

monthly

ZAMZAM

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Dec 2012 - Jan 2013

The Islamic Revolution of Iran



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Prayers for a Busy Week

*Lord, we thank you for this day
for the many gifts you have heaped on us
for the laughter and wonder of these young
hearts*

*who share our days and our nights
for sun and rain and growing things
gifts of companionship*

*Watch over this family Lord,
see us through our challenges
mark the days of our lives, this moment,
this week*

*with joys too great to measure
Lives rich in your good grace
your love, your guidance*

*Unburden our hearts, relieve our
pain*

*still our quiet, our fears
Bless us Lord in the busy
week to come*



Raymond A. Foss



In The Name Of God ZAMZAM

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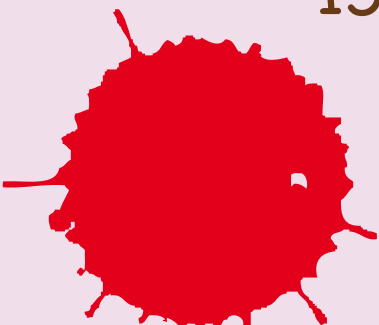
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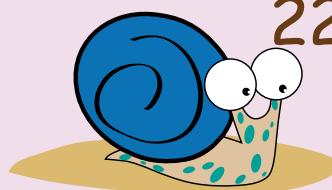


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for Facing the Challenges of Future!
ZAMZAM MAGAZINE welcomes contributions for all sections.

How Would You Ever Know?!

Once we are born, our life challenges start too and there is no escape from them. However it is funny how we sometimes really try to escape and figure out our way out of the challenges staring at us right in the eye in certain moments and stages of life. These challenges help us explore life in mysterious manners and grow up to be a mature and wise person. And all of us have experienced periods in which we have skipped a certain issue which has appeared to us in the form of a challenge. Really, how boring would life be without these so-called challenges which create a life full of exhilarations. Then again, we always think about those opportunities which have been lost and we have somehow gotten away with an issue. We keep on thinking about it, wondering what if we had chosen to take a different path.





What would have happened if we had made another choice and how that decision would alter our life? However, perhaps that is the paradoxical point about the puzzle of life. We are always thinking, trying to be careful and wise to make the best possible decision and choice, but then again who can tell us if there really is a thing known as the “best choice” or in other words the “best decision” at all?! I mean, what might seem to be the best choice and decision for someone might be the worst decision and choice for another person regarding their position, status quo, mentality, purpose and their overall path.

This alone makes life a wonder; that there is absolutely no cliché to it and no precise formula for running the life granted to us all as a true and utter blessing; right from the beginning to its end. No two people go through life identically and each individual has his/her own subtle ways for making slight changes to how



things are proceeding from time to time. I have often heard in many TV series and movies that “I wish there was a guideline for... in life!” This is most often said when a character is confused and feels lost amid a path in his/her life and needs direction.

By and large, we can always carry this question in our heads with us: how would my life, career, personality, to mention a few factors, change if I had made that decision at that time?! Either way, at each certain point in our life we have to make a solid decision, accept all its related responsibilities and go along with it; unless there comes a stage when we hesitate its reliability and try to figure out other ways. Yet; no matter what decision we make, we can't make more than one decision for every single issue at one time and that's how it works...

Sh. Ghandehari



Christmas and Manifestation of Miracle in Cradle

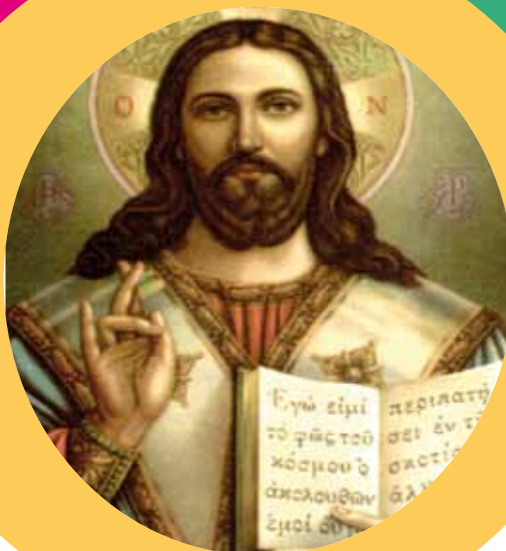
Leila Rezayati Monfared

The word Christmas comes from the Old English term *Cristes maesse*, meaning “Christ’s mass.” This was the name for the festival service of worship held on December 25th to commemorate the birth of Jesus. There is neither certain information on the date of his birth, nor even on the year. One reason for this uncertainty is that the stories of his birth, recorded in the New Testament books of Matthew and Luke, were written several decades after the event.

Those who wrote it gave no specific date for the events.

