

# IRAN



AT A GLANCE

# MIRROR

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

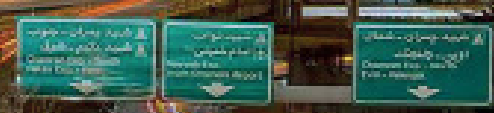
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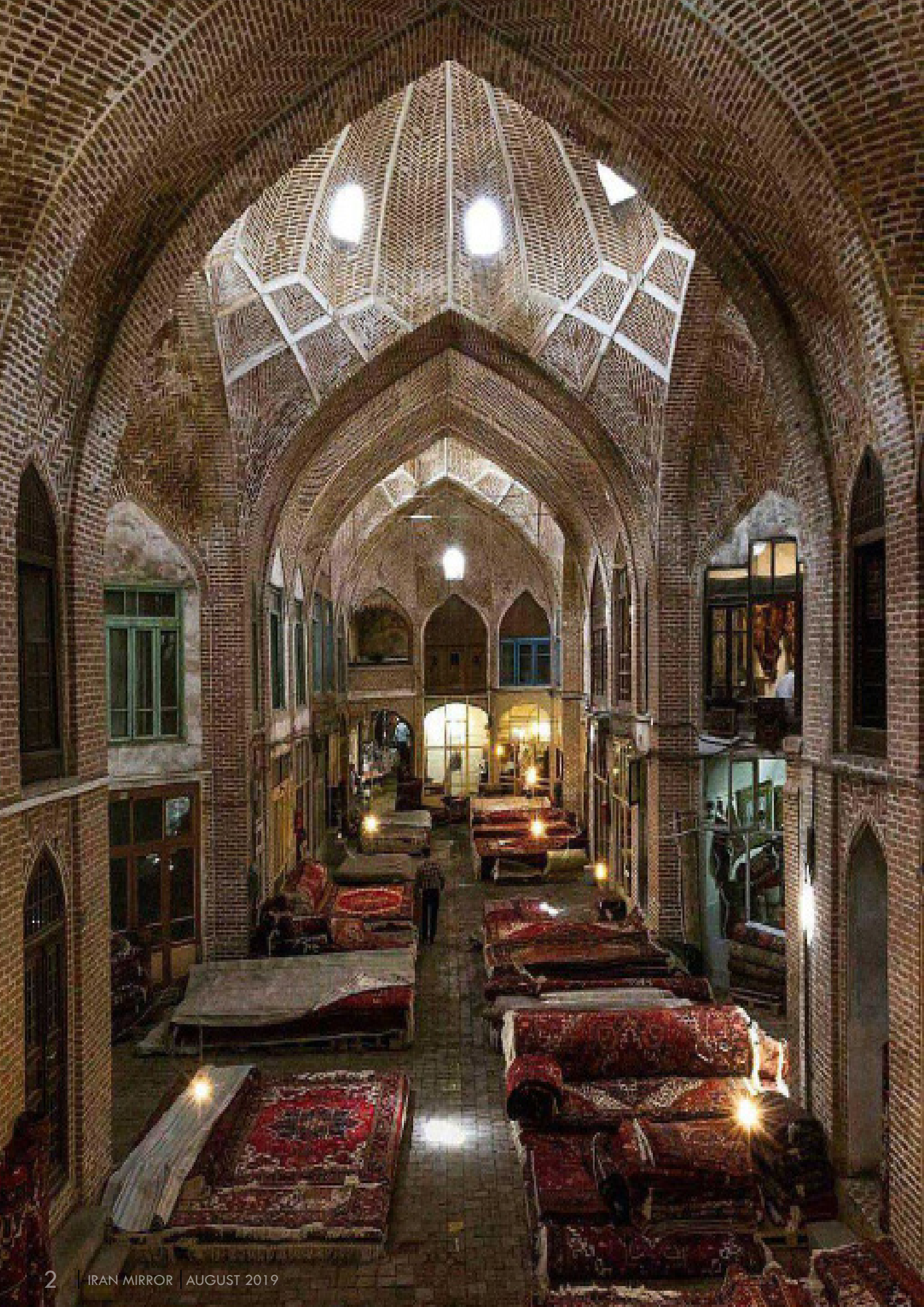


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# Profile

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

The Cultural Council aims 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, religion, 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 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. Organises 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 Kenyan Universities.

### Scholarship for Kenyan Students

We offer scholarships to study in the Islamic Republic of Iran to pursue either Bachelors, Masters or PhD. Please visit [www.irankenya.org](http://www.irankenya.org) for more information.

### Translation Unit:

The Cultural Council also does translation of books from Persian to English.

# Contents

Editorial.....	4
Spiritual Guidance: Ali Khamnei .....	5
Diplomacy: Zarif in his own words .....	12
Hajj is a great opportunity to combat the deal of the century .....	14
Agriculture .....	16
Iranian Education Rankings in the wolrd .....	19
Tourism: Reasons why you should visit Iran .....	23
Mount Damavand .....	44
Farhaj Mosque .....	46
Iranian Film Industry .....	49
Milad Tower .....	53
Waste Management .....	56
Tabriz Market .....	61



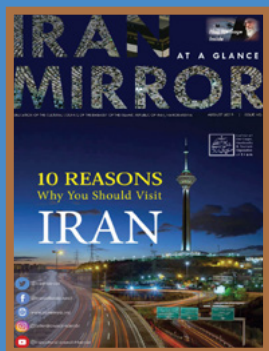
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# Editorial

**T**his year, some 86,550 Iranians will travel to Mecca to perform the religious pilgrimage.

Performing Hajj is compulsory on every Muslim at least once in their life. It is one of the largest annual gathering of human beings on earth, with approximately three million people gathering each year for three to five days between the eighth and 12th of Dhul-Hijjah, the last month of the Muslim calendar.

The pilgrimage has been occurring annually since 630 CE when the prophet Muhammad (PBUH) led his followers from Medina to Mecca.

As the Supreme Leader of Iran Ayatullah Khamenei said Hajj is a manifestation of submission to and humbleness before God.

Hajj also has social aspects such as unity, brotherhood, harmony, as well as a display of unity and morality, Ayatollah Khamenei noted in his recent speech to Iranian Hajj officials.

Have a glimpse of this speech in this edition of Iran Mirror.

Also featuring in this edition of Iran Mirror is a story about Iran's agricultural sector: 40 years of flourishing.

In the past forty years, since the Islamic Revolution, Iran has witnessed a remarkable improvement in various sectors and the agriculture industry has been one of the areas in which the country has undergone huge development.

The production at the country's agricultural sector has increased by six-fold over the past 40 years (since the Islamic Revolution).

Our Agriculture is moving toward a systematic, knowledge-based and modern future on a very desirable pace and Iran will be an agricultural hub in the region and one of the biggest producers of agricultural products in the world in the next 15

years.

The administration of US President Donald Trump has imposed sanctions on Iranian Foreign Minister Mohammad Javad Zarif for what Iran calls "great fear" of his eloquent delivery of the Iranian nation's message to the world.

Check out his interview in this edition of Iran Mirror, and as President Rouhani said, "They say every day that they are ready for unconditional talks with Iran, but they impose sanctions on its foreign minister," said Rouhani, dismissing this approach as "childish behaviour".

"Such a move shows the enemies have become so desperate that they have no time to think," the president added.

"If they want to hold talk, is there any other path than the Foreign Ministry? He (Zarif) is the head of the foreign policy apparatus," said President Rouhani.

As the Ministry of Foreign Affairs emphasizes that the recent sanction on the Minister of Foreign Affairs will have no impact on the efforts and activities of the Ministry of Foreign Affairs, or by the Minister of Foreign Affairs himself, as the person in charge of the country's foreign policy, to prove the rightfulness of the Iranian nation, protect the national interests, and fight against the US administration's economic terrorism, and the Foreign Minister will carry on with his mission and responsibility with maximum power and faith.

I wish you dear readers a good read and **IDD MUBARAK** to my Muslim readers



# Today, humanity needs the Quran because it is the Quran that confronts arrogance and oppression



The Supreme Leader of the Islamic Republic of Iran, His Eminence Ayatullah Ali Khameni

In the Name of Allah, the Beneficent, the Merciful  
**A**ll praise is due to Allah, the Lord of the Worlds, and peace and greetings be upon our Master and Prophet, Ab-al-Qassem Al-Mustafa Muhammad, and upon his pure, immaculate and chosen household, especially the one remaining with Allah on earth

You are very welcome. I really enjoyed and benefitted from your good recitations and the programs that were performed. Thankfully, our people, our youth and our reciters grow and move forward year by year and day and day and this should be a source of our eternal gratitude. It was thankfully very good. I thank God for giving us another blessing and opportunity and for letting us live long enough to meet with this group of individuals and to have this meeting. I hope that God will associate all of you with the Quran, God willing.

The Quran is a peerless artistic work. One aspect of the greatness and significance of the Quran is its

artistic aesthetics. What is interesting is that the first thing that attracted hearts to Islam like magnetism was its artistic aspect. The Arabs understood both the music and melody that exists in language and literary eloquence. It was like that in the Arab environment, but they suddenly witnessed a phenomenon which they had not seen before. It was neither poetry nor prose, rather it was an extraordinary artistic phenomenon.

The Commander of the Faithful (greetings be upon him) has also touched on this, “Certainly the outside of the Qur’an is wonderful and its inside is deep in meaning” [Nahjul Balaghah, Sermon 18]. The Arabic word “aniq” means a bewildering beauty, one that astounds people when they face it. The beauty of the Quran is like this. Of course, we Farsi-speakers – non-Arabs – and many Arab-speakers themselves do not have the blessing to understand this beauty, but we can do so if we familiarize ourselves with it. When we get close to the



Quran and read and listen to it frequently, we understand how beautiful and eloquent the sentences are as well as its spiritual aspect.

Well, this artistic work should be performed in an artistic manner. Sometimes, we read the Quran at home for ourselves. In this case, it does not matter in whichever way we read it. It does not matter if we read it in a melodic or non-melodic way. Of course, it has been mentioned that you should read the Quran at home in a way that others outside hear you clearly, but the purpose of doing so is to create a Quranic environment in society. That is why they say that others should hear you, but when you read it alone for yourself, it does not matter if you read it quietly, loud or in a melodic way.

However, when there is an audience – for example, when you read it on a certain occasion – you want to create an effect in your audience. Here, art should be employed. Here, art should play its part. It is with art that the audience can be influenced. That is the reason why we listen to these recitations and why we encourage and confirm them. You perform and recite this glorious and unique artistic work in an artistic manner. The result is that the effect will increase by several times, provided that this artistic aspect will be performed in a correct and careful manner.

For example, I have frequently advised the friends to recite the Quran with the goal of conveying the meaning. You should read it in a way that you want to convey the meaning. We witness this in our Farsi poems as well. Panegyrists come here and read poems in a melodious manner. For example, they can read this poem in two ways, “Oh you vigilant heart, pay careful attention and consider the Iwan-e Madaen as an instructive lesson” [from a poem by Khaqani. Leader recites the poem in two distinct ways].

Are the two ways of reading this poem the same? No, they are not. In the second reading, you stress certain words and phrases in the correct way. This is what Sheikh Abdul-Fattah Sha’shayi and Mustafa Ismael do. This is what they do. Not everyone among the old Egyptian

reciters is the same. Not everyone knows how to do this and not all of them are as careful, but some of them know what they are doing. When they read the Quran, they stress words whenever necessary. They read in a way that it sounds like you are being addressed by God and this way, your hearts are attracted.

This concept should be witnessed in our recitations and in our different occasions and meetings. In particular, it should be witnessed in the recitations of you who thankfully have a good voice. As we can see, all of you thankfully have a good voice. Your breaths and your voices are good and you are competent in different ways.

Of course, the second aspect too – “And its inside is deep in meaning” – is correlated with the artistic aspect. This way of reading can lead us to that depth of meaning to a large part. However, we should pay attention to the depth of the Quran. By “the depth of Quran”, I do not mean those depths which only the followers of dhikr and the Imams (greetings be upon them) are aware of. That is not our job. We should learn those depths from the narrations and statements of the Imams (greetings be upon them).

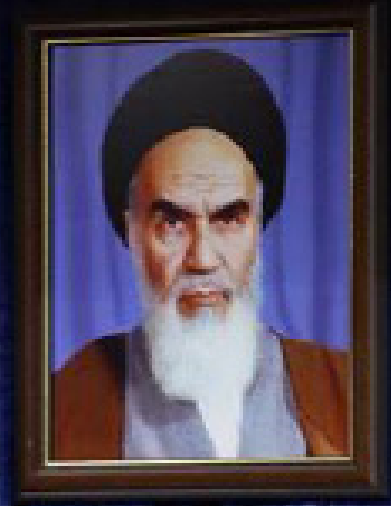
What I mean by “the depth of the Quran” is attention to the words. For example, the Quran says, “And the end is for the righteous” [The Holy Quran, 7: 128]. Well, what does “the end” mean? The end belongs to the righteous. Both the end in this world and in the hereafter belongs to the righteous and the pious. If you want to defeat the enemy in revolutionary activities and in the arena of war, you should be righteous. Notice that if you pay attention, you will see that the end belongs to the righteous. We should deliberate on these words and not go past them in a perfunctory manner.

Another example is, “Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere” [The Holy Quran, 2: 155]. What is that fear? What is that hunger? One should think deeply about these words and these concepts. This is



**Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere**

**The Holy Quran:  
7:128**





**INTRODUCTION:**

Mahdi TV is a commercial free to air television station. It is the flagship of Al Hujjah Group Limited which is a registered company and incorporated under the companies act, 2015 in Kenya. The company is a private entity and fully owned by Kenyans.

**MISSION:**

1. Religion
2. Morality
3. Hope
4. Awareness
5. Patriotism

**VISION:**

1. Promotion and Deepening of the religious knowledge in the society.
2. To provide a balanced product to our viewership which will not compromise the value systems that are in place
3. To promote African heritage, education, entertainment, information, social harmony and spiritual uplifting.

