

Code: Cu - 101 **Best Season: All seasons**

Duration: 12 Days

Brief:

Tehran, Kerman, Shiraz, Yazd, Isfahan, Kashan, Tehran



Day: 1 Tehran

Arrivals in Tehran meet and assist at airport and transfer to the hotel.

Full day visit Tehran, Niavaran Palace, Iran-e Bastan museum (Archaeological museum), Abgineh museum (Glassware and Ceramic museum).

O/N: Tehran.

The **Niavaran** Complex is a historical complex situated in Shemiran, Tehran (Greater Tehran), Iran. It consists of several buildings and monuments built in the Qajar and Pahlavi eras. The complex traces its origin to a garden in Niavaran region, which was used as a summer residence by Fath-Ali Shah of the Qajar Dynasty.

A pavilion was built in the garden by the order of Naser ed Din Shah of the same dynasty, which was originally referred to as Niavaran House, and was later renamed Saheb Qarani House. The pavilion of Ahmad Shah Qajar was built in the late Qajar period. During the reign of the Pahlavi Dynasty, a modern built mansion named Niavaran House was built for the imperial family of Mohammad Reza Pahlavi. All of the peripheral buildings of the Saheb Qarani House, with the exception of the Ahmad Shahi Pavilion, were demolished, and the buildings and structures of the present-day complex were built to the north of the Saheb Qarani House. In the Pahlavi period, the Ahmad Shahi Pavilion served as an exhibition area for the presents from world leaders to the Iranian monarchs.



The **National Museum of Iran** is located in Tehran, Iran. It is an institution formed of two complexes, including the Museum of Ancient Iran (Muze ye Ir n e B st n) which was inaugurated in 1937, and the Museum of the (post-) Islamic Era (Muze ye Dowr n e (pas) Esl mi) which was inaugurated in 1972. It hosts historical monuments dating back through preserved ancient and medieval Iranian antiquities, including pottery vessels, metal objects, textile remains, and some rare books and coins. There are a number of research departments in the museum, including Paleolithic and Osteological departments, and a center for Pottery Studies.



Museum of Glass is one of the museums in Tehran is. This historic house built in Qajar era and in Tehran, Avenue C bar is located. The effect on 7 Persian date Ordibehesht 1377 with registration number 2014 as one of the national monuments has been registered. Museum of Glass Museum of Glass and pottery. The museum building is octagonal and the garden area is 7000 square meters. Exquisite designs and windows that are very well maintained, is reminiscent of the Seljuks architecture. The building is built on two floors and five Hall. Aussie one-two on the first floor and other rooms are located on the upper floor. In Hall number two (crystals), the oldest glass and glass pipes and pottery is placed. Museum showcases designer Hans Hollein's Austrian engineering. The hanging of doors and stairs inlaid frame and brick facade work at 50 Nvast. Stucco museum consists of two periods: the time consistency, and Western style at the time of the Egyptian embassy and Ynhkaryhay second floor, which is related to the Qajar period.



Day: 2 Tehran- Kerman

Morning: Transfer from hotel to airport and flight to Kerman after check in to the hotel, start visiting Kerman. Ganj Ali Khan Complex include Bazaar Bath and Museum. Afternoon: Short excursion to Mahan and visit Bagh-e Shahzade (Prince garden), Shah Nematollah - e Valli.

O/N: Kerman.

The **Ganjali Khan** Complex is a Safavid-era building complex, located in the old center of city of Kerman, Iran. The complex is composed of a school, a square, a caravanserai, a bathhouse, an Ab Anbar (water reservoir), a mint, a mosque and a bazaar. The Ganjali Khan Complex was built by Ganj Ali Khan who governed Kerman, Sistan and Kandahar provinces from 1596 to 1621 under Safavid Shah Abbas I. A number of inscriptions laid inside the complex indicate the exact date when these places have been built. The architect of the complex was Mohammad Soltani from Yazd. The complex covers an area of 11000 square meters and is centered on a large public square-ninety- nine meters by fifty-four meter—which is aligned with Vakil Bazaar running east-west to its south. The square is enveloped by bazaar arcades to the north, south and west and is flanked by the Ganjali Caravanserai to the east. The entrance to the Ganjali bathhouse is located along a section of Vakil Bazaar south of the square, known as Ganjali Khan Bazaar. The complex was built in Isfahani style of architecture.

