



Persian Heritage

is published quarterly by:
Persian Heritage, Inc.

110 Passaic Avenue,
Passaic, NJ 07055
E-Mail: Mirassiran@AOL.com
Tel: (973) 471-4283
Fax: (973) 471-8534

Subscriptions:
\$16.00 per year (Domestic)
\$28.00 (Foreign)
All requests for permissions and
reprints must be made in
writing to the managing editor.

Editor:
Shahrokh Ahkami

Managing Editor:
Haleh Nia

Editorial Board:
Dr. M. Abu-Saidi
Dr. Talat Bassari
M.H. Hakami
F.A. Sadeghpour
A. Lotfalian
Dr. H. Rahnema
Dr. Mahvash Alavi Naini
Dr. Rose Jin Khalatbari

Director of Adverting:
Terry Russo

Published by:
Persian Heritage, Inc.
A corporation organized for
cultural and literary purposes.
Printed 15,000
Picture on cover
Bob Ney

The contents of the articles and advertisements of the journal with the exception of the editorial are the sole works of each individual writer and contributor. This magazine does not have personal knowledge as to the truth and veracity of these articles. All contributors agree to hold harmless and indemnify Persian Heritage (Mirass-e-Iran), Persian Heritage, Inc., its editors, staff, board of directors, and all those individuals directly associated with the publishing of this magazine. The opinions within these articles are the sole opinions of the writers and not the journal. No article or picture submitted will be returned to the individual writer or contributor. All articles submitted in English must be typed.

Persian Heritage

Vol. 3, No. 11

Fall 1998

From the Editor's Desk	6
<i>Shahrokh Ahkami</i>	
Letters to the Editor	8
News Briefs	12
Do You Know	14
Women on the Move	15
Firest Exhibition of Persian Painting	18
Persian Gulf	21
The Aftermath of A Soccer Game	22
<i>A.E.</i>	
Has The Cultural Exchange . . .	23
<i>A.E.</i>	
Bad Attitude Or Bad Taste?	24
<i>F.A. Sadeghpour</i>	
Mehr'gaun	26
<i>F.A. Sadeghpour</i>	
World Cup Wrestling	27
The Parthian civilization . . .	28
<i>Nasser Kanani</i>	
Mystical Aspects of Traditional Persian Music	30
<i>Dariush Safvat</i>	
Ah, Wilderness + Omar Khayyam	34
<i>John Hollander</i>	
Siavosh's Mother Dies	36
<i>P.M. Ansari</i>	
A Child in A Strange World	38
<i>Mahtab Habibian</i>	
The First Iranian Festival of New York	39
The Shadow of a Martin on the Ruins	40
<i>Massoud Noghrekar</i>	
Poem the Third "The Reign"	42
<i>David Yeagley</i>	
Poetry	46
Rose Garden	48
<i>Rose Khalatbari</i>	
Controversy Over Moin-e Mosavver's . . .	51
Book Review	51
Past Events	51
An Interview with Ovissi	52
<i>Shahrokh Ahkami</i>	
Outside Your Heritage	60
An Interview with Congressman Bob Ney	64
<i>Shahrokh Ahkami</i>	

From the Editor's Desk

Dear Readers:

Enough is Enough was the title given to a Letter to the Editor in our Summer 1998 issue of **Persian Heritage**. While the letter contained support for the magazine and the support for the protection and promotion of our Persian heritage and culture, both in and outside the Persian community, the writer believed that the magazine should discontinue our articles regarding the discrimination of Iranians, specifically those living within the United States. The letter claimed, and to an extent I agree, that the majority of Iranians living outside of Iran have assimilated into their present society and therefore have not been the subject of discrimination. The letter continued that most Iranians have reached their goals, scholastically, economically or professionally on the basis of their perseverance, rather than on the basis of their informal minority position, (FYI: per the United States Government Iranians are not considered a minority). How could I disagree with the writer's sense of pride in Persian American achievements? The letter was so forceful that I did consider its request.

BUT, while I agree with premise of the letter, I do not agree with it in its entirety. It is true that we achieved and deserved our accomplishments. Would these goals and positions have been achieved if our heritage were known, especially over the last 20 years. Yes, for some, but for the majority of us it would have been impossible. And while I feel that we should not take handouts where we do not legally qualify, I believe we need to take a stand against Persian bashing by the mass media, from paper to video.

Over the past few years the world's news papers and television reports

have been filled with horrid images: three individuals arrested for beating a man and then dragging his body through the streets, dismembering him; a 65 year old man, because of a family dispute, murdered his wife and daughter and wounded his son-in-law; a pilot, because of a family dispute, murdered his wife and then placed her in a woodchopper; a lawyer and wife, because of her silence, tortured their adopted daughter to death; a man captured, murdered, cut up his victims and stored them for later consumption; a man set a bomb, killing over 100 innocent men, women and children; a gardener killed thirteen prostitutes; and most recently teenagers massacred their fellow classmates.

On first discovery of these events, the mass media described these individuals simply as men or women, with no reference to their race or religion, Christian or Jew, unless they were Islamic, Hispanic, Middle Eastern or Afro American. The adjectives describing religious preference or heritage have now become the media's way of generalizing all people of any group or nation, and this must stop.

An example of this occurred during the Persian Gulf War. Day and night General Schwartzkopf was making his plea to the American people seeking political and public support for world participation in the war. Though the battle was with Iraq, Iran and America's distaste for Iran surfaced. At the very same time the movie *Not Without My Daughter* was released.

