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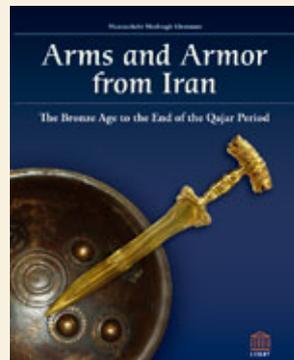
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by: admin on: 12/09/05 [Reply](#)

Arms and Armor from Iran

The Bronze Age to the End of the Qajar Period



This is the first textbook that sets the standard of academic merit by comprehensively examining the evolution of arms and armor from Iran since pre-Achaemenid times to the Qajar era. The detail provided in this 700 page text is exemplary. To date, no researcher has produced or researched Iranian arms and armor to this extent. Note the amazing table of contents from the following link: http://www.legat-verlag.de/_e/Contents.html

Manouchehr Khorasani has spent a total of 8 years traveling to Iran, compiling archives, engaging in research and obtaining access to many samples of Iranian arms and armor not found in western museums. Many of the items that are displayed in the book have never been seen or examined by international scholarship. There are over 2500 breathtaking photographs such as those of the golden Akenakes from Achaemenid period:



Fig. 5: A golden akenakes from Achaemenian period
© 2005 M. Moshtagh

I was especially impressed with the following sword which has the inscription "AhuraMazada" (the ancient supreme God of the Aryans) inscribed upon it:



Fig. 4: A bronze sword with the engraved inscription, "Ahuramazda"
© 2005 M. Moshtagh

Note the Aryans of ancient Ireland referred to "Ahura" as "Asuras". In old Gaelic, the ancient Celtic tongue of modern Ireland and the pre Anglo-Saxon British Isles, Ireland is known as "Eire" (Aryan) - the same

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discrimination against Muslims, Arabs and South Asians persists, even in northern California. The Post-9/11 Project provides community education around this ongoing problem and represents individuals affected by the post-9/11 backlash.

"I've had complaints from employees who are told they can't wear a headscarf at work, individuals who are threatened and racially harassed by their neighbors, even a restaurant manager who was fired for standing up against the racist comments of a customer," said attorney Shirin Sinnar, who heads the project. "It's important for people to know that there are resources available for those who have been discriminated against."

Rayan El-Amine, program director of the American-Arab Anti-Discrimination Committee of San Francisco, will distribute "What Are My Rights?" through his organization. "Whether you're a taxi driver or a surgeon, a recent immigrant or third-generation citizen, are all remain vulnerable to discrimination," said El-Amine. "This pamphlet will educate and empower Middle Eastern and South Asian communities."

The pamphlet is available in four languages -- English, Arabic, Urdu and Punjabi - and can be found at community organizations, mosques, gurdwaras and cultural events throughout the Bay Area. It will be distributed at two major events later this week: the Eid Festival in San Jose on November 5, and the 26th Annual Sikh Parade in Yuba City on November 6. It is also available to organizations or newspapers that wish to reprint it in its entirety. Copies of the pamphlets are free of charge. Call the Lawyers' Committee for Civil Rights at 415-543-9444 or visit the LCCR website, www.lccr.com.

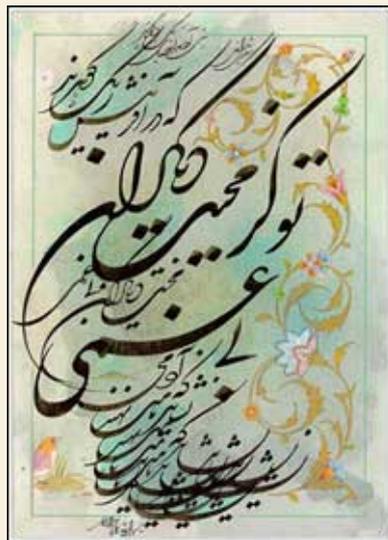
by: admin on: 10/22/05 [Reply](#)

MISSING MOMENTS

WHO WAS THE COMPOSER OF THAT FAMOUS POEM ON HUMANITY?

By: Manouchehr Saadat Noury

Long time ago, possibly in 1994 or 1995, there was a meeting in our Sherbrooke Community Center in Montreal. About fifty-five or sixty distinguished and eminent individuals, men and women, representing different classes of the neighbourhood were attending that meeting. Among them, there were very well known university scholars, businessmen, teachers, radio reporters, TV broadcasters, army officers, governmental figures, journalists, and also many members of various ethnic groups and so on.



The main purpose of the meeting or the first agenda was to discuss the policies by which many members of the community could get effectively involved in helping the needy people in the case of emergency. The Chairman of the Center, a man in his 60s, entered the room; shook hand with everybody, and with a smiling face went behind the podium. In his opening remarks he said: "The widening gap between the rich and the poor in this country finds no manifestation quite bitter as the sight of homeless families, wandering the streets and finding respite in the subways, alleys and shelters of our major cities. Today our nations mood has changed

from sadness to impatience. The poor are our neighbours. They are like you and me; they have gone to college, had jobs and been laid off, they have had families and served in the military. But unlike many of us, homeless people have suffered job losses and illnesses they could not prevent; many of them became mentally ill, released into a society they can neither comprehend nor defend themselves against. So, let us hear from you, anyone, how we can help our poor people at most?"

After a second of silence, a young man who looked like to be a college student responded:

"As you all know, the struggle to reduce and to eliminate the evil of poverty constitutes one of the major struggles of our time. Reducing any type of poverty must be a priority. Of course, it is easier said than done. The surest way to do more to help the poor is to continue to communicate with them and find out what is the real cause of their pain? On my way to this meeting, I wrote a poem, which is so relevant to the agenda of our gathering that I like to read it here". Then he softened his throat and with a sense of satisfaction he began to read the following lines:

All human beings are in truth akin,
All in creation share one origin.
When fate allots a member pangs and pains,
No ease for other members then remains.
If, unperturbed, another's grief cannot scan,
Thou are not worthy of the name of man.

The guy then stopped reading, stayed still, and looked at the audience to see if he could have impressed anybody. All men and women looked indifferent and some were with a funny smile. He was surprised until the Chairman of the meeting who was a university professor started to talk: "Sir, Although the agenda of this meeting is to discuss how we can help poor people in our community and it seems inappropriate to talk about literature here, I must tell you that the verses you just read were very meaningful and inspiring. But that poem did not belong to you. I am sure most people in this room know that an Iranian poet, Saadi, composed it. The poet is also internationally known and his poem has been engraved in the Headquarters' Entrance of the UN in New York City" At the same time, an Iranian scholar who was among the audience stood up and said: "I agree with Mr Chairman, that is a Saadi's poem. That was not, however, a precise translation of the poem. I quite remember that Jimmy Carter, former US president, in a royal party, which was televised in Tehran in late 70s, also read an accurate translation of the same poem:

"All human beings are members of one frame
since all, at first, from the same essence came.
When time afflicts a limb with pain,
the other limbs cannot at rest remain."