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1. We believe in the true moderate Islam as taught by Holy Prophet Muhammad (p.b.u.h.) and his Ahlul Bait (p.b.u.t.).
2. The respect of all religions.
3. We Honor and encourage creativity and Innovation.
4. We accept and value expression of views
5. We strive to respect all individuals and institutions.
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8. We strive for excellence in everything we do.
9. We maintain credibility through impartial, accurate and comprehensive representation of the story.
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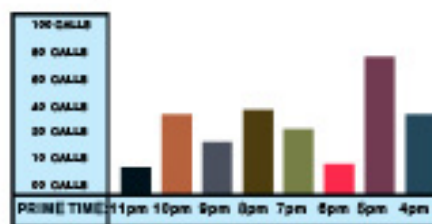
1. Upholding the constitution of Kenya
  2. Observance of Islamic teachings.
  3. Observance of the licensing authority (Communications Authority of Kenya) guidelines
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deliberation on the Quran. Deliberation on the Quran involves these aspects.

“And its inside is deep in meaning.” Everyone can get to the depth of this meaning within the scope of their capability, knowledge, studies, understanding and intelligence. Not everyone can understand it in the same way as others. We can do our best though. We should do our best and make an effort to understand Quranic teachings. When it is said that we should learn from the Quran how to live, this does not mean that we can find, for example, driving rules in the Quran as well. This is not the case. The Quran ornaments our minds with lofty teachings. When our mind transcends with lofty teachings, then we can get to all the secrets of the universe because with the Quran, we can learn wisdom: “He who possesses wisdom has the capability to do everything” [from a poem by Nezami].

When you understand what Quranic teachings are and when they are instilled in the minds of the people in society, in the minds of all the people in this country or at least in the minds of our Quranic community, then the different doors of human teachings and knowledge will open to humanity.

In my opinion, one of the most necessary tasks would be to increase the number of Quranic meetings and Quranic sessions. Of course, the attention to the Quran that existed in the past is not comparable to the present time. We cannot say that the attention rate was one percent. It did not even amount to one thousandth. During the time when we are in the middle of the arena and were witness to the affairs, the attention rate was not even one thousandth to that of the present era.

However, there were some good traditions and habits which have been undermined because of Quranic programs broadcast on the TV and radio – which are very good nonetheless. These things should be made up for.

One good tradition was Quranic recitation sessions held in the people’s

houses. Another was reading the Quran in mosques and Hussainiyahs. You should turn mosques into bases for the Quran. And Quranic meetings can be held in two ways: one is that individuals gather together with a teacher in control of the session so that they sit there and read the Quran. The teacher can correct their mistakes, teach the necessary points and offer recommendations. This is one way. Another way is that individuals gather together and one of them takes the minbar in order to read the Quran for half an hour, one hour. This is like a minbar that a person takes and others listen to him. A reciter should take the minbar and begin to read the Quran with you listening to him. You should open the Quran and follow the ayahs.

Of course, this has gradually become common. When I see what they are doing on TV in the month of Ramadan – people gather together in Mashhad, Qom and many other cities and each one reads one juz of the Quran and everyone listens – I really enjoy it. This was initiated in Qom and then others learned. This is a very good course of action. This should be repeated in different mosques and at different periods of the year – not only in the month of Ramadan.

Mosques should be the bases of the Quran. They should set certain nights – for example, Thursday, Friday, Saturday nights if it is not possible to do so every night – so that a person engages in reading the Quran while you open the Quran and listen to the reciter. And you should also refer to the translation: good translations. In our time, the time when I used to teach tafsir in Mashhad – tens of years ago – there was only one, two Quran translations which were incomplete. In the present time, however, there are thankfully many good translations available to the people. They should look at and read these translations. This is one task.

Another task is to hold tafsir sessions. Tafsir is highly important. Those who have the competence – mainly the honorable clergymen, seminarians and



*He who  
possesses  
wisdom  
has the  
capability  
to do  
anything.*

*From a  
poem by  
Nezami*



# Verily this Quran guides to that which is most right

The  
Holy  
Quran  
7:9



religious scholars – and those who are well-informed about the Quran should conduct a study and do some thinking in order to teach the people lessons on tafsir, thus increasing society's level of understanding.

There is an ayah which says, "Verily this Quran guides to that which is most right" [The Holy Quran, 7: 9]. This Quran leads you to "That which is most right". The Arabic word "aqwam" means more upright, better, stronger and more stable. It guides you towards "most right". "Most right" in what? In your worldly life, in your dignity, in the establishment of your government and in your true and otherworldly life which is the real life: "Verily the home in the hereafter - that is life indeed" [The Holy Quran, 29: 64].

When Quranic teachings become available to everyone, this is what will happen. Of course, we have made great progress in the present time, but it is not enough. It is not enough compared to what should be. Although the progress is considerable compared to the past, it should be much more. Things should be in a way that our society, our men and women and our youth become increasingly familiar with Quranic teachings. Quranic teachings should dominate minds. If this happens, there will be the power to reason and to defend. Faith will be

complete and movements will produce results.

As for Quranic sessions, I would like to add a point. It is common for you to say, "Allah, Allah" [when a reciter reads the Quran]. This way you encourage him and some people even go further imitating the Arabic tapes that enter our country in which they utter certain expressions – this is in their nature and it is not the case that it is a Quranic requirement. Our youth learn them and try to copy them in the exact manner. This is not necessary. It is good to encourage the reciter and there is nothing wrong with it. However, I sometimes see that when a foreign reciter comes here and recites the Quran – reciters from Arab countries, some of whom are really good, but not all of them are the same – the participants look as if they had a duty to encourage him in a loud voice after every ayah or half an ayah. Why should this be the case?

A grave problem with this is that he realizes that you do not correctly understand the recitation [Supreme Leader and audience laugh]. This is because he does a poor job and you say, "Allah, Allah." He understands that you are not aware of the problems. This should not be the case. You should try to encourage him whenever he performs well. Of course, you should encourage our





youth as much as you can and there is nothing wrong with this [Supreme Leader and audience laugh]. I am alright with this, but when a foreign reciter comes here and reads the Quran, it should not be the case that the audience deems it its duty to encourage him no matter how he performs.

To cite a specific example, they say "Allah, Allah" using the same tone and melody with which he performs. This is not necessary, but it is a very good point to promote warm Quranic sessions in society. So, what I am saying is that whenever a qari has an audience, they should pay attention to the point in the ayah and stress the necessary words so that understanding Quranic concepts will become easier and better for the audience.

My dear ones, we need the Quran. The Quran is our need today. Not only do we the Iranian nation, but also Islamic society and the global community really need the Quran today. It is the Quran that opposes arrogance. It is the Quran that explicitly opposes oppression. It is the Quran that openly confronts kufr in Allah. It is the Quran that powerfully confronts chaos and the taghut: "Those who believe fight in the way of Allah, and those who reject faith fight in the way of taghut. So fight against the friends of Satan" [The Holy Quran, 4: 76]. How strong is the tone of the Quran!

These are the problems that humanity has today. Those who yell, as the presidents and kings of such and such countries, at nations, people, peace, tranquility and the stability of governments and countries are the people against whom the Quran lets out a cry. People should understand this. The Quran says to us, "And incline not to those who do wrong, or the fire will seize you" [The Holy Quran, 11, 113]. It says that you should not trust oppressors. This is the problem that peoples throughout the world have today. They trust and as a result, they are ruined.

You witnessed that a good movement

was launched and a good fight erupted in certain Arab countries. There was an uprising and awakening, but it was extinguished like a flame that is put out with ash and earth. Why? Because they did not pay attention to "And incline not to those who do wrong." They compromised with the US and the Zionist regime. They did not know what they must have done. That is why these things happen.

If Allah the Exalted helps a people and those people do not appreciate it, they will be beaten and slapped across the face. Therefore, they should appreciate the value of it. Our nation thankfully appreciated the value of this help from the very first day.

This great movement by our nation, the survival of the Revolution, the resistance and the increasing dignity of this nation and the extraordinary progress of this country have all occurred because our nation acted on these few ayahs of the Quran thanks to the existence of our magnanimous Imam. He taught this to us. His heart was imbued with faith in Allah. He was brimming with faith in God and in Quranic teachings. So, he taught us what to do and how to move.

And thankfully, the nation stood firm. Today, the same path exists. Today too, there is no path for this country other than resisting shaitans, taghut and unbelievers. By Allah's favor, Allah the Exalted will bestow his blessings and assistance on our nation.

*Dear God, make us be among the followers of the Quran*

*Dear God, make us live and die with the Quran. Associate us with the Quran*

*Dear God, by the blessedness of Muhammad and his household, associate our magnanimous Imam with Your saints. Associate our valuable martyrs with the martyrs of Karbala*

*Dear God, guide our youth towards the straight path. Ordain a good end for all of us. Eliminate our maladies*

*God shows His mercy on those who recite "Al-Fatihah" with salawat*



*Those who believe fight in the way of Allah, and those who reject faith fight in the way of taghut. So fight against the friends of Satan*

*The Holy Quran 4:76*



## In His Own Words: Iran's Foreign Minister, Mohammad Javad Zarif

By Farnaz Fassihi and David D. Kirkpatrick, July 4, 2019

**F**oreign Minister Mohammad Javad Zarif, the Iranian most closely associated with the 2015 nuclear agreement, has come under fire in Tehran and Washington as the deal approaches collapse. Hard-liners in Tehran accuse him of falling for false promises from the Americans. Trump administration officials call him a trickster who acts like a moderate while remaining steadfastly loyal to Ayatollah Ali Khamenei, Iran's supreme leader.

Trump administration officials have talked of imposing economic sanctions on Mr. Zarif, even though he remains essential to any negotiated settlement of the current standoff between the countries.

In an exclusive interview conducted by email, Mr. Zarif talked about these issues at length. His remarks are reproduced here, edited slightly for length and clarity.

***The nuclear deal you negotiated, also known as the Joint Comprehensive Plan of Action, is now in jeopardy. Do you regret trusting the United States and the West?***

I believe JCPOA was and remains the best POSSIBLE agreement on the nuclear issue. None of the participants were happy with all elements of the deal, but it addressed the major concerns of all. It was negotiated by all with open eyes about what was possible and what was not. We did not neglect anything. We accepted the reality that we could not resolve all our differences in this deal and we agreed to leave them out.

It is also important to note that, contrary to public

statements by its detractors on all sides, JCPOA was not built on trust. It was indeed based on explicit recognition of mutual mistrust. That is why it is so long and detailed. Paragraph 36 of JCPOA is a clear example that we negotiated this deal with the full understanding that we could not trust the commitment of the West. We are exercising that option within the deal right now, which can indeed prevent the deal from total collapse, which will be detrimental to the interest of all, including the United States.

(Paragraph 36 provided a mechanism to resolve disputes and allows one side, under certain circumstances, to stop complying with the deal if the other side is out of compliance.)

***Do you think that the nuclear deal can be salvaged? Or do you anticipate continued erosion since President Trump withdrew from the agreement?***

We will remain committed to the deal as long as the remaining participants (E.U., France, Germany, U.K., Russia and China) observe the deal. Survival or collapse of the JCPOA depends on the ability and willingness of all parties to invest in this undertaking. In a nutshell, a multilateral agreement cannot be implemented unilaterally.

***Has this turn of events jeopardized your career as Iran's top diplomat?***

My preferred career has always been teaching. I will resume that sooner or later, with more to share with my students.

***Have you seen hard-liners tweeting and joking and***



comparing you to the 1970s movie about an Iranian who tries to live out a fantasy of American life? What do you say to this?

I did not see that movie, so I do not know. But I do not mind if people have a good laugh about me. That is another way of making myself useful!

**Officials of the Trump administration have talked about designating you as a target of economic sanctions. What will it mean if Washington sanctions you?**

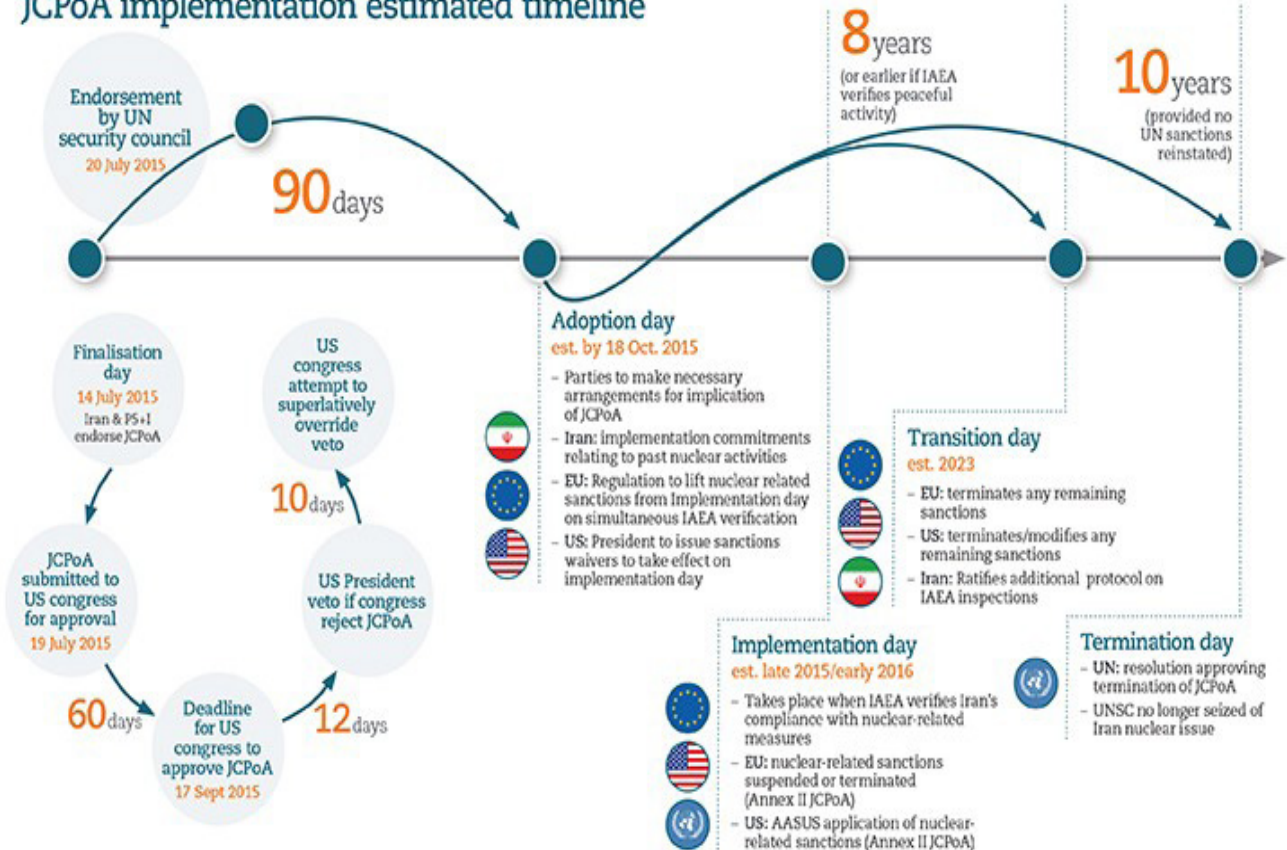
Everyone who knows me knows that I, or my family, do not own any property outside Iran. I personally do not even have a bank account outside Iran. Iran is my entire life and my sole commitment. So I have no personal problem with possible sanctions.

