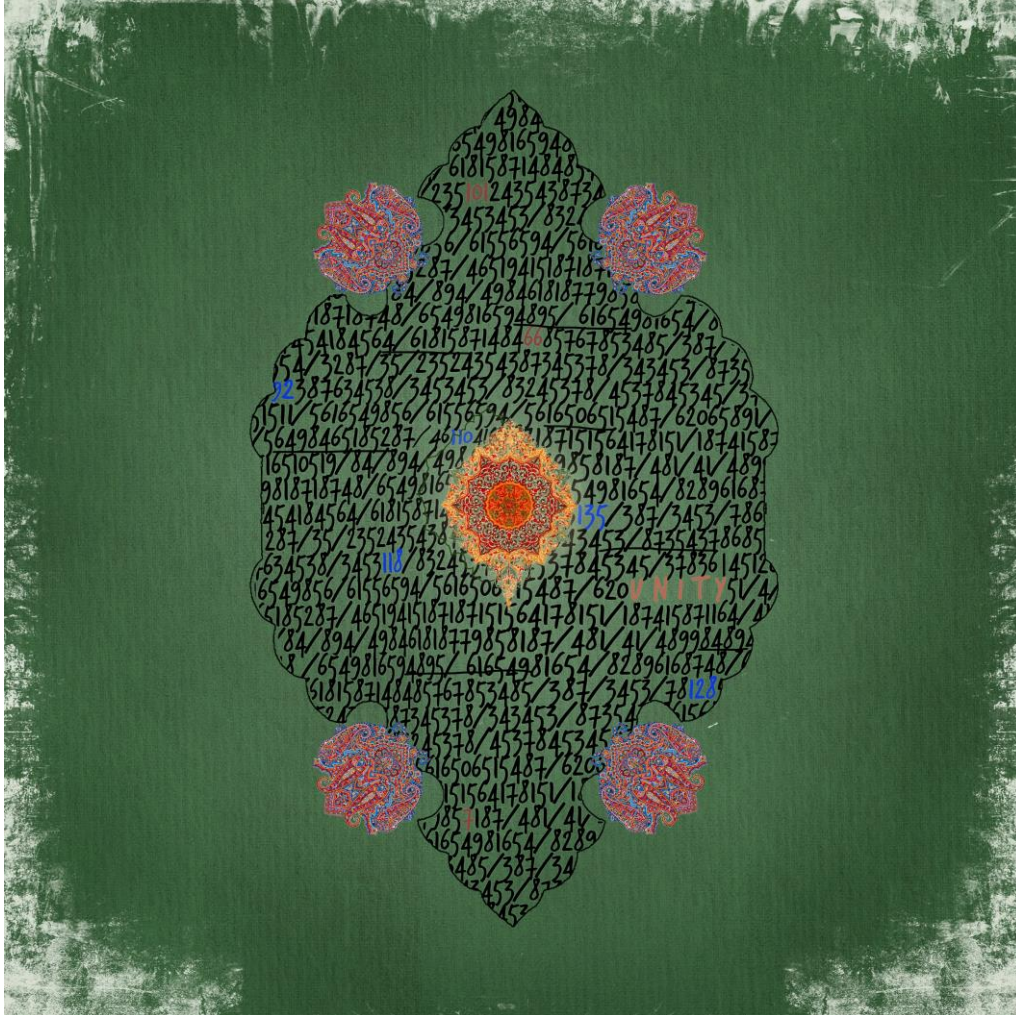


## "Unity" Albume



Human beings are members of a whole,  
in the creation of one essence and soul.

If one member is afflicted with pain,  
Other members uneasy will remain.

If you have no sympathy for human pain,  
the name of human you cannot retain.

Human beings are characterized by the fact that we entered the world of multiplicity. Perhaps this is because they are created of unity but go to a world of multiplicity. Let us now explain how unity is

combined with plurality and how it can be said that a monotheistic truth is plural. A kind of unity that is not only not opposed to plurality and incompatible with it, but is a truth that can also bring together plurality. That is, while it is one, it can also be plural. In fact, the explanation of the unity of existence is not possible without accepting the multiplicity of beings. In other words, there must be plurality in order for unity to flow in it. As an example, we can consider a ray of light that gradually decreases as it moves away from the source, weakening its energy, and therefore it has different and multiple levels. Now, from one of points of views, we can say that the degrees of this ray of light are really different from each other and are different and multiple. And at the same time, on the other hand and from another point of view, when we look, we see it was the same ray of light (only one ray) that extended to the lowest and weakest degree. Thus in the world there are multiple beings, but they are all one oneness. And because this unity is affected by each other, so unity and plurality are related and have no difference. Our world is pluralistic. Even if we split a very small unit like an atom, we still find some smaller pieces, and what matters is that these are still infinitely divisible, likewise are time and space. Thus, we descend from absolute unity to the world of plurality. Our soul is also a part of the world of plurality. The human body is also a collection of billions of single cells. They all work together for a higher purpose and form what we call 'me'. Humans will never say, "I am 37 trillion cells", they will always say, "it is me"!

