



## SPECIAL TOUR WITH DIRECT FLIGHT PAR THE PAR WITH:



Code: **CU- 127**

Best season: **All seasons**

Brief: **Tehran - Shiraz -Yazd - Nain - Isfahan - Natanz - Kashan**

Duration: **9 D/ 8N**



### Day 1: Flight from Paris to Tehran

We prepare ourselves for a fabulous trip to Great Persia. We use to fly with direct flight AIRFRANCE at 1220PM, arrival to Tehran at 2020PM, after custom formality, meet and assist at airport and transfer to the Hotel.

### Day 2: Tehran

After breakfast in hotel, we prepare to start for city sightseeing, visit Niyavaran Palace, Lunch in a local restaurant during the visit .In the afternoon visit Bazaar Tajrish and Imamzadeh Saleh mausoleum.

Dinner in local restaurant and return to the hotel

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 Qaranié 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 Qaranié 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 Qaranié House. In the Pahlavi period, the Ahmad Shahi Pavilion served as an exhibition area for the presents from world eaders to the Iranian monarchs.



**Imāmzādeh Sāleh** is one of many Imāmzadeh mosques in Iran. The mosque is located at Tajrish Square in Tehran's northern Shemiran district. The mosque entombs the remains of Sāleh, a son of the Twelver Shī'ah Imām, Mūsā al-Kādhim, and is one of the most popular Shī'ah shrines in northern Tehran.



O/N: Tehran.

### Day3: Tehran - Shiraz

After breakfast, visit Tehran Golestan Palace. After noon, transfer to train station travel to Shiraz. (departure at 16:20PM ). We use night train to save one day for sightseeing, if we use to travel by air, we should go to the airport 4 hours before departure and have security check, it train we join with normal peoples and learn about habitant, customs and protocol. During rail trip, clients can drop in every station and know different peoples and culture.



The **Golestan Palace** : literally the **Roseland Palace**, is the former royal Qajar complex in Iran's capital city, Tehran. The oldest of the historic monuments in Tehran, and of world heritage status, the Golestan Palace belongs to a group of royal buildings that were once enclosed within the mud-thatched walls of Tehran's Historic Arg (citadel). It is a masterpiece of beautiful garden and buildings consist of collection of Iranian crafts and European presents from 18th and 19th century. Golestan Palace Complex consists of 17 structures including palaces, museums, and halls. Almost all of this complex was built during the 200 years ruling of Qajarian kings. These palaces were used for many different occasions such as coronation and other important celebrations. It also consists of three main archives as the royal photographic archive collection 'Album khane', the royal library of manuscripts 'Ketabkhane Nosakhe khati' and the archive of documents 'Markaze asnad'.

Lunch in a local restaurant during the visit and dinner in train.

O/N: In Train.



## Day4: Shiraz

We arrive to Shiraz at 07:00AM, transfer from rail station to the hotel and check in. Full day city tour to visit Vakil complex (bath, museum & bazaar) as well as Karimkhani Citadel and Aramgah Hafez (tomb of the Iranian Poet). Lunch in a local restaurant during the visit.

The **Vakil Mosque** is a mosque in Shiraz, southern Iran, situated to the west of the Vakil Bazaar next to its entrance. This mosque was built between 1751 and 1773, during the Zand period; however, it was restored in the 19th century during the Qajar period. *Vakil* means *regent*, which was the title used by Karim Khan, the founder of Zand Dynasty. Shiraz was the seat of Karim Khan's government and he endowed many buildings, including this mosque.



**Vakil Bath** is an old public bath in Shiraz, Iran. It was a part of the royal district constructed during Karim Khan Zand's reign, which includes Arg of Karim Khan, Vakil Bazaar, Vakil Mosque and many administrative buildings. The monument is inscribed with the number 917 on the list of national works of Iran.