The only impact — and possibly the sole objective — of a possible designation would be to limit my ability to communicate. And I doubt that would serve anyone. Certainly, it would limit the possibility of informed decision making in Washington.

## DIPLOMACY



### JCPoA implementation estimated timeline







# Hajj is a great opportunity to combat the Deal of the Century: Imam Khamenei

Message of the Leader of the Islamic Revolution to the great Hajj congregation August 6th, 2019

*In the name of Allah, the Most Beneficent, the Most Merciful*

All praise is due to Allah, the Lord of the Worlds, and peace be upon his exalted, trustworthy messenger, Muhammad the last of the prophets, and his pure progeny, especially the one remaining with Allah on earth, and on his chosen companions and those who faithfully followed them, until the day of judgment.

Every year, the time of Hajj is the resort for the Islamic Ummah where they receive the Lord's mercy. Quran's call of **"And proclaim Hajj among men"** [Quran 22:27] is a call to everyone throughout history to come to this distribution of mercy, so that their God-seeking hearts and souls, and their thoughts and views benefit from its blessings; and every year, the lessons and teachings of Hajj propagate throughout the Muslim world by congregations of people.

The Hajj presents a miniature scale of a set of fundamental pillars of the Islamic society by placing the elixir of Dhikr and servitude—which is the main element for the cultivation, progress, and growth of individuals and the society—next to congregation and unity, which are the symbols of the unified Ummah; the movement around a unique center, and on the path towards a common goal—which are the keys to the endeavor and

livelihood of the Ummah based on monotheism—and through harmony among every Hajj pilgrim, where there is no distinction—which is the sign of removing discrimination and providing everyone with the same opportunity. Every one of the rituals of Hajj including Ihram, Tawaf, Sa'i, wuquf, ramy, movement and repose, is a symbolic reminder of a part of the picture presented by Islam of its ideal society.

Exchange of knowledge and assets between people of different countries and places far apart, and spreading awareness and experience, asking for the news of one another, removing barriers of misunderstanding, bringing the hearts closer, and storing strength to confront common enemies are the vital and magnificent outcomes of Hajj, which otherwise would not be achieved through hundreds of the usual and typical gatherings.

The ritual of Bara'ah which means refusing every instance of mercilessness, cruelty, wrongdoing and corruption of the tyrants of any time, and rising against intimidation and extortion by the arrogant throughout history, is one of the great blessings of Hajj, and an opportunity for oppressed Muslim nations. Today, repudiating the front of shirk [polytheism] and kufr [disbelief] made up of the arrogant powers—the foremost of them being the U.S.—equals refusing the killing of the oppressed, and waging wars. It equals condemning the sources of terrorism, including ISIS and



## HAJJ

the American Black Water. It is the Islamic Ummah's shout at the child killers of the Zionist regime, and their backers and cohorts. It is a condemnation of the United States and their associates' warmongering, in the sensitive regions of West Asia and North Africa, who have pushed the nations' pain and suffering beyond limits and who impose on them new catastrophes every day. It means refusing racism, and discrimination based on geography, race, and color of skin. It means detesting the arrogant and vicious behavior of aggressive and seditious powers against dignified, noble and just behavior recommended to everyone by Islam.

These are some of the benedictions of the Abrahamic Hajj that the pure Islam calls us to. And this is the incarnation of an important part of the ideals of the Islamic society that every year, through every one of the participating Muslims, and directed by Hajj, puts on a grand and rich spectacle, calling everyone through a clear language, to try to create such a society.

The elite of the Muslim world, some of whom are now present at Hajj from different countries, have a crucial and important duty. These lessons must be transferred to all nations and the public through their efforts and ingenuity, and moral exchange of ideas, motivations, experience, and knowledge must be realized by them.

Today, one of the most important issues of the Muslim world is Palestine, which is at the top of Muslims' political issues, regardless of their school of thought, race, and language. The greatest injustice in recent history has

happened in Palestine. In this painful affair, all that a nation had—their land, homes, farms, belongings, dignity, and identity—was confiscated. With God's assistance, this nation has not surrendered to defeat and has not given up, and today, they are on the battlefields more enthusiastic, and braver than yesterday. But the ultimate outcome requires assistance from all Muslims. The stratagem of the 'Deal of the Century' prepared by the oppressive U.S., and its treasonous cohorts, is a crime against the society of humankind, and not just the Palestinian nation. We are inviting everyone to active participation in overcoming this stratagem by the enemy, and with the power and help of God, we consider this and every other ruse by the Arrogant Front doomed to failure against the efforts, and faith of the Resistance Front.

Almighty Allah said: "Or do they intend a plot? But those who defy Allah are themselves involved in a Plot!" [Quran 52:42]. True is what Almighty Allah said. I supplicate Almighty God for success, blessing, comfort, and acceptance of prayers for every one of you respected pilgrims.

Sayyed Ali Khamenei

August 5th, 2019 (Dhu'l-Hijjah 3rd, 1440)







# AGRICULTURE







# Iran's Agricultural Sector: 40 years of flourishing

In the past forty years, since the Islamic Revolution, Iran has witnessed a remarkable improvement in various sectors and the agriculture industry has been one of the areas in which the country has undergone huge development.

In this regard, and on the occasion of the 40th anniversary of the Islamic Revolution, a press conference was held at the agriculture ministry in Tehran on Wednesday in which the Supreme Leader's representative to the ministry presented some of the Islamic Revolution's achievements in the agricultural sector.

## Agriculture

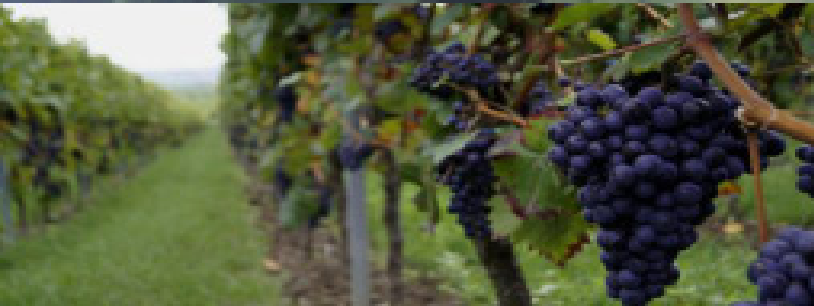
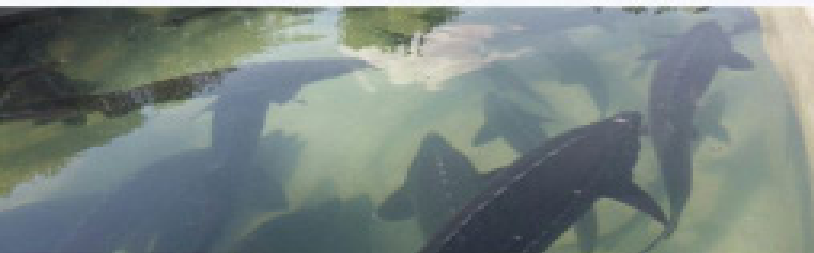
Starting his remarks, Seyed Reza Taqavi mentioned revolutionizing the agriculture industry through implementing billions of dollars' worth of development, research and educational projects across the country as one of the main reasons for the significant improvements in this sector during the past 40 years.

According to the official, the production at the country's agricultural sector has increased by six-fold over the past 40 years (since the Islamic Revolution).

"Our Agriculture is moving toward a systematic, knowledge-based and modern future on a very desirable



## Discovering Iran *Farm*, *Forestry* & *Fishing*





**The country's self-sufficiency rate in wheat production has increased from 65 percent in the Iranian calendar year of 1392 (March 2013-March 2014) to 105 percent in the current year (which ends on March 20, 2019).**

**Abbas Keshavarz, Deputy Agriculture Minister**

pace and Iran will be an agricultural hub in the region and one of the biggest producers of agricultural products in the world in the next 15 years.” Taqavi said.

Elsewhere in his remarks, the Supreme Leader's representative noted that currently over 9000 agriculture experts are supervising the process of producing agricultural products across the country to insure the highest quality and quantity.

Taqavi further mentioned the management of water resources in the country saying that, “By using new methods of irrigation and water management systems in the country's dry regions and also by cultivating products that have less water requirement in those regions we could help preserving the country's water resources while maintaining or even improving our production levels.”

In this regard in December 2018 Iran Chamber of Commerce, Industries, Mines and Agriculture (ICCIMA) and Agriculture Ministry signed an agreement to increase agricultural production by 2.2 kilograms per square meter of water used in cultivation by 2026.

Iran is situated in a dry plateau with limited water resources. Tehran has been trying in recent years to decrease water consumption in its agriculture sector by introducing new irrigation methods.

### **Foodstuff production**

Mentioning the production of foodstuff, the official noted that in the poultry and fishery sectors the agriculture ministry has been promoting new methods of breeding and genetic engineering in order to increase the efficiency of production in this sectors.

“Iran is currently 82 percent self-sufficient in producing foodstuff while we were mainly an importer of agricultural and foodstuff products before the Islamic Revolution.” Taqavi said.

According to Deputy Agriculture Minister Abbas Keshavarz, the country's self-sufficiency rate in wheat production has increased from 65 percent in the Iranian calendar year of 1392 (March 2013-March 2014) to 105 percent in the current year (which ends on March 20,

2019).

In addition to supplying the domestic needs, foodstuff account for a significant part of Iran's non-oil exports.

Dairy products, sweets, saffron, tomato paste, juices and concentrates, animal food, poultry and aquaculture, yeast, pasta, as well as wheat flour and potato products are some of the main items exported from Iran to the world markets.

### **Halal industry**

Elsewhere in his remarks, Taqavi mentioned the Halal industry and Iran's position as one of the Islamic world's most significant countries in this newly flourishing industry.

According to the official, despite the country's great potentials and capacities, unfortunately the share of Iran in the global Halal trade is only 0.7 percent.

“This is very unfortunate and the ministry [agriculture ministry] has plans to improve our position to a more desirable place in this lucrative industry.” He underscored.

Taqavi further noted that lack of a comprehensive organization which could be in charge for handling the Halal business and industry is one of the main reasons that Iran's share of the Halal market is not what the country deserves.

### **Agricultural achievements exhibition**

Finally, the official mentioned holding an exhibition on the achievements of the country's agricultural sector in the last 40 years.

The agricultural achievements exhibitions which are due to be held during March 4-5 at Tehran's Imam Khomeini Grand Prayer Grounds (Mosalla) will be a showcase for presenting Iranian agriculture sector's achievements since the Islamic Revolution.

Different subsidiaries of the agriculture ministry along with the private sector, startups as well as knowledge-based companies and institutions will be presenting their latest achievements and products in this exhibition.



# EDUCATION

## Times Higher Education World University rankings:

### Top Iranian universities on the list





**I**ranian universities are included in different subjects of 2019 Times Higher Education World University Rankings, according to its website.

In physical science, 24 Iranian universities are amongst 963 universities worldwide. Twenty one universities in Iran are amongst 903 universities assessed in engineering and technology subject.

Eleven Iranian universities are on ranking table for life sciences amongst 751 universities and nine Iranian universities are amongst World University Ranking in computer science, which has expanded to include 684 universities.

Additionally five Iranian universities are named on the clinical, pre-clinical and health university ranking which includes medicine, dentistry and other health subjects.

University of Tehran and University of Isfahan are on ranking table for business and economics amongst 585 universities. The University of Tehran is the only Iranian university ranked among top universities in arts and humanities, education and social science subjects.

The ranking is according to scores of citation, industry income, international outlook, research teaching and the table includes number of full-time equivalency (FTE) students, number of students per staff, international students, and female to male ratio.

A total of 24 Iranian universities are amongst the ranking table for physical sciences, which highlights the universities that are leading across mathematics and statistics; physics and astronomy; chemistry; geology; and environmental, earth and marine sciences subjects.

The 2019 physical sciences ranking has expanded to include 963 universities, up from 501 last year.

The table is led by Princeton University for the second consecutive year, while the Massachusetts Institute of Technology is now second, up from fourth.

Babol Noshirvani University of Technology (251–300), University of Kashan (401–500), Amirkabir University of Technology (501–600), University of Guilan (501–600), Iran University of Science and Technology (501–600), Isfahan University of Technology (501–600), Sharif University of Technology (501–600) and University of Tehran (501–600) are on the list.

The Iranian universities Azarbaijan Shahid Madani University, Ferdowsi University of Mashhad, University of Mazandaran,

Shahid Beheshti University, Shiraz University, Shiraz University of Technology, University of Tabriz, University of Zanjan rank between 601–800 at the table.

Alzahra University, University of Birjand, University of Isfahan, Kharazmi University, Shahid Bahonar University of Kerman, Shahrood University of Technology, Urmia University and Yazd University rank 801+ on the table.

A total of 21 Iranian universities are named at the 2019 Times Higher Education World University Rankings table for engineering and technology subjects. The 2019 engineering and technology ranking is expanded to include 903 universities, up from 501 last year.

According to the table recently released, the universities assessed in different fields of general engineering, civil engineering, chemical engineering, electrical and electronic engineering, mechanical and aerospace engineering.