Despite some prestigious newspapers blasting the movie and industry protest, the movie had an initial successful run. Americans and Europeans lined up to see the movie. It displayed Iran as an undeveloped nation, fanatical and unclean. Instead

of filming the picture in a studio where they could replicate an authentic background, they filmed it in Turkey and Israel in areas that could never factually represent Iran. Most in attendance already had negative feelings towards Iran and its people and viewed the movie with less than an open mind. Those feelings were compounded by the bias found in the movie. Having nothing positive against which to compare these feelings our neighbors never had a chance to neutralize their assumptions. The movie, in total, was accepted as gospel. The result: Iranians were looked upon as barbarians and backward. Though the movie was not a box office success, it was a political success. Its goal, to hit two targets with one arrow, was accomplished. The first: domestic and world support and political acceptance needed to join the Persian Gulf War. The second: the destruction of Iranians reputation in Iran and the destruction of the integrity of the souls of some of its most prominent citizens, Iranian Americans, and Iranians all over the world.

Seeing my children suffer from these allegations was difficult. Watching Iranians living in the United States applaud and cheer the movie was incomprehensible. Had their hatred towards that government made them lose their senses? Did they not have relatives and friends living in Iran? Did they not know that the world now considered those they loved to be just like those in the movies? Did they not know the impact it would have on their friends and family living here? Did they think they would receive sympathy from their non Persian neighbors? And did they really think that this movie would change the Iranian government then in place? If they did they were foolish;

it could not, would not and did not. Their reactions, however, did have an impact. They fueled and affirmed the already preconceived notions held by non-Iranians for us.

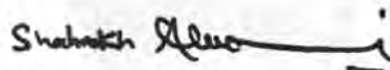
I empathize with the situation in the movie. No one should have to go through this alleged turmoil. This situation, however, was only one individual's experience. Her experience was limited to her husband and family, not to the entire population of Iran. Divorce and abuse are social issues that plague every society in the world. However, if that society, is marked for political destruction, the individual experience is generalized and made into a national flaw. Yes, of course cultures and religions have differences; we even have it here in the United States. These differences must not rise to mass generalization. We cannot permit those who act and believe differently to automatically be thought of as barbarians..

It is events such as these, as well as the quick decisions to blame an entire nation for an act of one individual (i.e. Oklahoma City bombing where blame was quick to be placed on the Middle East) that should shake the world into reality. No nation should allow this type of media exposure to slander and libel an entire population. Just as Timothy McVeigh and other vile minds like his is not a true representation of Americans, the vile mind of an individual Persian is not a true representation of Iranians. With the situation in the movie's a true representation of the people of Iran. The guilt and mistakes of one person are not the guilt and mistake of an entire nation. This type of generalization has only one benefit: to fuel hatred and animosity. While this might advance political positioning it harms society as a whole.

I do hope the day will come when individuals will judge and be judged on a one to one basis. But, microscopic scrutiny of any individual cannot result in that individuals disease labeling an entire population. Yes, it is true that where a government is elected by a majority of its constituents, that its acts are

considered to be the acts of the majority of its people. But to say this is always the case would be the same generalization I deplore. Governments are cautious, people are cautious. Caution, however can be minimized if all deal fairly and honestly. Propaganda will bring brief changes

and long term hate, but universal respect and fairness are the tools needed to be employed for long term understanding.



Persian Heritage Goes International

Persian Heritage is proud to announce the addition of Dr. Rose Jin (Kaneko) Khalatbari as International Editor to its Editorial Board.

Dr. Rose Jin (Kaneko) Khalatbari is an accomplished independent International Studies Scholar and Educator, especially on Asian-American Studies, Middle East Studies, European Studies, Foreign Languages, Literature and International Law & World Trade. Since 1982, she has won numerous academic awards while teaching at institutes in the Far East and North America, including the Educator of the Year, by the Y.K. Municipal Council in 1986, "With distinction" Highest Honors from Georgetown University in 1991 and the International Scholar of the Year for AFS International Program from 1988 to 1989. Besides her academic work, she has also been active in the International Society of Scholars together with her husband- Dr. Ghogha Khalatbari, poet of Persia, (as Executive Vice President & General Counsel), and the Smithsonian Institution. In the past 16 years or so, she has written many articles and books on international studies, humanities, languages, ancient histories, spirituality, poetry and natural sciences. She is the founder and editor for **AWAKENING UNIVERSE** an international quarterly journal on the mind, body and spirit and meditation series. PH

A Message From *Dr. Rose Jin (Kaneko) Khalatbari To* **The Readers Of Persian Heritage**

*To My Most Beloved Father And Mother-
Wisdom Of All My life*

*To My Most Beloved Husband His Excellency DR. Ghogha Khalatbari
Poet Of Persia*

*To Humanity-
All Times & Beyond*

**MAY THE LAND OF POETRY & MUSIC BE BLESSED BEYOND
ETERNITY:**

Rose Khalatbari

The Parthian civilization and cultural achievements

By: Nasser Kanani

Prof. Dr.-Ing. Dr. habil.

Atotech Deutschland GmbH / Technische Universität Berlin

"They (the Parthians) were brave warriors and honorable foes, treated prisoners decently, admitted foreigners to high office, and gave asylum to refugees. They were tolerant of religious diversities, allowing the Greeks, Jews, and Christians among them to practice their rituals unhindered."

Will Durant

"The Story of Civilization"

To put the historical facts in true perspective, I would like to draw your attention to the following chronological table that displays the names of the pre-Islamic dynasties in Ancient Persia.

Pre-Islamic dynasties in Ancient Persia

The Medes	835 - 559	BC
The Achaemenids	559 - 330	BC
The Seleucids	321- 64	BC
The Parthians	240 BC - 224	AD
The Sassanids	224 - 651	AD

The Medes appeared on the historical scene in the ninth century BC and built at the early stages of their history a confederation of Iranian tribes. In the course of time, however, they became sovereigns of a vast area and established the first Iranian empire. The Achaemenid era began in 550 BC when Cyrus the Great, from the Achaemenid line governing over Persia, deposed the Median kingdom and established himself as the King of the Kings. Under his successors the Achaemenid empire

reached its greatest extent embracing the major parts of the then known world. In 334 BC, Alexander the Great succeeded in overrunning the Persian empire and putting an end to the Achaemenid era. After his death, fierce fighting broke out among his generals over the division of his huge empire. In 300 BC, after prolonged and bloody internal battles, Seleucus, who was one of Alexander's most powerful commanders, finally succeeded in seizing control of the entire Middle East and establishing a Hellenistic rule in Persia that lasted almost a century and a half. Very soon, however, the Seleucid rulers experienced the first major challenge to their control of Iran when, only 60 years later, the Parthians staged a long and fierce war of attrition against them.

