

P O I N T S I S S I

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

APRIL 2023 | ISSUE NO. 01

The Blessed Month of Ramadhan: a Month of Quran



PERSIAN NEW YEAR HAFT SEEN NOWRUZ



Other items include goldfish, coins, candles, vinegar, & sumac.

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 our two friendly states' cultures 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.

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We offer scholarships to study in the Islamic Republic of Iran to pursue either Bachelors, Masters or PhD. Please visit www.irankenya.org for more information.

Translation Unit:

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

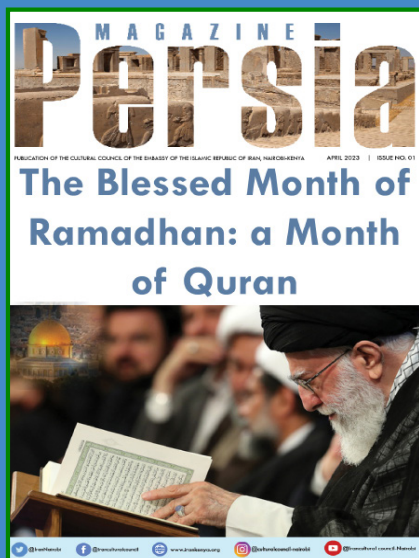
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Editorial

In this edition of Persia Magazine we have placed a lot of emphasis on the holy Month of Ramadhan, this being my first Ramadan as the Cultural Counselor of the Embassy of the Islamic Republic of Iran in Kenya am glad to experience and learn about the many traditions Kenyan Muslims use to mark this sacred month.

Ramadan is the holiest and most blessed month of the year. It is an important period celebrated by Muslims to purify the mind, body and spirit, extend support and benevolence to the needy, praise virtue and abstain from evil. It is also a time featuring harmony, compassion and benevolence in Islam.

I also take this opportunity to express my heartfelt congratulations to all Kenyans and Iranians living in Kenya, as they celebrated Nowruz, (Iranian New Year (1402) and I wish them a year full of success, blessings, and prosperity.

Nowruz is a strong testimony to Iranian rich civilization, national characteristics and history. It proves how a nation with its irreversible determination to endure, and even flourish, through periods of devastation, political chaos, hardship, and oppression.

For centuries, Persians have applied the Nowruz spirit to every dark challenge that has come their way. This spirit has made Nowruz far more than just a New Year celebration over the course of history.

Nowruz is a relic of ancient times, a celebration of rebirth and rejuvenation. Spring has arrived and the previous year with all its events, good or bad, has passed. Renewed hope anticipates new achievements.

We also have some scintillating article about the deep and rich connection of the Persians and the East African coast. A new analysis of ancient DNA reveals this connection between Africa and Asia is very real.

In the study published in the journal Nature, scientists show that people living more than 800 years ago on the Swahili coast had an intertwined African and Asian and more so Persian ancestry. This suggests a multiracial identity shaped early Swahili culture and brings a new understanding of the past to the people who are Swahili today.

Persian presence on the East African coast is age old and much has been written and debated about Iranian cultural and linguistic influences and the identity of the legendary Shirazi people of Zanzibar and the East African coast.

Persia Magazine is an informative online magazine that captures readers of all background and hence a valuable platform for you to know one or two things about Iran.

Enjoy your read.

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Quran has lessons for all areas of Life: Ayatollah Khamenei



Supreme Leader, Ayatollah Khamenei reciting the Holy Quran during the first day of the Holy Month of Ramadhan

Leader of the Islamic Revolution Ayatollah Seyed Ali Khamenei described the Holy Quran as a book of wisdom that encompasses lessons for all areas of life.

“The Holy Quran is full of ideas and wisdom in all personal, family, social, governmental and even international relations fields, and one should pay serious attention to learning and applying these lessons,” the Leader said during a Thursday, 23 March 2023 meeting of a number of reciters of the Holy Quran with him on the first day of the blessed month of Ramadan.

During the meeting, the Leader considered it

necessary to combine the Quranic recitation gatherings with translations and interpretations of the verses of the Quran in order to convey its concepts and notions to the audience and leave an impact on them.

He called on those who are experts on the Quran to try and find ways to address this important issue, according to the website of the Leader’s office.

Imam Khamenei expressed his gratitude to the Almighty God for blessing Iran with many outstanding reciters who recite the Quran well and correctly and who are familiar with good recitation methods.



RAMADHAN



“According to reports, the growth of the Quran index in the country is more than all other indices, and this is very pleasing,” he said.

The Leader of the Revolution praised the reciters of the Quran for having a prominent and honorable mission and position, adding that this is because of their deliverance of God’s message to the hearts of the people.

“Listening to the Quran is an obligatory and necessary act of faith in the Lord and a foundation for receiving God’s mercy, which also provides the means for pondering and thinking about the divine verses. Therefore, one should be serious when it comes to reciting and listening to the Quran,” said the Leader.

In this regard, the Leader of the Revolution advised the general public to read at least one page of the Quran every day.

Imam Khamenei considered the lack of familiarity of the people of our country with the language of the Quran as an obstacle in understanding its concepts. He underlined that Quranic experts should come up with solutions to this issue so that the great contents of the verses reach the ears of those who listen to the recitations.

The Leader called on all mosques to act as bases that promote the recitation of the Quran, adding that they should also provide interpretations of the recited verses to listeners.

The Leader of the Islamic Revolution described the Holy Quran as a book of

wisdom that encompasses lessons for all areas of life. “The Holy Quran is full of ideas and wisdom in all personal, family, social, governmental and even international relations fields, and one should pay serious attention to learning and applying these lessons. Fortunately, the necessary grounds that are required for this task are readily available today,” he added.

The Leader of the Revolution also advised the Quran reciters to be “influential reciters”, explaining that “the purpose of some recitations is to sing, and as seen in the recitation of some reciters, they seek to show off the tones and methods of recitation to their audience through the use of beautiful and active music. This kind of recitation is not desirable.”

He outlined that the goal of a good recitation is to leave an impact on one’s audience.

Imam Khamenei considered it appropriate to use non-extreme methods of reciting the Quran to influence the listeners. While addressing the reciters of the Quran, he emphasized that reciting this Holy Book is a great, multidimensional art. “Remember that no matter what tone you choose for your recitation, do it with the intention of making an impact on the listener.”

“From the very beginning, your intention should be to influence the audience, and in this case, the reciter himself should first of all be influenced by the Quran,” the Leader added.



Listening to the Quran is an obligatory and necessary act of faith in the Lord and a foundation for receiving God’s mercy, which also provides the means for pondering and thinking about the divine verses. Therefore, one should be serious when it comes to reciting and listening to the Quran.

Imam Ali Khamenei





Ramadan, Quran and the shared language that sustains Ummah



Iranian women reciting the Holy Quran during the Holy Month of Ramadhan

We are again in the blessed month of Ramadan, the month of Allah, the month of the Holy Quran, the month of prayer and piety.

We are again in the blessed month of Ramadan, the month of Allah, the month of the Holy Quran, the month of prayer and piety. This month is significant for many reasons for Muslims.

This month marks the revelation of the Holy Quran to Prophet Muhammad (PBUH). The birth of Imam Hassan (AS), the second Shiite Imam, also falls in this month so does the assassination of Imam Ali, the first Shiite Imam and the leader of the believers.

This holy month, along with the significance of the Quran as the primary text of Islam, shapes what can be called the Muslim subject.

When discussing the holy book, it is important to recognize it as the foundational text of Islam that establishes the basis for an autonomous identity built around the Islamic language.

For Muslims, the reading and comprehension of the Quran hold a unique meaning that cannot be shared by

non-Muslims, be it politicians, columnists, polemicists masquerading as academics, or even serious academics.

This does not mean that non-Muslims cannot approach the Quran or the month of Ramadan. The Quran is a complex text even for those who are not familiar with its structure.

For instance, reading the Quran with a mindset accustomed to a linear-chronological reading poses many difficulties. Yet, it is precisely these difficulties that make the text non-linear and, thus, a form of liberation in itself.

The organization of the Quran is in itself a form of liberation. The sudden shift from one story, theme, or concept to another without any indication may seem strange, but it is precisely this lack of linearity that turns it into a place of liberation.

Consciously, it rejects compartmentalization, demanding to be considered holistically on its terms.

It is particularly relevant to note that the



Quran opposes the compartmentalization imposed by Western modernity. This text cannot be tamed by any kind of power, nor can it be colonized, just like Islam itself.

According to the analysis of Muhammad Hussain Tabatabai in his widely-popular commentary on the Quran, known as Al-Mizan, and particularly in his commentary on Surah al-Ikhlās, the Quran's message is one of unity and rejection of any notion of hierarchy or superiority based on race or ethnicity.

Surah al-Ikhlās states: "Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him." This statement constitutes a critique against all forms of supremacy, particularly ontological difference, or racism in this case.

Only God is ontologically self-sufficient. Any attempt to position oneself above others on racial grounds would fall into the Quranic category of taghut.

The term taghut comes from the Arabic verb tagha, which means to dominate or exceed limits. The Quran repeatedly warns against those who "exceed the limits of justice through the domination and oppression of others."

The category of taghut can be understood as one that creates false gods. This category is responsible for creating the false idol of white supremacy, which implies a shift from a theocentric cosmology to an anthropocentric one where the white man replaces the divine.

In addition to the revelation of the Quran to Prophet Muhammad, the month of Ramadan also involves reflecting on the relationship between the sacred text and the Ummah, the Islamic community at large.

It also highlights the creation of a common language that enables Muslims to interact and debate with each other. Regarding the Ummah, it must be understood that there is no possibility of being a Muslim as an individual, as

some liberals have falsely claimed. It is only possible to be Muslim through a connection to the Ummah.

We can clearly state that the Quran is a political and sacred text that continues to inspire Muslims in their struggle against the oppression of various forms and manifestations. It serves as a horizon towards which the Ummah, or Muslim community, tirelessly strives.

In the Shia context, the relationship between the Quran and the Muslim Ummah is mediated by the presence of the Imams and the Wali.

Professor Salman Sayyid explains that the Quran, at its fullest expression, offers an existential challenge to its readers, forcing them to reflect on the direction of their lives and how they can aspire to be rightly guided.

At this level, the glory of the entire Quran comes into play. All of its verses produce an effect on believers that goes beyond the linearity of its writing, the content of its stories, or the authority of its commandments.

The Quran rises above these moments and, in this way, provides a means of access to the transcendent.

The month of Ramadan, in which the revelation of the Quran is celebrated, serves to remind the Ummah of the common language created by the Quran that sustains the community in political terms.

This holy month is not just about fasting, but also about remembering that thanks to this divine text it is possible to form a political community that pursues justice in all its manifestations.

This month highlights the significance of shared Muslim identity and warns against divisions that only benefit those who are labeled as taghut.

Xavier Villar holds a Ph.D. in Islamic Studies and is a researcher who divides his time between Spain and Iran.

Source: Press TV

Listening to the Quran is an obligatory and necessary act of faith in the Lord and a foundation for receiving God's mercy, which also provides the means for pondering and thinking about the divine verses. Therefore, one should be serious when it comes to reciting and listening to the Quran

Imam Khamenei
(r.a)



Ayatollah Khamenei highlights benefits of reciting the Holy Quran



Leader of the Islamic Revolution Ayatollah Seyed Ali Khamenei emphasized that the sacred art of reciting the Quran must be at the service of increasing the faith of the audience.

The Leader of the Islamic Revolution, Ayatollah Seyed Ali Khamenei, has emphasized the importance of the sacred art of reciting the Quran and its role in increasing the faith of the audience. In a speech, he described the month of Ramadan as a divine banquet and an opportunity for purifying the heart and gaining a deeper understanding of the Quran.

Ayatollah Khamenei emphasized that participating in God's divine banquet requires effort and determination to accept the divine invitation. He urged Muslims to ask God humbly and beseechingly to help them grasp this opportunity and avoid sins. Citing verses from the Holy Quran, he stated that continuous recitation of the Quran and a feeling of fondness for it help establish a closer relationship with God.

The Leader described the Holy Quran as the eternal miracle of the Last Prophet and emphasized that learning, deliberation, and gaining understanding are the secrets to benefiting from its deep, esoteric, and lofty teachings.

He stressed that the prerequisite for benefiting from these teachings is to purify one's heart and soul, and this is much easier during one's youthhood.

Ayatollah Khamenei expressed his satisfaction with the abundance of outstanding, excellent reciters of the Quran in the country, but warned against complacency. He urged all activists, including writers, poets, and students in the seminaries, to continue to advance and remove shortcomings.

The Leader described the recitation of the Quran as a divine art and stressed that it must be at the service of remembering God and inviting people to God. He warned against viewing

the recitation of the Quran as a mere art and against allowing minor details or some forms for boasting and showing off to overcome the matter of remembering God and inviting to Him.

In speaking about "designing one's recitation," the Leader said that an appropriate tone must be chosen that influences the audience and encourages them to obey God's words. He also suggested turning mosques in every neighborhood into Quranic centers, interacting with other mosques in the same neighborhood, and organizing Quranic meetings and competitions as the best ways to encourage teenagers and youth to enter into Quranic activities and, in particular, to train people in memorizing the Quran.