Babol Noshirvani University of Technology and University of Tehran are top amongst the Iranian universities ranking 251–300. They are followed by the Sharif University of Technology, University of Mazandaran, University of Kashan and University of Guilan (301–400).

Amirkabir University of Technology and Isfahan University of Technology rank 401–500. Shiraz University of Technology, Shiraz University, Ferdowsi University of Mashhad and University of Tabriz rank 501–600.

Shahid Beheshti University, University of Zanjan, Urmia University, Shahrood University of Technology, Kharazmi University, University of Isfahan and Azarbaijan Shahid Madani University rank 601–800 and on the bottom of the list are Shahid Bahonar University of Kerman and Yazd University with 801+ ranking.

The University of Oxford leads the table for the first time, after overtaking Stanford University and the California Institute of Technology. Meanwhile, Harvard University joins the table in third place.

## Life Sciences

Eleven Iranian universities are on ranking table for life sciences, which includes agriculture and forestry, biological sciences, veterinary science and sport science subjects.

The 2019 life sciences ranking has expanded to include 751 universities, up from 502 last year.

Isfahan University of Technology is the only Iranian university, which ranks from 501–600.

The Ferdowsi University of Mashhad, University of Guilan, Iran University of Medical Sciences, University of Isfahan, Shahid Bahonar University of Kerman, Shahid Beheshti University, Shiraz University, University of Tabriz, University of Tehran and Urmia University are ranked +601.

Harvard University tops the table for the third year in a row, while the University of Cambridge remains in the second, and the University of Oxford holds on to third.

## Clinical, pre-clinical and health

Five Iranian universities are named on the clinical, pre-clinical and health university ranking which includes medicine, dentistry and other health subjects.

The 2019 clinical, pre-clinical and health ranking has expanded to include 721 universities, up from 501 last year.

Tehran University of Medical Sciences is on top of Iranian universities with 401–500 ranking level followed by Iran University of Medical Sciences, Mashhad University of Medical Sciences and University of Tabriz (501–600). The Shahid Beheshti University of Medical Sciences is on the list with 601+.

The University of Oxford leads the table for the eighth consecutive year, while UCL joins the top 10 at eighth place, up from 12th.

University of Tehran (301-400) and University of Isfahan (501+) are on ranking table for business and economics amongst 585 universities, up from 200 last year.

The subject highlights the universities that are leading across business and management, accounting and finance, and economics and econometrics subjects.

Massachusetts Institute of Technology has overtaken Stanford University to claim first place in this year's business and economics table.

In arts and humanities, the University of Tehran with 401+ ranking is the only Iranian university in the list. The ranking has expanded to include 506 universities, up from 401 last year.

## Arts and Humanities

The subject highlights the universities that are leading across art, performing arts, design, languages, literature, linguistics, history, philosophy, theology, and architecture and archaeology subjects.

Stanford University and Massachusetts Institute of Technology take the top two places in the table for the second year in a row, while the University of California, Berkeley joins the top 10 at ninth, up from 11th.

## Computer Science

Nine Iranian universities are amongst top universities worldwide in computer science, which has expanded to include 684 universities, up from 301 last year.

The University of Oxford leads the table for the first time, after overtaking Stanford University and the Massachusetts Institute of Technology, while ETH Zurich is now in second place.

Amirkabir University of Technology, Isfahan University of Technology, Shiraz University, University of Tabriz and University of Tehran are in the table with 401–500 ranking.

Ferdowsi University of Mashhad, K.N. Toosi University of Technology and Shahid Beheshti University ranking 501–600 are on the table followed by University of Isfahan with 601+ ranking.

## Business and Economics

# Social sciences

The University of Tehran is the only Iranian academic center with 301-400 ranking in the education ranking list.

The subject highlights the issues that are leading across education, teacher training and academic studies in education subjects.

The 2019 education ranking has also expanded to include 428 universities, up from 100 last year.

Stanford University tops this year's education table for the second consecutive year, while Harvard University maintains second position. The University of California, Berkeley completes the top three in third place, up from fifth.

With 401-500 ranking in social sciences, the University of Tehran is the only Iranian academic center in the table, which is expanded to include 666 universities, up from 400 last year.

The social science highlights the universities that are leading across sociology, geography, politics and international studies, and communication and media studies subjects.

The University of Oxford tops this year's social sciences table for the second year in a row, after becoming the first university of UK to take pole position in the table last year.

## Education

## Higher education agenda for five decades

Times Higher Education is the data provider underpinning university excellence in every continent across the world.

The Times Higher Education (THE) World University Rankings, founded in 2004, provide the definitive list of the world's best universities.

The overall THE World University Rankings, featuring 1,000 institutions, are accompanied by a series of subject-specific

rankings to help students determine where to study arts and humanities, business and economics, computer science, education, engineering and technology, law, life sciences, clinical, pre-clinical and health, physical sciences, psychology and social sciences.



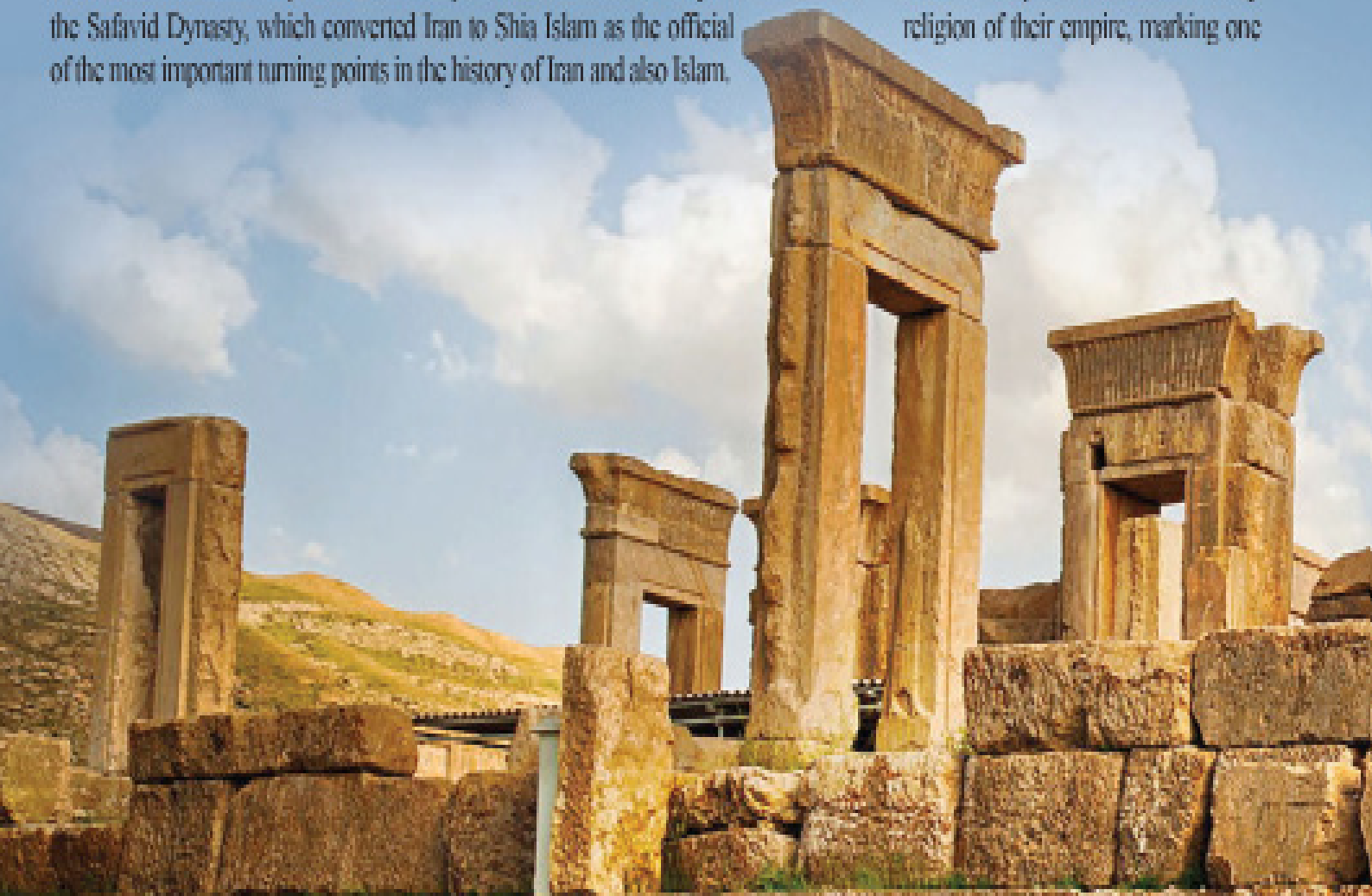
# 10 REASONS Why You Should Visit IRAN



# 1. UNIQUE ANCIENT & HISTORICAL SITES

## *“7000 Years of History & Civilization!”*

Iran is home to one of the world’s oldest living civilizations, with historical and urban settlements dating back to 7000 BC. The southwestern and western part of the Iranian Plateau contributed to the traditional Ancient Near East with the Elamite Civilization, from the Early Bronze Age, and later with various other peoples’, such as the Kassites, Mannæans and Gutians. Hegel once named the Persians as the first Historical People. The Medes unified Iran as a nation and empire in 625 BC. The Achaemenid Empire (550–330 BC), founded by Cyrus the Great, was the first of the Persian empires to rule from the Balkans to North Africa and also Central Asia, spanning three continents, from their seat of power in Persis (Persepolis). It was the largest empire up to that time, and the first world empire, spanning 5.5 million square kilometers, larger than any previous empire in history. Iran has also endured invasions by the Greeks, Arabs, Turks and Mongols. Nevertheless, it has continually reasserted its national identity throughout the centuries and has developed as a distinct political and cultural entity. Iran was reunified as an independent state in 1501 by the Safavid Dynasty, which converted Iran to Shia Islam as the official religion of their empire, marking one of the most important turning points in the history of Iran and also Islam.



When it comes to UNESCO-registered World Heritage Sites, Iran can boast an impressive 23 registered cultural sites. Palaces, bazaars, places of worship, ancient water systems, and remnants of the great Persian Empire dominate this list. There are a variety of tourist attractions and ancient and historical sites in Iran, such as:

**Persepolis (locally known as Takht-e Jamshid):** Persepolis was the ceremonial capital of the Achaemenid Empire. The site was chosen and constructed under Cyrus the Great, Darius I, and King Xerxes. What remains of this pinnacle of Persian Civilization are massive columns and former palaces, innumerable reliefs depicting people of various nationalities that once walked through there.

**Bam and its Cultural Landscape (Arg-e Bam):** An overview of Bam immediately gives visitors the impression of being in a life-sized sand castle. The most recognized monument, Arg-e Bam, dates back over 2,000 years to the Parthian Empire.

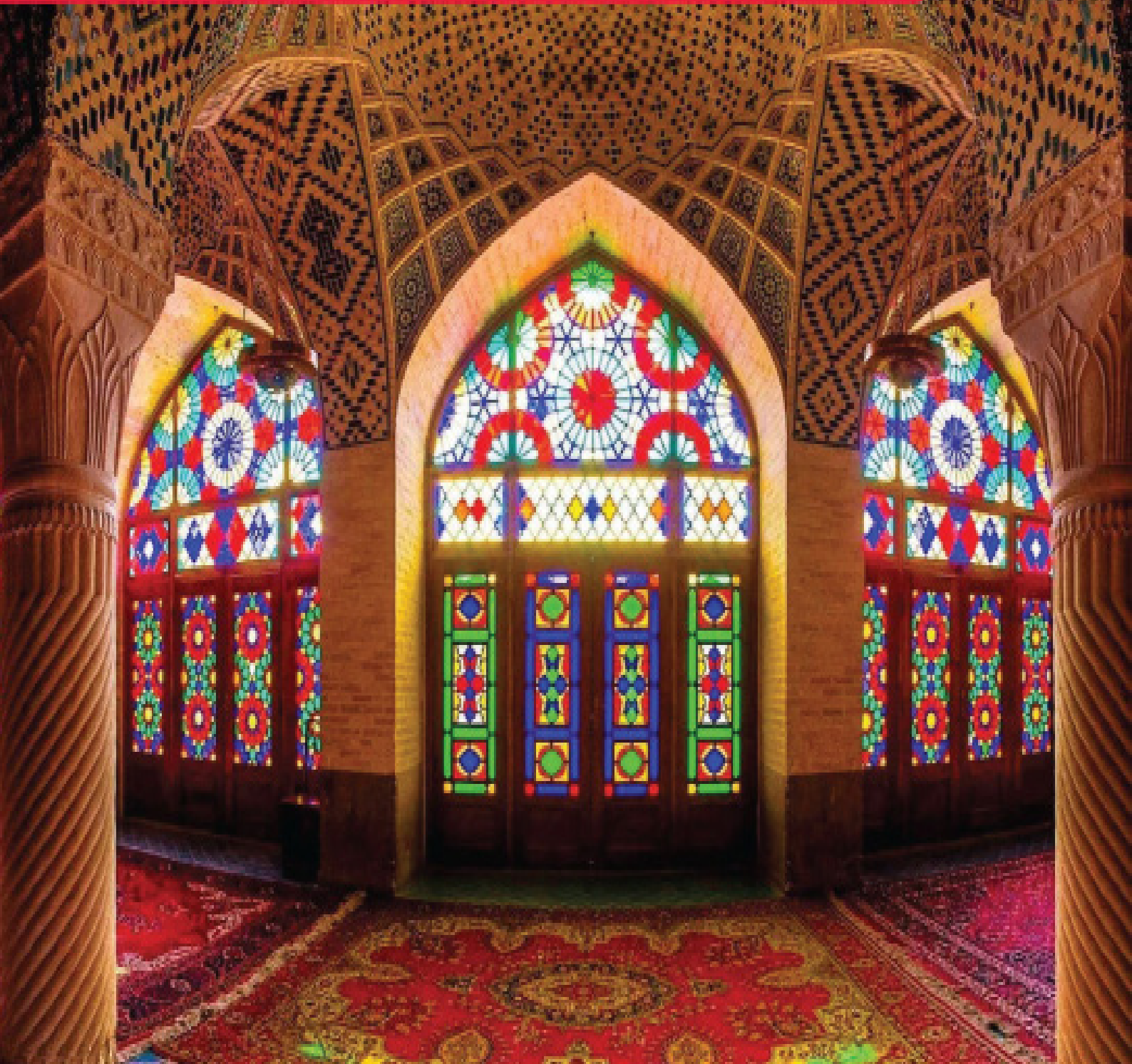
**Shahr-e Sukhteh (Burnt City):** Or the Burnt City, is an archaeological site of a sizable Bronze Age urban settlement, associated with the Jiroft Culture. The reasons for the unexpected rise and fall of the Burnt City are still wrapped in mystery.