Arsaces, the founder of the Parthian dynasty, was soon in firm control of much of the Iranian plateau. His successors continued expanding their rule in all directions. Thus, it did not take very long until the Parthians established themselves as undisputed sovereigns of a vast empire whose borders reached from the river Oxus in the east to the river Euphrates in the west. As one can see from the previously shown chronological table, the Parthians ruled over Greater Iran, that is, Persia and its neighboring countries, more than 500 years; longer than any other dynasty in the entire history of this country. They soon turned out to be not only fearless and awesome warriors but also resourceful merchants and as such they greatly profited from the exchange of goods between China and Rome via the famous Silk Route.

Continuous struggles for expanding their empire westwards finally brought the Parthian kings into sharp conflict with their powerful rivals, the Romans.

The first major encounter between these two superpowers occurred in 53 BC and resulted in a disastrous defeat for the Roman vice-consul Crassus and his army. Crassus was killed and his head was brought to the court of the Parthian king Orodes, when he was attending a cultural event. Legend has it that when the gory head was being presented to the king, one of the actors seized it and cited, to the delight of the audience, the famous poem

**"We bring from the mountains
A young lion freshly killed,
A fortunate prey."**

from "Bacche" by the Athenian dramatist Euripides (480-406 BC).

Another attempt on the part of the Romans to beat the Parthians, the battle of 36 BC led by Mark Antony, was similarly aborted and ended with a decisive defeat for the Roman legions. Sextus Propertius, a Roman poet and musician, who would pluck his lyre in praise of war to please his masters, now began to sing another song to his mistress Cynthia:

**"Why should I raise sons for
Parthian triumphs?
No child of ours shall be a soldier."**

On occasions such as these two battles, the Parthians succeeded in blocking the aggressive Roman advances into their territory. The Romans, in turn, finally realized that their glorious army was no match for the extremely mobile and flexible Parthian cavalry and made, for more than a century, no challenge to the hegemony of their eastern rivals.

Due to such victories, the prowess of the Parthian cavalry in the art of archery became proverbial as "the Parthian shot." This expression is still used in the English language as a figure of speech. By the way, I happened to come across the following phrase

"a Parthian volley of expletives from Uncle Billy" in one of the short stories by the American novelist Francis B. Harte (1836-1902).

The Parthians, being tolerant of cultural diversities, considered themselves as the protectors of the rich and manifold cultures they had taken over. So, a wide variety of cultures and traditions began to flourish under their soft rule. Painstakingly manufactured coins, marvelously decorated drinking horns, beautifully designed potsherds, and many other relics and works of art from this period testify to the high level of Parthian civilization and cultural accomplishments.

An impressive example of the remarkable workmanship of the Parthian craftsmen is a large bronze statue from a sanctuary. It represents a man wearing an outfit of belted jacket and leggings. After a popular Parthian fashion, he is carrying his hair in bunches under a headband. The English historian and archeologist, A. J. Arberry describes this work of art in his book "The Legacy of Persia" as follows:

"The statue, which is most impressive, and gives a picture of a Parthian prince of the Blood, would be spectacular whatever its period and origin."

The Parthians excelled themselves also in the realm of architecture and, thus, deeply inspired the succeeding dynasties in Iran. Their architectural innovations have amazed generations of historians. The following judgment by A. J. Arberry in his book "The Legacy of Persia" is typical:

"The chief architectural feature that emerges from these buildings, to enjoy later a long history in the Sassanian and Muslim Arab periods, is the long tunnel-vaulted hall or IWAN open to the front and close at the back, of which the most familiar example is in the remains of the Sassanian Taq-i Kisra Arch at Ctesiphon."

There were also significant developments in the realm of music during the Parthian period. In fact, many innovations of the greatest importance for contemporary Persian music can be traced to these times. A great deal of musical traditions from this historical era bear witness to the intimate love of the Iranian peoples for this finest art, a deep affection that has survived the centuries. Also from a scientific point of view, many musical works of art from the Parthian era are of great importance for the understanding of traditional Persian music. These artistic remains often

provide detailed and valuable information concerning the structure of different musical instruments in antiquity.

When narrating the story of the battle between the Parthian commander Surena and his Roman counterpart Crassus, Plutarch (46-125 AD), the famous Roman historian, gives an illustrative description of a typical episode:

"Surena, the great Parthian general, used to take his concubines to the battle fields on two hundred sedan chairs. The majority of his female traveling companions were musicians, singers, and dancers."

As far as religion is concerned, the Parthians, according to the American historian Will Durant in his book "The Story of Civilization:"

"veering from Zoroastrian orthodoxy, worshipped the sun and the moon, and preferred Mithra to Ahura-Mazda."

Most revealing and interesting in this connection are Arberry's remarks with regard to Mithraism:

"It was during the Parthian period that Rome received, indirectly, a legacy from Persia. Many of the Roman legionaries who had been sent to Cilicia and other outlying provinces to guard them against the traditional foe proved more vulnerable to their enemy's religion than to his army, and became converts to Mithraism. Its militant element had a strong appeal for the Roman soldiers, and it was through them that the religion spread to all parts of the Roman world. It is improbable, that many of the Western converts to this faith realized its Persian provenance."