In conclusion, Ayatollah Khamenei's emphasis on the sacred art of reciting the Quran and its role in increasing the faith of the audience is a reminder of the importance of approaching the Quran with reverence, contemplation, and a sincere desire to understand its teachings.



Al-Taqwa (Piety): The ultimate goal of Ramadan

“Ramadan is the month In which was sent down The Qur’an, as a guide To mankind, also clear Signs For guidance and judgment (Between right and wrong), So everyone of You Who is present (at his home) During that month should spend it in fasting ...”

[Quran 2:185]

In the name of Allah who states “Ramadan is the month In which was sent down The Qur’an, as a guide To mankind, also clear Signs For guidance and judgment (Between right and wrong), So everyone of You Who is present (at his home) During that month should spend it in fasting ...” Q2:185

May the everlasting peace and blessings of Allah be upon His noble servant, our master Muhammad and his purified progeny?

Some significant events remembered in this month include the loss of prophet’s beloved wife Sayyidah Khadijah and compassionate Uncle Abi Talib, father of Imam Ali, the commander of the faithful. Thus, the year was named year of sorrow in Islamic history. Sayyidah Khadijah was the first wife of the noble messenger. She was a prominent lady known for her piety, compassion and generosity before revelation for which she was referred as “the pure” among other names. The prophet has related the success of Islam to her wealth, sword of Ali in defense of the religion and protection of Abu Talib! Throughout their married life, the prophet did not marry any other woman. A’isha, mother of the faithful reported “one day the messenger of Allah remembered Khadija (his deceased wife). I disliked this and said she was old, she was such and such. Now Allah has provided you with a better wife. (She meant herself). He said; Allah has not provided me with a better wife. She believed in my prophet



hood when others refused to believe in me, and she verified and supported my words when others contradicted them, and she placed her wealth at my disposal when others disappointed me. Allah blessed me with children through her and not through any other wife” Istii’aab by Ibn AbdulBarr, with similar records by Bukhari and Muslim. The prophet (S) has given sayyida Khadija glad tidings of Allah’s forgiveness and mercy in the hereafter!

Abu Talib on the other hand was the father of Ali. He believed in the noble prophet and gave him utmost care although enemies of his son have rejected his faith. He also died in the same year as Sayyida Khadija for which the noble messenger suffered much and named the year as mentioned above.

Similarly, the battle of Badr was fought on the 17th of the holy month. Despite fasting, the believers were faced with the persecution of the Meccan pagans under Abu Sufyan. As such Allah permitted them to protect themselves from the persistent persecution and helped them with great victory. “Assuredly Allah did help you in many



battle-fields, And on the day of Hunain; Behold! Your great numbers Elated you, but they Availed you naught; the land. For all that it is wide, did constrain you, and ye Turned back in retreat” Q9:25

Over seventy enemies of Islam were killed with about the same number taken as hostages! No one could imagine success for the believers with their little number and few arms when the unbelievers tripled them, and fully armed to teeth! “Remember ye implored the assistance of your Lord, and He answered you; I will assist you with a thousand of the angels, Ranks and ranks” Q8:9. Allah has promised believers similar success forever provided they are steadfast and sincere in their faith! “O Prophet! Sufficient unto thee is Allah, and unto those who follow thee Among the Believers” Q7:64

Birth of Imam Hasan al-Mujtaba was part of its historic events. He was born on 15th, 3 years after hijra. His father was the commander of the faithful, Imam Ali son of Abi Talib and mother Sayyidah Fatima daughter of the noble prophet (S). At his birth, the prophet went to the house, took him in his blessed arms and recited Adhan and Iqama naming him al-Hasan! He was brought up under the prophet’s patronage. However, he was finally murdered on orders of his father’s renown enemy, Mu’awiya son of Abu Sufyan, 50 years AH.

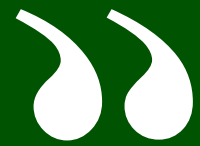
The martyrdom of Imam Ali, commander of the faithful by Mu’awiya’s tool, Ibn Muljim happened

on 21st Ramadan, 40 years after hijra when the Imam was leading the Morning Prayer at Kufa. Before his last breath, he passed his lengthy will to his eldest son Imam Hasan, part of which; “... I advice you all my children, members of my family and everyone whom my writing reaches to fear Allah, to keep your affairs in order and to maintain good relations among yourselves for I have heard grandfather (the holy prophet) saying; improvement of mutual differences is better than general prayers and fasting...”

SCHEDULING THE FASTING

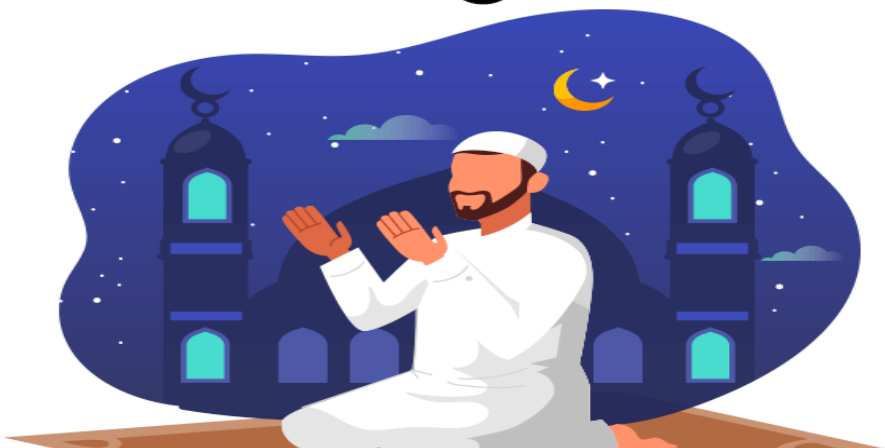
Generally speaking, all forms of worship are encouraged in this month, most noticeably the following:

1. Qur’anic recitation: recitation of the noble Qur’an is the most important aspect of the month. Every believer should do his or her best in this direction. I use this medium to encourage brothers and sisters on the need to master the noble book as the level of ignorance in this regard is very disheartening. Our attention is more on the secular direction. How many of us acquired their first, second degree and PhD but are lagging behind regarding the noble Qur’an? We must wake up and do the right thing for our goodness. We should try to recite the whole Qur’an as many times as possible and sacrifice such rewards to parents and loved ones dead or alive. One could produce a schedule to enable him achieve the goal



The martyrdom of Imam Ali, commander of the faithful by Mu’awiya’s tool, Ibn Muljim happened on 21st Ramadan, 40 years after hijra when the Imam was leading the Morning Prayer at

TAQWA





Generosity:

The prophet (S) has encouraged the Ummah especially the rich to do their best in this direction. The reward of such gestures are totally

in this direction. A very important point is the improvement of our recitation. Tajweed, is technically meant to prevent the Qur'anic reciters from mistake in the cause of reading the Noble Qur'an. Allah says "Verily this is a revelation From the Lords of the Worlds; which came down The Truthful spirit. To thy heart that thou mayest admonish in the perspicuous Arabic tongue" Q26:192-195. The Qur'an as revealed in Arabic has rules and regulations governing pronunciation and other aspects of the language that must be strictly followed. Despite the fact that the messenger of Allah was an Arab, he was taught and supervised on the Noble Book. Allah states "Move not your tongue concerning (the Qur'an) to make haste therewith. It is for US to collect it and to promulgate it" Q75:16-17. He also states "Be not in haste with the Qur'an before its revelation to you is completed, but say o my Lord! Advance me in knowledge" Q20: 114

2. Salat: Another significant aspect to draw attention to is the superogatory prayers. Taraweeh is the most popular in this regard. But there are different series that are said in this month. In fact, there is a popular narration of a thousand raka'ats in the month by Imam Jaafar al-Sadiq (AS). According to the narration, 20 raka'ats are performed in the first 20 nights with 8 raka'ats after Magrib and 12 after Isha. In the last 10 days, 30 raka'ats are performed, 8 after Magrib, 22 after Isha and 100 raka'ats each on Layalul qadr' 19th, 21st and 23rd nights. There are many others obtainable in the books of supplication.

3. Prayers: More than any other time, believers are encouraged to put in more efforts in prayers this time. Allah said "When My servants ask thee concerning Me, I am indeed Close (to them); I respond To the prayer of every supplicant when he calleth on Me; Let them also, with a will listen to My call, And believe in Me; That they may walk in the right way" Q2: 186. Therefore, we should remain steadfast seeking Allah's forgiveness and mercy for our humble selves, parents and loved ones so that we may achieve salvation. Other forms of Allah's remembrance such as Salatun Nabi, Istigfar etc., should be maintained. We should befriend the books of supplication like

Mafaateehul Jinaan, Dhiyaa'us Saaliheen and the like. On the Zaria massacre and illegal detention, we should not relent in prayers for Allah's retribution against the killers of innocent, armless and peace loving brothers and sisters.

4. Generosity: the prophet (S) has encouraged the Ummah especially the rich to do their best in this direction. The reward of such gestures are totally incomparable with that of Ramadhan. This is why group and community Iftar was encouraged to help the needy, given the economic hardship artificially created in our societies. That is the rationale behind Zakatul fitrah at the eve of Sallah celebration.

5. Tafseer sessions: the Tafseer as commonly organized on individual and collective levels should be attended. Others relevant sessions should not be neglected. However, we must put the lessons into action which speak louder than voice. As the month moves fast, we should put in more efforts to gain the pleasure of Allah the Most high. In a popular adage, assess yourself before you are assessed. Appraise yourself in relation to the goal of fasting. "O you who believe! Fasting is prescribed to you as it was prescribed to those before you that you may learn self - restraint (al - taqwa)" Q2:183. Whoever does not achieve it in the end has really missed goal! "O you who believe! Seek help with patient perseverance And prayer; for Allah is with those Who patiently persevere" Q2:153.

In our self and general assessment, we should never forget the clearly stated objective meant for multiplier-effects in our socio-economic lives.

While congratulating the Muslim Umma for another opportunity to observe the great month, I emphasize the need for the unconditional release of Sheikh el-Zakzaky (H) and his disciples.

Tehrantimes: <https://www.tehrantimes.com/news/435724/Al-Taqwa-Piety-The-ultimate-goal-of-Ramadan>



Holy month of Ramadan rituals in Iran



Preparation of an iftar banquet

Millions of Muslims in Iran and around the world have marked the beginning of the holy month of Ramadan.

Ramadan is the ninth month of the Islamic lunar calendar and the month in which Muslims believe the Quran was revealed. Fasting during the month of Ramadan is one of the Five Pillars of Islam.

The month is spent by Muslims fasting during the daylight hours from dawn to sunset. Muslims believe that the Quran was sent down to the lowest heaven during this month, thus being prepared for gradual revelation by Jibraeel (Gabriel) to Islam's Prophet Muhammad (PBUH). The first day of the next month, Shawwal is spent in celebration and is observed as the "Festival of Breaking Fast" or Eid al-Fitr.

Since the new moon is not in the same state at the

same time globally, the beginning and ending dates of Ramadan depend on what lunar sightings are received in each respective location. As a result, Ramadan dates vary in different countries, but usually only by a day. This is due to the cycle of the moon. The moon travels the same path all year round and when the moon is seen in the east, it is then seen traveling towards the west. All the countries around the world see the moon within a 24-hour period once spotted by one country in the east.

Each year, Ramadan begins about eleven days earlier than in the previous year. Astronomical projections that approximate the start of Ramadan are available. It takes about 33 years and five days for Ramadan to complete a twelve-month move across the yearly calendar.

The holy month of Ramadan has a special place in Iranian culture. The atmosphere in cities often changes with the start of Ramadan. Streets and shops are covered with



colourful lights and floral patterns.

People (particularly the older generation) greet one another by saying “Ramadan Mubarak”, which means “Happy Ramadan”.

In Ramadan, people rise early before dawn to have a pre-fast breakfast, called ‘Sahari’ in Persian. The meal is usually light and normally consists of previously prepared foods. The more elaborate meal comes at the end of the fasting day called ‘Iftar’. Iftar, if possible, is consumed with other close members of the family clan, friends and neighbors.

Fasting takes place between Sahari and Iftar. No eating is allowed in public during fasting hours (sunrise to sunset), so those who don’t fast (including non-Muslims) can only indulge themselves in private.

Mosques become more active during the holy month of Ramadan. Volunteers who perform acts of charity, distribute food and Iftar in mosques to people as a votive.

A variety of foods and pastries are served during Ramadan months.

Although there is no prescribed food for the meals, Iranians have some unique cuisines some of which you may not find in other months of the year.

Zoolbia Bamieh – is a crispy Persian doughnut, made of deep-fried dough drunk in tasty syrup. Crispy on the outside, and soft on the inside, these little sweets are always dripping with sweet saffron syrup.

