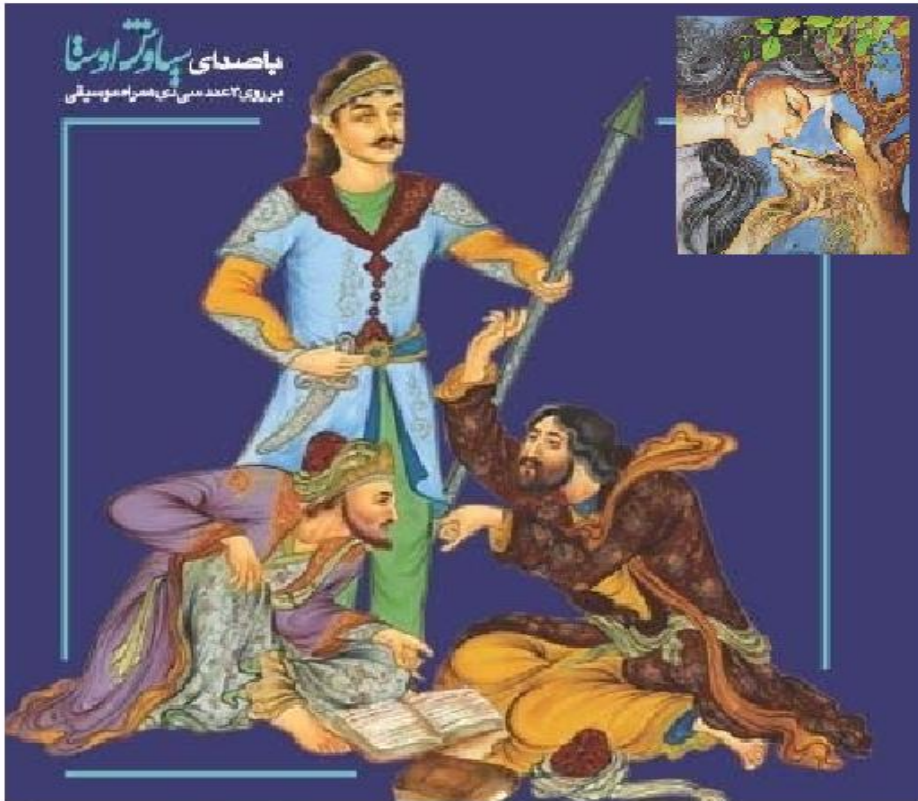


David Abbasi

Omar Khayyam and two school friends



*Look not above, there is no answer there;
Pray not, for no one listens to your prayer:
Near is as near to God as any Far,
And Here is just the same deceit as There.*

سپاوترا

KHAYYAM AND THIS WORN OUT WORLD

Adventures of the Sage Omar Khayyam Neyshapoori

Chapter one

*Beware that your soul will leave your body; you will
become part of God's many mysteries.
Be joyful! You don't know where you have come from.
Drink wine; you don't know where you are destined to go*

kayyam and This Worn out World

**During these couple of days that you are given to live,
drink wine, the pure wine. Beware, this very short existence
won't be granted again.**

**If you are wise enough to know that the world is destined for
destruction,
then, you too, must num yourself with wine, day and night**

On 28 Ordibehesht of 956 years ago (1048 A.C.)

lady Zahra gave birth to a baby in Sepahan district of the city of Neyshapoor. Many years later, this child offered the world and its population the answer to many unknowns including astrology, mathematics, poetry and literature, algebra, medical practices and pharmacology.

Ibrahim, the father of the baby, after consulting with his wife, named him Kayvan. He had a grocery shop in Neyshapoor and was keen on familiarising himself with the stars. He also had a big library at home, which consisted of many books that he had inherited from his ancestors, or books that he had copied himself from their

original scripts, as well as books that he had obtained in exchange for medicine, perfume and other things in his grocery shop.

Through his mother's persistence, Kayvan learned to walk at an early age whilst his father's perseverance helped him learn to speak sooner than usual.

His parents were his first teachers. When he was four, he could read and write and attended school in the district of Sepahan.

There were three teachers at the school. One taught the Qoran, the second one covered the world's geography, the numbers, the moon and stars. The third teacher taught poetry and poetical art including those of Roodaki, Daghighi and Ferdowsi (three famous Persian poets).

The Qoran teacher was a Sheikh (elder) who had a white beard and was more than fifty years old. He was called "the Sheikh of the city (Sheikh-e-shahr)" but the students called him the evil Sheikh (Sheikh-e-shar), because he was nasty and made their lives difficult, always carrying

a cane to punish those students who were not thorough in learning the Qoran or did not answer him correctly.

The astrology teacher was a seventeen-year-old young man. He always smiled and was humorous. One could hardly notice the darkness of his newly formed beard on his face. They called him Sheikh Aboo Ali.

The poetry and poetical art teacher was Sheikh Dawood who was less than thirty years old. He was a conscientious and brave man. He frequently talked about Ferdowsi and his eyes would well up, whenever he talked about Daghighi.

Kayvan was very fond of the last two teachers. He was five years old when his first dispute with the evil Sheikh began. After reading some verses from the Qoran, the evil Sheikh translated and explained them and said: God (Allah) who is our creator will punish those who do evil by sending them to hell, letting them burn in its fire.

The evil Sheikh continued to expand on his interpretations but

Kayvan's mind, thoughts, and spirit were far away from the teacher, school, and the lesson. Thousand questions whizzed around his little head: "How could God, who is our creator, let us burn in hell? Why would he create us, only to let us burn later?"

Kayvan was absorbed in his thoughts when suddenly he felt the evil Sheikh's cane on his shoulder, shouting: "Child! Read the verse of retribution and punishment."

Kayvan didn't understand the question. The teacher read the verse in Persian and asked him to read it from its original Arabic script.

7

Kayvan paused and with his innocent voice he whispered:

- "I do wrong and God imposes severe punishment. So what is the difference between God and me?"

The evil Sheikh who had become enraged by these words shouted and told him to be quiet. "That is blasphemy. Where did you learn these blasphemous words? You are not Kayvan; you are devil!" Shouting and beating him with his cane, the evil Sheikh sent Kayvan out of the class. In much pain, Kayvan cried and crawled to a corner of the school. Later, Sheikh Aboo Ali Hasan arrived. He saw Kayvan's state and asked what had happened. Kayvan explained what had gone on.

Who in this world has not sinned?

Confirm if a non-sinner ever existed?

I do wrong and you punish;

so what is it that differentiates you from me?

Sheikh Aboo Ali Hasan took Kayvan's hand and led him into another classroom which was for seven year olds

.He comforted Kayvan by telling him that he was the life of Neyshapoor and that "Kayvan" was a beautiful name. He then told him to go and sit next to Hasan.

Hasan was seven years old. He was witty, naughty, and full of energy. From then on, Hasan would always be with Kayvan and whenever Kayvan was mocked or called evil by other children, Hasan would repeat Sheikh Aboo Ali's quote that Kayvan was the

life of Neyshapoor.

Sheikh Aboo Ali Hasan was a friend of Kayvan's father, as well as having a scholar and student relationship. Aboo Ali had been going to Ibrahim's house and had enjoyed from the wealth of his books, just as Kayvan had enjoyed them. If Kayvan went to school for half of a day, he would spend the other half, researching his father's books.

Ibrahim's library included the ancient AVESTA book, the books of Sheikh-ol-Raiis Aboo Ali Sina, and "the book of kings" by Ferdowsi. For every word that Kayvan learned at school, he would learn hundreds at home. Kayvan (the life of Neyshapoor) wrote poems and composed quatrains from time to time. Influenced by Hasan (Kayvan's best friend), school children would write these poems and quatrains on the class doors and school walls. The evil Sheikh, who had suspected that these had something to do with Kayvan, lined up the children and quizzed them, establishing that Kayvan composed the poems and Hasan had them written on the walls. Hasan was fourteen now and Kayvan twelve. The evil Sheikh expelled them both from school, accusing them of blasphemy and atheism. Before leaving the school Hasan asked permission to say a few words in his and his friend's defence. The evil Sheikh permitted. Hasan stood on a platform, composed himself and loudly said:

O you, the evil Sheikh!

You always address me with resentment.

You continually accuse me of being an atheist and an unbeliever

I confess to what you accuse me of, but act with fairness; it seems that you hate me

The evil Sheikh approached Hasan to bring him down from the platform and to send him out of the school, when someone said:

*In monasteries, schools, convents and synagogues, all fear hell
and search for heaven.*

Someone who is as one with God, does not heed it

The enraged evil Sheikh ran from one side of the school to the other and as he managed to throw out one child out of the school, the voice of another could be heard from the other side

As God is our creator, so he is fully aware of our weaknesses or capabilities.

Therefore, our inclination to sin is not without his knowledge.

So why would he want us to burn on Doomsday?

The children who were expelled from school went to Ibrahim's house. Kayvan's mother, Lady Zahra, cooked them a warm delicious meal. That evening, Sheikh Aboo Ali Hasan also joined them. Children sat around Sheikh

Aboo Ali who told them:

“Take no notice at all. Our territory has been in foreigners' hands for many years. Our wise thinking has been engulfed in the fire of ignorance of such evil Sheikhs. The Persia that ruled the world and its forward thinking that dominated over one hundred and thirty two countries is now taken captive by the Arabs' ignorance and the Turks' scourge. You must keep united and build on your knowledge every day. One day we will regain the grandeur and power, which we once had in the past.

The next day the walls of Neyshapoor's alleyways had transformed into proclamation boards. The children wrote quatrains on the walls and doors, bearing the name of their composer “The life of Neyshapoor”. The town's population read his name as “Omar” instead of “Omr” (life). Thereafter, the enthusiastic Kayvan “the Omr of Neyshapoor” became known as Omar. Now known as Khayyam, Omar pitched a large tent in his father's big garden when he was fourteen, where he could assemble his friends to study or hold forums.

People came to Neyshapoor from different parts of the Persian territory to attend Omar's forums to discuss and learn. Hasan, Omar's closest friend had also formed classes for children and adults, promising them the dawn of victory and freedom, proclaiming “We will get through the dark nights of cruelty

imposed by the Arabs, Turks or other foreigners and will reach the brightness of the dawn.

Hasan, the enthusiastic and brave friend of Khayyam had become known as “Sabbah”, since he persistently promised eventual victory and the dawn of freedom, 11

while Omar’s continued to teach science, general knowledge, algebra, mathematics and astrology.

For this reason he became renowned as Hasan Sabah, the one who would lead people to the dawn of victory and freedom. Hasan Sabah was a great medical practitioner and chemist.

Omar Khayyam was fifteen when he married a beautiful girl from Ferdows district. One day Sheikh Aboo Ali Hasan came to his house and asked if Omar Khayyam would visit her at her house. The next day, accompanied by Hasan Sabbah, Omar went to Sheikh Aboo Ali’s house and saw that the whole household was packed up as if the Sheikh was about to set off on a journey. Books were stacked up on two sides of a room. He offered the books on one side to Omar and those on the other to Hasan Sabbah and told them:

“The day for deliverance, freedom and honour for Persia is in sight... Hasan and Omar looked at each other with wonder. Sheikh Aboo Ali Hasan continued “The Saljugi King has called me up to the capital. He has written an affectionate and sincere letter, referring to me as “Khajeh” and “Nizam-ol-Molk” I think that the god of Persia has come to help our people and us. By granting these titles, I think that he intends to appoint me as a Minister or a Prime minister. As soon as I settle in, I will send for you two to join me, then working in unison, we will overcome both the Turkish Saljugi King and the Arab caliph and will rid Persia of the evil of foreigners.

Their eyes welled up. They embraced each other and wished each other well in their journeys. Sheikh Aboo

Ali Hasan Ali Zadeh Poor Esagh, who had been given the title of Khajeh Nizam-ol-Molk by the Saljugi King, was seen off by Omar Khayyam, and Hasan Sabbah, followed by Omar’s students, along with hundreds of Neyshapoor’s citizens, waving good-bye, as Khajeh’s caravan headed towards the city’s gate.

As his caravan disappeared into the distance, hundreds of people waved them off.

On the way back to town, with Hasan Sabbah's arm around his shoulder, Omar started to sign loudly so that those behind could hear:

O wise man! Wanting to know what is round the corner is wishful thinking.

Being able to boast in this world is a fancy thought.

But he, who is wise, knows that the whole world is as short as a single breath

Hasan Sabbah smiled and told Omar "Don't despair. I believe in Sheikh Aboo Ali, his will power and his knowledge. Be assured that he will influence those at the palace, gain power and would mesmerise them all with his knowledge. When he is ready, he will send for us. We must start to organise a secret and devoted army." Omar responded with a quatrain:

***Pity the heart that feels no sorrow,
nor any joy from the affections of a beautiful woman.
There is no day more wasted than that which passes by,
without loving or being loved***

They reached the town's tavern. Hasan Sabbah, who was familiar with all Omar's quatrains, pointed his finger to the tavern and whispered:

*It would be pleasant to drink a goblet of rosette wine in joy;
it would be pleasant to drink it while listening to the sound of lute
and harp.*

*We would be better off being as far away as possible,
from the believer who doesn't appreciate what a goblet of wine is
worth*

On entering the tavern, Khayyam and Sabbah noticed an old beggar asking for change. Hasan and Omar looked at each other and suspecting that he was the evil Sheikh! Khayyam threw a coin in his bowl and said :

*Beware that your soul will leave your body; you will become part of God's many mysteries.
Be joyful! You don't know where you have come from.
Drink wine; you don't know where you are destined to go*

Chapter Two

*Once upon a time, the clay that this pot is made of,
used to be a helpless lover like me, entrapped by a beautiful girl's locks.
The handle that you see on its neck would have been his same hand
that curled around his sweetheart's neck*

khayyam travels to Basra

As well as being a scholar in medical practice, Hasan sabbah taught history and pharmacology in Omar Khayyam's school. Whenever he felt that any of his students showed an interest in the Persian's ancient history, he would promptly arrange individual private sessions with them and would asked them to organize groups of seven students who could educate and inform people who lived on the outskirts and had no access to school. He soon succeeded in organizing tens of groups throughout Khorasan. 15

One day one of the followers of Hasan Sabbah introduced him to a fifty year old man who was keen to speak to him. The man who introduced himself as Mobarez-o-Din, told Hasan Sabbah:

"I come from Egypt. Your reputation for knowledge and bravery has reached Egypt. The Fatemid's security officials have carried out extensive research about you and are keen to invite you to attend their annual scientific forum to be held in front of the Fatemid caliph."

Hasan Sabbah accepted the invitation. On saying farewell, Omar Khayyam advised him: “Beware Hasan; there is serious rivalry between the Fatemies and the Abbasids. If you manage to favourably influence the Fatemid caliph that would pave our path to our ultimate national motives.”

Smilingly, Hasan Sabbah embraced Omar Khayyam and replied “I will do as you advised.”

***Associate yourself with the pure, wise and worthy people;
keep far away from the unworthy. Accept a poisoned
drink from the wise,
but pour away a drink that is offered by the unworthy***

Hasan Sabbah proceeded to Egypt accompanied by a group of forty warriors.

Omar Khayyam, who was upset about parting with Khajeh Nizam-ol-Molk and Hasan Sabbah, prepared to go on a journey to Basra.

Omar Khayyam accompanied by seven companions entered Basra. Asking directions to find Qavam-o-Din, he was guided to a magnificent house. Qavam-o-Din was very pleased to see Khayyam; he embraced him and said:

*Give or take a few, this religion encompasses seventy two nations.
Among them I like yours best. Whether a believer or not,
whether a worshiper or sinner,
let us not make excuses, you are what we try to accomplish*

Khayyam asked Qavam how he knew his quatrains by heart, despite being the Chief Judge of Basra. Qavam replied:

*We are the main purpose of this creation. We are the essence
of wisdom.
this world is like a ring and doubtless we are its stone
traces*

Khayyam looked on as Qavam sang, but his thoughts travelled back to many years ago, reminiscing the good times that they had left behind. He remembered the enthusiasm, delight and ecstasy, which they had

experienced in Neyshapoor, at school, on the streets and at evening gatherings.

Qavam realised that Kayvan's thoughts were far away and said:

The cloud has only temporarily shielded the flower from the sun,

My instincts and my heart are willing me to drink wine.

Don't fall asleep as it is not yet time to sleep Keep the wine flowing my dearest, the sun is still out

Both laughing with joy, they entered a big room and sat on soft mattress. The judge called out his wife, Nahid, asking her to bring them some ice tea.

"What is ice tea? Isn't hot tea more palatable?" Omar queried. Qavam explained that as fanaticism was so excessive, he drank wine from a white teapot. Calling it ice tea helped his drinking go unnoticed by the rest of the house. He explained that he also drank wine with caliph but feared the other Foghaha (jurisconsult in Mohammedan's law).

Carrying a teapot and two cups, Nahid entered the room.

Khayyam said:

Don't fear the events of the on-going time, don't fear from what is to happen, as nothing is eternal. Live up this short life. Don't think about what has gone by, and don't fear what is to come!

"Tomorrow is Friday and we have a lot of cases to investigate and judge" Qavam explained. "You must come along with me and help me in tomorrow's judgments. I shall introduce the great Khayyam, the scholar in mathematics, astrology, algebra, medical profession, philosophy and history to the people of Basra. Study these cases and pass judgement over the accused and the guilty

persons. You shall go up the pulpit and make a speech”, he continued.

Khayyam replied:

**This hand of mine that holds the wine goblet,
would be too good for holding that book and pulpit.
If we take you, the believer, to represent the dry, while I, the lewd, to be
the wet,
I am not aware of anything wet ever catching alight**

Khayyam and Qavam drank and talked about their pleasant past memories until the midnight.

The following day they went to the town square where a crowd had gathered. Twelve accused stood in line and their cases were read by five of Qavam-o-Din’s junior judges. After introducing Omar Khayyam, the scholar, to the crowd, Qavam-o-Din continued to explain that, in Omar Khayyam’s honour, he would standby and let his five junior judges reside over the cases.

It seemed like that the entire town’s population knew Omar Khayyam, the scholar. Everyone applauded, even five of the accused applauded. The judge whispered to Kayvan that this was the first time that the accused applauded anyone.

The first accused was called upon to stand up:

“Aboo Ayaz! You are thirty-five years old and have been arrested several times on drinking charges and you have not repented. Today you will receive thirty lashes in the town square so that others would see and heed.”