Ganjali Square: In ancient Iran, the squares of the cities were established near the governorships and were places for gatherings and ceremonies. The Ganjali square is ninety-nine meters by fifty-four meter, and Similar to Naqsh-e Jahan Square in Isfahan and Mir Chakhmagh Square in Yazd, is surrounded by urban elements such as bazaars, Caravanserais and schools.

Ganjali Bathhouse: Built in 1631, the Ganjali bathhouse is located on the southern side of Ganjali Square, off a section of Vakil Bazaar known as Ganjali Bazaar. The entrance of the building are painted with ornaments of the Safavid era. An interesting feature of its architectural finish is that the sculptured stones of the ceiling coincide with that of the flooring. It is composed of a disrobing room, cold room and hot room, all covered with domes carried on squinches. The Ganjali Baths are unique works of architecture decorated with exquisite tile works, paintings, stuccos, and arches. The bath house were converted into an anthropological museum in 1971. In the closet section and main yard of the bath there are many lifelike statues. These statues were designed at Tehran University's faculty of fine arts in 1973 and then transferred to this museum.

Ganjali Bazaar: The bazaar is located in southern part of Ganjali Square. Inside, the bazaar is decorated with exquisite plasterwork and wall paintings and although they are 400 years old, they are still well-preserved. The bazaar is 93 meters long and is connected to Ganjali square through 16 iwans and vaults.

Ganjali Caravanserai and Mosque: The caravanserai is located on the east side of the Ganjali Square. Its portal bears a foundation inscription from 1598 composed by calligrapher Alireza Abbasi. The plan of the caravanserai is based on the four-iwan typology, with double-story halls centered on tall iwans enveloping four sides of an open courtyard. There is an octagonal fountain at the center of the Courtyard which is chamfered at the corners. The caravanserai measures thirty-one and a half by twenty-three meters. It has a small domed mosque at one corner

that measures five and a half by five meters.



Shazdeh Garden: Meaning Prince's Garden is a historical Persian garden located near (6 km away from) Mahan in Kerman province, Iran.

The garden is 5.5 hectares with a rectangular shape and a wall around it. It consists of an entrance structure and gate at the lower end and a two-floor residential structure at the upper end. The distance between these two is ornamented with water fountains that are engined by the natural incline of the land. The garden is a fine example of Persian gardens that take advantage of suitable natural climate. The garden was built originally for Mohammad Hasan Khan Qajar Sardari Iravani ca.1850 and was extended ca.1870 by Abdolhamid Mirza Naserodollehand during the eleven years of his governorship in the Qajar dynasty. The construction was left unfinished, due to the death of Abdolhamid Mirza in the early 1890s.



Day: 3 Kerman - Shiraz

Early morning travel from Kerman to Shiraz (560 KM), via Sarvestan on the way
.Evening arrival to Shiraz and check in to the hotel

O/N: Shiraz.

Day: 4 Shiraz

Morning: departure to Persepolis visiting capital of Darius (518 BC) the historic complex includes: Kakh-e sad Sooton (Hundred columns Palace), Museum, tomb of Ardeshir II and III. Nagsh-e Rostam is another historic Place near Persepolis at this area visit tombs of Darius I & II
Afternoon: return to Shiraz visit Eram garden, Aramgah-e Saddi and Hafez (tombs of the Iranian Poets Saddi and Hafez).

O/N: Shiraz.

Persepolis: literally meaning "the Persian city," also known as the Throne of Jamshid, was the ceremonial capital of the Achaemenid Empire (ca.550–330 BC).Persepolis is situated 60 km northeast of the city of Shiraz in Fars Province, Iran. The earliest remains of Persepolis date back to 515 BC. It exemplifies the Achaemenid style of Architecture. UNESCO declared the ruins of Persepolis a World Heritage Site in 1979.

Together with **Naqsh-e Rostam**, which lies less than a kilometer away, the site is part of the Marvdasht cultural complex. Together, the two sites are a tentative candidate for UNESCO World Heritage status. Naqsh-e Rajab is the site of four limestone rockface inscriptions and rock-cut bas-reliefs that date to the early Sassanid era. One of the carvings is the investiture inscription of Ardeshir I (ruled in 226-241 CE), the founder of the dynasty. The second investiture inscription is Ardeshir's successor, Shapur I (241-272 CE). A third bas-relief, known as 'Shapur's Parade' celebrates the king's military victory in 244 over the Roman emperor Valerian and Philip the Arab. A fourth bas-relief and inscription is attributed to Kartir, high priest under Shapur I and his sons Hormizd I (272-273 CE) and Bahram I (273–276 CE).