Halim – is a very popular food in the Middle East. It is made of barley, shredded meat (beef, lamb, chicken or turkey) and spices. This dish is cooked for several hours, which results in a paste-like consistency, blending the flavors of spices, meat, barley, and wheat.

Ash Reshteh – is one of the best traditional Persian stews. Think of it as not a stew but a heavy mixture of vegetables, fried onion, meat, nuts, beans, Persian noodle, and lots of other things.

Sholezard – is an Iranian traditional saffron rice pudding dessert. Sholezard is made of rice cooked with water and flavored with saffron, sugar, rose water, butter, cinnamon and cardamom. It is typically decorated with cinnamon, almonds, rosebuds and pistachios.

There are numerous religious rituals people observe during Ramadan.

Communal praying, recitations of the Quran, and preaching by religious figures and other respected authorities are among other ceremonies held during this month.

The last 10 days are especially important because the Quran was revealed this month at the Night of Decree (Laylat al-Qadr)

According to the Quran, the Night of Decree is better than a thousand months put together. Some people will

retreat into prayers during these last ten days. These are called days of i-tikaf or retreat and it ends with the festival Id-i Fitr.

All mosques, as well as the holy shrines, across Iran, host the people who want to take part in i-tikaf. They are provided with pre-fast breakfast and Iftar. Many people stay in mosques for three days to perform their religious rituals.

The 19th and 21st of Ramadan, the days of the assassination and martyrdom of Imam Ali – the first Shia Imam – are mourned by Iranians throughout the country. Over these nights, many religious groups start their memorial ceremonies to pay their respects to Imam Ali and mourn his brutal assassination.

People stay up all night reciting special prayers and at times will hold the Quran on their heads while praying.

Religious rituals take place all over the country which makes Ramadan in Iran more unique and memorable. Thousands of Black-clad chest-beating local participants swarm the cities of Iran during the 21st of Ramadan, while religious street theaters, free food givers, and traditional Persian drinks (lemonade-like) on tables decorate the streets of every city.

Eid al-Fitr marks the new lunar month of Shawwal and the end of Ramadan. The occasion is celebrated with a great feast. The feast of breaking the fast comes with a solemn prayer, called Salat al-Eid.

Most people will attend their local mosques for communal prayers. The last feast or Iftar is more elaborate and is quite often joined by family, friends and neighbors.

The prayers are usually led by prominent religious figures and Marja’s.





Happy Nowruz





Supreme Leader Nowruz Message 2023

Year 1402, year of 'inflation control, growth in production':

The following is the full text of the message issued by Imam Khamenei, the Leader of the Islamic Revolution, on the occasion of Nowruz, the start of the Iranian New Year, March 21, 2023.

In the name of God, the Beneficent, the Merciful

O' Changer of hearts and sights,

O' Director of nights and days,

O' Transformer of situations and circumstances,

Transform our circumstances to the best of circumstances

would like to congratulate each and every member of the Iranian nation on the arrival of Nowruz, especially the respected families of the martyrs, the wounded and the veterans of the war and those who are serving the people, as well as all other nations who honor Nowruz and place importance on it. May God bless all of you on the occasion of this noble Eid.

This year, the spring of nature coincides with

the spring of spirituality – the month of Ramadan. Regarding spring, it is said that one should not cover one's body from the spring breeze. Similarly, regarding the spiritual spring of Ramadan, we should also adhere to this sentence [by the Prophet (pbuh)]: "Expose yourself to them" – "Indeed, during your life [you encounter] fragrant breezes, expose yourself to them" [Awali al-Laali, Vol. 4].

The breeze of spirituality that exists in the holy



month of Ramadan embraces everyone and we must prepare ourselves for it. We should expose our hearts to this spiritual, divine, and sweet-scented breeze.

In this speech and at this hour, I will briefly look at the year 1401 SH, and I will also take a quick look at the year that will begin from now, the year 1402 SH. The year 1401, was a year full of various events – economic events, political events, social events – some were sweet, some bitter, like all the years of a person’s life, and overall, like the years that the Iranian nation has experienced, especially after the Islamic Revolution.

In my opinion, in 1401, the most important issue for the nation was the issue of the country’s economy, which is directly related to people’s livelihoods. On the matter of the economy, there were bitter moments but also sweet ones. There was bitterness in some sectors which I will mention, and there were also sweet moments in some cases concerning the economy. These matters should be seen together, alongside each other, and then an overall evaluation can be made about them.

The bitterness was mainly because of inflation and high prices, which is truly upsetting, especially the increase in the price of food and the basic necessities of life. When there is a significant increase in food prices and the prices of basic necessities, the economically weaker sectors of society are the ones who are impacted the most, because food items and the main,

essential living supplies have the largest share in their household basket. As a result, the pressure is mainly on them, and this of course, was one of the bitter occurrences. In my opinion, regarding the major economic issues of the country, this issue was a more fundamental, significant matter that was bitter.

Of course, good work has also been done in the economic field and the achievements that affect the economy, which I will talk about. These achievements should be pursued so they can affect and be linked to people’s lives and their livelihoods. There was support for production. Based on the information I have received, production was supported in the country in the year 1401. Thousands of factories that had been shut down or were semi-operational started operating again.

There was an upsurge in knowledge-based companies. Of course, it was not as much as what I had asked for in the previous year, but there was still a significant increase in the numbers of these companies. There was also an increase in the product value of these companies.

The issue of employment improved. That is to say, unemployment decreased by a percentage – even though it was a small percentage – and employment increased a bit, which is something that should be valued. The exhibition that was organized by governmental



Confectionery shop



ECONOMY

and non-governmental manufacturers, as well as the meeting in the [Imam Khomeini] Hussainiyah, where the country's major manufacturers gathered and spoke, was truly a pleasing event.

I pass positive judgement on the products that the country's manufacturers have produced, they have performed well. There has been growth in several economic indicators. We have had a good growth index in the insurance industry and we have performed well in the field of construction, water, gas, roads and environmental sectors. Of course, as I mentioned before, and I say this with emphasis now, these tasks must be linked to people's lives, they must create relief in people's lives.

When will it happen? When will this situation occur in such a manner? When it continues, when detailed plans have been made about it and God willing, these constructive activities must continue this year, in the year 1402, so that they can create prosperity in people's lives and bring food to their tables, especially among the weaker social classes.

Of course, we need to also keep in mind that we are not the only ones faced with economic problems. Many countries around the world today, or perhaps one can say all countries have certain economic problems. Even the world's wealthy countries [are not immune from this]. Countries that have strong, advanced economies,

are truly plagued by a large number of problems and dilemmas. Some of them are even worse off than us in this sense. Strong economies are faced with bank failures, which you heard about recently. Of course, some of them were reported, and others were not, but you will hear about them soon. In some countries there are bank bankruptcies and massive, trillions of dollars of debts. There are problems over there and there are problems here as well.

They are trying to overcome it and we should do the same. We need to make an effort. The officials must work hard. Government officials should do everything they can, in addition to the endeavors that are being made by those working in the economic, political and cultural fields, to make the year 1402, a sweet and pleasant year for the Iranian nation. In other words, we all have a duty to God willing, make this a year full of sweet moments for the Iranian people. The bitterness should be reduced and the sweetness increased and we should God willing, add to our achievements.

Now, as for the year 1402. I believe that in 1402, the economy will continue to be the main issue that we should focus on. This is not to say that we do not have other problems. We have various other problems too, such as in the cultural and political fields. However, the main and central issue this year is the issue of the economy. So, if God willing, we are able to reduce the



economic problems and if God willing, our officials make an effort, practice diligence and work hard on important tasks in this field, many of the country's other problems will also be solved.

[This applies to] the administration, the Islamic Parliament, those active in the economic field, and young, motivated public groups, some of which I know about and am truly fond of. I am aware that they are accomplishing great tasks in these economic fields. All of these groups should focus their attention on helping to solve the country's problems and the problems that people are faced with. Now, sometimes, solving these problems is achieved through basic economic activities, such as production. So, production is a fundamental task in the economy. [Sometimes it is achieved with] humanitarian and Islamic activities, such as public aid and assistance and public cooperation with the more disadvantaged sections of society.

So, I spoke about production and I place importance on it, but investment is also important alongside production. I would like to draw the attention of both the respected government officials and the private sector to this matter. In the last decade, we fell behind greatly in terms of investment. The issue of investment is one of the important gaps in our country. Investment needs to take place. This too is an important task.

Considering all these different aspects, the things that are important, including both inflation and domestic production – inflation is the main problem and domestic production is definitely one of the keys to saving the country from economic problems. So, considering these matters, I would like to announce

that this year's slogan is: "Inflation control, growth in production." This is the slogan for this year.

The country's officials should focus all their attention on these two matters. The country's officials are the ones who primarily need to focus on these, and secondly, as I mentioned before, those active in the economic field and members of the public who are able to do something, and also those working in cultural fields, such as the radio and television networks, need to create cultural awareness in these areas.

All of these groups need to pay attention to these two important issues: They need to firstly focus on controlling inflation. They need to truly curb and reduce inflation as much as possible and they need to also focus on boosting production. Therefore, [the slogan of the year] is "Inflation control and growth in production."

I pray that Almighty God will grant everyone success. I offer my greetings, devotion and sincerity to the spirit of the existent universe, to the vestige of God remaining on earth - may our souls be sacrificed for his sake.

I ask Almighty God to elevate the status of our late magnanimous Imam and the pure souls of our dear martyrs to the highest levels.

And I pray that Almighty God will grant the Iranian nation prosperity, happiness, and rejuvenation.

There are other things that, God willing, I will address in the [New Year's Day] speech. May God's greetings, mercy and blessings be upon you.

Iran's Industry before and after the Revolution



● Before the Islamic Revolution

● After the Islamic Revolution

Steel



24,520 Thousand Metric Tons (2018)



1,300 Thousand Metric Tons (1977)

- 19-fold increase
- Ranked 10th in the world

Cement



50 Million Tons (2018)



2 Million Tons (1964)

- 25-fold increase
- Ranked 11th in the world

Aluminum



355 Thousand Metric Tons (2017)



21 Thousand Metric Tons (1977)

- 17-fold increase
- Ranked 21st in the world

Copper



245 Thousand Metric Tons (2015)



7 Thousand Metric Tons (1977)

- 35-fold increase
- Ranked 13th in the world

Electricity



312,000 GWh (2018)



2,300 GWh (1964)

- Iran provides its people with the lowest-priced electricity in the world
- Ranked 16th in the world



Hujjatul Islam Wal Muslimeen Muhammad Mahdi Imanipour

The Message of President of the Islamic Culture and Relations Organization (ICRO) , Huj. Muhammad Mahdi Imanipor on the occasion of Nowruz

Nowruz is the manifestation of the revival of nature. Nowruz is a new opportunity for people to reflect on their life and circumstances and seek help from God Almighty to be in the best of conditions spiritually.

Nowruz also provides the opportunity for self-retrospection and reflecting upon one's need to evolve on a sacred path replete with signs of the power of God Almighty.

This transformation is the divine tradition for which Nowruz is considered a turning point.

The existing harmony among the nations who celebrate Nowruz brings their hearts and minds closer to each other at the glorious and beautiful moments of the change of Year.

The morning breeze of the first day of Nowruz creates a sense of rebirth among the Persian-speaking

nations as well as the non-Persian-speaking nations who consider Nowruz as the ancient heritage of their ancestors.

In addition to its intrinsic value, Nowruz is an opportunity to develop cultural relations between Iran and its neighbors.

The spiritual and civilized outlook towards Nowruz can become a point of profound connection between the nations of the region. Looking at Nowruz as an ancient rite and tradition is not the whole story! Nowruz originated from a kind of unique civilization and has the power to create a cultural-civilizational union among different countries.

In Central Asia, Caucasus, and West Asia, Nowruz can be more than a “common tradition” and become a “center of common culture” to reach a “unified cultural system”.

This cultural system may not be limited to a specific



Islamic Culture and Relations Organisation

time (the end of winter and the beginning of spring) and it can include all the days of the year.

This cultural-civilized capacity should be considered and flourished by the countries that celebrate Nowruz.

In the religious teachings of the main leaders of Islam, Nowruz has been referred to as a symbol of transition to a new era in human life.

This exalting outlook towards the change of year and Nowruz shows that religious leaders have considered it to be more than just a ceremony or tradition and looked at it as a turning point in the elevation of human values.

What makes honoring this ancient festivity even more evident is to use of this common opportunity for coexistence, synergy, and convergence among nations and the development, stabilization, and evolution of their cooperation by means of this common heritage.

Nowruz has a special place among the nations of the region and can ensure continuous alliance and greater interaction among these nations and their governments.

The hidden creativity and beauty in this ancient festivity can be considered an instrument for promoting a certain lifestyle based on “effective transformation” in the individual, social and international relations of nations.

We believe that the regional and

extraregional capacities of Nowruz have not yet been fully actualized, and this heightens the responsibility of the relevant institutions in the countries that celebrate this beautiful tradition.

