive today, I would kiss his feet.

His family and also Adele Freedman and her family really did not have to submit to interviews and this filming, which could have been potentially very painful for them to revisit this experience in their lives due to the losses that they personally had sustained from the earthquake. But they agreed to share their experiences of Iran because they shared my mission of peace.

Tobb and Adele went to Iran and to Bam on a mission of love and discovery and in fact Tobb proposed marriage to Adele in Bam. Instead they met death and destruction. However just as a child is born from its mother's pain so was something born from all this misery and devastation and that something was the opportunity created by the stage set by the earthquake for humanity to show the very best qualities that it has to offer. There were many people who pleased God in the aftermath of this disaster with their acts of kindness and generosity and self-sacrifice, which transcended all ethnic, religious and political barriers.

I was determined to comprehensively portray the best of Persian culture. It seems that every filmmaker, up until this film, has focused on one particular aspect or point of their interest without looking at the big picture as a whole. Some filmmakers have focused on women's issues or the plight of a particular ethnic group, but everyone in this film helped to create it and portray the true Iranian culture, the essence of its generosity, hospitality, caring and passion for their fellow human beings. This can be seen in the caring of the tour guide Farzaneh Khatami, who never left Adele's side during the entire ordeal.

The other side of this coin is that there were so many Americans who also believed in my goal starting with the Dell' Oro's and the Freedman and including Bill Woolery, who edited this film.

I have to tell you that getting a film to market is a tough business. Two editors ripped me off and I ended up in a court battle. I had no more money after that and Bill Woolery, out of the blue came along

and offered to make a trailer pro bono if he liked it and after that when I got some funding again, he would edit it. He loved the film and he also loved the message and decided to take it on.

I know that one of the things, which impressed me when I saw the screening of your film at the Persian Student Association of UCLA was the resiliency of the children of Bam, many of whom were orphaned by the earthquake. I think that children are the wellspring of hope for humanity with their resilience in the face of disaster.

After the screening at UCLA, my nephew, Mehdi Golestan-Parast, who is a commercial real estate agent, suggested that I donate 10 to 15% to the orphans of Bam of whatever profits I realize from this film and God would reward me. In fact I



intend to do this.

Another person, Jila Kashef, who appears in my film, gave me most of my footage of the children of Bam. I am very grateful for her dedication to my movie and to the children of Bam. Ms. Kashef has helped children all over the world but the tragedy of Bam particularly caught her focus. She did an incredible amount of work to help the children of Bam. She raised funds for them internationally. She took leave from her employment at Sony Pictures Entertainment in L.A. to spend more time working with the children. I heard about her through the OCPC (Orange County Persian Community) magazine. NIPOC (Network of Iranian /American Professionals of Orange County) also told me about her and her efforts for the orphans of Bam.

to be continued

A HERO HOSTS: ADRIAN PASDAR

Darius Kadivar
(payvand.com, January 16, 2007)



Adrian Kayvan Pasadar (born April 30, 1965) is an American actor and film director, best known for playing Jim Profit on the cult TV series Profit, for his roles in Near Dark, Mysterious Ways and Heroes, and for directing the feature film Cement. Pasadar was born in Pittsfield, Massachusetts. His father, Homayoon Pasadar, was a cardiac surgeon who was born in Iran and moved to the United States, working as a surgeon near Philadelphia. His mother, Rosemarie Sbresny was born in Königsberg, Germany, and worked as a nurse before becoming an English teacher in France.

Pasadar won a football scholarship to the University of Florida. However, he was badly injured in a car accident during his freshman year. The accident left his face scarred, his legs badly injured, and kept him in a wheelchair for several months. Pasadar finished his freshman year in a wheelchair, doing intensive physical therapy and turning his attention to campus stage productions and rediscovering a childhood interest in writing and acting. No longer able to play football, he dropped out of school

and returned home, taking a job with a theater group, People's Light and Theatre Company. Here he worked on sound and lighting and also did set construction. One day, while constructing a set, he cut off the end of his left thumb. He used the resulting medical compensation to pay for attendance at the Lee Strasberg Theater Institute in Los Angeles.

