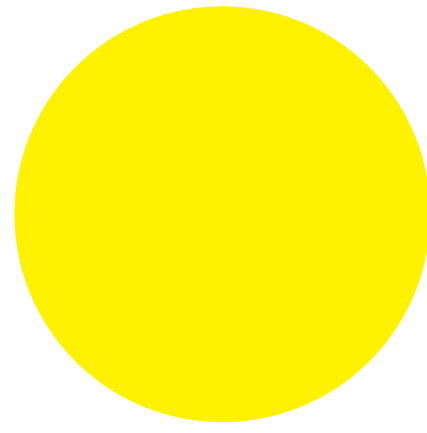


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Raisi Protected Iranians' Identity Against Global Tyrants

'Iranian colonial studies' seeks to understand the historical reactions of the Iranian nation to the colonialists

EXCLUSIVE INTERVIEW

Dr. Mousa Najafi, a full professor of political science at the Institute for Humanities and Cultural Studies (IHCS), currently heads this significant center for humanities. One of his most important projects is "Iranian Colonial Studies," which aims to offer a new perspective on colonialism and its operations within Iran's geographical and political landscape. Dr. Najafi has made significant contributions to the intellectual foundation of the Islamic Revolution through his noteworthy publications, such as "The Philosophy of the Islamic Revolution and Our Future," "Constitutional Studies," "The History of Political Developments in Iran," and "The Postmodern Revolution and Islamic Civilization." In this interview, he elucidates the importance of Iranian identity and the role of Shiism in shaping this dynamic identity, which has manifested itself in the establishment of the Islamic Republic's political system.

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Iran plans to boost oil production to 4 mb/d

Iran has approved to increase its crude oil production to 4 million barrels per day (mb/d), IRNA reported. The plan was approved during the second session of the Economic Council, chaired by the acting president, Mohammad Mokhber, in Tehran on Saturday.

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Minister inaugurates Yazd-Eqlid railway

Iran's Minister of Roads and Urban Development Mehrdad Bazrpash inaugurated the project of the Yazd-Eqlid railway on Sunday in the central province of Yazd.

The Yazd-Eqlid railway, a connecting route along the North East-South West and South East-South West rail corridors in Iran, is 270 km long and has 49 km station lines for 12 stations, Tasnim reported.

Some 245 km of this long project is in Yazd Province and 25 km in Fars Province.

The railway project provides the southwestern provinces of Iran with access to the provinces of Hormuzgan, Kerman, Sistan and Balouchestan, South Khorasan, and Khorasan Razavi by reducing the rail distance by more than 310 kilometers, the roads minister said.

He also said that another important development is the expansion of transportation, and the construction of these rail lines can effectively accelerate the transit of goods



IRNA

through Iran as part of the major Iran Road project.

The minister said that in the first two months of this year (began on March

20), the country experienced a 57% growth in transit compared to the first two months of last year, and significant growth was also seen in

this area last year.

"Transit can generate as much revenues for us as oil sector," the minister stated.

A recent report by the

Islamic Republic of Iran Customs Administration (IRICA) says that some 1.6 million tons of goods were transited from Iran in the calendar month to

late April which shows a 47% growth compared to the same month of last year.

Among the aim of this railway project is facilitat-

ing rail freight transport from economic centers of active mines adjacent to the project, including Yazd dry port, Abarkoh's Sarmad Iron and steel, iron ore concentrate, Abadeh refractory soil, etc.

Due to having a more than 30% return on investment, this project was the top priority for operation by the Islamic Republic of Iran Railway. Transporting more than 3 million tons of freights in the first year of operation and more than 7 million tons in the 20th year of operation is expected.

Also, the transport of one million passengers in the first year of operation and 3 million passengers in the 20th year of operation are planned for this project.

In addition, the speed of the passenger train is 160 km/h and the speed of the freight train is 120 km/h.

Additionally, during this visit, 4157 housing units of the National Housing Movement Plan will be inaugurated.

CBI: Producer inflation falls to 23%; consumer price index to 31%

Economic Desk

The head of the Central Bank of Iran said that the producer inflation rate in the country has dropped by 23 percent, while the consumer inflation rate has decreased to 31 percent.

In an interview with IRNA, Mohammad Reza Farzin said that due to the positive economic measures taken by the government, "the producer inflation, which had reached very high triple-digit numbers, has decreased to 23 percent".

He also expressed optimism for further reductions due to strategic policies implemented during this period. Meanwhile, the latest official economic figures released by the government show that Iran's annual inflation rate

has reached 37 percent, which is the lowest rate in the past three years.

According to the figures released by the Statistical Center of Iran on May 23, the annual inflation rate stood at 37 percent in the April 11-May 11 period, the lowest since 2021. The figure also shows a 12.1-point decrease year on year.

Also, during the April 11-May 11 period, the point-to-point food inflation reached its lowest level in nearly four years, standing at 22.7 percent.

With the economy being a main concern of people in Iran, the administration of the late President Ebrahim Raisi has prioritized policies aimed at improving the economy and increasing the purchasing power of people since it took office in August 2021.



In December 2023, the World Bank said in a report that Iran's economy had continued to grow for the fourth consecu-

tive year, highlighting the success of the Iranian administration in curbing inflation and stabilizing the currency market.

Iran plans to boost oil production to 4 mb/d

Iran has approved to increase its crude oil production to 4 million barrels per day (mb/d), IRNA reported. The plan was approved during the second session of the Economic Council, chaired by the acting president, Mohammad Mokhber, in Tehran on Saturday.

Achieving a 7-billion-dollar income for the country by implementing a plan to increase crude oil production and providing an overview of the latest status of projects proposed for utilizing foreign financial facilities were among the plans approved in the meeting on Saturday.

The council decided that daily crude oil production by the National Iranian Oil Company would increase from 3.6 mb/d to 4 mb/d.

The report said by implementing the oil output increase plan, which needs 3



billion US dollars in investments, Iran would be able to generate an additional income of 7 billion dollars by the end of the current Iranian calendar year, which falls on March 20, 2025. Iran's oil production and exports have been on the rise over the recent years despite the United States harsh sanctions to curb foreign investment and banning oil exports.

In April, the head of Iran's Customs Administration

Mohammad Rezvanifar said that Iran's oil exports reached 35.87 billion dollars in the previous year, which ended on March 19. According to the US Energy Information Administration affiliated with the Department of Energy, Iran possessed an estimated total of 209 billion barrels of oil reserves by the end of 2021, ranking the country as the world's third-largest holder of crude oil.

Mohammad Ali Rajabi
Cartoonist



Russia seeks to launch direct flight from N Caucasus to Iran

A Russian official has announced that Moscow is seeking to set up a direct flight from the North Caucasus to Iran.