Islamic Culture and Relations Organization, as the custodian of the cultural diplomacy of the Islamic Republic of Iran, considers identifying and actualizing the latent capacities and strengthening the current capacities of this ancient tradition as a measure of civilizational and religious solidarity among countries. It is hoped to witness greater convergence among countries inspired by this rich tradition, in the near future. The realization of this ideal will create a bright future for those interested in Nowruz, and our dear compatriots inside and outside the country can, as in the past, have a significant impact on the expansion of the culture of Nowruz.

I, hereby, express my heartfelt congratulations to all dear Iranians, especially those living abroad, as well as the statesmen and citizens of countries within the cultural and religious zone of Nowruz, on this occasion and the New Year (1402) and I wish them a year full of success, blessings, and prosperity.

Hojjat al-Islam

Mohammad Mahdi Imanipour
President of the Islamic Culture and Relations



What makes honoring this ancient festivity even more evident is to use of this common opportunity for coexistence, synergy, and convergence among nations and the development, stabilization, and evolution of their cooperation by means of this common heritage.

*Huj. Mohammad Mahdi Imanipour
President of Islamic Culture Relations Organisation (ICRO)*



ICRO head Hojjat-al-Islam Mohammad Mehdi Imanipour during a meeting with Sebouh Sarkissian, archbishop of the Armenian Diocese of Tehran.



The narrative of the Islamic revolution regarding the new identity of Iranian women

The narrative of the Islamic revolution regarding the new identity of Iranian women, along with the capitalist system's narrative about women, has become a site for a full-scale ideological and cultural battle more than ever before. The recent story of Mahsa Amini's death and the controversy surrounding it in Iran has revealed this battle in all its intensity.

The courageous Iranian Muslim woman aims to create a new and more realistic model for Iranian women, distinct from the two common models. The first model is the western capitalist narrative of women, which has turned them into objects of enjoyment, abuse, and inhumane and objectifying exploitation. The second type is the narrative of the isolated and passive eastern woman, who has been sidelined and has had no role in history making.

The third model is the Iranian Muslim woman's narrative, which seeks to present a new identity of women based on the values of the Quran and ethics. Iranian Muslim women have opened a new chapter in the history of women globally and have shown that it is possible to be a woman, be modest, veiled, and honorable while also being at the forefront of political and social activities. They have proven that it is possible to maintain a clean family stronghold and make new and great achievements in the political and social arena.

After the Islamic Revolution of 1979, Iranian Muslim women were able to excel in various fields, including education and science, and benefited from the right to education as one of their important human rights. The right of women to higher education in the Islamic Republic of Iran is considered a natural and innate right of every human



being, and accordingly, in the religion of Islam, which is the basis of legislation in the Islamic Republic of Iran, this important right is recognized equally for women and men.

As a result of these measures, the share of Iranian female students in the country's public universities has reached 56%, and the number of female faculty members has exceeded 3.33%. Additionally, the share of female faculty members in medical science universities has reached 34%, while the share of female specialist doctors has increased to 40%, and the number of female authors and publishers has also risen to more than 9500 and 840, respectively. These successes are just a part of the realization of the ideals of the Islamic revolution, which should be highlighted.

According to the leader of the Islamic Revolution of Iran, respecting women means that women should be given the time to use the excellent and highlighted powers and faculties that God Almighty has placed in every human being - including the special faculty of women - to be able to emerge and make use of them.

Moreover:

- Over 2390 women serve on the boards of directors of knowledge-based companies, and women make up 33.3% of faculty members at universities.
- Women hold 25.2% of all government positions at all levels, and they serve in delicate positions such as 1000 judges or presidents of the Environment Organization in four frequent terms.
- According to the World Health Organization

(WHO, 2022), women's life expectancy has increased from 63 years in 1991 to more than 79 years in 2019 (compared to men's 75 years).

- Proper access to 60 midwives and 2.8 gynecologists has been provided per 100,000 women in different parts of the country.
- The mortality rate of children under 5 has decreased by 14.2 per 100,000 live births.
- Currently, Iranian young girls and women have access to 784 different vocational majors in various sectors, including agriculture, industry, and services. Among them are mechanics, computer sciences, electronics, IT, ICT, etc. (Interactive Dialogue - Commission on the Status of Women (CSW61), 13-24 March 2017, 4th meeting, 2017).
- Women constitute a significant proportion of ICT users in Iran, with 45% of total mobile users, 48% of computer users, and 48% of internet users being female.
- Iranian women have won 3,302 medals at recent international sports events, having access to 16,111 gyms. In Islam, men and women are considered completely equal as human beings. According to the leaders and thinkers of the Islamic Revolution of Iran, respecting women means giving them the time to flourish and use the excellent faculties that God has placed in them. This view is derived from the Quran and Islam. Islam views men and women



Iran's Vice-President for Women
and Family Affairs Ensiyeh Khazali



Ayatollah Khamenei states that Islam's perspective on gender is secondary and that the primary viewpoint is that of humanity.

equally, regardless of gender, in their pursuit of developing their talents. Ayatollah Khamenei states that Islam's perspective on gender is secondary and that the primary viewpoint is that of humanity. Gender does not play a role in the major human issues related to humans, and there is no difference between men and women in this regard. Gender is a secondary and temporary matter that gains meaning in the functions of life, but it has no effect on the fundamental course of humanity. Ayatollah Khamenei has always criticized the Western perspective on women, believing that the Western tradition and capitalist system have misunderstood women and failed to uphold women's human rights. Unfortunately, this misconception has become a common coin in the world, leading to misguided and harmful actions. He also considers the notion that women are no different from men and should strive for gender equality as fundamentally wrong. He states that Islam's view of men and women is that of humankind. There is no difference in terms of humanity, spiritual growth, intellectual and scientific talents, except for different

formats for different job classes, and same duties.

In this regard, the question arises as to whether it is a service to remove the two genders from their unique positions and reduce them to a mere entity in a special area. This is what the Westerners are doing.

Ayatollah Khamenei believes that in Islamic thought and the Qur'anic view, women, with their feminine strengths which Almighty God has endowed them with, can play an exceptional role in society. This is due to their deep faith, stability, modesty, and chastity which illuminates the space around them. No man can play such a role. Like a firm mountain of faith, at the same time like a bubbling spring of affection, love, and feminine feelings, they quench the thirsty and needy with the fountain of their patience and affection. Humans can be nurtured in such a blessed embrace. If women with these characteristics did not exist in the world, humanity would have no meaning. This is the meaning of the value and identity of a woman, something that the petrified brains of the Westerners cannot comprehend.

<https://www.tehrantimes.com/news/482678/Iranian-Muslim-woman-and-the-third-design-of-women>





Iranian female

scholars break dominant Western clichés

For 200 years the West has said that if women aren't freed from moral and religious boundaries and coverings, they can't progress and reach higher scientific, political, and social positions. Iranian women showed the falsity of this. Our female scholars work in key scientific centers.

Imam Khamenei | July 27, 2022



Iranian women

are outstanding in athletic competitions



Saadi Foundation

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Spring
semester

In this 40-hour course, you will ...

- learn the Persian alphabet.
- learn simple Persian conversations.

Course Duration:

5 Weeks; 40 Hours of Instruction (Online synchronous classes with pedagogical support)

Registration Date: April 03, 2023 - April 21, 2023

Course Date: April 24, 2023 - June 21, 2023

Mondays and Wednesdays 12:00 - 13:30 (Tehran time)

To register, please visit:
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Saadi Foundation

Global Persian Language Teaching



آموزش زبان فارسی در جهان

Saadi Foundation Holds:

Persian Language Learning Course

For Iranian Persian Learners (Iranian children living abroad)

Level: Beginners (1)

In this 40-hour course, you will ...

- learn the Persian alphabet
- learn simple Persian conversations.



**Spring
semester**

Course Duration:

5 Weeks; 40 Hours of Instruction (Online synchronous classes with pedagogical support)

Registration Date: April 3, 2023 - April 21, 2023

Course Date: April 24, 2023 - June 21, 2023

Mondays and Wednesdays 14:00 - 15:30 (Tehran time)

To register, please visit:

s1f.ir/spring-semester





*Historical
Mosque*



Kongo Mosque with Persian connection



Diani Persian Mosque (Kongo Mosque)



Muslims congregate for prayers at Diani Persian Mosque now popularly known as Kongo Mosque, located at Kenya's South Coast.

When visiting the Kongo Mosque, which is situated in the northern part of Diani, next to the Mwachema River mouth, you will walk upon a mosaic of extraordinary baobab trees, all various sizes and many of which are hundreds of years old, if only they could speak to tell us of what they have seen over their many years. On closer inspection, like war scars, many display carvings of old lovers and names long gone, the carvings more likely lasting longer than their creator. As you walk further into the mish mash of baobabs, with cars parked just as randomly as the trees they park between, you will come across a building, likely as old but most likely older than its leafy (or leafless depending on when you visit) neighbours,

this is the Kongo Mosque which overlooks the Indian Ocean.

The Kongo Mosque, believed to be the oldest one in East Africa, is still used by Muslims to this day. What can be gathered by historical accounts is that the Mosque is thought to have been built by Persian merchants to use for prayers on their regular visits to the coast for trade. It is believed that the Mosque was originally built with coral stones between the 13th and 14th century.

The Mosque was formally known as the Diani Persian Mosque, the name Kongo, which is now later called, is thought to have derived from a name inscribed on one of the grave stones within the Mosque's compound. The owner of the grave stone being a gentleman called Swaddiq Kongo, buried centuries before. Swaddiq Kongo is not the only man buried within the compound,



several other graves have been identified and it is believed 27 of these burial sites are of the people who originally built the Mosque.

Some sources report the Mosque being built as late as the 16th century, but confusion could be due to the fact that the Mosque was temporally abandoned when the Persians left the coast.

The Mosque was left alone and nature took over. This would have been at a time when leopards, buffalo and even elephants would frequent the area, before they were scared off by human settlements. The place, a mix of nature, culture and history must have been both tranquil and vibrant. This is also when it is thought that the now huge baobabs would have established themselves, further hiding the Mosque from the outer world.

Left to nature and with few people knowing of its existence, a native Muslim scholar, Sheikh MwenyeKombo, allegedly had a dream instructing him to walk the South Coast to find the Mosque. After several days of searching he found the Mosque, at the time, it was home to a colony of bats amongst other wildlife. Kombo, along with a few other men rehabilitated the Mosque and upon its reopening, named it the Kongo Mosque.

Amongst the mysteries this place holds, there is another, an even more intriguing one. This being a large round stone, found in the ocean, only accessible at low tide. It is believed this round stone is sacred, used for religious rituals, with

folklore saying that the stone once revolved in the ocean but suddenly stopped one day. The reasons for why it stopped seem to be unknown or at least not well documented. It is not certain whether this sacred round stone is linked to the Mosque but its proximity so close to the building would suggest there is a connection.

We move to the present, the Mosque, has had some renovations, to keep it functioning but it also has been expanded, with an Eastern wing added to accommodate the numerous of worshippers that use the Mosque. On Friday's and on Muslim celebrations, the Mosque can receive up to 300 worshippers.

The Kongo Mosque, can only be enjoyed from the outside by most, as with all active Mosques worldwide, they cannot be entered by anyone other than a Muslim. However, the Mosque opens its carpark, for a small charge, for guests to park and enjoy the beauty of the location, the river mouth itself is a perfect place to enjoy the tranquillity of the ocean and watch the sunset over the breath taking baobab silhouettes, a perfect photo opportunity or simply a place to immerse yourself into the locations nature and peacefulness. The Mosque in 1983 was listed as one of the sites and monuments of historical value by the National Museums of Kenya. Therefore, we can all rest assured that this sacred place will remain largely untouched by the rest of Diani's vastly developing coast, protected by its sacred and historical past.





*Medieval tombs in
Kenya yielded DNA
that revealed Persian
roots of the coastal
region trading culture.*



Gede ruins,
North Coast of Kenya

DNA shows ‘Persian Princes’ helped found medieval African trading culture

Merchants from abroad married into powerful local families on the Swahili coast.

The Swahili coast, stretching more than 3000 kilometers from southern Ethiopia to Tanzania, was a hub of medieval trade, exporting ivory and other resources from the African interior to South Asia, the Arab world, and Persia.

Its cultural legacy remains potent: Swahili is now spoken across large parts of Africa, and the ruins of ancient towns, many with mosques and other buildings cut from shoreline coral deposits, record the coast’s heyday. But whether Swahili culture was indigenous to Africa or arrived from overseas has been an ongoing debate.

One seemingly fanciful account dates from the 1500s, when Arab chroniclers recorded the stories Swahili people told about their origins. According to one version, known as the Kilwa Chronicle, seven Persian princes fleeing persecution set sail from the trading hub of Shiraz. After washing up on the coast of Africa, they founded a dynasty that ruled the Swahili coast for centuries.

An analysis of 54 genomes from people buried in Swahili coastal towns between 1250 and 1800 C.E. now gives that tale scientific support—while showing much of Swahili culture was derived from local African ancestors.

The DNA of medieval people buried in elite Swahili cemeteries around 1200 C.E. shows their male forebears were closely related to people in modern-day Iran. Their female ancestors, meanwhile, were almost entirely local, with

genomes resembling Bantu groups living in the region today.