**Tepe (Hill) Sialk Ziggurat:** is a large ancient archeological site in a suburb of the city of Kashan, Isfahan Province, in central Iran. According to a joint study between Iran's Cultural Heritage Organization, the "Louvre", and the "Institut Francais de Recherche en Iran," the oldest settlements in Sialk date back to 5500–6000 BC.





## 2. INCREDIBLE ARCHITECTURE



*“Visit the Fundamentals of all Architectural Styles in the World”*

**British traveler, art critic, and author, Robert Byron:**

**“Rank Esfahan among those rare places, like Athens or Rome, which are the common refreshment of humanity”.**

Persian architecture is the architecture of Iran and parts of the rest of West Asia, the Caucasus and Central Asia. Its history dates back to at least 5,000 BCE with characteristic examples distributed over a vast area from Turkey and Iraq to Uzbekistan and Tajikistan, and from the Caucasus to Zanzibar. Persian buildings vary from peasant huts to teahouses and gardens, from pavilions to “some of the most majestic structures the world has ever seen”. In addition to historical gates, palaces and mosques, the rapid growth of cities, such as the capital, Tehran, has brought about a wave of demolition and new construction. Iranian architecture features a great variety, both structurally and aesthetically, deriving from a variety of traditions and experiences. Without sudden innovations, and despite the repeated trauma of invasions and cultural shocks, it has achieved “an individuality distinct from that of other Muslim countries”.



**Historian and Archaeologist Arthur Pope:**

**“The supreme Iranian art, in the proper meaning of the word, has always been its architecture”**

The supremacy of Iranian architecture applies to both pre- and post-Islamic periods. Overall, the traditional Iranian architecture throughout the ages can be categorized into the following styles:

**The Zoroastrian Style** is found in monuments such as the Chogha Zanbil temple (Ziggurat).

**The Achaemenid Style** is exemplified by Persepolis, Susa, Ecbatana, Tomb of Cyrus the Great.

**The Parthian Style** (Includes Seleucid, Parthian and Sassanid eras).

**The Khorasani Style** is exemplified by the Jameh Mosque of Naien and the Jameh Mosque of Isfahan.

**The Razi Style** has influenced the methods and designs used in subsequent eras.

**The Azari Style** is to be found in monuments such as the Dome of Soltaniyeh, Arg-e Alishah, the Jameh Mosque of Varamin, and the Goharshad Mosque in Mashhad.

**The Isfahani Style** was prevalent throughout the Safavid, Afsharid, Zand and Qajarid eras. Examples include Chehelstoon and Ali Qapu.



## 3. RICH MUSEUMS

*“The Land of Golden Rhytons, Glorious Cups and Civilized Statues”*

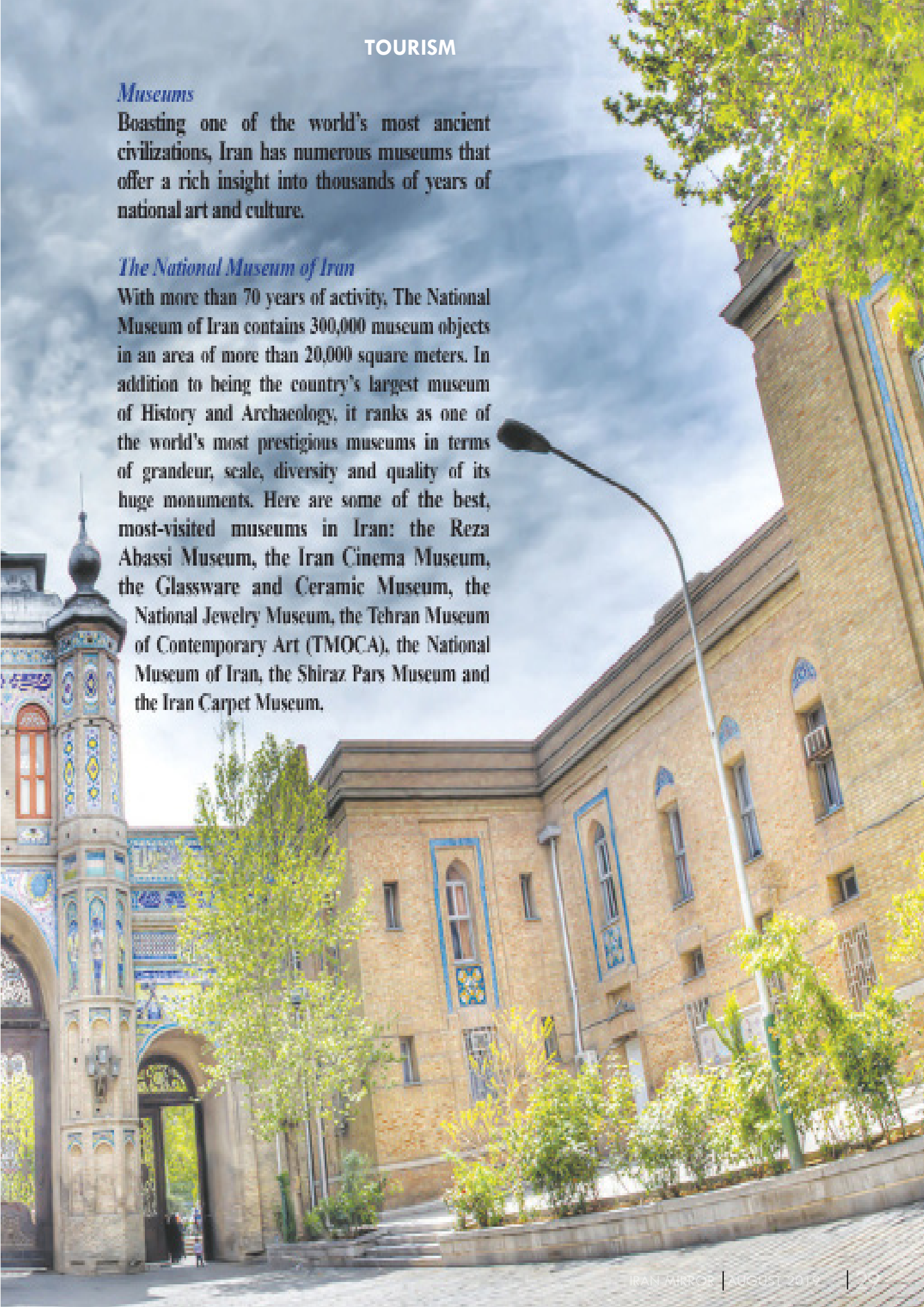


### *Museums*

Boasting one of the world's most ancient civilizations, Iran has numerous museums that offer a rich insight into thousands of years of national art and culture.

### *The National Museum of Iran*

With more than 70 years of activity, The National Museum of Iran contains 300,000 museum objects in an area of more than 20,000 square meters. In addition to being the country's largest museum of History and Archaeology, it ranks as one of the world's most prestigious museums in terms of grandeur, scale, diversity and quality of its huge monuments. Here are some of the best, most-visited museums in Iran: the Reza Abassi Museum, the Iran Cinema Museum, the Glassware and Ceramic Museum, the National Jewelry Museum, the Tehran Museum of Contemporary Art (TMOCA), the National Museum of Iran, the Shiraz Pars Museum and the Iran Carpet Museum.





## 4. THE LOWEST TOURISM COST IN THE WORLD

*“The Highest Gains with the Lowest Costs”*



## TOURISM

For the third time, Iran has been chosen in the latest Travel and Tourism Competitiveness Report, published by the World Economic Forum (WEF), as the most affordable foreign tourist destination. The biennial report surveys 136 countries in 14 categories, indicating their performance in delivering sustainable economic and social benefits through their tourism sector. The report states that in terms of price competitiveness, Iran is ranked above tourism industry heavyweights such as Egypt, Malaysia, Russia, Turkey, Greece, Spain, the US, France and Italy. It indicates how costly it is to travel or invest in countries. Costs relating to travel, such as ticket prices, fuel rates, and taxes, as well as ground costs, including accommodation and food prices, are the indicators for “price competitiveness”. Iran Price competitiveness rating is 6.66, placing it first in the world.





# 5. HOSPITALITY AND AFFECTIONATE PEOPLE





**“Experience the real sense of hospitality which you’d never experience elsewhere”**

American chef, author, and television personality, Anthony Bourdain:

*“It wasn’t supposed to be like this — of all the places, of all the countries, all the years of traveling, it’s here, in Iran, that I am greeted most warmly by total strangers.”*

If anything, all that Iranians can be accused of is excessive hospitality. So, when traveling to Iran, beware of innocent looking situations, which could turn into one of your life experiences. Kind of walking into The Twilight Zone. The Iranians are of such an affable nature as to warm your heart and make your travel more off beat.

**Jouber (A French Traveler)** says: “Our hosts (Iranians) did not neglect us even for a minute during meals. The food was simply fantastic, and they were very attentive even to the guests’ smallest needs. The servants also had the utmost care in catering to our needs.”

## 6. HEALTH TOURISM

*“Experience Expert Physicians and  
Inexpensive Services”*





**Iran** offers a wide range of treatment facilities through an extensive network of highly equipped hospitals (around 850 hospitals), and rehabilitation centers with reasonable costs. A costs analysis procedure shows that treatment costs in Iran are much lower in comparison to developed countries. Iran is also very cost-competitive in comparison to its regional competitors such as Jordan, Turkey, the UAE, Saudi Arabia and Bahrain, as well as Southeast Asian countries such as Thailand, Singapore, Malaysia, the Philippines and India. In 2012, 30,000 people traveled to Iran to receive medical treatment.

Between 150,000 and 200,000 health tourists are estimated to have traveled to Iran in 2015, and this figure is expected to rise to 500,000 in subsequent years.

## Spas

Iran has some of the most important hot spring spa centers of the world, attracting millions of visitors each year. The spas are famous for their therapeutic value. The most important Iranian spas include:

### **Mt. Damavand Thermal Springs and Public SPA**

Damavand has some thermal springs with therapeutic qualities. These mineral hot spring are mainly located on the volcano's flanks and at the base, giving evidence of volcanic heat comparatively near the surface of the earth. The main Damavand Hot Spring is Larijan Thermal Springs or Ab-e Garm-e Larijan.

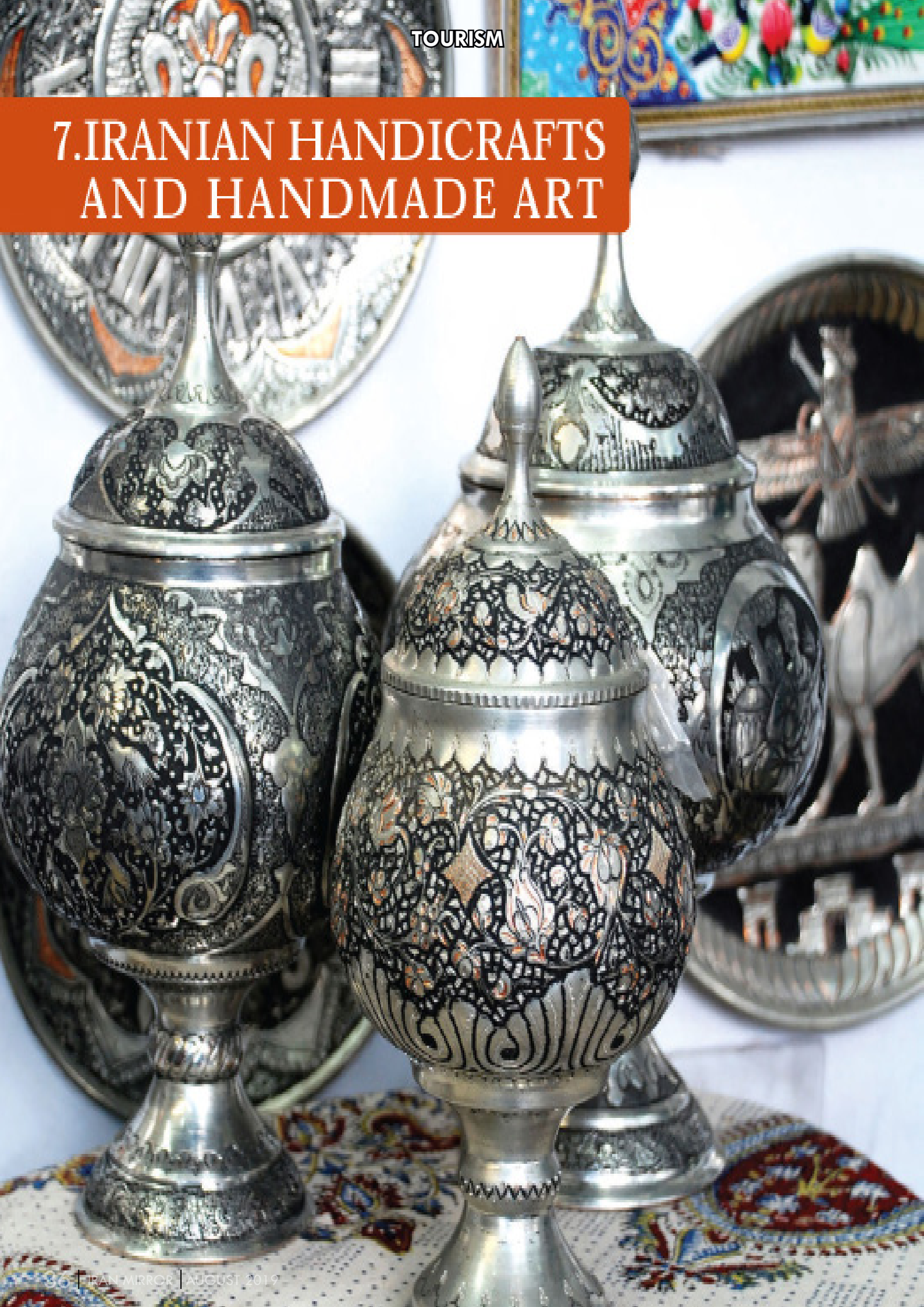
### **Sar Ein Spas**

Sar Ein or Sar Ghein village, a district of Irdimoosi village, is located west of the city of Ardabil nearby the town itself (6 kilometers from the Ardabil - Tabriz road). They include Gavmish Goli (buffalo pool), Ghara Sue (black water), Sari Sue hot spa (yellow water), Gazal hot water spring, and Ab Cheshmeh.