The Christian Church itself paid little attention to the celebration of Jesus' birth for several centuries. It ranked after Easter, Pentecost, and Epiphany in liturgical importance. The major Christian festival was Easter; the day of Jesus' purported resurrection. Then gradually, as the church developed a calendar to commemorate the major events of the life of Jesus, celebration of his birth became significant. Because there was no knowledge about the date of his birth, a day had to be selected. The Eastern Orthodox and the Eastern Rite Churches within the Roman Catholic Church chose January

6th. The day was named Epiphany, meaning "appearance" (i.e. the day of Jesus' manifestation). The Western Church, based in Rome, chose December 25th. It is known from a notice in an ancient Roman almanac that Christmas was celebrated on December 25th in Rome as early as 336 A.D. In the latter half of the 4th century, the Eastern and Western Churches adopted each other's festivals, thus establishing the modern Christian 12-day celebration from Christmas to Epiphany. In some places the 12th day is called the Festival of the Three Kings, because it is believed that the three wise men visited the baby Jesus on that day, bringing him gifts.





Reflection of Christmas in Quran

The holy Qur'an narrates the virgin birth of Jesus numerous times. It states that while Mary was traveling in the desert of Bayt Lahm (Bethlehem), she was overcome by the pains of childbirth. During her agony and helplessness, God provided a water stream under her feet from which she could drink. Furthermore, as she was near a palm tree, Mary was told to shake the trunk of the palm tree so that ripe dates would fall down from which she could eat and be nourished. Mary cried in pain and held onto the palm, at which point a voice came from "beneath her", understood by some to refer to Jesus, who was yet in her womb, which said "Grieve not! Your Lord has provided a water stream for you; And shake the trunk of palm tree, it will let fall fresh ripe-dates upon you. And eat and drink and calm thy mind". That day, Mary gave birth to her son Jesus in the middle of the desert. Forty days later she carried baby Jesus back to her people. The holy Qur'an goes on to describe that Mary vowed not to speak to anyone that day, as God was to make Jesus, who Muslims believe spoke in the cradle, perform his first miracle. The holy Qur'an also

narrates that Mary then brought Jesus to the temple, where immediately she was ridiculed by all the temple elders. Zachariah believed in the virgin birth and supported her. Mary pointed to her son, telling them to talk to him. They were angered at this and thought she was mocking them by asking them to speak with an infant. It was then that, God made the infant Jesus speak from the cradle and he spoke of his prophecy for the first time. He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet; And He hath made me blessed wherever I be, and hath enjoined on me Prayer and Charity as long as I live; (He) hath made me kind to my mother, and not overbearing or miserable; So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! (***The Holy Qur'an, Surah Maryam (SA), verses 30-33***)

Traditional Customs of Christmas

Gift giving is one of the oldest customs associated with Christmas: It is actually older than the holiday itself. When the date of Christmas was set to fall in December, it was done at least in part



to compete with ancient pagan festivals that occurred about the same time. The Romans, for example, celebrated the Saturnalia on December 17th. It was a winter feast of merry-making and gift exchanging. Two weeks later, on the Roman New Year - January 1- houses were decorated with greenery and lights, and gifts were given to children and the poor. As the Germanic tribes of Europe accepted Christianity and began to celebrate Christmas, they also gave gifts. Ancient, pre-Christian winter festivals used greenery, lights and fires to symbolize life and warmth in the midst of cold and darkness.

The use of evergreens and wreaths as symbols of life was an ancient custom of the Egyptians, Chinese and Hebrews, among other groups. Tree worship was a common feature of religion among the Tectonic and Scandinavian people of northern Europe before their conversion to Christianity. They decorated houses and barns with evergreens on New Year's Day to scare away demons, and they often set up trees for the birds in winter. For these northern Europeans, this winter celebration was the happiest time of the year, because it signified that the shortest day of the year - somewhere around December

21st - had passed. They knew the days would get longer and brighter. The month during which this festival took place was named YOL, from which the word Yule is derived. In fact, Yule has come to mean Christmas in some countries.

Origins of Christmas Celebrations

Thus, many Christians do not know much about the actual origin of the Christmas celebration. The Romans celebrated the Feast of the Invincible Sun on December 25th. The early church fathers elected to celebrate the birth of Jesus (P.B.U.H) on this date, although there was no particular reason to choose this one. In fact, many Christian scholars contend that Jesus was actually born in summer. This is consistent with the Qur'anic account that follows, because there is a specific mention of ripe dates falling to Mary in the holy Qur'an we read: "And shake towards you the trunk of the palm-tree; It will drop upon you fresh ripe dates." (***Qur'an 19: 25***) It seems that the early church elders elected to keep many of the celebrations already in practice and redefine them in Christian terms, rationalizing them as a celebration of some aspect of their dogma of the life of Jesus. Nowadays, few may remember the reasons for the various customs that they practice.

Mashhad **al-Reza, Spiritual** **Capital of Iran**



Sepideh Afshar Rezaee
Translated by Shiva Shakib

Holy shrine of Imam Reza (AS) is located in the central region of the city of Mashhad which in turn is situated in the center of Khorasan Razavi Province in northeast Iran. It covers 270 square kilometers located in a height around 980 meters above the high sea levels. It has a population of approximately 2,500,000 people and is the second most populated city of Iran, following Tehran. The Kashf-Rood River flows through this city from the northwest towards the east. Mashhad al-Reza extends to the Turkmenistan Republic from the north, to Dargaz and Chenrana from the northwest, while it connects to the towns of Neishabour and Fari-

man from the west and east and shares borders with Sarakhs and Torbat-e Jaam from southeast and east. Mashhad includes four cities, 4 districts, 15 rural territories and 1190 villages. Regarding the climate, the weather varies depending on the area, but it is mostly moderate and inclined to cold and dry weather. As for the summers, they are hot and dry, while the winters are usually cold and damp.