University of South Florida archaeologist Chapurukha Kusimba, who led the study, published today in *Nature*, believes it finally resolves the mysterious history of the Swahili coast. “This long-standing question has been answered,” he says.

Gathered at seven sites in modern-day Kenya and Tanzania, the data represent the largest ancient DNA study yet from an African context. Combined with archaeological evidence from towns all along the Swahili coast and genetic evidence from people living there today, “It’s really an extraordinary piece of scholarship,” says Peter Schmidt, an archaeologist at the University of Florida who was not involved in the research.

The study does not support the simple picture that colonial-era British archaeologists favored. “The dominant paradigm was that this was a foreign civilization, with African involvement,” Schmidt says. “The idea was Persians or Arabs brought civilization with them to benighted, primitive Africans,” adds Mark Horton, an archaeologist at the Royal Agricultural University.

A postcolonial backlash posited the opposite, arguing that the medieval Swahili culture was entirely African in origin. The architecture of the “stone towns” was distinct from foreign styles, and Swahili was clearly a Bantu language, with



Great Gede ruins

loan words from Arabic, Persian, Portuguese, and other languages from overseas.

When Kusimba started to excavate the cemeteries of Swahili towns in the mid-1990s, what he found supported that picture. Of the artifacts he recovered, 95% were of local origin, he says, with only a few imported trade goods. But Kusimba decided to search for more direct evidence about the origins of the Swahili founders. “The people who lived and died in these towns were still there—why don’t we dig them out and examine them?” Kusimba, who is originally from Kenya, worked with local communities to excavate the human remains, analyze them, and rebury them.

The skeletons were similar in build to people buried farther inland, a clue that they were local in origin. Kusimba thought DNA extracted from the bones might tell a clearer story. But 20 years ago ancient DNA techniques were in their infancy; many researchers thought warm regions such as eastern Africa would never yield useful data because hot weather degrades genetic material. “The only way to answer these questions was to do archaeogenetics, but its time had not come,” Kusimba says.

Improvements in DNA sampling techniques and more powerful analytical capabilities changed that. In the new study, DNA from

medieval cemeteries used by the Swahili elite revealed a genetic influx from Persia that was “overwhelmingly male,” according to co-author Esther Brielle, a geneticist at Harvard University. Some of the individuals derived more than 70% of their male-line ancestry from outside Africa, in contrast to their African female ancestors. “The sex bias was a surprise,” she says. “With results like that, we often think there must have been male marauders coming in for conquest.”

To collaborators familiar with Swahili culture past and present, however, a violent takeover seemed implausible. The society has been and remains matriarchal and matrilineal, with husbands moving in with their wives’ families. “Houses are owned by women, and women were the foundation of households,” says co-author Stephanie Wynne-Jones, an archaeologist at the University of York.

Seen through that lens, the genetic results look very different—and put the “Persian princes” chronicle back into play. “Archaeologists had been debating the origins of the Swahili people,” Brielle says, “and the whole time they had their own story—which, it turns out, might not be mythology.”

Merchants from Persia, the authors argue, sailed south across the Arabian Sea on monsoon breezes. After landing on the Swahili coast, they



married into powerful local families before setting out to sea once more. “They would stay in the places they traded, sometimes for years,” Wynne-Jones says.

The unions were win-win: Local elites gained blood ties to far-off trading networks and the prestige of being related to people in Persia, an important center of the medieval Muslim world. Merchants, meanwhile, gained a foothold in local markets along with trusted partners to run their business during long overseas voyages. “It’s a cunning strategy,” Schmidt says. “They’re buying into existing infrastructure and networks.”

Based on the rate at which genes combined over generations, the team estimated the African-Persian mixing began by 1000 C.E. That timing suggests the stone towns themselves were a home-grown phenomenon.

Recent excavations by Kusimba, Horton, and others have shown the coast’s distinctive architecture, built of carved coral blocks, evolved from wattle-and-daub buildings beginning around 700 C.E., long before the now-documented genetic influx from abroad began.

“We have 300 years of Swahili civilization preceding this,” Horton says. “What we’re seeing is an event where Persians arrive into a well-formed culture or civilization and very

rapidly get entangled.”

New waves of migration and settlement followed. The researchers saw an increase in Arabian-related DNA in the burials around 1500 C.E., as trade shifted from Persia and India to the Arabian Peninsula. India, too, was a source of migration to the region, contributing a small but measurable signature to the medieval DNA samples.

Today, many Swahili people have little genetic relationship with the medieval individuals in the study.

Samples from almost 200 modern people who identified as Swahili showed that only those with ancestral ties to coastal towns retained large amounts of Persian ancestry.

“These results highlight an important lesson,” says David Reich, a geneticist at Harvard and co-author of the study. “While we can learn about the past with genetics, it does not define identity.”

It is in the oral histories, often overlooked or neglected by modern scholars, that the Persian princes live on.

“Sometimes we’ve been prone to dismiss local chronicles as made-up,” Kusimba says. “Probably we ought to take oral tradition more seriously.”

Source: <https://www.science.org/content/article/dna-shows-persian-princes-helped-found-medieval-african-trading-culture>



Shirazi Village located in the South Coast of Kenya

Persian Language Status in Swahili Language

Swahili (also known as Kiswahili) is an African language spoken today by between 50 and 100 million people; thus becoming the second most extensive language on the continent after Arabic.

Currently, this language is spoken mostly in Tanzania and Kenya, and also in the border areas of Uganda, Mozambique, the Democratic Republic of the Congo, Rwanda, Burundi, Somalia, Zambia, Malawi and northern Madagascar.

Mainly we find two theories about its origin: the first says that it was created from the mixture between native Africans and Arabs and Persians who came to the East African coast to commercialize different products. From that mix, a new culture and a new language emerged called Swahili.

In all spheres of Swahili culture, the Arab, Persian and Indian influence is remarkable.

In fact, East Africa (particularly Tanzania, Independent Republic of Zanzibar, and south parts of Kenya) are among the areas which in spite of far distance from Iran, have accepted considerable effects from Persian language and literature and there remains many of Persian original words.

Some words derived from Persian are:

- bunduki (gun, rifle)
- shali (shawl),
- cherehani (sewing-machine)
- karkhana/karakana (factory, workshop).
- Port = Bandar in Persian and Bandari in Swahili
- Ice = Barf in Persian and Barafu in Swahili
- Pepper = felfel in Persian and Pili Pili in Swahili
- Sikukuu, which means “week” and comes from the Persian word shanbe.
- Mshahara, which means “wage” or “salary” and comes from the Persian word moshgheer.
- Sherehe, which means “celebration” or “festival” and comes from the Persian word shirini.
- Berenj - Birinzi in Swahili which means a dish of cooked rice.
- Bajnjani - Mbiligani in Swahili, means Egg plant
- Sarake- Siki in swahili which means Vinegar
- Pulu, Pilau in Swahili, means spiced rice
- Durbyn, Darubini in Swahili, means telescope/binoculars
- sadaqeh, sadaka in swahili, meaning alms
- Charhan, Charahani in swahili, means sewing machine
- bimeh, Bima in swahili, means Insurance
- chai (tea),
- serikali (government)
- pickle (achari),
- Meza (Table),
- Mbuzi (Goat)
- Jemadari (commander),
- Afande!/Afendi! (Yes sir!),



Imam Mosque of Isfahan: One of the most important Historical Mosques in Iran



The Masjid-i Imam, formerly known as Masjid-i Shah (Shah Mosque) also known as Jame Abbasi Mosque, Masjid Soltani and Royal Mosque regarded as a masterpiece of Persian architecture in the Islamic era. Located at the heart of the city of Isfahan, alongside of the Naqsh-e Jahan square.

This mosque is considered one of the most important historical Mosques in Isfahan, which was built during the Safavid era under the rule of Shah Abbas the Safavid King. In terms of architecture, it is also the most important display of Persian architecture in Islamic era. copyright itto.org This structure is the everlasting masterpiece in terms of architecture, tiling and carpentry. In 1931 Shah Mosque was registered as one of Iran's National Monuments. And was

also registered as a UNESCO World heritage site along with Naqsh-e-Jahan square. .

Safavid era was one of the golden periods of Iran's history in science, culture, art and architecture. Nowadays most of Safavid monuments are still operational. Especially in Isfahan that was the capital of the Safavid Empire.

Naqshe Jahan Square in Isfahan has been registered as a World Heritage Site by UNESCO. This historical square embraces some iconic monuments, one of them is Imam Mosque, it's better to say the significant one.

This mosque is known also as Shah Mosque, Abbasi Jama Mosque and Soltani Mosque. It's located in the south side of Naqshe Jahan Square. The entrance is located in southside



too, but there are some entrances around.

Imam Mosque is the best example of a thousand-year tradition in building mosques. The mosque comprises a main dome, two Shabestans (prayers hall), four porches, and four minarets. There are two seminaries next to the mosque to study theology.

Imam Mosque was built near 400 years ago by the command of Shah Abbas I Safavi, Abbas the Great. The architecture and decorations of the mosque are really picturesque. One of the wonders of its architecture is the angle between the entrance and the main axis of the structure.

The propylaea is toward square to maintain the symmetry and harmony with the other buildings of square, while the structure of mosque is rotated toward Qibla. The wise architect dissolved this rotation by combining some empty space in arch forms, and when you enter the mosque you don't recognize a rotating plan.

Decorations of the propylaea are really impressive, especially the magnificent tiles. When you want to enter the mosque, it's better to take look above to shock. There is a perfect Muqarnas technique which has been decorated by the shrubs. Mihrab is the other significant part of the mosque.

Sheikh Bahayi, one of the influential scholars of Safavid era took apart in construction of mosque. He calculated astronomical measurements to build a solarium which represents all Salah times

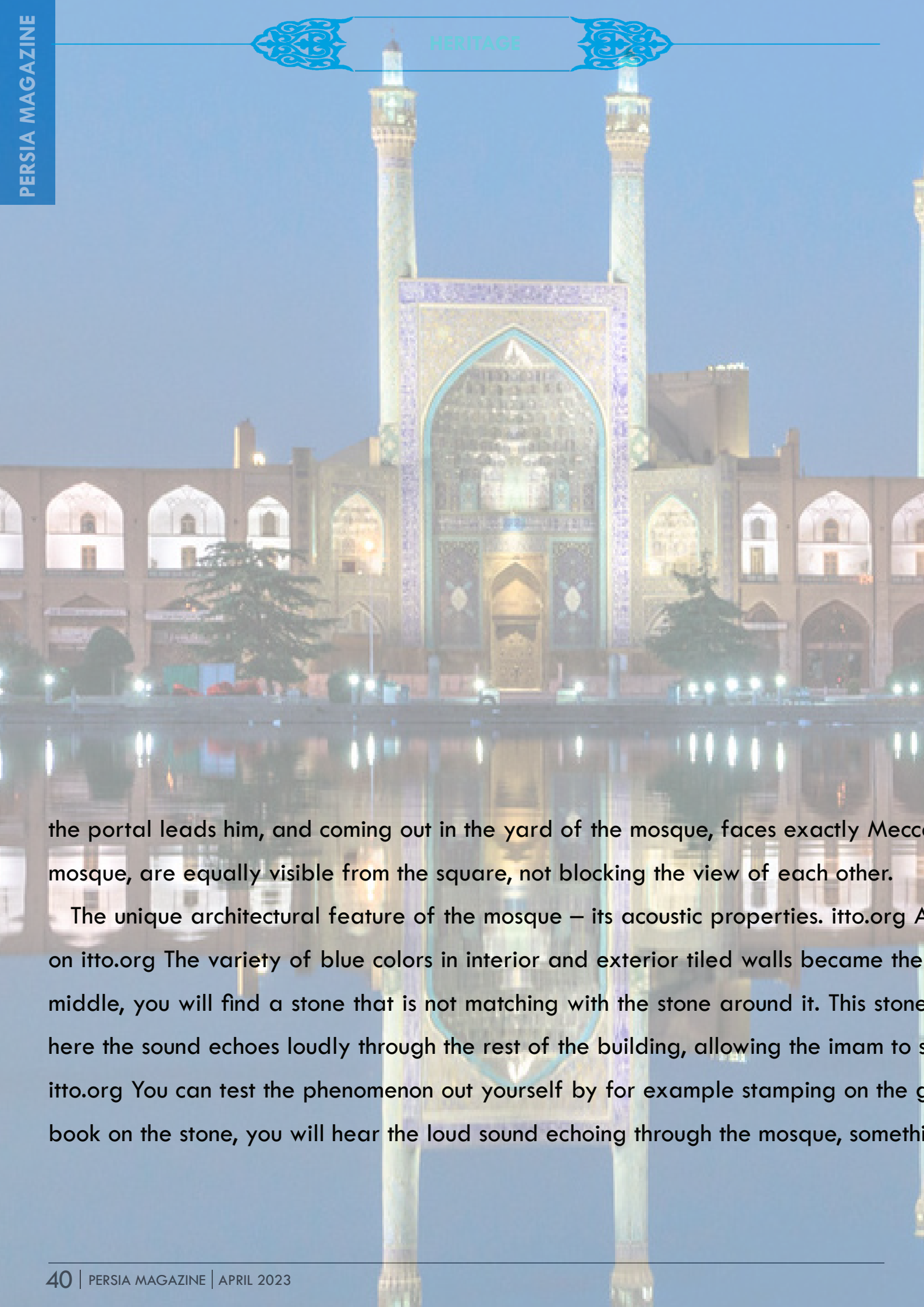
during all the seasons.