Pavel Kalmychek, Director of the Department for the Development of Bilateral Cooperation at the Russian Ministry of Economic Development, made the remarks in a specialized meeting on Iran-Russia relations, Mehr News Agency reported.

The Russian official pointed to the implementation of the bilateral agree-

ment to abolish the visa requirement for group tours to Iran as of August 1, 2023, noting that the issue of setting up a direct flight from the North Caucasus to Iran is being studied at the federal level in Russia, and that the Russian authorities will also examine similar flights from other Russian territories.

The Russian director further described Iran as a very important partner and a friend of Russia, saying that Moscow is try-

ing to benefit from Iran's experiences in dodging sanctions, and that it is seeking to expand collaborations in all sectors of economy, logistics, and transportation with the Islamic Republic.

For his part, Iran's Ambassador to Moscow Kazem Jalali emphasized that various companies of both countries can separately work on the plan to set up this direct flight, and that Tehran prioritizes the establishment of the direct flight from Kazan to Iran.

Different cities such as Shiraz, Isfahan, Rasht and Tabriz are capable of setting up direct flights to Russian cities, he said, adding that southern islands in Iran enjoy proper potential to absorb Russian tourists.

The specialized meeting was held on the sidelines of the 15th International Economic Summit under the theme "Russia-Islamic World: Kazan Forum," which was opened in the city of Kazan on May 25.

Explore the enigmatic charms of Koozeh Kanani House



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Mashhad, in Khorasan Razavi Province, is a major Iranian city and the second-largest in terms of population. Renowned for its historical and natural attractions, the city is a favored destination for travelers. Notable among its landmarks is the Koozeh Kanani House, situated on Shirazi Street, at the intersection of Chahar Bagh Alley and Panjeh Alley. The house's distinctive architecture adds to the allure of the surrounding alleyway.

Constructed during the 19th century in the Qajar period, the Koozeh Kanani House has a rich history. It served as the Russian Consulate and later as the American Consulate before being acquired by Haj Kazem Koozeh Kanani, a prosperous merchant. Following his tenure, a committee of Khomeini Shahr took ownership of the property. Plans to demolish the house to make way for a new building led to its removal from the Iran's National Heritage List.

Today, the Koozeh Kanani House functions as the headquarters of the Cultural Heritage De-

partment of Khorasan Razavi Province and hosts a museum dedicated to the Persian Constitutional Revolution. Designated as a cultural and historical site, the municipality prohibits further construction on the property. Despite this, part of the original structure has been demolished, leaving only one of the two original buildings intact.

Qajar architectural characteristics

Covering an area of over a thousand square meters, the Koozeh Kanani House is divided into two distinct sections, north and south. An exquisite wooden door, slightly below street level, greets visitors at the entrance. Stepping inside, guests encounter a brick-floored vestibule adorned with plasterwork decoration, leading into the rectangular courtyard.

The courtyard features a two-story building with a main door positioned in the southwest corner. The entrance hall, or *ivan*, boasts four plain round columns coated in white plaster. Beyond this area lies a short corridor leading to



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the main sections of the Koozeh Kanani House.

Main sections

The house comprises northern and southern structures, detailed as follows:

Southern section: The southern portion of the Koozeh Kanani House consists of a single-story building with a basement. Characterized by a symmetrical layout, the structure showcases staircases on either side of the

porch leading to the upper level. The porch is supported by four simple round columns and two engaged columns.

On the ground floor, five rooms are present, with the *shahneshin* (elegant room) occupying the central position. Spanning approximately 5.7 x 10 square meters, this room features a wooden sash window adorned with colored glass, dividing the space into two smaller sections. Additional rooms can be found on the

eastern and western sides of the shahneshin, with a north-facing room boasting three windows overlooking the courtyard.

Moreover, the basement of the southern building comprises five rooms and three entrances, corresponding directly to those on the ground floor. A central staircase, located beneath the porch, provides access to the underground level.

North section: The northern building of the Koozeh Kanani House boasts three floors, divided into two symmetrical and independent sections: east and west. Each floor of this building comprises small rooms of equal size, with four rooms on the ground and second floors, and two rooms on the first floor.

The ground floor features a fountain house adorned with captivating decorations in vibrant colors, flanked by two rooms on either side. Accessible via a corridor and staircase, the second floor leads to vaulted areas designed as cellars to maintain a cool environment within the home.

Historical facts

Initially a private residence, the Koozeh Kanani House later served as a consulate and Hosseiniyeh. Notably, Ayatollah Boroujerdi, a leading Iranian Shia Marja, stayed at this house during his trips to Mashhad. Figures of the Persian Constitutional Revolution era, such as Sattar Khan and Baqer Khan, reportedly visited the house during the Qajar period. Despite facing the threat of demolition, the Koozeh Kanani House remains a flagship tourist attraction in Mashhad's Chahar Bagh neighborhood, captivating visitors with its grandeur.

Mashhad, hosting the holy shrine of Imam Reza (PBUH), the eighth Imam of Shia Muslims, is home to numerous historical tourist attractions, with the Koozeh Kanani House ranking among the most prominent. Its unique splendor transcends mere description in writing; a visit is essential to fully appreciate its magnificence. Don't overlook other historically significant tourist sites in Mashhad during your visit.

Hungarian views on Persian art in 19th century

Nobody in Hungary or Austria at the past time seems to have had a realistic image of Persian art: instead, the image which was still awaiting crystallisation in international scholarship until the 1900s, suffered a premature but long-lasting distortion by the preconceptions of 19th-century Magyar nationalism.

Ármin Vámbéry (1832–1913), for example, as late as 1895, championed the idea of a Persianised substratum of the early Hungarians in line with the romantic patriotism of his early 19th century compatriots, despite his extensive travels and language skills.

He claimed that the Huns, and especially their ruler, Attila, himself—far from being nomadic barbarians—had adopted Sassanid principles of kingship, a practice followed by the Timurids, Shaybanids, and other later Turkic dynasties the Iranian acculturation of which he presented as an analogy for early Hungarian state organisation.

It was this assimilative model, he claimed, that the Huns and the Hungarians did follow; both having established a Sassanid-influenced legal and social system in their newly conquered land. In support of this argument, the leading Hungarian

archaeologists of the late 1800s strove to reveal the Sassanid essence of many archaeological finds which they claimed to be Hunnic or Hungarian.