Historical Background of Mashhad al-Reza

Archeologists and evidence both indicate that this city is approximately 800,000 years old and Khorasan is



among the oldest centers of civilization within history. The land of Khorasan was considered among the four largest territories of Iran during the Parthians and Sassanid dynasties. Several prominent cultural, political and literary figures come from this part of the country. For instance during the Islamic eras the Abbasside dynasty invited Ali ibn Musa al-Reza (AS) to Mashhad to accept becoming the successor of Ma'amun al-Abbassi, where Imam Reza was later on martyred. Meanwhile, after the Islamic Revolution of Iran, the city of Mashhad proceeded and developed in diverse scientific, cultural and religious grounds and



was therefore recognized throughout the world as a religious, mystical and scientific pole.

Mashhad as a Concept

Mashhad literally means intuition, presence and place of martyrdom. During the third century, the term Mashhad referred to the gravestone of the prominent spiritual and religious figures. When Ali ibn Musa al-Reza was martyred by Ma'amun, he was buried in the Haruni Sanabad Tomb. After that, the mentioned tomb was called the Mashhad al-Reza and as time passed, Mashhad as a name became the permanent name of this city. Soltan Mahmoud Qaznavi was the person who attributed this name, Mashhad, to this city for the very first time. The holy city of Mashhad is the second largest religious city in the world since centuries ago. The blessed body of Imam Reza has brought about significant graces in this city just as a glowing gem in the Shiite world, manifesting a religious foundation there.

To be continued...





Culture and Its Different Definitions

**Mahdiyeh
Montazeri**

How well do you know about the culture of your country? Culture is a key word for all the world's countries and especially for countries with great civilizations. Every nation has its own definition for culture which is rooted in its cultural specifications. In some countries the definitions of culture are somehow the same; hence one would say they have similar cultures. But a general definition for this term is "values in a society" including religions, policies, literature, dress codes, customs, arts, and even food. As a matter of fact, one of these values could possibly be more important than the

others, in other words the impact of a certain feature varies from a society to another. Usually countries with a single religion enjoy a more valuable culture; as if the holy book of that country is changed, then its culture will change too, and it will lose its own authenticity over the time.

History of Culture in Iran

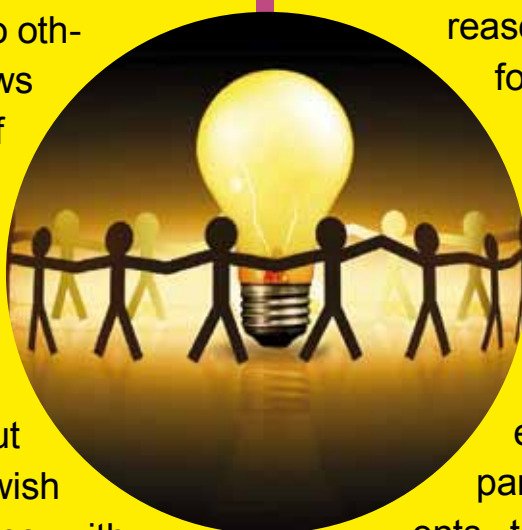
Iran is one of the oldest and most civilized nations in the world. In past, it was one of the two extremely wide and strong states of the globe. Culture in this country goes back to thousands of years ago. Those days its religion was Zoroastrian

and then later on it converted to the most complete religion in the world, Islam. This shows that monotheism has a special place among Iranians. Thus, it is natural that religion has a considerable influence on Iranians' concrete and abstract culture including their books, clothes, behaviors, languages etc. Islam is the religion that has been enunciated by Torah and Bible, two other holy books of Jews and Christians. All of the faithful Jews and Christians believed that someday Islam would emerge. This religion is not only in parallel with them, but it also includes Jewish and Christian principles with the most completed information, through which the last prophet of God Hazrat Mohammad (PBUH) with its miraculous book Quran finishes this story. Intelligent Iranian people always choose the best, and the most complete things for themselves, so there is no doubt that their culture is rich. One of the most valuable issues in Iran's culture is the books and knowledge. Since many centuries ago Iran has been the center of growing scientists, poets, politicians, inventors like Avicenna

, Abu Reyhan Birooni, Ferdowsi , Hafez, Zakariya Razi, Khwarazmi, Hayan, Professor Hesabi and many other individuals specialized in other fields.

Veneration as a Cultural Feature

Veneration is one of the abstract cultural values in Iran. The basic reason is their great esteem for God, prophets, and the Holy Quran. This veneration is clear in both their behavior and speech. One of the important dimensions regarding veneration is respecting parents. Respecting parents, teachers, elder people, and peoples' thoughts wherever they are brings about solidarity in Iran, as Iranians are very warm-blooded and hospitable and apparently family plays an essential role in their lives. People's speech says a lot about the culture of a nation, because culture has a lot of effects on a language. In this regard the Persian language proves its intense care about addressing others in a decent and polite manner through the choice of words it offers.