Imam Mosque of Isfahan is one of the everlasting masterpieces of architecture in Iran. [copyright itto.org](http://itto.org) Construction of the Masjid-i Shah began in 1611 under Shah 'Abbas, and was completed around 1630 during the rule of Shah Safi, 'Abbas's successor, who ruled from 1629 to 1642. By building this mosque Shah Abbas intended to rest his ancestor's soul, Shah Tahmasb, in peace. Later, in 1638, marble dadoes were added to the structure. Much is known about the people who were involved in the mosque's construction from the inscriptions installed on the building, which identify Badi' al-Zaman Tuni as responsible for the building plans and site arrangement, 'Ali Akbar Isfahani as the engineer, and Muhibb 'Ali Beg as the general contractor.

Imam Mosque consists of two structures: gorgeous entrance gate with two minarets and the main building of the mosque with a big dome and minarets as well. The mosque yard lies between them. itto.org The entrance is made in a shape of iwan – vaulted structure, the distinct feature of Islamic architecture of Seljuk and Safavid dynasties. One of the prominent features of Imam Mosque is its peculiar orientation. read more on itto.org While that time most of the important buildings were built facing towards Mecca, the entrance of the mosque leads another way. But after entering the entrance gate of the mosque, one makes a slight turn to the right as

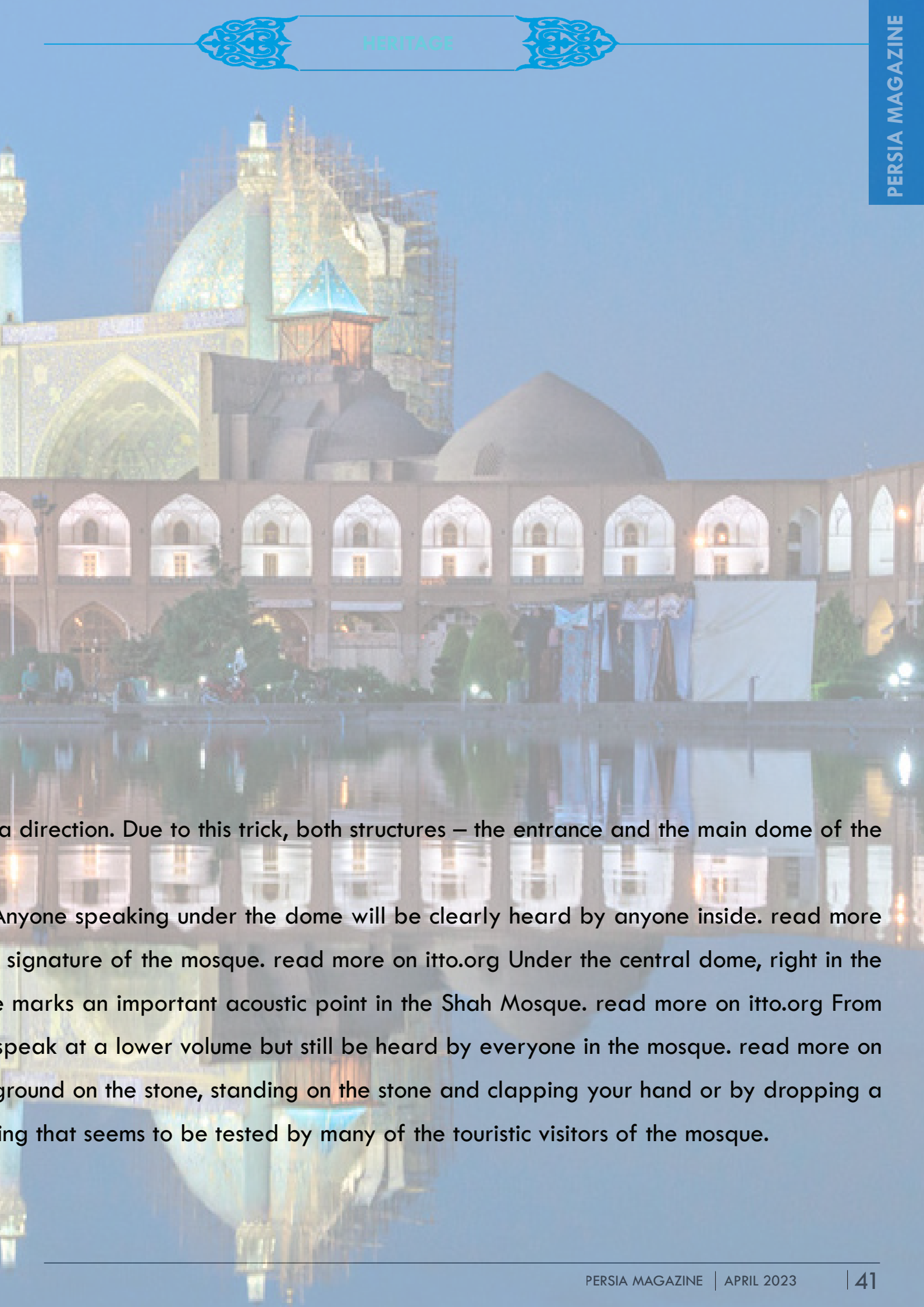


Sheikh Bahayi, one of the influential scholars of Safavid era took apart in construction of mosque. He calculated astronomical measurements to build a solarium which represents all Salah times during all the seasons.



the portal leads him, and coming out in the yard of the mosque, faces exactly Mecca. The mosque, and the square, are equally visible from the square, not blocking the view of each other.

The unique architectural feature of the mosque – its acoustic properties. itto.org A on itto.org The variety of blue colors in interior and exterior tiled walls became the middle, you will find a stone that is not matching with the stone around it. This stone here the sound echoes loudly through the rest of the building, allowing the imam to speak. itto.org You can test the phenomenon out yourself by for example stamping on the ground. If you stamp a book on the stone, you will hear the loud sound echoing through the mosque, something



a direction. Due to this trick, both structures – the entrance and the main dome of the
Anyone speaking under the dome will be clearly heard by anyone inside. read more
signature of the mosque. read more on itto.org Under the central dome, right in the
marks an important acoustic point in the Shah Mosque. read more on itto.org From
speak at a lower volume but still be heard by everyone in the mosque. read more on
ground on the stone, standing on the stone and clapping your hand or by dropping a
thing that seems to be tested by many of the touristic visitors of the mosque.



President Raisi: Science and technology are cornerstones of development

President Ebrahim Raisi has said science and technology are the cornerstones of national development.

The chain of knowledge, research, innovation, and technology ensures sustainable development in the country, he added.

The president made the remarks at the ending ceremony of the 36th Khwarizmi International Festival, the 24th Khwarizmi Youth Award, and the 1st Khwarizmi Innovation and Technology Award, which was held in Tehran on Tuesday 28th February, IRNA reported.

“Our religious leaders benefited from the knowledge and advised the society to learn science and wisdom.

They gave a privileged position to wise men, scientists, and researchers and always encouraged someone who was a person of wisdom and thoughtfulness.”

“Our interaction with all nations and governments in the world should be for the transfer of knowledge and technology, and our interaction with all neighboring countries, in the region and globally, should be based

on this criterion,” Raisi highlighted.

The ending ceremony of the festival also honored exemplary participants.

Contestants participated in the fields of aerospace, civil engineering, materials, metallurgy and new energies, agriculture, natural resources, animal sciences and veterinary medicine, electrical and computer, mechanics, basic sciences, green technology, mechatronics, biotechnology, and basic medical sciences, industry and technology management, medical sciences, chemical technologies, information technology, and nanotechnology.

The selected plans of the 36th Khwarizmi International Award included development projects in the specialized group of electrical and computer engineering, aerospace, and biotechnology.

The 24th Khwarizmi Youth Award also has four winners who are in the specialized groups of mechanical engineering, metallurgy, and new energies.

The First Khwarizmi Innovation and Technology

festival also has four winners in the specialized groups of electrical and computer engineering, new technologies, and mechanical engineering.

Iranian Research Organization for Science and Technology proposed the creation of the Khwarizmi Award in memory of Abu Jafar Mohammad Ibn Mousa Khwarizmi, the great Iranian Mathematician, and Astronomer (770-840 C.E).

The first session of the Khwarizmi Award, in 1987, called for Iranian nationals to present their outstanding contribution, invention, or innovation.

Innovation, technology ecosystem

The country's progressing process of development has accelerated with the emphasis on the formation of the technology and innovation ecosystem and the approval of laws for supporting knowledge-based companies and boosting Iran-made products.

Today, we are witnessing the positive effects of adopting the approach in the economy, culture, and daily life of people.

the Vice Presidency for Science, Technology, and Knowledge-Based Economy has reported that the sales of knowledge-based companies in the fiscal year 1400 (March 2021-March 2022) hit 4,000 trillion rials (about \$10 billion) compared to the fiscal year 1399, an increase of 86 percent year on year.

Improving the scientific level of society, achieving high global rankings in the number of scientific articles, references, and patenting, reducing the illiteracy rate, and increasing the number of university courses and

students are only a part of the achievements after the victory of the Islamic Revolution.

According to the latest statistics, a total of 8,046 knowledge-based companies are operating in the country.

The number of knowledge-based companies in biotechnology, agriculture, and food industries is 362, in advanced pharmaceuticals is 480, in advanced materials (chemistry and polymer) is 1130, and in advanced machinery and equipment is 1721.

Moreover, 326 companies are operating in the field of medical equipment, 1821 companies in electricity and electronics, 1778 companies in information technology, 397 companies in commercialization, and 31 companies in creative industries and humanities.

About the Khwarizmi International Award KIA

It is an established fact that a strong scientific and technological base today is quite essential for the economic development of a country. After the victory of the Islamic Revolution, there was in the country a growing concern about the the development of Science and Technology.

In 1987, the leading Iranian Research Organization for Science and Technology IROST, affiliated to the Ministry of Science, Research and Technology, decided to institute an award, which acknowledges the Iranian outstanding achievements in the field of Science and Technology.

IROST proposed the creation of the Khwarizmi





Award in memory of Abu Jafar Mohammad Ibn Mousa Khwarizmi, the great Iranian Mathematician and Astronomer(770-840 C.E).

In 1987, the first session of the Khwarizmi Award called for Iranian nationals to present their outstanding contribution, invention or innovation.

The fifth session of the Khwarizmi Award saw the creation of the foreign section and the Khwarizmi Award became international.

In 1997, the Iranian researchers and scientists residing abroad are invited to take part in this prestigious scientific competition.

At the 10th KIA Session, International Organizations support the KIA and today, many of them allocate special prizes to the KIA Laureates: APCTT, Colombo Plan, COMSATS, COMSTECH, ECO, ECO Cultural Institute (ECI), FAO, ICARDA, IOR-ARC (RCSTT), ISESCO, TWAS, UNESCO, UNIDO, WAITRO and WIPO.

Year by year, the area of participation in the KIA is extending, attracting more scientists from all over the world. Today, the Khwarizmi International Award is continuing to pursue its successful course with more participation and more international recognition.

Purpose

The Khwarizmi International Award seeks to recognize the efforts made by researchers, innovators and inventors from all over the world and to appreciate their invaluable

achievements and contributions to various fields of science and technology.

The Khwarizmi International Award is named in memory of the achievements of Muhammad ibn Musa al-Khwarizmi, the Iranian mathematician and astronomer.

Periodicity:

The Khwarizmi International Award is annually held. Delayed applications are transferred to the next session.

Fields of Participation:

Aerospace, Agriculture & Natural Resources, Animal Sciences, & Veterinary Medicine, Basic Sciences, Biotechnology & Basic Medical Sciences, Basic Medical Sciences, Chemical Technology, Engineering (all fields), Green Technology, Information Technology, Materials, Metallurgy, Mechatronics, Medical Sciences, Nanotechnology, Industry & Technology Management,

Award Details:

The Khwarizmi International Award shall consist of:

- An engraved trophy
- A certificate, the certificate shall bear the inscription of the awardees' contributions, and the signature of H. E. the President of the I. Rep. of Iran.
- A Certificate signed by the chairman of the KIA
- A Valuable Prize

(The prize shall be reviewed each edition)

<http://www.irost.org/kia/award-details> and Tehrantimes

Imam Ali (a.s) said, 'Verily the most sufficient of riches is the intellect

[Nahjul Balaghah, Sayng 38]

Iran's Space Technology





the development of satellite carriers has also been effective in achieving the country's cycle of designing and producing indigenous satellites.