Humiliated and frustrated by what was declared, the young student looked like an orange with all the juice and flesh squeezed out. In embarrassment and to the hope of salvation, he uttered: [Jimmy Carter was wrong. As today, nobody believes him; even his own mom, Lillian Carter, disagrees with him. She once said: "When I look at my children, sometimes I wish I remained virgin"! Besides, I was not invited to that royal party that you were talking about. If I were there, I would have explained to Jimmy Carter that I composed that poem!] And after a pause, he concluded: "What you two gentlemen just said about the poem I read is entirely wrong. It did not contain a grain of truth. The truth is that I wrote the poem first and unfortunately I was robbed by Saadi!"

The audience, those very distinguished people who always control their emotions, started to stare right into the eyes of the guy, and one of them screamed and shouted angrily and aloud, "Are you crazy? Saadi wrote that famous poetry almost seven centuries ago. You were not even born on those days". The young man did not have any other choice but to act as a stand up comedian! He nodded and said, "Of course. If I were around those days, I would never allow Saadi to rob me and put down his own name on top of this magnificent piece of work!"

There were a few nervous giggles from people in the audience, which followed by a moment of deathlike silence. After a few seconds, the Chairman looked at the bunch of papers on his desk and said, "Let us be serious now, and continue our discussion on the agenda of this meeting; let us see what we really can do for the poor people of our own community" And the discussions went on and on, and on!

That very interesting and amazing meeting motivated me to look for the other translations of Saadi's poem, and to really search for a version that could be both accurate to the message, readable, and understandable. The tastes are different, but the most precise and authentic translation of Saadi's verses, which I have found may read as follows:

Regardless of color, creed, and shape of our face,
We are all members of one family: The Human Race.
If one member ails and you do not offer a solace,
In the Family of Man, you do not deserve a place.

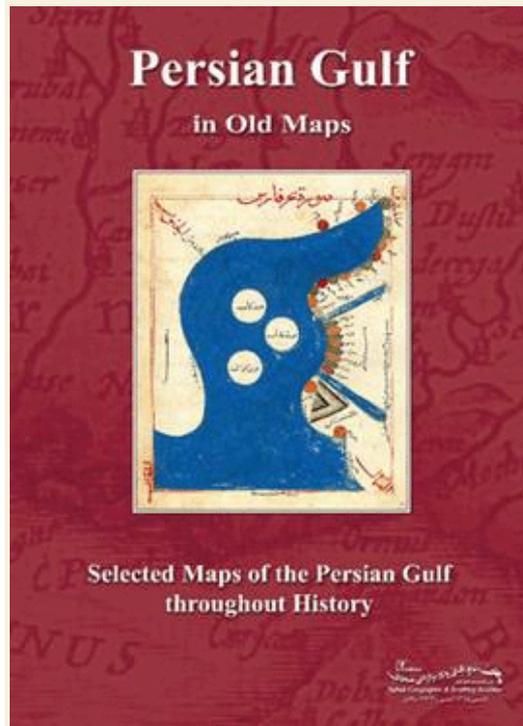
And Drs. Mahvash Shahegh firstly quoted that precise and authentic translation. The name of the translator, however, remains unknown.

[Excerpt from Missing Moments, a memoir, written by Dr Manouchehr Saadat Noury. The book is ready for publication, and the interested publishers are more than welcome to get in touch with the author].
More on

Publication of Historical Maps of the Persian Gulf in Tehran

By: Pejman Akbarzadeh
(Persian Gulf Organization's Rep. in Tehran)

According to historical and geographical documents and United Nations directives, the name of the waterway between the Persia (Iran) and the Arabian Peninsula is the Persian Gulf. Since the 1960s, with the rise of Arab nationalism, serious efforts to change the historical name of this waterway began. These efforts and the Persians resistance in the face of it, in the autumn of 2004, reached a peak when the National Geographic Society published a fake term in parenthesis below the name Persian Gulf. After a few months of heavy protests by Persians (Iranians), followed by partial success, the 18th Tehran International Book Fair devoted a pavilion for presenting the historical maps of the Persian Gulf. An extensive report of this event, written by this author, was published in the Persian-language daily "Shargh" (No.486, May 27, 2005/ 7 Khordad 1384. For this occasion, albeit with a few months delay, a precious book containing 123 historical maps of the Persian Gulf region has been published by the Sahab Geographic and Drafting Institute in Tehran.



These maps were selected from over 2,300 maps and documents from several museums, universities, libraries and private collections in Sahab archive. The maps published in this book are in chronological order. The first map is a clay tablet from ancient Babylonia belonging to 2000 to 3000 B.C. In this map, whose original is at the British Museum, Babylon and Assyria can be seen surrounding the Persian Gulf. Among other notable maps in this book are: the naval map of the world by Bochartus (1500-500 B.C.); the map of Jazirat al-Arab (Arabian Peninsula) by Ptolemy (87-150 A.D.); map of the Persian Sea by Istakhri (1325 A.D.); map of the Seven Seas by Biruni (1430 A.D.); map of the Persian Empire in the Safavid era, by Claudius (1700 A.D.); and the map of the

eastern part of the Persian Gulf, produced by the British Naval Force in 1795, with which the book ends.

In some of the maps, in which the Persian Gulf represents part of the whole map, such as in maps of Asia and the Middle East, the image of the region under consideration is enlarged below the main map. In addition to high quality, all the maps possess precise descriptions in both English and Persian, including the original name of the map, its cartographer, and the date of the drawing. A separate and bilingual index of the maps published in this collection appears at the end of the book.

This work was compiled by the Geographical Research Department of the Sahab Institute, headed by Mohammad Reza Sahab, in cooperation with Farhad Tehrani, Javad Safinejad, Houshang Ghassemi, and Ali Akbar Mahmoudian. M. R. Sahab has written a bilingual preface to this collection which contains interesting information about the history of

the Persian Gulf, how names came to be forged for this waterway, and the result of Persians efforts against it. Sahab writes: "In spite of the positive actions which have been taken by the people and government of Iran in the past 47 years, unfortunately we have always acted sporadically. Only when we have been assaulted, have we reacted. However, by taking

advantage of their petrodollars, some Arab governments have attempted to forge new names for the Persian Gulf. While they have been busy with such efforts, our activities have mostly been within the country, without much international effect."

by: Soft Skull Press on: 08/25/05  Reply

From Soft Skull Press

We Are Iran: The Persian Blogs

by Nasrin Alavi

"There's at least one place in Iran where citizens dare speak their minds. It is referred to as Weblogistan, and in this rapidly expanding virtual terrain, there are an estimated 100,000 active Iranian blogs, so that Persian now ties with French as the second most used language in the blogosphere."—Time Magazine

"Iranian bloggers have harnessed the subversive power of the Web to express themselves politically--and also to find dates in a society that curtails public courting."—Newsweek

In September 2001, a young Iranian journalist named Hossein Derakhshan, created one of the very first weblogs in his native language of Farsi. In response to a request from a reader, he created a simple how-to-blog guide in Farsi. With the modest aim of giving other Iranians a voice, he wound up unleashing a torrent of opinion, the likes of which had never before been seen in the Islamic world.