Khw ja Shams-ud-D n Mu ammad fe -e Sh r z : known by his pen name Hafez: was a Persian poet who "laud the joys of love and wine [but] also targeted religious hypocrisy." His collected works are regarded as a pinnacle of Persian literature and are to be found in the homes of most people in Iran, who learn his poems by heart and still use them as proverbs and sayings. His life and poems has been the subject of much analysis, commentary and interpretation, influencing post-14th century Persian writing more than any other author. Themes of his ghazals are the beloved, faith, and exposing hypocrisy. His influence in the lives of Persian speakers can be found in "Hafez

Readings "and the frequent use of his poems in Persian traditional music, visual art, and Persian calligraphy. His tomb is visited often. Adaptations, imitations and translations of his poems exist in all major. Hafez was born in Shiraz, Iran. His parents were from Kazerun, Fars Province. Despite his Profound effect on Persian life and culture and his enduring popularity and influence, few details of his life are known. Accounts of his early life rely upon traditional anecdotes. Early tazkiras (biographical sketches) mentioning Hafez are generally considered unreliable. At an early age, he memorized the Quran and was given the title of Hafez, which he later used as his pen name. The Preface of his Div n, in which his early life is discussed, was written by an unknown contemporary whose name may have been Mo ammad Goland m. Two of the most highly regarded modern Editions of Hafez's Div n are compiled by Mo ammad Ghazvini and Q sem ani (495 ghazals) and by Parviz Natel-Khanlari

Ab -Muhammad Muslih al-D n bin Abdall h Sh r z better known by his pen-name Saadi, also known as Saadi of Shiraz was one of the major Persian poets and literary men of the medieval period. He is not only famous in Persian-speaking countries, but has been quoted in western sources as well. He is recognized for the quality of his writings and for the depth of his social and moral thoughts. Saadi is widely recognized as one of the greatest poets of the classical literary tradition. Born in Shiraz, Iran, c.

1210, his father died when he was a child. He narrates memories of going out with his father as a child during festivities. In his youth, Saadi experienced poverty and hardship and left his native town for Baghdad to pursue a better education. As a young man he enrolled at the Nizamiyya University, where He studied in Islamic sciences, law, governance, history, Arabic literature, and Islamic theology. aadi came back to Shiraz before 1257 CE / 655 AH (the year he finished composition of his Bustan). Saadi has Mourned in his poetry the fall of Abbasid Caliphate and Baghdad's destruction by Mongol invaders led by Hulagu in February 1258. When he reappeared in his native Shiraz, he might have been in his late forties. Shiraz, under Atabak Abubakr Sa'd ibn Zangy (1231–60), the Salghurid ruler of Fars, was enjoying an era of relative tranquility. Saadi was not only welcomed to the city but was shown great Respect by the ruler and held to be among the greats of the province. In response, Saadi took his nom de plume from the name of the local prince, Sa'd ibn Zangi. Some of Saadi's most famous panegyrics were composed as a gesture of gratitude in praise of the ruling house and placed at the beginning of his Bustan. The remainder of Saadi's life seems to have been spent in Shiraz.



Day: 5 Shiraz - Yazd

Early morning travel from Shiraz to Yazd(440 KM) via Abarkooh on the way visiting Pasargadae, the capital of Cyrus the Great (559–530 BC),and also his last resting place, was a city in ancient Persia, and is today an archaeological site and one of Iran's UNESCO World Heritage Sites, lunch in lunch box
Evening arrival to Yazd visit Borje sokoot (Tower of silent is Zoroastrian tomb).

O/N: Yazd.

Pasargadae, the capital of Cyrus the Great (559–530 BC) and also his last resting place, was a city in ancient Persia, and is today an archaeological site and One of Iran's UNESCO World Heritage Sites, lunch in lunch.box. The most important monument in Pasargadae is the tomb of Cyrus the Great. It has six broad steps leading to the sepulchre, the chamber of which measures 3.17 m long by 2.11 m wide by 2.11 m high and has a low and narrow entrance. Though there is no firm evidence identifying the tomb as that of Cyrus, Greek historians tell that Alexander believed it was. When Alexander looted and destroyed Persepolis, he paid a visit to the tomb of Cyrus.