There is conclusive evidence of high degree of not only the cultural but also political and religious tolerance exerted by the Parthian rulers vis-a-vis their subjects. They were obviously fair enough to allow religious minorities to follow their own faith and to practice their own rituals unhindered.

Speaking of religious matters we may remember that Jesus Christ was born at a time when the Parthians had already been on the historical scene for almost 250 years. The Holy Scripture of the Christian faith tells the story of the infant Jesus' birth as follows:

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, "magi" from the east arrived in Jerusalem saying: "Where is He who has been born King of the Jews?"

Magi, a caste of wise-men specialized in astrology, medicine, and natural sciences, were Zoroastrian priests with considerable power and influence. Now, if we were to believe the story of Jesus' birth according to Matthew's Gospel, then we would have to assume that the three wise men who traveled to Bethlehem to pay homage to the infant Jesus were Zoroastrian priests from Parthia.

It is worth mentioning that the English words magic, magical, magician, and magus have their origins in the Persian denotation *madjus*, meaning Zoroastrian priest. Expressions such as magic bullet, magic eye, magic lantern, magic spell, and magic square are quite common in English literature.

PH

MYSTICAL ASPECTS OF TRADITIONAL PERSIAN MUSIC

By: Dariush Safvat, PH.D.

Translated By: Kamran Bayegan

In the history of Iranian civilization, there was a period that can be called "the era of mysticism". Starting with the beginning of Islam (beginning of the 7th Century A.D.) it lasted for thirteen centuries and ended with the beginning of "Westernization". During this period, Iranian art and science manifested themselves through the mystics and were propagated through their efforts. The greatest masterpieces of Iranian science and art are results of this period. As this is too large a subject to be discussed within the scope of this short article, I will here confine myself to Iranian music.

Iranian music fell into a peculiar situation after Islam and some considered it forbidden, out of ignorance. To understand this, we have to consider the following points: Islam relies basically on the teachings of the Koran and there is no mention of music in the Koran. This was only natural, because using music (in the form of adhan, prayer, mourning, recitation of the Koran, military music, etc.) is so necessary and natural for the progress and maintenance of religion that it is not subject to a particular Koranic commandment. It is, in fact, as necessary as air is for the maintenance of life and health. It has not been discussed in any holy book because it is such a natural fact that no one can disapprove of it. However, some of the exoteric theologians who observed music as an ingredient in gathering for pleasure relied on Verse 6, Chapter 31 1, of the Koran, and announced that music was forbidden.

It should be noted that in the above-mentioned Chapter, what is forbidden is "wasteful talk" arousing passions and those engaged in it are threatened with "a demeaning punishment". It is obvious that what is being forbidden in this Verse is the debauchery involved, not the nature of the activity. But the exoterics have generalized this rule to cover anything that could constitute debauchery. This means that many of our present common activities should be considered forbidden on the basis of this Verse.

In any event, the banning of music by the exoteric theologians drove Iranian music into three main channels: secular, mystical and folk.

a) On the subject of secular music, we can only say that the upper, wealthy stratum of society, in spite of their superficial agreement with the banning of music, used it in their own gatherings. There were musicians



specializing in such events who presented their art at the level required and understood by their hosts.

The interesting point is that the exoteric theologians never bothered these people, nor did they even interfere in their gatherings.

b) Iranian mystics, on the other hand, who had reached a certain level of understanding and had been enlightened by true Islamic mysticism, insisted, despite all threats, that art and especially music is the best and the most direct path to Truth. The arguments of this group do not fall within the scope of this article. We should only remember that these people put their lives in jeopardy and used mystic music in their gatherings and individually. They considered music a highly respectable form of worship and even performed ablutions before playing. Moshtaq (martyred in 1787 A.D., who contributed greatly to the development of the setar by adding a fourth sympathetic course to it), a famous mystic and musician, was killed because he performed his daily prayers with his instrument. It is obvious that the music of this group could not follow the path of the first, secular group.

c) In the meantime, the general public had a vital need for music which they could not ignore. Therefore a special kind of folk music developed in each part of the country, and because it could not spread freely, it remained in its original form in each area. This authenticity and originality has not yet been destroyed by mass media and its variety is still a source of amazement to scholars and researchers.

In general, we can say that the beliefs of the exoteric theologians have been useful to Iranian music in practice,



because they created obstacles only for secular music. Meanwhile the mystics followed their path despite the scholastics, and relayed their art to their students. Folk music also developed in the countryside, away from the cities and effects of urbanization, until it acquired the form it has today. It was only secular music that could not develop fully because of the semi-secret nature of its existence.

Contemporary Authentic Iranian Music

What we know today as "authentic music" is a spiritual music. It is a music developed by true religious people and has reached us by being passed down, unwritten, from teacher to student and so on. In describing this music, it has been said that it consists of many melodic sequences called gushah, which are governed by a precised order called radif.

It is not easy to define radif. In simple terms, it can be said that radif consists of a collection of pieces and sequence with a particular rhythm and order which are being quoted from a previous master. What we know and perform of the radif in authentic Iranian music has reached us through four main channels, all of which have been religious and mystical.

1- In playing tar and setar, we have inherited our radif from two genius brothers, Mirza Hossein Qoli, a master of tar (died in 1915 A.D.) and Mirza Abdullah, a master of tar and setar (died in 1918 A.D.). There were both students of mysticism, especially Mirza Abdullah who was an example of mystical ethics during his own time.

2. The great master in the performance of santur was Habib Soma'i, who died at a very young age. He was a student of his father, Soma' Hozur, and he is now considered the teacher of all present santur players. Sorna' Hozur was contemporary with the two masters mentioned above and he always used to perform

ablutions before playing. He arranged tunes for mystical poetry and verses from the Koran and performed them on the santur with such virtuosity that even when performing the tune alone (without singing) the experts and those familiar with his mystic could recognize the basis for the tune and would say, for example, that the master performed such-and-such a verse from the Koran on the santur. This statement is not easy to understand and sounds exaggerated to many people today.