There are now 64,000 blogs in Farsi, and Nasrin Alavi has been painstakingly reviewing them all. In so doing she has created a remarkable document of the efflorescence of dissent in Iran, a book that not only functions as an archive of what Iranians think of their country, their religion, their culture and the world around them, but also as an alternative recent history of Iran.

To download a free chapter, visit the Soft Skull site at <http://www.softskull.com/detailedbook.php?isbn=1-933368-05-5>

by: soheila ghodstinat on: 08/25/05  Reply

'A Journey to Starland' A true story

By Soheila Ghodstinat

Following a chance encounter when she was just fourteen years old, Iranian Soheila Ghodstinat fell in love with the charming Ali, who at 21, was considered far too old for her, and totally unsuitable. Little did she realise that this meeting was to change her life forever.

After being sent abroad to continue her education, Soheila returned home to find that Ali had never forgotten her, and she fell in love with him all over again. A few months later the couple were married, but what started out as a fairytale for Soheila turned into a nightmare when she was confronted by Ali's darker side.

As a young mother in Iran after the Islamic Revolution, even though she was the victim of violence, Soheila found herself utterly powerless to escape. Repeated attempts to find a haven for herself and her daughter failed as she came up against the bureaucracy of a society where women no longer had rights.

In A Journey to Starland, we watch as Soheila struggles against the forces around her to achieve happiness, and her dream of a journey to her imaginary land in the space between the stars.

This is an extraordinary story of love, of friendship, and of the remarkable courage of one woman who never lost hope in the power of faith.

A journey to Starland By Soheila Ghodstinat

Published in the UK by Pegasus Eliot Mackenzie Publishers.

For more information about me and my work, please visit my web site:

www.soheila.ghodstinat.com

by: admin on: 08/25/05 [Reply](#)

Kami Naraghi Evans new book

by: KamandE

Kami Evans Gives Graduates and Career Changers The Next Step

LONDON, March 30 /PRNewswire/ -- Author and consultant, Kami Naraghi Evans (<http://www.kamievans.com>), announces the launch of her book, The Next Step. Billed as 'A Guide to Professional Responsibility' and available from 29 March, the book ADVERTISEMENT

gives recent graduates and career changers a wealth of practical advice on how to realise their ideas and achieve success.

In the thought-provoking book, Naraghi Evans - who has successfully worked in international technology sector management consulting and training since 1995 - shares her experiences and gives examples of how to overcome limitations and fears to achieve a 'go getting' lifestyle.

The book gives readers advice on assessing their life, knowing their audience, investing in themselves, managing expectations, learning to fail, dealing with responsibility and authority, building influence, and putting plans into action - amongst other invaluable insights drawing from historical, economic, political, racial, ecological and medical concepts.

Naraghi Evans, author, comments: 'I wrote The Next Step to provide those who are venturing into fresh careers with a guide that tackles all the uncertainties they're likely to face. My aim is to communicate what to look out for in business and in life.'

She adds: 'The world can look rather limited to university leavers. However, anything is possible as long as you understand the rules and have a strategy to support your goals and reach for success.'

The business portal, Startups (<http://www.startups.co.uk>), described The Next Step as 'a great book for recent graduates and career changers that need a little guidance once entering the unfamiliar and intimidating working world'.

Naraghi Evans was interviewed at the NGR event on March 11th on which she gives her views about the transition from school to working life. The programme is to appear on ITV Meridian's in June 2005,

Naraghi Evans next event will be at the Royal Aeronautical Society on May

5th at 12:30PM sponsored by KCWC.

With a RRP of 7.99 GBP, *The Next Step* (ISBN 1412012686) can be bought on Amazon (<http://www.amazon.co.uk>) or from <http://books.global-investor.com/books/>.

Notes to Editors:

Kami Evans was born in New York City in 1970 to Persian parents. She received a BSc in Corporate Communications degree from Southern Connecticut State University in 1992. She then began a career in sales and business development before co-founding her first business, Newton Solutions, Inc., in 1997. The company provided interim managers and management consultants to Fortune 500 and FTSE (news) 100 companies and gave Kami a wealth of international business experience which she passes on to recent graduates and career changers in *The Next Step*.

by: admin on: 08/12/05 [Reply](#)

Iranians in Chicagoland

Author: Hamid Akbari / Azar Khounani

Part of Arcadia Images of America series, this book touches upon the history of Iranian community in Chicago since the 1893 World Columbian Exposition. Also includes Historical, Cultural and Artistic Heritage, Social/Cultural activities, and the next generation of Iranians presented in a collection of images and stories of select individuals in Chicago. Also includes a chapter on well known Iranian visitors.

by: writer on: 08/09/05 [Reply](#)

"The Quince Seed Potion" A Novel By Morteza Baharloo

The Quince Seed Potion, set against the backdrop of Iran's turbulent modern history, is a saga of an indentured servant's devotion and love for his masters during the years 1928 to 1981. The changes in the fortunes of the protagonist, Sarveali Jokar, as he dedicates his life to serving the Shirlu khans, great rural landowners and farmers, mirror the changes in Iran and the disintegration of the wealth and power of the family dynasty as the Islamic Revolution of 1979 unfolds.

Sarveali, like his country, experiences violence and humiliation, recounted in a series of episodes reminiscent of *Tales of the Arabian Nights*. In the face of contempt and cruelty, he remains loyal to his masters, the only family he ever knows, through their own travails. His homoerotic affection for his favorite master and boyhood companion, Teimour Khan, although rejected, sustains Sarveali through the years. His adventures, including marriage to a cousin, her repeated promiscuity and eventual murder, his opium addiction and imprisonment, recall the ups and downs of Voltaire's *Candide*. As the Khans are forced into exile or assassinated and Iran is transformed from a monarchy to an Islamic state, the reader is asked to decide if Sarveali's selfless life is totally tragic or suggests a kind of redemption for both the servant and his country.

Morteza Baharloo was born in Iran in 1961, emigrated to the U.S. in 1978, and now lives in Houston, Texas. He is chairman and co-founder of Healix, Ltd., a 400-employee international provider of pharmaceutical and health-care services, based in Texas. He returns periodically to Iran, where he is restoring rural estates built by his grandfather and great uncles in the 1920s.

