



Hossein Ziai

Illumination

1944-2011

www.hosseinzai.com

Spring 2018

For Hossein, the love of my life, my joy, my everything.
Mehr, as you would have said,

Mahasti

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Hossein

Ziai

PROFILE

PROFILE



Hossein Ziai was one of the foremost authorities on Shihāb al-Din Sohravardī—“Suhrawardī” in Arabic—the 12th century Persian founder of Illuminationist Philosophy حکمت اشراق—*Hikmat al-Ishrāq*—and a professor of Islamic philosophy and Iranian studies from 1976-1980 in Iran, and since 1983 in the U.S. His thinking was well-known through his publications and his charismatic presence in the classroom and publicly, but he was also a very private man who shared little of his inner-self with anyone. His primal attachment to his homeland, his predilection for mathematics, philosophy, and logic, his interest in literature, arts and crafts, his sense of honor, humor, and humanity, his rich voice and resonant laughter, all left their mark on people with whom he crossed paths and are the markers that along with his scholarly and artistic output help, to a degree, trace his profile.

Khorasan

Hossein Ziai was born in Mashhad, the capital of Khorasan خراسان in northeastern Iran, on 6 July 1944 (۲ شهریور ۱۳۹۰) and passed away in Los Angeles on 24 August 2011 (۱۵ تیر ۱۳۲۳).



Hossein at 3 mos with parents.
Mashhad 9 Oct 1944

The only child of Ozra Moshiri and Mahmoud Ziai, he was named after his maternal great grandfather, Mirza Seyed Ja'far Khan *Hosseini*, *Moshir ud-Dowleh*, a *sādāt-e Hosseini* سادات حسینی descendant of Qā'em-Maqām-e Farāhāni.

(See [GENEALOGY](#) for a chronicle of his parents and forebears—chiefly statesmen on his mother's side and physicians on his father's.)

Hossein was tied to Iran body and soul, especially to Khorasan, 'land of the rising sun,' a region that in its heyday had encompassed not only Neishapur, Tus, and Mashhad...but also Balkh and Herat, Merv and Nisa, Samarqand and Bukhara, Khujand and Panjikant, cities that now lie in Afghanistan, Turkmenistan, Uzbekistan, and Tajikistan. To Hossein, Khorasan was key to understanding the Iranian collective identity. The birthplace of Iran's indigenous religious tradition, Zoroastrianism, and of her common language, New Persian, it had produced such literary and scientific luminaries as Rudaki and Ferdowsi, Rumi, Avicenna, Fārābi, Bīruni, Khayyām, and Naṣīr al-Din Tūsi; and eminent Islamic theologians, jurists, and philosophers, among them, Ahmad ibn Hanbal, Abu Hanifa, Ghazālī, Juwayni, and Rāzi.



Greater Khorasan



Takht-e Soleiman 1976

Though he traveled all over Iran and loved every inch of it, as far as he was concerned no place measured up to Khorasan, no fruit was ever as sweet, no dialect as musical, no music as noble, no province as abundant, or diverse . . . It so happened that especially likeable personalities invariably originated from Khorasan as well.



Southern Azarbaijan 1976



L-R Fereidun Safizadeh, Assad Behrouzan, Hossein Ziai, Mehdi Khansari, Nariman Sadeghi 1974



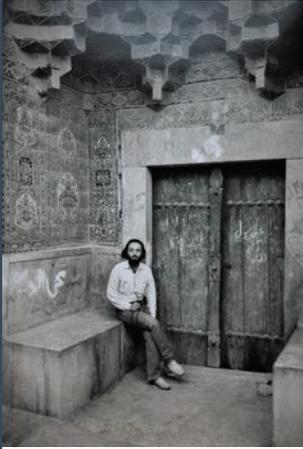
On the road to Omam Northern Iran 1977



Tazeh-Kand, Kurdistan. R-L Fereidun and Mina Safizadeh, Hossein, head of household, Mahasti, Shahin Bayat-Maku, host's family 1976



Near Tabas with Mehdi Khansari



Shiraz 1974



Camping with wife and son 1976



Takht-e Soleiman 1976



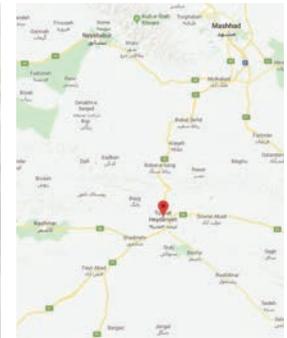
Shahrazūri, *Sharh Hikmat al-Ishrāq*, Hossein Ziai Torbati

In Khorasan, Hossein was so attached to his ancestral Torbat Heydariyeh تربت حیدریه — ancient Zāveh— that he penned some of his writings as Hossein Ziai Torbati حسین ضیائی تربتی and paid homage to *Se-Qolleh* سه قله, the ‘Three Peaks’ on the outskirts of the city, in his watercolors.

Hossein’s most cherished spot on Earth also lay in Torbat in the shape of *Bāgh-e Nowbahār* باغ نوبهار, his grandfather Zia’ul-Atteba’s estate and family retreat, an idyllic garden surrounded by cultivated fields and pristine wilderness that is worth dwelling on for the insight it offers into his mind.



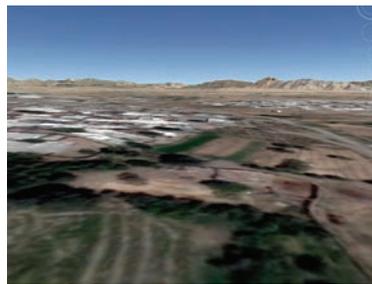
Watercolor. Hossein Ziai 1997



Mashhad-Torbati map



Se-Gholleh, Torbat Heydariyeh



Nowbahar landscape



Torbati Heydariyeh

For Hossein, Nowbahar was a sanctuary with an added mystique: *now-bahār* (or *nau-bahār*) translates into ‘new spring’ today but is in fact Persian for the Sanskrit *nava-vihāra* नवविहार, “new monastery,” more specifically, a Buddhist monastery, from *vihara*, meaning ‘arrangement,’ ‘resting place,’ ‘a place to relax/entertain,’ ...and ‘temple’. Nor is the use of ‘b’ instead of ‘v’—*bahar* for *vihara*—peculiar to Iran, two examples being the northern Indian state of Bihar, thus named for its large aggregate of Buddhist *viharas*, and another word, *biara*, which in Malay means a place of worship.

Nowbahar is the legacy of the spread of Buddhism in Iran before and for some three-hundred years after the Arab conquest when Greater Khorasan was dotted with Buddhist monasteries. The largest and most important *Nava-Vihāra* was close to Balkh and continued functioning even after the Umayyads captured the city in 663 CE; Abū Reyhān Bīrūnī (d. 1048), a native of Kharazm, writes that it was still flourishing during his lifetime.

Buddhism eventually vanished from Iran but left its footprint across the Iranian plateau in Nowbahars that appear as far west as Hamadan, though their historical association with Buddhism has long been forgotten; Dehkhoda cites nine such sites in Khorasan alone. More pertinent to this writing, in Persian poetry the Sanskrit *vihara*, with its alternate meaning as a place to rest/entertain, came to mean a stately mansion and is used in that sense, among other poems, in the Shahnameh:

فرودآمد از تخت سام سوار / به پرده درآمد سوی نوبهار

Zia'ul-Atteba's Nowbahar was famed for his mansion that was reached by a tree-lined driveway on the south side of a hill and fronted by a shallow pool with three burly fountains. There, surrounded by bountiful almond orchards, wheat and saffron fields and fruit gardens, he cultivated groves of tall pines, silver birch and silk trees. He channeled a crystalline stream that flowed from an eponymous underground canal (*qanāt* قنات; Torbat Heydariyeh has four *qanāts* called Nowbahar) and another source of water from Shāh-Deh to form man-made waterfalls across the terraced garden amid a deluge of lush flower beds. There was always birdsong.



Nowbahar 2nd house. Zia'ul-Atteba (on chair). L on floor Robab, Alireza



Nowbahar main residence



Nowbahar driveway 1946. Pari Ziai and Hamid Moussavian



Nowbahar front pool 1946. Pari Ziai



Zia'ul-Atteba (center) and visitors. Mohsen (back L). Nowbahar late 1940s

For Hossein who spent summers at Nowbahar from his childhood well into his early twenties, the garden symbolized nothing short of hallowed ground—innocence, utter lucidity, unqualified love and trust, truth, and infinite communion, in short, a state of bliss. Nowbahar was a gesture, so to speak, of Sohravardi's 'Nowhere Land' ناکجا آباد, an imagined universe that in *ishrāqi*-speak Hossein yearned to inhabit always and where he wished to be laid to rest. It is the closest image one can paint of the landscape of his inner world.



Nowbahar 1946. Hossein at 2 with his parents and Pari Ziai (L), Hamid Moussavian (R)

Education

In the real world, which for him was as mysterious and only a little less magical, Hossein Ziai grew up in Iran and completed his education in the U.S. where he spent most of his adult life, except from 1976-1980 when the family lived in Tehran.

His schooling began in Mashhad in 1948 and continued from 7th through 11th grade at Alborz High School in Tehran (1957-1961) where he excelled in mathematics, and as an athlete. He then went to the U.S. and earned his 12th grade diploma at Blake School in Minnesota in 1962 where he picked up an exciting new sport, ice hockey.



Yale graduation 1967



St. Anthony Hall, Yale Class of 1967. Front (C) Hossein Ziai

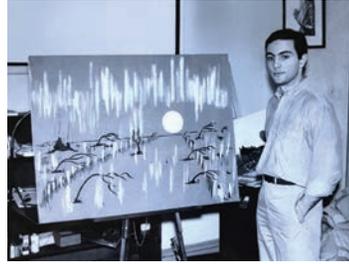
For his undergraduate studies Hossein attended Yale University where he earned a B.S. in intensive math and physics in 1967. During this period, he wasted no time cultivating other lifelong interests and hobbies; he became the art and associate editor of the Yale Literary Magazine, contributing graphics and design but also his own [translations of Rumi](#). He pursued art, experimenting



Forough Farrokhzad, *Someone who is like no-one*. Handwritten 1966



Yale dormitory c 1964



Early experiments with oil painting. Yale c 1964

first with oil painting and pen and ink drawings before moving on to **calligraphy** and **watercolors**. His rich baritone earned him an invitation to join the famous Yale Russian Choir. More enduringly, he delved into eastern art and literature, particularly Zen Buddhist and Taoist, and as a member of the Elizabethan Club engaged with the leading poets and writers of the Beat Generation,

Allen Ginsberg, Gary Snyder, Alan Watts, among them. In 1966 while in Tehran for the summer he met Forough Farrokhzad and spoke with her of new wave literature. She gave him a copy of her “Someone who is like no-one” کسی که هیچکس نیست, a handwritten memento on onion paper that Hossein guarded like a hidden treasure; the poem was not published until 1974, seven years after she died in a car accident at age thirty-two.



Wedding 14 Aug 1970. Tehran

Hossein started graduate school at Harvard University in 1968. Rather than pursue mathematics—which was his passion—or medicine, a dynastic family tradition—he decided to study philosophy, a discipline that he stated, ‘was not in essence different from math’.

He met Mahasti Afshar in spring 1970 while on a leave of absence in Tehran in search of unpublished philosophical manuscripts. They married in the summer and came to Harvard where he pursued his doctorate and she enrolled in a Ph.D. program in Sanskrit and Indo-European folklore and mythology. Their only child, Dadali, was born in Cambridge on 10 June 1973. By then Hossein had a new lifetime hobby—crafting wooden furniture for their home and beautiful ornaments for his wife and son.



Dadali b. 10 June 1973



Hossein and Dadali. Cambridge 1974



PhD graduation with Dadali at 3. Harvard 1976



Hossein and Dadali. Cambridge 1983



Mahasti wearing a necklace made by Hossein. Wash. DC 1987



Dadali wearing a necklace made by Hossein. Oberlin 1988

In 1976, Hossein obtained his Ph.D. in Islamic Philosophy under the guidance of Professor Muhsin Mahdi and began his academic career teaching Islamic philosophy, philosophy of mathematics, comparative philosophy, religion and mysticism, and Persian language and literature.



Sohravard

Scholarship

Starting with his doctoral dissertation, Hossein's research and publications centered on Shihāb al-Din Sohravardī's school of Illuminationist Philosophy, *Ḥikmat al-Ishrāq*. Sohravardi was born c 1151 in the village of Sohravard near Zanjan in Iranian Azarbaijan. He wrote forty-six treatises in Arabic and Persian over ten years and earned the honorific *Shaykh al-Ishrāq* شَيْخِ اشْرَاقِ, *ishrāq* meaning 'rising,' or "more precisely," to quote Hossein's "Illuminationism' in Encyclopedia Iranica, the "rising of the sun".

Hossein Ziai's academic career began in 1976 at Aryamehr (later, "Sharif") and Tehran Universities in Iran where he taught through 1980, and following a hiatus due to the Islamic revolution, continued from 1983-1988 at Harvard, Brown, and Oberlin College in the U.S. In 1988, he joined the faculty of the University of California in Los Angeles (UCLA) as a professor of Islamic Philosophy and Iranian Studies and director of the Iranian Studies Program in the Department of Near Eastern Languages and Cultures (NELC). In 2008, he was appointed the inaugural holder of the Eleanor and Jahangir Amuzegar Chair in Iranian Studies and held that position until his passing in the summer of 2011.

Hossein Ziai's research centered on epistemology, logic, ontology, and discursive reasoning in Illuminationist Philosophy from its forerunners in the twelfth century, the physician and scientist Abu'l-Barakāt al-Baghdādī and the Persian mathematician and logician 'Omar b. Sahlān Sāvaji, to Sohravardī's commentators in the following centuries, Shahrāzūrī (d. c 1288), Ibn Kammūna (d. 1284), Qutb al-Din Shirāzī (d. 1311), Jalāl al-Din Davānī (d. 1502), Mullā Sadrā (d. 1640) and others.

Hossein was also the only scholar to expound on Sohravardī's political thought, which he termed "Illuminationist political doctrine" اثنین سیاسی اشراقی. He showed that Sohravardi did not develop a political theory per se but promoted the concept of just order by a philosopher-king endowed with



Citadel of Aleppo

learning, wisdom, clairvoyance, divine inspiration, and *Farreh-ye Kiani* or *Izadi* ('Royal/Divine Glory' in ancient Iranian traditions). These concepts did not sit well with Muslim jurists given that the young Ayyubid prince and governor of Aleppo, Malik al-Zāhir, son of Saladin, was Sohravardī's devoted disciple. In 1191, accused of heresy and corrupting the religion, Sohravardi was executed by the reluctant prince on his father's orders. He was buried in the Citadel of Aleppo and thereafter referred to as *al-Maqtūl* المقتول "The Killed," an epithet designed to prevent him from being commemorated as al-Shahīd الشهيد "The Martyr". He was thirty-seven.

Hossein Ziai authored ten books that included critical editions of primary sources in Persian and Arabic, duly elucidated with extensive notes and commentary, as well as translations and bilingual volumes; both categories are recognized as major contributions to scholarship in Islamic philosophy. To name just two, his *Knowledge and Illumination: A Study of Suhrawardī's Ḥikmat al-Ishrāq* (1990) which is based on his doctoral dissertation, is the only analysis of Illuminationist logic in a foreign language, and *The Philosophy of Illumination*, which he co-authored with John Walbridge (1999) is considered the standard translation of *Ḥikmat al-Ishrāq*.

Ziai also published more than forty book chapters, numerous articles, and multiple encyclopedia entries in *The Oxford Companion to Philosophy*, *Encyclopedia of Islam*, *Cambridge Companion to Arabic Philosophy*, *Encyclopedia Iranica* (see "Illuminationism" for a brief but rich overview), *The Routledge Encyclopedia of Philosophy*, *Cambridge Companion to Classical Islamic Theology*, and the *Encyclopedia of Philosophy*. He also founded and served as editor-in-chief of *Bibliotheca Iranica: Intellectual Traditions Series* (published by Mazda) and produced thirteen titles in the series spanning philosophy, history, mythology, literature, sociology, and iconography by Touraj Daryaei, Olga M. Davidson, Monica Ringer, A.A. Seyyed-Ghorab/N. Pourjavady, Abolala Soudavar, and Wheeler M. Thackston.

Hossein Ziai was the first to elucidate the rationalist—as distinct from the mystical—foundation of Illuminationist Philosophy, and earned recognition as the foremost authority in this domain. He also demonstrated that contrary to common belief, philosophical inquiry survived in the Islamic world beyond the twelfth century, specifically in Iran, as evidenced by, among others, the writings of the commentators on Illuminationism and other works that survive unexamined in manuscript form. A nineteenth-century example of this latter group in Persian is Shihāb al-Din Kumījāni's *Nur al-Fu'ād*, a manuscript of which he discovered in the UCLA Library Special Collections and co-authored [posthumously] as the first of what was to be ten or more hitherto unknown philosophical treatises.