Arrian, writing in the second century AD, recorded that Alexander commanded Aristobulus, one of his warriors, to enter the monument. Inside he found a golden bed, a table set with drinking vessels, a gold coffin, some ornaments studded with precious stones and an inscription on the tomb.



Cellar Zoroastrians, called the **Tower of Silence** Tower also known as off. The crypt at 15 kilometers southeast of Yazd Safaieh around the region and on a low-lying sedimentary mountain called Mount crypt is located.

The function of this tower was to bury the corpses. In the distant past corpses to the top of the tower meant to be bird feed. Later Myrykhthand bones in a pit. This was done to prevent soil contamination.



Day: 6 Yazd

Full day visiting Yazd (Zoroastrian fire temple, Jame mosque, Amir Chakhmagh Sq. Dolat Abad Garden, Alexander prison and old Bazaar).

O/N: Yazd.

Zoroastrian fire temple: The main building temples on height of about 21 meters off the ground and in the large yard trees evergreen cypress and pine covered, is located. Figure Forouhar and stone capitals that gives it a special beauty blue pond in front of the building. The temples of properties Altar of the water. The Hall's main building and a wall of stone capitals flowering gems work of artists from Isfahan. This rock artists in Isfahan shaved and then to Yazd have. Tile journalist Forouhar on the entrance, a tile Yazdi artists and architecture of this building of architecture Corp fire temples was persuaded impact.

The current building temples of Yazd in November of 1313 with a capital of a Zoroastrian Parsi called "Hmabayy" on a piece of land by a number of Zoroastrians in Iran, including loan brothers remember their father's death, "Ardeshir kind of Rustam" trust endowment was to be built. Map Pars brought the building and "Lord Jim trust" had been supervising the building. He wrote in his memoirs that to draw attention Corp of India, has traveled five times to that territory. Four times with steamships on the rough waters of the Indian Ocean and once on foot and by camel in Rygzarhay Baluchistan of Iran and Pakistan until India Forums afford.



Dolatabad garden: from the gardens of the old city of Yazd in Iran Windward adobe building the tallest tower with a height of 33/8 meters known in the world. The garden on 23/12/1346 in row No. 774 national monuments are located, and also one of the Persian Gardens registered in the World Heritage Site by UNESCO is.



Alexander prison or Zyayyh school is a school with about eight centuries old, in fact, that in the neighborhood Fhadan the city of Yazd in the vicinity of the tomb of the twelve Imams actually been produced. The built in 631 AD by the famous mystic Zia Hussain Razi was built in 705 AD and was completed by his sons Majd Ali Hassan and Shafaruddin. Parts of the building can be a hole with a diameter of about 2 meters in the middle of the school yard which has a depth of about 5 meters leads to the basement, dome of the monument to the height of 18 meters and has Gchbryhay and decorating beauty with golden and blue color that much of it has been undermined.



Day: 7 Yazd - Isfahan

Early morning travel from Yazd to Isfahan (322 KM) via Naein on the way visiting old Caravanserai traditional Mohamadeyeh and visit Naein Jame Mosque.

Evening: Arrival to Isfahan.

O/N: Isfahan.

J meh Mosque of N ' n: is the grand, congregational mosque (J meh) of N ' n city, within Isfah n Province of Iran. Although the mosque is one of the oldest in Iran, it is still in use and is protected by Iran's Cultural Heritage Organization. The mosque is one of the oldest in Iran, dating back to the 9th century. The interiors however are Seljuki in brick craftsmanship, and therefore allude to the 11th century.



Day 8: Isfahan

Full day visiting Isfahan (Naghsh-e Jahan Square, Imam Mosque, Alighapo Palace, Sheikh Lotf-ol lah Mosque, old Bazaar, Chehel soton "Forty columns Palace")

O/N: Isfahan.

Naqsh-e Jahan Square Maid n-e Naqsh-e Jah n; Trans: "Image of the World Square"), known as Imam Square, formerly known as Shah Square, is a square situated at the center of Isfahan city, Iran. Constructed between 1598 and 1629, it is now an important historical site, and one of UNESCO's World Heritage Sites. It is 160 metres (520 ft) wide by 560 metres (1,840 ft) long (an area of 89,600 square metres (964,000 sq ft)). The square is surrounded by buildings from the Safavid era. The Shah Mosque is situated on the south side of this square. On the west side is the Ali Qapu Palace. Sheikh Lotf Allah Mosque is situated on the eastern side of this square and at the northern side Keisaria gate opens into the Isfahan Grand Bazaar. Today, Namaaz-e Jom'eh (the Muslim Friday prayer) is held in the Shah Mosque. The square is depicted on the reverse of the Iranian 20,000 rials banknote.