There are other spas in other Iranian cities as well.



# 7. IRANIAN HANDICRAFTS AND HANDMADE ART

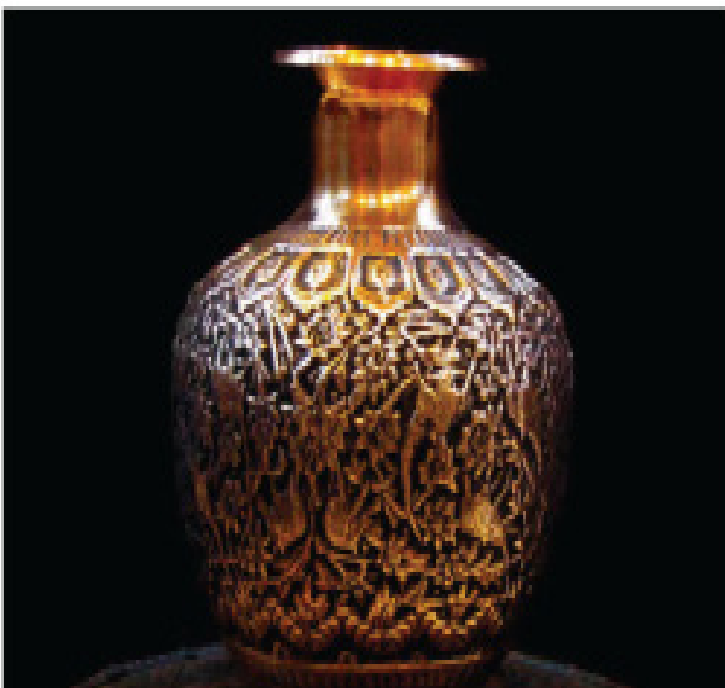




## *“Art of Our Hands Will Shine in Your Eyes”*

Iran has been a center of civilization for at least 7000 years, in Arts and Crafts. Iranian Art has one of the richest art heritages in world history. It encompasses many subfields, such as the following:

Calico (Ghalamkar), a type of Textile Printing; Gerehehini, like what is seen in the Nasir al-Mulk Mosque diorama, where frames of wood and panels of glass are set next to each other in mostly geometrical designs; Local musical instruments (Tar & Setar); Silverwork, for making many objects out of silver (these include trays, candle holders, fruit dishes, cups and other decorative objects); Woodcarving (like wood working on tables and furniture); Engraving (Ghalamzani), which is a science, art, hobby, industry and trade; Inlaid work or Khatamkari, as one of the Iranian forms of marquetry wherein the surface of wooden or metallic articles is decorated with pieces of wood, bone and metal cut in a variety of shapes and designs; Miniature, a small painting, whether a book illustration or a separate work of art intended to be kept in an album of such works, tiling, stone carving, brickwork, stuccos and tile panels.





## 8. IRAN'S ECOTOURISM POTENTIALS



## *“Charming Nature: The Land of Red Springs, Green Summers, Yellow Falls and White Winters”*

Today, Ecotourism has transformed into a new trend in the tourism industry. Iran is a country with a dazzling variety of natural attractions, including mountains, lakes, caves, forests, rare plant and animal species, mineral waters and numerous islands on its southern and northern beaches. All of these attractions have made Iran a favorite destination for sightseers. Swimming and water skiing are certainly exciting experiences not to be easily forgotten. Iran’s fauna includes some rare species, such as the Siberian Kingfisher, falcons, eagles, pelicans, etc. It also features such Mammals as the Persian Fallow Deer, Wild Cheetahs, the Asiatic Black Bear, the Persian Gazelle, and Zebras. The blue whale is a marine mammal inhabiting the Persian Gulf, the country’s largest marine habitat.

Considered as one of the world’s top five countries in terms of biodiversity, Iran is home to 519 bird species, 172 mammal species, 199 reptile species, 20 species of amphibians, 173 species of fish and 9,000 distinctive plant species. There are also 9 biosphere storages, 50 interior lakes, 548,000 km of coastal lines in the north and south, including numerous islands, 23 national parks, 35 wildlife refuges and 111 protected zones. Popular ecotourism attractions in Iran include mountain and desert treks, bird watching in coastal areas and wetlands, and diving. There are a number of natural parks and protected zones, such as the Golestan National Forest, Dasht-e Kavir, Lar, Khosh Yellagh, the Bakhtegan Lake and the Bamoo Mountain, which offer ecotourism attractions. Some of Iran’s Ecotourism capacities include the following:

The Golestan Forest (national Park), Gorgan, Dasht-e Kavir (National Park, The Dizin Ski Resort, Mountaineering and Mountain Climbing, Rock Climbing, Rafting, Scuba Diving, Trekking, Desert Safari, and The Caspian Coast.



## 9. IRANIAN FOOD



### *“Tasty Foods Enshrined in the Aura of History”*

There are over 400 different kinds of food and sweets in Iran. The ingredients are generally cereals, grains, vegetables and proteins. The existence of various ethnic groups in Iran, alongside its rich culture, has made Iranian Cuisine highly diversified. Some of the most popular Iranian foods include, AabGousht (Dizi), Fesenjan (Pomegranate Walnut Stew), Bademjan (Eggplant and Tomato Stew), Baghali Polo (Rice with Dill and Fava Beans), Zereshk Polo (Rice with Barberry), Ghorme Sabzi (vegetable stew), Ash-e Reshteh (noodle and bean soup), Tahdig (Crunchy Fried Rice), Morassa Polo (Rice decorated with nuts and dried fruit), and Kebab (Barbecue, Lamb, Chicken, Lamb Liver, Ground Meat).

Both hot and cold drinks are also common in Iran. Cold drinks include Sekanjebin and various types of fragrant liquids such as rose water. Warm drinks include coffee, black tea, green tea and herbal tea (tisane). Black tea is more popular in Iran, even during summer times.

Local desserts include, Ranginak, Faloodeh Shirazi, Ghotab, Pashmak, Loze nârgil, Sohan, and Gaz.



## 10. VISIT A LAND OF FOUR-SEASONS

### *“Iran: A World inside a Country”*

Iran is one of the few countries with four distinct seasons each year. Travelling to Iran in different seasons means encountering distinctive and divergent scenes and adventures. In summertime, the weather can be cold in some parts of the north while warm or scorching hot in others. In wintertime, major parts of the country can be blanketed in snow while others in the south and southeast hot and humid.

The North is covered with Evergreen Forests and borders a Grand Lake (Caspian Sea) supporting a moderate climate. The South is bounded by the Persian Gulf, with a hot and humid climate, dotted with enchanting and glamorous Palm Forests which calm the mind and feed the soul. The East runs through hot desert regions and a multitude of colored sand with sky nights filled with stars, versus the West, a vast land chained together with some of the highest mountains anywhere to the west of itself.

In other words, Iran enjoys the characteristics of all the seasons as the Western Iranian Plateau (Iran) straddles the crossroads of a number of geo-climatic zones. The rather large territory of the country, with great differences in altitude, is also contributory to the variation in climate and vegetation. Iran truly is a land of wonder, paradox and diversity, hence the title, *“Iran: a World inside a Country”*.



**IRAN**



**Damavand Peak- A trek to the “roof of Iran” is memorable and satisfying**



@mashhadmeteo



**W**ith so much ancient history and architecture to marvel at, you might forget that Iran has also got some breathtaking nature. Sitting proudly at the top of the list is the symbol of Iran, Mount Damavand, whose peak always seems to be enveloped in a halo of clouds.

Mount Damavand is known as the highest mountain in Iran and a volcano in the Middle East. It is located in the central part of the Alborz mountain range (central Alborz), and in the south of the Caspian Sea, Larijandistrict of Amol.

Damavand Peak which is located in Mazandaran province has the altitude of 5610 m, according to the National Iranian Statistics; however, according to some other sources, including the National Geospatial Data

Base of Iran and the NASA Earth Observatory website, the heights of 5670 meters and 5671 meters has also been declared for Damavand. The Climbing Federation of Iran has recently announced: "It recognizes the height of 5609.2 meters for Damavand Peak."

### **Climbing Damavand**

Climbing to the summit of Damavand is the desire of many professional climbers and hikers all around the world. Not only its technical challenges attract the professionals, but its breathtaking nature and landscapes call for semi-professionals as well. Also in recent years and with the growing number of tourists traveling to Iran, Trekking Iran Nature has become a trend.





The following information of this article is for those who want to climb Mount Damavand and they need to know the basics like: familiarity with the route, food program, carrying backpack and equipment, acclimation and its approaches, drinking water, the most essential equipment that should be provided, physical and the environment hazards. It's vital to know, what level of physical fitness you need to have; In what months of the year you should climb; What days of the week you should climb; The climbing should start at what time of the day and what pace; And many more basics.

### What physical fitness is needed for climbing Damavand?

Sufficient physical fitness is the first necessary condition to climb Mount Damavand. Climbing the Damavand Summit from the southern route is an almost easy climb for those who regularly go hiking and trekking and have enough physical fitness. Of course, the sulfur gas spill near the summit might need more effort for the final climb.

### What months of the year are better to climb Damavand?

Mount Damavand's weather in April and May is very unstable and with high chance of big sudden storms. These factors can disrupt climbing programs and increase the risks and hazards of climbing. The best time to climb Damavand peak is between July and August. As we go from August to September, the area will be drier and face sudden changes in the climate.

### What days of the week are better to climb Damavand?

This point is more important on the southern side of Mount Damavand. Since it is the easiest route to climb, the presence of countless climbers along this path brings too much crowdedness and noise, and apart from killing the experience, it will cause some other issues like preventing a good rest and having an easy climb. This issue is quite visible on weekends (Thursday and Friday are the weekends in Iran). Therefore, it is recommended to climb this route on the first days of the week.

In the third barrage, in addition to the two existing shelters, some flat and suitable grounds have been provided for tent construction. However, due to the presence of climbers from all parts of Iran on weekends, there may be shortages of space for tents in these spaces.

### What time of day is better to climb?

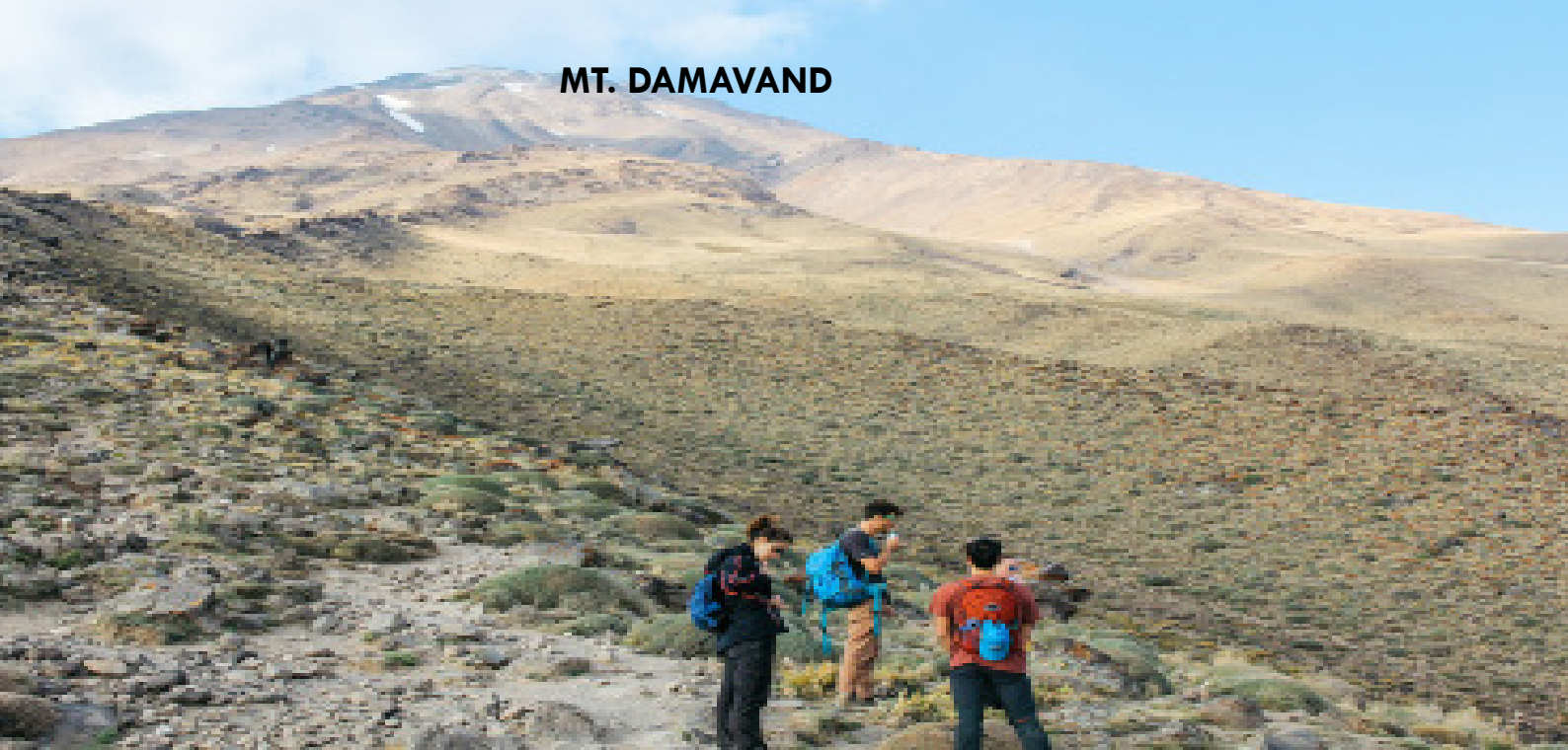
According to many climbers, due to the effect of the day heat and sunlight on sulfuric rocks which spread the smell of sulfur, it is better to climb in the dark of the night. But it seems that sunlight does not have much effect on this factor, and the value of resting during the night and climbing the summit with more energy in the early morning has a particular priority.