Ziai coined the term 'Persian poetic wisdom' to define the Iranian *paideia*, and celebrated the transcendental position of mythology, metaphysics, and mysticism in Iranian civilization, notably in the poetry of Rumi and Hafez. He emphasized, however, that the spiritual and the philosophical domains are fundamentally distinct discourses, philosophy being a scientific discipline that in Iran as elsewhere seeks to establish universal truths based on reason. The argument, which he first put forth in his analysis of Sohrawardi's magnum opus *Ḥikmat al-Ishrāq*, put him at odds with Henry Corbin, Seyed Hossein Nasr, and other scholars that consigned Illuminationist Philosophy to the compartment of theosophical and mystical Oriental traditions.

More broadly, Hossein Ziai was critical of a scholarly bias that starting in the 1960's had in his view fixated on Islamic civilization's religious and esoteric traditions while overlooking its rationalist legacy, including Mu'tazilite theology—a significant indigenous movement in the eighth to tenth centuries—and the resurgence of philosophy in the Islamic East especially in Iran since the twelfth century. He saw such oversight as a disservice to history that, while offering a metaphysical critique of Western cultural imperialism, validated the fallacy that reason, and thereby universal relevance, was the prerogative of the West alone. In his view, this Orientalist mindset effectively confined the East to an exclusively spiritual dimension and discouraged it from engaging in a dynamic discourse with the modern world. To address this flaw, he advocated a concerted effort to translating Arabic and Persian primary sources using standard rather than culture-specific philosophical terminology to help engender a much-needed, cross-continental dialogue among thinkers.



Bagh-e Ferdows, Tehran

To that end, in 1974, while still a graduate student in Islamic Philosophy at Harvard, he submitted a proposal to Shahbanou Farah Pahlavi with the support of NIRT Director General Reza Ghotbi, and again in 1975, to establish a center dedicated to exploring "dialogue among civilizations." Upon completing his Ph.D. in 1976, Ziai returned to Iran, and the Iranian Center for the Study of Cultures (مرکز مطالعه فرهنگها) as it came to be called was founded in 1977 under the direction of Dariush Shayegan.

Hossein published his first book, *Anwāriyya*, as the third volume in the Center's Islamic Studies Collection in 1979, and graciously acknowledged to have redacted the Persian text initially with the help of Houshang Golshiri and later, of Āstim, a young assistant whose name he insisted on placing on the cover. By then Hossein, who left Iran with his family at the end of 1980, had assembled a uniquely extensive multilingual library collection on philosophy at the Center. Meantime, over twenty new studies had been commissioned and the Center had hosted an impressive international symposium to explore an East-West dialogue at Bāgh-e Ferdows (باغ فردوس). Twenty years later, Mohammad Khatami advocated the concept of "dialogue" in his 1997 presidential campaign as a solution to easing international political tensions. The United Nations named 2001 "Year of Dialogue among Civilizations" and in 2009 awarded the Global Dialogue Prize jointly to Khatami and Shayegan.

Moral revolt

A decidedly apolitical humanist and a staunch feminist, Hossein Ziai was wary of the emergence of theocracy in Iran in 1979 and lamented the abuse of human rights against women, dissidents, and religious minorities in its wake. Though deeply anguished, he kept his thoughts to himself until 2009-2010 when the regime's violent crackdown on anti-government protesters disturbed him so profoundly that he felt compelled to speak out. In an impassioned "Open Letter to the Learned" posted online on 5 December 2009 and in other forums he expressed his sense of dread and disbelief at the injustices being committed under the mantle of Islam, decrying the culture of 'deception and superstition' that, having 'generated from the top, had grown endemic in the country'. In denouncing the regime's disregard for human life and dignity, he pleaded with the "learned" to feel dutybound to protect Iranian citizens of all persuasions from harm.

As stated presciently in his Open Letter, Hossein's activism brought him small relief, however, and he never recovered from the shock of the harrowing street killings or the rape and torture of protesters, most infamously at Kahrizak. Iran no longer resembled the land that he had cherished and to which he could no longer return, and the religion was not the Islam that he knew. Hossein believed in the power of truth, justice, and the rule of law, and lived his life by a sacrosanct code of honor. These attributes did not help him in the last season of his life.

On the 1st of May 2011, following a brief period of hospitalization in Los Angeles for diverticulitis, he succumbed to depression, and on 24 August 2011 (۲ شهریور ۱۳۹۰) took his own life. He was buried in Murmuring Trees at Forest Lawn, within sight of his mother's resting place.

He is survived by his wife, Mahasti, their son Dadali and his wife Stephanie, and his granddaughters, Malia and Acacia.



Murmuring Trees
Forest Lawn



Dadali, Dec 2001. Santa Cruz



Stephanie and
Dadali Ziai 2004



Hossein and Malia



Hossein and Acacia



R-L Malia, Acacia. NY,
Thanksgiving 2017

No profile of Hossein Ziai is complete without a verse by Hafiz that he recited often, and which in the eyes of those that loved him, defined his existence:

از صدای سخن عشق ندیدم خوشتر
یادگاری که در این گنبد دوار بماند

I know no word fairer than the ring of love

A memory living on in this whirling world

Circle of Friends



The world according to Hossein was populated with a fellowship of warmth, wit, learning, love, trust, loyalty, and laughter. His close circle of friends relished his educated conversation no less than his theatrical talents. There was no language on Earth, even unfamiliar, that he could not mimic to perfect pitch. One of his unforgettable stand-up acts, "I am Prince Myshkin AND I DIE FOR MY COUNTRY!" was a hilarious and heart wrenching routine, with none of the pathos of the original lost in translation.

People that he was particularly close to in childhood and college are named separately under [EDUCATION](#). Later, he made friends among Iranian scholars and writers, among them Ali Dehbashi, Ali Gheissari, Manuchehr Seddoughi... Others, including the folklorist Abolghassem Enjavi Shirazi, Seyed Jalal al-Din Ashtiyani, professor of philosophy and mysticism, and Mehdi Haeri Yazdi, professor of philosophy, have passed.

Artists and intellectuals that he was particularly close to and have also passed included Assad Behrouzan, an associate of the Iranologist Arthur Upham Pope and one of the wittiest people ever born; Bahman Farmanfarmaiyan, an eccentric aristocrat and in the late 1960s, prominent New York artist; filmmaker and NIRT/Shiraz Arts Festival executive Farrokh Ghaffary, a hilariously sharp 'walking encyclopedia,' and Nasser Assar, a Paris-based artist with whom Hossein exchanged profoundly moving letters as he did with writer, Shahnameh exegete, translator, and honest intellectual Shahrokh Meskoob.



Assad Behrouzan in Japan



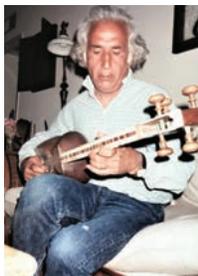
Bahman Farmanfarma and Hossein Ziai. Jeesa, near Kelardasht



Farrokh Ghaffary, Nasser Assar, Hossein Ziai. Paris 2004



Shahrokh and Ardeshir Meskoob in LA early 1990s



Abol Saidi in LA mid-1990s



Abolala Soudavar (C) with Kamran (L) & his uncle Manuchehr Teymourtash. Tehran 1966



Bahman Farmanfarma, Mehdi and Minouch Khansari on the road, central Iran

Then there is Abol Saidi, a Paris-based artist whose canvases celebrate the luminous in nature and reflect his own and with whom Hossein stayed in constant contact via Skype, and his childhood friend Abolala Soudavar, a *polytechnicien*, art collector, author, designer, and entrepreneur of Khorasani origin whose telling remarks at Hossein's memorial service in Los Angeles will never be forgotten.

There is Bijan Saffari, a gifted artist, a rare gem as a friend, erudite, insightful, and refined; Mehdi Khansari, a photographer and unqualified best friend, and his wife Minouch Yavari, an architect, who were Hossein's travel companions in Iran throughout the 1970s; Wheeler Thackston, a Princeton-Harvard wizard, Hossein's colleague and co-author, a unique personality and best friend, a master of Persian, Arabic, Ottoman Turkish, Syriac, Kurdish, Urdu... pianist and tap dancer; Saeed Ghotbi, a Berkeleyite engineer who with his late wife, Hita Partovi, an architect, was a friend with whom



Wheeler Thackston. Santa Monica 1989



Saeed Ghotbi. Palo Alto 2005



Hita and Saeed Ghotbi. Santa Cruz 2007



Gayle and Jeff Lewis. Opening night Walt Disney Concert Hall, Los Angeles 24 Oct 2003

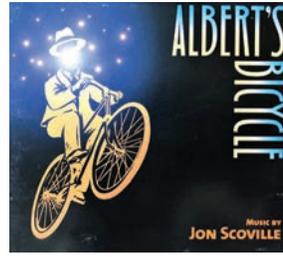
Hossein enjoyed hiking and talking politics at the same; two Yale's, though not Hossein's classmates: Jeff Lewis, former editor of the Yale Literary Magazine and an award-winning screenwriter and novelist, the only longtime friend of Hossein's that lived in LA, with his wife Gail, an architect; and Jon Scoville, a composer who lives in Santa Cruz with wife Tandy Beale, a dancer. Jon, whose sensitivity and connection with Hossein is hard to capture in words wrote "The Book of Radiance" in his *Albert's Bicycle* (2003) "for Hossein".



Jon Scoville and wife Tandy Beale 2000s



Jon Scoville, Tandy, Mahasti. Santa Cruz 1990s



Albert's Bicycle CD cover 2003



Jon Scoville, The Book of Radiance

Some of Hossein's cousins counted among his closest and most trusted friends; whether they stayed in Iran post-revolution or scattered across Europe, U.S., or Canada, their ties, some of which extended to their children, remained unbroken to the end.



Safiyeh Asfiya, cousin and best friend



L-R Safiyeh, Safoura, Behjat, and Safa Asfiya



Forough and Amir Houshang Teymourtash. L-R Tannaz, Elaheh, Kamran



L-R Kamran Teymourtash, Hossein Ziai, Shirin Moshiri, Farhad Moshiri, Elaheh Teymourtash, Safa Asfia. Tehran c 1960



L-R Elaheh, Amir Houshang and Tannaz Teymourtash



Hossein at the wedding of Kamran Teymourtash and Lily Lak, with Alireza (R) and Mammadi (L) Soudavar. Tehran 1966



L-R (back) Hossein, Khalil Ziai and his daughter Tahereh. Front, his younger daughter Asiyeh (on Hossein's lap), Guity and Leila (Taher Ziai's daughters)



Asiyeh Ziai, Hazi Gharagozlou and baby Tala, Paris



Guity Ziai and Hosseingholi Zolfaghari



Tahereh Ziai

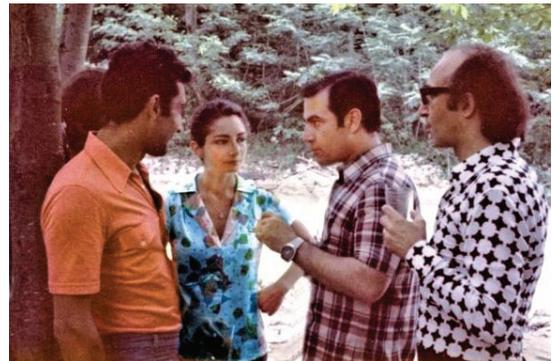


Shahrzad and Shahriar Gharavi with Mahmoud Ziai (C)



Narguess and Laleh Moshiri, bridesmaids at Hossein's wedding 1970

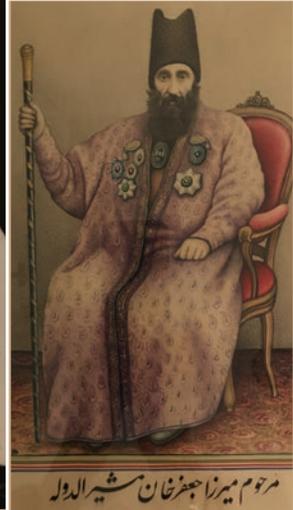
And last, but not least among Hossein's circle of friends, two of his nearest and dearest, Reza and Sheherazade Ghotbi.



R-L Bijan Saffari, Reza and Sheherazade Ghotbi, Fereidun Javadi. Shiraz Arts Festival



میرزا ابوالحسن علیخان مغلام پسران
Mirza Abolghassen
Alihan, magham pseran.



مرقوم میرزا جعفرخان شیرالدوله

Hossein Ziai

GENEALOGY

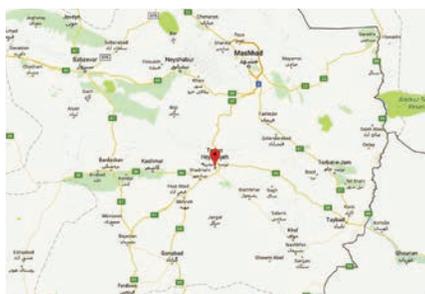
GENEALOGY

Paternal Line: *Ziai*

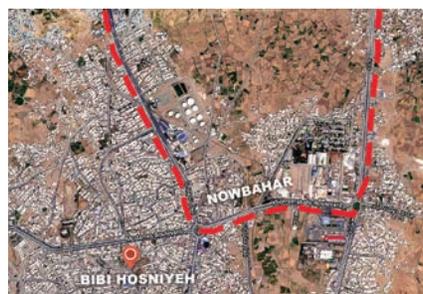


Mir Abol-Qāsem

According to oral traditions handed down the generations, the Ziai genealogy begins with Mir Abol-Qāsem, a high-ranking man of letters at the Safavid court who accompanied Shah Abbas I on his last trip to Mashhad on 13 September 1601. Born and raised in Herat, Shah Abbas (1571-1629) had recaptured Mashhad from the Uzbeks—his archenemies on the east—in 1598; he had then renovated and tenaciously promoted the shrine of Imam Reza as a Shi'ite rival to Mecca to offset the dominion of the Sunni Ottomans—his archenemies on the west. When the shah—prototype of “The Sophy” in Shakespeare’s *Twelfth Night* (1601-1602)—went on a pilgrimage to Mashhad on foot from Isfahan, Mir Abol-Qāsem, likely a native of Khorasan in his entourage asked for permission to stay. The shah obliged and granted him the village of Hosni in Torbat-Heydariyeh, ancient Zāveh (“zav” meaning ‘body of water,’ ‘canal,’ ‘ravine’), a mountainous region with fertile plains and abundant water that had been settled in prehistory and thrived since. The target of the first massive Mongol invasion in 1220 CE, Zāveh was in the 15th century renamed Torbat-Heydariyeh after the Sufi Qutb ud-Din Heydar (d. 1221) who is buried there, ‘torbat’ meaning burial ground.



Torbat Heydariyeh



Bibi Hosniyeh and Nowbahar

Once settled, Mir Abol-Qāsem’s family came to be known as *sādāt-e Hosni* سادات حسنی and enjoyed a degree of authority in the community. His property was bound by the Bibi Hosniyeh shrine on the west—the area where his descendants continued to live and thrive for three hundred years—and encompassed Nowbahar on the east, the agricultural terrain that became the center of the Ziai household in the first decade of the 20th century.

Hāj Mirza Abu-Tāleb

The first attested progenitor of the Ziai family tree is Hāj Mirza Abu-Tāleb *Hakim-bāshi* حکیم باشی (‘physician’) in the 18th century. He fathered a long line of doctors beginning with his famous son, Hāj Mirza Soleimān; his gravestone survives at Bibi Hosniyeh.

Hāj Mirza Soleimān

Hāj Mirza Abu-Tāleb's son Hāj Mirza Soleimān proved to be an exceptionally gifted man. With higher aspirations than his predecessors, he left Torbat and ventured north to Mashhad to study medicine with a prominent doctor. He later gained such distinction as a physician that when the Emir of Bukhara fell ill, Mirza Soleimān was escorted with much fanfare to treat him at his court in Transoxiana—Māwarā'ul-Nahr ماوراء النهر in Arabic/Farārūd فرارود in Persian—which formed part of Greater Khorasan and is now mostly in Uzbekistan.

Mirza Soleimān stayed on in Bukhara where he rose to the ministerial rank of *vizir* and trusty advisor to the Emir. He also accumulated considerable wealth, which he used to buy the release of scores of Iranians in Turkmen captivity and send them back in groups to their homeland under the protection of armed cavalry. In time, he asked leave from the Emir to return to his birthplace and went back to Mashhad where he continued to practice medicine.

In Torbat Heydariyeh where he sometimes treated patients as well, Mirza Soleimān expanded his land holdings north to include Benhang, as well as Ferezq and the adjacent villages in Bālā-Velāyat, and in the south acquired the new fort near the Bouri-ābād shrine مزار بورياباد. His name recognition was such that his grandson, who himself rose to prominence as *Zia'ul-Atteba* (Hossein Ziai's grandfather, see below), was referred to as "Hāj Mirza Soleimān's grandson".