Masjed-e Shah – The Pinnacle of Safavid Architecture:

The Crown Jewel in the Naghs-e Jahan Square was the Masjed-e Shah, which would replace the much older Jameh Mosque in conducting the Friday prayers. To achieve this, the Shah Mosque was constructed not only with vision of grandeur, having the largest dome in the city, but Shaykh Bahai also planned the construction of a religious school and a winter-mosque clamped at either side of it.



The Lotfollah Mosque – The Private Room of the Shah's Harem

Of the four monuments that dominated the perimeter of the Naqsh-e Jahan square, the Lotfollah Mosque, opposite the palace, was the first to be built. The purpose of this mosque was for it to be a private mosque of the royal court, unlike the Shah mosque|Masjed-e Shah, which was meant for the public. For this reason, the mosque does not have any minarets and is of a smaller size. Indeed, few Westerners at the time of the Safavids even paid any attention to this mosque, and they certainly did not have access to it. It wasn't until centuries later, when the doors were opened to the public, that ordinary people could admire the effort that Shah Abbas had put into making this a sacred place for the ladies of his harem, and the exquisite tile-work, which is far superior to those covering the Shah Mosque.



Ali Qapu Palace: Ali Qapu (pronounced, ah-lee gah-poo) is in effect but a pavilion that marks the entrance to the vast royal residential quarter of the Safavid Isfahan which stretched from the Maidan Naqsh-i-Jahan to the Chahar Bagh Boulevard. The name is made of two elements: "Ali", Arabic for exalted, and "Qapu" Turkic for portal or royal threshold. The compound stands for "Exalted Porte". This name was chosen by the Safavids to rival the Ottomans' celebrated name for their court: Bab-i Ali, or the "Sublime Porte").

It was here that the great monarch used to entertain noble visitors, and foreign ambassadors. Shah Abbas, here for the first time celebrated the Nowruz (New Year's Day)

Of 1006 AH / 1597 A.D. A large and massive rectangular structure, the Ali Qapu is 48 m (157 ft) high and has six floors, fronted with a wide terrace whose ceiling is inlaid and supported by wooden Columns. On the sixth floor, the royal reception and banquets were held. The largest rooms are Found on this floor. The stucco decoration of the banquet hall abounds in motif of various vessels and cups. The sixth floor was popularly called (the music room) as it was here that various ensembles Performed music and sang songs. From the upper galleries, the Safavid ruler watched polo games, maneuvers and horse-racing below in the Naqsh-i-Jahan square.



Day: 9 Isfahan

Morning: visiting Isfahan Kelisa-Ye Vank (Armenian Church Beautiful interior decoration), Hasht Behest Palace, Zoroastrian Fire Temple.

Afternoon: visiting Old Bridge Se-o Se Pol (Big Bridge with 33 arches) and Khajo Bridge

O/N: Isfahan.

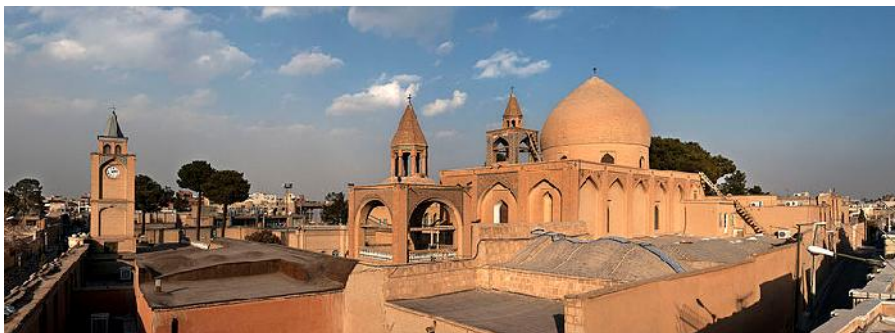
Vank Cathedral or Amana Prkych (in Armenian Սուրբ Ամենափրկիչ Վանք - in English Holy Savior Cathedral), means (Church of the Holy Saviour) church in Julfa district of Isfahan , the name of the Church "Sorep Mnaprkych Vank" Jvgha in Nakhchivan has been taken. The church of historic churches Armenians and at the time of Shah Abbas II was created. Cathedral in the Armenian language means monastery is.