**Vakil Bazaar** is the main bazaar of Shiraz, Iran, located in the historical center of the city. It is thought that the market originally was established by the Buwayhids in the 11th century AD, and was completed mainly by the Atabaks of Fars, and was renamed after Karim Khan Zand only in the 18th century. The bazaar has beautiful courtyards, caravansarais, bath houses, and old shops which are deemed among the best places in Shiraz to buy all kinds of Persian rugs, spices, copper handicrafts and antiques. Like other Middle Eastern bazaars, there are a few mosques and Imamzadehs constructed beside or behind the bazaar.

**Khawāja Shams-ud-Dīn Muḥammad Ḥāfeẓ-e Shīrāzī** : known by his pen name **Hafez**: was a Persian poet who "laud[ed] 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 have 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.<sup>[5]</sup> 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 Divān, in which his early life is discussed, was written by an unknown contemporary whose name may have been Moḥammad Golandām. Two of the most highly regarded modern editions of Hafez's Divān are compiled by Moḥammad Ghazvini and Qāsem Ġani (495 *ghazals*) and by Parviz Natel-Khanlari

## Optional tour in Shiraz



**Abū-Muhammad Muslih al-Dīn bin Abdallāh Shīrāzī** 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.

Saadi 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.

O/N: Shiraz.

### Day5: Shiraz – Yazd

Early morning, drive to Yazd (440KM), in the way visit Persepolis and Pasargadae. Lunch in a local restaurant during the visit

**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.



**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 lunchbox. The most important monument in Pasargadae is the tomb of Cyrus the Great. It has six broad steps leading to the sepulcher, 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.



Evening, arrival to Yazd. Check in the hotel and move to visit Amir Chakhmagh Sq, and Pahlevani and zoorkhaneh rituals.



**The Amir Chakhmaq Complex:** also Romanized Chakhmaq, Chakmaq, Chakhmagh, Chakmak) is a prominent structure in Yazd, Iran, noted for its symmetrical sunken alcoves. It is a mosque located on a square of the same name. It also contains a caravanserai, a tekyeh, a bathhouse, a cold water well, and a confectionery. At night, the building is lit up after twilight hours after sun set with orange lighting in the arched alcoves which makes it a spectacle. During the Iran–Iraq War and the Iraq wars with the United States and Afghanistan, many Iraqis and Afghans have come to inhabit the Amir Chakhmaq Square.

Amir-Chaghmaq Square, according to Dr. Vahdat Zad, an architectural historian who has worked extensively on the spatial aspects of the square, was built in the 15th century by Jalal-al-Din Amir-Chakhmaq, the governor of Yazd in the Timurid era. This square was established on the north side of an important mosque called the Old Mosque, known today as Amir-Chakhmaq Mosque. According to Vahdat Zad, "the mosque was also founded by Amir-Chakhmaq between 1418 and 1438. The same year the mosque was inaugurated, Haj Qanbar Jahanshahi, who was the subsequent governor, constructed a bazaar and caravanserai at the sides of the square...



Many parts of the complex deteriorated until the 18th century in the Safavid era, when Bahador Khan Shams Yousef Meibodi renovated some parts and reconstructed the caravanserai in the same location. The complex again encountered erosion until the late 19th century when, according to Vahdat Zad, the Tekyeh was built by Abu-al-Qasim Rashti at the entrance of the bazaar.

Most of the changes in Amir-Chakhmagh Square were implemented during the modernization period of Reza Shah. By completing Pahlavi Street in 1935, the northern part of the square, which connected it with the Bazaar, was demolished. It seems the caravanserai was demolished at the same time in order to develop the square in a more orderly rectangular shape.

Notably, the demolition of the square, as Vahdat Zad argues, "Had nothing to do with the establishment of Soraya Street in 1943. It more likely occurred when Shah Street and Soraya Street were connected in the late 1950s. Nothing remained of the square then, except the Tekyeh. The municipality even tried to demolish the Tekyeh when one of the soffehs collapsed, but the archaeology office resisted strongly. Instead, they filled the two arcades at both sides in 1963 to prevent further drag.