Benhang



Boori-Abad Village



Ferezq Village

Mirza Soleimān had three sons, all three physicians, Abdol-Hossein, Hāj Mirza Hassan, and Mirza Mahmoud.

Hāj Mirza Hassan apprenticed with his father and became a *hakim-bāshi* in Torbat; his gravestone and that of his son Mirza Mohsen who died young survive at Bibi Hosniyeh.

Mirza Soleimān died in Mashhad and was buried in the shrine complex of Imam Reza.

Mirza Mahmoud

Mirza Mahmoud, Mirza Soleimān's youngest son from his second wife, was a child when his father died and was denied any inheritance. He was nevertheless able to study medicine in Mashhad and grew to be the most prominent *hakim-bāshi* among the three brothers.

Mirza Mahmoud's first wife hailed from Tajrish, northern Tehran; their son, Fakhr'ul-Atebba, became a physician in Torbat.

His second wife was from Kadkan. They had four children, two daughters and two sons. The older son, Mirza Habib *Doktor* had four daughters but an anemic professional career, unlike the younger Mirza Āqā Mohammad who rose to fame as Zia'ul-Atebba ضياء الاطباء.

Mirza Mahmoud once took his children on a pilgrimage to Karbela before he passed away in the 1890s. He, too, is buried in Bibi Hosniyeh.



Mirza Aqa Mohammad, Zia'ul-Atebba



Zia'ul-Atebba

Mirza Āqā Mohammad *Zia'ul-Atebba*

Mirza Āqā Mohammad, Mirza Mahmoud’s youngest son, was born in 1870 in Hosni. A soft-spoken gentleman of great integrity with an affable countenance and kindly green-eyes, he was regarded with love and respect across the region, from Kāshmar and Torbat to Khāf, Qāen, and Birjand and earned such distinction as a doctor that Mozaffar al-Din Shah titled him *Zia'ul-Atebba* 'Light of Physicians'. A token of his standing in the community is that when he chose the surname “Ziai” in response to the 1925 mandate by Reza Shah (written into law in 1934) that all citizens adopt family names, other branches of the family—whether related by blood or marriage—asked to follow suit, and he consented.

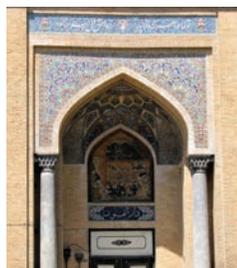
Mirza Āqā apprenticed with his father before he left for Mashhad to attend Mirza Ja‘far Rāshed’s school. He had to cut his studies short, however, and returned to Torbat to tend to his father who had taken ill and who died soon after.

Mirza Āqā married Bibi Sakineh, daughter of Āqā Sheikh Mohammad Yazdi, and had two children, Arastou, who died young, and Alireza, who was born in 1891.

Meantime, while people consulted with Mirza Āqā as a *hakim-bashi* on the strength of being “Hāj Mirza Soleimān’s grandson,” he aspired to gaining his rightful place in the ranks, but in modern medicine. Sometime after 1892, he left his family in the care of his wife’s maternal uncle, Hāj Seyyed Mohammad *Ra’īs ut-Tojjār*, and traveled to Tehran where he learned French at the Alliance Française, studied with Dr. Hanjan, and graduated from the Dār ul-Funūn دارالفنون. When he returned to Torbat and set up his practice his fame spread wide and before 1901, earned him the honorific *Zia'ul-Atebba* during the premiership of Ali-Asghar Khan *Atābak A'zam*.



Dār ul-Funūn in winter



Dār ul-Funūn



Mirza Ali-Asghar Khan Atābak A'zam



Robab and her children, Ali and Belqeis

When Zia'ul-Atebba’s first daughter Robāb—who grew up to be talk of the town for her porcelain skin and blue eyes—was born in 1902, he built a house in Bāgh-Soltan, a street in the affluent part of town where Great Britain and Russia came to establish their consulates during WWI.

A few years later, Amir Shaukat'ul-Mulk Alam, the modernizing overlord of Qā'enāt (and father of the future PM Amir Assadollah Alam) sent his envoy Hassan Khan Yazdi to Zia'ul-Atebba and invited him to relocate to Birjand to treat his illness and help him build a modern medical facility in town; he agreed. At the time, Birjand was the second most important urban center in Khorasan after Mashhad, and owing to the challenges and opportunities it presented to foreign powers, also home to British and Russian consulates and the Imperial Bank *بانک شاهنشاهی*.

Zia'ul-Atebba traveled to Birjand on horseback with his loyal steward Karbelā'ī Gholām-Hossein in tow and his wife and children following by carriage. The family was housed in Kalātehye Rahīm-ābād close to Akbariyeh next to his host. While Zia'ul-Atebba helped shape the new medical facility and train the staff, Alireza attended Shaukatiyeh High School (est. 1908), the third modern institution of higher learning in Iran after Dār'ul-Funūn in Tehran (est. 1851) and Rushdīyeh in Tabriz (est. 1886/7).



Shaukatiyeh School, Birjand

Some three to four years after the birth of their son Mahmoud in 1909, the family returned to Torbat where they had two more boys, Khalil (b. 1915) and Taher (b 1917) and a daughter, Behjat (b. 1920). Over the following years, Zia'ul-Atteba would occasionally travel to Birjand—which in 1923 became the first city in Iran to acquire a plumbing system—to remedy Shaukat'ul-Mulk's ailments, practice in the new medical facility.



R-L Taher, Alireza, Zia'ul-Atteba (Mohsen on lap), Mahmoud, Khalil. Bahjat, Robab's children, Ali and Belqeis. c 1926



R-L (Front) Mahmoud, Bibi Sakineh, Zia'ul-Atteba. (Back) Taher, Behjat, Khalil, c 1934



Aqa Zia and Bibi flanked by Alireza and Batoul: Batoul (Sori on lap). Back R-L Belqeis, Behjat, Mahmoud, Robab, Ali. Mohsen (with scarf), Pari.

On occasion, he also enjoyed playing tennis, a sport that he was evidently able to handle never mind the head and body wrap, the customary male attire in those days. It was not until after Reza Shah's decree, enacted between 1927-1930, which, beginning with government officials mandated all men (except clerics) to wear Western attire and the Pahlavi hat that Zia'ul-Atteba, by then in his late-50s, adopted his trademark suit, coat, and hat.



R-L Taheri Khan Nazer, Zia'ul-Atteba, Shaukatulmulk Alam, Johnson (Head, Imperial Bank). Birjand mid-late 1920s



Reza Shah in Pahlavi hat



8th Majles deputies in Pahlavi hats (Teymourdash seated center)



Zia'ul-Atteba



Zia'ul-Atteba and Amir Shaukatulmulk Alam. Tehran



Zia'ul-Atteba at 78 with grandson, Hossein. Mashhad 1948



Zia'ul-Atteba in his 70s

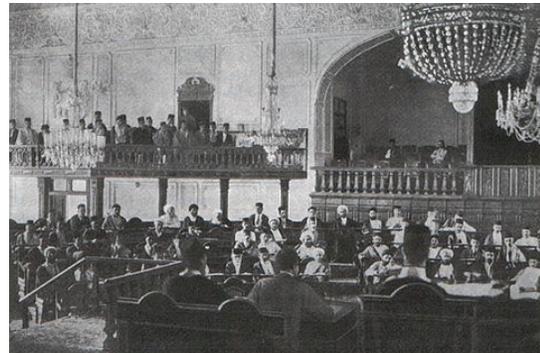
To accommodate the expanded household, he moved to Nowbahar, part of the family estate north-east of town that was an agricultural expanse with some hamlets, bountiful orchards, and cultivated fields. There, he built a fort for the peasants, an eight-room mansion and terraced garden for his family, and bathhouses for both. When his oldest son, Alireza, married, he added an L-shaped wing to the house and entertained the extended family at Nowbahar throughout the year, memorably so, especially in summertime.

Zia'ul-Atteba was a household name in Torbat for his medical expertise but also for his altruism. Members of his family remember—not without a little grudge, though always fondly—his habit of turning up at home half-frozen on winter nights because he had given his coat away, again, to some soul along the way and with an empty pocket because he had treated needy patients for free that day.

At fifty-four, Zia'ul-Atteba's friendship with leading Khorasani statesmen led him to enter politics, Abd'ul-Hossein Teymourtash Sardār Moazzam (1883-1933) from Bojnourd, who became Reza Shah's Court Minister, and two Birjandi dignitaries, Shautak'ul-Mulk Alam and Tehran University Chancellor Seyyed Mohammad Tadayyon (1881-1951). Zia'ul-Atteba was elected from Torbat Heydariyeh to the 1st Majles but he declined; re-elected to the 2nd term he also declined, this time so that Mo'tamen'ul-Saltaneh Farrokh could serve. He was then elected to the 5th Majles—the period of transition from the Qajar to the Pahlavi Dynasty—and went to Tehran where he lived in the house of his former teacher, Mr. Hanjan, in Sar-Cheshmeh; he was not elected to the 6th Majles but to the 7th, this time from Kāshmar; and in the 8th-12th terms again from Torbat. He ended his service in 1941 when Reza Shah was forced to abdicate following the Anglo-Russian occupation of Iran and remained in Nowbahar for the rest of his life.



Majles facade



Majles interior. Tehran 1906

Mirza Āqā Mohammad—generally known as Mirza Āqā Zia, affectionately as Āqā Aziz Jān, and officially as Zia'ul-Atteba—passed away in 1954 at age eighty-four and was laid to rest at the shrine complex of Imam Reza in Mashhad. Known for his acute powers of observation, penmanship, and exquisite script, he kept a journal that is presumed lost as it was in the care of his younger son, Taher, whose library and other belongings were appropriated after the 1979 Islamic revolution. Should the journal ever come to light, it shall no doubt contain noteworthy facts about Zia'ul-Atteba's life and the society of his time, in Khorasan and in Tehran.



Zia'ul-Atteba in formal attire c 1935



Dr. Alireza Ziai

Alireza Ziai

Alireza Ziai, Zia'ul-Atebba's son, was born in 1891 in Torbat Heydariyeh. He passed away on 28 April 1942 and is buried in the Bibi Hosniyeh shrine.

Alireza attended Shaukatiyeh High School in Birjand, which was formed on a modern educational system, and went on to graduate from the Dār'ul-Funūn School of Medicine in Tehran. On his return to Khorasan in the 1920s, he set up his practice in Mashhad and it was not long before he was recognized for his expertise. His clinic stood at the three-way intersection of Khosravi and Arg Avenue (later, Pahlavi) better known as Chahār-Tabaqeh چهار طبقه; the street showcased the first "Four-Story" structure in the city and was lined with other important buildings, including foreign consulates and Haj Hossein Āqā Malek's house, later a museum.



Dr. Alireza Ziai clinic. Intersection of Khosravi and Arg. Mashhad 1950s



Dr. Alireza Ziai clinic (far L). Mashhad 1950s



Chahar-Tabaqeh. Mashhad 1330

Dr. Alireza and his wife, Batoul Rād, had three children, all of whom were born in the month of July in Nowbahar, Mohsen (m. Nahid Gharib), Pari (m. Hamid Moussavian) and Sori (m. Yadullah Zafari).



L-R Mohsen, Pari, Sori Ziai



Photo signed by Mohsen's father, Dr. Alireza Ziai



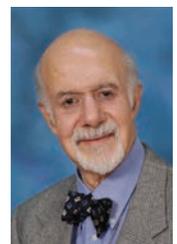
Mohsen Ziai 1950



Mohsen Ziai, M.D. graduation day with Mahmoud and Hossein Ziai. Johns Hopkins 1952

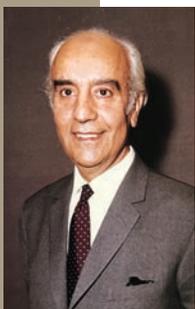
Mohsen was born in Nowbahar in 1925. He attended primary school in Mashhad before traveling to Tehran where he graduated from the American College (Alborz) in 1945. He left for the U.S. intent on pursuing his generations-long family tradition, medicine, and three years later graduated magna cum laude from Davis and Elkins College in West Virginia. He then went to Johns Hopkins University School of Medicine, earned an M.D. in 1952 with a specialty in infectious diseases, and followed up as chief resident at the Boston Children's Hospital and a research fellow at the Harvard Medical School.

For the next twenty-four years, Dr. Mohsen Ziai served as chairman of the faculty of medicine at the Universities of Tehran, Shiraz, and Mashhad, and chancellor of the University of Mashhad. In 1977, he left for New York where he was appointed Chairman of Pediatrics at the Rochester General Hospital and Professor of Pediatrics at the University of Rochester. The family moved to Virginia in 1982 where he chaired the Inova Fairfax Hospital, a position that he held until he retired in 1999. By then, he had become a household name in pediatrics and his publications were required textbooks in medical schools in the U.S.



Dr. Mohsen Ziai

Mohsen Ziai and his wife Nahid Gharib (m. 1959) had four daughters, Niloofar, Parinaz, Fatemeh, and Ameneh, all of them highly accomplished in their respective fields.



Dr. Mahmoud Ziai
1980s

Mahmoud Ziai

Mahmoud Ziai was born in Birjand in 1909 and brought up in Torbat Heydariyeh. A practicing OB/GYN, university professor, and hospital director, he enjoyed an acclaimed medical career in Mashhad from 1938-1956 and served as a parliamentarian in the capital from 1957-1979. Dr. Ziai passed away in 1993 in Tehran in the arms of his son, Hossein, who honored his father's memory by donating land in Torbat to establish primary and high schools for boys and girls, named "Dr. Seyyed Mahmoud Ziai Educational Complex" مجمع آموزشی دکتر سید محمود ضیائی.



Dr. Mahmoud Ziai
Girls School, Torbat



Dr. Mahmoud Ziai
Educational Complex,
Torbat



Mahmoud Ziai at
primary school



American College dorm
with hunting gun and
tennis racket 1925



American College
boarder 1928

Mahmoud Ziai attended primary school in Torbat and Mashhad, and high school at the American College boarding school in Tehran. He then traveled to Beirut to attend the American University (AUB) and in 1934 graduated at the top of his class with an M.D. from the School of Medicine. As reported in the 23 July 1934 issue of Ettelā'at in Tehran (and re-printed as a memento forty years later) he returned to AUB where he was contracted to teach and then went to the University of Lyon in southern France where he obtained a specialty in OB/GYN and completed his residency in 1936.



McCormick Hall, American College
of Tehran



Back of postcard sent to Mahmoud Ziai,
"Beirut, Syria". 13 Mar 1930



AUB classmates. Center, M. Ziai. Back L,
Fereidun Varjavand. 1934-35



Mahmoud Ziai
M.D., AUB 1935



Drs. Ziai, Yeganeh and Dehqan.
AUB Dorm, c 1934



Ettel'at 23 July 1974



ID card France (cover)



ID card France.
14 Oct 1934-36

He went back to Beirut in 1936-37 to teach—his younger brother Khalil was then at AUB—where he met Ozra Moshiri who was pursuing studies that she planned to complete in Brussels in fall 1938. They fell passionately in love, returned to Iran the following year, and were married in Tehran on 25 September 1938. The couple then moved to Mashhad where they set up house and started their professional careers, he, following in the footsteps of his older brother and father, and she on the foundation of her calling, education, and experience in health and human services.



R-L Mahmoud Ziai, Ozra Moshiri, Khalil Ziai. Beirut 1936



Wedding. Tehran 25 Sept 1938



Newly-wed Ziais with Dr. Shahidi and Reza Moshiri. Mashhad 1939

Dr. Mahmoud Ziai went on to acquire a stellar reputation in Mashhad as a practicing gynecologist, a professor at the University of Mashhad Faculty of Medicine, Director of Shāhreza Hospital, and a professional collaborator with his wife at the Nursing Academy, which she had founded at the Red Lion & Sun Society (RLSS).

For recreation, Dr. Ziai enjoyed hunting and would at times travel as far as Bojnourd about 170 miles north of Mashhad to hunt with his local Turkmen friends. Another source of recreation was drama. He had appeared on stage as a college student in Beirut and continued performing in Mashhad, a city that boasted a rigorous theater scene in the 1940s, more so than Tehran. In Mashhad, the productions of Chekhov, Molière, and sundry Persian comedies were staged at the Red Lion & Sun Society with RLSS as part of charity events hosted in the aftermath of the Anglo-Russian occupation of Iran when the poor were hit particularly hard and typhus was widespread. Most of the plays were directed by the veterinarian wife of the British consul-general, and always sold out despite the costly ticket price of five *tomans*.