The Quince Seed Potion :

The household cock crowed, heralding the exact moment when darkness surrendered to dawn, just as two tiny limbs emerged from the laboring woman's dark orifice. The semi-somnolence of Fatima, the Bald Doula, shattered. "I see them!" she yelled. "I see them! I see them!" she repeated, as if competing with the noisy cock. The collective shouting of the female spectators blended with the painful cries of the woman now deep in labor, and the clamor of preadolescent girls who were present to observe their own procreative destinies. As the neighboring cocks crowed in concert, the doula turned her attention from the spectators in the cramped room to the laboring woman. What the doula saw terrified her...

For more information please, visit : www.mortezabaharloo.com

The Quince Seed Potion is available in bookstores nationwide , at a bookstore near you:

Powells Borders

Codys

Books, Inc.

Elliot Bay
Village
Amazon
Barnes&Noble
BooksAMillion

by: admin on: 07/19/05 [Reply](#)

Iran & America: Rekindling A Love Lost

Your Iran and America exudes a love for these two countries that is infectious, and I truly hope that this sprit will have its intended effect on the powers that be in both countries.

Peter L. Hoag, Professor, CRM consultant

What a terrific accomplishment. I am enjoying and also being informed by it. You have done a great service. I hope we will someday see a "rekindling of a love lost."

Timothy B. Taylor, Judge of the Superior Court

.It contains valuable information regarding the history of Iran-US relations.
Deborah Pryce, U.S. House of Representatives- Ohio

Hopefully, the United States and Iran will one day become partners for peace and prosperity in the world.

Cliff Stearns, U.S. House of Representatives-Florida

Dear friends,

I am pleased to bring you the news of the publication of my book, "Iran and America: Rekindling a Love Lost" (ISBN: 0974217204). The book, which is the result of several years of research and hard work, will make Iranians proud of their heritage documented therein. It will also lead Americans to appreciate Iran's contributions to the world civilization.

The book, offering a comprehensive examination of the political, social, and economic history of the relations between the two great nations, is divided into three parts.

The first part is devoted to the relations between Iran and America that actually started when two Americans set foot in Iran in 1830. It relates the story of the love affair and uproots the beginnings of resentment. Much information such as numerous economic, military and cultural agreements between the two countries filled with sometimes amusing anecdotes is offered. Moreover, the efforts of many great Americans who brought American good will and gained immense popularity and respect in the hearts and minds of Iranians are described. Special attention is given to Howard Baskerville who fought and gave his life for the freedom of Iran, Dr. Samuel Jordan who was called the father of modern education in Iran, and Professor Arthur Pope who prepared the most comprehensive work on Iranian Art. In the political arena, the U.S. involvement in Iran beginning in the World War II, the policy of support for autocracy (with an scholarly article by Professor H. Lajevardi from Harvard University), the Eisenhower Doctrine, Kennedy's policy and the issues that created resentment among Iranians are discussed

To provide a better understanding of Iran and its people, the second part provides a brief history of Iran and Iranians. Excavated caves, including one that has rock paintings, date from 40,000 to 65,000 BC. Some of the most ancient organized settlements in the world have been found in Iran, dating from 8,000 BC or earlier. Later civilizations such as Akkadians, the Urartians, the Elamites, the Achaemenids who established the great Persian Empire, the Sassanids and others have left monumental traces of their cities and conquests, often depicted in bas-reliefs carved into the rocks and in written records. Several Persian major religions such as Zoroastrianism, Mithraism and Manicheism, which became the basis for or influenced other world religions, are discussed. Attention is also paid to Eslam which, according to Professor Richard Frye, was rescued from a narrow Bedouin outlook primarily by the Iranians, who showed that Eslam, both as a religion and as a culture need not be bound solely to the Arabic language and Arab norms of behavior.

To substantiate and support the claim that Iran is indeed an important and vital part of world, it further recounts a number of contributions of Iran and Iranians both to the United States and the world in part three. Development of agriculture by controlling the forces of nature and domesticating animals and plants and inventing ways and means of procuring water are discussed. In the area of crafts and industries, contemporary discovered

data proves that much originated in the Iranian plateau 500 years before Egypt, 1,000 years before India, and 7,000 years before China. The first bricks, Iran's influence on Christian, Byzantine, French, Italian and Indian architecture are among the things discussed. The wheel, roads, post and carriers, banks, checks, backgammon, cuisine, and perfume are among many contributions of Iranians to the world. A chapter is also devoted to the contribution of Iranians to the United States.

Finally, the epilogue encompasses the notion of Iran as a superpower, its major role and its unique geophysical presence in the Caspian region as well as in the Persian Gulf, similarities between the two nations and why relations between Iran and the U.S. should be resumed and on what terms.

This is a book that every Iranian, especially younger Iranian-Americans should read and recommend to their American friends.

For ordering directly visit: <http://www.badi.net>

Respectfully,
Badi Badiozamani, Ph.D.

by: nadia2005 on: 06/25/05 [Reply](#)

Shahrazad Tells Her Story

Reading Arab Women's Autobiographies,
Shahrazad Tells Her Story
By Nawar al-Hassan
University of Texas Press, 2003, 236 pages.

Review by Lynne Rogers

In "Reading Arab Women's Autobiographies, Shahrazad Tells Her Story," Nawar al-Hassan Golley brings history, contemporary literary theory and a culturally informed perspective to twentieth century Middle Eastern autobiography.

Drawing primarily but not exclusively on feminist and Marxist theory, Golley dismantles the simplistic generalities found in the Western discourse surrounding Arab women through a close reading of a variety of feminist texts. Although she acknowledges the similarities between western and Arabic feminists, like many Arab feminists, Golley asserts that feminism is not a Western import to the Arab world but an indigenous movement often ignored by western feminists.

Significantly for those Western readers unfamiliar with the complexities of Arabic culture or language, Golley, educated in both Arab and Western institutions, contextualizes possible Arab responses to the texts. By looking at the mode of production and comparing the original Arabic texts with the translated texts, Golley provides a valuable addition to feminist and Middle Eastern scholarship. Although her text contains some repetition and occasionally reads like a dissertation, this is a minor inconvenience for those interested in cross-cultural studies. Golley skillfully demonstrates how the conflicting allegiance to the family, community and nation and the need to assert an individual identity through the emancipating act of writing coexist in each of the texts.

"Reading Arab Women's Autobiographies" begins with a brief but thorough introduction to recent colonial discourse and some of the potential pitfalls of reading translated texts from the Middle East. Responding to the popularity of multiculturalism, Golley rejects East/West as an oversimplification of modern mobility. Subsequently she avoids the romanticization of the East and the uncritical admiration of the West. In her attention to the role of intended audience in the production of texts, she argues that these Arab women authors are writing both "to the West and probably more importantly...to Arab 'patriarchy.'"