3. In singing, our music has been heavily influenced by ta'zieh, which is a form of theatre accompanied by music and song. It has had profound effects on the spiritual characteristics of authentic Iranian music.

4. The Esfahan tradition. The Safavid dynasty (1487-1729 A.D.) was in fact a spiritual dynasty and its kings had the status of masters as well.

During the reign of Shah Abbas the Great, the capital was moved to Esfahan. From that point on, Iranian art and culture witnessed extraordinary progress (an example of this period is the great scholar Sheikh Baha'i) and a rich school of music was founded that has survived to the present.

During the Qajar period (1790-1925 A.D.), the capital was moved to Tehran and many great musicians from Esfahan followed (like Nayeb Assadollah, the great ney player). These artists particularly influenced singing style. Their style has some differences from the style of Tehran, which has reached us from the Qajar period. Some artists of the Esfahan school are still alive, and it is high time to record their music on tape and film before they die.

It can be concluded from the above that Iranian music is fundamentally spiritual and religious. Of course, it has also been influenced by secular music, through such dance pieces as Shahr-Aushub and by folk music such as Gilaki and Amiri. These pieces, however, changed and acquired the spirit and esthetics of authentic Iranian music before being incorporated into it.

Before getting into a description of the mystical spirit in Iranian art, we have to define what we mean by **authentic**. Authentic can mean original, having strong roots, noble, pure, clean and solid. The music we have inherited from former masters through the channels described above has all these characteristics. On the other hand, the popular contemporary Iranian music, although sometimes carrying some artistic values, cannot be described by the word authentic. This music is either commercial or it is relatively worthy and valuable. The part that is commercial is generally a poor imitation of the lowest form of Western music, mixed with the commercial music of some of our neighboring countries and Arab countries, and has resulted in the birth of a "bastard" species and is only disappointing to the true artists. The other portion which can be called valuable is the result of the efforts of some musicians familiar with international music who have attempted to create a polyphonic Iranian music. This effort has not succeeded yet and has not acquired any solidity; it can not be called authentic Iranian music because it is still at an experimental level.

Therefore, in order to understand authentic Iranian music and its philosophy and esthetics, we have to familiarize ourselves with mysticism and its goals and ethics. Otherwise, it will not only become impossible for us to enjoy this music, but we will find it boring.

The goal of this article is not to describe mysticism. However, in describing the characteristics of authentic Iranian music we will inevitably talk about mysticism and its effect on Iranian music.

PH

"But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of God and throw ridicule (on the Path): for such there will be a humiliating penalty." (Yusuf Ali translation)

TRANSLATED THROUGH THE:
CENTER FOR EASTERN
TRADITIONAL
SPIRITUAL MUSIC INC.

NEWS

OF HEALTH

The Latest On Bladder Control

(NAPS)—If you have ever experienced a bladder control problem, you are not alone. An estimated 17 million Americans have overactive bladder, a condition marked by symptoms of frequency (urinating more than eight times in 24 hours), urgency (sudden, strong desire to urinate), or urge incontinence (sudden and total involuntary loss of urine).

Despite the prevalence of overactive bladder, less than 20 percent of the people who have the condition or its symptoms are currently taking a prescription drug for the condition. Many people believe that bladder control problems are an inevitable consequence of aging. They are not.

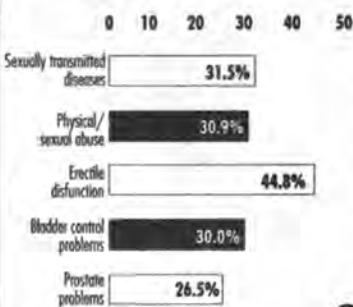
Overactive bladder and its symptoms can have a profound impact on the quality of peoples' lives. Many of the people who have the condition tend to stop many of the social and physical activities they enjoyed for much of their lives, enduring overactive bladder and its symptoms in silence because they are too embarrassed to talk about it or are unaware that it can be treated.

Overactive bladder and its symptoms of urgency, frequency or urge incontinence, primarily affect women; 85 percent of those with overactive bladder or its symptoms are women. But bladder control problems also affect men and can occur at any age or stage of life.

With proper diagnosis, about 80 percent of bladder control problems can be improved or cured. Treatments include medications, exercises, behavioral training and surgery. Overactive bladder is usually treated with behavioral training and medication.

Despite the high degree of success in treating bladder control problems, few with the condition talk with their doctors about it. And, according to the Centers for Disease Control and Prevention,

Subjects Causing Discomfort Among Patients Who Avoid Talking To Their Doctors



Source: Louis Harris/Govint S. Block survey on patient-provider communications.

Despite the high degree of success treating bladder control problems, fewer than half of those with the condition talk with their doctors about it. If you have symptoms, don't be embarrassed to seek treatment.

only one-third of primary care physicians regularly ask their patients if they're having bladder control problems.

A problem with bladder control is not a normal part of growing older. There is no need for bladder control problems to be left untreated. Talk with your doctor:

- if you have frequent, strong urges to urinate, with the urges coming before they normally should;
- if you're urinating more than eight times in 24 hours;
- if you have felt an uncontrollable urge to urinate, resulting in a sudden, total and involuntary loss of urine.

Overactive bladder and its symptoms may be common, but they are not like the common cold; they rarely go away or improve on their own.

For a free brochure about overactive bladder and treatments for the condition, call 1-800-295-5556.



Pharmacia
& Upjohn



Siavosh's Mother Dies

By: P. M. Ansari, M.D.