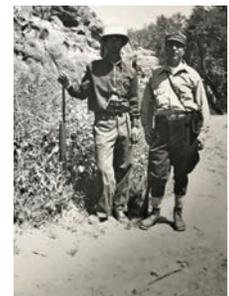
Mashhad home, early 40s



R-L Assadullah Alam, Dr. Alireza Ziai, Mr. Sepehri (Mr. Alam's asst), Zia'ul-Atteba, Dr. Mahmoud Ziai, Dr. Fazel (optometrist), Mashhad 1939-40



Seated (C) Dr. Mahmoud Ziai, Director, Shāhreza Hospital, Mashhad



Hunting in Bojnourd



Turkmen hunting party. Bojnourd



Mahmoud Ziai, student production. Beirut 1930s



As Latifeh Khan. Mashhad



Mahmoud Ziai (R)

But the most dramatic event of Mahmoud Ziai's life occurred on 6 July 1944 with the birth of his son, Hossein, at the Shāhreza Hospital. Ironically for an OB/GYN who delivered more than 20,000 babies over his career, owing to his wife's repeated miscarriages, it took him six years before he could set his eyes on his own child.



Hossein Ziai, born 6 July 1944

In 1956, following another family tradition, Dr. Ziai initiated a second life and entered politics. He moved with his family to Tehran as the elected representative to the Majles from Mashhad and was reelected to the 19th and consecutively, the 21st-24th terms.



Shāhreza Hospital. Mashhad 6 July 1944



Mrs. Bernice Cochran's (R of Ozra Moshiri) send-off party for the Ziais. Mashhad 1956



Send-off to Tehran. Mashhad Airport 1956

Fluent in English, French, Russian, Arabic, and conversant in German, Dr. Mahmoud Ziai was elected chairman of the parliament's Foreign Relations Committee in the mid-60s and served in that position for more than fourteen years until 1979. Following the Islamic Revolution, he was imprisoned at Evin and repeatedly threatened with execution, but was released in 1981, evidently owing to his impeccable financial record in all the years he served in the government.



Dr. Mahmoud Ziai 1960s



Willy Brandt and Dr. M. Ziai. Berlin 1967



Moroccan delegation at Persepolis

Dr Mahmoud Ziai's son, Hossein, pursued an academic career in philosophy. His grandson, Dādali, studied acupuncture and Chinese medicine in northern California complemented with Western medicine and orthopedics, and has a highly fulfilling practice in Santa Cruz.

MERIDIAN ACUPUNCTURE

Blending traditional techniques with a bio-medical perspective, Dādali Ziai has been practicing acupuncture and acupressure in Santa Cruz, California since 2005.

Dādali Ziai, L.Ac., MTCM
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 740 Fourth Street, Suite 340A
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Dr. Khalil Ziai

Khalil Ziai

Born in Torbat Heydariyeh, Zia'ul-Atteba's third son, Khalil (1951-2005) graduated from the American College of Tehran (renamed Alborz College in 1940), and spent the 1936-37 academic year at the American University of Beirut as an undergraduate. He then left for Graz, Austria, where his outstanding academic record at the medical school led him to the University of Vienna School of Medicine—the foremost institution in his field at the time—where he earned an M.D. degree with a specialty in ophthalmology in 1941.

Dr. Khalil Ziai returned to Iran in 1949 where he taught at Tehran University and founded the Ophthalmology Unit at the Rāzi Hospital, and later, at Fārābi. He had several inventions to his name, including a device to keep the eyelids open during surgery, and Abi Fam, a medication for dry eyes. Following a family tradition of public service, he served as representative of Torbat Jām in the 20th Majles.

In 1950, Khalil Ziai married Sediqeh Malek (daughter of Hāj Hossein Āqā Malek) and had two daughters, Tahereh (m. Atā Safā'i) and Asiyeh (m. Taghi Gharagozlou). A lover of classical music who had watched Furtwangler and Toscanini performances in Vienna, and a gifted vocalist, he co-founded the Tehran Philharmonic Society with Houshang Afshar, Reza Nā'ini, and Fouad Rouhani.



Khalil Ziai. Vienna 1931



Alborz College, Tehran



Dr. Khalil Ziai 2002



Taher Ziai at 18, 12th grade, Tehran 1935



Taher Ziai and Haydeh Adl 1938

Taher Ziai

Zia'ul-Atebba's youngest son, Taher, was born in Torbat Heydariyeh in 1917. He graduated from The American College of Tehran in 1935 and earned an M.S. in Engineering from the Technical University of Berlin and a Ph.D. in Geology from the University of Vienna.

On returning to Iran, he taught at Tehran University, served as Deputy Director of the Plan Organization, and later, of the Ministry of Economy, and was appointed Minister of Industry and Mines until the merger of that institution with the Ministry of Trade. In 1947, he was elected to the 4th Iranian Senate, and in 1948

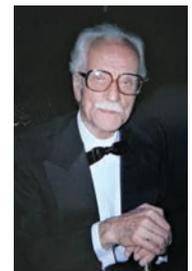
became Secretary of the Senate. In 1950, while retaining his senate seat, he was appointed president of the Iran Chamber of Commerce, Industry, and Mines, and served in that position as a powerful and influential voice for economic development and industrialization until the 1979 Islamic Revolution.

Taher Ziai was married to Haydeh Adl, daughter of Mansour- Saltaneh Adl and Mehrolmoulook Hedayat. The couple had two daughters, Guity (m. Hosseingholi Zolfaghari) and Leila (m. Hosseingholi Samsam).

Senator Taher Ziai passed away in 2012.



Senator Taher Ziai



Taher Ziai at the wedding of her granddaughter. Houston 2000



Behjat and her mother Bibi

Behjat Ziai (Asfia)

Zia'ul-Atteba's youngest child, Behjat, a sharp, witty, and very elegant lady, married Safi Asfia, an engineering prodigy who graduated from l'Ecole polytechnique (1934) and l'Ecole des mines (1936) in Paris at twenty-three. Head of the Plan Organization and deputy prime minister under Amir Abbas Hoveyda, Asfiya was one of the most brilliant technocrats responsible for economic development in Iran. He spent five years in prison after the 1979 revolution during which time he learned Italian, molecular biology, and computer science, and taught French to his jail mates. He died in April 2008, seven months after Behjat—his wife, soulmate, and steadfast pillar of support—passed away.

The couple had three daughters, the prodigiously charming Safiyeh (m. Amir Rouhi) who was beloved by everyone and best friends with Hossein and whose passing in 2001 caused collective grief beyond measure; Safoura (m. Jean-Marie Clément) and Safa (m. Jacques Farahmand).



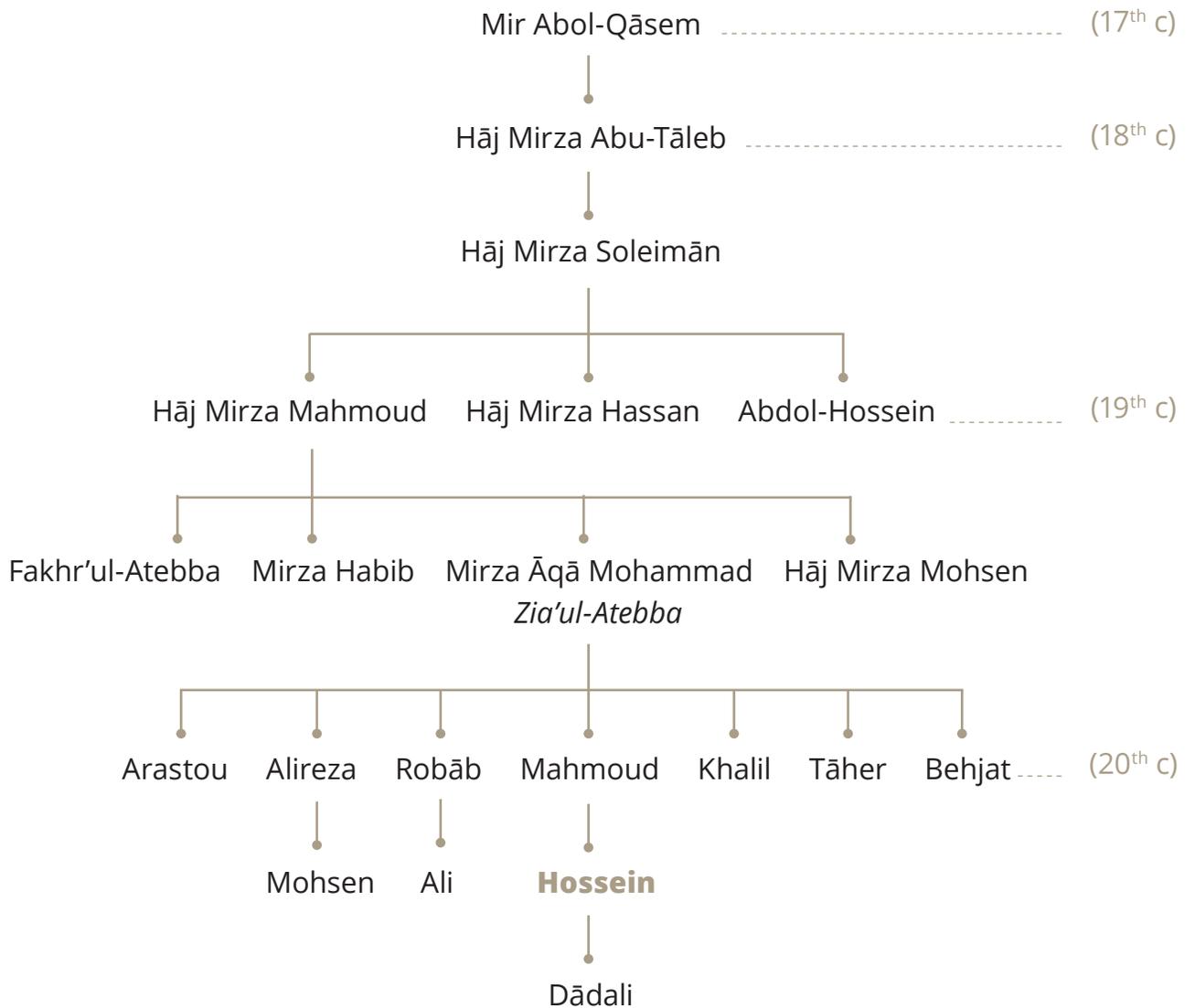
Behjat and Safi Asfia 1978



Safi Asfia, Ozra Ziai, Hossein 1949-50

ZIAI FAMILY TREE

GENERAL ERA



Maternal Line: *Moshiri*



Hossein Ziai's mother, Ozra Moshiri, traced her lineage on her father's side back to Ali Asghar, son of Imam Zain al-Ābedin, in the eighth century. His family had moved to Iran from Medina in the mid-10th/early 11th century and settled in the village of Hezāveh in Arāk/Farāhān where they were known as *sādāt-e Hezāveh* ای سادات هزاوه.

Mirza Issa Bozorg Farāhāni, *Qāem-Maqām I*

The more recent lineage begins in the 18th century with Mirza Issa (b. 1735), a famous statesman whose service overlapped the Zand (1751-1794) and Qajar (1785-1925) dynasties. Some of his descendants came to be known as *Qāem-Maqāmi* قائم مقامی and others as *Moshiri* مشیری in homage to another titled family member, *Moshir ud-Dowleh*.

Mirza Issa, better known as Mirza Bozorg Farāhāni, *Qāem-Maqām I* (1753-c 1822) was born in Hezāveh and died in Tabriz where he is buried in the shrine of Shah Hamzeh. He served as chief minister to Crown Prince Abbas Mirza (d. 1833) in Tabriz and was appointed *Qāem-Maqām*, prime minister, when Fath-Ali Shah Qajar (r. 1797-1834) first created the position.



Mirza Issa Bozorg,
Qāem-Maqām I

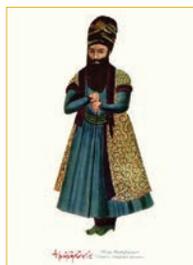


Mirza Abol-Qāsem,
Qāem-Maqām II
(1779-1835)

Mirza Bozorg was hailed for his vision and achievements as a statesman and for his extensive writings. He is also credited with educating his cook's talented son together with his own children in Tabriz, the boy who was to enter government service under Mirza Bozorg's son and rose to become Mirza Taqi Khan Farāhāni *Amir Kabir*.

Mirza Abol-Qāsem Farāhāni, *Qāem-Maqām II*

Mirza Bozorg's son, Mirza Abol-Qāsem Farāhāni, *Qāem-Maqām II*, was born in Arāk in 1779 and died in 1835. He succeeded his father as chief minister to the crown prince when Abbas Mirza became governor of Azarbaijan and was later appointed prime minister by Mohammad Shah Qajar (r. 1834-48). A powerful and visionary statesman whose simplified Persian prose style greatly influenced writing and literature, *Qāem-Maqām II* dedicated himself to reforming education, finance, and the rule of law, and helped demarcate the contested Iranian-Ottoman territorial boundaries. His progressive reforms prompted both royal and clerical hostility, however, and he was killed by order of Mohammad Shah at the instigation of Hāj Mirza Āqāssi in 1835, yet he was given a regal funeral. The family protégé Amir Kabir (b. 1807) undertook even more far-reaching reforms as prime minister. Among the most consequential of these was the founding, in 1851, of Dār ul-Funūn ('polytechnic') in Tehran, the first modern institution of higher learning in Iran.



Mirza Abol-Qāsem.
Postcard published
in Brussels 1930s



Mirza Abol-Qāsem funeral procession 1835



Amir Kabir

But as in the case of his predecessor, his enemies prevailed in the end and Nasser al-Din Shah (r. 1848-1896)—whose only full sister married Amir Kabir in 1835—had him put to death in Kashan in the bathhouse of the Fin Garden *باغ فین* in 1852.

Seyyed Ja'far Khan *Moshir ud-Dowleh*

Mirza Abol-Qāsem's male line continued through Mirza Mohammad Hassan and Mirza Mohammad Taqi Vazir to Mirza Seyyed Ja'far Khan '*Tabār Hosseini*,' *Moshir ud-Dowleh* who was born in Farāhān in the 1790s.



Moshir ud-Dowleh (seated) at the Court of St. James

In 1815, Seyyed Ja'far Khan was sent by Crown Prince Abbas Mirza to Britain to study engineering with the modernization of Iran's state and military apparatus in mind. On his return, he taught math and engineering and in 1844 built the Engineering School, *مهندس خانه*, in Tabriz. His pioneering role earned him the title, The Engineer, *Mohandess-bāshi* *مهندس باشی*. Ambassador to the Ottoman Empire from 1836-1842, he was appointed to serve on a commission, along with his Ottoman, British, and Russian counterparts, to help demarcate the Iran-Ottoman frontiers, but when he reached Tabriz he fell ill and sent Amir Kabir, then in charge of the army in Azarbaijan, in his place. In 1858, Nāsser al-Din Shah (r. 1848-96) appointed him head of the state council *ریاست شورای دولت*, hence his title, *Moshir ud-Dowleh*, and in 1860, as the first permanent ambassador to the Court of St. James.



Seyyed Jafar Khan Moshir ud-Dowleh (c 1860)



Moshir ud-Dowleh miniature by H. Zarif



Mohammad-Sadeq Khan Sartip



Haj Shahzadeh Khanum marriage certificate

Moshir ud-Dowleh returned to Iran a year later in 1861 and while keeping his titular government post was sent to Mashhad to serve as Custodian of the Āstān-e Razavi, the Imam Reza Shrine Complex and Endowment, where he built the Āstān Hospital. He passed away in 1862 and is buried in Mashhad.

Moshir ud-Dowleh's son, Mohammad-Sādeq Khan Sartip, was married to the daughter of Tahmāsp Mirza Qajar, Shāhzādeh Khānum Rakhshandeh Gohar.



Sartip Haj Fazl-Ali Khan Moshiri



Sartip Haj Fazl-Ali Khan in later years



Bibi Shahzadeh, sister of Mehrtaj Khanum



Samsam ud-Dowleh



Hossein-Qoli Khan Moshiri (center, seated)

Their son, Sartip Hāj Fazl-Ali Khan married Mehrtāj Khānum, who was the sister of Bibi Shāhzādeh and daughter of Āqā Khan Samsām ud-Dowleh. They had four daughters, Amirzādeh Khānum, Khanqezi Khānum, Fakhr'ul-Sādāt, and Shams'ul-Saltaneh, and three sons, Majid Sultan, Hossein-Qoli Khan, and Abbas-Qoli Khan.



Abbas-Qoli Khan Moshiri in his youth



R-L Abbas-Qoli Khan, Sultan Ahmad Rad Mu'tamed ul-Mamalek. Mostafa Moshiri (C). M. Mohebbi, Abol-Qasem Rad (standing)

Abbas-Qoli Khan Moshiri

Abbas-Qoli Khan, who was the first to choose Moshiri as a family name during the reign of Reza Shah, married Khadijeh Rād, ("Mamanu"), daughter of Mo'tamed ul-Mamālek-e Bozorg, and had seven children, Ozra (m. Mahmoud Ziai; they had one child, Hossein), Hassan (m. Qamar Sa'ādat—two daughters, Narguess and Laleh); Forough (m. Amir Houshang Teymourdash—three children, Elaheh, Kamran, and Tannaz); Reza (m. Āmeneh Foroubar—two sons, Farhad and Fariborz); Farīd; Homa (m. Gholāmreza Vahābzādeh); and Mahin (m. Ali Gharavi—two children, Shahriar and Shahrzad).