Oracle Davryzhtsy full description of the events of this era is recounted as follows:

"After leaving Yerevan, Shah Abbas ordered his soldiers to retreat and all towns and villages on their way to destroy Iran's borders in order to prevent the Ottoman armies are chasing fast. They looked in every town and village that was destroyed homes, farms were burned, livestock, were destroyed and residents were forced to leave their homes and migrate them were. Anyone who would stand in front of them and was not willing to go or not go be sentenced to death. Thus, Armenian armies of Shah Abbas the majority of towns and villages located in Ararat valley destroyed and the inhabitants of those areas were brought to Iran.

When the population to vagharshapat came to Shah Abbas was reported that the hands of the Ottoman armies are approaching them. Abbas, who knew of the mass population of defenseless people will not be able to stand up and fight against this army to army commanders ordered groups of people to move more quickly. Thus, the number of the population who were not able to move, including the elderly and the sick and children, were inevitably very clearly what fate Grftaramdnd. Finally, with Shah Abbas was Julfa Armenian immigrant population. Now to the river Aras were passing. Back to Shah Abbas reported that the Ottoman army reached to Nakhchivan. Upon hearing the news of Shah Abbas ordered his troops knew not much opportunity for people to cross the river as soon as possible. The river was roaring and dangerous and people should either be passed or are awaiting the arrival of Ottoman troops remained where if death was imminent. Inevitably elected passing through the river.

Of about three hundred and fifty thousand of Armenians in number three hundred thousand of them drowned in the river. Although the majority of the residents of Shah Abbas Armenian towns and villages of Armenia to migrate to Iran, but that does not mean that the land was haunted. Not many Armenians were living in the towns and villages of the area from then until the first half of the nineteenth century life is more or less subject to adverse events and offensive.



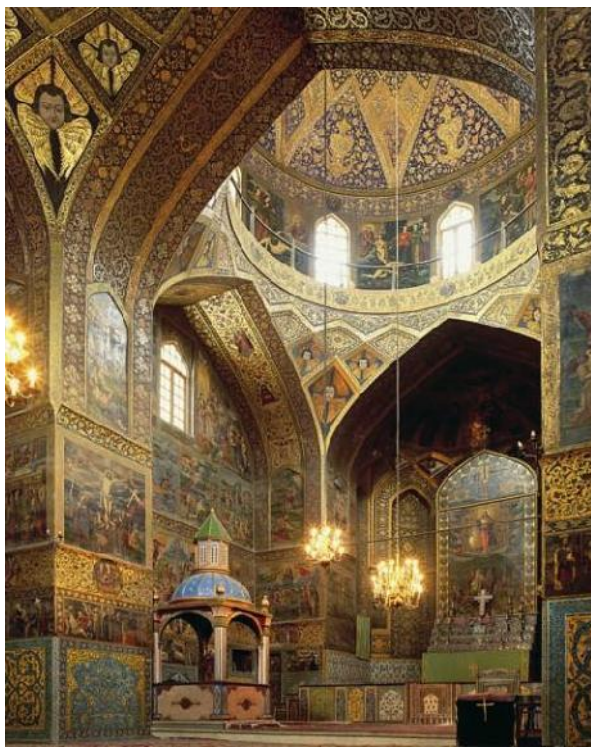
After the establishment of Armenians in Julfa, seeking to create social facilities and its religious buildings and assets Cash and self-help were the first people to make Vank Church, like the church in Jvgha, and attain the same name. At the same time the Cathedral, a small church was built in the southwestern part of it. The church Clergymen were used for fifty years. In 1655 AD, the church began to build the current church began in 1664 and finished it. Entrance to the Cathedral, the church project and the inscription on the stone carvings can be seen as follows:

"Mnaprkyj and seat of the Archbishop of the Armenian Cathedral in 1606 AD"

After the completion of the church, an inscription with blue tiles and golden lines on the western entrance of the church is the church assembly that contains the start and end date. The inscription reads:

"Vank Cathedral Mnaprkyj in 1655 AD during the reign of Shah Abbas II and Catholicos"

Philippus ", the leaders of the Caliphate" David "and to help the good people of Jolfa began and ended in 1664 AD. Reward acts of worship in the church is alive or dead ones be increased. "



