

IRAN

AT A GLANCE

MIRROR

PUBLICATION OF THE CULTURAL COUNCIL OF THE EMBASSY OF THE ISLAMIC REPUBLIC OF IRAN, NIAIROBI-KENYA

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TEAM MELLI

SHINES



FIFA WORLD CUP
RUSSIA 2018

AT WORLD CUP 2018





Sheikh Safi al-Din Khanegah and Shrine Ensemble is the tomb of Sheikh Safi-ad-din Ardabili located in Ardabil, Iran

Profile

The Cultural Council of the Embassy of the Islamic Republic of Iran, Nairobi promotes mutual understanding and cultural co-operation among peoples in Kenya and Iran in line with the principles of cultural heritage.

The Council's aim is to create enduring partnership between Iran and other cultures, and we do this by creating opportunities to connect with the latest skills, ideas and experience from Iran.

Activities

Library:

The Cultural Council has a very rich library consisting of myriad of books in the field of Persian language and literature. Besides books on human sciences, history of Iran, Islamic studies, world history, religions, Islamic philosophy, a large number of books on social sciences, political science, culture and art are also available for readers and scholars.

Film and Art Division:

The film and art division of the Cultural Council consists of video and audio tapes of classical Persian music, art books, calligraphy models, attractive sceneries, handicrafts and various prominent Iranian films. In addition, film festivals and cultural exhibitions in various parts of Kenya are also organised by this Office.

Public Relations Department:

The department arranges meetings with prominent personalities from the domain of Kenya art and culture. Organising seminars, round table discussions and cultural programmes.

Information Centre:

The centre provides necessary information about Iranian art, culture and all other facets of the Islamic Republic of Iran.

Distribution Unit:

This unit is responsible for providing Persian books, periodicals, magazines to the Persian loving people.

Persian Language Teaching Centre:

This unit is responsible for organising Beginners, Intermediate and advance level Persian courses for interested students. Besides, the unit has introduced Persian language teaching programme in one of the Universities in Kenya known as Jamiatus Saiffee University located in Karen.

Scholarship for Kenyan Students

We offer scholarships to study in the Islamic Republic of Iran to pursue either Bachelors, Masters or PhD.

The Cultural Council also organizes religious programs, Seminars and Conferences and translation of books among others.

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CULTURAL COUNCIL

EMBASSY OF THE ISLAMIC REPUBLIC OF IRAN
NAIROBI-KENYA

AmBank House, 11th Floor, University Way
+254-02) 2241216 (+254) 713 836041
iranlib@yahoo.com
www.nairobi.icro.ir | www.irankenya.org
irani culture



Mr. Mahmoud Majlesain



EDITORIAL TEAM

Executive Director

Mahmoud Majlesain

Editor/Research

Khamis Mohamed

Graphic Editor/Production

Athman Farsi

Distribution

Mwinyi Ramadhani

Osman Rajab



Cultural Council
Embassy of I.R.I

P.o. Box 59595-00200

Nairobi-Kenya

Tel: +254 713 836 041

Email: iranlib@yahoo.com

www.nairobi.icro.ir

www.irankenya.org

Iran Mirror is a gateway of information about Iran, as it is seen or sometimes unseen by the world. This being the third edition of the bi-annual magazine that gives you a myriad of information on different fields such as tourism, travel, food, culture, science, technology, health, economy, and politics.

Iranian culture has been greatly influenced by religions. The Islamic Republic of Iran has always been a religious place for the men of religion who have wished to worship God in peace and tranquility. Thus in all the cities across Iran you can find numerous places of worship depending on the religion of the residents. There are some minority groups who have devoted themselves to the religion of Messiah; thus they have constructed churches for themselves to pray to their God.

One of the most marvelous attractions of Iran in Isfahan is Vank Cathedral.

In this edition of Iran Mirror we feature Team Melli which had a fantastic performance at the 2018 World Cup, a performance that will linger in the memories of the fans and critics for long time to come.

It was arguably the best performance that an Iranian team has displayed in a World Cup, perhaps only challenged by that glorious win against USA in 1998.

Islands don't usually come to mind when talking about Iran, but in fact, it has several in the Persian Gulf. The largest is dolphin-shaped Qeshm, known as "the island of seven wonders." Read on our story on the Persian Gulf to discover why everyone needs to visit this amazing island.

Iran is full of landmarks whether they are cultural, historical, or natural. Architecturally speaking, though, it has been greatly influenced by both its various ruling dynasties and pre- and post-Islamic elements. In this edition, read on how Calligraphy has influenced Iranian Architecture, in fact Calligraphy continues to be a unique Iranian approach to architectural embellishment.

Persian language and literature is indeed one of the most important loops in the chain of world literature and a splendid piece of jewelry in the culture and civilization of the East and the Islamic World. It is in fact the outcome of an enormous process of cultural exchanges, encounters and mutual influences that have taken place throughout centuries to make Persian literature one of the humanity's greatest legacies. In this edition of Iran Mirror we have a piece on Persian Language which I hope will give you a glimpse of the status of Persian language and literature in the world today.

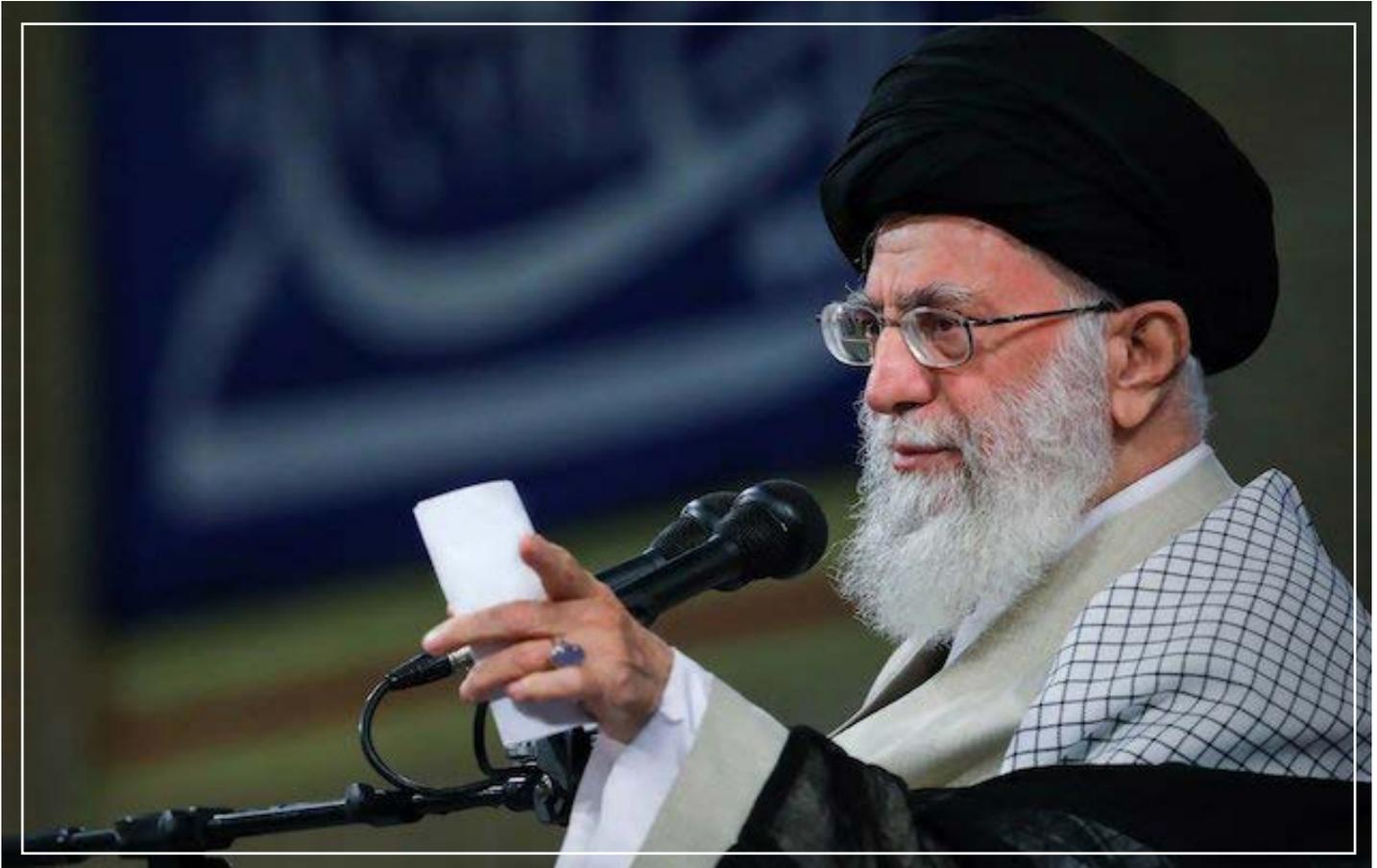
I hope you enjoy this edition and do let us know if there are any topics you'd like to see covered in the future.

Mahmoud Majlesain

Cultural Counsellor Embassy I.R.I

Nairobi-Kenya

Universities should train students to be optimistic about the future of their country



The following is part of the speech delivered on June 10, 2018 by Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution, in a meeting with university professors, outstanding personalities and academic researchers.

In the Name of Allah, the Beneficent, the Merciful

All praise is due to Allah, the Lord of the Worlds, and peace and greetings be upon our Master Muhammad and upon his pure household

You are very welcome, dear brothers, dear sisters. Thankfully, today's meeting was very good considering the statements that the friends in the meeting the 13 individuals who delivered speeches made. One of the points that I have written down is that the universities of the country should be involved in the issues and challenges of the country and this was manifested in this meeting. This is my definite word of advice and by Allah's favor, I might discuss this matter briefly later on.

I witnessed that the professors who spoke in this

meeting addressed and paid attention to most of the fundamental issues and challenges of the country. For example, the issue of the cinema which is an important issue the issue of the Bar-Jaam, the issue of water and the issue of social detriments were addressed in this meeting. The points that the gentlemen in the meeting raised contained these issues. And this is what I advise as well. The issue of scientific diplomacy and the issue of water which is a very important issue were discussed by the gentlemen in the meeting. Other issues include innovation which I might refer to as well the economy and other such issues.

Well, such discussions are thankfully good. When I compare this year's meeting with the meetings which were held seven, eight, ten years ago, I see that there is a radical difference. This shows that the academic society has launched a progressing intellectual and motivational movement in recent years. I see that today, the movement, the feelings, the motivations, the efforts and the concerns of the academic society have

improved compared to 10, 15 years ago. This is a very important point.

Of course, I do not want to claim that the present gathering in our meeting represent the whole academic society, but after all, they are samples of that society. They are proof that this way of thinking and this sentiment exists in the academic society. Of course, there is little time. I had prepared myself for more time, but I have to make my statements brief.

Dear brothers, dear sisters, universities are very important centers. I am saying this based on a deep and heartfelt belief and I have reasons for saying so. Why is that? It is because universities are one of the important centers for cultivating the intellectual faculty of the country. They are in charge of cultivating the intellectual faculty of the country. And no country is able to manage itself and to make progress without an intellectual faculty. Notice that these two introductions lead to one conclusion and that is the fact that good universities are vital for every country.

Well, university professors have an extraordinary role in universities. In the process of building and cultivating the intellectual faculty for the management of the country, university professors have a special role. Therefore, the position of university professors is very important, valuable and sensitive. It is a sensitive position. If universities wish to play this role the role of

creating and cultivating the intellectual faculty of the country correctly, there are certain requirements which they should definitely pay attention to. I have written down three requirements which I will explain briefly:

One requirement is getting involved in the issues of the country. Universities should not think that they are separate from the issues of the country. The issues and challenges of the country should be real, true and fundamental issues for universities.

The second requirement is the cultural, moral and identity-based cultivation of students. The issue of moral education is more important than scientific education. And this should be done with a moral and spiritual orientation, with a spiritual delicacy and sensitivity and by reviving a sense of identity in all young students.

The third requirement is a continuous change in the academic environment. There should be a continuous and permanent change in the academic environment. The first reason for this is that all associations in the world need to change. This is because humans are constantly changing, progressing and moving forward. So, all human associations should enable themselves to change in a constant manner and this should be a serious concern for them. Secondly, to put it frankly, the foundations of our universities are faulty. The foundations have been faulty from the beginning.

This does not mean that the academic environment is a wrong or bad environment. This is not the case.





Fortunately, our universities have yielded good outputs, but the foundations of our universities have been built by untrustworthy people and with untrustworthy policies during the time of the taghuti regime and this structure has prevailed until today. They established universities on the basis of purging religion. They established universities on the basis of scientific imitation not scientific innovation and production. Universities have been established like this and some of the consequences of this have continued until today.

Therefore, there is a need for an internal reform, transformation and change in universities, one that is continuous and permanent. I have written down examples of such change which I will discuss later on. These were the three requirements. Of course, there are other requirements as well.

The next issue is about universities' involvement in the issues of the country, examples of which we fortunately witnessed today. I really became happy to see that our brothers and sisters discussed these matters. I am really thankful to God because our expectations fortunately exist in the minds of at least some of our dear academic personalities. Why do we say that universities should be involved in the issues of the country? Well, every country has certain issues. Today, we have some problems and issues. In the future too, we will have certain problems.

All countries and societies in the world are like this. They have certain problems that need to be resolved.

Problems should be solved in a scientific manner. If we tackle these problems in a non-scientific, non-managerial, ill-advised and unintelligent manner, they will not be resolved, rather they will become more complicated and they will continue and increase in number. So, problems should be resolved in a scientific manner. Well, if they are to be resolved in a scientific manner, who should resolve them? Scientists and scholars in other words, academic personalities, who are among the scientists of the country and who form the main part of the scientists of the country. Therefore, universities should consider the issues of the country as their own issues and they should seek solutions for them.

For example, one of the issues of our country in the present time is the issue of the economy. It has been said many times it was also said in this meeting that some of our managerial methods in the economy, what is being practiced in the country, are poor and wrong. Well, these methods should be remedied. Who should remedy them? Who should attend to this issue? Universities. I have advised high-ranking officials several times to collect the economic opinions published in newspapers by economists in universities the opinions that are published in newspapers: I often



read such opinions so that they know there are viewpoints other than the ones which exist inside governmental organizations. These viewpoints are helpful. Looking at and hearing these opinions are naturally helpful. So, the issue of the economy is one of the important issues.

be in charge of management, leadership and reform will be a country which is better than today. Students should be given this hope.

And this is the truth of the matter. We have moved forward, to a great extent, compared to 10, 20, 40 years ago. Some of you are aware of this, but most of you are young. Most of you do not remember 30

gentlemen in the meeting raised certain points in this regard.

As for industry, well, our industry suffers from certain problems. Universities can play their part in this regard. I deem it necessary to mention that according to the report that I have received, some universities have had a good performance in the area of relations with industries. And some universities have not established such relations and they have not had a good performance.

My dear ones, universities should educate students who are hopeful about the future and optimistic about the conditions and future of the country. The is the main issue. Today's students should be confident that what is given to them in the future when it will be their turn to

“ Today’s students should be confident that what is given to them in the future when it will be their turn to be in charge of management, leadership and reform will be a country which is better than today. Students should be given this hope.”

years ago and the condition of the country back then. I will tell you that the progress of the country and the academic environment in the past 20 years is real and

praiseworthy progress. So, students should be cultivated like this: they should believe in the capabilities and achievements of the country whether domestic and international achievements and they should also believe in the progress, capability and power of the country to build the future. They should believe in these things and they should be aware of the country’s position in the world.





H.E Dr. Hadi Farajvand, Ambassador of the Embassy of the Islamic Republic of Iran to Kenya during an interview with the Nairobi newspaper early July 2018.

You never comment on Kenyan politics...

As an ambassador, I hold a diplomatic mission, and based on international norms and regulations, I have to avoid any interference in internal affairs of Kenya, including political issues.

Maybe there are some diplomatic missions which sometimes comment on politics in Kenya, but it's not in line with internationally accepted rules and norms.

You were recently accused of meddling in terrorism cases...

Ambassadors have a big role to play when assigned to specific countries.

In the case you are alluding to, the families of the two men who were convicted channelled money meant for legal representation for their kin through the embassy.