At the age of 19, he auditioned for a role in Top Gun. Director Tony Scott was so impressed that he wrote the part of "Chipper" just for him. This led to bigger roles in Solarbabies (1986), Streets of Gold (1986), and Kathryn Bigelow's 1987 cult vampire movie Near Dark (1987), with Pasadar in the lead role of Caleb Colton. Other major roles include Vital Signs (1990). In 1992, he left Hollywood and returned to New York, working as a cashier for room and board, while taking the occasional small part, such as Frankie in Brian De Palma's Carlito's Way (1993).

Adrian Pasadar wrote and directed the short film Beyond Belief and directed his first feature film, the art-house neo-noir Cement,

a contemporary re-telling of Othello, in 1999. The \$1.7 million independent feature, which won Best Picture awards on the festival circuit, starred Chris Penn, Jeffrey Wright, Sherilyn Fenn, Henry Czerny and was written by Farscape's screenwriter Justin Monjo.

Pasadar's major break into television came in 1996, when he was cast as the title character on the short-lived Fox series Profit. From 2000 to 2002, Pasadar played the lead role of Anthropology Professor Declan Dunn in the spooky cult drama series Mysterious Ways on PAX. Pasadar played David McClaren in the final two seasons of the long-running CBS drama Judging Amy, from 2004 through 2005. In 2006, he had a high-profile guest role as Gabrielle Solis' sleazy lawyer in Desperate Housewives. He currently stars in the NBC superhero drama Heroes as Nathan Petrelli.

Heroes was nominated in two categories: Best Television Series – Drama for NBC, and Best Performance by an Actor (Masi Oka) in a Supporting Role in a Series, Mini-Series or Motion Picture Made for Television.

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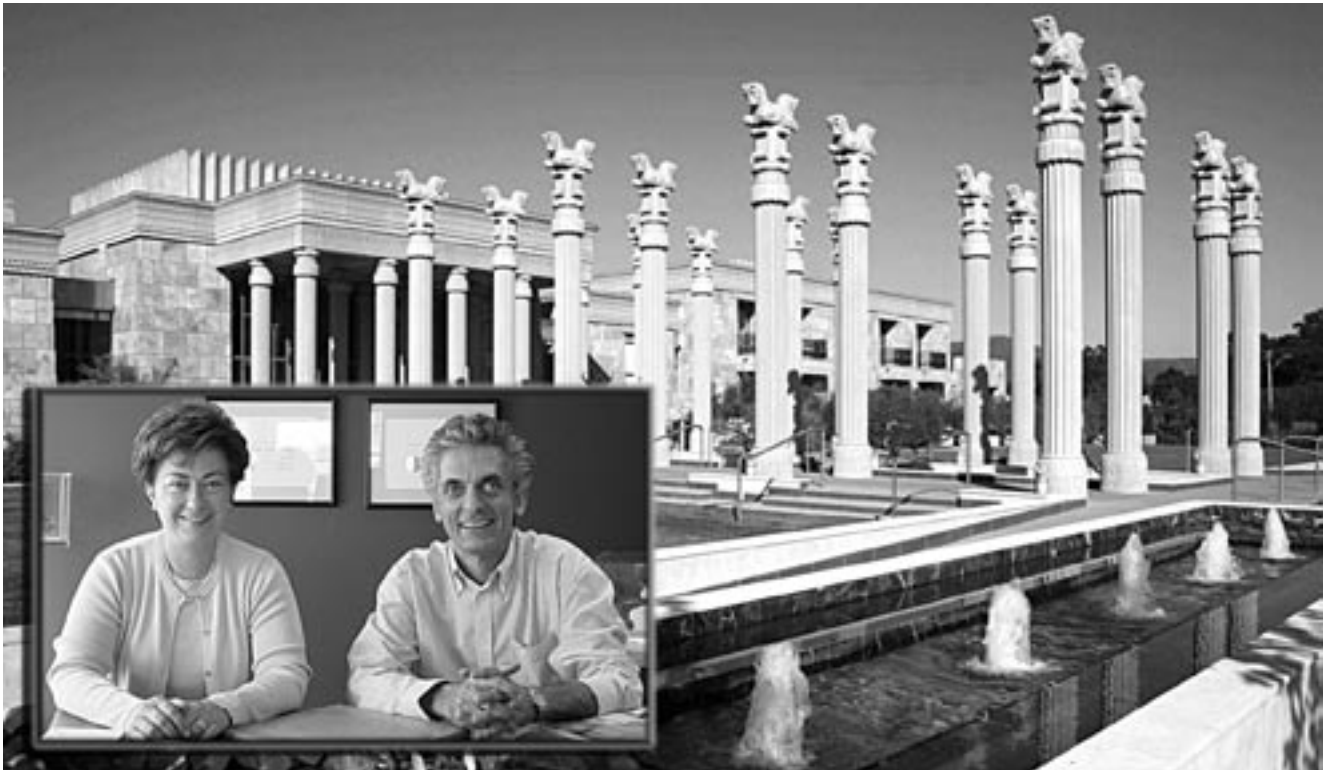
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Interview with

