



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-Isḥrāq*—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 Tūsī; 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



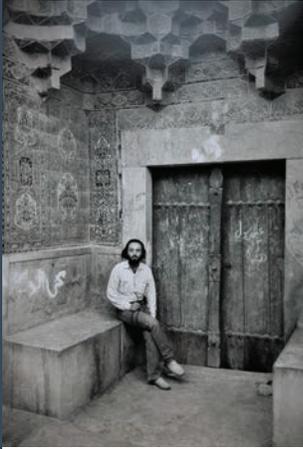
On the road to Omam Northern Iran 1977



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



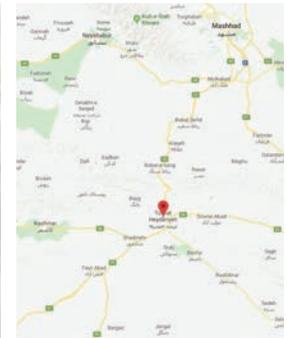
Shahrazūri, *Sharh Hikmat al-Ishrāq*, Hossein Ziai Torbati

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.



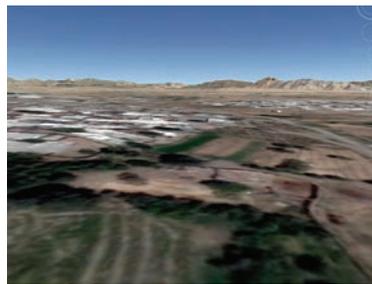
Watercolor. Hossein Ziai 1997



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

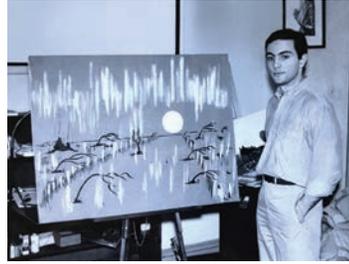
For his undergraduate studies Hossein attended Yale University where he earned a B.S. in intensive math and physics in 1967. During this period, he wasted no time cultivating other lifelong interests and hobbies; he became the art and associate editor of the Yale Literary Magazine, contributing graphics 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 Kumījānī'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



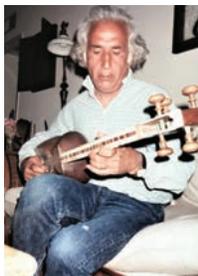
Bahman Farmanfarma and Hossein Ziai. Jeesa, near Kelardasht



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

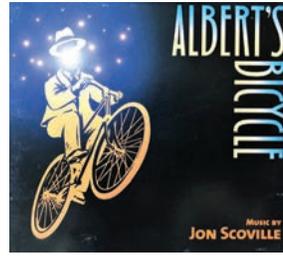
Hossein enjoyed hiking and talking politics at the same; two Yale's, though not Hossein's classmates: Jeff Lewis, former editor of the Yale Literary Magazine and an award-winning screenwriter and novelist, the only longtime friend of Hossein's that lived in LA, with his wife Gail, an architect; and Jon 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

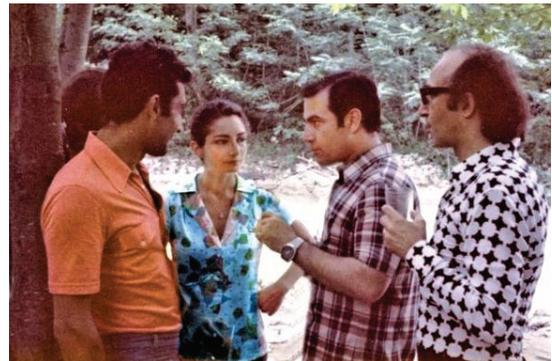


Shahrzad and Shahriar Gharavi with Mahmoud Ziai (C)



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