Perso-Islamic art was not collected or examined by Hungarians in a systematic way during these years. Nearly all discussions about this topic were generated by the nationalist fervour which was running high by 1896, the year of the Millennial Exposition (celebrating the Magyar conquest of Hungary). This approach also prevailed in the Oriental Academy of Commerce (Keleti Kereskedelmi Akadémia), a school of economics, originating in 1891 (and formally existing between 1899 and 1919). Turkish and Arabic—as opposed to Persian—were regularly taught at the Academy apart from the major European languages, and a particularly strong emphasis was laid on South Slavic languages.

Oriental anthropology and ethnography also bore a lot of weight in the curriculum, reflecting the demands of the founder and first president Ignác Kúnos (1860–1945), himself a noted Turkic ethnographer.

Apparently, the academy did not consider the art and architecture of



↑ Mihrab of Ferhadija Mosque in Sarajevo, Bosnia and Herzegovina

the subject areas worthy of study, as it regarded the craftsmanship of these areas to stagnate on an ethnographic level or inseparably bound to religion. Yet popular art was highly valued as a precondition for the creation of applied (or industrial) arts which represented the progress towards civilisation. It was believed that the study of Bosnian ethnography would yield a better

understanding of the local working ethos and market conditions, both of which were eagerly exploited by economists.

(Bosnia and Herzegovina fell under Austro-Hungarian rule in 1878, when the Congress of Berlin approved the occupation of the Bosnia Vilayet, which officially remained part of the Ottoman Empire. Three decades later, in 1908, Austria-Hun-

gary provoked the Bosnian Crisis by formally annexing the occupied zone, establishing the Condominium of Bosnia and Herzegovina under the joint control of Austria and Hungary.) Those who denied the existence of a fully-developed Bosnian national style within the general artistic horizon of the Balkans, emphasised that the task of creating such a style was part of the civilising mission of the occupational power.

Whereas traditional Bosnian art was downplayed throughout the 1880s and 1890s, the arts of Persia were firmly recognised as the highest achievements of Muslim artistic creativity. European scholarship went on to construct a hierarchy for the various "schools" of "Muhammadan" art, and Persia, especially its carpets, received the highest place, taking precedence over the arts of the Arabs and Turks. But the almost desperate attempts of western scholars at strictly defining and categorising the essentials of Persian, Arab and Turkish national arts in formal terms were ultimately failed, and this led to the establishment of the notion of Islamic art as the ultimate framework which would accommodate the artistic production of every Muslim land.

Raisi protected Iranians' identity against global tyrants

'Iranian colonial studies' seeks to understand the historical reactions of the Iranian nation to the colonialists



By Amirhossein Somali
Guest contributor

INTERVIEW
EXCLUSIVE

his noteworthy publications, such as "The Philosophy of the Islamic Revolution and Our Future," "Constitutional Studies," "The History of Political Developments in Iran," and "The Postmodern Revolution and Islamic Civilization." In this interview, he elucidates the importance of Iranian identity and the role of Shiism in shaping this dynamic identity, which has manifested itself in the establishment of the Islamic Republic's political system.

As international tensions continue to rise and we witness various internal and external crises, it becomes increasingly evident that the more Iranians achieve self-awareness, the less vulnerable they become to colonial exploitation in its many forms. This self-awareness can protect their human, material, and spiritual resources from being plundered. Dr. Mousa Najafi, a full professor of political science at the Institute for Humanities and Cultural Studies (IHCS), currently heads this significant center for humanities. One of his most important projects is "Iranian Colonial Studies," which aims to offer a new perspective on colonialism and its operations within Iran's geographical and political landscape. Dr. Najafi has made significant contributions to the intellectual foundation of the Islamic Revolution through

IRAN DAILY: The people of Iran participated in the funeral ceremonies for President Raisi and his other martyred associates in their millions. How do you interpret this turnout? Why do you think Ayatollah Raisi was able to immortalize his name in Iranian history?

NAJAFI: I will answer your question by citing an example from Iranian history. There are several similarities between Seyyed Ebrahim Raisi and Mirza Taghi Khan-e Farahani known as Amir Kabir, one of the significant figures in Iran's history. One similarity in their social standing is that both individuals came from the lower strata of society and rose through their inherent merit to accomplish substantial foundational work within approximately three years of leadership. This includes the implementation of a national and indigenous economy, a principle both firmly believed in. Another similarity is that both were people-oriented and deeply cared for the public; they stood steadfast by their beliefs until their last breath. Ultimately, both were buried beside their revered leaders, one beside Imam Hussein (PBUH) and the other beside Imam Reza (PBUH).

I provided this historical example because I believe that understanding history reveals the hidden secrets of current politics. In my opinion, what most closely connects these two national heroes and martyrs is their independence from nefarious foreign policies and, more importantly, their efforts to cleanse Iran's governance from the waves of foreign deceit and subversion.

Martyr Amir Kabir took the helm of Iranian politics during Naser al-Din Shah's era when the toxic remnants of the Treaty of Turkmenchay had left Iran and its people weak and suffering. He addressed and resolved this sinister legacy of foreign infiltration through his astute policies.

On the other hand, our beloved Ebrahim was able to confront those who sought to demean the body, soul, and identity of Iranians in the face of tyranny. Thus, this time, another son of Iran, in the guise of a religious scholar, wisely treated the wounds inflicted by the poor governance of his predecessors who sought to establish relations with the oppressors.

The last two hundred years of Iranian history have consistently shown that Iran's true indepen-

dence shines brightly in the East, thanks to men like Amir Kabir and Raisi. As long as this land is rich enough to nurture such men, foreign deceit and subservience will find no foothold here. The emergence of such stars in a nation's political firmament requires pure soil enriched by the blood of its martyrs like Amir Kabir and Raisi.

What is your definition of Iran?

When we speak of Iran, we consider several dimensions: a geographical Iran, which resembles a cat in shape; a political Iran, which is larger and takes the shape of a lion; and a cultural Iran, which is as expansive as an elephant, extending to India and Tajikistan. Furthermore, the Islamic Revolution has added a new dimension to Iran, one that extends to virtually all countries with a Shia presence. The next circle encompasses the Islamic world, including non-Shia regions that have drawn closer to us due to their shared enmity with our greatest adversary, Israel.

In my view, the foundations of Iranian identity are threefold: Shia Islam, which has been particularly significant since the Safavid era; the Persian language; and the country's geography and history. There is an often-overlooked aspect of Iran: the unique characteristic of Shia Islam being the majority religion here.

Two groups have resisted discussions on this topic. The first group is the Pahlavis, who aimed to revive pre-Islamic Iran. Their ideological approach led them astray, though pre-Islamic Iran is a reality worth acknowledging in its own right, not in opposition to Shia Islam. They feared an accurate portrayal of Shia Islam. The second group emerged as post-revolution during the rise of "Ummah-ism." Some hesitated to address this topic, fearing it might create divisions or upset Arab or Sunni brothers. This reluctance has allowed secular nationalism to grow alongside the Islamic Republic, which is dangerous.