ARDESHIR & ROSHAN NOZARI

THE ARCHITECTS OF DARIOUSH WINERY A BUILDING AFTER APADANA PALACE

Shahrokh Ahkami



Ardeshir and Roshan Nozari never imagined that one of their greatest designs, would be one, that shares a likeness to a piece of their great Persian culture, Persepolis, the Darioush Winery, in Napa, California. Though their educational and professional backgrounds are diverse they have been able to create architectural events that while practical, make a bold statement.

I am proud to introduce both of you, Ardashir and Roshan Nozari to our readers, especially to our younger readers, as you have opened the door for other young architects. Can you please introduce yourselves and tell us how your careers began?

Ardeshir: Roshan and I met twenty-six years ago in an architectural office in Los Angeles. We were both working for different firms at that time. Roshan graduated from Cornell University with a Bachelor of Science and then went to UCLA, where she received her Masters

degree in Architecture. I received a Bachelors degree in Architecture from Tehran University and my Master of Architecture from USC.

Before establishing our own practice, I worked for a small sized firm, where the principles were professors at USC. Roshan, on the other hand, worked for a larger firm, which handled multi million dollar projects such as hotels and resorts, condominiums and office buildings.

You have a very diverse background in terms of your work experiences. Did that create any problems when you started your own firm?

Roshan: To the contrary! Our diverse academic as well as professional backgrounds actually complement each-other. Our clients enjoy and benefit from the fact that we bring different perspectives to the projects.

When did you begin your practice together?

Ardeshir: We started our office in 1987, so this year it is our twentieth year in practice together.

How would you describe most of your commercial or residential designs?

Roshan: For the past twenty years our commissions have been mostly for large scale single and multi family residences as well as small to medium size commercial projects.

We have designed single family homes ranging from 4,000 to 16,000 square feet as well as office buildings and restaurants. The latest major project we have completed is Darioush Winery in Napa, California, which consists of a 22,000 square foot building including a visitor center, administrative offices, library, wine cellars, laboratory, tank room, as well as a 5,000 square foot residence.

And what is your average client like?

Ardeshir: For the most part, our clients come to us because they are familiar with our work or have been referred to us by other clients. We have a variety of clients, with different professional and cultural backgrounds.

How much has your Persian culture influenced your designs and how much of it is implemented in your projects?

Roshan: Our culture has influenced the process of our design on different levels. I believe that because of our background, both Ardeshir and I are very quick at understanding and establishing a close understanding of our clients' needs and ideas. In terms of the architectural ele-

ments influenced by our culture, the use of natural light, rich materials and colors, as well as the inter-spatial relationships and transitions have always played an important role in the design of our buildings.

Can you elaborate on how you incorporate these elements into your design?

Ardeshir: One of the intriguing aspects of Persian and Islamic architecture, which has influenced our work, is the inter-spatial relationships and transitions. The composition of spaces occur in the order of "preparation, transition and event". There are numerous examples of this concept in the architecture of the Safavid period as well as previous structures dating back to as far as 2,500 years ago. An example of one of our favorite buildings,



using this sequence of spatial experiences, is the *Sheikh Lotfollah Mosque* in *Nakhsh-e-Jahan Square* in Isfahan. Visitors to this mosque move from the large open space of the square to the scaled down entry (the preparation), in to a tunnel like corridor (the transition), which wraps around the main mosque before finally entering the spectacular space of the mosque (the event).

Another aspect of traditional Persian architecture, which is reflected in our work, is the use of natural light, which is created in the building from various sources. We bring in natural light through transparencies (clear, colored, patterned or and crackled glass) and translucencies (natural stones such as marble and onyx) from expected as well as unexpected sources. An example of this idea can be seen in our winery where the natural light penetrates through not only the exterior

fenestration, but also through the roof as well as the floor

Can you accomplish these ideas in your large scale projects?