War and conflict revolve around the fact that we are reproducible and that fact is because we have forgotten the origin of our creation.

"Oh Where is the wisdom we have lost in knowledge?"

Where is the knowledge we have lost in information?" says Stearns Eliot, an English poet.

"We have lost wisdom in knowledge" blessed is the day we had wisdom; we have descended from wisdom into knowledge. As a society, we have given up wisdom for science. These acts of wisdom affect human behavior and actions.

A multiplicity of two means that anything that can be divided into two, or changed into two, can also be transformed into three. It is called mysticism to turn this plurality into unity and to strive for action to achieve unity. As we move from the world of plurality into the world of unity, both internally and externally, it consists of a thousand things, it will be clear. There is a reason for everything we do, such as eating food or going about our daily routines. It is as well for the sun, moon, and other planets. Multiplicity is its reason; one is inside and one is outside. Is it possible for a human being who is both internally and externally pluralistic to achieve health? By uniting we can achieve health. In discussions regarding the time when a human being achieves unity (the perfect integration of a human), there are many topics covered, such as society and work ethics, everyday life, dressing, interacting with others, and the whole of our lives. Unity can be gained through multiplication or multiplication can be gained through multiplication both.

Art plays a crucial role in guiding humans toward unity in this science-oriented and pluralistic world. At last it is pointing toward unity. We do not say that this music is made of 786.135 notes, but we say it is a composition, a piece! It is a composition that is unified from its diversity. I will talk about Harmony here because we deal with it as musicians. Let me share an important issue with you. The harmony of life, which can also be considered unity, would annoy the listeners if not observed carefully by a musician, which is quite natural. What do we see if we leave the world of music and look at my own personal harmony? Am I behaving well in harmony with myself? Is there harmony of amity or communication between myself, my family, and my seller?

## Iranian classical music

Iranian classical music consists of characteristics developed through the country's classical, medieval, and contemporary eras. It also influenced areas and regions that are considered part of Greater Iran. Due to the exchange of musical science throughout history, many of Iran's classical modes are related to those of its neighboring cultures and different historical periods.

Iran's classical art music continues to function as a spiritual tool, as it has throughout history, and much less of a recreational activity. As studies show, this music used to include a system called "Moqams" in Safavied period and periods before. After that, this system changed from "Moqam" to "Dastgāh" in Qajaried period. Dastgāh which is Iranian musical modal system, is actually driven from Moqam. Nowadays, the system we have in Persian classical music is the same as Qajaried period. Dastgāh in Persian classic music plays the role as what scale does in western classical music. But we can not say scales are the exact and complete equivalent for Dastgāhs. Dastgāhs are divided to Main seven and five subsidiary parts. One of these Dastgahs is called Mahour which is somehow like Do major scale. The Upcoming album, "unity" composed in Mahoor, one of Iranian Music Dastgāhs and it takes you on a trip to both Iranian folk music(Laki music) and Iranian Classical music. This album includes 5 tracks called: "Victory", "Call", "Sincerely" , "Garden of goodness" , and "Unity", respectively.

## Mostafa Taleb

Mostafa arrived from Iran in 2016. His talent and musical personality allowed him to overcome the difficulties of exile and allowed him to build a solid reputation as a Kamancheh player and singer. On the invitation of famous viola da gamba player Jordi Savall, he plays in numerous concerts across Europe with ensemble Orpheus XXI. Mostafa Taleb was born in 1993 in Lorestan (Iran), home of kamancheh, the ancient Persian bowed string fiddle. Mostafa Taleb studies at the Azar Mehr Folklore Academy in Khorramabad and at the Kamkarha Academy for Classical Persian Music in Teheran before moving to Brussels in 2016 .There he grounded several musical groups, innovating Persian classical music such as the Persian ensemble Hamnava and Illumination. For three years he was involved in Cinemaximiliaan Silent Film music project "Egged on ."In 2017 he joins Orpheus XXI, a group initiated by Jordi Savall, which mission is to research and explore the roots of music. As a consequence he started an ongoing Orpheus XXI workshop in Brussels in collaboration with Muziekpublieque .As a composer and improviser, he composed 2016 string quintet "About that miraculous circle » and since 2019 music for the theatre production of Toneelhuis « Breughel ». He composed the soundtrack of the movie "Always there is none" by Mansur Azizi. In 2018 he collaborated with Simon Ho (CH) in the composition of a soundtrack for a silent film in the framework of the Silent Film Festival in Gent (BE). He is currently working on a jazz album project with Frédéric Becker and Ananta Roosens. Upcoming is his musical collaboration with Bozar, (Arghanon ). Unity album with sajad asadolahi.