Aboo Ayaz screamed:

**I drink wine but never been drunk,
I am not in a habit of taking things unless it is goblet of wine;
and do you know my reason for worshipping wine? I do so to avoid
being self-obsessed like you!**

The judge angrily ordered silence, adding: “don’t be abusive and don’t utter blasphemy.” Aboo Ayaz continued: Today that the

great scholar, Omar Khayyam, is present here, I request him to stand as my defence barrister.

The judge angrily asked what a defence barrister was.

Asking permission to speak, an old man stood up, composed himself and explained:

“In the palace courts of the ancient Persia, after hearing the accusations, it was customary for the accused to say something in his own defence or to appoint someone to defend him.”

The judge thanked the old man for his explanation and looked at Qavam-o-Din for direction “We have no such custom in our religion or judiciary system. We have a strict order which dictates that drinking wine is an evil act and must be avoided.”

Qavam-o-Din advised that as a sign of respect to Omar Khayyam, he could defend Aboo Ayaz if he so wished.

Khayyam enthusiastically stood up and addressed the judge: “I refer to the same document that you referred to which prohibits wine drinking, I would like to inform you that the same source also mentions the benefits of wine, when drunk appropriately, which Sheikh Aboo Ali Sina lists in ten pages of his “Medicinal Rules”:

Drinking wine may be religiously prohibited, but its consumption depends on who drinks it, how much of it and with whom it is drunk.

When these three conditions are all in place, one must admit, if the wise wouldn't drink it, then who would?

A great uproar from the crowd could be heard from those who disagreed and cursed him, as well as those who praised him. The judge who seemed to be in trouble, looked at Qavam-o-Din for guidance. Qavam-o-Din showed his ten fingers. The judge who appeared to have understood declared. “Drinking wine is religiously prohibited. However, in honour of our great guest and town's supreme judge, Sheikh Qavam-o-Din Khorasani, we will

reduce the twenty lashes and condemn Aboo Ayaz to be whipped with ten lashes.

The uproar from the crowd was swamped with the loud voice of **AbooAyaz declaring:**

O you, expounder of Mohammedan law:

We may have drunk but are more sober than you.

Your thirst is for the people's blood whilst we desire the blood from grapes.

Now judge in fairness, which one of us is more bloodthirsty?

Khayyam, who couldn't bear to see Aboo Ayaz being lashed, asked Qavam-O-Din if he could leave. Accompanied by seven friends he headed home. On the way back a small crowd who conveyed their messages of love and affection followed him. Khayyam kindly returned their complements and occasionally with a quatrain, in particular, he praised a young man:

*I am familiar with the appearance of existence and non- existence;
I know in depth, about the life's ups and downs. Despite all this, I
would be ashamed of my knowledge, if I admitted to knowing of
any status in life
that could be considered to be beyond drunkenness*

A bearded young man demanded to know what gave Khayyam the right to think himself so wise to dare insult his religious jurisprudence.

With a kind smile, Khayyam replied to this young man who had an Arabic accent and couldn't speak Persian fluently:

I have never been deprived of knowledge

and only a few unknowns have been left for me to discover.

Now that I can observe the world with my wisdom, it is become evident that nothing has been uncovered

That evening, Qavam-o-Din's house was filled with enthusiasm.

The scientists and students had gathered at his house to communicate with Omar Khayyam, with discussions and disputes continuing until the morning.

Omar Khayyam enjoyed his time in Basra as he had set up a class five days a week, training students in different sciences. At dawn of a spring day Qavam approached Omar Khayyam conveying good news. Contained in a sealed letter, the Caliph of Baghdad who had heard of the scholar's good reputation invited him to attend a significant forum at the festival of Fetr in Baghdad. Qavam explained to Khayyam:

Every year hundreds of scientists and jurisconsults (in Mohammedan law) from all parts of the world come together in Baghdad, before the Caliph, to discuss different subjects. The Caliph has invited you as a distinguished scientist. Prepare yourself for this journey. I will provide you with an escort of twelve people who will guard and serve you.

Chapter Three

*I am familiar with the appearance of existence and non- existence;
I know in depth, about the life's ups and downs. Despite all this,
I would be ashamed of my knowledge, if I admitted to knowing of any
status in life
that could be considered to be beyond drunkenness*

Omar Khayyam the scholar, in Madayen

Khayyam's caravan proceeded towards Basra from Baghdad accompanied by his friends, students and his guards.

As his caravan left town, Omar Khayyam ordered the leader of caravan to head for Madayen before going to Baghdad.

His caravan approached Madayen. Omar's eyes welled up as he looked at the ruined condition of Madayen palace. With the same

gentleness as the wind that caressed the caravan and with great sorrow he sang :

I can see the dead on the soil surface;

I can see the bodies that are buried under the ground. This reminds me of Doomsday,

I can see those who haven't come to this world as well as those who have gone from it

The caravan stopped. Khayyam and his fellow travellers set off towards the Madayen palace on foot. On the way, the villagers sold dates, pots and fruits. In a spot an old man was making pots. He had arranged around him some beautiful pots, each surpassing the beauty of the preceding one. Khayyam approached the potter and picked a pot. As if embracing an angelic body of a beautiful girl, he kissed and smelled the pot and said to the potter:

Behold! Stand up potter if you are sober.

How long have been carvings on the man-eating clay?

What do you suppose you are doing by putting Fereydoon's finger and Keykhosro's hand on the pottery wheel?

The potter stopped working, stood up and explained that despite what one may have been, Keykhosro, Fereydoon, Qobad or Nooshiravan., this is how they would all end up, expanding:

Whether you live two hundred or three hundred years, you will inevitably be taken from this old world.

It makes no difference, whether a king or a beggar, we all meet our ends in the same way

Khayyam embraced the old man and expressed his amazement at the fluency with which he spoke Persian.

The old man explained that a Persian must be able to speak Persian fluently. He expanded by explaining that he had had

twelve children all of whom worked in Madayen. His thirty year old son, Mazdak, had been to Basra to see Omar Khayyam. He considered it a great privilege that Khayyam had now come to see them. He further explained to Omar that since the cemeteries' soil was known to be best for making pottery, he had decided to set up his business of making potteries beside the cemetery.

The old man then searched among the pots and found a painted little pot with poems on it and offered it to Omar
 "Refresh your throat, you, the honour of Persia and the great scholar!"
 Khayyam smelled the pot's snout, paid respect to the old man, and then he drank from it.

As he was drinking, one of the old man's sons who was fifteen years old and had stood beside his father sang:

**Once upon a time, the clay that this pot is made of,
 used to be a helpless lover like me, entrapped by a beautiful girl's locks.
 The handle that you see on its neck would have been his same hand
 that curled around his sweetheart's neck**

Khayyam noticed that the young man read the quatrain from the scripts on the pot. The pot's surface was beautifully decorated with hand-written scripts of Omar's quatrains.

Khayyam handed back the pot and thanked the potter, adding:

**Without wine and the goblet bearer, life is in vain. Without the
 humming of the Iraqi's pipe, life is in vain
 Whichever way that I look at the world, the answer is that apart from
 the life's pleasures,
 the rest of life is in vain**

Khayyam and his companions proceeded towards Madayen palace. The potter stopped working and with his sons, followed Khayyam. Omar Khayyam stayed in Madayen for three days. He was received and greeted like a king and celebrations were held in his honour at all the outskirt villages.

On the morning of the fourth day, the caravan of Khayyam prepared to head towards Baghdad. The potter tearfully embraced Khayyam and warned “Beware; there are many fanatical Foghaha(jurisconsult in Mohammedan’s law) in the Caliph’s palace court. Those who come from Mecca and Medina would be after your blood. Also they consider Persians as unclean and unbelievers, you in particular. Do not engage in any disputes with them because your existence and health is valuable to us. Do not risk parting with your head.

Omar Khayyam replied:

As death happens once, then let us die once! What helplessness this life is?

Some blood, excrements, veins and skin. Imagine you never existed, why worry?

The old man responded: “If we had thought like this, there wouldn’t be any one left to think and speak in Persian, hundred years after the Arabs’ invasion. Think and speak like a Persian. Not only the existence and presence of illiterate villagers like us is necessary but also the existence and presence of great men like you is even more valuable and useful.”

It seemed like Omar Khayyam was listening to Hasan Sabbah. The old man’s words deeply affected him.

Omar replied:

One must be alert when one’s life is concerned, one must not interfere in how the world revolves. For as long as one has eyes, tongue and ears, one must ignore to see, speak or hear

Their eyes welled up. Khayyam’s caravan slowly disappeared from sight. The old man like his pots remained motionless, gazing at the dust trail behind the caravan.

The caravan later approached Baghdad's gates. A few of Caliph's horsemen approached to welcome Khayyam.

He entered the town. The residents had stopped working. Different messages could be heard: "Peace be with you Khayyam! ... One can't but baptize in taverns... It is time to adorn the world with zephyr... Eat with friends and together defeat the enemy...

Favourable friends have become united... A goblet of wine is worth more than religion..." Khayyam had never imagined that in Baghdad, the capital of the Arab's caliphate, his way of thinking or his quatrains would have had such profound influence.

Khayyam was led to the Caliph's palace court and shown to a large room to relax in. Later a group entered the room to accompany him to the Caliph. He requested 29 time to dress up appropriately, after which he proceeded towards the palace court, taking with him the presents he had brought for Caliph from Basra..

The Caliph embraced Omar and greeted him, using a mixture of Arabic and Persian language. Khayyam was surprised by the Caliph's ability to speak Persian. Realising this, the Caliph explained "What did you expect? We have come to know Khayyam through his quatrains. Every night, you take part in our thousand and one night banquets."

Khayyam smiled and replied:

**My life is worth sacrificing for a person who is worthy;
I would consider parting with my head for a worthy person.
If you want to know what hell is like for certain? then it is like the
words of an unworthy**

The Caliph invited Khayyam to be seated, before they began talking seriously.

- The Fatemids have caused some political and spiritual concerns. They have secret groups throughout our territories that encourage non-Arabs to revolt against us. They have opened the gates of Egypt to everyone and declared Egypt as the land of refugees. They shelter the discontents, provide them with military training

and once their financial needs are taken care of, they are sent to the cities that are under our influence to undermine power. Most significant though, it is the spread of new and philosophical ideas in dismissing the supremacy of Arabs and undermining the principle of resurrection, or eternity of the Qoran which have all has created great problems for us.

I would like you to prove your mental superiority to the judges who will attend this year's forum from regions under the influence of the Abbasid regime and to familiarize them with the new science and philosophy of debate, discussion and communication, so that they can handle the Fatemid's intellectuals with ease. You have a few days until the holy day of Fetr to prepare yourself for the grand gathering.

Full of thoughts, Omar Khayyam left the court of Caliph. On the holy day of Fetr, prayers were said, and in the town's big square, the Caliph sat on the throne, facing the crowd and the religious leaders (Ulama). A preacher from Medina began to speak " God graced the people of the world by choosing 'Qoreysh' from the Arab tribes to lead the world and promised the believers that if they abide with his messages, on Doomsday, they will reside in eternal paradise with the angles, while the unbelievers will burn in hell.. The Caliph looked at Omar Khayyam and prompted him to speak. Khayyam moved closer to the Caliph and sat beside him and whispered "How could I possibly respond to this man and in particular, in front of such a huge crowd?"

**He addressed the crowd "As God is our creator,
so he is fully aware of our weaknesses or capabilities.**

**Therefore, our inclination to sin is not without his knowledge.
So why would he want us to burn on Doomsday?**

Once again, the Caliph signalled to Khayyam to stand up and say a few words to the crowd. Khayyam smiled and whispered to the Caliph:

Some nations have fallen due to their excessive arrogance.

Others have fallen because they only cared for beautiful women and the palaces.

If one searches for the truth, it becomes clear that

they both deviated from what would have led them towards you

While Khayyam and the Caliph were whispering to each other, a few religious scholars (Foghaha) from other cities had begun to address the crowd with their opinions.

The last speaker had hinted that God governs us all whether we move along the right path or deviate from it. Allah (God) guides as he wishes and burns in fire, those who deviate from his commands. At this time, a young man stood up and said loudly:

**You (God) place thousands of traps in my path,
letting me know that you would catch me, should I trip.
The smallest being wouldn't come to being without your will.
Your will brings me to being, then you brand me a sinner**

A large group of people applauded him. Looking at each other, those who hadn't understood his words insisted on hearing these words in Arabic. Another young man stood up and addressed the Arabs in Arabic "You have gathered in a town which has a Persian name "Baghdad". "Bagh" means "God" and "dad" means "to bestow gifts". A city which is the gift from God and we have a caliph who is familiar with the Persian language. Where in Cairo people would address the Fatemid's Caliph in ten languages, it wouldn't be appropriate to speak in Persian in the presence of the Caliph of Baghdad.

Nodding his head, the Caliph smilingly approved of the young man's words and added "We would like our guest from Khorasan to bring today's presentations to a satisfactory conclusion."

Omar Khayyam who had gathered that the day's event could result in him losing his head avoided a response, and sufficed with quoting this quatrain to the Caliph:

**In monasteries, schools, convents and synagogues, all fear hell and
search for heaven.**

For someone who is as one with God, you have not heeded.

Amidst the uproar and applauds of the Persians and tumult of the Arabs, Khayyam contented himself with

this quatrain and approached the Caliph and paid his respects. The Caliph said “Why were you so ungenerous with your words, scholar?” Khayyam replied “My interest lies with the stars and sky and I thought that I could work in an observatory when I came, but now what I see is the existence of large mosques and bearded clergymen.

It is preferable if the Caliph would allow me to construct an observatory in Khorasan where the sky is clear and to continue my research away from these clergies, religious scholars and judges.”

The Caliph put his arm around Omar Khayyam’s shoulders and while proceeding towards the palace court he told him tonight is the eve of the holy festival and we must celebrate till dawn. Khayyam queried “Away from the eyes of these scholars and judges from Mecca and Medina?”

The Caliph whispered:

**The feast of Aiyd (Persian New Year’s celebrations) is upon us
so things will turn out for the better.**

The wine bearer would pour the purest wine from his jug.

**Religious fasting and prayers would be put to one side. Aid ends these
miseries.**

Omar Khayyam went to his room for a short rest and to prepare himself for the Caliph’s evening banquet. As he entered, he saw a soldier standing by the curtain. Omar asked him:

-“What do you want?”

-“Nothing.” he replied. “I have a message for you.”

The soldier gave a letter to Omar Khayyam, paid his respects and left the room.

The letter read “Praise the great scholar and my kind friend. Omar Khayyam Neyshapoori, Khajeh Nizam-ol- Molk has asked us

both to join him in Samarghand, at this year's Norooz festival (the first day of the Persian year).

Burn this letter". Signed Hasan Sabbah Omar Khayyam looked around and with a grin he went toward a candle, and burned the letter.

Chatting to himself he muttered:

*Give or take a few, this religion encompasses seventy two nations.
Among them I like yours best. Whether a believer or not,
whether a worshiper or sinner, let us not make excuses, you are what
we try to accomplish*

Chapter Four

**I wouldn't be able to go on with life without the wine that is pure.
Carrying my body would be a task, without a goblet of wine.
The moment that the wine bearer offers to pour me another drink
which I can't accept,
then that would be my moment of non-existence**

Meeting of the Three Friends in Samarghand

Apart from the Caliph, Abolfath Qiyas-o-Din Omar Khayyam Neyshapoori hadn't managed to make many other friends in Baghdad, despite being popular with the citizens and youngsters. Omar Khayyam returned back to Khorasan accompanied by his followers and rested in Neyshapoor for several months. Like everyone who loves his or her birthplace, he was very fond of Neyshapoor. He didn't have many friends in Neyshapoor; instead, his books and his astrology workshop were his best friends.

During his time in Neyshapoor, he occupied himself with his numerous book collections, whilst at evenings he would climb to the top of a minaret that he had constructed and end the night

with the stars, always concerned with the lack of equipment. Whilst private investors were not forthcoming, he himself couldn't finance a modern and equipped observatory. He secretly hoped that all his problems would be resolved in Samarghand, with Khajeh Nizam-ol-Molk, his former tutor, turning this important old wish into reality.

The promise day arrived. Khayyam prepared himself for the journey to Samarghand. Five of his students and followers announced their willingness to accompany him on his journey. With Khayyam enthused about being re-united with his friends again, the caravan began its journey.

It is you (God) who gives life or takes it

It is you who is the master of this universe

Even though I may be a bad being, I consider you as my master. Since you are the creator, how can anyone ever be guilty of any fault?

During his long journey to Samarghand, what attracted Khayyam's attention most was the people's awareness of both Ferdowsi, and Aboo Ali Sina's accomplishments and their familiarity with Omar Khayyam's quatrains. Khayyam said to his companions "It is a wonder that our accomplishments in astrology, mathematics, philosophy, medical profession etc, have not been recognised enough in the cities of the world, yet these quatrains which are the product of lonely moments or seclusion, have become so widely adopted.

Keyhan, one of his companions, who was a twenty-year old man pointed towards Samarghand and said:

"Great scholar, people work from morning till dusk. Very few are literate and not everyone has the means to afford reading a fascicle or a book; but a line of poem is easily imprinted on the mind and stays on it forever. Hence, your quatrains or Ferdowsi's creations find it easy to engulf the Persian world."

The scholar, Omar Khayyam, was so fascinated by Ferdowsi that he would always begin his speech by a verse from the scholar from Toos (Ferdowsi) whenever he spoke in Persian:

In the name of God, the provider of life and wisdom

The most supreme thought that can never be surpassed

Anyhow, Khayyam's small caravan approached Samarghand. As they passed through the city's gate, they noted a crowd gathering in a small square. As they

approached they heard a man's moans, groans, curses, cries and abusiveness as well as the strong sound of whips. He asked "What is going on?" He was told "He is "Khosro Piran". He has drunk wine and has become drunk and now Hajji Gholam Hussein is punishing him."

Khayyam asked : "Who is Hajj Gholam Hussein? Is he the town's judge or watchman?" They replied "No, he is the muezzin (the one who calls people to prayers) of the mosque." Khayyam cried "What has a muezzin got to do with a wine drinker's punishment?" Khayyam pushed his way through the crowd and approached Hajj Gholam Hussein. He took his whip and threw it to a corner and shouted at the crowd:

"Why do you allow cruelty by one citizen to another and not intervene by taking the whip from this cruel man?"