Shia Islam is the majority in countries like Iraq, Lebanon, Bahrain, Yemen, Azerbaijan, and Kuwait, but these nations have not established a "Shia nation" as Iran has. Unlike Iran, they do not have a Shia majority identity.

After the revolution, when the idea of the "Ummah" (global Muslim community) gained prominence, some avoided discussing the significance of Shia Islam to prevent potential conflicts. How-

ever, this is crucial. The notion that all Muslims are equal has led some to adopt an anti-nationalist Ummah-ism, which is the opposite extreme of the Pahlavi view. Both perspectives are marked by excess. Any ideology, even Ummah-ism, must have a starting point, and for us, that is Iran.

The reluctance to discuss Shia Islam properly stems from a fear of causing division or offending Sunni Arabs. However, failing to address this has enabled secular nationalism to grow in our country, posing a significant risk. The reality is that while Shia Islam is the majority in some countries, they have not forged a Shia national identity as Iran has.

What does "Iranian Colonial Studies" mean, and why is it a focus at the IHCS?

The phenomenon of colonialism has been a significant issue not only for Iran but also for a wide range of countries over the past few centuries, impacting the world at large. While colonialism is considered a global and international phenomenon, its presence and manifestation have not been uniform everywhere. Naturally, the specific impacts on different countries necessitate independent and interconnected studies.

When we refer to the concept of "Iranian Colonial Studies," it is not about creating a new term but rather about gaining a new scientific understanding of one of the most critical reactions of the Iranian nation to preserve its identity and character against foreign aggression and infiltration. This complex and prolonged process can sometimes be observed

openly and sometimes covertly. The theoretical and intellectual understanding of history helps us identify and examine this crucial resilience in various dimensions. Indeed, national Iranian colonial studies intersect historically and intellectually with the broader, transnational movement of Islamic awakening, which has significantly evolved through the 1979 Islamic Revolution. Thus, Iranian colonial studies encompass both national and transnational identity as well as religious identity. Therefore, in the course of historical evolution, one can clearly speak of "Iranian Islamic Colonial Studies."

Understanding the perspectives of the Iranian people in different historical periods regarding crises, situations, actions, or reactions to colonialism reveals a common logic and a unique mindset that narrates the complex and profound culture and spirit of the Iranians. It is not only important to comprehend, describe, and analyze this viewpoint, but also to scientifically and academically articulate the logic and theoretical and practical actions and reactions associated with it. In this regard, Iranian colonial studies are akin to the relationship between "history" and "historiography."

Sometimes, we discuss a topic and find several pieces of evidence and reasons that have no impact on the current state of society, mentality, or insight. However, sometimes the issue is seen as a kind of trend analysis, a trend that is both indicative of past understanding and influential in today's social and political life. Even more importantly, and deeply, is when this trend analysis

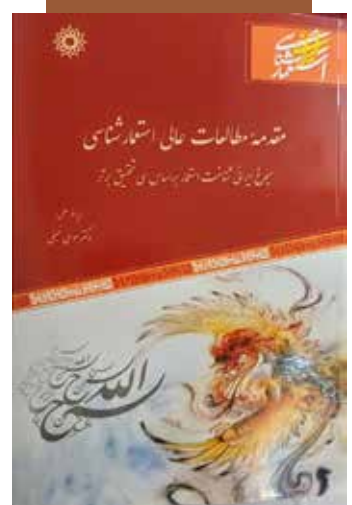
intersects with a kind of "school of thought" analysis. The study of Iranian colonialism, which has been a continuous trend in the recent centuries' historical transformations of Iran, has reached a maturity in the context of Islamic awakening and its civilizational stage—the Islamic Revolution—that can rightly be referred to as the Iranian Islamic Colonial Studies School.

Do we owe nation-building to the Safavids or the Pahlavis?

We owe it to the Safavids. The Pahlavi dynasty cannot be compared to any other royal dynasty in Iran because unlike the others that naturally emerged, the Pahlavis were dependent from the start. How can a dependent dynasty build a nation? This element of dependency is evident in the grandfather, father, and even the grandson of this family today.

What do you mean by a Shia nation? You mentioned that Azerbaijan also has a Shia majority but has not become a nation. What made Iran a nation?

This process began during the Safavid era when, through state action, Shia Islam transformed into a national identity in Iran. Some may argue that the religious scholars were not in charge at that time; however, this does not negate the fact. Ultimately, they engaged in cooperation. Anything that hinders the evolution and growth of this nation-building process is doomed to fail. Several forces initiated disruptions against this evolution. One was Nader Shah Afshar, who attempted to eliminate Shia Islam.



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When we refer to the concept of "Iranian Colonial Studies," it is not about creating a new term but rather about gaining a new scientific understanding of one of the most critical reactions of the Iranian nation to preserve its identity and character against foreign aggression and infiltration.





Nader Shah retreated from nation-building?

Yes! Nader Shah had no cultural policy. He dreamed of an Eastern Islamic Empire, and his close associates were mostly Afghans and Sunnis who did not believe in Shia Islam. The second figure was Reza Shah, who also tried to halt Shia nation-building. He not only turned his back on this nation-building but also on Shia Islam. He disrupted the Shia nation-building process, but because Shia Islam had become intrinsic to Iranian society, neither Nader Shah nor Reza Shah could succeed, which is why both their dynasties were short-lived.

The result of Shia nation-building was that a figure like Imam Khomeini could effectively utilize and guide the existing capacity. The movements of Nader Shah, Reza Shah, and later Mohammad Reza Shah, along with the radical modernism that came to Iran, opposed this Shia nation-building. The superiority of the Islamic Republic over these movements lies in its ability to revolutionize and establish a system and civilization because it reinstated the natural process. Imam Khomeini's skill was at seeing Shia Islam and nationality as a continuum, avoiding any inherent conflict between the two.

How can we balance nationalism and Ummah-ism?

It's a very difficult task. These two concepts do not easily align and there are inherent conflicts. For instance, even now, some within the country question why we invest so much in other Islamic countries that are neither Iranian nor Shia. In my view, one figure who has successfully maintained this balance is Qassem Soleimani. He was both a patriot and an international figure of resistance, a Shia and an Iranian, and everyone considered him one of their own. He was an extraordinary individual.

So, reality surpasses theory and we can observe it tangibly?