## **Laki Music and Dances**

Laki Music and Dances are usually accompanied wether by Dohol and Sorna (old Iranian musical instruments) in outdoor areas, or by Tombak and Kamanche in indoors. Since that in tribes and nomads, men and women work side by side and lead the life, they also do the dancing all together. Dancers perform an exciting dance, while they keep each other's hands, they are full of joy and hapiness, they believe in the steadiness of the mountains and the greatness of the oak tree.

### **Ali Doosi**

This song is one of the original melodies and songs with a free rhythm that brings different sentences and emotions to each singer. The difference in the singer's feelings and the change in the content of his poems sometimes lets the singer to sing for hours in gatherings without getting tired. Ali Doosi (also called Ali Doosti) is usually sung only among men and at weddings, migrations, threshing and night gatherings. Its poems, which are romantic, recitate the complain and grief of the times, seperation from beloved, and the like. Ali Doosi is independently sung while a man is missing someone. The singer sings invidually or alone for himself, or in a group, and he is emptied of sad or dull feelings.

### **Sangin Sama Dance**

This dance begins with a slow rhythm of 4.6. The axons of the first beat are placed on the main figures starting with the right foot. Dancers clasp their little fingers courtly together and slowly begin dancing. Sometimes Dohol or Tombak players sing the main melodies that have more lyrics during the dance and the dance group repeats the repeatative clauses of the lyrics and fills the silence between the poems with beautiful Aavazi answers that are taken from the main melodies. Due to its name, this type of dance is a slow and imaginative Sama, which seems to express mystery with its rhythmic movements. The mystery that is present in the soul and lives of man and nature.

### **Do Pa Dance**

In Do pa(two-legged) dance, dancers clasp their little fingers together like what they do in Sangin Sama Dance. In this dance, which is the culmination of Lori dances, rhythmic movements are displayed with increasing acceleration. These movements, which also delight the viewers, show the high power and energy of human beings to overcome the problems of life, and it remains that human beings show their invincibility and resistance in work and life with these powerful and rhythmic movements. It is worth mentioning that one of Lori's famous dances is dancing with a horse, which is called Savar Bazi. Savar Bazi is an instrumental and dance-like song that is played in a simple double rhythm similar to the Do Pa dance rhythm, and the riders demonstrate the art of horseback riding with the symbolic movements of a horse and shooting, equestrian power, and horse riding. This dance is usually performed at weddings and in large open areas with Sorna and Dohol. The merit of horses that are thrilled by the rhythm of the game, as well as the rider's skill in

regulating the rhythm of running the horse with the rhythm of Sorna and Dohol is an important feature of this theatrical dance.

### **Se Pa Dance**

In this dance, which is called Se pa (Three-legged dance) the dancers also clasp their hands and fingers, along with the rhythmic movements of the shoulders and the rhythmic jump, perform a beautiful and lively version of Sangin Sama dance. Sarchoopi adds to the beauty and glory of the dance with its rhythmic and varied movements. The rhythm of this dance is 6/8 and the melodies are combined with instrumental music to create a complete form of Se Pa dance. The melodies of this dance are sometimes sung by dancers or musicians in the form of questions and answers by singers and dancers groups while dancing.

### **Mooye**

This song is sung individually and collectively during mourning ceremonies or on special occasions such as: fatigue from work, illness and missing. At the mourning ceremony, when the public wailing and the initial inflammation subsides and the women sit down, a good-natured and tasteful voiced woman, who usually has a harmonious nature, sings the half-verse that most women know as a mournful song, and the women present there accompany her with the same song, they continue that verse. The initiator woman (the singer) improvises some poems. Mooye most often expresses a variety of topics like: the glory of the times, is the regret of untimely death, notifying others about the instability of the world, and calling them for doing righteous deeds, and so on. People (both men and women) whisper this song when they are sad or they are missing, in order to remove the sadness from their hearts and relieve their sufferings.