The crowd hummed, with some confirming their approval, whilst others disapproved.

Khosro Piran stood up, struggling to raise his voice:

"This Hajj Gholam Hussein, who considers himself as the deputy to the mosque's sheikh, always belittles me by calling me a drunkard. I ask you and the Sheikh this question. Is it better to be drunk or be captivated by ignorance? He added:

Drinking is not advised as it gets one into trouble.

It would also lead one to ending up in fire on Doomsday.

It may be true that this poison leads you to both,

but it is still preferable to be merry in this very short life

by drinking wine

Omar Khayyam held Khosro Piran's hand and led him away from the crowd. Suddenly stones and insults started being thrown at Khayyam by some, led by the mosque's Sheikh with Hajji Gholam Hussein by his side.

Omar Khayyam's followers cried:

"Aren't you ashamed to insult the Khajeh's guest?" Sheikh asked: "who is the Khajeh's guest?"

They replied: "Omar Khayyam, the scholar." Khosro Piran fell on Khayyam's feet and said:

"Ah! It is you, the great scholar. You saved my life. For years, your words have managed to get me through life. I have soothed the pains caused by the cruel oppression of the Saljughis Turks and the whip of the Arabs' rule with Samarghand's pure wine and Neyshapoori's quatrains. What an honour to be at your feet now.

Khayyam helped Khosro stand up and embraced him. At this moment the crowds' insults intensified and a group of ten attacked Khayyam and his companions. Khayyam fell on the floor, stamped on by the Sheikh's followers... Suddenly a group of young men, who were dressed up in white and appeared to be part of an organised army, entered the stage. With daggers in their hands, they attacked the invaders and cut their heads off one by one. The white-dressed troop then took Khayyam and his companions to the palace of "Nasr Khan" the king of Samarghand and handed them over to the commander of

the king's guard and said:

Here is Omar Khayyam, the scholar, the Persia's powerful thinker.

He is the guest of Khajeh Nizam-ol- Molk.

He is now in your custody for his safe keeping.

A young man embraced Khayyam and whispered in his ear:

"Hasan Sabbah has sent thousand greetings to you and asked me to inform Khajeh that Samarghand is not a safe place and that he will meet you in Sepahan."

Stunned with all that was happening, Khayyam thought about the fitness, good organisation and efficiency of this young group as well as the message from Hasan Sabbah and thought to himself well done! How well you have managed to train your companions! King Nasr Khan's guard accompanied Khayyam to the palace. Aboo Taher, the prime minister and the chief judge of

Samarghand, had come to greet him. He embraced Khayyam and apologised for the bad treatment that he had received. Khayyam replied:

**The love that is false is not worthy of nourishment,
in the same way that a fire that is on its way out is not worth blowing
on to.**

**A real lover shouldn't be able to rest, eat or sleep, day or night,
month after month or year after year**

Aboo Taher said to Khayyam: "I am one of your devoted followers with many questions to ask and would ask you to write your answers down in a note book before Khajeh Nizam-ol-Molk's returns from his travels to the provinces.

Khayyam asked him: "Khajeh is in town, isn't he?"

Aboo Taher replied: "No, Khajeh and the king have gone on a tour of the provinces, they will be back in a week's time."

Khayyam rested at his rest house and the following morning he began to read judge Aboo Taher's questions, with ten to twenty page responses to each question.

It is within these responses that Omar Khayyam the scholar introduces to the people of the world the "X", the symbol for the unknown.

Within this epistle, Khayyam refers to an "unknown" as a "thing". This reference to "thing" reached Greece and took the form of XAY and gradually, on its way from Greece to the west, it became "X" or the symbol that represents an unknown.

Aboo Taher was very pleased with Khayyam's wise answers and threw a banquet in his honour. He apologized to Khayyam for not being able to serve wine at the table.

Khayyam smiled and humoured:

I wouldn't be able to go on with life without the wine that is pure.

Carrying my body would be a task, without a goblet of wine.

The moment that the wine bearer offers to pour me another drink

**which I can't accept,
then that would be my moment of non-existence**

Abou Taher said: "we have supplied your rest house with adequate wine. You can also drink wine with the king and Khajeh as much as you like. I am the chief judge of Samarghand and although we have many taverns in this town but we can not allow wine drinking because people do not drink it moderately."

Khayyam interrupted the judge and said:

**It would improper to blame the wine,
if one dances after drinking a goblet of wine.
What substitute do you suggest to a goblet of wine? Wine is like a
spirit that moulds a person**

Abou Taher said: "With respect, I do not drink wine and I won't allow wine at the table. I wouldn't allow my name to be tinged nor would I allow what is prohibited to be mixed with what isn't."

Khayyam interrupted **Abou Taher again and said:**

**Wine is pleasant, even though our faith prohibits its use
It is pleasant because it is like a servant on the palm of the wine-bearer
I enjoy it even though it tastes bitter as well as being religiously
prohibited
From long ago, all things that are forbidden would also be those that are
most pleasant**

In any case Khayyam turned down the judge's invitation using a mixer of humour and serious response. The next morning a beautiful Samarghandi woman brought Khayyam's breakfast to his room and informed him that the king and Khajeh had returned from their journey and that they would have lunch with him. Khayyam shaved his beard and prepared himself to meet his friend.

Omar Khayyam was about to go out of his quarter when the door opened and an expensively dressed tall man, wearing a "turban crown" on his head entered the room. With his arms open to embrace Khayyam he cried:

"Kayvan, the life (omr) of Neyshapoor, welcome to Samarghand."

Khayyam embraced the Khajeh and their eyes welled up.

Khajeh asked Khayyam:

-Are you aware that if Hasan's army hadn't come to your help, you would be dead?

-Omar queried: "Do you have information about Hasan and his activities?"

-Yes I do. Hasan and his army are like my eyes and ears. I have provided him with all that he would need. They obtain information for me from all over the country, as well as looking after my security and my companions. Khajeh responded.

-You mean that you have organized a secret security and information organization? Omar asked.

-I did not organize it. Hasan proposed it and I accepted. Hasan Sabbah has learned so many things from his travel to Cairo. In Sepahan, he came to me and said that a noble person would be faithful to his promise. I asked

him what he wanted. Whether the command of the army

in the capital or in Neyshapoor? He proposed if he could organize the security and information organization and I accepted. He does his job with superior quality. I feel that I can't go from one town to another without him. On the other hand he has influence everywhere, from the Caliph's court in Baghdad, to the palace in Cairo and all our provinces, as if he has an army of ants which are present everywhere.

-Well, where is Hasan Sabbah now? Is he in Samarghand? Omar asked.

- Tell you the truth, I do not know of his whereabouts but he has informed me that from the security point of view it is not advisable for us to carry on our historical conference here. He is of the opinion that capital Sepahan offers us better security. replied Khajeh.

-Khajeh Nizam-ol-Molk finished his words which followed with a few seconds of silence. Suddenly a soft voice could be heard:

Friends! Whenever you are in each other's company, you must commemorate your absent friends aplenty.

Drink a wholesome wine together and may this take so long remembering different friends that by the time it is my turn to be remembered, you would be legless.

Eyes welled up, the three embraced each other and then they sat down on the floor. Hasan Sabbah began to speak. Khayyam and Khajeh stared at him. He spoke like a powerful and influential leader, giving them first

hand information and analysis. Nodding of their heads indicated confirmation of his statements. Finally he said our main serious meeting will be in three month's time in Sepahan. I can not stay in Samarghand much longer. Farewell.

Chapter Five

Agreeable friends have died, submitting themselves to the angel of death one by one.

We were served with the same wine in the life's banquet, But some became more drunk than others (Referring to some who died sooner).

Assassination of Khajeh Nizam-ol-Molk and his death in Khayyam's arms

The historical meeting between Nizam-ol-Molk, Omar Khayyam and Hasan Sabbah took place as planned in the city of Sepahan. 47

Hasan Sabbah proposed that the great scholar Nizam-ol-Molk would chair the meeting. He requested the slot for the first speaker for himself:

“Today, we have organized numerous forces in Persia and around the Islamic world. Forces whose knowledge, love and affection for Persia would make them ready to sacrifice themselves for the good

of their country. Most of our companions can speak several languages such as Arabic, Persian, Hebrew and Armenian. Our people have become tired of the Saljuqi's dictatorial rule and the Arabs' stupidity. It is time to ask the Saljuqi king to subdue the Baghdad's caliph and then we would subdue the king."

Nizam-ol-Molk commented that they shouldn't act quickly and hastily. First they should gradually undermine the worldwide power of the king and Caliph and utilise the knowledge and the intellect of Omar Khayyam.

Omar Khayyam requested to be exempted from politics and positions of power. He agreed to act as an advisor only but reluctant to accept political responsibilities, adding:

Live with less greed for the worldly goods and be satisfied.

Detach you from the good and bad of the world

Grab a goblet of wine and feel a sweetheart's hair in your hand,

as life would pass by quickly and these few days of life won't last forever.

Hasan Sabbah replied to Omar Khayyam:

-My kind friend! You have access to both the sweetheart and the wine. O you are life of the world! When you came from Samarghand, you married this beautiful Samarghandi girl who is an old friend of Saljuqi queen, whilst the best wines of Shiraz and Samarghand are available to you, so why you do not wish to accompany us in this historical step?

Khajeh Nizam-ol-Molk commented: "I wish that Kayvan Neyshapoori Omar Khayyam, the scholar, would do whatever he desires. Please write us a book about the rules of statesmanship, explaining existence and the time philosophy. Omar Khayyam put his hand in his bag and brought out his books about "How to Govern" and "Existence or non-existence" then put them on the Saljuqi court's Kashan crafted carpet and asked:

-Do you suppose that I had been sitting idle during these times? I have spent every moment of my life thinking, reading or writing.” Then he handed his books on “The basis of philosophy” and “An account of Euclid” to Hasan Sabbah. Hasan Sabbah asked Omar Khayyam, the scholar, if he would also give him his book on “Existence and the science of existence.

Omar Khayyam replied: “It is surprising to know how well you are aware of the fruits of my thoughts and efforts.

I finished this latest piece of my work while travelling from Samarghand to Sepahan.

Hasan Sabbah informed: “my men, who are also followers of you and Khajeh, had been with you every step of your journey to protect you, whilst also informing me of your works.”

Omar Khayyam brought his book of “Existence and the science of existence” out of a bag and handed it to Hasan Sabbah.

Khajeh Nizam-ol-Molk said: “Tomorrow, I will introduce you to the king. I will introduce Hasan Sabbah as the minister for information and security and Omar Khayyam as the Saljughhi government’s director of the universities, as well as being responsible for the country’s observatory.”

Omar Khayyam responded by saying that he needed sufficient budget to establish an adequately equipped observatory in Sepahan and Neyshapoor.

Khajeh asked why he wanted an observatory in Neyshapoor, while he intended to reside in Sepahan. Khayyam replied: “I have no confidence in this world and its rulers. I fear that one day I wouldn’t be able to stay in this town. So I would like to have also an observatory workshop in my birthplace.”

His two friends agreed . The next day three of them went to the palace of the Saljughhi king and Khajeh Nizam-ol- Molk introduced Omar Khayyam and Hasan Sabbah to the king.

The king asked Hasan Sabbah what would be the use

of intelligence and security when we have a powerful, intelligent, trained and capable army.

Hasan Sabbah replied: “we should have merchants, beggars, soldiers and caravan keepers throughout the country to inform us of every little on-goings which happen on every corner of the world. This way we can quickly suppress all possible plots and dangers and neutralize every possible plan prepared by the strangers against us.”

As Hasan Sabbah was speaking, the Caliph, Khajeh and Khayyam were fascinated by his words and listened to his every word carefully. The chief judge of the Saljughis government, who was a Turk Sheikh, whispered to two white-bearded men beside him:

-This man is an Alavi (a branch of Islam) and his words are Fatemi. He is a danger to the king, Saljughis clergies and the court of the Caliph.”

As if Hasan Sabbah had heard the whispering of the Foghaha (scholars in Mohammedan’s law), he pointed to Khajeh and Khayyam and said:

**A secret that is kept by a wise man,
should be more discrete than a phoenix (refers to the discrete transformation and sub sequential rise of the mythical bird of great wisdom from ashes).**

**That is how well an oyster conceals the secret (refers to a grit) that the sea places within it,
until it is turned into a pearl.**

Khajeh commented:

“This is one of Omar Khayyam’s quatrains. Hasan Sabbah knows all his written work by heart. Your Majesty, as the rest of our discussion is about the security and intelligence, it is to be confidential and remain among the four of us.”

By the king’s order, Foghaha left the court and the first seed of hatred was planted against Hasan Sabbah and his two other friends.

Hasan said to the king:

“Your Majesty, in order to prove the efficiency and loyalty of myself and my friends, I inform you that Sheikh Abd-ol-Qader who had stood beside the chief judge is the spy of the Baghdad’s caliph.

Using three messengers, he informs Baghdad of all the palace court's affairs every ten days."

The king asked for the names of those three persons. Hasan Sabbah looked at Khajeh and Khayyam for direction. "Hasan, the command and order of the king is worthy of obedience." Khajeh said.

Hasan gave their names: "the judge Ashas, Sheikh Jabbar and Osman the carpenter." The king immediately ordered their arrest and submission to Hasan Sabbah for interrogation.

Hasan Sabbah told the three: "If you reveal your secrets in the king's presence, not only you will be acquitted but also your lives will be spared and you will be allowed to keep your jobs, but only if you work to serve the Saljughhi king."

He added: "Abd-ol-Qader was arrested and it was him who confessed your names."

Addressing the other two spies Ashas cried:

-I had said many times that this stupid old man couldn't be trusted. He has feared and betrayed us.

All three admitted before the king that they had acted as Abd-ol-Qader's messengers for the caliph and that they had employed five to seven people each.

The king ordered Abd-ol-Qader to be beheaded in the city's square and issued an order for the appointment of Hasan Sabbah as the minister. He also allocated a budget of five hundred thousands Dinars (a monetary unit) for the ministry of intelligence and security to be established in the best possible way.

By distributing his budget throughout the country, Hasan Sabbah employed more forces. In all cities, towns and villages this force became his sharp-sighted eye for controlling the smallest on-goings, the activities of those in positions of responsibility and the general public. Putting all this to good use, Hasan Sabbah associated all those liberal Persians that were identified by his forces to his organization and ministry.

Khayyam established his astrology centre in Neyshapoor and Sepahan. At the same time he inaugurated schools and universities in large cities that taught medical science, algebra, astrology, philosophy, history and etc. to Persian children.

Khayyam attached importance to the Persian language; hence teaching of Poor Sina's book or Ferdowsi's "The king's memoirs" formed the main part of all schools and university's syllabus. This way the Persian language and culture was propagated, whilst under the occupation of Saljughī Turks and Arabs caliphs.

The Saljughī king and most of his family members were Omar Khayyam's students. Malik Shah was devoted to Omar Khayyam. Omar Khayyam's book of "Malik Shah Zig" (method of astrology) was written in his dedication. Omar Khayyam showed him different stars at his observatory and explained them all to him. Malik Shah had become strongly accustomed to his chats with Khayyam or learning from him, to the extent that his wife Turkan Khatoon, as well as the palace court's Foghaha became jealous.

On the other hand, people were being harassed by Hasan Sabbah's intelligence and security operations. From time to time Hasan Sabbah would identify spies who worked against the interests of the Fatemin or Baghdad's caliph who would be presented to the king and subsequently ordered by him to be beheaded. The Turks' found the presence of Khajeh, Hasan and Khayyam as a big barrier against their tribal interests and began to conspire in order to eliminate them. The palace court's judge fabricated reports to prove to the king that, Hasan Sabbah had employed all Alavies who are strongly pro- Persian and anti-caliph. It was also alleged that Khajeh Nizam-ol-Molk had allowed financial affairs or public organisation to be run by the Jews, whilst appointing the command of the army to the Armenians. Moreover, the palace court's staffs were mainly made up of Alavi Shiites. The Foghaha together with Turkan, (the king's wife), persuaded the king to seek an explanation from Hasan and Khajeh as to why thousands of golden coins were being put at the disposal of those (Jews, Armenians and Shiites) who were neither Muslims, nor loyal to the king or the caliph. The king gave in to the persistence of Turkan khatoon and recalled Hasan, Khayyam and Khajeh. He asked Khajeh why he had given the country's financial and accounting

affaires to the Jews, the command of the army to the Armenians and other affaires to Shiites.

Khajeh replied: "I have chosen the best for each post, the best ones that are also loyal to the king and Saljughî's government. I have not asked them about their religion because Jews, Armenians and Shiites all believe in God."

The crafty judge interrupted by saying:

"No, that is not true. The Shiites are witches and unbelievers, the Jews are money grabbing misers who backstab and you yourself Khajeh, you are a Jew. The Armenians are not Muslims and not loyal to the king."

Hasan Sabbah interrupted and as the minister of information and security he expressed his opinion: "Khajeh is right. He has appointed the best ones for the best posts."

Turkan Khatoon interrupted Hasan and said: "You yourself are in the circle of accusation. You have placed all the Persians, Alavies and the followers of Fatemies at positions of influence everywhere and also you are the first advisor to Khajeh."

Their discussion and dispute intensified. Hasan Sabbah assumed all the responsibilities because he felt that the Foghaha and Turkan Khatoon had decided to eliminate the three friends. He thought that while the dispute and discussion continued, all three were in danger of losing their lives. However, if one assumed responsibility, then the other two lives could be spared. So he said to the king:

"Your Majesty, I am the minister of information and security and the advisor to Khajeh. He has appointed these persons on their jobs on my recommendation. Now, if a mistake has been made, that would be my fault."

Turkan and the Saljughî religious scholar loudly interrupted Hasan and demanded his death.

Malik Shah said: "we will behead you to teach other Jews, Armenians and Alavies a lesson". Khajeh interrupted and said: "Your Majesty it is better to punish him to five hundred lashes or to blind him. That would be better than death."

Turkan, who had witnessed the murder and unemployment of so

many members of her tribe by Hasan Sabbah, cried “No!! His death would be the only appropriate punishment.”

Malik Shah looked at Omar Khayyam and asked for his judgement.

Khayyam looked at Khajeh and Hasan, stood beside the king and bravely said:

“Your Majesty, Hasan Sabbah is a great man. He has many friends throughout the country. His death will start many riots all around Persia and even the Arab world. I advise you to exile him.”