The chapter "Feminism, Nationalism and Colonialism" summarizes the history of Arab feminism, touches the veil debate, and notes the limitations of terminology such as 'feminism' and 'Arab.' These two chapters would serve as a fruitful introduction of the problematics inherent in studying the Middle East for Western students. To conclude her historical introduction of the feminist movement's intricate relationship to Arab nationalism, she compares the Arabic text of Huda Shaarawi's "Harem Years: The Memoirs of an Egyptian Feminist" with Margot Badran's English text published more than 40 years after the original in 1986. Shaarawi, the founder of the

Egyptian Women's Federation, who was educated in French, dictated her memoirs in Arabic to her secretary. Golley's summary and comparison of the two texts reveals that the English translated edition omits "an important part of Shaarawi's concept of herself, namely, her political and nationalistic public self." Here Golley's scholarship not only supports her argument but also provides a valuable resource for those readers not fluent in Arabic.

"Reading Arab Women's Autobiographies" locates autobiography or narration of the self "in the field between truth and fiction." After a brief and informed overview of theoretical and historical approaches to Arab autobiography, Golley proposes that "writing for women is a process and a quest for dialogue, social change, and the possibility of saying 'we' as well as 'I.'" In the chapter "Anthologies," Golley looks at "Khul-Khaal: Five Egyptian Women Tell Their Stories" by Nayra Atiya, "Doing Daily Battle: Interviews with Moroccan Women" by Fatima Mernissi and "Both Right and Left Handed: Arab Women Talk About Their Lives" by Bouthaina Shaaban. Golley examines the control structures, modes of production, targeted audiences and possible reader responses to these three anthologies providing thoughtful insights into gender and class issues. After comparing the Palestinian poet, Fadwa Tuqan's "Mountainous Journey, Difficult Journey," with the fragments of Tuqan's autobiography translated into English, Golley distinguishes Tuqan's narration of self-creation from Shaarawi's memoir of achievement.

In her final and perhaps most innovative chapter, Golley tackles the diverse writings of the legendary Egyptian feminist, Nawal el-Saadawi, as well as the marketing of Saadawi's public persona in the West and the Arab world. Golley traces "the strategies used to develop the self" in Saadawi's early novel, "Memoirs of a Woman Doctor" to the structuring of a communal self in the later nonfiction, "Memoirs from a Women's Prison." Golley identifies Saadawi's "My Travels Around the World" as a "new mode of writing about the self" in Saadawi's "quest for an international identity." At no point does Golley presume to have the definitive reading of her chosen texts. Instead she notes the narrative trends and proposes to address some of the limitations in previous responses to Arab women who write or tell their stories. In "Reading Arab Women's Autobiographies," Golley characterizes these female narratives as "counter-discourse or writing back discourse." Appropriately, Golley's own critical reading takes the feminist counter-discourse another step forward.

This review will appear in *Al Jadid*, Vol. 10, no. 49 (Fall 2004).
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by: admin on: 06/18/05 [Reply](#)

Foucault and the Iranian Revolution

Gender and the Seductions of Islamism
Janet Afary and Kevin B. Anderson

What Are the Iranians Dreaming About?
Michel Foucault

"They will never let go of us of their own will. No more than they did in Vietnam." I wanted to respond that they are even less ready to let go of you than Vietnam because of oil, because of the Middle East. Today they seem ready, after Camp David, to concede Lebanon to Syrian domination and therefore to Soviet influence, but would the United States be ready to deprive itself of a position that, according to circumstance, would allow them to intervene from the East or to monitor the peace?

Will the Americans push the shah toward a new trial of strength, a second "Black Friday"? The recommencement of classes at the university, the recent strikes, the disturbances that are beginning once again, and next month's religious festivals, could create such an opportunity. The man with the iron hand is Moghadam, the current leader of the SAVAK.

This is the backup plan, which for the moment is neither the most desirable nor the most likely. It would be uncertain: While some generals could be counted on, it is not clear if the army could be. From a certain point of view, it would be useless, for there is no "communist threat": not from outside, since it has been agreed for the past twenty-five years that the USSR would not lay a hand on Iran; not from inside, because hatred for the Americans is equaled only by fear of the Soviets.

Whether advisers to the shah, American experts, regime technocrats, or groups from the political opposition (be they the National Front or more "socialist-oriented" men), during these last weeks everyone has agreed

with more or less good grace to attempt an "accelerated internal liberalization," or to let it occur. At present, the Spanish model is the favorite of the political leadership. Is it adaptable to Iran? There are many technical problems. There are questions concerning the date: Now, or later, after another violent incident? There are questions concerning individual persons: With or without the shah? Maybe with the son, the wife? Is not former prime minister Amini, the old diplomat pegged to lead the operation, already worn out?

The King and the Saint

There are substantial differences between Iran and Spain, however. The failure of economic development in Iran prevented the laying of a basis for a liberal, modern, westernized regime. Instead, there arose an immense movement from below, which exploded this year, shaking up the political parties that were being slowly reconstituted. This movement has just thrown half a million men into the streets of Tehran, up against machine guns and tanks.

Not only did they shout, "Death to the Shah," but also "Islam, Islam, Khomeini, We Will Follow You," and even "Khomeini for King."

The situation in Iran can be understood as a great joust under traditional emblems, those of the king and the saint, the armed ruler and the destitute exile, the despot faced with the man who stands up bare-handed and is acclaimed by a people. This image has its own power, but it also speaks to a reality to which millions of dead have just subscribed.

The notion of a rapid liberalization without a rupture in the power structure presupposes that the movement from below is being integrated into the system, or that it is being neutralized. Here, one must first discern where and how far the movement intends to go. However, yesterday in Paris, where he had sought refuge, and in spite of many pressures, Ayatollah Khomeini "ruined it all."

He sent out an appeal to the students, but he was also addressing the Muslim community and the army, asking that they oppose in the name of the Quran and in the name of nationalism these compromises concerning elections, a constitution, and so forth.

Is a long-foreseen split taking place within the opposition to the shah? The "politicians" of the opposition try to be reassuring: "It is good," they say. "Khomeini, by raising the stakes, reinforces us in the face of the shah and the Americans. Anyway, his name is only a rallying cry, for he has no program. Do not forget that, since 1963, political parties have been muzzled. At the moment, we are rallying to Khomeini, but once the dictatorship is abolished, all this mist will dissipate. Authentic politics will take command, and we will soon forget the old preacher." But all the agitation this weekend around the hardly clandestine residence of the ayatollah in the suburbs of Paris, as well as the coming and going of "important" Iranians, all of this contradicted this somewhat hasty optimism. It all proved that people believed in the power of the mysterious current that flowed between an old man who had been exiled for fifteen years and his people, who invoke his name.

