

Islamic Republic of Iran

Iranian Cultural Heritage, Handicrafts & Tourism Organization

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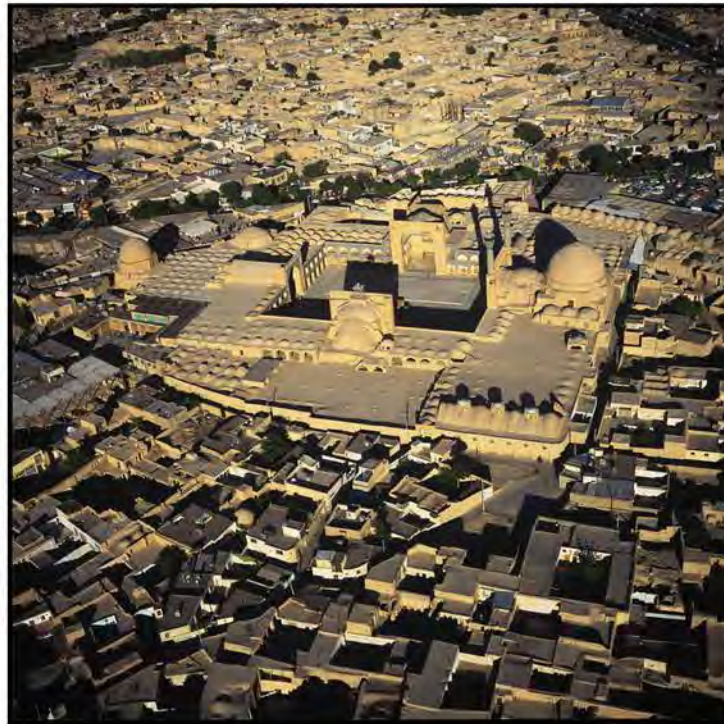


Nomination of

Masjed-e Jame' of Isfahan

For Inscription on the World Heritage List

REPORT



UNESCO
World Heritage Convention
Tehran 2011

In the name of GOD





"It was built for eternity"

Arthur Upham Pope

Islamic Republic of Iran

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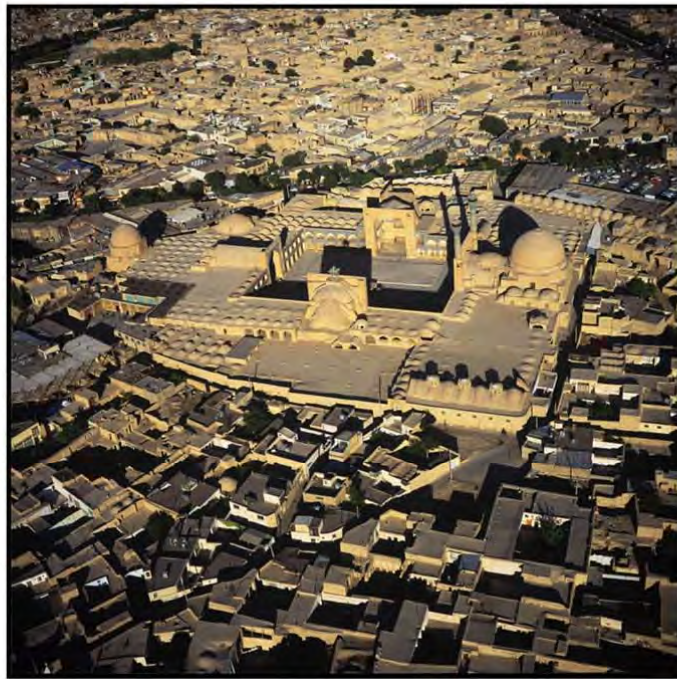


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Executive Summary



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Introduction

Since the birth, growth and ongoing development of *Masjed-e Jāme'* of Isfahan in the first century AH has always been accompanied by the formation of the initial conception of this Islamic city as well as its physical development through time, first of all it seems necessary to provide a brief introduction about Isfahan in which the biggest Friday mosque of Iran is located.

Today Isfahan is considered as an Islamic city regarding the history of architecture and urban planning. Actually, before Islam there was no great city with this name. Based on historical documents and evidences, *Sepahan* was consisted of several large and small villages which due to the well watered river of *Zayandarud* and the fertile lands surrounding it had the capacity to be used as a resort town. One of these locations was a village called *Yavan* at the center of this area where the initial mosque was built in its vicinity. The life line of Isfahan city has always been *Zayandarud* and its name constantly comes with *Zayandarud* which means a self productive river in Farsi language. Its head water is in the mountains situated at the west of Isfahan Province. The water volume of this river used to increase downstream. The first settlements in Isfahan were built on the northern side of *Zayandarud* but after Isfahan proper was founded, its gradual development even covered the southern front of the river.

Since a long time ago, canals were dug in western parts of the region so that water could become ready for utilization on its arrival in *Sepahan* region. Interestingly, one of these canals passed through the spot where the primary *Masjed-e Jāme'* was constructed so that the stream water was used in the mosque court yard for a long period of time but nowadays part of the mosque yard area has totally covered up this stream. In effect, the birth of Isfahan city has been simultaneous with the emergence of Islam in Iran. The influence of Islam along with old traditions has inspired Iranian architecture. As a result, Isfahan residents have created valuable architectural monuments.

In the middle of the second century AH (8th century AD) historians have repeatedly mentioned the construction of a mosque in Isfahan. But this preliminary building was destructed less than a century later and was replaced by another much larger mosque in such a way that relics of the first mosque were buried beneath the current one. During archaeological excavations done on *Masjed-e Jāme'* of Isfahan site, remains of its Qiblah wall as well as parts of stucco decorations of its *mehrab* has been discovered and comparative studies have shown the close relationship between its stucco decorative models with pre Islamic experiences.

In the first half of the third century AH coincided with the 10th century AD, another development took place in Isfahan. Due to the extension of city limits and population

increase, the mosque built in the 2nd century did not have enough capacity to receive all the worshipers so it was decided to enlarge the mosque by collecting charitable contributions as well as giving financial aids in order to buy adjacent homes and to construct a bigger mosque in hypostyle (*Shabestani* style). All through the history of the mosque, its design and its related alterations and additions had been based on development policies and conditioned by a designing module.

In the 4th century AH coincided with the 11th century AD, Isfahan became the governmental base of *Al- I Buyid* who had Iranian descendants. They attempted to revive some ceremonies and traditions of the past and paid special attention to Isfahan development and expansion. This led to the training of elegant artists and architects as well as renowned scientists. Furthermore, defensive fortifications were built all around the city and within it beautiful structures were constructed including new additions in the 3th century *Masjed-e Jāme'* as well as construction of a new mosque called *Jur jir* from which only its portal (*Sardar*) still remains.

In the middle of the 5th century AH (12th century AD), *Seljuqs* occupied Iran and established their government base in Isfahan. The power and nobility of *Seljuq* architecture is doubtless best exemplified by the *Masjed-e Jāme'* of Isfahan, one of the greatest mosques in the world. From earliest times Isfahan, by virtue of its central location and natural beauties, had been destined for greatness; it was inevitable that its *Masjed-e Jāme'* should be outstanding.

Under the *Seljuqs*, the *Masjed-e Jāme'* at Isfahan was transformed from a hypostyle building into one with four ayvāns and a domed sanctuary beyond the south, or Qiblah, *Ayvān*. To emphasize the qibla, or direction of prayer, builders made the south *Ayvān* wider, and hence taller. Its width corresponds to five bays of the original hypostyle mosque, whereas the lateral ayvāns are only four bays wide. The tall, paired minarets atop the south also show the worshiper that it marks the direction of prayer. In later times, the *Ayvān* was covered by glazed tile and covered with tiers of *Muqarnas* (Blair,1977). So, after the passage of one thousand years the general outline of *Masjed-e Jāme'* of Isfahan is still a reflection of alterations made during the *Seljuq* rule.

Mongol *Ilkhanid* captured Iran in the 6th and 7th centuries AH (13th and 14th centuries AD) Even in this era outstanding artistic monuments were built across Iran. Among them examples such as the masterpiece of architectural decoration art *Mehrab-e Uljeitu* (*Uljeitu* altar), beautiful minarets and well proportioned structures still remains.

The 8th and 9th century AH (15th and 16th century AD) witness the reign of Tamerlane and his successors in Iran. It began with wide spread massacres and lootings but after half a century *Timurid* rulers also made several new additions and interventions in *Masjed-e Jāme'* of Isfahan.

The 10th to 12th century AH (coinciding with 16th to 18th century AD) is the era of the *Safavid* rule. In the early 11th century AH (17th century AD) *Shah Abbas* selected Isfahan as his capital city and within a short time brought global reputation and credit to it. In this period of time, not only the city expanded and new neighborhoods were generated but also new squares (*Meydans*), buildings, palaces and promenades were constructed so that almost all the foreign travelers visiting Isfahan at the time have praised its unparalleled beauty in their books. In the meanwhile, *Masjed-e Jāme'* of Isfahan experienced significant alterations and operations too.

From the middle of the twelfth century AH (17th century AD) e.g. the collapse of the *Safavid* rule when the *Qajar* dynasty came to power, until the emergence of industrial developments in Iran, the importance of Isfahan city decreased gradually and due to the transfer of capital to Tehran most of the buildings and monuments belonging to the *Safavid* era were abandoned and gradually fell into ruin. But *Masjed-e Jāme'* of Isfahan kept its significance because it remained the main center for holding religious ceremonies and daily gathering of people coming from all walks of life. As a result, they tried to look after it and to take care of it continuously. In addition, subsequent generations did their best to maintain this valuable religious and cultural complex and deliver it intact to future generations.

After the Islamic revolution in Iran, the ICHHTO was established and it was entrusted with this sensitive duty legally according to the ratification of the parliament.

So it can be concluded that in effect historical building complexes of Isfahan have kept its link with its fruitful and rich history as well as providing its connection to the future. Here *Masjed-e Jāme'* of Isfahan shines like a brilliant gem by showing off more than one thousand years of cultural, scientific and artistic glory and by making future generation feel a rightful pride and honor for their past.

Country (and State party if different)

Islamic Republic of Iran



Map 1. Iran

State, province, or region

Isfahan Province



Map 2. Location of the province

Name of property

Masjed-e Jāme' of Isfahan



Photo 1. Schmidt. AE 589 Isfahan. Iran. The Masjed-e Jāme' or Friday mosque

Geographical coordinates to the nearest second

No.	Name of the nominated	Geographical coordinate	Map ref.
1	Masjed-e Jāme' of Isfahan	N: 32° 39' 25.97204" E: 51° 41' 08.38904"	A-III



Photo 2. Aerial view of Masjed-e Jāme' of Isfahan

Maps and plans, showing the boundaries of the nominated property & Buffer zone

See A0 size maps in the map volume

NO	Map Title		Reference
A	Identification	Historical- Cultural Zone	A-I
		Buffer Zone	A- II
		Core Zone	A- III

Area of nominated property and proposed buffer zone

Name of the nominated	Province/ City	Geographical coordinates	Area Core zone (ha)	Area Buffer zone (ha)	Total (ha)
Masjed-e Jāme'	Isfahan	N: 32° 39' 25.97204" E: 51° 41' 08.38904"	20756	186351	207107

Textual description of the boundaries of the nominated property**Description of Core Zone**

Core zone line starting point, point C1 (N: 32° 40' 07.87809" E: 51° 41' 06.78538"), is located to the south of the mosque at the junction of *Nezam al-Molk* bazaar and *Mostafae* alley. From this point the line enters the *Mostafae* alley and moves northwest parallel to the southern wall of the mosque and reaches point C2(N: 32° 40' 10.31066" E: 51° 41' 03.01779") in front of *Sheikh Bahaee Bath* alley. At point C3 (N: 32° 40' 10.49402" E: 51° 41' 02.90178") the line reaches a junction. From this spot, the line stretches northeastward (right) and enters *Abu Eshaqiyeh* alley and continues along the western side of the mosque; passing by points C4(N: 32° 40' 12.15977" E: 51° 41' 04.27362"), C5 (N: 32° 40' 12.65223" E: 51° 41' 04.84046") and C6(N: 32° 40' 13.28904" E: 51° 41' 05.82432") the line reaches point C7(N: 32° 40' 13.33001"E: 51° 41' 06.11152") at the bend of *Abu Eshaqiyeh* alley and in front of *Majlesi* cultural and religious complex. We shall continue the path in a direct course and pass beneath a roofed corridor. Point C8 (N: 32° 40' 14.11261"E: 51° 41' 07.53243") is located at the end of this corridor. From this point we move southeast and pass among the units along the mosque wall until point C9 (N: 32° 40' 13.88893"E: 51° 41' 08.15593") that is located at the mosque entrance. The line continues southeastward along the mosque wall and reaches point C10 (N: 32° 40' 13.44846" E: 51° 41' 09.08677") in a crossroad. We then turn right and southward along the mosque wall, pass by point C11 (N: 32° 40' 12.48058" E: 51° 41' 09.07231") and reach *Allameh Majlesi* Street at point C12 (N: 32° 40' 10.88225"E: 51° 41' 09.99756"). From the southwest side (right hand), we enter the covered *Nezam al-Molk* bazaar and after passing by the bazaar bend at point C13(N: 32° 40' 09.94007" E: 51° 41' 08.97685") , continue along the bazaar and pass by point C14(N: 32° 40' 09.47329" E: 51° 41' 09.00580") until we reach points C15(N: 32° 40' 09.13125" E: 51° 41' 08.66041") located at the open space in front of the mosque entrance. We go by the entrance in a direct course and at point C16 (N: 32° 40' 08.45667" E: 51° 41' 07.86846") enter the covered *Nezam al-Molk* bazaar. After a short distance in the bazaar, we reach the starting point of C1, located at the beginning of *Mostafae* alley.

Description of Buffer Zone

B1 point (N: 32° 40' 03.94146" E: 51° 41' 02.30670") is the start point of the Jami' mosque buffer zone limit. The point is located southwest of the mosque in the junction of *Enqelab* Bazaar and *Sheikh Bahae* Alley. From covered *Enqelab* bazaar one should enter *Sheikh Bahae* alley and move northwest ward from point B1. After passing from the covered part of *Sheikh Bahae* alley and *Sheikh Bahae* Bath, we reach point B2 (N: 32° 40' 06.23143" E: 51° 41' 00.46476") that is located in the corner of *Sheikh Bahae* Bath alley. We continue the path in the alley and reach point B3 (N: 32° 40' 07.00797" E: 51° 40' 59.09032") in front of *Assar Khaneh* of *Sheikh Bahae*. The path continues and after passing by *Saray-e Gaziha*, we reach point B4 (N: 32° 40' 07.93061" E: 51° 40' 57.92411") next to the *Sharf al-Vaezin* dead end alley and then point B5 (N: 32° 40' 08.21221" E: 51° 40' 57.32378") that is located after that. Rest of the path in the *Sheikh Bahae* alley leads to a three-forked junction with *Do Qazi* mosque located in one corner. Point B6 (N: 32° 40' 08.71399" E : 51° 40' 55.05558") is situated here. In the right side, we enter *Pa Menar* alley and after passing from covered bazaar of *Do Menar Dar Dashr*, we reach point B7(N: 32° 40' 10.54572" E: 51° 40' 55.52178") in front of *Sultan Bakht Aqa* dome. The path continues directly and enters *Morteza Jahdi* alley; after passing by *Javaheri* house (Handicrafts Center) and *Sabat* (covered part of the passage), one reaches point B8 (N: 32° 40' 11.32777" E: 51° 40' 56.18314"). The path continues in a direct line and after passing from points B9(N: 32° 40' 11.90592" E: 51° 40' 56.77239") , B10(N: 32° 40' 13.77455" E: 51° 40' 57.42947") and B11(N: 32° 40' 14.03580" E: 51° 40' 57.68094"), we reach point B12(N: 32° 40' 14.69641" E: 51° 40' 57.63939") in the *Emamzadeh Shora* crossroad. From the east side, the path enters *Baba Sangi* alley and after passing from *Sabat* and points B13(N: 32° 40' 14.90443" E: 51° 40' 58.85300") and B14 (N: 32° 40' 15.40336" E: 51° 40' 59.59984") it reaches point B15(N: 32° 40' 15.67031" E: 51° 41' 00.42566") in the next crossroad. From this point the path continues northward in the *Baba Sangi* alley and reaches point B16(N: 32° 40' 16.67227" E: 51° 41' 00.28881") in the next crossroad. From point B16 we move eastward and enter *Ahmad Karimi* alley and after passing from *Seh Kham* and points B17(N: 32° 40' 16.91855" E: 51° 41' 01.15403") , B18(N: 32° 40' 17.58951" E: 51° 41' 01.03117") , B19(N: 32° 40' 17.73847" E: 51° 41' 01.80039") and B20(N: 32° 40' 18.15630" E: 51° 41' 01.68355") we continue to the end of *Ahmad Karimi* alley. At point B21 (N: 32° 40' 18.53754" E: 51° 41' 03.13908") we enter *Nahvi* alley. After passing from *Nahvi* alley and point B22 (N: 32° 40' 19.11904" E: 51° 41' 04.55751"), one reaches a crossroad where point B23 (N: 32° 40' 19.52270" E: 51° 41' 06.09089") is located. The path continues southeast (right side) and enters *Shahshahan* alley and after a short distance reaches point B24 (N: 32° 40' 19.03213" E: 51° 41' 06.35111") that is located in the corner of *Shashahan* and *Emam Jom'eh* alleys. We move eastward and enter *Emam Jom'eh* alley that is in the left side and reach point B25 (N: 32° 40' 19.54269" E: 51° 41' 07.71787") located in a crossroad. The pat continues directly from this point southeastward in the *Emam Jom'eh* alley and passes by points B26(N: 32° 40' 18.98576" E: 51° 41' 08.25902"), B27(N: 32° 40' 18.32401" E: 51° 41' 09.13654") and

B28(N: 32° 40' 17.70805" E: 51° 41' 09.34285") and at point B29(N: 32° 40' 16.51157" E: 51° 41' 10.84649") reaches covered *Allameh Majlesi* bazaar. From this point the path turns northeast (left) and continues in the covered bazaar until it reached point B30 (N: 32° 40' 16.90900" E: 51° 41' 11.55637") located in *Allameh Majlesi* Street and crosses this street. From the northern side of *Shaqyeq* clothing store at point B31 (N: 32° 40' 16.64210" E: 51° 41' 12.54130"), the buffer zone line continues along the building and after passing from the northern end of *Saray-e Molavi*, it cuts *Seziun (Savojian)* dead end and after passing from the northern side of a residential unit, it reached point B32(N: 32° 40' 15.06237" E: 51° 41' 13.82782"). At point B33 (N: 32° 40' 15.19120" E: 51° 41' 14.11665") it reaches *Jafari* shopping complex, from which the path continues until one gets to point B34 (N: 32° 40' 14.33627" E : 51° 41' 14.83076") at *Sezun* alley.

After a short distance southward in *Seziun* alley, we reach point B35 (N: 32° 40' 14.10894" E: 51° 41' 14.36468"). The line continues from this point and after crossing *Seziun* alley reaches point B36 (N: 32° 40' 13.17333" E: 51° 41' 14.97551"). From this point we pass from the northern side of residential blocks located next to destructed units and points B37(N: 32° 40' 12.80744" E: 51° 41' 14.31801") and B38(N: 32° 40' 11.90178" E: 51° 41' 15.13451") until we reach point B39(N: 32° 40' 11.61104" E: 32° 40' 11.61104"). From this point one enters *Haghighat Zadeh* dead end and moved southwestward until point B40(N: 32° 40' 10.60083" E: 51° 41' 13.81843") that is located in a crossroad. We then move southward and enter *Bazaar-e Morgh* alley and continue in this alley until we reach point B41 (N: 32° 40' 09.31593" E: 51° 41' 15.09294") at *Kamarzarrin* alley. At the right side we continue southwestward in *Kamarzarrin* alley up to *Kamarzarrin* mosque. Point B42 (N: 32° 40' 07.19712" E: 51° 41' 12.80617") is located to the north of *Kamarzarrin* mosque. From there the path enters *Bazaar-e Ghaz* alley and after passing by points B43(N: 32° 40' 06.75487"E: 51° 41' 13.07004") , B44(N: 32° 40' 05.97565" E: 51° 41' 13.28434") , B45(N: 32° 40' 05.05855" E: 51° 41' 12.93390") and B46(N: 32° 40' 04.58446" E: 51° 41' 12.22714") in this alley, one enters *Atiq* Square where point B47(N: 32° 40' 03.71492" E: 51° 41' 10.80049") is situated. From this point the line continues toward *Haruniyeh* passage and reaches point B48 (N: 32° 40' 02.02748" E: 51° 41' 07.56475"). The path continues in the *Haruniyeh* passage toward southwest and after a short distance at point B49 (N: 32° 39' 57.05888" E: 51° 40' 59.74519") turns right or northwest and enters the covered *Haruniyeh* bazaar alley. Point B50 (N: 32° 39' 59.02776"E: 51° 40' 57.37002") is located at the junction of *Haruniyeh* bazaar and *Enqelab* Bazaar. Buffer zone line turn northeast (right) from this point and continues along *Enqelab* bazaar until it reaches *Abd al-Razzaq* Street at point B51 (N: 32° 40' 00.81082"E: 51° 40' 58.96777"). After passing from the covered and under restoration bazaar at *Abd al-Razzaq* Street, we reach point B52 (N: 32° 40' 02.16935" E: 51° 41' 00.36258") at the beginning of covered *Enqelab* bazaar. From this point the line continues along the *Enqelab* bazaar until it reaches point B1, which is the starting point of the buffer zone line located at *Sheikh Bahae* alley.

Description of the Historical – Cultural Axis of Isfahan

Point A1 (N: 32° 40' 39.45" E:51°41' 21.43") is the start of the historical-cultural axis zone of the city of Isfahan, situated on the north-east of the mosque in *Qods Sq. (Toqchi)*, beginning of *Sorush* Street a few plaques passed the historical *Saheb-ebn-e-Abad* passageway. Moving on from point A1 towards the south, with a few plaques away and in parallel to the historical *Saheb-ebn-e-Abad* passageway and after crossing branched-out passages of the main *Saheb-ebn-e-Abad* passageway including *Bahar-e Azadi* alley A2(N: 32° 40' 35.67313" E: 51° 41' 21.30249"), *Behnam* cul-de-sac and *Qamar-e-Bani-Hashem* alley A3(N: 32° 40' 31.15389" E: 51° 41' 18.59031") and *Afrā* and *Navid* cul-de-sacs, crossing *Omidvar* cul-de-sac that is branched out from *Allameh Majlesi* street, we reach point A4(N: 32° 40' 27.24869" E: 51° 41' 15.32785"). We continue the trajectory on the Martyr *Morteza Yazdkhasti* street, coming to a crossroad, on the left-hand-side entering *Monar-Sefid* alley, passing one plaque on the right-hand-side we enter the *Tolu* cul-de-sac and at the end of the cul-de-sac, after passing a few plaques parallel to *Kamal* street we come to the point A5(N: 32° 40' 23.52366" E: 51° 41' 18.38200") situated on the corner of *Shirzad* cul-de-sac and *Kamal* street. Moving along *Kamal* street eastward towards point A6 (N: 32° 40' 17.43941" E: 51° 41' 26.02519"), with the space of a few plaques and parallel to the newly constructed *Sar-Taveh* Street we move north, crossing branched-out passages from *Sar-Taveh* Street including *Morteza Ahsan* Street and *Saheb-ol-Asr* cul-de-sac and the *Mesri* Mosque's alley, where we reach to point A8(N: 32° 40' 26.98908" E: 51° 41' 36.59600") situated on the Martyr *Mojtaba Dashti* alley which is one of the branches of *Sar-Taveh* street.

On the right, we move about two plaques towards south-east along the *Martyr Mojtaba Dashti* alley, crossing the alley among the plaques and parallel to the *Martyr Mojtaba Dashti* alley we continue moving south-east with a few plaques' space. After crossing *Fat-hol-Mobin* alley we pass by the branched-out passages of *Martyr Bahri* alley including *Golha* cul-de-sac and *Martyr Ashraf-Zadeh* alley, the path goes on till we reach point A9 (N: 32° 40' 27.44905" E: 51° 41' 43.65968") on *Sorush* Street. Entering *Barazanadeh* alley, we continue the path along *Sorush* Street towards south-east coming to point A10 (N: 32° 40' 26.28867" E: 51° 41' 45.44307"). From point A10(N: 32° 40' 26.28867" E: 51° 41' 45.44307") we enter *Barazanadeh* alley and with the space of a few plaques parallel to the first historical axis *Juybareh* we move south-east as we move across the plaques and after crossing branched-out passages of *Martyr Bahri* alley including *Nowbahar* and *Martyr Marzban* alley, A11(N: 32° 40' 23.43203" E: 51° 41' 41.90929"), we reach to *Soheil* cul-de-sac. We continue our way towards south-east along the cul-de-sac passing by one plaque and crossing *Tavakoli* cul-de-sac branches of *Tohid* alley where we reach *Martyr Ali Ranjbar* alley. The path continues with the space of a few plaques parallel to *Martyr Ali Ranjbar* alley including *Julayi-Zadegan* and *Seheh* cul-de-sacs reaching to point A12(N: 32° 40' 17.71805" E: 51° 41' 39.53412") in *Seheh* cul-de-sac.

The path continues parallel to the first axis of *Juybareh* historical passageway with the space of a few plaques facing south-east and after crossing alley *Chaharom* and *Aqa-Hakim* cul-de-sacs, point A13(N: 32° 40' 14.45961" E: 51° 41' 37.44258") passes the historical *Sareban Minerate* parallel to the first axis of *Juybareh*, and after crossing *Ehsan* cul-de-sac and through the branches of *Baba-Tut-ha* alley we come to point A14(N: 32° 40' 13.51453" E: 51° 41' 32.45315").

We continue our way still towards south-east among the plaques till we reach *Kamal* street. Crossing it from point A15(N: 32° 40' 11.66880" E: 51° 41' 30.03323") we get through plaques with the space of a few plaques parallel to the first axis of *Juybareh* (*Martyr Tutuni* alley), crossing *Zolfaqar-Ali* cul-de-sac we reach to point A16(N: 32° 40' 09.00348" E: 51° 41' 27.38235") in *Hamam-Sefid* alley. Getting through plaques still heading to south-east parallel to the first axis of *Juybareh* we continue our way, passing through point A17(N: 32° 40' 08.17665" E: 51° 41' 23.81861") in *Qannad-ha* alley which is a branch of the *Haj-Soleiman* alley. After we cross *Zanjir-dar* and *Sadat* cul-de-sacs as well as branches of *Martyr Mostafa Tutuni* alley we reach to *Navid* cul-de-sac via a few plaques, reaching to *Meydan* alley in route A18(N: 32° 40' 05.48711" E: 51° 41' 19.65256") along *Navid* cul-de-sac. We continue the path towards south along the *Meydan* alley, crossing the path on the alley's bend, with the space of one plaque parallel to the alley we continue till we reach *Vali-e-Asr* street, in A19(N: 32° 40' 01.59119" E: 51° 41' 18.40923"). Along the street we carry on heading west, enter *Tajed-din* alley and after passing by two bends go through *Ghiyam* alley towards west where we reach point A20(N: 32° 40' 01.65005" E: 51° 41' 12.65208"). From point A20 with the space of a few plaques parallel to *Hatef* street we carry on going southward where at the end of *Qaem* cul-de-sac and through plaques we enter *Qaem* cul-de-sac, moving through plaques towards south till point A21(N: 32° 39' 58.24525" E: 51° 41' 13.46337") located at the *Namaki* mosque. We continue the path along *Namaki* alley towards west coming across a T-junction, where we turn south and into *Ejeyi* cul-de-sac. At the end of cul-de-sac we move through plaques reaching to point A22 (N: 32° 39' 57.02390" E: 51° 41' 09.28295") situated on *Khajeh-Alam* alley. Carrying on to the end of *Khajeh-Alam* alley and towards south we enter a cul-de-sac at point A23 (N: 32° 39' 50.02018" E: 51° 41' 11.75855") and afterwards through plaques we head for south till we reach *Golshan* alley. Getting along *Golshan* alley southward we reach to point A24 (N: 32° 39' 44.60857" E: 51° 41' 11.86368") situated at *Bazarcheh-Kalantar* alley. We continue southward and after crossing *Haj-Morteza* cul-de-sac and passing through a few plaques in the vicinity of the enclosed *Bazarcheh-Kalantar*, we enter *Martyr Mohammad Shahshahan* alley and along the alley southward we reach to point A25(N: 32° 39' 44.73959" E: 51° 41' 05.20854") in *Hatef* street. After crossing the street along *Moshir-Yakhchal* alley toward west through plaques we continue till reaching *Monajemi* cul-de-sac in A26(N: 32° 39' 45.09647" E: 51° 41' 01.88106") which is a branch of *Moshir-Yakhchal* alley.

From point A27(N: 32° 39' 42.81584" E: 51° 40' 56.92533") through plaques we move southward with the space of a few plaques from The *Martyrs Jahangir-Moghadam* alley, and after crossing passages branched out from the alley including *Seyed-Mostafa* cul-de-sac and *Shams* alley we cross *Hafez* street and in point A28(N: 32° 39' 35.40176" E: 51° 40' 55.95186") along the *Hafez* street towards south we move on till point A29(N: 32° 39' 33.81987" E: 51° 40' 47.82080") by the *Hafez* mosque and parallel to several plaques, passing by *Naghsh-e-Jahan* Square heading south through plaques reaching point A30(N: 32° 39' 27.23637" E: 51° 40' 46.60026") situated at *Martyr Kolah-duzan* alley that is branched out from the side of *Sheikh-Lotfollah* mosque.

Carrying on our way along *Martyr Kolah-duzan* alley towards east we reach a T-junction on the south, where we enter *Martyr Ali-Ghazali* cul-de-sac and at the end of the cul-de-sac we move eastward through plaques as we enter *Fesharaki* cul-de-sac. Along the cul-de-sac southwards we carry on and one plaque before reaching the bend of the alley and across plaques we move southward till entering the cul-de-sac located near *Maryam-Beigom* Girls' high school. Continuing the path towards south in point A31 (N: 32° 39' 22.06146" E: 51° 40' 50.36117") located at *Golestanian* Girls' primary school, we turn eastward into this little cul-de-sac, passing through plaques till the end of the cul-de-sac and entering the adjacent cul-de-sac. We continue southwards passing by the northern borders of *Beit-ol-Hossein Hosseiniyeh* as we enter *Martyr Mohammad-Karimi* alley. Moving along the alley southwards we come to the three-way alley of *Martyr Hamid-Reza Bahreini* that is a branched-out passage of *Neshat* street. Crossing the alley we head east through plaques and parallel to *Neshat* street and after crossing both branches of *Martyr Kāshī* cul-de-sac we reach point A32(N: 32° 39' 14.26838" E: 51° 40' 54.02059") at the crossroad of *Martyr Khosravi* and *Martyr Asqar Andalibaz* alleys, of the branches of *Neshat* street. Getting along the *Martyr Khosravi* alley southward and parallel to *Neshat* street we come to a T-junction which comes to point A33(N: 32° 39' 09.92720"E: 51° 40' 52.50666") on the path westwards that then continues eastward entering *Qasr-e-Monshi* alley and then moving southwards reaching to *Qasr-e-Monshī* alley. Continuing along the *Qasr-e-Monshi* alley eastward we reach to *Neshāt* street and along it we move towards south and on the corner of *Hasht-Behesht* crossroad, point A34(N: 32° 39' 08.34073" E: 51° 40' 55.72569"), on the west-side we enter *Farshadi* street and in point A35(N: 32° 39' 06.80446" E: 51° 40' 53.08560") in the vicinity of *Hasan-Abad Bazar* cross the street heading south, passing by plaques. After crossing *Martyr Madi Farshadi* alley (*Majid Rowshan-khah*) we enter a cul-de-sac neighboring *Pāmchāl* Kindergarten and at the end of the cul-de-sac we move southward through plaques with the space of a few plaques parallel to *Hasan-Abad* alley, after crossing *Mehran* cul-de-sac we pass by the branched-out passages of *Hasan-Abad* alley; we reach a cul-de-sac on the north-side of Teachers Research Centre.

Along the cul-de-sac we move eastward and enter *Shah-Jahan* alley southwards on a three-way route reaching point A36 (N: 32° 38' 58.63013" E: 51° 40' 51.99941") located at Palestine

street near Teachers Research Centre. We continue our way along the street towards west with the space of a few plaques as we cross Palestine street on the south and with the space of a few plaques parallel to *Chahar-Soq Naqashi* alley we pass through plaques reaching to *Samadani* cul-de-sac which is branched out from *Chahar-Soq Naqashi* alley. Along the cul-de-sac we move eastwards and at the end of it we continue eastward by passing through one plaque reaching *Chahar-Baq Khaju* street alongside *Saremiyeh* Boys High school.

We continue our path along *Chahar-Baq Khaju* street southwards and after crossing the street in point A37(N: 32° 38' 53.37240" E: 51° 40' 53.21987") we move on eastward through plaques with the space of a few plaques in parallel to *Mirza-Karim* alley and after crossing Martyr *Nowruzi* cul-de-sac and *Ali Akbar-Beig* alley we reach to point A38(N: 32° 38' 52.10626" E: 51° 40' 57.48088") located on *Mirza-Karim* alley next to *Hasn-Khaki Tekyeh* that crosses *Mirza-Karim* alley. Moving southwards through plaques and parallel to Martyr *Mohammad-Hossein Hedayat* alley we cross *Pezeshk-Zadeh* cul-de-sac eastward and parallel to Martyr *Mohammad-Hossein Hedayat* alley with the space of a few plaques we carry on moving, crossing *Mirza-Karim* alley and reaching to point A39(N: 32° 38' 48.75002" E: 51° 41' 00.20798") in *Sadr* alley.

Along *Sadr* alley we carry on southward and turn east to *Masud* cul-de-sac where it meets *Sadr* alley, at the last plaque but one we move south-west through plaques in parallel to *Sadr* alley and after crossing *Shariati* cul-de-sac and *Banafsheh* cul-de-sac we reach Martyr *Assadollah-Khan* in point A40(N: 32° 38' 44.04625" E: 51° 40' 57.24819"), along *Sadr* alley and among the branches of *Chahar-Baq Khaju* street. Continuing our way through plaques southward and parallel to a few plaques of *Chahar-Baq Khaju* street, we cross branched-out passages of *Chahar-Baq Khaju* including *Soheil* cul-de-sac as well as *Naderian*, Martyr *Seyyed-Akbar Saeme*, *Narges*, Martyr *Hushang Bahadori*, and finally *Dr Fallah* cul-de-sacs in point A41(N: 32° 38' 36.74799" E: 51° 40' 57.83447"). We carry on moving southwards and cross branched-out passages of *Chahar-Baq Khaju* including *Sharif* and *Ahmadi* cul-de-sac, where we reach *Ferdowsi* alley in point A42(N: 32° 38' 32.05136" E: 51° 40' 59.11407"). Moving on eastward along *Ferdowsi* alley parallel to *Mahalleh-ye Shohada-ye Khaju* street we pass a three-way path in *Ferdowsi* alley we go straight, reaching to the alley's bend we keep on moving east through plaques and after crossing *Sahel* cul-de-sac we reach Martyr *Bahram Moazzen* alley. Going along the alley towards south we cross the *Mahalleh-ye Shohada-ye Khaju* street and on the eastern plaque we get through *Seda-va-Sima* cul-de-sac eastward along the street, reaching point A43(N: 32° 38' 31.13019" E: 51° 41' 07.32495") on the beginning of Martyr *Amir-Hossein Jalvani* alley. Along the alley we move south to reach *Golshan* street, move eastwards about three plaques along the street then turn south through plaques parallel to *Baq-Borj* alley as we reach Martyr *Abbas-Ali Kazemi* alley in point A44(N: 32° 38' 24.42940" E: 51° 41' 08.93433"). From point A44 till A49 along this alley we move east and with the space of a few plaques parallel to *Niyasarm Madi* we still keep on

moving eastward. First we move east along *Martyr Abbas-Ali Kazemi* alley to reach point A45(N: 32° 38' 24.59631" E: 51° 41' 17.57613") on the crossroad of *Martyr Abbas-Ali Kazemi* alley and *Banfashéh* alley. We turn northward along *Banfashéh* alley; after passing two plaques we go eastwards through a few plaques to enter the minor paths of *Farah-Abadi* cul-de-sac. We carry on straight through plaques, come to *Arqavan* alley, moving northward about a plaque and then turn eastward to enter the first cul-de-sac on the right-hand-side, keeping on moving east through plaques to reach point A46(N: 32° 38' 26.54918" E: 51° 41' 22.58891") on *Baq-Karan* street. Crossing the street and along the *Delgosha* alley we carry on for about three plaques then turn northward through plaques, going in parallel to the *Mādi* with the space of one plaque. After crossing branched-out passages of the *Madi* including *Martyr Alireza Yavari* alley and *Ahmad Farid* cul-de-sac and *Khosrow-Abad* alley and the cul-de-sac close to *Madayen* building complex and *Pejman* alley we reach *Bozorg-Mehr* street in point A47(N: 32° 38' 34.75935" E: 51° 41' 42.30340"). Crossing the street and again with the space of a plaque and parallel to *Niyasarm Madi* we get through plaques, pass by point A48(N: 32° 38' 33.34353" E: 51° 41' 57.02944") to reach point 49(N: 32° 38' 26.94334" E: 51° 42' 11.26121").

It is worth mentioning that historical-cultural axis of the city of Isfahan continues from point A49 (N: 32° 38' 26.94334" E: 51° 42' 11.26121") towards east. Thus, as it exceeds the borders of this map, we follow the continuation of this trajectory from the other side of the river from point A50 (N: 32° 37' 55.11039" E: 51° 42' 11.09699"). The trajectory of the cultural, historical and natural buffer zone axis starts from point A50 (N: 51° 42' 11.09699" E: 51° 42' 11.09699") on the south bank of the river, and with the space of a few plaques parallel to the river and continues southward till point A62(N: 32° 38' 25.02702" E: 51° 39' 39.66590").

It is also important to note that historical-cultural axis zone exist in the southern parts of the river, too. Hence, because of the enormity of the region, this map has sufficed to concentrate on the river's buffer zone on the south bank. From point A62(N: 32° 38' 25.02702" E: 51° 39' 39.66590") the river's buffer zone still expands towards west that fall outside the area indicated by this map; thus we shall follow the continuation of the route on the northern part of the river on point A63(N: 32° 38' 43.49000" E: 51° 39' 39.80171") with the space of a few plaques parallel to the river heading eastward to reach point A64(N: 32° 38' 47.71528" E: 51° 39' 47.96751").

From the northern borders of *Abuzar* art school, we move eastwards and in point A65 (N: 32° 38' 47.43302" E: 51° 39' 55.83153") we reach *Ayatollah Shams-Abadi* street. Moving on towards north we continue along the street and after passing by *Niyasarm Madi*, *Abbas Abad* street, *Kualalempour* street, *Alam-Ara* alley and *Sheikh-e-Bahayee* street in point A67 (N: 32° 39' 26.34446" E: 51° 39' 59.90376") situated on the crossroads of *Taleqani* and *Ayatollah Adib* streets we carry on straight towards north and along *Ayatollah Adib* street and after crossing

Bāb-ol-Rahmat we reach point A68(N: 32° 39' 34.81260" E: 51° 40' 00.16002") located on the corner of *Harati* alley. We continue eastward along *Harati* alley at the end of which we turn east through one plaque to enter *Pirūzi* cul-de-sac and continue to move from the northern borders of *Qaedi* Clinic to *Jahan-Nama* alley. We continue to move south along *Jahan-Nama* alley up to the northern borders of *Qaedi* Clinic, crossing *Jahan-Nama* alley, moving on through plaques eastward stopping on the northern borders of *Naghsh-e-Jahan* Hotel, where in point A69(N: 32° 39' 33.47139" E: 51° 40' 09.15822") we reach to *Chahar-Baq* street.

We carry on going northward along *Chahar-Baq* street, passing by *Haj-Mohammad-Ali Bazarche* as we reach point A70 (N: 32° 39' 42.53365" E: 51° 40' 10.36825") on the corner of *Sar-Tip* alley; Moving eastward and crossing *Chahar-Baq* street we continue through *Maleki* cul-de-sac to the end and keep on moving east through plaques in parallel to *Sorkhi-Mosque* alley, entering *Hormoz* cul-de-sac from the end as in point A71(N: 32° 39' 42.63743" E: 51° 40' 17.68817") we reach *Hakim Davud* alley, which is a branched-out passage of the *Sorkhi-Mosque* alley.

We keep on moving east along *Rashti* cul-de-sac and at the end of it, passing through a plaque we head north and parallel to *Hakim Davud* alley move across plaques. After crossing *Martyr Asqar Qazi-Asgar* alley we keep on moving across plaques till we reach point A72 (N: 32° 39' 46.45608" E: 51° 40' 18.41390") on *Hakim Davud* alley.

From point A72(N: 32° 39' 46.45608"E: 51° 40' 18.41390") till point A73(N: 32° 39' 55.08774" E: 51° 40' 15.60964") we move north parallel to *Chahar-Baq-Payeen* street across plaques and along the blind path in front of *Mayedeh* Girls' primary school, *Aghajan Bek* and *Sheikh-ol-Eslam* cul-de-sac and *Shokufeh* cul-de-sac we cross *Sheikhol-Eslām* alley to reach point A73(N: 32° 39' 55.08774" E: 51° 40' 15.60964") in *Abol-Razzaq* street towards east. We pass *Sheikhol-Eslam* alley; one plaque after it and parallel to *Abol-Razzaq* street across the plaques we move eastward and on the corner of *Sheikhol-Eslam* alley we reach *Abol-Razzaq* street. We continue along the street towards east till we reach point A74 (N: 32° 39' 56.39817" E: 51° 40' 25.90103") on *Hakim* street. We keep on moving eastward along *Abol-Razzaq* street till point A75 (N: 32° 39' 56.76330" E: 51° 40' 28.47708"). From this point we move east across plaques with the space of a few plaques and parallel to the *Sineh-Payeeni Bazarcheh* we carry on moving, reaching point A76(N: 32° 39' 56.48166"E: 51° 40' 31.80775") in *Sineh-Payeeni Bazarcheh* alley opposite *Garmabeh* (Public Bath). We carry on our path southward across plaques and parallel to *Martyr Hesam-Zadeh* valley, and after crossing *Mehrān* cul-de-sac we reach point A77 (N: 32° 39' 54.15028" E: 51° 40' 33.54425") on *Rateq*.

We continue our route through plaques and parallel to *Martyr Hesam-Zadeh* valley, enter it from the end and along it we move till we reach point A78 (N: 32° 39' 55.59186" E: 51° 40' 37.48725") on the crossroad of the cul-de-sac and *Martyr Mohammad Vazneh* alley. We keep on going north-east through plaques and on the corner of *Martyr Mohammad Vazneh* alley

We come to *Abol-Razzaq* street, along which we move east to get to point A79(N: 32° 39' 58.36891" E: 51° 40' 40.46076"). Here we cross the street to the north and across the plaques we move north and north-east to reach point A80 (N: 32° 40' 01.13464"E: 51° 40' 38.32916") on *Ghodsiyeh-School* alley adjacent to *Hazrat Abolfazl Hosseiniyeh*. We move on from this point towards north on the east-side of the *Hazrat Abolfazl Hosseiniyeh* and parallel to *Qasr* alley, as we pass through plaques to get to point A81(N: 32° 40' 04.22102"E: 51° 40' 37.03537") on *Martyr Mohsen Bani-Lowhi* alley. We cross the alley and keep on moving north and with the space of a few plaques from *Darb-e-Emam* Complex and crossing *Shaqayeq* cul-de-sac we get to point A82(N: 32° 40' 10.26460" E: 51° 40' 37.49022") on *Martyr Saeed Qodusi-Nejad* alley as we move along the east side of the alley. Opposite *Martyr Qafuri* cul-de-sac towards south we move across the plaques and with the space of a few plaques from *Darb-e-Emam* Complex we continue by crossing the alley behind *Darb-e-Emam* near the main entrance and with the space of a few plaques parallel to *Darb-e-Emam* we move east to reach point A83(N: 32° 40' 08.11202" E: 51° 40' 46.05799") on the *Darb-e-Emam* alley, on the corner of *Haj Mirza Mohammad-Ali Yazdi* mosque. We pass along the north side of *Darb-e-Emam* alley and on a three-way path we carry on straight along the northern side of *Darb-e-Emam* till we reach point A84(N: 32° 40' 13.12116" E: 51° 40' 49.71109") in *Darb-e-Emam* alley near the main entrance.

From point A84(N: 32° 40' 13.12116" E: 51° 40' 49.71109") we keep on moving along the northern borders of *Darb-e-Emam* alley till *Omid* cul-de-sac, entering it from west, at the end of the cul-de-sac we pass across the plaques westward, cross *Martyr Alireza Muhebat* alley and continue north-east across plaques till point A85 (N: 32° 40' 16.98823" E: 51° 40' 45.75306") situated on *Baq-Darvish* alley, near *Martyr Bahr* cul-de-sac.

From point A85 (N: 32° 40' 16.98823" E: 51° 40' 45.75306") we move towards north across plaques and parallel to *Dardasht* Bazaar and in point A86(N: 32° 40' 20.34358" E: 51° 40' 44.70385"), on the corner of *Martyr Ali Oruji* alley and *Bani-Fatemeh Hosseiniyeh*, we reach *Ebn-e-Sina* street. Crossing the street and across the plaques we move northward with the space of a few plaques we carry on from *Shafieyeh* school till we reach point A87(N: 32° 40' 24.28928" E: 51° 40' 45.58532") in *Martyr Mir-Mohammad-Sadeqi* which is one of the branched-out passages of *Pa-Goldasteh* alley. From point A87(N: 32° 40' 24.28928" E: 51° 40' 45.58532") and parallel to *Pa-Goldasteh* alley we move northward across the plaques, crossing *Maryr Mehdi Amro* alley and passing by plaques till point A88(N: 32° 40' 28.78754" E: 51° 40' 44.26299") in *Pa-Goldasteh* alley neighboring *Pa-Goldasteh* mosque. From point A88 (N: 32° 40' 28.78754" E: 51° 40' 44.26299") and crossing *Pa-Goldasteh* alley we move eastward across the plaques neighboring *Pa-Goldasteh* mosque, enter *Martyr Adam-zadeh* cul-de-sac, continue our way southward till point A89 (N: 32° 40' 27.67275" E: 51° 40' 46.42530") in *Pa-Derakht* alley, on the corner of *Martyr Adam-zadeh* cul-de-sac. From point A89(N: E:) till point A90(N: 32° 40' 28.16716" E: 51° 40' 50.08233") we continue moving

along *Pa-Derakht* alley and along it we carry on northward; after passing Al-Reza Mosque along the way we enter straightly into *Martyr Mostafa Javadi* alley that takes us to point A91(N: 32° 40' 29.72966" E: 51° 40' 50.84774"). Here we carry on eastward across plaques and parallel to *Mostafa Javadi* alley, cross *Sadat* and *Ansar-pur* cul-de-sacs we reach point A92(N: 32° 40' 29.08107" E: 51° 40' 55.77685") situated in *Mostafa Javadi* alley and on the corner of *Baq-Soheil* alley. We continue our way towards south across plaques till point A93 (N: 32° 40' 26.93634" E: 51° 40' 56.21566") that is situated on *Ebn-e-Sina* street. Along the street we move east till point A93(N: 32° 40' 26.93634" E: 51° 40' 56.21566") situated on the beginning of *Moshir-Fatemi* alley, entering the alley moving towards north-east till we reach point A95(N: 32° 40' 30.95986" E: 51° 41' 13.44170") on the crossroad. We enter *Moshir-Fatemi* cul-de-sac, passing by two plaques we move southward across plaques and in parallel to *Moshir-Fatemi* cul-de-sac, crossing *Khatāyee* cul-de-sac that takes us to point A96 (N: 32° 40' 32.96317" E: 51° 41' 10.40091") in *Moshir-Fatemi* cul-de-sac. Crossing the cul-de-sac we move north-west across plaques and after two plaques we move through plaques eastward, moving a bit within *Kashian* cul-de-sac and after crossing it and *Ayatollah-Adib* cul-de-sac we enter *Ahmad-zadeh* cul-de-sac from the end, continue the cul-de-sac till point A97(N: 32° 40' 34.43002" E: 51° 41' 15.61482") in *Allāmeḥ-Majlesi* street and on the corner of *Ahmad-zadeh* cul-de-sac. From point A97(N: 32° 40' 34.43002" E: 51° 41' 15.61482") along *Allameh-Majlesi* street we move north and in *Qods Square (Toqchī)* we reach to point A98(N: 32° 40' 40.35536" E: 51° 41' 16.86052"), entering *Sorūsh* street and after moving a bit longer we get to the starting point of the buffer zone line in point A1.

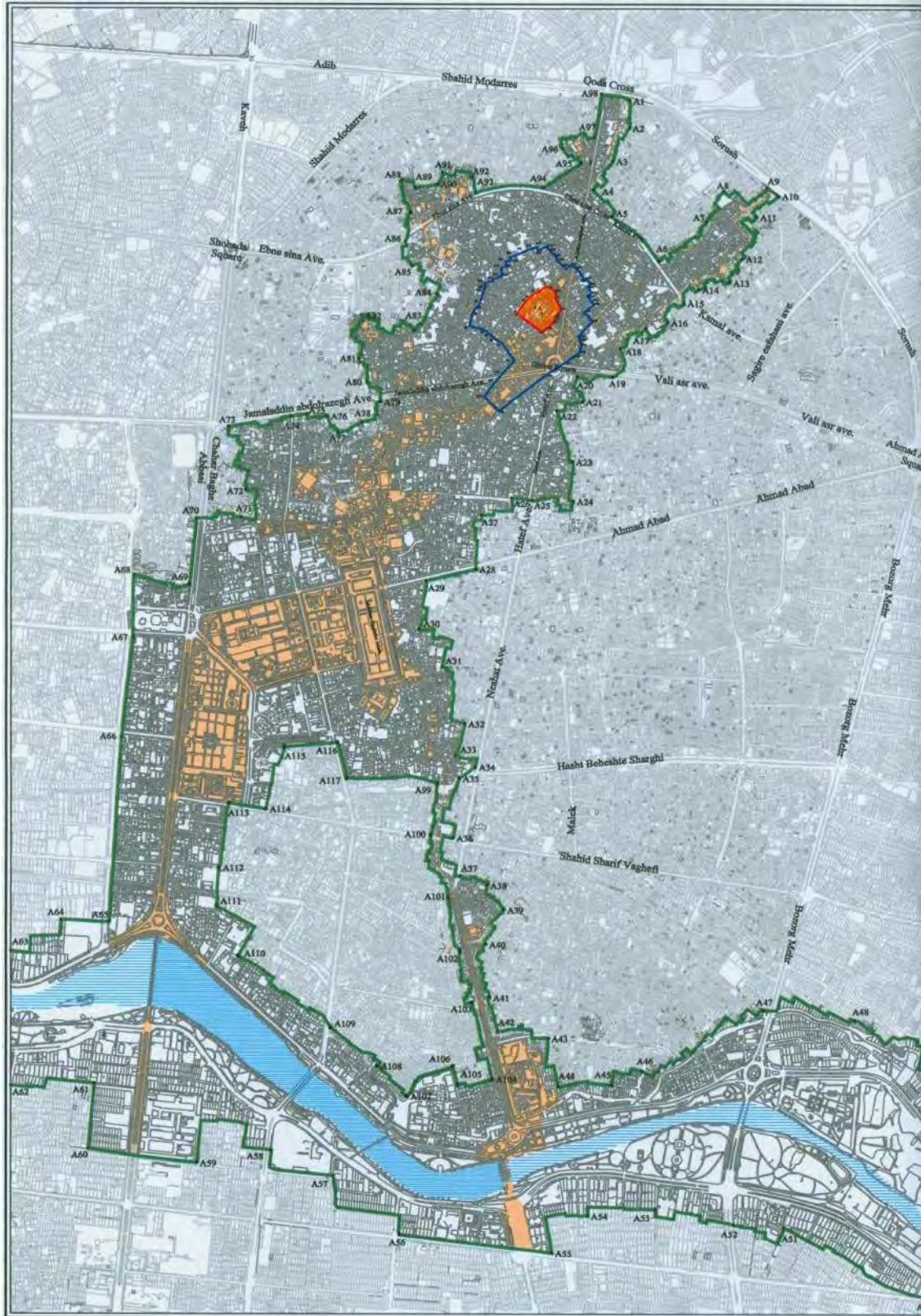
Historical- Cultural Axis Zone (From A99-A117)

The Historical- Cultural Axis zone line starting point in the middle section of it, is point A99 (N 34 39' 06.13" E 54 40' 21.49.51") located to the northeast of the area in Farshadi street next to the *Hasan Abad* historical gate at the corner of *Bektashian* alley. From point A99(N: 32° 39' 06.13999" E: 51° 40' 49.51415") we move south, cross *Farshadi* and *Hadi Rokni* streets and with few units distance go parallel to *Hasan Abad* alley between units towards south. The path then crosses *Adab* alley and reaches point A100(N: 32° 38' 59.07372" E: 51° 40' 48.37149") located at the corner of *Felestin* street near *Hasan Abad* alley. Then we move southward, cross the street and with few units distance go parallel to *Char Suq-e Naqashi* alley between units. The path then crosses *Bahman* alley and *Mahmoud Amin Pour* dead end and reaches point A101(N: 32° 38' 50.45163" E: 51° 40' 51.14961") located in *Movahediyān* street one unit away from *Movahediyān* and *Chahar Bagh-e Khaju* streets junction. With a few units distance we go parallel to *Chahar Bagh-e Khaju* between units towards south, cross *Owhadi* alley, *Sanaye* and *Sudyan* dead ends and enter *Ahmad Sajjadfar* dead end from its end. The path continues along the dead end toward south and crosses *Afiat* street and reaches

point A102(N: 32° 38' 43.07104"E: 51° 40' 53.04306") located in *Afiat* street one unit away from the junction of *Afiat* and *Chahar Bagh-e Khaju* streets where *Saderat* Bank is located. From point A102(N: 32° 38' 43.07104" E: 51° 40' 53.04306") we move among the units southward parallel to *Chahar Bagh* street with a few units distance and cross *Jafari* and *Vesal-e Shirazi* streets and reach *Manouchehri* Street. The path continues eastward along *Manouchehri* Street until point A103 (N: 32° 38' 36.05685" E: 51° 40' 54.92255") in the same street two units away from *Manouchehri* and *Chahar Bagh* streets junction. After crossing the street, the path continues southward and with a few units distance moves parallel to *Chahar Bagh-e Khaju* Street among the units and crosses *Hakim Nezami*, *Abd al-Reza Jazayeri* and *Abuzar* dead ends. It then passes by the western edge of *Abn-e Meskaveyh* library and after crossing *Jamal Amirkhani* alley and *Sima-Ayatollah Ghaffari* dead end reaches point A104(N: 32° 38' 25.55403" E: 51° 40' 58.14323") that is located in *Shahidan-e Hashemi* alley two units away from the alley and *Chahr Bagh-e Khaju* junction. The path continues westward along the *Shahidan-e Hashemi* alley up to the end of alley where it turns west and passes among two units until it reaches point A105(N: 32° 38' 24.77736" E: 51° 40' 52.49679") that is located in *Tabatabaee-Dokhania* alley. From this point we move northward along the *Tabatabaee-Dokhania* alley parallel to Tobacco Central Organization wall. At the crossroad we reach point A106(N: 32° 38' 27.36285"E: 51° 40' 51.79286") located in the corner of *Jamal Amirkhani* alley and *Nader Hamidi* dead end. The path continues westward along *Jamal Amirkhani* alley parallel to Tobacco Central Organization wall and after crossing *Fajr* dead end, *Mohammad Esmaeel Sayyad Zadeh*, *Bahar* alleys and *Morteza Tirdad* dead end, it reaches point A107(N: 32° 38' 23.28563" E: 51° 40' 44.19744") that is located in *Jamal Amirkhani* alley one unit away from the alley's bend. From point A107(N: 32° 38' 23.28563" E: 51° 40' 44.19744") and with one unit distance, the path goes parallel to *Madi Niasarm* toward west among the units until point A108(N: 32° 38' 27.46106" E: 51° 40' 39.39192"). The line enters *Farhad* dead end after passing through two units and goes along the dead end until it enters *Ferdowsi* alley where point A108(N: E:) is located. A108 (N: 32° 38' 27.46106"E: 51° 40' 39.39192") is situated two units away from *Madi Niasarm* and *Ferdowsi* alleys junction. The path continues northward among the units and then turns west. It passed among the units, crosses *Mejmar* Street and turns west as far as one unit and then turns north. Here it reaches the dead end that is located in front of *Mehregan* dead end. It continues along the dead end westward; at the end of it and after passing through one unit the line reaches *Madi Niasarm*. After crossing *Madi* and *Hatam Beig* streets one should move northwestward and enter the first dead end and move along it. At the end of the dead end, the path passes through the units towards northwest and enters *Ghaffar* dead end. It moves along *Ghaffar* dead end and reaches point A109(N: 32° 38' 32.70000" E: 51° 40' 31.82434") that is located in the corner of *Ferdowsi* street and *Ghaffar* dead end. From this point the line continues with a few units distance along the *Zayandarud* River toward northwest. It crosses *Ferdowsi* street and enters *Laleh* dead end. At the end of *Laleh* dead end, the path continues

among the units and enters the fourth dead end. One should move along the dead end, cross *Bagh-e Khan* alley, move northwestward among the units, cross *Seyed Mohammad Ali Gharazi* dead end and enters *Mo'tamedi* dead end. The line then goes along the *Mo'tamedi* dead northwestward. It then enters *Seyed Javad Hoseini* alley and moves along it among the units until it reaches point A110 (N: 32° 38' 42.64613" E: 51° 40' 16.78409") that is located at the eastern edge of Isfahan *Basij-e Sepah* building. From point A110 (N: 32° 38' 42.64613" E: 51° 40' 16.78409") we move northeast among the units along the eastern edge of Isfahan *Basij-e Sepah* building; we then move westward along the northern edge of Isfahan *Basij-e Sepah* building and cross *Sepah* alley. The path continues toward west and passes among the units and along the northern side of *Bonyad-e Hefz-e Asar va Arzash ha-ye Defa'e Moqaddas* (Foundation for Preservation of Holy Dependence War Memories and Values) until it reaches point A111 (N: 32° 38' 49.47258" E: 51° 40' 13.31488") that is located in the neighboring alley in front of *Mohseni* parking. From point A111 (N: 32° 38' 49.47258" E: 51° 40' 13.31488") we move along the alley toward north and cross *Madi Niasarm (Tavus Khaneh)* alley among the units until we reach point A112 (N: 32° 38' 54.71892" E: 51° 40' 13.72970") that is located in *Seyed Ali Khan* street in front of Fath Abad alley. The path then turns northward from point A112 (N: 32° 38' 54.71892" E: 51° 40' 13.72970") and crosses *Seyed Ali Khan* street and enters *Fath Abad* alley. We should move northward along the alley until we reach *Amadgah* street and point A113 (N: 32° 39' 03.55205" E: 51° 40' 15.38115") located in this street next to Abbasi Hotel and opposite to *Sefid* Hotel. We move eastward along *Amadgah* street and after passing by *Bagh-e Goldasteh* street reach point A114 (N: 32° 39' 02.71883" E: 51° 40' 21.44325") that is located in *Amadgah* street next to subway building. From this point we move north among the units parallel to the *Bagh-e Goldasteh* Street and move by a few units and cross *Madi Farshadi (Hamid Azarm)* alley. The rest of the path moves among units along the western edge of Shahid Sajjadi sport complex and turns north; after a number of units reaches point A115 (N: 32° 39' 11.23017" E: 51° 40' 24.50613") located in the *Hasht Behesht* street next to the Education Organization's educational and laboratory building. We continue the path eastwards and cross *Ostandari* street until we reach point A116 (N: 32° 39' 11.80642" E: 51° 40' 33.21220") in the *Ostandari* street opposite to *Ostandari* street. From this point and along *Ostandari* street we move southward until point A117 (N: 32° 39' 06.85492" E: 51° 40' 34.64645") in the corner of *Ostandari* street and *Yazdan* dead end. From point A117 (N: 32° 39' 06.85492" E: 51° 40' 34.64645") we enter *Yazdan* dead end; at the end of it move eastward among the units and enter *Alireza Fazaeli* alley. Along *Fazaeli* alley the line continues eastward and after crossing *Abolfazl Khaleqi* alley, *Naz* and *Tolu* dead ends and *Najafi* alley enters *Bektashian* alley. After crossing *Bahar* dead end we reach the starting point of A99 located in the *Farshaid* street next to the historical gate of *Hasan Abas* in the corner of *Bektashian* alley.

Historical-cultural Axis of Isfahan



Buffer zone

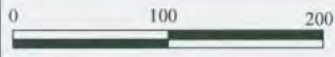


Regulation

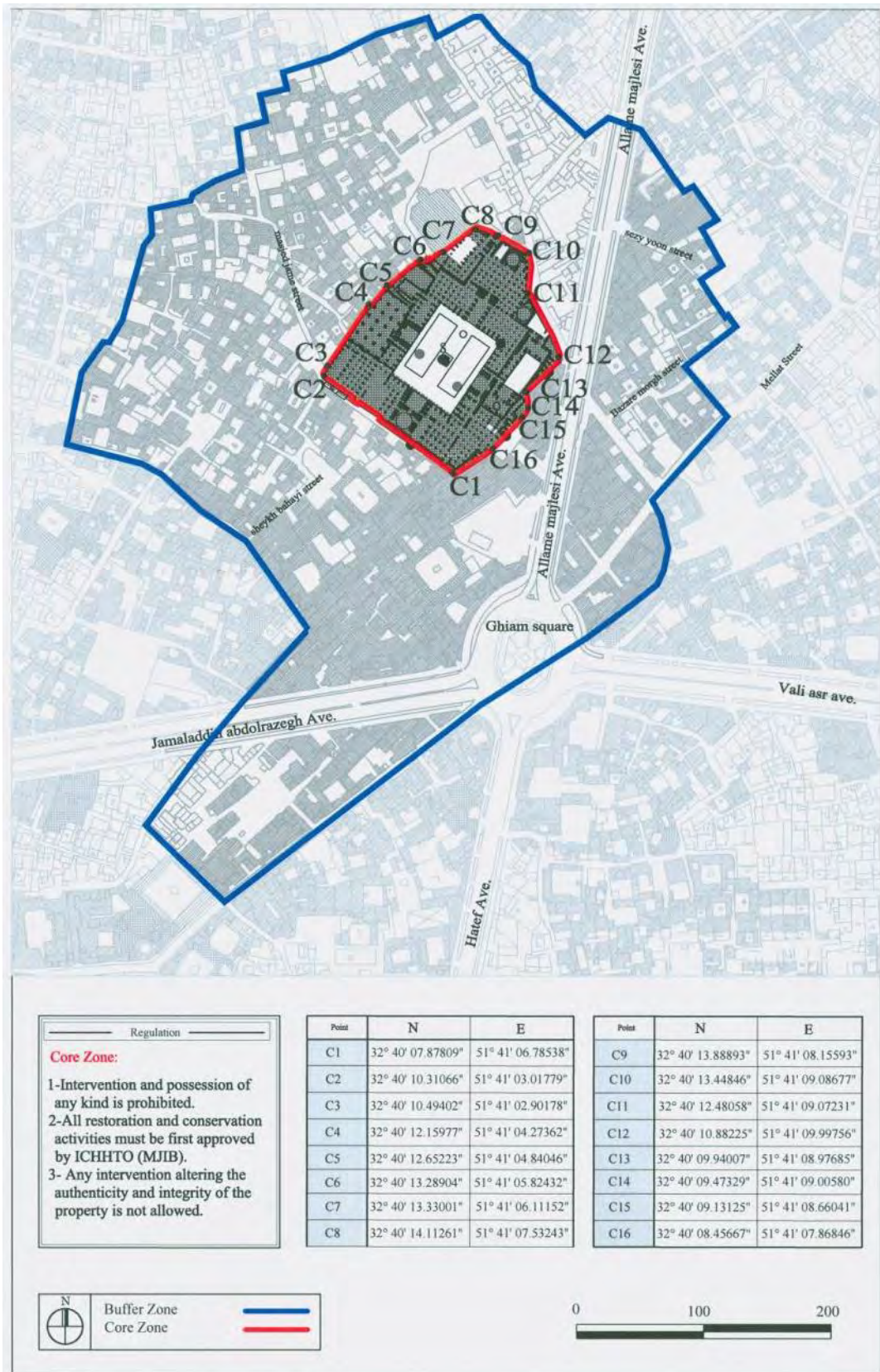
Buffer Zone:

- 1- All interventions including repairing, restoration, rehabilitation, re-organization or changing the function of all or a part of the various monuments in the buffer zone and the Bazaar without the permission of ICHHTO (MJIB) are all prohibited.
- 2- Urban development plans must be approved by ICHHTO in the feasibility stage.
- 3- Architectural style and outward appearances of new buildings should match local architectural style and respect visual integrity of the property.
- 4- Maximum permitted height of buildings within the buffer zone must not surpass 8.5m from the ground floor.

Point	N	E	Point	N	E	Point	N	E
B01	32° 39' 19.11772"	51° 41' 04.13469"	B18	32° 39' 32.76581"	51° 41' 02.85941"	B35	32° 39' 29.28520"	51° 41' 16.19106"
B02	32° 39' 21.40771"	51° 41' 02.29301"	B19	32° 39' 32.91476"	51° 41' 03.62840"	B36	32° 39' 28.34953"	51° 41' 16.80177"
B03	32° 39' 22.18425"	51° 41' 00.91876"	B20	32° 39' 33.35259"	51° 41' 03.51170"	B37	32° 39' 27.98370"	51° 41' 16.14440"
B04	32° 39' 23.16491"	51° 40' 59.79612"	B21	32° 39' 33.71383"	51° 41' 04.96699"	B38	32° 39' 27.67803"	51° 41' 16.96078"
B05	32° 39' 23.38846"	51° 40' 59.15248"	B22	32° 39' 34.29530"	51° 41' 06.38523"	B39	32° 39' 26.78729"	51° 41' 17.20428"
B06	32° 39' 23.89028"	51° 40' 56.88463"	B23	32° 39' 34.69896"	51° 41' 07.91840"	B40	32° 39' 25.77705"	51° 41' 15.64484"
B07	32° 39' 25.72202"	51° 40' 57.35073"	B24	32° 39' 34.20838"	51° 41' 08.17858"	B41	32° 39' 24.49218"	51° 41' 16.91921"
B08	32° 39' 26.50403"	51° 40' 58.01209"	B25	32° 39' 34.71897"	51° 41' 09.54516"	B42	32° 39' 23.37336"	51° 41' 14.63271"
B09	32° 39' 27.08221"	51° 40' 58.60117"	B26	32° 39' 34.16200"	51° 41' 10.08622"	B43	32° 39' 21.93108"	51° 41' 14.89654"
B10	32° 39' 28.95081"	51° 40' 59.23816"	B27	32° 39' 33.50026"	51° 41' 10.96366"	B44	32° 39' 21.15186"	51° 41' 15.11081"
B11	32° 39' 29.21209"	51° 40' 59.50960"	B28	32° 39' 32.88429"	51° 41' 11.16990"	B45	32° 39' 20.23476"	51° 41' 14.76641"
B12	32° 39' 29.87271"	51° 40' 59.46806"	B29	32° 39' 31.68784"	51° 41' 12.67337"	B46	32° 39' 19.76071"	51° 41' 14.05375"
B13	32° 39' 30.08073"	51° 41' 00.68150"	B30	32° 39' 32.08527"	51° 41' 13.38311"	B47	32° 39' 18.89114"	51° 41' 12.62729"
B14	32° 39' 30.57965"	51° 41' 01.42824"	B31	32° 39' 31.81836"	51° 41' 14.36790"	B48	32° 39' 17.20373"	51° 41' 09.39200"
B15	32° 39' 30.84657"	51° 41' 02.25399"	B32	32° 39' 30.25863"	51° 41' 15.65424"	B49	32° 39' 12.33144"	51° 41' 01.57355"
B16	32° 39' 31.84456"	51° 41' 02.11712"	B33	32° 39' 30.36746"	51° 41' 15.94507"	B50	32° 39' 14.20402"	51° 40' 59.19867"
B17	32° 39' 32.09444"	51° 41' 02.98212"	B34	32° 39' 29.51253"	51° 41' 16.65708"	B51	32° 39' 15.98709"	51° 41' 00.79625"
						B52	32° 39' 17.34561"	51° 41' 02.19083"



Core zone



Justification

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Masjed-e Jame' of Isfahan

Executive Summary

Justification

Statement

Masjed-e Jāme' of Isfahan at this time. Arthur Pope, the famous orientalist has this to say about the dome:

"Aesthetically, the most important unit in the Jame is the small but superlative north dome known as the *Gonbad-e Taj al-Molk*. This is perhaps the most perfect dome known. Its solemn, memory-gripping power is not a matter of dimensions (65 feet high and 35 feet in diameter), but of design. Every feature has been meticulously studied and after the perfection of a sonnet has been fused into a completely unified whole. Mechanically, it matches the mathematical requirements of the ideal dome. This single-shell dome, having survived without a crack for almost 900 years in a country of earthquakes, testifies to the subtle mathematics and impeccable mechanic of its *Seljuq* architect" (Pope, 1992, p.107).

During the *Seljuqs* reign, the original Iranian style mosque was created by changing the *Shabestani* style (hypostyle with its Arabic roots) into a *four Ayyvān* style. According to Shila Blaire:

"The four-Ayyvān plan is also ideally suited to the Iranian climate. The Qibla Ayyvān, which is used most frequently for prayer, opens to the north and is shaded from the sun most of the year. The other Ayyvāns get morning, noon, and afternoon sunlight and can be used accordingly for teaching, study, or rest, depending on the season and time of day" (Blair, 1977, p.368).

Additionally by comparing *Masjed-e Jāme'* of Isfahan to the mosques built afterwards, it becomes clear that the *four Ayyvān* design combined with dome chamber used in this mosque has served as a prototype in many Friday mosques in Iran and beyond in the Islamic world.

Architectural historians often draw comparisons, regarding structure and ornament, between the earlier southwest dome, built by *Nezam al-Molk*, and the later, smaller northeast dome, also referred to as *Gonbad-e Khagi* (egg shaped dome) built by *Taj al-Molk*. They view the northern dome an epitome of mathematical perfection, evident in the harmony of its horizontal and vertical divisions, and achieved by a hierarchy of the fitting of its parts, adhering to the Golden Section.

Of particular interest is the *Uljeitu mehrab*, which was installed in 1310 for the *IlKhanid* ruler *Uljeitu*, Exhibiting a mastery of stuccowork of complex compositions of three-dimensional inscriptions merging with floral and geometric carvings, the whole *mehrab* stands as a unique element extruded from the original wall of the mosque. A number of historically significant and artistically exceptional inscriptions within *Masjed-e Jāme'* of Isfahan belonging to different historical periods not only document, authentically, twelve centuries long of its lifetime, but also demonstrate, clearly, the deep interests and respects that people and rulers showed and paid to this holy place. Furthermore descriptions given by several historians and travelers who visited the *Masjed-e Jāme'* of Isfahan in different periods of time also act as a witness to the significance of the Friday mosque in different periods of time. *Nasir Khusrau* recounts that the mosque was "great and magnificent" around 1052.

Masjed-e Jāme' of Isfahan represent over one thousand year old tradition and history of mosque construction in Iran presenting a variety of practical techniques, architectural styles and Iranian architectural decorations altogether and in entity. The unique variety used in its *Taq-o cheshmeh* brick work covering (such as: *Tarkin* dome, *Khancheh poosh*, *Kolonbo*, *Kajaveh* domes, etc) as well as in fascinating decorative patterns and methods (i.e.: *muqarnas*, *Karbandi*, *Petkaneh* in ceiling decorations and all types of stucco works, tile works and stone works) are exceptional.

Moreover, the huge brick *Tarkin* dome of *Nezam al-Molk* as well as the elegant dome of *Taj al-Molk* reflecting the engineering ingenuity of its designers and builders is another strong evidence of the outstanding universal values of *Masjed-e Jāme'* of Isfahan.

The mosque retains unity by its architectural forms and decorative elements of different materials, patterns, and colors.

Finally, *Masjed-e Jāme'* of Isfahan is actually a reflection of the Iranian and Islamic thoughts and traditions such as *Vaqf* which begun more than one thousand years ago and continued ever since. Today exactly like the distant past, *Masjed-e Jāme'* of Isfahan has kept its special sacredness and significance in the hearts of people and this spiritual, intangible value has given the mosque a vital role in the lives of Isfahani citizens. In this regard, as stated by Arthur Pope: " It was built for eternity."

Below are some detailed explanations of the exceptional architectural, structural, decorative values as well as the historic recording values and significance of the Mosque:

Introduction of different architectural, structural, decorative, cultural, social and scientific values existing in Masjed-e Jāme' of Isfahan

1. Architectural Values

Masjed-e Jāme' of Isfahan contains millennium architectural experiences in particular Iranian mosque style (*Masjed-e Irani*). For this reason, many historical styles of architecture in Iran and its neighboring countries can be identified in it. Among its features are: generating many types of brick piers decorated with geometrical designs (brick columns with different cross sections including two, three and four sectioned forms obtained by combining circles, covering *Taq-o cheshmehs* in various implementation methods, *four Ayyāns* style with various decorations for each one, huge domes built in creative methods including double connected shells, symmetrical and decorated facades all around the court yard, ten portals each opening into a passageway located outside the mosque. All these constituents generate a unique complex in their final composition so that they can be rightfully called the continuous history and the architectural encyclopedia of Iran even for some other regions such as Central Asia.

In addition, after the developments of *Masjed-e Jāme'* of Isfahan in the 5th century AH (12th century AD), the former hypostyle mosque was transformed into a *Chahar Ayyāni* ["four Ayyāns"] mosque and this novel method was adopted in the Iranian mosque design in comparison with the hypostyle (*Shabestani*) style which referred to as Arabic style.

The combination of *four Ayyāns* and a dome chamber evolved in Isfahan was soon repeated in Jāme' Mosques in nearby towns. From this point, the plan became standard for Friday mosques erected all over Iran (Blair, 1977). This pattern also was transmitted to other Muslim countries. Even in some formerly existing mosques, alterations were made in order to turn them into *Chahar Ayyāni* mosques. Therefore, the most principal architectural value of *Masjed-e Jāme'* of Isfahan is that it has played the role of a prototype in the architectural history of the east.

This style serving as the Iranian mosque design is in effect a unique creation among Friday mosques of the world, later becoming a prototype for building other mosques in Iran and the Central Asia.



Photo



Photo 4. Nezam al-Molk dome (MJIB, Bakhtiar, 2010)

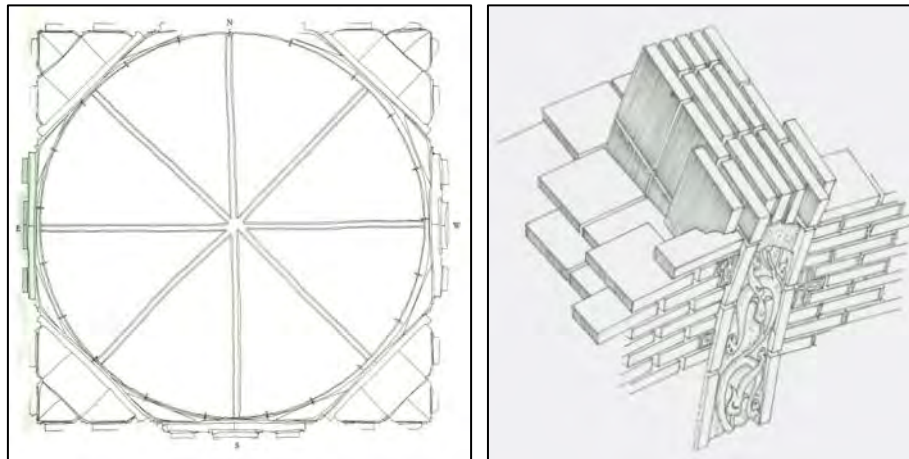


Figure 1. Tarkineh (Ribs) in Nezam al-Molk dome (Galdiery, 1973)

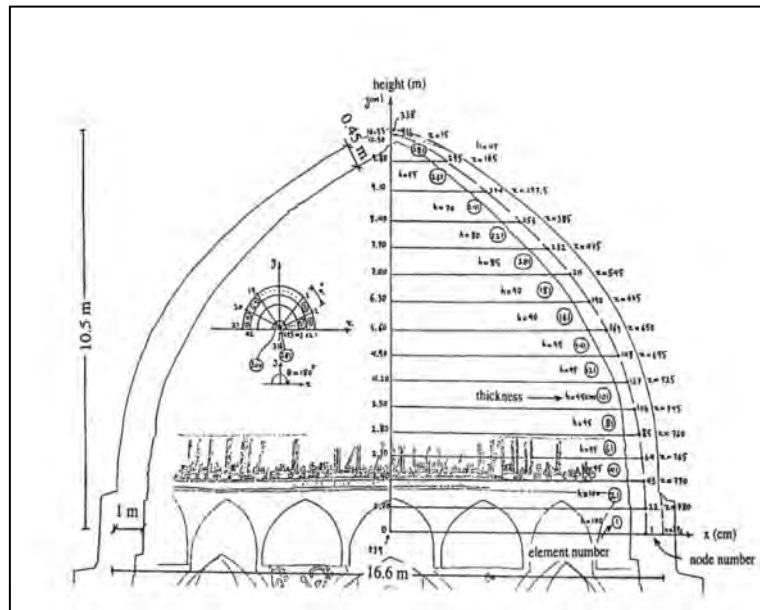


Figure 2. Nezam al-Molk dome, Isfahan, 1072-92 A.D., dimensions and generated mesh for finite element analysis (Isfahan CHHTO archive)

The transformation of the square shaped and quadruple plan into the circular one through consecutive stages of corner making ["*Gusheh sazi*"] e.g. conversion of four sided shapes to eight sided and then sixteen and thirty two sided shapes and finally to a circle at the spot where the cylinder of the dome base stands, is among technical characteristics which were regarded as matchless at the time of their inception in *Masjed-e Jāme'* of Isfahan. *Tarkinehs* enjoying the beautiful *Khagi* ["egg shaped"] forms were initially built upon the dome cylinder and then were made with two covering crusts: one outside of it covering *Tark bandi* and the other the inner shell located inside the dome of the prayer chamber [*Namaz Khaneh*] at the intervals between *Tarks* in order to show the load bearing frame, below dome or conversely in a covered styles in the *Tark bandi* in northern *Taj al-Molk* dome in which no bearing frame is seen and the shell of the inner cover has been built with geometrically designed decorations. This style of dome constructing is called: connected double shelled.

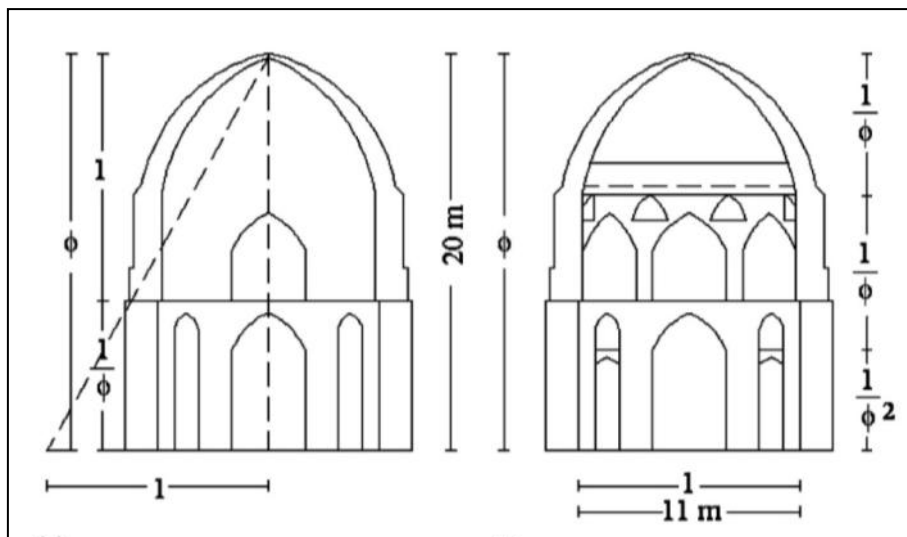


Photo 5. Taj al-Molk dome (MJIB, Bakhtiar, 2010)

Schroeder for instance, gives a wonderful description of the building, "*[it] is the most beautiful structure in Persia. In each of these aspects [aesthetics, geometry and mechanics] the building is remarkable*". He thoroughly explains the aesthetic and geometrical features of the monument showing the sophisticated application of the Golden Ratio. His geometrical analysis proves that the architect of the building has taken a pentagon, which is generated between the sides of a grand equilateral triangle the apex of which is the peak of the dome, as a symbol for the ratio; and the proportions of the Golden Section determine the dimensions of each single element in the structure, such as the peak of the dome, the height of the whole zone of transition from the base to the dome, the peak of the octagonal arch, the peak of the lower main arch, the height of the lower side-arches and the height of the window (Hejazi, 2004).



Photo 6. Taj al-Molk dome (MJIB, Bakhtiar, 2010)



Figure

After smoothing and beveling the corners and generating variety in cross sections of the cubic shaped piers of the northern dome (*Taj al-Molk*), load bearing elements have been built. In the majority of *Shabestan* spaces cylindered columns with cubic capitals have been installed. *Taq-o cheshmeh* roof cladding enjoys exceptional variety. In *Masjed-e Jāme'* of Isfahan about 470 covering mouths with more than fifty construction methods has been installed. Such diversity in *Taq-o cheshmeh* cladding is exceptional among Friday mosques of the world (Refer to annexed illustrations).

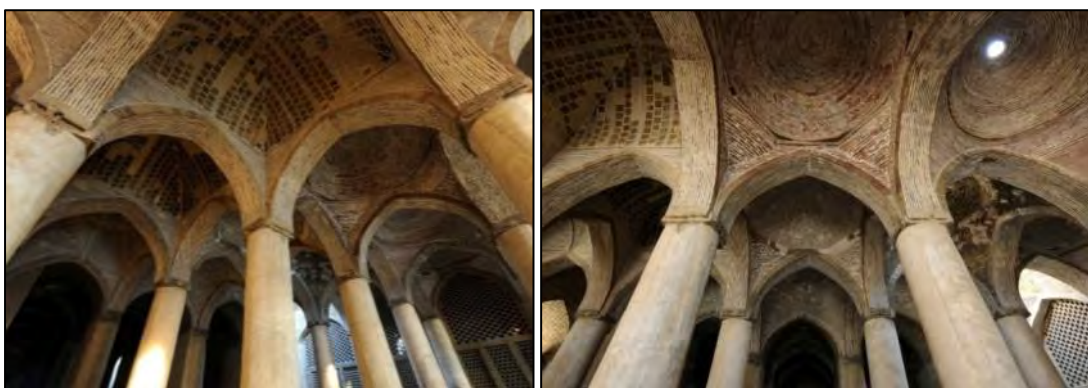


Photo 7. Variety of vaulting techniques in Seljuq Shabestan (MJIB, Bakhtiar, 2010)

3. Decorative Values

Decorative layers and surfaces are always considered as important principle of architecture. From the beginning, illustrating human figures in Islamic mosques was not permitted. Instead usage was made of other shapes such as abstract nature or geometrical shapes but in an ornamental manner. In *Masjed-e Jāme'* of Isfahan many surfaces and spaces have been decorated by different ornamental methods belonging to various historical periods which are discussed briefly here.