**Pahlevani and zoorkhaneh:** rituals is the name inscribed by UNESCO for varzesh-e pahlavani or varzesh-e bastani, a traditional Iranian system of athletics originally used to train warriors. It combines martial arts, calisthenics, strength training and music. Recognized by UNESCO as among the world's longest-running forms of such training, it fuses elements of pre-Islamic Persian culture (particularly Zoroastrianism, Mithraism and Gnosticism) with the spirituality of Shia Islam and Sufism. Practiced in a domed structure called the zurkhaneh, training sessions consist mainly of ritual gymnastic movements and climax with the core of combat practice, a form of submission-grappling called koshti pahlavani.

Traditional Iranian wrestling (koshti) dates back to ancient Persia and Parthia and was said to have been practiced by Rostam, mythological hero of the Shahnameh epic. While folk styles were practiced for sport by every ethnic group in various provinces, grappling for combat was considered the particular specialty of the zurkhaneh. The original purpose of these institutions was to train men as warriors and instill them with a sense of national pride in anticipation for the coming battles. The Mithraic design and rituals of these academies bear testament to its Parthian origin (132 BC - 226 AD). The zurkhaneh system of training is what is now known as varzesh-e bastani, and its particular form of wrestling was called koshti pahlavani, after the Parthian word pahlavan meaning hero.

When the Arabs invaded Persia around 637 CE, the zurkhanes served as secret meeting places where knights would train and keep alive a spirit of solidarity and patriotism. Invaders repeatedly targeted the houses of strength to discourage rebels, but new ones would always be organized in a different location. Following the spread of Shia Islam, and particularly after the development of Sufism in the 8th century, varzesh-e pahlavani absorbed philosophical and spiritual components from it. Religious hymns were incorporated into training, and the first Shi'ite imam Ali was adopted as the zurkhaneh patron.





Varzesh-e bastani was particularly popular in the 19th century, during the reign of the Qajar king Nassar al-Din Shah (1848–1896). Every 21 March on Nowruz (the Iranian new year), competitions would be held in the shah's court, and the shah himself would present the champion with an armlet (bazoo-band).

The sport declined following the rise of the Pahlavi dynasty in the 1920s and the subsequent modernisation campaigns of Reza Shah, who saw the sport as a relic of Qajarite ritual. Reza Shah's son Mohammad Reza Pahlavi took a different approach, emphasizing Iran's ancient Persian roots as an alternative to the heavily Islam-based identity of less developed nations in the Middle East. He attempted to revive the tradition and practiced it himself, and during his reign, the last national competitions were held.

Following the Iranian Revolution of 1979 the tradition lost some of its popularity as the new regime discouraged anything tied to pre-Islamic paganism, which included the Gnostic and Mithraic chants and rituals of the *zourkhaneh*. This did not last, however, as the Islamic Republic eventually promoted *varzesh-e bastani* as a symbol of Iranian pride and culture. Today, *varzesh-e pahlevani* is touted as the reason why Iranians are regular winners at international wrestling and weight-lifting events.

The matter of attracting younger members has been a major discourse for some time. Suggestions have included making practice more upbeat and distributing duties among the younger members instead of adhering strictly to seniority. The IZSF was established in response to this and it is currently the world governing body for all *zourkhaneh*. In recent years, the sport appears to be gaining popularity in the countries adjacent to Iran, including Iraq and Afghanistan.

The main portion of a *varzesh-e bastani* session is dedicated to weight training and calisthenics, notably using a pair of wooden clubs (*mil*), metal shields (*sang*), and bow-shaped iron weights (*kabbadeh* or *kaman*). This is followed by exercises like Sufi whirling and juggling, all of which are intended to build strength. The athletes move in unison to the drum beats of the *morshed*. Every session ends with bouts of *koshti pahlevani*.



Ancient Zoroastrians believed that the development of physical and mental strength could be used to enhance spirituality. Thus, aside from once preparing warriors for battle, this training is supposed to promote kindness and humility through the cultivation of outer strength. Under the supervision of a pishkevat, students are instructed in traditional ethics and chivalry. Participants are expected to be pure, truthful, good-tempered and only then strong in body. Acquiring the rank of pahlevan (hero) requires mastery of the physical skills, observance of religious principles, and passing the moral stages of Gnosticism. The principles of unpretentiousness are exemplified by a verse recited at many meetings: "Learn modesty, if you desire knowledge. A highland would never be irrigated by a river." (Kanz ol-Haghayegh)



O/N: Yazd

## Day6: Yazd- Isfahan

After breakfast, visit Zoroastrian fire temple, Dolat Abad Garden and Alexander prison.