As an embassy, we assisted them get lawyers and in a legal process open to anyone, that is the role of

any ambassador the world over, which is to ensure the interests of their citizens are taken care of, and as such, we did not do anything wrong or breached diplomatic regulations and norms.

What's the best way of handling radicalisation?

In several ways: First, we should deal with the ideology and thought that produce radicalism. This is the flight that if ignored in our plan, we lose the fundamental aspect of the problem and as result, even if radicalism is suppressed in one place, it will easily erupt in other places.

Radicalism cannot survive without political, financial and logistical support. The second important issue therefore is to cut these channels by dealing with those who assist these groups. In today's international politics, it is not difficult to find out who is supporting these groups.

But unfortunately, some countries use these extremist terrorist groups to achieve their political objectives,

without caring about the consequences on international peace and security and the lives of innocent peoples that are lost.

Countries that don't support these groups may end up suffering in areas such as trade relations and interests for keeping silent and taking no action to put pressures on states that support radical groups to stop their terrorist acts.

What do Kenyans do in Iran?

There are very few Kenyans living or working in Iran. Besides diplomatic missions, there are some Kenyan students in Iranian universities and a few business people who travel to Iran.

Recently, we have some Kenyan investors in Iran. We need more Kenyans in Iran to familiarise themselves with capacities and opportunities there.

Is diplomacy boring?

Diplomacy has its own difficulties. It creates a lot of pressure and stress sometimes. If you can do something good for your country, it gives you a sense of accomplishment, but if you cannot achieve your objectives, it can be boring.

This job is dynamic and full of unprecedented and exciting events which overall make it interesting.

What is it about the Middle East that the world does not understand?

The Middle East has its complexities that makes it very difficult for outsiders to fully understand.

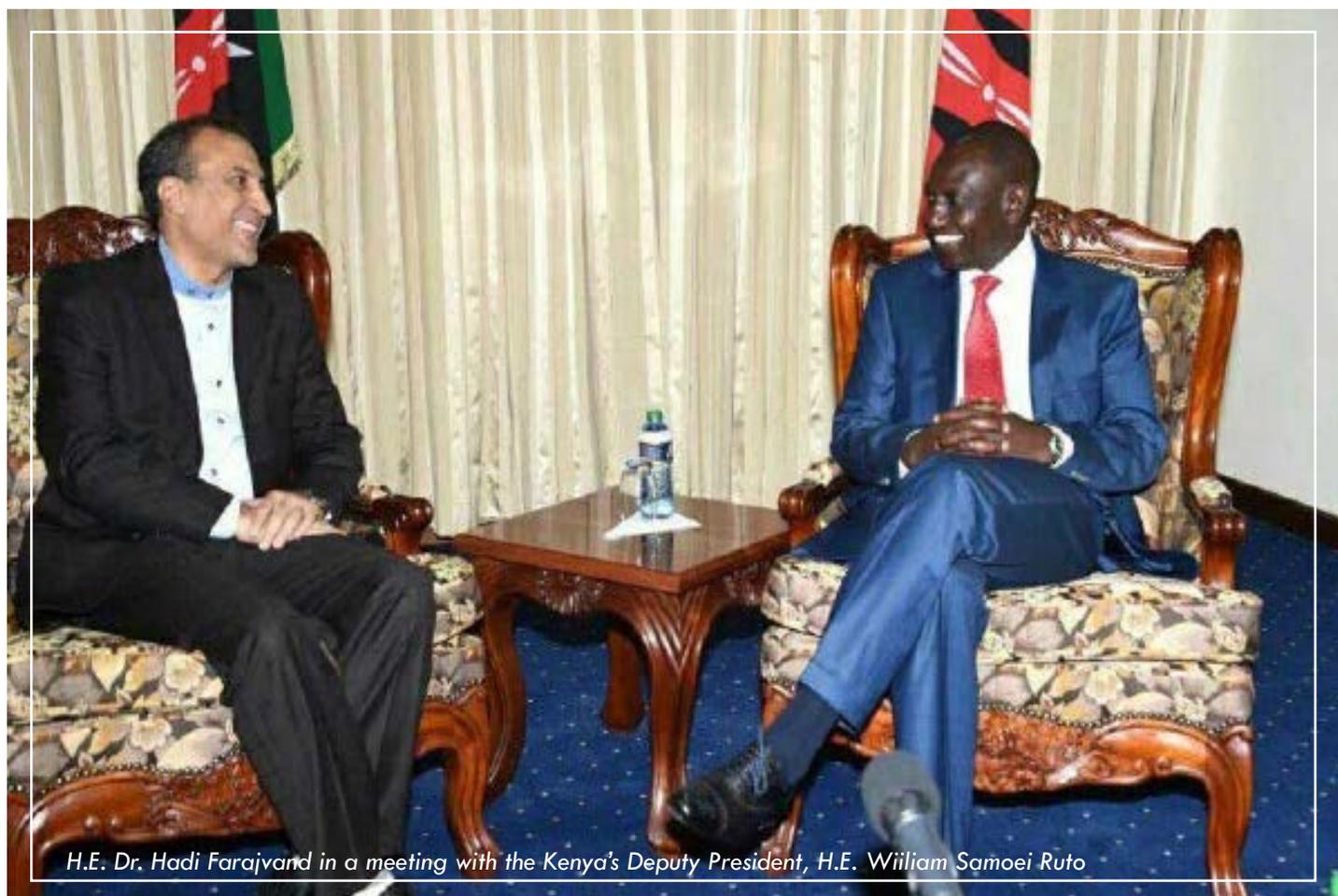
These complexities stem from historic experiences, religion, race and language. The Middle East has been hosting different old and ancient civilisations. Most of the world religions have their origin in this small area.

In addition, the exploration of oil and other hydrocarbons in the 19th century put this area in the middle of foreign power attention and their political intervention added more complexities, causing conflicts and tensions.

Have you tried any Kenyan dishes?

When I travel around Kenya, I sample local dishes. I do this also in restaurants in Nairobi.

Nyama choma, kuku choma, mukimo and chapati are my favourite local dishes. At home however, I usually eat our traditional dishes.



H.E. Dr. Hadi Farajvard in a meeting with the Kenya's Deputy President, H.E. William Samoei Ruto



H.E. Dr. Hadi Farahani during a courtesy call on Hon. Najib Balala the Cabinet Secretary of Tourism.

What will the Middle East do when its oil reserves are depleted?

The Middle East can produce and provided oil to the market for at least another 100 years. There are a lot of new oil and gas resources that have not been explored and identified yet.

Every month, we receive news that new sources of oil have been discovered in the Middle East.

What did Iran do to establish a first-class health sector?

It has a long history that I believe Kenya can get some useful lessons from.

About 50 years ago, we had to employ thousands of doctors from India and others from eastern Asia, because our universities couldn't produce enough.

After the 1979 Islamic Revolution, we took some initiatives; the high education on medicine and health were hived off the ministry of higher education and redirected to the ministry of health.

At the same time, hospitals were used as part of

ministry of health universities to educate and train students.

With this and other initiatives, we were able to overcome all shortages and advance our health sciences and technologies.

“We have some Kenyan investors in Iran. We need more Kenyans in Iran to familiarise themselves with capacities and opportunities there.”

You recently moved offices from Kilimani to Lower Kabete. Why?

We moved to Lower Kabete two years ago because the land is expansive. In fact, Kenya's first president Jomo Kenyatta gave the land to the Embassy 50

years ago and it was a great honour to us.

Have you ever used matatus in Nairobi?

Unfortunately I haven't travelled in a matatu yet, but my son used to travel in them to university. He used to share his experience which I found to be very exciting. I think I have to experience it myself soon.

What does Iran import from Kenya?

Iran imports mostly tea from Kenya. Some consignments of Kenyan tea are exported directly



from Kenya to Iran, but a majority is sourced through Dubai.

In fact, there is a huge opportunity to increase the volume of Kenyan tea export to Iran, even through re-exporting to central Asia and CIS (Commonwealth of Independent States) countries, since Iran is a gateway to that region. We consume 120,000 metric tonnes of tea, with 100,000 metric tonnes being imported annually.

Every time I take break to Iran, I get asked for Kenyan tea because it's the best. Other Iranian imports major imports from Kenya include condensed pineapple juice, tropical fruits, rose shrubs and a number of living plants.

What do we need to do to improve our leather sector in Kenya?

The leather industry in Iran dates several hundred years back. We use very advanced technology and accordingly, and as such leather products are an important component of Iranian exports.

Kenyan companies can seek partnerships with Iranian businesses to benefit from knowledge and

technology transfer, and possibly investment in the leather industry locally.

Because raw materials are readily available in Kenya, the government of Kenya should encourage investments and offer incentives for Iranian businesses to set shop in the country.

How do you spend your free time?

I love sports and exercising. I study a lot and love going to picnics with friends and my family. Sometimes I travel to other parts of Kenya.

When I'm not engaged with office work, I prefer doing things without the help of aides, including drivers, because they too have families to attend to.

If you were to leave Kenya today, what will you miss?

I would mostly miss the weather and beauty of the geographical features.

I have traversed the country and been taken in by the beauty of places like Marsabit, Niavasha and the coast where we have some projects. I will also miss the friendship and relationship I have developed with many good Kenyans.



H.E. Dr. Hadi Farjavand with Urithi Housing Cooperative Society officials at a previous meeting in which they discussed how the Iranian Government can assist Kenya build cheaper and quality houses.

H.E. Dr. Hadi Farjavand with Centum CEO, James Mworira and students during the 20th edition of the Nairobi International Book Fair at Sarit Centre.

Kenya to trade with Iran in defiance of US



By Business Daily Newspaper SUNDAY, JULY 8, 2018

Ambassador Monica Juma, DPhil, CBS, Cabinet Secretary, Ministry of Foreign Affairs and International Trade

Kenya will continue trading with Iran even after threats from Washington that it will impose sanctions on countries and firms that trade with Tehran after the US pulled out of the nuclear deal with Iran.

Foreign Affairs Cabinet Secretary Monica Juma said Kenya has got its own interests and it does not take instructions from other States.

President Donald Trump has warned that America will place sanctions against countries or firms that continue to trade with Iran, after Washington pulled out of the deal, a move, if heeded by Nairobi, will affect Kenyan companies selling tea to Iran.

“We do not take instructions from other countries, we know what our interests are and that is what we are sticking to,” said Dr Juma in an interview.

Agriculture and Food Authority (AFA) warned in May that the move by the US will hit traders who export tea to the country as they will have difficulties in getting their payments as no bank will be willing to transact business with Iran for fear of the said sanctions.

“We may not be able to export tea to that market because of the sanctions,” AFA said in May in an interview with the Business Daily.

The lifting of the ban in 2016 allowed Kenyan banks to start transacting money with Tehran in what came as a relief to tea traders who had their money stuck in Tehran, however, lenders have been jittery about conducting business with the country, with the recent development likely to worsen the situation.

The local banks were allowed to transact business

with Iranian banks to facilitate payment, especially for tea traders but the lenders were hesitant for fear of being blacklisted.

By October last year, Iranian buyers owed local exporters Sh120 million as they faced difficulties in remitting funds.

The International Atomic Energy Agency, which is the UN nuclear watchdog, in 2016 certified Iran was in compliance with the July 2015 agreement on limiting nuclear development, opening the country to trading with banks and companies outside US.

Kenya is targeting Iran as one of the major buyers of its tea and it has since the lifting of the sanctions tried to promote the produce. In October last year, officials from the Tea Directorate visited Iran to promote the commodity.

Iran normally gets the bulk of its tea from India and Sri-Lanka with Kenya supplying about 20 million kilogrammes of the 120 million kilos that Tehran imports annually.

Under the nuclear deal, formally known as the Joint Comprehensive Plan of Action (JCPOA), the United States committed to ease a series of sanctions on Iran and has done so under a string of “waivers” that effectively suspend them.

US sanctions on Iran reimposed following Trump’s withdrawal not only block American firms from doing business in the country, but also bar foreign firms that do business there from accessing the entire US banking and financial system.

Early Childhood Development programs piloted in Iran



Early Childhood Development (ECD) programs are being piloted in three cities in provinces of Tehran, Kordestan and Kerman, Mr. Anoushirvan Mohsin-Bandpey, head of the Iranian Welfare Organization has said.

According to the World Bank, ECD refers to the physical, cognitive, linguistic, and socio-emotional development of a child from the prenatal stage up to age eight. This development happens in a variety of settings (homes, schools, health facilities, community-based centers); and involves a wide range of activities from child care to nutrition to parent education. Providers of services can include public, private, and non-governmental agencies.

Welfare organization is implementing the pilot programs in Malard, Tehran province; Divandarreh, Kordestan province; and Zarand, Kerman province, IRNA quoted Anoushirvan Mohseni-Bandpey as saying on Tuesday, 19th June 2018.

Mohseni-Bandpey expressed hope that the Ministry of Education will execute the programs in the near future.

Once policy makers recognize the importance of health and education the way will be paved for social well-being of the citizens, he noted.

For one providing preschoolers with one hot meal in underprivileged provinces and outskirts of the cities which, according to the figures revealed by the Ministry of Health, have help in improving nutrient intake by 50 percent in those areas, he highlighted.

Why is ECD so important?

The World Bank states that early years of life are a window of opportunity to lay a strong foundation for a child's life. Proper health, nutrition, and early stimulation play a critical role for brain development and child well-being. Around the world, poor children under five lag behind their more advantaged peers



in physical, language, cognitive, and socio-emotional development.

Without access to quality ECD, poor children often fall behind their more advantaged peers before they even begin school. As they get older, the gaps widen: they are likely to perform poorly in school, earn less as adults, and engage in risky social behaviors.

Therefore, supporting early childhood development improves equity improving the health, nutrition, and education outcomes of children. Research shows that ECD interventions benefit the poorest and most disadvantaged children the most even though these children currently are the least likely to have access to them. In addition, it is more difficult and more costly to intervene later in children's lives.

Furthermore, ECD targeted to the most disadvantaged are a cost-effective strategy to promote children's success in school and life. Children who participate in quality ECD programs are more ready to learn when they begin school and are less likely to repeat grades or drop-out of school, which reduces the overall costs of the education system. When they get older, they are more likely to earn more and less likely to engage in crime.

What do you want to be in the future?

In a general sense education is what prepares people for their future jobs. But does it?

The 12-year compulsory schooling followed by the optional academic education is believed to prepare the future generation to build a civilized society.

More than 14 million students attend schools nationwide in Iran for the 2017-18 school year, but is education the only means for a better future for these 14 million? The answer is absolutely a big fat no.

Unfortunately, for many parents going to school is merely a means of getting admitted to the university and finally finding a job. Many parents are worried about their children's future and since the day they go to school they keep wondering if they manage to get admission to a good university.

And that's why many students are obliged to participate in extracurricular activities after school or even during summer and New Year holidays.

On the other hand, for many students the start of the school year is the beginning of getting up early, doing long tedious homework, and memorizing long lessons they never figure out how they are going to prepare them for the future.

The long textbooks, especially the ones designed for high school, barely leaves any time for the teachers to come up with new ideas to make school a more appealing place for the learners.



And after 12 years, the 18-year-old teenagers must prepare themselves for passing an entrance exam they have been warned off since they started school. Some are fully ready for the exam and get the best results and their parents would be proud of them and some fail to get their ideal result and either decide to study for another year for the exam or get disappointed and try to find a job which proves to be the hardest part as they don't have any skills or experience after 12 years of schooling.

Unfortunately, the education system, which indubitably enabled many students to notch up remarkable successes, has proved to be ineffective in providing many other students with what's necessary to guarantee a promising future, thus failed to fulfill its primary purpose which is a better future for all.

The main problem lies both in parents and education system in that none have ever considered students as individuals with distinguishing characteristics. By failing to recognizing students' natural abilities, grading them based on what they can or cannot memorize and not teaching them any real life skills both parents and

education system are only wasting 12 precious years of the youngsters who are at the best ages of optimal learning.