In the 3rd century AH (10th century AD) mud brick walls were covered with *Simgel*, a very soft *Kahgel* ["mud and straw mortar"]. And the rounded columns of the mosque were made of *Pishbor* [having a trapezoid mold] bricks with plaster pointing ["*Band keshi*"] brick facades.



Photo 8. Decorations on pointing and bricks, northern Ayyān (MJIB, Bakhtiar, 2010)



Photo 9. Tile work and stone engraving (MJIB, Bakhtiar, 2010)

In the 4th century AH (11th century AD), the annexations of *Al-I Buyid* era were in the form of double and triple sectioned columns with a brick façade decorated with delicate brick motifs such as *Gol andazi* [bas relief] or *Goud va Barjasteh Kari*. In the 5th century AH (12th century AD) which coincides with the *Seljuqs* era, decorative surfaces were executed by mixing geometrical shapes and masonry ["*Bannaiee*"] script with letters vertically written. In the 7th and 8th centuries (14th century AD) coincided with Mongol *Ilkhanids*, the prevalent decoration method has been largely generating stucco work surfaces accompanied by various styles of writing. In particular, *mehrab* construction and its decoration have been done with stucco work using abstract motifs of nature. *Mehrab-e Uljeitu* is a masterpiece of this art.



Photo 10. Uljeitu mehrab (MJIB, Bakhtiar, 2010)

In the 9th century AH (15th century AD) coincided with the *Timurids* rule, usage has been made of claddings in *Rasmi bandi* method as well as decoration of surfaces with colorful tiles especially in facades around the court yard. In the 10th and 11th century AH (17th and 18th century AD) coincided with *Safavids* rule, following the decorative styles of *Timurids* era continued accompanied by *Muqarnas* works in the eastern *Ayvān* as well as the delicate and skillful usage of a combination of tiles and bricks in the entire *four Ayvāns* located around the court yard.



Photo 11. West Ayyān, Timurid decorations(MJIB, Bakhtiar, 2010)

On the whole, architectural decorations in *Masjed-e Jāme'* of Isfahan represent a collection of decorative arts throughout the history of the city as well as architectural developments occurred in the mosque. Some of these decorations were repeated later in other mosques and some have unique patterns such as colorful tiles belonging to the *Timurids* era. However the important point is the usage of a blend of decorative arts, in particular a combination of bricks and tiles which is unprecedented and has led to an attractive and exceptional unity and integrity for *Masjed-e Jāme'* of Isfahan all through its history.

4. Documented Values

Inscriptions in *Masjed-e Jāme'* of Isfahan: There exist many inscriptions belonging to different periods of time, of which some are presented here:

- Within the southern dome also known as *Nezam al-Molk* dome and around the inner parts of the dome base there is an inscription dating back to the time of *Malek Shah-e Seljuqi*. In this inscription mention has been made of the king and his vizier *Khajeh Nezam al-Molk* written in *Kufic* script and therefore dating back to late 5th century AH (about the year 1100 AD);
- Inside the southern *Ayyān* and linked to *Nezam al-Molk* dome there exist inscriptions dated: 880, 937 and 1070 AH (about years 1500, 1557 And 1690 AD respectively);

- Inside the entrance of southern *Ayvān* toward *Nezam al-Molk* dome, there exist two commands: one issued by *Shah Isma'il Safavid* dated as 911 AH (1531 AD) and the other from *Shah Tahmaseb Safavid*. On the either side of this entrance two *Mehrab*s exist in the far end wall both dating back to the year 918 AH (1538 AD);
- In the west *Ayvān* of the mosque known as *Soffe' Ostad*, several inscriptions pertaining to the year 1112 AH (1732 AD) are seen;
- In northern *Ayvān* of the mosque also known as *Ayvān-e Darvish*, there exist inscriptions dating back to 1093-98 AH coincided with 1713-18 AD;
- In eastern *Ayvān* of the mosque also known as *Ayvān-e Shagerd*, there exists a *mehrab* dated 992 AH (1610 AD) and an inscription belonging to the year 1093 AH coincided with 1713 AD;
- In the northern dome of *Taj al-Molk* dome there is an inscription dated 481 AH coincided with 1101 AD;
- Inside *Uljeitu* prayer chamber (*Namaz Khaneh*) on the west side of the mosque, there exist the famous and very beautiful *mehrab* of *Uljeitu* decorated with several
- Inscriptions as well as wide variety stucco works. The date of 710 AH coincided with 1330 AD has been mentioned in the inscription;
- The entrance portal of *Uljeitu mehrab* chamber has been constructed in the court yard and on the west façade of the mosque there is an inscription dated as 851 AH coincided with 1371 AD.

All ten portals of the mosque have different inscriptions enjoying much variety:

- The south east portal opposite the *Seljuq Jolo khan* ["Front yard"] has the date 962 AH (1582 AD);
- The south west portal of it opposite the corridor located between *Muzaffarid Mosalla* [An open air ground for congregational Friday prayers] and *Timurid Shabestan* has the date 999 AH (1610 AD);
- The south east portal of the present main entrance from nearby street and bazaar has the date 1218 AH (1838 AD) coincided with *Qajar* reign;
- An inscription dated 515 AH (1130 AD) is seen in the north east portal;
- In the northern portal opposite *Taj al-Molk* dome and *Allameh Majlesi* tomb, dates of 767 and 1092 AH (1387 & 1712 AD) are seen;
- In the southern *Ayvān* of *Muzaffarid Madrasa* [religious school] beside the east front of the mosque dates of 767 and 1139 AH (1387 & 1759 AD) have been written;
- *Mehrab* of the *Soffe'* has the date 778 AH coincided with 1398 AD;
- The main portal of the *Madrasa* from inside the nearby bazaar has the date 768 AH coincided with 1388 AD.

Names of kings, viziers, founders, overseers and artists in multiple inscriptions of Masjed-e Jāme' of Isfahan

Fifteen kings have been named as employers such as: *Malek Shah Seljuqi*, *Shah Abbas Safavid*, etc. Moreover mentions are made of: seven overseers and observers for example: *Khajeh Nezam al-Molk* and *Mohammad Hosein Khan-e Sadr-e Isfahani*, nine founders and supervisors, twenty artists and calligraphers as well as nine carpenters and plaster molders whose names are not brought up here because of brevity of the text.

Historians and historical resources concerning Masjed-e Jāme' of Isfahan

- ***Hafiz Abu Na'im***: Living in the fourth century AH has discussed the construction method of the third century mosque in his book titled: "Isfahan News" based on the narration of his father.
- ***Hamzeh Isfahani***: Living in the fourth century AH has compiled a book titled: "a History of Isfahan" in which some information has been provided about the condition of the city and its general characteristics.
- ***Mafrukhi Isfahani***: Living in the fifth century AH is the author of a book titled: "Merits of Isfahan", he had visited *Masjed-e Jāme'* of Isfahan before the operations performed during the *Seljuqs* rule and had said that it was made of mud bricks.
- ***Ibn-e Huqel***: Living in the fourth century AH is the author of a book in Arabic titled: "Al Malek val Masalek" in which he describes that the initial structure of *Masjed-e Jāme'* of Isfahan was made of mud bricks.
- ***Naser Khosro Qobadiani***: Has compiled a travelogue in which he describes his trip to Isfahan: "... in the middle of the city a large and fine *Masjed-e Adineh* has been built..." He had arrived in the city in the year 444 AH and after visiting a certain mosque had praised it and had said that it was actually a Friday mosque dating back to the 3rd century AH with additions belonging to the *Deilamian* era.
- ***Abu Abdollah Moghaddasi***: Is the author of a book in Arabic titled: "Ma'refat al-Aqalim" on geography written in the second half of the 4th century AH. As a matter of fact, he had visited the 3rd century Friday mosque and had described it precisely.
- ***Ibn-e Rasteh***: living in the 3rd century AH, he was actually an Isfahan citizen. He wrote a book containing descriptions about various cities and countries including his home town.
- ***Mirza Hosein Khan***: In late 13th century AH (19th century AD) he has written a book titled: "Geography of Isfahan" in which he has introduced buildings belonging to the past including *Masjed-e Jāme'* of Isfahan.

- **Mohammad Mehdi Arbab:** Early in the 14th century AH he has compiled a book titled: "Half the World: on description of Isfahan" in which buildings and mosques of the city have been described.
- **Haj Mir Seyyed Ali Jenab:** He was regarded as one of Isfahan's dignitaries who has written a book named: "Al-Isfahan" about the history of the city in the first half of the 14th century AH.

Resources of European Historians and Orientalists

- Jean (Sir John) Chardin Travelogue relating to the *Safavids* era (18th century AD);
- Pascal Coste & Eugène Flandin's travelogue relating to the middle of *Qajar* era (19th century AD);
- "A survey of Persian art" written by Professor Arthur Pope from USA (in the mid 20th century AD);
- "Islamic Architecture of Iran" written by: Donald Wilber (20th century);
- "Iranian Monuments" in four volumes compiled by Professor Andre Godard (20th century);
- *Masjed-e Jāme'* of Isfahan in three volumes written by Eugène Galdieri;
- An article written by Umberto Sherato in "East and West" journal (20th century);
- A book titled: "Treasury of Historical Monuments of Isfahan" written by Dr. L. Honarfar (20th century).

According to the above mentioned documents, the significance and universal values of *Masjed-e Jāme'* of Isfahan has been an established fact for the majority of historians, orientalist as well as historical scribes so that the mere volume of written documents showing the historical development of *Masjed-e Jāme'* of Isfahan is exceptional among Friday mosques of the whole world.

The importance of mosque construction for the process of city planning and city formation of Isfahan

- The construction of *Masjed-e Jāme'* of Isfahan led to the integration of rural centers in Sepahan area. As a result, the generation of the primary nucleus of Isfahan took place in the middle of second century AH (9th century).
- Since then *Masjed-e Jāme'* of Isfahan has reflected future developments occurring in later periods of time. Beside the mosque, the first square of Isfahan was built and gradually bazaars and other public structures engulfed it. Furthermore, the residential

- neighborhoods beside the mosque expanded and multiple passage ways and public walks took shape with their branches penetrated from mosque entrances into the neighborhoods. Gradually, they were specified by a free (organic) growth of city planning components.
- In the third century AH (10th AD) Masjed-e Jāme' of Isfahan reached its second phase of growth resulting out of urban expansion which was: its reconstruction and wider development. In this way the primary mosque belonging to the second century AH (9th century AD) was replaced by a newer mosque which was built in a larger area after correcting the direction of its Qiblah. Since then, Masjed-e Jāme' of Isfahan has always played the role of a center for religious, cultural and social activities in Isfahan during the reign of Al-I Buyid, Seljuq, Ilkhanid and Timurid dynasties. Even the selection of Isfahan as the government base of Iran during the Safavid rule (11th century AH coincided with 17th century AD) followed by the construction of a new Friday mosque just off a new city square and the distancing of the government base from the old Friday mosque, its prestige could not be decreased at all. Therefore, it still keeps its religious and cultural power in the heart of people. And due to popularity as well as its traditional administration by local people, Masjed-e Jāme' of Isfahan enjoys quite specific cultural, social and religious values. During the course of its history, the mosque has been the location of multiple developments as well as the origin of many significant religious and social events so that all important religious and social ceremonies of Isfahan are held here.

The authenticity of the mosque in historical era

Yet another important issue pertains to the authenticity of *Masjed-e Jāme'* of Isfahan building. Although the mosque structure has artistic and architectural traces or signs of periods of time but there is no doubt that in each era the monuments belonging to previous ones were venerated as much as possible so that they contributed greatly to the developmental process of the mosque and actually played a complementary role. At no time a complete destruction and renovation of the mosque was on the agenda. Exception to the rule was the operations performed in the third century AH (10th century AD) in which reconstructions were aimed at correcting the direction of *Qiblah* as well as opening up wider spaces in some sections of the mosque because of population increase.

Brick domes, decorative surfaces with geometrical designs, interior spaces of dome chambers, brick columns, *Taq- o cheshmehs* roof cladding, tile works, stucco works, stone carvings, etc enjoy the construction date authenticity. Additionally, existing inscriptions largely indicate the belonging of each part to its relevant period.

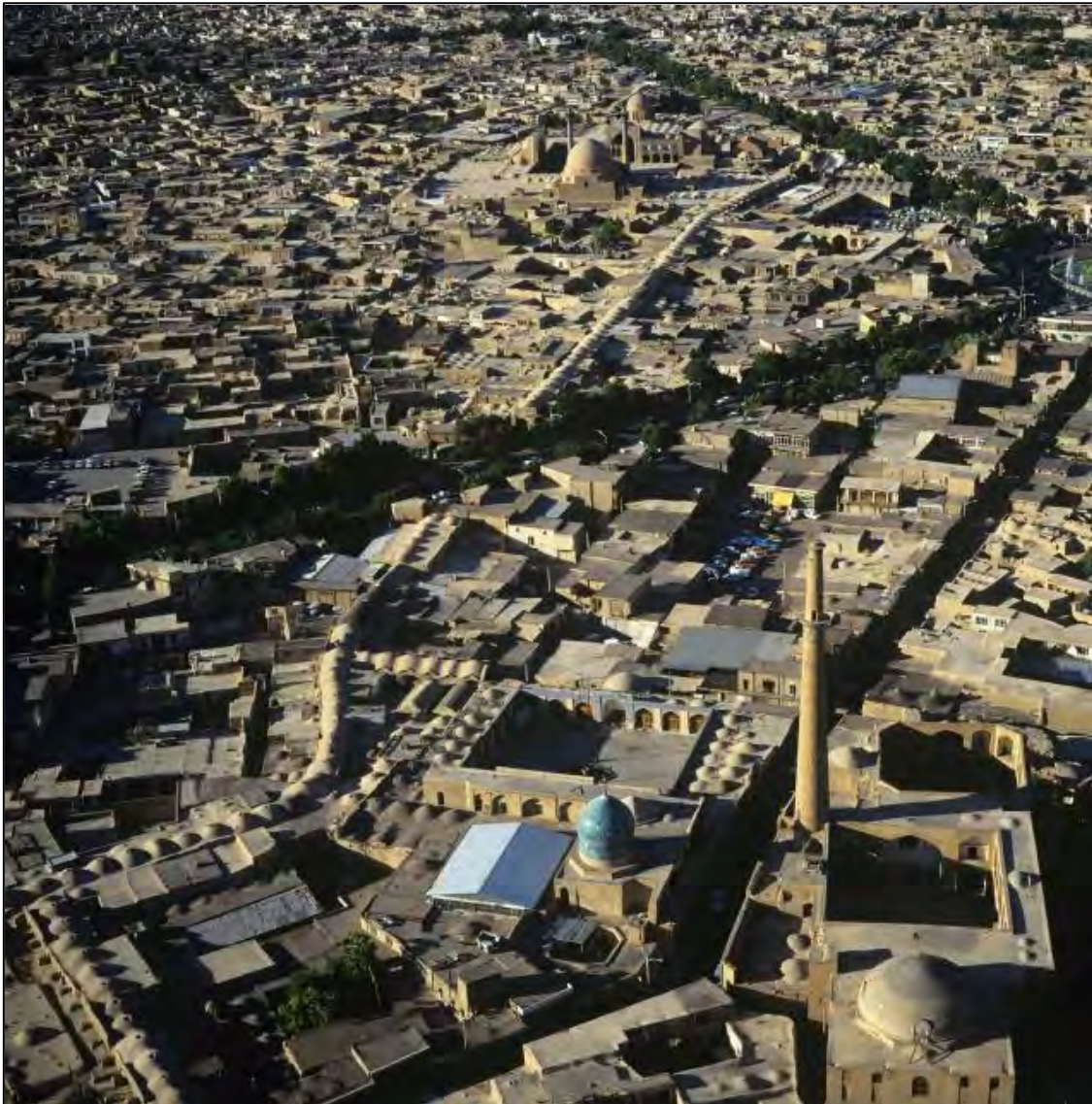
Conclusion

From the above mentioned issues, it can be concluded that *Masjed-e Jāme'* of Isfahan is the largest example and the most influential of the old Iranian mosques standing elegantly upon an area of about two hectares with a structure that provides the first prototype of *Chahar Ayyāni* mosques in the world. It possesses all the aspects of Iranian architectural arts belonging to the twelve century long history of Isfahan. This is, in fact, the reason that it is considered as an encyclopedia of the Iranian architectural art, structural ingenuities and also an inspiring monument effecting many civilizations especially in the east. Moreover intangible values of the monument are matchless because of firstly, its connection to the religious beliefs of people, secondly, its association with important personalities in the scientific and religious history of Isfahan and finally its role as a motivating and attracting factor for the congregation of people to attend religious ceremonies held in the mosque.

On the whole, all the historians of architecture, scholars and experts of historic buildings and sites in the world unanimously agree that *Masjed-e Jāme'* of Isfahan is among the few existing Islamic structures with the highest artistic, technological and historical values. That is indeed the reason that *Masjed-e Jāme'* of Isfahan is vastly appreciated and referred to by various scholars, particularly with relation to the history of Islamic architecture in the world, the most comprehensive of them being the Iranian style Friday mosques with the prime example of *Masjed-e Jāme'* of Isfahan. Generally, within a time span of about a millennium *Masjed-e Jāme'* of Isfahan has gained an exceptional status worldwide thanks to the delicate and fine conversion of a *Shabestan* style mosque to a *Chahar Ayyāni* mosque accompanied by the erection of huge domes with exceptional structures and at the same time holding or reflecting social and religious developments.

Criteria under which inscription is proposed and justification for inscription under these criteria**Summary of qualities**

The Jāme' Mosque of Isfahan, *Masjed-e Jāme'*, is located in the centre of the historic city of Isfahan, in central Iran. The construction of this mosque has its origins in the early centuries of Islam. The first mosque with a hypostyle structure dated back to the 8th century CE. It was replaced by a new construction in the 10th century (*Abbasid* period), giving it a new orientation, and in the early 11th century during the *Buyids* period, when the courtyard elevations were relined with poly-lobed piers faced with small bricks. Architecturally, the most remarkable phase coincided with the *Seljuqs* period, from the 12th to 13th centuries, when the *Seljuqs* built the first large dome at the southern side of the central courtyard. Following this, they built a smaller dome, an unsurpassed masterpiece, on the north side of the mosque yard. In the second phase, they added *Ayvāns*, with strong faience revetments, in the centre of each side of the courtyard, with a special emphasis on the southern *Ayvān*. As a whole, this design has its origin in the pre-Islamic architecture of Persia. With these designs the builders established a new innovative prototype for mosques, which became a standard for later centuries. The *Masjed-e Jāme'* was further developed with more spaces added to it in the *Ilkhanids* period in the 14th century, the *Muzaffarids* period in the 15th century, the *Timurids* period in the 16th century, and the *Safavids* period in the 17th century. From the beginning, at the same time, the development of the *Masjed-e Jāme'* continued to reflect the development of the city of Isfahan itself, and it became an exceptional testimony to the evolving trends in mosque construction.



Photo

Criteria under which inscription is proposed

Criterion (i): Represent a masterpiece of human creative genius;

The Jāme' Mosque of Isfahan represents a masterpiece of human creative genius in its innovative design that resulted in a new prototype in planning and construction of mosques. It is also considered to be a masterpiece of brick architecture as well as the most remarkable and prominent architectural expression of the *Seljuqs* period in Iran, giving in effect a new and more articulated character to the earlier hypostyle-type of mosques. This creativity is represented in the pioneering design of the *four-Ayyān* court, as well as in the many splendid details and architectural solutions. Of these, the northern dome chamber merits particularly attention. It was added to the complex in 1088-89 CE, and is considered to be an incomparable masterpiece of medieval Persian architecture. Its vertical alignment is unique in Iranian architecture, leading the eye to the superbly decorated dome. Another feature of the Jāme' Mosque is the imaginative decoration of more than two hundred brick vault (*Taq-o cheshmehs*)¹ and dome structures, each with its uniquely designed structural brick patterns, which together form the ceiling of the *Shabestans* (hypostyle part of the mosque). The different arrangement of the brick patterns, indicate not only structural variation but also embodied meanings through their mathematical shapes. These imaginative brick-work decorations together forming the ceiling of the hypostyle part of the mosque, have contributed to making this complex a real "museum of mosque architecture".



Photo 13. Variety of vaults (Taq-o cheshmehs) in the Seljuq Shabestan (hypostyle part of the mosque)

¹. The open vaults create lit spaces, in contrast to dark ones; closed brick vaults present a structural innovation. The different arrangement of the brick patterns, some hexagonal, others octagonal or decagonal, indicate structural variation and also embodied meanings through their mathematical shapes.

Criterion (ii): Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

The architecture and the layout of the Jāme' Mosque of Isfahan exhibit an important interchange of human values and influences originating from palace architecture as early as the *Achaemenids* and *Sassanids* periods in pre-Islamic Persia. Furthermore, its integration into the urban fabric through its many gates and entrances that weave it with the city's activities has been instrumental in subsequent town-planning of the ancient city of Isfahan. The architectural and artistic concepts and solutions of the Jāme' Mosque became a major reference for the later development of mosque architecture, indeed, from the early Islam to the *Qajar* reign. This was particularly the case of the *four-Ayvān* ground plan from the *Seljuqs* period. Indeed, the Jāme' Mosque of Isfahan can be considered the most significant and influential witness to history of monumental art, architecture and technology of Jāme' Mosques in the Islamic world. As the architectural prototype of domed mosques with *Ayvāns* in the Iranian style, *Masjed-e Jāme'* of Isfahan has served as a model for mosques not only within the Iranian plateau but also beyond, such as Central Asia. Moreover, the technology of constructing (*Tarkin*) ribbed domes, representing unique engineering skills, was here used for the first time and the Jāme' Mosque is still regarded as the most perfect domed brick structure of its type.

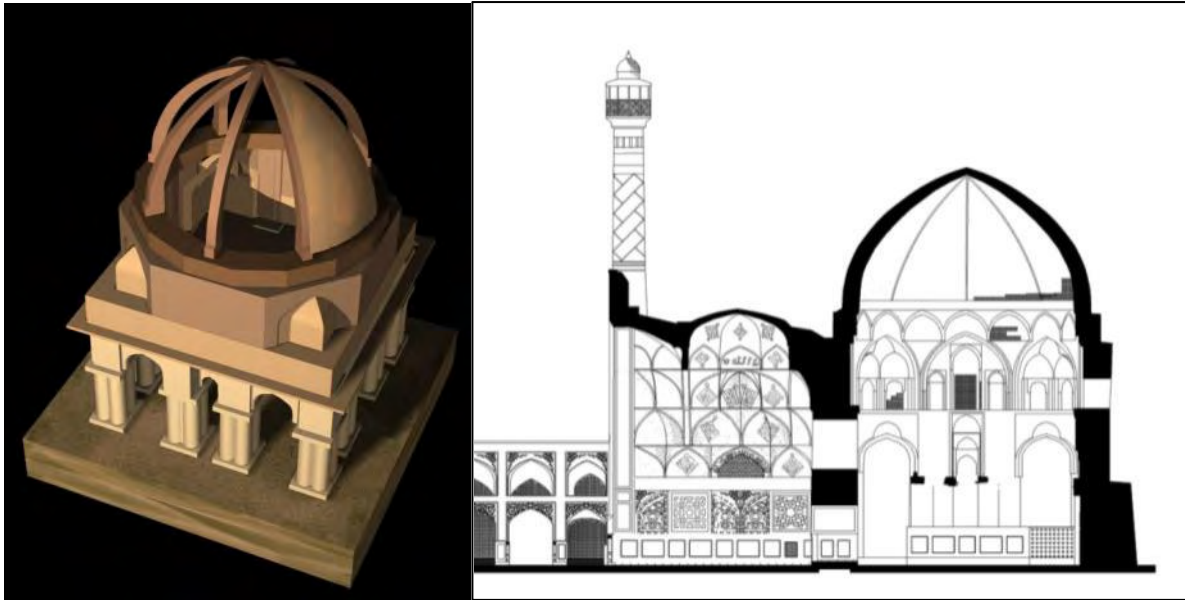


Photo 14. Taj al-Molk dome with Tarkin construction technology

Criterion (iii): To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared;

The *Masjed-e Jāme'* of Isfahan bears exceptional and even unique testimony to the tradition of mosque construction through more than one thousand years, starting with the Abbasids period in the 8th century and *Buyids* in the 11th century. The innovative contributions of the *Seljuqs* rulers in the 12th and 13th centuries became the climax that gave the essential form to the complex, which was later continued and complemented by the *Ilkhanids* in the 14th century, the *Muzaffarids* in the 15th century, the *Timurids* in the 16th century, and the *Safavids* in the 17th century. Through the centuries and until today, the Jāme' Mosque has retained its cultural and spiritual centrality in the Iranian cultural life.



Photo 15. Masjed-e Jāme' of Isfahan which is the testimony of mosque construction for more than one thousand years

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

The architecture of the Jāme' Mosque of Isfahan with its *four-Ayvān* ground plan and domed structures is an outstanding example of mosque architecture, which became a new and influential prototype contributing to the design of mosques far beyond the borders of Iran, into the Middle East and Central Asia. Moreover, the technology of brick dome constructions as well as the beauty and delicacy of design and the diversity of architectural decorations used in the Jāme' Mosque are unprecedented in the world. This trend led to the elevation of the architectural concept of the mosque building based on the integration of Iranian culture and Islamic beliefs. This highly important mosque comprised the primary nucleus of Isfahan City where it was built over the remains of a pre-Islamic village. Later, this became the principal element leading to the gradual formation of the cultural-historical axis of Isfahan from the *Meidan-e Kohneh* ["Ancient Square"] through the great bazaar to the Naqsh-e Jahan Meydan and *Zayandarud* (River).

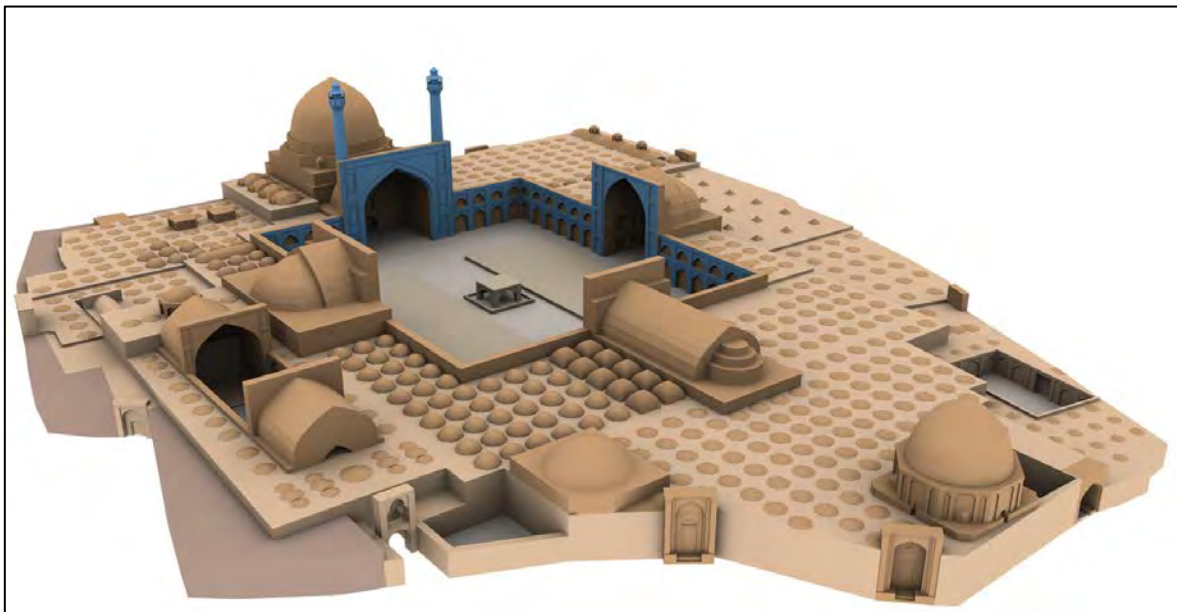


Figure 4. The innovative four (Chahar) Ayvāni style in Masjed-e Jāme' of Isfahan

Criterion (vi): be directly or tangibly associated with events or living tradition, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.(the committee consider that this criterion should preferably be used in conjunction with other criteria);

Masjed-e Jāme' of Isfahan, being originally founded on the pre-Islamic remains, and continued its development architecturally and spiritually throughout centuries, is a clear manifestation and confirmation of the trend through which Islam starts and spread in Iran. A significant part of the beliefs, opinions and artistic or cultural values enjoying global status originate from *Masjed-e Jāme'* of Isfahan and this is particularly so with values and meanings imbedded in mathematical complexities and shapes which in their turns influenced many scholars and their scholarly views, leaving unique testimony on the establishment and continuation of deep-rooted thinking in Iran. Moreover, this outstanding structure has triggered, bloomed and elevated the Islamic architectural concepts and approaches in different eras particularly during the rule of *Seljuqs* and *Timurids* until *Safavids* in Isfahan proper from where it spread to other Iranian towns and cities as far as central Asia, Iraq and Asia Minor. *Masjed-e Jāme'* of Isfahan is also considered as one of the few examples of its kind that have entirely been built, expanded, managed and preserved by people throughout its lifetime with the *Vaqf* tradition being a prominent feature of its management.



Photo 16. Masjed-e Jāme' of plays a significant role in the religious life of people

Integrity and authenticity

The whole property and its components are located on one portion of land providing its structural and functional integrity. *Masjed-e Jāme'* of Isfahan is directly linked to the very old, long Bazaar of Isfahan which starts from the mosque itself snakes through a number of historic places and terminating within the bazaar and terminates in the World Heritage Site of *Meydan-e Imam*. Since it has continuously been in use, maintained and regarded as a highly respected mosque by the ordinary people as well as the authorities, regionally and nationally, who consider its protection and conservation a religious duty, it has fully retained its integrity and authenticity throughout the centuries and until today. Moreover, all of the conservation and restoration activities here have been conducted under the supervision of ICHHTO using traditional building materials and technologies in harmony with the mosque.

Protection and management

Masjed-e Jāme' of Isfahan is a prominent example of a popular traditional management system called *Vaqf* which is continued for centuries in Iran. In addition, it is among the first historic monuments inscribed in the Iranian National List of Monuments. Accordingly all the conservation and restoration activities carried out within and for the site are legally under the supervision of ICHHTO. Also, regulations regarding the core and buffer zones of the mosque have been included in the Master plan of Isfahan city, so all the relevant organizations are obliged to fully abide by them.

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Introduction

Since the birth, growth and ongoing development of *Masjed-e Jāme'* of Isfahan in the first century AH has always been accompanied by the formation of the initial conception of this Islamic city as well as its physical development through time, first of all it seems necessary to provide a brief introduction about Isfahan in which the biggest Friday mosque of Iran is located.

Today Isfahan is considered as an Islamic city regarding the history of architecture and urban planning. Actually, before Islam there was no great city with this name. Based on historical documents and evidences, *Sepahan* was consisted of several large and small villages which due to the well watered river of *Zayandarud* and the fertile lands surrounding it had the capacity to be used as a resort town. One of these locations was a village called *Yavan* at the center of this area where the initial mosque was built in its vicinity. The life line of Isfahan city has always been *Zayandarud* and its name constantly comes with *Zayandarud* which means a self productive river in Farsi language. Its head water is in the mountains situated at the west of Isfahan Province. The water volume of this river used to increase downstream. The first settlements in Isfahan were built on the northern side of *Zayandarud* but after Isfahan proper was founded, its gradual development even covered the southern front of the river.

Since a long time ago, canals were dug in western parts of the region so that water could become ready for utilization on its arrival in *Sepahan* region. Interestingly, one of these canals passed through the spot where the primary *Masjed-e Jāme'* was constructed so that the stream water was used in the mosque court yard for a long period of time but nowadays part of the mosque yard area has totally covered up this stream. In effect, the birth of Isfahan city has been simultaneous with the emergence of Islam in Iran. The influence of Islam along with old traditions has inspired Iranian architecture. As a result, Isfahan residents have created valuable architectural monuments.

In the middle of the second century AH (8th century AD) historians have repeatedly mentioned the construction of a mosque in Isfahan. But this preliminary building was destructed less than a century later and was replaced by another much larger mosque in such a way that relics of the first mosque were buried beneath the current one. During archaeological excavations done on *Masjed-e Jāme'* of Isfahan site, remains of its Qiblah wall as well as parts of stucco decorations of its *mehrab* has been discovered and comparative studies have shown the close relationship between its stucco decorative models with pre Islamic experiences.

In the first half of the third century AH coincided with the 10th century AD, another development took place in Isfahan. Due to the extension of city limits and population

increase, the mosque built in the 2nd century did not have enough capacity to receive all the worshipers so it was decided to enlarge the mosque by collecting charitable contributions as well as giving financial aids in order to buy adjacent homes and to construct a bigger mosque in hypostyle (*Shabestani* style). All through the history of the mosque, its design and its related alterations and additions had been based on development policies and conditioned by a designing module.

In the 4th century AH coincided with the 11th century AD, Isfahan became the governmental base of *Al- I Buyid* who had Iranian descendants. They attempted to revive some ceremonies and traditions of the past and paid special attention to Isfahan development and expansion. This led to the training of elegant artists and architects as well as renowned scientists. Furthermore, defensive fortifications were built all around the city and within it beautiful structures were constructed including new additions in the 3th century *Masjed-e Jāme'* as well as construction of a new mosque called *Jur jir* from which only its portal (*Sardar*) still remains.

In the middle of the 5th century AH (12th century AD), *Seljuqs* occupied Iran and established their government base in Isfahan. The power and nobility of *Seljuq* architecture is doubtless best exemplified by the *Masjed-e Jāme'* of Isfahan, one of the greatest mosques in the world. From earliest times Isfahan, by virtue of its central location and natural beauties, had been destined for greatness; it was inevitable that its *Masjed-e Jāme'* should be outstanding.

Under the *Seljuqs*, the *Masjed-e Jāme'* at Isfahan was transformed from a hypostyle building into one with four *ayvāns* and a domed sanctuary beyond the south, or *Qiblah*, *Ayvān*. To emphasize the *qibla*, or direction of prayer, builders made the south *Ayvān* wider, and hence taller. Its width corresponds to five bays of the original hypostyle mosque, whereas the lateral *ayvāns* are only four bays wide. The tall, paired minarets atop the south also show the worshipper that it marks the direction of prayer. In later times, the *Ayvān* was covered by glazed tile and covered with tiers of *Muqarnas* (Blair,1977). So, after the passage of one thousand years the general outline of *Masjed-e Jāme'* of Isfahan is still a reflection of alterations made during the *Seljuq* rule.

Mongol *Ilkhanid* captured Iran in the 6th and 7th centuries AH (13th and 14th centuries AD) Even in this era outstanding artistic monuments were built across Iran. Among them examples such as the masterpiece of architectural decoration art *Mehrab-e Uljeitu* (*Uljeitu* altar), beautiful minarets and well proportioned structures still remains.

The 8th and 9th century AH (15th and 16th century AD) witness the reign of Tamerlane and his successors in Iran. It began with wide spread massacres and lootings but after half a century *Timurid* rulers also made several new additions and interventions in *Masjed-e Jāme'* of Isfahan.

The 10th to 12th century AH (coinciding with 16th to 18th century AD) is the era of the *Safavid* rule. In the early 11th century AH (17th century AD) *Shah Abbas* selected Isfahan as his capital city and within a short time brought global reputation and credit to it. In this period of time, not only the city expanded and new neighborhoods were generated but also new squares (*Meydans*), buildings, palaces and promenades were constructed so that almost all the foreign travelers visiting Isfahan at the time have praised its unparalleled beauty in their books. In the meanwhile, *Masjed-e Jāme'* of Isfahan experienced significant alterations and operations too.

From the middle of the twelfth century AH (17th century AD) e.g. the collapse of the *Safavid* rule when the *Qajar* dynasty came to power, until the emergence of industrial developments in Iran, the importance of Isfahan city decreased gradually and due to the transfer of capital to Tehran most of the buildings and monuments belonging to the *Safavid* era were abandoned and gradually fell into ruin. But *Masjed-e Jāme'* of Isfahan kept its significance because it remained the main center for holding religious ceremonies and daily gathering of people coming from all walks of life. As a result, they tried to look after it and to take care of it continuously. In addition, subsequent generations did their best to maintain this valuable religious and cultural complex and deliver it intact to future generations.

After the Islamic revolution in Iran, the ICHHTO was established and it was entrusted with this sensitive duty legally according to the ratification of the parliament.

So it can be concluded that in effect historical building complexes of Isfahan have kept its link with its fruitful and rich history as well as providing its connection to the future. Here *Masjed-e Jāme'* of Isfahan shines like a brilliant gem by showing off more than one thousand years of cultural, scientific and artistic glory and by making future generation feel a rightful pride and honor for their past.

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Chapter 1 : Identification of the property

1.a. Country (and State party if different)

Islamic Republic of IRAN



Map 1-1. Iran (ICHHTO archive)

1.b. State, province, or region

Isfahan Province



Map 1-2. Location of the Isfahan province (ICHHTO archive)

1.c. Name of property

Masjed-e Jāme' of Isfahan



Photo 1-1. Schmidt. AE 589 Isfahan. Iran. The Masjed-e Jāme' or Friday mosque (MJIB)

1.d. Geographical coordinates to the nearest second

No.	Name of the nominated	Geographical coordinate	Map ref.
1	Masjed-e Jāme' of Isfahan	N: 32° 39' 25.97204" E: 51° 41' 08.38904"	A- III



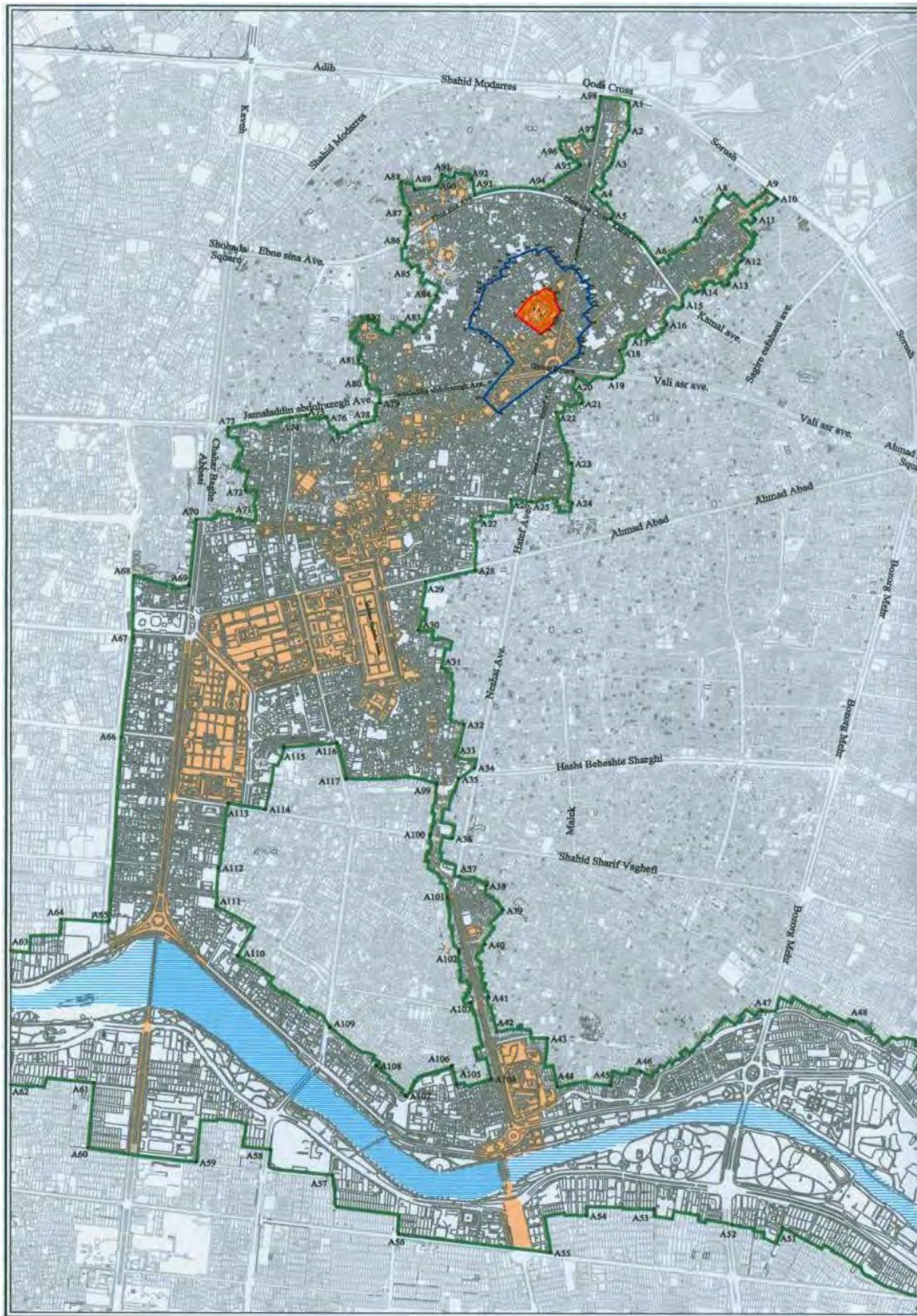
Photo 1-2. Aerial view of Masjed-e Jāme' of Isfahan (MJIB, Ghazbanpur)

1.e. Maps and plans, showing the boundaries of the nominated property & Buffer zone

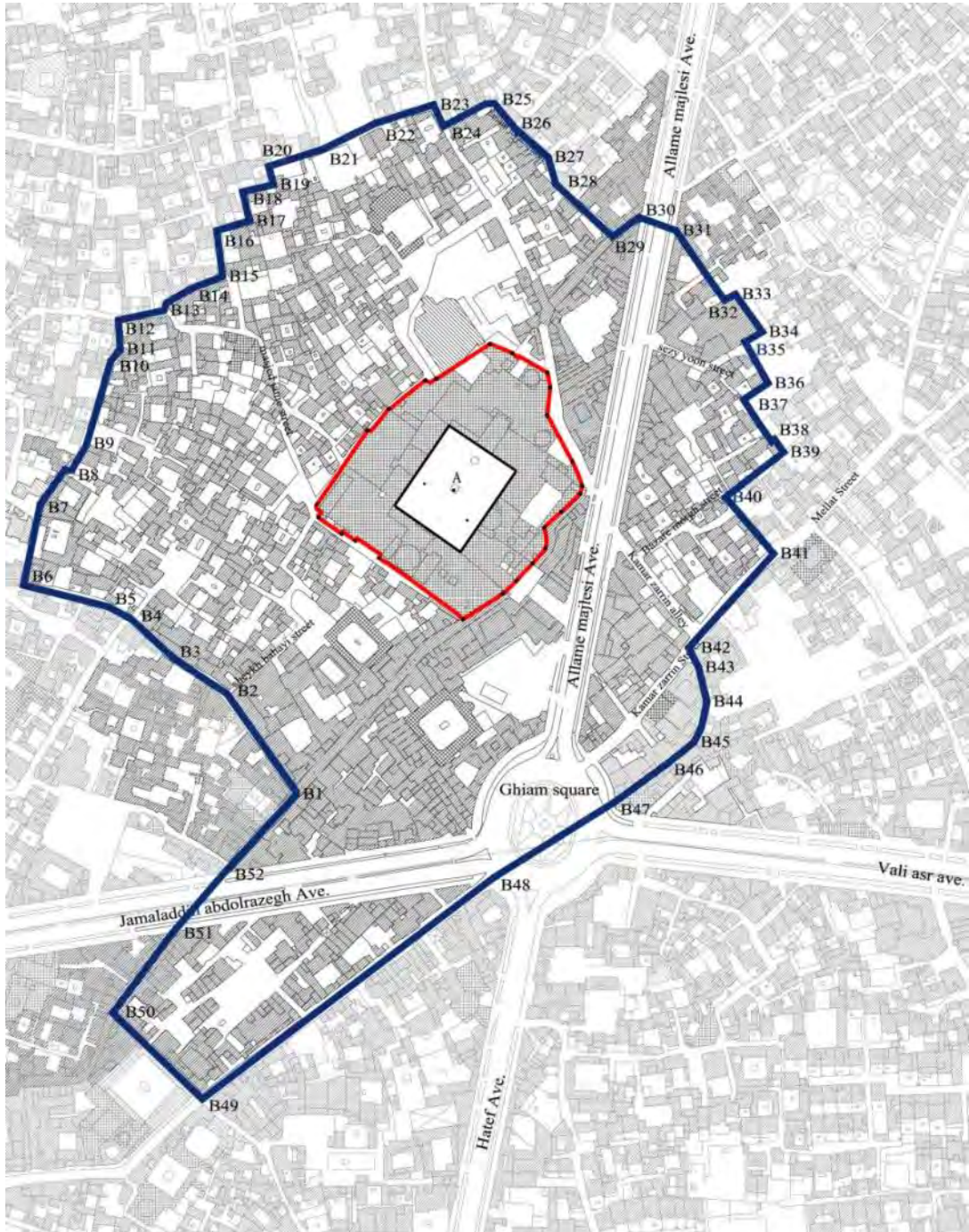
NO	Map Title		Reference
A	Identification	Historical- Cultural Zone	A-I
		Buffer Zone	A- II
		Core Zone	A- III
		Aerial Views and General Plan	A -IV
B	Chronology Studies	Chronology	B-I
		Perspectives	B- II
			B- III
C	Architectural Maps	Ceiling Plan	C-I
		Sections	C- II
			C- III
		Ayvāns	C-IV
		Dome Structure	C-V
		Muqarnas	C-VI
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		Vaulting	D- II
		Typology of Vaults, Sketch Views	D- III
			D-IV
			D-V
			D-VI
			D-VII
			D-VIII
			D-IX
			D-X
			D-XI
			D-XII
			D-XIII
			D-XIV
			D-XV
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		Khaje Nezam al- Molk Dome	E- II
		East Elevation	E- III
		Ayvān-e Saheb	E-IV
		West Elevation	E-V
		South Ayvān	E-VI
		West Elevation	E-VII
		South Ayvān	E-VIII
F	Perspectives		F-I
			F- II
			F- III
			F-IV

1.f. Area of nominated property and proposed buffer zone

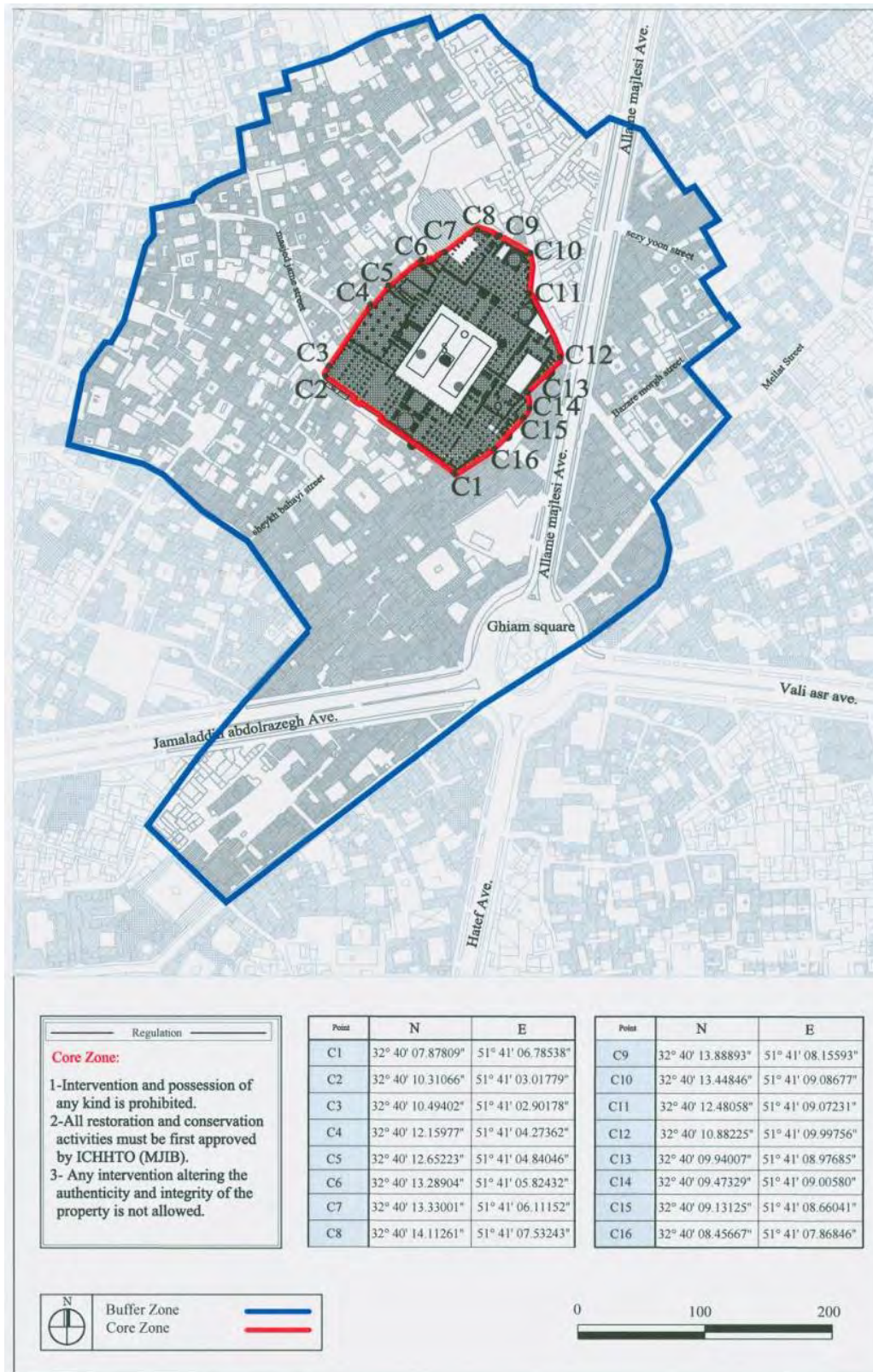
Name of the nominated	Province/ City	Geographical coordinates	Area Core zone (ha)	Area Buffer zone (ha)	Total (ha)
Masjed-e Jāme'	Isfahan	N: 32° 39' 25.97204" E: 51° 41' 08.38904"	20756	186351	207107



Map 1-3. Historical – Cultural axis of Isfahan



Map 1-4. Buffer zone



Map 1-5. Core zone



Description

History and development of property

2

Chapter 2 : Description

2.a. Description of property

Terminology: (Persian: مسجد جامع - *Congregational Mosque* ; also spelled, *Jame*, *Jāmé*, or *Jomeh Mosque*) is a term used in Iran to refer to the grand mosque within a city, and is usually the place of gathering for 'Eid Prayers and Friday prayers. *Jāmeḥ* (جامع) stems from the root word *Jām* (جمع) meaning "gathering", and should not be confused with *Jom'ah* (جمعه) meaning "Friday".

And also Friday Mosque is thus the most common name for mosques worldwide. *Masjed-e Jama* also *Jami Masjed*, refers to the Friday Mosque, where *Jummah* or weekly Friday noon congregation prayers of Muslims take place.

Masjed-e Jāme' of Isfahan

Masjed-e Jāme' of Isfahan is located in the central Iranian province of Isfahan with an average altitude of 1570m from sea level. Regional climate is relatively temperate and dry. This is one of the oldest *Masjed-e Jāme's* of Iran with 12th centuries of mosque construction tradition in its history. Multiple innovations in various periods of its lifetime indicate its high status in the history of Islamic architecture. Its geographical coordinates are: northern latitude of 32° 38' and eastern longitude of 51° 39'. It has many architectural elements among them: eight entrances, *Chahar* ["Four"] *Ayvāns*, several *Shabestans* belonging to different periods of time, a few exquisite *mehrab*s, two precious brick domes and more than 200 brick coverings reflecting the art and skill of Iranian builders. Despite the passage of more than 12th centuries from its birth it has withstood manmade and natural threats as well as political and social upheavals which prove its excellent craftsmanship. Because life and pray has always flowed in *Masjed-e Jāme'* of Isfahan, its popularity and sacredness has also contributed to its longevity.

Built upon the ruins of pre Islamic villages, *Masjed-e Jāme'* of Isfahan is regarded as the origin of Isfahan development. Due to the deployment of best architects, artists and master craftsmen, it can be said that *Masjed-e Jāme'* of Isfahan represents a museum of art and architecture in Islamic construction.

Technological, architectural and ornamental values of *Masjed-e Jāme'* of Isfahan have turned it into a matchless structure so that many famous experts have commented about its significance. Among them is the American orientalist, Arthur Pope who said: "it was built for eternity."

Due to the importance of different elements constituting *Masjed-e Jāme'* of Isfahan, description of its various parts is presented in the following order:

Some of this various sections belonging to a specific construction period and others pertaining to periods before or after it. Therefore, various sections and periods of the construction of *Masjed-e Jāme'* of Isfahan are presented here.



Map 2-1. Introduction plan of Masjed-e Jāme' of Isfahan (MJIB)

Entrances

The mosque has eight entrances constructed at different periods:

1. The oldest mosque entrance currently obstructed is located at its north easternmost end with a brick inscription ["*Katibeh*"] in *Kufic* script beside it in which the repair of the mosque after the fire of 515 LAH has been mentioned. The reconstructed text of the inscription is as follows:

"لدم ا اير مذ اير يم ن جذ ا مم جمذ جمس جداهل ا ان يذكر فيها اسمه
 ن سعي (في خرالها انيئك جاك ان يهم ان يلخموها الاخائفيد يهم في
 ايلنيا خزي ن يهم في الاخره عذاب عظيم) اعاده هذه ايعماره لعد
 الاتراق في شهورسمه خمس ن عشره ن خمس جائه"

The phrase within brackets which is a *Quranic* verse (*Sura*) has been obliterated in the original inscription.

The main entrance of the building at present is on the south-eastern side of the mosque opposite Hafez Street. It has stone platforms as well as tile decorations and a concatenation styled (*Ghatar bandi*) portal. According to the tiled inscription, the portal was repaired and decorated by the order of the Isfahan governor of the time, *Mohammad Hosein Khan Sadr*;

Tiled portal dated 768 LAH located opposite *Taj al-Molk* dome with an inscription in arabesque *Kufic* script (white colored mosaic work) upon a background of azure tiles.

Another portal installed on the west side of *Taj al-Molk* dome which is on the east side of *Majlesi* tomb (dated: 1092 LAH);

A door on the north-west corner of the mosque dated 1301 LAH with an inscription in *Thuluth* ["*Sols*"] script upon a background of azure tiles opening into *Bu-eshaghieh* Alley;

Dardasht portal (*Bab al- Dasht*) on the south west corner of the mosque and at the end of one of the main corridors of the mosque belonging to the *Seljuqs* era. The portal has an inscription in *Thuluth* script upon an azure colored background dating back to 999 LAH;

The carved door of *Safavid Shabestan* ["sanctuary"] opposite *Dardasht* portal;

A door at the far end of a corridor separating the *Seljuq Shabestan* west of *Nezam al-Molk* dome from the *Safavid* sanctuary located at the south-west corner of the *Masjed-e Jāme'* (dated: 962 LAH).

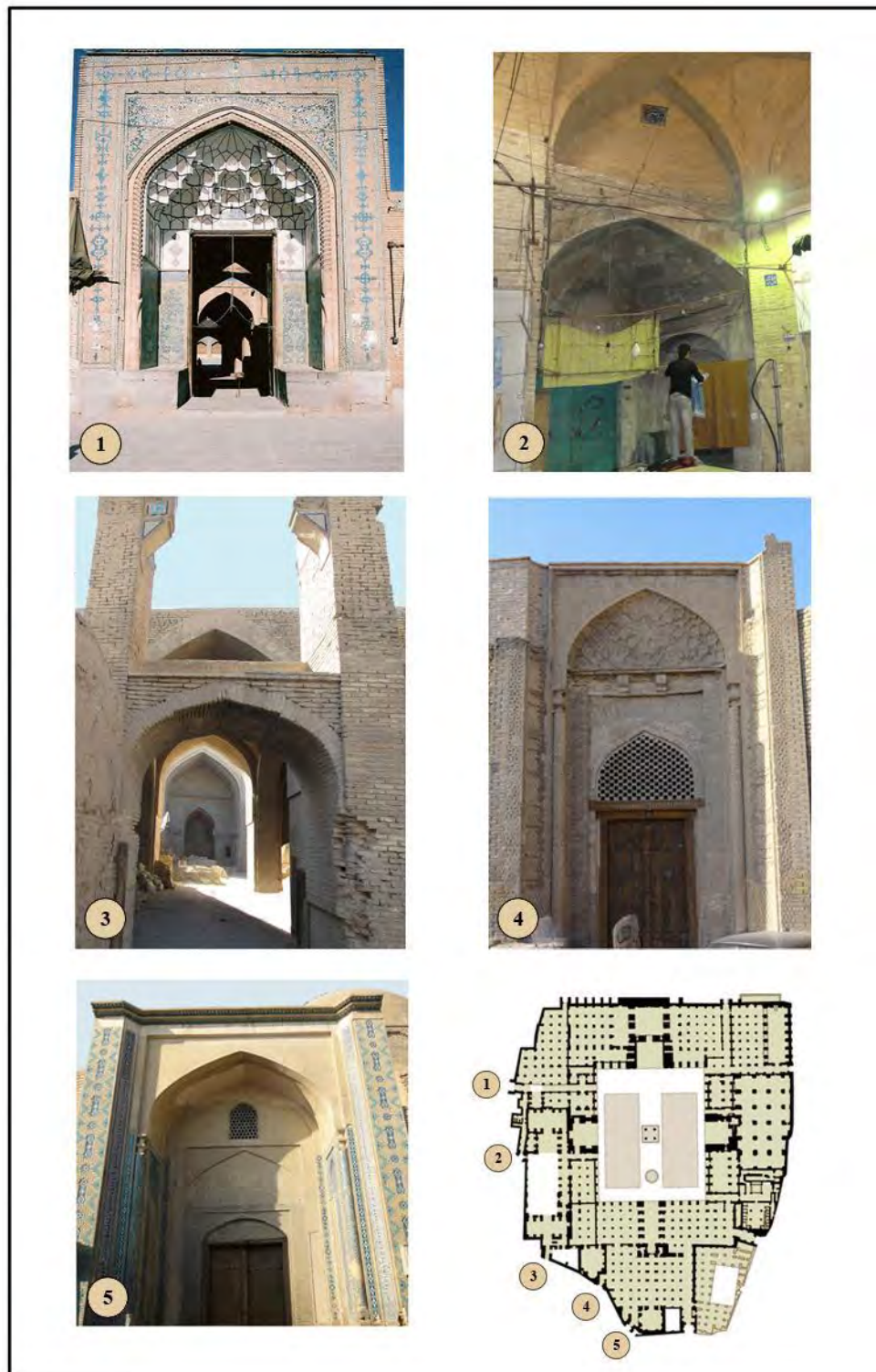


Photo 2-1. Different entrances of Masjed-e Jame' of Isfahan (MJIB, Jabal Ameli)

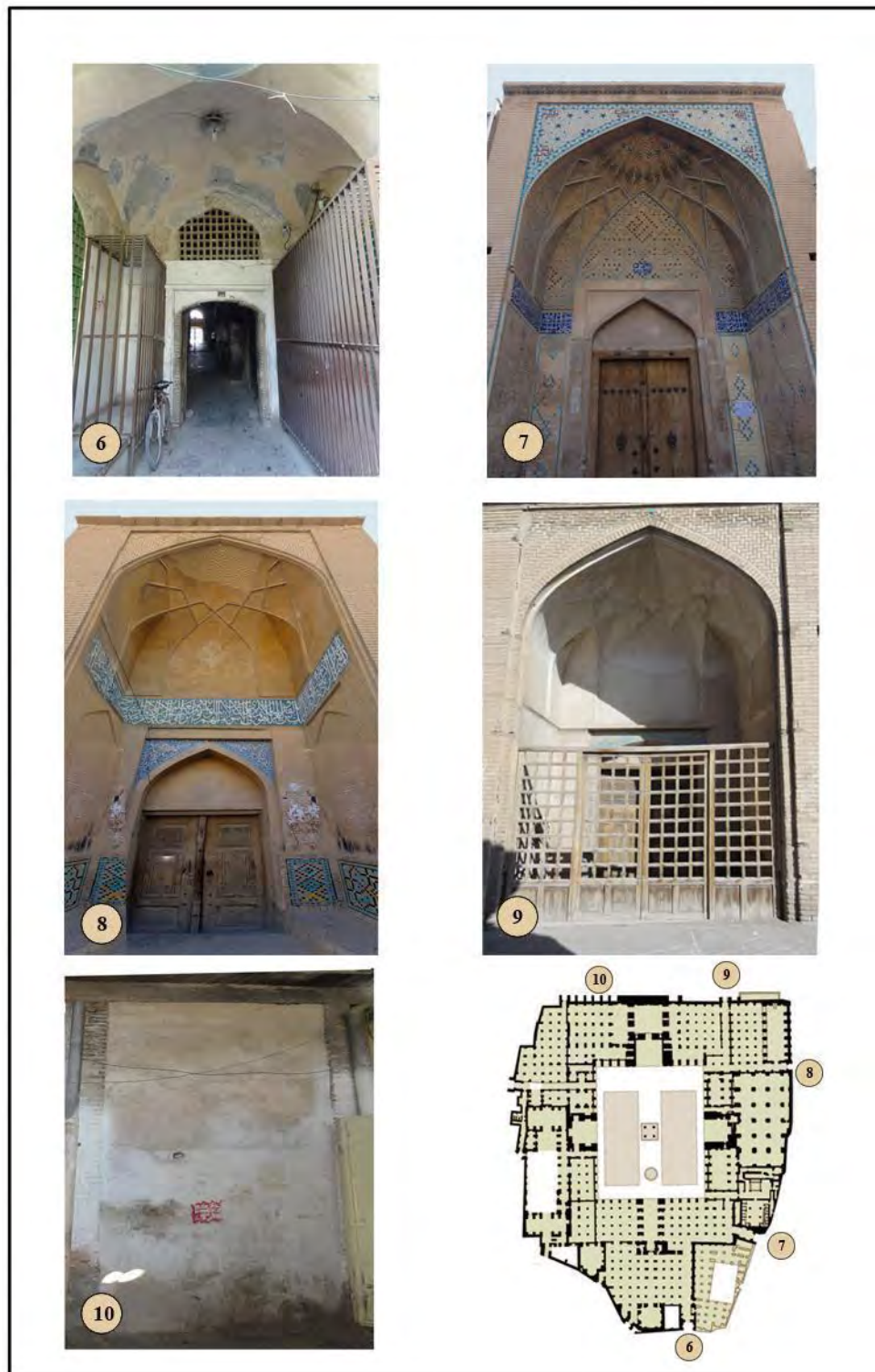


Photo 2-2. Different entrances of Masjid-e Jāme' of Isfahan (MJIB, Jabal Ameli)

Sahn ["The courtyard"]

Sahn of the mosque is 60 by 70 square meters with *Ayvāns* located at all four cardinal directions. It also has two floored porches and chapels all around as well as two water basins and its related building. In the middle of the courtyard, there exist two basins: one a square shaped basin at *Sahn* center and the other a polygonal basin on its north side. Above the square shaped basin is a platform standing on four columns. According to the inscription of the vestibule (*Dehliz*) opposite the *Majlesi* portal, in 1084 LAH, the mosque courtyard was re-macadamized by a man named *Mohammad Qoli*.

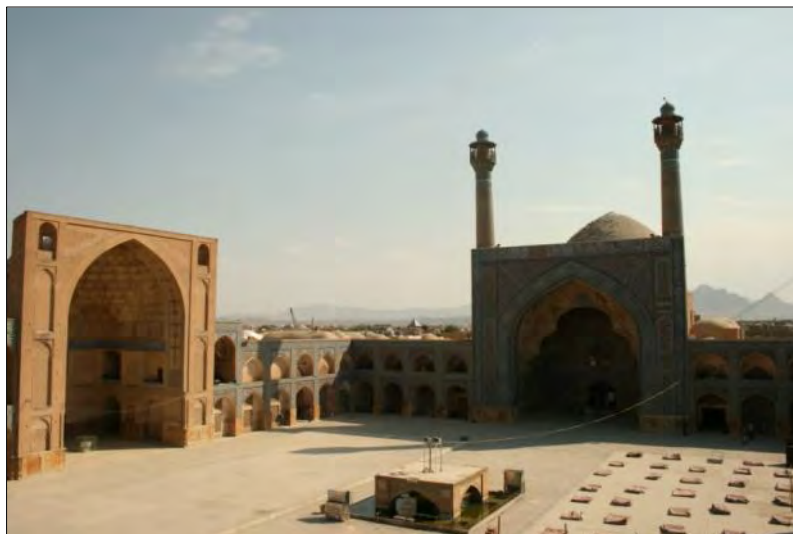


Photo 2-3. Sahn of Masjed-e Jāme'(MJIB, Bakhtiar)

Top: View of northern & eastern Ayyāns; Below: View of southern & eastern Ayyāns

Minarets

According to Gabriel, minarets standing on the either sides of the southern *Ayvān* of the mosque (*Soffe' Saheb*) are not very old and are similar to minarets of the *Abbasid Masjid-e Jāme'* of Isfahan regarding their scale, proportions as well as construction details. Apparently, the date of its construction does not go back many years before the *Safavid* period. But Smith thinks that it is much older than that and Galdieri believes that based on the available information, rejection or confirmation of Gabriel's theory is impossible (Galdieri, 1370 AH, p.99).

Also Honarfar thinks that the minarets are part of the additions made during the era of *Abol nasr Hassan's* rule belonging to *Aq-Qoyunlus* dynasty. Below the *Muqarnas* works of both minarets, there is a unitary phrase in simple *Kufic* script (brick reliefs) upon a background of azure tiles which reads:

" لا ايه الا ا جومل رسو ا عمي نبي ا قا "

Decorations of the outer surface of *Minarets* are in masonry script written upon turquoise colored tiles in a brick background and in a spiral style. Here, these words have been reiterated several times:

" ايومل الله " " ايملك لله " " ايومل لله "

The southern *Ayvān* and its lateral minarets were damaged at several spots but were restored and strengthened by metal clamps in 1328 SAH (Nikzad Amir Hoseini, 1338 SAH, p.154).



Photo 2-4. Minarets of Masjid-e Jāme'(MJIB, Bakhtiar)

The four-columned structure above the water basin

Apparently, this structure has been built at the same time as the initial structures of the mosque and *Jaberi Ansari* considers it as belonging to the period of *Al-e Abidelf* (*Jaberi Ansari*, 1321 AH, pp. 195&196) As the story goes, during the rule of *Al-I Buyid* and *Deylamian*, due to the large number of *Saheb ibn-e Ebad* students, his voice coming from the southern *Ayvān* did not reach the end of the mosque, therefore a volunteer repeated his words loudly so that all his students could hear them (*Noor Sadeghi*, 1316 AH, p.92). Also, it is said that in the old days those bound for *Beitol-lah al-haram* ["Mecca pilgrimage"] practiced *Hadj* rituals around this building (*Nikzad Amir Hoseini*, 1338 AH, p.166).

Honarfar has this to say about the building: "During the reign of *Sultan Mohammad Khodabanda* of *Safavid* dynasty, a structure was set up atop the basin in the middle of the courtyard or *Sahn* of *Isfahan Friday mosque*. It served as a summer terrace allocated to religious rituals. Upon the two brick piers of the building's four columns, there stand two marble inscriptions each with a length of 57 cm and a width of 50 cm. The text of the west inscription mentions the monarchy of *Sultan Mohammad Khodabanda Safavid* in embossed *Thuluth* script, writing and set up year dating back to 985 LAH. The east inscription contains Persian poems in *Nasta'liq* script indicating that thanks to the prime minister, our religion judge ["*Mirmiran*"] a person named *Yusef Aqa* had the privilege of constructing a platform for praying by prostration, atop the water basin of the mosque. This Arabic text is seen in both tablets:

"في ايام خلافه ايدمطان الاعظم الاعد الاكرم قهرجان ايماء ن ايطيند ل
ا في ايرضيند جا يك رقاب الاجم جولا جموك ايعرب ن ايعجم الوايمظفر خداي
لمده سمطان جومل شادشاه خمدا جمهه ن سمطانه رقم فقير صويفي سمه 985"

The east inscription includes the following Persian poems in *Nasta'liq* script:

جیرجیران	له یمن دانر دین صلا اعظم	غیاث ایمنه ایلیند
جوفق شد له ابدان یوسف آقا	قلم زد لی ریا در خیرن ابدان	
لرنی وض جدجد ساخت تالار	که لاشد سجده گاه اهل ایمان	
صویفی ایند عمارت یادگاریدت	که از نی جانل در شهر صفاهان	

(*Honarfar*, 1350 AH, pp.164 &165) سمه 985

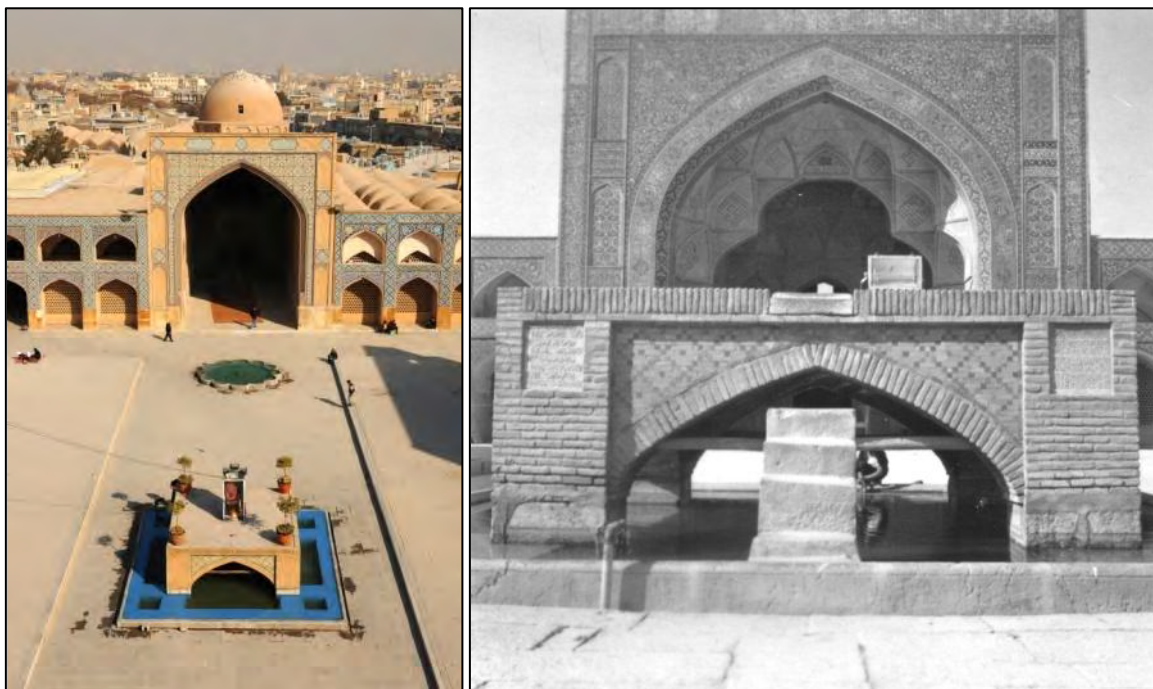


Photo 2-5. The four-columned structure and water basin (MJIB, Bakhtiar)

The dome chamber (*Gonbad Khaneh*) of Nezam al-Molk

The first phase of its construction began in the time of *Malek Shah* during which by the order of his minister (vizier) *Nezam al-Molk*, a domed hall was built in southern *Shabestan* of the mosque (behind the southern *Ayvān* known as *Soffe' Saheb*) in its confined area ["*Maqsur'e*"] upon a square shaped surface. The dome chamber had large dimensions: outer sides: 21m, inner sides: 14.30 to 14.60m and an approximate height of 26.97m. Its historical memorial inscription is in simple brick *Kufic* script upon the dome base containing the name of the king of the time, *Malek Shah-e Seljuq* as well as the founder of the building, *Khajeh Nezam al-Molk* but without citing the date of its construction (Honarfar, Treasury or Ganjineh, pp.75&76).

Based on her investigations about the inscription as well as *Malek Shah's* titles and designations and their comparison with eleven other available writings dated and in the name of this king, Shila Belair estimates the dome construction to be between the Arabic months of *Jamadi-al Sani* 479 LAH and *Zi hajjeh* 480 LAH coinciding with September 1086 and March 1088 AD respectively (Inscriptions, 160-163).

Another domed hall built north of the mosque (behind the northern *Ayvān* also known as *Soffe' Darvish*) was adopted from this building and according to its inscription was constructed in the year 481 LAH/1088 AD. It proves that almost certainly *Nezam al-Molk Maqsur'e* ["Chamber"] was built before this date. In order to provide enough space for the new

Maqsur'e known as *Nezam al-Molk* dome, 24 columns out of the regular rounded column web of *Abbasid Shabestan* were destroyed leading to a change in mosque map on its southern side. Uncovered and relatively wide (4.5m) porticoes encircled *Maqsur'e* in north, east and west directions. Therefore, the dome was built at the end of the central nave of the mosque *Shabestan* in an individual and free style so that it was completely open from three sides. Construction of the southern *Ayvān* of the mosque during the second phase of *Seljuqs* era alterations as well as the covering of west and east open porticoes of *Maqsur'e* later in late eighth century LAH/ 14th century AD eliminated its initial free style leading to its connection to *Sahn* from one side and to the old parts of the south *Shabestan* from the other side. Following the investigations conducted here, the original form of inner and outer facades of *Maqsur'e* was identified and it was shown that parts of them had changed gradually or had been covered by later constructions (Galdieri, Isfahan, III/22-23, p.31, I/371-379 ...dome, pp.106-122).

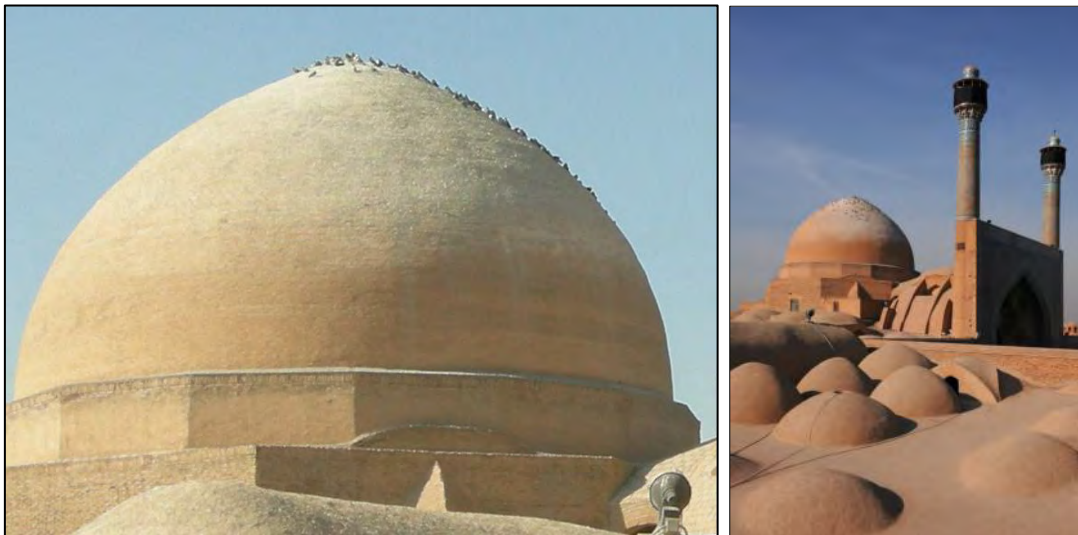


Photo 2-6. General view of Nezam al-Molk dome (MJIB, Bakhtiar)

The structure consists of three distinct parts in its vertical section:

1. The square shaped area of the building base consisting of four walls with a thickness of 3.10m and a height of 11.5m
2. The transitional polygonal zone between the base square and the dome circle with a height of 6.37m
3. The dome with a diameter of 15m
4. A stairway between the external surface and internal volume of the building has been discovered at a height of 15.20m from the hall floor in three sections at its southeast, northeast and northwest points.

Construction of stairways had two main aims: firstly, the possibility of developing the structure volume in upper sections and secondly, to allow visiting, monitoring and repairing *Taqs* ["vaults"] cover after the completion of the building (Ditto, Isfahan, III/22). Triple bays opening into each wall located in north, east and west directions (a total of nine spans) made possible easy access to *Maqsur'e*. The main entrance had a bigger span and was inserted inside the middle of the northern wall but the lateral entrances had smaller spans and were on its either sides. Thus they stand opposite the prayer niche ["*mehrab*"] and the double decorative false arches ["*Taq nama*"] of the south wall. By making a specific symmetry added to the significance of the double walls located on cardinal points of *Maqsur'e*. Architectural relics as well as the outline of the *Seljuq mehrab* of the building have been discovered under the present tiled *mehrab* decorated by *Quranic* verses and probably belonging to the *Safavids* era or earlier (Ditto, Isfahan, III/21: Honarfar, Ganjineh, p.82). The transitional zone consisted of two octagonal and sixteen sided floors has made possible the transformation of the square background to a circle one for the final coating of the dome by: using a mixture of arced elements as well as triple solid angle-making ["*Gusheh sazi*"] comprising a *hasht-o nimhasht* ["a geometric shape used for connecting the bricks"] on the first floor and a simple solid angle on the second floor. The dome positioning with the help of *Sekonj* ["triangle part of the vault"] upon the quadrangular structure of the building is the consequence of the ancient Persian architectural tradition prevalent before the Islamic era. Contrary to old structures in which angle making was done with the help of *Sekonj* in some part of the base cube volume, in Islamic domes the transitional zone is itself an independent section of the building façade. Arrangement of triple *Sekonjes* of *Nezam al-Molk* dome is similar to the twelve Imam tomb in Yazd dating back to 429 LAH/1037 AD (Hold, pp.285-8, Shroeder, III/1000-1001). Ignoring minor differences, it is a reminiscent of a few older samples in *Arabata* tomb of Tim near Samarkand dating back to 367 AH/978 AD (Pugachenkova, pp.91-3).

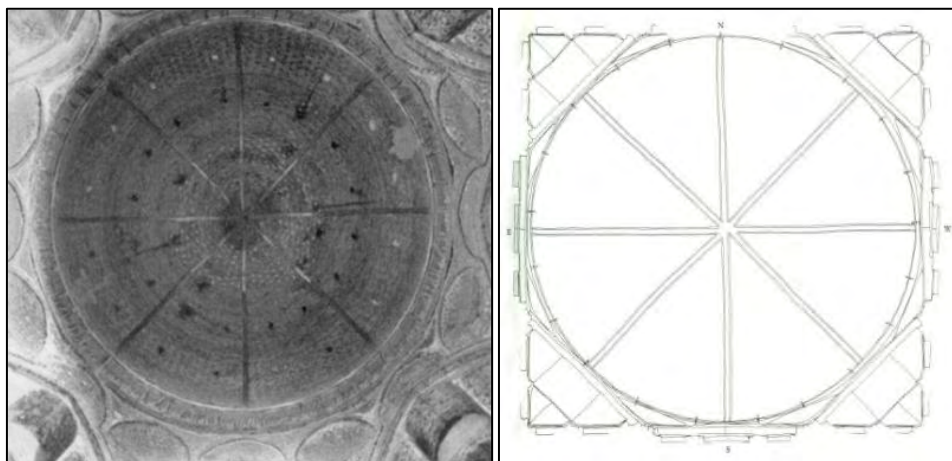


Figure 2-1. Photogrammetric plan of the *Nezam al-Molk* dome showing the position of the bearing ribs (Galdieri, 1972)

Meanwhile by adopting this kind of *Sekonj*, the transitional zone of *Maqsur'e* in Isfahan *Masjed-e Jāme'* is one the first identified specimens in which in addition to the octagonal floor, also a characteristic second floor has been built with the help of simple *Sekonjes* in order to provide a background of regular 16-sided shapes for dome positioning. This paved the way for a great development in this important ingredient of domed structures. Arched elements whether serving as zigzag-shaped bearing arches with three centers and four arcs or serving as zigzag-shaped decorative false arches with the same form (Laleh, 1990, p.6) have generated a harmonic composition upon all building surfaces accompanied by *Kelil* and three-piece arcs. On the other hand, decorations of *Nezam al-Molk* dome comprise three different forms of: inscriptions, floral patterns and geometrical shapes.

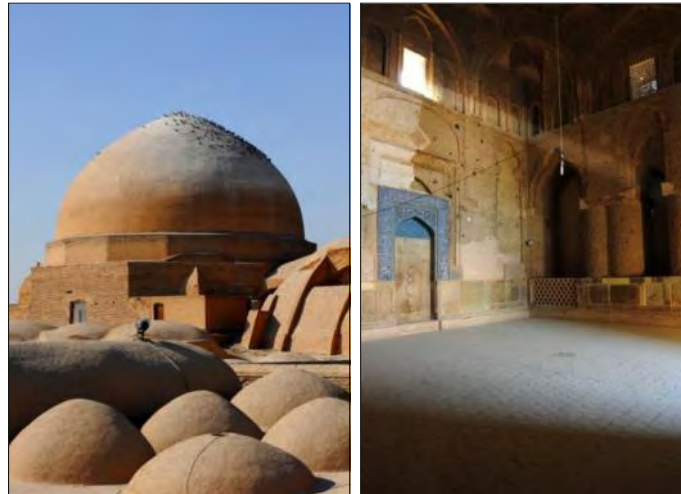


Photo 2-7. Nezam al-Molk dome (MJIB, Bakhtiar)

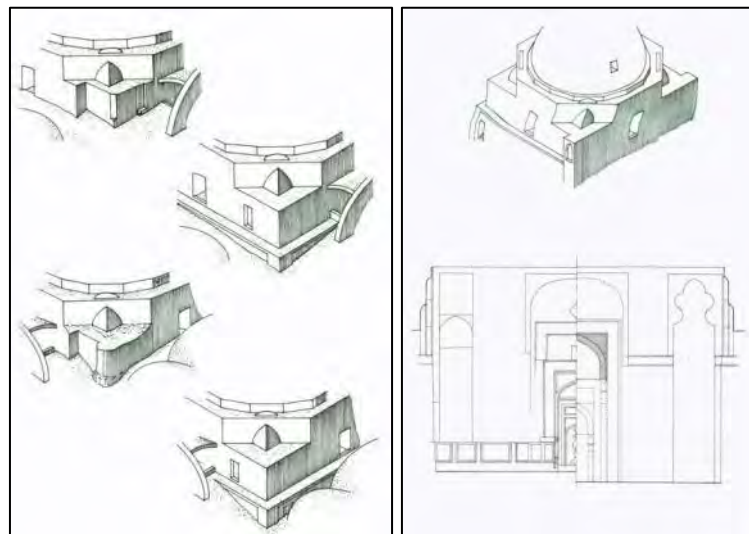


Figure 2-2. Structure of *Sekonjes* in Nezam al-Molk dome (Galdieri, 1972)

Maqsur'e has three inscriptions: first, a historical inscription in *Kufic* script made of scraped bricks upon the dome base, second a stucco inscription in *Naskh* script upon a blue background on four inner walls of *Maqsur'e*. Several damaged spots can be seen beneath the plaster coat of capitals at a height of 5-6m from ground. Traces remaining from this inscription on the northern wall contain the second half of the 18th *Quranic* verse and the first half of the 19th *Quranic* verse, both from *Tobeh* ["repentance"] *Sura* ["holy Koran chapter"] Apparently, they belong to a collection of verses no.18, 19 and 20 of the same *Sura* which started being written from the east side of *mehrab* upon the southern wall. It seems that they ended in the west part of the southern wall after circulating on east, west and north walls. Thirdly, parts of the last stucco inscription were revealed after recent excavations in the external façade of the northern wall at the same height containing the first few words of *Momenoon* ["the believers"] *Sura* (Galdieri, ditto, II/38).