Yes, it is tangible. Soleimani didn't invent anything; he discovered that there is an inherent balance within the Islamic Revolution. More precisely, Soleimani wasn't an exceptional figure who just presented a balanced interpretation of the Revolution; he embodied the Revolution itself. Anyone deviating from this balance faces difficulties.

If we trace the process of nation-building you mentioned through subsequent historical periods, we see this concept manifesting in critical moments such as colonial encounters and invasions from the north and south. Based on this, when conflict arose between colonial powers and Iran, which element of Iranian identity did colonialism most strive to eliminate?

The first thing colonialism attempts to do is to disrupt this balance. It does not want this issue to persist, as it is dangerous for colonial powers. The balance between identity and civilization is a threat. In the face of colonialism, we see Islamic awakening, which is the root of the Islamic Revolution.

At every stage of colonial intrusion, there has been a corresponding identity-based Islamic awakening, showing that the Islamic community is vibrant and resistant to exploitation. Unlike African or East Asian societies, Iran's Islamic society is alive and responsive. When enemies have invaded militarily, there has been a military response; when they have invaded culturally, the response has been cultural; and when they have invaded politically, the response has been political. Today, their incursion is civilizational, encompassing military, political, cultural, and economic elements, with stronger software. Consequently, the Islamic awakening's response must also be civilizational.

You view history as a series of "evolutionary ruptures" and believe that Nader Shah and Reza Shah created significant breaks. Following them, colonialism introduced a second rupture, sustaining its impact for 50 years until the historical self-awareness achieved through the Islamic Revolution ended it. However, we must acknowledge that colonialism afflicted Iranian society and continues to evolve in new and complex forms. In this context, how should we understand this phenomenon to prevent further ruptures? How should a historically self-aware Iranian confront it?

Ruptures are never absolute. Even during the Pahlavi era's disruption, there was continuity, and the Shia community did not disintegrate. If we were to identify who more astutely sought to destroy

the Iranian nation, it would be Reza Shah. He aimed to eradicate religion, correctly understanding that completing this task was essential to creating a rupture.

During Mohammad Reza Shah's reign, the rupture was mainly political, with attempts to undermine religion through cultural efforts. However, both underestimated the power of religion. They believed they could reverse-engineer the Safavid initiative and change Iran's religion. However, changing a religion is not an easy task; it is not something to be taken lightly. Meanwhile, the clergy seized the opportunity, preserving the religious aspect of society. They thought they could impose a secular interpretation of religion, unaware that Shia Islam is constantly evolving and regenerating. Shia Islam is essentially a comprehensive movement, continuing its work independently. They did not anticipate that Shia Islam would emerge so strongly and manifest itself as a national revolution. Our intellectuals also failed to understand the people's true nature.

The current Islamic movement in Iran is entirely inspired by Shia teachings, which enabled it to balance diverse opinions effectively. Many Salafi movements are rooted in Wahhabism, whereas Shia Islam in Iran sought to return to its principles. Additionally, alongside the jurisprudence and teachings of the Ahl al-Bayt, we have philosophy, mysticism, and Islamic civilization. These elements combined to shape a unique movement.

Why has Iran, despite being one of the world's major powers at certain times, never been a colonialist?

Examining both ancient and modern history reveals that Iranians, even when they were among the world's most powerful nations, largely refrained from colonialism and barbarism. Unlike many empires, Iranian conquests seldom left a legacy of poverty, exploitation, and savagery. In ancient times, Iran stood against the colonial expansions of the Greeks and Romans. During the 10th and 11th centuries, they opposed Portuguese and Spanish aggressors. In later centuries, they endured much suffering at the hands of Western imperialists, especially the British. More recently, Iran has been a staunch opponent of American bullying and excessive demands, striving

to remain a proud and dignified nation. This has been particularly evident through the global revolution known as the Islamic Revolution, which defends the identity and character of Iran and other Muslims.

The study of Iranian colonialism encompasses the millennia-long story of a nation that has neither been a dominator nor submissive, remaining vibrant and active to this day. Consequently, the body of work on Iranian colonial studies, and more specifically Iranian Islamic colonial studies, seeks to develop and evaluate a native perspective on this global phenomenon. Colonial powers, alongside their territorial conquests, focused on eradicating the identities of their colonies and imposing new ones, marking a new era in their global strategy. This included efforts to globalize European languages, such as replacing Persian with English in India and promoting French in parts of the Mediterranean and Asia. This focus should not be confused with the natural spread of some languages as the scientific lingua franca; rather, it underscores the critical role of academic studies in the process of colonial domination.

In this context, the significant and complex field of "Orientalism" should not be overlooked. This 19th-century Western initiative aimed to understand the East from a Western perspective, portraying Eastern peoples as primitive and irrational. Such depictions justified Western paternalistic superiority and domination. This perspective justified the supposed need for entities like the East India Company, symbolizing Western superiority and the early efforts of Orientalism. Consequently, the implementation of colonialist ideologies pushed the West forward while keeping the East in a state of backwardness. From this perspective, colonial studies, both consciously and subconsciously, can address one of the most critical questions for Eastern societies regarding their relative underdevelopment compared to Western societies—a question that encompasses much of the Eastern identity and character.

Thus, understanding Iranian colonialism can clarify why Iranians, even at their most powerful, generally avoided colonial exploitation and barbarity. The primary reason for backwardness, stagnation, and sometimes decline in various civil sectors is the pervasive and pernicious phenomenon of colonialism.

What are the driving forces behind the civilization-building of Iranian identity?

The identity that leads to our civilization has two main pillars. The first pillar is bringing religion from the margins to the center, opposing secularism. Currently, the clergy holds power, and the

religious fabric of society remains strong. The Islamic Revolution has significantly contributed to this. The scholars of Qom, the Assembly of Experts, religious teachings, and the deep-rooted presence of Shia Islam in Iranian society collectively moved religion from the periphery to the center. Although religion was on the margins back then, it had the power to critique the status quo effectively. Consequently, the Shah felt compelled to visit religious sites like Mashhad and Mecca and support religious institutions. His father, who ignored these aspects, was quickly rejected by the people.

The social base of the revolution started with small Quranic and religious gatherings. Initially, it began in high schools and then spread to universities. In Isfahan, teachers were the leaders of the Revolution, followed by merchants. Contrary to communist narratives, the working class and peasants were the last to join. The cultural sector dominated the Revolution because it was not class-based. Workers showed their support in the final years, mainly to assert their labor rights. The cultural sector dominated the Revolution because it was not class-based. Workers showed their support in the final years, mainly to assert their labor rights. The second pillar is "resistance to domination," which has not developed as much as the first. Resisting domination requires a deep understanding of colonialism. Today, there are fair-minded researchers in the West documenting the crimes of colonialism.