But as the Shah's commands were being carried out, the prince's mother died,
 Then Siavosh rushed forth from the palace like a demon, utterly himself beside,
 Cursing the revolving heavens for his loss, as he did violently shred and tear,
 His royal robe and weeping poured dark earth and dust upon his curly hair,
 And so he kept on grieving for his mother and his own sweet life did curse,
 Weeping day and night, never smiling and seeking a cruel fate to reverse,
 He sorrowed for an entire month, without for his grief consolation to find,
 When the great of the land learned of his loss they came with condolences in mind,
 Among them were Tous, Fariborz, Goudarz and Gieve, who all came in haste,
 Along with princes and champions to be with him, without a moment's waste,
 When Siavosh beheld their pale, sad faces, waves of sorrow overcame him anew,
 As his tears gushed forth and sobs racked his body, which he could not subdue,
 When Goudarz beheld the prince thus grieving, he also was by sorrow overcome,
 To see the royal cypress tree thus bowed and for pain so listless and numb,
 Then he pulled himself together and said to Saivosh, "Oh prince, my advice heed,
 Try to put thy sorrow out of thy mind, for 'tis futile with destiny to plead,
 All those born of a mother are destined to die and fate no mortal does spare,
 And though thy mother has become a memory, she with saints paradise does share,

In a happy place beyond the revolving heavens, she has found eternal peace,"
 And so, after much pleading and consoling, the prince his grieving did cease.

Soudabeh Falls in Love with Siavosh

As time went by, more so with each passing day, Siavosh gladdened the Shah's heart,
 Then one day, as the Shah sat with his son, wishing from him not to be apart,
 Soudabeh came through the doorway and as her glance fell on Siavosh's face,
 She became pensive and her heart skipped a beat, as she stepped back a pace,
 'Twas as though fine embroidery were to be described as a mere thread,
 Or saying that things held to a fire freeze; so did Siavosh go to her head,
 Soon she sent someone secretly to tell Siavosh, that in all of the Shah's court,
 And private quarters there was no one else she would have chosen as her consort,
 Which had taken her by complete surprise, but nonetheless it was the case,
 That she desired Siavosh for her husband; a reality which he must accept and face,
 When the person had delivered his message, Siavosh was greatly taken aback,
 And said angrily, "I am not suited for matrimony and for it all desire lack,
 Neither do I wish to have women's quarters, or find my hands unwillingly tied,
 By any kind of bond, nor have I time for harem intrigues, which I cannot abide,"
 The very next morning at dawn Soudabeh came mincingly Iran's Shah before,
 Saying, "Great Ruler and Supreme Commander, among all the great men of yore,
 And those living, the sun or moon have never witnessed one like thee so great,
 Neither is there anywhere on earth thy son's equal, one so morally straight,
 Handsome or gifted; may the entire world in thy glorious offspring rejoice,
 Please send him to thy women's quarters and seraglio, without giving him a choice,
 And tell him once inside, with all his sisters the loving family bonds to renew,
 For the hearts of the veiled ones are aflame, tearfully yearning to see him anew,
 We shall sing his praises and bring him offerings, which

him shall please,
 And by our adoration make his tree of love bear fruit with
 great ease,"
 Then the Shah said to her, "These are appropriate
 sentiments expressed well,
 Thou seemest to feel for him the love of a hundred mothers,
 or 'tis a magical spell,
 Which has been cast upon thee." Then the Shah summoned
 Siavosh him before,
 And said, "Blood and love cannot be disguised, or denied,
 these out must pour,
 The pure Creator has made thee thus, that all who see thee
 for thee affection feel,
 And He willed, that thou shouldst be of a pure nature,
 which thou canst not conceal,
 Such as no other was born to his mother; this especially thy
 blood relatives sense,
 Even when they see thee from after, as they experience a
 sudden love intense,
 Behind the veils of our harem are thy sisters, who very
 deeply for thee care,
 And Soudabeh is to thee a loving mother; go then and with
 them some time share,
 Give them the pleasure of thy company and let them in thy
 charming presence bask,"
 When Siavosh heard the Shah Speak thus, he stared at him,
 his face like a mask,
 Then he became pensive, as he tried to wipe away from his
 mind aversion's dust,
 He thought that his father was testing him, to learn whether
 he could him trust,
 For he was a knowledgeable youth, one smooth of speech
 and resourceful too,
 Of a keen mind and astute comprehension, who knew how
 from a hint to take his cue,
 But what he had heard made him suspicious and he angrily
 to himself did say,
 "This is not good; Soudabeh is behind all this and a
 cunning game does play,
 If I were to go to the scraglio, I would to Soudabeh's wiles
 myself expose,"
 Then he said to his father, "Great Shah, 'tis thy prerogative
 to dispose,
 Over my every action as thou seest fit; to hear thy royal
 command is to obey,
 Just as the sun ennobles common soil with fertility by every
 life promoting ray,
 No Shah the likes of thee has ever worn a crown, or has thy
 goodness possessed,
 Nor thy wisdom or piety; under thy just and clement rule
 thy subjects are blessed,
 While I am in need of the mobeds' guidance, of
 instructions by many a sage,
 Also by men of distinction and those experienced in the art
 of how war to wage,
 In wielding lance and mace, in the use of the bow and how
 to outmaneuver the foe,



I also require a great deal of instruction on how proper
 deference to show,
 In the royal presence, in court etiquette, both on occasions
 solemn and grave,
 And during feasting and drinking wine to the strings of the
 roud² how to behave,
 If it be the Shah's wish and command, that I to his scraglio
 a visit pay,
 Then it would be my foremost duty to comply and my royal
 father fully to obey,"
 Then the Shah said to Siavosh, "Joy be unto thee my son,
 we hope and pray,
 That reason and good sense be the foundation of thy
 existence, come what may,
 We have rarely heard such pleasing and sagacious words
 from one so young,
 Now we have these words to add, so listen carefully and
 hold thy tongue,
 let no evil thoughts enter thy mind; be full of joy and cast
 all sorrow away,
 Go and pay a visit to the young ones and by thy presence
 brighten their day,
 Thereby adding great joy to the existence of those, who thee
 so dearly love,"
 Then Siavosh said, "I shall visit them in the morn; I swear
 it by the heavens above,
 As I stand before thee father, my life, heart and soul I at thy
 disposal place,
 For thy role is to be master over the world; mine that of a
 mere slave by thy grace.