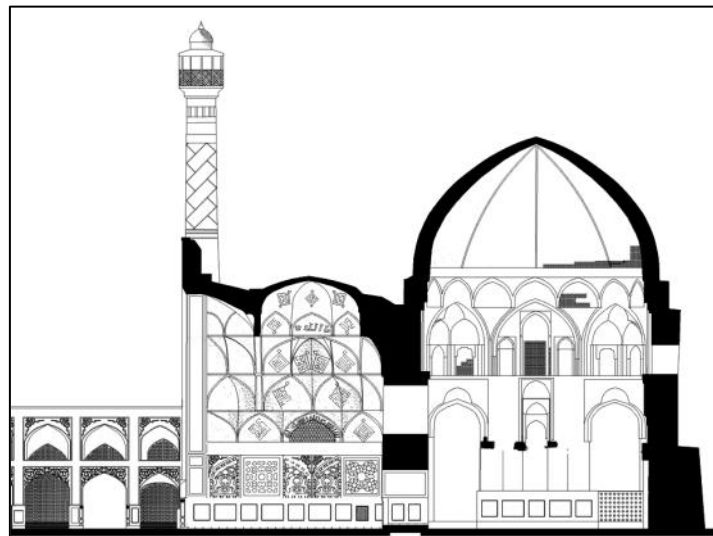


Figure 2-3. Section of Nezam al-Molk dome (MJIB)

Maqsur'e of *Nezam al-Molk* dome is considered as one of the first specimens of buildings in which both *Naskh* and *Kufic* scripts are seen side by side in its inscriptions. The east and west outer facades of *Maqsur'e* as well as the lower surfaces of its entrance *Taqs* at the height of the above mentioned inscriptions have been decorated with similar tablets but they enjoy bevel-edged stuccos with geometrical floral patterns in the C-style of Samara. Investigations conducted at the upper section of these facades reveal traces of another decorative band at a height of about 10m from the earth surface within the interval between the square base and the transitional zone of the building. Coating of lateral corridors of *Nezam al-Molk* dome in the 8th century damaged the decorative band greatly so that it is impossible to distinguish its content today (Ditto, dome, III/115, 109).

But those decorations that had floral patterns (unfortunately little of them remains) widely covered the entire triangular ["*Lachak*"] surface of *Taq*s and false arches in a semi embossed manner. The surface below the *Tark bandi* ["a type of dome construction with Ribs"] of the dome has also been plastered with floral designs. Vertical ornamentation of bricks is the same type as stucco works with geometrical shapes ["Ditto"].

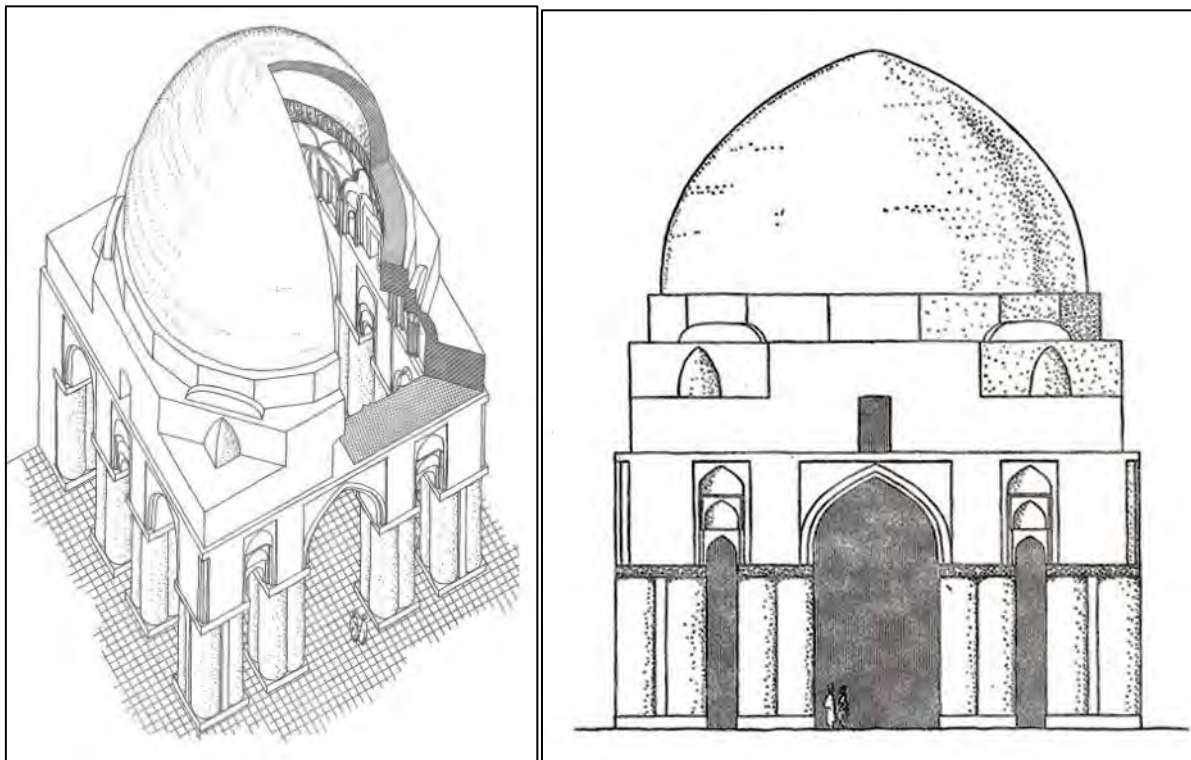


Figure 2-4. Axonometric Perspective & Elevation of Nezam al-Molk dome (Galdieri, 1973)

Although the construction of *Nezam al-Molk* dome within *Maqsur'e* area generally followed the old architectural tradition of Muslims from the *Umayyad* era afterwards (in which it was attempted to display impressively this important section of great mosques) but considering its dimensions and general composition as well as its free and individualistic structure within the fabric of *Shabestan*, the dome actually heralded a novel style in *Maqsur'e* structure and served as a prototype for similar structures built afterwards in other mosques. Thereafter, *Nezam al-Molk* dome became a successful witness to give inspiration for the architecture of other mosques and in this way served as a characteristic aspect of the *Seljuqs* era. The ever increasing significance of the innovative new style used in the construction of *Maqsur'e* in *Seljuq* mosques even spread out of the Persian architecture range of influence and left a great

impression on the architecture of mosques in other Muslim countries. Examples of which are: *Erteqaiyan* mosques in Anatolia, the great mosque of *Byris* the first who was a *Memluk Shah* in Cairo (Aslan Apa, pp. 96-8 & 89-90) as well as the *Marini Mansura* mosque near *Talmesan* in Algeria (Marsey).

The dome chamber of Taj al-Molk

The first structure built imitating *Nezam al-Molk* dome is a dome located in the northernmost tip of Isfahan Friday mosque upon its north to south axis. According to its inner inscription, the structure that is now known as *Taj al-Molk* or *Khagi* dome was set up by a person called *Abu Qanaem Marzban-ibn-e Khosro Firuz-e Shirazi* also nicknamed as *Taj al-Molk* who was the rival of *Nezam al-Molk* and his substitute. The dome was built in the year 481 AH and can be regarded as the second phase of fundamental changes taken place in mosques of the *Seljuq* era. It was constructed on a square surface with 9.80 by 10m internal sides, 14m external sides as well as an approximate height of 20.60m. Although it is smaller than *Nezam al-Molk* dome, but is visibly superior to it concerning general proportions (symmetry) and its delicacy and is considered as one of the master pieces of Persian architecture. Various hypotheses have been provided about the function and role of this dome which lead to the possible existence of another dome within the structure of the mosque. Initially, the researchers thought that the structure stood independently outside the mosque yard or otherwise served as a library or a fountain ["*Ab nama*"] or a resting place for important persons or even the king himself before entering the mosque proper.

In the opinion of Barbara Finester, *Taj al-Molk* dome was the *Mazalem Ayyān* or where cases of injustice were brought up and resolved (p.19) but according to *Suazheh*, *Taj al-Molk* dome served as the resting place for the king and where he held audience prior to the start of religious rituals (Galdieri, spring of 2535, pp. 37&38)(Gabriel, I/42; Godar, "the History of the Mosque "I (2)/224-6; Suazheh, "a few mosques", pp.87-89).

But based on researches things such as not setting up a separate stairway show that the dome is only accessible from its south and east sides and it was not built as an independent structure but was actually part of a wider complex of buildings which were possibly governmental or monarchial ones such as palaces located on the north or north east sides of the mosque. The dome always served as an important connecting spot with ceremonial functions so enjoyed a rather superior and paramount status (Galdieri, Isfahan, III/26-27).



Photo 2-8. Nezam al-Molk dome (MJIB, Bakhtiar)

But from an architectural point of view, the structure has been made of a building similar to *Nezam al-Molk Maqsur'e* which has three different parts in its vertical section e.g. the square shaped base, the two floored polygonal transitional section between the dome and the square base as well as the dome cover. Lack of any connecting stairway from below to the top reveals that access to the roof of the dome was possible initially through a structure to which *Taj al-Molk* building was annexed. This fact confirms the theory that actually there stood a bigger complex in this part of the mosque. Out of the four external facades of the building, only the southern and eastern ones which were initially free have significant decorations. Similar entrances and false arches have been put systematically in the same triple fashion upon eastern, northern and southern walls. Doorways, corner makings ["*Gusheh sazi*"] four triple centered arcs or *Kamaneh* (Laleh, 1991, p.6), zigzag type false arches as well as delicate decorative columns have encircled the entire building surfaces from the earth surface up to the underside of the dome in a harmonic and symmetrical manner.



Photo 2-9. General view of Taj al-Molk dome (MJIB, Bakhtiar)

In addition to the usage of architectural elements, the existence of various inscriptions and geometrical patterns made of bricks also played a vital role in the decoration of *Taj al-Molk* dome. The building has several brick inscriptions in *Kufci* script. The inscription inserted upon the dome base contains verse no. 54 from *Aaraf Sura* and finishes with the name of the founder of the building and the year of its construction. 32 inscriptions inserted on *Lachakis* of 16 false arches in the second floor of the transitional section contain 32 names attributed to God ["*Asma-e Allah*"]. Eight secondary entrances and lateral decorative false arches built into four inner walls of the dome contain verses no. 78 and 79 from *Bani Esraeel Sura*. Verses no. 26 and 27 from *Al-e Omran Sura* have been written on the underside surface of the *Taq* of the main entrance of the building which is upon its southern wall (Honarfar, Ganjineh, pp.77-78).

The external façade of the southern false arch of the eastern wall of the dome has an inscription in which part of verse no. 97 from *Al-e Omran Sura* is seen (Belair, Inscriptions, p. 165). Geometrical decorations can be observed all over the surfaces of the building created by three different methods of: brick clamps and joints plus their row work ["*Radeef kari* in Persian"], various layouts of scraped bricks as well as plaster seals engraved in vertical joints of bricks. One of the most famous and most beautiful geometrical decorations of brick upon the inner side of spherical surfaces is engraved beneath this dome.

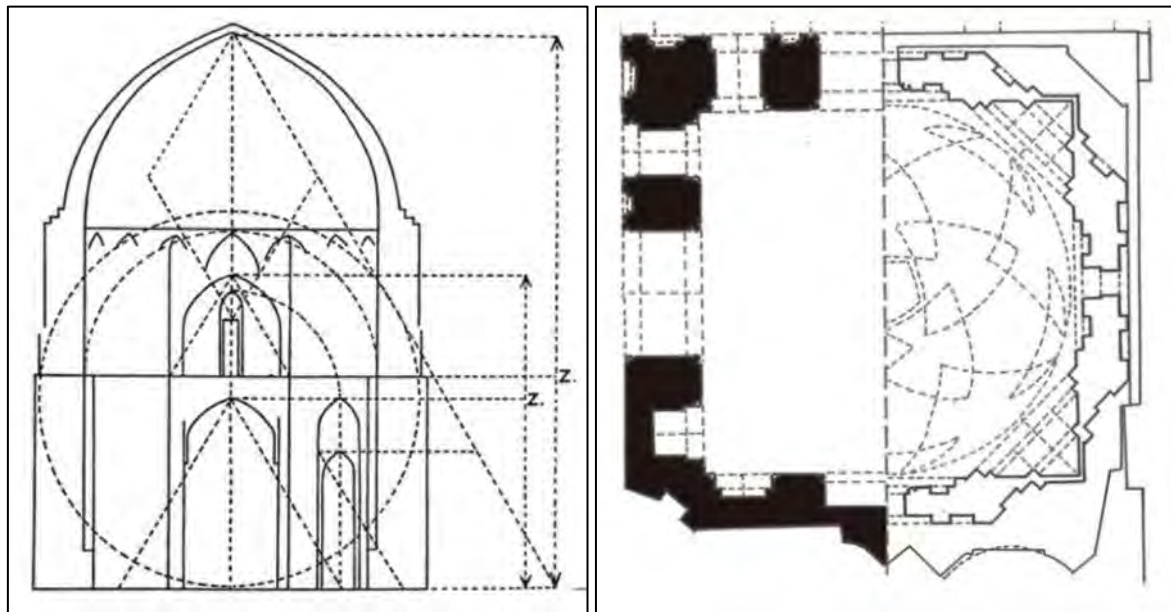


Figure 2-5. Detail of Taj al-Molk dome (Galdieri, 1973)

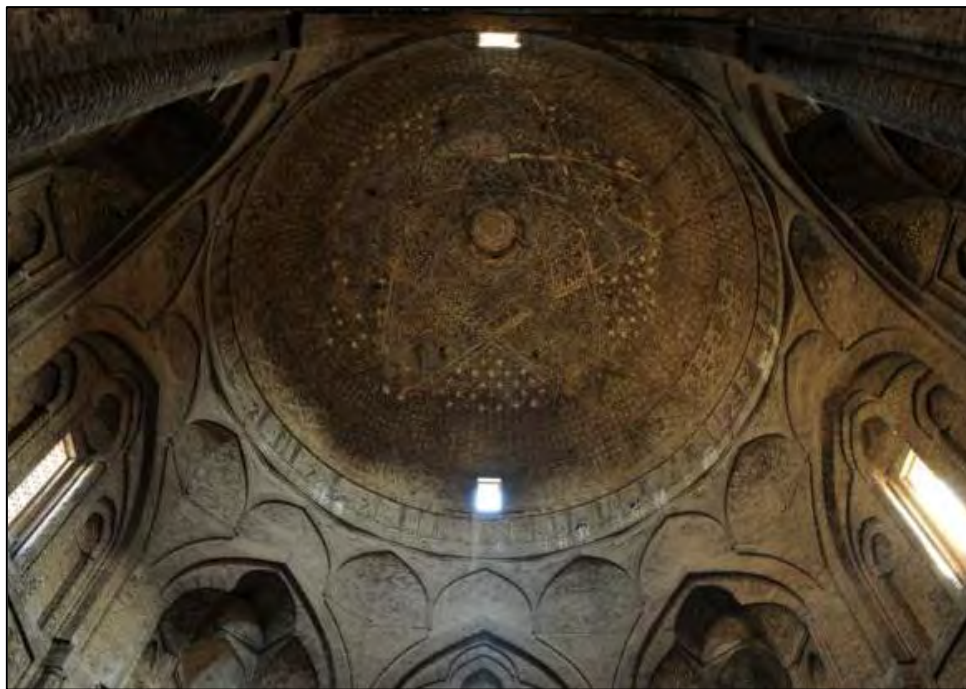


Photo 2-10. The dome chamber of Taj al-Molk (MJIB, Bakhtiar)

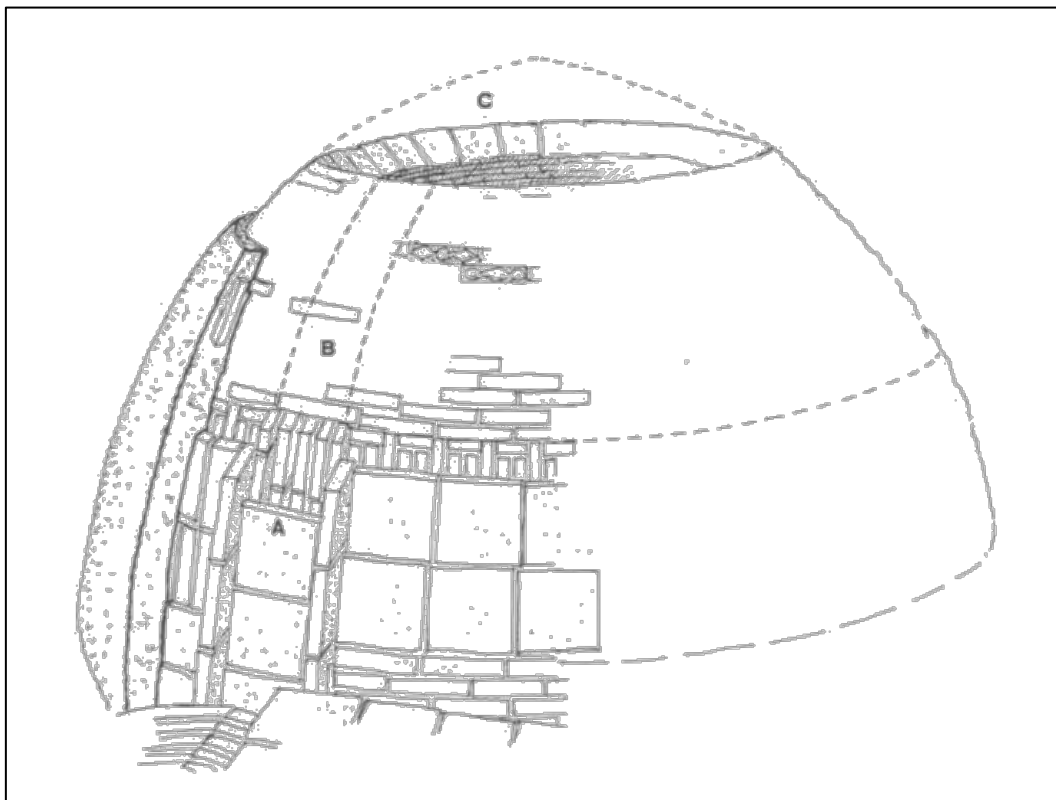
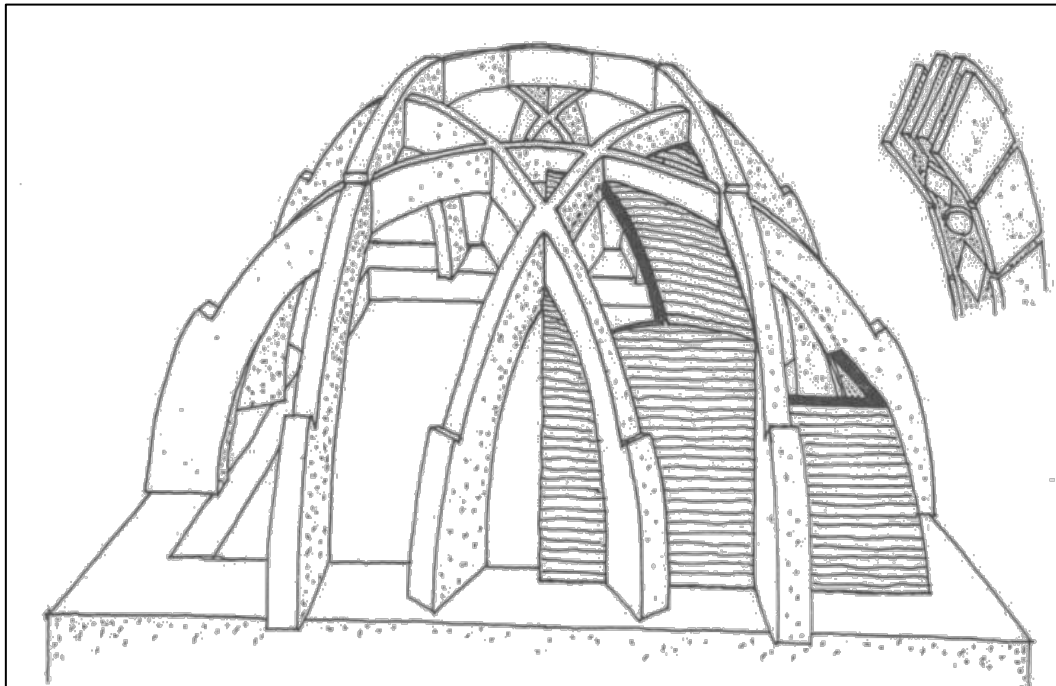


Figure 2-6. Structure of Taj al-Molk dome (Galdieri, 1973)

Uljeitu mehrab

This *mehrab* ["altar"] remains as one of the most exquisite monuments of *Ilkhanid* era dating back to the time when *Sultan Mohammad Khodabanda Uljeitu* ruled. So, it is called *Uljeitu mehrab* after him. The *mehrab* is located upon the external façade of the northern wall of the west *Ayvān* inside a *Shabestan* known as *Uljeitu Shabestan* which is on the northern part of the west side of mosque *Sahn*. *Uljeitu mehrab* with its double false arches is a fine example of stucco *mehrab*s of Iranian mosques containing several inscriptions in *Thuluth* script, one inscription in *Kufic* script as well as delicate ornaments made of floral and geometrical patterns. According to an inscription named after the king of the time, *Sultan Mohammad (Uljeitu)* engraved upon the central inscription of its upper arch, the *mehrab* was built in the year 710 AH/ 1310 AD by the order of his vizier *Sa'id al- haq val-e din Mohammad Savi* and under the supervision of *Azd- ibn-e Ali Masteri*. It is considered as part of the buildings added or reconstructed at that time. On the margin of the inscription, mention has been made of the master craftsman and the stucco maker of this valuable monument who was a person called *Heidar* (Honarfar, Treasury, pp. 116-120; Godard, the History of the Mosque, I (2)/235-236).

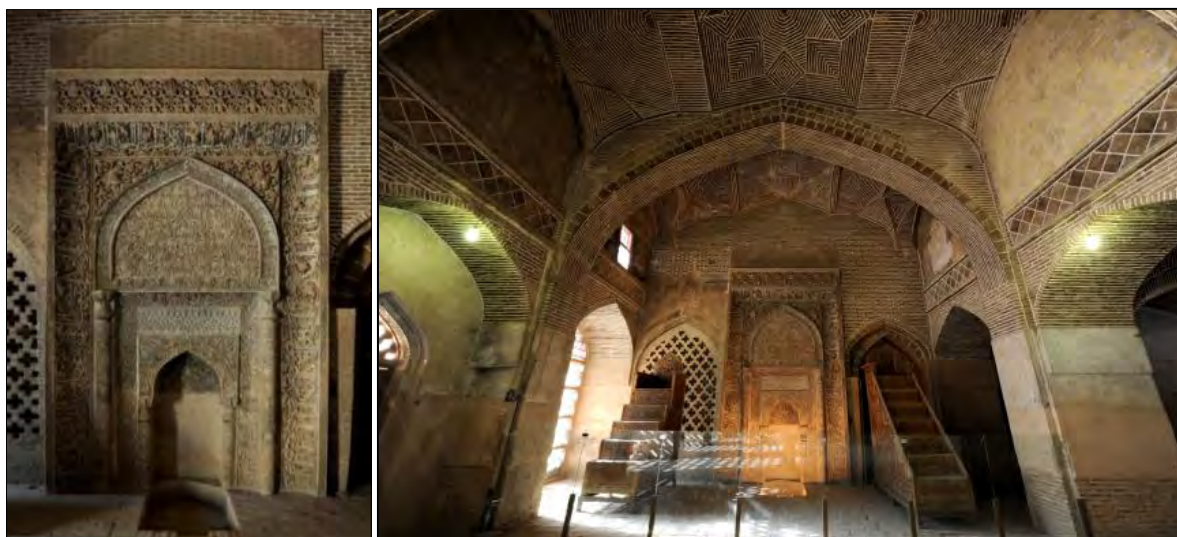


Photo 2-11. Uljeitu mehrab (MJIB, Bakhtiar)

Recent investigations in the *Shabestan* in which stands the *mehrab* shows that before *mehrab* construction, initially alterations were made at this part of the old mosque. As a result, a columned *Shabestan* had been set up at the present hall position but with a quite different form. It had rounded *Taq-o cheshmeh* ["A kind of vault which is a small dome with an opening in the centre"] and was constructed upon the remains of a mosque structure belonging to the *Seljuqs* period or before and then had taken in the *mehrab* (Galdieri, Isfahan, III/57-60, "Monuments of..." pp.71-79).

The Ilkhanid mehrab

Yet another beautifully stucco *mehrab* belonging to the *Ilkhanid* era stands in the roofed corridor of the eastern entrance of the mosque. During restoration activities performed in 1361 SAH, a new inscription was revealed after layer removal of plaster in *Muqarnases* of the upper floor of *Shah neshin* space in the northern *Ayvān*. In the discovered inscription, mention has been made of an Amir who ordered the construction of the cubicle ["*Ghorfeh*"] above the northern *Ayvān* but its date had been cleared off. Based on the script type and stucco decorations, the inscription apparently belonged to the *Ilkhanid* era dating back to 7th and 8th centuries. Graffiti wrote as a souvenir on the lateral wall of the cubicle dates back to the year 841 LAH/1437 AD so it was build definitely before this date ("A Brief Report...", pp.173-179, Galdieri, Isfahan, III/43). The discovery of the inscription is regarded as an important factor in the process of dating various architectural and decorative phases in this part of the mosque but its multiple consecutive developments have not yet been made clear definitely.



Photo 2-12. Decoration work of the Ilkhanid mehrab (MJIB, Bakhtiar)

Ayvāns

The third phase of fundamental alterations performed during the *Seljuqs* period in the mosque consisted of building its four *Ayvāns* which were apparently done during the reconstruction of the mosque after it was torched by the *Batenieh* sect and suffered heavy damages (*Ibn-e Aseer*, 595/10). In this phase, after the construction of *Ayvāns* in south, west and east directions, the northern *Ayvān* was eventually built and they were named: *Saheb*, *Ostad*, *Shagerd* and *Darvish Ayvāns* respectively. These *Ayvāns* were built observing the limits of the old mosque and led to significant changes in the mosque structure which are discussed below.

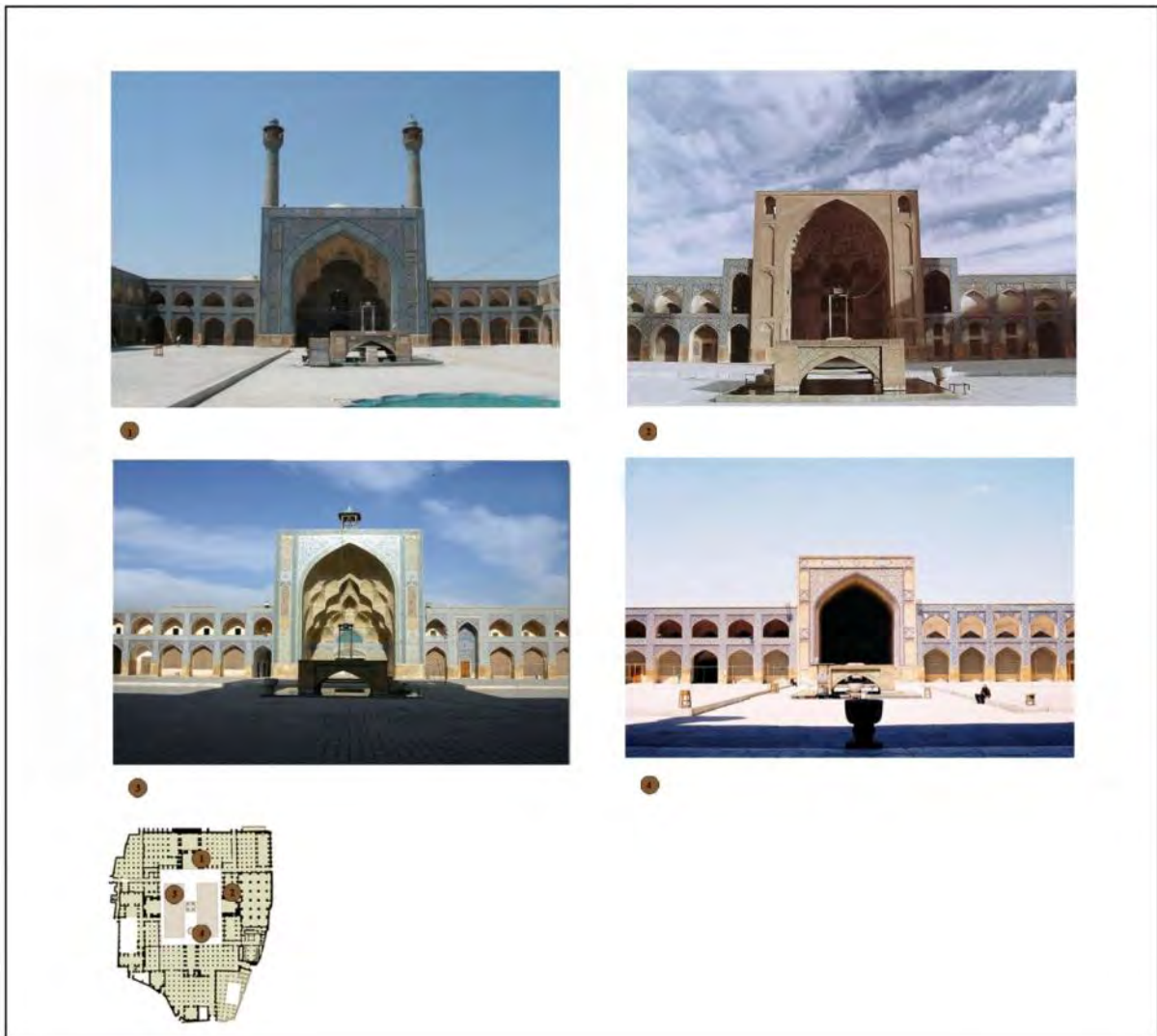


Photo 2-13. Four Ayvāns of Masjed-e Jāme' (MJIB, Jabal Ameli)

1. Southern Ayvān (Saheb), 2. Western Ayvān (Ostad), 3. Eastern Ayvān (Shagerd), 4. Northern Ayvān (Darvish)

The southern Ayyān (Soffe' Saheb)

This *Ayyān* is approximately 12 by 12m with a so called *Taq-e Dozd* ["hidden arch"] cladding and stands on the southern side of *Sahn* but after catching fire in the year 515 LAH when the *Seljuq* dynasty ruled, has been annexed skillfully to *Nezam al-Molk* dome chamber. It was possibly constructed with the aim of removing the individual and separate state of *Nezam al-Molk* dome structure in order to serve as a roofed space for connecting the dome and *Sahn* (Galdieri, Isfahan, III/30-31). This allowed the access into the great space below the dome via the *Ayyān* and gave it a prominent status (Galdieri, 1370 SAH, pp. 25-26)(Galdieri, Friday mosque, p. 24).

Bays with different width were opened up within the lateral walls of the *Ayyān* in order to connect it to spaces east and west of the mosque (Galdieri, Isfahan, III/30-31). On the either side of the dome chamber entrance, two marble columns with inscriptions and relief works stand and on the either side of these columns two marble *mehrab*s with inscriptions and patterns are seen. In the same manner, the east *mehrab* inscription ends with this phrase:

"ايعد تاج ايليند سمه 918"

According to this phrase, the attribution of the *Ayyān* to Sahib is actually to a man called *Saheb ibn-e Ebad* who worked here as a teacher.

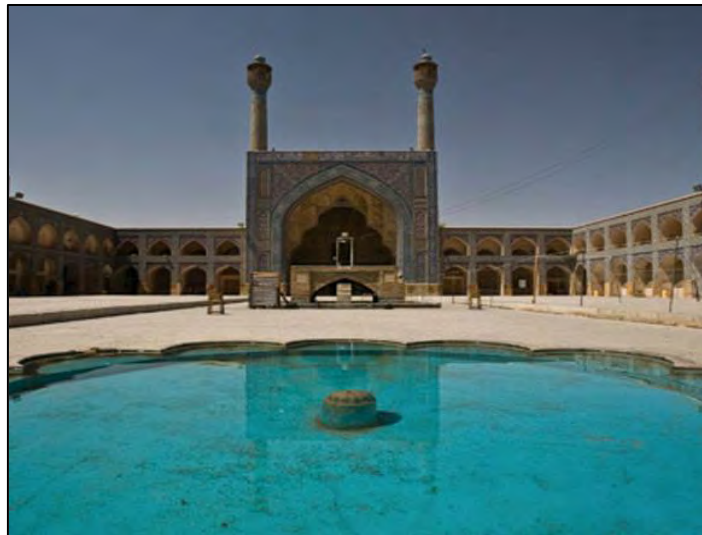


Photo 2-14. The southern Ayyān (Soffe' Saheb)(MJIB, Jabal Ameli)

Researches performed have revealed the main specifications and characteristics of the southern *Ayyān* which has undergone great changes during the course of time such as its height that was estimated to be at maximum nine meters from the yard floor. Two service stairways similar to *Maqsur'e* stairways provided access to the rooftop via this *Ayyān*. The

Taq-e Dozd of the southern *Ayvān* was probably flat and exactly like the general mosque coating at that time (Ditto, III/33). The flat roof did not lean directly upon the columns but the beams stood on an arc row that was built parallel to Qiblah ["*Qibla*"] wall above the columns (Galdieri, spring of 2535, p.44).

Following the restoration works done in years 1948-49/1327-28 SAH as well as recent excavations under decorative layers of tile work which covered the main front of *Ayvān* toward *Sahn*, traces of *Seljuq* façade including several false arches engraved with decorative seals or brick works within brick joints were revealed (Godar, "A History of the Mosque", I (2)/363; Galdieri, ditto). Additionally, after the eliminating layers from plaster surfaces on external facades of east and west walls of *Ayvān*, the main *Seljuq* false arches over them were uncovered (Ditto).

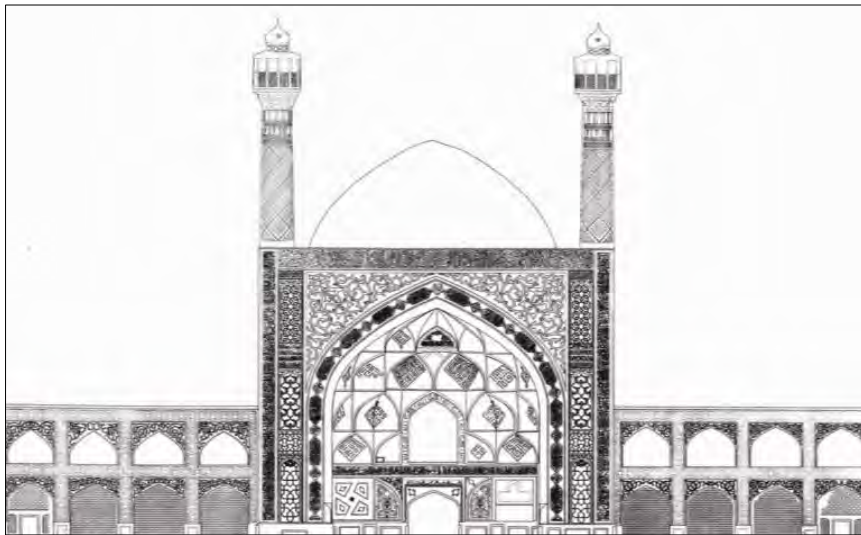


Figure 2-7. Photogrammetric elevation of Southern *Ayvān*(MJIB)

It must be mentioned that during late ninth century AH, *Ozun Hassan*, an *Aq-Qoyunlus* king decorated the entire surface of *Ayvān* with large *Muqarnases* as well as *Mo'araq* enamel colored tiles. Then he ordered the construction of two minarets upon it each with a height of 35m as well as the pavement of the floor and the plinth ["*Ezareh*"] of *Ayvān* with delicate marble stones. *Mo'araq* and embossed tile works of this period are worth mentioning. During the *Safavid* reign part of the *Ayvān* tile work was renewed and inscriptions were engraved upon it. There are also two exquisite marble windows in this *Ayvān*.

Here, several inscriptions can be seen. The oldest of them belong to the period when *Ozun Hassan Aq-Qoyunlus* repaired them, on which the following paragraph has been engraved in Arabic:

"مدا بن صموه عمي نبيه جومد قداجر ايدمطان الاعل الاعظم الواي مصر بدذ
لهادر خمدا جمهه لاصلاح جا اختل جذ هذا ايجاجس ايمميسن اعاده هذا اسقف
ايرفيس لعد الاندراس ن يما هرغب الانطماس جذ جايه ايولا في سمه 880"

This inscription has been written in a triangular shaped section on the ceiling of *Soffe' Saheb* amid *Muqarnases* of the *Taq* of *Ayvān* in white *Mo'araq Thuluth* script upon an azure background and below it this phrase has been engraved in the same manner:

"هذه ايتجليد عمل هما خادم ايشيح جومد لذ يوسف اي بماء ر مه ا"



Photo 2-15. Ornament of southern *Ayvān* (MJIB, Bakhtiar)

According to the inscription text, *Ozun Hassan* performed wide spread repairs inside the mosque and the southern *Ayvān*. The tiled inscription below *Muqarnases* is in white *Thuluth* script upon an azure background. Its date is 938 AH and its text in brief is as follows:

"...در زجان خلافت اعمي ضرت... الواي مظفر شاه طهما سب... له تزويدن
تعمير اين جدد جذ خايس جايه... جومد الاصفهاني... ن ايند تزويد سعادت
قريد لدعي ن اهتمام عميا رتبت هميمه ن عفت شماه ن فقها ايمخيرات
انجام يافت في تاريخ سمه ثمان ن ثمثين ن تدعاته كتبه كما ايليند
ديند ايوافظ ايهرني"

The name of the lady sponsoring the repairs has not been cited in the inscription but without doubt, she is the same person mentioned in the inscription upon the *Ayvān* portal in a fine *Nasta'liq* script:

"ن ايند تزويد سعادت قريد لدعي ن اهتمام عميا رتبت عصمت شماه عفت
شعار ساعيه ايخيرات ن ايمبرات آقا سمطان لازا ايام عصمتها ن عفتها
ايي يوم ايقيام صورت اتمام يافت اجيد كه ثواب ايند خير له ان عايد
گردد لوملن ن ايه"

And below it in a white colored *Nasta'liq* script is written: The performance of master craftsman *Shamsol-din Kashi Tarash* in Farsi.

"عمل استاد شمس ايليند كاشي تراش"

Another inscription upon the inner façade of the *Ayvān* vault has a few *Quranic* verses as well as a date of 938 LAH which coincides with the reign of *Shah Tahmaseb-e Safavid*. At its end, a verse from *Hafiz* and this phrase are seen:

"لعمل ایفقیر یوسف لذ تاج ایلینذ لماء اصفهانی"

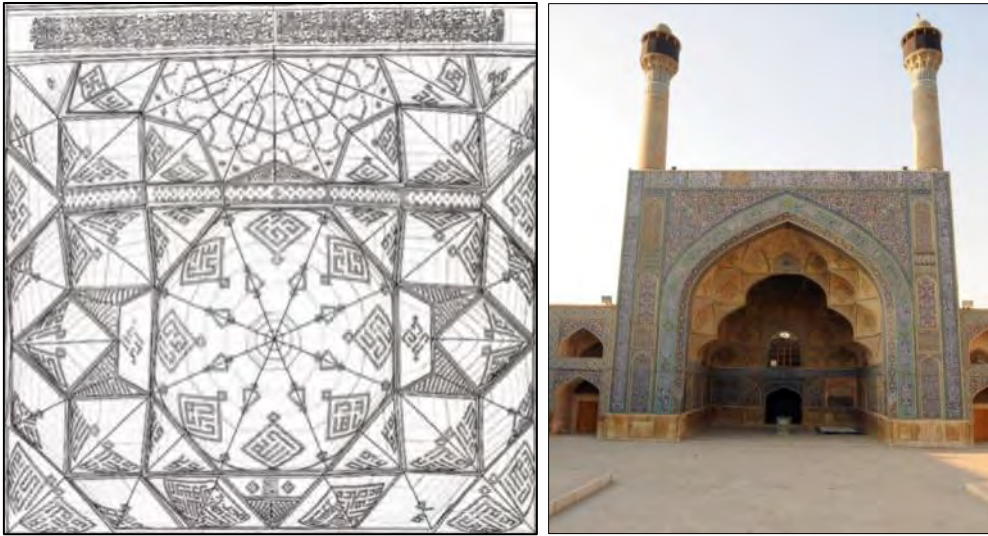


Photo 2-16. Photogrammetric plan of southern *Ayvān*'s ceiling (MJIB)

They are written in two lines in a white colored *Nasta'liq* script upon an azure tiled background. Upon the panels on the either sides of *Ayvān* and below the *Taq*, a phrase has been written in white *Mo'araq* script upon an azure background with the hand writing of *Taj-al din Moallem-e Isfahani*. Also on the lateral walls of *Ayvān*, poems have been written in praise of *Hazrat Ali* (Peace be upon him) in a simple henna colored masonry script upon an azure *Mo'araq* tile work. *Ayvān* façade has been decorated with two wide band like margins both dating back to the time of *Shah Tahmaseb* monarchy and have taken the place of margins belonging to the *Aq-Qoyunlus* dynasty. The first margin consists of big and small *Toranj* patterns as well as *Salavat-e Kabireh* and other phrases. The other margin comprises a few *Quranic* verses but by the order of *Shah Abbas* the second its central section has taken off and has been substituted by the following abridged inscription in Arabic:

"تزیینذ هذا ایمدجلد ایرفیس ایموید جنذ اعمی ایموید لصلنر جنذ ایدمطان
ایمیرنر ایمموق لالائه ایطاهرینذ شاه طهماسب شره ا جنذ الائم
ایمعصوجینذ ن شرف لمرنر ایلنر ن الاعوام عمیایخرنر ن الانهدام اجر
لتجلیده ن تعمیره ن تزییمه نجمه ن سبطه... شاه عباس ثانی... فی سمه
ایف ن سبعینذ (1070)... کتبه جومل رضا الاجاجی..."

The above cited *Ayvān* suffered heavy damages in the course of previous centuries but was repaired and conserved fundamentally and systematically in modern times.

The eastern *Ayvān* (Soffe' Shagerd)

This *Ayvān* with its cradle type arch has been built during the *Seljuq* rule and stands on the eastern side of *Sahn*. It has a square shape with a side length of 10.5 meters.

It should be mentioned that at present condition no *Ayvān* still maintains the full characteristics belonging to the *Seljuq* era. Therefore, all of them have changed somehow especially alterations in the eastern *Ayvān* are more conspicuous (Galdieri, 1370 SAH, p.38).



Photo 2-17. The eastern *Ayvān* (Soffe' Shagerd)(MJIB, Bakhtiar)

In the 4th century AH, the location of the *Ayvān* consisted part of the general space of the mosque which is regularly columned and roofed. During the *Seljuq* reign and most probably when *Sultan Sanjar* ruled, all of the columns standing within the afore-mentioned space were destroyed and the eastern *Ayvān* was built in their place. Based on researches conducted, the eastern *Ayvān* was constructed in a single stage and the upper section of its façade remained entirely in its original condition at least until 1312 SAH (Galdieri, 1370 SAH, p.41).

The *Ayvān* was completely independent and separate from nearby buildings for a long period of time (Galdieri, 1370 SAH, p.53). But after the year 1312 SAH, the general visage of the covered space of mosque was changed and flat wooden roofs were replaced by brick round arches. In

the interval between late 8th century until early 9th century AH, corridors on the either side of the eastern *Ayvān* were covered by high *Muqarnas* arches and at the end of the *Safavid* era or

probably during the earlier part of the *Qajar* rule a flat arch was installed at the mid-height of the corridors which actually added another floor to this space (Galdieri, 1370 SAH, p.54). Claddings and ornaments of the eastern *Ayvān* have experienced great developments in the course of time. At the first stage of *Ayvān* construction, an inner coating of *Muqarnas* was made in a stable manner enjoying big dimensions as can still be seen today in southern *Ayvān* (Galdieri, 1370 SAH, p.42).

Afterwards during the third stage which took place in *Seljuq* or possibly in *Ilkhanid* times, *Muqarnas* work was renewed and rebuilt adopting a new composition. This alteration was possibly made due to static problems or as a result of political considerations with the aim of obliterating the monuments of the past. For a long period of time no major changes occurred at the foot of the eastern *Ayvān* until the *Safavids* era in which the second cladding namely *Muqarnases* were completely destructed so that the insertion of the decorative inscription in the memory of *Shah Sultan Hossein* around *Ayvān* became possible. Then the *Muqarnas* was remade enjoying a new design as well as miniscule, inspiring patterns. In addition, gypsum plaster of interior walls was renewed and a delicate and thin brick work pattern was applied on it (Galdieri, 1370 SAH, p.43). The *mehrab* standing in the southern wall of *Ayvān* belongs to the *Safavids* era and dates back to the year 992 AH (Galdieri, 1370 SAH, p.44).



Photo 2-18. Ornament of eastern *Ayvān* (MJIB, Bakhtiar)

The above mentioned *Ayvān* had its bays on its lateral walls and was connected to peripheral corridors. At the end of the eastern *Ayvān* replacing the old mud brick wall of the mosque belonging to the *Abbasid* era, there exists a recess in the form of *Shah neshin* as well as two smaller spaces surrounding it connected to both *Shah neshin* and *Ayvān* (Ditto, pp. 44, 48-49, III/35).

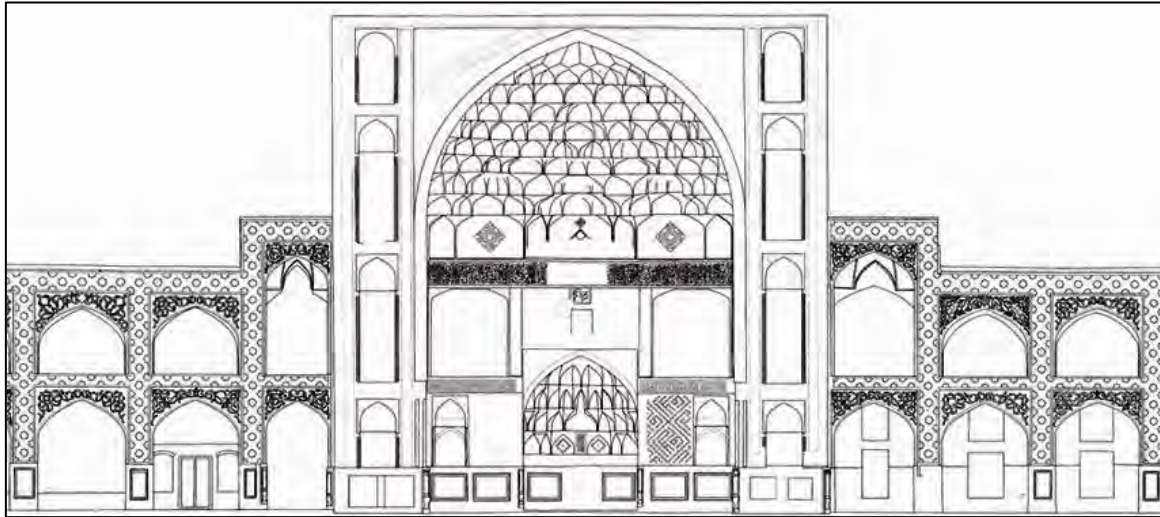


Figure 2-8. Eastern photogrammetric elevation (MJIB)

At present, the two bays located on the either side of eastern *Ayyān* have been obstructed by brick partitions or have been covered by a plaster coating with a brick work pattern. Galdieri believes that the plaster layer dates back to the *Qajar* era and is actually an imitation of works belonging to late *Qajar* period. Also the obstruction of above mentioned bays and other consolidating operations performed at *Ayyān* edge relate to the same period aimed at preventing the rotating motion of *Ayyān* arch toward the yard (Galdieri, 1370 SAH, pp.38 & 44).

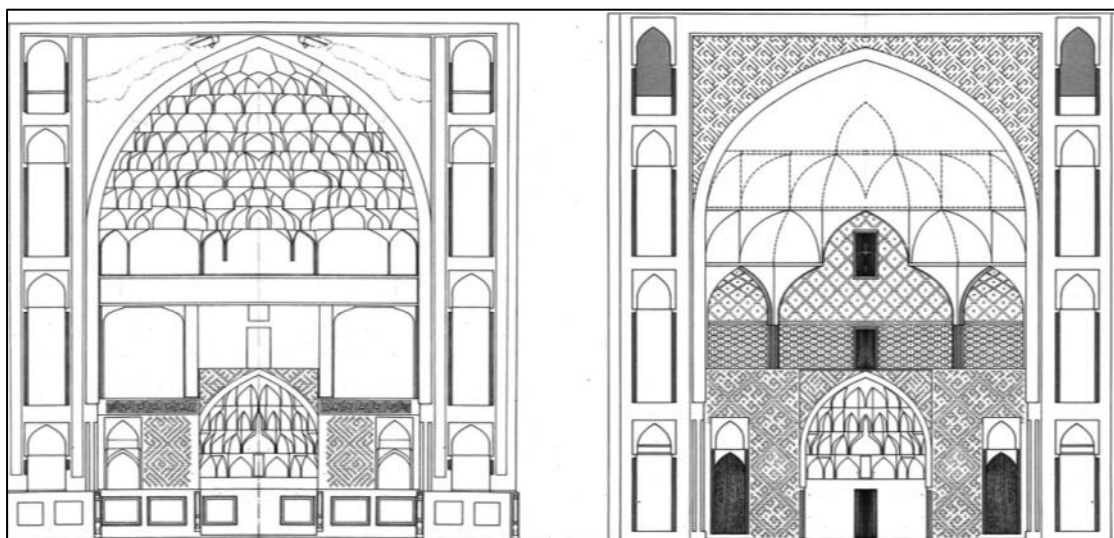


Figure 2-9. Detail of eastern Ayyān decoration (MJIB)

During the restorations done after 1312 SAH, the upper part of *Ayvān* front was destroyed and after some alterations was reconstructed in an unconventional manner so that upon the double false arches on either sides of the main arch, approximately half-circle arcs without any crown["*Tizeh*"] have been made, considered as unprecedented in *Seljuq* buildings (Galdieri, 1370 SAH, p.41-42). Around the year 1326 SAH, most of *Safavid Muqarnas* works which had gradually deteriorated were reconstructed according to their former claddings (Galdieri, 1370 SAH, p.37).

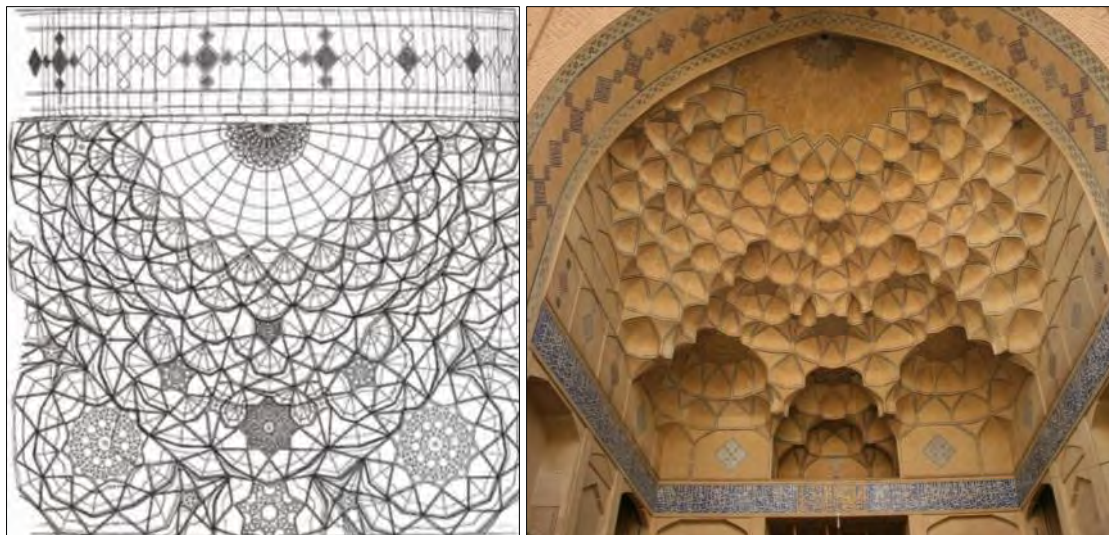


Photo 2-19. Photogrammetric plan of eastern Ayvān ceiling (MJIB, Bakhtiar)

The western Ayvān (Soffe' Ostad)

This *Ayvān* is square shaped with a side length of 10.5 meters. It has a cradle arch and stands in the western front of *Sahn*. *Soffe' Ostad* was built during the *Seljuq* rule but its interior and exterior were redecorated with tile works and *Muqarnas* by the order of *Shah Sultan Hosein Safavid*. Also it seems that *Ayvān* cladding has been reconstructed in the same period of time. An abridged text of its historical inscription is as follows:

"قد اجر لعماره هذه ايدقيفه ايمميفه (...) ايدمطان ديد (...) كتبه
عميمقي الذ جومل جودن سمه 1112"



Photo 2-20. The western Ayvān (Soffe' Ostad)(MJIB, Bakhtiar)

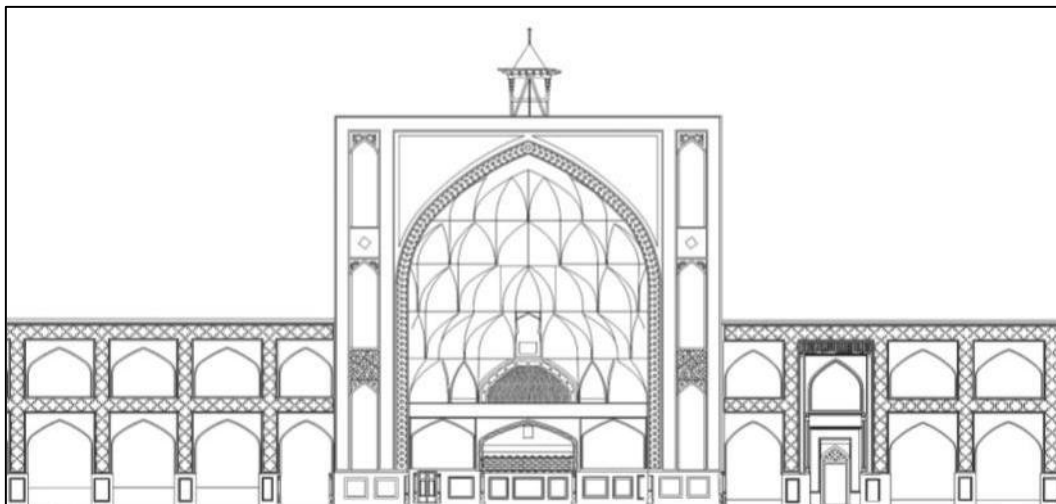


Figure 2-10. Western photogrammetric elevation (MJIB)

Other inscriptions having the same date but written by other scribes such as: *Abul Ma'ali Alhoseini, Mohammad Hassan Aljazayeri ben Sheikh Mohsen and Mohammad Zaman ibn-e Abdol Baqi- e Isfahani* can be seen in *Ayvān*. A top the *Ayvān* a minaret has been built in order to call Muslims to prayer. In the past, the *Ayvān* was connected to lateral spaces through peripheral doorways but nowadays all of them except two narrow doorways have been obstructed.



Photo 2-21. The western *Ayvān* (Soffe' Ostad)(MJIB, by Bakhtiar)

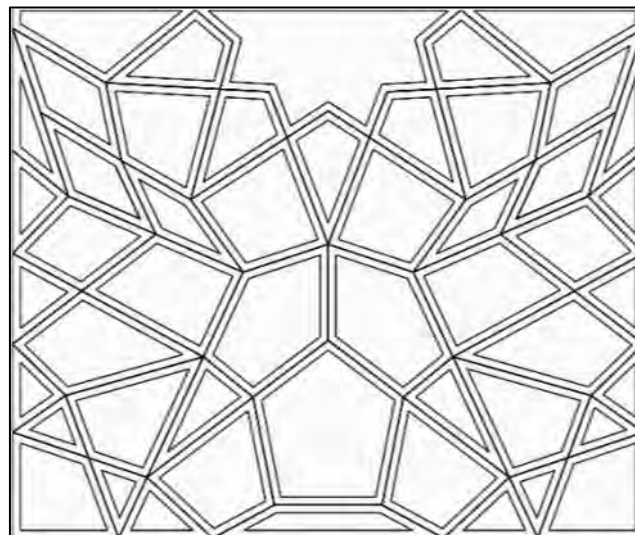


Figure 2-11. Photogrammetric ceiling plan of western *Ayvān* (MJIB, Jabal Ameli)

The northern Ayyān (Soffe' Darvish)

The construction of the northern *Ayyān* was possibly the last phase of fundamental alterations performed during the *Seljuqs* era. Nothing remains out of its main façade after 1313 SAH/ 1934 AD and at present as far as a depth of 3.5 meters from *Sahn* edge is considered as contemporary reconstruction (Ditto, III/38-40). The northernmost end of the *Ayyān* has taken the place of the original mud brick wall of the mosque. In its real form, the *Shah neshin* located at the end of *Ayyān* was connected to two relatively wide peripheral areas and from its mid section it probably reached a ceremonial corridor starting from *Taj al-Molk* dome which after passing through the northern *Ayyān* ended in *Sahn* of the mosque (Ditto, III/39).

Among all the structures studied in *Masjed-e Jāme*, the northern *Ayyān* is the only structure with a foundation. The deep and strong foundations of this *Ayyān* have been generally executed in the preliminary plan (Galdieri, 1370 SAH, p.32).

In the north eastern corner of *Ayyān*, there exists a brick pier which seemingly belongs to a vestibule located behind the northern façade. As a result the above mentioned pier apparently stood along a vast columned space. Remains of this columned fabric have been discovered during archaeological excavations (Galdieri, 1370 SAH, p.35).



Photo 2-22. The northern Ayyān (Soffe' Darvish)(MJIB, Bakhtiar)

Yet, another characteristic of the northern *Ayvān* of the building is its eastern and western parapets. On either side, usage has been made of rectangular shaped piers each ending in two half circles with a connecting doorway in their middle. Therefore, the building has been constructed in the form of a particular type of *Ayvān* that was open from its two sides.

In later periods of time and most probably when the cladding type of the mosque was transformed from the flat type to a *Taq-o cheshmeh* type, the open and passable bays of either side piers were obstructed by bricks and the outward appearance of the northern *Ayvān* was changed drastically (Ditto, III/39).



Photo 2-23. Interior space of northern *Ayvān* (Soffe' Darvish)(MJIB, Bakhtiar)

Galdieri thinks that this activity was done because the structural elements connecting *Ayvān* to other structures of the mosque did not have enough resistance or strength. In addition, when the flat roof of the mosque was transformed into round arches, measures were taken in order to prevent the movement of the *Ayvān* arch. So for more safety, the doorways were obstructed and covered by gypsum. Of course this might have been done in other periods of time. During the 8th century LAH further alterations were done in the appearance of the piers and in late 9th century until early 10th century LAH, piers were transformed into their current shape (Galdieri, 1370 SAH, p.33). In the past, it seems that the upper edge of the exterior façade of northern *Ayvān* has been displaced and as a result piers have moved toward *Sahn* and its front has been separated from the rest of the building to a depth of more than three meters,

collapsing toward *Sahn*. In relatively recent times, this part of the building has been reconstructed and the exterior façade of the *Ayvān* has been decorated with tiles and bricks in 1337 SAH (Honarfar, 1350 SAH, p.124).

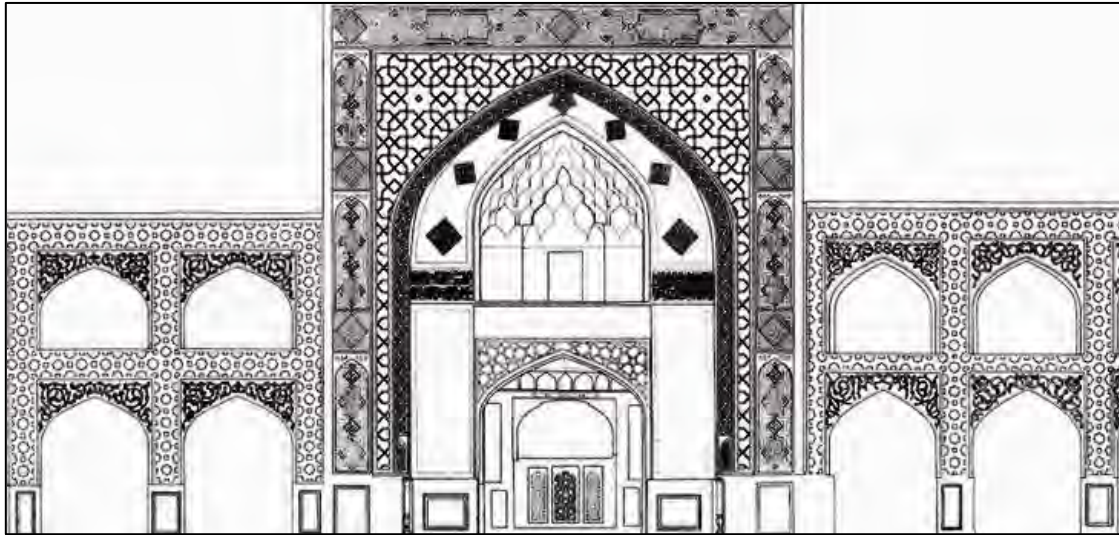


Figure 2-12. Photogrammetric elevation of northern Ayvān (MJIB)

As mentioned before, simultaneous with the construction of *Soffe' Darvish*, *Shah Soleyman* changed the interior decoration of the *Ayvān*. The older part of *Ayvān* had formerly suffered heavy damages but in modern times it was completely reconstructed and redecorated to a depth of 3.5 meters. The inner and outer surfaces of *Ayvān* have been decorated with bricks, tiles, *Muqarnas* and several inscriptions in *Thuluth*, *Kufic* and masonry inscriptions. The part pertaining to its façade belongs to repairs done in recent times. Inscriptions located inside *Ayvān* were ordered by *Shah Soleyman Safavid* and an abridged text of its historical inscription is as follows:

"قد اجر سيد ايدلاطيند...سمطان سميان ايودي مي...لتجليد هذا ايمدجل
ايعتيق...في 1093"

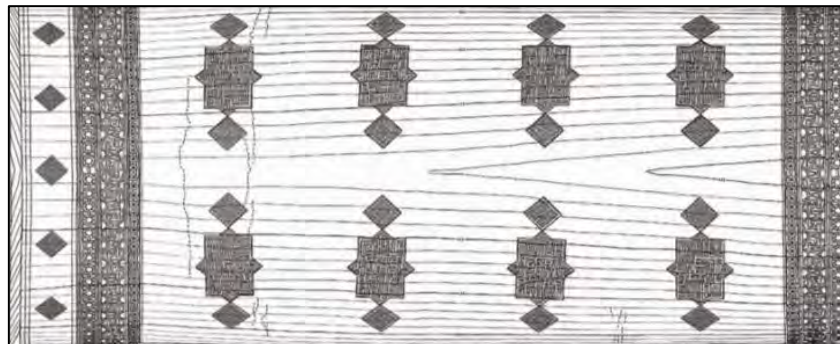


Figure 2-13. Photogrammetric plan of northern Ayyān ceiling (MJIB, Jabal Ameli)

Another inscription from the same king is below the arch of the *Ayyān*. It is stucco and dates back to the year 1098 AH, written by a *Mohsen Imami*. Among beautiful pieces in the *Ayyān*, mention can be made of an integrated and exquisite marble stone installed at the end of *Ayyān*, carved with fine designs and lines. In addition, a 1.5 by 2.5 m marble window inserted in the *Shah neshin* of *Ayyān* connects the columned *Shabestan* to *Ayyān* and its *Soffe'*.

Seljuq Shabestans

These *Shabestans* are located on eastern and western sides of the northern and southern *Ayyān*. They were built following the 515 LAH fire over the remains of *Shabestans* belonging to the previous period and were roofed by *Taq-o cheshmeh* claddings upon brick columns. The point worth mentioning about these *Shabestans* is the great variety used in setting up *Taq-o cheshmehs*. At present, the mosque has 484 roofed spaces covering the entire bays with *Taq-o cheshmehs*. Each of these mouths have specific characteristics different from others concerning their dimensions, outward appearances as well as the style of their framework so it can be said that the mosque has 484 independent and unique *Taq-o cheshmeh* showing the ultimate mastery and proficiency of architects of the complex. In investigations conducted, parts of *Shabestans* belonging to *Al-I Buyid* dynasty were discovered including their columns.

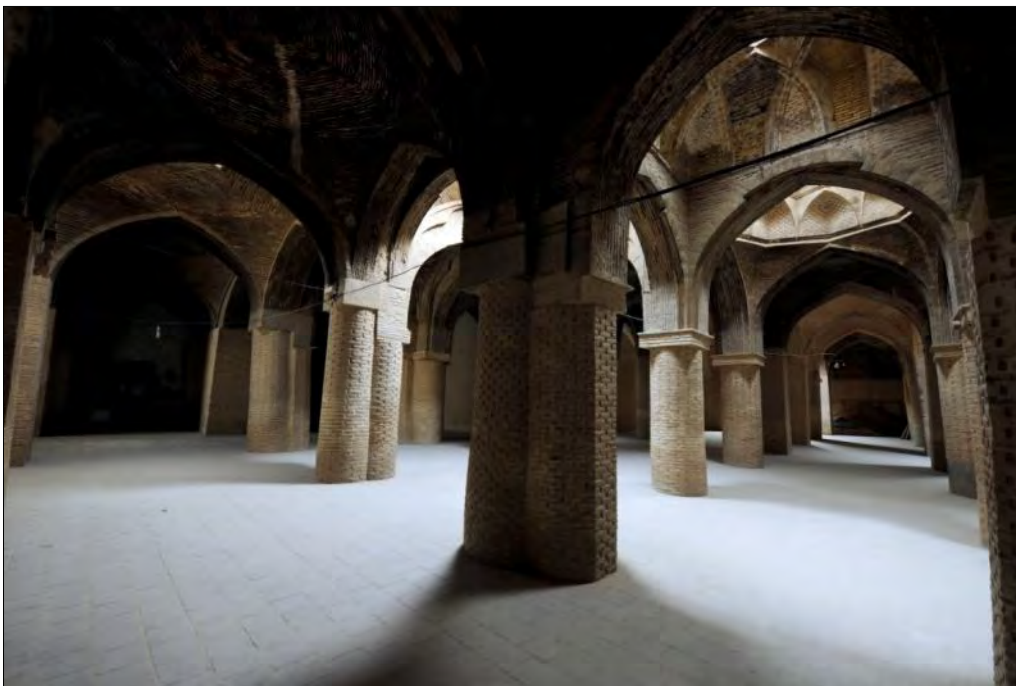


Photo 2-24. Seljuq Shabestans (MJIB, Bakhtiar)

Shabestan of Uljeitu mehrab

Another construction of *Muzaffarid* era is called *Shabestan of Uljeitu mehrab* which has various brick columns and arches. Despite the fact that the date of 710 LAH has been estimated for the *mehrab* inscription, because of the following reasons it belongs to the *Muzaffarid* period: firstly, no mention has been made of *Shabestan* construction in the inscription of *mehrab*. Secondly, it seems that the side upon which the *mehrab* has been built has designs and decorations dating back to the *Ilkhanids* era, vanishing in the course of subsequent alterations. The remaining parts prove this. Thirdly, the architecture of *Shabestan* has been performed simply and without any ornaments.

Conversely, the *mehrab* and its former limits had fine decorations as well as thick plaster coatings. Beside the *mehrab* an exquisite *Menbar* is seen.

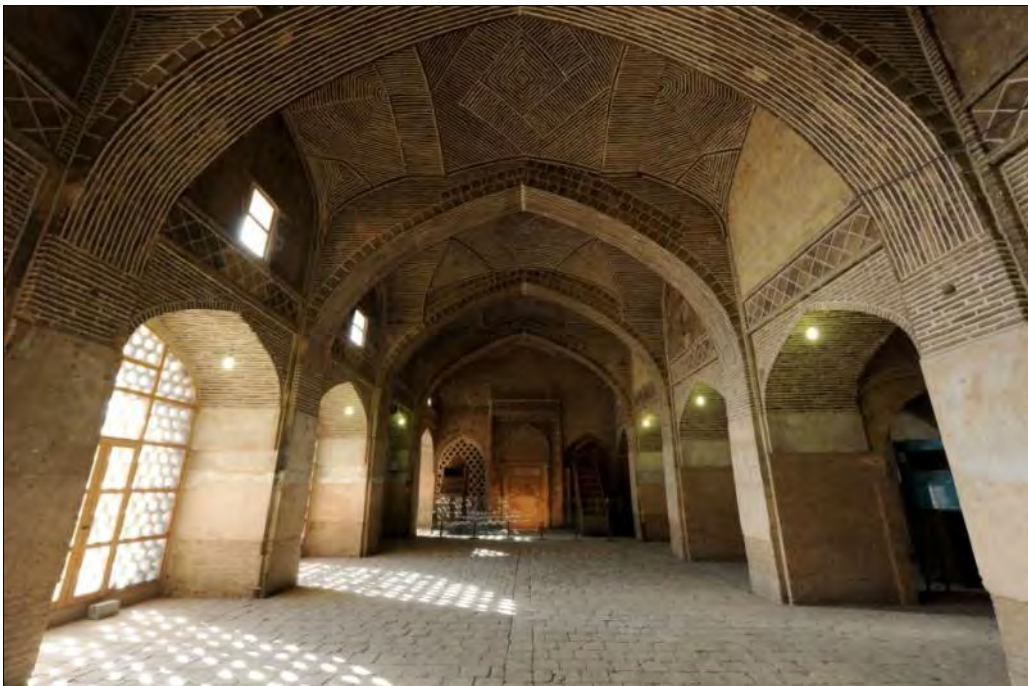


Photo 2-25. Shabestan of Uljeitu mehrab (MJIB, Bakhtiar)

Omar Soffe' and Madrasa

This rectangular shaped structure is located on the eastern side of the mosque, consisting of a rectangular *Sahn* as well as an *Ayvān* and a *Soffe'* on its southern side. Symmetrical to them are another *Ayvān* and *Soffe'* on the northern side but they have since been destroyed. The

Madrassa was constructed during the reign of *Shah Mahmud Muzaffar* by a *Morteza*, son of *Hassan Abbasi Zeynabi*. The reason why it has been attributed to *Omar* is based on a

narrative which shows the instructor working here was a person named *Omar- ibn Abdul Aziz Ajali* belonging to the descendants of *Abi Delf*.

The main *Ayvān* was square shaped with dimensions of 10m and had a two floor roofed corridor with a short roof on the sides. But the width of each amounted to 5m including the thick brick piers. The *Ivan* had access to its back *Shabestan* where the main *mehrab* is located via an entrance with a width of 5m and a depth of 2.5m.



Photo 2-26. Shabestan of Omar Soffe' (MJIB, Bakhtiar)

The length and width of *Shabestan* were 19 and 11 meters respectively constructed in an east to west direction and roofed with arch type roofs. *Ayvān* and *Shabestan* enjoy decorations consisted of: tile works, historical inscriptions as well as *Muqarnas* works. Historical inscriptions of *Ayvān* have been written upon two wide margins with *Mo'araq* tiles: The first one is below the arch of the mouth of the *Ayvān* and dates back to *Shah Mahmud- e Muzaffar's* rule in 768 LAH and the second one is about *Ashraf- e Afghan* dated as 1139 LAH written at the center of the wall. The first inscription has entirely collapsed except for a few sentences at its beginning and end but has been reconstructed thanks to diligent efforts. It has

been written by *Aziz Altaghi Hafiz*. The other inscription was also damaged but was reconstructed and has been written by *Ali Molavi*.



Photo 2-27. Main mehrab of Omar Soffe' (MJIB, Bakhtiar)

The *mehrab* of *Shabestan* has a historical inscription too which is dated as 778 LAH and has been written by *Ali Koohyar al-Abarquee*. Names of *mehrab* constructors have been repeated on *Ayvān* ceiling and are as follows: *Shams- ibn Taj* and *Fakhr- ibn al-Vahhab Shirazi Banna*. These names have been reiterated on the ceiling of *Ayvān*. The *Espar* of *Ayvān* has decorations in masonry script in a brick background with its text the repetition of the phrase: "*Ya Sattar*"

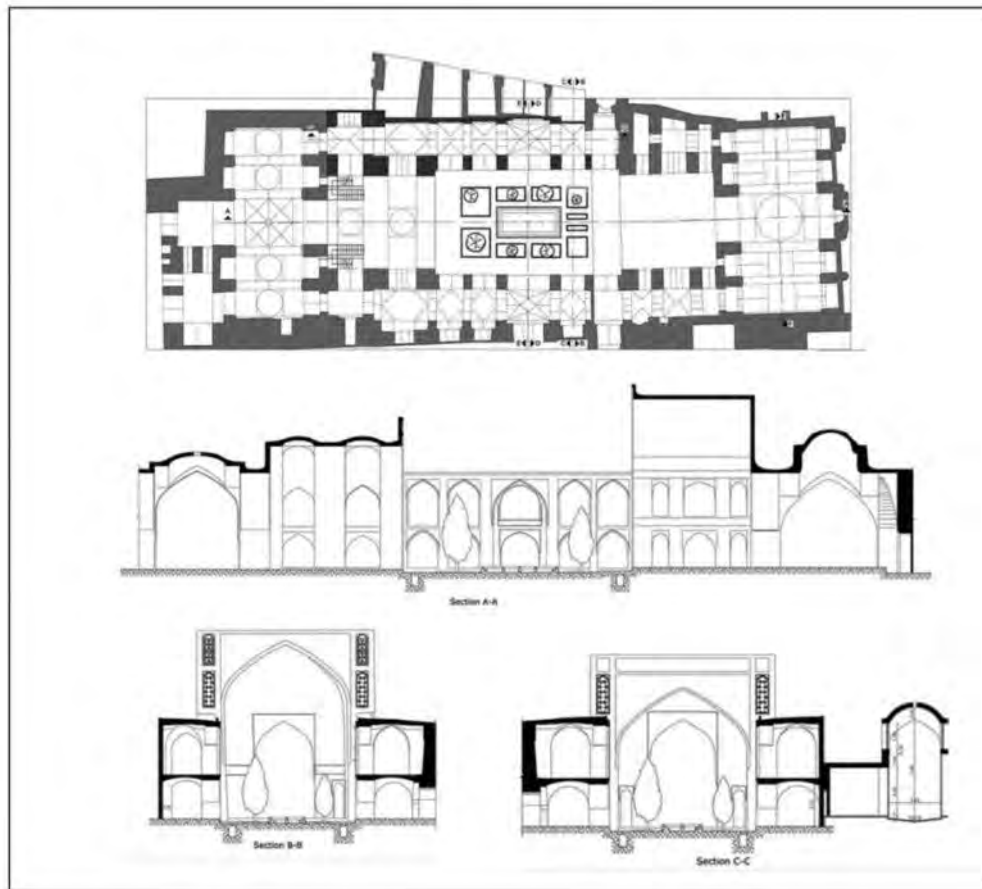


Figure 2-14. Muzaffari Madrasa (MJIB, Jabal Ameli)

Winter Shabestan (Dar ash-Shata)

Also called *Dar ash-Shata*, this building is relatively large with dimensions of 25 by 50m. It has been built on the western side of the complex in a specific style for winter dwelling in the year 851 LAH during the rule of *Sultan Mohammad Baysonghor Timurid* by *Emad-ibn Muzaffar Varzeneh*.

Eighteen roofs of the tent like *Taq-o cheshmeh* of the *Shabestan* stand upon ten central thick *Filpas*, lateral thick piers and the wall. In the middle of each *Taq*, there exists a piece of delicate marble stone to provide illumination for the interior of *Shabestan*. At present, *Shabestan* has several entrances from eastern, western and southern directions. The obstructed portal and the historical inscription of *Shabestan* stand inside one of the false arches of the western side of *Sahn* opposite the western *Ayvān*. It has a delicate *Mo'araq* tile work which has been repaired comprehensively in 1328 SAH. The text of the historical inscription of *Shabestan* is in white *Thuluth* script except for the king's name which has been written in ochre color. Text of the blue back ground of *Mo'araq* tile is as follows:

"اجر ليماء هذه ايعماره ايموسعه يبيت شتاء هذه ايجاس ايشريف في
ايام دنيه ايدمطان الاعظم اعد ايدلاطين ايعايم غياث ايوق ن ايليند
سمطان جومد لهادر خمدا جمهه ن سمطانه اقل عبيده عماديند جظفر ن رزنه
ن فقه ايمراضيه ن بهل جدتقبمه خيراً جذ جاضيه في شوا سمه الي ن
خمدين ن ثممنه كته سد جومود نقاش"



Photo 2-28. Winter Shabestan (Dar ash-Shata)(MJIB, Bakhtiar)

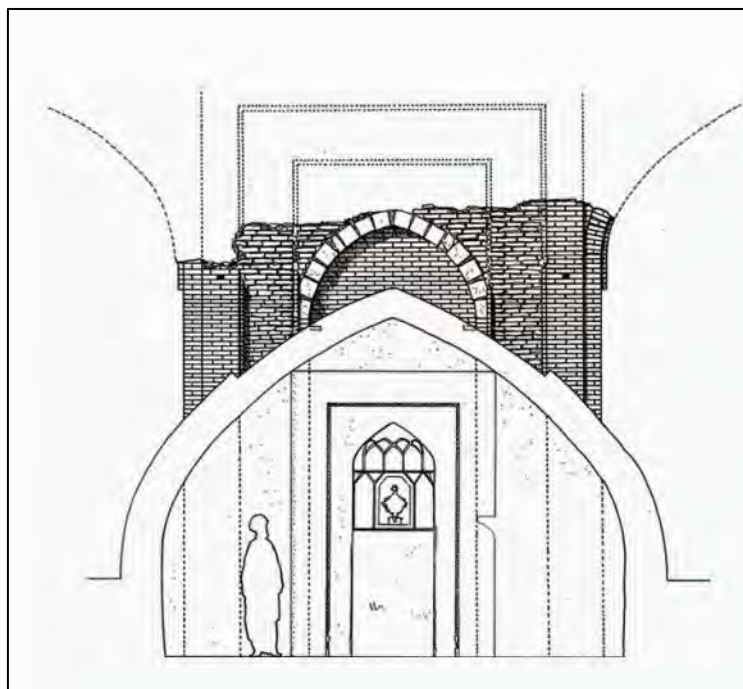


Figure 2-15. Sketch showing structure of the Shabestan (Galdieri, 1973)

The Safavid Shabestan

This *Shabestan* stands in the south westernmost end of the complex and according to the date engraved on its wooden door it belongs to *Shah Abbas* the first's time, "In the year 999 LAH". The area covered by *Taq-o cheshmeh* is divided into two quite distinct parts: the eastern part with its columns and arches has been built in a chequered form and its columns have a square shaped cross section. The cladding of this part is consisted of 28 *Taq-o cheshmeh* upon zigzag arches. The second part stands in the western section and is actually a large *Shabestan* with six arches and a mouth having a width equal to nine meters. Seven narrow *Taq-o cheshmeh* have been built over these arches in the form of a cradle with a slight curvature. These seven bays are alternately big and small. At the tip of bigger bays, a skylight shaped like a octagonal prism has been installed. They have prominent roof leaning on small zigzag arches made upon the perimeter of the octagonal. Based on researches done, this *Shabestan* on its eastern side over lapses another *Shabestan* built in the *Timurid* time.



Photo 2-29. The Safavid Shabestan (MJIB)

Soffe' Hakim

In front of *Safavid Shabestan* on the northern side of the entrance corridor, there exists a small *Ayvān* known as *Soffe' Hakim*. The main structure of *Ayvān* belongs to the *Seljuq* period but during the rule of the *Safavid* it was repaired in 996 AH by *Nur-ol-din Mohammad-ibn Jalal al-din Mohammad Hakim Isfahani* and an inscription was installed on it.



Photo 2-30. Soffe' Hakim (MJIB)

2.b. History and Development

Introduction

Masjed-e Jāme' of Isfahan (Henceforth MJI) is located north-east of Isfahan at the 32° 39' 25.97204" longitudinal and 51° 41' 08.38904" latitudinal Geographical coordinates. As one of the oldest mosque in Iran embodying various architectural developments, it is also known as *Masjed-e Jāme' Atiq* and *Masjed-e Jāme' Adineh* ["Friday mosque"]. This vast historical complex, measured as 140×170m, is situated near *Meydan-e Kohneh* of Isfahan ["Isfahan old square"]. Today it is included such different parts as *Neza al-Molk* dome, *Taj al-Molk* dome, *Sahn-e Chahar Ayyān* ["four-porched courtyard"], a number of *Shabestans* ["Nave"] and a building known as *Madrassa Muzaffari* ["school of *Muzaffari*"].



Figure 2-16. Isfahan city in Early Islamic period (MJIB, Jabal Ameli)

Though in late 19th century it has attracted the attention of such people as the well-known French architects Flandin and Coste in terms of research and surveying (Flandin, 1841), systematic researches started in 1940s with the works of Iranian and foreign researchers on the building and its decorative features. Among earliest scholars, Gabriel and Sauvaget on the one hand, and Godard on the other, proposed two different views on the original building of MJI and its historical evolution and posed a number of theories.

2.b.1. Historical antecedent of MJI

2.b.1.1. Forming of the original mosque

The original Core of today Isfahan is two modest residents called as *Jey* and *Yavan*. *Jey* situated at the brinks of *Zayandarud*, had four gates and was a sort of "political" center of nearby settlements. *Jey* has had old citadel located at the commercial path of the region and was a "shelter- settlement" of the travels and Caravans. The basic elements of *Jey* were a square or *Meydan*, in front of the so-called gate of *Khur* at the north of the city. At the early Islamic era, *Jey*, contrary to the defenseless circular city of *Yavan*, had its own garrison to be used by Moslem conquerors who would build a *Jom'a* mosque in the city. *Yavan*, which also crossed by the same commercial road, was located at a flat plain. After the Moslem conquests, the defensive role of Jay was reduced due to political stability as well as Irano-Arab admixtures. Therefore, the political center transformed from *Jey* to *Khashinan*, a village between *Jey* and *Yavan* (Hamidi, 1997, pp.63-64).



Figure 2-17. Isfahan city in Abbasid period (MJIB, Jabal Ameli)

According to *Abu Na'im Isfahani*, the *Abbasid Khalifa Mansur* sent *Ayyub ibn-e Ziad* as "tax-taker" and *Sa'id-ibn-e Homeiri* as "war/defense official" to Isfahan at ca.150 of Islamic calendar. The former settled at the village of *Khashinan*¹ after the sake of the latter while having both official posts at his hands. He built a palace at the bank of *Farsan* river. A mosque was also built there with a pulpit. A plan of the square and bazaar for merchants and workers was designed by him in *Yavan* in a place known as *Saff-at- Tabanin* ["strew- sellers

¹ Located at the present day district of Ahmad Abad (Honarfar, 1971, p.18).

market"]. In the reign of the same *Ayyub ibn-e Ziad*, houses of *Yavan* were attached to those of *Khashinan* (Honarfar, 1971, pp.17-19).