Abbas-Qoli Khan Moshiri passed away in 1953 and is buried in the family grounds at Shābdolazim in Rey, near Tehran.



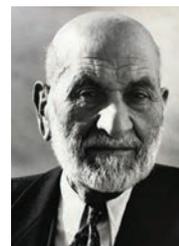
Khadijeh Rad



Front row, far L Ozra Moshiri



Parents and siblings of Ozra Moshiri



Abbas-Qoli Khan Moshiri in older age



Ozra Moshiri

Ozra Moshiri

Ozra Moshiri, daughter of Abbas-Qoli Khan Moshiri and Khadijeh Rād, was born in Tehran in 1908. She was a pioneering woman in promoting public health, social welfare, and women's rights in Iran. She held a leadership position at the Red Lion & Sun Society (RLSS) and rose to be Undersecretary of Urban Housing and Development. Her compassion and selfless diligence turned her into a household name, including among child beggars in Tehran that she moved off the streets and into the classroom, so they may have a better future.

Ozra Moshiri attended Jeanne d'Arc High School in Tehran and at a time when Yahya Qaragozlou *Etemad ud-Dowleh* was minister of education, graduated from the Teachers' Academy *دارالمعلمین عالی* in 1928 (later, *Daneshsarā-ye Āli*) with a focus on science. Now nineteen, she returned to Jeanne d'Arc where she taught math and biology for the next decade while volunteering at the RLSS, then under the patronage of the Queen Mother. Her social life while living at home with her parents in Tehran included a ladies group made up of Jeanne d'Arc alumna of mixed ages that called themselves *The Crazyies* *دیوانگان* and met regularly up until the 1979 revolution.



Jeanne d'Arc. R-L (1-6) Mah-Monir Nafisi, Ozra Moshiri, Pouran Vakili (m. Diba), Stepanian, Tajel Farmanfarma (m. Khansari), Homa Farmanfarma (m. Etehadiyeh)



Ozra Moshiri (C) with Jeanne d'Arc students. Standing, L-R Louise Samsam, Fakhri Afkhami, Banu. Seated, Mehri Esfandiari, Monir Asfia



Ozra Moshiri at home in Tehran, mid-1930s



Ozra Moshiri (standing far L) at Jabbareh Farmanfarmayian wedding. Tehran 1936



Clockwise L-R Ozra Moshiri, Mahin Afshar Ghassemloo, Forough Teymourtash, M.-Ali Moshiri, Mahin Gharavi



L-R Nahid Eskandarmirza, Safiyeh and Lilly Firouz, Ozra Ziai



Ozra Moshiri and Mahmoud Ziai wedding. Tehran 1938

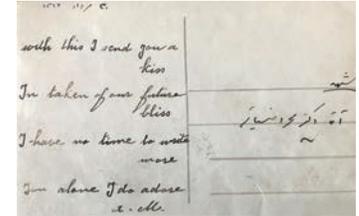
In 1936-37, she was at the American University of Beirut where she met Dr. Mahmoud Ziai. The two fell deeply in love and decided to marry but not before she completed her course of studies in Brussels. A hint of their romance is a postcard that she sent her fiancé from Brussels on 21 August 1938. Addressed to "Dr. Mahmoud Ziai, Mashhad," it reads: *With this I send you a kiss / In token of our future bliss / I have no time to write more / You alone I do adore*, signed x M [for Moshiri]. They were married in Tehran on September 25 of that year.



Brussels student permit. Apr-Oct 1938



Postcard to fiancé from Brussels



Love poem from Brussels to Mashhad. 1 Aug 1938



Mother and newborn. Mashhad 6 July 1944

The couple soon moved to Mashhad where her husband developed the OB/GYN department of the Shāhreza Hospital while she completed a two-year Nursing School curriculum.

On 6 July 1944, after six years, nine miscarriages, and nine months of total bed rest, Ozra Ziai gave birth to their only child, Hossein, an event that Shāhreza Hospital administration and staff who were fans of both husband and wife celebrated by lighting up the entire building.

A perennial student, she completed a certificate course in public health administration at the University of Winchester in London in 1949-50, and undertook further studies in Denmark in 1952 where a visit to a nursery inspired her to build an orphanage with a day-care center at the Red Lion & Sun Society back in Mashhad.



Red Lion & Sun Mashhad 1940s-50s



Ozra Moshiri, nursing school student (3rd from R). Mashhad c 1942



Ozra Moshiri at the orphanage. Mashhad, early 1950s

Also at the RLSS, she founded the much-needed Nurse's Aides Academy and held the first graduation ceremonies in 1955 with her husband at her side, Loqmān Adham presiding.



Ozra Moshiri at the orphanage with Queen Soraya. Mashhad mid-1950s



Nurse's Aides teachers. Ozra Moshiri (front row, 2nd from L)



Nurse's Aides Graduation. Mashhad 1956

When the family moved to Tehran in 1956 following her husband's election to the parliament, she was given a warm and grand send-off by the children and the personnel of the orphanage.



Ozra Moshiri receiving parting gift from the orphanage that she founded. Mashhad 1956



Orphanage farewell event, Mashhad 1956



RLSS event in honor of Ozra Moshiri. Mashhad 1956

Once in Tehran, she joined the RLSS volunteer corps and later assumed a leadership position in the organization. She was also elected to the Women's Council (later, Ministry of Women) and served on multiple delegations and committees overseas in Pakistan, at the International Women's Council in Switzerland, and elsewhere.



L-R M. Hakimi, Ozra Ziai, Dr. F. Parsa, F. Yeganegui



R-L 2nd and 3rd, Ozra Moshiri, Mehrangiz Dolatshahi



1957 newsclip Pakistan



Iranian Delegation to International Council of Women

Ozra Moshiri was appointed the first female director general of the Bureau of Housing and Urban Development (HUD) during the premiership of Hassan-Ali Mansour, a close family friend, and following Mansour's assassination by a member of the Fadā'iyān-e Islam in 1965, Undersecretary of the Ministry under Amir-Abbas Hoveyda.



Back row, 5th from R, next to Bahram Farmanfarma



Hassan-Ali Mansour and Hossein 1944-45



Undersecretary of Housing and Urban Development (*Ettela'at* interview)

Side-by-side with extensive contributions to advancing social welfare with a focus on youth and women, Ozra Moshiri Ziai's cardinal achievement was her 1961 initiative that transformed the lives of people suffering from leprosy in Iran. Supported by Health Minister Dr. Abdol-Hossein Rāji under the patronage of Shahbanou Farah, she proposed and helped build **Behkadeh Rāji** a fully functioning, economically self-sufficient village in the outskirts of Mashhad where the diseased, previously shunned and isolated, were able to live together and thrive with their healthy families. The development was a change-maker in the living standard, health, access, image, and economic prospects of the inhabitants and was subsequently replicated in Tabriz (Baba-Baghi) and elsewhere in Iran.



Youth Corps, Red Lion & Sun



Community Development work, Mashhad mid-1940s



RLSS Youth Corps greeting Ozra Moshiri and Maryam Firouz



Ozra Ziai in Madrid during Adolfo Suarez premiership



Kermanshah - organizing women volunteers

Ozra Moshiri was an indefatigable woman with a big heart. Fluent in French, English, and Azari Turkish, she knew volumes of classical Persian poetry by heart, was a loving daughter, a devoted wife and a gifted miniaturist, her husband's professional partner, and a loving mother and grandmother.



Ozra Ziai photo signed to her mother. Brussels 1938



Ozra and Mahmoud Ziai 1939



The Ziais at home in Tehran 1989



Miniature painting of Mahmoud Ziai by Ozra Ziai



Ozra Moshiri artwork



Nurse's Aides graduation. Mashhad 1956



Ziais meeting with the head of the Finnish Parliament. Helsinki late 1960s



Ozra Ziai and Hossein 1944-45



Ozra Ziai and Hossein 1949



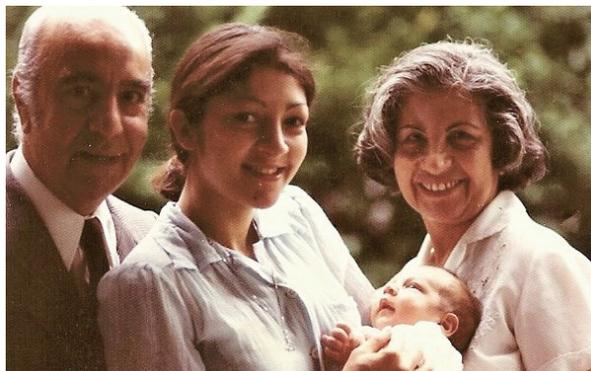
Ozra and Hossein Ziai c 1950



The Ziai family c 1955

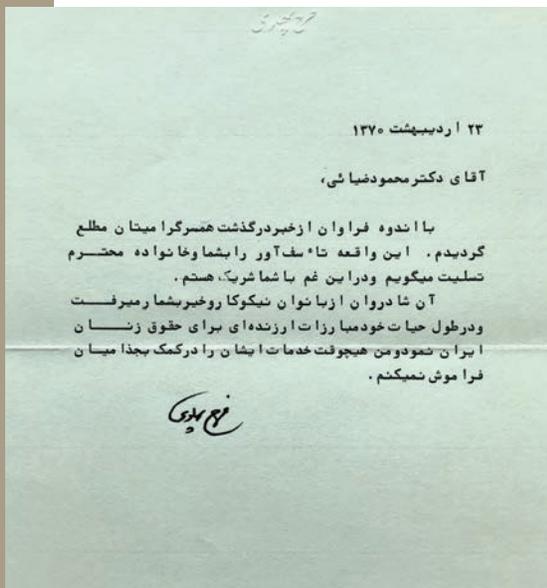


At home in Tehran 1959-1960



Grandparents, Dadali, and Mahasti. Cambridge 30 June 1973. Photo: Hossein Ziai

In March 1991, she and her husband spent six weeks in Los Angeles with their son Hossein and his family after a long period of separation. In mid-April, she asked her daughter-in-law to drop her off at the home of her friend and fellow social worker Sattareh Farmanfarmaiyan in Westwood. Just before getting out of the car, she expressed that she felt compelled to return to Iran where thousands of Kurds were stranded in the mountains and in desperate need of emergency help. Over the next hour, she remained in the car in the shade of a tree and gave an impassioned account of how she planned to organize and dispatch contingents of food, tents, clothing, and medical supplies to the Kurds over the mountain passes, with herself in tow. But that opportunity was not to come.



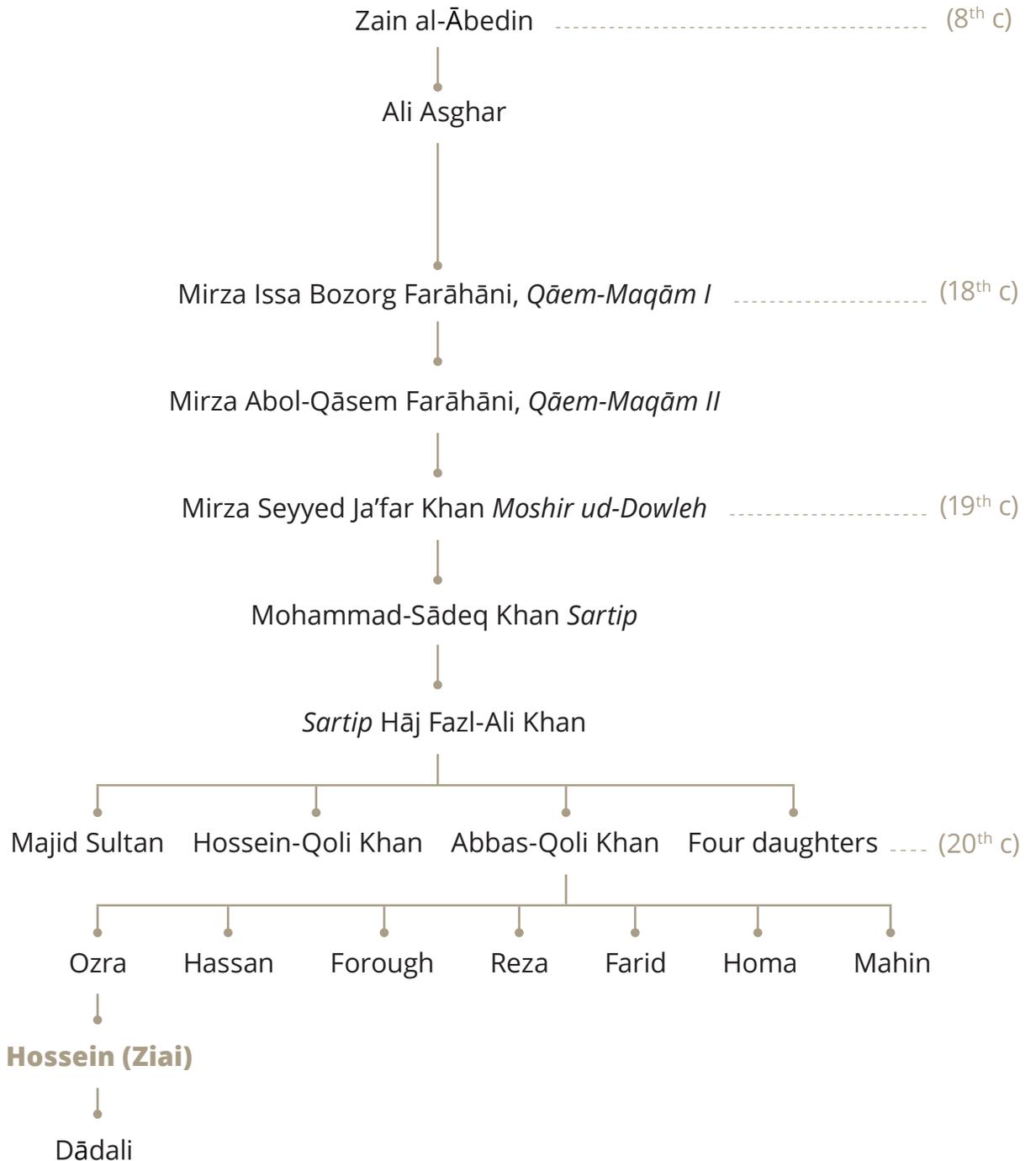
She passed away in Los Angeles on 28 April 1991. Her demise came about without warning or precedent less than twenty-four hours after she was hospitalized for abdominal pain whose nature remains unknown, leaving her husband of fifty-three years, family and friends, and tens of thousands of her beneficiaries and supporters in mourning.

Ozra Moshiri Ziai was laid to rest in Morning Light at Forest Lawn in the Hollywood Hills.

Shahbanou Farah Pahlavi condolence note to Dr. Mahmoud Ziai. May 1991

MOSHIRI FAMILY TREE

GENERAL ERA



۱۳۲۵...
UNIVERSITAS
HARVARDIANA
CANTABRIGIAE IN REPUBLICA MASSACHUSETTENSIS
VONIAM
HOSSEIN ZIAI
studio diligentiore et specimine eruditionis idoneo
Professoribus Artium et Scientiarum
persuasit se penitus per noscere
Orientis Citerioris Linguas Cultus
Praeses et Socii Collegii Harvardiani Ordine
illorum commendante atque consentientibus
reverendis Inspectoribus dederunt et concesserunt
Philosophiae Doctoris
et omnia insignia et iura quae ad hunc gradum
In cuius rei testimonium nos Praeses et Decanus
rite commissa die XVII Iunii anno Domini
Collegiique Harvardiani CCCXXXIX litteris
Universitatis sigillo munitis nomina sua

PRAESES ET SOCII
UNIVERSITATIS YALENSIS
IN NOVO PORTU IN RE PUBLICA CONNECTICUTENSI OMNIBUS
AD QUOS HAE LITTERAE PERVENERINT SALUTEM IN DOMINO
SEMPITERNAM NOS PRAESES ET SOCII HUIUS UNIVERSITATIS
Hossein Ziai
PRIMI HONORIS ACADEMICI CANDIDATUM AD GRADUM
TITULUMQUE SCIENTIAE BACCALAUREI ADMISIMUS
ETIQUAE CONCESSIMUS OMNIA IURA PRIVILEGIA INSIGNIA
AD HUNC HONOREM SPECTANTIA



DECANVS ACADEMIAE SUPERIORIS
Burton Sparan Drexler

UNIVERSITATIS YALENSIS CCLXVI



Hossein Ziai

EDUCATION

EDUCATION

Early years through graduate school

Early Years

Hossein Ziai's education started in 1948 at age four at Kudakestan-e Shahdokht, a private (*melli*) kindergarten that he remembered with great fondness, and continued through fourth grade at its associated primary school, Gohariyeh. A progressive, co-educational institution with small classroom sizes, the facility was designed on a Russian model with well-equipped classrooms and playgrounds. Named after Shahdokht Shams Pahlavi, the school was governed by its visionary principal Iran Salehi, and taught by caring, well-educated teachers who instilled the love of learning in the students; special treats uncommon in Iranian schools at the time included documentary film screenings, piano recitals, and costume parties.