Turkan wanted to speak when the king screamed:

“Be quiet. Omar Khayyam does not say things in vein. He is a skilful astrologer. He speaks based on his prediction of what is going to happen tomorrow.

We will exile Hasan Sabbah to the desert of Khorasan and Tabas.”

The king ordered twenty horsemen to take him to Tabas, twelve of whom were members of Bateni group and Hasan Sabbah’s followers. The eight Turk soldiers were killed along the way and Hasan Sabbah and his twelve followers headed for the Alamoot fort. He had selected that place as his main place of residence from a long time ago.

Hasan entered the fort. He called for the mayor to attend at Poorkian’s house (one of his leaders) and gave a big banquet, at the end of which he made a speech. He addressed poorkian “Give the mayor ten thousands golden coins and purchase Alamoot fort from him.

The mayor replied “we are the caliph’s servants and under the command of Saljughi king.” Hasan commented that both these cruel foreigners have oppressed our women, men and children and will continue to do so. He asked the mayor whether he wanted to serve Persian or be a servant to foreigners.

By dawn and after a long discussion the mayor of Alamoot converted to a follower of Hasan Sabbah and handed the village and the splendid fort of Alamoot, over to Hasan Sabbah. From that moment on, by taking possession of new headquarters

everyday, Hasan Sabbah and his companions began to shake the foundations of the Saljughi's great empire which had already brought the Caliph of Baghdad to submission.

Hasan Sabbah had become a thorn in Malik Shah's side. At a meeting where Khayyam presented the king with his Jalali calendar that had been composed on the king's order, Khajeh Nizam-ol-Molk is put on trial.

The Saljughi king said:

"Khajeh, you have served us well in many ways, such as introducing us to the scholar, Omar Khayyam. But we have also suffered a lot at the hands of Hasan Sabbah and still do to this day. Hasan Sabbah is still under your command. This time we wouldn't exile you but will have you killed because we wouldn't want to repeat our experience with Hasan Sabbah."

Khayyam turned pale and thought: "O My God. Our great Sheikh, reminder of Neyshapoor and my childhood is going to be killed." He couldn't believe it. He approached the king and whispered in his ear:

"Your Majesty, if Hasan is still a follower of Khajeh, then he will take revenge if he is killed."

The king cried:

"I don't agree. The Turks have assured me that our army and security officials are all on our side and Batenies have no influence among them."

Khayyam kept persisting with his opinion but the king would not accept.

Khajeh began to speak and with determination he screamed: "Your Majesty, beware that should anything happen to me, you would only survive forty days after my death. It would be wise to listen to your great astrologer. My death won't go unanswered."

The enraged king left the meeting, limiting Khajeh's efforts. He then called Khayyam and asked him to assume the responsibility as the prime minister.

Khayyam refused and said :

One who has a bit of bread to live on and a small shelter to live in,

**need not be a servant to anyone, nor would he need a servant.
Lead a happy life as happiness is a world of its own.**

He added: "Leave me alone with the stars, my books and pen; I am not one for power and government."

The king said: "you are one of the most intelligent among us and aware of the world's secrets; you can be our best servant in government."

Khayyam replied:

**There has been no knowledge that my mind has been deprived of;
I know not of many unknowns.
For seventy two years I have thought every day and night;
only to find out that not much is known.**

The king kissed Khayyam and went to bed. A couple of days later, Turkan poured a strong and fatal poison in Khajeh's food. While he was dining with the king and Khayyam, Khajeh turned pale. Realizing something was wrong; Khayyam picked his plate up and threw it out. A couple of the palace court's dogs ate the remainder of the food and fell to the ground. Khajeh said: "Does it mean that we are more resilient than these animals?" He stood up and asked Khayyam to take him to his room, as he did not wish to die in the presence of that cruel bunch. Khajeh died in the bosom of Khayyam. Arms rose to the sky, Khayyam was mourning his death when two soldiers entered and slit Khajeh's throat.

**Agreeable friends have died,
submitting themselves to the angel of death one by one. We
were served with the same wine in the life's banquet
but some became more drunk than others (referring to some
who died sooner).**

Chapter six

My friend, let's not worry what tomorrow might bring and make the most of this short life.

We would end up exactly as those who died seven thousand years earlier,

if we depart from this ancient world tomorrow.

Khayyam's escape from Sepahan and the Norooz feast in Neyshapoor

After the death of Khajeh Nizam-ol-Molk, Omar Khayyam, the scholar, found himself alone and he did not feel at home in Sepahan. He had imprisoned himself

in his house for many days with Jahan Banoo, his kind wife until one day Malik Shah knocked on the door and entered Khayyam's rest room querying

- Our great scholar, what has been happening to you? Why haven't you come to the court for a while?

Khayyam replied: "Your Majesty, after the death of Khajeh I have been feeling lonely."

- But I am with you as are the people and also you have the territory of Persia." Malik Shah commented.

- Your Majesty, you and people and our country are toyed with by a deceitful woman and the stupidity of several jealous Foghaha!!" He replied.

- What do you mean Khayyam? Turkan likes you and she is an old friend of Jahan. Malik shah commented.

- Khayyam replied: "I have a Jahan (the world) in my bosom at home but Turkan has taken away from me and people the world of kindness."

"Are you referring to the murder of Khajeh? He was killed by Hasan Sabbah. According to the investigations of our officers, Khajeh was killed by two devoted Bateni secret officers." Malik shah commented.

- Your Majesty, you witnessed that Khajeh was poisoned at your palace.

- That is not true. It was Hasan Sabbah who killed him with his

dagger.

Malik shah replied.

-I do not agree with you. Have you forgotten that two of the court's dogs died after eating the remainder of Khajeh's food? I saw two men who had daggers; they were both members of the guard and Turkan's officers.

Turkan intended to make out that Batenies were behind Khajeh's death. He responded.

The saddened king kneeled down before Khayyam. Khayyam took his hand and he kneeled too. The king said with a trembling voice: Omar Khayyam, you are a great astrologer and have taught me a great deal but you never mentioned about women's power and capabilities. Turkan reasons her actions in a way that I can not question them. What can I do? I am left choosing between Turkan and the others. Malik shah replied.

-Your Majesty, you knew that Hasan Sabbah was a faithful servant, although he was an enemy of Turkan's tribe and Foghaha but you went against him in favour of Turkan and the stupid jealous Foghaha." Khayyam responded.

-But it would not be possible to rule without the tribes, wife's tribe, Foghaha and judges." Malik shah replied.

-It would have been possible, using wisdom and reliance on all tribes. You would have been able to secure the devotion of the Baghdad's caliph, using pure wisdom, the intelligence of Hasan Sabbah and the ingenuity of Khajeh but you gave into the temptations of "a woman and theologians"! Khayyam commented.

-Malik shah asked what he should do now.

-You must put Turkan on trial for Khajeh's murder.

-Do you mean that I should put my wife on trial? She has a great deal of influence within our tribe and army. That would be suicidal." Malik shah commented.

-Khayyam commented that time wasn't on Malik shah's side. Malik shah asked him to clarify.

-Fortieth. You have forgotten the fortieth day of Khajeh's death. Hasan Sabbah will send a group to take vengeance.

Malik Shah stood up and screamed:

-Omar Khayyam, you have now ranked with my enemies.

-Your Majesty I just intended to remind you of his words.

Malik Shah grabbed two goblets, filled them with wine and gave one to Khayyam saying:

The grains of hope will be reaped after the harvest.

The house and the garden will be left behind after our death.

Find wealth in wine. Drink it with your friends Otherwise you would feel pain.”

Khayyam took Samarghand’s red wine from the king and sang:

You, who lead a busy life, drink wine. As I have reminded a thousand times, There is no return after death.

Both laughing, Malik Shah said to Khayyam:

- Before the fortieth day of Khajeh’s death arrives, complete the “The method of astrology” to be taught in schools of Persia in my memory.

Khayyam went to his library, took two books “Malik Shahi Zig” and the annual “Six thousand solar years’ book and offered them to the king.

-Your Majesty, the “Malik Shahi Zig” book is the same as “The method of astrology” which I had dedicated to you in consideration for your supports for this science.

The king asked .Is this “six thousand years’ the same calendar which you showed me the last time that we lunched with Khajeh?

“Yes” He replied. “Your Majesty. The lunar year is always variable and as such the government’s affairs can’t be regulated around it. We have measured the year based on the sun, with its advent to be the birth dates of Mehr and Mithra, the first Persian intellectuals, nearly six thousand years ago. By adding the number of years of the Malik Shah’s rule, we will have the special Persian calendar.

-Have the Saljughhi Turks, Islam and Baghdad's caliph any place in this calendar? Malik shah asked.

- Your Majesty, they have their own lunar Hegira variable calendar. The advent of their calendar is the migration of Islam's prophet from Mecca to Medina. The advent of the calendar of the people that you govern is five thousands five hundred years older.

-What will the Foghaha say? Malik shah wondered.

That night Malik Shah called for a governmental meeting. The king ascended to the throne. Khayyam sat on his right hand side and Turkan sat on his left. Jahan, Khayyam's wife and Turkan's friend sat beside the king's wife. Twelve Foghaha and judges of Saljughhi's

government also sat around the king.

Seeing this gathering, Khayyam sighed. May be he thought that he was alone among that assembly.

Malik Shah said: "Omar Khayyam the scholar and his astrologer companions have created a calendar for us that we pride ourselves in. Hereafter months and days will be fixed in four seasons and taking account of the leap years, we will always celebrate the beginning of spring with the first day of Farvardin (around 20th of March). The summer will begin with Tir (June). Mehr (October) would be the first month of autumn and Day (January) will be the beginning of the winter. Khayyam has also included another great detail by incorporating in this calendar the reminiscence of all the great men such as the scholar of Toos, the great Ferdowsi and Poor Sina Sheikh-ol-Raiis and other great scientists. With Khayyam's proposal we will celebrate all these days from the next year."

Once the king's words came to an end, Turkan Khatoon pointed to the chief judge for his opinion

-O you the great king of the holy and stable territory of Persia who has attained the Baghdad caliph's obedience and ...

-The judge complimented until Malik Shah interrupted him to remind him to move on to the main subject.

Pleased Khayyam and Jahan smiled but Turkan frowned.

The judge continued: Your Majesty, we are Muslims and are proud of our Islam. The date of the migration of the great prophet is the origin of our calendar.

Omar Khayyam is a man of pleasures and does not agree with Islam and religion. He has promoted wine drinking, astrology, philosophy and pharmacology which are all blasphemy and against Islam. Now he has decided to change our history.

The king interrupted the judge and asked Khayyam to defend the calendar.

-Khayyam said: The history of any nation begins with the birth of its culture, civilization, just like the date on which a person is born. If the migration date of Islam's prophet from Mecca to Medina had been the first time that nomadic people had progressed, became powerful enough to dominate other tribes and cities, then they have the right to choose it as the advent of their history. Although the Persians have become Mussulman but they were Persians who had established their civilization earlier. So when we talk about their calendar, we must take into account the birth date of their culture and civilization...

Another Saljughhi Faghih stood up, interrupted Khayyam and said: Islam has overtaken everything. Having Islam and the Qoran, we do not need any other thought.

There began a strong uproar. Khayyam was alone among the Foghaha and fanatical judges. The king cried:

-Be quiet. You are in the presence of the king. Let the scholar Omar Khayyam end his words.

Khayyam stood up, picked up the "six thousand years' calendar" which had fallen in front of the Foghaha. He sat in a corner and on its first page he wrote:

The Jalali calendar which is the fruit of the Persian astrologers' labour is given as a present to the kind king Jalal-o-Din Malik Shah. Ferdowsi sang an immortal epic poem about this advent date and I drew up a calendar base upon it. Khayyam approached the king and politely offered him "The Jalali calendar" and said:

“Your Majesty, you can choose between six thousand and six hundred.”

The king took “The Jalali calendar” and said that he was pleased with his reasoning with Foghaha.

Khayyam whispered in the king’s ear:

There is a cow in the sky (refers to a cow figure shaped by the stars) named Parvin.

There is a cow beneath the ground.

Use your wisdom and you would certainly see

Many more cows in between (reference to cows implies ignorance in people).

The king embraced Khayyam and replied:

If I had the same powers as God, I would destroy this world

And would make a new world

such that a liberal person could live liberally.

Khayyam quietly reminded Malik Shah:

“Do as much as you can of whatever you have not yet done because only twenty days remain from the forty.” Malik Shah frowned and cried:

-“You reminded me of the Khajeh and the dagger of Sabbah again. Let me pass the night in peace.”

While leaving, the smiling Omar Khayyam sang:

My friend let’s not worry about what tomorrow might bring

and make the most of this short life

we would end up exactly as those who died seven thousands years earlier

if we depart from this ancient world

When Khayyam left the court the chief judge grinned and commented:

-We did not accept his six thousands years' calendar yet he has increased it to seven thousands years! All the Foghaha and Turkan Khatoon laughed boisterously.

The king pointed at Turkan to stand up and said to Foghaha: "Go and eat your fodder (comparing them to animals). You annoyed a great man whom everyone desires to be associated with."

On the morning of the fortieth day of Khajeh's death, a group of seven men who were dressed in white entered the Malik Shah's room as Khajeh had predicted. They woke him up and gave him a goblet of wine and a cup of water. The king said "I do not drink wine in the morning, give me the water. He drank the water and asked: "Is it the fortieth day of Khajeh's death?" and one of the seven men confirmed by nodding his head. The king told him: Is it you Afshin? I recognize you from your eyes. Do you suppose that I would not know someone who has served me for fifteen years by covering your face?"

Afshin removed the veil from his face and inserted the first dagger in the king's heart. The king fell to the ground. An hour later the servants found out about the king's murder, leading to an uproar within the palace. A group of people rushed to the house of Omar Khayyam and took him with them. Khayyam cried "Who are you? Where are you taking me? What is all the fuss in the palace for?"

With their horses galloping, one of the men shouted "The great scholar, you write the calendar and you are an astrologer but you do not know what a day today is?"

Khayyam slowed his horse down and sighed. In respect, the horsemen also stopped. Khayyam turned his face towards the sky and said: "Praise to friends. Praise to the three missed friends."

One of the horsemen who seemed to be the leader of the group asked Khayyam:

-The scholar, today was the fortieth day of Khajeh's death and the day of Malik Shah's murder, so who is the third friend?

-The God of Alamoot. He replied.

-Do you mean Hasan Sabbah? He is alive and gives life to others. The horseman commented.

-How can someone give life by killing and murdering? Khayyam responded.

The man removed his veil and Khayyam recognized him.

-You! You were the member of Malik Shah's special guard, were you not? Khayyam asked.

-Yes I was. The horseman replied.

-So why you are running away the town? Khayyam enquired.

-Because I killed the king and saved you. Upon Malik Shah's murder, Turkan Khatoon ordered her guard to kill you. I accepted the mission and saved you. Praise with Hasan Sabbah the leader of Persian warriors and wise men. I am sorry about your kind wife, Jahan Banoo. We could not save her and she was killed by the Saljughis' sword. He replied

-What? Are you one of Hasan's followers? Khayyam asked.

-Yes, I am his devotee and have a duty to take you to Alamoot. The horseman replied.

-Never. I will never go to Alamoot. I had told your leader that I am not a politician. Khayyam declared.

-The great scholar, where would you wish to go? Khayyam was asked to which he replied.

-Neyshapoor. I have missed its sweet alleyways, its wine, its wine-bearers and its students and intellects.

Afshin threw himself at Omar Khayyam's feet and said: "We are devoted to you. Hasan Sabbah has ordered us to take you wherever you wish to go."

Omar Khayyam galloped his horse and said:

-Hasan Sabbah is a generous man and he has always supported me since my childhood. He has saved my life many times.

Afshin said:

-The great scholar, do not worry yourself about these few murders. They are a few who are unworthy and must be killed. In contrast though, medical and pharmacology groups are being dispersed throughout the world each year, from Alamoot, who save the lives of thousands of people. Moreover we send our medicine and physicians to the west as well these days.

Khayyam smiled and said:

If there was any fruit to be found on the branch of hope, I would have hoped for self betterment.

How long must I be imprisoned within my body? I wish there would be a way to escape.”

Afshin smiled and said: “The scholar, each day of your life equates to thousands of other’s. The world will praise you forever, for what you have done and written.”

Hasan Sabbah has requested that you prepare the following books to be taught in the University of Alamoot “Algebra”, “methods of calculating the square and cube root of a number”, “Algebra equation solving through conical sections”, “Wisdom’s light”,

“The heart’s garden” and “Norooz book”.

Khayyam described to Afshin the books’ hiding place in Sepahan.

Afshin charged a member of his group to

pick up the books and to take them to Alamoot.

Khayyam told Afshin “I wish we could celebrate Norooz in Neyshapoor this year where I could complete “Norooz book” and prepare it for Hasan Sabbah.”

Afshin said: “So we shall gallop towards Neyshapoor.”

People of Neyshapoor came to greet Khayyam and surrounded him. Two days were left to Norooz. The citizens received Khayyam by beating on kettledrums and playing musical instruments. The boys and girls of Neyshapoor were singing quatrains and the songs of Norooz:

**Clouds arrived and wept over (rained) the meadow again.
One shouldn’t live without the rose-coloured wine. Now you are
watching this meadow,**

but who will watch the meadow that will grow over our graves?”

A young Neyshapoori girl dressed up in a long red dress carrying a tambourine approached **Khayyam and said:**

When the cloud washes the face of tulip at Norooz, get up and drink wine with a reason.

Our lives pass by with the coming of the spring and the going of the winter.

Drink wine and do not be sad because the scholar had said so.

The entire world’s bitter sadness is the same as that of wine

A ten-year old child accompanied by a young man playing the Tar (A Persian musical instrument) approached Khayyam and sang:

It is pleasant when the spring breeze caresses the flower’s face.

It is peasant to see a cheering face on the garden lawn.

It is not pleasant to talk about the winter during the spring.

Enjoy yourself and do not talk about the winter,

as today is pleasant (refers to the appreciation of the pleasantness of the day that is already here).

The Norooz feast of that year was the greatest and best one that Khayyam had ever seen. There were celebrations, singing and rejoicing everywhere in Neyshapoor during the month of Farvardin. Khayyam prepared copies of “Norooz book” in large quantities and offered them to most schools within the country.

Chapter seven

“Those who have grown old as well as those who are young, all follow their own individual aspirations.