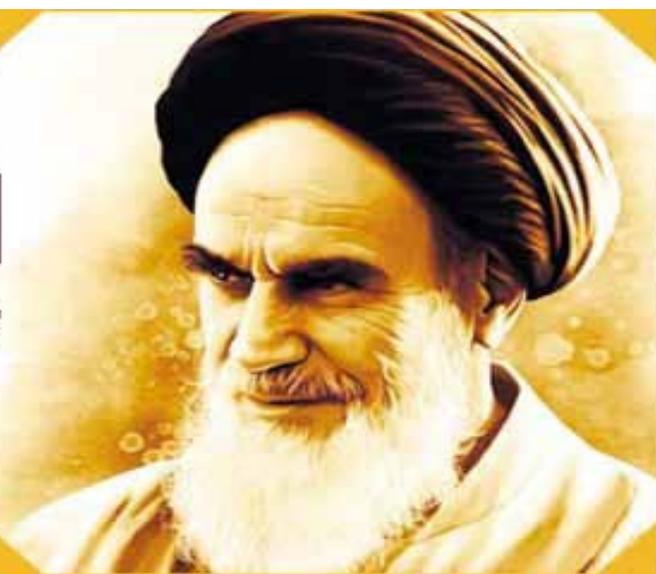
As it is not possible to revolutionize the education system within a short space of time parents are definitely playing a key role in recognizing and appreciating their children's abilities and skills and improving them. Encourage them to learn a new language, a new sport, take acting lessons, learn to play a musical instrument or learn to sing.

Not everyone is supposed to be a doctor or lawyer; not everyone is able to solve complex math problems, one can be a successful writer, editor, or musician and enjoy their lives without any regrets when they look back at those 12 years.

Try to recognize your children's abilities nurture them and allow them enhance from childhood, stop pushing your children too hard to make them hate school. There lies great energies and potentials for future success in every child.



IMAM KHOMEINI AND THE STATUS OF WOMEN



A woman is a divine being who, in the revolutionary school of Imam Khomeini, is promised freedom and human qualities more than men.

Throughout history and under the ruling of profanity and polytheism of the old and new trends, women have always been led into enslavement. The pure materialistic and even abject portrayals of women in various historical times have manifested themselves in the worst possible form at the current time.

The victory of the Islamic revolution of Iran with Imam Khomeini's leadership offered a different viewpoint toward women.

An extensive look at history shows that various social communities imposed a lot of cruelty and injustice on women one way or the other.

According to Imam Khomeini, the historical oppressed situation of women is categorized into two eras: "the Age of Ignorance" and "the Pahlavi era." At both times, the plight of women had been greater than men or, in some occasions, incomparable to them. "During the reign of Reza Khan which was the beginning of Pahlavi's Age of Ignorance, he—as the protégé of the West—made a huge effort to corrupt the culture and history of Iran. The women were subjected to his despotism more than men; in the beginning, women voluntarily and later under compelling circumstances were captivated through deceptive models the government offered. They took advantage of women by fulfilling their satanic purposes and unlawful needs. It is obvious that the women who opposed even slightly to the current opinions and situations imposed by the governors of the time would be bothered eventually due to the despotic nature of the government, and they would be deprived of their natural rights on the pretense of defending the freedom.

In general, the value of mankind in the viewpoint of Imam Khomeini is defined through "humanity" which is emphasized by the Qur'an, too. The status and individuality of human beings as well as their rights of freedom have a structure which has been provided by the Islamic teachings and the brilliant commandments of Qur'an.

According to the great leader of the revolution, Fatimah and Zainab (peace be upon them) are two appropriate role models whom Muslim women should follow in every arena, since they are the two women in whom the human identity is manifested. They are the honor of the family of revelation and shine over the summit of Islam. Fatimah is a woman whose virtues are at the same level as the infinite virtues of the Prophet Muhammad and his descendants.

The woman whom many—with various viewpoints—have talked about but their words fell short on praising her. The lady of the World of Islam is a holy and spiritual woman and a true human being. She is the true face of humanity and the women. She is a divine and heavenly being who has appeared as a woman; a woman who has gathered all the characteristics of prophets within herself. She is the one who has commenced her spiritual journey from nature, and through the power of God and the training of the Prophet Muhammad, she has reached such a stance that no one can compete with her. This woman has been the purpose of the creation and the interpretation of "hayya ala khair al-amal" is referring to "doing good to her and her children".

Regarding the status and greatness of women in Islam, Imam Khomeini has stated: "The prosperity and wretchedness of mankind depends on women since they are the educators of the human beings; women shape real human beings through their proper training, and all the happiness and good deeds originate from women." He also adds: "If brave women are taken away from nations, the nations will succumb to defeat and decadence."

The ten-year leadership of Imam Khomeini caused the accessibility to his opinions to go beyond pure theories, and both the theories and the practical examples became available to everyone.

This advantage makes Imam Khomeini's thoughts superior to the thoughts of the other Muslim thinkers and connoisseurs. In a quick glance, the sublime measures of the social life of women can be identified in his point of view. It is quite surprising to see that the status of women is placed higher than men in this faith related arena.

In the Islamic point of view which emphasizes on the



potential of women to develop themselves, participation of women in the social and political matters is not prohibited and it is a sign of maturity and faith; however, the participation of women requires some formalities. As Imam Khomeini has stated: “Today, women should perform their social and religious duties and maintain public modesty and accomplish political-social activities with respect to public modesty.”

Motherhood is the primary stance of women in the society and is responsible for the survival of the human societies. At this stand, women are considered at the same level with the prophets. This concept, unfortunately, has lost its true value in the material standpoint. The insight of Imam Khomeini examines the heart of the matters and explains them to common people with a simple rhetoric. In his point of view, women are in charge of the purification and constructiveness of the society.

The corruption of human societies—the western societies in particular— and lack of solidity in families, as well as not abiding with the moral principles, stem from ignoring the motherhood responsibilities. The happiness and the wretchedness of nations and countries have profound and genuine ties with the presence of women. A woman can be the origin of the happiness for a society and the blessings of her being can establish the endurance of a society. The opposite of this situation is true as well. Based on Imam Khomeini’s view, the fundamental role of women in

the survival of societies has been greater than the role of men and he has expressed it beautifully in the following statements: “Men are producers of nations and women more so; and the appropriate structures of countries are built through the capable power of women.”

Contrary to some opinions, Hijab, or Islamic cover, protects women from inappropriate gazes and prevents their human personality and worth from being treated like a tradable good in the society. Under the protection of Hijab, the nobility and individuality of women is preserved. Imam Khomeini expresses his opinion in regards to Hijab and its role in the society: “Of course, the type of Hijab that Islam requires you to observe is to protect your values. What God has commanded, either for men or women, is to protect their true values from the satanic temptations which might be implemented on them by the expansionists. Hijab is for reviving these values.”

With regards to the role of women in the society, Imam Khomeini has said: “In the Islamic government, women along with men can actively contribute to the erection of an Islamic society as human beings and not as objects. Neither women are allowed to lessen themselves to a low stance nor do men have the right to think of them in that context.”

WOMEN

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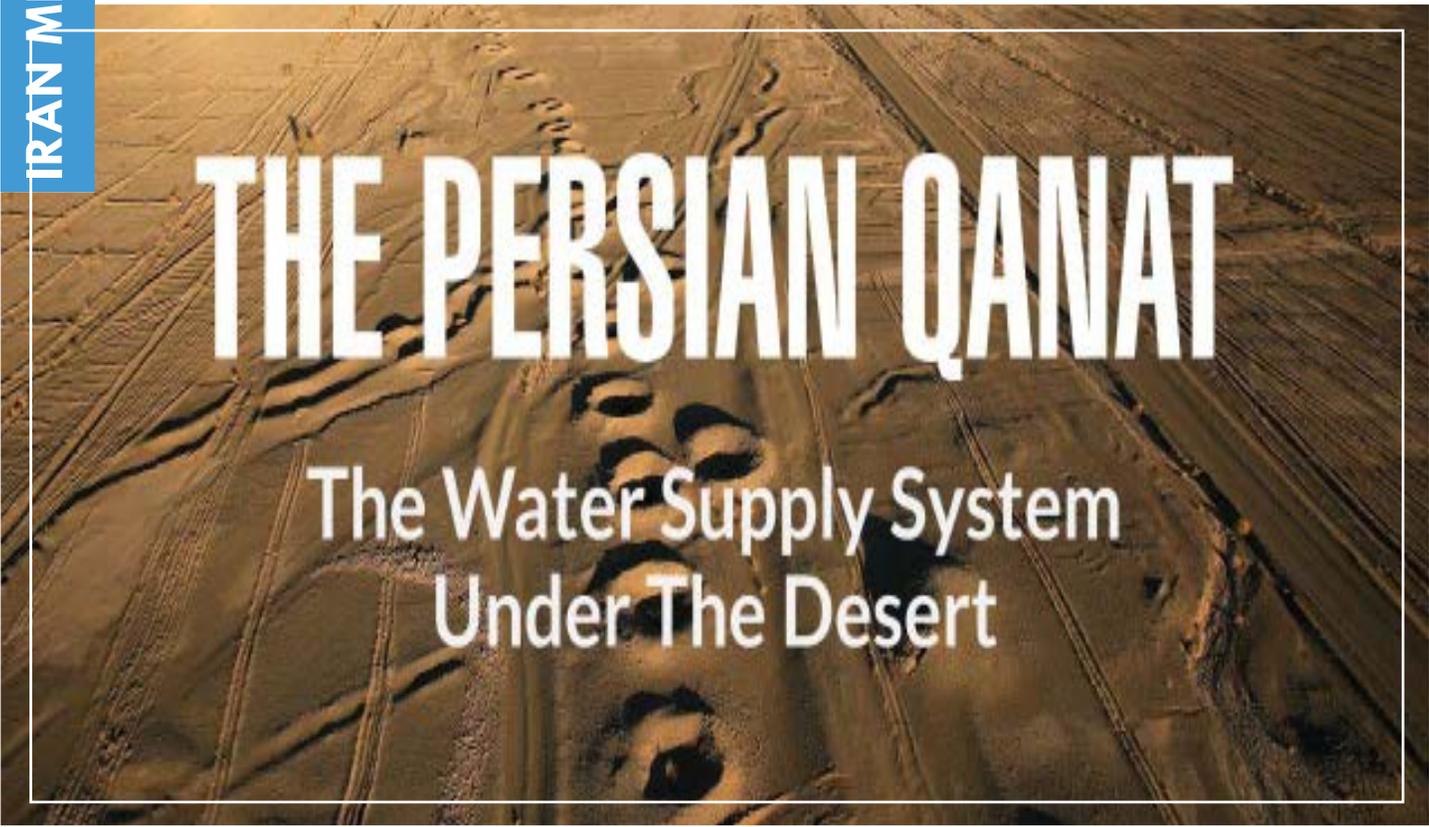
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THE PERSIAN QANAT

The Water Supply System Under The Desert

Iran's 'Qanat' irrigation tunnels become UNESCO World Heritage Sites

Iran's 'Qanat' Irrigation Tunnels Become UNESCO World Heritage Sites

UNESCO's World Heritage Committee has recently inscribed 11 Iranian treasures on its list of World Heritage sites. They're neither mosques, nor monuments, nor majestic royal palaces: they are qanats, those ancient irrigation tunnels that have allowed water to be delivered for centuries to the country's most parched and arid regions. The oldest of these qanats was built more than 2,500 years ago, and the most recent, 200 years ago. Their particular technology distinguishes them from the 33,000 other qanats existing in Iran today.

UNESCO experts approved the 11 qanats' inscription on the World Heritage List in July after considering the age, architecture, depth and length of each of them. They are located in six of the country's provinces: Razavi Khorasan, South Khorasan, Yazd, Kerman, Markazi, and Isfahan. Qanat technology was developed in Persia over 3,000 years ago, later spreading eastward and westward.

Qanat is a unique technological creation where, architecture, technology and science are manifested in association and combination with nature.

The qanat is an underground channel that is dug practically horizontally with a gentle slope to ensure the flow of water. It is designed to capture ground water and channel it outwards.

Its construction begins with the drilling of a mother well that guarantees the quality and volume of the water table. The digging of the gallery starts downstream to reach the mother well. The drilling of a series of vertical shafts or intermediary wells at 50 to 100 meters intervals permits the evacuation of the debris from the excavated gallery and ensures its ventilation. The gallery can be several kilometers long, or even tens of kilometers long.

The qanat is a reliable and consistent source of water in arid and semi-arid regions. The name comes from the Akkadian word for reed. It was picked up by Semitic languages such as Aramaic and Arabic, and non-Semitic languages such as ancient Greek and Latin. Though absent in ancient Persian, it is commonly used in modern Persian — as is its Persian equivalent Kariz or Kahriz.

Many historians agree that qanat technology was developed in Persia — meaning pre-Islamic Iran — more than 3,000 years ago. Cyrus the Great (the Achaemenid emperor who ruled from around 559 B.C. to 530 B.C.)

introduced it in Oman, and his successor Darius (who ruled from 550 B.C. to 486 B.C.) in the Egyptian oases.

It spread eastward from Afghanistan to India and China, and westward to Morocco, Algeria and Libya in North Africa. It was even introduced in Palermo, the capital of Sicily, during the Moorish occupation. The Romans spread it across the Middle East and all the way to Tunisia, and it was passed on by the Arabs to Spain and Morocco.

One of the 11 sites inscribed on UNESCO's World Heritage List is the Qasabeh qanat of the city of Gonabad, in the Razavi Khorasan province of northeastern Iran. It is also known by its Persian name Kariz-e Keykhosrow. It is one of the oldest qanats in the world; experts believe it was built between 700 and 500 B.C. It is made up of 427 intermediary wells. The depth of its mother well is 320m, and its underground gallery is 131,035m long.

In his *Safarnameh*, or travelogue, Nasir Khosrow (1003-1077) states that this particular qanat was built by order of Kay Khosrow, a legendary king — who, in some interpretations, is none other than Cyrus the Great.

The Zarch qanat is also inscribed on the World Heritage List. Measuring 71 kilometers long, it is the longest qanat in Iran, and is made up of 2,115 intermediary wells or inspection shafts which enable the qanat's cleaning and repair. The Zarch qanat is also the oldest in Iran. Its construction dates back approximately 3,000 years.

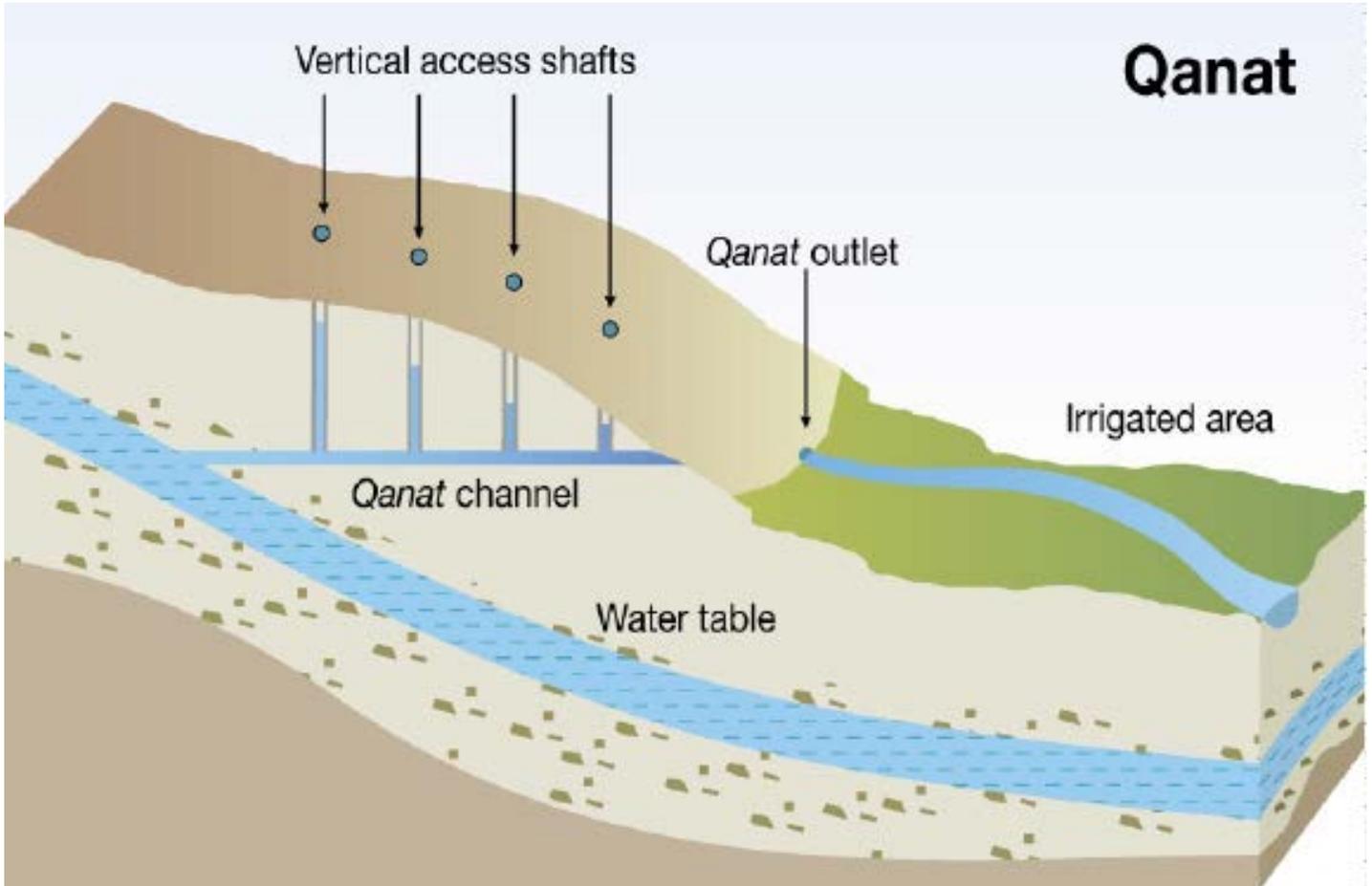
Qanats have the advantage of being resilient to

natural disasters such as earthquakes and floods, and are not really affected by rainfall levels. They also resist human disasters, such as wartime destruction.