Roshan: Not at all! We have completed projects of various scales using similar principals to design a variety of spatial experiences. We create a memorable journey for people as they move from one space to the next. This design characteristic can also be noticed in our residential projects, which have ranged from 1,600 square foot condominiums to 16,000 square foot custom homes. The experience of the interconnected volumes is enhanced by the use of natural light, intricate details and rich materials as well as solid and void planes and volumes.

Do all architects approach projects the same way?

Ardeshir: No, there are different approaches to architecture. Some architects may emphasize aesthetics over functionality. Others can be restricted to practicality. We try to achieve a balance between our aesthetic goals and functionality as well as the existing and realistic limitations.

We believe that architecture is for people and not just for architecture. We spend a great amount of time with our clients throughout the entire process. We love what we do and take pride in our creations.

It sounds like it is a very demanding profession, and it appears by just simple conversation that you both have the makeup to be successful, with characteristics other than just talent?

Roshan: Thank you for your kind words. You are correct in your statement that to be a successful architect you need more than talent. You have to be a good listener, communicator and negotiator and most importantly, you have to have a great deal of patience. We feel very lucky to have the opportunity of working with many interesting people. Our relation-

ships with our clients do not end with the completion of the projects. Most of our clients have become our friends, so we are able to enjoy their company as well as the projects we have designed for them.

We try to apply this philosophy to other areas of our lives. As parents, we are very active in the lives of our children and strive to be attuned to their needs and ideas. Both of us have also taken on numerous voluntary leadership positions in our school district as well as our community.

Well now that you have mentioned your children can you tell us a little about them, how many do you have?

Ardeshir: We have two children, who we are very proud of. Our daughter is 18 and is a freshman at a highly ranked university on the west coast, where she is studying business and is a member of the Equestrian Team. She is very interested in fashion design, but has decided to approach it from the business perspective. Our son is fourteen and is in eighth grade. He plays the clarinet in the top band and the top orchestra in his school and he enjoys many sports including soccer, skiing and golf.

Does being a husband and wife team hinder or help with raising of the children?

Roshan: One of the benefits of being a husband and wife team is that it allows us the flexibility of actively participate in our children's lives. We value the importance of being involved parents and both Ardeshir and I enjoy the time we spend with our children for their various activities. Our daughter was born shortly after we opened our office. Initially, I wasn't sure how I would balance parenthood and professional life. I wanted to raise my children, but I didn't want to give up my career. Consequently, we moved our office from downtown L.A. to Santa Monica, which was closer to our home, and we had a nursery built at the office. Our children have been exposed to architecture from a very early age. They have met most of our clients and they have been to all of our projects. They have a great understanding and respect for what we do and they take great pride in our

achievements just as we do in theirs.

Do they have an eye for architecture, after all of this exposure?

Ardeshir: Yes as a matter of fact they have developed a very good eye for design. We are often surprised to hear their educated comments on the subject. I am very happy about their appreciation for architecture.

Do you have any hobbies?



Ardeshir: We enjoy different sports including golf, tennis and skiing. We both play the piano and Roshan paints whenever she has a chance. She started painting in college. In fact, one of her professors believed she should continue her education in art.

Why didn't you?

Roshan: While I loved to paint, I found the two dimensional aspect of the canvas too limiting. Also, it was important for me to have a profession which

allowed me to meet and work with different people. Being an architect, I am in a creative field that can enhance people's quality of lives through successful three dimensional design. Another aspect of architecture that I enjoy is that it covers a large spectrum of subject matters. To be a good architect, you have to understand the needs of your clients as well as being educated in design, structure, construction, management, finances and of course the building codes.

One of your master projects, of course, is Darioush Winery in Napa, California. I remember the first time friends of mine found out about it they called me and were amazed. How did this come about and how much of your culture did you use in its creation?

Ardeshir: It was an absolutely wonderful experience from start to finish, a true labor of love that took seven years and approximately seven thousand hours of our time to complete. The Darioush winery is an architectural expression of Persepolis, which was the capital of Persia in 512 BC, at the time of King Darioush. The design of the winery embodies the true Persian tradition of hospitality by creating a sense of space which is welcoming and enjoyable and provides a rich and intriguing environment for the guests. The architecture incorporates traditional forms and concepts with modern elements and ideas to produce a memorable transitional spatial experience.