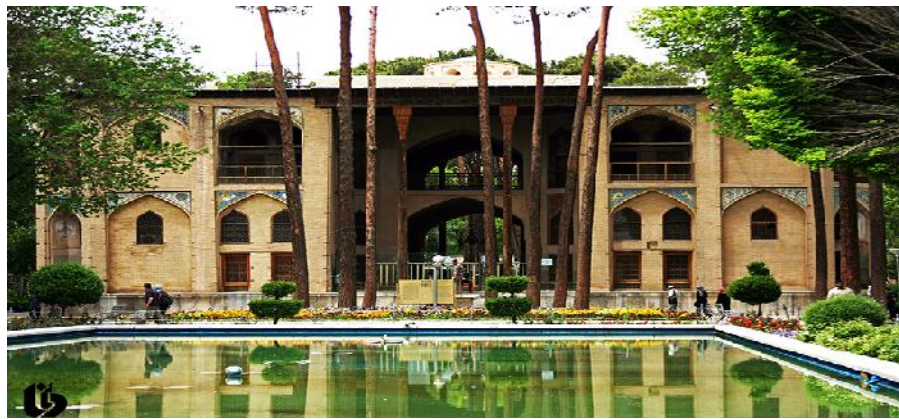
House hasht behesht a historic palace in the city of Isfahan and built during the Safavid is. Of all the beautiful palaces and Klahfrngyhayy that in the course of the Chahar Bagh was constructed remains only hasht behesht House.

The architectural style of this building Isfahani style is. ouse hasht behesht - who once called the world's most beautiful palaces - and in 1080 AD during the reign of King Solomon Safavi Nightingale was built near the garden.

The mansion is located in the large garden that was part of the large garden of the world that Shah

Ismail I, and at the time of his successors, especially Shah Abbas was divided into several parts. Eight Garden of Eden existed at the time of Shah Safi and in the course of the next two king Shah Abbas II and King Solomon on the trees in the beautiful garden added. The palace garden belonging to the Safavid Shah Suleiman, who at the time was amended and in 1080 completed the garden. AH coincided with the third year of the reign of King Solomon Safavi, was completed and according to some historians, this living garden of the king's harem eight favorite, the four people in the ground floor and four others were settled on the first floor.

The two-story building with beautiful arches and lavish decorations architecture's one of the brightest examples of Safavid considered. The palace from the beginning of construction of the "Palace of Eight Paradises" "eight to eight" and "eight in Paradise" were made known.



Monarjonban of one of the city's history Aref called "Uncle Abdullah Karladany" it was buried. The remarkable thing about this monument is that by moving a minaret, minarets also comes to movement and mobility should be noted that each have a width of nine meters tall minarets are seventeen yards.

Uncle Abdullah historic stone written over 716 AH shows that in the period of Öljaitü Aylkhan is Muslim. In Iran, some minarets have the ability to shake the so-called Monarjonban say to them. Iran is one of the most Mnarjnbanhay in Isfahan and another in the city of Ardakan and are located in the Khranq.



Day: 10 Isfahan – Kashan

Early morning travel from Isfahan to Kashan on the way visiting Abyaneh Village.
Afternoon: visit Kashan: Fin Garden, Brojerdi and Tabatabai old houses.

O/N: Kashan.

Abyaneh is a village in Barzrud Rural District, in the Central District of Natanz County, Isfahan Province, Iran. At the 2006 census, its population was 305, in 160 families.

Characterized by a peculiar reddish hue, the village is one of the oldest in Iran, attracting numerous native and foreign tourists year-round, especially during traditional feasts and ceremonies.