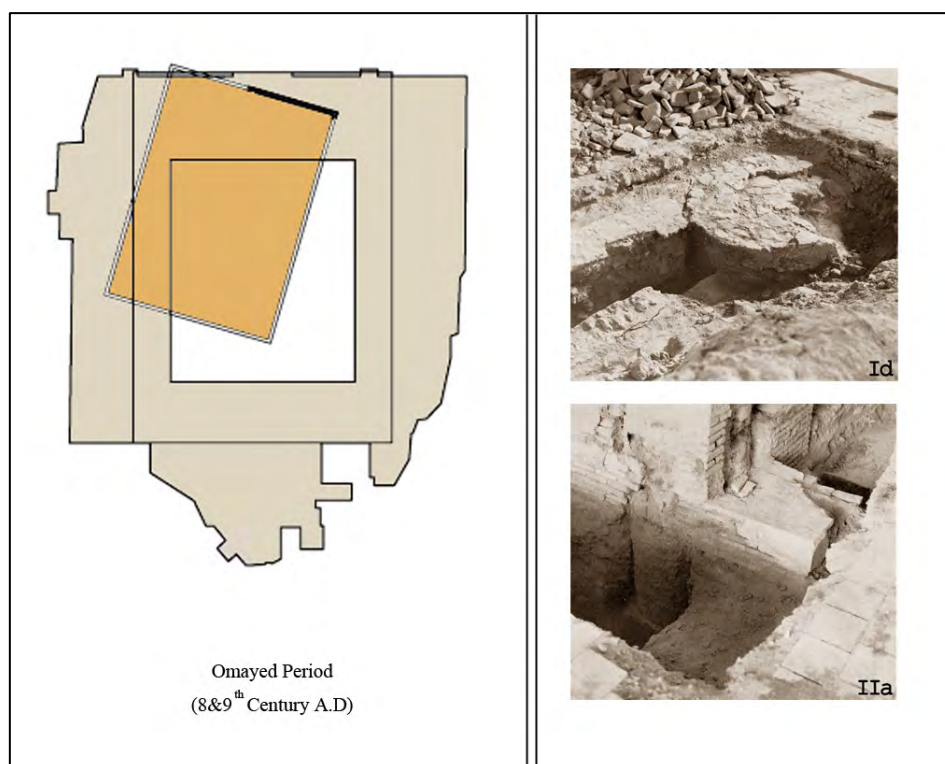


Photo 2-31. Excavation in Masjed-e Jāme' in 1972 (MJIB, Jabal Ameli)

In other words, *Khashinan* transmuted in *Yavan* (Hamidi, 1997, p.64). After sack of *Ayyub* himself by the anger *Khalifa Mehdi the Abbasid*, the Arabs of *Tayyem* tribe, settled in the village of *Tayran*² in the Isfahani's nearby, decided to built a huge *Jāme' Masjid* ["Friday mosque"] in *Yavan* and to transfer the so-called pulpit of *Ibn-e Ziad* to there. It was carried out at 156 AH at the reign of *Hani ibn-e abi Hani*, some five years after the change of *Yavan* in to a town.

This was the same contemporary MJI (as the third *Masjed-e Jāme'*) with its *Ayyub* pulpit. In this way and after construction of MJI, *Yavan* extended through the desert direction and about 15 villages were added to it³ (Honarfar, *op.cit.*, pp. 17-19).

² Known today as *Tayran-Ahangaran*, located at north-western of *Sohada' Square*.

³ Some believe that the first mosque constructed at *Yavan*, was at the district of *Badhaneh* built by *Valid ibn-e Saman*. But the true view is that the mosque of *Khashinan* was the first large mosque constructed at Isfahan by *Abu-Khanas*, at the time *Ali-ibn-e Abi-taleb* [the first Imam of Shi'its](Honarfar,1971, pp.17-19). The greatest mosque of Isfahan was later built at 156 AH by the ruler of the city, *Ayyub ibn-e Ziad* (Abu-Na'im, 1977, p.37).

In general, and according to historical documents, MJI has undergone two basic construction phases at the "first period" (namely, the *Abbasid Khalif'a* era) as follows:

- A. [Construction of] the main body of the mosque in the second century AH by the Arabs of *Tayran* village of *Tayyem* tribe.
- B. Development of the mosque by the local people following the enlargement of *Yavan* and attachment of some extra parts to it, such as the lands of *Khasib abad* (after *Khasib ibn-e Salm*, who added it to the mosque and who also built a shrine there).

This early form of the mosque, was of *Bumoslemi* type (columned nave; its Qiblah ["*Qibla*"] direction differed some 20 to 30 degrees from contemporary one) (Pirnia, 2007, p.144).

2.b.2. Location, architecture and decorative features of the original MJI (2nd century AH)

Excavation carried out at MJI have revealed the location of original mosque built at the time of *Mansur the Khalif'a* and referred to by *Abu Na'im* (pp.16-17) and *Mafrukhi* (pp.84-85)("Sharq...", XXVII/451-453, XXIII/418, XXVI/595).

Mehrab and an important part of the mud-brick wall of Qiblah side are decorated with impressive plaster-works, being discovered at different heights of about 40 and 90cm below the floor of the southern court of the (present) MJI. The original mosque was in rectangular shape of approximate width of 52 to 55m and was in a north-eastern to south-western oblique direction with respect to the axis of the (present) MIJ. The mosque having once (probably) a colonnaded court at its southern side, had not been constructed over a "pristine " ground; namely, the discovery of the remains of a *Sassanid* building with its decorative plaster-work (*ibid*, XXIII/418; Galdieri, "Isfahan...", 1/379), finding of a remain of a column of the same period, some parts of the floor of the corresponding building ("Sharq...", XXBBII/7,8) and also discovery of some traces from earliest Islamic times at the site, all indicate that MJI had been built at 2nd century AH over an area belonging to late *Sassanids* period, whose buildings were probably still in use in the first and second century AH, and then in 7th and 8th century (with some changes)(*ibid*, XXIII/418).



Photo 2-32. Ornament of Sassanids period in eastern Shabestan (MJIB)

Orientation of the mosque on the north-eastern to south-western axis was also accommodated with the same direction as the *Sassanid* buildings.

The late Dr. B.A.Z. Shirazi for the first time introduced the old document mentioning the history of MJI; namely the book entitled as *Zekr-e Akhbar-e Isfahan* ["on Isfahan news"], written by *Hafiz Abu-Na'im Isfahani*, which draws in a fairly well fashion the rate of formation of the mosque (Mir Shahzadeh, 2008, p.18). He has given a precise description about the mosque's location and states that it has been built in the land of synagogues, itself belonged to a sage who was brought from Roman Empire to Persia by *Firuz I the Sassanid* (459-483 A.D.). He builds a house of Divan ["secretary"] and a shrine within the village "citadel". As *Abu-Na'im* confirms, the shrine's land is in location a mosque, itself being beside the square of *Soleiman*, the latter clearly accommodates with the contemporary *Meydan-e-Kohneh*.



Photo 2-33. Archeological finding at the Nezam al-Molk chamber (MJIB)

Archaeological excavations also revealed impressive decorative plaster-works from second century AH in the lower section of Qiblah wall and on a part of walls within MJI's *mehrab*. These masterfully carried out decorations include chains of plants and beads as well as other figures engraved on a sort of vine-leaf background. The plaster-works originate from a decoration tradition of *Hellenic-Sassanid* style used later at the time of *Umayyad* and developed more at the *Abbasid* period. These predate the so-called decorative plaster-works known as "a style" used at the buildings of Samarra at third century AH (Ettinghausen *et.al*, 1987, p.102).



Photo 2-34. Discovering the pre-Abbasid mosque wall during excavation of Nezam al-Molk dome chamber (MJIB)

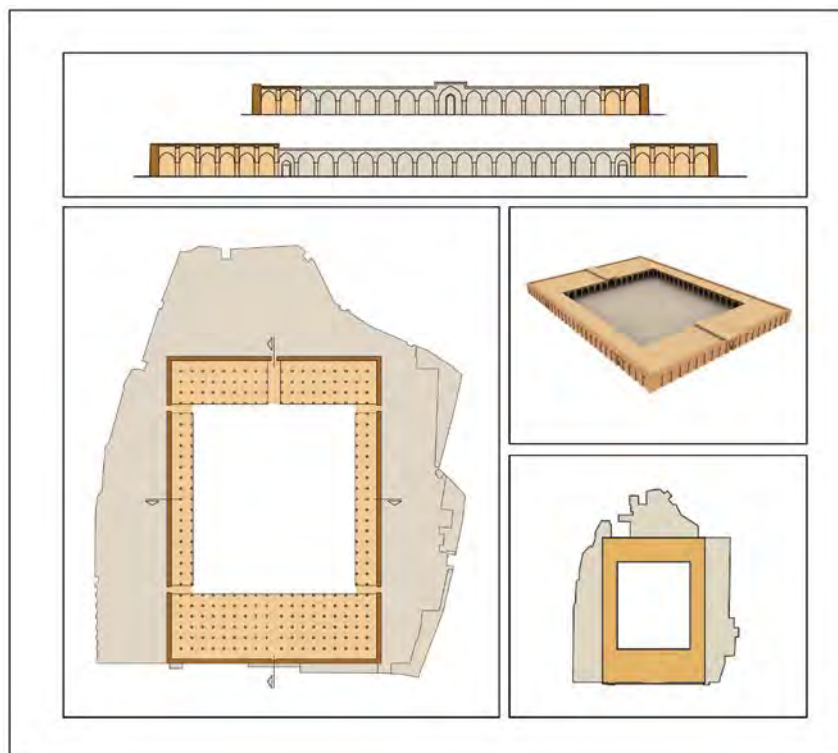


Figure 2-18. The 10th century (The Abbasid period)(MJIB, Jabal Ameli)

As Galdieri states, Andre Godard has ruled out the hypothesis according to which a relation existed between the building of *Saljuq* mosque (the current one) with that original one of the *Abbasid* period. He also believed that the former was built on a "pristine" ground (free of any older structure). He had only accepted that the original and contemporary mosques shared just their ground (Galdieri, 1972, pp.5-6; Godard, 1989, p. 46). But Galdieri's own researcher showed that the original building, the design and much of the architectural features of *Masjed-e Jāme'* have never destroyed or abandoned and on the contrary, it was the basis for whole of changes and developments of the mosque for a long period of about 12 centuries (Galdieri, 1972, p.4). Current evidence, such as the heights at which the columns have been broken down, as well as a lack of last underground objects, confirm the fact that contrary to Godard's point of view, the architects of *Saljuqs* period didn't work on a vast ground free of every older monument and that they didn't begin their work with "confusing" remain, and instead, they were confronting a living huge standing building in spite of damages as well as its "perturbed" state (Galdieri, *op.cit*, pp.5-6).

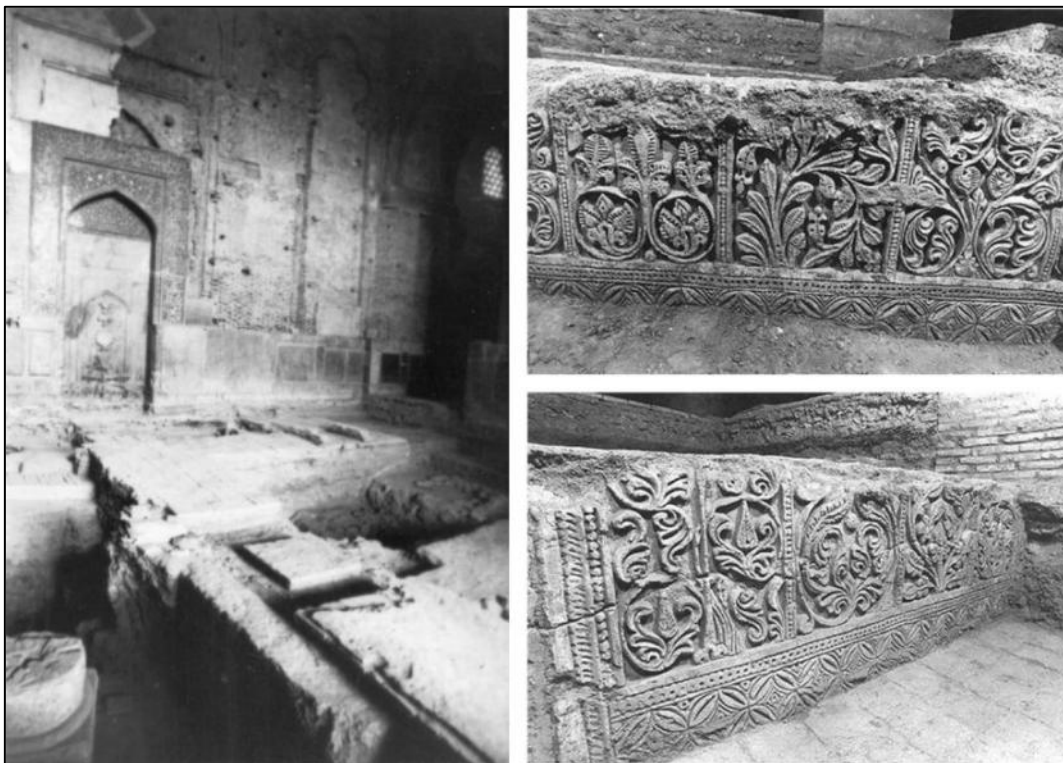


Photo 2-35. Discovering the pre-Abbasid mosque wall during excavation of Nezam al-Molk dome (MJIB)

2.b.3. Second phase (third century AH mosque)

The "new" mosque construction started at the third century (226AH) at the reign of *Al-Mo'tasem*, the *Abbasid*, and at the rule of *Yahya ibn-e Malek-e Khazari*, after whose time, *Abu Ali* son of *Rostam*, extended the mosque at the reign of *Al-Moqtader* the *Abbasid*.⁴ The mosque had then four building units which should not be confused whit the mosque's porches [= "Corridors round the nave's sides"]; as *Mafrukhi* later points out, "to each of these buildings it was attached a portico, each of which connected to the forum though doors opened to corridors and alleys". These four buildings were occupied by *Khaneqahs*, *Madrasas* ["schools"] as well as other standard joined "sub-institution" of every huge *Masjed-e Jāme'* of the period (Godard, *et.al.*, 1989, pp. 41-42).

For various centuries, the mosque has witnessed numerous tutorial session, generally held round each column, where a dean or master would sit to deliver his own lectures to attendant *Shagerd* ["students"]. The scene enjoyed a great splendor reflecting the scientific sentiment conveyed through exchanges of attitudes as well as dialogues between the lectures and attendees. *Mafrukhi* writes:

"face to face of the mosque, exists the library with its halls and [book] reservoirs. It was founded by *Ostad- ar ra'is Abolabbas Ahmad az- Zabi* who gathered there a selection of books written by scientists of his time and the past. The [book] inventory is itself a huge three volume one".

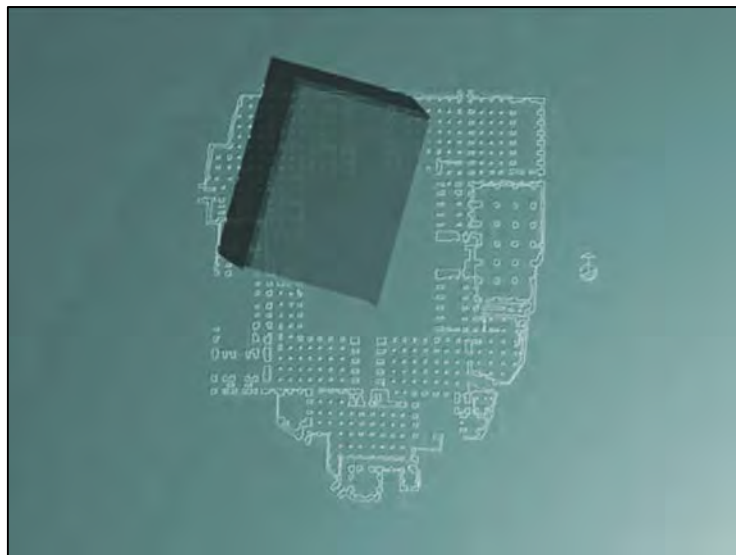


Figure 2-19. Masjed-e Jāme' in Umayyad period (MJIB, Memarian)

⁴ According to "Zekre-Akhbar", *Abdollah-ibn Hassan ibn-e Hafiz Zakvani*, bought the land and nearby houses of the mosque at 226 AH (Abu Na'im, 1997, p. 37).

The contest were about Quran, *Hadith* ["Quotations from the prophet"], Grammar, prose and poetry, sciences, logic, mathematics, physics and religious matters; namely, "a collection of sciences whose recognition is a necessity for all research workers and for any on who would choose between knowledge and ignorance" (Mafrukhi,1949, p. 85).

As such, MJI was in fact the first university town whose library provided various source materials for masters and students and opened the way for higher researches in Isfahan. The mosque thus enjoyed an outstanding stature and played on important role in cultural developments of Isfahan (Montazer al-gha'me, 2009, p.39).

The mosque expanded further later at the reign of *Al-Moqtader* the *Khalifa* and at the rule of *Ahmad ibn-e Mansur*. This time *Abu Ali* son of *Rostam* (mentioned before) annexed to the mosque the lands known as *Rostam abad* [after his father](Abu Na'im, *op.cit*, Mafrukhi, 1949, p. 84).

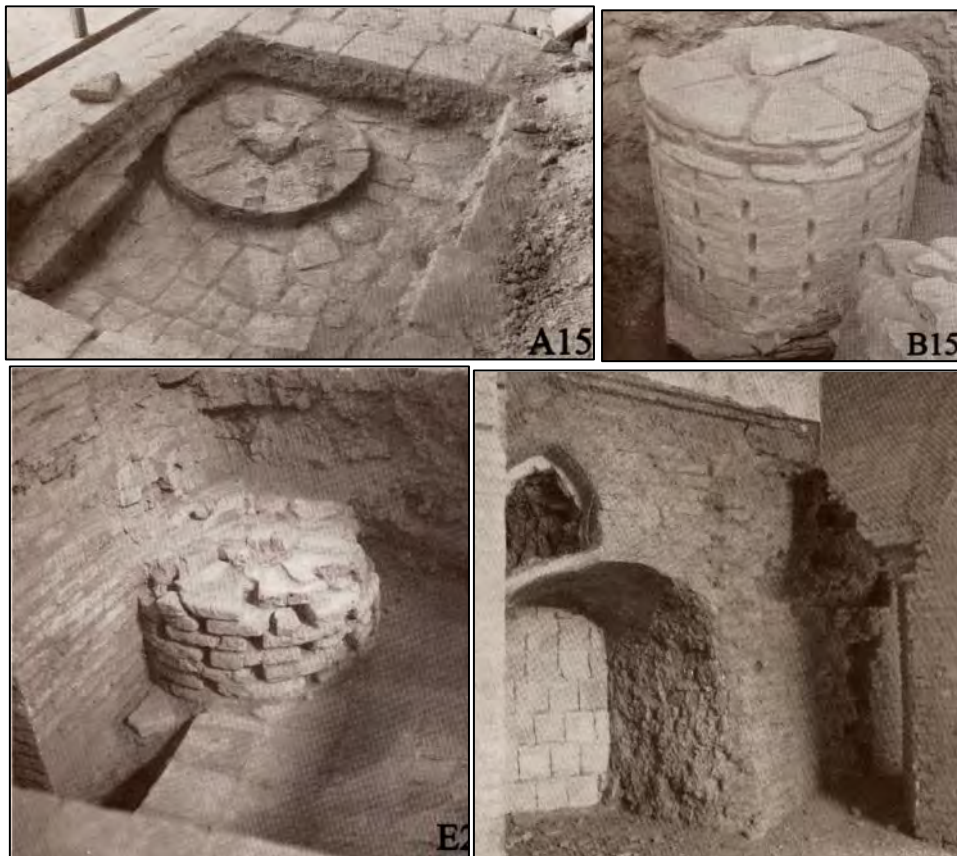


Photo 2-36. Various of circular pillars were built using baked clay elements which had been shaped to obtain a perfect circle (MJIB)

2.b.3.1. Architectural features of MJI at third century AH

By development of Isfahan at the time of *Al-Mo'tasem* the *Abbasid*, MJI was reconstructed in much higher scale and with its Qiblah direction being modified. Location and architectural features of this mosque are also clarified through the work of researchers (Galdieri, *po.cid.*,II/ 25-3, 14-1;"Sharq...",XXV/540). The new building was in rectangular shape and included two colonnaded courts at its northern and southern sides, and two colonnaded porticos at the eastern and western sides, all round a central court. Archeological researches revealed the square-shaped base-columns of the original column in an approximate 4.35 m distance from each other. The southern Qiblah *Shabestan* had six rows of columns, the northern had four rows, and two eastern and western porticos each had two rows of columns. In northern and southern courts the central nave was perpendicular to Qiblah had with a wider space distance of about 5.50m between column rows with respect to non-central ones. The existence of a similar wider distance at the northern court, peculiar to this mosque, probably means that the entrance to the mosque was at the middle of northern wall and that the entrance path was in north-to-south direction (Galdieri, "Isfahan", II/28; Grabar, p. 46). The nave of the "new" mosque has had a greater area compared to roofed parts; different parts of which, from foundation to façade, have been uncovered in all four sides (Galdieri, "Mosque ...", pp. 24-34; "Isfahan", II/29-30, III/16-17). At the latest decades of third century AH, the building contained 262 arches and 355 bricked pillars, as the courtyard consisted an 18×15 opening mouths. The middle rows of Qiblah – axis – arch – spans were wider than other opening spans (Galdieri, "MJ ...", 1979, pp.10-11). At this time, the mosque *Shabestans* were covered by lumbars in a flat manner (Galdieri, "spring of ...",1976, p. 44).

Due to later development of the mosque, the traces of its wall, originally 420m in length, are embedded in the roofed spaces. A major part of enclosure wall, to a considerable height, has been discovered in the eastern front of the mosque and uncovered the old situation of external façade of the mud-brick wall in this side of the complex. Its length was about 126m and the height, assuming the mosque floor was exactly flat at the time, measured as 8 meters. The wall surface was decorated with 28 blind – arches, reflecting the column and arch structures of courts' interior space (Reza Abbasi museum, 1979, p. 12). The distance between them was 1.95m and each had been accommodated within a modest dept in the wall. They had a rectangular shape with dimensions 2.40×5.85m. Each blind arch was also decorated with a little niche with dimensions 0.50×1.20m at the 4.50m height from the floor. Whole surface of the wall was covered by a layer of Simgel ["clay mixed with soft straws"] (Galdieri, "MJ ...", 1991, pp.11-12; Galdieri, 1991, p. 14).

The discovery of remains of another wall at a distance of about 19m from this mud – brick wall and parallel (to the north-to-south axis, strength the hypothesis according to which a conservational enclosure had been constructed round the mosque)(Galdieri, "Isfahan", II/40-41). This intermediate space had been used later for constructional purposes repeatedly and successsively.

Though the newly-built MJI with its colonnaded court and porticos round the central court, redolent of the simple hypostyle mosque of *Kufeh* (reconstructed by *Umayyad* at 670 AD) (Sauvaget, "Mosque ...", 1938, p. 94), but it has followed the developed styles of other great mosques of the era, namely those at the reigns of *Abdul Malek* (685-705 AD) and then *Valid* the first (705-715 AD). A sample of these developments can be seen in the *Shabestan* of such mosques as that of *Masjed-e Jāme' Umavides* [=Umayyad] in the masques (706 AD) in which the colonnaded network of Qiblah side is no longer evenly and the central inter column ambulatory, beginning from the nave and terminating to the *mehrab*, has been chosen wider [as in MJI]. This is a usual feature of *Umayyad* mosques such as *Masjed-al Aqsa* in Jerusalem and others in Halab, Basreh and Hamah (in Syria)(*ibid*, 95-101, 190). The same style was respected at the *Abbasid* period; e.g. at the MJI and other mosques of the period. Among them one can specially mention the MJ and *Abu Delf* mosques, both of Samarra, being built at the time of *Motavakel* the *Abbasid* (847-861 AD). In this way, MJI is one of the first types of *Abbasid* mosques predating those of Samarra, being a follow up of the *Umayyad* style which embraced also the later developments of *Abbasid* mosques. Not only the design as well as much of the basic elements of mosque's building never destroyed, but they became as bases for later extensions, developments as well as architectural and ornamental changes of MJI for a long period of about 12 centuries (To be discussed below).

2.b.4. MJI at the Al-I Buyid period

In spite of *Deylamians'* military engagements for dominating Isfahan, the city enjoyed a relatively peaceful and prosperous time during their reign.



Figure 2-20. Isfahan city in Al-I Buyid period (MJIB, Jabal Ameli)

Masjed-e Jāme' of Isfahan (*Atiq*) also for its own sake underwent changes and developments during *Al-I Buyid* dynasty period whose remains have been uncovered by recent unearthing just as the remains of *Abbasid* mosque (Galdieri, "Isfahan", II/8-13; III/17-19). The basic design of the mosque didn't change so much at this phase, but for the sake of further developments some construction were attached to the building, a general restoration program was conducted, and some measures for architectural promotions carried out on the façade using bricks. Colonnaded spaces of the four sides of court extended by adding a row of bricked column at the side next to the court.

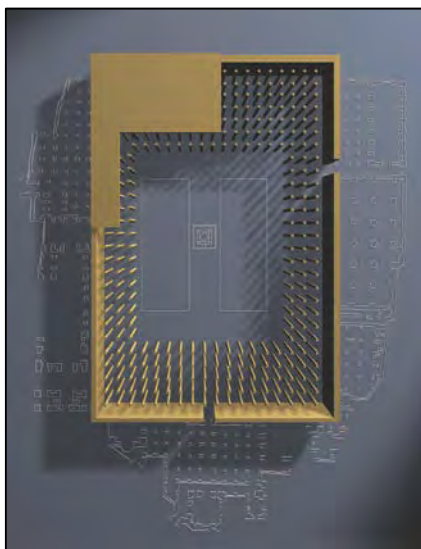


Figure 2-21. Al-I Buyid hypostyle mosque (MJIB, Memarian)

Though in this way the court's space reduced, but the architectural and ornamental features of new columns contributed marvelously to the simple façade of court through their external surface decorations with brick – made geometric designs. This geometric decoration style, being produced by little sized bricks, similar to corresponding ornamental features of the door façade of *Masjed-e Saqir Jur jir*, has been also seen particularly in buildings from the first half of the fourth century AH in north-eastern Iran, such as those in *Samanid* tombs in Bokhara (Rempel, IV/201, p. 203).

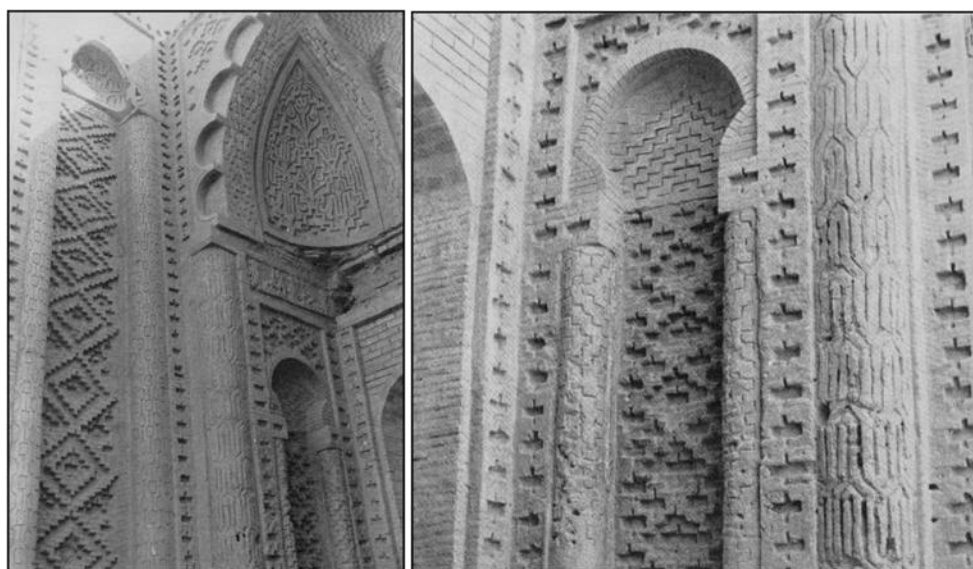


Photo 2-37. Al-I Buyid elements (MJIB)

The discovery of the remains of a number of other bricked columns from the same kin at the eastern, south-western, western and north-western parts of the mosque, in the external surface of mud-brick wall enclosure of the *Abbasid* mosque (being currently bellow the roofed spaces of the MJI), shows that the mosque had been surrounded by buildings with colonnaded networks ("Shargh", XXVI/594). These have been built in the nearby lands round the MJI. Perhaps these columns were in fact the remains of the same four – buildings described by *Mafrukhi*, once enclosed the courts of the mosque and were tangent to the Bazaar which was related to mosque through doors and alleys (Mafrukhi, 1949, p. 84). The same author also speaks of a door opened the mosque to the "*Rangrazan Bazaar*", with an arch over it and two at either sides over two base – columns. These two (by now) missed *Minarets* should be identified as one of the first "coupled – *Minarets*" in Islamic architecture.

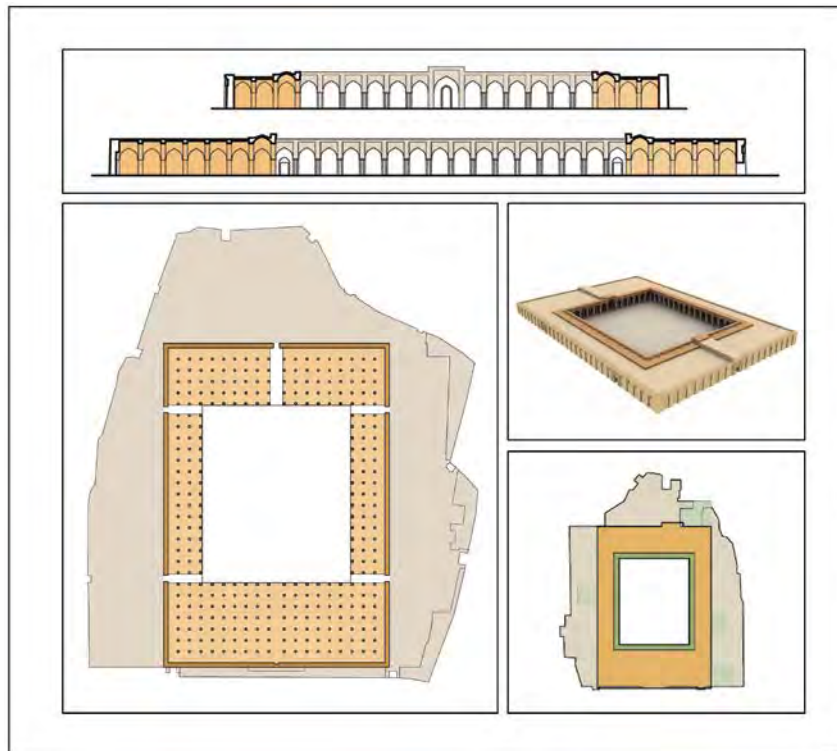


Figure 2-22. The 11th century mosque (The Al- I Buyid period)(MJIB, Jabal Ameli)

2.b.5. MJI in Seljuqs period

Important architectural and decorative development took place at this period and the building's architectural design changed through different phases. The first one was at the reign of *Malek Shah*. In the southern court of the mosque [behind southern *Ayvān*, known as *Soffe' Saheb*] and at its *Maqsur'e*, a domed hall with huge dimensions of 14.30 to 14.60m (inner sides), 21m (outer sides) and with approximate height of 26.97m was built on a square base on the order of king's famous chancellor, *Nezam al-Molk*. Its commemorative inscription has the names of the king as well as his chancellor, the founder of the building; which were being engraved over the dome's base with a simple *Kufic* script with no date at all (Honarfar, "Ganjineh", 1972, pp.75-76). Shila Blair investigated the inscription's text and geonology of *Malek Shah* wherein, compared it with eleven, more texts of the same king (having their own dates), and concluded that the date of the dom's construction was sometime between September of 1086 to March of 1088 AD ("Inscriptions", pp.160-163).

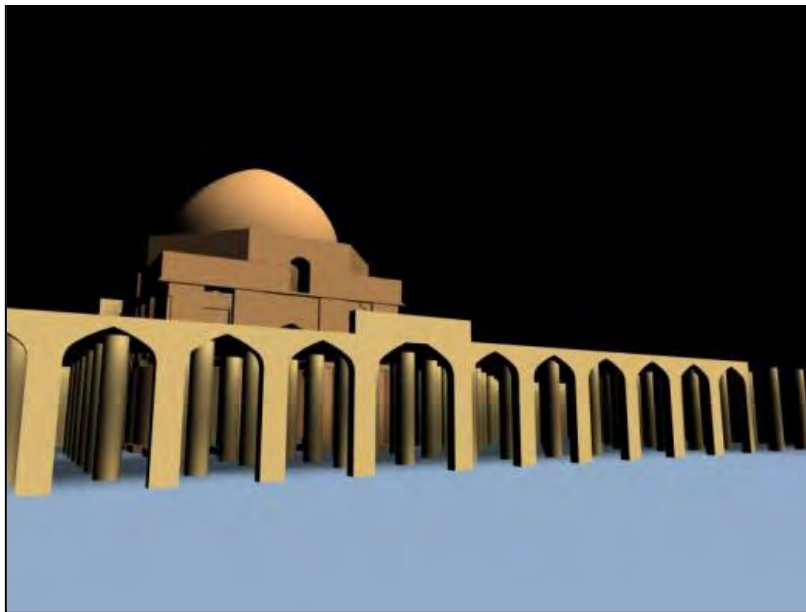


Figure 2-23. Nezam al-Molk dome (MJIB, Memarian)

Adoption of another *Maqsur'e* from the mentioned one at 1088 AD (according to its inscription) at the north of the same mosque [behind the northern *Ayvān* know as *Soffe' Darvish*] is a strong evidence to the fact that the original *Maqsur'e* of *Nezam al-Molk* had been built before that date. So as to provide the needed space for construction of the new *Maqsur'e*, which is famed as "*Nezam al-Molk dome*", 24 columns from those of regular – circular *Abbasid* nave were broken, rendering a change in the old architectural style of the

mosque in its southern part. Fairly wide (4.5m) roof – free porches constructed round the *Maqsur'e* in its north, east and western directions. In this way, the dome was constructed at end of nave's central inter column ambulatory in a single and isolated manner so that to be completely open from three sides. Construction of the mosque's southern *Ayvān*, which was carried out as the second phase of changes at *Seljuqs* period, as well as coverings of roof- free porches at the east and west of the *Maqsur'e*, which was carried at later at 14th century AD, changed the original isolated state of *Nezam al-Molk's Maqsur'e* and connected it from two sides to the court and to the older parts of southern court. The basic shapes of the inner and outer façade of *Maqsur'e* were identified through recent investigations (Some parts of which were gradually changed the shape or covered by later constructions)(Galdieri, "Isfahan", I/371-379; III/22-23, 31; "Gonabad ...", pp.106-122).

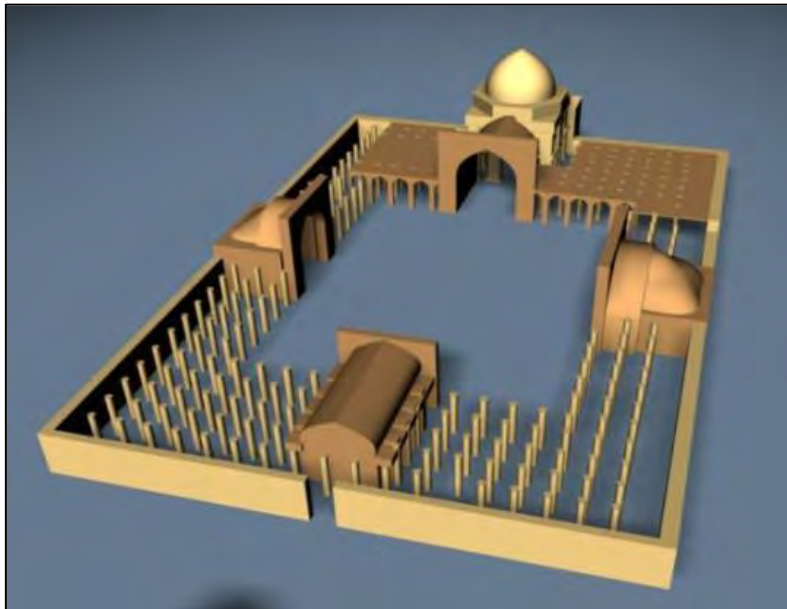


Figure 2-24. Seljuq mosque (I)(MJIB, Memarian)

Though *Nezam al-Mok* dome, followed the old Moslem tradition, from *Umayyad* onwards, to put an emphasizes on this important part of great mosques, but this one provided a new style in the structure of *Maqsur'e* with its characteristic dimensions, general combinations, and free and isolated structure in the hypostyle fabric, there by becoming a prototype for later *Maqsur'es* of large mosques. The dome became a source of inspiration for mosque architecture from *Seljuqs* period onwards. This new style of *Seljuq Maqsur'es* went far beyond the Persian borders with its ever increasing importance and affected the mosque architecture of other Moslem states. As vivid examples one can mention mosques of *Artaghian* in Anatoly,

the large mosque of *Sultan Mamluk bibres* the first in Cairo (Aslan Apa, 89-90, 96-98), or mosque of *Marini Mansureh* near *Talmesan* in Algeria (Margias, 1954).

The first building to be constructed by imitating the *Nezam al-Molk* dome, is the one built at the far north of MJI and on its southern – northern axis. This monument, today known as *Taj al-Molk* dome or *Gonbad-e Khagi* ["egg shaped dome"] has been constructed, according to its inscription, by *Abu Al-ghana'em ibn-e Khosrow Shirazi*, dubbed as *Taj al-Molk*, at 481 IC, who was an opponent of *Nezam al-Molk* and his successor. This construction marked the second phase of basic changes of mosques in *Seljuqs* period. It is constructed over a square base with (inner) dimensions of 9.80 to 10m and (outer) 14m, and with an approximate height of 20.60m.

While being less than its predecessor in dimension, but this is a superior of it for its proportions as well as delicacy and elegance. It is also considered as one of the masterpieces of Iranian architecture. There exist various hypotheses on the functional role of this dome which is a unique evidence for the existence of a second dome in the mosque's structure. Scholars at first believed that the building was used independently as a library or as a sort of "VIP-abode" which was used by the *sultan* for resting before full – entering the mosque or for accepting of state officials (Gabriel, I/42; Godard, "History of Mosque", I(2)/224, 226; Sauvaget, 1938, pp. 87-89).

According to Barbara Finester, *Taj al-Molk* dome was the *Mazalem Ayyān* or where cases of injustice were brought up and resolved but according to Suaje, *Taj al-Molk* dome served as the resting place for the king and where he held audience prior to the start of religious rituals (Galdieri, spring of 2535, pp. 37 & 38).

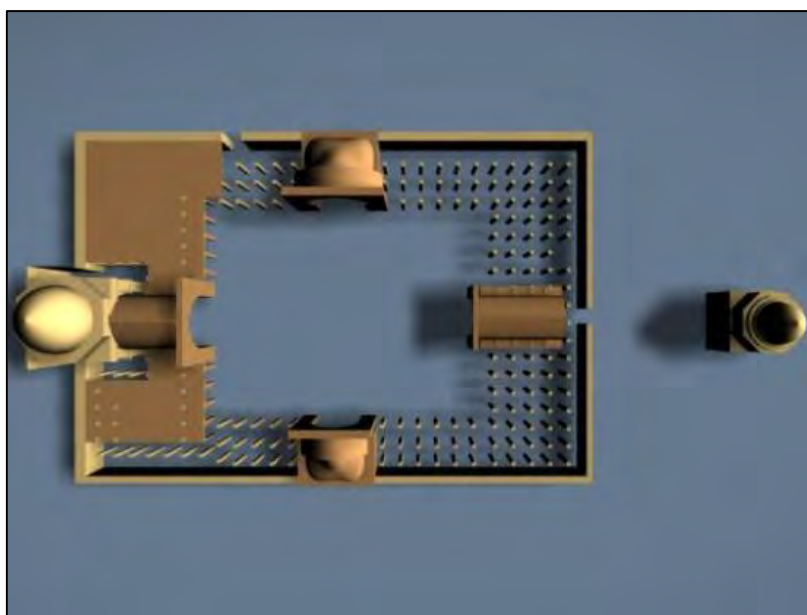


Figure 2-25. Seljuq mosque II (MJIB, Memarian)

But the mosque was set on fire in 515 AH. According to an inscription in *Kufic* script which can be partially read, upon one of its north doors: "After the fire of 515 AH, the structure was reconstructed." On the other hand, *Ibn-e Asir* writes that one week before the fire of one of the royal palaces, *Masjed-e Jāme'* of Isfahan one of the most magnificent and beautiful *Masjed Jāme's* of its kind was also set on fire by the *Batenieh* sect. He continues that it suffered heavy damages so that the entire four half-burnt buildings must be demolished. The façade of *Masjed-e Jāme'* of Isfahan had a domed pavilion and a wide platform on both ends of its north and south sides and remains of burnt structures could be seen on east and west sides of it (Godard et al, 1368 SAH, p.47).

But more recent investigations have shown that the lack of a separate staircase is a reason to accept that the dome has had two entrances just from the east and south and was not constructed as an independent structure and was instead a part of a complex, combined from palaces or governmental buildings in the north at eastern-north of the mosque. It has enjoyed, however, from the outset an important relation with formal using (Galdieri, "Isfahan", III/26-27).

The third phase of basic changes at *Seljuqs* period, was the construction of four *Ayvāns* of the mosque, probably at the time of mosque's reconstruction following its burnings by *Bantheniehs* which severely damaged it (*Ibn-e Asir*, 595/10). It is noteworthy that oldest survived portal of the mosque at its north-eastern front, has an inscription in the mosque at its north-eastern front, has an inscription in *Kufic* script (including the 114th verse of *Bagharah*, from Quran) at the end of which the reconstruction of the building after its burning at 51 AH [= 1121 AD] has been pointed out ⁵ (*Honarfar, ibid*, 78-81 "The oldest ...", pp. 26-3).

In this phase and after the construction of southern *Ayvān*, those of western, eastern and ultimately the northern ones were built which are today known as *Ayvān-e Saheb*, *Ostad*, *Shagerd* and *Darvish* respectively. This caused a drastic change in mosque's structure, though the territory of the old mosque was fully respected. The southern *Ayvān* should probably been constructed to obviate the isolation of *Nezam al-Molk* dome and counted as a covered space for relating the dome and the court (Galdieri, "Isfahan", III/30-31). Thus it became possible to enter the huge space bellow the dome through the *Ayvān* which rendered the dome another distinguished advantage (Galdieri, 1991, pp. 25-26; "Masjed-e Jāme' ...", p. 24). There existed also a number of connecting "bays" with different spaces of the mosque (Galdieri, "Isfahan", III/30-31).

⁵ But the mosque was set on fire in 515 AH. According to an inscription in *Kufic* script which can be partially read, upon one of its north doors: "After the fire of 515 AH, the structure was reconstructed." On the other hand, *Ibn-e Asir* writes that one week before the fire of one of the royal palaces, *Masjed-e Jāme'* of Isfahan one of the most magnificent and beautiful Friday mosques of its kind was also set on fire by the *Batenieh* sect. He continues that it suffered heavy damages so that the entire four half-burnt buildings must be demolished. The façade of *Masjed-e Jāme'* of Isfahan had a domed pavilion and a wide platform on both ends of its north and south sides and remains of burnt structures could be seen on east and west sides of it (Godard et al, 1368 SAH, p.47).

Basic features of the southern *Ayvān* have been determined up to nine meters of height from the yard in spite of various changes applied to it during centuries. Two services – staircases, similar to those of *Maqsur'e*, provided access to the roof through this *Ayvān*. This southern *Ayvān* has had probably a "flat" covering-overlay just like the whole mosque (*ibid*, III/33). This flat ceiling was not directly erected over columns, but the beams were put on a row of arches which were over the columns parallel to the Qiblah's wall (Galdieri, spring of 1976, p.44).

During the restoration programs of 1948 – 1949 and recent investigations, some remains of *Seljuq* facades, such as a number of blind arches (decorated by bricks) as well as decorative seals in "inter – bricks" spaces were discovered bellow the decorative layers of tiles which once covered the main front of *Ayvān* towards the court (Godard, "Historique du Masjdjid...", I (2)/363; Galdieri, *op.cit.*). The original *Seljuq* arches were also appeared over the external faces of eastern and western walls of *Ayvān*, following the removal of layers of stucco (*ibid.*).



Photo 2-38. The Seljuq facades (MJIB)

Eastern and western and *Ayvāns* were related with side – hallways through spans embedded in their lateral walls. At the end of eastern *Ayvān*, being constructed instead of the old *Abbasid* mud – brick wall of the mosque, exists a hollow *Shah neshin* – like space as well as two less sized spaces in its two sides which ore related to both *Shah neshin* and the *Ayvān*. The inner cover – overlay of eastern *Ayvān* in its original fabric, has been *Muqarnas* – type with large dimensions which dates probably back to an *Ilkhanids* period – reconstruction white a new design. The eastern *Ayvān* has maintained most remains of *Seljuqs* period on its court – side façade compared with other three *Ayvāns*. It has been cleared that ornamental features of the two eastern and western *Ayvān*'s main elevations have been similar to those of southern *Ayvān*. This similarity is more evident in brick- works as well as in plaster seals of inter – bricks spaces (*ibid.*, III/ pp.35,44,48,49).



Figure 2-26. Ornament of Seljuqs period (MJIB)

Construction of northern *Ayvān* was probably the last part of this phase of basic changes at *Seljuq* time. No trace has been remained from its main façade which was still standing up to 1934 and to the 3.5m dept from the edge of the court. The present one is nothing but a today reconstruction (*ibid.*, III/ 38- 40). The northern end of this *Ayvān* accommodates with the original mud-brick wall of the mosque. The *Shah neshin* situated at the end of this *Ayvān* accommodates with the original mud – brick wall of the mosque. The alcove situated at the end of *Ayvān* has become related to two vast lateral spaces in its original form. It has had a connection from its middle part to the formal pass way- corridor beginning from *Taj al-Molk* dome and reached to the mosque's court after passing the northern *Ayvān*. Among one of the features of northern *Ayvān* of the building is its eastern and western walls. In each side, and instead of a wall, use has been made of rectangular shaped constructions. Piers, each with two semi circularly shaped ends and with a "connecting" portal.

In this way this *Ayvān* was constructed in a special way; namely that which was open from the two sides. In later times, and probably when the roofing style of the mosque changed from flat to arched type, the open and passable spans of the two side piers were closed by bricks and the apparent form of the northern *Ayvān* changed basically (*ibid.*, III/39). Generally, it should be said that while four *Ayvāns* of the mosque were not constructed simultaneously, but all have been designed and built at the golden age of *Seljuqs* era (Galdieri, 1991, p.38).

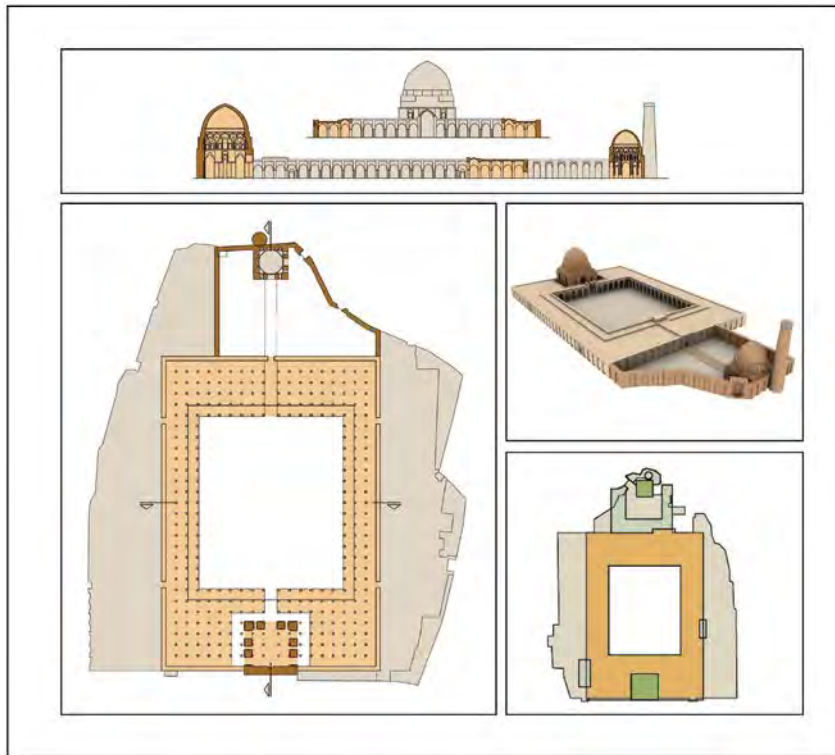


Figure 2-27. The 12th century mosque (The Seljuq I period)(MJIB, Jabal Ameli)

The design changes of "hypostyle mosques" to "*Chahar Ayyāni*" ones, were probably begun from MJI and should be reckoned up as the greatest progress in Iranian mosque – building tradition (Reza Abbasi Museum, P.13). Since then it became a specific feature of Iranian mosques architecture and also became a model for mosques in other Islamic states.

Among other measures in *Seljuqs* era in MJI, one can mention the continuation and development of the building in the south- eastern part and beyond the old mud – brick wall enclosure which also gave rise to removing of a large part of this wall. The function of this part (which is nowadays known as library) is not clear. Recent research works have weakened the likelihood of accommodating this place with the library described by *Mafrukhi* (*ibid.*, III (54-57);Mafrukhi,1949 ,P.85). Currently there is no sufficient evidence for a fixed assignment of the place of the mentioned library.

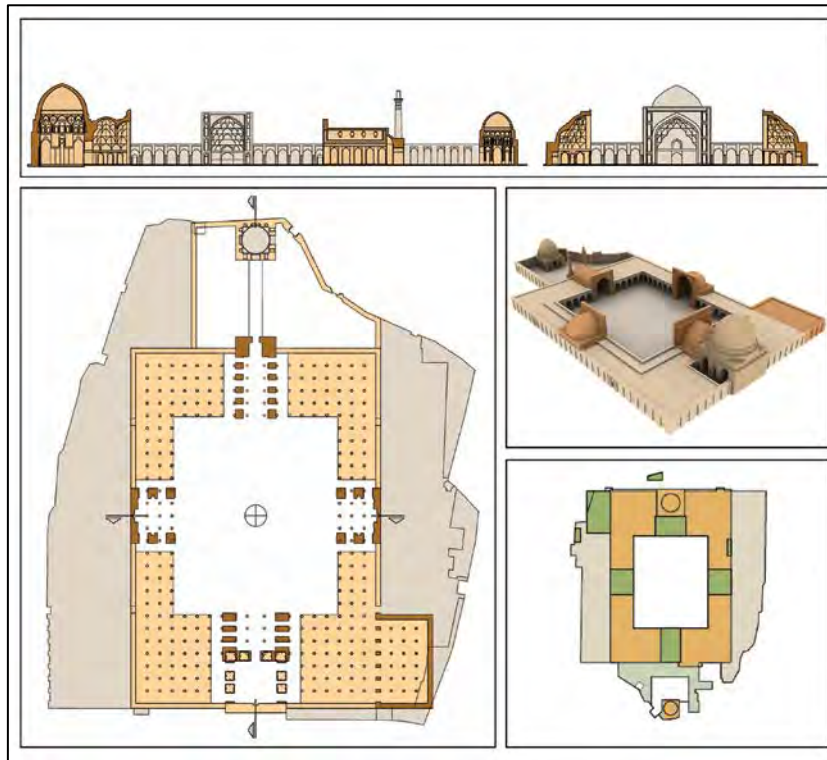


Figure 2-28. The 13th century mosque (The Seljuq II period) (MJIB, Jabal Ameli)

2.b.6. MJI at the Ilkhanid and Muzaffarid periods

After Mongolian raid and up to the *Ilkhanid* reign, MJI didn't experience any sort of significant change and following resurrection of Isfahan, its *Masjed-e Jāme'* also became once again a center of attention.

After introduction of a *Chahar Ayyāni* design at *Seljuqs* period, the first measure at the *Ilkhanid* era was a change in mosque's elevation to a two – storey one in such a way that while the entity of the lofty – arch – like elevation is remained, it just becomes halved ["in to two equal heights"]. In this way, the court yard's elevation also divided into two stories, while retaining its dimensional proportions. For this sake, ["the archway"] spans next to the yard were all become arched and thus, a corridor – like space created at the upper storey and contiguous to the yard court. For producing such arches, the length of the first row piers of the façade were increased to 3-303m from the original 1m. As Galdieri writes, Andre Godard has identified a single phase of elevation- change to two storeys in the inner- yard space while investigating the western south corner of the court and the western *Ayyān*. He explained it as in this phase; facades of piers towards the court were decorated with little square tiles of white and blue.

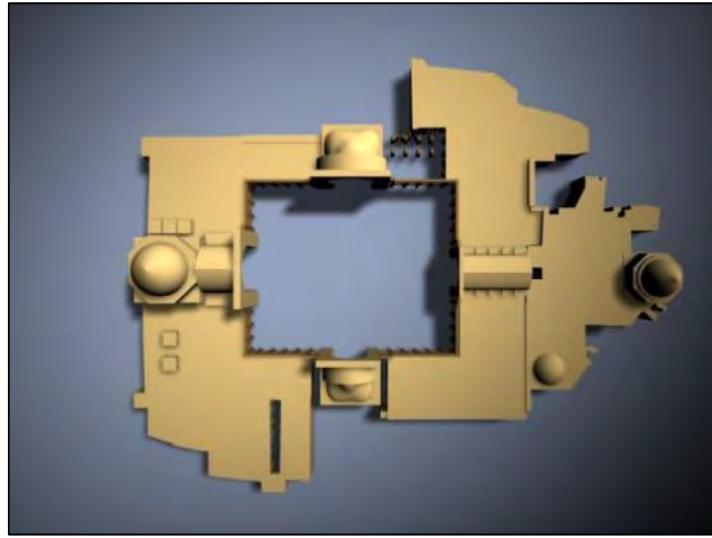


Figure 2-29. Ilkhanid mosque (MJIB, Memarian)

He attributed this kind of decoration to the part of *Uljeitu* and hypothesized that in this era, all facades in the courtyard were decorated in this manner; while, on the contrary, Galdieri has ruled out the very existence of such façade on the other side of western *Ayvān* and has found a sort of brick decoration on the piers' facades (Galdieri, 1991, p. 80). He either belongs this brick decoration to some time before that explained by Godard, or attributes it to the fact that at the *Ilkhanids* period, façade builders left "complete – summarizations" at the both sides of the western *Ayvān* as unimportant (Galdieri, 1991, p. 51). The current façade is also attributed to the reign of *Uzun Hassan* at whose time, an abridged parapet was also constructed at the edge of upper ambulatory floor (Galdieri, 1991, p. 50). The tile works of the mosque's façade were reconstructed by Godard (1930) and then by Galdieri (Galdieri, 1991, p. 51).

Examples of later interventions were also appeared in investigating some parts of the mosque which Galdieri has dubbed it as "span increase" ["Phase"]. It means reconstruction of spaces through following the old fabric order of the mosque. Even some columniations have been re-used, but previous space divisions have been abandoned due to their modest size as well as their embarrassing repetitions. In the new order, dimensions are increased while respecting proportions in space divisions (Galdieri, 1991, p. 52). An example of such change is the hall at the north of western *Ayvān* of the mosque at which the well-known *mehrab* of *Uljeitu* is situated (Galdieri; 1991, p. 95).

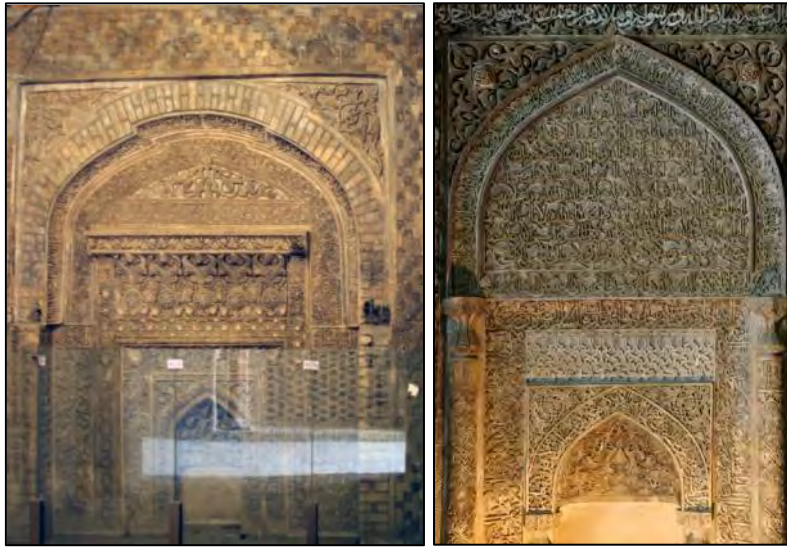


Photo 2-39. Uljeitu and Ilkhanid mehrabs (MJIB, Bakhtiar)

This hall is nowadays called as "*Uljeitu's mosque*". Godard believed that it was constructed by *Qotb-e din Shah Mahmud* at 768 AH, but recent investigations in the nave within which *mehrab* is being located, cleared that before making of the *mehrab*, first this part of the old mosque has changed and a colonnaded nave was built at the place of current hall and with a complete different shape, with circular arches, over the remains of *Seljuq* mosque, and that the *mehrab* was accommodated there just after these (Galdieri, "Isfahan", III/57-60).

Mehrab of this hall is also counted as one of the exquisite monuments of *Ilkhanid*, from the time of *Uljeitu*, as is being called after him as *Uljeitu mehrab*. It is placed at the exterior façade of northern wall of western *Ayvān*, within a nave (also known as *Shabestan-e Uljeitu*), itself located at the northern part of the [main] nave's western side. This *mehrab* ["altar"] with its double blind-arch, is a beautiful example of plastered altars of Iranian mosques and includes various inscriptions in *Thuluth* script and a single one in *Kufic*, and is beautifully decorated with geometric and plant impressions.

The *mehrab* is built at 1310 AD (= 710 AH) according to an inscription in the name of *Sultan Mohammad (Uljeitu)* being carved at the central panel of its upper arch, by the aid of his minister, *Sa'id al- Haqq-e va ding Mohammad- e Savi* and under supervision of *Azod ibn- e Ali Masetery*. It is a part of what has been built, added or reconstructed at that time. *Heidar*, the name of the artist master, is engraved at margin of the inscription on the plaster work (Honarfar, Ganjineh, pp.116-120; Godard "Mosque..." I (2) / 235-6).

Another plastered *mehrab* of *Ilkhanid* exists in the covered corridor of the eastern entrance to the mosque. A new inscription was found during 1982 restoration operations bellow the stucco layers, while working on *Muqarnas* as of upper storey of alcove at the northern *Ayvān*.

The date of the inscription is destroyed, but the name of a ruler is mentioned on whose order, the cloister at the upper section of northern *Ayvān* has been built. The inscription, according to its script and decoration, belongs probably to *Ilkhanids* period of 7th and 8th century AH. A commemorative line is written at the wall of this cloister dated 841 AH (1437AD), referring to a date more recent than those mentioned above (Galdieri; "Isfahan", III/43). This discovery is of great importance for dating different phases, as details of consecutive Architecture and decorative developments have not yet been completely clarified.

The "winter – *Shabestan*" or *Dar ash-Shata* which is located at the western side of the mosque, behind western *Ayvān* and beyond the old mosque territory (at the direction of mud-brick wall), occupies a vast area of about 50 × 25 m. Recent investigations in this area have revealed the existence of a *Mosallah* [= "Public place for Friday prayer"] belonging to *Muzaffarids* period, a great whose part has been destroyed during past centuries. Basic features of this open prayer place included a central nave of 21 × 25 m dimensions, on each of which (4) fronts and 5 passing spans have been accommodated.

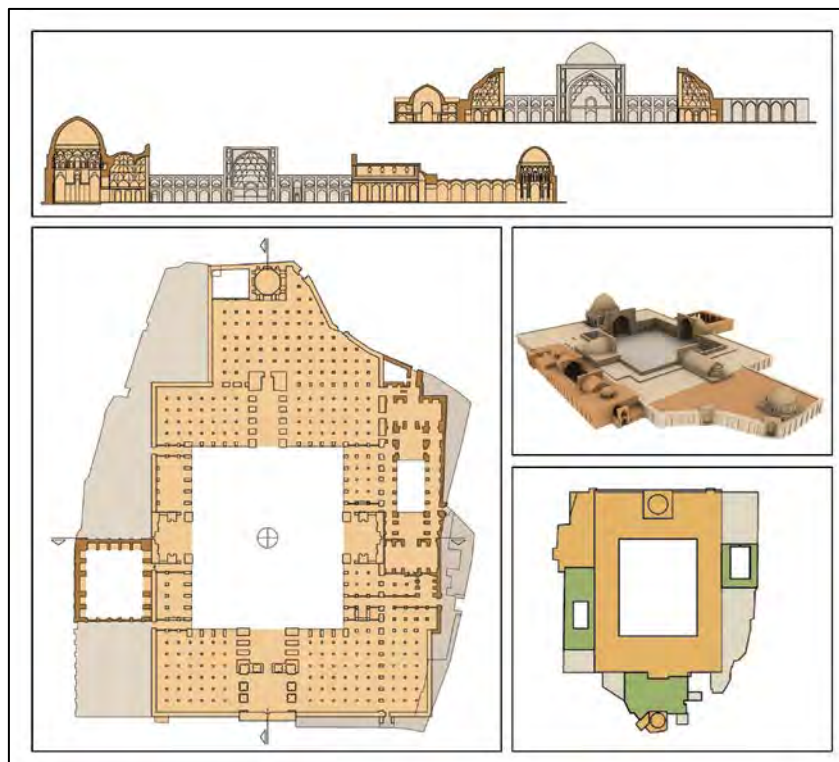


Figure 2-30. The 14th century mosque (The Ilkhanid period)(MJIB, Jabal Ameli)

Those at northern and southern sides are of the same sizes, while the middle ones on the east and western fronts (namely, on larger sides of the *Mosallah*) have been built with a greater sizes. The remains from the beautiful *mehrab* of the *Mosallah* have been found at the middle parts of the southern wall (*ibid.*, III/ 64/72). Current nave, or *Dar ash-Shata* on the site of *Mosallah*, has been probably built on the reign of *Shah Tahmaseb* the *Safavid* at 1575 AD (*ibid.*, III/ 70-71).

Identification of *Muzaffarid Mosallah* and determination of the date at which it became changed to the covered nave of present days at *Safavids* period, rules out the former hypothesis of Godard to attribute it to *Timurids* era. This theory is based on a written inscription of 1447 AD (851 AH) over the entrance portal of *Uljeitu* hall from court – yard side, which Godard relates it to the *Dar ash-Shata* entrance (Godard, "His. de Masjid...", I (2) /245-6). It is noteworthy that construction of this portal at *Timurids* era was not coincided with that of *Dar ash-Shata*, and was instead simultaneous with the coverings of the ambulatory and its southern entrance as well as coverings of spaces located at north and south of western *Ayvān* (Galdieri, *op. cit.*, III /69-70).

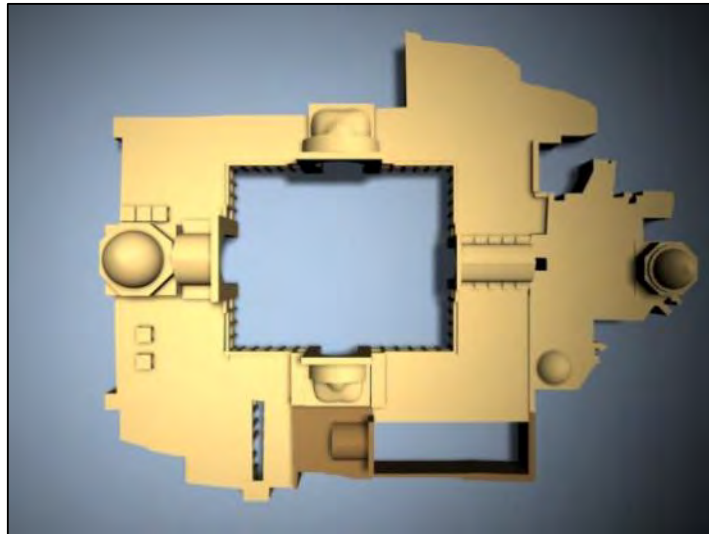


Figure 2-31. Timurid mosque (MJIB, Memarian)

It seems that the entrance located at the end of southern ambulatory of western *Ayvān* was in fact, the main entrance of *Beit ash-Shata* instead of the short entrance relating *Uljeitu's* nave to it. A firm evidence for it is the big size of *Beit ash-Shata* as well as southern entrance decorative arch (Galdieri, 1991, pp. 60-62).

Plaster decorations of this entrance is by now severely damaged, but its inscription has been read previously by Gabriel and Honarfar (Galdieri, 1991, p. 62; Honarfar, 1971, p. 122). The inscription has no date, but Galdieri has calculated it as 983 AH according to two last words of the inscription (*ibid.* 62)(The calculus of *Abjads* corresponding to that of Romans).

In additions, Galdieri has identified a number of *Safavid* architecture features; such as specific manner of making constructional elements, namely the voluminous and hollow [= "*Mojavvaf*"] elements, and original red stucco *Ezarehs* (plinths). Another reason is the unusual state of coverings as four- fold arches, a similar of which exists in the lower *Shabestan* of *Sheikh Lotf Allah* mosque at Isfahan (Galdieri, 1991, P. 61). He also believes that the *Shabestan* of *Beit ash-Shata* was in fact the model for the mentioned mosque (*ibid.*, 61-2). It seems that in both of these *Shabestans*, load bearing elements of the building have been built in a very strong and thick manner, while the bulky hexagon columns are approximately hollow (Galdieri, 1991, p. 61).

Among other important measures carried out in *Muzaffarid* period at MJI, is the construction of building known as a "*Madrasa of Muzaffar*" next to the eastern *Ayvān*, beyond the *Abbasid* mosque territory and at the direction of its old wall. This has been constructed, according to its inscription, at the reign of *Qotb-e din Shah Mahmud Muzaffar*, a ruler of Isfahan, and by *Morteza* son of *Hassan-e Abbasi Zeinabi*, Sometime between 759 to 776 AH (1358 to 1374 AD)⁶ (Honarfar, Ganjineh, pp.136-146; Godard, *op. cit.*, I(2)/238, 246). The school with dimensions of 25×65 m, includes a large rectangular shaped court with a vast *Ayvān* and then a hall at the eastern- western axis (with a *mehrab* within) at its southern part.

The northern part of the *Madrasa's* court has also had a similar situation in its original form (Golombek, I/380-381).The *Madrasa* building was become related to the back of eastern *Ayvān* through three portals embedded respectively at *Shah neshin* and at two old lateral rooms at the end of this *Ayvān*. These three spaces were used as pass ways. In later times and when these three spaces became closed from *Ayvān* side, they became used only as a storage rooms of school properties or as servant- room. They ultimately became blocked from the school side too and thereby become abandoned (Galdieri, *op. cid.*, III 146). Among other *Muzaffarid* period monuments, one can mention the northern portal of the mosque, at the north- eastern part of *Taj al-Molk* dome, being built at 768 AH (1367AD) according to its tiled *Kufic* inscription (Godard, *op. cit.*, I(2)/ 236-239).

⁶.The construction of the school was previously attributed to *Omar ibn-e Aziz* without paying attention to available inscription according to which it was built at the reign of *Sultan Mahmud the Muzaffarid* at 768 IC (Honarfar, 1971, pp.136-7).

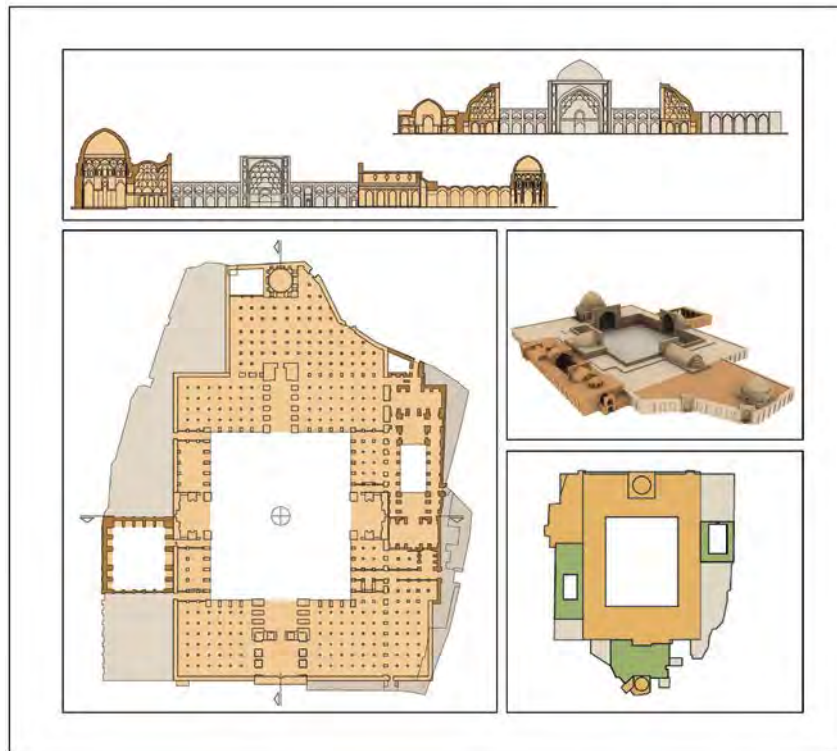


Figure 2-32. The 15th century mosque (The Muzaffarid period)(MJIB, Jabal Ameli)

2.b.6. MJI in Timurids and Safavids eras

Some changes were applied to MJI during *Timurids* domination of Isfahan. In recent investigations, remains of an old *Shabestan* belonging to *Timurids* period has been found at the south- western part of the mosque, at a place today known as *Safavid Shabestan* (Goldieri, *op. cid.* III/ 72-77). The *Shabestan*, being restricted to the old western wall of initial mosque from the east, has a square shape at whose each side having seven arcaded mouths over a regular colonnaded network. The mentioned *Shabestan* had been built in a free place, and it is very likely that in this part of the mosque (namely, at the south of *Muzaffarid Mosallah* and current place of *Safavid Shabestan*) no building had existed at all. Remains of *Al-I Buyid* period found there is probably nothing but semi – destroyed and abandoned buildings of that era. In *Safavids* period and between 1543 and 1572 AD, part of the *Timurid Shabestan* was destroyed at its western port; and then a new *Shabestan* were built with a rectangular – shape base, with six rows of arches, each with nine meter – wide bays, in this way, *Shabestan* at the south – western part corner of the mosque reached to its current appearance with two completely distinct western and eastern parts. Identification of the building of the *Timurid* court as well as its changes at *Safavids* era, rules out the old hypothesis of Godard on dating whole of this part at 1591 AD (= 999 AH). That theory was based on a written inscription with

that date, engraved on two door matches of the mosque's western entrance, at the northern pass way of the mentioned *Shabestan*. But the content of the text, just points to the donation of the *Masjed- e Kabir (Jame')* by *Molana Mohamad-e Motlaq* and no mention has been made at all from its contiguous *Shabestan* (*ibid.*, III/ 72-73, Godard, I(2) / 246; Honarfar, *op. cit.*, 163).

Another attempt at *Timurids* period at the mosque was the coverings of the mentioned pass way (shared between the *Timurid Shabestan* and *Muzaffari Mosallah*), being carried out by a row of bricked Arches including six bays. At the late *Safavid* times, some changes were made on the roof of this pass way, and in its western span contiguous to the mosque's entrance portal of *Safavids* period in particular (*Galdieri, op. cit.* III/ 69-75). This had been simultaneous with the coverings of spaces between north and south of western *Ayvān*, themselves coinciding with date at which the portal of *Uljeitu's* hall was built from the *Shabestan* side, namely at 851 AH (1447 AD)(*ibid.*, III/ 69-70).

At the same *Timurids* era, the open lateral pass ways of eastern *Ayvān* and those of *Nezam al-Molk* dome in the southern front of the mosque were covered ; thereby, the eastern *Ayvān* and the *Maqsur'e* ceased to remain Isolated and free, and became attached to contiguous structures. The pass ways of eastern *Ayvān* were covered probably at late 8th and early 9th century AH with *Muqarnas* arches, and for this reason, their walls became loftier to 9 to 11 meters. At the late *Safavid* or even later to the early *Qajar* period, A flat arch was erected at middle heights of these pass ways (5.25 m distant from the floor) which divided spaces of lateral side pass ways of eastern *Ayvān* to two sub – sections in vertical direction.

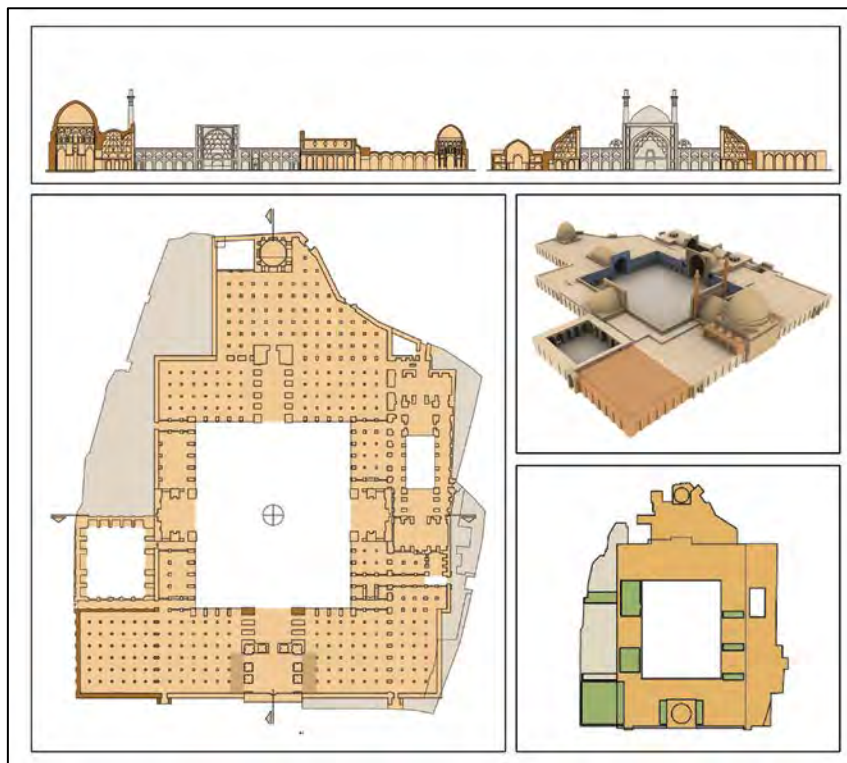


Figure 2-33. The 16th century mosque (The Timurids period)(MJIB, Jabal Ameli)

maybe due to reduced importance of two laterals – side – pass ways of the *Ayvān* and for losing their function as entrances at that time. Perhaps secondary function was provided by constructing needed spaces on second storeys over them (*ibid.* III/ 61-62). In a similar way and at the ends of 8th century AH, open western and eastern walkways of *Maqsur'e* became covered symmetrically at some upper heights (Hamu, "dome", pp.109, 115-117).

According to available inscriptions between *Muqarnases* of southern *Ayvān*'s arch, Some measures for a general repair of MJI and reconstruction of the cover of this *Ayvān* have been carried out at 880 AH (Honarfar, "Ganjineh", p. 95). Today we don't know so much on the extend of this operations at the MJI. The arch of the southern *Ayvān* and its two Minarets have probably been built at this time (Godard, "Historique...", I(2) 248- 256).



Photo 2-40. Southern Ayvān and its inscription between Muqarnas (MJIB, Bakhtiar)

No significant changes have been made at MJI at *Safavids* period, but crucial measures were carried out for its restoration. Basic changes were in fact in its facades and in their decorations. A significant portion of the facades of today mosque is belonged to this era. At the reign of *Tahmaseb* the first (Third quarter of 10th century AH), after destroying the western front of *Timurid Shabestan* situated at the south – western corner of the mosque, a new *Shabestan* was built at this part which changed the appearance of the old *Shabestan*.

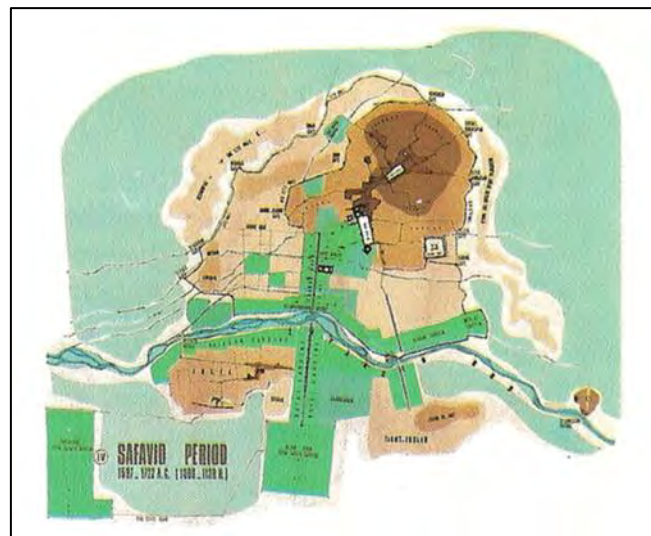


Figure 2-34. Isfahan city in Safavid period (MJIB, Jabal Ameli)

Muzaffarid Mosallah at the western front of the mosque also experienced an alteration and the current covered *Shabestan* known as *Dar ash-Shata* was built on its site with a network of bulky hexagon columns. According to Galdieri's hypothesis, it was probably simultaneous with the construction of entrance building situated at the end of southern pass way of western *Ayvān* at the reign of *Tahmaseb the first* (1575 AD) which was used as the main entrance of *Dar ash-Shata* (Galdieri, "Isfahan", III/ 70-71).

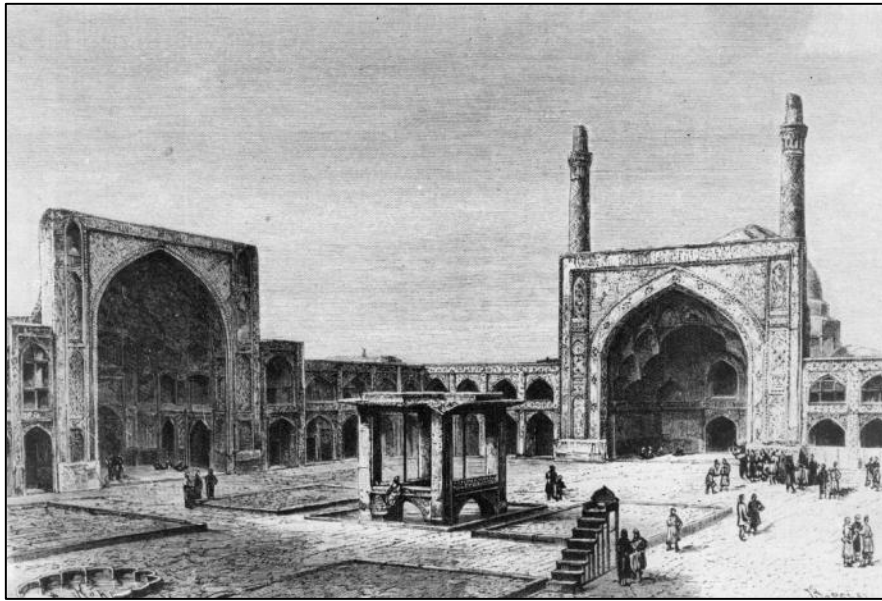


Figure 2-35. Masjed-e Jāme', Flandin, 1840-1841 (MJIB)

Historical and religious available inscriptions from *Safavids* period at the *Ayvāns* imply some measures whose details and successions are not so obvious. The text of some of them generally refer to repair and decoration of MJI at the reigns of *Tahmaseb the first*, *Abbas the second*, *Soleiman* and *Shah Sultan Hosein* [the last *Safavid*]. For example, at the upper part of three inner walls of southern *Ayvān*, a tile-worked inscriptions in *Thuluth* script, with combination of words and expressions in Persian and Arabic, worked by *Kamal al-din Hafiz-e Heravi* the calligraphist, mentions the repairs and decoration works carried out at the mosque at reign of *Tahmaseb the first*, by the will of a beneficent lady called *Aqa Sultan* and under supervision of *Mohammad-e Isfahani* which ended at 938 AH (= 1352 AD) (Honarfar, "Ganjineh", 91-94, 102). A second inscription of the same year exists at the inner arch crescent within this *Ayvān* including the first eight verses of *Osrah Sura* of *Quran* (*ibid.*, pp.95-96).

Another inscription at the façade of southern *Ayvān*, being installed at the reign of *Shah Tahmaseb*, was included the first 21 verses of *Fateh Sura*. At the reign of *Shah Abbas the*

second, the horizontal inscription of this panel (including verses 8 to 16) substituted by another one, this time of a historical type, with the name of this king, dated 1070 AH (1660 AD). This written document redolent of a repair and decoration of the mosque by the order of *Shah Abbas the second* and following the attempts of his grandfather, *Shah Tahamaseb* (*ibid.*, 97; Godard, *op. cit.* I (2)/ 263).

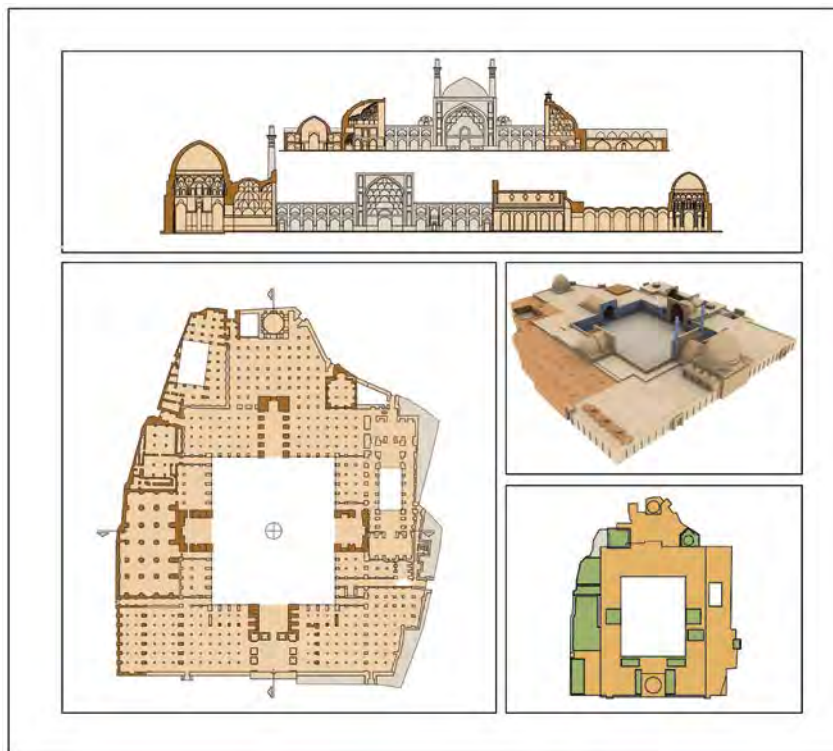


Figure 2-36. The 17th century mosque (The Safavids period)(MJIB, by Jabal Ameli)

The marble *mehrab* situated at southern front of eastern *Ayvān* has been built at 1587 AD (992 AH) according to its inscription. Another inscription at the inner – *Ayvān* tile works, at the lower margins of *Muqarnases*, dated 1682 AD (1093 AH), implies a repair of this old building by *Soleiman the Safavid* (Honarfar, *op. cit.*, pp.133-134). The inner over lay got perhaps changed at the reign of *Soleiman* and become reconstructed in lower scales and in *Muqarnas* forms. A big part of the *Muqarnas* arch in its current state, is from reconstructions following a restoration program of the collapsed cover of this *Ayvān*, carried out at 1947 (Galdieri, "Isfahan", III/ 44, 50). Some measures were also carried out just from aesthetical viewpoints at eastern *Ayvān*, probably at the reign of *Sultan Hosein*. In this phase, most parts of inner walls of the *Ayvān* was covered by a new plaster layer over which a delicate brick – work impression has been carried out (*ibid.* III/ 43-65).

