


28 “Sarkub, Estebdad, Khafegan …” (Repression, Despotism, Strangulation – A Statement by the Writers’ Association of Iran), Bustan, No. 1, p. 96.


31 “Sarkub, Estebdad, Khafeqan …” [Repression, Despotism, Strangulation – A Statement by the Writers Association of Iran], Bustan, No. 1, p. 96.

Chapter 3 – Authors and Authorities

1 I would like to thank Professor Afsaneh Najmabadi, who read an earlier draft of this essay and made a number of very perceptive suggestions.


4 Adineh was first published in newspaper form for 10 issues. Beginning with number 11, which bears the date April 1987, it evolved into a varia journal
published monthly. *Donya-ye Sokhan* began publication as a biweekly magazine in February 1986, but was interrupted after six issues. When it resumed publication after nine months, it attempted repeatedly to dispel the thought that the journal’s disappearance might have been related to government suppression. Cf. *Donya-ye Sokhan*, no. 7 (January 1987), p. 3; no. 8 (February 1987), pp. 2, and passim. *Gardun* appeared as a biweekly journal in December 1990, and is being published more or less regularly at present. In August 1991, the publication of a front cover and an essay depicting the problem of Iranian expatriates in its 15th issue caused a violent reaction among the Islamic fundamentalists who attacked the journal’s office, manhandled its staff, and caused extensive damage to its archives. The episode was chronicled in the subsequent issues of the journal. Cf. *Gardun*, nos. 17–18 (August 1991), pp. 2, 8, 9, 10, and passim.

5 Khomeini’s speeches, for example, are regularly published in fresh editions wherein new selections are made, certain references are deleted, and various other adjustments are introduced depending on the state’s current preoccupations. Cf. *Dar Jostoju-ye Rah az Kalam-e Imam (Seeking the Path through the Imam’s Words)*, vols. 1–19, 1982–1984. This book, like other works of this nature in the Islamic Republic, does not follow a coherent or consistent editorial policy.

6 Ruhollah Khomeini, *Payamha va Sokhanraniha-ye Imam Khomeini [dar sheshmaheh-ye avval-e 1359]* (Speeches and Messages of Imam Khomeini [March to August 1980]) (Tehran: Nur Research and Publishing Institute, 1980), p. 238. This is the first of a multi-volume series of books, each of which contains edited excerpts from the Ayatollah Khomeini’s speeches and other writings or pronouncements. Once again, there is no explanation of the editorial policies or the criteria for inclusion and exclusion of certain speeches or passages therein.

7 The ghazals of the Ayatollah Khomeini were published posthumously in various journals and cultural organs of the Islamic Republic of Iran, always accompanied by commentaries which relate their content to religious or mystical beliefs.


9 Ibid., p. 23.

10 Ibid., p. 15. For an analysis of the poetic discourse developed on the basis of

Ibid., p. 16.

Ibid., p. 22.


Gholamhosein Sa’edi, *Pardeh-daran-e A’ineh-Afruz va Otello dar Sarzamin-e Ajayeb: Do Nemayeshnameh (Mirror-Holding Chamberlains and Othello in Wonderland: Two Plays)* (n.p., n.d.), p. 85. This volume was part of Sa’edi’s writings published posthumously, presumably in Paris. Khomeini’s use of medical analogies can be found in many of his speeches and pronouncements, particularly in reference to Israel and his own opposition forces.


An analogous situation occurred even before the Iranian Revolution had succeeded. When the Ayatollah Khomeini made a statement in Paris to the effect that the revolution will “cut off the hands of those who had plundered Iran’s wealth,” the world was thrown into confusion over whether the statement is to be interpreted literally or metaphorically.