Kudakestan-e Shahdokht. Mashhad 1948



Shirin Ta'avoni, Shahbaz Moezzi, Hossein. Mashhad 1952



4th grade health certificate. Mashhad 1953

After school, Hossein—known as “Susu” until well into his adulthood—and a fellow classmate, Shirin Ta'avoni, would be hauled off in a horse-drawn carriage for private English lessons with Bernice Cochran, wife of American Presbyterian Hospital founder Dr. Joseph Cochran, Jr.; his language skills came in handy when Hossein was placed in nurseries and schools abroad during intervals when his parents pursued special education or training in England, Denmark, or the U.S.



Bernice and Dr. Joseph Cochran, Jr. 1948



Panda party. London 1949



London 1949



Panda elementary. London 1950



Red Cross Nursery, Denmark 1952



Washington, D.C. c 1953



Hossein Ziai at 10. US 1954



Poussi and Noushi Arkin, Hossein Ziai. Mashhad late 1948

In 1954 when he entered 5th grade at age ten, Hossein's mother transferred him to a public school (*dowlati دولتی*), Madresse-ye Nemouneh, and mobilized other upper-class families to follow suit and do their part to improve the quality of public education. Hossein found the separation from his old school unkind and the transition to a traditional, restrictive environment joyless. But the company of old friends and fellow Boy Scouts provided a thrilling outlet and made up for the slack. After moving to Tehran in 1957, he would go back during summer vacations and continue to ride, hunt, and enjoy outdoor excursions with his old friends in Torbat and further south, in Khāf.



L-R Hossein Ziai, Bahram Moeen-Ziai (back), Vali Sahami, Mohammad-Reza (Eddy) Soudavar



Boy Scouts oath. Mashhad c 1955



Boy Scouts games. Mashhad c 1955



Mashhad c 1955



Hossein in the outskirts of Torbat



Hossein and Mahmoud Ghara'ie. Khāf 1966



Hossein with Mahmoud (standing) and Hadi Ghara'ie in Khāf



Miniature by Ozra Ziai

At home, Hossein's father who was an extremely well-read and attentive parent instilled in him a love of history and archeology, and his mother's command and use of classical Persian poetry and remarkable talent in miniature painting, a lasting love of literature and art.

The schooling he received at home impressed Hossein for life. Growing up around his father's exquisite collection of 10th-11th c Neishapur pottery—Samanid through Seljuq—affected him in two ways. First, he became known in the antique shops along Khiaban-e Ferdowsi and Manuchehri in Tehran as the young man who collected pre-historic bronze rings, cylinder seals, and other small artifacts for their iconographic value, as well as early Islamic rings for their exquisite inscriptions. Secondly, the script, style, patterns, and animal figures prevalent in Neishapur glazed



Bowl with Kufic inscription 10-11th c



Nishapur glazed bowl 10th c



H. Ziai drawing 2000s



H. Ziai calligraphy mid-1980s



Record 1968



Record 1968. Rumi p. 1

pottery inspired his sophisticated calligraphic mandalas later, and conceivably, his whimsical, effortless, and imaginative birds. Nor did poetry ever lose its relevance, spilling as it did into his personal journals as a lifetime habit, and enriching his exchanges with friends and family as with his students in the classroom.



Rumi pp. 2-3

In 1956, Hossein's father was elected to the Majles/parliament from Mashhad and the family moved to Tehran. Hossein started 7th grade at Alborz High School in 1957 where he concentrated in mathematics, took private tutorials with Zabih Behrouz on ancient Iranian history and Persian poetry, and enjoyed his new surroundings in the company of family and friends.



With Alborz friends Nader Ala'i, Khosrow Shahabi, 1957-58



L-R Hossein, Shirin Moshiri, ski instructors, Mina Rad. Tehran 1957



Hossein with Nader Ala'i. Abroad c 1959



R-L Abolala Soudavar, Hossein Ziai, Mammadi Soudavar at Ab-Ali, nr. Tehran



Hossein Ziai 1961



AFS exchange students stopover in Rome

In 1961, after completing 11th grade, Hossein left for the U.S. as an American Field Service student to complete high school.

He enrolled at Blake School in Minnesota where he excelled academically and added ice hockey to his athletic activities, tennis, horseback riding, skiing, and wrestling. Hossein earned his high school diploma in 1962.



Blake School newsclip 1961



Wrestling team (L)



Tennis team. Front row, 2nd L



Ice hockey at Blake



Blake School, MN notecard



Housing with American family



Blake School Class of 1962. Front row, 3rd R

College

Hossein's college of choice—the only school he applied to—was Yale University where he started freshman year in 1963.



Yale campus, New Haven

A resident of Saybrook College before moving to live off campus in New Haven, Hossein was tapped in his sophomore year to join St. Anthony Hall, a secret society on College Street originally founded at Columbia University as a fraternity in 1847. The Yale chapter of St. A's, established in 1868, identified as an intellectual and social hub that aimed to attract “the best and brightest of the student body” (and in 1970 was the first to tap women and break with the national fraternity). The intellectual and social interests that Hossein shared with his “brothers” at the Hall nurtured deep bonds of friendship that held unbroken for the rest of his life.



St. Anthony Hall. Dr. Mahmoud Ziai visit 1966

Another extracurricular activity at Yale that had a lasting impact on Hossein was the invitation to join the Elizabethan Club, a literary society where he met and was deeply impressed by the leading figures of the Beat Generation, Allen Ginsberg, Robert Creeley, Gary Snyder, and Alan Watts among them. The exposures and exchanges enriched him with a wealth of poetry that he could recite from memory decades later, from Shakespeare to Robert Frost, Paul Valéry, Rilke . . . and Jacques Prévert (whose *Les Enfants du Paradis*, directed by Marcel Carné, was one of his all-time favorite movies.) In art and music, he gravitated to William Blake, De Chirico, Sibelius, and Koto music, and in film, to Bergman, Cocteau, Kurosawa, Mizoguchi, Renoir (*La Grande Illusion* was another favorite movie), and Satyajit Ray, to name the few that stood out in his later conversations.

As a science major who was passionate about math, Hossein supplemented Yale's outstanding liberal arts curriculum, events, and exhibitions with frequent visits to the arts districts in New York—Soho being his preferred haunt. The complement of classroom instruction and live encounters with artists and practitioners of eastern traditions led him to delve into Zen Buddhism and Taoist philosophy, and to reflect on similar notions in Hafez, Rumi, Nima, and Forough Farrokhzad in his journals.

Hossein also served as art and associate editor of [Yale Literary Magazine](#) where one of his contributions was to introduce readers to Rumi on the one hand, and to Iranian antiquities on the other. He was also invited to join the famous Yale Russian Choir, 'not because he could keep a tune,' he said, but 'because he fitted the image!' Be that as it may, he had a rich voice and could impersonate Nat King Cole, Dean Martin, Sammy Davis Jr., and others like a pro.



Hossein with his mother, Yale graduation 1967

In 1967, Hossein graduated from Yale with a B.S. in intensive mathematics and physics. He visited New Haven for the last time in 2007 to attend the 40th Class Reunion at St. Anthony Hall with his closest “brothers,” including Andrés von Buch, Jeffrey Stookey (who attended Hossein’s wedding in Tehran in 1970) and John Carter (who read Rumi’s *The Guest House* to Hossein’s widow at a St. Anthony Hall dinner in 2017 during the 50th Reunion of the Class of 1967), Tim Thompson (with whom he traveled across the U.S. after graduation and participated in a Navaho Sundance in Arizona), Babcock McLean, David Lippman, David Storrs, Gary Goodbody, John Baker, Philip Rosenthal ...



With Andrés von Buch at Yale 40th Reunion, 2007



Jeffrey Stookey with Dr. Mahmoud Ziai. Yale 1967



John Carter



Yale 40th Reunion 2007

Graduate School

In a break with family tradition that for several generations had practiced medicine, Hossein decided to pursue philosophy in graduate school. He started at Harvard University in 1968 where he first concentrated on learning classical Arabic with Prof. Ilse Lichtenstadter, Sanskrit with Prof. Daniel H. H. Ingalls, and over the following years, classical Greek, French, and German.



Professor Muhsin Mahdi with Hossein Ziai

Hossein's main adviser, Professor Muhsin Mahdi, who joined and later chaired the Department of Near Eastern Languages and Cultures (NELC) at Harvard in 1969, was a University of Chicago Ph.D. (1954) and professor (1958-69). On his advice, Hossein took a leave of absence in the 1969-1970 academic year to travel to Iran and scour public and private libraries in search of unpublished manuscripts in medieval philosophy. While in Tehran, he met Mahasti Afshar; they fell madly in love, married in August 1970, spent their honeymoon traveling to Kerman, Neyriz, Bam, and Tabas with a few friends—Jeffrey

Stookey, Mehdi Khansari, and Gita Ostovani—in a Land Rover, and left for the U.S. in the fall. Their son, Dadali, was born at Mt. Auburn Hospital in Cambridge on 10 June 1973.



Wedding 14 Aug 1970



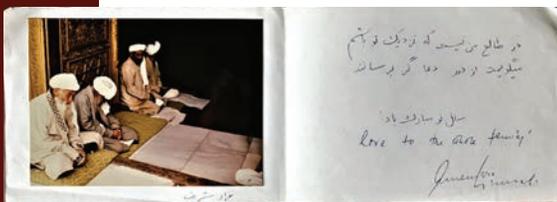
Jeffrey Stookey, Hossein, Gita Ostovani, Mahasti, Sept 1970. Photo: Mehdi Khansari



Dadali at 20 days

Muhsin Mahdi was a leading figure in Islamic history, philology, and philosophy, and well-versed in Western and political philosophy that he had studied with Leo Strauss. An authority on Ibn Khaldun and an author, among other publications, of *Alfarabi: Philosophy of Plato and Aristotle*, he advised Hossein to concentrate his academic career on publishing exhaustively annotated critical editions of medieval manuscripts, believing that the availability of such material was fundamental to advancing scholarship in Islamic philosophy. His advice influenced Hossein's future research and publications and proved to be invaluable to the field.

At Harvard, Hossein also studied Sufism and Persian literature with Professor Annemarie Schimmel, a German scholar of Indo-Muslim culture fluent in Arabic, Turkish, Persian, Urdu, and Punjabi who authored more than fifty books, among them, *The Mystical Dimensions of Islam*. Schimmel's interest in Islamic mysticism was triggered by Professor Hans Heinrich Schaeder who advised her to study Rumi's *Divan-e Shams* at the University of Berlin where she received her Ph.D. in Islamic theology in 1941, precociously, at age 19. In 1954, she earned another Ph.D. (history of religions) at the University of Marburg and went on to win many awards in recognition of her scholarship, including two of Pakistan's highest civil awards for her work on Muhammad Iqbal (1877-1938) who wrote poetry in both Urdu and Persian.



Annemarie Schimmel Nowruz card

Schimmel was also a connoisseur of Islamic calligraphy. She admired Hossein’s artwork and encouraged him to exhibit his calligraphy, which he did twice on campus. In spring 1973, she became godmother to Hossein’s newborn son and remained a close friend that never failed to send the family a special note on festive occasions.



The Heavenly Court (cover)

In addition to philosophy and mysticism, Hossein took interest in the phenomenology of religion, taught by Prof. Thorkild Jacobsen, comparative religions by Prof. Wilfred Cantwell Smith, philosophy of science by Prof. A.I. Sabra, *Theories of Light from Descartes to Newton*, Near Eastern archaeology by Prof. C.C. Lamberg-Karlovsky (who served on the Planning Commission for Reza Shah Kabir University, 1975-78,) and Persian miniature painting by Stuart Cary Welch (who published the Houghton Shahnameh شاهنامه طهماسبی with M.B. Dickson in 1981.) In February 1985, with the enthusiastic backing of Cary Welch, Hossein curated an exhibition at the Fogg Art Museum titled, “[The Heavenly Court: Persian Poetry and Painting](#),” complete with descriptive texts, introductions to, and his own translations of the poetry of Firdowsi (935 -1020), Omar Khayyam (1022-1123), Nizami Ganjavi (1141-1209), Rumi (1207-1273), Sa’di (1213-1292), and Hafiz (1325-1389).

In 1976, Hossein Ziai obtained his Ph.D. degree in Islamic Philosophy from Harvard. He wrote his doctoral dissertation on Illuminationist Philosophy حکمت اشراق and its founder, the 12th century Persian philosopher, Shahāb al-Din Sohrawardi شهاب‌الدین سهروردی (1145-1191) (Suhrawardī, in Arabic). In the following years, he produced his Ph.D. research as a monograph on Sohrawardi (*Knowledge and Illumination*, 1990) and authored nine other books, one of which was translated into Persian. He also edited a new series named Bibliotheca Iranica, and wrote numerous book chapters, articles, and encyclopedia entries on Islamic philosophy with an emphasis on the Illuminationist tradition as it developed in Iran.



Dadali (2nd row far L). Rostam-Abadiyan, Tehran 1977

In the fall of 1976, Hossein returned to Tehran with his family and began his academic career. His three-year-old son was enrolled at Rostam-Abadiyan where the main language of instruction was English, while his wife who had obtained an M.A. (Harvard 1976) worked at the NIRT Folklore Center with Abolqassem Enjavi and taught oral literature and mythology at the Faculty of Social Sciences at Tehran University.



Hossein Ziai

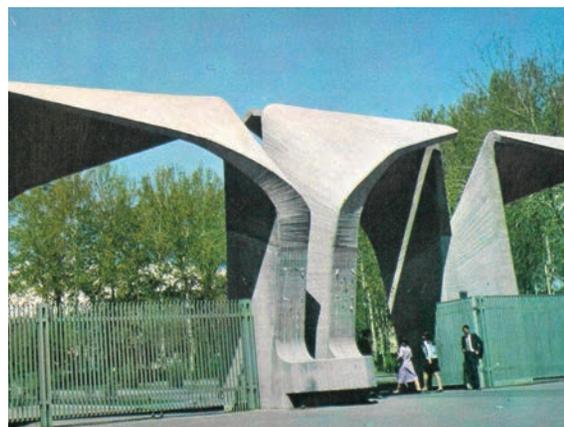
ACADEMIC CAREER

ACADEMIC CAREER

Hossein Ziai's academic career began in Iran in 1977 at Aryamehr Polytechnic University (later, Sharif) and the Department of Philosophy and the Humanities at the University of Tehran. His courses covered Greek and Islamic philosophy, symbolic, predicate, and Classical logic, the philosophy of mathematics, the place of Iranian intellectual traditions in world civilization, and comparative philosophy, including an original graduate seminar on Western philosophical texts based on Husserl's *Cartesian Meditations* that compared phenomenological concepts to problems in Islamic philosophy.



Aryamehr Technical University



Tehran University main gate 1970s

From 1977 through 1980, he was also in charge of the Information Resources and Publications Department at the Center for the Study of Civilizations—an academic organization dedicated to exploring and stimulating an East-West philosophical discourse that he had set in motion in 1974 as a graduate student and co-founded in Tehran in 1977. He directed numerous research projects at the Center that resulted in the writing, translation, and publication of more than twenty books on Eastern and Western intellectual and religious history, and conducted seminars on Iranian/Islamic studies both at the Center and at the Iranian Academy of Philosophy. He also helped develop a series of international symposia in collaboration with the Center's director, Dariush Shayegan, titled "Dialogue among Eastern and Western Cultures and Civilizations," and supervised the editing and publication of the proceedings of the first symposium (Tehran 1977), *L'impact de la pensée occidentale rend-il possible un dialogue réel entre les civilisations?* Paris: Berg International, 1979.

His academic interests and artistic creativity coalesced in "The Song of Gabriel's Wings," a short film based on Sohravardi's Persian philosophical allegory, which he produced at the National Iranian Radio and Television (NIRT) in collaboration with Javad Taheri, director. It was to be the first in a series of thirteen educational films on Persian allegorical, mystical, and philosophical accounts, a plan that was abandoned when Islamic revolutionaries took over NIRT.

On 10 December 1980, concerned about the educational horizon for their son as the Islamic Republic's doctrines became institutionalized, the family left for Paris. In 1982, he went on to the United States and joined Harvard University's Center for Middle Eastern Studies as a Research Fellow (1982-1983). While awaiting to obtain a work permit, he wrote research papers, among them, "Knowledge and Illumination," which he presented at the Fifth International Congress, Neoplatonism and Islamic Thought, held in November 1982 at Baruch College of the City University of New York under the auspices of the International Society for Neoplatonic Studies and the Society for Islamic Philosophy and Science.