This old world won’t ever belong to anyone. Our ancestors died; we will die, others will be born and die”

The sky wept in grief “Khayyam’s assassination order is issued”

The scholar, Omar Khayyam was thrilled that he could celebrate

the Norooz feast, after so many years, at his birthplace, Neyshapoor. The thirteenth day of the feast fell on Saturday and people headed out of town. Thirteenth day of the feast is a Persian tradition to spend the thirteenth day of the New Year outdoors. In the morning of Farvardin the thirteenth, a crowd consisting of hundreds of people accompanied Omar Khayyam to the gardens of Neyshapoor. Following Khayyam, young boys and girls danced and played musical instruments.

Omar-ibn-jaber, the city's religious scholar (Faghih) who had come from Medina to Neyshapoor, had been updated minute by minute about Khayyam's arrival to the city. Accompanied by around ten people, they began to conspire against Omar Khayyam from their quarter. Omar-ibn-jaber commented "This man has come to Neyshapoor after many years and we Arabs do not understand his language. Why does he compose his poems and give his lecture in Persian? Why does he encourage the young people of the city to speak Persian and why doesn't he attach the same importance to Arabic which is the language of Islam and Qoran? What is this solar calendar that he has brought for us? What are these names belonging to rebellious Persian kings that he encourages people to name their children after? Names such as: Cyrus, Mani, Mazdak, Anahita, Poorandokht, Afshin, Nooshin, Nasrin, Parviz, Ladan and Siavosh.

All who had gathered in the Faghih's house confirmed their agreement with him and one of them angrily declared that they must get rid of him.

Omar-ibn-jaber said "It is not so easy. People of the city would side with him. They will rebel and tear us to pieces if we kill him. We must befriend him and one night, when least expected, suffocate him with a pillow; this way we won't shed his blood.

It would be up to Valid-ibn-taha to decide how to carry this out. As the head of the Caliph's security in Neyshapoor he can find the appropriate way. Ali-ibn-Hamzeh who had sat in a corner, suggested that it would be better to ask the Caliph about the procedure. Omar-ibn-jaber commented "A Faghih and a judge in Islam do not need to consult

with the Caliph.

Moreover, if we wait for the Caliph's answer, influenced by Khayyam's words, speeches and actions, these people will ruin our houses over our heads. Another person from a corner of the room began to talk and said:

"I have just been informed that white bearded Omar Khayyam, is dancing and singing at the festival of Sizdehbedar (thirteenth day of the new year), surrounded by girls. The Sizdehbedar festival is a festival of blasphemy, revelry and impiety. What is unlucky thirteen all about? God has created all the numbers alike."

Ali-ibn-Hamzeh tried to speak by commenting "The new year and the thirteenth are the nature's way of celebrating. Nature revives itself and the prophet (Mohammed) is known to have said that...

He was interrupted by the Faghih: "These narratives and traditions that confirm the New Year and the Thirteenth are fabricated by the Alavies and are all fictitious. These festivals, dancing and revelries make people distant from religion. We shouldn't let people forget religion and God's commandments."

Ali questioned whether God would be opposed to people's happiness.

Faghih explained that happiness and sin were one and the same and questioned whether happiness served any purpose.

He went on "Mankind has been brought to this world to be experimented with and experience suffering in order that his soul is polished and to enable him to take possession of the Garden of Eden."

Ali replied "So it is for a good reason that Khayyam does not make false promises and recommends that it would be preferable to take what is on offer in this life, rather than to wait for an imaginary paradise".

Ali then laughed and two other Sheikhs also smiled but the enraged Omar-ibn-jaber sent Ali out of their gathering.

On his way out Ali said sarcastically "I see how much you suffer in order to go to heaven!"

Omar-ibn-jaber ordered Ali to get out and get out of their sight, adding "You must have connections with those Alavies; you are a

Jew who has penetrated among us. You may even be Hasan Sabbah's spy. Get out, leave this gathering."

Ali left the Foghaha's gathering and informed Omar Khayyam through his wife, to be aware, as the city's Faghih had ordered his death warrant.

As soon as Omar Khayyam was informed about his death warrant, he called his friends to assemble at his house to discuss the matter. The majority proposed that he should leave Neyshapoor, travel to Egypt or go to Baghdad and see the Caliph.

Khayyam commented that the Arab Faghih will not let me leave Khorasan and will have me killed on the way. Others proposed Khayyam should attend the Friday's prayers and invite the Faghih to a debate. Khayyam replied that it was not possible to discuss with such an ignorant race. Hundreds pray behind this Imam and follow him blindly. We won't be able to sway

the opinion of his ignorant followers our way, through a debate.

Midday passed by, with some putting their comments and opinions forward for discussion,, while Khayyam and others studied and analysed them, which went on until that evening when Khayyam's servants turned the lights on. Suddenly two panic-stricken young men came to Khayyam's house and interrupted the meeting. They kneeled down before Khayyam and one of them said:

-Great scholar, Ali was killed.

-Who killed him?" Khayyam asked.

-Officials of Faghih Omar- ibn- jaber. They replied.

-Where and how? Khayyam enquired.

They explained that, praying behind the Faghih, Ali took a dagger out of his sock and as soon as the Faghih bent (refers to a routine part of Muslim prayer), he trusted it into the Faghih's heart. Jaber gave up his life that very moment after which Ali declared:

"Long live Hasan Sabbah, the God of Alamoot and the Imam of the freemen, the Persians and the wise."

The Faghih's officials then attacked him and killed him in the same altar. Khayyam went to the court-yard of his house to have a private moment. He walked around the little pond in his court

yard in which little red fish swam.

Two young men who were dressed in white appeared beside Khayyam and one of them said to the scholar of Neyshapoor:

“Our leader (Hasan Sabbah) has ordered us to ensure that you are securely taken to Alamoot whenever you wish.”

Khayyam began to sing this pleasant song:

“If there was any fruit to be found on the branch of hope, I would have hoped for self betterment. How long must I be imprisoned within my body? I wish there would be a way to escape.”

Khayyam headed towards the exit door when the young men approached him and said:

“Scholar, danger lies in wait for you so do not go out. After Jaber’ murder, the city is not safe. Stay here.”

But Khayyam carried on heading for the exit door. The young men said “Then let us accompany you.” Khayyam put his hand around their shoulders and sang:

“As I look around, I see a stream that runs through the garden which originates from the Paradise.

Let’s not say much about the paradise’s river as the desert is like paradise when in company of an angelic beauty.”

Khayyam headed towards his large garden followed by a group who whispered:

“Khayyam will be with Samarghandi girl tonight.

It is known that the Samarghandian girl is his favourite.”

A white bearded old man approached Khayyam and said:

“Our great scholar, it is rumoured in the city that you collaborate with Hasan Sabbah and you approve of his armed struggle against the Islamic government.”

-Do you want me to confess?” Khayyam asked.

-God be my saviour, who am I to want you to confess? I expect to be under your command as we all follow you a leader.” The old man replied.

- Why follow me as a leader? After many years of studying and communication, I still do not know where I stand and now you, an old man, and that young man want to follow my lead? Even animals shouldn't imitate let alone humans. Khayyam sang:

The particles that make up this world are behind the wise coming into the world. Don't slip from track of wisdom as those who do, wonder.

The old man smiled and sang:

Those who have grown old as well as those who are young,
All follow their own individual aspirations. This old world
won't ever belong to anyone.

Our ancestors died; we will die, others will be born and die”

He continued: “However, the great scholar, we want to leave a good name after our death. Before we die, we want to be on the same side as the God of Alamoot. Why did you not confirm the armed struggle against Arabs, Turks and other foreigners?”

Khayyam replied: “It is obvious that you do not study as much as you talk. What do you suppose I mean when I refer to the birth pain?”

The birth of “modernism”, freedom and intellectual thinking wouldn't come about without blood being spilled; just as a mother suffers much pain giving birth. Occasionally it is inevitable to expose health to danger in order to generate new life.

The world must run as the wise wish. Wise men must be contented and this contentment would come at a cost that must be paid for and everyone must pay their share.

My input has been the fifty years of mental searching, which today has manifested itself in the Batenians' swords and it is your responsibility to reinforce its army. I have fulfilled my share of contributions.

Follow the wise men because your body is originally nothing more than some dust, breeze and a few breaths.

Khayyam stood on the entrance to the garden that he had inherited from his father and addressed his young and old followers:

“I have left my will with the old man of our city. Return to your houses peacefully. The garden, flowers, wine and the wine-bearer have been my most favourite things whenever I stopped writing. The New Year's feast made me both happy and tired. I ask you, my kind friends, to let me rest here for a few days.”

People scattered and went back to their houses or work.

Four young men dressed in white followed Khayyam into the garden.

Khayyam enquired what they were after.

They replied “Great scholar, your life is in danger and we have a duty to protect you.”

He replied “My protector is the one who brought me into the world without my knowledge. You too, return to your houses. Pass my warmest greetings to the God of Alamoot.

Recruit men from Neyshapoor. I gave my final recommendations to the wise of Neyshapoor, regarding you and your leader.

The old and the young of the city are behind you.

Go and carry out what Sabbah has ordered in order to send these ignorant foreigners out of the country of Roodaki, Ferdowsi and Daghighi. May your swords be the sharpest and your daggers the most incisive! No dialogue would be more effective than that of a sword when dealing with these savage warriors who kill us for the way we think and our love for our country.

We gained experience through Khajeh Nizam-ol-Molk's politics that cost us dearly.

The foreign leaders should be killed. Leave their inferiors alone. Advise Hasan Sabbah to kill the Turk and Arab leaders. Then the rest will flee from this Ormuzd's country."

Daggers in their belts, the eyes of the young men welled up as if it was the Alborz and Damavand mountains crying. Khayyam embraced them and sang:

Be happy as your future life destination is already mapped out
And your wishes have already been addressed.
What can I say, but that tomorrow is all planned out for you
without your consent.

The young men left. Khayyam locked the door behind him and went back to the garden. From amongst the jasmines, Damascus roses and spring narcissus the Samarghandi girl appeared holding a goblet of wine in her hand. She embraced the scholar Omar Khayyam who sang:

***"O, the wine-bearer! How long must we engage in world's
affaires for?"***

Whether dealt with one problem or a hundred thousand, we will
all turn into dust after death.

Life is like a short passing wind, so keep the wine goblets coming"

Samarghandian girl entered the hall and played the harp on Khayyam's request.

The scholar Omar Khayyam passed another happy night and went to bed with his Samarghandi beauty.

Once silence prevailed over the garden and the pleasant cold breeze of Neyshapoor began to caress the leaves and branches, creating a beautiful and tranquil tune, four bearded grim-faced men climbed down the garden's wall and quietly entered into Khayyam's bedroom.

They held Khayyam's and the Samarghandi girl's hand and feet and placed pillows on their faces.

Minutes later Khayyam and Zohreh gave up their lives. The grim-faced Arabs left the garden, while mosque in time for the morning prayers. Neyshapoor was quiet; somewhat sad.

The city was asleep and the prayer queues were empty. Soon after, it began to drizzle. The sky then grieved for Khayyam with a heavy downfall.

Winter 2002 Paris

David Abbasi

David Abbasi

If you ask artificial intelligence to introduce David in a few lines, it will respond like this:

David Abbasi, also known as "Siyavash Awesta," began writing for magazines and newspapers such as *Caricature*, *Khorasan*, *Nabard-ma*, *Aftab Shargh*, and *Mardom* at the age of 14. He published his first book, *The Ridicule of Our City*, at the age of 16.

The newspaper *Ershad* was published under his leadership and editorial direction in 1979, making him the youngest founder, editor-in-chief, and director of a newspaper in the world at that time.

After a year, *Ershad* was banned for publishing critical articles about the Islamic Revolution, opposing religious fundamentalism, and advocating for a democratic and secular society. Although the publication was officially banned, it continued to be printed and distributed secretly for another year. However, in 1981, Islamists attacked the newspaper's office and his home, arresting and executing many young people, colleagues, and supporters of Siyavash Awesta. This forced David to flee his country.

Tens of thousands of people have fallen victim to the repressive Ayatollah regime from the 1980s to the present day, including Siyavash Awesta's father and many of his supporters.

In 1982, he settled in Paris, France, while continuing his work as a writer and journalist.

To this day, Siyavash Awesta has written more than 140 books and thousands of articles in different languages, and he has produced over seven thousand radio and television programs.

Even today, he does not feel safe in France and is regularly attacked by extremists and religious fundamentalists.

Upon reviewing the attached documents, we can see that from 1985 to the present day, in 2025, these threats, physical and verbal attacks, and raids on the radio and television studios and offices of "David Abbasi" Siyavash Awesta have continued.

Over the years, Awesta has filed dozens of complaints with the police. Despite photographic and video evidence, as well as individual testimonies, and despite taking his cases to the courts of Paris multiple times, there have been no significant results.

David Abbasi, also known as Siyavash Awesta, has been placed under the protection of the French police multiple times. Four specialized officers from the Ministry have guarded him with an armored vehicle.

However, Awesta has always urged the French government to ask the Islamic State, with which it maintains strong political and economic ties, to stop sending terrorists to France, rather than simply providing him with bodyguards, which would only restrict his activities. Unfortunately, over the past forty years, around forty Persian intellectuals, as well as many French citizens, have fallen victim to Islamist terrorism.

David Abbasi, « Siyavash Awesta », is a writer, journalist, historian, and intellectual ... He is known for his work on Islamology, secularism, the history of civilizations, and his critique of political Islam.

□ Books

David Abbasi is said to have written over 140 books in multiple languages (French, Persian, English). His

works cover a wide range of topics, including the history of Iran, Islam, politics, Persian culture, and secularism.

□ □ Radio and Television Programs

He has produced more than 7,000 radio and television programs covering political, historical, and philosophical themes.

- He has hosted programs on *Radio Ici & Maintenant* in France.
- He founded *Mehr TV*, a channel broadcasting via satellite.
- He has been invited to numerous television and radio shows in France and internationally.

David Abbasi is a controversial figure, criticized and threatened by extremist groups for his stance against political Islam and his advocacy for secularism.

David Abbasi – Siyavash Avesta is an writer, journalist, historian, and intellectual known for his critical views on political Islam and his advocacy for secularism.

1. He was born in Iran and started writing for newspapers at the age of 14.
2. At 16, he published his first book, *The Ridicule of Our City*.
3. In 1979, he founded and directed the newspaper *Ershad*, which was later banned.
4. After facing persecution, he fled Iran in 1981 and settled in Paris in 1982.
5. Abbasi has written **over 140 books** in Persian, French, and English.
6. He has produced **over 7,000 radio and television programs** on history, politics, and religion.
7. He is a strong critic of **Islamism** and promotes **secularism** and **freedom of thought**.
8. He founded *Mehr TV*, broadcasting programs via satellite worldwide.
9. His work has been recognized by prestigious French institutions, earning **multiple awards**.
10. He introduced terms like *Political Islam* and *Islam of France* in public discourse.
11. He created the *Mithraic Calendar*, currently at the year 7761 (2023).
12. He has faced multiple threats and attacks from extremist groups.
13. The **French government has provided him police protection** due to security concerns.
14. He continues to influence debates on Islam, history, and geopolitics.
15. Despite challenges, David Abbasi remains a **vocal advocate for secularism and democracy**.

Only for one of David Abbasi's books :

Regarding the more than 140 books that David Abbasi - Siyavash Avesta has written in different languages (English, French, Persian, and Arabic) over the past fifty years, many personalities, artists, university professors, and politicians around the world have shared their opinions and praised his innovative, rationalist, and humanist works.

What you are reading here represents the views of dozens of personalities, but only for one of David Abbasi's books.

The book "Aiin Avesta"

Persia 7000 years of civilization

Some headlines and excerpts from over one hundred introductions written by the greatest thinkers of Iran and the world for the book "Aiin Avesta" - "Iran with more than 7,000 years of civilization history" Persia 7000 years of civilization (Aiin Avesta) Written in 1982 by David Abbasi » "Siavash Avesta"

Some of the titles and a summary of more than a hundred prefaces written by the greatest thinkers, artists, and writers from Iran and around the world for the book *Ayin Avesta – Iran with More Than 7,000 Years of Civilization*, also known by its English title, *Persia: 7000 Years of Civilisation (Aiin Avesta)*.

Excerpts from the Titles and Contents of the Book *Ayin (Aiin) Avesta*

Siavash Avesta has been writing on these topics for fifty years and has discussed them in his radio and

television programs in multiple languages.

Brave young people and dear benevolent friends, generation of artificial intelligence!

You are well aware that today, all intellectual conferences, messages, and tweets advocating a return to ancient Iranian thought and culture—the *Land of Persia*—as well as historical critiques of *political Islam* and the damage it has caused to Iran and the world over the past 1,400 years, were first revealed in this book, *Ayin Avesta – Iran with More Than 7,000 Years of Civilization*, along with dozens of other works by Siyavash Awesta.