As noted previously, at the ending years of *Safavids* period, an arch was being constructed at the middle heights of the lateral- side pass ways of this *Ayvān* (*ibid.*, III/54). On the other hand, for the sake of providing more space for the crowd, the arches of part of the *Shabestan* were destroyed and their columns were cut away (*ibid.*). a number of inscriptions dated 1112 AH(1700 AD), of the time of *Sultan Hosein* exist at the western *Ayvān* which imply a reconstruction of this *Ayvān* and the mosque as well as their decorations (Honarfar, "Ganineh", 105-115).

A significant part of northern *Ayvān*'s decorations was probably decorated at the reign of *Shah Soleiman* the *Safavid* who has also rebuilt *Masjed-e Jāme' Atiq* at 1682 AD (1093 AH) according to an inscription on the upper part of *Ayvān*'s wall (*ibid.*, 124).

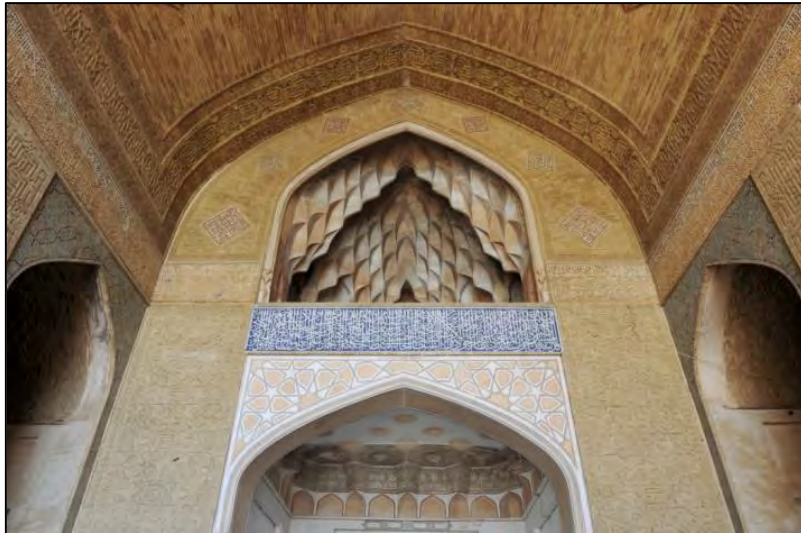


Photo 2-41. Northern *Ayvān*'s decorations of *Thuluth* inscription (MJIB, Bakhtiar)

After the collapse of *Safavids* dynasty, MJI retained its importance and since then has remained still alive in spite of numerous measures continuously carried out. Even an order by *Ashraf* the Afghan ["the occupier of Isfahan"] for repair of MJI can be seen on an inscription at the *Ayvān* of school of *Muzaffari*, dated 1139AH (1727 AD)(*ibid.*, pp.143-145).

Recently a wall painting from *Zands* period has been found at the northern part of *Dar – Ash – Shata'* dated 1199 AH (1785 AD), according to its inscription, *Mir Qasem-e Hoseini*, son of *Mir Hadi* , has been named as the "Painter" of MJI (Galdieri, *Gav – Chah...*" 56-60; Bahrami, 185-195).

Some restorations have been carried out at *Qajar* periods like previous eras. A tiled inscription with *Thuluth* script (dated 1218 AH = 1803 AD) exists on today entrance portal of the mosque, situated at eastern- south of it, which refer to repairs of the same portal as well as the market contiguous to its *Saqqa Khaneh* at the reign of *Fateh Ali Shah* (Honarfar, *op. cit.*, 146).

Also some 50 years ago, various parts of the mosque were repaired and restored (Galdieri, "Isfahan" , III/ 30 ,31 ,48, 49).

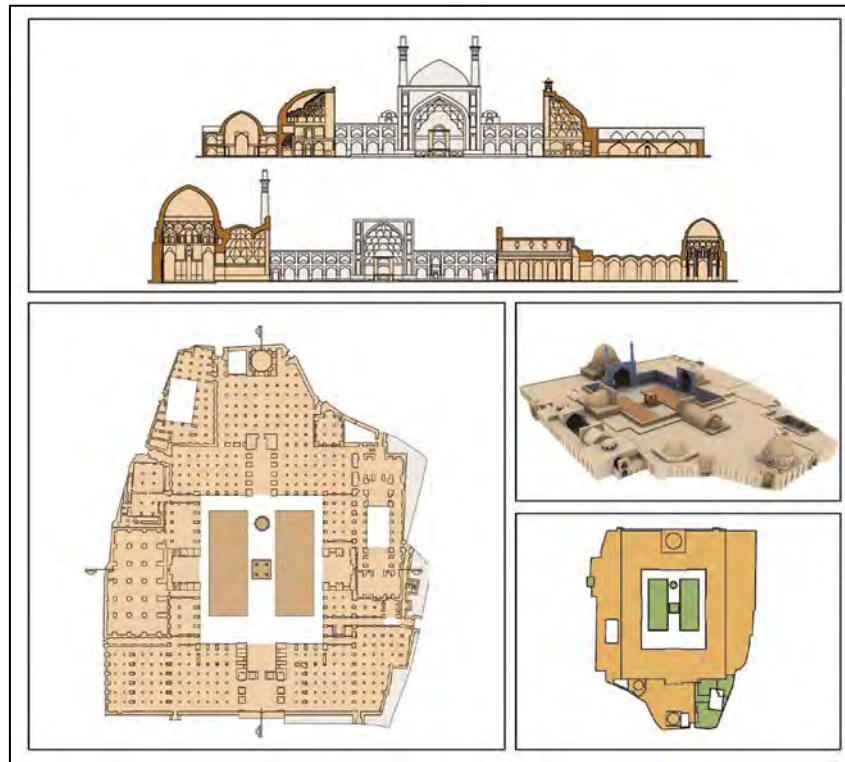


Figure 2-37. The 19th century mosque (The Qajar period) (MJIB, Jabal Ameli)

Archeological investigations and restoration projects of the mosque between 1970 to 1978 which clarified different phases of shaping of this old mosque are among most important measures carried out in contemporary era at this monument. Field investigations the site underwent until an air- attack by Iraq war- planes at 12th of March, 1984, and two rockets severely damaged two separate areas at the north and south of the mosque (close to the southern dome and very close to northern dome); totally an area equivalent to 2000 square meters. At the southern part, 11 chambers from *Bazaar-e Araban* ["market of Arabs"] one of the oldest markets of Isfahan as well as 11 bays of south – eastern court of the mosque, related to extensions of the mosque at *Seljuqs* era, together with *Karvansara Shokr beik* and a part of *Bazaar-e Majlesi* were destroyed.

ICHHTO attempted to their reconstruction on the basis of maps and photos of previous situations of damaged areas (Galdieri, "Masjid- e Jameh..." ,1974, pp.3-15).

To sum up, changes in design of MJI from a *Shabestan* with a wider nave, to include a *Maqsur'e* as well as construction of a "*Chahar Ayyāns*", each were crucial points in the history of architecture whose reflection became clear in architectural art of many Islamic states today, the great role of *Seljuq* buildings of Isfahan may be found in any field of Islamic world's art and architecture, in such monuments as Samarra the *Abbasid* or Cairo the *Fatimid*. The MJI is inscribed at the inventory of Iranian monuments under serial No. 328.

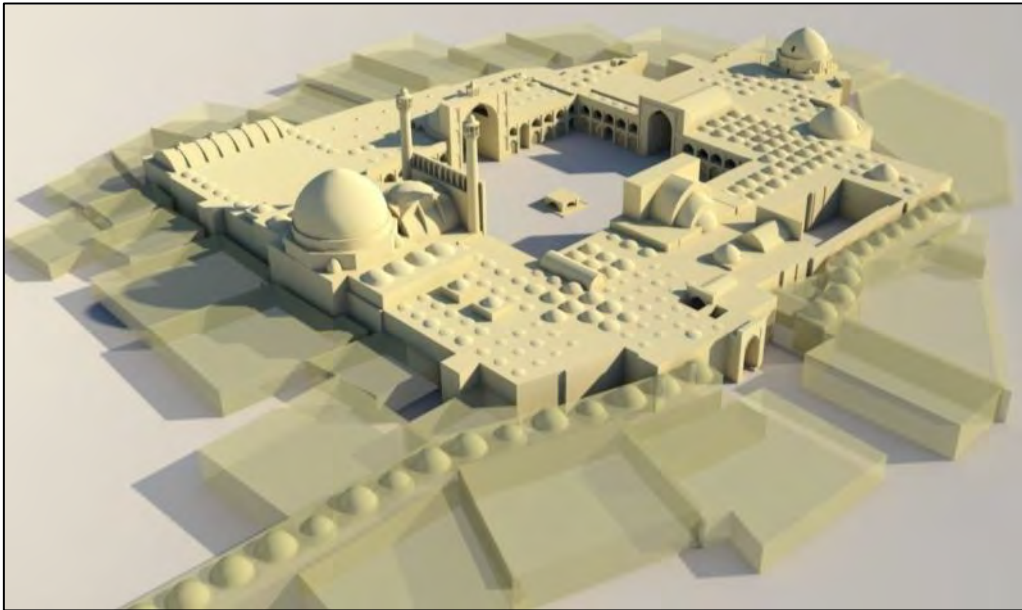
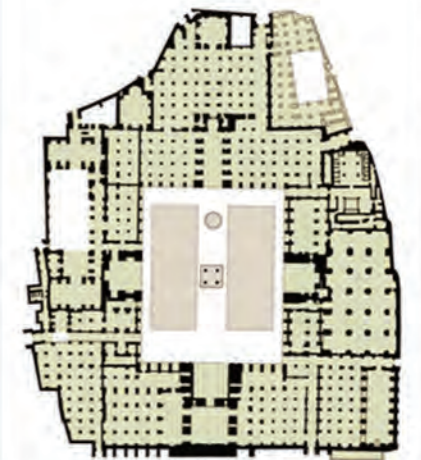


Figure 2-38. MJI at Present (MJIB, Memarin)

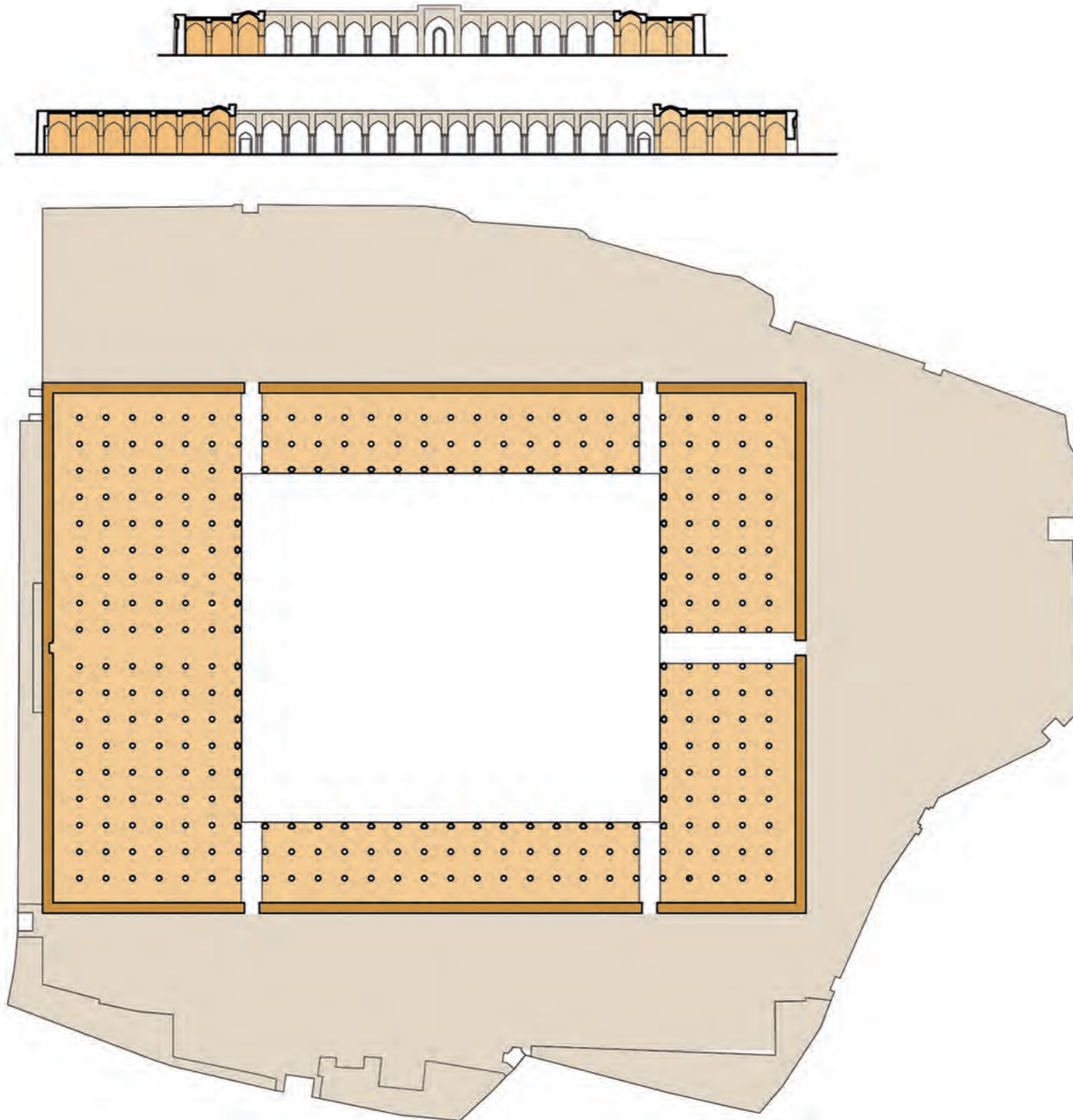
Abbasid period
(10th century)



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Cornology

Ref. Masjid-e Jameh of Isfahan
Base (MJIB)



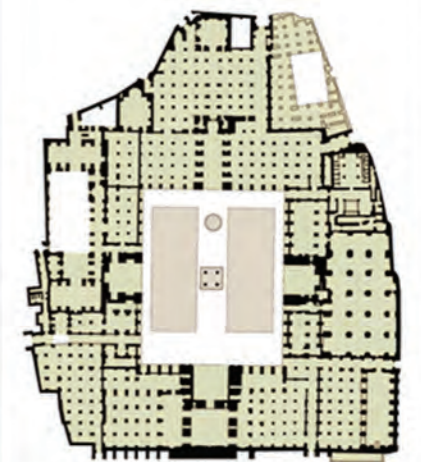
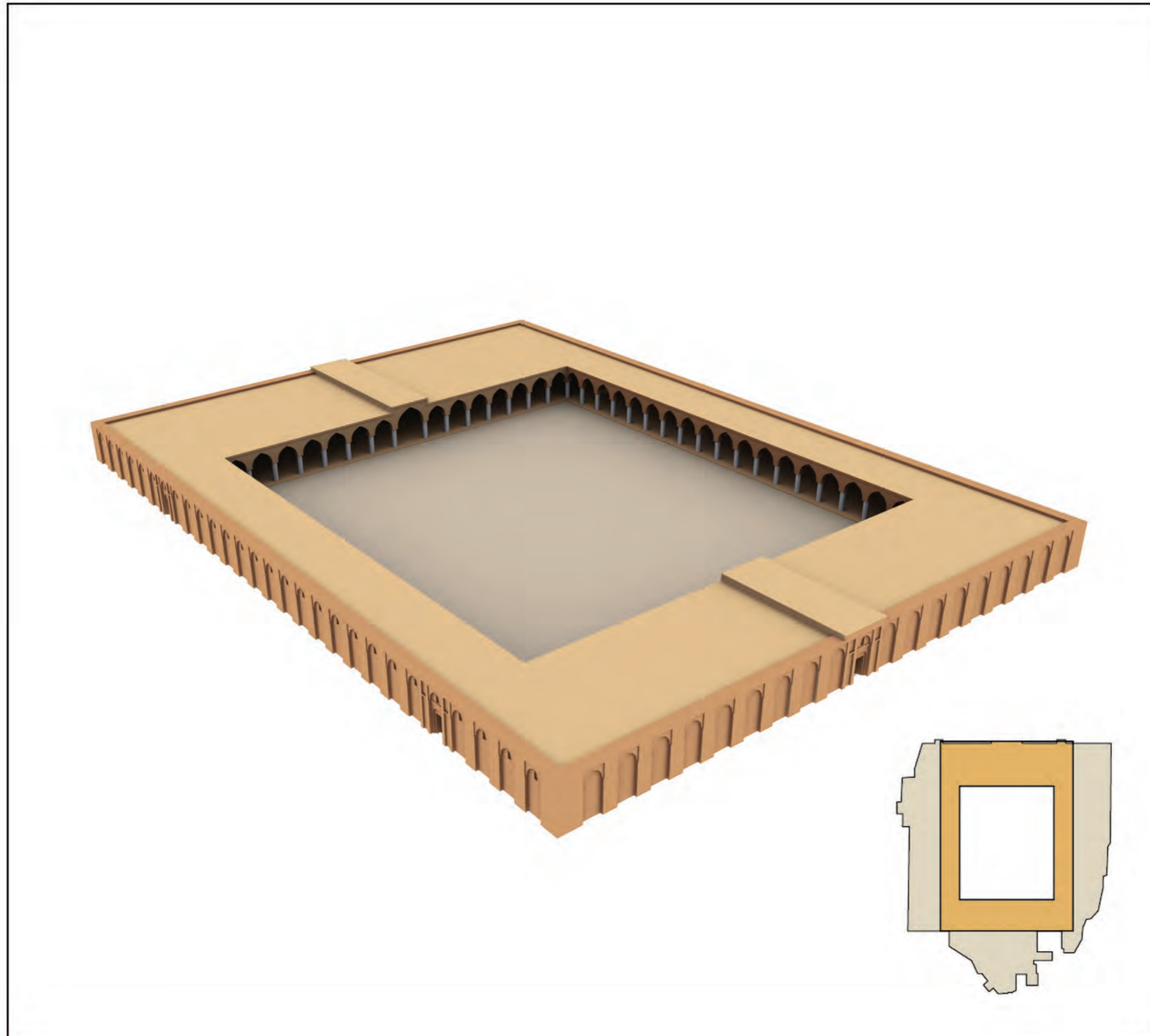
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Masjid-e Jameh of Isfahan (MJI)

Architectural Zones

KEY PLAN

Abbasid period
(10th century)



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Base (MJIB)



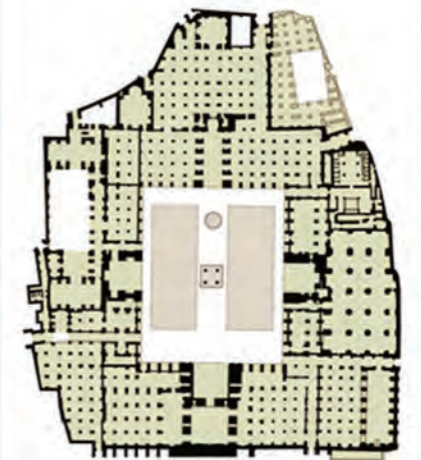
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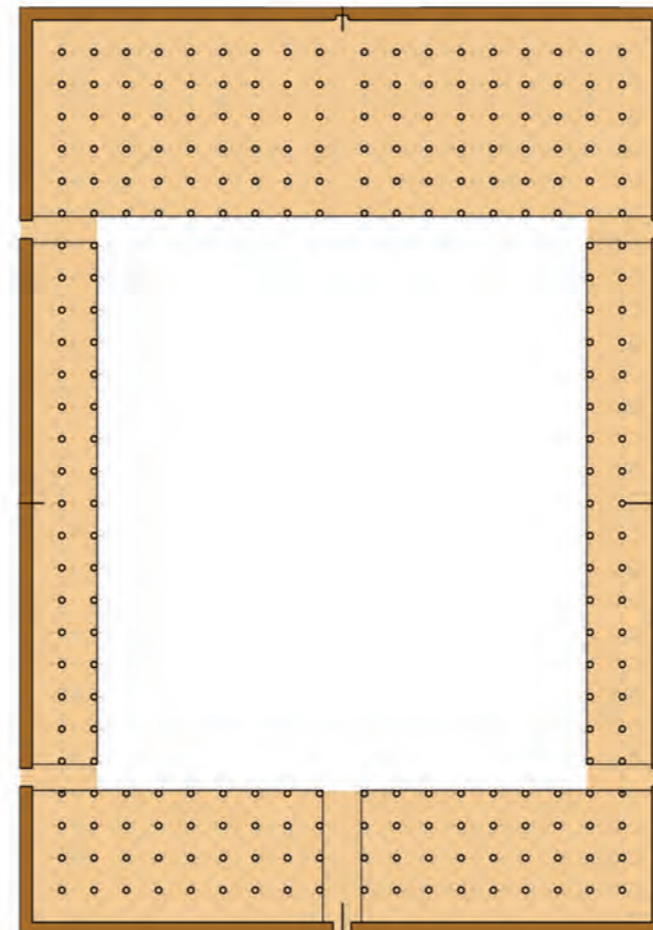
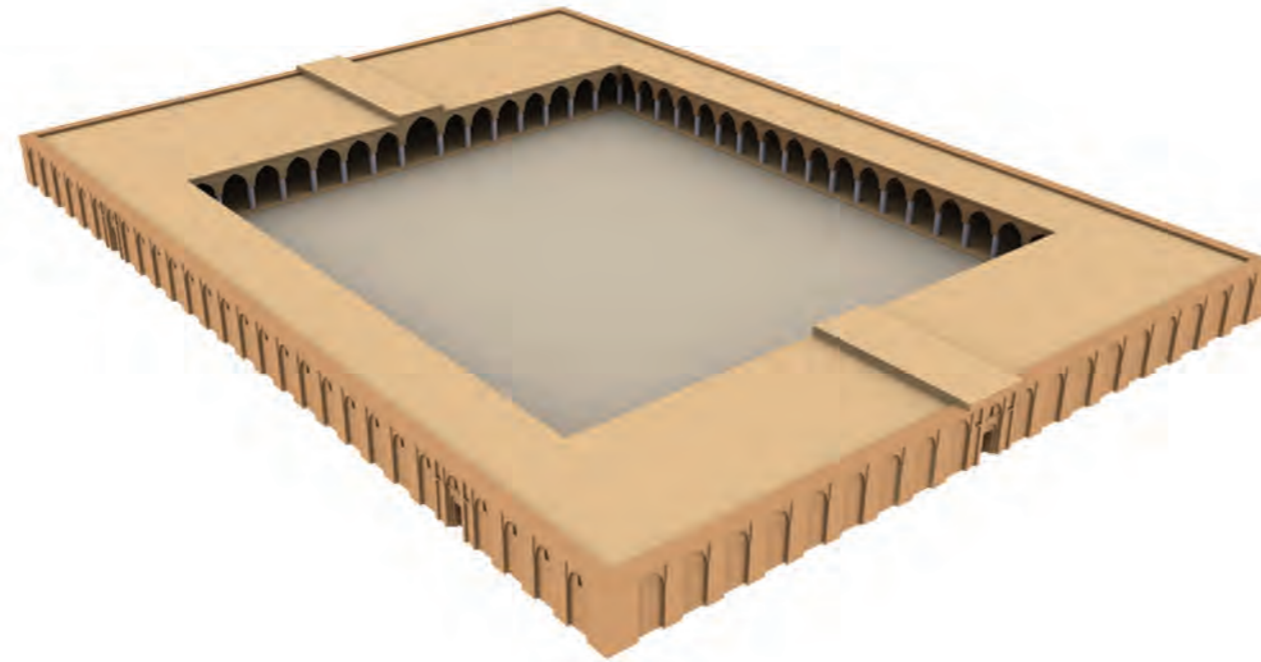
Abbasid period
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Base (MJIB)



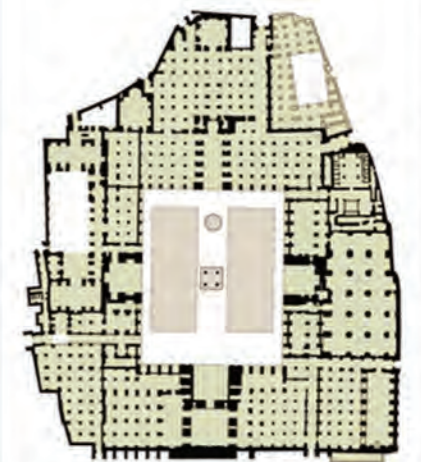
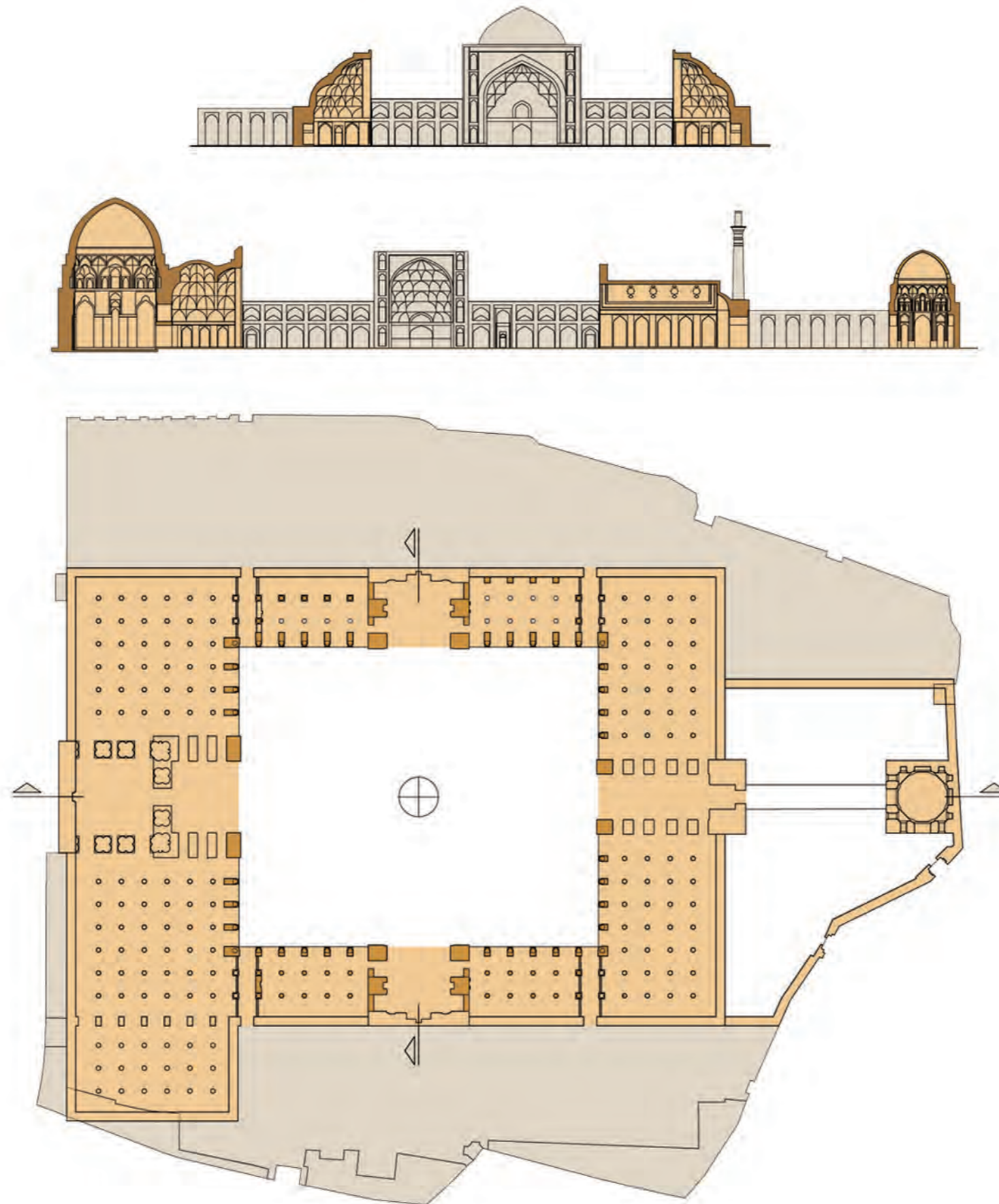
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The Ilkanid period
(14th Century)



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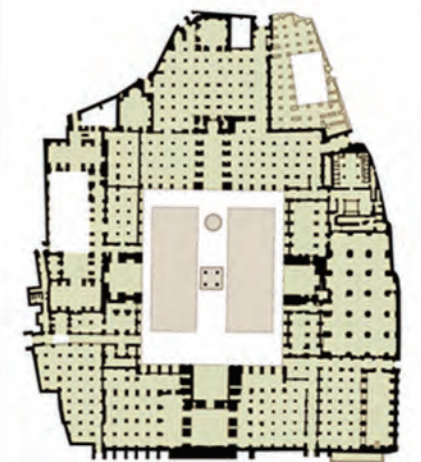
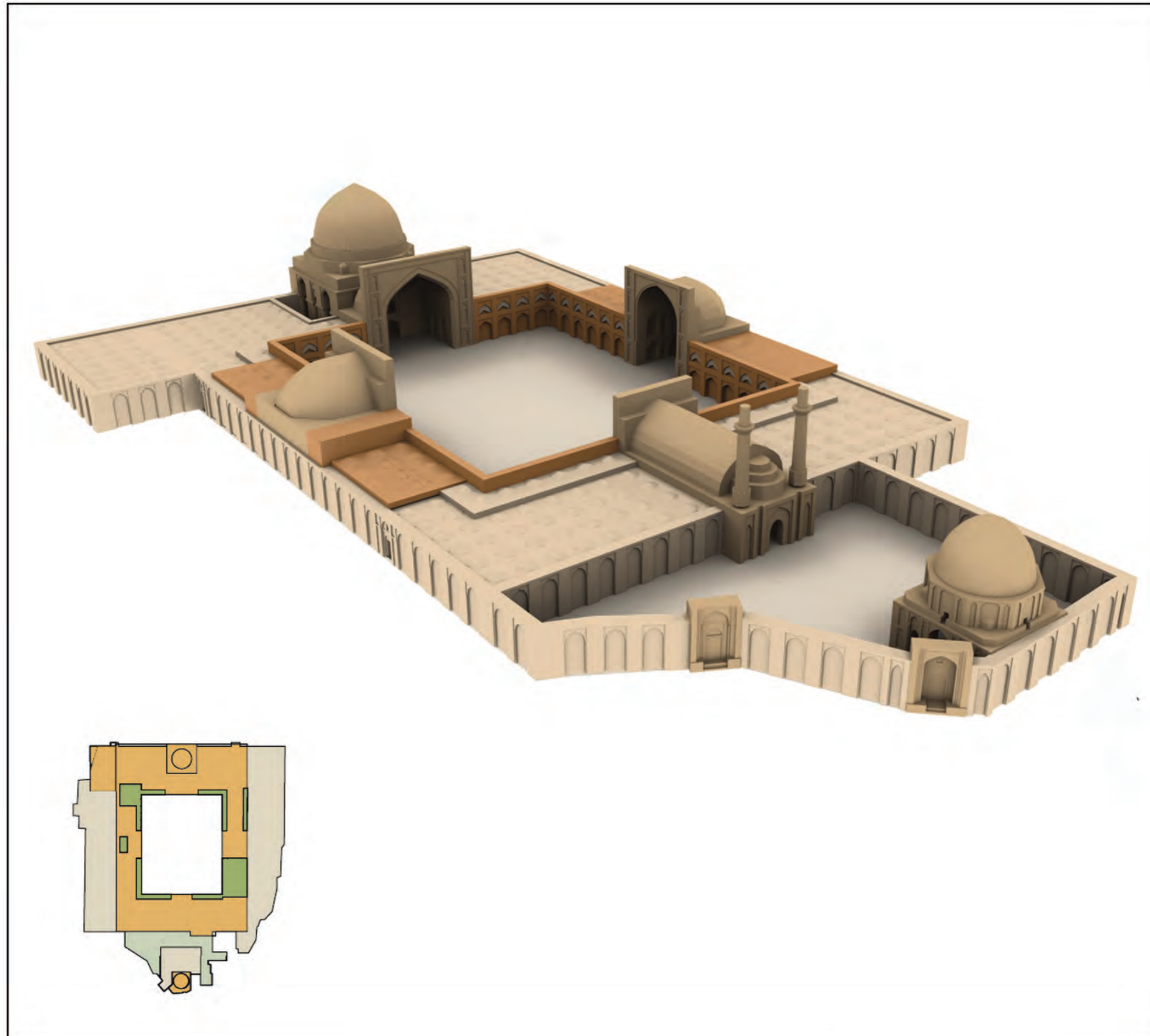
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Architectural Zones

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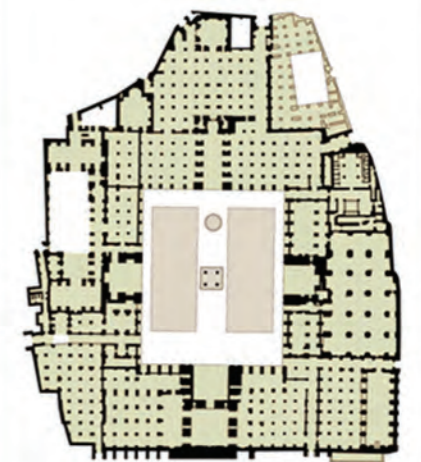
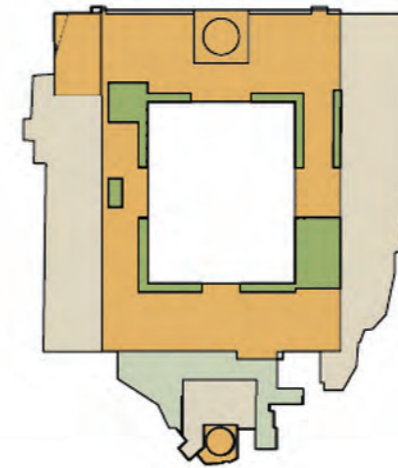
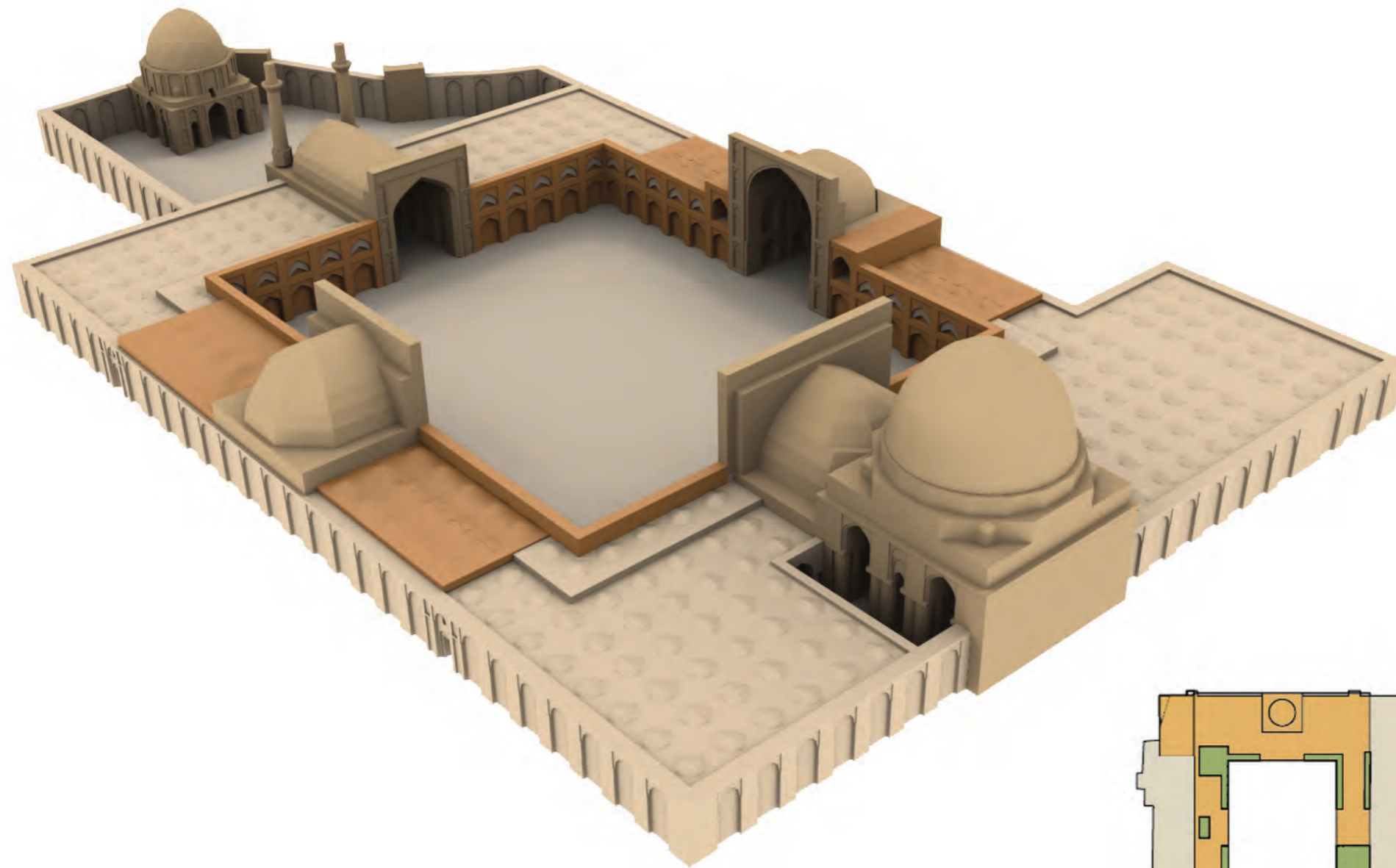
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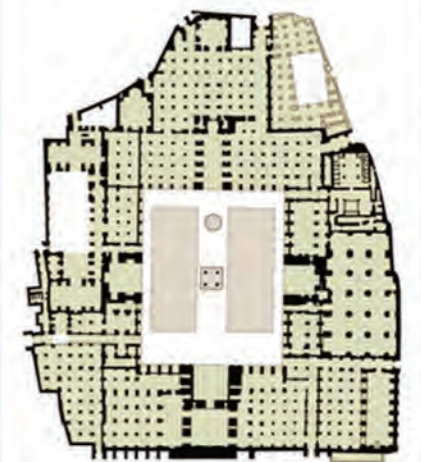
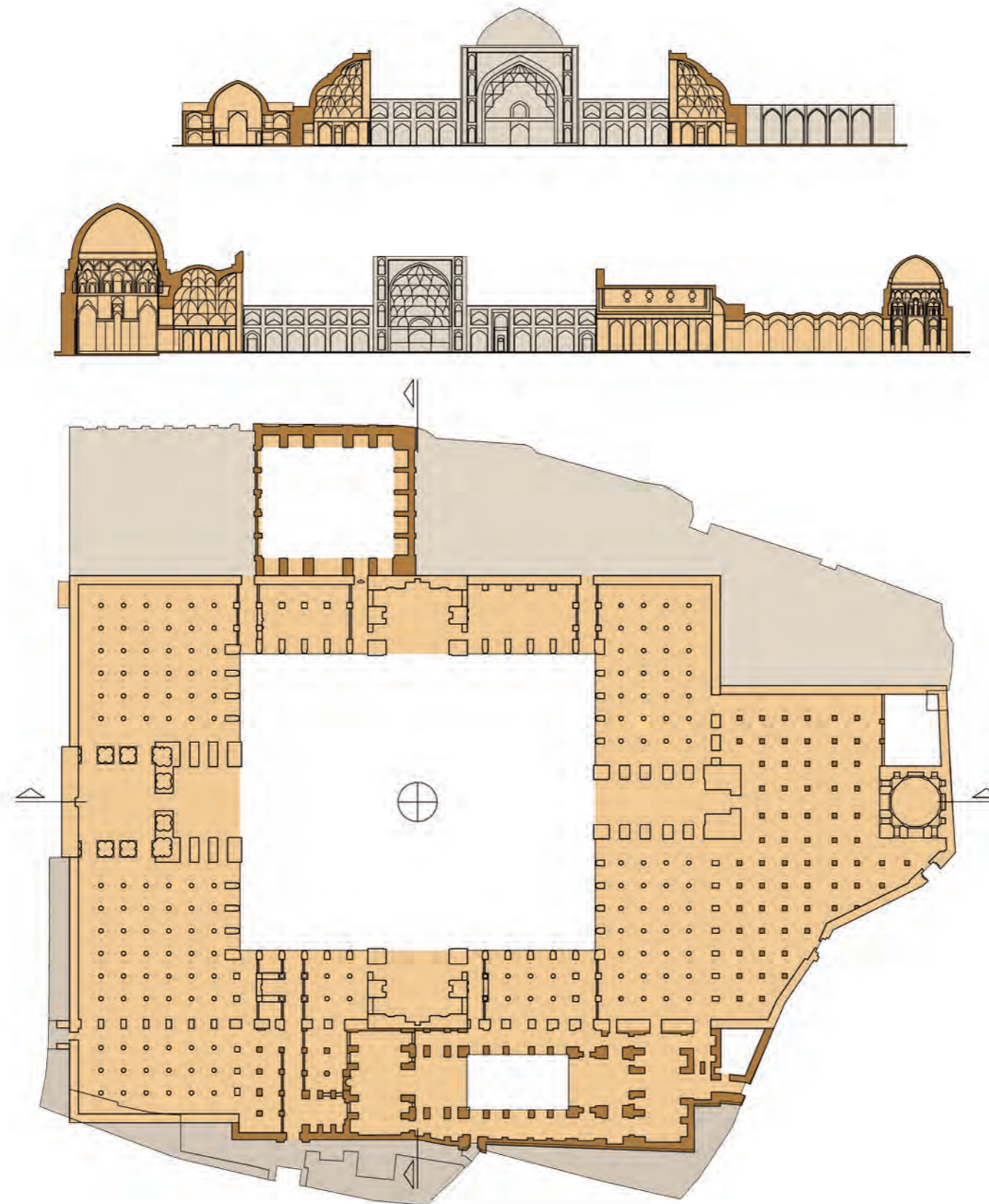
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Masjid-e Jameh of Isfahan (MJI)

Architectural Zones

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The Mozafarid period
(15th Century)



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Base (MJIB)



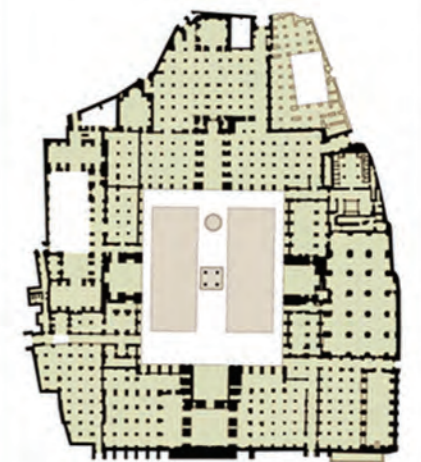
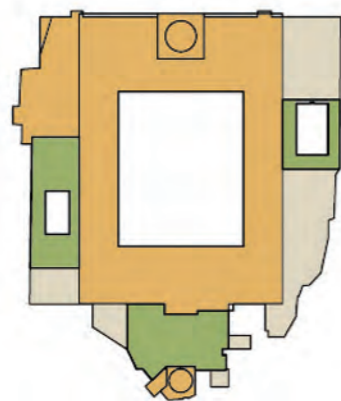
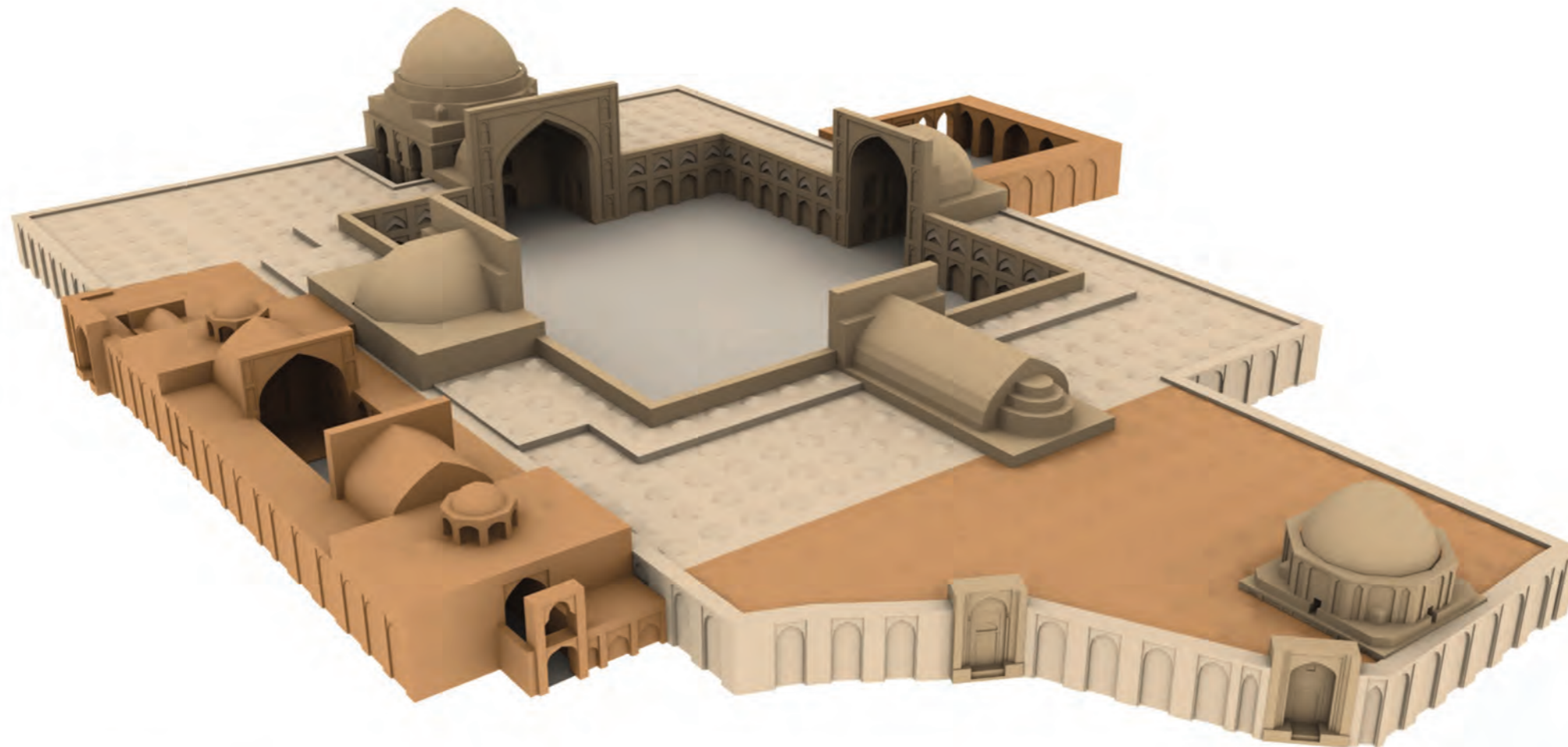
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Architectural Zones

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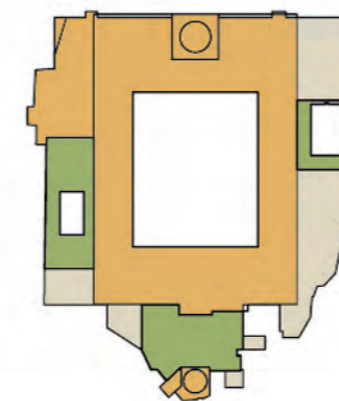
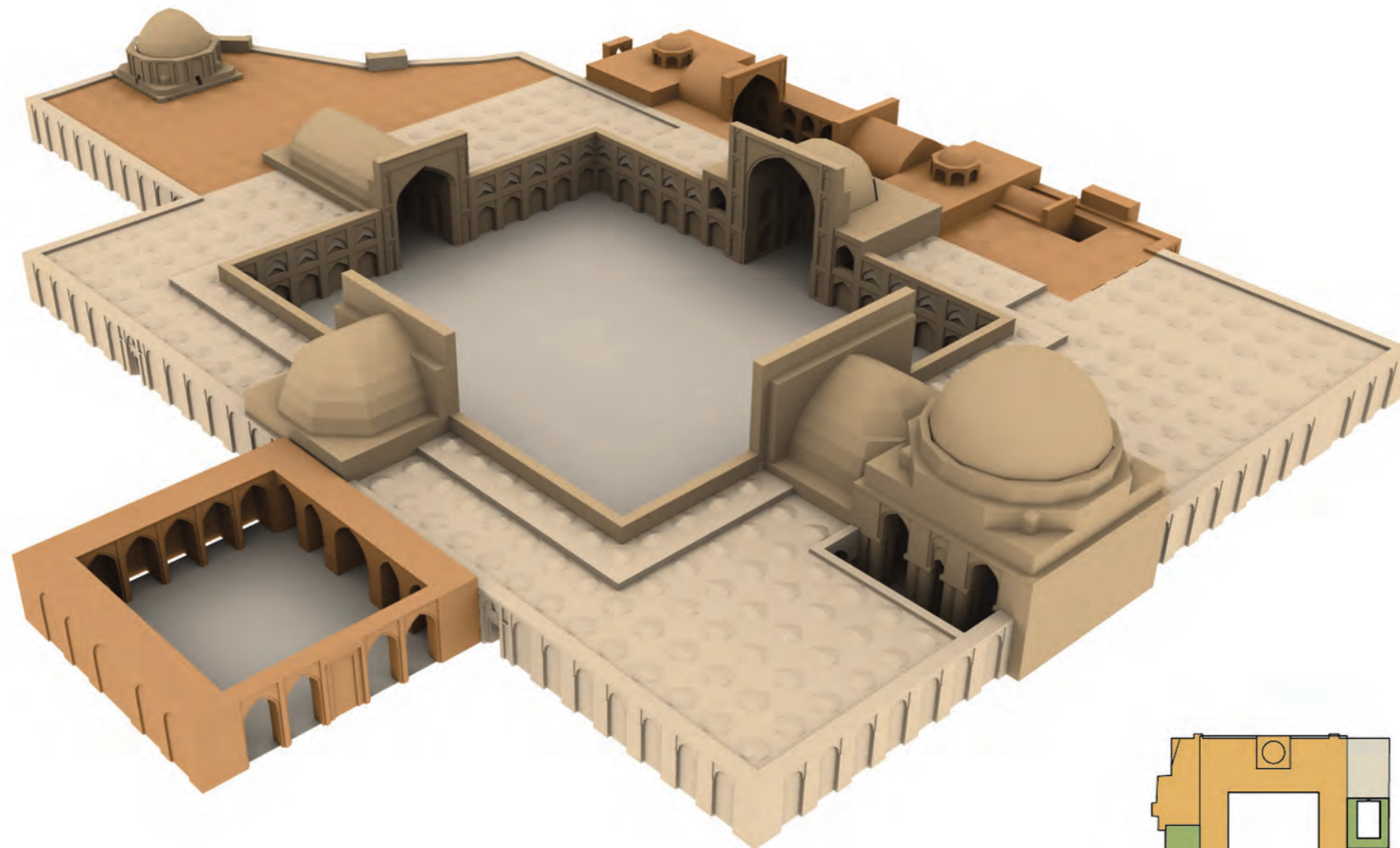
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(15th Century)



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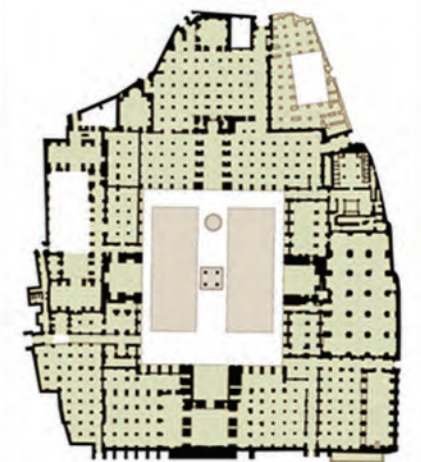
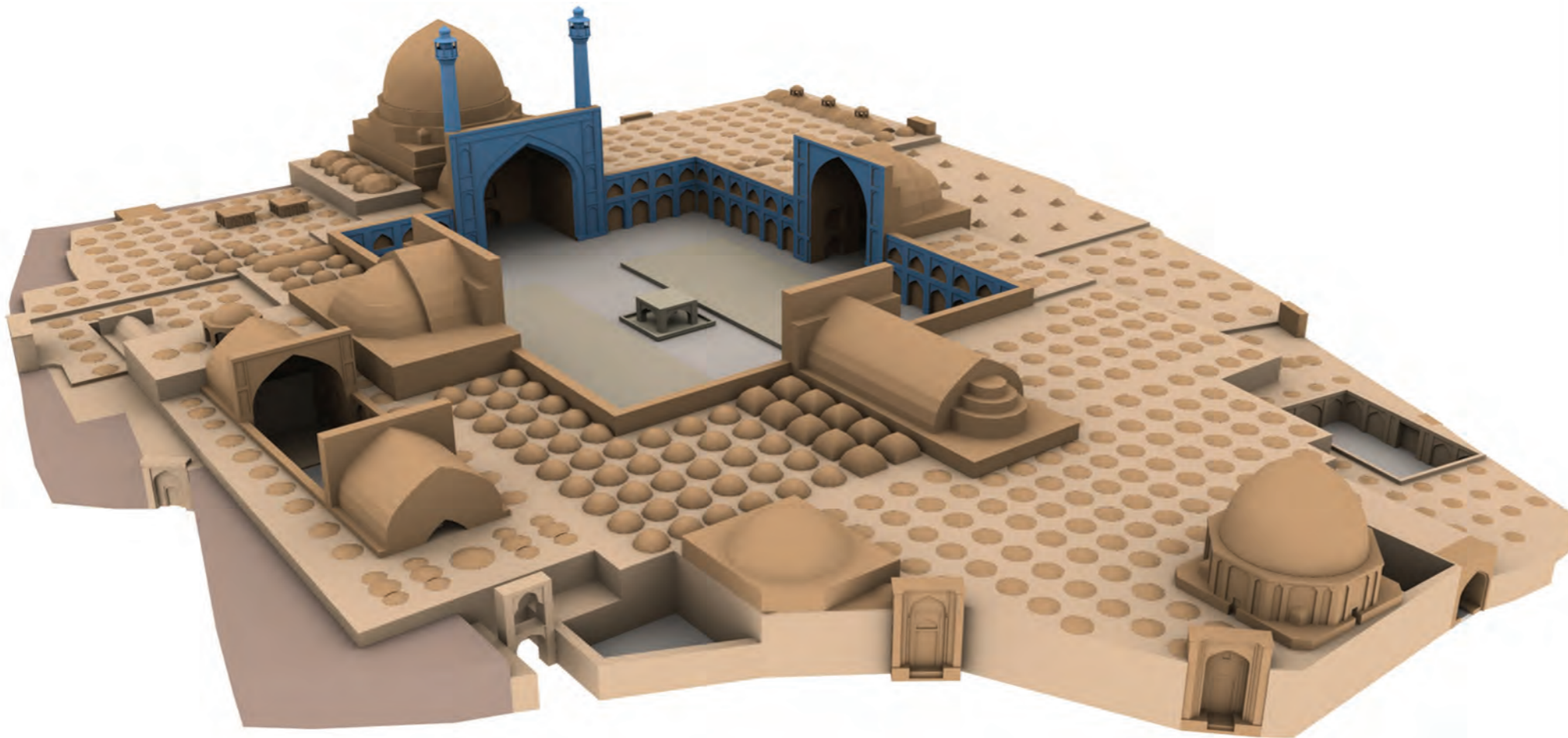
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Masjid-e Jameh of Isfahan (MJI)

Architectural Zones

KEY PLAN

The Present period



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Base (MJIB)**



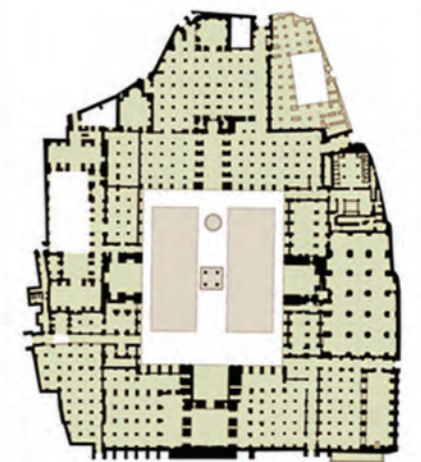
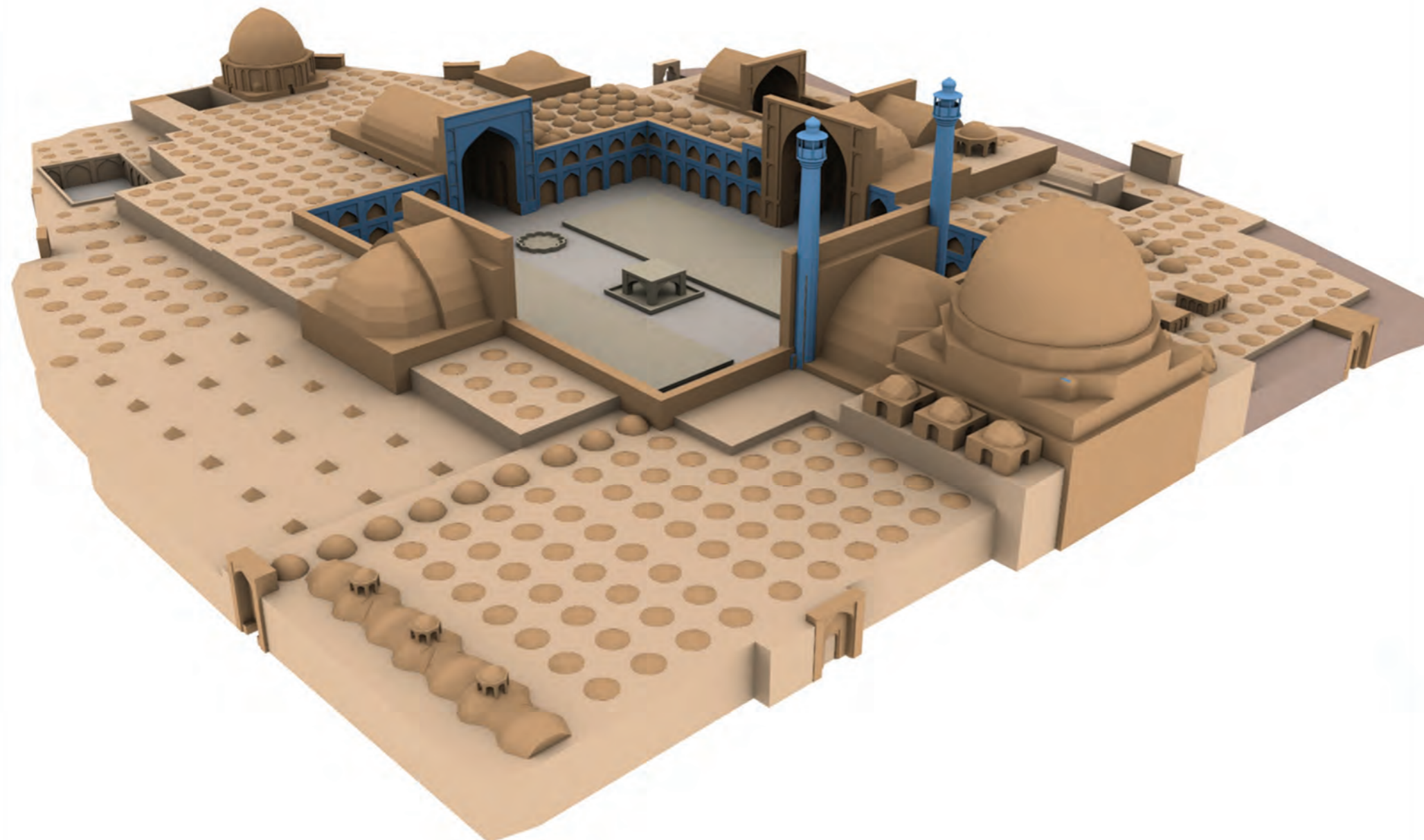
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KEY PLAN

The Present period



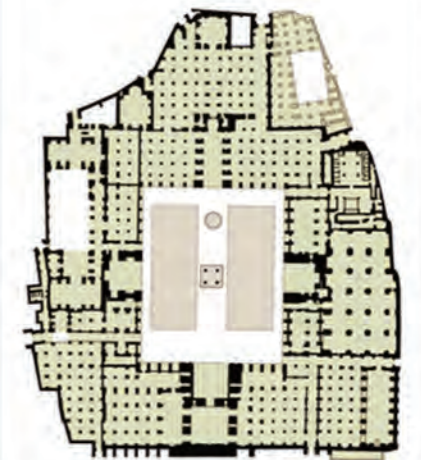
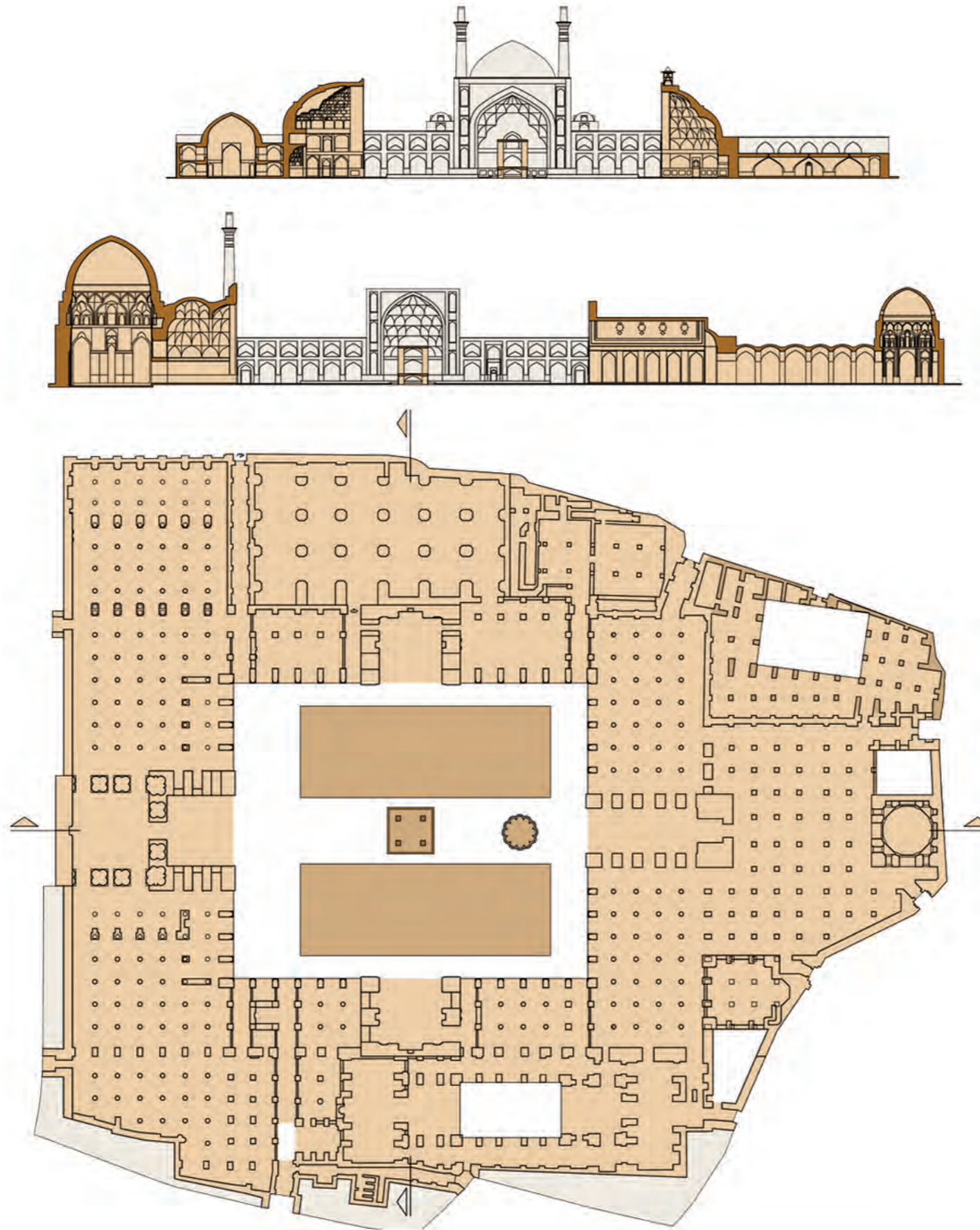
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The Qajar period
(18th Century)



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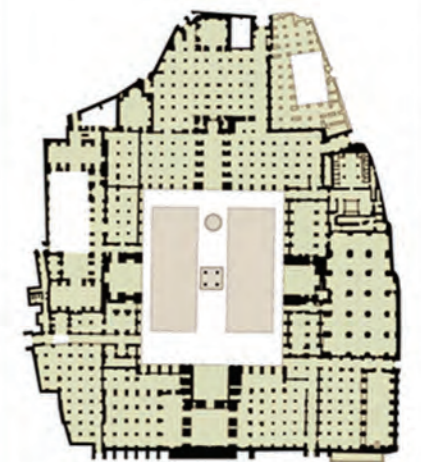
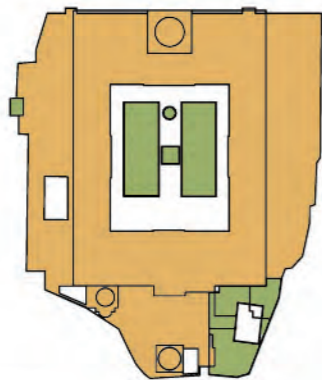
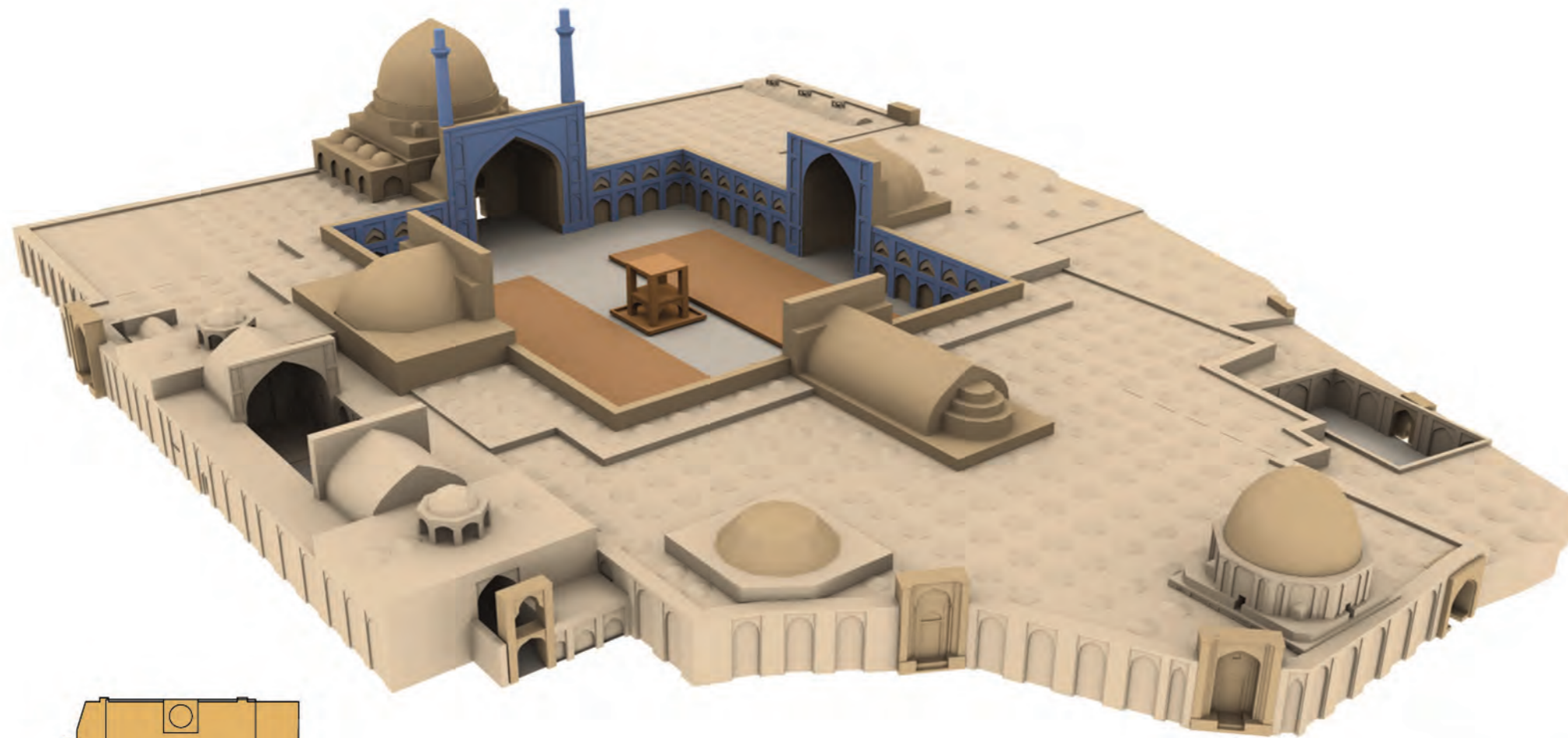
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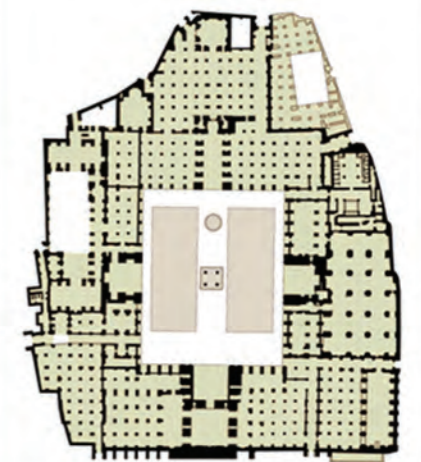
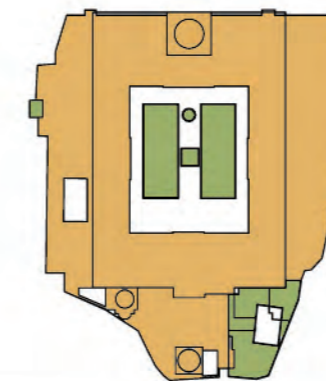
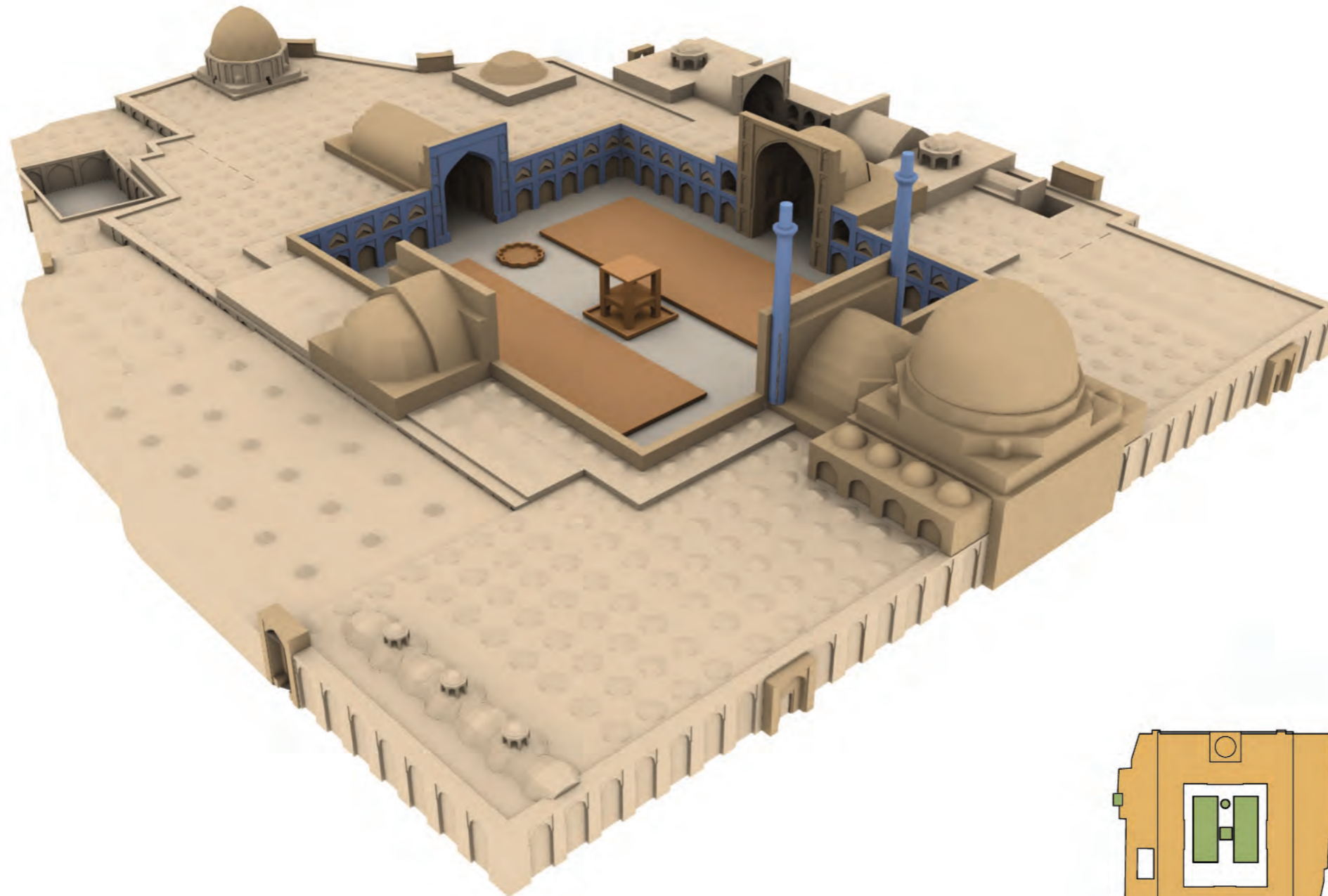
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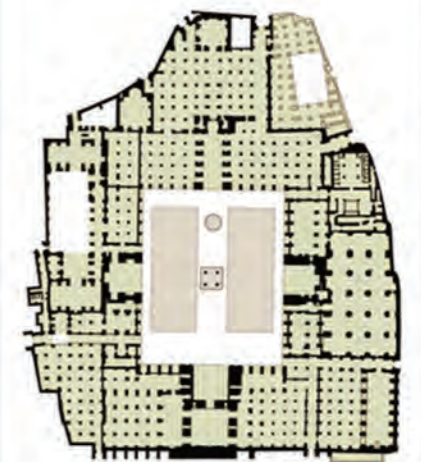
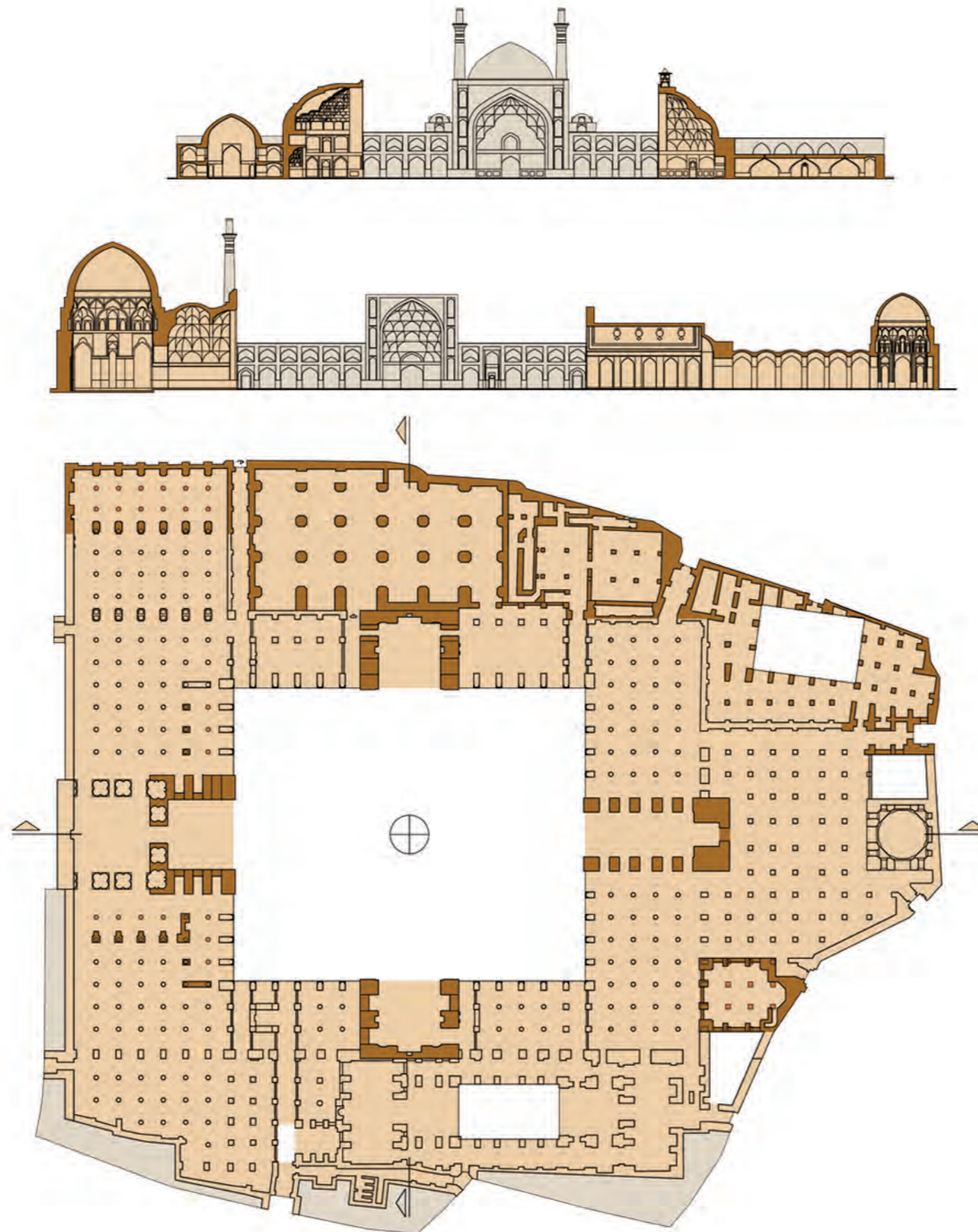
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KEY PLAN