How do you evaluate the status of the decolonization movement in the world?

A powerful decolonization movement has emerged in the West. Numerous associations have been formed, and they are unwilling to comply with colonial norms. Although the decolonization movement was initially dominated by Marxists, today other academic streams are also seriously addressing this issue. Half of our recently published collection on colonial studies is composed of original works, while the other half includes works by researchers in this field. Some books and writings related to decolonization are dominated by leftist perspectives. However, thanks to extensive scholarly efforts, the Islamic Revolution has reached a level of understanding that allows us to view colonialism independently without being aligned with either the left or the right.

Since this movement is based in Iran, we have named it "Iranian Colonial Studies." It seems we are at the beginning of this journey and need to mature further. Our focus is on filling a 45-year gap in this field. There has been significant neglect in this area, and one of our tasks is to monitor the existing efforts. We must make every effort to thoroughly and comprehensively introduce and promote the foundational aspects of Shia identity without hesitation.



Soleimani was not an exceptional figure who just presented a balanced interpretation of Iran's 1979 Revolution; he embodied the Revolution itself.



'Ready to face any opponent': Qassempour eager to take a shot at 86kg slot for Olympics



the Polyák Imre & Varga János Memorial tournament – starting June 6 in Budapest – to have “his fitness levels assessed and approved [by Iran coaches] for the Paris Olympics,” the governing body of the sport in the country has confirmed, leaving the door open for Qassempour to head to the Games.

“As I said, I’m ready to compete in any showdown that the national team’s coaching staff tells me to, be it an international tournament or a domestic head-to-head,” Qassempour added.

“All I want is for the federation and the coaching team to give me a second chance. I’m not intimidated by any opponent or competition. That’s why I was annoyed to hear some people say: ‘Kamran is frightened and has backed off,’ though I decided to stay silent over those remarks out of respect for the other wrestlers in the team selection process,” Qassempour said.

Hadi Vafaiepour made a case for an Olympic place after claiming the 86kg title in last December’s National Championships but a failure in winning the gold at the Asian Championships in April left him out of contention for the Games.

“I just hope to get the opportunity, so that the best and fittest wrestler heads to the Olympics,” Qassempour added.

Both Qassempour and Yazdani will fancy their chances of going all the way to win the ultimate prize in Paris after the latter’s familiar foe David Taylor – a winner of three world golds and the reigning Olympic champion – was stunned by fellow-American Aaron Brooks in the U.S. Olympic trials earlier in April.

The Iranian 86kg slot remains the only weight division in question for the summer extravaganza in the French capital. Joining Azarpira in the five-man squad is Amirhossein Zare’, a winner of two world 125kg golds and a bronze since grabbing the Olympic bronze in Tokyo three years ago, who will be the ultimate favorite for the superheavyweight crown, while Rahman Amouzad – world champion in 2022 – will hope to bounce back from an under-par run in 2023 when participating in the 65kg.

Two-time world bronze medalist Younes Emami will also be chasing a podium finish in the 74kg event at Grand Palais Éphémère in August.

● IAWF

Sports Desk

Two-time world champion Kamran Qassempour broke his silence over the Iranian 86kg slot for the Olympics and threw down the gauntlet to fellow-Iranian Hassan Yazdani, saying he is “ready to face any opponent” for a place in Paris. Qassempour, who was the dominant force of the freestyle 92kg contests in 2021 and 2022 before a groin injury ruled him out of last year’s World Championships, moved to the 97kg weight class for the start of the new interna-

tional season in January in an attempt to add the Olympic glory to his medal haul. However, the Iranian had an unimpressive campaign at the Zagreb Open on his return to the wrestling mat, falling to a comprehensive defeat against Kyle Snyder in the semifinals, while young Iranian prodigy Amir-Ali Azarpira came out on top against the American great in the final showpiece and will take part at the Games after securing a berth through the Asian qualification tournament in Bishkek last month.

“The decision to choose the 97kg class

was because of the wrong advices that I received last year. By the time, I had only tested myself in the new weight division once before,” Qassempour, whose previous 97kg experience had also finished with a loss to Snyder at the 2022 Freestyle World Cup, told Tasnim News Agency.

“After two unsuccessful tryouts I realized that my body is better suited for the 86kg class, which I had competed in before,” said the Iranian, a former world under-23 and Asian 86kg champion, adding: “Now I’m ready to wrestle anyone in any tournament [to earn an

Olympic place.]”

Qassempour’s comments come as a veiled challenge to wrestling sensation Yazdani, who will be eager to win a third successive Olympic medal in the French capital.

A winner of a national-high nine world and Olympic medals, Yazdani remains the frontrunner to represent the country in Paris after making his long-awaited return from a shoulder surgery earlier in May.

Having been sidelined for nine months, Yazdani will still have to participate in

Iran crowned Asian indoor hockey champion

Sports Desk

Iran defeated Malaysia 7-1 in the final to lift a record-extending ninth trophy at the Men’s Indoor Hockey Asia Cup in Taldykorgan, Kazakhstan.

Amir-Mahdi Mirzakhani, Payam Lashgari, and Hamid Nouranian scored two apiece, with Sajjad Mamizadeh also on the score-sheet, as Iran made up for the shootout loss to the Southeast

Asian opponent in the 2022 final in Bangkok.

Mirzakhani was the top scorer of the eight-team event with 24 goals, while Mamizadeh was named the most valuable player of the tournament.

Iran began its campaign with three emphatic victories over Singapore (8-0), Thailand (10-4), and Tajikistan (37-0) in the preliminary round to ease into the top-four group phase.

A 5-3 win against the host was followed by a 3-3 stalemate against Malaysia in Pool C for Iran, which won the group for a place in Saturday’s final showpiece and will be joined by the runner-up team in representing the continent at the 12-team FIH Indoor Hockey World Cup – starting February 3 next year in Porec, Croatia.

Kazakhstan beat Thailand 7-2 in the third-place playoff.



● IRNA



● TREVOR RUSZKOWSKI/USA TODAY SPORTS

Celtics surge late vs. Pacers, take 3-0 lead in East finals

REUTERS – Boston Celtics guard Jrue Holiday went the entire day feeling under the weather before spending Saturday night making the Indiana Pacers feel sick.

The 15-year NBA veteran was a thorn in the Pacers’ side during the final 38.9 seconds of Saturday’s 114-111 victory, as Boston took a commanding 3-0 lead in the Eastern Conference finals.

Holiday was battling a fierce fever and spent much of the day sleeping. He wasn’t cleared to play until approximately 45 minutes before tipoff.

Holiday’s efforts present the Celtics with a chance to clinch the best-of-seven series tonight in Indianapolis.