The nature of this current has intrigued me since I learned about it a few months ago, and I was a little weary, I must confess, of hearing so many clever experts repeating: "We know what they don't want, but they still do not know what they want."

"What do you want?" It is with this single question in mind that I walked the streets of Tehran and Qom in the days immediately following the disturbances. I was careful not to ask professional politicians this question. I chose instead to hold sometimes-lengthy conversations with religious leaders, students, intellectuals interested in the problems of Islam, and also with former guerilla fighters who had abandoned the armed struggle in 1976 and had decided to work in a totally different fashion, inside the traditional society.

"What do you want?" During my entire stay in Iran, I did not hear even once the word "revolution," but four out of five times, someone would answer, "An Islamic government." This was not a surprise. Ayatollah Khomeini had already given this as his pithy response to journalists and the response remained at that point.

What precisely does this mean in a country like Iran, which has a large Muslim majority but is neither Arab nor Sunni and which is therefore less susceptible than some to Pan-Islamism or Pan-Arabism?

Indeed, Shiite Islam exhibits a number of characteristics that are likely to give the desire for an "Islamic government" a particular coloration. Concerning its organization, there is an absence of hierarchy in the clergy, a certain independence of the religious leaders from one another, but a dependence (even a financial one) on those who listen to them, and an importance given to purely spiritual authority. The role, both echoing and guiding, that the clergy must play in order to sustain its influence-this is what the organization is all about. As for Shi'ite doctrine, there is the principle that truth was not completed and sealed by the last prophet. After Muhammad, another cycle of revelation begins, the unfinished cycle of the imams, who, through their words, their example, as well as their martyrdom, carry a light, always the same and always changing. It is this light that is capable of illuminating the law from the inside. The latter is made not only to be conserved, but also to release over time the spiritual meaning that it holds. Although invisible before his promised return, the Twelfth Imam is neither radically nor fatally absent. It is the people themselves who make him come back, insofar as the truth to which they awaken further enlightens them.

It is often said that for Shi'ism, all power is bad if it is not the power of the Imam. As we can see, things are much more complex. This is what Ayatollah Shariatmadari told me in the first few minutes of our meeting: "We are waiting for the return of the Imam, which does not mean that we are giving up on the possibility of a good government. This is also what you Christians are endeavoring to achieve, although you are waiting for Judgment Day." As if to lend a greater authenticity to his words, the ayatollah was surrounded by several members of the Committee on Human Rights in Iran when he received me.

One thing must be clear. By "Islamic government," nobody in Iran means a political regime in which the clerics would have a role of supervision or control. To me, the phrase "Islamic government" seemed to point to two orders of things.

"A utopia," some told me without any pejorative implication. "An ideal," most of them said to me. At any rate, it is something very old and also very far into the future, a notion of coming back to what Islam was at the time of the Prophet, but also of advancing toward a luminous and distant point where it would be possible to renew fidelity rather than maintain obedience. In pursuit of this ideal, the distrust of legalism seemed to me to be essential, along with a faith in the creativity of Islam.

A religious authority explained to me that it would require long work by civil and religious experts, scholars, and believers in order to shed light on all the problems to which the Quran never claimed to give a precise response. But one can find some general directions here: Islam values work; no one can be deprived of the fruits of his labor; what must belong to all (water, the subsoil) shall not be appropriated by anyone. With respect to liberties, they will be respected to the extent that their exercise will not harm others; minorities will be protected and free to live as they please on the condition that they do not injure the majority; between men and women there will not be inequality with respect to rights, but difference, since there is a natural difference. With respect to politics, decisions should be made by the majority, the leaders should be responsible to the people, and each person, as it is laid out in the Quran, should be able to stand up and hold accountable he who governs.

It is often said that the definitions of an Islamic government are imprecise. On the contrary, they seemed to me to have a familiar but, I must say, not too reassuring clarity. "These are basic formulas for democracy, whether bourgeois or revolutionary," I said. "Since the eighteenth century now, we have not ceased to repeat them, and you know where they have led." But I immediately received the following reply: "The Quran had enunciated them way before your philosophers, and if the Christian and industrialized West lost their meaning, Islam will know how to preserve their value and their efficacy."

When Iranians speak of Islamic government; when, under the threat of bullets, they transform it into a slogan of the streets; when they reject in its name, perhaps at the risk of a bloodbath, deals arranged by parties and politicians, they have other things on their minds than these formulas from everywhere and nowhere. They also have other things in their hearts. I believe that they are thinking about a reality that is very near to them, since they themselves are its active agents.

It is first and foremost about a movement that aims to give a permanent

role in political life to the traditional structures of Islamic society. An Islamic government is what will allow the continuing activity of the thousands of political centers that have been spawned in mosques and religious communities in order to resist the shah's regime. I was given an example. Ten years ago, an earthquake hit Ferdows. The entire city had to be reconstructed, but since the plan that had been selected was not to the satisfaction of most of the peasants and the small artisans, they seceded. Under the guidance of a religious leader, they went on to found their city a little further away. They had collected funds in the entire region. They had collectively chosen places to settle, arranged a water supply, and organized cooperatives. They had called their city Islamiyeh. The earthquake had been an opportunity to use religious structures not only as centers of resistance, but also as sources for political creation. This is what one dreams about [songe] when one speaks of Islamic government.

The Invisible Present

But one dreams [songe] also of another movement, which is the inverse and the converse of the first. This is one that would allow the introduction of a spiritual dimension into political life, in order that it would not be, as always, the obstacle to spirituality, but rather its receptacle, its opportunity, and its ferment. This is where we encounter a shadow that haunts all political and religious life in Iran today: that of Ali Shariati, whose death two years ago gave him the position, so privileged in Shi'ism, of the invisible Present, of the ever-present Absent.

During his studies in Europe, Shariati, who came from a religious milieu, had been in contact with leaders of the Algerian Revolution, with various left-wing Christian movements, with an entire current of non-Marxist socialism. (He had attended Gurvitch's classes.) He knew the work of Fanon and Massignon. He came back to Mashhad, where he taught that the true meaning of Shi'ism should not be sought in a religion that had been institutionalized since the seventeenth century, but in the sermons of social justice and equality that had already been preached by the first imam. His "luck" was that persecution forced him to go to Tehran and to have to teach outside of the university, in a room prepared for him under the protection of a mosque. There, he addressed a public that was his, and that could soon be counted in the thousands: students, mullahs, intellectuals, modest people from the neighborhood of the bazaar, and people passing through from the provinces. Shariati died like a martyr, hunted and with his books banned. He gave himself up when his father was arrested instead of him. After a year in prison, shortly after having gone into exile, he died in a manner that very few accept as having stemmed from natural causes. The other day, at the big protest in Tehran, Shariati's name was the only one that was called out, besides that of Khomeini.