These books, published in Persian, French, English, and Arabic, are all academic, innovative, and research-based. You can find them at: **Zartosht.fr**



Here is an excerpt from the titles of this 300-page book, which has transformed global thinking:

- *The Kaaba in the village of "Mecca" and the city of "Petra" was an Iranian Aryan fire temple – "The House of Saturn (Bait Zuhal)"*
- *What is the difference between Ahura Mazda, the God of Iranians, and "Allah," the God of the Arabs?*
- *The Prophet "Adam," exiled 6,000 years ago from Susa (Elam) to the Sinai Desert, was not the first man*
- *Hafez addresses the Prophet of Islam: "Look at the beggar of the city who has taken the place of our kings! He has become the 'leader of the assembly'"*
- *Hafez, Omar Khayyam, and hundreds of former "Muslims by birth" from 1,400 years ago to today*
- *The great philosopher Zoroaster, enlightened defender of workers; Mani, innovator and opponent of superstitions; and Mazdak, egalitarian thinker*
- *What does it mean to be "Aryan"?*
- *Aryanism is not a race, but a symbol of purity, freedom, kindness, and hospitality. Only the Arabs have historically hated this name because they associated it with Iran. This resentment stems from the reprisals suffered by Muhammad, his four caliphs, and his descendants Hassan and Hussein for invading Iran and massacring millions of Iranians—an oppression that continues today, keeping us under their yoke and financing their conflicts with the Jews at our expense.*
- *The primary cause of historical hostility between Islam and Judaism lies in the wars at the beginning of Islam and the attack on prosperous Jewish tribes and fortresses like Khaybar, Taif, and Banu Qurayza... This hatred, born out of jealousy towards the intelligence and wealth of the Jews, persists to this day.*
- *Iran is the second holy land of Judaism, as 33 Jewish leaders and prophets are buried there.*
- *Secrets and discoveries about Iranian history and civilization: Mithraism and the 7,700-year-old calendar*
- *Full text of the Iranian wedding and marriage ritual*
- *According to "Zurvanite" beliefs, the Earth is under the rule of Ahriman (the spirit of evil)*
- *The legend of the "Saoshyant," the Messiah, and Moses as "saviors"*
- *Darius, King of Iran, founded a medical university in Egypt*
- *Work hours, wages, rest days, insurance, and retirement in the teachings of ancient Iran*
- *Ancient Iran was the "guardian of world order," and today, the philosophy of the Avesta and "Iranian elites and geniuses" guide much of the world*
- *Scientific and practical evidence that Iranians never truly converted to Islam*
- *Degrading and insulting meanings of common Arabic names among Iranians*

- *The influence of Mithra and Zoroaster on all religions and philosophies of the world*
- *The son of Mary was chosen by three Zoroastrian kings and leaders (the Magi) as the savior of the Jews. They provided him with funds, a journey to Egypt and Iran, and a scholarship. Jesus Christ studied in the school of Mithraism and returned to Israel to liberate the Jews from the Persian Empire, which, according to the Bible, ruled 140 nations.*
- *Mithra descended from the Pamir Mountains in Tajikistan without any divine intervention, to awaken wisdom.*
- *In Avestan philosophy, Ahriman is not a creation of Ahura Mazda.*
- *The world's greatest philosophers, such as Socrates, Plato, Aristotle, and Pythagoras, declared that they were inspired by Zoroastrian philosophy.*
- *Names of global thinkers who praised Zoroaster*
- *The Avesta was not just a book—it was a library of 120 volumes covering various fields of knowledge and science*

Abridged Excerpts of Over One Hundred Prefaces, Letters, and Messages of Encouragement and Gratitude Written by "The Greatest Persian and World Thinkers" for the Book *Aiin Awesta – Persia: 7,000 Years of Civilization*, written by David Abbasi Siyawash Avesta, Leader of the "Neo-Zoroastrians" of the World:

French Political Figures:

- **François Mitterrand, President of France:**
"Your courage and boldness in writing about historical facts are highly admirable."
- **Michel Rocard, Former Prime Minister of France:**
"David Abbasi, who leads the Avesta Institute, is a prolific writer covering history, philosophy, and international politics. I have known him since the 1980s as a philosopher and historian exploring rationalism and secularism through a socialist approach, bringing a unique perspective to his writings."
- **Nicolas Sarkozy, Former President of France:**
"'Persia: 7,000 Years of Civilization' is a magnificent book, simple to read, and worth reading."
- **Jacques Chirac, Former President of France:**
"Your writings remind me of the famous poet Saadi..."

Military and Security Experts:

- **General Hassan Manii, Former Deputy Minister of Defense under the Shah:**
"M. Abbasi's writings are our only reference today."
- **General Henri Paris, Adviser to Two French Ministers of Defense:**
"If I speak today, dear David, it is to congratulate you. I am very pleased with the honor you have received."
- **Pierre Marion, Former Director of French Intelligence (DGSE):**
(Asked by a journalist why he granted an interview to David Abbasi, he replied:)
"Oh, an interesting question. You must know David Abbasi... To accept his invitation, you set aside your vacation, take a flight, and come to Paris."

Cultural and Media Figures:

- **Parviz Sayyad, Iranian Filmmaker in the U.S.:**
"After touring the world with my plays, I realized his books were bestsellers, and he was the most popular author."

- **Reza Fazeli, Actor, Writer, and Director:**

"Siavash Avesta has taught us so much. He has created a small Iran and a small Tehran in the heart of Paris, representing our 7,000-year-old culture and civilization."

Roland ARIA

President of the European Academy of Arts France

In 1981, unfortunately, his newspaper was banned. But in 1982, President David ABBASI, a man endowed with freedom and a democratic spirit, was forced to leave his country and sought refuge in a democratic nation—France—where he has been a political refugee since 1983.

In 1985, he created the newspaper *L'Étoile*, the first classified ads newspaper (of which there are many now), which also included television program listings, similar to others today. In 1986, he founded the Franco-Persian Cultural Association, and shortly thereafter, he established the only Persian video library in France, along with the radio program *Soleil de Perse*, which has been broadcast every morning.

In 1986, he also created a commercial branch specializing in computer-assisted advertising, a unique initiative in France at the time. A few years later, this service was recognized in the *Yellow Pages*, which dedicated an entire page to promoting computer-assisted advertising. That same year, he officially established *Édition Étoile*, which had several points of sale in Paris and its suburbs, primarily focused on advertising and modern desktop publishing (DTP).

In 1991, he organized a theatrical production inspired by the book *Lettre des Rois*. This play was performed in about thirty cities across Europe and Canada, featuring musicians, set designers, and prominent artists.

In 1994, after years of research and investigation, he created the Aryan calendar of the year 7017. The French scholar Mr. Greshman made significant efforts to highlight 7,000 years of Persian history and art, as well as this Aryan Persian calendar date, which was recognized by a majority of the Persian population. Similarly, many newspapers in the United States, Canada, and Europe adopted the year 7017 as their official date.

From 1986 to 1995, he produced and organized more than 150 events, including music concerts, traditional Persian festivals, and theatrical performances featuring some of the greatest Persian artists.

He continues his countless activities, notably managing the only Persian video library in France, which presents all the latest Persian music and videos from the United States. This video library is also accompanied by a large and well-stocked library of books, magazines, and more.

Jean-Philippe BIRON

Director of CHAMBRE & SÉNAT

If we are all gathered here tonight at the Senate, it is to celebrate the awarding of the *Arts, Sciences, and Letters Academy* medal to our mutual friend, David ABBASI.

This distinction recognizes him as a passionate advocate of secular thought, a role he played in Iran and continues to uphold worldwide through his many activities.

His mind is teeming with inventiveness—his work in developing concepts such as computer-assisted advertising, the *Fax Service* (which he pioneered before *La Poste*), and the *Internet Point* (established before the rise of cybercafés and Internet cafés).

Yet, always, and now more than ever, he seizes every opportunity to express his faith in the existence of a Great Architect of the Universe, whom he addresses in his own way—just as we each have our own way—but who remains the same for all.

Madame Odette Aria, Vice President of the *National Association of Collaborators of Ministers and Parliamentarians*, kindly asked me this evening to say a few words. I am honored to conclude by congratulating David ABBASI on this new distinction, which joins many other prestigious honors, recognizing the part of his career already dedicated to serving society.

Jean Polles

President of the Grand Prix Humanitaire de France

Excerpt from the speech of the President of the *Grand Prix Humanitaire de France* during the awarding of the *Gold Plaque* of the *Grand Prix Humanitaire de France* to Mr. David ABBASI at the *National Circle of the Army, Navy, and Air Force*:

"You belong to Iranian nobility. Your father, Sheikh Abbas, was a historian and a secular Islamic scholar. You yourself are a historian and writer—one cannot exist without the other.

In 1994, you founded the first self-service Internet point. You are the author of over 65 books on history, art, and music, including several in French.

You have written screenplays for films... You are a television and radio presenter, here and now... You have always remained at the forefront of current affairs..."

Roger Hernu*Brother of Charles Hernu, former Minister of Defense*

David Abbasi is a writer and historian who courageously and wisely reveals the hidden secrets of history, particularly those of political Islam.

Anyone who listens to his words or reads his books will be captivated by his knowledge. However, if someone is a fanatical Muslim and considers reading his books as *haram*, they will be horrified to hear his name as a critic of political Islam.

International Intellectuals**The Lines of Influence of Iranian Culture and Civilization in the World****Professor Houshang Seyhoun***(President and university professor, architect, painter...)*

Regarding the valuable book *Aiin é Avesta*, what I can add relates to the ancient and rich culture and civilization of Iran, particularly in the field of architecture. Thousands of years before Islam, we had a brilliant and extraordinary architectural heritage, whether during the Achaemenid or Sassanid eras. Our architecture was unparalleled.

The most significant architectural phenomenon of the Sassanid era was that this art flourished and radiated, holding a prominent position not only in Iran but also extending to the West and European countries, even reaching Spain through various channels.

Aiin é Avesta: The Encyclopedia of Iranian Civilization**Professor Aman Manteghi***Poet, lyricist, writer, filmmaker, and military officer*

The book *Aiin é Avesta* was initially a booklet published several years ago, which the author gifted me at the time. What I remember is that this booklet was incredibly dense and covered a wide range of topics. Moreover, the author deviated from the booklet's initial subject to explore many other historical aspects—highly significant topics. This booklet resembled a condensed encyclopedia, briefly presenting common historical facts. Since it lacked the space to provide extensive documents and evidence, it seemed that some information was derived from the personal discoveries of Mr. Siawash Avesta. Today, this book has been published in its fourth edition, spanning 300 pages.

The Books of David Abbasi, Siyawash Avesta Should Be Taught in Iranian Schools and Universities**Massoud Sepand***Writer, poet, and television host- San José, USA*

I have known Siawash for over 7,000 years. Even before history was written, we were familiar—not just with him, but with all the Siawash, Cyrus, and Rostam. Together, we knew Cyrus Aryamanesh, Persepolis, and even the alleys of Mashhad.

Without ever seeing each other, we made pilgrimages to Pir-e-Tous and studied Iranology in its sanctuary. We were classmates, and our teachers were Hafez, Saadi, and Rumi. We drank in Khayyam's tavern and walked together in the gardens of Nishapur. We recognized each other's footsteps, even in the streets of exile.

I don't know if you have ever smelled the oil of Mashhad. Its scent cannot be found in any perfume bottle or rose garden. Siawash and I have smelled it. Me, Siawash, Sara, Ehsan, and the guardian of Shahrabad know it. Even Ali's grandmother, when she visited us in Shahrabad, carried that oil's scent in her scarf.

Today, my heart and Siawash's beat for the smell of Mashhad's oil, for Shahrabad, for Tous, for Iran, for the grave of Ali's grandmother.

This is how Siawash takes up his pen, linking the grandmother's grave to Tous, then Persepolis, before arriving at the *Avesta* and soaring towards Zoroaster's *Gathas*. He discovers wisdom in the sky of ancient Iran and learns humanism through Zoroaster's words. Then... he receives the *Humanism Award* in France.

This honor, Siawash owes to the kindness of Ali's grandmother, to Ferdowsi's *Shahnameh*, to Hafez's tree of friendship, to Rumi's love, and to Zoroaster's teachings.

Glory to Siawash Avesta, recipient of the *Humanism Award* and author of numerous books, including *The Order of the Avesta*. I dedicate my poem, *I Am Aryan*, to him.

In an oral message, Massoud Sepand also added:

"I hope that one day, all of Siawash Avesta's books will be taught in Iranian schools and universities."

Siawash Avesta Has a Significant Impact on Raising Awareness Among Iranians in Exile

Dr. Shahrokh Ahkami

(President of the New York Medical Center, writer, founder, and editor-in-chief of Heritage of Iran magazine)

One of the greatest honors and blessings I have received in publishing *Heritage of Iran* over the past nine years has been getting to know remarkable cultural figures, Iranologists, and true lovers of Iran.

Without a doubt, one of the most outstanding and dedicated individuals is Siyawash Avesta (Dr. Abbasi). Those who have heard his warm voice and seen his charisma on screens worldwide, as well as the passionate readers of his numerous books and articles, know that for over twenty years, he has played a pivotal role in raising awareness and educating Iranians in exile.

One of my favorite books, which I recommend to every Iranian concerned about their roots, is *The Order of the Avesta, Iran: 7000 Years of Civilization*. Fortunately, this book has been republished thanks to Siawash Avesta's efforts and the high demand from readers.

I Lived in a Land That Has Been in Love for 7,000 Years

Alireza Mebodi

(Poet, writer, and radio and television host)

Siawash Avesta, dear Abbasi, in relation to the new edition of *The Order of the Avesta*, I searched for something appropriate to write. Seeing my hesitation, my family advised me to send the *Norouz* poem, which perfectly aligns with this time of year.

"I was raised in a school where all the students were in love."

"I studied in a school where the benches faced the full moon."

"I lived in a land where birds carried seeds of love in their beaks."

"A land where justice flowed through the soil, mountains, and sea."

"A land that has been in love for 7,000 years."

"A land that remains in love for 7,000 years."

Aiin é Avesta: The Result of Years of Research and Effort

Fereydoun Tofighi

(Radio and television producer, Director of Radio Darya under the Shah's reign)

With my best wishes for Mr. Siawash Avesta, who has dedicated the precious years of his life to writing and speaking about Iran's ancient culture and civilization, offering his compatriots dozens of valuable books, including *The Order of the Avesta*, the result of many years of research and effort.

This talented and courageous Iranian researcher and writer has never stopped his work. Since I have known him, he has been driven by a profound love for Iran and its ancient civilization and has never ceased to fight to preserve and spread its values.

As an Iranian, I would like to express my gratitude and respect for the efforts and choices of this talented writer and researcher. I wish him a long life blessed by Ahura Mazda and hope he continues, with his enlightened thinking, to fight against darkness and ugliness. With my greetings and deep gratitude to Siawash Avesta, I extend my best wishes for his happiness and health.

Tribute to Siawash Avesta

Dr. Kourosh Ariamanesh

(A guiding light and promoter of wisdom, the Zoroaster of our time, writer, and editor-in-chief of Payam-e Ma Azadegan, former Deputy Minister of Education under the Shah)

Radio Avaye Iran, led by Mr Abbas "Siavash Avesta" in France, has reached its eighth year of existence.

Those who work in the media know how challenging it is to run a radio station. Maintaining such an initiative outside Iran, despite the indifference of many compatriots, is a remarkable achievement.

We warmly congratulate our dear friend, Hassan Abbasi "Siavash Avesta," along with all his dedicated and dynamic collaborators. We hope that one day, this radio will be broadcast in Iran itself.

In recognition of his commitment to Iran's 7,000-year history and *The Order of the Avesta*, we offer this writing as a historical contribution.

*"Let us learn about ourselves, our ancestors, and our Iran,
To abandon slavery, humiliation, and submission to foreigners,
And to reclaim our dignity and greatness."*

Avesta and the Poets!

Dr. Khoshnam Avazeh

(Writer, poet, and researcher)

"Ain é Awesta – Iran and its 7000 Years of Civilization", written by Hassan Abbasi, is above all a passionate declaration of love for Zoroaster, Mithra, and ancient Iran—even prehistoric Iran.

So devoted to this cause, Hassan Abbasi even changed his name to Siavash Avesta. Furthermore, he established a specific historical calendar that goes far beyond the imperial calendar: according to him, we are currently in the year 7026 of Iranian history!

For Avesta, the religion of Zoroaster is a cult of rationality and wisdom. He emphasizes that Zoroaster primarily attacked the priests, whom he referred to as *Daeva* (demons).

Among the author's interesting discoveries is the assertion that Allameh Tabataba'i, the renowned Shiite theologian, was, towards the end of his life, drawn to the cult of Mithra and dedicated his poem *"The Way of Mithra"* to the Aryan world!

Ain é Awesta, the Only Spiritual Guide

General Hassan Mani'i

(Deputy Minister of Defense under the Shah)

One cannot speak of Siavash Avesta and his book *The Order of the Avesta* without mentioning the man himself, his innovative spirit, and his ideas on rationality.

A Word About the Author of Ain é Awesta

Davoud Ramzi

(Writer, poet, and radio/television producer)

January 2004 – Los Angeles

In *The Order of the Avesta*, Siavash Avesta is like a raging torrent, cutting through rocks and bends, moving forward relentlessly. He is like a cup overflowing with the sweet wine of knowledge, brimming with ideas, writing and speaking passionately, extracting forgotten truths from Iran's past and interpreting them with his prolific pen.

A sharp and impartial critic, Siavash Avesta examines Iranian history and culture with a clear-sighted gaze.

He is an tireless thinker, a fearless warrior, and a passionate lover of his homeland's history and culture.

Ain é Awesta and the Values of Freedom

Dr. Massoud Shahrokh Mirshahi

Oncologist, professor, and researcher at the University of Paris, President of the Roudaki Association

In this book, Siavash Avesta explores various religious and historical perspectives by gathering diverse sources and presenting them in an accessible manner to the reader.

Iranians who read this book will develop a new vision of their country's cultural values and ask themselves many questions, encouraging them to deepen their research.

Message from "Khoram" to "Siavash"

Dr. Khoram Rashidi

(Writer, actor, musician, and editor-in-chief of the French-language magazine The Lands of a Thousand and One Nights)

Whenever I think of the two words *Siavash* and *Avesta*, historical memories flood my mind, filled with beauty and meaning. The blood of Siavash symbolizes an eternal truth: *"The innocent blood of a butterfly does not let the flame live until dawn."* As for Avesta, this sacred book of the Iranians has served for millennia

as a moral and intellectual guide. If only a fraction of Iranians defended their culture as Siavash Avesta does, we would not have fallen into our current decline...

Aiin é Avesta by Siavash Avesta

Dr. Nasser Enteghad

Writer and radio/television producer

For decades, Siavash Avesta has worked tirelessly to promote Persian culture, language, and literature. His journey is long, and many mysteries remain to be unraveled within this rich civilization.

Siavash Avesta, the Tireless Intellectual

Dr. Ezzatollah Homayounfar

*Writer and poet – Adviser to the Prime Minister – Deputy Minister of Information and Agriculture
Winter 2004 – Geneva*

Among the most active figures in the "political and cultural" struggle over the past twenty-five years of clerical rule—which can be described as "the plague of our history"—is Dr. Siyâvash Avesta.

His latest work, *Ayin-e Avesta*, has been published and widely received. This 300-page book consists of 192 chapters.

I offer this poem to Siyâvash Avesta on the occasion of the third edition of his work:

"This country that is destroyed!

This country that is destroyed is not your Iran,

This is the work of Satan, not of God."