Qanat technology was developed in Persia over 3,000 years ago, later spreading eastward and westward, according to a July report by Radio France Internationale.

It seems that the ancient Persians solved the problem of the equitable distribution of qanat water by using the clepsydra (a water-operated time-measuring device). Callisthenes, who accompanied Alexander the Great during his Asian campaign in the 3rd century B.C., notes that in the villages, farmers would appoint one of their own to oversee the equitable distribution of the qanat's water.

The designated representative would sit on a podium next to the water outlet, place a small container with a little hole inside a larger container of water, and when the small container was filled up (one or more times), he would change the course of the water and channel it towards another farmer's stream. This would indicate that the clepsydra was widely used at the time in Persia. Its invention probably has something to do with the development of qanat technology by the Persians in the first place.



Calligraphy: a unique

Iranian approach to architectural embellishment.



Goharshad Mosque in Mashhad, Razavi Khorasan Province, Iran.



Iranians' passion for using script as an artistic impression goes back to pre-Islamic times but it is the work of Islamic era calligraphers and illuminators that elevated its use into the high art we appreciate today.

Encouraged by the Islamic preference for the art of calligraphy over representational arts, it developed from epoch to epoch and from style to style.

Its incorporation as an architectural component, being decorative, informative or educative has created unique expressions. Many different styles, techniques, glazes and textures are explored to give maximum impact. Often depicting the word of God, these decorative panels have been designed to enhance the spiritual air of mosques and prayer halls as well as giving them a distinctively Iranian architectural scale and style. There are very many exquisite examples, here we introduce you to some of our favourites, each with their own inimitable approaches and characters.

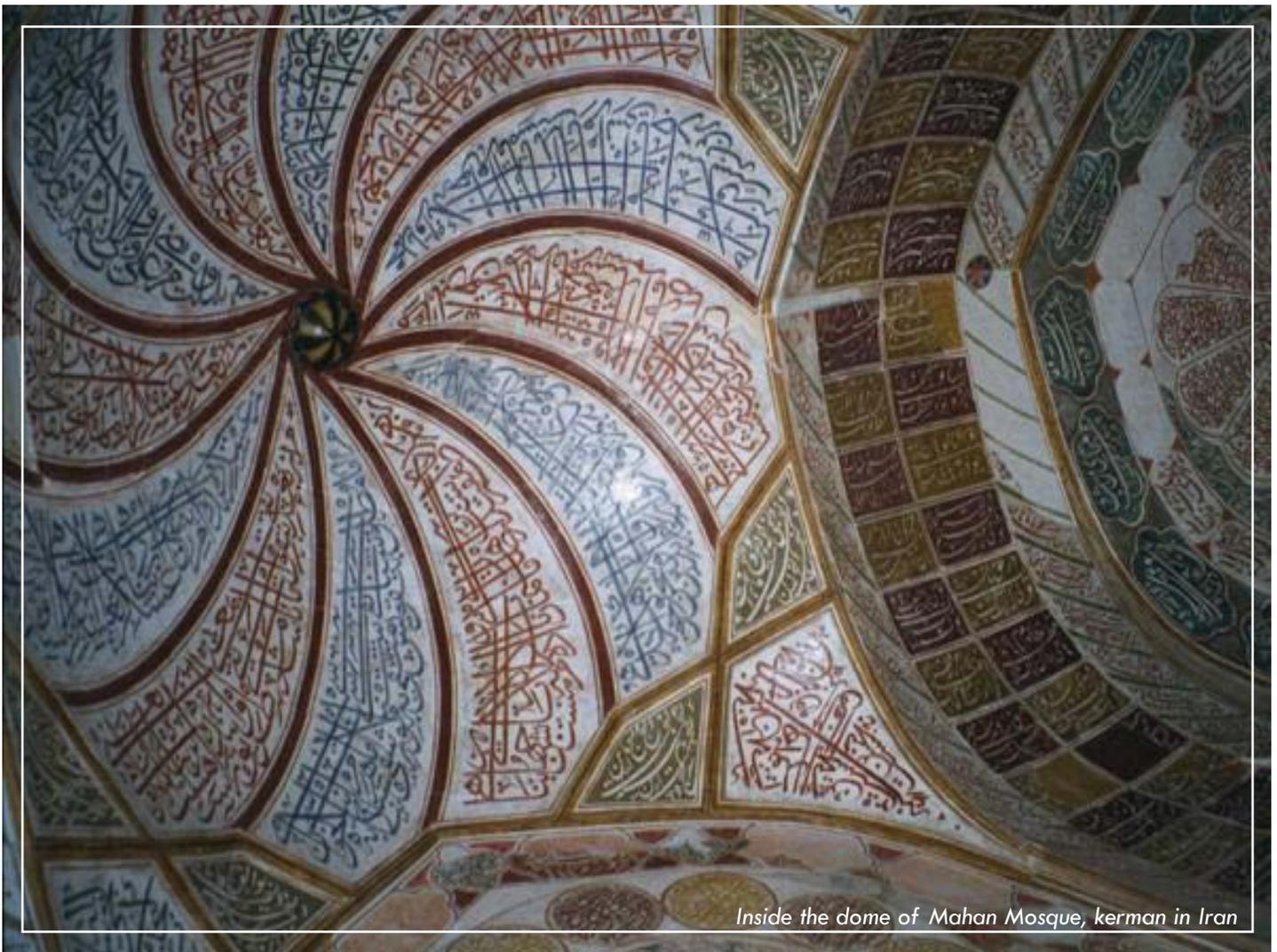
Architecture in Iran has a continuous history from at least 5000 BC to the present, and numerous Iranian pre-Islamic elements have contributed significantly to the formation of Islamic art. At first, decoration was limited to small objects and containers and then progressed in the art of plaster and brickwork. They later applied in

architecture as well.

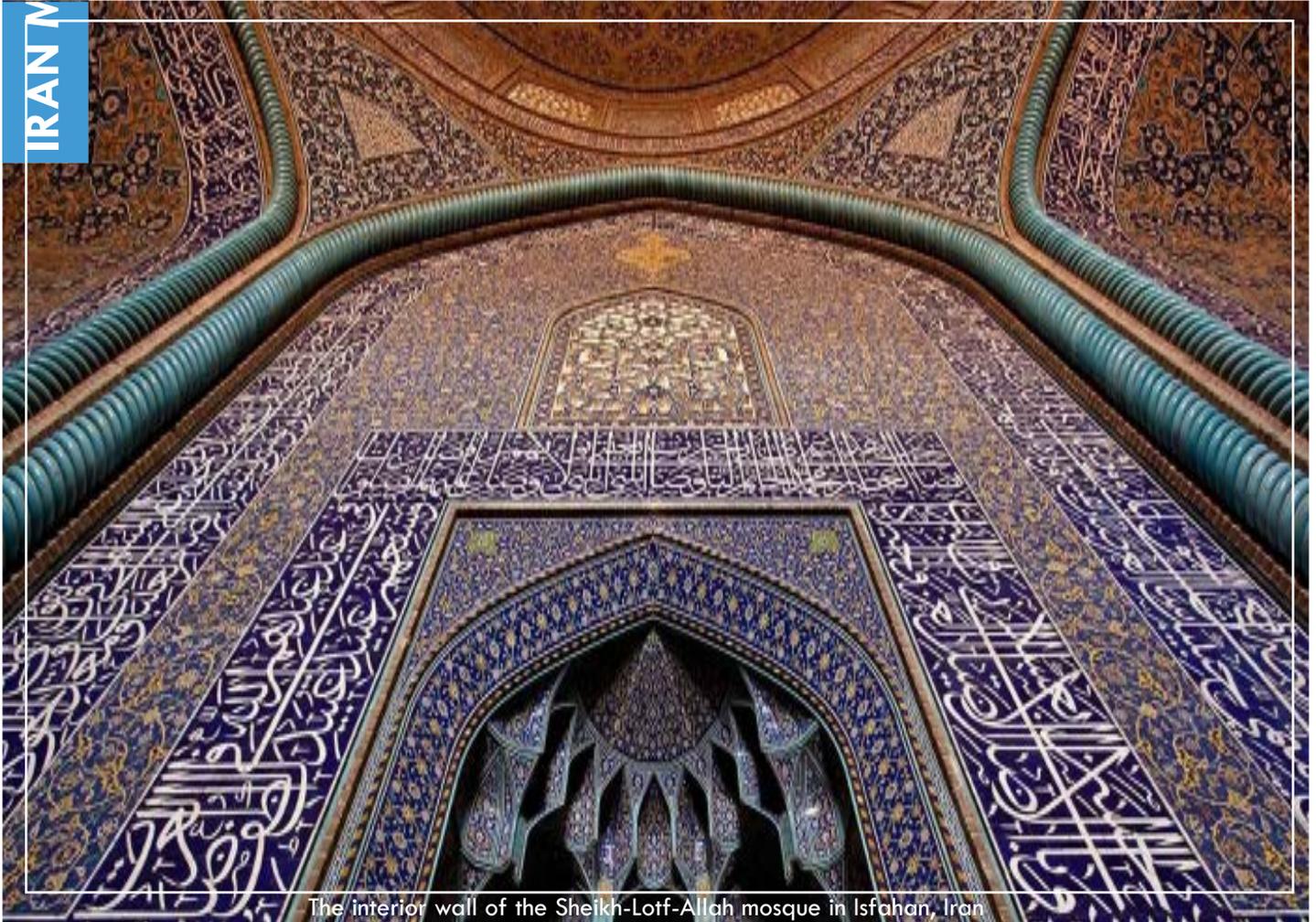
The art of gypsum and brickwork, which was prevalent in the form of motifs (animals and plants) in pre-Islam, was used in the aftermath of Islam with the art of calligraphy in decorations. The splendor and beauty of Iranian architecture, especially during the Islamic era, are related to decoration and design. After the invasion of Iran by the Arabs and the introduction of Islam to Iran, the arrival of the Iranian classical architecture significantly changed, and we saw the Arabic calligraphy decoration of the mosques in Iran.

The principles of aesthetics in the art of calligraphy in Iran are based precisely on the principles of the beauty of ancient Iranian and Islamic art. On the other hand, after Islam, calligraphy was one of the most important sources of Islamic art in Islam and one of the important features of Islamic culture.

First, the calligraphy had no cultural meaning and was only for decoration and beautification, it had the same meaning only in the inscriptions; however, over time, it became meaningful. This article provides a summary of the history of calligraphy in the mosques (from the entrance to Islam until the Safavid period), which cannot ignore



Inside the dome of Mahan Mosque, kerman in Iran



The interior wall of the Sheikh-Lotf-Allah mosque in Isfahan, Iran

the role of the calligraphy in their decorative ideas; and also, the important role that decorative elements play in creating a public space in terms of social and aesthetic performance.

ART'S life is as old as history and the architecture is the oldest art in Iran. Advancement of the art in ancient times is good evidence that this land was the first focus on engineering and planning. Numerous monuments and different villages are all examples of art in every part of this country. We find among the written works of archaeologists and Eastern anthropologists that art and architecture have been rooted in this land for some 5000 years.

A glimpse of ancient Iranian architecture reveals this feature that Iranian architecture has been based on three primary principles such as strength, comfort and expansion. Throughout history, Iranian architecture had its own originality and simplicity.

All parts of Iran, especially villages and ancient monuments are like a live but old book of art and architecture, history, which in a brief moment, each page of that opens the gates of several thousand years of history to the visitors

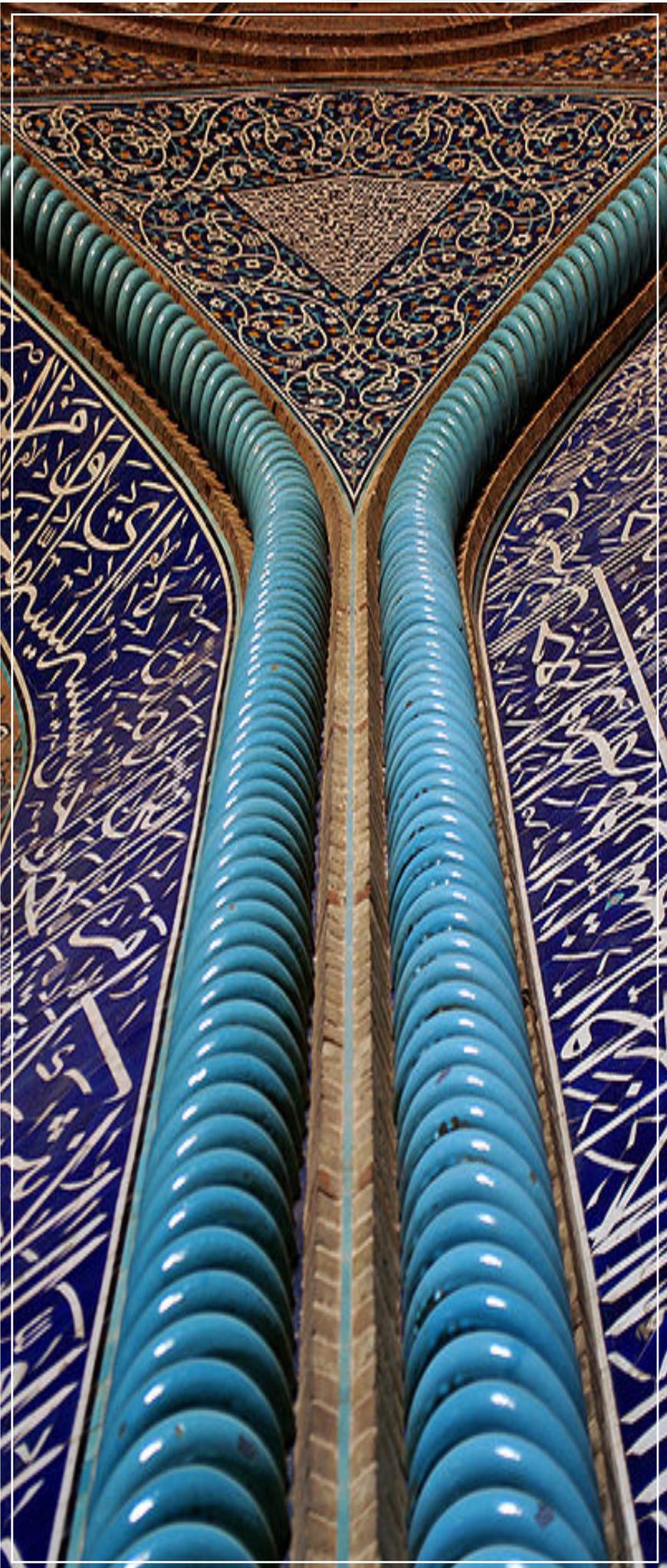
Repeat motifs, symbolic role and decorations are one of the main subjects in Iranian art. In Iranian architecture,

the symbolic elements generally embossed with carving and painting integrated with elements of construction and environmental, which makes it a new and inseparable combination. Also, natural elements such as plant, animal, nature and human beings have been beautifully shaped and displayed.