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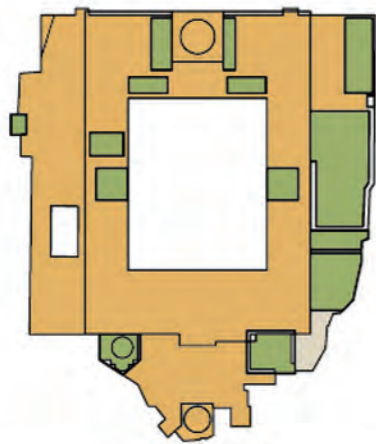
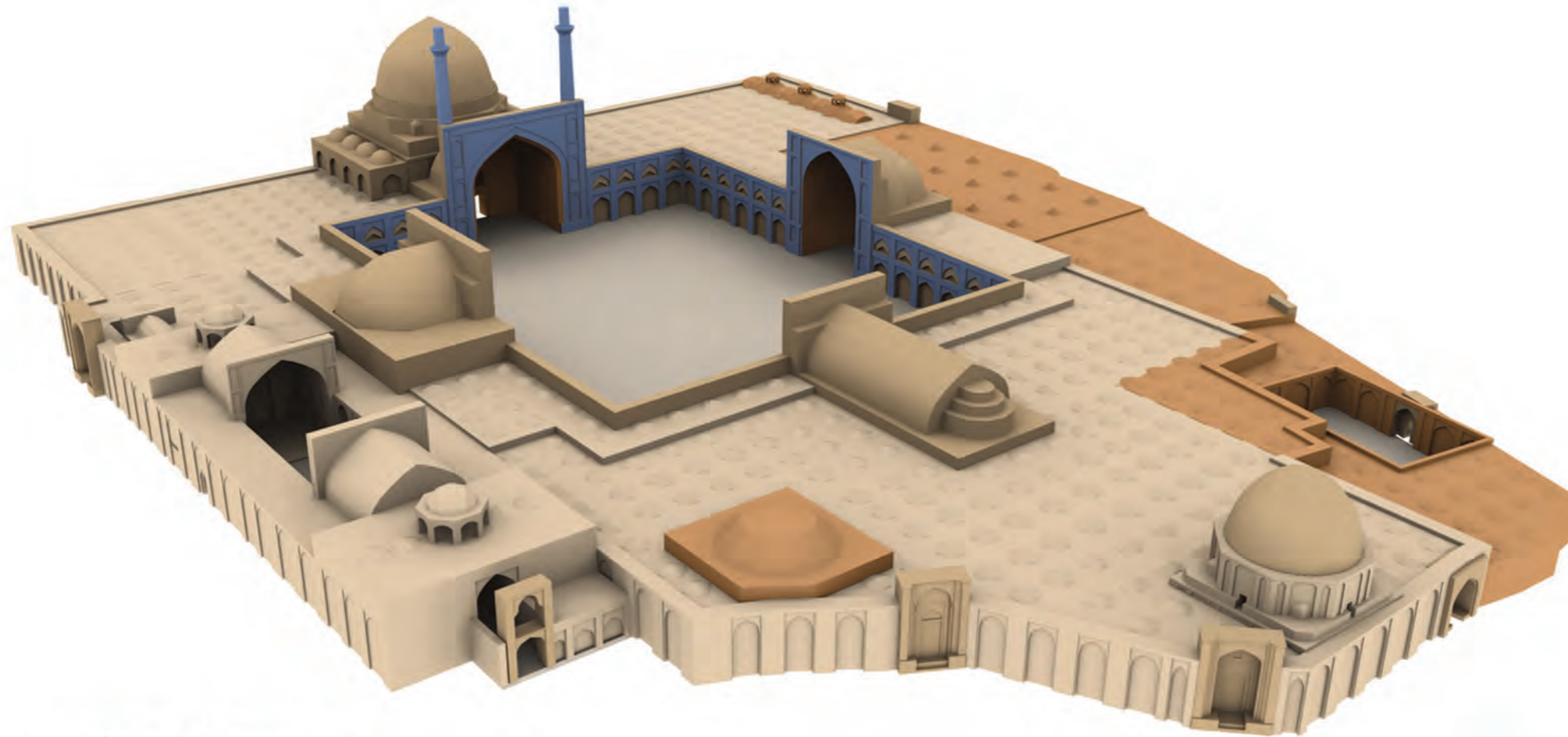
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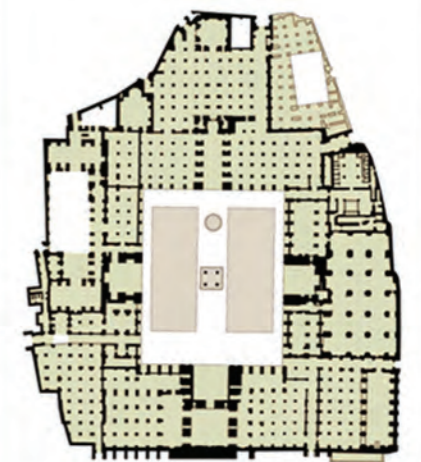
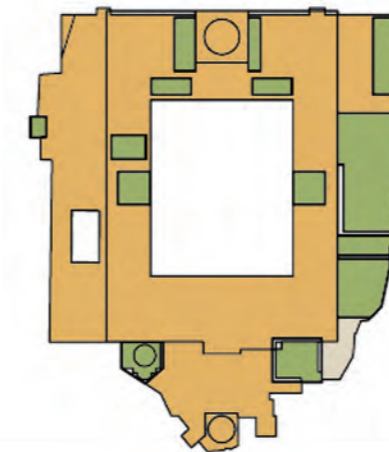
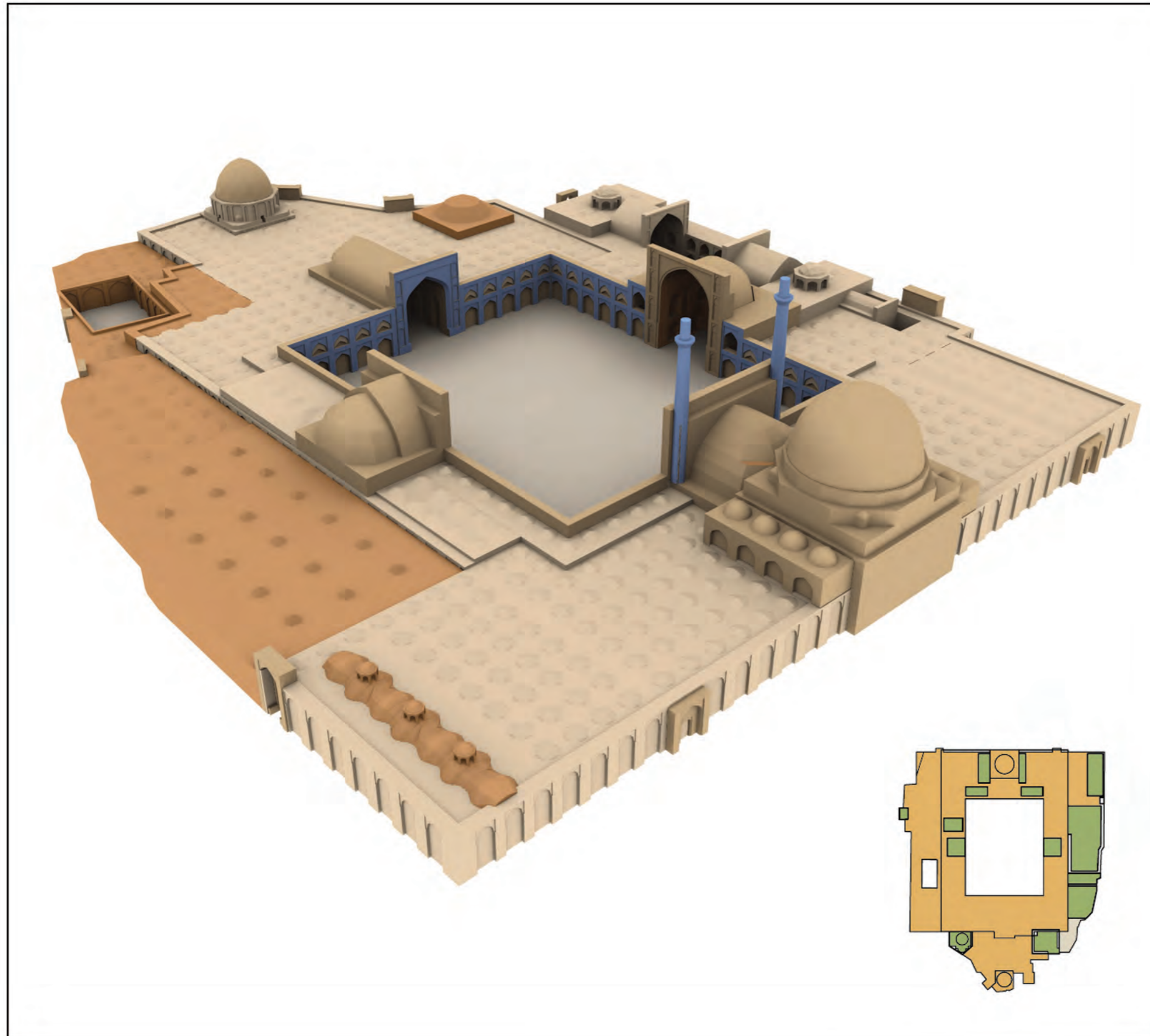
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The Safavid period
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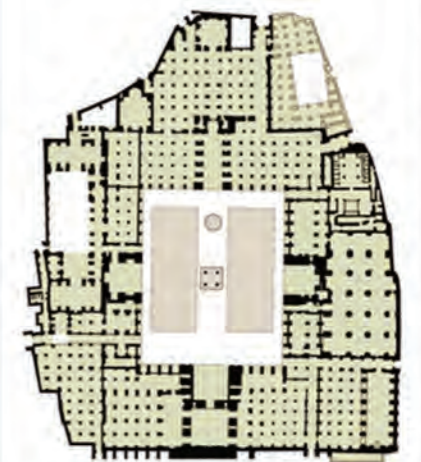
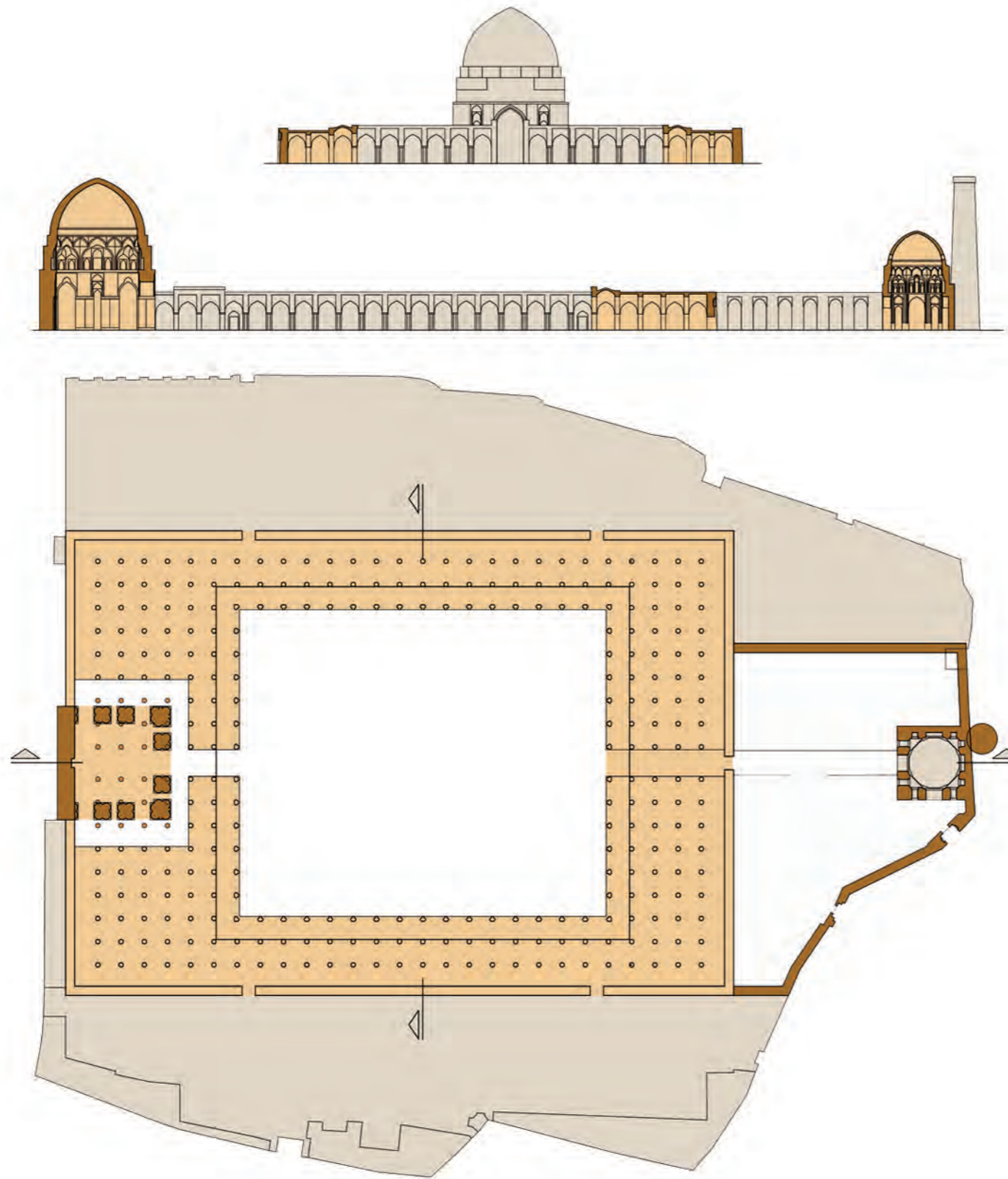
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Ref. Masjid-e Jameh of Isfahan
Base (MJIB)



The Seljoq Period1
(The 12th Century)



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Cornology

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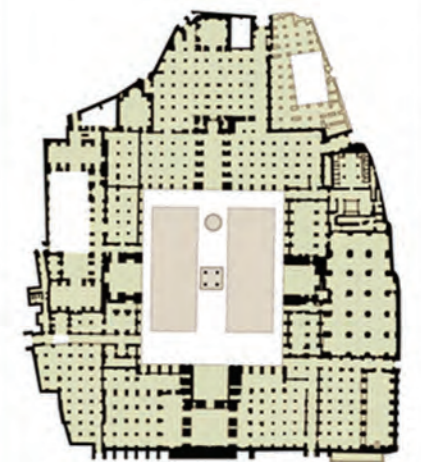
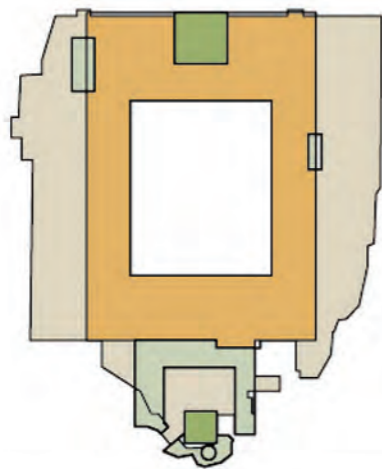
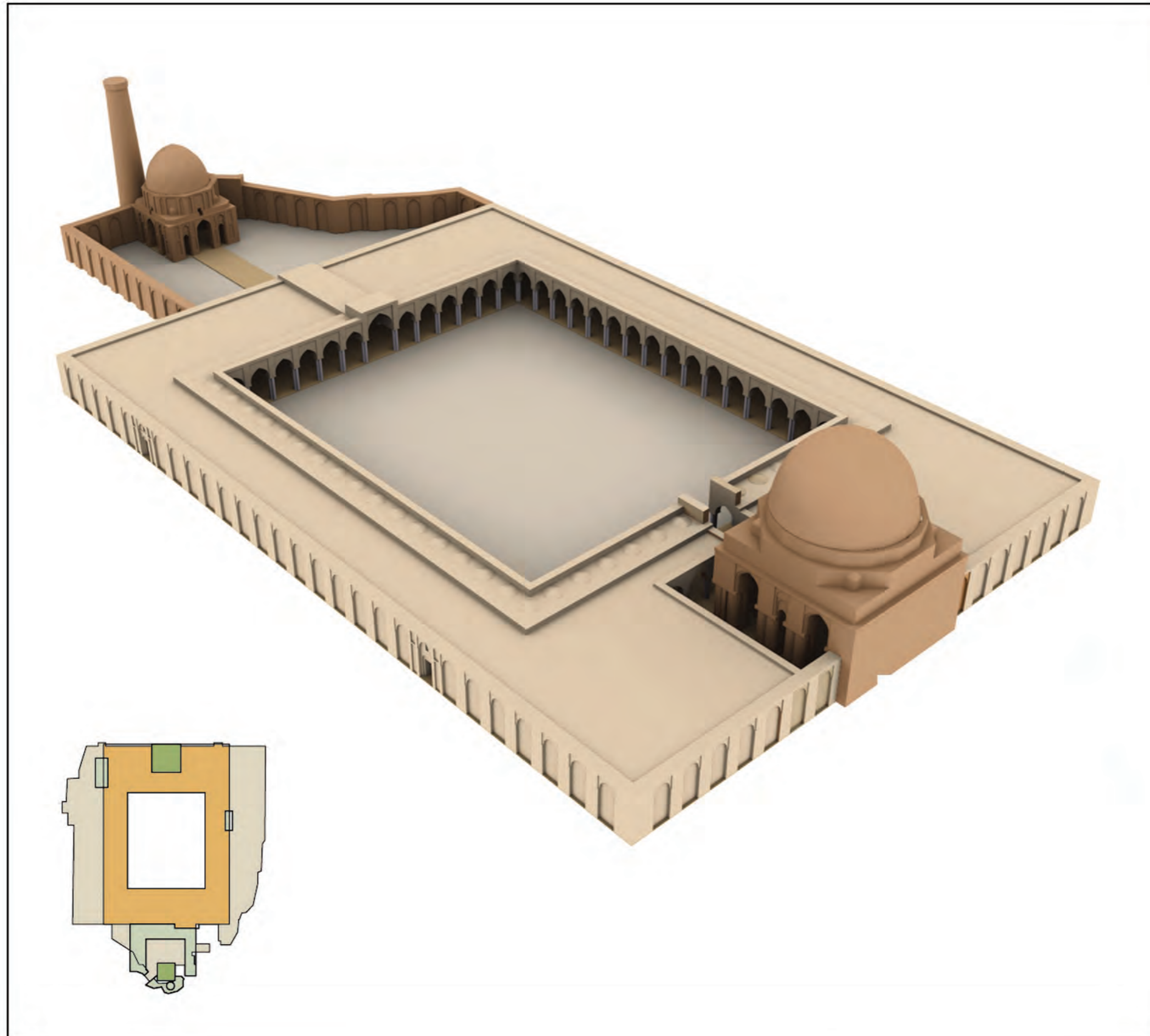
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KEY PLAN

The Seljoq Period1
(The 12th Century)



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Base (MJIB)



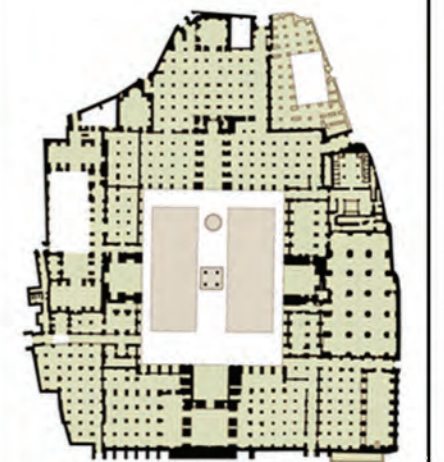
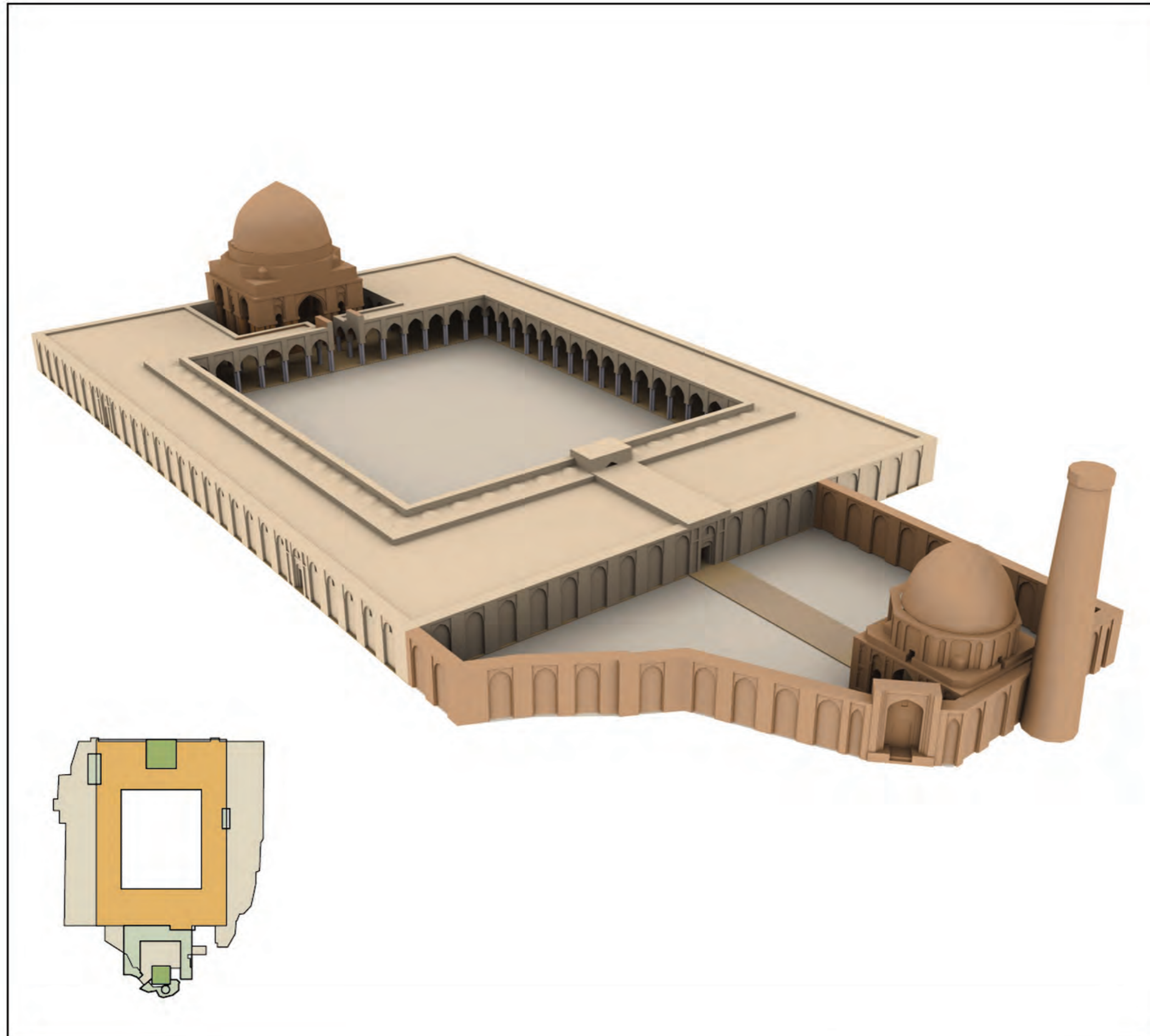
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The Seljoq Period1
(The 12th Century)



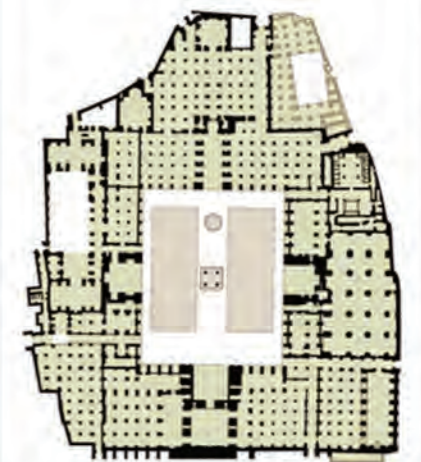
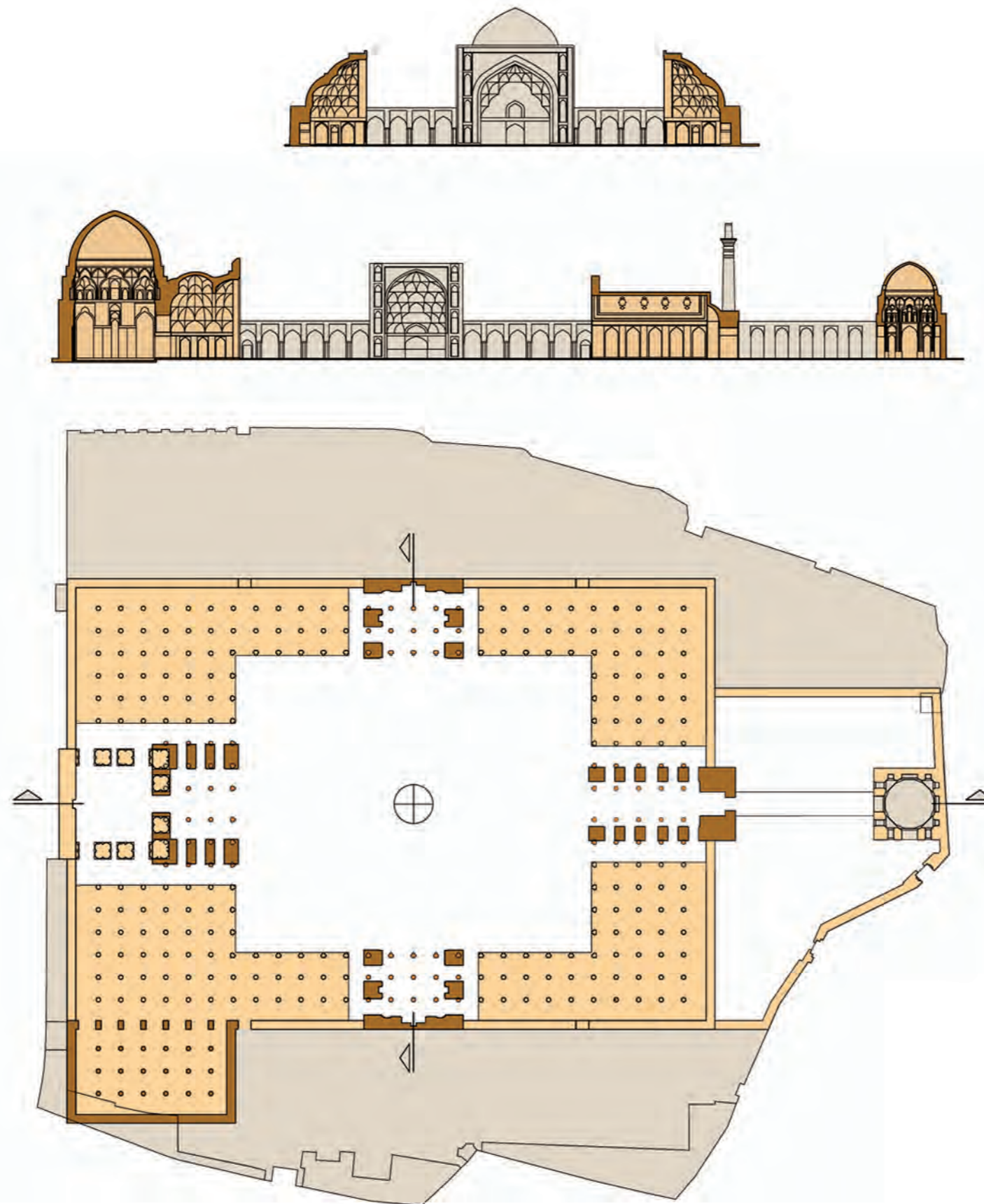
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Cornology

Ref. Masjid-e Jameh of Isfahan
Base (MJIB)



The Seljoq Period 2
(The 13th Century)



NO: DATA:2011

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Base (MJIB)



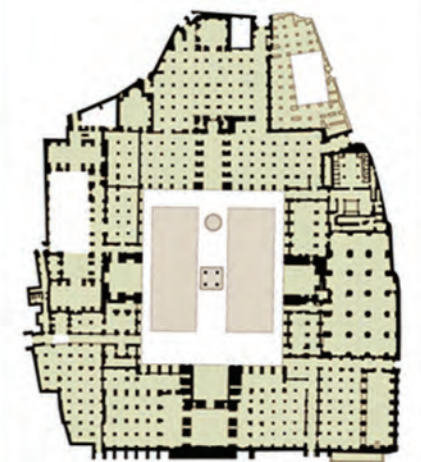
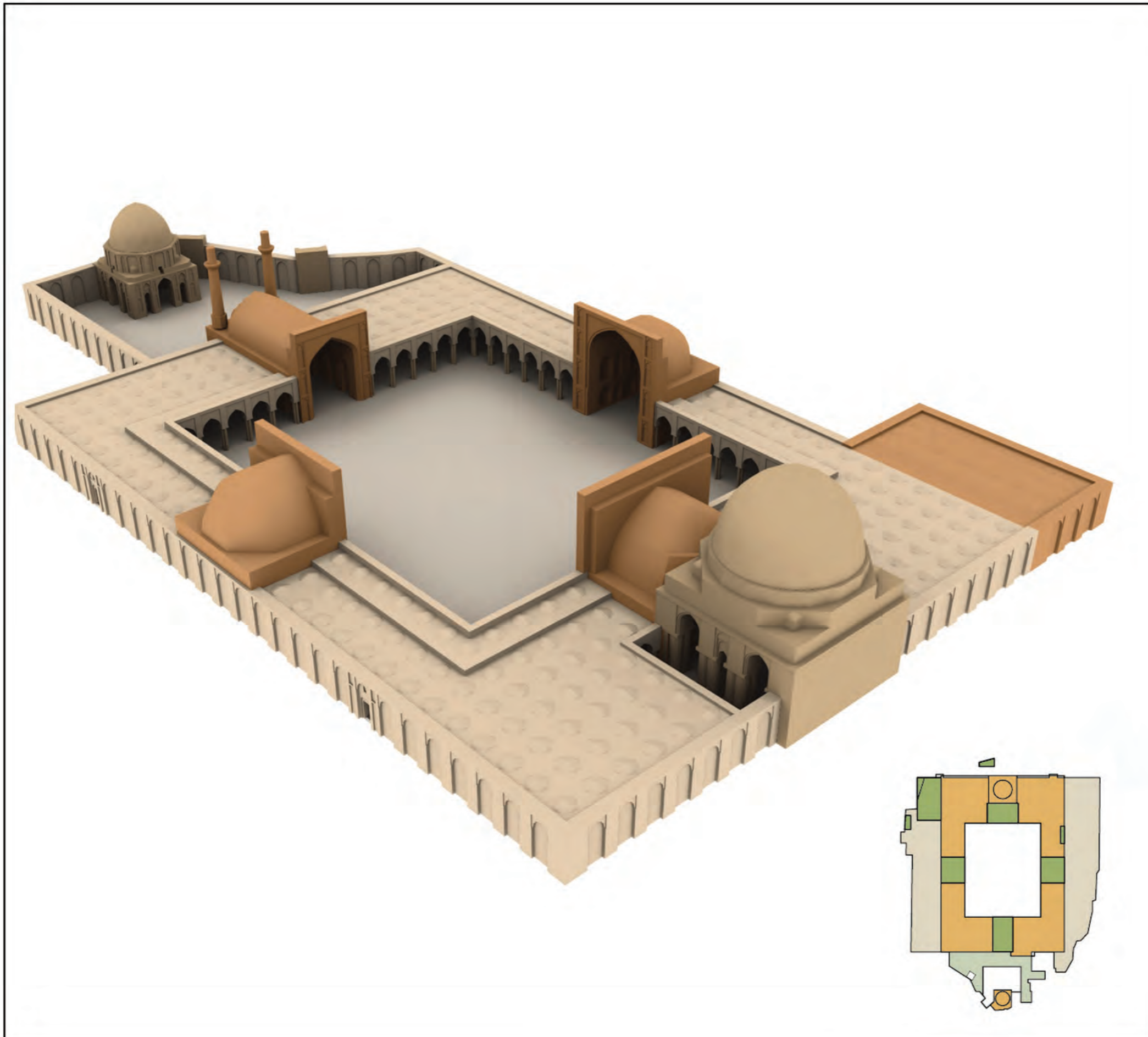
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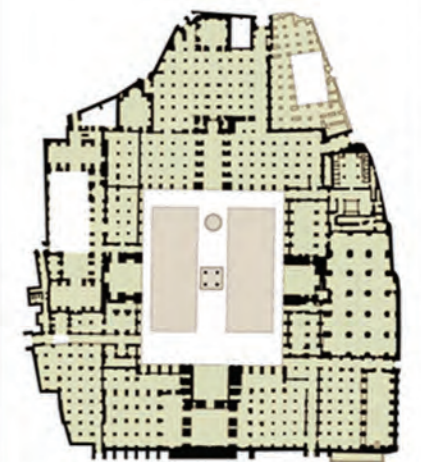
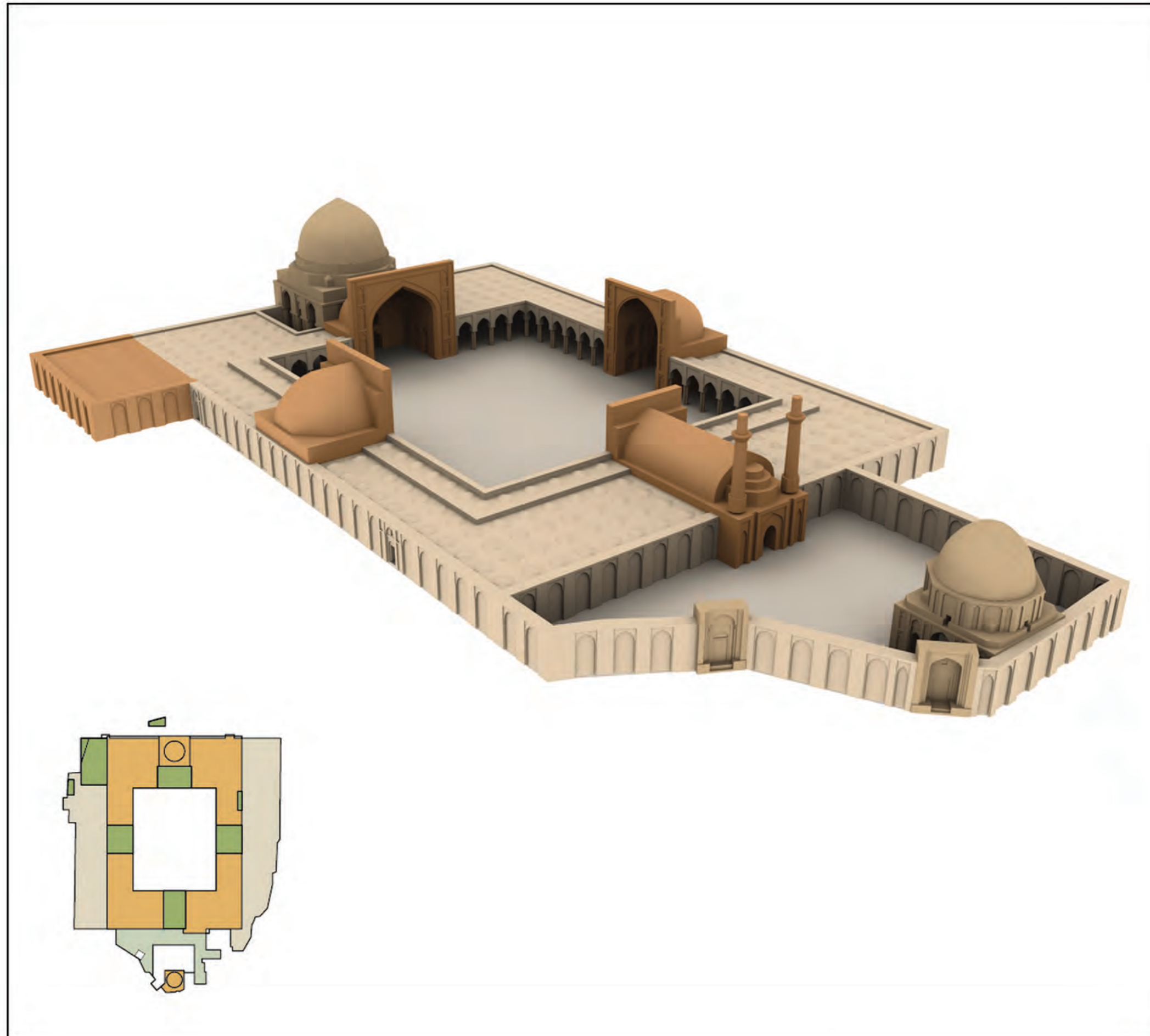
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The Seljoq Period 2
(The 13th Century)



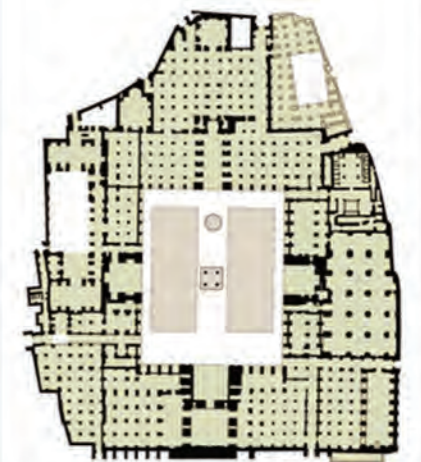
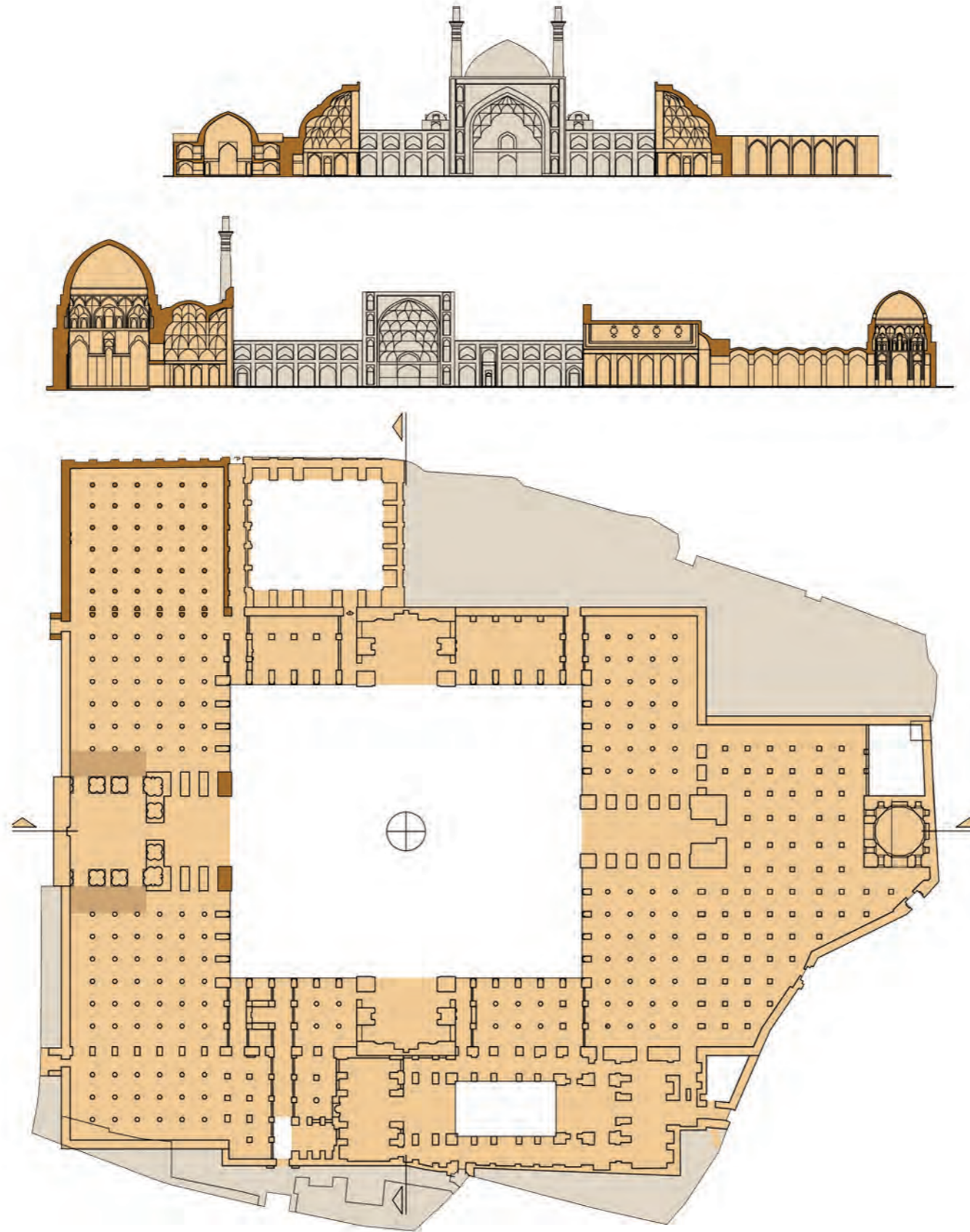
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Ref. Masjid-e Jameh of Isfahan
Base (MJIB)



The Timurid period
(16th Century)



NO: DATA:2011

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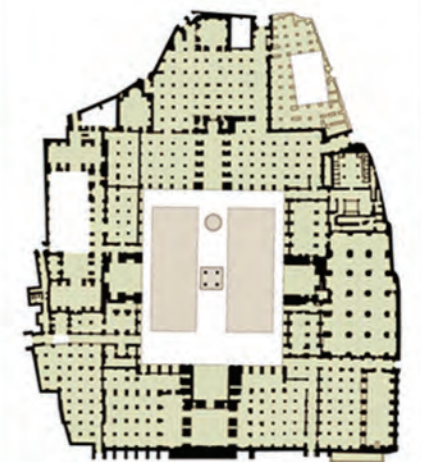
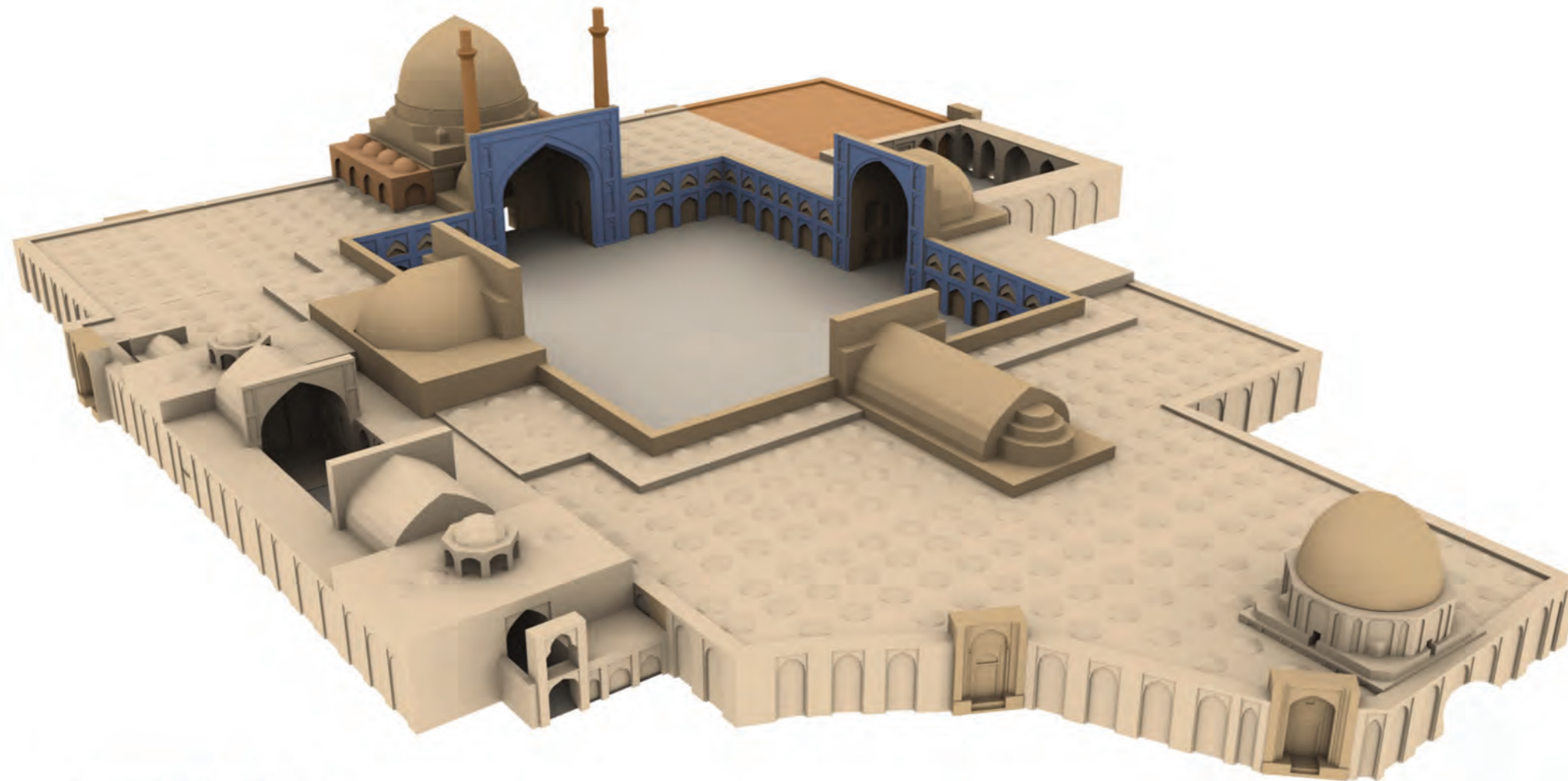
Iranian Cultural Heritage,
Handicraft & Tourism
Organization (ICHHTO)

Masjid-e Jameh of Isfahan (MJI)

Architectural Zones

KEY PLAN

The Timurid period
(16th Century)



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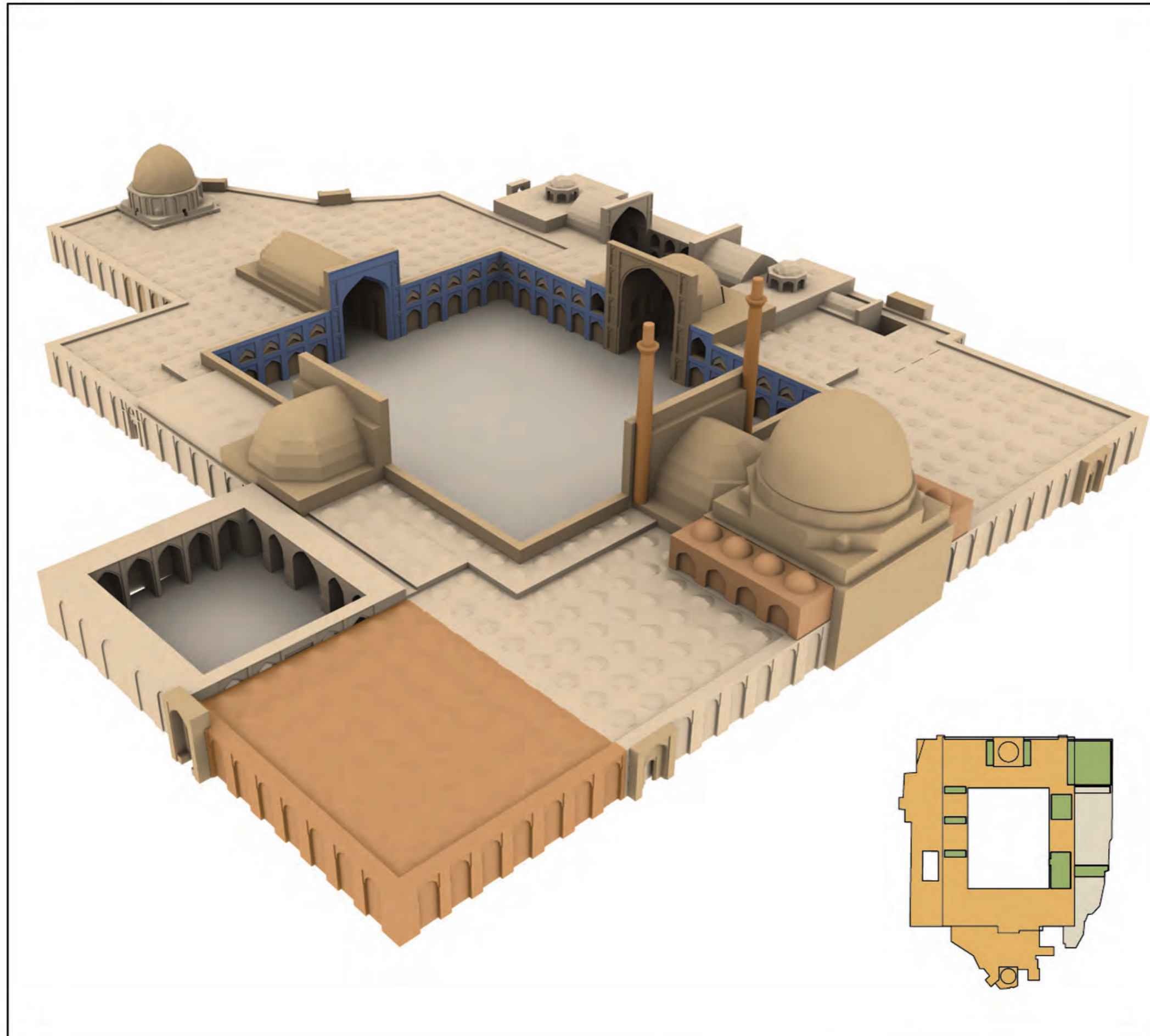
Iranian Cultural Heritage,
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Masjid-e Jameh of Isfahan (MJI)

Architectural Zones

KEY PLAN

The Timurid period
(16th Century)

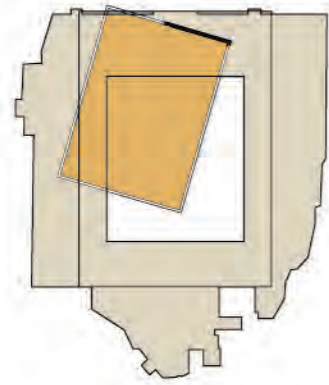


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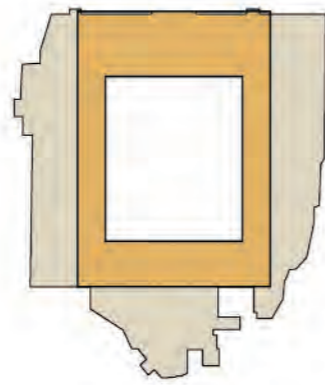
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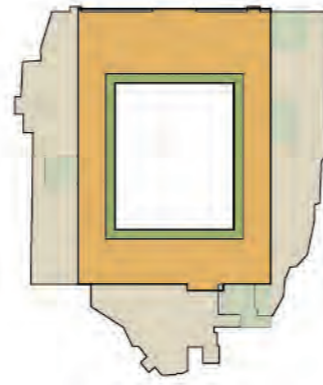




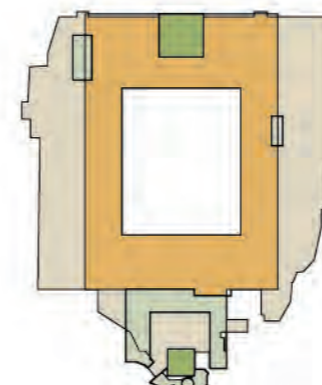
OMAYYED PERIOD
(8 & 9th century A.D)



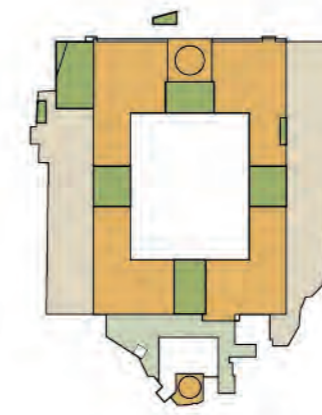
ABBASID PERIOD
(10th century A.D)



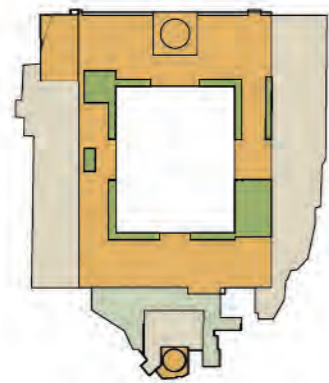
BUYID PERIOD
(11th century A.D)



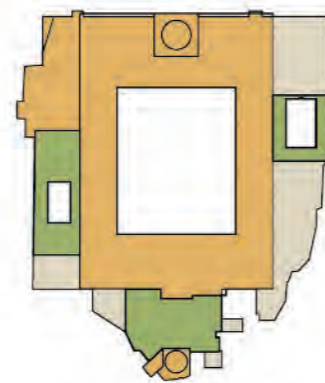
SELIUQ PERIOD 1
(12th century A.D)



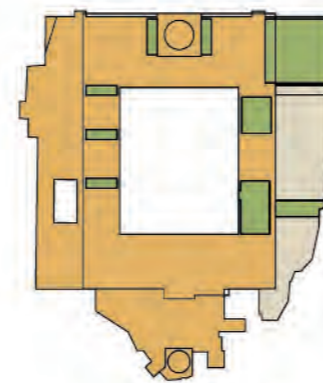
SELIUQ PERIOD 2
SOLTAN SANJAR
(13th century A.D)



ILKHANID PERIOD 1
(OLJAITO)
(14th century A.D)



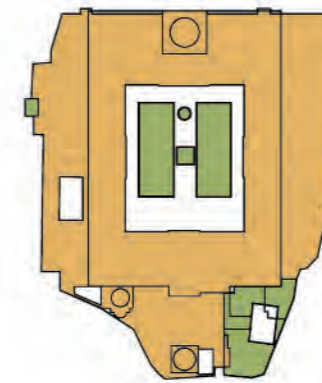
ILKHANID PERIOD 2
(MOZAFARID)
(15th century A.D)



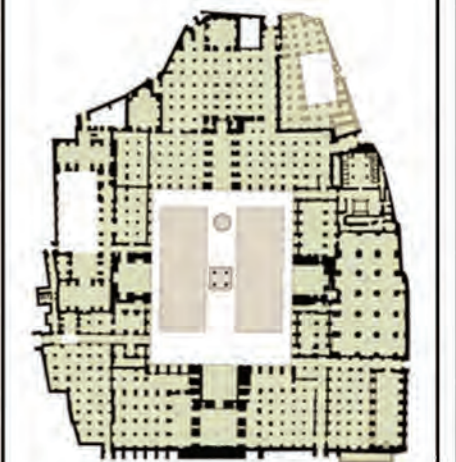
TIMURID PERIOD
(16th century A.D)



SAFAVID PERIOD
(17th century A.D)



QAJAR PERIOD
(18-19th century A.D)



NO: DATA:2011

Ref. Masjed-e Jame' of Isfahan
Base (MJIB)





Justification for inscription

3

Chapter 3 : Justification for Inscription

3.a. Criteria under which inscription is proposed and justification for inscription under these criteria

Summary of qualities

The Jāme' Mosque of Isfahan, *Masjed-e Jāme'*, is located in the centre of the historic city of Isfahan, in central Iran. The construction of this mosque has its origins in the early centuries of Islam. The first mosque with a hypostyle structure dated back to the 8th century CE. It was replaced by a new construction in the 10th century (*Abbasid* period), giving it a new orientation, and in the early 11th century during the *Buyid* period, when the courtyard elevations were relined with poly-lobed piers faced with small bricks. Architecturally, the most remarkable phase coincided with the *Seljuqs* period, from the 12th to 13th centuries, when the *Seljuqs* built the first large dome at the southern side of the central courtyard. Following this, they built a smaller dome, an unsurpassed masterpiece, on the north side of the mosque yard. In the second phase, they added *Ayvāns*, with strong faience revetments, in the centre of each side of the courtyard, with a special emphasis on the southern *Ayvān*. As a whole, this design has its origin in the pre-Islamic architecture of Persia. With these designs the builders established a new innovative prototype for mosques, which became a standard for later centuries. The *Masjed-e Jāme'* was further developed with more spaces added to it in the *Ilkhanids* period in the 14th century, the *Muzaffarids* period in the 15th century, the *Timurids* period in the 16th century, and the *Safavids* period in the 17th century. From the beginning, at the same time, the development of the *Masjed-e Jāme'* continued to reflect the development of the city of Isfahan itself, and it became an exceptional testimony to the evolving trends in mosque construction.

Criteria under which inscription is proposed

Criterion (i): Represent a masterpiece of human creative genius;

The Jāme' Mosque of Isfahan represents a masterpiece of human creative genius in its innovative design that resulted in a new prototype in planning and construction of mosques. It is also considered to be a masterpiece of brick architecture as well as the most remarkable and prominent architectural expression of the *Seljuqs* period in Iran, giving in effect a new and more articulated character to the earlier hypostyle-type of mosques. This creativity is represented in the pioneering design of the *four-Ayvān* court, as well as in the many splendid details and architectural solutions. Of these, the northern dome chamber merits particularly attention. It was added to the complex in 1088-89 CE, and is considered to be an incomparable masterpiece of medieval Persian architecture. Its vertical alignment is unique in Iranian architecture, leading the eye to the superbly decorated dome. Another feature of the Jāme' Mosque is the imaginative decoration of more than two hundred brick vault (*Taq-o cheshmehs*)¹ and dome structures, each with its uniquely designed structural brick patterns, which together form the ceiling of the *Shabestans* (hypostyle part of the mosque). The different arrangement of the brick patterns, indicate not only structural variation but also embodied meanings through their mathematical shapes. These imaginative brick-work decorations together forming the ceiling of the hypostyle part of the mosque, have contributed to making this complex a real "museum of mosque architecture".

Criterion (ii): Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

The architecture and the layout of the Jāme' Mosque of Isfahan exhibit an important interchange of human values and influences originating from palace architecture as early as the *Achaemenids* and *Sassanids* periods in pre-Islamic Persia. Furthermore, its integration into the urban fabric through its many gates and entrances that weave it with the city's activities has been instrumental in subsequent town-planning of the ancient city of Isfahan. The architectural and artistic concepts and solutions of the Jāme' Mosque became a major reference for the later development of mosque architecture, indeed, from the early Islam to the *Qajar* reign. This was particularly the case of the *four-Ayvān* ground plan from the *Seljuqs* period. Indeed, the Jāme' Mosque of Isfahan can be considered the most significant and influential witness to history of monumental art, architecture and technology of Jāme' Mosques in the Islamic world. As the architectural prototype of domed mosques with *Ayvāns*

¹ The open vaults create lit spaces, in contrast to dark ones; closed brick vaults present a structural innovation. The different arrangement of the brick patterns, some hexagonal, others octagonal or decagonal, indicate structural variation and also embodied meanings through their mathematical shapes.

in the Iranian style, Masjed-e Jāme' of Isfahan has served as a model for mosques not only within the Iranian plateau but also beyond, such as Central Asia. Moreover, the technology of constructing (*Tarkin*) ribbed domes, representing unique engineering skills, was here used for the first time and the Jāme' Mosque is still regarded as the most perfect domed brick structure of its type.

Criterion (iii): To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living, or which has disappeared;

The *Masjed-e Jāme'* of Isfahan bears exceptional and even unique testimony to the tradition of mosque construction through more than one thousand years, starting with the Abbasids period in the 8th century and *Buyids* in the 11th century. The innovative contributions of the *Seljuqs* rulers in the 12th and 13th centuries became the climax that gave the essential form to the complex, which was later continued and complemented by the *Ilkhanids* in the 14th century, the *Muzaffarids* in the 15th century, the *Timurids* in the 16th century, and the *Safavids* in the 17th century. Through the centuries and until today, the Jāme' Mosque has retained its cultural and spiritual centrality in the Iranian cultural life.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

The architecture of the Jāme' Mosque of Isfahan with its *four-Ayvān* ground plan and domed structures is an outstanding example of mosque architecture, which became a new and influential prototype contributing to the design of mosques far beyond the borders of Iran, into the Middle East and Central Asia. Moreover, the technology of brick dome constructions as well as the beauty and delicacy of design and the diversity of architectural decorations used in the Jāme' Mosque are unprecedented in the world. This trend led to the elevation of the architectural concept of the mosque building based on the integration of Iranian culture and Islamic beliefs. This highly important mosque comprised the primary nucleus of Isfahan City where it was built over the remains of a pre-Islamic village. Later, this became the principal element leading to the gradual formation of the cultural-historical axis of Isfahan from the *Meidan-e Kohneh* ["Ancient Square"] through the great bazaar to the Naqsh-e Jahan Meydan and *Zayandarud* (River).

Criterion (vi): be directly or tangibly associated with events or living tradition, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.(the committee consider that this criterion should preferably be used in conjunction with other criteria);

Masjed-e Jāme' of Isfahan, being originally founded on the pre-Islamic remains, and continued its development architecturally and spiritually throughout centuries, is a clear manifestation and confirmation of the trend through which Islam starts and spread in Iran. A

significant part of the beliefs, opinions and artistic or cultural values enjoying global status originate from *Masjed-e Jāme'* of Isfahan and this is particularly so with values and meanings imbedded in mathematical complexities and shapes which in their turns influenced many scholars and their scholarly views, leaving unique testimony on the establishment and continuation of deep-rooted thinking in Iran. Moreover, this outstanding structure has triggered, bloomed and elevated the Islamic architectural concepts and approaches in different eras particularly during the rule of *Seljuqs* and *Timurids* until *Safavids* in Isfahan proper from where it spread to other Iranian towns and cities as far as central Asia, Iraq and Asia Minor. *Masjed-e Jāme'* of Isfahan is also considered as one of the few examples of its kind that have entirely been built, expanded, managed and preserved by people throughout its lifetime with the *Vaqf* tradition being a prominent feature of its management.

Integrity and authenticity

The whole property and its components are located on one portion of land providing its structural and functional integrity. *Masjed-e Jāme'* of Isfahan is directly linked to the very old, long Bazaar of Isfahan which starts from the mosque itself snakes through a number of historic places and terminating within the bazaar and terminates in the World Heritage Site of *Meydan-e Imam*. Since it has continuously been in use, maintained and regarded as a highly respected mosque by the ordinary people as well as the authorities, regionally and nationally, who consider its protection and conservation a religious duty, it has fully retained its integrity and authenticity throughout the centuries and until today. Moreover, all of the conservation and restoration activities here have been conducted under the supervision of ICHHTO using traditional building materials and technologies in harmony with the mosque.

Protection and management

Masjed-e Jāme' of Isfahan is a prominent example of a popular traditional management system called *Vaqf* which is continued for centuries in Iran. In addition, it is among the first historic monuments inscribed in the Iranian National List of Monuments. Accordingly all the conservation and restoration activities carried out within and for the site are legally under the supervision of ICHHTO. Also, regulations regarding the core and buffer zones of the mosque have been included in the Master plan of Isfahan city, so all the relevant organizations are obliged to fully abide by them.

3.b. Statement of Outstanding Universal Value

As discussed in the description and history of development, following the growth and integration of small villages on the banks of *Zayandarud*, the city of Isfahan expanded gradually and acquired its present form. It is, in fact, during the Islamic period that Isfahan starts developing to one of the most renowned Islamic cities in the world. In other words, the advent of Islam and its expansion within the Iranian territory as a whole and Isfahan in particular was instrumental in providing the incentives so that magnificent and influential works of art and monuments such as *Masjed-e Jāme'* of Isfahan could be created. In fact, the most distinguished feature of the mosque was and still is its integration into the urban fabric of the city of Isfahan and its activities which is again due to a cumulative history of construction and reconstruction resulting in a mosque that comprises an assemblage of structures built in different periods of time.

Based on the descriptions conveyed by the historians as well as archaeological findings, *Masjed-e Jāme'* of Isfahan was founded in the middle of 2nd century AH (8th AD). The early structure of *Masjed-e Jāme'* of Isfahan has always been regarded as the nucleus of Isfahan which, as stated before, expanded in the course of time according to the needs of its residents. Due to the social and political importance of *Masjed-e Jāme'* in different historical periods special attentions were paid to its conservation and development. For example due to the political role played by Isfahan during the rule of *Al-I Buyids* (11th century AD) completion and expansion of *Masjed-e Jāme'* of Isfahan was high on the agenda.

Many scholars and historians of architecture consider *Masjed-e Jāme' of Isfahan* to be a masterpiece of brick architecture. *Masjed-e Jāme'* also presents new elements, highly esteemed for their structural ingenuity and complexity. The combination of decoration compositions produced by the variety of brick patterns, the meticulous work in carved stucco, colored panels of floral, geometric and epigraphic motifs, all render the *Masjed-e Jāme'* of Isfahan a highlight of *Seljuq* architecture.

In fact, as it is argued by many experts, the most outstanding innovation in the lifetime of the Fridays mosques occurred in *Seljuqid* time (12th century AD) using dome building experiences gained in the *Sassanid* time dating back to pre-Islamic eras. In this period of time, huge and eternal monuments were built within the space of previous mosques. Present form of *Masjed-e Jāme'* of Isfahan with its *four Ayyāns* and high domes opposite wide domes belongs to this era. Actually, this was taken as the prototype of Iranian style mosques all around the world. *Taj al-Molk* dome as a masterpiece of Iranian engineering is among structures added to *Masjed-e Jāme'* of Isfahan at this time. Arthur Pope, the famous orientalist has this to say about the dome:

"Aesthetically, the most important unit in the Jame is the small but superlative north dome known as the *Gonbad-e Taj al-Molk*. This is perhaps the most perfect dome known. Its solemn, memory-gripping power is not a matter of dimensions (65 feet high and 35 feet in diameter), but of design. Every feature has been meticulously studied and after the perfection of a sonnet has been fused into a completely unified whole. Mechanically, it matches the mathematical requirements of the ideal dome. This single-shell dome, having survived without a crack for almost 900 years in a country of earthquakes, testifies to the subtle mathematics and impeccable mechanic of its *Seljuq* architect" (Pope, 1992, p.107).

During the *Seljuqs* reign, the original Iranian style mosque was created by changing the *Shabestani* style (hypostyle with its Arabic roots) into a *four Ayyān* style. According to Shila Blaire:

"The four-Ayyān plan is also ideally suited to the Iranian climate. The Qibla Ayyān, which is used most frequently for prayer, opens to the north and is shaded from the sun most of the year. The other Ayyāns get morning, noon, and afternoon sunlight and can be used accordingly for teaching, study, or rest, depending on the season and time of day" (Blair, 1977, p.368).

Additionally by comparing *Masjed-e Jāme'* of Isfahan to the mosques built afterwards, it becomes clear that the *four Ayyān* design combined with dome chamber used in this mosque has served as a prototype in many Friday mosques in Iran and beyond in the Islamic world.

Architectural historians often draw comparisons, regarding structure and ornament, between the earlier southwest dome, built by *Nezam al-Molk*, and the later, smaller northeast dome, also referred to as *Gonbad-e Khagi* (egg shaped dome) built by *Taj al-Molk*. They view the northern dome an epitome of mathematical perfection, evident in the harmony of its horizontal and vertical divisions, and achieved by a hierarchy of the fitting of its parts, adhering to the Golden Section.

Of particular interest is the *Uljeitu mehrab*, which was installed in 1310 for the *IlKhanid* ruler *Uljeitu*, Exhibiting a mastery of stuccowork of complex compositions of three-dimensional inscriptions merging with floral and geometric carvings, the whole *mehrab* stands as a unique element extruded from the original wall of the mosque. A number of historically significant and artistically exceptional inscriptions within *Masjed-e Jāme'* of Isfahan belonging to different historical periods not only document, authentically, twelve centuries long of its lifetime, but also demonstrate, clearly, the deep interests and respects that people and rulers showed and paid to this holy place. Furthermore descriptions given by several historians and travelers who visited the *Masjed-e Jāme'* of Isfahan in different periods of time also act as a witness to the significance of the Friday mosque in different periods of time. *Nasir Khusrau* recounts that the mosque was "great and magnificent" around 1052.

Masjed-e Jāme' of Isfahan represent over one thousand year old tradition and history of mosque construction in Iran presenting a variety of practical techniques, architectural styles and Iranian architectural decorations altogether and in entity. The unique variety used in its *Taq-o cheshmeh* brick work covering (such as: *Tarkin* dome, *Khancheh poosh*, *Kolonbo*, *Kajaveh* domes, etc) as well as in fascinating decorative patterns and methods (i.e.: *muqarnas*, *Karbandi*, *Petkaneh* in ceiling decorations and all types of stucco works, tile works and stone works) are exceptional.

Moreover, the huge brick *Tarkin* dome of *Nezam al-Molk* as well as the elegant dome of *Taj al-Molk* reflecting the engineering ingenuity of its designers and builders is another strong evidence of the outstanding universal values of *Masjed-e Jāme'* of Isfahan.

The mosque retains unity by its architectural forms and decorative elements of different materials, patterns, and colors.

Finally, *Masjed-e Jāme'* of Isfahan is actually a reflection of the Iranian and Islamic thoughts and traditions such as *Vaqf* which begun more than one thousand years ago and continued ever since. Today exactly like the distant past, *Masjed-e Jāme'* of Isfahan has kept its special sacredness and significance in the hearts of people and this spiritual, intangible value has given the mosque a vital role in the lives of Isfahani citizens. In this regard, as stated by Arthur Pope: " It was built for eternity."

Below are some detailed explanations of the exceptional architectural, structural, decorative values as well as the historic recording values and significance of the Mosque:

3.b.1. Introduction of different architectural, structural, decorative, cultural, social and scientific values existing in Masjed-e Jāme' of Isfahan

1. Architectural Values

Masjed-e Jāme' of Isfahan contains millennium architectural experiences in particular Iranian mosque style (*Masjed-e Irani*). For this reason, many historical styles of architecture in Iran and its neighboring countries can be identified in it. Among its features are: generating many types of brick piers decorated with geometrical designs (brick columns with different cross sections including two, three and four sectioned forms obtained by combining circles, covering *Taq-o cheshmehs* in various implementation methods, *four Ayyāns* style with various decorations for each one, huge domes built in creative methods including double connected shells, symmetrical and decorated facades all around the court yard, ten portals each opening into a passageway located outside the mosque. All these constituents generate a unique complex in their final composition so that they can be rightfully called the continuous history and the architectural encyclopedia of Iran even for some other regions such as Central Asia.

In addition, after the developments of *Masjed-e Jāme'* of Isfahan in the 5th century AH (12th century AD), the former hypostyle mosque was transformed into a *Chahar Ayyāni* ["four Ayyāns"] mosque and this novel method was adopted in the Iranian mosque design in comparison with the hypostyle (*Shabestani*) style which referred to as Arabic style.

The combination of *four Ayyāns* and a dome chamber evolved in Isfahan was soon repeated in Jāme' Mosques in nearby towns. From this point, the plan became standard for Friday mosques erected all over Iran (Blair, 1977). This pattern also was transmitted to other Muslim countries. Even in some formerly existing mosques, alterations were made in order to turn them into *Chahar Ayyāni* mosques. Therefore, the most principal architectural value of *Masjed-e Jāme'* of Isfahan is that it has played the role of a prototype in the architectural history of the east.

This style serving as the Iranian mosque design is in effect a unique creation among Friday mosques of the world, later becoming a prototype for building other mosques in Iran and the Central Asia.



Photo 3-1. Masjed-e Jāme' of Isfahan, Chahar (Four) Ayyāni style (MJIB, Qazbanpur)

2. Structural Values

The most important principle identified in architecture is the creation of interior spaces and the most significant inner space of any mosque is the area in front of its *mehrab* called *Maqsure'* ["chamber"]. Spatial designing in mosques has a special importance but of equal importance are structural elements and the practical technology. The dome chamber or "*Gonbad Khaneh*" of the mosque is its most magnificent section. During the developments of 5th century AH (12th century AD) *Shabestan* spaces with their numerous columns standing opposite *mehrab* have turned into a uniform and wide space. Of course, dome construction had been practiced during the pre Islamic periods in Iran but the techniques used in construction of huge domes of *Masjed-e Jāme'* of Isfahan enjoy specific architectural characteristics representing a special periods of Islamic architecture. Hence a load bearing frame work called ribs built by bricks in these domes [*Gonbad-e Tarkineh*] is one of the techniques innovated by the Iranian architects and engineers that made the construction of hundreds of domes types possible afterwards. It is in *Masjed-e Jāme'* of Isfahan that for the first time in history the creation of this particular type dome structure takes.



Photo 3-2. Nezam al-Molk dome (MJIB, Bakhtiar, 2010)

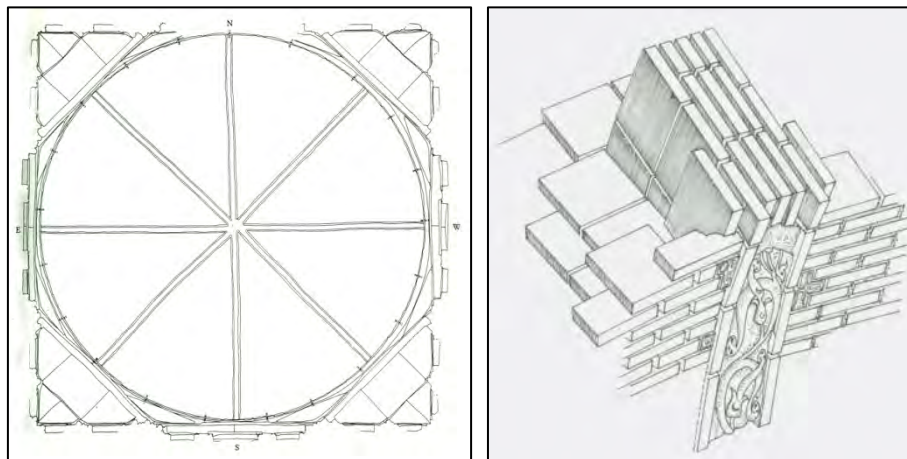


Figure 3-1. Tarkineh (Ribs) in Nezam al-Molk dome (Galdiery, 1973)

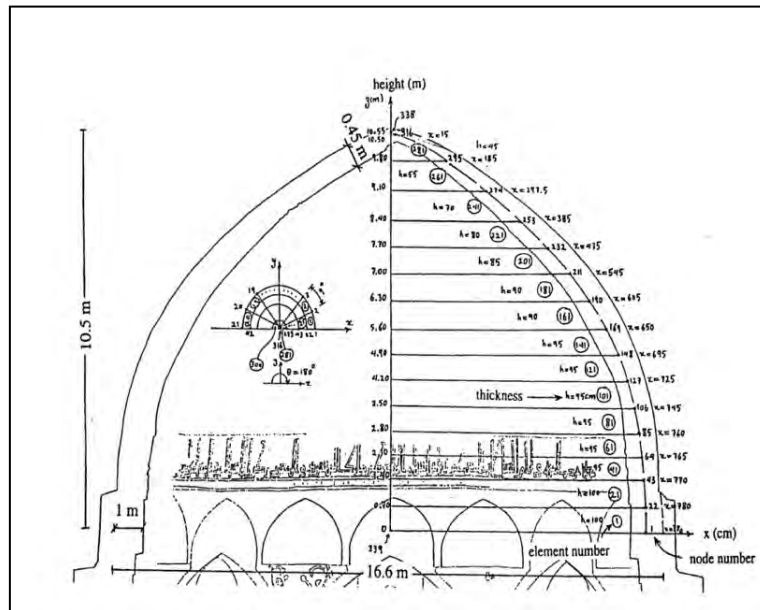


Figure 3-2. Nezam al-Molk dome, Isfahan, 1072-92 A.D., dimensions and generated mesh for finite element analysis (Isfahan CHHTO archive)

The transformation of the square shaped and quadruple plan into the circular one through consecutive stages of corner making ["*Gusheh sazi*"] e.g. conversion of four sided shapes to eight sided and then sixteen and thirty two sided shapes and finally to a circle at the spot where the cylinder of the dome base stands, is among technical characteristics which were regarded as matchless at the time of their inception in *Masjed-e Jāme'* of Isfahan. *Tarkinehs* enjoying the beautiful *Khagi* ["egg shaped"] forms were initially built upon the dome cylinder and then were made with two covering crusts: one outside of it covering *Tark bandi* and the other the inner shell located inside the dome of the prayer chamber [*Namaz Khaneh*] at the intervals between *Tarks* in order to show the load bearing frame, below dome or conversely in a covered styles in the *Tark bandi* in northern *Taj al-Molk* dome in which no bearing frame is seen and the shell of the inner cover has been built with geometrically designed decorations. This style of dome constructing is called: connected double shelled.



Photo 3-3. Taj al-Molk dome (MJIB, Bakhtiar, 2010)

Schroeder for instance, gives a wonderful description of the building, "*[it] is the most beautiful structure in Persia. In each of these aspects [aesthetics, geometry and mechanics] the building is remarkable*". He thoroughly explains the aesthetic and geometrical features of the monument showing the sophisticated application of the Golden Ratio. His geometrical analysis proves that the architect of the building has taken a pentagon, which is generated between the sides of a grand equilateral triangle the apex of which is the peak of the dome, as a symbol for the ratio; and the proportions of the Golden Section determine the dimensions of each single element in the structure, such as the peak of the dome, the height of the whole zone of transition from the base to the dome, the peak of the octagonal arch, the peak of the lower main arch, the height of the lower side-arches and the height of the window (Hejazi, 2004).

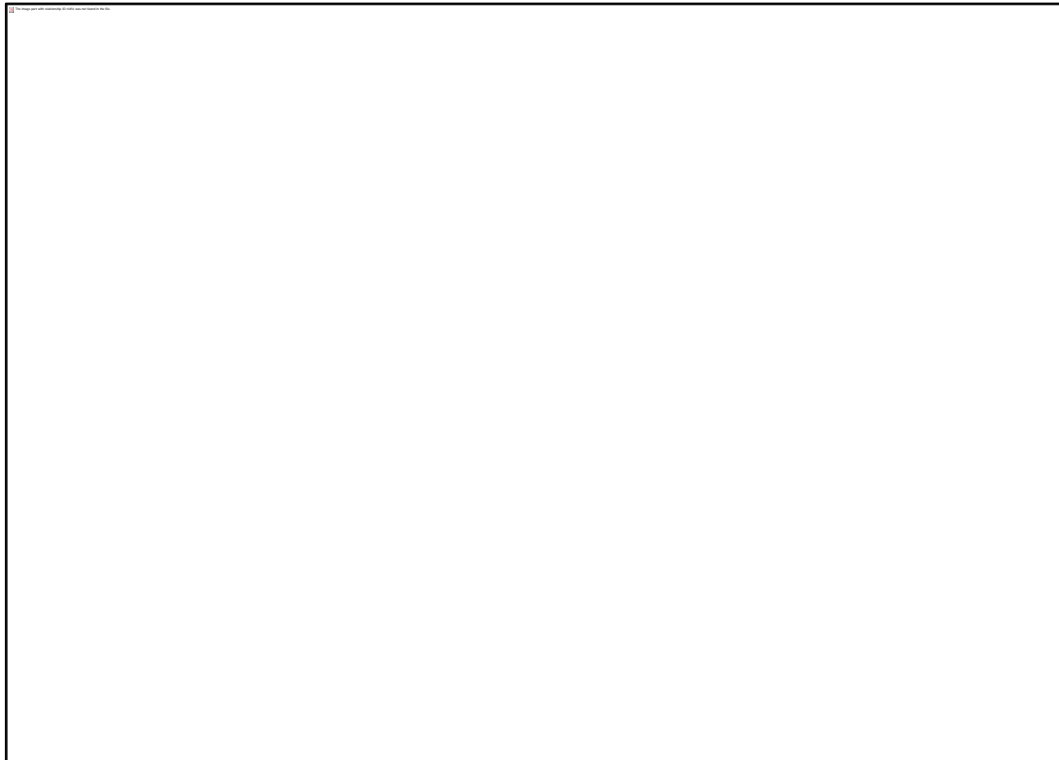


Photo 3-4. Taj al-Molk dome (MJIB, Bakhtiar, 2010)

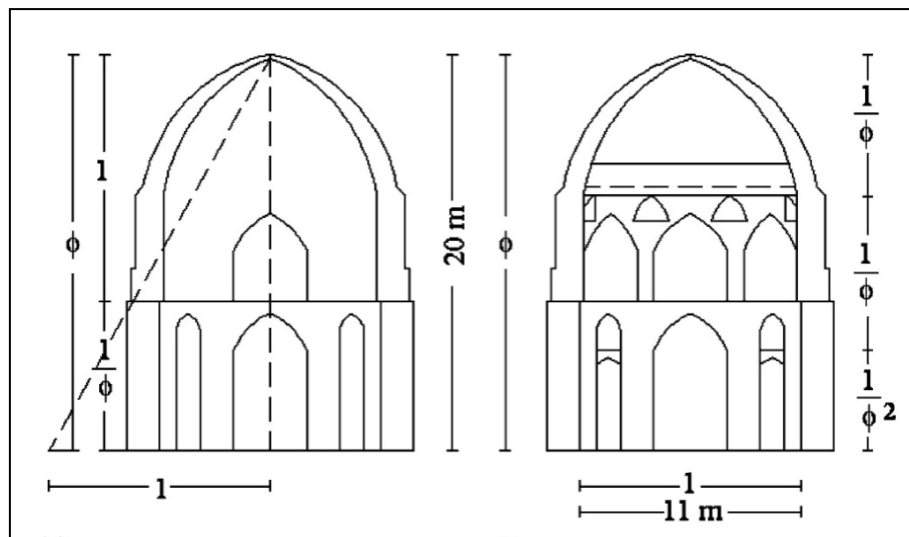


Figure 3-3. Taj al-Molk dome and the golden ratio (Hejazi, 2004)

Constructing vertical load bearing elements has been designed in proportion to the construction place as well as the pressure level generated by the weight of different types of covers. In *Nezam al-Molk* dome which is the main prayer chamber, usage has been made of quadruple columns made of a combination of four circles.

After smoothing and beveling the corners and generating variety in cross sections of the cubic shaped piers of the northern dome (*Taj al-Molk*), load bearing elements have been built. In the majority of *Shabestan* spaces cylindered columns with cubic capitals have been installed. *Taq-o cheshmeh* roof cladding enjoys exceptional variety. In *Masjed-e Jāme'* of Isfahan about 470 covering mouths with more than fifty construction methods has been installed. Such diversity in *Taq-o cheshmeh* cladding is exceptional among Friday mosques of the world (Refer to annexed illustrations).



Photo 3-5. Variety of vaulting techniques in Seljuq Shabestan (MJIB, Bakhtiar, 2010)

3. Decorative Values

Decorative layers and surfaces are always considered as important principle of architecture. From the beginning, illustrating human figures in Islamic mosques was not permitted. Instead usage was made of other shapes such as abstract nature or geometrical shapes but in an ornamental manner. In *Masjed-e Jāme'* of Isfahan many surfaces and spaces have been decorated by different ornamental methods belonging to various historical periods which are discussed briefly here.

In the 3rd century AH (10th century AD) mud brick walls were covered with *Simgel*, a very soft *Kahgel* ["mud and straw mortar"]. And the rounded columns of the mosque were made of *Pishbor* [having a trapezoid mold] bricks with plaster pointing ["*Band keshi*"] brick facades.



Photo 3-6. Decorations on pointing and bricks, northern Ayyān (MJIB, Bakhtiar, 2010)



Photo 3-7. Tile work and stone engraving (MJIB, Bakhtiar, 2010)

In the 4th century AH (11th century AD), the annexations of *Al-I Buyid* era were in the form of double and triple sectioned columns with a brick façade decorated with delicate brick motifs such as *Gol andazi* [bas relief] or *Goud va Barjasteh Kari*. In the 5th century AH (12th century AD) which coincides with the *Seljuqs* era, decorative surfaces were executed by mixing geometrical shapes and masonry [*"Bannaiee"*] script with letters vertically written. In the 7th and 8th centuries (14th century AD) coincided with Mongol *Ilkhanids*, the prevalent decoration method has been largely generating stucco work surfaces accompanied by various styles of writing. In particular, *mehrab* construction and its decoration have been done with stucco work using abstract motifs of nature. *Mehrab-e Uljeitu* is a masterpiece of this art.



Photo 3-8. Uljeitu mihrab (MJIB, Bakhtiar, 2010)

In the 9th century AH (15th century AD) coincided with the *Timurids* rule, usage has been made of claddings in *Rasmi bandi* method as well as decoration of surfaces with colorful tiles especially in facades around the court yard. In the 10th and 11th century AH (17th and 18th century AD) coincided with *Safavids* rule, following the decorative styles of *Timurids* era continued accompanied by *Muqarnas* works in the eastern *Ayvān* as well as the delicate and skillful usage of a combination of tiles and bricks in the entire *four Ayvāns* located around the court yard.



Photo 3-9. West Ayyān, Timurid decorations(MJIB, Bakhtiar, 2010)

On the whole, architectural decorations in *Masjed-e Jāme'* of Isfahan represent a collection of decorative arts throughout the history of the city as well as architectural developments occurred in the mosque. Some of these decorations were repeated later in other mosques and some have unique patterns such as colorful tiles belonging to the *Timurids* era. However the important point is the usage of a blend of decorative arts, in particular a combination of bricks and tiles which is unprecedented and has led to an attractive and exceptional unity and integrity for *Masjed-e Jāme'* of Isfahan all through its history.

4. Documented Values

Inscriptions in *Masjed-e Jāme'* of Isfahan: There exist many inscriptions belonging to different periods of time, of which some are presented here:

- Within the southern dome also known as *Nezam al-Molk* dome and around the inner parts of the dome base there is an inscription dating back to the time of *Malek Shah-e Seljuqi*. In this inscription mention has been made of the king and his vizier *Khajeh Nezam al-Molk* written in *Kufic* script and therefore dating back to late 5th century AH (about the year 1100 AD);
- Inside the southern *Ayyān* and linked to *Nezam al-Molk* dome there exist inscriptions dated: 880, 937 and 1070 AH (about years 1500, 1557 And 1690 AD respectively);

- Inside the entrance of southern *Ayvān* toward *Nezam al-Molk* dome, there exist two commands: one issued by *Shah Isma'il Safavid* dated as 911 AH (1531 AD) and the other from *Shah Tahmaseb Safavid*. On the either side of this entrance two *Mehrab*s exist in the far end wall both dating back to the year 918 AH (1538 AD);
- In the west *Ayvān* of the mosque known as *Soffe' Ostad*, several inscriptions pertaining to the year 1112 AH (1732 AD) are seen;
- In northern *Ayvān* of the mosque also known as *Ayvān-e Darvish*, there exist inscriptions dating back to 1093-98 AH coincided with 1713-18 AD;
- In eastern *Ayvān* of the mosque also known as *Ayvān-e Shagerd*, there exists a *mehrab* dated 992 AH (1610 AD) and an inscription belonging to the year 1093 AH coincided with 1713 AD;
- In the northern dome of *Taj al-Molk* dome there is an inscription dated 481 AH coincided with 1101 AD;
- Inside *Uljeitu* prayer chamber (*Namaz Khaneh*) on the west side of the mosque, there exist the famous and very beautiful *mehrab* of *Uljeitu* decorated with several
- Inscriptions as well as wide variety stucco works. The date of 710 AH coincided with 1330 AD has been mentioned in the inscription;
- The entrance portal of *Uljeitu mehrab* chamber has been constructed in the court yard and on the west façade of the mosque there is an inscription dated as 851 AH coincided with 1371 AD.