He converted a go-ahead three-point play and added a key steal in the final seconds as Boston

closed the game with a 13-2 run to hand the Pacers their first home loss in seven games this postseason.

Jayson Tatum recorded 36 points, 10 rebounds and eight assists as Boston recovered from an 18-point, third-quarter deficit.

Andrew Nembhard scored a career-best 32 points and added nine assists for the sixth-seeded Pacers.

Mokhber: No shift in Iran's approach toward Muslim, allied countries



Iran's acting president also held a phone conversation with Secretary General of the Palestinian Islamic Jihad resistance movement Ziad al-Nakhalah on Saturday. Mokhber said there will be no shift in Iran's strategy in support of resistance groups, especially the Palestinian ones, after the loss of Iranian President Ebrahim Raisi in a tragic helicopter incident on May 19. He said that President Raisi and Foreign Minister Hossein Amir-Abdollahian were seriously concerned

the change of people," Mokhber asserted. He also described resistance as the most effective way to counter Israeli crimes and aggression. Raisi, Amir-Abdollahian and six others died on May 19, when their helicopter crashed in foggy weather in the mountains near the northwestern border with Azerbaijan. The charred wreckage of the aircraft was found the following day. The pair had defended the Palestinians' rights in regional and international meetings and appreciated their resilience against the Israeli occupation. Nakhalah offered condolences to the Iranian government and people, saying the country will overcome the tragedy thanks to its qualified officials and revolutionary nation. "Martyr Raisi and Martyr Amir-Abdollahian were always on the frontline in defending the interests of the Iranian nation and supporting the resistance," he added.

Iran's Acting President Mohammad Mokhber (R) meets Sudan's Foreign Minister Hussein Awad (2nd L) in Tehran on May 26, 2024. president.ir

National Desk

Iran's Acting President Mohammad Mokhber praised the role of the late President Ebrahim Raisi and Foreign Minister Hossein Amir-Abdollahian in promoting relations

with the Islamic and allied countries, saying that Iran will continue to employ the approach as its basic strategy. Mokhber made the remarks in a meeting with Sudan's Foreign Minister Hussein Awad in Tehran

on Sunday. Mokhber also said Iran considers paying attention to the concerns of Muslims and Islamic countries as one of its strategies, adding that "We will not hesitate to help people of Sudan achieve inde-

pendence, progress and peace." Sudanese foreign minister, for his part, said relations between Tehran and Khartoum are based on Islamic and humanitarian principles as well as friendship between the two nations.

about support for the resistance and the Palestinians' inalienable rights. "The basic strategy of the Islamic Republic of Iran in backing the Resistance Front, especially the Palestinian resistance groups, will not alter by

NEWS IN BRIEF

Over 670 estimated dead in PNG landslide: UN

More than 670 people are believed to have died after a massive landslide in Papua New Guinea, a UN official told AFP on Sunday as aid workers and villagers braved perilous conditions in their search for survivors. The once-bustling hillside village in Enga Province was almost completely obliterated when the landslide struck in the early hours of Friday morning, burying scores of homes and the people sleeping inside them. "There are an estimated 150-plus houses now buried," said UN migration agency representative Serhan Aktoprak, adding that "670-plus people are assumed dead." "The situation is terrible with the land still sliding. The water is running and this is creating a massive risk for everyone involved," added Aktoprak, who oversees teams of emergency workers from Port Moresby.

Yemen's Ansarallah frees over 100 war prisoners

The Ansarallah resistance movement in Yemen on Sunday released more than 100 war prisoners linked to the country's long-running conflict, the International Committee of the Red Cross said. The unilateral release came more than a year after Yemen's warring sides freed more than 800 prisoners in a major exchange in the country in April last year, AP reported. The release of 113 prisoners took place Sunday morning in the capital of Sana'a, the Red Cross said in a statement, adding that the released detainees were among those the ICRC visited and assisted regularly in their detention in the Yemeni capital. "We hope this paves the way for further releases, bringing comfort to families eagerly anticipating reunification with their loved ones," said Daphnee Maret, the ICRC's head of delegation in Yemen.

Recognizing Palestinian state is 'justice' for Palestinians: Spain

International Desk

Recognizing the State of Palestine is justice for the Palestinian people, Spain's Foreign Minister Jose Manuel Albares said Sunday alongside Palestinian Prime Minister Mohammed Mustafa.

Welcoming Spain's move, with Norway and Ireland, to recognize the Palestinian state on Tuesday, Mustafa said, "We want to have every country in Europe to do the same."

Albares and Mustafa spoke side-by-side in Brussels, where the Palestinian leader was also meeting EU foreign policy chief Josep Borrell and Norwegian Foreign Minister Espen Barth Eide. On Monday he will have another meeting in Brussels with the Spanish, Norwegian and Irish ministers. And on Wednesday he will be in Spain.

Israel has warned Spain, Norway and Ireland that ties with them will face "serious consequences" for their announced recognition of a Palestinian state. Israel's devastating war in Gaza has given impetus to countries wanting recognition of the State of Palestine.

They hope that the steps toward a long-elusive two-state solution, with Israel and a Palestinian state, will build foundations for Middle East peace.

A majority of UN member countries recognize Palestinian statehood. European countries are split on the

issue. Spain, Norway and Italy will join EU nations Bulgaria, Cyprus, the Czech Republic, Hungary, Poland,

Spanish Foreign Minister Jose Manuel Albares (L) shakes hands with Palestinian Prime Minister Mohammed Mustafa during a meeting at the Permanent Representation of Spain to the EU in Brussels, on May 26, 2024. [SIMON WOHLFAHRT/AFP](http://simon.wohlfahrt/afp)



Romania and Sweden in recognizing the State of Palestine.

According to Slovenia's top diplomat Tanja Fajon, Slovenia has also joined a coalition of EU countries in a significant diplomatic initiative: the recognition of a Palestinian state.

Mustafa said recognition of a Palestinian state addresses "the injustice that has been inflicted on the Palestinian people for decades." "We hope that this momentum of recognitions and initiatives will continue," he said.

'Strong' Palestinian Authority

Josep Borrell said Sunday a "strong" Palestinian Authority is needed to bring peace in the Middle East. "A functional Palestinian Authority is in Israel's interest too, because in order to make peace, we need a strong Palestinian Authority, not a weaker one," Borrell said. He made the remarks to

journalists just before holding talks with Mustafa on how the Palestinian administration can be built up to take over Gaza rule from Hamas.

"We see the meeting today as a very important opportunity for us as a government and new government to present our international partners with the outlines of our priorities and plans for the coming period," Mustafa said.