These two outstanding qualities of pre-Islamic Iranian architecture became an excellent platform for the development of abstract shapes of art and architecture in the Islamic period and maybe because of these historical and cultural opportunities, Iranian architecture became one of the most sophisticated and most complete manifestations of abstract art.

Iranian artists and architects in the Islamic period with learning the abstract spirit of Islam, which originates from rejection of any analogy between God and humans, and fight for worshiping objects and idols and with using aspects of abstract art and culture of ancient Iran, managed to create unique geometric and abstract shapes in art and architecture

In Islamic art, 'the avoidance of vanity' is one of the main principles which mean art negative and vain issues will be avoided. On the other hand, Islamic art what is required will be presented beautifully. In other words, in Islamic art both practical and decorative aspects of



works of art will be considered. Therefore, for practical aspect, the work of art should not be meaningless and also answers well to the human's sense for beauty. In fact, a mosque is a collection of various arts that creates a sacred place. It should be a place to establish the relationship between God and the people.

A place which has both glory and adornment to make it a sacred place; therefore, human only think about God rather than anything else. Since a mosque is the base of the Muslim community, particular attention has been paid to its decoration .

So it can be said that the mosque has been the first place of artistic expression of Islamic arts. Reviewing the architecture of the mosques without their adornments and decoration is not complete at all. The purpose of such decorations is to express intangible realities. Geometric motifs and inscriptions are unique Islamic architecture. In fact, it has been replaced by icons, sculptures and paintings in the church. In all the lands that Islam was formed, Islamic architecture has been created.

The magnificence and beauty of Iranian architecture, especially during the Islamic era, depend on the decoration and design. Great Islamic arts for decorative and applied arts to build the most religious buildings, has a special significance and credibility. Decorations like brickwork, plasterwork, tiling, carving, mirror and painting have spread throughout all Islamic periods and have progressed with each course with the facilities of those days. The decorations of architecture were developed by the Iranians

Persian language, a vital feature of Iranian history and Civilization



IRAN

Persian - Farsi



Language is defined as a tool for understanding and being understood and as means of communication between cultures and civilizations.

Thus learning each new language means getting acquainted with a new culture and a new world.

Knowing a new language provides one with an opportunity to get familiar with customs and traditions of people living in different parts of the world. They may even discover that they possess common cultural and spiritual legacies.

It is believed that a nation's literature is a perfect reflection of their social life which is depicted in their stories, poetry, allegories, plays, handicrafts and ultimately in all of their literary and social representations.

Persian language and literature, being no exception, has, thanks to its cultural richness, long been the language of knowledge, religion and mysticism.

Persian is widely recognized as the language through which a rich body of literature, music, scientific and philosophical thought have entered the annals of intellectual achievements and civilized heritage. The language of the Persian people — belonging to the Indo-European branch of languages — apart from having a considerable influence on neighbouring languages and beyond, was once the lingua franca (lingua persica) of the central part of the Islamic world in the East, as well as in South Asia. After Arabic — the language of the founding Prophet of Islam — Persian was the most important language in the Islamic

empire; in particular, during the Abbasid Caliphate and throughout the period referred to as the Islamic Golden Age (ca. 750 CE to 1258 CE) — an era recognized for its opulence and, more importantly, for its great artistic, technological, scientific and intellectual innovations.

While countless dynasties came and went with the winds of time, constant remained the Persian language, which continued to serve as the official and cultural language of state and empire. From the royal courts of the Moghuls — even Marco Polo, during the course of his famous travels, learned and spoke Persian — to the Seljuks and the Ottomans, to name a few, Persian served as the language of the elite, of high culture, and as the official language of the royal court.

Talking about Persian language and literature can never make one feel bored because it has managed to preserve its influence in various realms of thought and knowledge in the world.

The rich Persian literature which is replete with allusions and exciting delicacies and which is in perfect harmony with human beings' nature has continued to influence the minds and souls of its addressees as well as its enthusiasts.

The fine concepts, the robust style, the beautiful imageries and the eloquent wordings in the Persian verse and poetry are blessings worth preserving and promoting.

Persian language and literature is indeed one of the most important loops in the chain of world literature and



a splendid piece of jewelry in the culture and civilization of the East and the Islamic World. It is in fact the outcome of an enormous process of cultural exchanges, encounters and mutual influences that have taken place throughout centuries to make Persian literature one of the humanity's greatest legacies. Aided by the Iran's geographical position and the influential presence of the Iranian people in international commerce and culture, Persian has played a pivotal role in linking the Asian and European civilizations.

This mutual spiritual legacy has connected critical points in the world, namely the Indian Subcontinent, China, Ottoman and Central Asia and has endowed the people living in these lands with common human and religious feelings.

Due to its moral and mystic contents as well as its natural and human values, Persian language and literature has continued to be the language of poetry, heart, science, policy and peace among the people living in these lands.

It is because of the fact that the language of mysticism, especially that of the religious and Islamic mysticism, has a peculiar strong attraction and the peace which is sought after in the Iranian mysticism and its resultant beauty and mystery can hardly be found elsewhere.

It is no exaggeration to say that the reason why the enthusiasts for this language and its great literature have been attracted to it has, to some extents, been its moral contents. And it is this very eloquence and capability of Persian in expressing mystic concepts that has made the mystics and important people in religion and literature keener on reaching out for their pupils and enthusiasts.

Moreover, this is only a part of the truth about the

status of Persian literature in the world today.

A full understanding of the status of Persian literature in the world is required to determine and establish our condition and cultural identity in the world. In other words, our literary works have been our greatest cultural representations throughout history.

The Persian language has never limited itself to certain geographical boundaries. It enjoys an everlasting glamour.

In the past centuries this language has played a pivotal role in the evolution of the Islamic civilization, the dissemination of knowledge to Europe as well as the formation of a part of its history.

In many Western countries, especially among the men of knowledge living there, Iran is known by its literary works in the same way as it is acknowledged for its miniature art, handicrafts, music and architecture.

This fact has resulted in them placing the Persian language and literature top in the hierarchy of the world's languages and cultures and admitting the fact that Persian is one of sweetest and richest languages in the world.

Many European Iranologists and Persian language teachers believe that the Islamic-Iranian culture embraces some of the best literary masterpieces of the world. They hold that Persian language and literature contain the best of a modern man's feelings and civilizations.





Iran's Saffron (Zafaran): the spice that costs more than gold

Saffron, also called “red gold”, is the world’s most expensive spice that is obtained from the stigmas of the Crocus flower. To achieve 1kg of this appreciated condiment, it takes thousands of flowers, as each contains only three stigmas and the process of growing and harvesting is very laborious.

Zafaran or Saffron is mostly grown in Iran and is one of the Unique Food Production and Spices in Iran, So many Iranian Food and Beverage is made by Zafaran and this Bride of Spices is in so many Persian food recipes.

Iran ranks first in the world production of saffron, with more than 94 percent of the world yield with the northeastern Khorasan province being the capital of the spice Other minor producers of saffron are Spain, India, Greece, Azerbaijan, Morocco, and Italy .

Saffron cultivation has a history of more than 3,000 years in Iran, where the reddish, aromatic substance is used to flavor food and pastries, with further application in medicine and cosmetics.

Saffron cultivation and harvest is a painstaking process which requires 200,000 strands of crimson crocus blooms to be gingerly picked in the morning to make one kilo for sale.

It does not grow from a seed but instead from a bulb like structure called a corm. Each one of these is capable of growing into a crocus plant and once a plant has matured it can be dug up and will yield up to 10 or so new corms that can be replanted.

Once the flowers are picked, tiny orange stigmas are separated by hand for drying with





about 450,000 stigmas needed to produce just one kilogram of the sharp and fragrant spice, used for seasoning and coloring.

In Iran, saffron farmers compare this wondrous spice to women, sensitive yet demanding and needing the perfect natural environment for the magnificent flowers to flourish fully.

The production of this extremely delicate flower is indeed a true art and the picking process is long and meticulous. The demanding growing conditions make saffron the world's most precious and most expensive spice. Man has never been able to reproduce the ideal conditions (temperature, humidity and sunshine) required for this mysterious and fragile flower to blossom. It will only bloom in its own very specific surroundings.

The beautiful red orange hue of saffron comes from a pigment called crocin which has strong anti-oxidant properties. The smell and flavor of saffron come from picrocrocin and safranal complex aromatic compounds that yield incredible flavor and aroma in very small doses.

Amazing benefits of Zafaran

1. Saffron for hair loss: The application of Zafraan over the scalp is good in treating of baldness (alopecia). The mix of saffron, milk and licorice when applied over the scalp is good in prevention of hair loss and hair growth. The application is also helpful in stimulating of hair growth.
2. Saffron for radiant skin: Saffron is highly beneficial for radiant skin. It is suggested that one should make a face pack mixing of saffron (2 to 3 strands), milk (3 tsp) and sandalwood powder (1 tsp). Apply the paste on your face, massage gently and left it for 15 minutes followed by washing with fresh water. It should be done once in week to have smooth and glow face.
3. Saffron for glowing skin: Take 4-5 strands of saffron and soaked it into water for 2-3 hours. Now, use this mix over your face and massage gently. Wash it after 5 minutes. The process may be repeated twice or thrice a week for fairer skin.
4. Saffron good for pimples: Make a paste of Zafraan (10 strands) and basil leaves (6-7 leaves). Apply the paste over your face and wash the same after 10 minutes. This application is good in prevention of acne, blemishes, pimples, wrinkles and other black spots from the face.
5. Saffron as anti-oxidants: Saffron is having many antioxidants that are beneficial in contending of free radicals thereby helps in prevention of diseases and promotion of health.
6. Saffron controls heart rate: Potassium in saffron is good in controlling heart beat by allowing to slow down thus protect the heart.
7. Saffron for blood pressure: The zafraan spice contains many minerals such as cooper, potassium, calcium, manganese, iron, magnesium, zinc and selenium. Some of these are helpful



Women picking saffron petals from the farm



- in controlling blood pressure as well as in the formation of haemoglobin.
8. Saffron for cancer prevention: Saffron is containing bio-chemical compounds such as zeaxanthin, lycopene, alpha and beta carotene; all these acts like as immune modulator and protect the human body from cancer.
 9. Saffron as stress buster: The presence of carotenoids is beneficial in boosting the level of immunity and reduces oxidant-induced stress.
 10. Saffron as antidepressant: Saffron contains safranal and crocin, a volatile oil compound, effective in controlling depression and acts like as anticonvulsant. Saffron brings cheerfulness and wisdom in the body.
 11. Saffron for disease prevention: Saffron contains many bio-chemical compounds as antioxidants, which are good in contending of various diseases by controlling free radicals thus promotes overall well-being of the body.
 12. Saffron for detoxification: It has many therapeutic applications and in detoxification of the body. It is also used in body healing, cramps, spasms and spas.
 13. Saffron good for digestion: Saffron is good for digestion due to presence of multiple medicinal compounds and an anti-convulsant. It stimulates digestion. It is suggested that one should make a mix of water (1 litre) and saffron (1g) for strengthening the function of stomach. Saffron is also beneficial when the liver and spleen get enlarged.
 14. Saffron good for cellular functioning: Due to presence of many macro-micro nutrients, especially potassium and magnesium, it is helpful in the growth of cells and tissues. It is also helpful in repairing of cells in the body.
 15. Saffron for haemoglobin formation: saffron contains iron that is good in the haemoglobin in blood.
 16. Saffron for overall health: The presence of minerals such as copper, potassium, calcium, manganese, iron, magnesium, zinc and selenium, promotes optimum health.
 17. Saffron for fair complexion: Bathing with saffron strands (soaked saffron strands for 20-30 minutes in water), is in improving your complexion.
 18. Saffron for pain management: Since the ancient times, saffron is used as pain reliever. Periods related pains can be eased by taking tea or milk along with saffron.
 19. Saffron for toothache: Massaging the tooth with saffron and honey, helps to relieve pain from



gums. It may be also applied with honey as well as glycerin to relax the toned parts of the mouth.

- 20. Saffron for healthy lips: Saffron is among the few plant products, which is the biggest source of vitamin B2 (riboflavin). Taking of saffron on regular basis is helpful in prevention of throat soreness, swelling of tongues, cracking of lips, skin cracking and skin irritation.
- 21. Saffron as analgesic: Saffron contains a sedative compound called safranal, which has greater impact on the nervous system and very helpful as analgesic.
- 22. Saffron for colds: When saffron (0.5 g to 1 g) is mixed with warm water (1 litre) and drinking the same is helpful in curing of cough and cold.
- 23. Saffron develops immunity: Saffron is having an appropriate percentage of vitamin C, which acts like as immunity booster and save you from various ailments.
- 24. Refreshment: Due to its unique taste, it is used in many food recipes as well as refreshment purposes.
- 25. Saffron nutritional value: 28 grams of saffron contains the following nutrition: Calories (87), carbohydrate (18g), protein (3g) and fiber (1g).
- 26. Saffron for muscular problems: Saffron is used in curing of age related muscular degeneration.

Saffron not only reduces the degeneration process but also helps in healing the damaged cells.

- 27. Saffron for male vitality: Saffron is used to enhance men's vitality. Even this magical herb has the ability to provide vigor to the older people.
- 28. Saffron for neurological problems: Since the ancient times, saffron is used on the forehead because of its neurological benefits.
- 29. Saffron for menses: Zafran is used to controlled blood loss during menstrual cycle.
- 30. Saffron for arthritis: The aurvedic physicians prescribed saffron for arthritis patients. It is also good in controlling of asthma. Saffron helps to clear breath.
- 31. Saffron for pregnancy: Saffron during pregnancy with milk is good for enhancing pelvic blood flow and reduces the occurrence of cramps, which is common during pregnancy. Drinking of saffron milk helps to stimulate the production of serotonin that control mood swings, tension, stress and depression among pregnant mother.



Picking saffron flowers



Separating orange stamen from the purple flowers

The grand, congregational mosque of Isfahan city



Masjed-e Jame (congregational mosque), in Isfahan

Most cities with sizable Muslim populations possess a primary congregational mosque. Diverse in design and dimensions, they can illustrate the style of the period or geographic region, the choices of the patron, and the expertise of the architect. Congregational mosques are often expanded in conjunction with the growth and needs of the umma, or Muslim community; however, it is uncommon for such expansion and modification to continue over a span of a thousand years.

The Great Mosque of Isfahan in Iran is unique in this regard and thus enjoys a special place in the history of Islamic architecture. Its present configuration is the sum of building and decorating activities carried out from the 8th through the 20th centuries. It is an architectural documentary, visually embodying the political exigencies and aesthetic tastes of the great Islamic empires of Persia.

Another distinctive aspect of the mosque is its urban integration. Positioned at the center of the old city, the mosque shares walls with other buildings abutting its perimeter. Due to its immense size and its numerous

entrances (all except one inaccessible now), it formed a pedestrian hub, connecting the arterial network of paths crisscrossing the city. Far from being an insular sacred monument, the mosque facilitated public mobility and commercial activity thus transcending its principal function as a place for prayer alone.

The mosque's core structure dates primarily from the 11th century when the Seljuk Turks established Isfahan as their capital. Additions and alterations were made during Il-Khanid, Timurid, Safavid, and Qajar rule. An earlier mosque with a single inner courtyard already existed on the current location. Under the reign of Malik Shah I (ruled 1072-1092) and his immediate successors, the mosque grew to its current four-iwan design. Indeed, the Great Mosque of Isfahan is considered the prototype for future four-iwan mosques (an iwan is a vaulted space that opens on one side to a courtyard).