### Being familiar with the area and the ascent route

If you are entering this area for the first time, it is



## MT. DAMAVAND



better to climb with locals or co-climbers who are familiar with the area. Although there is a vivid path along the climb, but the gravel stones in the path, sudden changes in the weather, and other unexpected issues may cause problems during the climb. The easiest way to climb Damavand is from the southern route, with better facilities for climbers in Rineh and Poloor village.

### Food program and nutrition Diet

As it has been mentioned frequently, the best foods for mountaineering are low-volume and high-calorie foods, to help to decrease the weight of your backpack and, do not fill up the capacity of your stomach and harden your breathing while climbing. Also, food types that should be used are the ones which don't get rotten easily, especially in warmer seasons. The main part of every meal can be honey, jam, dates.

### Fellows and Co-Climbers

For group climbs, there are some tips to have in mind: It is better that at least one member of the group has already climbed to the summit of Damavand; In the last phase of the climb, from the last refuge to the summit, if there are companions in the group that there is no complete assurance about their ability to climb, it is better to refrain from the final climb so that other group members do not get disturbed; or Before the climb, a member of the group can be volunteered to return and accompany the semi-professional individuals from the ascent.

A trek to the "roof of Iran" is sure to be one of the most memorable and unique experiences you'll have while visiting. You'll not only have an unbeatable sense of accomplishment, but you will have also earned the utmost respect of any Iranian you meet thereafter, which is perhaps even more satisfying.







Some archeologists believe that the mosque is the oldest surviving Islamic structure in the country, erected following the conquest of Persia (637–651) by Muslims that put an end to the mighty Sasanian Empire.

# Fahraj Mosque : One of the Oldest Islamic structures in Iran



**A**t over 1400 years old, Jameh Mosque of Fahraj still stands tall in a township of the same name in Yazd province, central Iran.

Some archeologists believe that the mosque is the oldest surviving Islamic structure in the country, erected following the conquest of Persia (637–651) by Muslims that put an end to the mighty Sasanian Empire.

The Jameh Mosque of Fahraj primarily consists of an internal courtyard, vaulted sanctuary and arcades, and a clay minaret which are essentially built of sun-dried, unfired clay tiles and mud bricks.

The minaret were added to the mosque later as a lighthouse for caravans around 400 years ago. It features a tapering cylinder with an internal spiral staircase.

Its modest internal courtyard is lined with clay tiles and contains a now dry central ablution tank. The internal facades are near symmetrical and consist of three arched bays defined by thick piers, partly relieved by vertical niches, according to the Islamic Architecture Community.

In the surrounding area, there are a crumbling castle, a hammam (bathhouse) and an ab-anbar (water reservoir) with four badgirs (wind tower or ventilation shaft) used to catch breezes and funnel them down into a building to cool it.

The term jameh mosque (or masjid jami) or collective mosque is referred to a large center of community worship and a site for Friday prayer services in Islamic countries.

Standing tall in Iran's Yazd province, Jameh Mosque of Fahraj, which dates over





## FAHRAJ MOSQUE



1400 years, is of great significance as one of the oldest extant mosques in Iran. It represents an important evolutionary stage in mosque construction from very modest materials to wooden roofs on arcades, finally to full scale vaulting with permanent materials.

Some archeologists believe that the congregational mosque is the oldest surviving Islamic structure in the country, being constructed following the conquest of Persia (637–651) by Muslims that put an end to the mighty Sasanian Empire (224–651).

In Islamic countries, Jameh mosque (in Persian Masjed-e Jameh) is referred to as a large center of community worship and a site for Friday prayer services.

Fahraj mosque is located in a town of the same name, some thirty kilometers east of the city of Yazd. Fahraj lies on an old route that connects Yazd to Bafq and it was an important urban

settlement in Sassanid times, known by various names such as Mihrpadeen, Mihreez, Fahrashan or Pahreh.

The Jameh Mosque of Fahraj primarily consists of an internal courtyard, vaulted sanctuary and arcades, and a clay minaret which are essentially built of sun-dried, unfired clay tiles and mud bricks. It is largely built of sun-dried, unfired clay tiles and mud bricks. Its modest internal courtyard is lined with clay tiles and contains a now dry central ablution tank.

According to masjed.ir, the internal facades are near symmetrical and consist of three arched bays defined by thick piers, partly relieved by vertical niches. The court's roofline is uninterrupted and a decorative cornice emphasizes horizontality that is challenged by the mosque's minaret and arched silhouette of barrel vaults over the jamaat khana (main prayer



Standing tall in Iran's Yazd province, Jameh Mosque of Fahraj, which dates over 1400 years, is of great significance as one of the oldest extant mosques in Iran.





## FAHRAJ MOSQUE



hall).

The roofing system is made up of five linear vaults oriented east-west, three of which are interrupted by the central courtyard. Two additional vaults orient north-south, and the roof extends to the mosque's northwest corner. The minaret were added to the mosque later as a lighthouse for caravans around 400 years ago. It features a tapering cylinder with an internal spiral staircase.

The mosque design's simplicity and lack of ornamentation have denied it the public attention and preservation efforts deserved by a building emblematic of so pivotal a stage in Iranian Islamic architecture and heritage. However, the mosque represents a little documented innovation in Islamic architecture that was soon lost to the dominant four-iwan prototype patronized by the Seljuks in the eleventh century.

Its internal courtyard is lined with clay tiles and contains a now dry central ablution tank. The internal facades are near symmetrical and consist of three arched bays defined by thick piers, partly relieved by vertical niches, according to the Islamic Architecture Community.

In the surrounding area, there are a crumbling castle, a hammam (bathhouse) and an ab-anbar (water reservoir) with four badgirs (wind tower or ventilation shaft) used to catch breezes and funnel them down into a building to cool it.

The central province of Yazd, is referred to as a "don't miss" destination while traversing Iran. Forests of badgirs (wind catchers), mud-brick houses, atmospheric alleyways and more importantly its hospitable people make it a delightful place to visit.





Asghar Farhadi's  
**A SEPARATION**  
NADER AND SIMIN

# IRANIAN FILM INDUSTRY

2012  
GOLDEN  
GLOBE  
AWARDS





# Iranian cinema straightforward in story, deep in concept: Marios Piperides



Cypriot director and producer Marios Piperides in an interview with Manijeh Rezapoor

By Manijeh Rezapoor

Cypriot director and producer Marios Piperides says Iranian films are very simple in their stories and deep in concepts.

“Iranian films are very good and deep. They have straightforward stories and plain production, but are deep in concept,” the filmmaker told the Tehran Times in an interview held at the Embassy of Cyprus in Tehran on Wednesday.

“You may think it is easy, but it is very hard to make these kinds of films,” he said. “This is what makes Iranian cinema unique.”

“I think that is why the Iranian films can attend major international festivals and win main awards,” he speculated.

The filmmaker said that he mostly knows major Iranian film directors such as Abbas Kiarostami, Jafar Panahi and Asghar Farhadi through their films screened at international festivals such as Cannes.

Piperides is in Iran to promote his 2018 comedy drama “Smuggling Hendrix” during the European Film Week underway in seven Iranian cities. The film was screened at the Iranian Artists Forum in Tehran on Tuesday.

The film tells the story of Yiannis, a fading musician, who is planning to leave crisis-ridden Cyprus for a better life abroad. His plans are put on hold when his dog Jimi runs away and crosses the UN buffer zone that divides the “Greek” from

Iranian films are very good and deep. They have straightforward stories and plain production, but are deep in concept.

Cypriot director and producer Marios Piperides

the “Turkish” side of the island.

“Smuggling Hendrix” is Piperides’ first feature film as a director. He has already directed two short films and a documentary, but he is mostly known as a producer.

He said that he received very useful feedback from the screening of his film screening in Tehran.

“We had a workshop followed by a question and answer panel after the screening. There was a nice discussion and the cinema was full,” he noted.

He also said that the political portion of the story was mostly interesting for the audience as was the dynamics between

the two communities.

“The workshop also centered on topics such as coproduction and producing films in Europe as compared with film productions in Iran,” he mentioned.

Piperides said that Cypriots should come and visit Iran. “This is how they can learn about the country and get to know the people,” he remarked.

Ambassador Petros Nacouzis, also present at the interview, said that Cypriots, while not aware of the current conditions in Iran, are somewhat familiar with the people of Iran because many Iranian families own homes in Cyprus.

“They know of the people but the



Iranian Film Director Asghar Farhadi standing next to a banner of his Film “The Salesman”

problem is that the exchange of visits is not reciprocal. Cypriots do not come here; they think it’s dangerous since they lack proper knowledge,” the ambassador said.

He proposed that a documentary about the natural beauties of Iran and about its people could better introduce Iran as a great country.

“The richness of the culture of the country and its ancient civilizations will have an impact on the people who come

to visit here,” he said.

“There are so many exhibitions, so many photographers, and so many artists here. You can see many impressive buildings in the city as well,” he added.

“We have to show how Iran really is. I think we have to show Cypriots the country from different perspectives,” he remarked.

Regarding expansion of cultural relations, the ambassador said that the



The richness of the culture of the country and its ancient civilizations will have an impact on the people who come to visit here.

Cyprus  
Ambassador  
Petros  
Nacouzis



embassy would support any cultural activities initiated by the Iran and Cyprus Friendship Association located in Tehran.

The association is planning to screen two Iranian movies in Cyprus in the near future on order to promote Iranian cinema in the country, however, the names of the films have not been announced as yet.

The ambassador further noted that his country is a desirable location for the film industry due to its natural attractions.

He said that his country officially launched a neighborhood named Olivewood in 2018 to promote itself internationally to investors.

“The olive tree in Cyprus has a meaning, and there are many very old olive trees, and oil production is well known in the country, while the olive tree also symbolizes peace. Olivewood has a very bright future,” the ambassador concluded.

The European Film Week has been organized as a collaborative effort between Iran’s Art and Experience Cinema and the European Union National Institutes for Culture (EUNIC).

Kish Island and several cities including Babol, Isfahan, Kerman, Mashhad and Tabriz are hosting the festival simultaneously until June 17.





MILAD TOWER

# Milad Tower Complex





The complex also includes a five-star hotel, a convention center, a world trade center, and an IT park

Milad Tower is a multi-purpose tower in Tehran, Iran. It is the sixth tallest tower and the 17th tallest freestanding structure in the world.

It is located between the Qarb Town and Gisha District, standing at 435 m from base to the tip of the antenna. The head consists of a large pod with 12 floors, the roof of which is at 315 m.

The tower is a part of a complex called International Trade and Convention Center of Tehran. The complex also includes a five-star hotel, a convention center, a world trade center, and an IT park.

Construction of the tower was commenced in 1997. Upon completion of its 11-year-long construction in 2008, the Milad Tower was considered the 4th tallest free-standing telecommunication tower in the world. The tower was opened a year later, in 2008, albeit numerous conflicts on the history of the tower still prevail, such as some sources proving that commencement of the tower's construction was a year earlier instead of 2000 and that the tower was completed a year later instead of 2007. The tower was officially opened on 20 February 2009 by the 55th Mayor of Tehran, Mohammad-Bagher Ghalibaf, and members of the City Council of Tehran. More than 250 local and foreign journalists were covering the event.

Milad Tower, with its height of 435 m, is the tallest tower in Iran, and the sixth tallest telecommunication tower in the world. It consists of five main parts, including the

foundation, transition (lobby) structure, shaft, head structure and the antenna mast.

The lobby structure consists of six floors. The first three floors consist of 63 trade units, 11 food courts, a cafeteria, and a commercial products exhibition which is supposed to be 260 m2. The first and second floors underground consist of official and installing sections and data center. The ground floor is devoted to the entrance and visitors reception.

The shaft is a concrete structure which is 315 m-high from the ground floor. In three different sides of it, 6 elevators are used to transfer the visitors to the head of the tower at the speed of 7 m/s (0.0070 km/s), and there is an emergency staircase exists at the fourth side.

The head of the tower is a steel structure weighing about 25,000 tonnes and consisting of 12 floors. In the top floors of the tower, fire-immune areas were built as a refuge zone, a closed observation deck, a cafeteria, a public art gallery, an open observation deck, a revolving restaurant, telecommunication floors, a VIP restaurant, mechanical floors, and a sky dome.

The four-stage antenna mast is 120 m-high. The lower floor of the mast is for the adjustment of public users' telecommunication antennas and the three upper floors are devoted to the antenna of radio and television organisation of the Islamic Republic of Iran.

Furthermore, the complex features a parking area of 27,000 m2, a large



©TABNAK / Ali Alizadeh



computer and telecommunications unit, a cultural and scientific unit, a commercial transaction centre, a temporary showroom for exhibiting products, a specialised library, an exhibition hall, and an administrative unit. Milad Tower has an octagonal base, symbolising traditional Persian architecture.

The design of the project was conducted by Dr. Mohammad Reza Hafezi, since he has been known as the architect and the head of design of the project. The tower was built by Boland Payeh Company as the general contractor, and customized by Yadman Sazeh Company, the representative of the Tehran Municipality as the main client and investor.

If you're flush with cash, there is also a special restaurant on the upper floors, where you can dine with your family and try some of the best kebabs in Tehran! The food is a buffet but you can also order from the set menu.

The view is spectacular. The service was good, the staff were very friendly which is rather rare in Iran. That's while the lift up to the restaurant was breath-taking if you haven't tried.

#### **Don't worry it doesn't spin too fast!**

Called Karbazia "Work & Play" the centre opened in Nowruz this year (March

2018), the centre allows children to learn about several jobs including being a mechanic, policeman, airline pilot and much more.