The structure includes a series of yellow travertine-cladded pavilions connected by glass and stainless steel volumes. The design is created by the juxtaposition of symmetry, rhythm, space, light, new and old as well as a linear order. Numerous references are made to the four primary elements of fire, air, water and earth to manifest harmony.

How was this project received in the area?

Roshan: Initially, there was some hesitation in the community about the unusual nature of the design. However, as the building progressed, it attracted an

increasing flow of visitors from all over the nation and even from other parts of the world. It is now a source of pride not only for the Iranian community but for the local residents.

Many elements become memorable for guests of the Darioush Winery. The yellow travertine was selected based on its rich texture and color as well as its historical reference to the Persepolis region. Several different interpretations of the lotus flower were used to shape 16 original casts, which create precast concrete mouldings for the base, header, fascia and cornice. Historically, the lotus flower used to symbolize prosperity and affluence. The sixteen entry stone columns are meant to be a reflection of the trees found in the gardens of Heaven. The eighteen feet high columns with their two headed bull capitals are reminiscent of the seventy foot tall columns used in the *Apadana Palace* in Persepolis.

What about the visitor's reaction?

Ardeshir: We constantly get e-mails from the visitors inquiring about our designs, materials and colors as well as the historical information on this project. When the public gives a designer this type of feedback, we can assume we have achieved what we set out to accomplish.

What about the interior design?

Roshan: The interior design of the Darioush Winery stays loyal to the purity of modern architecture as well as the intricacy of Persian design. We have incorporated many intriguing elements throughout the building including millwork, stone work, water features, glazing, lighting and furnishings. We have designed every aspect of the interiors to achieve the magical experience which makes it a memorable place.

How did you get the inspiration for the winery?

Ardeshir: We have known Darioush and Shahpar Khaledi, the owners, for many years and we have designed other projects for them in the past. They had the original idea of creating a winery which would be reminiscent of our rich culture. Our design refers to the *Apadana Palace*

in Persepolis. The intention was to create a reflection of that great historical building, considering our limitations. The scale of the *Apadana Palace* was extremely grand, with the original columns being 21.60 meters (seventy two feet tall). Just imagine a person standing next to it!

Roshan: One of the aspects of the building I would like to address is the juxtaposition of the ancient motifs with the modern elements of the building and the way we have managed to bring them together in a harmonious and complementary manner. There is a fluidity of dialogue between the two which makes the building very special.

Ardeshir: In the center of the winery, we created a fireplace with four Achaemenian soldiers supporting a mantel



inscribed with the words of Darioush the Great and symbolizing the protection of the eternal fire. One of the tablets represents his declaration of human rights, which is the earliest of its kind known in history. It is still amazing to me that these words were said so many years ago. I am certain you can tell how enthusiastic and proud we are of this project for so many reasons including the fact that we were able to design every detail of it.

Do you use the vibrant colors from the Persian culture?

Roshan: We use rich colors in our projects, which to a great extent is an influence of our culture. At Darioush Winery, we used primary and opposing colors, which are commonly found in nature and suggest liveliness and movement. We also used some colors which are predominant

in Persian and Islamic architecture such as turquoise.

Were you the only architects hired for this project?

Ardeshir: The owners initially hired a local architectural firm. However, when their initial design was almost completed, our clients realized that the outcome was not what they had envisioned. They, then, asked us to redesign the project

What were your sweetest and saddest memories of the project?

Roshan: If there were any difficult moments, they have been forgotten by the abundance of wonderful memories. Among the most rewarding aspects of our field is being able to experience the projects that we have created and appreciating how a vision has become a reality. It is also very satisfying to witness our clients enjoying what we have created for them. One of our best memories of this project is of a few weeks ago when we spent the weekend at Darioush Winery to do a final walk through. It was a fabulous experience to stay at the residence with our clients and our friends, Shahpar and Darioush Khaledi and to enjoy the product of our seven year collaboration. We were on one hand extremely happy that the project was completed and that it had turned out greater than expected and on the other hand we were sad that it was over.

Ardeshir: To me the best memories are always the pursuit of the goal rather than the actual finished product. When the pursuit is over you miss it and I am missing it now.

Well I am sure your name will now be remembered forever in America for this magnificent structure.

Do you have anything you would like to add?

We hope that your readers will have the opportunity to visit Darioush Winery to enjoy and appreciate our efforts. We also hope we have been an inspiration to anyone with a vision.