Masjed-e Jame' is the oldest Friday (congregational) mosque in Iran, located in the historical centre of Isfahan. The monument illustrates a sequence of architectural construction and decorative styles of different periods



in Iranian Islamic architecture, covering 12 centuries, most predominantly the Abbasid, Buyid, Seljuq, Ilkhanid, Muzaffarid, Timurid and Safavid eras. Following its Seljuq expansion and the characteristic introduction of the four iwans (Chahar Ayvan) around the courtyard as well as two extraordinary domes, the mosque became the prototype of a distinctive Islamic architectural style.

The prototype character is well illustrated in the earliest double-shell ribbed Nezam al-Molk dome, the first use of the four iwan (Chahar Ayvan) typology in Islamic architecture, as well as the textbook character of the Masjed-e Jame' as a compilation of Islamic architectural styles. The Masjed-e Jame' of Isfahan is an outstanding example of innovation in architectural adaptation and technology applied during the restoration and expansion of an earlier mosque complex during the Seljuq era, which has been further enlarged during later Islamic periods by addition of high quality extensions and decoration.

Criterion (ii): Masjed-e Jame is the first Islamic building that adapted the four iwan (Chahar Ayvan) courtyard layout of Sassanid palaces to Islamic religious architecture and thereby became the prototype construction for a new layout and aesthetic in mosque design. The Nezam al-Molk Dome is the

first double-shell ribbed dome structure in the Islamic empire, which introduced new engineering skills, allowing for more elaborate dome constructions in later mosque and burial complexes. On the basis of these two elements, the Masjed-e Jame is a recognized prototype for mosque design, layout and dome construction, which was referenced in several later eras and regions of the Islamic world.

Integrity

The Masjed-e Jame' contains a continuous sequence of Islamic architectural styles, the most prominent of which date from the Seljuq period. The remains from the Seljuq era, especially the key elements of the ground plan, the four iwans, and the two domes are sufficient to illustrate the advances in mosque and dome architecture made at the time. The boundaries of the property are adequate to encompass the entire mosque complex with all its extensions and significant functions over time. However, the integrity of the property is highly vulnerable to development projects in its vicinity. For this reason, any project proposed should be carefully assessed on the basis of comprehensive Heritage Impact Assessments and respect the historic setting and urban proportions around the Masjed-e



Masjed-e Jame pulpit

Jame'.

Authenticity

Most elements of the mosque, in particular the four iwans and the Malek al-Molk and Taj al-Molk domes, are authentic in material, design and location. Restorations and a reconstruction, which became necessary following an air raid in 1984, were carried out to an adequate standard, using traditional craftsmanship and materials. One of the most important aspects of authenticity is the function of the Masjed-e Jame' of Isfahan, both as a mosque, which continues to be used for prayers, and as a component of the Isfahan historic bazaar fabric. Attached to and accessed from the street network of the bazaar area, the mosque has a significant setting, the authenticity of which is highly vulnerable to changes in urban character. To respect the authenticity of spirit and feeling, the museum function of Masjed-e Jame' has to remain sensitive to its religious use, both in terms of information panel



design and visitor numbers.

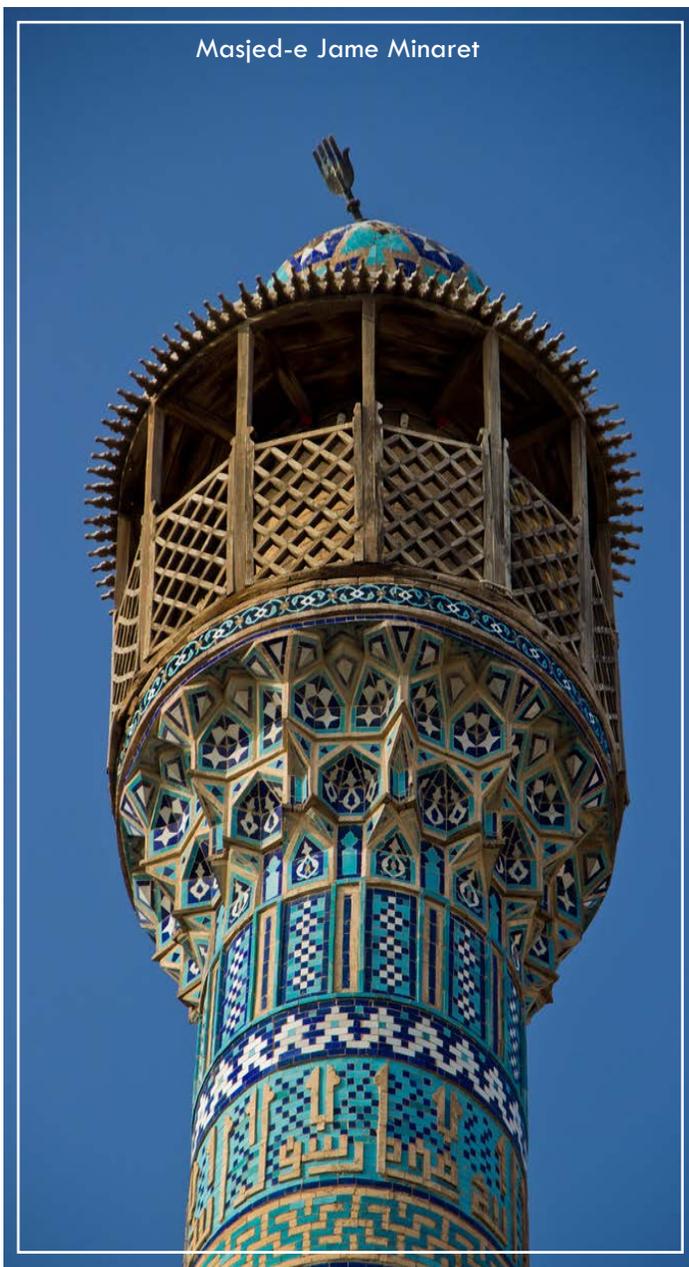
Protection and management requirements

Masjed-e Jame' of Isfahan is designated as a national monument (no. 95 of 1932) following article 83 of the Constitution Law of the Islamic Republic of Iran (1920). Likewise its buffer zone is protected by regulations set up by the Iranian Cultural Heritage, handicraft and Tourism Organization (ICHHTO), following a cabinet decision adopted in 2001, which stipulates that buffer zones fall under national law. Yet, it is essential that the designated property and buffer zone is integrated in the zoning bylaws and the Isfahan urban master plan, as well as a continuous cooperation between the ICHHTO and the responsible municipal authorities is established.

The management of the property is coordinated by three bodies, a Steering Committee, a Technical Committee and the site management office. The Steering Committee consist of representatives of the ICHHTO, the Vaqf authorities, the governor and mayor of Isfahan, as well as reputable experts, and it is responsible for supervising the protection and conservation of the site. The Technical Committee has the authority to review and approve detailed project plans and schedules of activities and monitors work progress at regular intervals. The site management office is responsible for the day-to-day coordination and supervision of activities. At the time of inscription it is located in the vicinity of the Masjed-e Jame' but is in the process of moving into a permanent base in the mosque complex.

An integrated conservation and management plan for the property, which includes sections on sensitive visitor management and risk-preparedness strategies, should be developed and adopted with high priority.

Masjed-e Jame Minaret



Religious diversity in Iran



Vank Cathedral in Isfahan

The Islamic Republic of Iran has always been a religious place for the men of religion who have wished to worship God in peace and quiet. Thus in all the cities across Iran you can find numerous places of worship depending on the religion of the residents.

In Isfahan most of the residents are Muslims, but there are some minority groups who have devoted themselves to the religion of Messiah; thus they have constructed churches for themselves to pray to their God.

One of the most marvelous attractions of Iran in Isfahan is Vank Cathedral. It is called Vank which means Convent or monastery in Armenian language. The place has a domed sanctuary, resembling a typical Iranian mosque with just a nuance of difference, addition of a semi-octagonal apse and raised chancel typical in European churches. The modern and plain brickwork of the exterior parts of the cathedral are really lucid in comparison with its delicately decorated interior of this holy church.

Vank Cathedral is the largest and most beautiful cathedral in Isfahan's Julfa. As one of the historical

Armenian cathedrals, the cathedral hosts thousands of tourists from across the world.

The cathedral was established at the time of Shah Abbas II in a garden in 1605 and was extended to the current form in 50 years. The plan of the cathedral is rectangular. The interior of cathedral presents a sample of Armenian architecture and its exterior facade has been designed by use of Iranian architecture and a professional combination of two architectural styles.

The materials that had been used in the building of Vank Cathedral were brick and adobe; all the interior angles of cathedral are covered with plaster and has been decorated with oil paint and gold illumination. Some murals from Jesus Christ's life are painted in Italian painting style.

A large freestanding belfry towers close to the main entrance of the cathedral is built in Iranian architecture style in the Shah Soltan Hossein era. This cathedral includes a dome and tall walls, high and beautiful ceilings and currently is the residence place of Armenian Orthodox primate of the diocese of Isfahan and South of Iran.

Tombs of Khachatur Kesaratsi (The father of publishing industry) and Archbishop David are in the courtyard of cathedral. Publishing house, museum, library and offices are the side buildings of Vank Cathedral.

The architecture of the building is a mixture of the 17th-century Safavid style with high arches and an Islamic-style dome.

The cathedral has greatly influenced the architecture and decorative treatment of many churches in Iran and the Mesopotamian region.

The main entrance of the cathedral is a large wooden door through which visitors enter the courtyard of the building.

Upon entering the courtyard, one encounters two rooms that were once used as administrative offices, which helped Armenians process their paperwork.

A large freestanding belfry stands in the cathedral courtyard and towers over the graves of Orthodox and Protestant Christians who have been buried along the wall

Built 38 years after the main structure, the belfry leads into the nave.

On the right side of the belfry there is a large blue

inscription surrounded by crucifix stones. The stones have been collected from the ruined churches of the Jolfa quarter.

On a raised area to the left, a memorial has been set up in memory of the victims of the Ottoman massacre. Every year on April 23 Armenians gather by the memorial to light candles in honor of their martyrs.

At a corner of the cathedral's courtyard, rooms and halls have been built to accommodate guests, the Isfahan archbishop and his retinue, as well as other Armenian religious authorities in Iran.

Across the courtyard and facing the cathedral is a building, which houses the Vank library and museum.

The library contains more than 700 manuscripts and hard-to-find sources on Armenian and medieval European languages and arts.

“The Islamic Republic of Iran has always been a religious place for the men of religion who have wished to worship God in peace and quiet. Thus in all the cities across Iran you can find numerous places of worship depending on the religion of the residents.”

The Vank museum houses unique and priceless collections of various types of items gathered from across the Armenian world.

Built in 1871, the museum contains numerous objects related to the history of the cathedral and

the Armenian community of Isfahan, including the 1606 edict of Shah Abbas I establishing New Jolfa and prohibiting interference with, or the persecution of, Armenians and their property and affairs in the





district.

Exquisite Bibles museum's dazzling collection. A seven-gram bible displayed at the museum is believed by some to be the world's smallest written text in seven languages.

Safavid costumes, tapestries, European paintings brought back by Armenian merchants, embroideries and other valuable items from the Iranian-Armenian trading heritage are also part of the museum's unique archive.

The Vank museum also houses an extensive collection of photographs, maps, and Turkish documents related to the 1915 massacre of Armenians by Ottoman kings.

Vestments, monstrances, chalices and other

are also part of the museum. sacramental objects have also been displayed at the museum.

“Later in 1844, an Armenian resident of Jolfa brought a printing machine from Europe, which is also housed at Vank Museum. The first book printed by the machine was the Psalms of David, which is now kept at Oxford’s Bodleian Library”

The early printing machine, which was built by Bishop Khachatoor, was replaced by a new one brought from Amsterdam in 1647.

Later in 1844, an Armenian resident of Jolfa brought a printing machine from Europe, which is also housed at Vank Museum.

The first book printed by the machine was the Psalms of David, which is now kept at Oxford’s Bodleian

The Vank printing house is known as the first of its kind in Iran and the Middle East. The first book published at Vank was about the lives of Armenian priests and monks, a few prints of which are now kept at the Vank museum.

Library.

The dun-colored brick exterior of the cathedral gives way to a stunning combination of Persian tiles, Byzantine gold and European-style frescos inside.

The modern and plain exterior has a striking contrast with its gloriously decorated interior.

The entrance ceiling is adorned with floral motifs and the top of the walls are covered with murals depicting events from the life of Jesus.

The interior is adorned with paintings, gilded carvings and eye-catching tilework and the pendentives bear painted images of a cherub's head surrounded by folded wings.

On the northern wall of the cathedral paintings of Judgment Day can be seen with heaven depicted above and hell below.

The bottom parts of the interior walls are covered with paintings depicting Armenians being tortured by the Ottoman Turks.

The double-layer brick dome is beautifully gilded and adorned with paintings and floral patterns in its azure interior.

The paintings depict the Biblical story of the creation of the universe and man's expulsion from Eden.

Eight windows surround the dome with biblical scenes painted between them. The creation of Adam and Eve, eating the forbidden fruit and the death of Able are among the stories painted between the windows.

The narthex is also adorned with four paintings, which are surrounded with floral patterns and show tortures inflicted upon holy figures.

The birth of Jesus, the Last Supper, the crucifixion of Jesus and the Ascension of Jesus are also among the biblical stories depicted in the paintings inside the cathedral.

The paintings have been inspired by both old and new testaments and have been painted by Armenian masters and three monks, namely; Havans, Stepanus and Minas.

After the death of Shah Abbas I, his successor Shah Abbas II also paid close attention to Armenians and New Jolfa, which is located on the banks of the Zayandeh River and still houses a large part of the Iranian-Armenian community.

Iran's Armenian community grew in number as until 1933 immigrants and refugees continued to flock to Iran from the

“The birth of Jesus, the Last Supper, the crucifixion of Jesus and the Ascension of Jesus are also among the biblical stories depicted in the paintings inside the cathedral”

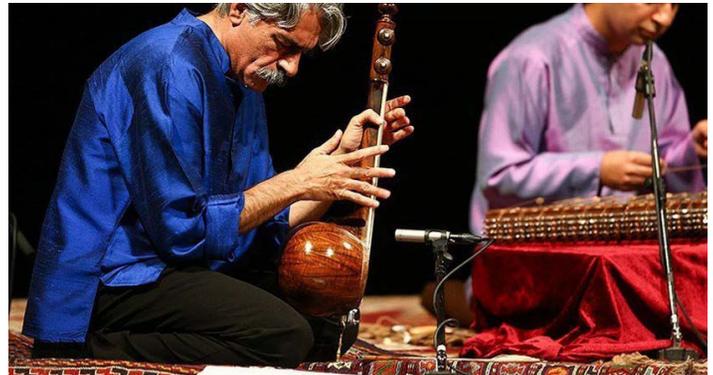
Soviet Union.

They built churches, schools and various cultural, artistic and sports centers across the country and eventually became Iran's largest Christian community.

Today, Iranian-Armenians have two seats in the Iranian Parliament (Majlis) and are the only minority with official observing status in the country's Guardian and Expediency Councils. Armenians also publish books, journals, periodicals, and newspapers, including the daily Alik.



Tabriz: A Museum of Sound



The “Museum of Sound” is one of the dozens of museums in the Iranian city of Tabriz. The place, which was opened in March 2018, narrates the delightful tunes of the past and contemporary music of East Azarbaijan province.

Running this unique museum, which started its activity as the first sound museum in the country with the aim of rebuilding and preserving the rich music of Azarbaijan, was a useful and effective move by the province’s cultural heritage organization to strengthen valuable cultural treasures in the field of music.

According to the Tabriz Modern news website, the Museum of Sound has been run by a researcher, musician and headmaster of the Tabriz Music House, Hossein Sajedi , an Iranian collector and tar virtuoso.

Sajedi, also an author of several books, has collected different kinds of musical instruments of ethnic and national origin. He has also provided the grounds for the opening of the Museum of Sound in Tabriz.

“We are doing our best to expand the research and educational areas in the field of music by establishing workshops and building a specialised music library,” noted him.

Tabriz Museum of Sound can provide a suitable space for introducing national and native rituals and

provide an appropriate context for scholars and students in the field of Iranian and Azarbaijani music, said the researcher.

Over 300 items related to “sound” are showcased in this museum. In addition to existing objects, the “Audio Archive” section can be considered as one of the most important sections of the museum.