The Islamic Revolution of Iran and Reflection of Islamic Values

Ahmad Aslanbeigi

The Shah (king) of Iran was in power since 1941, but throughout his reign he faced continued opposition from religious figures and from the urban middle classes. However, the Shah enforced a strict regime, imprisoning hundreds of political activists and enforcing censorship laws. Living conditions for most of the population was bad and poor. Strong opposition arose in many sections of society during the Shah's reign, specially the religious figures who were the known oppositions in Iran. Grand Ayatollah Ruhollah Khomeini (RA) was a leader of the opposition and claimed that the Shah's reign was a tyranny. Following the arrest of Imam Khomeini, and his subsequent exile from Iran in 1964, uprisings led by the cleric's followers increased. Shah frequently chose to answer the uprisings with violence,

arresting and killing demonstrators. During 1963-1967, the Iranian economy grew considerably due to a rise in the value of oil and steel exports. Inflation accelerated at the same time, however, while the economic boom did not improve the lifestyles of middle-class Iranians (much of this wealth was siphoned off by the Shah and his allies into private reserves). The leaders in the Shah's regime, and those who acted as intermediaries with western companies, became extremely wealthy, indulging in conspicuous consumption that angered both those who were not sharing the wealth and the Islamic leaders who questioned its morality. The government also began to spend vast amounts of public money in purchasing modern weapon systems, primarily from the United States.



Faced with growing opposition from the religious leaders, who were joined by small business leaders in 1975, the Shah launched a new effort to assert his control over Iranian society. This effort attempted to minimize the role of Islam in the life of the kingdom, lauding instead the achievements of pre-Islamic Persian civilization. Thus, in 1976, the solar Islamic calendar was abolished from public usage and was replaced with a calendar dating from the rule of Cyrus the Great. Muslim publications were also heavily censored. The poorest section of the Iranian population tended to be the most religious and the least westernized. The poor were largely rural or slums outside the large cities, especially the capital Tehran. They wanted the basic Islamic lifestyle to return, in opposition to the Shah's efforts for modernism, which they believed to be westernization. They viewed the Shah's reforms as self-serving and his promise of providing "progress" to be false based on the increased gap between rich and poor. In addi-



tion many felt that much of the great wealth created by the oil industry was creating an increasing gap between the rich vs. the poor.

As the Iranian middle classes became more urbanized and educated, many came to see the regime as being part of the problem. In addition, in the years following his restoration in 1953, the Shah's position became increasingly perilous. This was due in large measure to his close ties to the United States and Great Britain, the role of the United States and Great Britain in his 1953 restoration, unpopular reforms enacted during the White Revolution, internal corruption, and the despotic nature of his regime especially its intelligence service known as SAVAK. In January of 1978 the official press ran a factious story about Imam Khomeini. Angry students and religious leaders protested against the allegations in the city of Qom. The army was sent in dispersing the demonstrations and killing several students.

According to the Shiite customs, for-

ty days after a person's death memorial services are held. In mosques across the nation, calls were made to honor the dead students. Thus on February 18 groups in a number of cities marched to honor the fallen and to protest against the rule of the Shah. This time violence erupted in Tabriz and over a hundred demonstrators were killed. The cycle repeated itself and on March 29 a new round of protests began across the nation.

By September the nation was rapidly destabilizing with major protests becoming a regular occurrence. The Shah introduced martial law and banned all demonstrations. On Friday, September 8 a massive protest broke out in Tehran, and in what became known as Black Friday the regime used the full force of its weaponry to crush the protests. Tanks, helicopter gunships, and machine guns killed hundreds.

Black Friday succeeded in alienating much of the rest of the Iranian people, as well as the Shah's allies abroad. A general strike in October resulted in the collapse of the economy, with most industries being shut down.

The protests of 1978 culminated in December during the holy month of

Muharram, the most important Shiite holiday. Hundreds of demonstrators were killed each day, yet each day the protests grew. On December millions of people filled the streets of Tehran to protest against the Shah. The army began to disintegrate as conscripts refused to fire on demonstrators and began to switch sides. Some soldiers turned on superior officers, killing them, and took over military bases.

The Shah agreed to introduce a constitution and appoint the moderate Shapour Bakhtiar as Prime Minister, but it was too late for compromise. The majority of the population was loyal to Imam Khomeini, and when he called for a complete end to the monarchy; the Shah was forced to flee the country on January 16, 1979. There was great jubilation in Iran at the ousting of the Shah. Imam Khomeini returned to Iran on February 1, 1979, invited by the anti-Shah revolution already in progress. The clerics led by Imam Khomeini formed the Islamic Republic party. A new constitution was made that created a powerful post of Supreme Leader for Imam Khomeini, which would control the military and security services and could veto candidates running for office. A president

was to be elected every four year by the people (through the Council of Guardians).