A look at Iran's space technology achievements

Iran is the ninth country in the world after the Soviet Union, the United States, France, Japan, China, the United Kingdom, India and the Zionist regime that has successfully launched a satellite independently.

Since 2005, Iran has joined the club of space countries by sending the Sina 1 satellite, which was sent into orbit with the help of Russia. Since then, the Iranian Space Agency has put planning for the use of space and the expansion of space technologies in the country using local knowledge and international cooperation on the agenda.

Then, Iran was able to move towards launching satellites in addition to designing and building them by creating scientific infrastructures which were achieved by developing space launch terminals.

In addition to the development of space launch terminals, the development of satellite carriers has also been effective in achieving the country's cycle of designing and producing indigenous satellites.

The 'Safir' satellite carrier was designed

and built in 2008 and the 'Simorgh' satellite carrier was in 2017. 'Sarir' and 'Soroush' satellite carriers also added to the space technology of the country.

Iran managed to launch several satellites with this equipment, some of which were successful and some of which were unsuccessful.

'Sina-1' was the first Iranian artificial satellite, launched at 6:52 UTC on October 28, 2005, on board a Cosmos-3M Russian launch vehicle from the Plesetsk Cosmodrome. Remote sensing, receiving, storing and sending telecommunication data were the two missions of this satellite.

Iran launched its first homemade satellite, 'Omid' (Hope), in 2009. After being launched by an Iranian-made carrier rocket, Safir 1, the satellite was placed into a low Earth orbit. Omid was a data-processing satellite for research and telecommunications. The launch, which coincided with the 30th anniversary of the Islamic Revolution was also verified by NASA the following day as a success. The launch of Omid made Iran the ninth country





Hassan Salarieh, the head of the Iranian Space Agency, poses next to a model of the Russian-built Khayyam remote sensing satellite.

to develop an indigenous satellite launch capability.

'Rasad' (Observation) was another Iranian satellite which was launched in 2011. The third Iranian satellite, and the second to be launched successfully using an indigenous rocket, Rasad was Iran's first imaging satellite. Launched aboard a Safir-B carrier rocket, it was successfully placed into a low Earth orbit at an altitude of 236 by 299 kilometres (147 by 186 mi), inclined at 55.7 degrees. It made approximately fifteen orbits per day. The launch occurred at approximately 09:14 UTC on 15 June 2011 with the spacecraft reaching orbit several minutes later.

The satellite had a mass of 15.3 kilograms (34 lb) and returned images with a resolution of 150 metres (490 ft). It was equipped with solar panels to generate power. The satellite decayed from orbit three weeks after launch, on 6 July 2011.

'Navid' (Promise) was an experimental Iranian Earth observation satellite. As the third satellite launched indigenously by Iran, it carried a camera for taking

higher-resolution imagery of Earth and it was also used to collect weather data and monitor natural disasters. The launch occurred at approximately 00:04 UTC on 3 February 2012. The satellite remained in orbit for two months, before reentering the atmosphere on 1 April 2012.

'Fajr' (Dawn) satellite was launched on 2 February 2015. It had a mass of 52 kg and was equipped with an optical imaging payload which would have reached a ground resolution of about 500 metres (1,600 ft). It was the first Iranian satellite to use a cold-gas thruster system to conduct orbital maneuvers and increase its service life by raising its orbit to prevent a fast decay. Fajr was launched by a Safir-1B rocket from the Iranian Space Agency's launch site in Semnan city. The satellite was deployed into a low Earth orbit with a perigee of 224 km, an apogee of 470 km, an inclination of 55.53°, and an orbital period of 91.5 minutes.

'Payam' (Message) satellite was launched on 15 January 2019 with Simorgh satellite carrier but



according to the announcement of then-Minister of Communications and Information Technology Mohammad Javad Azari Jahromi the launch was not successful and the Payam satellite was not put into orbit. The rocket carrying the Payam satellite failed to reach the “necessary speed” in the third stage of its launch. It was designed and developed by experts at the Amirkabir University of Technology to carry out imagery and telecommunication missions. It was aimed to orbit the Earth at an altitude of 500 kilometers to take surveying images at high resolutions.

‘Dousti’ (Friendship) satellite was the second Iranian satellite which faced an unsuccessful launch in 2017. It was a micro-class 52-kilogram satellite developed by experts from the Sharif University of Technology. It was a remote-sensing satellite, which was to orbit the Earth at an altitude of between 250 km and 310 km. The satellite was launched on a Safir-1B rocket in February 2019, but did not reach orbit.

‘Zafar-1’, was an imaging satellite launched in 2012 which didn’t achieve the required speed to reach its orbit. It plummeted into the Indian Ocean after it failed to reach orbit.

The elite force of Iran’s Islamic Revolutionary Guards Corps (IRGC) successfully launched the ‘Noor-1’ (Light) satellite by the domestically-built launcher Qassed (Messenger) on 22 April 2020 and placed it into orbit at

an altitude of 425km. The launch of Noor-1 which is the Islamic Republic’s first military satellite was carried out on the anniversary of the establishment of the IRGC.

‘Noor-2’, the second and only operational satellite of the Noor class, was launched on 8 March 2022 to a 500 kilometer orbit. The mission of the satellite is reconnaissance, and it was placed in orbit after 480 seconds at a speed of 6.7 km/s. Two Noor satellites have been launched from the Shahrud Desert in Iran.

The Iranian satellite ‘Khayyam’ was launched on a Soyuz-2.1b carrier rocket from the Baikonur Cosmodrome in Kazakhstan on 9 August 2022. It is named after the Iranian polymath Omar Khayyam. Khayyam is a 600 kilograms (1,300 lb) satellite situated in an orbit 500 kilometres (310 mi) above the Earth’s surface. Its main purpose is to collect information and images from the Earth’s surface with a resolution of 1 metre (3.3 feet). It is designed to monitor and investigate the Earth’s surface, both for government and civilian purposes.



UNITED AGAINST OCCUPATION



AL QUDS DAY

In the past, Zionists held significant power in Europe and North America, using their influence in scientific and media circles to conceal their true agenda while claiming that criticism of them was anti-Semitic. This allowed them to continue their efforts to eliminate the original inhabitants of Palestine. However, thanks to advances in technology, particularly the electronic revolution, the world is becoming more aware of the true nature of the Zionist rulers of the fabricated Israeli state. The courageous struggles of the people of Gaza have shed light on their atrocities and exposed their real face to people around the world, from the Middle East to Europe, Africa, and beyond.

Despite this increased awareness, many aspects of the ideology, principles, and history of international Zionism are still unknown to the global public due to the Zionists' domination over scientific and academic institutions, particularly in the West. The most notable feature of international Zionism is their sense of chosenness, extreme self-superiority, and apartheid-like

racism.

In order to counter the plots of international Zionism against Muslims, Imam Khomeini urged all Muslims to unite, regardless of their Islamic schools of thought. He warned against discord among Muslims, emphasizing that those who sow division are agents of superpowers and enemies of Islam. To unite Muslims against the main enemy, Imam Khomeini declared the last Friday of Ramadan as the International Day of Quds. Muslims around the world now hold demonstrations and rallies on this day to show their solidarity against the Zionist regime.

This year's International Day of Quds is particularly significant, as the Zionist regime suffered defeats in its invasions of South Lebanon and Gaza, proving that their perceived formidability is a myth. Once again, Muslims across the world will come together on the last Friday of Ramadan to expose the real nature of the occupiers of Palestine.



"The Quds issue is not personal, and it is not the specific concern for a country or a particular matter for Muslims of the world in the present era, but an event for the monotheists of the world and the past, present, and future believers"



International Quds Day rallies proved Imam Khomeini's popularity

Islamic Revolution Leader Ayatollah Seyyed Ali Khamenei said that after 40 years that Imam Khomeini initiated Quds Day, this year's rallies proved that he is popular across the world.

He made the remarks in the ceremony of marking the 30th death anniversary of Islamic Revolution founder Imam Khomeini, in Imam Khomeini Mausoleum, southern Tehran, with senior officials of the country in attendance.

The popularity of Imam Khomeini was proven in International Quds Day rallies across the world, he highlighted, adding that US and its cronies want to eliminate the Palestinian cause.

Many efforts have been made in the past 30 years to fade Imam's goals, but the fact is that Imam's attractions have been increased, he said.

Imam Khomeini was a pious man who was honest with people, the leader added while explaining the secret of Imam Khomeini's popularity.

One of the salient characteristics of Imam was 'resistance', highlighted Ayatollah Khomeini, adding, enemies could not disrupt Imam's calculating systems.

Imam followed Quran's guidelines not to get along oppressors while colonial systems were based on oppressing other nations, he said, noting that enemies couldn't stand Imam's approach.



Iran doesn't want to export its revolution, rather it is an idea that nations could adopt, he said, noting that Iranians adherence to resistance inspired other nations to follow it.

The important fact is that Imam didn't choose resistance based on emotions but there is a logic behind this decision, Ayatollah Khamenei stressed, noting that the only way to stop enemies from moving forward is to stand strong.

Resistance has its costs but the price for surrendering is much higher than that, he said, adding, Saudi regime does what US dictates yet it is repeatedly humiliated by Washington.

Yielding to the idea that resistance in the face of world bullying powers is useless is a big mistake, Leader maintained.

The resistant front is more coordinated than ever in the region, he said, noting that the Israeli regime's power has declined in the past 40 years as a result.

US economic power has declined in a number of ways over the past decades, Ayatollah Khamenei said, adding that US political power is also declining and the election of Donald Trump is a good sign of this fact.

"We have problems in Iran but there is no impasse."

The goal of the resistance is to reach a point of deterrence in all fields, he said, highlighting that Iran now has reached military deterrence power. Iran's missile power is a very important deterrence factor and enemies cannot take it from the Iranian nation, he added.

He went on to say that Iran can continue to progress if US stays away, noting that wherever US goes there will be war and colonialism.

Source: Mehr News Agency

"THE QUDS DAY IS A GLOBAL DAY AND IT IS NOT ONLY LIMITED TO ONLY PALESTINE ISSUE, BUT ALSO A MEAN FOR OPPRESSED ONES TO FIGHT AGAINST ARROGANT POWERS."

- Imam Khomeini





An Introduction to International al-Quds Day



Al-Quds Day is the last Friday of the month of Ramadan on which demonstrations are held across the world to protest against the occupation of Palestine. Soon after the Islamic revolution in Iran, Imam Khomeini called on Muslims to dedicate this day to demanding the rights of oppressed Muslims around the world - particularly in Palestine. On this day, rallies are organized before Friday Prayer to protest against the occupation of Palestine and the oppression of its people.

Since the end of the month of Ramadan can vary from country to country, if the last day of Ramadan is a Friday or Saturday in Iran, al-Quds day will be held the week before. In some countries, due to lack of police authorization on Friday, the rally is made on another day or there is only permission for holding conferences on that day.

History

Since the occupation of Palestine began in 1948, most religious scholars have been demanding justice for the Palestinian people.

From the beginning of Iran's Islamic Revolution, Imam Khomeini (RA) stated that one of his goals was the liberation of Palestine from its occupant government. After the revolution, all official ties to Israel were broken and

Israel's embassy in Iran was granted to the Palestinians. When a new Israeli raid began on the south of Lebanon on Ramadan 13, 1399/August 7, 1979, Imam Khomeini gave a speech in which he announced the last Friday of the month of Ramadan to be known as 'al-Quds Day':

In the name of Allah the All-Compassionate, the Most Merciful

For many years, I have been notifying the Muslims of the danger posed by the usurper Israel which today has intensified its savage attacks against the Palestinian brothers and sisters, and which, in the south of Lebanon in particular, is continually bombing Palestinian homes in the hope of crushing the Palestinian struggle.

I ask all the Muslims of the world and the Muslim governments to join together to sever the hand of this usurper and its supporters. I call on all the Muslims of the world to select as al-Quds Day the last Friday in the holy month of Ramadan — which is itself a determining period and can also be the determiner of the Palestinian people's fate — and through a ceremony demonstrating the solidarity of Muslims world-wide, announce their support for the legitimate rights of the Muslim people. I ask God Almighty for the victory of the Muslims over the infidels

A Day beyond Islamic Countries



On al-Quds day, demonstrations are held around the world in over 80 Islamic and non-Islamic countries. Among these are Malaysia, India, Singapore, Indonesia, Turkey, United States of America, Canada, Norway, Azerbaijan, Sudan, England, Bahrain, Bosnia, Tunisia, Pakistan, Australia, Germany, Romania, Kuwait, Spain, South Africa, Sweden, Venezuela, Albania, Yemen and Greece.

Western news agencies generally attempt to play down the events of 'Al-Quds day'. They either remain silent or use vague expressions such as 'thousands' to show that the number of protesters is not significant. Typically, a few sentences from the Iranian president's speech are quoted out of context in order to give the

impression that Israel is being oppressed.

Goals

- It is the day the oppressed stand up against their oppressors;
- It is the day the oppressed Palestinians feel supported by other nations;
- It is the day to stop the omission of the name of Palestine from geographical maps;
- It is the day to pump fresh blood into the veins of Muslim nations;
- It is the day Muslim nations speak their words directly - not through their government officials.