Valuable works of music in different fields are kept here and they are available to scholars and researchers who want to gain sufficient and comprehensive knowledge about music of this region, Sajedi said.

“Audio files of calls to prayers, Holy Quran recitations and other religious and national events are also displayed at the museum. Among other items showcased are old doorknockers, bells, radios, gramophones, discs, recorders, black-and-white televisions, etc.”

With the assistance of the Cultural Heritage, Handicrafts and Tourism Department of the East Azarbaijan Province the historical house of Amir Parviz has been renovated to be used as the Museum of Sound.

Tabriz, the capital of the north-western Iranian province of East Azarbaijan, has been designated as the OIC (Organization of Islamic Cooperation) capital

of tourism in 2018.

“The goal of launching the museum is to preserve and introduce Iran’s treasured culture and art as well as Iran’s valuable musical treasure and promote tourism in the province” Sajedi was quoted.

Antique tube radios, phonographs, vinyl records, turn tables, gramophones, TV sets, loudspeakers, sound recorders, and centuries-old bells are among other objects which will be running by the private sector under the auspices of the Cultural Heritage, Handicrafts and Tourism Organization.

Tabriz hosts a number of renowned historical and religious sites, including Jameh Mosque of Tabriz and UNESCO-registered Tabriz Historic Bazaar Complex.

Elaborating on different sections of the museum, Sajedi said a section has been specified for musical instruments, including bowed string, percussion and wind instruments.

It has a comprehensive archive of recorded music, comprising a collection of Adhan (the Islamic call to worship at prescribed times of the day) by various muezzins (people who recite the call for prayers),

Arg of Tabriz, and

Qur’an recitations, Ta’zieh-Khani (a religious theater performance based on the martyrdom of the third Shia Imam), Chavosh Khani (a special ritual held to mark the departure of a pilgrim) and other local musical ceremonies and events.

The museum will display age-old radios, phonographs, discs, film projectors, black-and-white televisions and old sound recorders.

Officials hope that such cultural centers will increase the popularity of the city among tourists and

“Antique tube radios, phonographs, vinyl records, turn tables, gramophones, TV sets, loudspeakers, sound recorders, and centuries-old bells are among other objects of the museum, which will be running by the private sector under the auspices of the Cultural Heritage, Handicrafts and Tourism Organization.”

contribute to tourism development, especially during 2018.

The capital of the northwestern province of East Azarbaijan, Tabriz predates the Islamic conquest of Persia.

It served as the capital city of a number of dynasties following the conquest.

During its long history, the city was ransacked by Mongolian raiders and Ottoman invaders and razed by devastating earthquakes, but was rebuilt every time.

The city hosts famous sites, including Jame’ Mosque, Arg-e Tabriz (citadel) and Tabriz Bazaar, of which the latter has been designated a UNESCO World Heritage Site.



Iran aviation Industry



Iran has taken major steps in boosting its aviation sector post sanctions. To renew its fleet, Iranian airlines have ordered a total of 323 (with the option of adding 50 more) new jets worth tens of billions of dollars from the world's giant aircraft makers, namely Airbus, Boeing and ATR. So far, Iran's flag carrier, Iran Air, has received 7 airplanes (1 Airbus A321, 2 Airbus A330, and 4 ATR 72-600).

Iran Airports Company registered 41,485 takeoffs and landings during the Iranian month ending Aug. 22, which shows a 7% rise compared with last year's corresponding period.

About 5.379 million passengers and 54,602 tons of cargo were transported during the period, indicating a 6% and 14% year-on-year rise respectively, IAC reported on its website.

According to Samani, some 18 million passengers are transported via airplanes domestically per year while 6 million return flights are made to foreign destinations.

Expanding airport capacity and replacing an aging

commercial fleet is a top priority. In January, 2016, it was announced that state-owned carrier Iran Air will be seeing an influx of new aircraft as Iran inked a \$25 billion deal with Airbus. The French firm will be supplying 118 new jets, including its flagship A380 model, to Iran in a deal that will shake up the nation's commercial and trade operations.

ATR had received U.S. approvals needed to finalize the sale of up to 40 aircraft. Iranian Airlines are forecast to require some 400 to 500 new/used aircraft to modernize as well as to grow its existing passenger fleet to catch up with years of pent up demand on domestic as well as international routes. The latest generation of fuel efficient aircraft will also allow new routes and markets to be exploited.

Iranian national flag carrier Iran Air's deal with the French giant plane maker Airbus on January 28, 2016 for the purchase of 118 Airbus jets worth \$27 billion was among the first deals the country signed with Europe after the implementation of its nuclear deal, known as Joint Comprehensive Plan of Action (JCPOA),

which lifted the sanctions against Iran in the same month.

The biggest aircraft order by Iran since its Islamic Revolution in 1979 was followed by another deal signed between Iran Air and ATR on February 1, 2016 for buying up to 40 turboprop planes from the Franco-Italian manufacturer.

Iran Air also inked a deal with Boeing on December 11, 2016 to buy 80 aircrafts valued at \$16.6 billion. It is Iran's biggest deal with an American company since the 1979 revolution and the U.S. embassy takeover.

The first, second and third planes that Iran purchased from the European aviation giant Airbus landed in Tehran on January 12, March 11, and March 25, 2017, respectively, and according to Iran Air's former Managing Director Farhad Parvaresh the country will receive four new Airbus jets in 2017 and five other ones in 2018.

Iran Air also took delivery of the first four of the purchased ATR passenger jets on May 17, 2017 and the fifth and sixth turboprop aircrafts landed in Tehran's International Mehrabad Airport on September 28, 2017.

The nine new aircrafts joining Iran Air added over 1,200 new seats to the country's aviation fleet while creating some job opportunities.

Global statistics indicate that each commercial aircraft creates jobs for about 1,000 people. While the job opportunities are created for the people of both countries (manufacturer and buyer), entrance of over 200 airplanes which Iran has signed their purchase deals could play some significant role in supporting employment in different sectors of the country.

According to Iranian Labor Minister Ali Rabiei, the government can create 300,000 to 400,000

job opportunities annually but based on the Sixth Five-Year National Development Plan (2016-2021), more than 900,000 jobs should be created per year.

The country's need for new jobs underlined the role that air transport can play in employment and arrival of the new aircrafts, besides renewing Iran's aging passenger fleet, will support job creation in the country.

As Head of Iran's Civil Aviation Organization (CAO) Ali Abedzadeh said: "If we want to achieve success in job creation for the young people, air transport could be one of the sectors to play great part in this due."

Iran unveils home-made aviation equipment

The four systems, called Sama, Samee', Baseer, and Samet-1, were unveiled in a ceremony in Tehran attended by Farzad Esmaili, commander of the Khatam ul-Anbiya air defense unit.

Sama is used for detecting aerial targets and controlling air traffic. It is the first of its kind made in a Western Asian country. It automatically receives data from flights crossing the Iranian airspace and defines the flight path in a short span.

This system would be used to assist the Iranian Civil Aviation Organization in air traffic control and obviate the need for importing foreign equipment.

Another system, Baseer, has the ability to monitor and transfer data from radar and navigation systems to the command and control center, replacing six data analysis and transfer systems.

Utilization of Baseer would annul the need for 54 forces on each working shift.

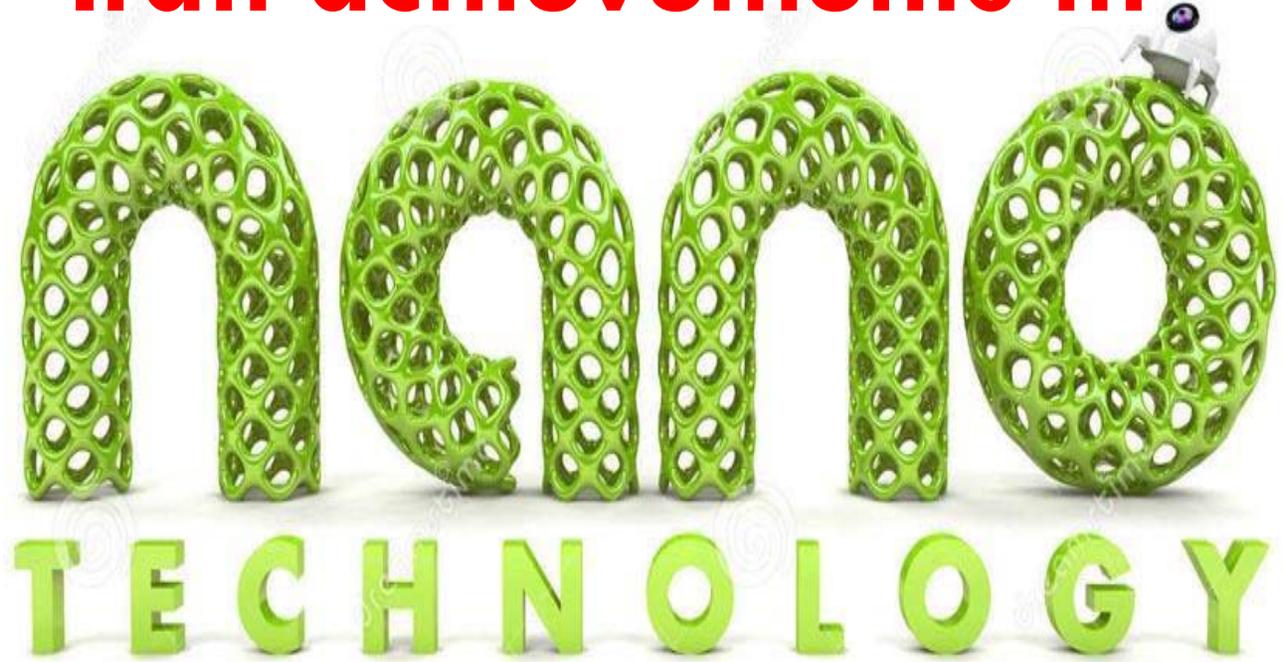
The next system, Samee', is a mobile system for the collection of radar and navigation data, which can be mounted on manned or unmanned aerial vehicles.

Samet-1 is also an automation system coordinating the air defense sites that collect data.





Iran achievements in



Generally, nanotechnology is a field of research and innovation concerned with building 'things' - materials and devices - on the scale of nanometer - one-billionth of a meter.

As Aznano describes, nanotechnology is hailed as having the potential to increase the efficiency of energy consumption, help clean the environment, and solve major health problems. It is said to be able to massively increase manufacturing production at significantly reduced costs. Nanotech advocates claim that products of nanotechnology will be smaller, cheaper, lighter yet more functional and require less energy and fewer raw materials to manufacture.

Nanotechnology in Iran

Iran's first researches in this field started in 2000 and with publishing 9 articles, the country achieved the

rank of 52 in that year.

The national nanotechnology development headquarters was established in 2005, with the aim of making policies, assessing achievements in field of nanotechnologies, raising public awareness about nanoscience, improving quality of life and creating lucrative markets.

Recognizing the great importance of nanotechnology, Iranians have had boosted researches in the field year on year.

There are 257 companies active in this field, 33 percent of which working on nanomaterials, ISNA reported on Tuesday.

These companies have manufactured 376 different products using the nontechnology, showing that this is a field with huge economic and practical advantages.

IRANANO
2018
The 11th International Nanotechnology Exhibition

13th - 16th October
International Permanent Fairground, Tehran, Iran

Iran promotes nanotechnology market

Through industrialization of Iranian nanotechnology products, production cost is decreased and value added is created, secretary general of Iran's Nanotechnology Initiative Council (INIC) told IRNA on Saturday.

Saeed Sarkar said that Iran has exported nanotechnology products to about 50 countries in recent years.

"Iran has also exported its technical knowledge in the field of nanotechnology to countries like South Korea and China," he said.

Iran has already exported \$35 million worth of nanotechnology products, he said.

Regarding the prominence of Iran in nanotechnology articles and research during recent years, the export should be increased, he said.

According to the StatNano report published in January 2018, more than 154,000 nanotechnology related articles were indexed in Web of Science (WoS) in 2017 while more than 50% of them were published by China, the United States, and India. Iran

and Korea are on the next ranks.

He said that INIC plans to multiple exports of nanotechnology products until the end of the Iranian calendar year 1398, which falls on March 19, 2020.

Iranian nanotechnology and international sanctions "Actually most machineries for nanotechnology products and over 80 percent of equipment used in research are homegrown hence there is no apprehension over sanctions," INIC official Reza Assadifard told IRNA.

He said that about 170 nanotechnology companies produce over 420 nano products in the different fields including healthcare, textile, home appliances, energy and laboratory equipment.

"Nanotechnology products has had a 100 percent growth during the Iranian calendar year 1396 (March 2017-2018) in comparison with its preceding year," he announced.

The INIC plans to find its way to foreign market in near future, he said.

"We help nano companies to manufacture a high quality product and reduce their expenditure with



statnano.com

IRAN NANOTECHNOLOGY EXHIBITION IS ONE OF THE FOUR MAJOR NANOTECHNOLOGY EXHIBITIONS IN ASIA

-   Laboratory and Industrial Equipment
-   Automotive and Transportation
-   Water and Environment
-   Energy and Petroleum
-   Foodstuff Packaging
-   Health and Hygiene
-   Nanomaterials
-   Construction
-   Agriculture
-   Textile



statnano.com

financial support,” he explained.

He said that the council also tries its best to increase the nano products market share with different promotions and supports.

“For instance, we do our best to convince different insurance companies to cover nanomedicine,” he said.

In this case, the price is very economical for the patient in comparison with similar medicines.

Iran gains notable achievements in nanotechnology Although Iran’s Nanotechnology Initiative Council has been established not very long time ago (2003), it has gained several achievements in this field so far, First Vice-President Es’haq Jahangiri said on Monday.

Iranian researchers have published a considerable number of International Scientific Indexing (ISI) papers in the field of nanotechnology in recent years, he said.

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There is a small distance between Iran and advanced countries in the field of nanotechnology, he said.

“Hence we should do our best in development of science production, nanotechnology products and marketing,” he added.

“The government plans to support companies who are active in the field of nanotechnology and allocate budget for boosting nanotechnology in the country.”

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These companies have manufactured 376 different products using the nontechnology, showing that this is a field with huge economic and practical advantages.

These products are exported to 47 different countries.



Persian Gulf: Coast and Islands



April 30th every year is Iran's Persian Gulf National Day. Whether you are watching the sun set over the Portuguese castle at the Hormoz Island or just dropping down several gears to the ultra-relaxed pace at which this part of the world operates, you can't escape the fact the Persian Gulf offers a different experience to the rest of Iran.

There is geographical contrast- its coast and islands - but the major difference comes from the variety of people who live here.

The history of the Persian Gulf is tied inextricably to trade. Africans, Arabs, Indians and Europeans as far back as Alexander the great have passed by this way, some finding business so good they have set up

shop and stayed. It is introduced as the world's major oil-producing region

The Persian Gulf as one of the today most sensitive and vital waterways, is an extension of Indian Ocean that located between Iran and Arabian Peninsula and the province of Hormozgan is located in the north. Qeshm and Kish are the most important tourist islands that are located in this region.

Some fish species of the Persian Gulf are Barramundi Cod, Arabian Butterfly fish (misht el-arus), Butterfly fish, Grey Grunt (Yanam), Grouper, Snapper and Humphead Wrasse.

Different species of marine mammals are observed in the southern waters of Iran, including blue whale *Sibbaldus musculus*, fin whale *Balaenoptera physalus*,

and etc.

Bandar Abbas:

A port city and capital of Hormozgan Province that is located in the southern coast of Iran and because of its position, plays an important strategic and commercial role. The major industries of Bandar Abbas are cotton textile manufacturing, Fish processing, refining and etc. There is a thermal spring in the northeast of Bandar Abbas named Genu.

Though founded by and named for one of Persia's greatest kings, Shah Abbas I, the bustling 'Port of Abbas' is short on both historical features and charisma these days.

Strategically positioned overlooking the Strait of Hormoz and the entrance to the Persian Gulf, the city, known to most Iranians simply as 'Bandar', is the capital of Hormozgan province and home to Iran's busiest port but doesn't have much to offer the foreign visitor – we only include it as a transport hub for Qeshm and Hormoz, the Lonely Planet website mentioned.