That same month saw anger at the United States, which continued to support the Shah and was blamed for encouraging counter-revolutionary activities. That feeling peaked as youthful supporters of Imam Khomeini occupied the American embassy. The students responsible would blame it on the United States for accepting the Shah in to the country for cancer treatments, but the message was clear; they could defy the U.S.

The leaders of Iraq, Kuwait, Saudi Arabia and the Gulf States were also distressed by the Iranian revolution and feared similar events in their own nations. Thus, in 1980, Iraq, with financial support from the other nations and the backing of the United States, invaded Iran in an attempt to destroy the revolution in its infancy. This began the eight-year Iran-Iraq War that brought a huge cost in lives and resources.

In the same year, however, the new constitution was passed in a referendum by a large majority. In the long run the revolution did result in a lessening of foreign influence, which had tended to be imperialistic.





Imam Reza and Gift of Pleasing All

Zahra Motaghi

The eighth Imam of Shia had reached the imamate, after the death of his father, based on the divine command and the decree of his forefathers. The period of his imamate coincided with the caliphate of Harun al-Rashid and then his sons Amin and Ma'mun.

Imam Mohammad Taqi al-Jawad (AS) was once asked why his father in particular was called "al-Reza" while all the other Imams were technically also "al-Reza." Imam Jawad replied, "Because both his opposing enemies and obedient supporters were pleased with

him, while this did not happen to any of his fathers, so only he was called al-Reza", (Bihar al-Anwar).

After the death of his father, Ma'mun fell into conflict with his brother Amin, which led to bloody wars and finally the assassination of Amin, after which Ma'mun became caliph.

The Shiites of those days who comprised a considerable population, continued to consider the Imams as their religious leaders to whom obedience was obligatory and believed in them as the real caliphs of the Holy Prophet

(P.B.U.H). They considered the caliphate to be far from the sacred authority of their Imams, for the caliphate had come to seem more like the courts of the kings and Roman emperors and was being run by a group of people more interested in worldly rule than in the strict application of religious principles. The continuation of such a situation was dangerous for the structure of the caliphate and was a serious threat to it. Ma'mun thought of finding a new solution for these difficulties which the seventy-year old policy of his Abbasid predecessors had not been able to solve. To accomplish this end he chose the eighth Imam as his successor, hoping to overcome two difficulties: first of all to prevent the descendants of the Prophet from rebelling against the government since they would be involved in the government themselves, and secondly, to cause the people to lose their spiritual belief and inner attachment to the Imams. This would be accomplished by having the Imams become engrossed in worldly matters and the politics of the caliphate itself, which had always been considered by the Shiites to be evil and impure. In this way their religious organization would crumble and they would no longer present any dangers to the caliphate. Obviously, after accomplishing these goals, the removal

of the Imam would present no difficulties to the Abbasids.

In order to have this decision put into effect, Ma'mun asked the Imam to come to Marw from Medina. Once he had arrived there, Ma'mun offered him first the caliphate and then the succession to the caliphate. The Imam made his apologies and turned down the proposal, but he was finally induced to accept to be his successor, with the condition that he would not interfere in governmental affairs or in the appointment or dismissal of government agents. This event occurred in 200/814. But soon Ma'mun realized that he had committed an error, for there was a rapid spread of Shi'ism, a growth in the attachment of the populace to the Imam and an astounding reception given to the Imam by the people and even by the army and government agents.

Ma'mun sought to find a solution for this difficulty and had the Imam poisoned and martyred. After his death the Imam was buried in the city of Tus in Iran, which is now called Mashhad. Imam Reza (AS) elaborated upon the characteristics of good people, "They are those who are delighted when they do good, seek Allah's forgiveness when they do evil, offer gratitude when they receive Allah's favors, are patient when they are tried, and pardon (others) when they are angry." (*Tuhaf al-Uqool*)

Mr Sticky

by Mo McAuley

Illustrator: Mahsa Takfallah

Part 1



No one knew how Mr. Sticky got in the fish tank.

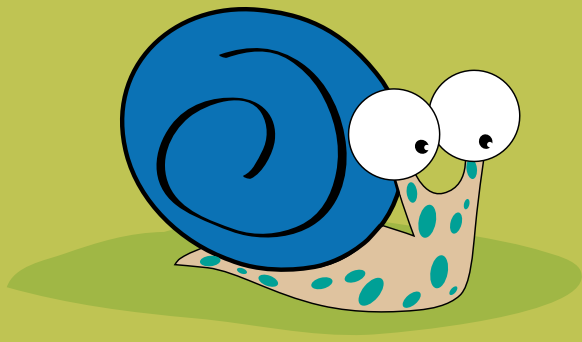
“He’s very small,” Mum said as she peered at the tiny water snail. “Just a black dot.”

“He’ll grow,” said Abby and pulled her pajamas bottoms up again before she got into bed. They were always falling down. In the morning Abby jumped out of bed and switched on the light in her fish tank.

Gerry, the fat orange goldfish, was dozing inside the stone archway.



Jaws was already awake, swimming along the front of the tank with his white tail floating and twitching. It took Abby a while to find Mr. Sticky because he was clinging to the glass near the bottom, right next to the gravel.