PH

1 Members of the Zoroastrian priesthood.
 2 A stringed musical instrument played with a bow.

An Interview with
Congressman
BOB NEY

By: *Shahrokh Ahkami*

It was an honor to meet Congressman Bob Ney, from Dayton Ohio. After seeing him on *C-Span* and reading his article in *The New York Times* both regarding Iran, I felt it important for our readers to get to know the man behind the position.

Q. In your New York Times article it states that you are the only Congressman who speaks Farsi. Though I am not surprised I am curious as to how you learned or why you learned to speak Farsi.

A. Actually it was my sister who was the catalyst. She had a thirteen year old Iranian boy staying with her. He could not speak English so we learned Farsi, as he learned English.

Q. When was this?

A. In the early seventies. Then I went to college at Ohio State where I had two Iranian roommates. When I



graduated with a teaching degree in 1976 I wasn't able to find a job. My Iranian friends suggested that I go to Iran to teach English. I took their suggestion and bought a one way ticket. I was on way in January of 1978.

Q. And you found work?

A. Yes, I was given a position at the Iranian American Society in Shiraz.

Q. Why did you return to the United States?

A. Well, things started to change in Iran. The revolution was becoming apparant. I decided it was best to leave.

Q. What did you do when you returned?

A. I ran for office for state

representative in Ohio, a year after I came back.

Q. While in Iran did you have the opportunity to visit any other cities?

A. Oh yes, Teheran, Isfahan.

Q. Was there any thing that stood out in Iran that was different than other places you have visited?

A. Yes. Coming from a country that is young, I was so moved and impressed by the ancient culture and beauty: Takhteh Jamshid, the Tombs of Hafez, Saidi... I was also impressed with the genuine admiration of the Iranian people of their culture and history as well as their warmth towards outsiders.

Q. Those are the good memories, are there any negatives?

A. I had to leave, and really did not

want to.

Q. At the beginning of the unrest did you have any bad encounters with the Iranian people?

A. No, not directed towards me. Of course there was a lot of tension at the end of my stay. People were afraid to send their children to the school. They thought it might be too close to the government.

Q. But did you ever feel that your life was in jeopardy?

A. Not on a personal level. On a few occasions when I went to observe demonstrations things became a little frightening, but it was I who placed myself in that position.

Q. Did you have the opportunity to study any literature while you were there?

A. My aspiration was to get my masters while I was there, but the situation did not allow it.

Q. Your return to the U.S. was just at the beginning of the revolution. Did you recognize negative attitudes towards Iranians by Americans, and vice versa.

A. Yes, from both sides and this was very unfortunate. When the revolution was occurring, at the end of the Shah's reign and beginning of the new regime, there was hostility in Iran, from some people. They were suspicious of America and the hand it was playing. At the same time we saw embarrassing events happening in the U.S.. We were entertaining the idea of sending Iranians back to Iran. Iranians that were citizens, had green cards and were married to Americans. Fortunately these sentiments calmed down.

Q. The U.S. feelings toward Iranians were parallel, short of being placed in camps, to those feelings we had against the Germans and Japanese in WW II. In fact most Americans believed that all Iranians were terrorists. This, however, was



not the same reaction Americans had towards the Cubans who fled Castro, why?

A. I cannot explain this, except that there was a bitterness created by both countries against one another as a result of political rhetoric.

Q. Can you tell us why you have changed your feelings towards Iran?

A. My feelings towards the Iranian people has never changed. I have always admired them and have many Iranian friends. In our small Appalachian community Iranians are represented in all professional fields. I was a hard liner against the Iranian government. My attitude was that there was a need for a revolution and that Iran needed to be sanctioned with all communication being terminated. My position began to soften last year. I recognized the problems we have with Iran and that they need to change. I am sure Iran has the same feelings towards the U.S.. I believe we need to begin to follow President Khatami's suggestion and begin to have a cultural and educational exchange.

Q. Do you feel your new position will be met with opposition from both the U.S. and Iran?

A. I would venture to say that 80% of the people who have contacted my office as a result of my *New York Times* article and the *C-Span* program, have supported the movement of exchange. A man called me the other day. He has not seen his brother in almost fifteen years and wishes him to come to the States for his graduation..

Q. So you think that easing of travel restrictions between the countries is an important issue?

A. Yes. It is not only important for Iranians and Iranian Americans but also non Persian Americans who would like the freedom to visit the country. It is definitely a two way street that needs to be addressed.

Q. Were there negative phone calls to your office as a result of your media appearance?

A. Of course there is a small percent of the people who believe there should not be contact at all between the two countries. To some point I agree. I am certainly not softening my position on human rights as well as other political issues that I believe still need to be addressed.

Q. But you do support a policy change for people to people rather

than government to government?

A. People to people, think tank to think tank, cultural exchanges- yes, that is what I am in favor of.

Q. Do you think that by placing the importance on cultural exchange rather than human rights issues will give a negative signal?

A. No, look at China. Even though we continue to exert constant pressure on human rights issues, we continue to have a cultural and business exchange. People have the ability to travel freely. So no, I do not believe a cultural exchange will weaken either of our positions. No communication has certainly had no impact, so why not try a different approach. But as for me going on an official visit to Iran, at this time, is a little immature. What we need to do is first agree to talk.

Q. I wanted to ask your opinion and thoughts on a certain matter. Iranians are either citizens or hold legal papers for their residency in the U.S.. They, unfortunately, are still considered to be for the most part, "terrorists". What has caused this mass phenomenon?

A. After the Minkinos trials, there was a great belief that the government of Iran (and I am not saying that is the case now) was involved in terrorist acts. A lot of people believed this and some still do.