Imam Khomeini's Speeches on Al-Quds Day



- Al-Quds Day is an international day and is not exclusive to Quds. It is the day of confronting the oppressed with the arrogant; it is the day of encountering the nations oppressed by America or else; it is a day for the oppressed to be prepared against the arrogant to defeat them.
- Al-Quds Day is not only for Quds; it is the day for Islam; it is the day for Islamic government. It is the day on which the flag for Islamic government must be raised. It is the day on which, superpowers need to be taught that they can no longer advance in Islamic countries. I know al-Quds Day as the day of Islam and the day of the Prophet (PBUH); the day which we need to fully prepare ourselves and relieve Muslims from the isolation they are brought in so that they can stand against their enemies with all their power.
- Al-Quds Day is when we must warn all superpowers that Islam will no longer be controlled by you through your evil agents; al-Quds Day is the day

of Islam's life.

- Al-Quds Day is an Islamic day and is an Islamic public mobilization. I hope it would be a prelude to [formation of] a party of the oppressed all over the world.
- If the Islamic ummah are not woken up to their duties, if Islamic scholars do not feel responsible and do not rise, if the true Islam which is the cause of unity and movement of all Islamic schools against the enemies and the guarantee of honor and independence of Muslim nations and Islamic countries is burned under the black screens of imperialism by the hands of the agents of the enemies, miserable days will be ahead of Islamic nations and destruction threatens Islam and rulings of the Qur'an.
- It is strongly recommended and even obligatory that some of religious alms such as zakat and other types of charity are allocated to these fighters who fight for God in sufficient amount



and helping them with all forces and facilities is obligatory.

Ayatullah Khamene'i's Speeches on Al-Quds Day

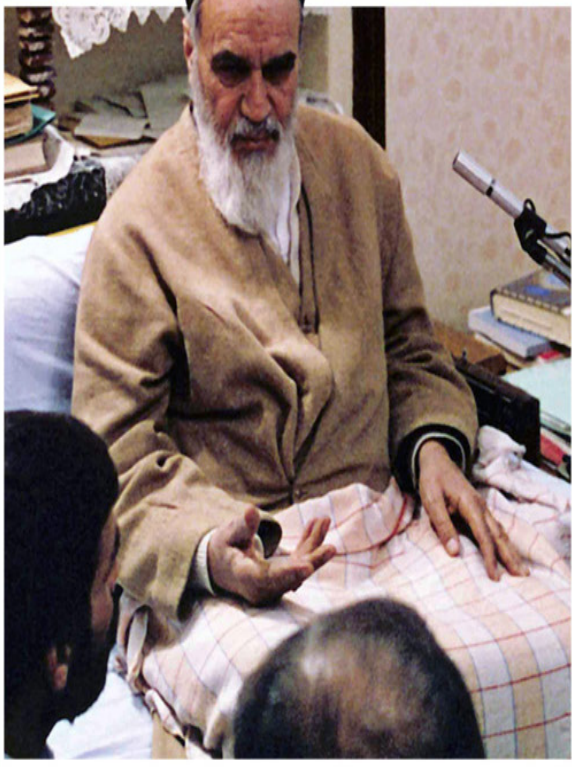
- What is important is that the world of Islam should not forget about the issue of Palestine... the US, the arrogant powers and constant supporters of Zionists have forced Muslims to forget the issue of Palestine but the Islamic Ummah and the Iranians should not allow the issue of Palestine to be forgotten.
- This holy flame should be ignited inside Palestine as well more and more every day. Those youth, and those men and women, and those who sacrifice themselves and fight the usurper regime inside Palestine must know that the main point is what they press. That is where their enemy would defeat. That organizations outside Palestinian borders sit at the table of negotiations or show off in different tribunes in the name of Palestine would not solve any problem. General support of the Islamic world from outside and the real sensible fight of Palestinians inside will solve the problem and hit the head of the enemy to ground.
- Commemorate al-Quds Day and if world propaganda does not broadcast it, it does not matter. Those Palestinian prisoners feel strengthened by your sincere intention and determination and will resist. The prisoner behind the walls of the prisons at the Occupied Palestine

must not feel lonely to resist. Those men and women who are attacked by Zionist scum in alleys and streets of Jerusalem, Gaza Strip and other cities of the Occupied Palestine need to feel that you support them to resist. Of course, governments have some duties as well!

- I frankly announce that every Palestinian who is martyred and every Palestinian family which is destroyed, the President of the United States and its government associated in that act.
- The issue of Palestine has only one solution and that is establishment of a Palestinian government in all the lands of Palestine.
 - Every inch of Palestine is an inch of Muslims' house. Any government other than a Palestinian one and other than a Muslim one over Palestine is a usurper one. Our word is what Imam Khomeini said that, "Israel must be wiped away". It is not fighting with Jews. The issue is usurping house of Muslims.

Al-Quds Day in the Speeches of Others

Sayyid Hasan Nasrallah, Secretary General of Hizballah of Lebanon, "the priority must be stressing on confrontation with the Zionist enemy and if it was this way from beginning, we would not come to this point today... If 'Arabs spent one fifth of the budget they spent for war on Iran and Shia-phobia for Palestine, it would already be free."



"The Quds issue is not personal, and it is not the specific concern for a country or a particular matter for Muslims of the world in the present era, but an event for the monotheists of the world and the past, present, and future believers"



F R E E D O M



P A L E S T I N E

The Head of the Islamic Culture and Communication Organization



Hujjatul Islam Wal Muslimeen Muhammad Mahdi Imanipour

Inducing the invincibility of the Zionists was a special task of the Westerners

The head of the Islamic Culture and Communication Organization has stated: One of the special tasks of the hidden and open currents of power in the West was to instill invincibility and stabilize the power of the Zionists in the West Asian region.

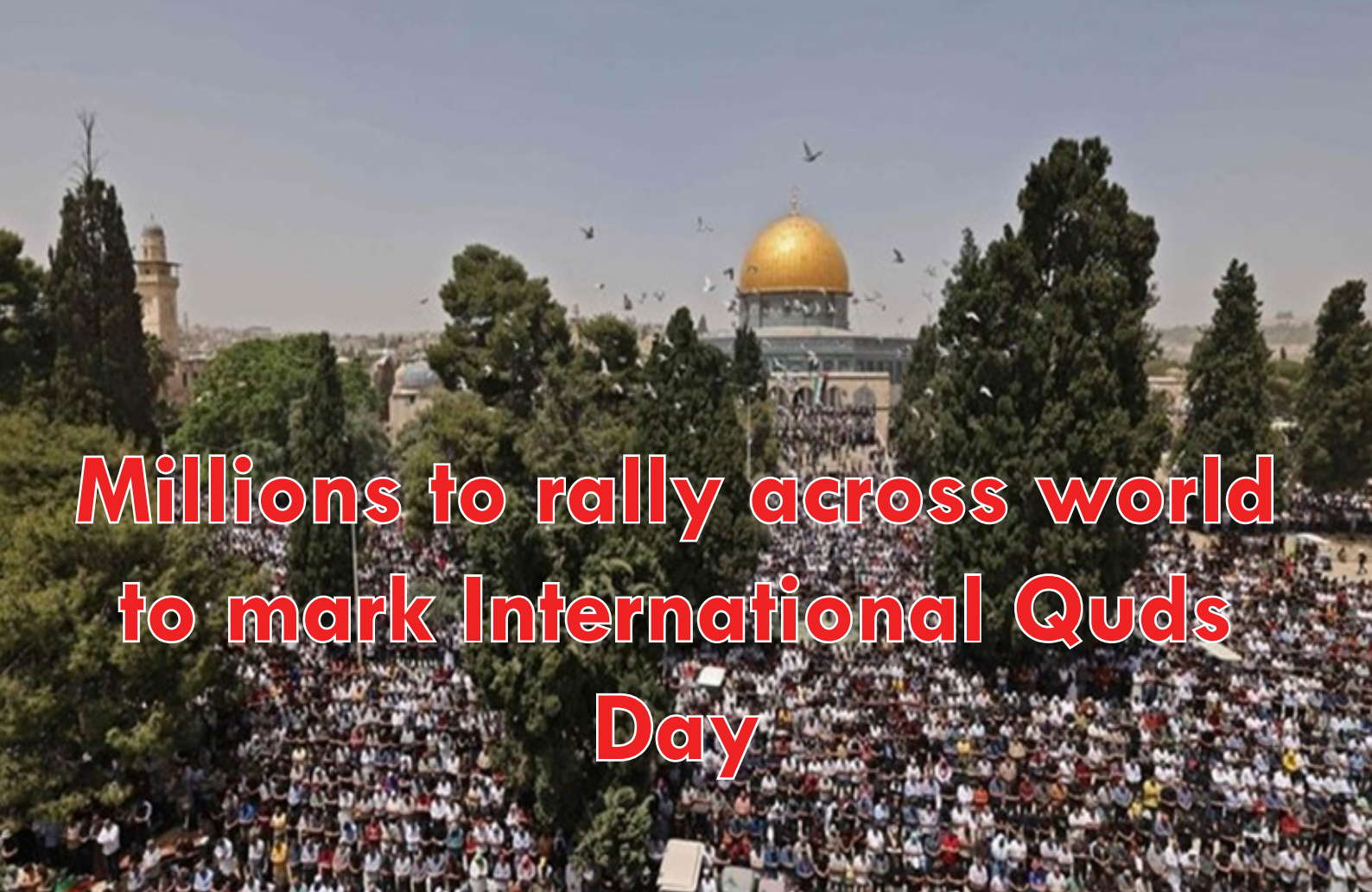
According to the public relations report of the Organization of Islamic Culture and Communications, the head of the Organization of Islamic Culture and Communications, in a memo that he published in the Mehr news agency, said:

Holding the Quds Day procession on the last Friday of the holy month of Ramadan is considered a great legacy of Imam Khomeini (RA). The resounding of the cry of the liberation of Quds Sharif on this day creates magnificent scenes every year and establishes the cause of Palestinian freedom in the minds. The importance of holding the Quds Day march this year is twofold considering the conditions governing the occupied lands and the region. In this regard, there are some points that need to be taken into consideration:

First, the intensification of internal crises and the conflict between Netanyahu's supporters and his opponents in Tel Aviv, Haifa and even Zionist settlements is considered a revealing point of underlying and continuous conflicts in the occupied territories. Although the media supporting the occupying Jerusalem regime are trying to limit these conflicts and focus on their superficial and superficial dimensions, the occurrence of these chronic crises means breaking the virtual and false image that the Zionists

aim to instill their internal strength in front of the public opinion of the world. have created and today, the nations of the world are facing the current realities in the occupied territories more than in the past.

The second point goes back to the failure of the regional policies of the occupying Jerusalem regime. Today, even many of the actors who were key to the normalization of relations with the Zionist regime, have reconsidered many of their agreements and bilateral economic and weapons relations with Tel Aviv. On the other hand, the insistence of some Zionist officials such as Smotrich (a member of Netanyahu's cabinet) on the necessity of annexing parts of regional countries such as Jordan to the occupied territories, has clearly shown the arrogant and occupationist nature of the Zionists to everyone. The Zionist regime has tried to intensify its actions against the Palestinians by creating parallel crises in the region, continuing illegal settlements in the West Bank, insisting on the Judaization of Jerusalem, expelling Palestinians from their homes and destroying them, bombing the Gaza Strip and southern Lebanon, etc. ..., to prevent the public opinion of the world from focusing on the unprecedented and endless internal crises in the occupied territories, but contrary to the calculations of the heads of the Mossad and the Zionist regime, these regional crises intensified the speed of the collapse and final decline of this regime and had an impact. Also, it has not affected the deviation of the public opinion of the world towards the internal crises of the Zionists.



**Millions to rally across world
to mark International Quds
Day**



Iran



London



Nigeria



Palestine



Malaysia



South Africa



UNITED AGAINST

AL QUDS DAY
ANNUAL MARCH AND RALLY
IN SUPPORT OF PALESTINE

Organised by Justice for Palestine Committee

APARTHEID

SUNDAY
16TH APRIL
2023



ASSEMBLE AT 3PM:
Home Office, 2 Marsham Street,
Westminster, London SW1P 4DF
March to Downing Street

Contact: quds@ihrc.org - For coach info: naveed@ihrc.org - Tel: 020-8904-4222 - www.ihrc.org.uk

SUPPORTING ORGANISATIONS INCLUDE: Islamic Human Rights Commission, Muslim Public Affairs Committee UK, Black Lives Matter Coalition, Scotland Palestine Solidarity Campaign, InMinds, 5 Pillars, Neturei Karta, Fight Racism Fight Imperialism, Uhuru Movement, Jewish Network for Palestine, Ahlulbayt Islamic Mission, Union of Islamic Student Associations of Europe, Ahlulbayt Sisters, Black Activists Rising Against Cuts, Idara-e-Jaajeriya, The Convivencia Alliance



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