We Are the People Who Taught the World Tolerance

Dr. Dariush Homayoun

*Writer, translator, editor-in-chief, and founder of the newspaper Ayandegan
Minister of Information and Tourism under the government of Jamshid Amouzegar
Son-in-law of General Zahedi, Prime Minister under the Shah*

Mr. Siyâvash Avesta, I have read your book *Ayin-e Avesta* and sometimes watch your programs. I fully agree with the idea you express at the beginning of your broadcasts:

"We have transmitted the science of civilization to others, and we are the people who have given tolerance to the world."

Tolerance, not as mere "endurance," which implies distance and rejection, nor as "indulgence," which suggests submission out of necessity, but as a true acceptance: *what you consider right for yourself, consider it also for others.*

This thought, found in Judaism as *"Love your neighbor as yourself"* and in Christianity as *"Do not do unto others what you would not want done to you,"* stems from the same philosophy and worldview.

My perspective also aligns with yours regarding Zoroaster:

In Zoroastrian teachings, a high ethical system is established to build Man and the World, to establish Paradise on this very Earth. Concepts such as Hell, Heaven, the *Chinvat Bridge* (equivalent to the *Sirat* in Islam), and *Saoshyant* (the savior who will appear at the end of the three-thousand-year cycles) come from this same historical perspective, which, according to Hegel, makes the Persians the first historical nation in the world. These ideas were later adopted by Judaism, Christianity, and then Islam.

Siyâvash Avesta, the Explosion of New Ideas and a Pioneer of Intellectual Renewal in the Islamic World

Dr. Massoud Ansari (Dr. Roshangar)

*(Author and translator of 43 books – Holder of three doctorates (Beirut, Iran, and the United States)
Head of Public Relations for the National Police*

Professor at the Universities of Tehran, Beirut, and Washington

Winner of the Best Book of the Year Award granted by the Shah of Iran)

It can be rightly said that Dr. Siyâvash Avesta is one of the bold and dynamic pioneers of intellectual renewal in the Islamic world. His works, particularly his latest book *Ayin-e Avesta*, are among the major writings in the fight

against superstition.

With this book, Dr. Avesta successfully accomplishes three essential historical missions:

1. Through rare and unexplored documents, he demonstrates that Iran, the founder and pillar of world civilization, fell into regression with the Arab invasion and the imposition of Islam.
2. He highlights Zoroaster's spiritual and educational philosophies, contrasting them with the dogmas of a desert religion, and shows how the fundamental principles of Zoroastrianism (good thoughts, good words, good deeds) were destroyed.
3. Through rational argumentation, he proves how the Arab invasion and the imposition of Islam prevented the progress of the Iranian people, who were once the driving force of global innovation and culture.

If Only...

Master Shojaeddin Shafa

(Modern-day Zoroaster – Adviser to the Shah

Initiator of the 2500th-anniversary celebrations of the monarchy and the Imperial 2500-year calendar

President of the Cultural Council and Imperial Library)

If only we had Siyâvash Avesta during the golden years of Imperial Iran!

One of his most remarkable contributions is the creation of the 7000-year Aryan-Mithraic calendar.

• **Dr. Ezzat Homayounfar,**

former diplomat of the Shah of Iran, writer, poet in Switzerland:

"Mr. David Abbasi is tireless, always working relentlessly..."

• **Professor Seyfoddin Nabavi,**

cardiologist, advisor to the Prime Minister of Iran under the Shah, Nobel Prize nominee:

"Read the writings of Mr. David Abbasi to uncover the secrets of ancient and contemporary history..."

• **Dr. Aria Manesh,**

former deputy minister, writer, university professor (assassinated in Créteil in 1996):

"We congratulate Mr. Abbasi for his secular efforts in service of our people."

• **Dr. Rahnaverdi,**

writer, TV host in the United States, wrestling champion, MP, and governor:

"Beyond his cultural and intellectual contributions, Siyavash Avesta is a man with a great heart, filled with immense kindness."

Mehdi Bazargan

Founder and Secretary-General of the Freedom Movement of Iran – author of books aimed at politicizing Islam and youth – and the first Prime Minister of Khomeini's government:

"I had never heard the term 'political Islam' before, and well, it is an innovation and a creation of Mr. Abbasi."

(It is worth noting that later, he called from Tehran to Paris to tell Siavash Avesta that he had been wrong for fifty years in politicizing Islam, and that Islam was not meant to teach us politics, cuisine, architecture, economics, or governance.)

Dr. Mostafa Mesbahzadeh

Senator and founder of the Kayhan newspaper:

"When the mailman brings me the newspapers in Paris, I place Kayhan on the shelf and first flip through Nimrooz to read the latest article by Siavash Avesta. I was therefore deeply saddened to learn that, after the end of the contract for the advertisement of his book, an inappropriate article had been published, and I extend my apologies to him."

Mehdi Rezaei

Murdered son of Mohsen Rezaei, commander of the Islamic Revolutionary Guard Corps of Iran –

political refugee in the United States – assassinated in Dubai:

"Mr. Avesta, I inform you that young and old in Iran follow your broadcasts. People have become aware and now know that we once had a great and glorious culture and civilization, but these mullahs have set us back 1,400 years. Young Iranians are no longer Muslims."

Mohammad Fereydoun Rouhani

Murdered son of Hassan Fereydoun Rouhani, seventh president of the Islamic Republic of Iran:

Question to Mr. Siyavash Avesta: "If I want to marry a Zoroastrian woman, do I need to convert to Zoroastrianism?"

Avesta's response: "As you said, if you are from the Fereydoun family and your father wears the white turban, then you are already Zoroastrian. Besides, marriage and love are bonds between two people and have nothing to do with religion, belief, or faith."

Professor Siavash Azari

Writer and journalist close to the King:

"The value of human beings is revealed when friends and acquaintances speak about them. Thus, with no familial connection, I can affirm that Dr. Siavash Avesta is one of the noblest, most respectable, and most cultured men of our time, and I have admired him for many years."

Torab Soltanpour

Writer, founder, and editor-in-chief of Akhtar and Ahang-e Siyasi magazines:

"Siavash Avesta has unveiled the hidden secrets of Islam and shown us the way. Let us hope that our younger generation, through these teachings, will profoundly transform the mindset of our society and turn towards its glorious seven-thousand-year history."

Vigen Dardarian

Singer, actor, and composer:

"This Dr. Abbasi is an example of humanity. He is so kind that one could look at him endlessly."

Cyrus Sharafshahi

Writer, journalist, founder and editor-in-chief of Sobh Iran newspaper – Los Angeles, and television producer:

"Dear friend Mr. Siavash Avesta, with your new and fascinating words, I wish you a long life and success."

Professor Akbar Golpayegani

Known as the "Golden Throat," the Shah's favorite singer:

"Mr. Avesta has rendered an immense service to Iranian culture. I always pray for his dignity and the health of his family."

Madam Azar Shiva

Actress and initiator of the global MeToo movement (fight against misogyny in cinema):

"Siavash Avesta is both humorous and, at times, quick-tempered."

Dr. Manouchehr Razm Ara

Thinker, cardiologist, and last Minister of Health under the Shah:

"I have great respect and esteem for Master Siavash Avesta, and I am proud of my friendship with this Aryan and Zoroastrian Iranian."

Morteza Farzaneh

Journalist and photographer:

"Master Siavash Avesta has many qualities, and his friendship is precious."

Parviz Ghazi Saeid

Writer, journalist, editor-in-chief, and radio and television producer:

"I have known Professor Siavash Avesta for a long time. Since his youth, he has undertaken an admirable return to ancient Iran and its seven-thousand-year history, reviving forgotten beliefs and denouncing modern tyrants. His work through the media, his research, and the publication of his books are the result of tireless efforts. A great salute to this companion in the journey and in exile."

Madame Sussan

Popular singer

"In all these years of singing, wherever I have gone, I have never met a person as kind-hearted as Mr. Siavash Avesta (Abbasi) and his family."

Farhad Mahrads

Singer and composer

"I, Farhad Mehrads, transfer the production and distribution rights of my album *Barf* in cassette, record, and CD format to Mr. Siavash Avesta (Hassan Abbasi), owner of Shahre Farang Publishing House in Paris, 66 Avenue des Champs-Élysées." (*Signature*)

Aziz Nesin

Satirist and great Turkish writer

"When I see your enthusiasm, dynamism, and efforts, Mr. Siavash Avesta, I remember my youth... but I have a complaint against Iranian publishers who, for years, have translated and published my books without paying me royalties."

Mr Mohammad Ali Fardin

Iconic actor and director

"Avesta, my dear, you have dedicated your entire life, work, and fortune to art, cinema, and theater. A big thank you."

Madame Homeyra

Great voice of Iranian music

"Mr. Siavash Avesta (Abbasi) and his family are unmatched in hospitality and friendship, a legacy of our ancient civilization."

Madame Mahasti

Singer

"Dr. Abbasi's (Siavash Avesta's) contributions to Iranian history and culture, as well as his countless acts of generosity towards our exiled artistic community, deserve recognition and praise."

Madame Shakila

Singer

"I want to especially thank Professor Siavash Avesta for his efforts and kindness. We have always learned so much from him. According to his writings, 'Arya' is not a race but the name of the peoples of the Iranian plateau, meaning 'pure in thought, benevolent, noble, and courageous beings'."

Leila Forouhar

Singer and actress since childhood

"Mr. Siavash Avesta (Dr. Abbasi), you are an active Iranian and a successful figure in both business and culture. You have proven that through hard work, one can succeed anywhere in the world while still serving their people and homeland."

Behrouz Vossoughi

Actor

"Mr. Siyavash Avesta has achieved something in the Iranian arts that no government has ever been able to accomplish. He produced the grand theatrical play *Another Rostam, Another Esfandiar* across Europe and Canada, featuring more than twenty artists. This play was performed in the most prestigious and luxurious theaters of Europe and Canadian cities. I am deeply grateful to him."

Siavash Bashiri

Writer, journalist, founder, and editor-in-chief of Partow Iran newspaper

"Mr. Siavash Avesta has given us a new identity through the 7,000-year history of our civilization."

Hadi Khorsand

Writer, satirical poet, founder and editor-in-chief of Asghar Agha, and showman

"I am very grateful to Mr. Siavash Avesta (Abbasi). His controversies and provocations have given me a certain trust in him. I feel that a man must have great confidence to be so adventurous and disruptive—whether on the radio, in newspapers, in stores, on the streets, or during gatherings."

Ardeshir Zahedi

Son-in-law of the Shah, former Minister of Foreign Affairs, and Iranian Ambassador to the United States

"My dear friend Siyavash,

It has been a long time since I last heard from you... This is a wonderful opportunity to write to you and express my gratitude.

I have spoken highly of you to my close ones, my niece, and some members of my family..."

Massoud Kimiaei

Renowned screenwriter and filmmaker in Iranian cinema

"My sister, Iran Khanom, who taught us everything in Iran, asks us to remain silent and listen attentively whenever your television programs are broadcast via satellite from the United States."

Iraj Pezeshkzad

Writer, diplomat, and author of the famous novel *My Uncle Napoleon*

"My sister in Iran often tells me about your television broadcasts."

Pouran Farrokhzad

Sister of Forough and Fereydoun Farrokhzad

"When you appear on television, I feel as if I am at home with my sister Forough and my brother Fereydoun..."

Prince Gholamreza Pahlavi

President of the National Olympic Committee of Iran

President of the Equestrian Club

Special Aide-de-Camp to the Shah

President of the State-Major Inspection

Member of the Regency Council

Official Representative of the Shah in dozens of international forums

President of the Football Confederation – Brother of Shah Aryamehr

"Mr. Avesta, since the day you gifted me this Faravahar pendant, I have never parted with it. We are part of your circle consider me one of your own."

Princess Leila Pahlavi

"The Joan of Arc of Iran," daughter of Shah Aryamehr, assassinated in London

"This 7,000-year-old calendar is my identity. Every time I pass through an airport, I place it on the counter first, so that the officer knows my roots come from a land that is 7,000 years old."

Maestro Milad Kiaei

Composer and Conductor

"Maestro Siavash Avesta, with all my respect and greetings to you, a noble man and passionate lover of culture, who keeps the name of Iran alive abroad with all your devotion. I humbly thank you in my own way.
Your faithful admirer,
Milad Kiaei."

Prince Alireza Pahlavi

"*The Zarathustra of our time, second son of Shah Aryamehr, assassinated in the United States*

"My initial goal was to become a musician. But after reading *Ayin Avesta (The Rites of Avesta)*, I realized that it is not just technology or music that matters, but that music itself has a 7,000-year history in our civilization. From that day on, I changed my path and devoted myself to pre-Islamic Iranology, ancient Iranian languages, and the philosophy and rites of Zarathustra and the Avesta.

(He had resolved to liberate Iran and knew that such a choice required the ultimate sacrifice. In the summer when his fate was sealed, he had planned to hold an Aryan-style wedding with Princess Raha Didevar, coinciding with the birth of their child. He had confided in Avesta that the most beautiful event after death was the cremation of one's body and that his ashes should be scattered in the Caspian Sea, so that at sunrise and sunset, they would travel with the wind and waves from north to south of his sacred homeland.

Precious writings of this modern Zarathustra on the history, languages, and philosophy of ancient Iran remain. Let us hope they will be published soon.)

Many writers and thinkers from around the world have written in detail about the works and ideas of "Siyavash Avesta" David Abbasi. Among them is Master Jean-Pierre Allali, an internationally renowned French scholar and writer, who has dedicated several articles to David Abbasi, "Siyavash Avesta." Some of his writings include:

- "Sacred David Abbasi! The Dandy with a Thousand Faces"
- "Radio Ici & Maintenant: A Jewel in the Crown of David Abbasi"
- "David Abbasi, the Thinker with a Thousand Faces"

These articles testify to the importance of David Abbasi's intellectual journey and contributions.

Here are some excerpts from the many writings and articles by Professor Jean-Pierre Allali about David Abbasi "Siyavash Avesta":

Jean-Pierre Allali:

Academic, Writer, and Journalist
Editor-in-Chief of *La Terre Retrouvée & Tribune J*
Deputy Editor-in-Chief of *Tribu 12* magazine
Vice President of *B'nai B'rith Europe*
Secretary General of *Licra*
Member of the Steering Committee of *CRIF*



David Abbasi is a linguist fluent in multiple languages and runs his own radio and television network, broadcast worldwide via the Internet and satellite. He has often been consulted by various international television channels, which have dedicated numerous reports to him:

TV5, I24News, Alarabiya, Alhadath, Pars TV, Azadi TV, RT...

For 45 years, fundamentalists who have infiltrated the world under various identities and nationalities have attempted to silence him through various conspiracies. They have fabricated false identities under his name and created associations and groups using the same names as his media institutions. If you search the Internet today for the name of *Mehr TV*, which he founded in 1996, or *Radio Avaye Iran* and *Khorshid Pars*, created in 1984, you will find dozens of single-person entities using these names. By

checking Internet censorship archives, you will see that many websites associated with him have been hacked or officially blocked in some countries under orders from Islamic authorities.

Distinctions and Honors

David Abbasi has received numerous awards in recognition of his work and innovations, including:

- Distinction from the *Académie des Arts, des Sciences et des Lettres* in France
- Gold Diploma of the *Grand Prix de l'Humanisme* in France
- Gold Medal of Merit and Recognition in France

Dozens of global personalities have also written articles praising his efforts, including Senator **Henri Caillavet**, recognized as the father of modern secularism and one of France's greatest legislators. He authored laws on abortion, media regulation, organ donation, euthanasia, etc. He wrote a valuable preface for the French book by **Siavash Ousta**, titled *Women and Wars in Political Islam*.

"Five French Presidents, as well as Prime Ministers, Ministers, and Parliamentarians, have always praised and encouraged David Abbasi's writings and work. His expertise in Islamology, his critique of political Islam, his contribution to understanding the political issues related to Islam, and his commitment to promoting secularism and cultural dialogue have been acknowledged by the highest political authorities in the country. His dedication to freedom of expression and the promotion of democratic values resonates with leaders in France and worldwide. Many recognize the significance of his intellectual and cultural contributions."

Since 1980, **David Abbasi** has coined numerous concepts and terms, including:

- *Political Islam*
- *Islam of France*
- *Secularism + God*
- *A Critical View on Islam*
- *Petrodollar*

Who Really Is David Abbasi?

David Abbasi! The Dandy with a Thousand Faces

David Abbasi, also known as **Siyavash Awesta** (سیاوش اوستا), is a writer, journalist, and critical Islamologist, recognized as the *first writer, producer of radio and television programs, and critic of the politicization of Islam and political Islam*.

Born in **1957 in Mashhad, Iran**, he currently resides in **Paris, France**. He is the author of **over 140 books** in different languages and has written more than **2,000 articles** in French and Persian.

David Abbasi is a **polyglot**, fluent in multiple languages. In addition to **French**, he speaks **English, Arabic, Persian, and Turkish**. His command of these languages allows him to communicate and share his ideas with a diverse audience, facilitating his work as a writer, journalist, and historian. This linguistic ability also enables him to conduct in-depth research and participate in international academic discussions on history, politics, and society.

"In 1983, he founded the *Franco-Persian Cultural Association (ACFP)*, which brings together thousands of artists from cinema, theater, fine arts, journalism, and literature, among others, of Persian origin, exiled in Europe and the United States..." At the same time, he created *Radio Soleil de Perse*.

David Abbasi has also organized and produced over **400 artistic programs, plays, and various festivals** in prestigious venues such as the **Eiffel Tower, Bois de Boulogne, Palais des Congrès de Versailles, Théâtre de Paris, Casino de Paris, Théâtre Adyar, and the Châtelet Auditorium**.

He is also recognized as the **inventor and first popularizer** of several terms and expressions, such as *Political Islam* and *Judeo-Christian Civilization*.

For **43 years**, **David Abbasi** has faced numerous attempts by fundamentalists to silence him. **Forgeries and impersonations** were used by extremists who adopted his name, associating it with criminal actions and appearing in the media as if they were David!

A look-alike of **David Abbasi** was even fabricated...

They also created groups **using exactly the same name** as his association and radio station.

For example, the leader of the **fake ACFP association** had the same last name (*Abbassi*) but his first name was **Ruholah**, and he lived in Montreuil, falsely claiming to be **David Abbasi!**

Additionally, the wife of the security agent at the Islamic embassy in Paris **founded an association named "Soleil de Perse" ...**

There are numerous examples of such frauds perpetrated by fundamentalists.

Due to all these **identity thefts**, **David Abbasi** had to **change the name of his association and radio station several times**.