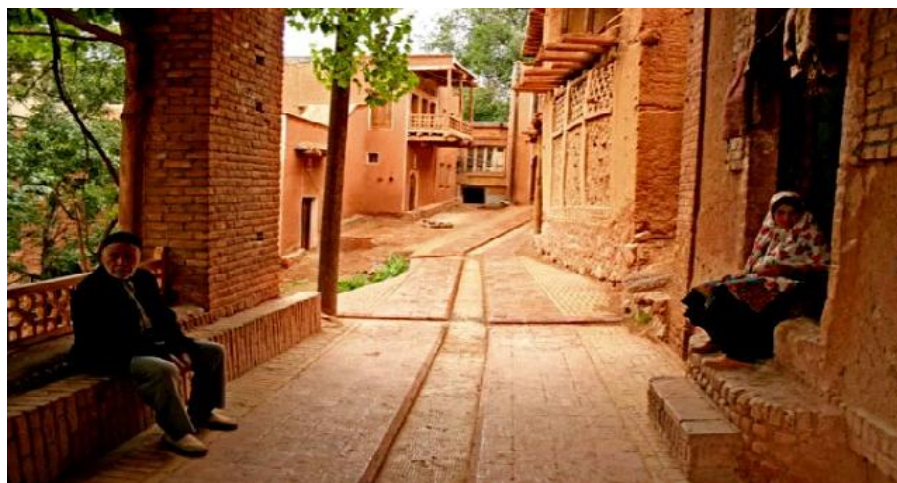
An Abyanaki woman typically wears a white long scarf (covering the shoulders and upper trunk) which has a colourful pattern and an under-knee skirt. Abyunaki people have persistently maintained this traditional costume.

On top of the village sits the ruins of a Sasanid era fort.

The dialect of the people of Abyaneh has preserved some characteristics of the Middle Persian language, the language of the Sassanian Persia.

Since June 2005, the village has been undergoing archaeological excavations for the first time ever, as a result of an agreement between Abyaneh Research Center and the Archaeology Research Center of the Iranian Cultural Heritage and Tourism Organization (ICHTO).

There is a 2500 year old Zoroastrian fire temple located in the basement of what is a current house in Abyaneh. "I worked there as a doctor in 1983. One of my patients showed it to me and was attached to the lower level of his house. It was astonishing to see such old relics. It was like reliving history."



Fin Garden, or Bagh-e Fin, located in Kashan, Iran, is a historical Persian garden. It contains Kashan's Fin Bath, where Amir Kabir, the Qajarid chancellor, was murdered by an assassin sent by King Nasereddin Shah in 1852. Completed in 1590, the Fin Garden is the oldest extant garden in Iran. The origins of the garden may be anterior to the Safavid period; some sources indicate that the garden has been relocated from another place, but no clear picture of it has been found.

The settlements of the garden in its present form was built under the reign of Abbas I of Persia (1571-1629), as a traditional bagh near the village of Fin, located a few kilometers southwest of Kashan. The garden was developed further during the Safavid dynasty, until Abbas II of Persia (1633-1666). It was highly recognized during the reign of Fat h Ali Shah Qajar and was considerably expanded. The garden subsequently suffered from neglect and was damaged several times until, in 1935, it was listed as a national property of Iran. On 2007, 8 September, Bagh-e Fin was submitted to the Unesco's Tentative List. Unesco declared the garden a World Heritage Site on July 18, 2012.



The Borujerdi House is a historic house in Kashan, Iran. The house was built in 1857 by architect Ustad Ali Maryam, for the bride of Haji Mehdi Borujerdi, a wealthy merchant. The bride came from the affluent Tabatabaei family, for whom Ali Maryam had built the Tabatabaei House some years earlier. It consists of a rectangular beautiful courtyard, delightful wall paintings by the royal painter Kamal- ol- molk, and three 40 meter tall wind towers which help cool the house to unusually cool temperatures. It has 3 entrances, and all the classic signatures of traditional Persian residential architecture, such as biruni and daruni (andarun). The house took eighteen years to build using 150 craftsmen.



Home Tabatabaian which was registered under number 1504, in the second half of the 13th century AH by Haj Seyed Jafar Tabatabai merchants Natanz resident of Kashan in the neighborhood Sultan Amir Ahmad was built.

Architect manufacturer of the master Ustad Ali Maryam and plaster involved in the art and drawings by students Mirza Abul Hassan Sani-ol-Molk Ghaffari Kashani, and under him were doing.



Day: 11 Kashan - Tehran

Early morning visiting Kashan Madrese Agha Bozorg Mosque and then travel to Tehran.

O/N: Tehran.

Agha Bozorg Mosque is a historical mosque in Kashan, Iran. The mosque was built in the late 18th century by master-mimar Ustad Haj Sa'ban-ali.

The mosque has been described as "the finest Islamic complex in Kashan and one of the best of the mid-19th century. Noted for its symmetrical design, it consists of two large iwans, one in front of the mihrab and the other by the entrance. The courtyard has a second court in the middle which comprises a garden with trees and a fountain.



Day: 12 Departur

Transfer from hotel to International airport to flight to home.