3.b.2. All ten portals of the mosque have different inscriptions enjoying much variety:

- The south east portal opposite the *Seljuq Jolo khan* ["Front yard"] has the date 962 AH (1582 AD);
- The south west portal of it opposite the corridor located between *Muzaffarid Mosalla* [An open air ground for congregational Friday prayers] and *Timurid Shabestan* has the date 999 AH (1610 AD);
- The south east portal of the present main entrance from nearby street and bazaar has the date 1218 AH (1838 AD) coincided with *Qajar* reign;
- An inscription dated 515 AH (1130 AD) is seen in the north east portal;
- In the northern portal opposite *Taj al-Molk* dome and *Allameh Majlesi* tomb, dates of 767 and 1092 AH (1387 & 1712 AD) are seen;
- In the southern *Ayvān* of *Muzaffarid Madrasa* [religious school] beside the east front of the mosque dates of 767 and 1139 AH (1387 & 1759 AD) have been written;
- *Mehrab* of the *Soffe'* has the date 778 AH coincided with 1398 AD;
- The main portal of the *Madrasa* from inside the nearby bazaar has the date 768 AH coincided with 1388 AD.

3.b.3. Names of kings, viziers, founders, overseers and artists in multiple inscriptions of Masjed-e Jāme' of Isfahan

Fifteen kings have been named as employers such as: *Malek Shah Seljuqi*, *Shah Abbas Safavid*, etc. Moreover mentions are made of: seven overseers and observers for example: *Khajeh Nezam al-Molk* and *Mohammad Hosein Khan-e Sadr-e Isfahani*, nine founders and supervisors, twenty artists and calligraphers as well as nine carpenters and plaster molders whose names are not brought up here because of brevity of the text.

3.b.4. Historians and historical resources concerning Masjed-e Jāme' of Isfahan

- ***Hafiz Abu Na'im***: Living in the fourth century AH has discussed the construction method of the third century mosque in his book titled: "Isfahan News" based on the narration of his father.
- ***Hamzeh Isfahani***: Living in the fourth century AH has compiled a book titled: "a History of Isfahan" in which some information has been provided about the condition of the city and its general characteristics.
- ***Mafrukhi Isfahani***: Living in the fifth century AH is the author of a book titled: "Merits of Isfahan", he had visited *Masjed-e Jāme'* of Isfahan before the operations performed during the *Seljuqs* rule and had said that it was made of mud bricks.
- ***Ibn-e Huqel***: Living in the fourth century AH is the author of a book in Arabic titled: "Al Malek val Masalek" in which he describes that the initial structure of *Masjed-e Jāme'* of Isfahan was made of mud bricks.
- ***Naser Khosro Qobadiani***: Has compiled a travelogue in which he describes his trip to Isfahan: "... in the middle of the city a large and fine *Masjed-e Adineh* has been built..." He had arrived in the city in the year 444 AH and after visiting a certain mosque had praised it and had said that it was actually a Friday mosque dating back to the 3rd century AH with additions belonging to the *Deilamian* era.
- ***Abu Abdollah Moghaddasi***: Is the author of a book in Arabic titled: "Ma'refat al-Aqalim" on geography written in the second half of the 4th century AH. As a matter of fact, he had visited the 3rd century Friday mosque and had described it precisely.
- ***Ibn-e Rasteh***: living in the 3rd century AH, he was actually an Isfahan citizen. He wrote a book containing descriptions about various cities and countries including his home town.
- ***Mirza Hosein Khan***: In late 13th century AH (19th century AD) he has written a book titled: "Geography of Isfahan" in which he has introduced buildings belonging to the past including *Masjed-e Jāme'* of Isfahan.

- **Mohammad Mehdi Arbab:** Early in the 14th century AH he has compiled a book titled: "Half the World: on description of Isfahan" in which buildings and mosques of the city have been described.
- **Haj Mir Seyyed Ali Jenab:** He was regarded as one of Isfahan's dignitaries who has written a book named: "Al-Isfahan" about the history of the city in the first half of the 14th century AH.

3.b.5. Resources of European Historians and Orientalists

- Jean (Sir John) Chardin Travelogue relating to the *Safavids* era (18th century AD);
- Pascal Coste & Eugène Flandin's travelogue relating to the middle of *Qajar* era (19th century AD);
- "A survey of Persian art" written by Professor Arthur Pope from USA (in the mid 20th century AD);
- "Islamic Architecture of Iran" written by: Donald Wilber (20th century);
- "Iranian Monuments" in four volumes compiled by Professor Andre Godard (20th century);
- *Masjed-e Jāme'* of Isfahan in three volumes written by Eugène Galdieri;
- An article written by Umberto Sherato in "East and West" journal (20th century);
- A book titled: "Treasury of Historical Monuments of Isfahan" written by Dr. L. Honarfar (20th century).

According to the above mentioned documents, the significance and universal values of *Masjed-e Jāme'* of Isfahan has been an established fact for the majority of historians, orientalist as well as historical scribes so that the mere volume of written documents showing the historical development of *Masjed-e Jāme'* of Isfahan is exceptional among Friday mosques of the whole world.

3.b.6. The importance of mosque construction for the process of city planning and city formation of Isfahan

- The construction of *Masjed-e Jāme'* of Isfahan led to the integration of rural centers in Sepahan area. As a result, the generation of the primary nucleus of Isfahan took place in the middle of second century AH (9th century).
- Since then *Masjed-e Jāme'* of Isfahan has reflected future developments occurring in later periods of time. Beside the mosque, the first square of Isfahan was built and gradually bazaars and other public structures engulfed it. Furthermore, the residential

- neighborhoods beside the mosque expanded and multiple passage ways and public walks took shape with their branches penetrated from mosque entrances into the neighborhoods. Gradually, they were specified by a free (organic) growth of city planning components.
- In the third century AH (10th AD) Masjed-e Jāme' of Isfahan reached its second phase of growth resulting out of urban expansion which was: its reconstruction and wider development. In this way the primary mosque belonging to the second century AH (9th century AD) was replaced by a newer mosque which was built in a larger area after correcting the direction of its Qiblah. Since then, Masjed-e Jāme' of Isfahan has always played the role of a center for religious, cultural and social activities in Isfahan during the reign of Al-I Buyid, Seljuq, Ilkhanid and Timurid dynasties. Even the selection of Isfahan as the government base of Iran during the Safavid rule (11th century AH coincided with 17th century AD) followed by the construction of a new Friday mosque just off a new city square and the distancing of the government base from the old Friday mosque, its prestige could not be decreased at all. Therefore, it still keeps its religious and cultural power in the heart of people. And due to popularity as well as its traditional administration by local people, Masjed-e Jāme' of Isfahan enjoys quite specific cultural, social and religious values. During the course of its history, the mosque has been the location of multiple developments as well as the origin of many significant religious and social events so that all important religious and social ceremonies of Isfahan are held here.

3.b.7. The authenticity of the mosque in historical era

Yet another important issue pertains to the authenticity of *Masjed-e Jāme'* of Isfahan building. Although the mosque structure has artistic and architectural traces or signs of periods of time but there is no doubt that in each era the monuments belonging to previous ones were venerated as much as possible so that they contributed greatly to the developmental process of the mosque and actually played a complementary role. At no time a complete destruction and renovation of the mosque was on the agenda. Exception to the rule was the operations performed in the third century AH (10th century AD) in which reconstructions were aimed at correcting the direction of *Qiblah* as well as opening up wider spaces in some sections of the mosque because of population increase.

Brick domes, decorative surfaces with geometrical designs, interior spaces of dome chambers, brick columns, *Taq- o cheshmehs* roof cladding, tile works, stucco works, stone carvings, etc enjoy the construction date authenticity. Additionally, existing inscriptions largely indicate the belonging of each part to its relevant period.

3.b.8. Conclusion

From the above mentioned issues, it can be concluded that *Masjed-e Jāme'* of Isfahan is the largest example and the most influential of the old Iranian mosques standing elegantly upon an area of about two hectares with a structure that provides the first prototype of *Chahar Ayyāni* mosques in the world. It possesses all the aspects of Iranian architectural arts belonging to the twelve century long history of Isfahan. This is, in fact, the reason that it is considered as an encyclopedia of the Iranian architectural art, structural ingenuities and also an inspiring monument effecting many civilizations especially in the east. Moreover intangible values of the monument are matchless because of firstly, its connection to the religious beliefs of people, secondly, its association with important personalities in the scientific and religious history of Isfahan and finally its role as a motivating and attracting factor for the congregation of people to attend religious ceremonies held in the mosque.

On the whole, all the historians of architecture, scholars and experts of historic buildings and sites in the world unanimously agree that *Masjed-e Jāme'* of Isfahan is among the few existing Islamic structures with the highest artistic, technological and historical values. That is indeed the reason that *Masjed-e Jāme'* of Isfahan is vastly appreciated and referred to by various scholars, particularly with relation to the history of Islamic architecture in the world, the most comprehensive of them being the Iranian style Friday mosques with the prime example of *Masjed-e Jāme'* of Isfahan. Generally, within a time span of about a millennium *Masjed-e Jāme'* of Isfahan has gained an exceptional status worldwide thanks to the delicate and fine conversion of a *Shabestan* style mosque to a *Chahar Ayyāni* mosque accompanied by the erection of huge domes with exceptional structures and at the same time holding or reflecting social and religious developments.

3.c. Comparative analysis of Masjed-e Jāme' of Isfahan with other important mosques of the Islam world

In order to compare *Masjed-e Jāme'* of Isfahan with other similar mosques and its effect upon mosques constructed afterwards two groups of mosques are considered: firstly those built before it and secondly those built after it.

A. Mosques before the construction of Masjed-e Jāme' of Isfahan

Mosques located within the geographic borders of Islamic countries before the construction of *Masjed-e Jāme'* of Isfahan largely belong to the seventh until twelfth centuries AD.

Masjed-al Nabi in Medina

The first mosque was built by the order of *Mohammad* the prophet of Islam in Medina with a very simple structure without any decorations and was called *Masjed-al Nabi*. The only roofed part of this mosque was beside the wall built in the direction of Qiblah. Later during the reign of *Valeed* a caliphate of Umayyad dynasty (706 AD) the mosque was destructed and replaced by a new one at the same place. According to *Tabari*, the newly built mosque had an area of 100 by 100 square meters and its roofed spaces were arranged uniformly around a central yard. The new mosque was quite different from the old one because some changes were made in its whole structure such as: the usage of stones and luxury decorations adopted from Byzantium traditions and experiments so that the final outcome did not resemble the primary structure at all. In addition, it was without any dome or high arches.²

² Hillenbrand, Robert. 1994. *Islamic Architecture*. Edinburgh: Edinburgh University Press, 38.

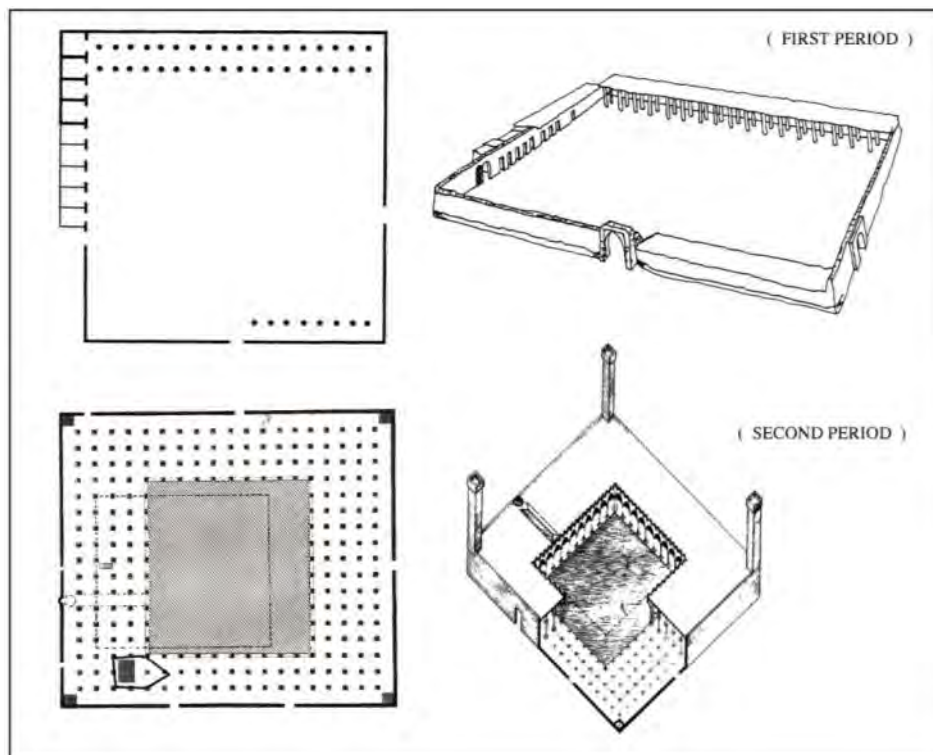
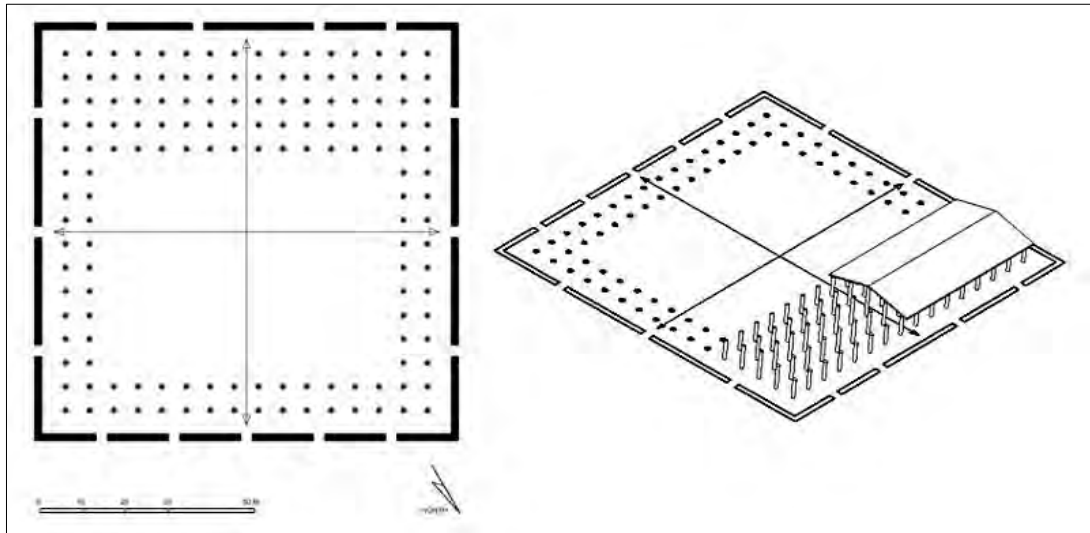


Figure 3-4. Masjed-al Nabi in Medina (MJIB, Jabal Ameli)

Another mosque inspired by the style of *Masjed-al Nabi* is Kufah mosque which is one of the earliest mosques in Islam, the original Great mosque at Kufah was built on a square site determined by lances thrown outwards in the four cardinal directions. It was constructed in the middle of the 7th century after the Caliph Omar established the city. Surrounded by a trench, it possessed an arcade of marble columns that extended 20 meters in length. It measured approximately 100 square meters with the side of the Qiblah organized into five aisles and the others arranged into two.³

³ Ettinghausen, Richard and Grabar, Oleg. 1987. *The Art and Architecture of Islam 650-1250*. New Haven and London: Yale University Press, 35-36.



Map 3-1. Masjed-al Nabi is Kufah (MJIB)

According to early literary sources, the aisles were demarcated by masonry block columns that rose to the height of the mosque's flat roof, which is described as being rather high. Creswell posits that the design was reminiscent of an *Apadana*, an architectural structure referring to a "Hall of Columns" for Persian kings.



Photo 3-10. Masjed-al Nabi is Kufah (MJIB)

Left. Before reconstruction & renovation; Right. After reconstruction & renovation

After the Umayyad dynasty came to power, the center of the Islamic governance was transferred to Damascus. In this era several Islamic buildings were constructed, among them:

Masjed-e Jāme' of Damascus

The *Umayyad* mosque, also known as the Grand mosque of Damascus, After the Arab conquest of Damascus, the mosque was built on the Christian basilica dedicated to John the Baptist since the time of the Roman emperor Constantine I. The mosque holds a shrine which still today may contain the head of John the Baptist (*Yahya*), honored as a prophet by both Christians and Muslims alike.

The spot where the mosque now stands was a temple of *Hadad* in the Aramaean era. The Aramaean presence was attested by the discovery of a basalt orthostat depicting a sphinx, excavated in the north-east corner of mosque. The site was later a temple of Jupiter in the Roman era, and then a Christian church dedicated to John the Baptist in the Byzantine era.

Initially, the Muslim conquest of Damascus in 634 did not affect the church, as the building came to be shared by Muslim and Christian worshippers. It remained a church although the Muslims built a mud brick structure against the southern wall so that they could pray. Under the Umayyad caliph *Al-Valid I*, however, the church was converted to a mosque, as many Christian churches were after Islamic conquests. Between 706 and 715 the current mosque was built in its place. At that point in time, Damascus was one of the most important cities in the Middle East and would later become the capital of the Umayyad caliphate.

The mosque has an area of approximately 100 by 157 square meters with a 126 by 50 square meters yard built in the same style as the primary *Masjed-al Nabi* in Medina. Prayer chamber of the mosque has three spans of column works parallel to the Qiblah wall with 23 spans positioned vertical to the Qiblah wall and the yard edge. The middle span starting from the yard edge and leading to *mehrab* is wider than others and has been built over the previous span before reaching the space of *mehrab- e Gonbad Khaneh* ["*Maqsur'e*"].

According to Papadopoulos in his book titled "The Islamic architecture" (Farsi translation printed in 1990) the *Masjed-e Jāme'* of Damascus has general features similar to Greek, Roman and Byzantium architecture. Interior columns of the mosque are made of stones with Corinthian capitals. Its inner façade has also been made of stones with its central part comprising the entrance to *Namaz Khaneh* from the mosque yard has Roman arches and triangular fore-arch. On the either sides of the central façade, Roman arches in two rows are seen made of stone. Clearly, the design has been influenced by former architectural experiments prevalent in Damascus. Initially, the dome of *Masjed-e Jāme'* of Damascus was made of wood with two covering layers, the outer layer was made of leaden sheets and the inner layer was decorated with glass mosaics. But at present, the reconstructed dome is made of stone.⁴

⁴ Finbarr Barry Flood, 2001, *The Great Mosque of Damascus: studies on the makings of an Umayyad visual culture*, Brill , ISBN 9004116389. chapter 4,pp. 114-124

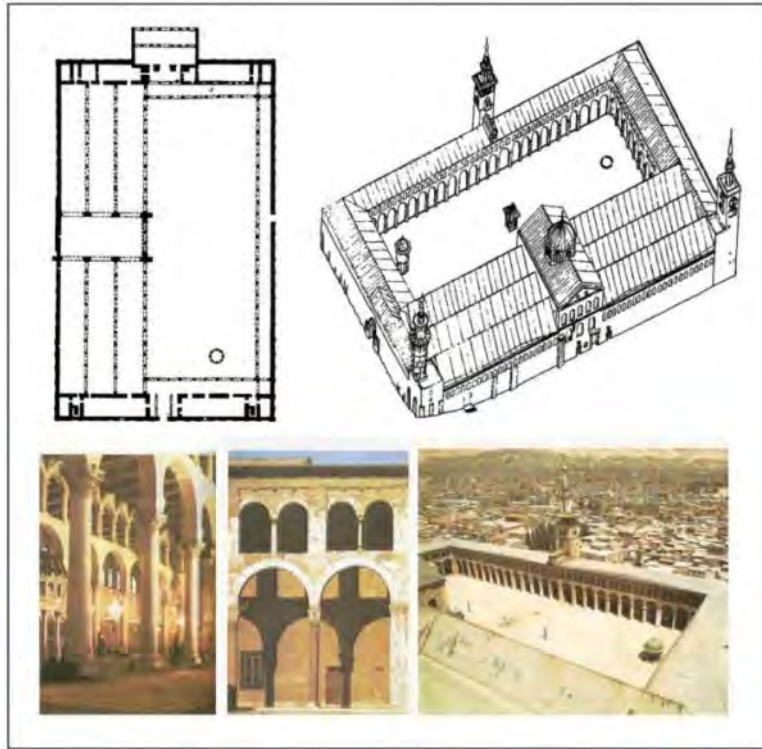


Photo 3-11. Masjed-e Jāme' of Damascus (MJIB, Jabal Ameli)

The prayer hall consists of three aisles, supported by columns in the Corinthian order. It was one of the first mosques (the other being *Masjed-al Aqsa* in Jerusalem) to have such a shape and this way, the visitors could see the *mehrab*, the alcove indicating the direction of Mecca (the Kiblah), and each other more easily.

The minaret in the southeast corner is called the *Minaret* of Jesus as many Muslims believe that it is here that Jesus will appear at the End of the World.⁵

The architectural design of the mosque is also in *Shabestani* style and a number of *Shabestan* columns have remained standing as an archaeological site but it is different from *Masjed-e Jāme'* of Isfahan (The Iranian style mosque).

⁵ Finbarr Barry Flood, 2001, *The Great Mosque of Damascus: studies on the makings of an Umayyad visual culture*, Brill , ISBN 9004116389. chapter 4, pp. 114-124

Masjed-al Aqsa

The mosque stands in the *Qods* land and has been built at the end of a large area in front of the *Qobat-al Sakhreh* without any exclusive court yard.

Originally, all of Jerusalem was known as the *Masjed-al Aqsa*, or "distant sanctuary," but the term eventually came to be applied to the main mosque in the city. It is not certain when the first mosque was built on this site - the first mosque in Jerusalem, the mosque of *Omar*, was built in 638 and may have stood here. In 680, the Christian pilgrim *Arculf* described a mosque that appears to be on this site.

The earliest mosque that was certainly built here was constructed by the *Umayyad* around 710 AD, only a few decades after the dome of the Rock. Under *Abbasid* rule, it reached its greatest extent by the end of the 8th century with 15 aisles.

Unfortunately nothing of the ancient mosque survives today: it was destroyed by earthquakes twice in its first 60 years of existence and has been rebuilt at least five times. The last major rebuild was in 1035 by Caliph *Az-Zahir*.

After the Crusaders captured Jerusalem in 1099, *Masjed-al Aqsa* was used as the royal palace of the Crusader kings, then as the headquarters of the Knights Templar in 1118. The legacy of these European occupants remains in the Romanesque central bays of the main facade.



Photo 3-12. Aerial photo of Masjed-al Aqsa (MJIB)



Photo 3-13. View of Masjed-al Aqsa (MJIB)

After recapturing Jerusalem in 1187, Saladin left the new arches but tore down all the Templar constructions around the mosque except for the refectory along the south wall. This now houses the Islamic Museum and Women's Mosque.

In the mid-14th century the *Mamelukes* carried out a major restoration of *Al-Aqsa*, during which they added an extra two bays on either side of the porch. Of the remainder of their work, only the west side of the mosque survives.

The 20th century was a time of significant turmoil and change at *Al-Aqsa*. After two earthquakes, the nave and east side of the mosque were torn down and rebuilt in 1938-42. In 1951, *King Abdullah* of Jordan was assassinated in the south end of the mosque; bullet holes can still be seen in a pillar. The future *King Hosein* only survived the attack thanks to the medals he wore over his chest. A small memorial consisting of bullets and tear gas canisters near the west wall commemorates the attack and riots that followed.

Another tragedy occurred on August 21, 1969, when a crazed Australian Christian tourist started a fire in the mosque in order to clear the way for the Second Coming. The beautiful wooden pulpit given by Saladin in the 12th century was destroyed in the fire. The crime itself was bad enough, but it led to riots and ongoing accusations that the Jews were trying to destroy the mosque.⁶

⁶ Tabatabae, Sayyid Mohammad Hosayn. *AL-MIZAN: AN EXEGESIS OF THE QUR'AN*, translation by S. Saeed Rizvi. WOFIS. ISBN 9646521142.

Actually, its yard comprises the entire area extending from the dome of *Qobat-al Sakhreh* as far as the edge of the mosque. Authors of the history of Islamic architecture like Mr. Papadopoulos say that *Masjed-al Aqsa* was built following the basilicas style. In the northward façade just off the *Qods* square, an entrance porch has been built using stone as its building material. It has columns made of white marble with Corinthian capitals. Moreover, the style of its arches and coverings is an adaptation of Roman experiments.⁷

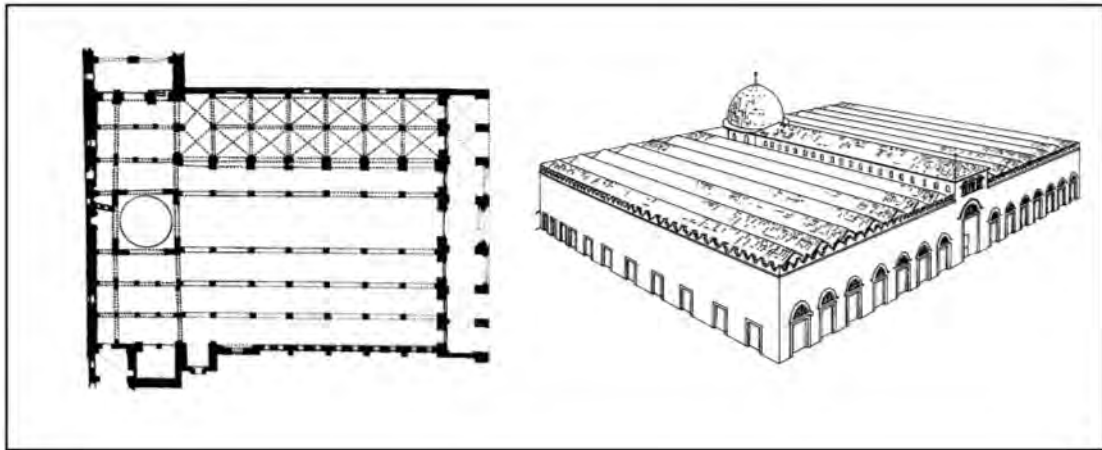


Figure 3-5. Plan & perspective of Masjed-al Aqsa (MJIB)



Photo 3-14. General photo of Masjed-al Aqsa (MJIB)

⁷ Jarrar, Sabri (1998). Gülru Necipoğlu. ed. *Muqarnas: An Annual on the Visual Culture of the Islamic World* (Illustrated, annotated ed.). BRILL. p. 85. ISBN 9004110844, 9789004110847.

Masjed-e Jāme' of Cordoba

The Great mosque of Cordoba placed its importance amongst the Islamic community of *Al-Andalus* for three centuries. In Cordoba, the capital of *Al-Andalus*, the Great mosque was seen as the heart and central focus of the capital.¹⁴¹ The masterpiece was created by *Abd-al Rahman* in the 8th century. The mosque's floor plan is seen to be parallel to some of the earliest mosques built from the very beginning of Islam. The Great mosque had a rectangular prayer hall which had aisles standing perpendicular to the Qiblah, the main direction towards which Muslims pray. The wall facing towards the Qiblah had an indent on it representing the direction of Mecca to be facing that wall. The prayer hall was large in size, flat with timber ceilings held up by arches of horseshoe-like appearance. The arches came from reused Roman and Visigothic columns. The walls of the mosque had *Quranic* inscriptions written on them. Some of the most prominent features were: an open court ["*Sahn*"] surrounded by arcades, screens of wood, minarets, colorful mosaics, and windows of colored glass. The Great mosque of Cordoba held features and architectural appearance similar to the Great mosque of Damascus, therefore it is evident that it was used as a model by *Abd-al Rahman* and the creation of the Great mosque in Cordoba.⁸

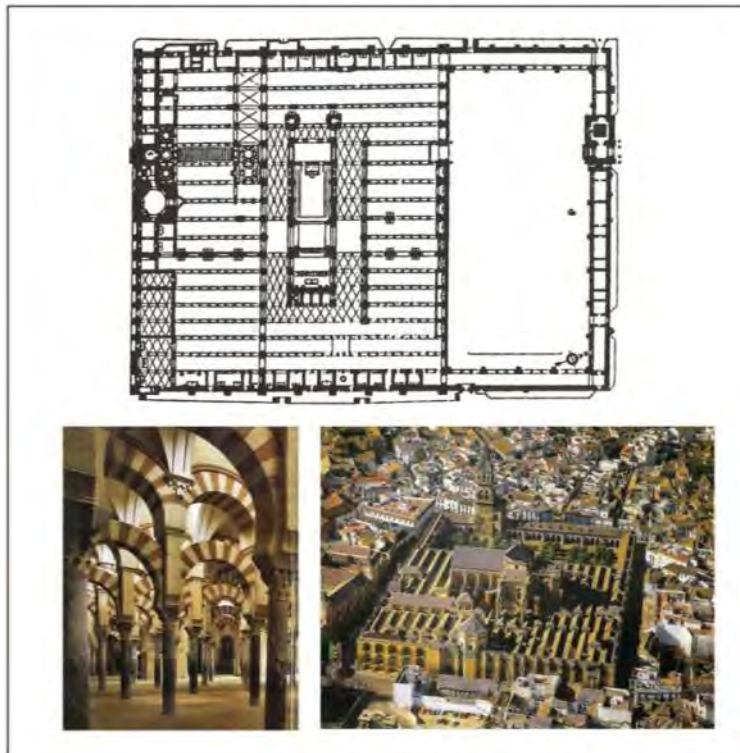


Photo 3-15. Masjed-e Jāme' of Cordoba (MJIB, Jabal Ameli)

⁸ Ruggles, D. Fairchild (2008). *Islamic Gardens and Landscapes*. University of Pennsylvania Press. p. 152. ISBN 0812240251.

One-hundred-fifty years following its creation, a staircase to the roof was added to the mosque, along with an extension of the mosque itself southwards, and a bridge linking the prayer hall with the Emir's palace. The mosque was later expanded even further south, as was the courtyard which surrounded the Great mosque. The mosque itself was built in four stages, each Caliph and his elite contributing to it. The Great mosque, upon the reconquest of Spain by Ferdinand and Isabella, was adorned with Santiago de Compostela's captured cathedral bells and turned into a Cathedral.⁹

The architectural design of the mosque is in *Shabestani* style and its changes during different periods have been based on the meaning of this concept which is quite different from the design of an Iranian style mosque.¹⁰

Mosques constructed in north- west of Africa were also under the influence of the Islamic architecture of Andalusia such as: *Masjed-e Hassan* in Morocco.

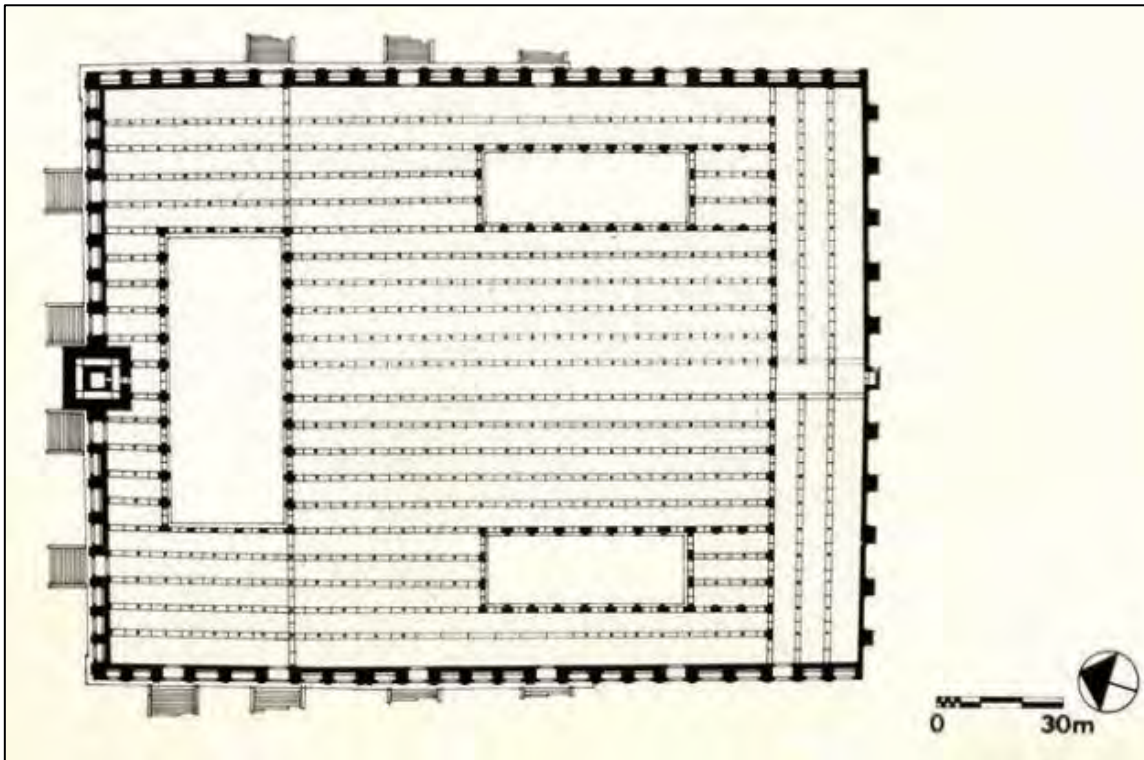
Masjed-e Hassan in Morocco

The *Masjed-e Hassan* was commissioned by *Ya'qub al-Mansur* (reg. 1184-1199) in 1195 to serve as the principal congregational mosque of the *Almohad* Empire. In that year, *Ya'qub al-Mansur* celebrated a major victory over the Christian forces in Spain, and to commemorate his conquest he founded the *Almohad* city of Rabat at the fortress that was used as the Moroccan base during the war. The mosque was to be one of the new city's monuments to his victory, and it would have been the second largest mosque in the Islamic world if fully constructed. The mosque was unfinished at the time of *Ya'qub's* death four years later in 1199, and his successors abandoned Rabat in favor of the more developed neighboring city Salé. The mosque was never completed and remains in a partially constructed state to this day.¹¹

⁹ The Literature of Al-Andalus (The Cambridge History of Arabic Literature). New Ed ed. New York: Cambridge University Press, 161. <http://en.wikipedia.org//>

¹⁰ Anwar, G. Chejne, Muslim Spain: Its History and Culture. MINNE ed. Minnesota: University Of Minnesota Press, 364.

¹¹ Ettinghausen, Richard and Oleg Grabar. 1994. The Art and Architecture of Islam: 650-1250. New Haven: Yale University Press, 140-143.



Map 3-2. Plan of Masjed-e Hassan (MJIB)

The *Masjed-e Hassan* is notable for its immense scale; its footprint is larger than that of any medieval mosque excepting the Great mosque of Samarra. Its plan is in the form of a large rectangle, 180m long north to south, and 140m wide east to west. The longitudinal axis of the plan is rotated twenty-five degrees counter-clockwise from the north-south meridian to accommodate Qiblah orientation, a degree of rotation similar to that of other mosques constructed under the *Almohad* Empire. The mosque is located on a sloping site, and a huge raised platform was built out from the highest point on the slope to create a flat elevated surface upon which to construct the mosque. The large square minaret, 15m to a side, is located in the center of the north elevation, on axis with the *mehrab*. Four stairways are located on the north elevation, two flanking each side of the central minaret. These stairways lead from the surrounding neighborhood below to the edge of the mosque platform, where an arcade was planned to allow multiple points of entry to the mosque via a central *Sahn*. Four additional stairs are located toward the north of the west elevation, and three others along the east elevation. At the south end of the complex, the mosque platform becomes level with the surrounding ground plane.

The interior of the mosque is structured as a vast hypostyle hall, with equally sized columns placed throughout the space on a grid plan. The central prayer hall is 21 arcade bays wide, each bay 6m wide east to west with columns spaced at 6 meter intervals. The central arcade

and the outermost arcades that form the east and western edges of the mosque are slightly larger, each 10m wide. The mosque follows the T-shape plan that is typical of *Maqreb* mosques, with three 10m wide transverse aisles running parallel to the Qiblah wall. As the mosque was never completed, no more was ever built of the structure than the bases of the columns; today the mosque platform is defined by the unfinished grid structure, such that the plan is visible in the incomplete columns but no volume is enclosed. At the northern end of the mosque, there is a central *Sahn* that is 11 arcade bays wide east to west and 7 arcade bays deep north to south, although no arcades were ever actually constructed to frame the east and west edges of the *Sahn*. While this *Sahn* is sizable at 70m wide and 42m deep, it is relatively small compared to the vast covered area of the mosque, again typical of *Maqreb* mosques. The unorthodox inclusion of two additional *Sahns* closer to the Qiblah wall addresses the need for light and air in the enormous prayer hall that could not be met by the northern *Sahn* alone. These courtyards were gender-segregated and provided distinct open air spaces within the mosque for men and women. The secondary *Sahns* are each 6 arcades wide east to west and 11 arcades deep north to south, abutting the transverse arcades to the south and the outermost arcades to the east and west of the mosque.¹²



Photo 3-16. General view of Masjed-e Hassan (MJIB)

As the mosque never progressed beyond the earliest stages of construction, no decoration was ever applied to the main structure. However, the incomplete minaret features delicate sculptural relief work on all four of its faces. The minaret as built is 44m tall, although it was likely intended to reach twice that height. The tower is typical of other *Maqreb Minarets* in employing ramps instead of stairs for its interior circulation, as well as in its decorative use of latticework of carved blind arches. The surfaces of the square sandstone tower feature fields

¹² Hillenbrand, Robert. 1999. *Islamic Architecture*. Edinburgh: Edinburgh University Press, 87-90, 140-142, 475.

of finely-scaled interlacing polylobed arches, resolving at their lowest points into projected arches that frame recessed surfaces. Within these recesses, small slit windows topped by horseshoe arches allow a minimal amount of light into the interior spaces of the *Minaret*. The exterior ornamentation of the *Hassan Minaret* recalls that of the *Giralda Minaret* in Seville, built twenty years earlier by *al-Mansur* during his occupation of the city in 1172.

Although it remains unfinished, the *Hassan* mosque is one of *Rabat*'s most famous structures. The monumental scale of its plan was unmatched in the *Maqreb* at the time of its construction, and its minaret, though incomplete, is one of the most highly regarded examples of western Islamic minaret design. The architectural design of the mosque is in *Shabestani* style and its changes during different periods have been based on the meaning of this concept which is quite different from the design of an Iranian style mosque.¹³

Masjed-e Qirwan

It was built in the year 836 AD, with a central court yard and stone capitals similar to Corinthian style arranged around the yard. Inspired by the Andalusia style, its load bearing arches have a horse shoe like shape and are made of bricks. Its general cover is flat consisted of wooden beams except for the domes. Upon the Qiblah axis ending in *mehrab*, two corrugated stone domes are seen. In its northern front and inside its court yard a cubic tower like minaret has been built whose cross section has been reduced during consecutive phases of construction so that now it appears in the form of several cubes superimposed.

Qirwan was founded in 670 by *Uqba ibn Nan*, the Arab general in command of the Muslim conquest of North Africa. The principal monument in the city is the Great mosque also known as the mosque of *Sidi 'Uqba* after the general who founded it. The first mosque on the site was begun immediately after the Arab conquest and consisted of a square enclosure containing a courtyard and prayer hall or sanctuary. This first building was made of mud brick and had to be restored in 695. There was another major reconstruction in 724-43 when a *Minaret* was added. The present *Minaret* was added by the *Aqlabids* in 836. It is a giant three-tier structure built of baked bricks on a base of reused ashlar blocks. At present the minaret stands on the north wall of the courtyard but in the ninth century it would have been outside the mosque courtyard in a manner similar to the contemporary *Abbasid* mosques of Samarra.¹⁴

¹³ Yeomans, Richard. *The Story of Islamic Architecture*. Reading: Garnet Publishing, 92-93

¹⁴ Vallet, Pierre and Sappho Vallet. 1995. *Capitales Oubliees: Kairouan*. Paris: Ministère de la culture et de la francophonie, Département des affaires internationales: Editions du demi-cercle. FSTC Limited. 2004. "Al-Quairawan Mosque." Muslim Heritage Website.

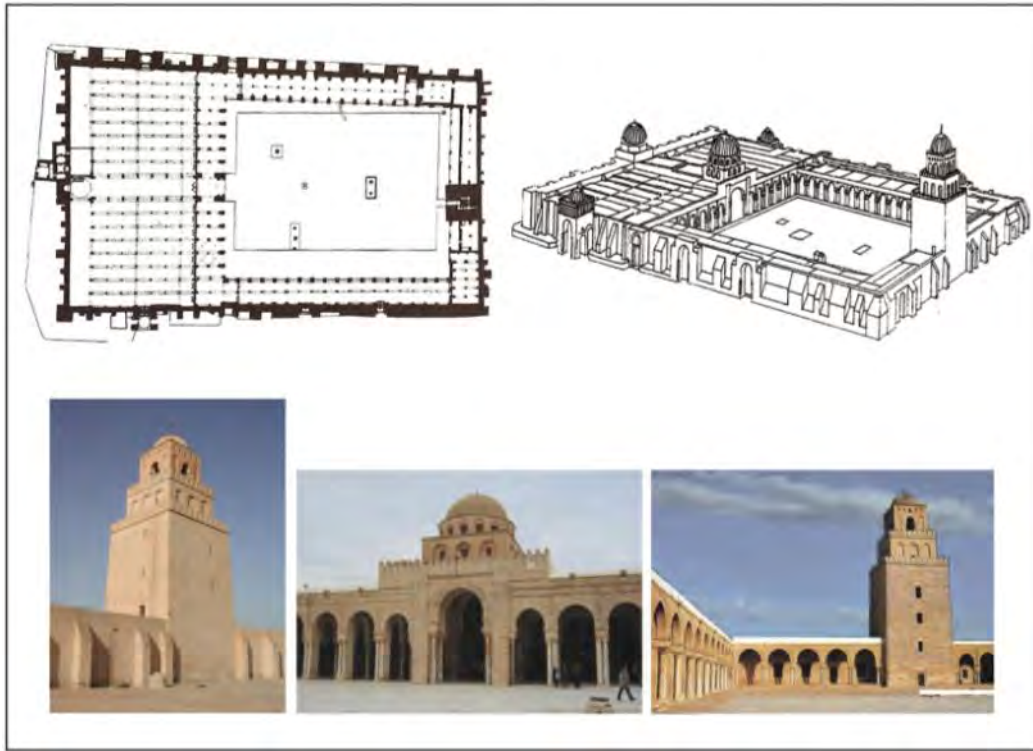


Photo 3-17. Masjed-e Qirwan (MJIB, Jabal Ameli)

The mosque took its present form the major rebuilding which took place under the *Aqlabids* which was completed in 862. The present mosque enclosure forms a large rectangle measuring 125 by 85 m. The prayer hall is one third of the mosque area and comprises seventeen aisles perpendicular to the Qiblah wall with another aisle parallel to the wall. *Aqlabid* modifications included the present *mehrab*, the dome in front of the *mehrab* and the *Menbar*. The *mehrab* niche is lined with perforated marble panels decorated with vegetal designs. Surrounding the *mehrab* is a series of polychrome luster tiles which are believed to have been imported from Baghdad. The dome covering the area in front of the *mehrab* is built of stone and rests on a drum supported by large shell-shaped quenchers. The dome has a gadrooned form which internally takes the form of thin radiating ribs. The inside of the drum is circular and decorated with a series of sixteen blind niches and eight arched windows. The *Menbar* is the oldest in existence and consists of a high staircase with a series of intricately carved panels on the side decorated with geometric and stylized vegetal designs. The present *Maqsure'* was added in restorations of the eleventh century. Further restorations were carried out in 1294 when the arches of the arcades were remodeled and the projecting portal of *Bab Lalla Rayhana* was added.¹⁵

¹⁵ Uthman, Najwa. 2000. *Masajid al-Qayrawan*. al-Tab'ah 1. Halab: Yutlabu min N. 'Uthman.

The architectural design of the mosque is also in *Shabestani* style and a number of *Shabestan* columns have remained standing as an archaeological site but it is different from *Masjed-e Jāme'* of Isfahan (The Iranian style mosque).

Important mosques in the Abbasid era

Masjed-e Jāme' of Baghdad

It was constructed in the year 807 AD in a square shape with a side length of one hundred meters. But in a second development phase it has been expanded in the direction of Qiblah. Its *Namaz Khaneh* space was columned and was on one side of the court yard without any high portal (or gate), *Ayvān* or dome.¹⁶

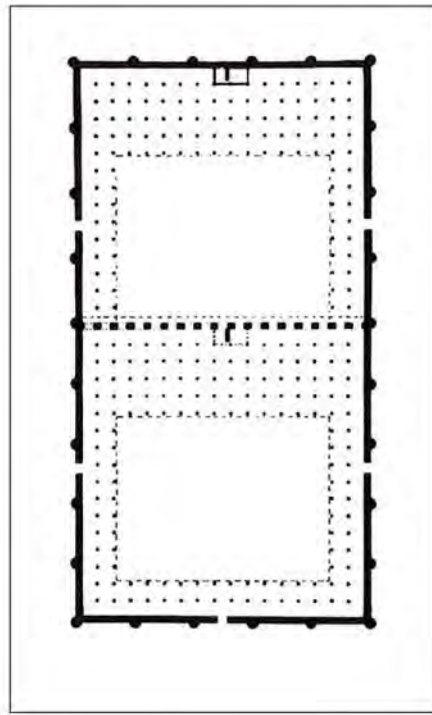


Figure 3-6. Plan of Masjed-e Jāme' of Baghdad (MJIB)

¹⁶ Hillenbrand, Robert. 1999. *Islamic Architecture*. Edinburgh: Edinburgh University Press.

Masjed-e Al Motavakel and Abu Delf

Both were built by *Al Motavakel* the *Abbasid* caliphate in Samara the former in 848 AD and the latter in 859 AD. Both covered a wide area and were regarded as unique in their time.

Al Motavakel commissioned the construction of the Great mosque of Samarra upon his succession to the *Abbasid* caliphate in the mid-ninth century. While the outer wall still stands, little remains of the interior of the mosque today. The roof of the mosque was supported by twenty-four rows of nine piers in the sanctuary, three rows of nine piers again in the *Ravaq* to the north, and each side having twenty-two rows of four piers. A rectangular *mehrab* with two marble columns on each side could be found positioned in the southern wall of the mosque. Claims have been made that the Great mosque of Samarra could be compared to the *Umayyad* mosque in Damascus as glass mosaics were pervasive throughout the site. Aerial photographs provide evidence that an expansive enclosed field measuring 376×444m (approximately 17 hectares) surrounded the mosque with a brick wall. This area is known as a *Ziyada*, a widespread feature of Congregational mosques during this period. Within this *Ziyada* was a smaller one that only encompassed the mosque on its north, west, and east sides.¹⁷

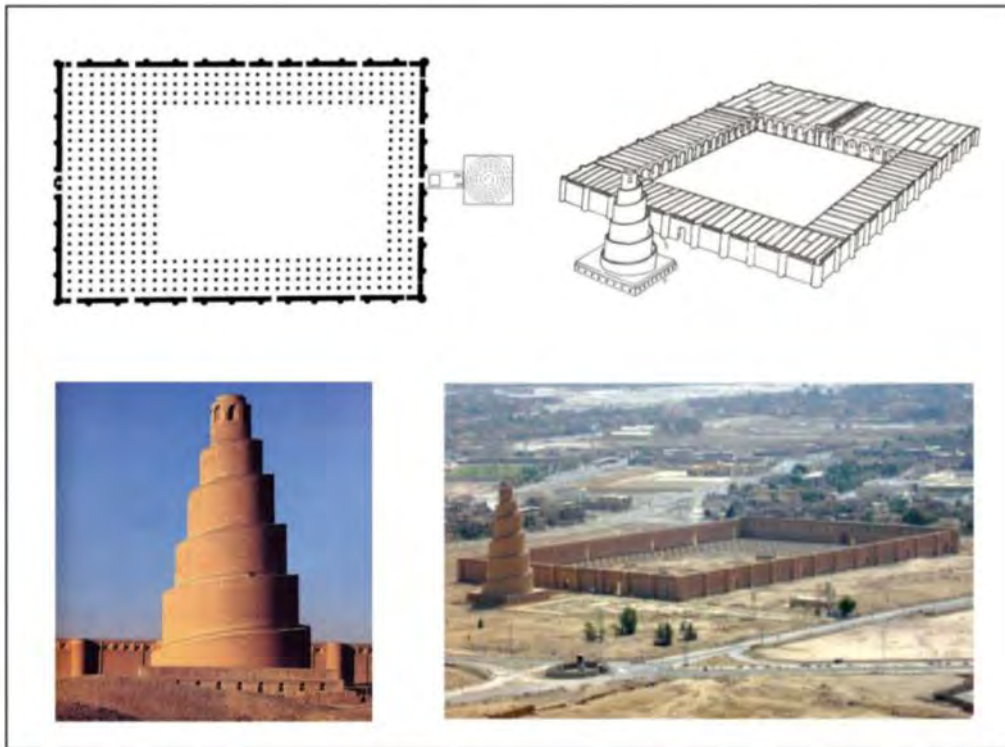


Photo 3-18. Masjed-e Al Motavakel and Abu Delf (MJIB, Jabal Ameli)

¹⁷ A. Papadopoulo, *Islamic Architecture*

Directly 27.25m from the center of the mosque's north face stands the *Minaret Al-Malviya*, approximately 55m high. Although round in shape, this minaret is influenced by a specific type of Mesopotamian ziggurat, square-planned and featuring stairs or an incline on the exterior of its façade while rotating several times until reaching the crown. The base or socle of the *Minaret* measures 33m² and rises to a height of almost 3m. It supports a spiral ramp that winds counterclockwise five times up the *Minaret* beginning on the side closest to the mosque. At the top of the tower rests a round vestibule, which is adorned with eight pointed-arched niches.



Photo 3-19. General view of Masjed-e Al Motavakel (MJIB)

Their architectural styles were *Shabestani* with circular columns in *Masjed-e Al Motavakel* and cubic shaped columns in *Masjed-e Abu Delf*. Both have a central court yard surrounded by *Shabestans*. There existed some style similarities between *Masjed-e Jāme'* of Isfahan in the ninth century AD (before the *Seljuqs* era) and these two mosques in Samara. Moreover, they were built in almost the same date i.e. 848 AD. But in Samara mosques no space had been allocated to *Gonbad Khaneh* and *Ayvān s* around their court yards.¹⁸

¹⁸ Hillenbrand, Robert. 1994. *Islamic Architecture*. Edinburgh: Edinburgh University Press

Masjeds of Cairo

The oldest mosque of Cairo is *Masjed-e Amr* which was founded in 673 AD and was actually the oldest mosque outside of Hejaz in the Arabian Peninsula.

The mosque does not exist in its original form, having undergone numerous additions and restorations through the 20th.

Originally a hypostyle mosque, it was doubled in size in 827 with seven aisles built parallel to the Qiblah wall and defined by arcades on columns; the last column in each row was attached to the wall by a wooden architrave carved with a frieze of a late Hellenistic type. These architraves as well as remains of springing arches can still be seen along the southern wall of the mosque.

The present structure consists of a large roughly square enclosure measuring approximately 120m on each side. The great variation in the thickness and design of the walls testifies to the building's long history of development and restoration.

The first mosque on the site is said to have been built by *Amr ibn al-As* in 641-42. *Amr* was the chief commander of the Arab troops who won Egypt for Islam and so the building has an historical significance beyond the surviving architecture. Although the remains of this earliest mosque have not survived, there are several historical accounts from which the design of the building can be reconstructed. It consisted of a rectangular structure 29 by 17 m without a concave *mehrab* and was probably built of mud brick and palm trunks.

Thirty-two years later in 673 the first mosque was pulled down and a larger structure built to accommodate the growing number of Muslims. As well as being larger the new mosque was equipped with four towers which could be used for the call to prayer. These have been interpreted as the first *Minarets* although it is likely that they were not much higher than the roof of the mosque.¹⁹

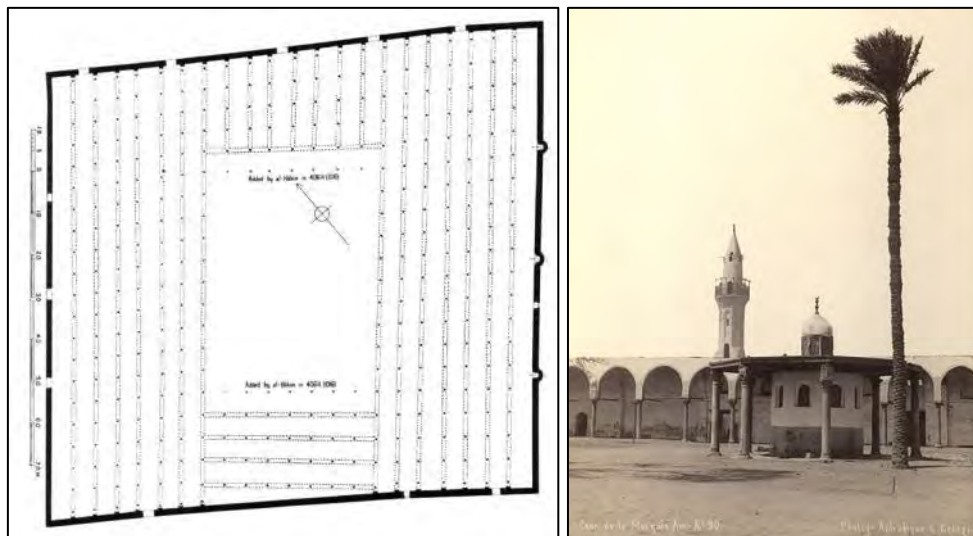


Photo 3-20. Masjed-e Amr of Cairo (MJIB)

¹⁹ Hillenbrand, Robert. 1994. *Islamic Architecture*. Edinburgh: Edinburgh University Press

The earliest mosque from which any remains survive belongs to the reconstruction of 827 carried out by *Abd Allah ibn Tahir*. The remains comprise the southern wall of the present mosque which contains blocked-up windows alternating with round-arched niches with shell-like hoods. Both niches and windows are framed by engaged colonnettes. Internally there are remains of wooden cornices carved in late Hellenistic style which joined the end columns of the arcades to the wall. Descriptions of the mosque in the tenth century describe it as having glass mosaics on the wall and a *Beit-al Mal*, or treasury, in the centre of the courtyard which together with the four towers suggest a resemblance to the Great mosque of Damascus. In later periods several reconstructions and restorations were carried out. The most important changes include those made by *Khalifa Hakim* who added two arcades in the *Sahn* and had the mosaics removed, *Sultan Baybars* who rebuilt the north wall, the merchants whose restorations were carried out in 1401-2, *Morad Bey* who strengthened the building and added two *Minarets* in 1797-8. In the restorations of *Mohammad Ali* in the 1840s the mosque achieved its present form. It has a fully *Shabestani* style with its roofed spaces all around its court yard.

Masjed-e Ibn-e Tūlūn

Masjed-e Ibn-e Tūlūn of Cairo was built in 871 AD in a *Shabestani* style. It has a domed *Vozu Khaneh* at the middle of its court yard and a snail like *Minaret* beside the outer wall of *Qiblah*. It also has stone columns and fore-arches. The upper edge of the façade around its court yard enjoys a striking appearance thanks to its notched stones.²⁰

²⁰ Doris Behrens-Abouseif. *Islamic Architecture in Cairo: an Introduction* Cairo: American University in Cairo Press, 1989.

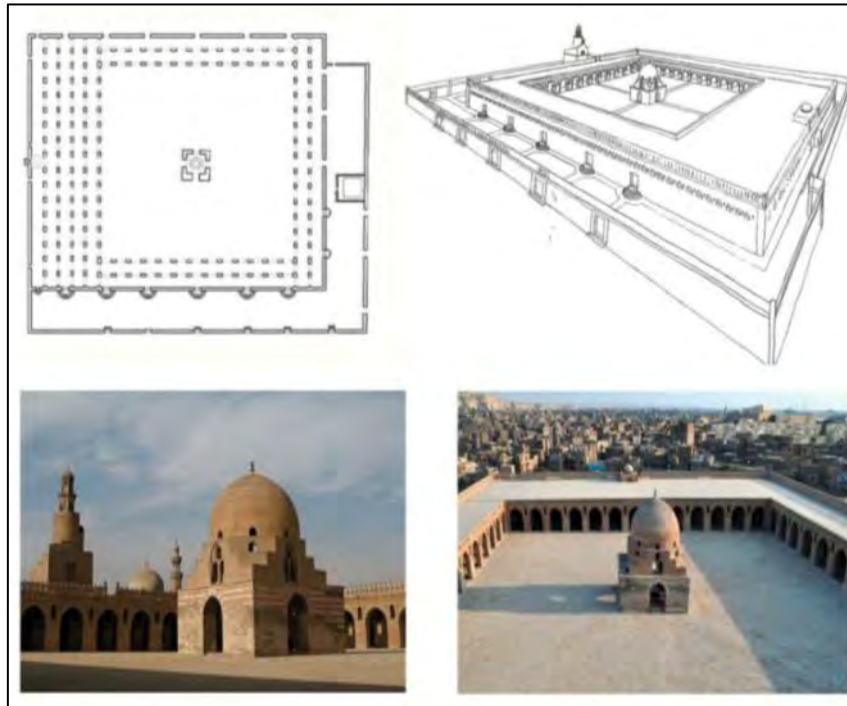


Photo 3-21. Masjed-e Ibn-e Tūlūn of Cairo (MJIB, Jabal Ameli)

Masjed-e of Ahmad Ibn-e Ṭūlūn is located in Cairo, Egypt. It is arguably the oldest mosque in the city surviving in its original form, and is the largest mosque in Cairo in terms of land area.

The mosque was commissioned by Ahmad ibn-e Ṭūlūn, the *Abbassid* governor of Egypt from 868–884 whose rule was characterized by *de facto* independence. The historian *Al-Maqrizi* lists the mosque's construction start date as 876 AD, and the mosque's original inscription slab identifies the date of completion as 265 AH, or 879 AD.

The mosque was constructed on a small hill called *Gebel Yashkur*, "The Hill of Thanksgiving." One local legend says that it is here that *Noah's Ark* came to rest after the *Deluge*, instead of at Mount Ararat.

The grand ceremonial mosque was intended as the focal point of Ibn-e Ṭūlūn's capital, *Al-Qatta'i*, which served as the center of administration for the *Tūlūnid* dynasty. The mosque originally was backed by Ibn-e Ṭūlūn's palace, and a door adjacent to the *Menbar* allowed him direct entry to the mosque. *Al-Qatta'i* was razed in the early 10th century, AD, and the mosque is the only surviving structure. The mosque was constructed in the *Samarran* style common with *Abbassid* constructions. The mosque is constructed around a courtyard, with one covered hall on each of the four sides, the largest being on the side of the *Kiblah*, or direction to Mecca. The original mosque had its ablution fountain (*Sabil*) in the area between

the inner and outer walls. A distinctive *Sabil* with a high drum dome was added in the central courtyard at the end of the thirteenth century by the *Sultan Lajin*.



Photo 3-22. General view of Masjed-e Ibn-e Tūlūn (MJIB)

There is significant controversy over the date of construction of the *Minaret*, which features a helical outer staircase similar to that of the famous *Minaret* in Samarra. Legend has it that *Ibn-e Tūlūn* himself was accidentally responsible for the design of the structure: supposedly while sitting with his officials, he absentmindedly wound a piece of parchment around his finger.

When someone asked him what he was doing, he responded, embarrassed, that he was designing his *Minaret*. Many of the architectural features, however, point to a later construction, in particular the way in which the *Minaret* does not connect well with the main mosque structure, something that would have been averted had the minaret and mosque been built at the same time. Architectural historian *Doris Behrens-Abouseif* asserts that *Sultan Lajin*, who restored the mosque in 1296, was responsible for the construction of the current *Minaret*.²¹

Masjed-e Al Azhar

Masjed-e Al Azhar of Cairo was built in 970 AD and expanded in several phases. *Masjed-e Al Azhar* was founded by *Jawhar al-Siqilly*, the *Fatimid* conqueror of Egypt, in 970 as the

²¹ Nicholas Warner. *The Monuments of Historic Cairo: a map and descriptive catalogue*. Cairo: American University in Cairo Press, 2005. <http://en.wikipedia.org//>

congregational mosque for the new city of *al-Qahira*. The first *Khutba* ["speech"] was delivered from its *Menbar* in 972 and a university was established there in 988.

The original structure is a hypostyle mosque, with the aisles defined by round arches on pre-Islamic marble columns with Corinthian capitals, and with the axis to the *mehrab* emphasized by a wide longitudinal aisle ["transept"], higher than the rest of the prayer hall. The other aisles are transverse, running parallel to the Qiblah wall. The termination of the transept at the *mehrab* is marked by a dome.²²

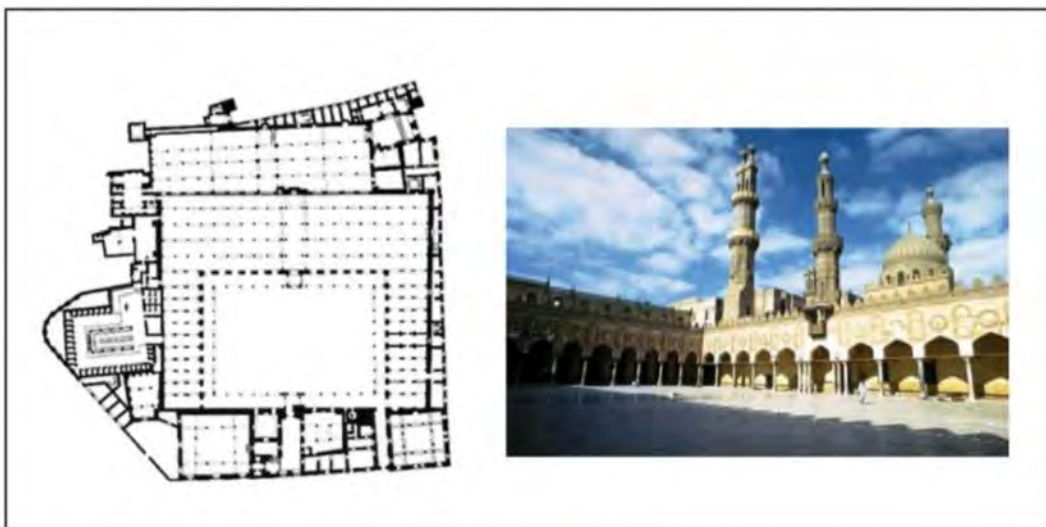


Photo 3-23. Masjed-e Al Azhar of Cairo (MJIB, Jabal Ameli)

Among the original decorations are stucco panels and a window screen in the original Qiblah wall, stucco representations of a palm tree on the piers of the wall facing the original Qiblah wall. Also original are the stucco decorations on the inside of the northeast wall of the sanctuary, including bands of *Kufic* inscriptions framing windows with geometric stucco grilles, and the *Kufic* inscriptions and stucco carving in the hood of the *mehrab*. The stucco panels above it, however, belong to the restoration of *Sultan Baybars I*.

The courtyard was originally enclosed with three arcades. Part of the work of Caliph *al-Hafiz* (1138) is the addition of an arcade around all four sides of the courtyard, displaying keel-shaped arches, roundels, and keel-arched niches. The transept commences with a *Pish taq*, which is set in the courtyard's prayer-hall facade and was also built in the time of *al-Hafiz*. Behind this *Pish taq* in the first bay is a dome on *Sekonjs*. This dome, the arches supporting

²² 'Abd al-Wahhab, Hasan. 1940. *Al-'Asr al-Fatimi*. *Majallat al-'Imara* 2, 5-6:310-24.

it, the striking stucco decoration both on the spandrels of these arches and the interior of the dome, and the window grille above the Qiblah side arch that is the earliest extant example of stained-glass in Egypt, were also added by *al-Hafiz*.²³



Photo 3-24. View of Al Azhar mosque (MJIB)

The *Shafi'i* monopolized the law during the *Ayyubid* period, so the Friday *Khutba* in Cairo could be delivered from one mosque only. Consequently, the *Azhar* lost its status as a *Masjed-e Jāme'*, when the *Masjed-e al-Hakim*, by virtue of being the largest mosque in the city, was chosen in its stead. In 1266 during the reign of *Mamluk Sultan Baybars I*, *Amir 'Izz al-Din Aydamur al-Hilli* restored the mosque and elevated it to *Khutba* status, and *Amir Badr al-Din Bilik al-Khazindar* had a *Maqsur'e* made for it.

Mamluk Madrasas were established in the *Ziyada* (outer enclosure): *Taybarsiyya* in 1309 and *Aqbuqawiyya* in 1340. The *Taybarsiyya* has two *Ayvāns*, one for the *Shafi'ites* and the other for the *Malikites*. Its *mehrab* is representative of an early *Bahri Mamluk* combination of glass mosaic and polychrome marble inlay. Later works include those of *Mamluk 'Abd al-Rahman Katkhuda* (under the Ottomans), part of which is the main portal and the expansion behind the *Fatimid mehrab*, in 1753, and those of *Khedive Abbas Hilmy* in 1894. This mosque served as a model for the mosque of the *Qarafa*, a congregational mosque built by *al-Sa'ida al-Mu'izziyya* in 976. The main space of the mosque is columnar. It has a *Shabestani* style.²⁴

²³ Creswell, K.A.C. 1952-59. *The Muslim Architecture of Egypt*, vols. I and II. Oxford: Clarendon Press. Reprinted by Hacker Art Books, New York, 1978.

Masjed-e Al Hakim in Cairo

Construction of *Masjed-e Al Hakim* was begun by the Fatimid *Khalifa Al-Aziz* in 990 and finished by his son *Al-Hakim bi-Amr Allah* and his overseer *Abu Mohammad al-Hafiz Abd al-Ghani ibn Sa'id al-Misri* in 1013.

The mosque is constructed of brick with stone facades and minarets. Its irregular rectangular plan is composed of a rectangular courtyard surrounded by arcades supported by piers, with a prayer hall whose arcades are also carried on piers. The aisle leading to the *mehrab* is emphasized both in width and height. The termination of this aisle at the *mehrab* is marked by a dome carried on *Sekonjs*, and domes mark the outer corners of the prayer hall as well.²⁵

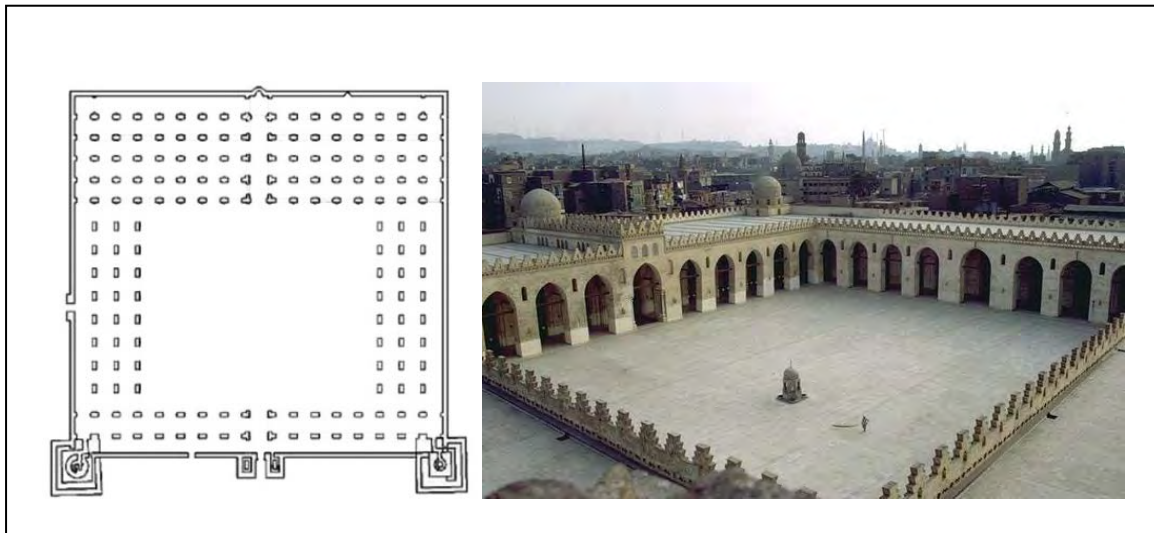


Photo 3-25. Masjed-e Al Hakim of Cairo (MJIB)

²⁴ Hillenbrand, Robert. 1994. *Islamic Architecture*. Edinburgh: Edinburgh University Press

²⁵ Berchem, Max van. 1978. *Notes d'archéologie arabe I. Monuments et inscriptions fatimites*. Opera Minora I. Geneva: Editions Slatkine. 78-201.

The front facade was given a central projecting monumental portal and its two corners *Minarets*-different in shape and decoration, were encased in projecting square stone structures during the reign of *Al-Hakim* in 1002-3.

Masjed-e Al Hakim has a central court yard and a *Gonbad Khaneh* opposite its *mehrab* and quite different from other Cairo mosques because all around its court yard columnar *Shabestans* stand.²⁶



Photo 3-26. General view of Masjed-e Al Hakim (MJIB)

²⁶Jarrar, Sabri, András Riedlmayer, and Jeffrey B. Spurr. 1994. *Resources for the Study of Islamic Architecture*. Cambridge, MA: Aga Khan Program for Islamic Architecture. http://archnet.org/library/documents/one-document.jsp,document_id=6053.

Conclusion

Having introduced and compared a number of the most important mosques built before the construction of *Masjed-e Jāme'* of Isfahan, it is obvious that each enjoyed unique values and significance in their time. It can be seen that although, *Masjed-e Jāme'* of Isfahan adopted the hypostyle design from previous mosques in early Islamic centuries, but an innovative style which was created in Saljuqs era brought a new and unprecedented design in the world.

The design difference or more accurately the design innovation envisaged in *Masjed-e Jāme'* of Isfahan compared to its predecessors was mainly the usage of bricks in the general structure of the mosque. Bricks have been used both in its structural elements and its decorative surfaces but with quite different dimensions, layout and appearance. Brick plays a vital role in creating symmetry for wall, arch and dome decoration. One of the unique characteristics of *Masjed-e Jāme'* of Isfahan is the following of predetermined modules in the arrangement of brick rows as well as in the generation of geometrical and decorative patterns. Creating *Gonbad Khanehs* as well as *Taq-o cheshmeh* coverings by the usage of brick load bearing veins inserted inside the dome body represents a new structure for mosques. Yet another substantial achievement of *Masjed-e Jāme'* of Isfahan is the designing and constructing of an *Ayvān* connected to *Namaz Khaneh* dome. This new space defines the entrance toward *mehrab* and substitutes former columned axis corridors that were long and narrow. The addition of *Ayvāns* in three other fronts of the central court yard space of the mosque provides a spectacular and majestic character for *Masjed-e Jāme'* of Isfahan.

B. Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

After the construction of *Masjed-e Jāme'* of Isfahan in the twelfth century AD in a *Chahar Ayyāni* form, this new architectural style of mosque construction became popular as the superior pattern for builders throughout the lands conquered by *Seljuqs* both at that time and afterward. Now after the passage of more than a thousand years, the general design of mosques located in the eastern parts of the Islamic world follows the prototype of *Masjed-e Jāme'* of Isfahan. Here, a few of these mosques are introduced and studied comparatively:

Some of these mosques had structures dating back to before the *Seljuq* rule but made major changes in them to look more like the form of *Masjed-e Jāme'* of Isfahan such as:

Masjed-e Jāme' of Ardestan and Golpayegan. In both, signs belonging to former mosque structures have been identified but interventions and alterations made during the *Seljuq* era changed their form into a *Chahar Ayyāni* mosque that was actually the style of *Masjed-e Jāme'* of Isfahan. During the execution of the plan, the main longitudinal and latitudinal axes were specified first and then a *Gonbad Khaneh* was built at the end of the longitudinal axis toward Qiblah direction. After the *Chahar Ayyān* was set up, court yard dimensions were defined and other covered spaces were built beside *Ayyāns*. There exists an inscription in the *Gonbad Khaneh* of *Masjed-e Jāme'* of Ardestan dated 553 LAH (1175 AD) proving that it belongs to the *Seljuq* era. Description of these mosques is as follows:

Masjed-e Jāme' of Ardestan

Masjed-e Jāme' of Ardestan is among the most interesting Historic monuments in the city. It was built in the early years of Islam, and was developed and perfected during the Seljuk period. Like *Masjed-e Jāme'* of Isfahan, *Masjed-e Jāme'* of Ardestan has several parts, each of which was made in a different era. The mosque has a four-porch ["*Ayyān* "] design, and a beautiful dually covered dome is superimposed on its southern nocturnal prayer hall ["*Shabestan*"]. The beauty of the mosque lies in its remarkable decorations, plasterwork and brickwork, which are more abundant in the mosque's southern nocturnal prayer hall. The inscriptions in the mosque indicate that it was repaired between the years 1158 and 1160 A.D., by *Abutaher Hossein*, under the supervision of *Ostad Mahmud Isfahani*. The mosque underwent additional repairs in the *Safavid* and *Timurid* eras. In the mosque's northern porch, otherwise known as *Soffe' Safah* (the pleasant platform), one can see an inscription dated 1540 A.D., indicating that the mosque was repaired in the reign of *Shah Tahmasb Safavid*. A stone tablet mounted in the southern porch is dated 1615 A.D. and bears an order by *Safavid Shah Abbass I*. The western porch is known as the platform ["*Soffe'* "] of Imam Hassan. The eastern porch is known as the platform of *Jomlat-ol Molk*, because it was once repaired by a man with this name.

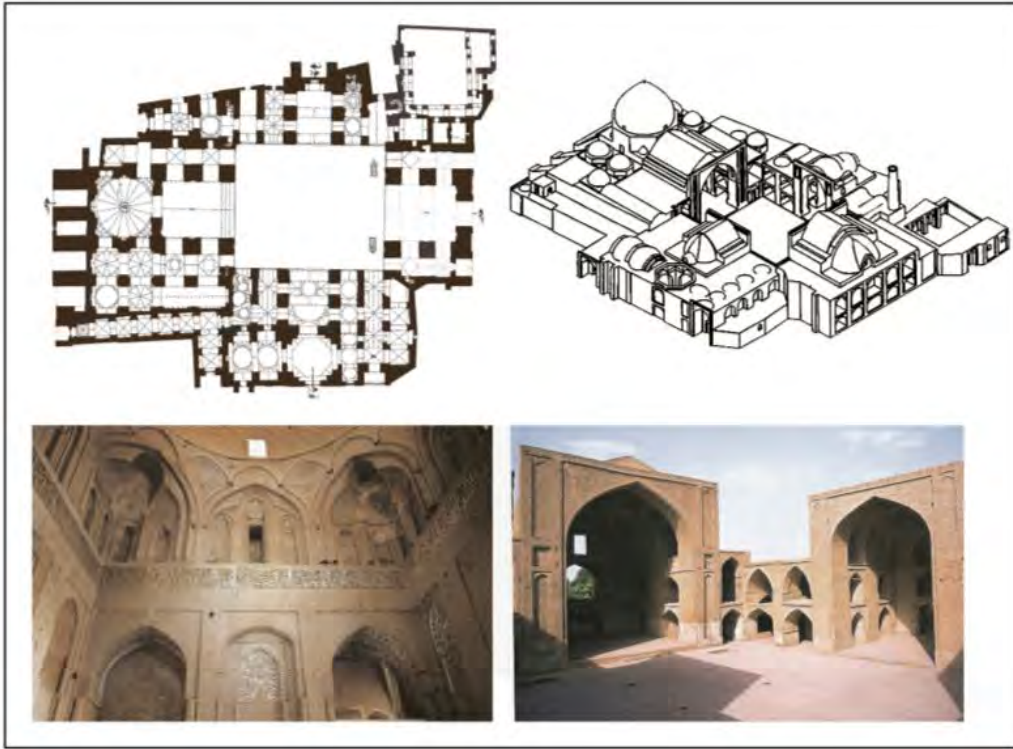


Photo 3-27. Masjed-e Jāme' of Ardestan (MJIB, Jabal Ameli)

Regarding the date of the mosque construction as well as the similarity of its design and concept to *Masjed-e Jāme'* of Isfahan, it can be said that its building has been influenced by *Masjed-e Jāme'* of Isfahan.

Masjed-e Jāme' of Golpayegan

Dates from the *Seljuq* period, It has a courtyard, a nocturnal prayer hall ["*Shabestan*"], and a large brick dome. It was built during the reign of *Seljuq* ruler *Mohammad ibn-e Malek Shah*. The mosque is remarkable in terms of techniques used in its construction. The brick *Kufic* inscriptions of the mosque, as well as other ornaments dating from the *Seljuq* era are among its remarkable features. An inscription in the mosque bears the name of *Mohammad ibn-e Malek Shah*. The altar ["*mehrab*"] beneath the dome has an inscription in which the builder of the mosque has been referred to as *Abu Nasr Ebrahim ibn-e Mohammad ibn-e Ebrahim*. The names of important religious figures and religious invasions have been written in brick *Kufic* script on the walls of the prayer hall. The simple prayer halls on the two sides of the dome and the mosque's eastern and western structures were annexed to the main building during the time of *Fatah Ali Shah*, the *Qajar* ruler. The construction of the mosque's *Seljuq* dome dates

back to early 12th century, i.e. 1105-1118 A.D. That has started from *Masjed-e Jāme'* of Isfahan.²⁷

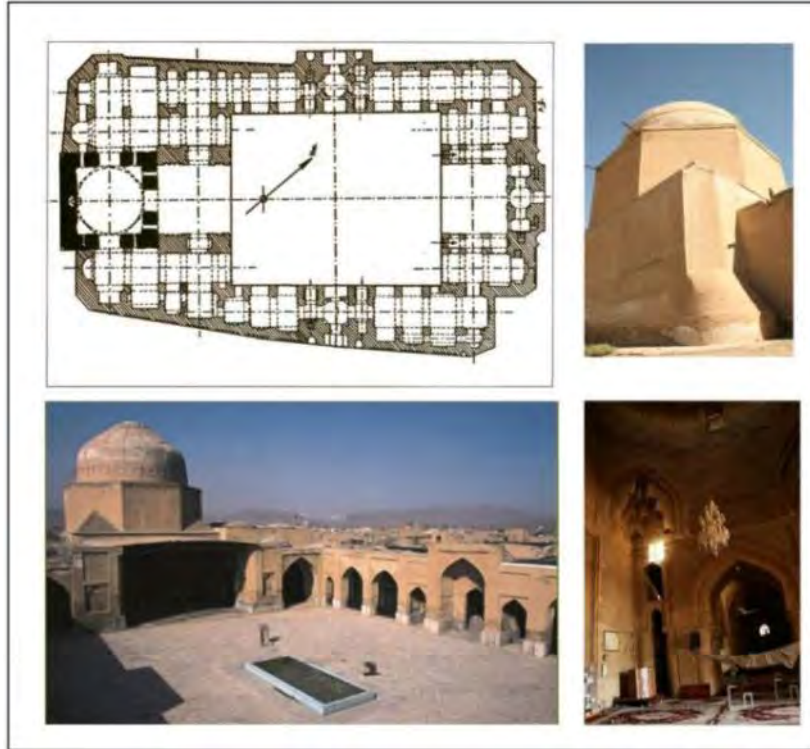


Photo 3-28. Masjed-e Jāme' of Golpayegan (MJIB, Jabal Ameli)

Masjed-e Jāme' of Saveh

Saveh is a town in Markazi Province of Iran situated 135 km south west of Tehran. It has a magnificent Friday mosque with an outer appearance in the *Chahar Ayyāni* style following the prototype of *Masjed-e Jāme'* of Isfahan. The date of its construction is 504 LAH (1126 AD) when *Malek Shah-e Seljuq* ruled. In fact it was built about fifteen years after the construction of *Masjed-e Jāme'* of Isfahan in the innovative *Seljuq* style. Of course *Masjed-e Jāme'* of Saveh also contains traces of relics belonging to the pre *Seljuq* era indicating that the former structure was changed and reconstructed in the *Chahar Ayyāni* style. Its dome, *Ayyāns* and court yard facades have been built and decorated with bricks in the *Seljuq* style. Within the dome, *Gusheh sazi* methods are entirely in the same style as *Muqarnas* works belonging to the *Seljuq* era. Similar to *Masjed-e Jāme'* of Isfahan, interventions were made in *Masjed-e Jāme'* of Saveh such as adding *Safavid* inscriptions or geometrical *Mo'araq* tile worked plinths ["*Ezareh*"] at the *mehrab* wall in a later period of time.

²⁷ lisa Golombek and Donald Wilber, *Timurid Architecture of Iran and turan*

Comparing *Masjed-e Jāme'* of Saveh with *Masjed-e Jāme'* of Isfahan indicates that the latter has served as a model for the former.

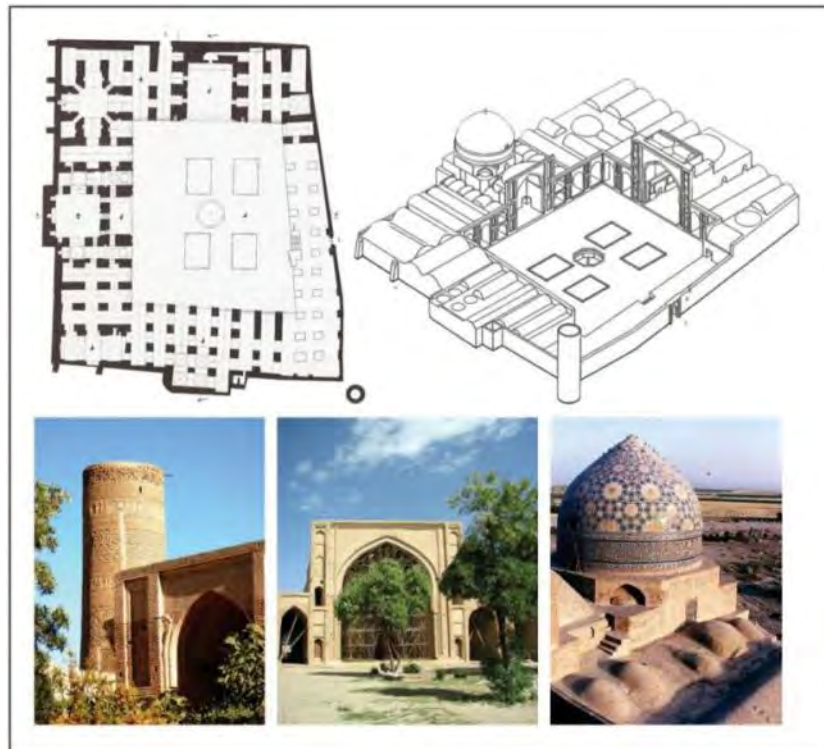


Photo 3-29. Masjed-e Jāme' of Saveh (MJIB, Jabal Ameli)

Mosques constructed in Seljuq style following the pattern and techniques used in Masjed-e Jāme' of Isfahan**Masjed-e Jāme' of Barsian**

Barsian is a village forty kilometers east of Isfahan on the northern banks of *Zayandarud*. Here a magnificent mosque stood from which only the *Gonbad Khaneh* and its adjacent *Minaret* still remains. General appearance of the monument reflects the architectural style of *Seljuq* era. The inscription inside the dome shows the date of mosque construction as 498 LAH (1120 AD) which coincides with the rule of *Malekshah-e Seljuqi* about ten years after the construction of *Masjed-e Jāme'* of Isfahan. The methods used in *Masjed-e Jāme'* of Isfahan are clearly seen in brick decorations of inner surfaces of *Gonbad Khaneh*, the circle of the dome throat and finally the *Gusheh sazis* on the underside of the dome in which the square plan turns into octagonal and sixteen sided plans.