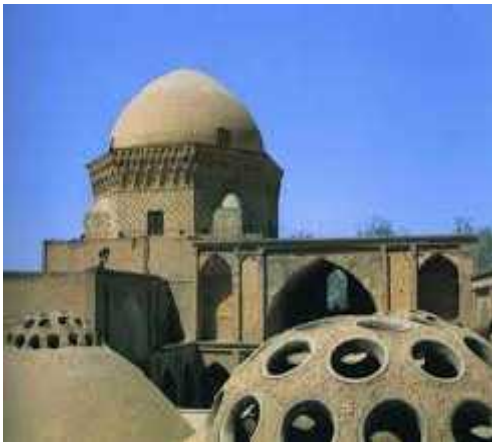
**Zoroastrian fire temple:** The main building temples on height of about 21 meters off the ground and in the large yard trees evergreen cypress and pine covered, is located. Figure Forouhar and stone capitals that gives it a special beauty blue pond in front of the building. The temples of properties 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 Zyayyeh 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.

Lunch in a local restaurant during the visit. After noon drive to Isfahan(322 KM) via Naein on the way visiting Jame Mosque . Evening, arrival to Isfahan. At night, visit Old Bridge Se o Se Pol (Big Bridge with 33 arches) and Khajo Bridge.

**Jāmeḥ Mosque of Nā'in** : is the grand, congregational mosque (Jāmeḥ) of Nā'in city, within Isfahān 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.





O/N: Isfahan

### Day7: Isfahan

Full day visiting Isfahan: Naghsh e Jahan Square, Emam Mosque, Alighapoo Palace, Sheykh Lotf-olah Mosque, old Bazaar, Chehel soton. Lunch in a local restaurant during the visit.



**Naghsh-e Jahan Square / Imam Square**, formerly known as **Shah Square**, are 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 Naqsh-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-e-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-e-Jahan square.



O/N: Isfahan

## Day: 8 Isfahan - Kashan

After breakfast, visit Vank Cathedral and drive from Isfahan to Kashan (218 KM). In the way visit Natanz. Lunch in local restaurant during the visit.

The **Vank Cathedral** was one of the first churches to be established in the city's Jolfa district in 1606 by the hundreds of thousands of Armenian deportees that were resettled by Shah Abbas I during the Ottoman War of 1603-1618.

The varying fortunes and independence of this suburb across the Zayanderud and its eclectic mix of European missionaries, mercenaries and travelers can be traced almost chronologically in the cathedral's combination of building styles and contrasts in its external and internal architectural treatment.







## Optimal tour in Isfahan

The **Monar Jonban** (Shaking Minarets), or **Menar-e-jomban**, is a monument located in Isfahan, in central Iran. Construction began in the 14th century to cover the grave of *Amu Abdollah Soqla*. Its notable feature is that if one of the minarets is shaken, the other minaret will shake as well.



**In Kashan visit Brojerdi old hous, Fien Garden.**



**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 kilometres 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** (Persian *Khāneh-ye Borujerdihā*) 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.

In the evening we return toward International airport, on the way we stop for dinner in tourist complex. After dinner, we continue to go to the airport hotel to take hourly rest.

Please request for wakeup call at 0400AM and check out the hotel at 0500AM to be in airline counter on time, kindly take in consideration airport has traffic early morning, so we should not late for flight

### **Day9: Departur**

At 09:15AM flight with AIRFRANCE to Paris your home country and ending memorable trip to Great Iran. See soon again with different program in Iran.



### **OPTIONAL TOURS:**

We have several interesting sites are not included in our program if any of clients would like to visit specific sites, we can arranged it at extra cost.