Since 2011, **ACFP, ILP** have been renamed "**Institut Awesta**".

Since 2020, **David Abbasi and his daughter Morgane** have been chosen as two of the three directors of the **Radio Ici et Maintenant** association.

In **2023**, following the death of **Didier de Plaige (Garanger)**, the philosopher and president of the association, David Abbasi was chosen as its **president**, marking the beginning of yet another **fraud attempt** with the creation of a **fake association**. Legal interventions resolved the issue.

Since **1984**, David Abbasi has hosted a **free radio program on Radio Ici et Maintenant**.

In the year **2000**, he founded **Mehr TV**, broadcasting satellite programs worldwide via Telstar & HotBird satellites. **(To mislead David's audience, today you can find more than five channels called Mehr TV on YouTube alone.)**

Approximately **3,000 of his programs** are available online: [YouTube Channel](#)

In **1990**, David Abbasi created the **Mithraic Calendar (7700)**, **which he publishes annually**. We are currently in the year **7761 (2023)** according to this calendar. He has written three books on this subject in English, French, and Persian.

Recognitions by International Figures

Many international figures have written articles in his favor, including **Senator Henri Caillavet**, considered the **father of modern French secularism**, who wrote a preface for his book *Women and Wars in Political Islam*.

"Five French Presidents, along with Prime Ministers, Ministers, and Parliamentarians, have always admired and encouraged David Abbasi's writings and work. His expertise in Islamology, his critique of political Islam, his contribution to the understanding of political issues related to Islam, and his commitment to promoting secularism and intercultural dialogue have been praised by the highest political authorities in the country."

Journalistic Activities

In addition to his writings and radio broadcasts, **David Abbasi is an active journalist**. He has contributed to numerous newspapers and magazines as a columnist and analyst, sharing his knowledge on religion, politics, and society.

Areas of Expertise

David Abbasi is renowned for his **critical studies on political Islam and history**. His research and analyses have shed light on many aspects of Islam, particularly its interaction with politics and other civilizations.

Public Lectures and Conferences

As a **renowned writer and Islamologist**, David Abbasi has been invited to give **lectures** at universities, academic institutions, and international forums on topics related to **political Islam, history, secularism, and sociocultural issues**.

Commitment to Secularism

David Abbasi actively defends **secularism and freedom of expression**, advocating for interfaith and intercultural dialogue in France and beyond.

More details: *For more information, search for David's name on social networks Google, Instagram, YouTube, and Facebook in various text, photo, video, and book sections.*

Here's the list of books by David Abbasi, also known as Siyavash Awesta,

1. **The Buffoons of Our City** (play written at 17)
2. **The Shiites, Pioneers of Popular Struggles** (written at 21)
3. **Al-Mu'allim for the Iranian Revolution** (in Arabic, written at 24)
4. **Is This Justice?** (in Arabic)
5. **So It Was, My Brother** (translation from Persian to Arabic)
6. **Islam Without Clergy**
7. **Religious Tyranny** (work of Kawakibi translated from Arabic)
8. **Beyond Shariati** (speech on the 10th anniversary of Dr. Shariati in Paris, with new critical perspectives)
9. **When Freedom Becomes a Bludgeon**
10. **Woman! Rise Up for Your Liberation!**
11. **And He Too Is Gone!** (speech in memory of Mohammad-Taqi Shariati in Paris)
12. **Innovation in Interpretive Thought: A New Interpretive Approach to Counter Legalistic Islam**
13. **From Mithra to Mohammad - The Religious Evolution in Iran, from Mithraism to Zoroastrianism, Mani, Mazdak, the Arrival of Arabs in Iran, and the Formation of Islam.**
14. **Religiosity and Rationality - A New Study on the Struggle Between Religious and Rationalists in Iranian History**
15. **The Book of Shahr-e-Farang** (collection of Shahr-e-Farang publications)
16. **The Quran, a Poetry in Persian Style** (fifth edition) - A new study on the poems of the Prophet of Islam compiled after his death and called the Quran
17. **The Legend of Legends** - A play narrating the birth and exile of Adam and Eve simply and concisely
18. **A Mission Named Samad!** - A comedy on the propagation of culture and the creation of artists by the Islamic Republic of Iran
19. **Conversations with History** - Several interviews of David Hassan Abbasi broadcast on Avaye Iran radio
20. **Homa** (letters from secular Persian writers)
21. **Persian History and National Identity**-Two speeches prepared for Washington and Tajikistan
22. **The Fellow Citizen** - A play predicting the 2 Khordad elections
23. **New Colonialism and Terrorism** - Speeches in the United States and England one year before Khatami's election
24. **The Pen Is My Deposit!** - Forty articles by Siavash Awesta (David Hassan Abbasi) approaching his 40s
25. **I Dreamed of God! He Was Crying Like a Baby!** - A book defending God and revealing the deceptions of the clergy
26. **Xerxes and Esther** (scenario)
27. **The Book of Ershad** - Collection of Ershad publications in Paris (second series)
28. **The Book of Homa and Keyhan Javani**-Collection of Ershad publications (third series)
29. **The Book "Keyhan Javani"** (issues one to fifty)
30. **Meeting in Paris**- A scenario on the victory and defeat of Iranian immigrants
31. **Regret of Khomeini?** (7 \$)
32. **The Secrets of Islam** (10 \$)
33. **Seven Interviews** - A collection of several interviews with French personalities such as the Prime Minister, Minister, and Senator
34. **Persia: 7000 Years of Civilization**
35. **The Quatrains of Omar Khayyam**
36. **I Dreamed of God! He Was Crying Like a Baby** (7 \$)
37. **I Dreamed of God! He Was Crying Like a Baby** (4 \$)
38. **The Legend of the Revolution of Year Seven Thousand** - History of the Iranian Revolution and unveiling of global and internal conspiracies for the fall of Iran
39. **The Seer** - A scenario on the disintegration of families in the West
40. **Terror in Paris** - A scenario on mysterious assassinations
41. **The Cult of Awesta** - A new study on the cult of Zoroaster
42. **The Legend of the Savior and the Beautiful Kashmiri** - Biography of Jesus Christ, trained in Iran, Egypt, and India, returning to his country for a revolution against Rome and to save the Jews

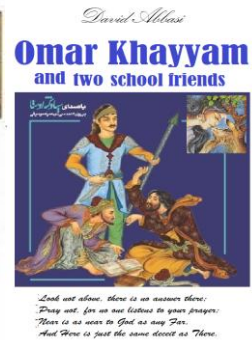
43. ****This Is My Will!**** - Engineer Bazargan's answers to Hassan Abbasi's questions and admission that he fought for 50 years for Political Islam in vain
44. The Book of Shahr-e-Farang- Collection of Shahr-e-Farang publications in Paris (25 \$)
45. ****Hafez, the Libertine of Shiraz-** A brief and new biography on the divine poet
46. ****Women in Islam**** - Explicit verses from the Quran on the correction of women and their treatment as fields
47. ****Conversation with Sheikh Ali Tehrani**** - In this conversation, Sheikh Ali Tehrani issues a fatwa for the execution of Ayatollah Khomeini and other Islamic regime leaders
48. ****Women in Islam**** - Preface by Senator Henri Caillavet
49. ****Why I Ran for President?*****
50. ****Political Islam and Islamic Protestantism****
51. ****Persia: 7000 Years of Civilization****
52. ****From Awesta!**** - Collection of articles by Siavash Awesta published in the past two years in Nimrooz newspaper
53. ****Dozens of Mehr TV Programs**** (each 7 euros)
54. ****Two Thousand Hours of Radio Programs by Siavash Awesta (David Hassan Abbasi) in Persian and French, Ready for Broadcast****
55. ****Agenda of Year 7014 Persia**** (Aryan-Mithraic pocket agenda)
56. ****Agenda of Year 7015 Persia**** (Aryan-Mithraic pocket agenda)
57. ****Agenda of Year 7016 Persia**** (Aryan-Mithraic pocket agenda)
58. ****Agenda of Year 7017 Persia**** (Aryan-Mithraic pocket agenda)
59. ****Agenda of Year 7018 Persia**** (Aryan-Mithraic pocket agenda)
60. ****Agenda of Year 7019 Persia**** (Aryan-Mithraic pocket agenda)
61. ****Agenda of Year 7020 Persia**** (Aryan-Mithraic pocket agenda)
62. ****Agenda of Year 7021 Persia**** (Aryan-Mithraic pocket agenda)
63. ****Agenda of Year 7022 Persia**** (Aryan-Mithraic pocket agenda)
64. ****Agenda of Year 7023 Persia**** (Aryan-Mithraic pocket agenda)
65. ****Agenda of Year 7024 Persia**** (Aryan-Mithraic pocket agenda)
66. ****The Cult of Awesta, Iran, 7000 Years of Civilization****
67. ****Women and Wars in Political Islam**** - Preface by Professor Henri Caillavet
68. ****Khayyam and This Worn-out World**** - A new study on the life of Omar Khayyam and the legend of his three school friends
69. Ali Shariati, the Great Deception of the Century, a Gifted Storyteller and Enchanter.
70. ****My Story and My Homeland's Story**** (forthcoming)
71. ****Prayers of Awesta, 14 Prayers for Different Life Moments****
72. ****Fourth Edition of The Cult of Awesta with Benevolent Texts from 20 Scholars of the Aryan-Mithraic World and the Complete Text of the Gathas****
73. Over One Hundred Hours of TV Programs by Siavash Awesta on DVDs and Tapes.
74. ****Agenda of Year 7025 Persia**** (Aryan-Mithraic pocket agenda)
75. ****Agenda of Year 7026 Persia**** (Aryan-Mithraic pocket agenda)
76. ****Agenda of Year 7027 Persia**** (Aryan-Mithraic pocket agenda)
77. ****Agenda of Year 7028 Persia**** (Aryan-Mithraic pocket agenda)
78. ****Agenda of Year 7029 Persia**** (Aryan-Mithraic pocket agenda)
79. ****Agenda of Year 7030 Persia**** (Aryan-Mithraic pocket agenda)
80. ****Agenda of Year 7031 Persia**** (Aryan-Mithraic pocket agenda)
81. ****Dialogue with History David Abbasi**** (25 €) with Henri Caillavet, Pierre Henry, Jacques Vergès, Robert Ménard, Michel Charasse, Roger Hernu, Daniel Gélén, Mehdi Bazargan, Pierre Marion, Abbas Gharabaghi, Jean-Pierre Raffarin, François Lebel, José Bové, Ari Benmenache, Eric Halphen, General Henri Paris
82. ****Islam Top Secret!! The Two Sides of the Coin**** (new expanded edition)
83. ****I Dreamed of God! He Was Crying Like a Baby!**** (Persian, Arabic, French, and English editions)
84. ****The Legend of the Revolution of the Year Seven Thousand**** - History of the Iranian Revolution and unveiling of global and internal conspiracies for the fall of Iran
85. ****The Seer**** - A scenario on the disintegration of families in the West
86. ****Terror in Paris**** - A scenario on mysterious assassinations
87. ****The Cult of Awesta**** - A new study on the cult of Zoroaster
88. ****The Legend of the Savior and the Beautiful Kashmiri**** - Biography of Jesus Christ, trained in Iran, Egypt, and India, returning to his country for a revolution against Rome and to save the Jews

89. ****This Is My Will!**** - Engineer Bazargan's answers to Hassan Abbasi's questions and admission that he fought for 50 years for Political Islam in vain
90. **The Book of Shahr-e-Farang**- Collection of Shahr-e-Farang publications in Paris
91. ****Hafez, the Libertine of Shiraz**** - A brief and new biography on the divine poet
92. ****Women in Islam**** - Explicit verses from the Quran on the correction of women and their treatment as fields
93. ****Conversations with Sheikh Ali Tehrani**- In this conversation, Sheikh Ali Tehrani issues a fatwa for the execution of Ayatollah Khomeini and other Islamic regime leaders
94. ****Women in Islam**** - Preface by Senator Henri Caillavet
95. ****Why Did I Run for President?*****
96. ****Political Islam and Islamic Protestantism****
97. ****Persia: 7000 Years of Civilization****
98. ****D'Awesta!**- Collection of articles by Siavash Awesta published in the past two years in the journal Nimrooz
99. ****Dozens of Mehr TV Programs**** (each 7 euros)
100. ****Collection of Siavash Awesta's TV Programs from 2006 to 2012****
101. ****Collection of Siavash Awesta's Radio Programs in French****
102. ****Part of Siavash Awesta's Radio Programs from 1986 to 2000****
103. ****Interview with Dr. Manouchehr Razmara****, last Minister of Health of the Shah and brother of General Razmara
104. ****Interview with General Fereydoun Jam****, son-in-law of Reza Shah the Great, revealing his relationship with the Shah
105. ****Interview with Senator Kazem Jafroudi****, a key, sensitive, and mysterious figure in the transfer of power from the monarchy to the Islamic regime
106. ****Interview with Fardin**** and his last wishes
107. ****Interview with Farhad Mehrad****, singer of "Gonjeshkak Ashi Mashi"
108. ****Interview with Jacques Vergès****, controversial lawyer in France, in French
109. ****Interview with Mr. Robert Baer****, former CIA director
110. ****Interview with Mr. Ahmed Ben Nouri****, Minister of Information and Security of Habib Bourguiba, two months before the Tunisian revolution. Many believe Mr. Ben Nouri's revelations played a significant role in Ben Ali's rise to power and ignited the first flames of the Tunisian revolution.
111. ****Interview with the late Reza Fazeli**** with Siavash Awesta on "Zalke al-Kitab" and the praise of the Quran for the book Awesta
112. ****Interview with Parviz Sayyad**** with Siavash Awesta on the fact that Iranians never converted to Islam
114. ****I Danced with God**** - This book is a collection of several books by Siavash Awesta and his scattered writings
115. ****Agenda of the Year 7077 Persia**** - Aryan-Mithraic pocket agenda in memory of the 77th anniversary of Reza Shah the Great
116. ****Mithra the God of Light, 2nd Edition****
117. ****Dialogue with History, 2nd Edition****
118. ****Seyed Ali Khamenei and Hashemi Rafsanjani: Two Sides of the Same Coin**** - The game of good and bad cop between two friends of 50 years
Collection of fifty articles written by Siavash Awesta published in "Ferdowsi Today," edited by Professor Abbas Pahlavan
119. ****Agenda of the Year 7033 Persia**** - Persian-Mithraic pocket agenda
120. ****Agenda of the Year 7034 Persia**** - Persian -Mithraic pocket agenda
121. ****Agenda of the Year 7035 Persia**** - Persian -Mithraic pocket agenda
122. ****Agenda of the Year 7036 Persia**** - Persian -Mithraic pocket agenda
123. ****Agenda of the Year 7037 Persia**** - Persian -Mithraic pocket agenda
124. ****Some Taboo Topics on Islam****
125. ****Agenda of the Year 7755 Persia**** - Persian -Mithraic pocket agenda
126. ****Agenda of the Year 7756 Persia**** - Persian -Mithraic pocket agenda
127. ****Agenda of the Year 7757 Persia**** - Persian -Mithraic pocket agenda
128. ****Agenda of the Year 7758 Persia**** - Persian -Mithraic pocket agenda
129. ****Agenda of the Year 7759 Persia**** - Persian -Mithraic pocket agenda
130. ****Agenda of the Year 7760 Persia**** - Aryaii-Mithraic pocket agenda
131. ****Agenda of the Year 7761 Persia**** - Aryaii-Mithraic pocket agenda

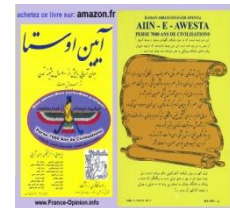
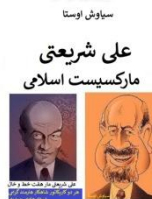
- 132. **Agenda of the Year 7762 Persia** - Persian -Mithraic pocket agenda
- 133. **Dialogues with History, Volume II**
- 134. **Islam Is Not a Religion, But a Political Party**
- 135. **Some Taboo Topics on Islam**
- 136. **Iran: 7000 Years of Civilizations**
- 137. **All About Political Islam**
- 138. **Iran: 7000 Years of Civilization**
- 139. **Thus Thought Zarathustra**
- 140. **So Think Zarathustras**
- 141. **The Birth of His Majesty Adam
- 142. **Agenda of the Year 7763 Persia - Persian-Mithraic pocket agenda

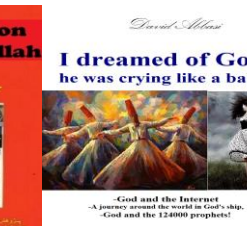
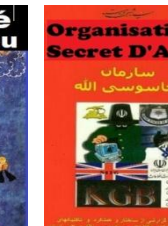
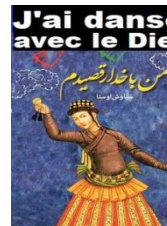
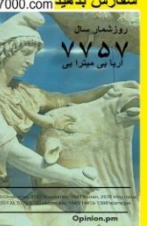
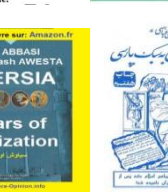
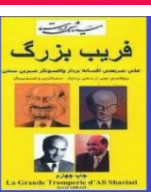
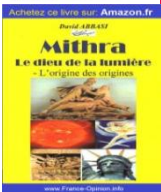
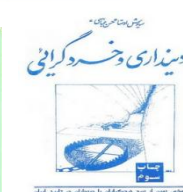
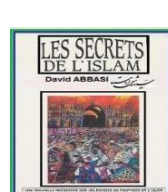
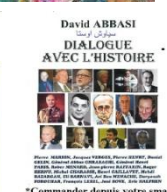
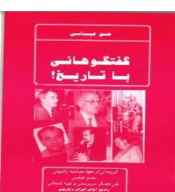
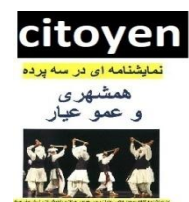
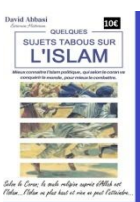
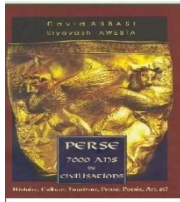
Some of the books written by David Abbasi « Siyavash Awesta »





Dr Reza Mazlouman, Général Henri PARIS, Roland Aria et David ABBASI





-God and the Internet
-A journey around the world in God's ship.
-God and the 124000 prophet!