Kish Island:

According to the Lonely Planet website, travelling in Iran you're likely to hear this more than once. And when you ask what is so special about Kish, you're told: 'But Kish is wonderful; everything works there.

The beaches are clean, the buildings are modern and there's duty-free shopping!

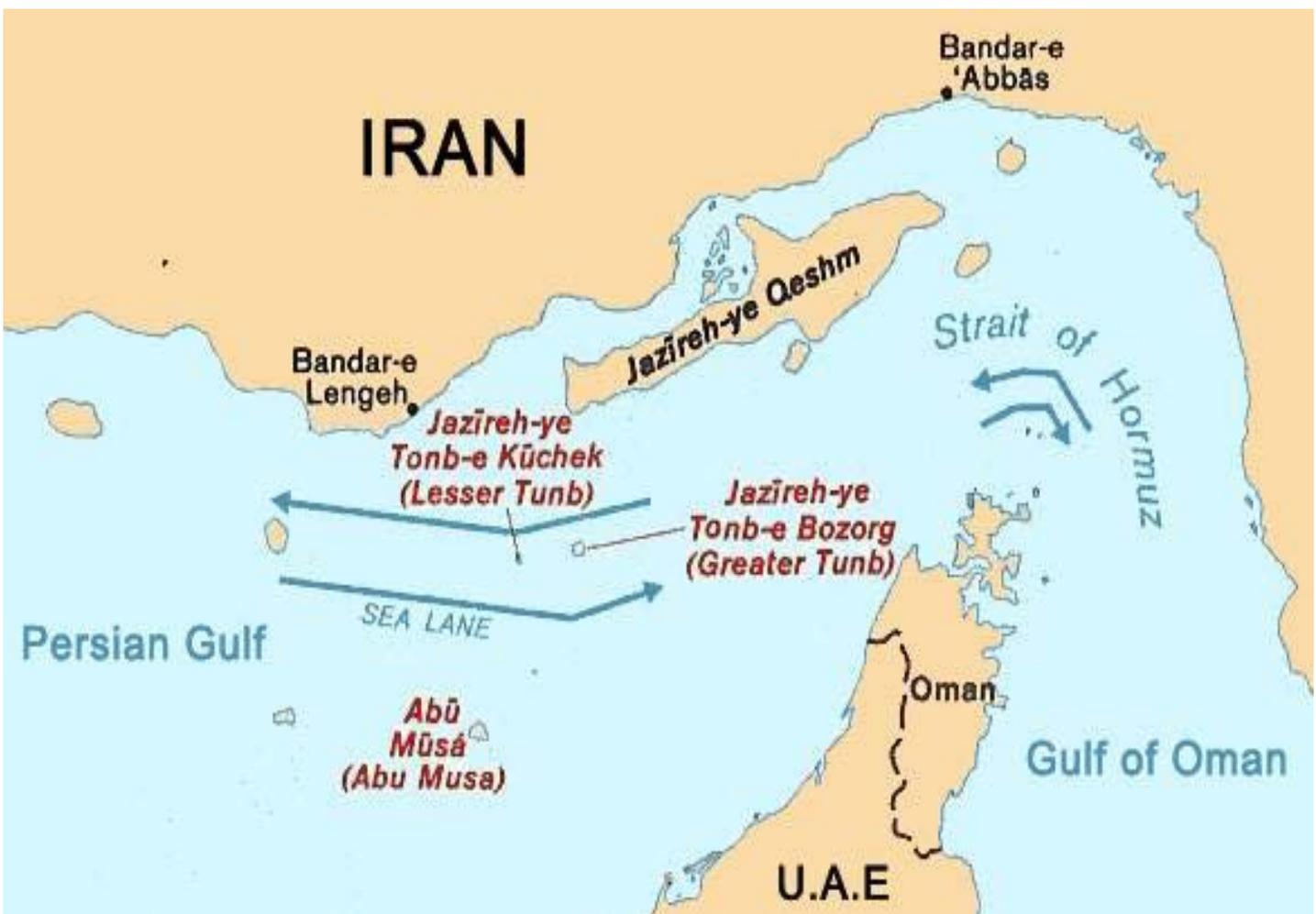
Kish is booming. Hotels, apartment blocks and retail complexes dominate the once-deserted landscape, domestic tourist numbers are on the rise.

An oval shaped island with coral beaches and an economic free zone in south west of Bandar Abbas. This beautiful island has one of the longest beach stretches that offers an opportunity for leisure such as water skiing, scuba diving, relaxing in a peaceful and uncrowded place, cycling and etc.

Apart from these stated attractions, there some other attractions that some of them are The Ancient Town of Harireh, Greek ship, Marjan Beach Park, bird garden and many other beautiful and memorable highlights.

Kish acts as the location for numerous international sporting events. Kish Island is part of the Professional Squash Association's annual tour, holding the Fajr International Squash Championship.

The Kish Karting Track is one of the largest in Southwest Asia, and one of the first of its kind in Iran. A great array of water sports are also on offer in Kish such as snorkeling and scuba diving courses, jet skiing, diving cruises, water skiing, sea skiffs, cruises to other islands around Kish, parasailing, jet boat rides, cruise





The Flower of the East Kish Island, Iran

fishing boats, pedal boating, banana boat rides, and windsurfing.

Maryam Bowling Complex includes 16 bowling lanes, a health club with a fitness suite, and a jacuzzi. Kish Equestrian Club hosts national races and is capable of holding international competitions.

Kish has three international standard volleyball courts, Kish held the 2006 Asian Beach Volleyball Championship.

Qeshm Island:

It is a mountainous island in 22Km from Bandar Abbas with a large rocky and beautiful coast. It is the largest island in the Persian Gulf. There are various types of birds and animal species that some of them are pelicans, deer, snakes and scorpions.

The most important attractions of Qeshm are the famous Portuguese Castle which is in the north east of island, the charming village of left at the end of the road that continues west from Qeshm town, Kharbas village, the Mitra temple and etc.

As mentioned on the Lonely Planet website, Qeshm is the largest island in the Persian Gulf. It is fringed with biologically diverse mangrove forests, attractive beaches and 60 Bandari villages.

Its sun-scorched interior features geologically significant canyons, hills, caves and valleys, most of which are now protected as part of the UNESCO-recognized Qeshm Island Geopark.

Qeshm is a duty-free zone but in the Persian Gulf increasingly full of gleaming skyscrapers it remains refreshingly attached to the age-old Bandari way of life.

Here, locals wear traditional dress, live in houses cooled with wind towers and work in boat-building yards turning out lenjs, the large wooden cargo boats that have criss-crossed the Persian Gulf for centuries.

The island has an abundance of wildlife, including birds, reptiles, dolphins and turtles. Local communities are heavily involved in projects to protect the environment, and there is some disquiet about the effect that the country's first heavy oil refinery, currently being constructed on the island's southern coast, might have on the hitherto pristine natural landscape.

Kudos Team Melli for a splendid performance in Russia World Cup



It was arguably the best performance that an Iranian team has displayed in a World Cup, perhaps only challenged by that glorious win against USA in Lyon in 1998.

Carlos Queiroz displayed a masterclass in coaching a young team against the icons of world football; Spain The land of Real Madrid and Barcelona, the World Champions, European champions and the richest country in football.

Like him or hate him, Carlos Queiroz is a genius and has no fear of any team in the world including the best of them. When his team defends, it is a bastion, a fortress which was only broken by a fortuitous goal. When the teams intend to attack, like they did after conceding the goal, they are real threats.

Vahid Amiri's bamboozling of Gerard Pique and leaving him for dead, after he slipped the ball between the legs of the Barcelona defender, perhaps highlighted the ability and the skill of the Team Melli players.

The disallowed goal by Saeid Ezatolahi, which was rightly called by the help of the VAR, was a huge disappointment and heartbreaking moment especially after the wild celebrations, however what followed

and the chances that the Team Melli boys created, endeared this young and brave team. There was no shame in losing so narrowly to the mighty Spaniards, no shame at all. It was a performance full of grit and passion. It was a winning performance, but shame about the result. Iran deserved better.

Kudos to Team Melli for a fine performance at the 2018 World Cup, this performance will linger in the memories of the fan and critics for long time to come.

Group B of the 2018 FIFA World Cup was meant to be straightforward, with 2010 winners Spain and reigning European champions Portugal expected to comfortably finish in the top two and advance to the Round of 16.

As it turned out, Iran had other ideas and – until the last few seconds of the final round of Group B matches – it almost looked like they would pull off one of the biggest shocks in World Cup history.

Regardless to the result versus Portugal, which the fans of course dearly like to see a repeat performance, the team and the coach have already done us proud.

One of the stingiest teams at Russia, Iran's departure from the World Cup will be a relief to teams that might have faced them in the knockout rounds.

The Asian powerhouse bowed out with a typically attritional 1-1 draw against Portugal on Monday, 25 June 2018, their fans heartbroken after Mehdi Taremi missed a last-gasp effort that would have fired them into the knockout rounds for a first time.

Their Portuguese coach Carlos Queiroz, a self-described “bad loser”, was incensed by the result, teeing off at the refereeing and renewing his attack on the VAR system that he said had let Cristiano Ronaldo off the hook for an elbow to the face.

Once the dust clears, Queiroz and Iran should feel hugely proud of their achievements, which included a first World Cup win in 20 years and all but grinding through one of the tournament’s toughest groups.

Few gave them much chance of reaching the Round of 16 in a pool also featuring Spain and Morocco.

However, Iran’s ability to nullify the attacking threat of the Iberian powers may be closely examined by the teams that remain in the tournament.

Morocco could find no way through the Persian stonewall in a 1-0 loss and neither could Spain until they conceded a fortuitous Diego Costa goal, the result of a deflection pinging off his knee from an attempted clearance.

It took a wonder goal by Ricardo Quaresma to put Portugal on the scoresheet.

Iran’s goalkeeper Alireza Beiranvand, who slept rough on the streets of Tehran as a junior while pursuing his football dream, could do nothing to stop either of the goals.

But he departs with reputation enhanced, his brilliant save on Ronaldo’s spot-kick a crowning moment in a

fine tournament.

Iran’s problems were down the other end, though, where team spirit and dogged application will only get you so far.

Far from playing a negative game, they created enough chances to score a hatful of goals but were let down repeatedly by a mix of bad luck and poor finishing. It took an own goal from Morocco to secure victory in their opener and a penalty to grab the equaliser against Portugal.

Alireza Jahanbakhsh’s dominant form in the Dutch top flight was nowhere to be seen, and talented striker Sardar Azmoun was also ineffective.

Iran leave with acclaim but also uncertainty over their future as Queiroz departs after seven years in charge.

A master tactician, one of his greatest coups was to forge a unity among players from diverse backgrounds and build a team strong enough to withstand the political and economic challenges of playing football in Iran.

Yet, despite missing out on the prize of a first-ever knockout round appearance at the World Cup, Team Melli will still head home as winners in their own right after some outstanding displays in Russia.

Nonetheless, the conclusion of Iran’s campaign at the 2018 World Cup should not signal the end of a quite wonderful story, but merely the close of an important chapter ahead of a new, exciting one.

Having now matched it with two of the world’s best national sides, Iran will turn their attention to the 2019 AFC Asian Cup, to be held in United Arab Emirates next January 2019.



Iranian goalkeeper saves a penalty taken by Portugal's striker, Ronaldo during a world cup's match



Tehran Skiing

“Is there skiing in Iran?” – This is usually the first question asked when the topic comes up. There is great skiing in Iran. Great mountains, lots of snow, not very crowded, and a ski holiday is a great launching pad to explore a part of the world rich in history.

The Islamic Republic of Iran offers fantastic skiing and a beautiful backdrop whilst doing so. It has a long season and dependable snow conditions

The breathtaking altitude, perfect snow conditions and heart palpitating terrain of the Iranian alps are slowly grabbing attention in the skiing world.

Iran offers the best skiing opportunities in the Middle East. The country has numerous mountains with high peaks and appropriate slopes for different types of skiing.

Indeed Iran has at least 25 ski areas – more now than ever before, several of them among the world’s 20 highest in terms of their top lift heights. An extremely mountainous country, Iran has over a million square kilometres of highland terrain.

The highest peak of Iran is Damavand with 5,671 meters above sea level. It’s located in northeast Iran in the Alborz mountain range and can be seen from

inside the city of Tehran on sunny days.

You will find snow on top of this dormant volcano almost all year round. Along the same mountain range and close to Tehran, there are also possibilities of skiing at different ski run. Dizin, Tochal, Shemshak and Darbandsar are skiing sites well known to Iranians and foreigners.

Dizin Ski Resort is the largest skiing resort in the region. One of its advantages is that it has different ski runs for beginners and professional skiers.

The ski lift will take you to an altitude of 3 600 meters above sea level, making it one of the 40 high ski resorts in the world. There are several villas, hotels, cottages and restaurants at Dizin for those who wish to stay there longer.

Shemshak Ski Resort Shemshak Ski Resort is also situated in northeast Tehran in the Alborz mountain range. It is the second largest ski area in Iran after Dizin and became operational in 1958.

The slopes of Shemshak lie at an altitude of 2,550 meters to 3,050 meters above sea level. The resort includes two main slopes, each with a chair lift that reaches the top and several lifts. There are also

lighting facilities for night skiing.

This resort has largely catered to more advanced skiers while Dizin has drawn beginners and advanced skiers. The slopes are quite steep and many of the runs are mogul runs. Shemshak can be easily reached after a 55-minute drive from Tehran, 10 km from middle-slope parking of Dizin and 5 km from Darband-Sar ski resort.

Another famous Ski Resort is the Tochal Ski Resort which has at an altitude of 3,964 meters above sea level in northern Tehran. It offers ideal conditions for those who love skiing in the Middle East. Access to the location is possible by cable car that starts from the north of Velenjak district in Tehran. A modern hotel has recently been built at the peak for skiers wanting to stay in a well-equipped accommodation. You can combine Tochal with Dizin during your stay in Tehran so that you can ski at both places.

Other ski resorts Alvares is the second standard ski resort in Iran after Dizin. With an altitude of 3,200 meters above sea level, it is located 24 km from Sarein, near Ardebil. At Dizin, you can ski from December to May, longer than the resorts of Europe. You can also opt for skiing in other parts of Iran like Mt. Alvand in Hamedan and Mt. Zardkough near Shahr-e-Kord, which also have ski resorts.

Darbandsar is a relatively small private resort that is located on the slopes of Mount Seechal, at Darbandsar Village about 40 miles north-west of

the capital city of Tehran in the Elborz Mountains. A relatively new gondola has been installed in the resort and offers some good slopes for on and off-piste skiing and snowboarding.

It is one of the seven major ski resorts near the capital city and the second most challenging resort after Shemshak in the same region. It has a good selection of cafes at the top of the gondola station and also at the bottom. Even better, the resort is not crowded, even during the peak of the ski season!

It's up to you to bring your own ski gears or rent them here in Iran. Usually, close to the ski pistes, you can find stalls that rent all types of ski equipments and ski-wears like snowboards, cross-country skis, etc.

More importantly, Iran has got the best resort as far as skiing in Middle East is concerned. Wild skiing Mountains in Iran have got huge potentials for the fans of skiing. There are several peaks higher than 3,000 meters on Zagros, Alborz and other mountain ranges.

Many professional skiers come to Iran from across the world to go wild skiing. If the season is right and you arrange for everything before your arrival via a local company, you will be able to enjoy this sport there.

Iran is a very safe, beautiful and friendly country with outstanding food and culture. It is an ideal destination for men, women and children, who will be welcome not just on the Mountain Heaven escorted tour but also by the ski community in Iran.



THE 6TH NAIROBI INTERNATIONAL CULTURAL FESTIVAL

The Cultural Council of the Embassy of the Islamic Republic of Iran participated in the Nairobi International Cultural festival where Cultural Councils of more than 12 Countries took part at Nairobi National Museums of Kenya on 12th May 2018.





VISIT

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FOR MORE

INFORMATION ABOUT IRAN

Ambank House, University Way
P.O. Box 59595-00200 Nairobi-Kenya
Tel: (+254) 20 2241216 Mobile: (+254) 713 836041
Email: iranlib@yahoo.com culture@irankenya.org
www.nairobi.icro.ir www.irankenya.org