The Palestinian leader said the "first priority" was to support Palestinians in Gaza, especially through a cease-fire, and then "rebuilding the institutions of the Palestinian Authority" in that territory.

The Brussels meeting, focused on international aid, was being chaired by Norwegian Foreign Minister Espen Barth Eide, in connection with the 1993 Oslo Accords that established a series of arrangements between the Palestinians and Israel. Eide on Sunday handed

over diplomatic papers to the Palestinian prime minister in the latest step toward recognizing a Palestinian state.

The diplomatic move by the three nations was a welcome boost of support for Palestinian officials who have sought for decades to establish a statehood

in East Al-Quds, the West Bank and the Gaza Strip — territories Israel seized in the 1967 Mideast war and still controls.

ICJ ruling

Meanwhile, a UN's top court's ruling against Israel has further isolated the regime in the world.



Vacancy Notice

The Office of the United Nations Population Fund (UNFPA) in I.R.Iran, intends to Programme Associate, Gender (FTA) at GS6 level for its office in Tehran, Iran.

Details of the Advertised vacancy can be found on UNFPA website on the following link:

<https://iran.unfpa.org>

Please apply online by 13 June 2024, 12 PM Tehran Time. This vacancy is open only for Iranian Nationals.

Important Note:

- There is no application, processing or other fees at any stage of the application process
- UNFPA does not solicit or screen for information in respect of HIV/AIDS or disabilities and does not discriminate on the basis of HIV/AIDS status or disabilities
- Women and people with disabilities are highly encouraged to apply.

Reza Mafi's masterpieces return to Tehran after four decades



By Sadeq Dehqan
Staff writer

The Tehran Museum of Contemporary Art is hosting an exhibition of works by renowned calligrapher and contemporary artist Reza Mafi after forty years. The last exhibition of his works was held in 1983, on the first death anniversary of the artist. Reza Mafi, born on November 27, 1943, was a distinguished calligrapher and a pivotal figure in contemporary Iranian art. He is considered one of the first artists to create "calligraphic painting" and was a pioneer in promoting this style. His works often feature meaningful colors, predominantly cream and brown, combined with his unique artistic calligraphy. The exhibition opened on May 14 and will run through June 30, 2024 at the Tehran Museum of Contemporary Art. Experts note that Mafi's work

bridges both traditional and modern art. While his art is influenced by traditional styles, he always sought new forms. A key aspect of his work is his multidimensional approach to calligraphy, which set him apart from his contemporaries. Mafi was a prolific artist, leaving behind more than 800 artworks over his 39-year life. His works have been exhibited in over 50 shows both in Iran and internationally, including France, Pakistan, Belgium, Turkey, Yugoslavia, the UK, Switzerland, and Italy. His last exhibition during his lifetime was in Tehran in 1980. Seyedeh Mahboubeh Kazemi Doulabi, the curator of Reza Mafi retrospective told Iran Daily reporter that the exhibition focuses on cultural and research aspects. It showcases Mafi's creative works, personal and artistic items, and his artistic vision. The exhibition aims to highlight his various artistic techniques and his artistic evolution over the years.

The exhibition features about 104 of Mafi's works in different styles and techniques, along with his personal collection of ancient calligraphy pieces. Explanatory texts have been selected from his writings and interviews. The exhibition also includes photos, handwritten notes, and Mafi's calligraphy tools and personal items. A film showing Mafi at work, accompanied by his recitations of Sohrab Sepehri's poetry, is being displayed, giving visitors insight into the artist's world. Kazemi added that she aimed to present Mafi's profound, civilizational perspective and his commitment to Iranian cultural roots. The exhibition is both a research project and an effort to support calligraphy as an intangible cultural heritage of Iran. It offers visitors a unique artistic experience of Iran's rich culture, helping them understand Mafi's innovative contributions and his deep cultural insights.

Report: 18% increase in drowning deaths



Social Desk

The latest report from Iran's Emergency Medical Services (EMS) reveals an 18% increase in drowning deaths from March 20 to May 25, 2024, 159 individuals drowned, compared to the same period last year. The report indicates a 28% rise in drowning incidents, with an average age of 23 among the victims. Men accounted for 76% of these cases. The youngest victim was a one-year-old child, and the oldest was an 80-year-old, both of whom

died at the scene, IRNA wrote. The provinces with the highest number of drowning incidents were Bushehr with 32 cases, Sistan and Baluchestan with 28, and Fars with 25. Interestingly, the highest number of drowning deaths occurred in central provinces without coastal access, such as Fars, Isfahan, and Tehran. Coastal provinces like Mazandaran, Gilan, Bushehr, and Hormuzgan reported fewer cases. The report identifies rivers (24%), the sea (16%), and both

private and public swimming pools (16%) as the top locations for drowning incidents. Reservoirs and dams (6%), natural lakes (6%), and agricultural flumes (7%) also contributed to the drowning statistics. In addition, the report highlights that 233 people were poisoned by consuming wild mushrooms during this period, with two fatalities in Tehran. Poisonings increased by 5% compared to the same period last year, with the highest incidents in Lorestan, Kurdistan, and Kermanshah.

Kuala Lumpur Int'l Book Fair opens with Iranian participation

Arts & Culture Desk

The 24th Kuala Lumpur International Book Fair was inaugurated in Kuala Lumpur with the participation of Malaysian Minister of Higher Education, Ali Asghar Mohammadi, Iranian ambassador to Malaysia, and Habib Reza Arzani, Iran's Cultural Attaché in Malaysia. Mahmoud Vaezi, President of the Faculty of Theology and Islamic Studies in University of Tehran and Iran's special representative provided details about the fair. Vaezi highlighted those 17 countries, including China, Thailand, Indonesia, the Philippines, Myanmar, Cambodia, Iran, South Korea, Taiwan, India, Singapore, and Brunei, are participating in the event, IRNA wrote. Vaezi noted that, for the first time, Iran has been invited as a special guest, represented by the Al-Huda Publications of the Islamic Culture and



Relations Organization (ICRO). The fair features a diverse range of books from different countries, presented in various languages. Representatives and publishers from several countries expressed interest in collaborating with Al-Huda for future book fairs, particularly regarding translation efforts.

Vaezi also mentioned the recent Tehran International Book Fair, explaining that some publishers were unaware of this major event, despite its annual attendance by thousands of publishers. Additionally, Vaezi shared condolences from several publishers regarding the tragic death of President Ayatollah

Raisi and his companions in a helicopter crash. The publishers admired Raisi's strong stance against Israel and his support for the oppressed people of Palestine and Gaza, expressing regret that some Arab countries have not taken a similar stand. The book fair runs from May 26 to June 2, 2024.