At school that day she wrote about the mysterious Mr. Sticky who was so small you could mistake him for a piece of gravel. Some of the girls in her class said he seemed an ideal pet for her and kept giggling about it.

That night Abby turned on the light to find Mr. Sticky clinging to the very tiniest, waviest tip of the pond weed. It was near the water filter so he was bobbing about in the air bubbles.

"That looks fun," Abby said. She tried to imagine what it must be like to have to hang on to things all day and decided it was probably very tiring. She fed the fish, then lay on her bed and watched them chase each other round and round the archway. When they stopped Gerry began nibbling at the pond weed with his

big pouty lips. He sucked Mr. Sticky into his mouth then blew him back out again in a stream of water. The snail floated down to the bottom of the tank among the colored gravel.

"I think he's grown a bit," Abby told her Mum at breakfast the next day.

"Just as well if he's going to be gobbled up like that," her Mum said, trying to put on her coat and eat toast at the same time.

"But I don't want him to get too big or he won't be cute anymore. Small things are cute aren't they?"

"Yes they are. But big things can be cute too. Now hurry up, I'm going to miss my train."

At school that day, Abby drew an elephant. She needed two pieces of expensive paper to do both ends but the teacher didn't mind because she was pleased with the drawing and wanted it on the wall. They sell-taped them together, right across the elephant's middle. In the corner of the picture, Abby wrote her

full name, Abigail, and drew tiny snails for the dots on the 'i's. The teacher said that was very creative.

At the weekend they cleaned out the tank. "There's a lot of algae on the sides," Mum said. "I'm not sure Mr. Sticky's quite up to the job yet."

They scooped the fish out and put them in a bowl while they emptied some of the water. Mr. Sticky stayed out of the way, clinging to the glass while Mum used the special 'vacuum cleaner' to clean the gravel. Abby trimmed the new pieces of pond weed down to size and scrubbed the archway and the filter tube. Mum poured new water into the tank.

"Where's Mr. Sticky?" Abby asked.

To be Continued...



The Timeline of Islamic Revolution in Iran



Marziyeh Khalili

The new Iranian calendar year of 1357 began as people across the country angry with events of January 9, 1978, cried their wrath and hatred for the ruling Pahlavi dynasty. Imam Khomeini, the then Leader of the Islamic Revolution, although in exile, led the Revolution's events. He invited people to do their best and resist until the downfall of Shah's regime. Imam also made people aware of plots hatched by enemies which could deviate the revolution from its goals.

Ramadan 1979

The Iranian people held massive protest rallies in different cities after the Eid al-Adha's prayers with the largest one was staged in Tehran and lasted for several hours. The unity and solidarity of the protestors and their apparent opposition to the ruling system made Shah's regime seriously concerned. In addition, large crowds of women joined the demonstration, sending the signal that all efforts of the regime for creating division between women and the religion were doomed to fail.

September 7, 1979

The marchers also declared that they would continue the protest for another day, later known as bloody September 7 in Iran, despite curfew imposed by the government. Next day, people took to the streets in many cities, chanting "down with Shah" and "The God is Great" and stood bravely against shots fired by the government forces. Reports say that thousands of Iranians were martyred on that day by the government's agents. Southern Tehran was filled with trucks of the regime's armed forces and the hospitals were full of martyrs and wounded people. Sound of shots were heard everywhere. September 7, 1979 manifests the Iranian nation's strong will and faith in the revolution and turned to be a turning point in the history of the Islamic Revolution.

Beginning of Muharram

Few months later, with the beginning of the holy month of Muharram, Imam Khomeini whose movement was formed based on the movement of Imam Hossein (Prophet



Mohammad's Grandchild) issued a message, calling for the Iranian nation to continue popular protest in a bid to bring an end to the cruel Shah's regime.

Muharram, a religious month is commemorated by Muslims across the world annually. The Iranian people were once again ready to repeat events of Ashura against the then Yazid (Shah) with the motto of "Every day is Ashura and Every Land is Karbala".

Formation of the Islamic Revolution's Council

A message from Imam Khomeini was recited on January 13, 1979 to large crowds of people who held a gathering on the occasion of establishment of Tehran University. The message said that the Islamic Revolution's Council was officially founded.

"Due to the legitimate right and based on the trust of overwhelming majority of the people in me, a council called Islamic Revolution's Council and consists of qualified, Muslim, committed and reliable people

has been founded and will start working," the message read. The council was tasked with studying conditions for establishment of transitional government and providing the ground for it. The transitional government will be introduced to the people in the due time and will start its activities, the message added. This was the first time that the revolution's leader declared future plans for the Islamic government. The news had widespread reflections inside and outside of Iran and enheartened people who believed the revolution is close to the victory.

Escape of Shah

Shah fled the country on January 16, 1957, ten days after appointing Shahpour Bakhtiyar as prime minister and establishment of crown council. The escape of Shah was the first step towards victory. Iranians had managed to make him flee after 37 years of cruel dominance. The people's joy and cheer after receiving the news was remarkable.