Harvard Yard
main gate



Brown University
Robinson Hall



Oberlin College
Bosworth Hall



UCLA Royce Hall

Hossein's teaching career was restarted in 1984 at Harvard's Department of Near Eastern Languages and Civilizations (NELC), first as a visiting scholar, and later as a visiting assistant professor. His course offerings through 1986 included Introduction to Islam; Symbolism in Islam: Religious, Literary and Artistic Manifestations; Classical Arabic: Elementary, Intermediate, and Advanced; and Readings from the works of Avicenna, Suhrawardī, Kisā'ī, Ibn Khaldūn, Tabarī, and Ibn Tufayl. In 1985, he presented two papers, "Post-Avicennan Religious Philosophy" and "The Influence of Hikmat al-Ishrāq on the Development of Mystical Thought in Shi'ite Iran (at UCLA), and "Suhrawardī's Political Philosophy" (at MESA), plus a series of lectures on "The Political Philosophy of Shi'ism in Post-18th Century Iran" at Harvard. In 1985, he also taught a course on the theory, development, and typology of Sufism at Harvard Extension, and in 1986 and 1987, served as adjunct assistant professor at the Harvard Summer School offering an intensive course on Persian language and literature that included textual analysis of Sa'dī's *Gulestān*, Hafez' *Divan*, Ferdowsi's *Shahnameh*, Nezāmi's *Chahār Maqāleh*, and selected modern Persian prose; another course covered the most salient themes in the rise and development of Islam to the end of the Abbasid period and the origins and spread of Islamic revivalist movements from the 19th century to the present.

He joined the Department of Religious Studies at Brown University as an adjunct assistant professor, 1985-1987, during Vartan Gregorian's tenure as president. His course listings included Introduction to Islam; Topics in the History of Religions: Sufism; Medieval Islamic Institutions; and Classical Arabic. While at Brown, he also presented a faculty paper, "Soul, City and Being: The Impact of Platonism and Neoplatonism on Iranian/Islamic Religious Thought" and conducted several seminars on Iranian/Islamic religious, intellectual, and mystical institutions.

In 1987, he joined the faculty of Oberlin College as assistant professor of religious studies in the Department of Religion. His courses included Comparative Religion (Hinduism, Buddhism, Zoroastrianism, Mithraism, and Islam); Phenomenology of Religion; Classical Islam (intellectual and literary institutions); Medieval and Modern Islam; Sufism: The Religious Quest in Islam; and Medieval Islamic Political Institutions.

In 1988, Hossein assumed a tenure-track position at the University of California in Los Angeles (UCLA) where he became Professor of Islamic and Iranian Studies and Director of the Program in Iranian Studies in the Department of Near Eastern Languages and Cultures (NELC). In the same year, his wife earned her Ph.D. in Sanskrit and Indo-European Folklore and Mythology from Harvard and their son went away to boarding school at St. Paul's in New Hampshire. Hossein became a naturalized U.S. citizen on 16 March 2001.



Announcing
Judeo-Persian visiting
professorship, 2000

Hossein Ziai grew Iranian studies at UCLA into the strongest and most distinguished program of its kind among U.S. academic institutions. His teaching ranged from Islamic philosophy and Persian language and literature to political philosophy and theory, textual analysis, and Iranian intellectual history. In recognition of his achievements and the promise of his vision for the future, he was appointed the inaugural holder of the Jahangir and Eleanor Amuzegar Chair in Iranian Studies in July 2008.

Ziai's singular achievements at UCLA included establishing a Bachelor of Arts degree in Persian in 1989, a first of its kind in the country, and grew the student body from about forty to four-hundred. To expand the horizon of Iranian studies and make it inclusive of Iran's non-Muslim populations, he created The Habib Levy Distinguished Visiting Professorship in Judeo-Persian in 2000, which made UCLA the first institution in the U.S. to offer Judeo-Persian as a standing component of Iranian Studies. The course was taught by Professor Amnon Netzer, co-founder of Iranian Studies at the Hebrew



R-L Hossein Ziai, Amnon Netzer,
Nahid Pirnazar

University in Jerusalem, and later by Nahid Pirnazar, Ph.D. who had facilitated the early discussions with the donors to underwrite the endowment. Finally, in spring 2011, he established the Taslimi Lectureship in Baha'i History and Religion in Iran at NELC, which was taught by the late Professors Firuz Kazemzadeh (Yale) and Amin Banani (Emeritus, UCLA).

At UCLA, Hossein also served as a member of numerous advisory boards and committees, among them, Center for Medieval and Renaissance Studies; Von Grunebaum Center for Near Eastern Studies (Chair, Fellowship Committee); Chancellor's Committee on Religion, Ethics and Values; Council for Iranian Studies; Islamic Studies; Council on Undergraduate Affairs; and the Academic Senate Legislative Assembly; he also chaired the Academic Freedom Committee, Los Angeles Division Academic Senate from 2003-07.

Hossein was a member of the editorial board of *Iranian Studies* and *Interpretation: A Journal of Political Philosophy* and Coordinator of Special Persian Programs at the Arthur M. Sackler Gallery and the Freer Gallery of Art in Washington, D.C.

He served as a referee for national and international academic funding agencies, including the National Endowment for the Humanities, Guggenheim Foundation, Stanford Humanities Center, Fulbright, American Council of Learned Societies, and several journals, including *Hekmat va Falsafeh* (Tehran, Tabataba'i University); *Transcendental Philosophy* (London, SOAS affiliate); *Arabic Philosophy and Science* (C.N.R.S., Paris), and *Journal of Near Eastern Studies* (Chicago, The Oriental Institute).

Among international organizations, he was an elected member of *La Société internationale pour l'étude de la philosophie médiévale*, The Hague, Netherlands, and elected president of the *Société Internationale des Sciences et de la Philosophie Arabes et Islamiques* (SIHSPA), C.N.R.S., Paris, 2010, and chaired the International Society of Iranian Studies conference in Los Angeles in 2010.

Hossein Ziai was a caring and inspiring teacher with a distinctive gravitas, and a passionate pillar of support for his students' aspirations. They returned his devotion with hard work and dedication and praised his course materials, teaching method, character, and values in their written assessments. One of his graduate students, Ghazzal Dabiri, referred to him as Doctorvater once, and the name stuck. A partial list of his other graduate students includes Ahmed R.D. Alwishah, Amir Hosein Pourjavady, Ani Honarchian, Dalia Yasharpour, Daniel Rafinejad, David Bennett, Fariba Taghavi, Firouzeh Matin-Papan, George W. Maschke, Henning L. Bauer, Monica Ringer, Nahid Pirnazar, Pari Iranmanesh, Peyman Malaz, Sahba Shayani, Shahwali Ahmadi, Shervin Emami, Touraj Daryae, and Wendy Desouza.



Graduate seminar, UCLA



Sahba Shayani, H. Ziai, Shervin Emami 2010

The last graduate student that Hossein admitted to the Iranian Studies Program at UCLA was Michelle Quay who started in September 2011 and completed her Ph.D. at Cambridge University, UK.

An overview of Hossein Ziai's research and [scholarship](#) appear in his biography under PROFILE. The abstracts of his books—ten in all, one of which, *Knowledge and Illumination: A Study of Suhrawardī's Hikmat al-Ishrāq*, was translated into Persian—plus a list of the thirteen titles he produced as founder and editor-in-chief of *Bibliotheca Iranica: Intellectual Traditions Series*, and a bibliography of his more than forty book chapters, articles, and encyclopedia entries, are available in [PUBLICATIONS](#).

Books



Anwāriyya

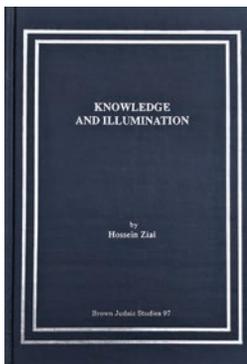
Anwāriyya is a translation and the only known commentary in Persian of Shihāb al-Dīn Suhrawardī's *Ḥikmat al-Ishrāq*, Philosophy of Illumination. It was written in 1629 by Muḥammad-Sharif Nizām al-Dīn Ahmad b. al-Hirawī and rests, in part, on the commentary by Qutb al-Dīn Shirazi (d. 1311) in Arabic. Hirawī compares Illuminationist philosophy—the revival and reformulation of Platonism in the post-classical period founded in Iran in the 12th c—with the Advaita school of Hindu philosophy. This volume is based on the only known manuscript of *Anwāriyya*, which in Berlin's Königlichen Bibliothek, and edited, with an introduction, by Hossein Ziai.



فلسفه ریاضی

Philosophy of Mathematics

A collection of articles by Rudolph Carnap, Arend Heyting, Bertrand Russell, Raymond L. Wilder, Reuben L. Goodstein, Hilary W. Putnam, E.A. Maziarz & Thomas Greenwood, and David Hilbert, translated into Persian by Iranian scholars, edited, with an introduction, notes, and glossary of technical terms by Hossein Ziai. Tehran: Iranian Center for the Study of Civilizations, 1980. Ziai notes in his introduction that the philosophy of mathematics is a branch of philosophy that studies the axioms, foundations, and generally the logical and structural nature of mathematics and asks questions about the source and nature of mathematical truth. He details theories in the philosophy of mathematics from Pythagoras' "everything is mathematics" through the development of mathematical realism, anti-realism, Platonism, Empiricism, Mathematical Monism, Logicism, Formalism, and Conventionalism in the 20th century.



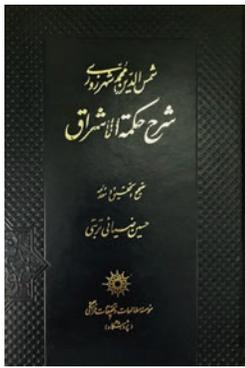
Knowledge and Illumination

Hossein Ziai's *Knowledge and Illumination* (1990) is an analysis of Illuminationist philosophy, methodology, and logic in Suhrawardī's four major works: *Intimations*, *al-Talwiḥāt*, *Apposites*, *al-Muqāvamāt*, *Paths and Havens*, *al-Mashāre'*, and his magnum opus, *Philosophy of Illumination*, *Ḥikmat al-Ishrāq*. The book examines Illuminationist philosophy, methodology, and logic; Suhrawardī's theory of definition, knowledge, illumination, and cosmology; and his critique of the Peripatetics. The appendices include translations of Suhrawardī's introduction to his *Ḥikmat al-Ishrāq* and *Part One: The Seventh Rule*; and an analysis of *al-Mu'tabar fi'l Ḥikmat*, Abu'l Barakāt al-Baghdadī's *Evidential: Logic*. Also included is a glossary of Arabic/English terms, and an index.



معرفت و اشراق در اندیشه سهروردی

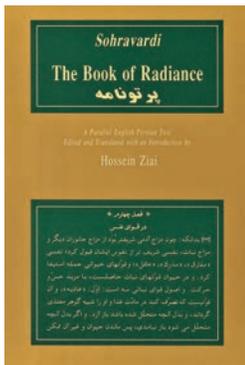
Ma'rfat va Eshrāq dar Andīshe-ye Sohravardī is a Persian translation by Sima Noorbakhsh (2005) of Hossein's Ziai's *Knowledge and Illumination* (1990), an analysis of Shihāb al-Dīn Sohravardī's ("Suhrawardī" in Arabic) four major works: *Intimations* التلویحات, *Apposites* المقامات, *Paths and Havens* المشارع والمطارحات, and *Philosophy of Illumination* حکمت الاشراق. It examines Illuminationist philosophy, methodology, and logic; Sohravardī's theory of definition, knowledge, illumination, and cosmology; and his critique of the Peripatetics. The appendices include Persian translations of Sohravardī's introduction to his *Ḥikmat al-Ishrāq*, and *Part One: The Seventh Rule*, and an analysis of Abu'l Barakāt al-Baghdādī's *Evidential: Logic*, المعتمد فی الحکمت.



Sharḥ Ḥikmat al-Ishrāq

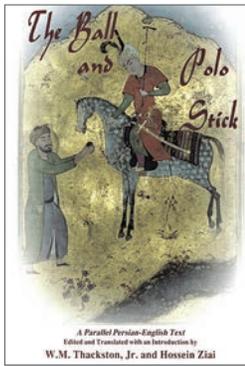
Commentary on the Philosophy of Illumination

Sharḥ Ḥikmat al-Ishrāq, written in the late 13th century by the Kurdish Iranian physician and scholar Shams al-Dīn Muhammad Shahrazūrī, is the first and most extensive commentary (*sharḥ*) on Shihāb al-Dīn Suhrawardī's (d. 1191) *Philosophy of Illumination*. This work—plus many other manuscripts that are yet to be examined and published—disproves the common fallacy that Islamic philosophy ended in the 12th century. This edition by Hossein Ziai Torbati, in Arabic with an introduction in English, helps fill the void in our understanding of the continuity of Islamic philosophy, notably through the Illuminationist school of thought in Iran.



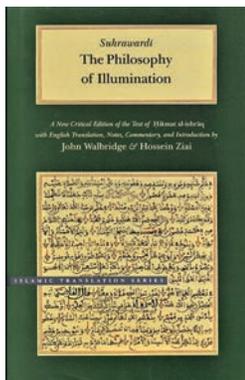
Sohravardī, *The Book of Radiance*

The first volume in the Bibliotheca Iranica: Intellectual Traditions Series, *The Book of Radiance* پرتو نامه is Shihab al-Dīn Sohravardī's (d. 1191) major philosophic work in Persian and a condensed account of his Illuminationist philosophy. *Partow Nāmeḥ* is cited by Shams al-Dīn Muḥammad Shahrazūrī in a list of forty-six treatises by Sohravardī that includes his four major works, in Arabic: *Ḥikmat al-Ishrāq*, *Intimations*, *Apposites*, and *Paths and Havens*. This bilingual Persian-English edition is an important primary source for understanding the new school of philosophy founded in Iran in the 12th century, and for the study of Persian.



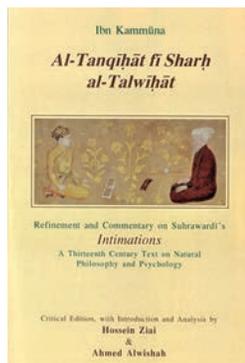
The Ball and Polo Stick

Composed by Mawlānā Mahmūd ‘Arifi of Herat at the height of Timurid power in 1438-39, *The Ball and Polo Stick* گوی و چوگان or حالنامه, *Book of Ecstasy*, is an allegorical *masnavi* on the Sufi ideal of love. A dervish lets his head roll across the polo field in ecstasy so he may be absorbed into the consciousness of his royal beloved, i.e., the godhead. Based on a MS at Harvard University’s Fogg Art Museum once owned by Emperors Akbar, Jahangir, and Shahjahan, and a 1932 edition by R.S. Greenshields, this is a parallel Persian-English text, edited and translated with an introduction by W.M. Thackston, Jr. and Hossein Ziai.



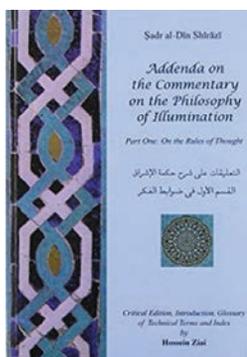
The Philosophy of Illumination, *Ḥikmat al-Ishrāq*

The Philosophy of Illumination, Shihāb al-Dīn Suhrawardī’s magnum opus, was completed in 1186, three years after he arrived in Aleppo from his birthplace in Sohravard in northwestern Iran via Marāqa and Isfahan where he had studied philosophy, theology, and logic, and after traveling in Anatolia and Syria. Composed in two parts, *The Rules of Thought*, and *On the Divine Lights*, it is a critique of Peripatetics that combines discursive and intuitive philosophy into a consistent philosophical system, and allows for the use of allegory and mystical experience. This is a new critical edition in Arabic and English with an introduction and a glossary of technical terms, by John Walbridge and Hossein Ziai.



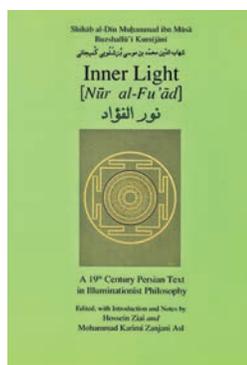
Ibn Kammūna, *Al-Tanqihāt fī Sharḥ al-Talwihāt*

Jewish philosopher and oculist Ibn Kammūna’s *Al-Tanqihāt fī Sharḥ al-Talwihāt*, written at the Niẓāmiyya in Baghdad in 1268, is an analytical refinement and commentary on Suhrawardī’s *Intimations*. His definitions of the body—form, matter, space, and time; and the soul—theoretical and practical intellect, intuition, and other mental states, demonstrates the rationalist essence of the Philosophy of Illumination and helped solidify its position as a new and alternative system to Islamic Peripatetic philosophy. The critical edition of the second part—on natural philosophy and psychology—is published here for the first time, with an introduction and analysis in English, by Hossein Ziai and Ahmed Alwishah.