Q. But as you stated, if anything it was the government or the act of a few people and not the Iranian people ensemble.

A. Yes, and I do believe that guilt by association is wrong. People, however, have a tendency to judge and stereotype. We are not the only country that type casts based on what we hear rather than personal experience. For example in most of the world Americans are looked upon as "business" people and that we want to control them. The bigger question and issue is how do we correct this!



Q. How do we?

A. You have to convince your elected officials to watch their rhetoric.

Q. But if they have a strong opinion about Iran, how do you stop one from voicing that opinion, especially when voicing that opinion can mean a vote?

A. They can be strong in their opinion about the government but be careful of how they say it and not generalize that opinion to all the people. For example the term "Islamic terrorist", it is used constantly. Let us say that a Christian from middle America blows up a building, is that person referred to as a "Christian terrorist"? No, just "terrorist" and that is what I am talking about. Unfortunately today, there is an automatic association of Islam to "terrorism." This is what needs to be addressed. We also need to take the time to educate each other on customs and cultures.

Q. I would like, for a moment, to go back to the feedback you received from your media appearances. Have any Persians responded to you?

A. Yes, from all over the U.S.. Some of them are offering to put their

names on a list to go over and help in whatever way they can. We also are continually getting questions on how to start a student exchange program.

Q. During the C-Span panel we heard from a hostage. I have always been fascinated by the fact that none of the hostages, to the best of my knowledge had anything negative to say about the people.

A. Brian Langden was in the audience that day. He wants to press for communication between the countries. I think he is willing to go back. I also met with a hostage in my own office. I did not know he was a hostage until the end of the conversation, but like Bruce he felt communication was an absolute necessity.

Q. Did he make any comments about his captivity?

A. Well, he certainly was not happy about being there, but he did state that at no time was he beaten or mistreated. He believed that the government was out of order and that it was a slap against foreign policy. But believed that we erred in cutting off all communication. In the end, I guess what I am saying is if the hostages believe that we should open communication, who am I to say otherwise. In saying that, however, I

do not want to give the impression that I am in agreement with the present government. Both the U.S. and Iran have a lot to work out. Both sides need to get assurances from one another.

Q. How do we get the two governments to talk?

A. Well initially both governments cannot come to a table with a list of bargaining items. If that happens we will never get anywhere. First they have to agree to agree to talk. Once that communication is established then they can bring their list. Look at Vietnam. Over 50,000 Americans died on that soil, yet the two governments, knowing it is in their best interest, have finally sat down and communicated. Compare that to the hostage situation, not one hostage died. I rest my case.

Q. In closing is there any message that you would like to give our readers?

A. Yes, if by the time this interview is published, cultural and educational change has not yet been initiated or restrictions on travel have not yet been lifted, you need to contact your elected representatives in the House and Senate. They need to let them know that they want visas to be easily obtained. That they want to be able to visit their families with much less hassle. They also need to contact Senator Alfonse D'amato and Chairperson Gilman, who heads the Foreign Affairs Committee.

Q. But many Iranians both here and abroad believe it is better to stay away from politics.

A. I am not telling them to get involved in the politics between the two countries. What I am suggesting that they do is to make their needs, desires, concerns and interests known. They should also get their non Persian friends and neighbors to do the same. If the elected officials get 100 phone calls or letters from their constituents, something will happen. PH

Your Response

Letters have been sent to various U.S. Government Agencies regarding the mistreatment of Iranian citizens non green card holders, or visitors, by U.S. Custom Officials. Below is a letter in response to an inquiry.

Mr. Amir Sabouri
Iranian Friendship Association of New York
104-20 Queens Boulevard
Forest Hills, New York 11375

Dear Mr. Sabouri:

Your letter of November 4, 1997, to President Clinton has been referred to us for reply. We regret that you feel the Iranian community in the United States is being harshly treated by the U.S. Customs Service.

While we are sympathetic to the circumstances that surround their difficulties in importing Iranian goods, we are required to enforce United States laws and regulations. This is not a matter of discrimination, but one of equal application of United States laws and regulations to all persons. If you know of instances where Iranian-Americans have been mistreated by Customs officers (other than the fact that they were not permitted to import embargoed goods) please advise us of the circumstances, and we will take whatever corrective action may be appropriate.

As you know, the present sanctions on Iranian-origin merchandise were instituted as part of President Clinton's Executive Order 12959 of May 7, 1995. Under General License Number 4, Iranian-origin merchandise can be legally imported only if:

- 1- it is imported by a U.S. citizen, permanent resident, recent immigrant, or temporary resident and;
- 2- it was purchased from Iran prior to May 7, 1995, and;
- 3- the item qualifies as a household effect as described by Subheading 9804.00.05 of the Harmonized Tariff Schedule of the United States. Failure to declare this merchandise can lead to detention or seizure of the goods by Customs. Household effects must have been used in the household for one year by the importer or his immediate family to qualify for the duty-free classification of 9804.00.05 and Title 19 of the Code of Federal Regulations 148.52. Those effects that do not qualify under 9804.00.05 by virtue of their not having been in the part of the individual's household effects for at least one year may still be imported, but will be subject to duty at the applicable rate. Household effects arriving more than 10 years after the arrival of the individual from the country in which the effects were used do not qualify for the exemption.

While the Customs Service is responsible for implementing Executive Order 12959, we must adhere to the instructions issued by the Office of Foreign Assets Control (OFAC) of the Department of the Treasury. OFAC can be reached at: Office of Foreign Assets Control, Department of the Treasury, 1500 Pennsylvania Avenue, NW., Washington, D.C. 20220. Their telephone number is (202) 622-2500.

Any modification of the embargo would be a foreign affairs decision which is beyond the authority of the Customs Service.

Sincerely,

Audrey Adams
Acting Assistant Commissioner
Office of Field Operations