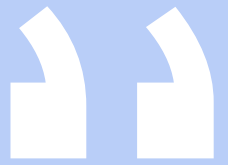
Dedicated to children ages 2-13, the centre aims to show what the world of work is like but positioned in a way that allows kids to have fun still!

The activities in Karbazia include handicrafts, cooking houses, labs, post offices, hospitals, aircraft, music academies, stores, fire stations, news studios, police, mechanical, test site (driving), theatres, sandpit and robotics.

In addition to the inside play area, Milad Tower also has many climbing frames for children outside of the base of the tower. They can even go around in little push cars to keep them entertained!

Opened in 2015, the Tehran Dolphinarium has entertained customers for the past few years with several shows daily. The well looked after dolphins and seals are looked after with the highest-level standards.

Milad Tower has several festivals around the ground floor entrance with tribal people setting up camp and showing you their way of life. While there are several amazing events held around the site every month including during holiday periods.



Milad Tower, with its height of 435 m, is the tallest tower in Iran, and the sixth tallest telecom tower in the world





# Tech solutions for waste management in Iran

Generation of waste in metropolis of Tehran has dropped by 1,000 tons per day in the current year (started March 21) compared to a year.

Director General Tehran Waste Management Organization, Tehran Municipality



In late April, Tehran province department of environment announced that approximately 25% of the waste generated in Iran is recyclable. Everyday 8,000 tons of waste is being transferred to landfills in Tehran but not even one kilogram of it is recycled as waste segregation at source is not being practiced.

Recycling is of great importance as waste has a huge negative impact on the natural environment. Harmful chemicals and greenhouse gasses are released from rubbish in landfill sites. Recycling helps to reduce the pollution caused by waste as well as reduce the need for raw materials.

However, generation of waste in metropolis of Tehran has dropped by 1,000 tons per day in the current year (started March 21) compared to a year earlier, director general of Tehran Waste Management Organization affiliated to Tehran Municipality has said.

Technology and startups plan to

find a solution for recycling waste and promoting waste segregation through implementing different plans. The Mehr News Agency released a report on Wednesday introducing some of these technology-based solutions as below.

### Platform to manage urban solid waste

An Iranian knowledge-based company at Sharif University of Technology's science and technology park designed a platform to manage urban solid waste.

Its application, developed by researchers from Sharif University of Technology and Amirkabir University, will be initiated in late June in Tehran, the company's founder Ali Azarian announced.

The application is available in three versions for Android, iOS and web for small and mass solid waste producers and consumers (contractors), he explained.

Based on artificial intelligence and automatic procedure, it decreases

operational expenses as well as traffic on road, he added.

The platform register request for delivering solid waste at the origin. The delivery cars collect the solid waste at a specific time, he said.

With this platform, which uses smart management, the number of personnel is decreased, he added.

The absence of infrastructure for waste segregation at origin, motivation for citizens and enough information in the field of waste segregation are the main problems Iran deals with, he explained.

The application tries to manage all abovementioned issues, he said.

Electronic wallet, cinema ticket and online taxi are other services which are provided by the application, he added.

**Biodegradable plastic on the way**

“We plan to design an additive masterbatch (MB) to biodegradable plastic,” producer Mahdieh Zaji said.

Masterbatch is a solid or liquid additive for plastic used for coloring plastics (color masterbatch) or imparting other properties to plastics (additive masterbatch).

There are two types of masterbatch. Color masterbatch is used to add color

to the plastic. By blending different color additives you achieve the desired color and additive masterbatch, which is used to give other properties to the plastic. These properties include the texture of the plastic.

**Generating electricity from wet garbage**

A knowledge-based company at the Isfahan Science and Technology Town has manufactured a machine for generating electricity from wet garbage.

“Due to the high statistics of waste generation in Iran, we decide to design the machine in three different capacities of one, three and five tons,” the company’s managing director Hamidreza Azizian said.

The machine can be installed in different academic centers and neighborhoods and in this way, there is no need to transfer garbage in cities, he explained.

**The procedure**

The waste can be converted into electricity during a procedure. To turn organic waste into electricity, organic waste is first drained into an underground digester. Through an anaerobic process, the waste is broken down or digested in



An Iranian knowledge-based company at Sharif University of Technology’s science and technology park designed a platform to manage urban solid waste.





the digester. This process of energy recovery releases methane gas. Once the biogas is released from the organic waste, it is then channeled through a valve. Now, the gas is useful for cooking energy and gas heat, but it can also be converted to electricity by combusting it.

Finally, the combustion of the biogas heats water in a boiler, which then moves turbines to generate electricity. Once the electricity is converted into a usable form, it will provide a home or community with electrical power.

### **Waste electric incinerator machine**

A student team from Islamic Azad University branch of Tabriz has designed a waste garbage electric incinerator machine.

The machine is equipped with smart automatic control and is completely eco-friendly, one of designers Babak Khedmati explained.

### **Another smart application for solid waste**

The platform provides integration system for waste recycling booths, affiliated to municipalities and contains six web-based applications.

Collection of solid waste from origin as well as waste recycling booths are the services provided by the platform designed by a startup team, the director Aidin Khankeshipour said.

The platform is operating in District 22 of Tehran and

is planned to be applicable in districts 15, 1 and 2 as well as in other cities, he added.

### **Smart garbage monitoring**

An Iranian knowledge-based company has designed a smart waste management system based on radio frequency identification (RFID).

The waste management organization should use new technologies in order to monitor the quality and quantity of its facilitations and services, the director Mehdi Baratpour said.

The first step is identification of garbage bins in cities, which is done by developing a data bank and installing two pieces of tags, which are resistant against climatic conditions, he explained.

Each bin should have a specific code which implies its maintenance and cleaning and should have an ID card as well, he said.

The sweeper, garbage-disposal car and garbage bin are saved in tags and can be reviewed by inspectors of the organization, he explained.

Effective segregation of wastes means that less waste goes to landfill which makes it cheaper and better for people and the environment. It is also important to segregate for public health. In particular, hazardous wastes can cause long term health problems, so it is very important that they are disposed of correctly and







safely and not mixed in with the normal waste coming out of home or office.

In an environmental context, the use of RFID (radio frequency identification) and load cell sensor technology can be employed for not only bringing down waste management costs, but also to facilitate automating and streamlining waste (e.g., garbage, recycling, and green) identification and weight measurement processes for designing smart waste management systems.

Waste management in metropolises especially northern cities of the country have become a serious issue for the past few years. Unfortunately waste segregation at source is not being fully practice in the country.

### Five types of waste

According to 4waste.com, waste can be classified into five types which are all commonly found around the house. These include liquid waste, solid rubbish, organic waste, recyclable rubbish and hazardous waste.

- **Liquid waste**

Liquid waste is commonly found both in households as well as in industries. This waste includes dirty water, organic liquids, wash water, waste detergents and even rainwater.

- **Solid rubbish**

Solid rubbish can include a variety of items found in household along with commercial and industrial locations.

Solid rubbish is commonly broken down into the following types:

Plastic waste – This consists of bags, containers, jars, bottles and many other products that can be found in

household. Plastic is not biodegradable, but many types of plastic can be recycled. Plastic should not be mixed in with regular waste, it should be sorted and placed in recycling bin.

Paper/card waste – This includes packaging materials, newspapers, cardboards and other products. Paper can easily be recycled and reused.

Tins and metals – This can be found in various forms throughout home. Most metals can be recycled.

Ceramics and glass – These items can easily be recycled.

- **Organic waste**

Organic waste is another common household. All food waste, garden waste, manure and rotten meat are classified as organic waste. Over time, organic waste is turned into manure by microorganisms. However, this does not mean that one can dispose them anywhere.

Organic waste in landfills causes the production of methane, so it must never be simply discarded with general waste.

- **Recyclable rubbish**

Recyclable rubbish includes all waste items that can be converted into products that can be used again. Solid items such as paper, metals, furniture and organic waste can all be recycled.

- **Hazardous waste**

Hazardous waste includes all types of rubbish that are flammable, toxic, corrosive and reactive.

These items can harm human beings as well as the environment and must be disposed of correctly.



# Tabriz Market



# Tabriz Bazaar world's largest roofed traditional market

**T**he Grand Bazaar of Tabriz in the northwestern Iranian city of Tabriz is known as the largest roofed Bazaar in the world and the oldest one in the Middle East.

For centuries, the endless labyrinthine of architectural marvels combined with colorful charm of traditional goods and scent of oriental spices has allured visitors of the bazaar.

Located at the center of Tabriz, the complex was one of the most important international trade hubs between the 12th and 18th centuries and it still serves as the economic heart of northwestern Iran.

Many world explorers and writers throughout the history, including Marco Polo, Yaqut al-Hamawi and Jean Chardin, have lauded the glory of Tabriz Bazaar as a remarkable part of their adventures.

In 2010, the UNESCO declared Tabriz Bazaar as a World Heritage Site.

As it was located on the Silk Road, thousands of caravans from different Asian, African and European countries passed through Tabriz bazaar on a daily basis, making it one of the world's most flourishing commercial hubs over centuries.

Tabriz bazaar saw its most glorious days in the 16th century, when Tabriz became the capital city of the Safavid kingdom, but the city lost status as a capital in the 17th century.

The bazaar, however, still remained flourishing. In 19th century, trade volume at Tabriz bazaar constituted over 25 percent of Iran's business transactions, passing even higher than that of the capital city of Tehran.

The complex was not built at one phase and different parts were added to bazaar by different architects at several stages.

The bazaar reaches the historic Jameh Mosque of Tabriz to the west, the provincial governor palace to the east and Mehraneh River to the north.

The one-square-kilometer trade center consists of 5,500 stores selling the products of over 40 types of professions, 60 timchehs (sub-bazaars) and saras (small caravansaries), 30 mosques, 20 alleys and sub-bazaars, five baths, 12 schools and five museums.

Similar to many other Middle Eastern bazaars, Tabriz Bazaar was a key commercial center for religious minorities, with Armenians and Georgians owning a major part of businesses and conducting important









transactions with European and Central Asian merchants.

The bazaar was destroyed as a result of several massive earthquakes, but it was reconstructed afterwards. In the latest case in 1780, the bazaar was completely destroyed by a huge earthquake and was rebuilt flowingly.

In 2,000, the Cultural Heritage Organization of Iran began a renovation project for the bazaar in cooperation with the shop owners. The project won the Aga Khan Award for Architecture in 2013.

The masterfully-designed high vaults and domes of the structure decorated with intricate brickworks and tileworks have turned the complex into an outstanding masterpiece in oriental architecture.

The complex consists of several sub-bazaars or timchehs. The most important and luxurious part of Tabriz Bazaar is Amir Bazaar, also known as Timcheh Amir, where shop exclusively sell gold and jewelry. The section has the largest dome in the entire bazaar.

Another important section is Mozaffarieh Bazaar, also known as Timcheh Mozaffarieh, for sale of exquisite Persian carpets. The most beautiful

architectural design in the complex belongs to this section.

Other sub-bazaars are dedicated for the sale of a variety of other handicrafts, foodstuff and household items.

The majority of timchehs and saras consist of three-floor buildings where the first floor is used as the warehouse, the second floor as the business office and third floor as the resting space.

Apart from its economic status, Tabriz Bazaar has also been a hub of key social and political developments in the Iranian history, including Iranian Constitutional Revolution in the beginning of the 20th century and Islamic Revolution in 1979.

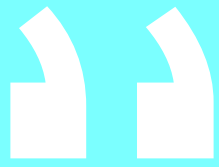
It is also a center for holding important religious ceremonies, including Day of Ashura, the martyrdom anniversary of third Shia leader Imam Hussein, when merchants cease trading 10 days in advance to hold different mourning ceremonies and assemblies at the venue.

The iconic complex still continues to wield influence over different cultural, social, economic and political arenas in Iran and it is considered as an outstanding example for coexistence of diverse cultures and a model for constructive interaction among



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As it was located on the Silk Road, thousands of caravans from different Asian, African and European countries passed through Tabriz bazaar on a daily basis, making it one of the world's most flourishing commercial hubs over centuries.





Apart from its economic status, Tabriz Bazaar has also been a hub of key social and political developments in the Iranian history, including Iranian Constitutional Revolution in the beginning of the 20th century and Islamic Revolution in 1979

different social strata.

**Tabriz Bazaar Features**

One of the features of this bazaar is the various occupations in the bazaar. On one side of the bazaar you will be amazed by the astonishing gold and on another side, you can find different kinds of handicrafts. Tabriz leather is also a famous handicraft of Tabriz which you can find its different types and brands in the bazaar. One of the main handicrafts of Tabriz is also Tabriz carpet. You can find original hand-woven carpets in Mozafarieh Timcheh.

The remarkable point about this bazaar is that beside all the goods you can buy in the bazaar, it has preserved its historical, social, and architectural aspects. Because bazaar includes different parts of a city, Tabriz Historic Bazaar Complex is the vastest and the most complete bazaar of Iran. It still is the greatest trading center in Tabriz. The good point about the bazaar is that whenever you enter each store, you can still find ancient stuff there. The whole complex has an area of 51085 square meters.

**History of Tabriz Bazaar**

There are some documents of tourists

mentioning the bazaar in the 10th century. The other significant point of the bazaar is its location on the Silk Road. The gates of this bazaar were considered as the city's main gates. It is famous since the Seljuq Dynasty. Since the Ilkhani Era in which Tabriz was selected as Iran's capital, the importance of this bazaar was highlighted. At that time, there were three docks on the Silk Road. One in Tabriz, one in Rome, and one in China. It was famous during the Safavid Dynasty. So many people went there to trade. Due to the earthquakes, the bazaar has been destructed several times. It has been renovated for several times and some buildings were added to the complex. In the late Zand Era and early Qajar Era, it was renovated under the command of Najaf Gholi Khan. In the Qajar Era, it was a prominent export center and was the main Iran export center to Europe. They exported silk, weapon, tobacco, dried fruits, and paints. They also imported mirror, silk and velvet cloths, sugar, and metal. In 1909, the map of the bazaar was drawn by Asadullah Khan. The map included the Timchehs and caravansaries.



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