Return of Imam Khomeini to home

Imam Khomeini returned to Iran on February 1, 1979, while millions of people were waiting for him for hours from Mehrabad Airport to Beheshte Zahra (the largest cemetery in Iran, located in the southern part of Tehran) to see their exiled leader. Moreover, millions of Iranians came to capital Tehran from different cities to visit Imam Khomeini. Several Iranian clerics and old clerics of Imam Khomeini were also at the airport to welcome him. Imam Khomeini had already planned to deliver speech at Tehran University, but it became impossible due to large crowds of people gathering there and Imam decided to give address in Beheshte Zahra. The relocation sent the message that Imam Khomeini respected martyrs and their path wholeheartedly, because he chose Beheshte Zahra instead of any other place for his speech after 15 years of exile. Imam Khomeini delivered his historic speech in the cemetery of the martyrs of September 7.

Declaration of formation of interim government

Imam Khomeini settled in a simple residence in southern Tehran after returning from Beheshte Zahra. Numerous people came to Imam's residence to visit and talk to him. Iranian people were ready for new establishments after the arrival of Imam in Iran. There were two governments in Iran from February 4-11, one was the Islamic Revolution's interim government which received its legitimacy and legal nature from Imam Khomeini's decree and was accepted by the Iranian nation, and the other one was a government run by Bakhtiyar, the then prime minister, whose cabinet members were banned from entering ministries buildings by the people and revolutionary employees of offices.

Attack on Iranian Army's Air Force

Iranian people continued visiting Imam Khomeini as Iran was under great developments and everything was speaking of



an imminent change.

On February 11, people went to the roofs at night, chanting “the God is Great”, but suddenly found out the Imperial Guard attacked and fired shot at several air force troops who had joined the revolution. People rushed to air force base. Sever clashes and conflicts erupted among the marchers and lasted until the next morning. Air force troops were forced to open doors of the base as they saw the large crowds of people outside and make them armed.

Imposition of curfew

Serious conflicts erupted across Tehran as people got access to the weapons. On February 10, the state radio controlled by the military, imposed the state of emergency from 4:00 pm and banned any comings and goings in the streets. It was clear that the US wanted to test its last plot. The decisive hours finally came. Everyone was ready for Imam Khomeini’s reaction to the serious threat.

Shortly before declaration of the state of emergency, Imam Khomeini’s Declaration which lifted the curfew spread among people across Tehran.

Imam has said that, “Today’s imposition of curfew is a plot and runs counter to the sharia. People should give no care to it at all.

Dear brother and sisters do not fear and (know that) right is the winner with the will of the God.” People came to the streets and the curfew was lifted by the marchers, but clashes began between the armed people, the Army forces who joined the common people and imperial guard’s tanks and troops.

Victory of Islamic Revolution in February 11, 1979

With the victory of the Islamic Revolution of Iran on February 11, 1979, the revolutionary people took running the county and managing all affairs in their hands.

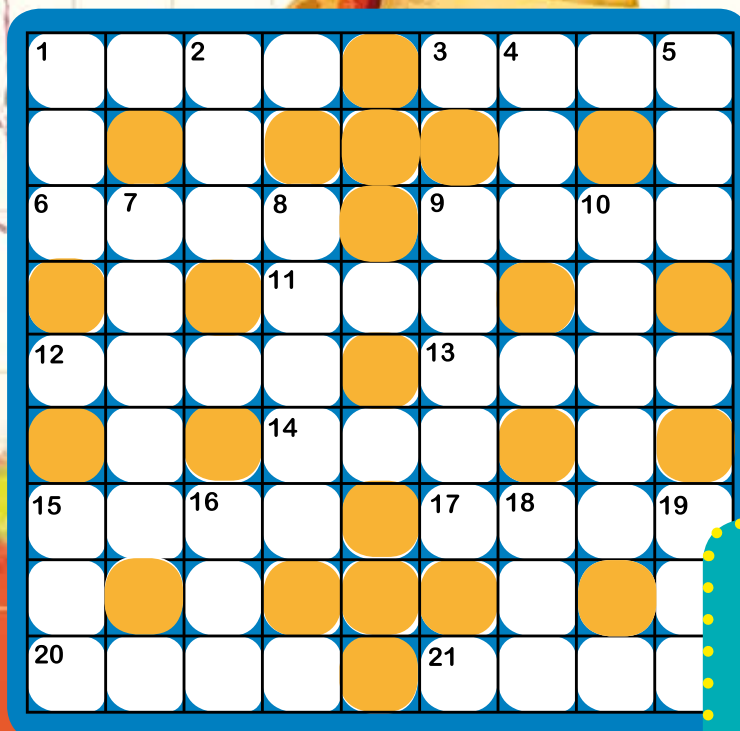
SUDOKO

	3		1
		2	
		3	
	4		2

	1	3	
3	4	2	1



CROSSWORD



ACROSS

1. Participate in a sport
3. Large ripple in the sea
6. A trail
9. Location
11. Kind of tree
12. Mix with a spoon
13. Hot and dry
14. Doctor (slang)
15. President (abbrev.)
17. Flies on a string
20. Big dolts
21. Not there