The Inventors of the State

I do not feel comfortable speaking of Islamic government as an "idea" or even as an "ideal." Rather, it impressed me as a form of "political will." It impressed me in its effort to politicize structures that are inseparably social and religious in response to current problems. It also impressed me in its attempt to open a spiritual dimension in politics.

In the short term, this political will raises two questions:

1. Is it sufficiently intense now, and is its determination clear enough to prevent an "Amini solution," which has in its favor (or against it, if one prefers) the fact that it is acceptable to the shah, that it is recommended by the foreign powers, that it aims at a Western-style parliamentary regime, and that it would undoubtedly privilege the Islamic religion?
2. Is this political will rooted deeply enough to become a permanent factor in the political life of Iran, or will it dissipate like a cloud when the sky of political reality will have finally cleared, and when we will be able to talk about programs, parties, a constitution, plans, and so forth?

Politicians might say that the answers to these two questions determine much of their tactics today.

With respect to this "political will," however, there are also two questions that concern me even more deeply.

One bears on Iran and its peculiar destiny. At the dawn of history, Persia invented the state and conferred its models on Islam. Its administrators staffed the caliphate. But from this same Islam, it derived a religion that gave to its people infinite resources to resist state power. In this will for an "Islamic government," should one see a reconciliation, a contradiction, or

the threshold of something new?

The other question concerns this little corner of the earth whose land, both above and below the surface, has strategic importance at a global level. For the people who inhabit this land, what is the point of searching, even at the cost of their own lives, for this thing whose possibility we have forgotten since the Renaissance and the great crisis of Christianity, a political spirituality. I can already hear the French laughing, but I know that they are wrong.

First published in *Le Nouvel Observateur*, October 16-22, 1978.

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by: admin on: 06/12/05 [Reply](#)

Iranian-Americans Museum

Iranian-Americans Museum: A Proposal to All Iranian-Americans

By A. Mehdipour

The recognition of Iranian-Americans contributions to their host country is long over due. Erecting a museum, to a large part, enables us to achieve a deserved recognition. I think this is not only important to us for others to become aware of the impressive experiences and achievements of some of us and our contributions to the U.S. but also for ourselves. This seems rather imperative in light of the continuous misrepresentation, misinformation, and distortions that all of us have witnessed in most mass media in this country since 1980. This may assist us to show the real faces of Iranian-Americans through fact and manifestations of their ingenuity, determination and hard work rather than misrepresentation. When we consider the intended and unintended consequences of the proposed museum as a social, cultural and educational center we notice what a unique opportunity this presents for creating a nourishing environment for all of us.

Most of us may have seen or heard of scattered and sometimes unsubstantiated statistics and other forms of information on a few professors, engineers, wealthy and/or famous Iranian-Americans but we do not have a clear picture of who these people are and what they have accomplished beyond a short description. For example, how many of us know what inventions have been credited to the Iranian-Americans over the years. What a better way for these inventors, entrepreneurs and venture capitalists come together for networking and collective ventures that would benefit the entire Iranian-American community as a cohesive social, political and economic force.

Many of us have established numerous associations, centers, societies, and foundations with relative success for years but some of us have also sensed the absence of an inclusive center with the potential of connecting all of the existing Iranian-American collectives. This museum may provide a fertile ground for us to create a microcosm of the desired democratic society most of us dream for our country of birth. The potentials of such a museum is as numerous and vast as of our imagination.

This observation and proposal stems from my years of research for writing a book about Iranian-Americans with a tentative title of: "Celebrating immigrants: Iranian-Americans contributions to the U.S. society." One of the objectives of this book is to provide a base for a museum. A few people among us have suggested creating data bases for networking and capacity building in conversation on needs of our community during the past decade. However, those sporadic conversations and gatherings, as far as I know, have not reached their intended goals.

I am submitting this proposal to all Iranian-Americans at this time because my book is at the final stage of editing and hoping to receive comments, suggestions, and pledges in any forms and kinds in order to establish the Iranian-Americans museum.

Mehdipour10@yahoo.com

by: admin on: 05/20/05 [Reply](#)

The Women's Cultural Center's "Library Support Call

In 2000, several women gathered to organize the first public celebration of International Women's Day (March 8) for the first time in twenty years in Tehran's Book City. Some of the original organizers met again the following year, and the Women's Cultural Center was ultimately born. International Women's Day has since brought the joining of newer members and widening of relationships every year. It has also served as a basis for shaping and solidifying the foundations of the Center's future projects.



In 2003, we celebrated March 8 in Laleh Park. Despite the authorities' cancellation of our permit to publicly assemble the following year, we staged a "Protesting Violence Against Women" rally in Laleh Park. In 2002, we had decided to focus our energies on combating violence against women and this commitment has provided the basis for many of our activities. We have written expansively on the subject and have conducted workshops and seminars in Tehran and other provinces to publicly address this social problem. Last year, we combined our efforts with other women's groups and launched a Violence Against Women campaign.

Our objective has been to publicly address and incorporate women's issues and concerns within the broader social problems of the day. To achieve this, we have formed various groups: The Website Group, the Seminar & Workshop Group, the Health Group, the Legal Group, and finally, the Library Group. Each group has attracted its own team of activists and supporters. The Library project, in particular, has grown as it is the Center's biggest and most ambitious project to date.

The Library project was conceived in March of 2003 and has seen many



ups and downs. Two years later, on March 8, 2005, we are proud to finally be able to launch its public opening.

We have many hopes and dreams for the library. Our first hope is that Iranian women will view the library as their own. In the long-run, we hope to make the library independent of the Women's Cultural Center, when the group too, will be another client and beneficiary of the library's existence.

We invite all those who are interested, to help us nurture and build this library. We want the library to host an environment where every new book about women will be celebrated and valued. Our goal is make the library a reflection of the women's movement in Iran. Towards that aim, we are collecting all visual and textual documents (from women's groups' leaflets and pamphlets to books) related to women so that future generations will know its history. We hope that the library will be productive (and not simply a recipient of donations). We want to extract the history of the women's movement through personal accounts offered by women activists. As such, the Oral History Project will be an important activity of the library. We want the library to contain old photographs from personal photo albums and to preserve and value them in a manner usually reserved for the highly most regarded international documents.

We expect a lot from the library. We expect it to reflect women's past and present lives, to commit to memory all valuable documents (published or non-published) related to the women's movement. We want the library to help with students' research on women's issues through establishing connections with other libraries and internet sources. We look forward to seeing more and more dissertations on women's issues coming out every day. We expect the library to take the gift of books to women's homes in other parts of the city and country (one of our aims is to set up a mobile library in neighborhoods). We expect the library to reserve a section for Violence Against Women and to collect every document, book, article, brochure, and essay on this issue from throughout the world.