Mullā Ṣadrā, *Addenda on the Commentary on the Philosophy of Illumination*

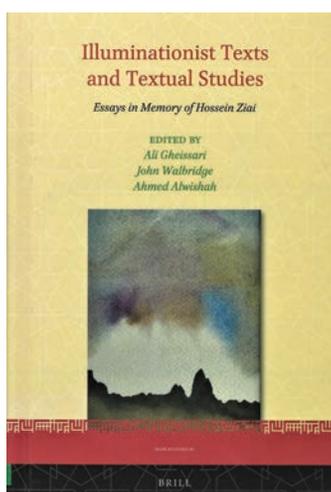
Addenda on the Commentary on the Philosophy of Illumination by the 17th century Persian Shi'a philosopher, Ṣadr al-Dīn Shirāzī, Mullā Ṣadrā, is an extension of Illuminationist philosophy founded by Suhrawardī in the 12th century, and one of the most significant works in post-classical Islamic philosophy. *Part One: On the Rules of Thought* is Mullā Ṣadrā's most innovative work and exemplifies the revivalist scholastic tradition in Iran known as the "School of Isfahan". This is the first critical edition of *al-Ta'liqāt 'ala Sharḥ Ḥikmat al-Isḥrāq*, with an introduction in English, glossary of technical terms, and index, by Hossein Ziai.



Inner Light, *Nūr al-Fu'ād* A 19th Century Persian Text in Illuminationist Philosophy

Nūr al-Fu'ād is a treatise in Persian by Shihāb al-Dīn Muḥammad ibn Mūsā Buzshallūṭ Kumījānī (d. 1895), an innovative exponent of Illuminationist (*Isḥrāqī*) philosophy. Kumījānī who was likely an Iranian Kurd had studied with Hādi Sabzevāri in Khorasan and has been extolled as "The Second Master of Illumination". Based on four unpublished manuscripts—two in Berlin, and one each in Qom and Los Angeles—this first edition of his *Inner Light* by Hossein Ziai and M. Karimi Zanjani Asl is testament to the continuity of the philosophical discourse in the Islamic east, especially in Iran, into the late 19th century.

Hossein Ziai's scholarship is further reviewed in a [memorial volume](#) titled, *Illuminationist Texts and Textual Studies: Essays in Memory of Hossein Ziai*, Ali Gheissari, John Walbridge, and Ahmed Alwishah, eds., Brill: *Iran Studies* Vol 16, Leiden 2018.



As noted in the preface, the publication "deals with the post-Avicennan philosophical tradition in Iran, in particular the Illuminationist school, and later philosophers such as those associated with the School of Isfahan who were fundamentally influenced by it."

With a focus on epistemology, logic, and metaphysics, the articles are organized in fifteen chapters under four headings:

1. Introduction
2. Suhrawardī and the Philosophy of Illumination
3. The Illuminationists or Suhrawardī's Commentators
4. The Wider Tradition

and introduce "new texts into the modern canon of Islamic and Iranian philosophy" previously unavailable in translation that have not been "the subject of significant Western scholarship."

Contributors to the volume include the editors—Gheissari, Alwishah, Walbridge—and Charles E. Butterworth, Eiyad S. al-Kutubi, Jon McGinnis, Khaled El-Rouayheb, L.W. Conelis van Lit and Christian Lange, Malihe Karbassian, Mohammad Krimi Zanjani Asl, Nasrollah Pourjavady, Reza Pourjavady, and Y. Tzvi Langermann.

Hossein Ziai

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Ṣadr al-Din Shirāzi, Addenda on the Commentary on the Philosophy of Illumination: Part One: On the Rules of Thought, critical edition with an introduction, glossary of technical terms and index by Hossein Ziai (Costa Mesa, CA: Bibliotheca Iranica, *Intellectual Traditions Series*, No. 13, 2010).

Shihāb al-Din Kumijāni, Nūr al-Fu'ād (Inner Light): A Nineteenth Century Persian Text in Illuminationist Philosophy, edited with introduction and notes by Hossein Ziai and Mohammad Karimi Zanjāni Asl (Costa Mesa, CA: Bibliotheca Iranica, *Intellectual Traditions Series*, No. 14, 2012). *Posthumous publication*.

2. Book Chapters

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"Beyond Philosophy: Suhrawardī's Illuminationist Path to Wisdom," in *Myth and Philosophy*, Frank E. Reynolds and David Tracy (eds.). New York: State University of New York Press, 1990. Chapter 8, pp. 215-243.

"Persian Poetry and Poetic Wisdom: Sources for Manuscript Painting Traditions," in *Dragons, Heroes and Lovers*, Pamela R. Miller (ed.). Seattle: Wing Luke Asian Museum, 1991, pp. 10-17.

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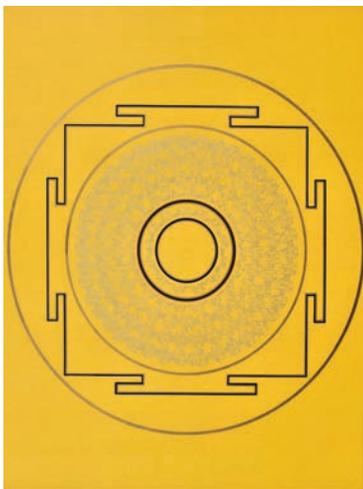
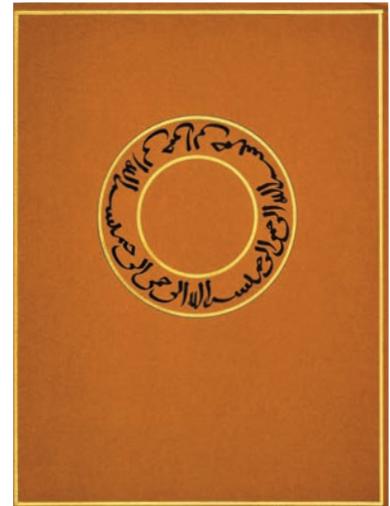
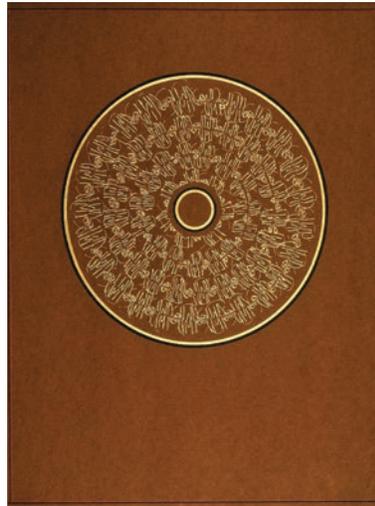
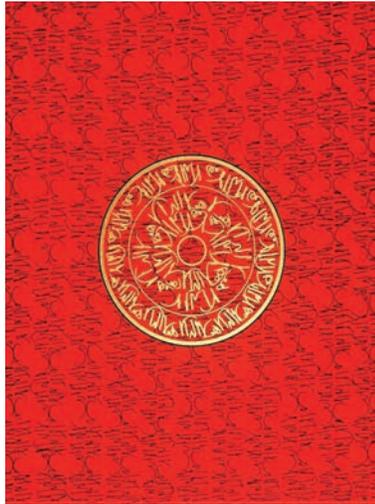
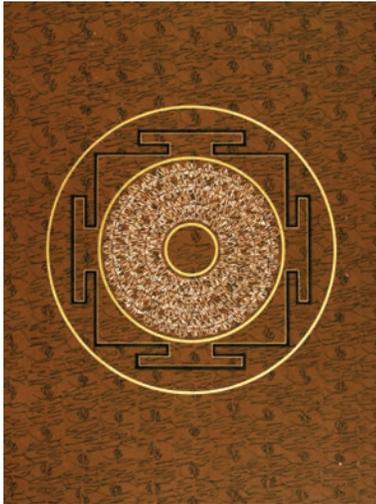
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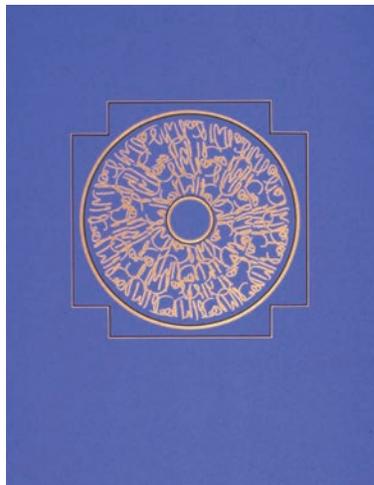
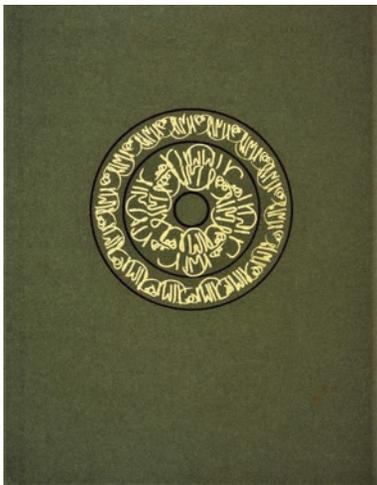
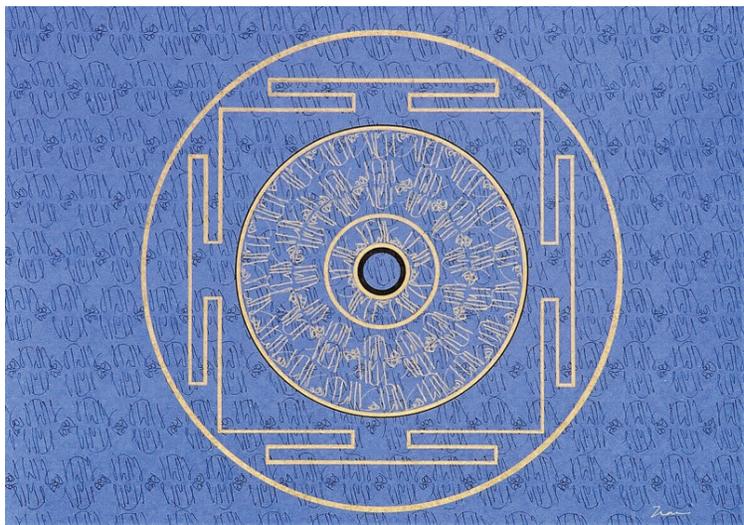
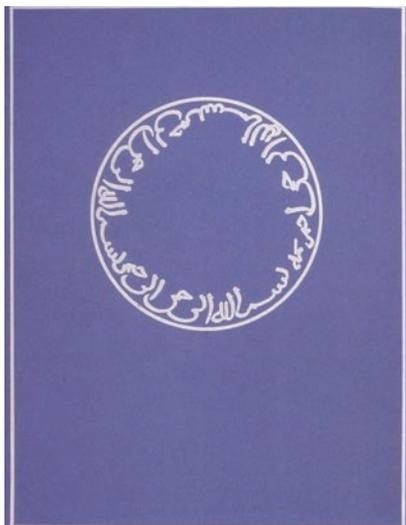
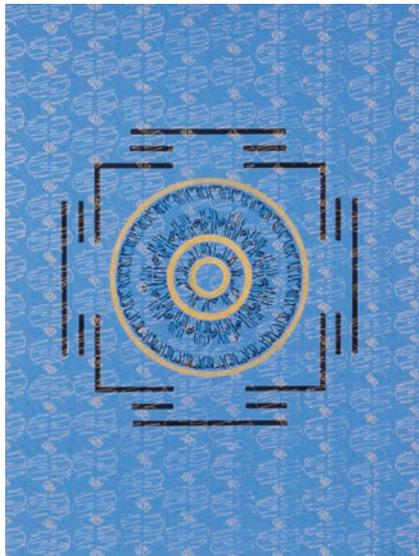
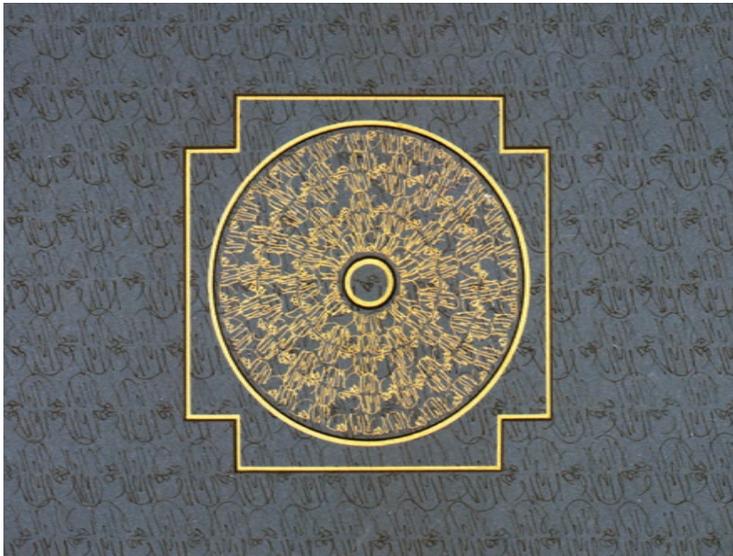
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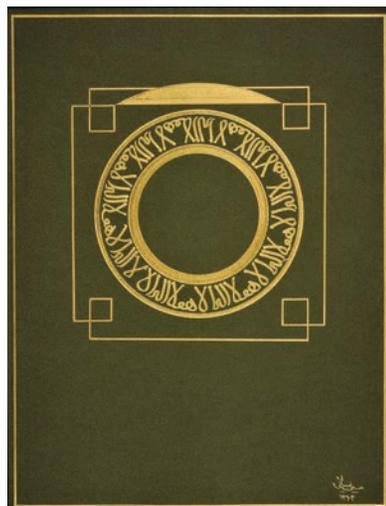
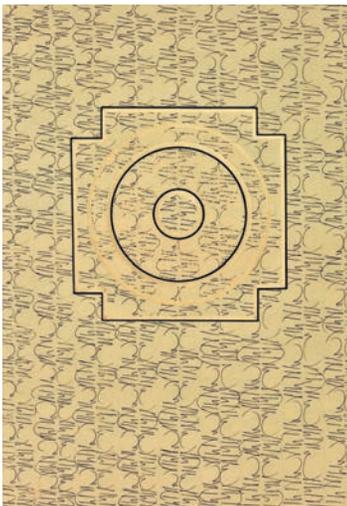
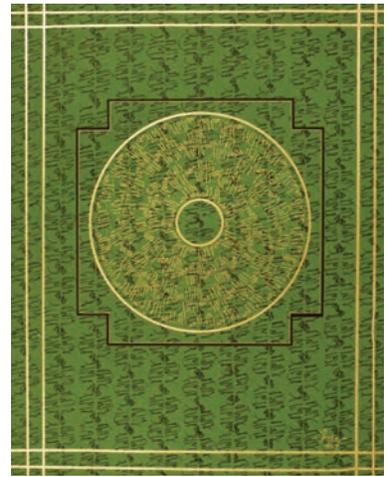
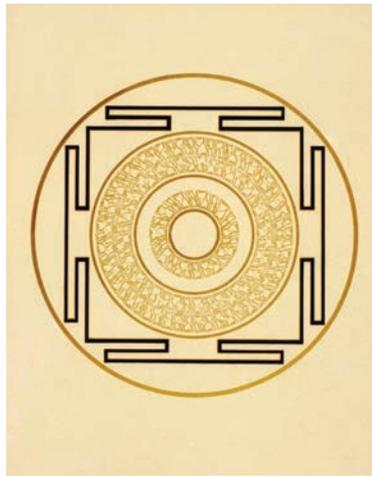
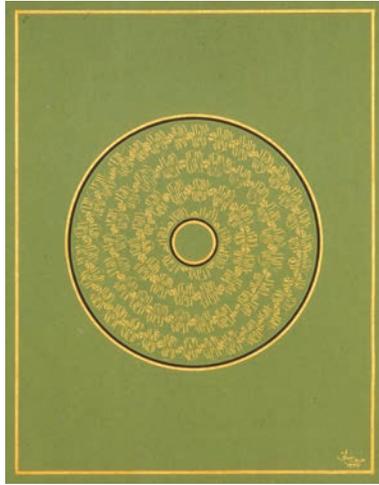
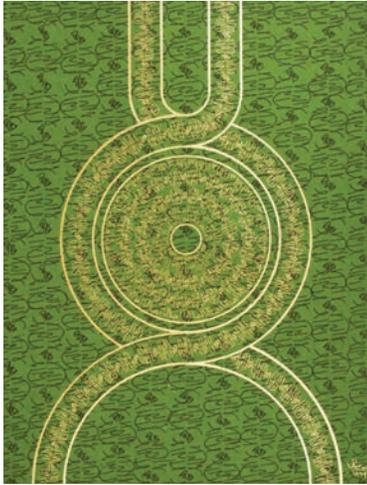
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