DOWN

1. Snap, Crackle,
2. Small insect
4. Boxer Muhammad
5. Night before
7. Not before
8. Groups of cattle
9. Hard hit
10. Turn to make a spiral
15. Professional
16. Santa's helper
18. I have
19. Female sheep

Answers to Crossword:
 Across:
 1.play, 3.wave, 6.path, 9.site, 11.elm, 12.stir,
 13.arid, 14.doc, 15.pres, 17.kite, 20.oats,
 21.here
 Down:
 1.pop, 2.ant, 4.All, 5.eve, 7.after, 8.herd,
 9.smack, 10.twist, 15.pro, 16.elf, 18.I've,
 19.ewe



Fun and Foods



Garlic Bread

Garlic bread is a tasty appetizer, and has become quite common as a snack as well. The good thing about it is that you can prepare it easily at home too; as a snack or a light meal.

- Prep time: 5 minutes
- Cook time: 13 minutes

Ingredients

- 1 16-ounce loaf of Italian bread or French bread
- 1/2 cup (1 stick) unsalted butter, softened
- 2 large cloves of garlic, smashed and minced
- 1 heaping tablespoon of freshly chopped parsley
- 1/4 cup freshly grated Parmesan cheese (optional)



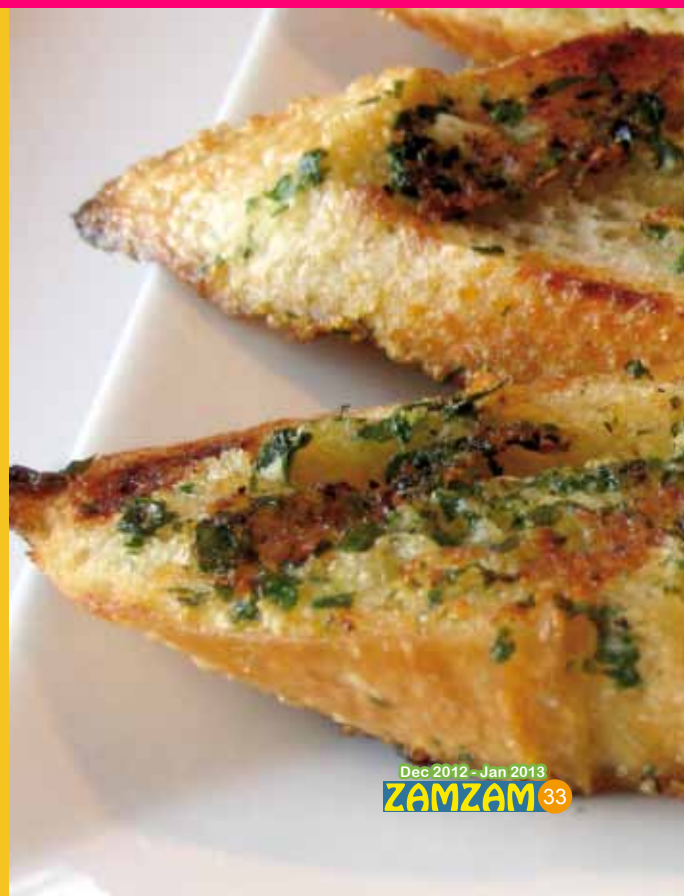
Recipe for Toasted Garlic Bread

Preheat oven to 350°F. Now cut your bread in half, horizontally. Mix the butter, garlic, and parsley together in a small bowl. Spread butter mixture over the two bread halves. Place on a sturdy baking pan (one that can handle high temperatures, not a cookie sheet) and heat in the oven for 10 minutes. Remove pan from oven. Sprinkle Parmesan cheese over bread if you want. Return to oven on the highest rack. Broil on high heat for 2-3 minutes until the edges of the bread be-

gin to toast and the cheese (if you are using cheese) bubbles. Watch very carefully while broiling. The bread can easily go from un-toasted to burnt! Remove from oven, let cool a minute. Remove from pan and make 1-inch thick slices. Serve immediately.

Recipe for Soft Garlic Bread

Preheat oven to 350°F. Make the butter, garlic, parsley mixture as above. Make 1-inch thick slices into the bread, but do not go all the way through, just to the bottom crust. Put a teaspoon or two of the butter mixture between each slice. Wrap the bread in aluminum foil and heat for 15 minutes in the oven.



As You Go Through Life

*Don't look for the flaws as you go through life;
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them;
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It's better by far to hunt for a star,*



Than the spots on the sun abiding.

*The current of life runs ever away
to the bosom of God's great ocean.*

*Don't set your force against the river's
course,*

And think to alter its motion.

Don't waste a curse on the universe,

Remember, it lived before you;

*Don't butt at the storm with your puny
form,*

But bend and let it go o'er you.

The world will never adjust itself

To suit your whims to the letter,

*Some things must go wrong your
whole life long,*

And the sooner you know it the better.

It is folly to fight with the Infinite,

And go under at last in the wrestle.

The wiser man shapes into God's plan,

As water shapes into a vessel.



Ella Wheeler Wilcox