This is a tall order, but we know that the women's movement has the will and capacity to fulfill these dreams within ten years. We are beginning today and asking for your help. To get things going, we are asking you to send us your books, subscribe us to various women's magazines and web-based libraries around the world, provide us with personal photographs (which we will return to you once we scan them), donate women's handwritten works, and the pamphlets, announcements, and reports of women's groups. In fact, we ask that you provide us with any materials which may be of import to future generations. Please invest in the library so that we may all have a stake, and so we may all enjoy and take pride in its growth and development.

To donate books and other material via mail, please send to:
The Women's Cultural Center
P.O. Box 144335-851
Tehran, Iran
Tel & Fax: 8835179
Email: info@iftribune.com

To learn more about the library and our other activities, please refer to:
www.iftribune.com
address: No. 10/1
Garouss Alley
Soleiman-Khater St.
Motahari St.
Iran – Tehran

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that this little book of journal entries might assist the reader in his or her own journey in, or toward, a Biblically oriented faith and life.

I am also eternally grateful to my earthly parents for their ongoing sustenance and encouragement to me in this life. To the extent that I used the summer of 1976 to learn anything about modern Iran, ancient Persia, the Scriptures, and ultimately myself, I must credit them for inculcating in me the desire to travel, to see, to listen, and to learn, appreciating the opportunities God enabled them to give me, while seeing a wider world in the context of the wisdom of the ancients and the deepest historical roots of the past. For with God, a thousand years are as a day that is past, or as a watch in the night (Psalm 90).

My devotional diary cannot possibly pass for either Biblical or Iranian scholarship. In the former area, I would recommend to the reader that he or she contact either Trinity Evangelical Divinity School in Deerfield, Illinois, or Westminster Theological Seminary in Philadelphia, for a trusted reading list of the best applicable works tailored to a scholarly and believing approach to the Word of God. In the latter field of endeavor, I would recommend Sandra Mackey's marvelous volume, *The Iranians*; Edwin Yamauchi's *Persia and the Bible*; and A. T. Olmstead's *History of the Persian Empire*.

Part Two is entitled *The Bridge*. The present is the bridge between the distant past and the future yet to come. It may serve as a hermeneutic, or principle of interpretation and understanding, of both the diary of Part One and the contents of Part Three.

Part Three of this book represents the results of a diary of night thoughts and dreams which occurred in the United States between January of 1984 and January of 2003. I will leave the lion's share of the interpretation of these nocturnal manifestations to the individual reader.

I wish to express my love for the history and people of Iran, as well as for The Old American Republic and Constitution. May both contemporary peoples find their way, and re-discover the best of their roots and identities, in the difficult days and times ahead.

Mark Dankof
Philadelphia, Pennsylvania

by: admin on: 04/14/05 [Reply](#)

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by: admin on: 04/12/05 [Reply](#)

International discrimination law

A handbook for practitioners

INTERIGHTS has published a new online handbook on international and comparative discrimination law that offers a comprehensive introduction to equality and non-discrimination for practitioners. (INTERIGHTS)

International Discrimination Law: A Handbook for Practitioners integrates theories of equality with a review of international standards and international and comparative jurisprudence across a range of grounds of discrimination.

The Handbook will prove an invaluable aid to practitioners in identifying and developing discrimination cases. Links within the document take you

Parpin Flowers

Parpin Flowers is a tale describing the destinies of several Iranian families, beginning immediately after the First World War, and continuing up to and into the 1980s. The main character, Amena, grows up together with her brothers and friends in a land marked by political complication, inner and outer turmoil, social divisions and sometimes cruel persecution. At an early age, Amena's mother brings her to a fortune teller who burns the child's foot in an effort to ward off demons. The scars from this event bear the seeds of hate and revenge in the young girl's heart for years to come.

Author: Akbar Golrang was born 1945 in Abadan, Iran. 1972 qualified as Film Director from The London Film School. 1976 Bachelor of Arts in Psychology from Lund University in Sweden. 1996 Masters in Information and Library Science from Boraas University in Sweden. Worked as librarian, radio speaker, culture analyzer, screenwriter, film director, and film producer in multiple genres in London, Sweden, and Iran.

by: admin on: 02/12/05 [Reply](#)

THE MOTH TO THE FLAME

My new novel – THE MOTH TO THE FLAME – the complete life story of Sufi poet Rumi, based on original sources in Farsi and English, is now available on AMAZON.com. For lovers of Rumi, Persian poetry, and spirituality, it's the inside story of how he became a poetic genius and illuminated teacher. Please pass on this message to friends so that the book can find its way to those who will enjoy it.

Here's the back jacket copy for a taste:

"From my first breath I have longed for Him. This longing has become my life." – Rumi

The Moth to the Flame is the story of the meeting of two human beings that, like the conjunction of two planets, realigned the fates. Although it happened long ago, during another time of war between Islam and the West, this tale of an individual life fully lived is the tale of every life: Rumi's yearning for God is our yearning, his anguish, our anguish, his victory, our victory. In the tradition of Siddhartha or The Last Temptation of Christ, his story is the mythic story of the human soul.

In this first novel about him, we discover the key moments that shaped his poetic genius. We watch his faith tested, and we witness his meeting with the beloved, which overturned his world and led, eventually, to his union with God.

For centuries, Rumi has remained as alive as Shakespeare in the hearts of millions of Muslims. Today, in the West, where he is a bestselling poet, he burns like a torch of inspiration for us all.

Connie Zweig, Ph.D.

by: admin on: 07/09/04 [Reply](#)

Electronic library

The Research Institute for Inner Asian Studies (RIFIAS), in cooperation with the Department of Central Eurasian Studies and the federally-funded Inner Asian and Uralic National Resource Center (IAUNRC), has posted its electronic library catalogs on the World Wide Web. The catalogs are fully searchable, and are accessible to the international scholarly community at the following URL:

<http://www.indiana.edu/~rifias/>. In the near future, RIFIAS will begin making available digitized selections from its extensive holdings.

Consisting of a general collection and several special collections, the RIFIAS Library is one of North America's premier resources for research in the history, languages, literatures, geography, religions, and cultures of Inner Asia. The general collections comprise about 8,000 volumes. Special collections include microfilms and photocopies of out-of-print Russian publications and microfilms of Persian, Turkic, and Arabic manuscripts containing historical, biographical, and geographical information on Islamic Central Asia.

by: admin on: 10/20/02 [Reply](#)

On the origins of Feminism in early 20th-century Iran

On the origins of Feminism in early 20th-century Iran. - Journal of Women's History, Vol. 1, pp.65-87 Fall '89.



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