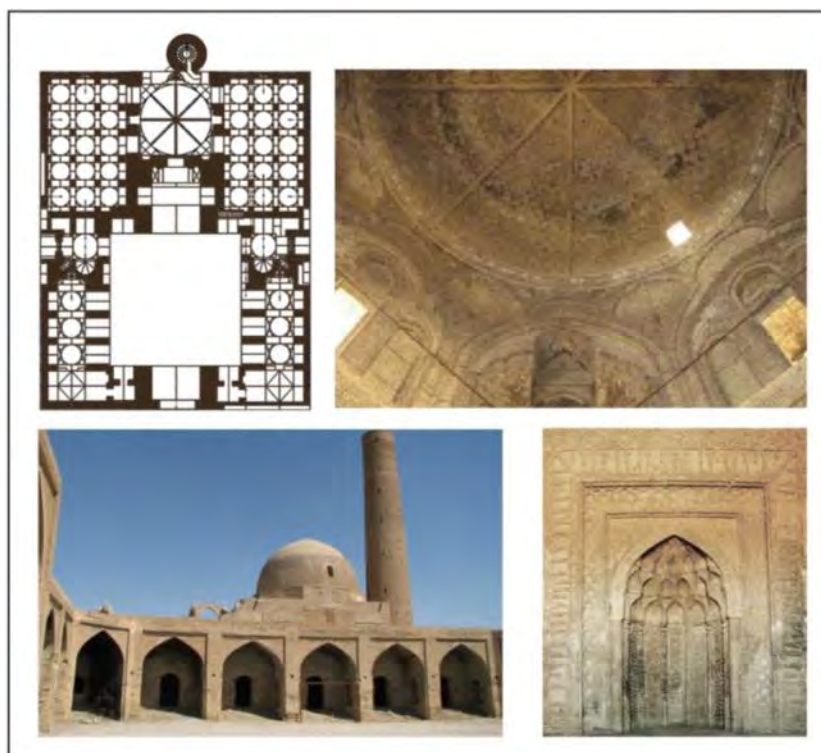


Photo 3-30. Masjed-e Jāme' of Barsian (MJIB, Jabal Ameli)

The architectural design, decorations and the dome structure of *Masjed-e Jāme'* of Barsian is very similar to the *Taj-al Molk* dome of *Masjed-e Jāme'* of Isfahan which shows that the latter was taken as a model for the former.

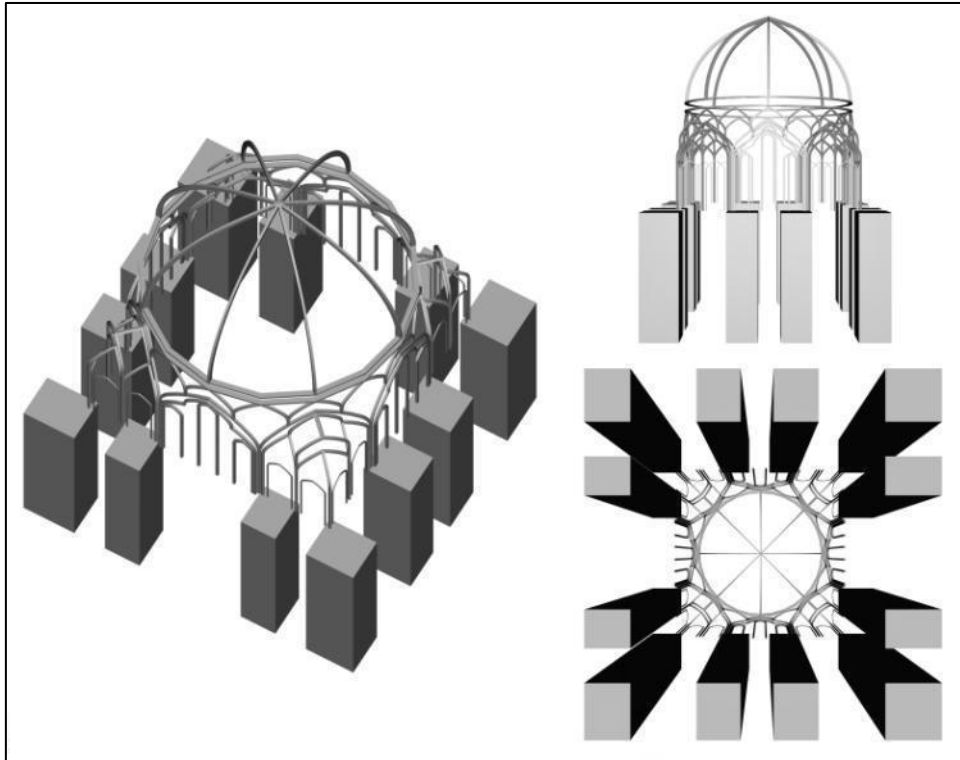


Figure 3-7. Dome structure of Masjed-e Jāme' of Barsian

Masjed-e Jāme' of Zavareh

Zavareh is a town situate east of Ardestan in Isfahan Province beside the central desert (*Kavir*) of Iran. It has an interesting Friday mosque with smaller dimensions than its counter parts but enjoying all the characteristics of a *Chahar Ayyāni* mosque. It was constructed in the year 530 LAH (1152 AD). The structure of its *Gonbad Khaneh* is made of bricks which have been used in its walls and load bearing piers but more delicate and special bricks have been utilized in facades of the inner dome as well as surfaces around the court yard. *Gusheh sazis* of the dome is quite similar to those seen in *Masjed-e Jāme'* of Isfahan but the important point worth mentioning is that the *Masjed-e Jāme'* of Zavareh has been built from the beginning in a *Chahar Ayyāni* design following *Masjed-e Jāme'* of Isfahan. Its southern *Ayyān* was built opposite its *Gonbad Khaneh* providing access into it from the court yard.

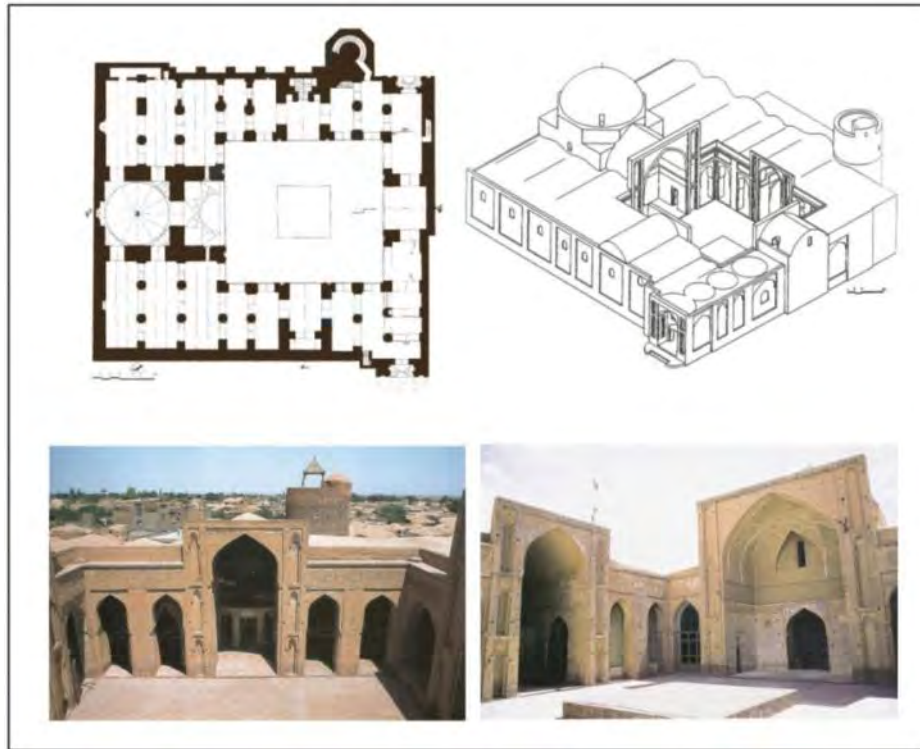


Photo 3-31. Masjed-e Jāme' of Zavareh (MJIB, Jabal Ameli)

Chahar Ayyāni mosques in the style of Masjed-e Jāme' of Isfahan in Islamic Lands after the Seljuq reign

During the rule of Mongol *Ilkhanid*, several mosques were built all across the countries they occupied predominantly following the prototype of *Masjed-e Jāme'* of Isfahan. Due to the brevity of the article, here only a few of them are mentioned: *Masjed-e Jāme'* of Varamin, *Masjed-e Jāme'* of Oshtorjan

Masjed-e Jāme' of Varamin

Located 42km south of Tehran, *Masjed-e Jāme'* of Varamin of was built in 1322 on the orders of *Abu Sa'id*, the son and successor of *Uljeitu*. The mosque is best known for being the earliest surviving example from the Mongol period, and intended to embrace the ideal *Chahar Ayyāni* plan in one construction. This ideal plan originated in the *Masjed-e Jāme'* at Zavareh, considered the prototype for this kind of mosque that developed during the *Saljuq* period. However, *Masjed-e Jāme'* of Varamin, especially its typically Mongol, nearly-square, small (25 by 25m) court, displays different proportions relative to the scale of the whole

structure (66 by 43m) than those found in the ideal. The court was originally surrounded on its four sides by a one-story arcade covered with pointed barrel vaults.²⁸

The mosque's western part has almost entirely disappeared over the years, but the rest of the structure (almost half of the original along the north-south axis) was recently restored. It includes, to the south, the sanctuary (comprised of a domed chamber, 10m per side) with its *Ayvān* overlooking the court; the main portal *Ayvān* is found opposite it, on the north side of the court. In addition to the main portal, two lateral entrances were formerly located on the east and west. Of the two, only the eastern portal exists today. The design accentuates the space of the domed chamber by raising its dome higher than the level of the other two *Ayvān*s on the site. This impression of size is most prominent when one passes from the low vault of the *Ayvān* to the lofty space of the domed chamber, where the *mehrab* is situated on the south Qiblah wall.

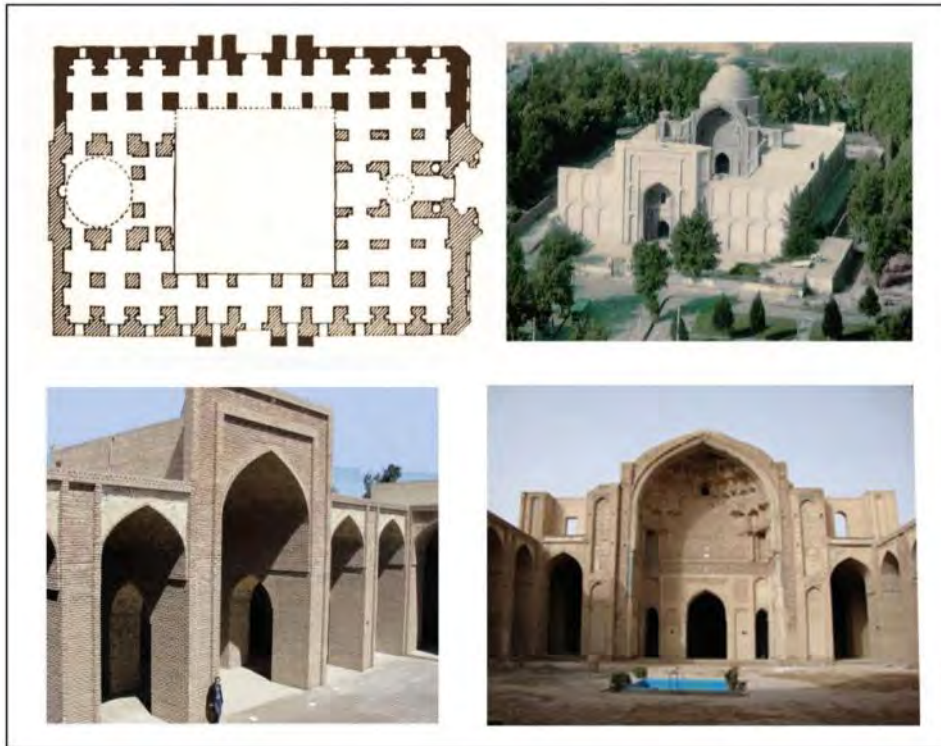


Photo 3-32. Masjed-e Jāme' of Varamin (MJIB, Jabal Ameli)

The *Ayvān* of the domed chamber is decorated with richly ornamented geometric patterns in terracotta, above which an inscription band runs horizontally and marks the beginning of the

²⁸ Michell, George. 1978. *Architecture of the Islamic World*. London: Thames and Hudson, 257.

Ayvān's vault, which comprises a cluster of *Muqarnas* units. These units are in turn constructed out of smaller bricks.

The dome of the square sanctuary chamber was recently renovated and rises on top of a sixteen-sided drum with alternating windows, resting on an octagonal transitional area formed by four *Sekonjs*. It is decorated with a sunburst medallion at its center from which descends an arabesque of a diamond geometric motif that expands with the curve of the dome. The spandrels of the arches of the four *Sekonjs* are ornamented with glazed terracotta and incorporate in their vaults three tiers of *Muqarnases*. Four windows are situated on the walls of the chambers, each between two *Sekonjs*.

For most contemporary architectural historians, *Masjed-e Jāme'* of Varamin continues to epitomize the first crystallization of a *Chahar Ayvāni* mosque following the *Masjed-e Jame'* of Isfahan by the *Ilkhanid*, but also a monumentality achieved by the delicacy of ornament, the display of rich materials, and the play of light and shadow of the sculptural architectural elements.²⁹

Masjed-e Jāme' of Oshtorjan

The village of Oshtorjan, lies north of *Zayandarud*, 10km away from the city of Felavarjan, and 36km from Isfahan. It used to be a small city during the reign of *Sultan Mohammad Uljeitu*, and was regarded as a city with pleasant climate in the Lenjān area.

Masjed-e Jāme' of Oshtorjan in this village embodies a valuable collection of architectural masterpieces of 14th century A.D. architecture, which were built during the time of *Sultan Mohammad Uljeitu (Khoda band'a)* by *Khajeh fakhroddin Mohammad ibn-e Ali Oshtorjani*, otherwise referred to as *Malek Anvar Raa* in the inscription at the top of the entrance to the mosque.

Masjed-e Jāme' of Oshtorjan has two gates of historic value, one of which lies north of the mosque and is 12 meters high. It has excellent tile and calligraphy decorations, as well as beautiful inscriptions. The dome of *Masjed-e Jāme' of Oshtorjan* bears verses from the holy Quran in elevated *Kufic* script on a plaster background.

The names of *Rashedin* Caliphs have been written in elevated brick handwriting on a background of square-shaped azure tiles. A marble tablet mounted on one of the eastern walls of the mosque, bears the date 1477 A.D., indicating that the mosque was repaired during the time of *Aq- Qoylunlus*.

²⁹ Wilber, Donald N. 1969. *The Architecture of Islamic Iran: The Il-Khanid Period*. New York: Greenwood Press, 158-159.

There are numerous inscriptions in the altar and northern porch of the mosque. The stone-basins in the mosque mirror the carving skills of Iranians during the Mongolian era, and are of great historic value.

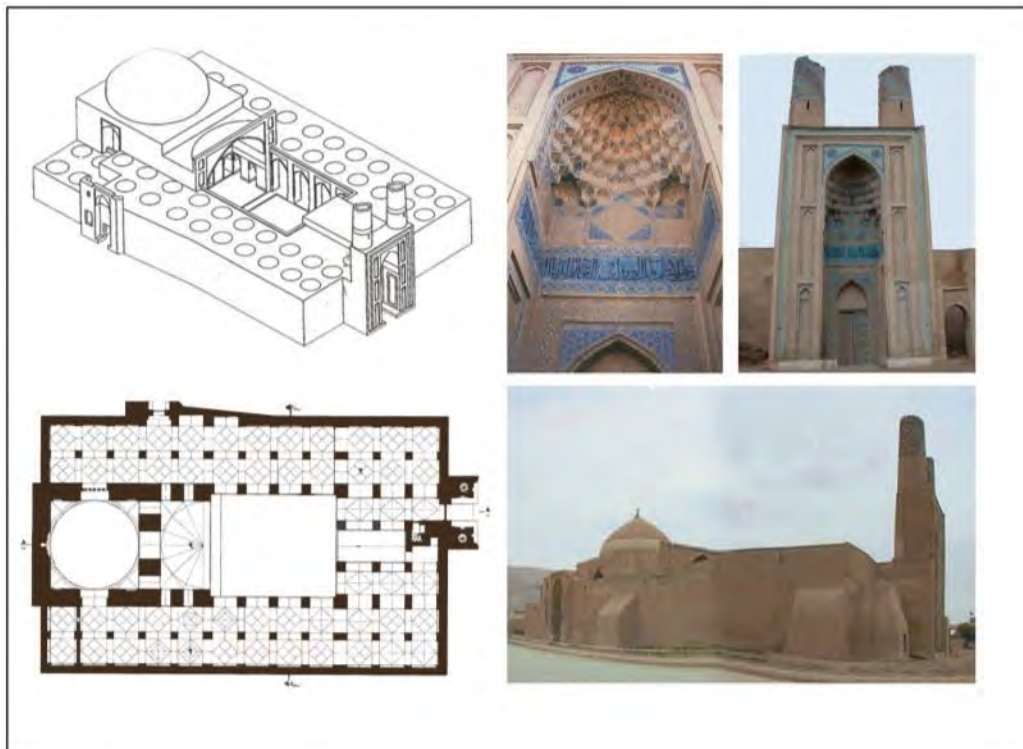


Photo 3-33. Masjed-e Jāme' of Oshtorjan (MJIB, Jabal Ameli)



Photo 3-34. General view of Masjed-e Jāme' of Oshtorjan (MJIB)

Due to its special Mongolian-style architectural features, *Masjed-e Jāme'* of Oshtorjan is regarded as an important and valuable historic monument in Isfahan province.

All of these mosques have been constructed in a style with *Chahar Ayyāns* and a domed *Gonbad Khaneh*. The architectural space and the implementation methods of the mosques indicate the continuance of the popularity of the prototype given by *Masjed-e Jāme'* of Isfahan.

During the rule of Tamerlane and his successors, *Masjed-e Jāme'* were built in most of the conquered towns and cities. After the conquest and pillage of a vast area of the Islamic world, Tamerlane picked out artists and builders living in such conquered cities as: Isfahan, Shiraz, Tabriz, etc. and transferred them to Samarkand in order to construct a wide variety of architectural complexes. During the life time of Tamerlane, *Masjed-e Jāme'* of Samarkand also known as *Masjed-e Bibi Khanym* was built adopting the design of *Chahar Ayyān* as well as *Gonbad Khaneh* opposite its *mehrab*. Other structures such as: *Masjed-e Herat*, *Masjed-e Bukhara*, *Rigestan Ensemble* and *Masjed-e Gohar shad* in Mashhad all have the *Chahar Ayyān* and *Gonbad Khaneh* design. After comparing their plans and blueprints with those of *Masjed-e Jāme'* of Isfahan it becomes quite clear that *Masjed-e Jāme'* of Isfahan served as their prototype.

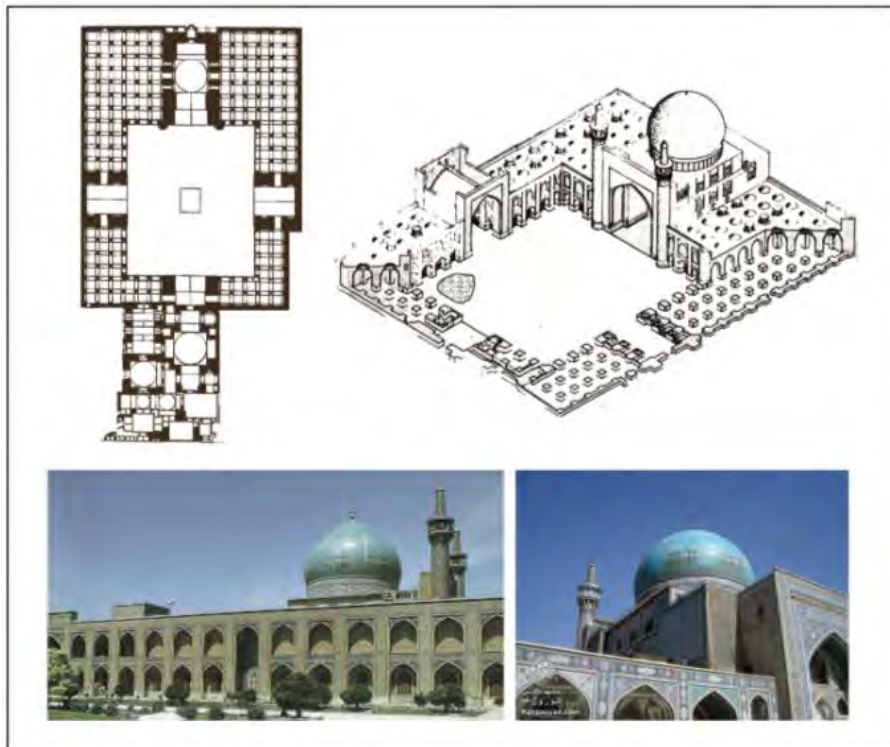


Photo 3-35. Masjed-e Gohar shad in Mashhad (MJIB, Jabal Ameli)

During the rule of *Safavid*, many schools and mosques were also built with a striking resemblance to *Masjed-e Jāme'* of Isfahan so its usage as their raw model is quite evident.

Among them is *Masjed-e Imam* of Isfahan which is regarded as the architectural masterpiece of the *Safavid* era and has already been enlisted as a world heritage monument. With its *Chahar Ayyāns* and a *Gonbad Khaneh* in front of its *mehrab*, *Masjed-e Hakim* is yet another example of mosques completely following the model adopted from *Masjed-e Jāme'* of Isfahan .

Masjed-e Bibi-Khanym

Masjed-e Bibi-Khanym is a famous historical mosque in Samarkand, Uzbekistan, whose name comes from the wife of 14th century ruler, *Amir Timur*.

After his Indian campaign in 1399 *Timur* decided to undertake the construction of a gigantic mosque in his new capital, Samarkand. The outer walls are 167m (182.63 yards) in length and 109m (119.20 yards) in width. The cupola of the main chamber reaches a height of 40m, and the entranceway is 35m high. There is a large marble Quran stand in the centre of the courtyard.

The mosque was built immediately after *Timur's* return in 1399 from his campaign in India using precious stones captured during his conquest of India. According to Ruy Gonzáles de Clavijo, 90 captured elephants were employed merely to carry precious stones, so as to erect a mosque at Samarkand *Masjed-e Bibi-Khanym*. Construction was completed between 1399 and 1404. However, the mosque slowly fell into disuse, and crumbled to ruins over the centuries. Its demise was hastened due to the fact it pushed the construction techniques of the time to the very limit, and the fact that it was built too quickly. It eventually partially collapsed in 1897 when an earthquake occurred.³⁰

³⁰ "Bibi Khanym Mosque Reviews". IGoUGo.com. October 11, 2000.
<http://www.igougo.com/travelcontent/JournalEntryActivity.aspx?Mode=2&BusinessCardID=99863>. Retrieved 2007-04-06.

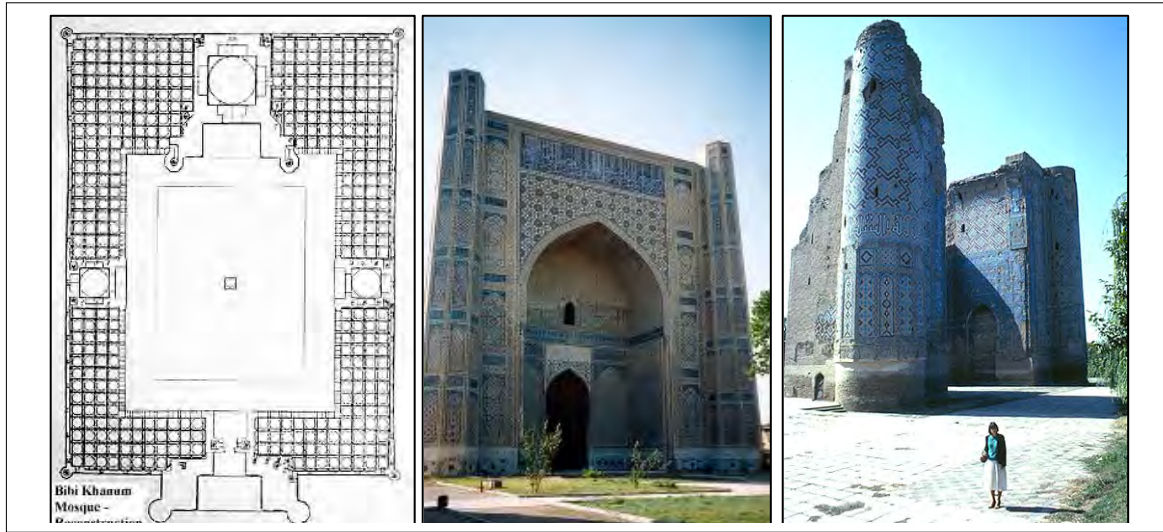


Photo 3-36. Masjed-e Bibi-Khanym (MJIB)

However, in 1974 it began to undergo reconstruction by the Government of Uzbekistan, although the current mosque is effectively a brand-new building, as no original work remains. The bazaar at the foot of the *Bibi-Khanym* has changed little since 600 years ago.

Masjed-e Jāme' of Herat

Friday mosque, also known as *Masjed-e Jāme'*, is a mosque in the city of Herat, in the Herat Province of north-western Afghanistan. It was built by the *Timurid* and extended by several rulers swapping hands down the centuries between the *Timurid*, *Safavid* and *Qaznavid*. For a brief time the Mongol supported the mosque before switching hands. Though many of the glazed tiles have been replaced during subsequent periods, *Masjed-e Jāme'* in Herat was given its present form during the closing years of the fifteenth century. Apart from numerous small neighborhood mosques for daily prayer, most communities in the Islamic world have a larger mosque for Friday services with a sermon. This was not always the largest mosque in Herat; a much larger complex also built by the *Timurid*, the mosque and *Madresa* of *Goharshad*, was located to the north. Those architectural monuments were dynamited by officers of the British Indian Army under British supervision in 1885 so that it could not be used as a fortress if a Russian army tried to invade India.³¹

³¹ H. F. Schurmann, *The Mongols of Afghanistan: an Ethnography of the Moghols and Related Peoples of Afghanistan*. The Hague: Mouton, 1962: Jstor.org; p. 75: "... the Tajiks of Western Afghanistan [are] roughly the same as the Khūrāsānī Persians on the other side of the line ..."

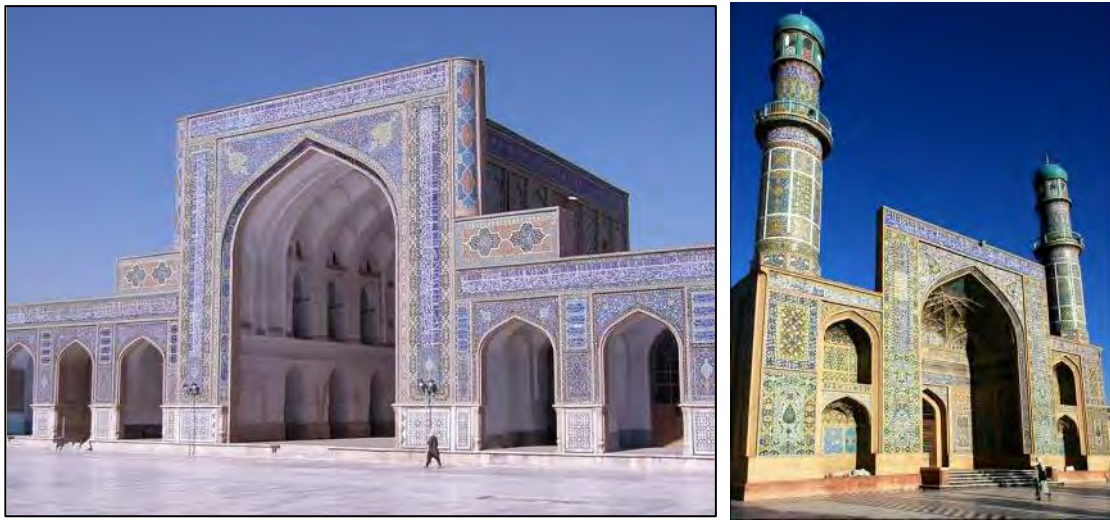


Photo 3-37. General view of Masjed-e Jāme' of Herat (MJIB)

Masjed-e Jāme' of Bukhara

Masjed-e Kalyan is one of the outstanding monuments of Bukhara, dating back to the fifteenth century. According to data from archaeological excavations, the original *Masjed-e Karakhanid Djuma* was destroyed by fire and dismantled, apparently at the time of the Mongolian invasion. Sometime later, it was rebuilt, but this reconstructed mosque did not remain long. A new mosque was built in the fifteenth century, at the time of the *Sheybanids*, according to written sources of the time.

Under *Timur*, the construction of monumental buildings was concentrated in Samarkand and *Shahrisabz*. However, under *Uluqbeik*, the powerful clergy of Bukhara initiated the construction of a new *Masjed-e Djuma* on the site of the old one. Its dimensions are just slightly smaller than those of the *Bibi-Khanym*, *Timur's* congregational mosque in Samarkand. However, Bukhara's *Djuma Mosque* is not decorated as elaborately as the *Bibi-Khanym*. The layout of the *Masjed-e Djuma* (named the *Masjed-e Kalyan*) is traditional: a rectangular courtyard with a tall and large *Maqsur'e* room on the west side. Each of the courtyard axes has a large *Ayvān* and the perimeter of the courtyard is built up with pillar-domed galleries (there are 208 pillars and 288 domes). The *Maqsur'e* is square and has deeply recessed niches on the transverse axis and a *Mehhrab* on the main axis. Slabbing is typical for the early fifteenth century; an octahedron of arched *Lachaki* supports a vaulted inner dome and is capped by a spherical blue outer dome upon a drum. This structure still dominates the skyline of Bukhara. Construction of the mosque was completed in 1514 under the direction of *Ubaidulla Khan*. New elements were a main facade with *Peshtok* in the centre of it, *Minaret* and arches on the walls. The decoration of the mosque is constrained, composed primarily of glazed tiles and bricks that form knots, and is concentrated mainly on the main facade and the

mehrab. Interestingly, however, beyond this facade archaeological research has revealed an earlier decor, composed of six sided tiles and a mosaic border. The earlier decor is marked with the name of the master who made it, *Bayazid Purani*, and dates back to the 15th century.³²



Photo 3-38. Masjed-e Jāme' of Bukhara (MJIB)

Comparison of plans and designs of mosques belonging to *Ilkhanid* and *Timurid* eras shows that the mosque and dome model is in *Chahar Ayyāni* style exactly like *Masjed-e Jāme'* of Isfahan which not only was an inspiring source for mosque design but also has served as a prototype for tombs, *Madrasa* and architectural spaces with dome chambers (*Gonbad Khaneh*). *Soltaniyeh dome* which is one of the outstanding structures of this era is one of them.

Soltaniyeh dome

Soltaniyeh situated in the Zanjan Province of Iran, some 240km to the north-west from Tehran, used to be the capital of *Ilkhanid* rulers of Persia in the 14th century. Its name translates as "the Imperial". In 2005, UNESCO listed *Soltaniyeh* as one of the World Heritage Sites. The central magnet of *Soltaniyeh's* several ruins is the Mausoleum of *Ilkhan Uljeitu* also known as *Mohammad Khoda band'a*, traditionally known as the dome of *Soltaniyeh*.

³² Burnett, Doug (September 7, 2000). "Uzbekistan 2000 - Samarkand". BootsAll.com. <http://www.bootsnall.com/articles/00-09/uzbekistan-2000-samarkand.html>. Retrieved 2007-04-06.

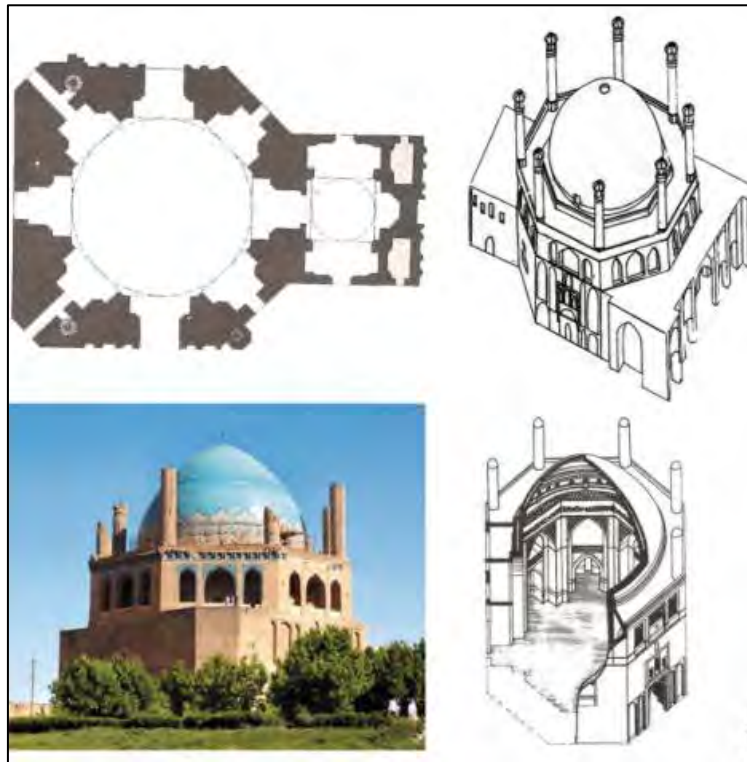


Photo 3-39. Soltaniyeh dome (MJIB, Jabal Ameli)

The structure, erected from 1302 to 1312 AD, has the oldest double-shell dome in Iran. Its importance in the Muslim world may be compared to that of Brunelleschi's cupola for Christian architecture. It is one of the largest brick domes in the world, just at the theoretical engineering limit for a brick dome and the third largest dome in the world after domes of Florence Cathedral and *Hagia Sophia*.³³

The dome of *Soltaniyeh* paved the way for more daring Iranian-style cupola constructions in Muslim world, such as the Mausoleum of *Khoja Ahmed Yasavi* and *Taj Mahal*. Much of exterior decoration has been lost, but the interior retains superb mosaics, faience, and murals. People have described the architecture of the building as "anticipating the *Taj Mahal*." The estimated 200 ton dome stands 49m (161ft) tall from its base, and is currently undergoing extensive renovation.

Inspection of *Gonbad Khaneh* plan as well as the entrance space reveals clearly the effect of *Nezam al-Molk* dome and the *Ayvān* opposite the *mehrab* of *Masjed-e Jāme'* of Isfahan.

³³ <http://en.wikipedia.org//>

As already said in the description of *Masjed-e Imam* (Shah), in *Safavid* buildings the continuance of the general four *Ayvān* design is evident. This has resulted in the construction of huge *Ayvāns* with big spans. The mosque design of this period shows the deep influence of *Masjed-e Jāme'* of Isfahan as the main prototype.³⁴

Masjed-e Imam of Isfahan

Masjed-e Imam was built on the south side of *Meydan-e Naqsh-e Jahan*, the royal square of Isfahan built under *Shah Abbas* and completed in 1602. *Shah Abbas* moved the capital of the *Safavid* dynasty to Isfahan in 1597 with the goal of centering political, religious, economic, and cultural activities, in the process shifting Isfahan's center away from the area surrounding the old *Masjed-e Jāme'* in the north and relocating it closer to the *Zayandarud*. The *Masjed-e Imam* was *Shah Abbas's* largest architectural monument. The mosque's monumental portal *Ayvān* is located exactly opposite the portal *Ayvān* on the northern arcade of the *Meydan*, which connects the *meydan* to the old bazaar to the north. Construction of the *Masjed-e Imam* began in 1611 under *Shah Abbas*, and was completed around 1630 during the rule of *Shah Safi*, *Abbas's* successor, who ruled from 1629 to 1642. Later, in 1638, marble plinths were added to the structure.

From the center of the southern wall of the *Meydan*, one enters the mosque through a recessed vestibule where the main portal to the mosque is located on the vestibule's southern wall. This area connects on its two other sides (east and west) to the *Meydan's* corridor, which runs behind its mercantile facilities. Only the vestibule follows the *Meydan's* orientation (north-south). The rest of the mosque, rectangular in shape (100 by 130m), is rotated 45 degrees to orient it toward Mecca, according to which the Qiblah wall is installed. To achieve this orientation toward Mecca the main portal is connected to a triangular vestibule, which connects it to the mosque's courtyard via the space behind the northeast *Ayvān*.

Following the Iranian traditional mosque plan, the *Masjed-e Imam* has a court (50 by 67m) surrounded by a two-story arcade on four sides with *Chahar Ayvāns*, one at the center of each side, and a domed sanctuary behind the southwest *Ayvān*, oriented towards Mecca. However, the mosque's plan presents an interesting variation: behind each lateral *Ayvān* (on the northwest and southeast) is a domed chamber. The domed sanctuary behind the southwest *Ayvān* is flanked by rectangular rooms (36m by 18m each) functioning as winter prayer halls

³⁴Pourjavady, N. (ed.), E. Booth-Clibbor (originator). 2001. *The Splendour of Iran*. London: Booth-Clibborn Editions, 407.

that are entered from the domed sanctuary aligned on the northeast-southwest axis. These halls are covered by eight domes and connect to two rectangular arcaded courts serving as *Madrasas* (22 by 44m each) also aligned on the northeast-southwest axis and are only accessed from the domed chambers behind the southeast and northwest *Ayvāns*, respectively. Both the main portal *Ayvān*, overlooking the *Meydan*, and the sanctuary *Ayvān* are flanked by a pair of soaring cylindrical minarets 34m in height.

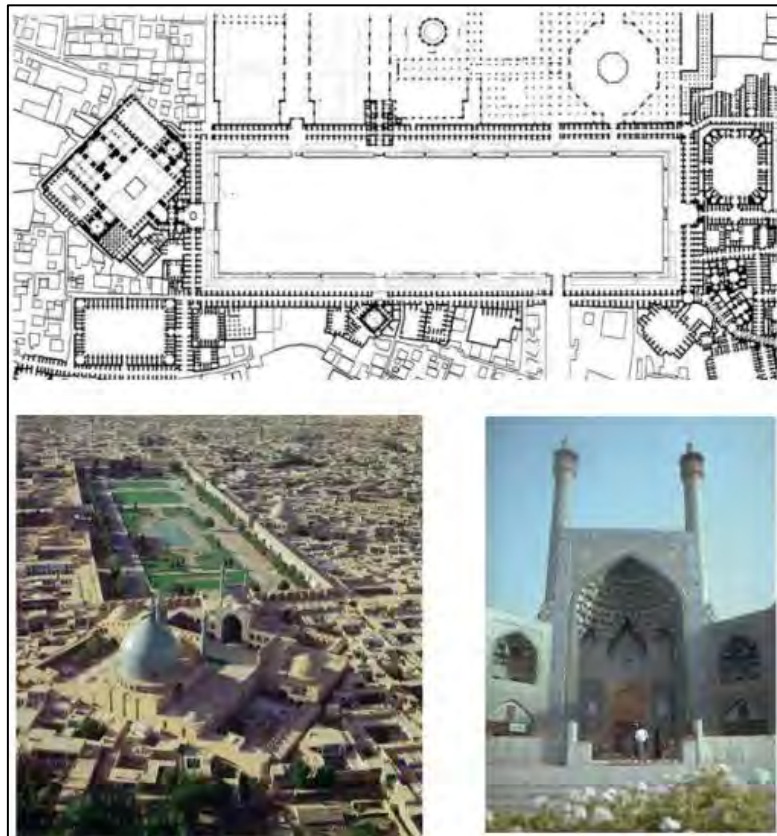


Photo 3-40. Meydan-e Naqsh-e Jahan & Masjed-e Imam (MJIB, Jabal Ameli)

In the court, the *Ayvān* preceding the domed sanctuary is larger than the other three *Ayvāns* at the centers of the two-story arcades. The dome of the sanctuary is vast in scale (25m across by 52m high), and, like most *Timurid* prototypes, comprises two shells, the bulbous dome being fourteen meters higher than the interior dome. On the exterior, the bulbous dome is covered with a spiraling beige arabesque on a light blue background. The dome rises on a high drum and a sixteen-sided transitional zone. The interior of the dome is ornamented with a sunburst at the apex from which descend tiers of arabesque. The eight domes in each of the prayer halls adjacent to the domed sanctuary are decorated with mosaic tile work of concentric medallions in floral motifs. The arches on which these domes rest ascend from undecorated octagonal columns that divide the space of these halls into eight bays.

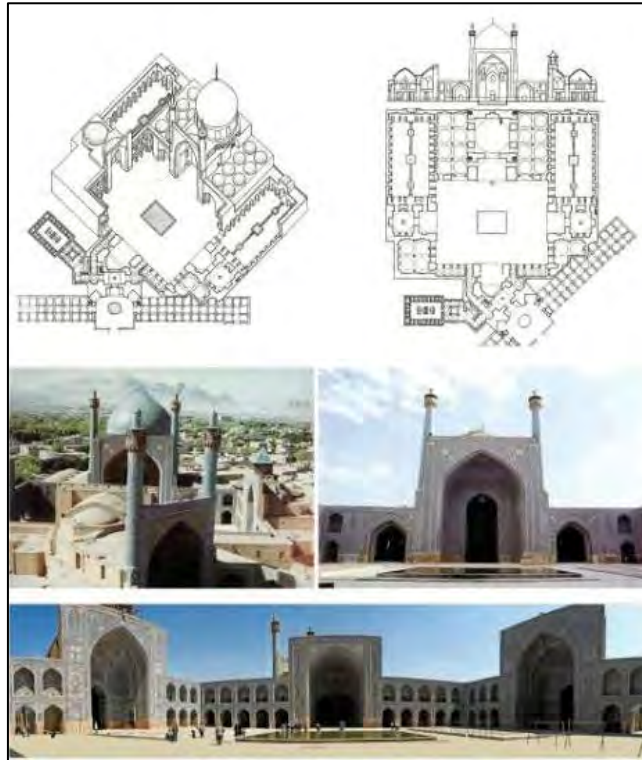


Photo 3-41. Masjed-e Imam of Isfahan (MJIB, Jabal Ameli)

The mosque's interior and exterior walls are fully covered with a polychrome, mostly dark blue, glazed tile revetment above a continuous marble plinth. Throughout the whole mosque, with the exception of the sanctuary dome and portal *Ayvān*, *Shah Abbas* was keen to minimize labor costs and time by introducing a novel technique called "*Haft-rang*" ["seven colors"]. Instead of the *Timurid* and early *Safavid* Muqarnas tile works, in which each tile piece was cut in a different shape to fit its designated place, the *Haft-rang* is usually a square tile that incorporates various colors in one firing. This technique, aesthetically less complex than Muqarnas tile work, economical, and fast, was juxtaposed to the mosaic tile technique. It glitters in the sun to magnificent effect, but is ill-suited to dark spaces, such as the sanctuary.³⁵

³⁵ Geography of Isfahan (part 1). Dr sirus shafaghi–uni of Isfahan publication. Isfahan City of Light. Farhang va Honar office of Isfahan 1976.

Masjed-e Hakim

Masjed-e Hakim is one of the oldest mosques in Isfahan. On the tablet on top of the northern entrance of this mosque it is inscribed that the *Masjed-e Hakim* was founded by *Mohammad Davoud* entitled as *Taqarrob Khan* physician to *Shah Abbas II* (1642-1666 AD) and was completed in the year 1073 A.H. (1662/3 AD). This mosque was constructed in the same area as ancient mosque of *Deylamid* era called *Jor jir* or the *Painters' Guild*, of which only the porch remains today.

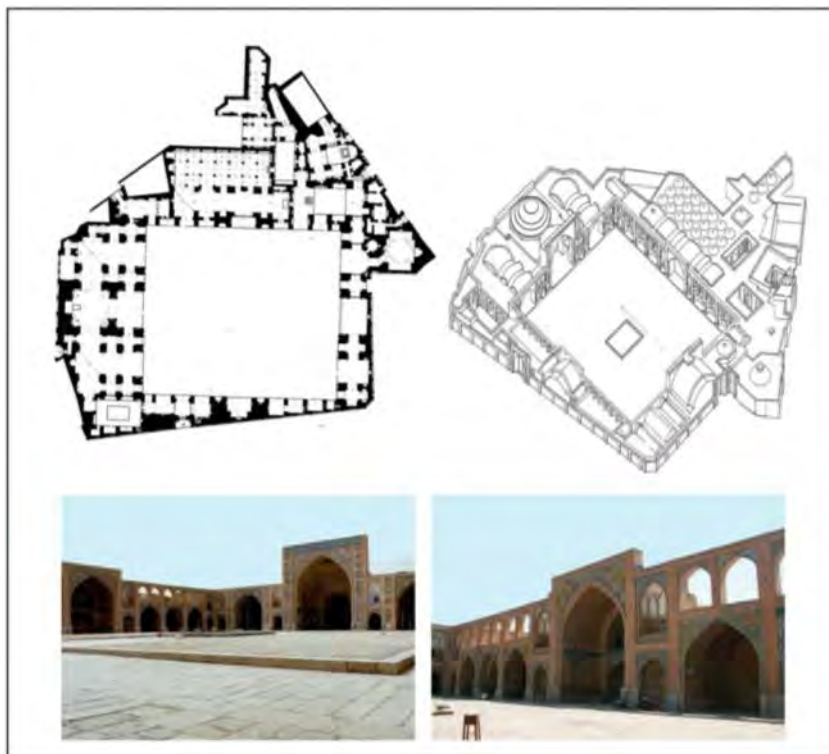



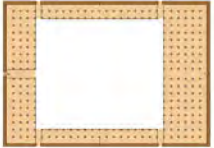


Photo 3-42. Masjed-e Hakim in Isfahan (MJIB, Jabal Ameli)

Bernier as well as writing about his travels talks of *Taqarrob Khan* and this is the same name or title as that of *Hakim Davoud* named in the tablet at the northern entrance of the *Masjed-e Hakim*. Honarfar has footnote (613/1) referring monuments of Iran ["Assar-e Iran"], Persian translation, volume I, second book, page 115.

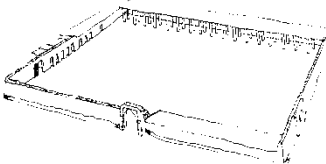
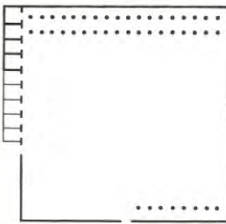
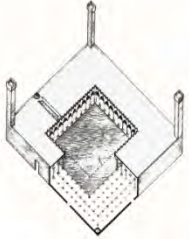
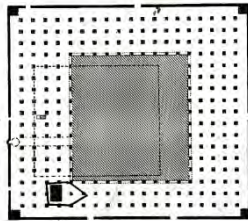
According to the comparative studies, *Masjed-e Jāme'* of Isfahan adopted the architectural values and experiences of precedent hypostyle mosques, created the innovative Iranian mosque style and became a standard for mosques built afterwards in Iran and central Asia. As mentioned, after the transformations made by *Seljuq* rulers, *Masjed-e Jāme'* of Isfahan

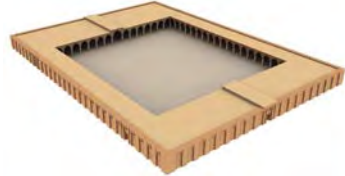
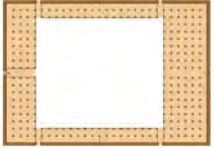


became a unique structure, unprecedented in the history of mosque construction. So it is obvious that it served as a prototype for other mosques such as Ardestan, Golpayegan, Saveh, Barsian, Zavareh, Varamin, Oshtorjan, Bibi-Khanyam, Heart, Bukhara, Imam of Isfahan and Hakim mosques as well as *Soltaniyeh dome*.

The summary of comparative studies among *Masjed-e Jāme'* of Isfahan and mosques constructed before and afterwards is provided in the following tables.

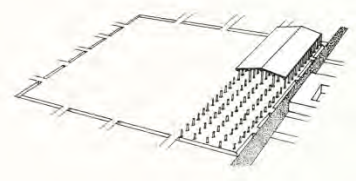
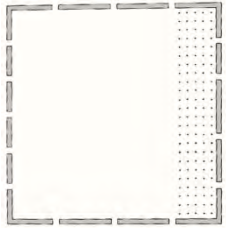
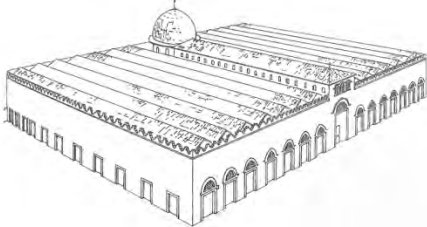
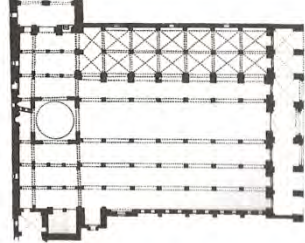
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

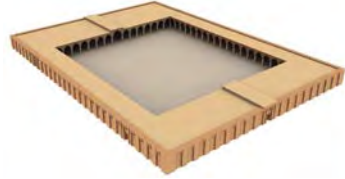
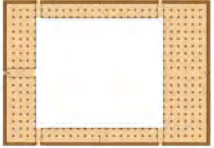


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
1	Masjed-al-Nabi	706 AD(Umayyad dynasty)	First Period 	Hypostyle (Shabestani)	
			Second Period 		

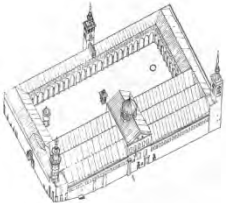


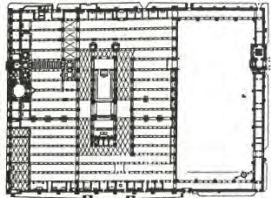
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

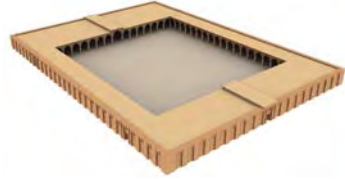
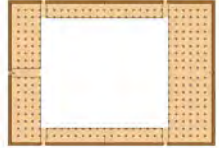


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
2	Masjed-e Kufah	7 th century A.D		Hypostyle (Shabestani)	
	Masjed-al Aqsa	710 AD		Hypostyle (Shabestani)	

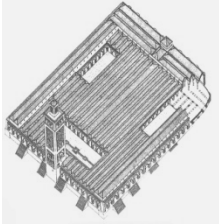
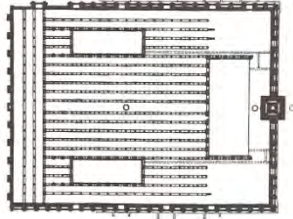
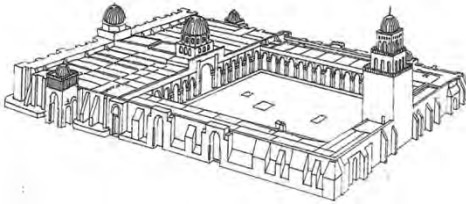
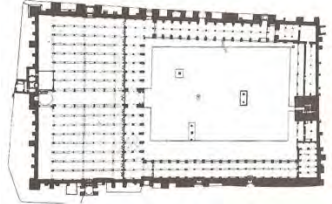
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	


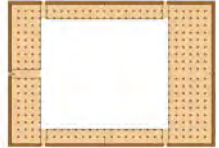


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
3	Masjed-e Jāme' of Damascus	7 th -8 th century A.D		Hypostyle (Shabestani)	
4	Masjed-e Jāme' of Cordoba	8 th century A.D		Hypostyle (Shabestani)	

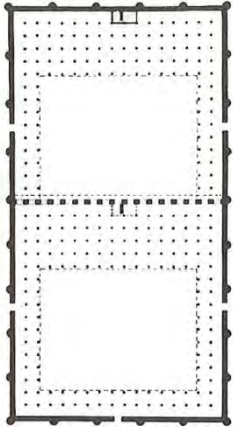
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

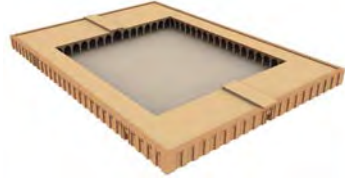
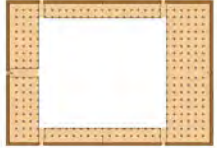


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
5	Masjed-e Hassan	8 th century A.D		Hypostyle (Shabestani)	
6	Masjed-e Qirwan	9 th century A.D		Hypostyle (Shabestani)	

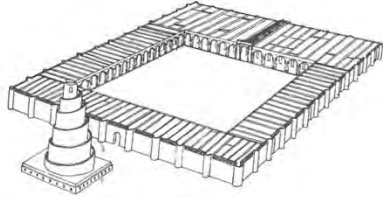
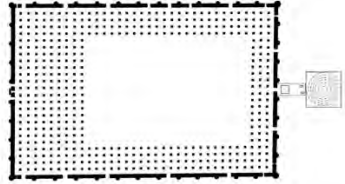

NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

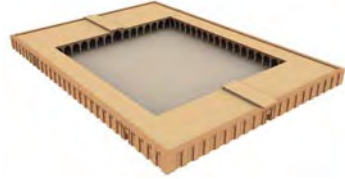
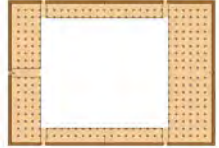


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
7	Masjed-e Jāme' of Baghdad	9 th century A.D		Hypostyle (Shabestani)	


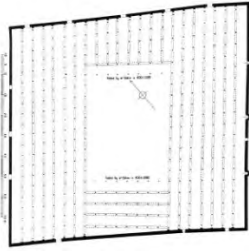
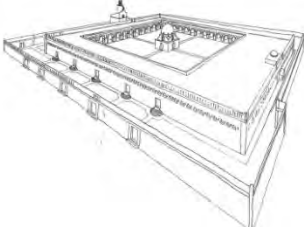
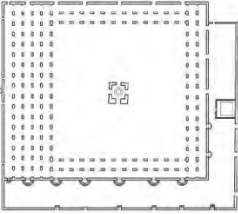
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

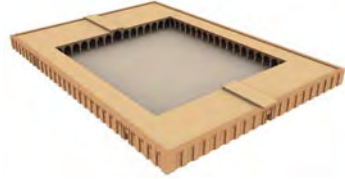
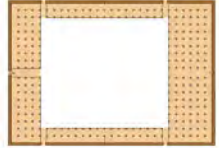


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
8	Masjed-e Al Motavakel and Abu Delf	9 th century A.D	FIRST PERIOD 	Hypostyle (Shabestani)	
			SCEND PERIOD 		


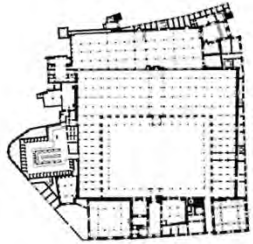

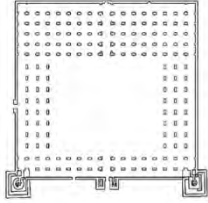
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	


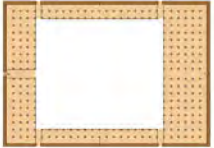


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
9	Masjed-e Amr	9 th century A.D		Hypostyle (Shabestani)	
10	Masjed-e Ibn-e Tūlūn of Cairo	9 th century A.D		Hypostyle (Shabestani)	

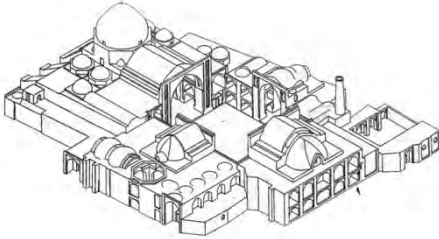
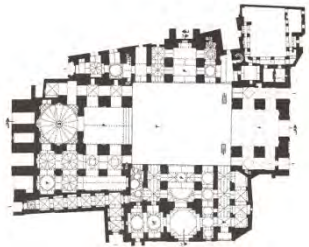

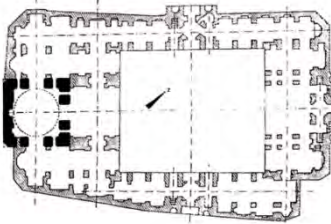
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

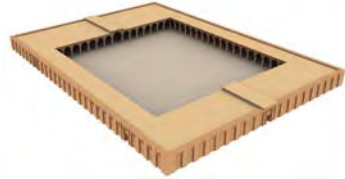
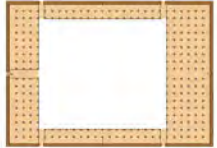


Mosques before the construction of Masjed-e Jāme' of Isfahan (seventh until twelfth centuries AD)

NO	Name	Era	View	Type	Plan
11	Masjed-e al-Azhar	10 th century A.D		Hypostyle (Shabestani)	
12	Masjed-e Hakim	10 th century A.D		Hypostyle (Shabestani)	

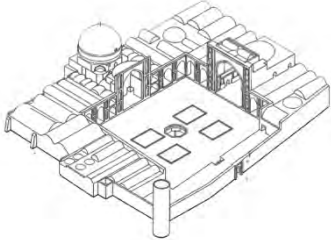
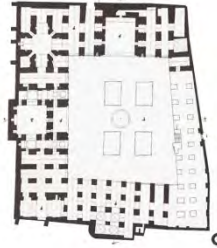

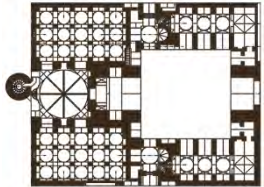
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

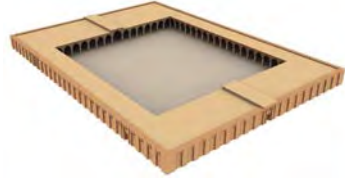
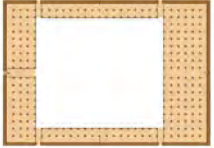


Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Ardestan	12 th -16 th century A.D		Combination of Dome chamber and four Ayyāns	
2	Masjed-e Jāme' of Golpayegan	12 th century A.D		Combination of Dome chamber and four Ayyāns	

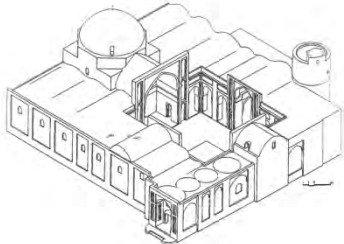
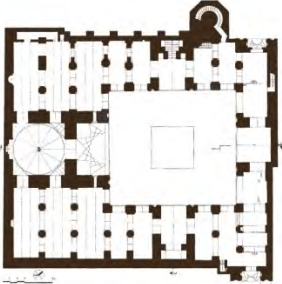

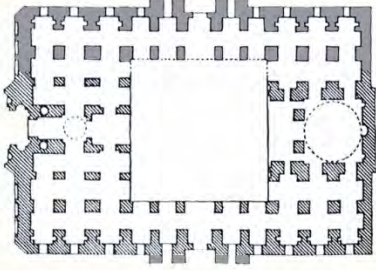
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

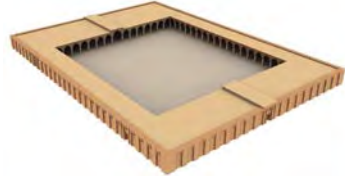
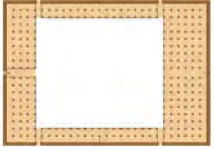


Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
3	Masjed-e Jāme' of Saveh	12 th century A.D		Combination of Dome chamber and four Ayyāns	
4	Masjed-e Jāme' of Barsian	12 th century A.D		Combination of Dome chamber and four Ayyāns	

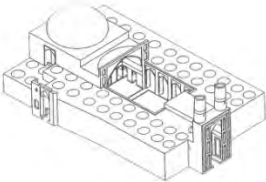
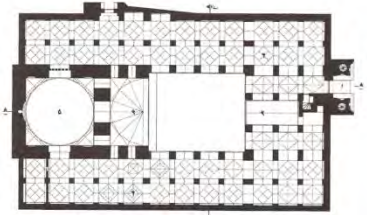

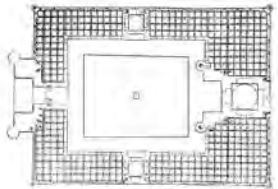
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	


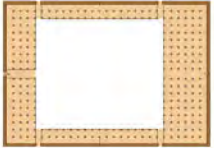


Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
5	Masjed-e Jāme' of Zavareh	12 th century A.D		Combination of Dome chamber and four Ayyāns	
6	Masjed-e Jāme' of Varamin	12 th century A.D		Combination of Dome chamber and four Ayyāns	



NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayvāns	

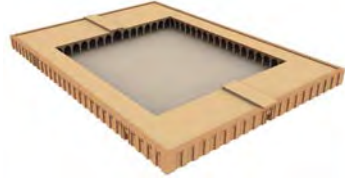
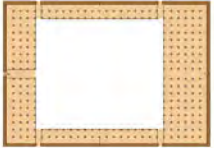


Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
7	Masjed-e Jāme' of Oshtorjan	14 th century A.D		Combination of Dome chamber and four Ayvāns	
8	Masjed-e Bibi-Khanym	14 th century		Combination of Dome chamber and four Ayvāns	

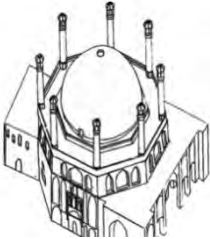
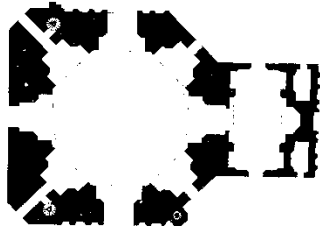

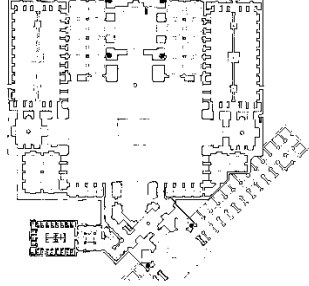
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

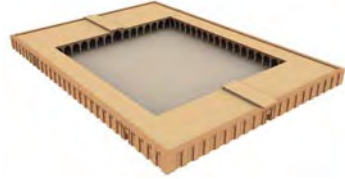
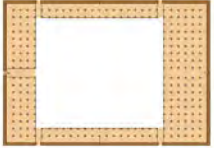


Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
9	Masjed-e Jāme' of Herat	15 th century A.D		Combination of Dome chamber and four Ayyāns	
10	Masjed-e Jāme' of Bukhara	15 th century A.D		Combination of Dome chamber and four Ayyāns	

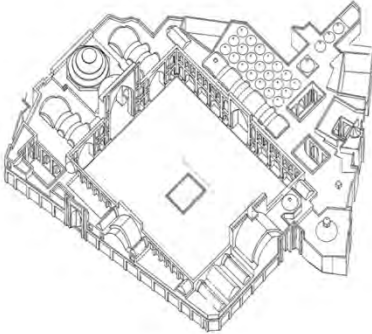
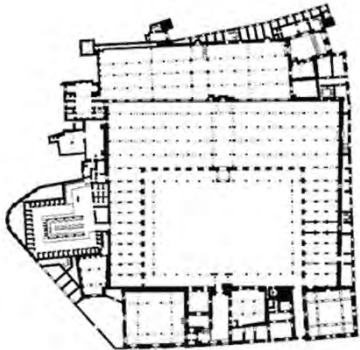
NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayvāns	

Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
11	Soltaniyeh Dome	14 th century A.D		-	
12	Masjed-e Imam of Isfahan	16 th -17 th century A.D		Combination of Dome chamber and four Ayvāns	

NO	Name	Era	View	Type	Plan
1	Masjed-e Jāme' of Isfahan	8 th -19 th century A.D		Hypostyle (Shabestani)	
				Combination of Dome chamber and Chahar Ayyāns	

Comparison of Masjed-e Jāme' of Isfahan with mosques constructed afterwards

NO	Name	Era	View	Type	Plan
13	Masjed-e Hakim in Isfahan	17 th century A.D		Combination of Dome chamber and four Ayyāns	

Conclusion

The architectural magnificence and greatness of *Masjed-e Jāme'* of Isfahan predominantly pertains to alterations and innovations made in the 5th century AH (12th century AD) coincided with the reign of the *Seljuq* dynasty. As a matter of fact, such bold and artistic architectural initiatives were unprecedented in other Islamic states at least not in this style. Examples are: reconstructions made in *Umayyids* Friday mosque in Damascus, *Masjed-al Nabi* in Medina, *Cordoba* Friday mosque in *Andalucía* of Spain, *Qirwan* Friday mosque in Tunisia, *Ibn-e Tūlūn* mosque in Cairo, Samara and Baghdad Friday mosques as well as Al Aqsa, Hassan in Morocco, Al Motavakel, Abu Delf , Al Azhar and Al Hakim in Cairo mosques in other Islamic cities. These mosques were built largely following the styles prevalent in the pertinent lands using indigenous construction materials and techniques but the construction of mosques with *Chahar Ayyāns* as well as lofty and wide dome chambers had not been tested in other countries and only when this style reached its peak in *Masjed-e Jāme'* of Isfahan did it become popular in other cities located within the great realm of the *Seljuq* dynasty and maintained its validity as a prototype for consecutive centuries. Later during the rule of Mongol *Ilkhanids* who captured lands much more extensive than present borders of Iran, the *Seljuq* style was adopted for mosque construction.

During the reign of *Tamerlane* and his successors, several mosques were built in cities of India and Central Asia in which following the *Chahar Ayyān* style of *Masjed-e Jāme'* of Isfahan became an inevitable norm. After occupying cities such as Isfahan, Shiraz and Tabriz, *Tamerlane* chose resident architects and builders who were skilled in all architectural principles and transferred them to Samarkand his capital. There they created many architectural master pieces all possessing the style of *Masjed-e Jāme'* of Isfahan in particular Friday mosques.

Dome building in *Seljuq* style in which squares are turned into hexagonal and sixteen sided shapes became prevalent in all mosques after it was applied in a large scale to *Masjed-e Jāme'* of Isfahan. In effect, the primary experiment in *Masjed-e Jāme'* of Isfahan served as a safe and stable model for the architects living in all those Islamic countries under the influence of the *Seljuq* culture resulting in the continuous propagation of this architectural style. Later, during the rule of *Ilkhanid*, *Timurid* and *Safavid* dynasties, the style used in *Masjed-e Jāme'* of Isfahan was utilized as the superior style within their vast political realm. Therefore, it can be claimed justly that *Masjed-e Jāme'* of Isfahan acted as the pilot pattern for many mosques built much later.

3.b. Integrity and Authenticity

3.d.1. Authenticity

Masjed-e Jāme' of Isfahan which can be considered as the prototype of domed mosques built with *Chahar Ayyān* is in fact the inheritor of all the knowledge and genius of its time in the fields of mathematics, construction, geometry, architecture and building materials. Additionally, it has succeeded in the transfer of a large number of innovations and values to the modern man through an integrated ensemble. For more than a thousand years, it has withstood all the harmful factors, among them: storms, rains, earthquakes, wars or other human and natural destructions. Now, *Masjed-e Jāme'* of Isfahan stands proudly as a memorial of human art, creativity and knowledge. The authenticity and integrity of this master piece of human genius can be analyzed through the following headings:

3.d.1.1. Design

As a souvenir of architects, artists and master craftsmen the monument has been able to keep its original design for more than a millennium and at present serves as a museum of mosque architecture. Moreover, it lacks any blemish concerning its design authenticity (Design details of this valuable complex and masterpiece of art and architecture of mosque has been carefully shown in the annexed maps in which the design authenticity of the monument can be clearly observed).

3.d.1.2. Building materials

Most of the building materials used in the monument is mud- or sun dries bricks, stones, tiles, gypsum, mud mortar such as *Kahgel*, *Simgel* and lime mortar. All of these materials have been preserved within the complex without any significant changes. In addition, during restorations conducted in the course of time no sign of any incompatible interventions or any usage of non original materials was found. In other words, *Masjed-e Jāme'* of Isfahan has no problem regarding the authenticity of materials.

3.d.1.3. Workmanship

As said before, this architectural masterpiece can be regarded as a prototype of mosques with *Ayyān* and dome thus it can also serve as a raw model for construction techniques as well as architectural decorations in the world (This issue has been discussed in detail in description chapter). Moreover, not only the authenticity of its workmanship has not changed in the history of its life time but also it has served as a scientific and practical model for contemporary

craftsmen, architects, researchers and developers. The entire restorations conducted on the structure have fully respected the workmanship authenticity and have been finalized after sufficient discussions with research institutes, scientific centers as well as several well known craftsmen aware of the original methods of construction within joined projects.

Generally, it can be said that *Masjed-e Jāme'* of Isfahan has preserved the main features of its architecture for more than a thousand years thanks to its sacredness and popularity among common people. Moreover, it has transferred all of its values powerfully to future generations. Actually, only a few historical and cultural ensembles so old still remain standing without suffering major structural damages. This fact alone can clearly reflect the rare gift of its designers and builders as well as the full respect shown by its lovers in different periods of time. On the whole, it can be concluded that *Masjed-e Jāme'* of Isfahan has kept its authenticity in various aspects.

3.d.1.4. Setting

The location of the monument is over the village of *Yavan* in Isfahan. This position has been chosen in the earlier centuries of the Islamic rule in Iran. It can be definitely said that the location where it stands is certainly original and has continued for more than a thousand years without any change. So *Masjed-e Jāme'* of Isfahan enjoys the authenticity of setting.

3.d.2. Integrity

The integrity issue of this unique and magnificent complex can be discussed in these respects:

3.d.2.1. Visual Integrity

The core zone of the historical ensemble of *Masjed-e Jāme'* of Isfahan consists of a *Sahn*, *Shabistans*, *Ayvāns*, domed spaces and other dependant spaces. Due to the holiness of the mosque, its visual integrity has enjoyed a particular respect. In the outer wall of the mosque where alleys have separated it from its context no change has been made in its outward visual shape and its integrity has been kept. Special attention has been paid to those parts of it that are connected to bazaar as well as to the reorganization of store facades, telecommunication and electricity cables. These short term management operations have been performed in the buffer zone of the mosque aimed at preserving and respecting its visual integrity. Additionally, the skyline of the mosque has not changed in recent decades.

3.d.2.2. Structural Integrity

Fortunately, due to the sacred status of *Masjed-e Jāme'* of Isfahan for consecutive generations all of its structural or formative elements as well as its historical additions have been preserved intact. Perspectives and maps attached to the dossier show these in detail. From this viewpoint, no structure dependent on the mosque is left without being respected and conserved in an integrated manner.

3.d.2.3. Functional Integrity

Since its founding, the religious function of *Masjed-e Jāme'* of Isfahan has not changed. At present, its ancient, historical parts are visited by the public as an architecture museum of mosques and only during prayers time or religious events some of the *Shabestans* are closed to visitors other than the worshippers.

As said before, the general integrity of *Masjed-e Jāme'* of Isfahan is in an acceptable condition due to its long lasting holiness and only minor issues such as electricity cables or shop facades located within its buffer zone are in need of attending. It is hoped that these problems are also solved by the believers of *Masjed-e Jāme'* of Isfahan in close cooperation with the ICHHTO and the *Owqaf* organization of Iran as soon as possible.



State of conservation and factors affecting the property

4

Chapter 4 . State of conservation and factors affecting the property

Cultural Heritage Base of *Masjed-e Jāme'* of Isfahan is responsible for conducting conservation, documentation and research activities in the *Masjed*. Moreover, assuring and encouraging participation of *Owqaf* and local communities in conservation affairs is among the most crucial duties of the base.

4.a. Present state of conservation

4.a.1. Restoration activities in Masjed-e Jāme' of Isfahan

From early 14th century AH coincided with the third decade of the 20th century AD on, the issue of maintenance and conservation of historical monuments attracted the attention of Iranian authorities. In this regard, "the Protection of Antiques Law" was submitted to the Iranian parliament and was approved.

According to articles and regulations of this law, all historical monuments and cultural heritage sites come under the protection of the legal system of the country. Thereafter, the identification of historical monuments across Iran started at a wide scale followed by their registration in the National Heritage List.

Masjed-e Jāme' of Isfahan was among the first monuments registered in this list but after the founding of the Ministry of Antiques (Historical Monuments) and Fine Industries as well as its deputies in provincial centers including Isfahan, *Masjed-e Jāme'* of Isfahan came under systematic monitoring and protection in a formal and legal manner. Since then a special fund was allocated to the Ministry from state budget. Later, the name of Ministry of Antiques was changed into the Ministry of Culture and then to the Ministry of Culture and Art. In the meanwhile the relevant administration in Isfahan prepared a program for restoration of a number of historical buildings and complexes and made it operational after its final approval. One of the traditional craftsmen quite familiar with construction techniques and materials used in *Masjed-e Jāme'* of Isfahan was the late master craftsman, Hossein Moarefi. Here a brief description about consolidation of some spots in the mosque is presented in his words because no comprehensive report was ever found regarding his operations.

Quote: "At that time an unstable condition could be seen in eastern porch (*Ayvān*), in *Muzaffarid* school *Ayvān* and in the western minaret of *Ayvān-e Saheb* portal that had made all of us worried, so immediate and effective measures had to be taken in order to prevent the collapse of important elements of the mosque architecture. A French archaeologist called Andre Godard and a French architect named Engineer Siroux had came to Iran by the

government request for studying historical buildings and teaching in the Archaeology Department of Tehran University. They also visited Isfahan occasionally and were consulted about damages appearing in *Masjed-e Jāme'* of Isfahan. The problem in the east *Ayvān* was the slight outward protrusion of its thick piers on the edge of the mosque court yard resulting in the cracking of the covering arch ["*Taq-e Pusheshi*"] of *Ayvān* near the outer edge and the partial collapse of its *Muqarnases*. The construction of a buttress wall ["*Posht band*"] was not possible because it took a large space in the court yard of the mosque and gave it an unpleasant sight so it was decided to prevent further drifting of the arch toward the yard and its collapse by resorting to the method of bracing ["*Mahar bandi*"]. For this purpose, after the installation of a scaffold opposite the *Ayvān* where triangular forms ["*Lachakis*"] of the arch façade stood by removing a number of façade bricks, two iron beams were connected to previous iron beams. Then by bending down these bracing beams as far as the back of the *Ayvān* wall, their ends were linked to other vertical elements inserted formerly into piers behind *Ayvān* in order to inhibit the *Ayvān* movement".



Photo 4-1. Restoration of the east *Ayvān* (MJIB, Jabal Ameli)

Moarefi added that:"At that time another architectural element i.e. the western minaret of the southern *Ayvān* had lost its usual vertical state ["*Shaghul*"] for unknown reasons and there was an imminent danger of minaret collapse if it drifted further. Therefore, to prevent this, a steel belt with a width of about one meter was installed in part of the minaret cylinder and the minaret movement was halted in the opposite direction by a tow rope, finally the other end of the tow rope was fastened tight to the *Ayvān* wall.

The third spot was the south *Ayvān* arch of *Muzaffari* school ["*Madrasa*"] in which the eastern wall of *Ayvān* protruded outward and cracks could be seen in *Ayvān* arch. So in order to prevent the collapse of the beautiful *Ayvān* with all its inscriptions and tile works, two simultaneous operations went underway. Firstly, behind the curved wall, buttresses were reacted at several spots. Additionally, by using tow ropes, the double walls of *Ayvān* were braced against each other. Of course, these bracing elements are quite visible from *Ayvān* but are tolerated because they inhibit its collapse." Unquote

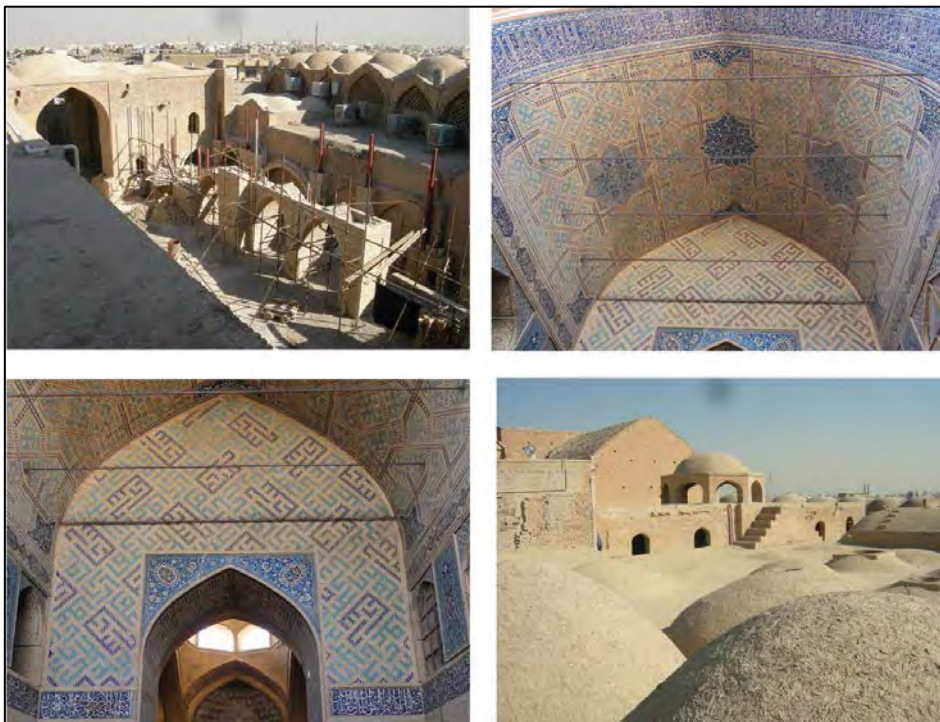


Photo 4-2. Restorations in the Muzaffari Madrasa (MJIB, Jabal Ameli)

Among other restoration activities conducted under the auspices of the Culture Administration of Isfahan was repair of tile works in the entrance gate ["portal"] of *Uljeito Shabestan* as well as outward facades of southern and northern *Ayvāns*. The date of these operations has been written upon piers in tile work and glazing. Moreover, the piled up earth has been emptied from the interior space of *Shabestans* in particular from the space of *Taj al-Molk* dome in order to make it more accessible for visitors.

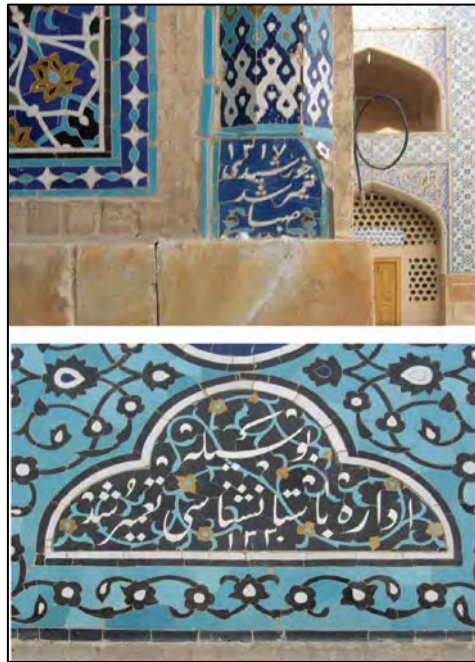


Photo 4-3. Inscription for showing date and conductor of the restoration works (1951)(MJIB)

Since early 1960's when the Ministry of Culture and Arts as well as the National Organization of Historical Monuments Conservation were founded in Iran, a cultural cooperation with Italy was established and Italian experts from ISMEO Institute came to Iran and the investigation and restoration of some historical buildings in Isfahan and Shiraz was delegated to them. The deceased Professor Galdieri, head of ISMEO delegation began his studies in order to identify *Masjed-e Jāme'* of Isfahan in detail and launched a full scale investigation into historical chronology of this great structure. Before leaving Iran, Galdieri had finished the major part of his investigations and had published three books about *Masjed-e Jāme'* of Isfahan. These books have been translated by Dr. Abdollah Jabal Ameli into Farsi and have been printed and published by the Arts Academy of Iran in one volume. In the introduction of this collection, Professor Galdieri mentions that he has been involved in studying *Masjed-e Jāme'* of Isfahan since 1971 and the ISMEO Institute has published the results of his studies in three volumes until 1984.

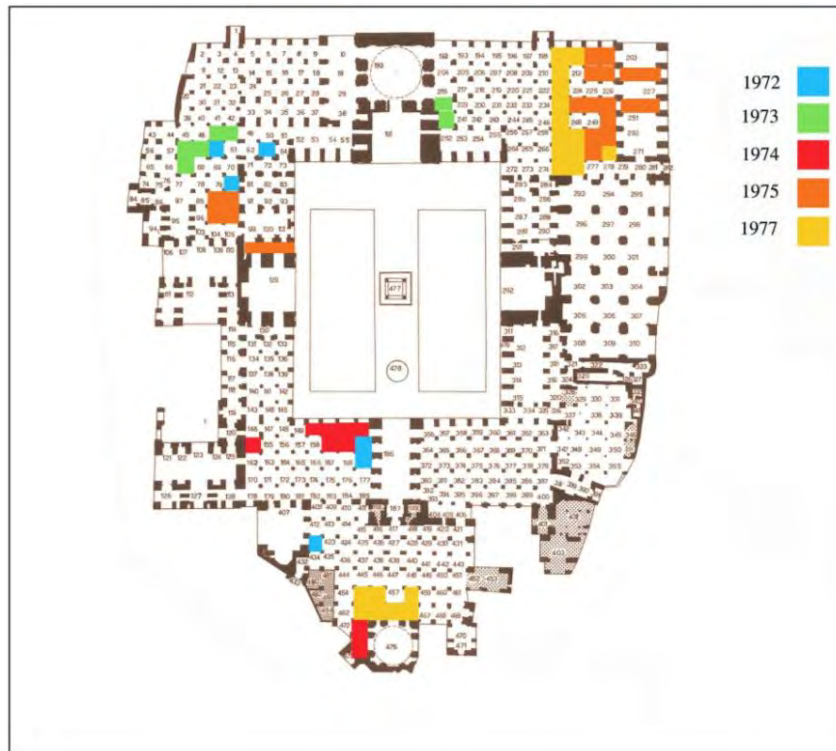
Professor Galdieri used to perform his field investigations after every sounding (tranche) in order to date different phases of mosque construction and also conducted simultaneous restorations.

He has this to say in the end of his reports about his restoration operations: "After the elaboration of the above mentioned issues it can be concluded definitely that the only feasible

method for consolidation of this types of structures is the usage of traditional techniques and materials."

Professor Galdieri has enlisted the investigated and restored sites as follows in which the numbered spots have been represented based on the Schroeder Map:

- In the year 1972, *Taq-o cheshmehs* of bays number: 60- 63- 80- 161- 169 & 422 were studied and restored;
- In the year 1973, bays number: 47- 48 – 58 – 59 – 60 – 67 - 228 & 240 were studied and restored;
- In the year 1974, bays number: 150 – 151 – 152 – 153 – 154 – 159 – 160 – 473 & 474 were studied and restored;
- In the year 1975, bays number: 89 - 90 - 97- 98- 102 - 201- 202- 213- 214- 225- 236- 237 - 238- 249 – 250 - 261- 262 & 269 were studied and restored;
- In the year 1977, bays number: 199 – 200 - 211- 223- 235- 247- 259- 260- 267- 268-270 -275- 276- 455- 456- 458- 463- 464- 465 & 466 were studied and restored;
- In the year 1978, restorations and investigations were largely focused on load bearing ribs ["armatures"] and single arches located in the interval of bays: 203 & 203, 214 & 215, 226 & 227, 238 & 239 and 270 & 271 in addition in the same year, bays no. 294 and 310 were restored.



Map 4-1. Overall plan showing dated ceiling restoration (MJIB, Jabal Ameli)

In another part of his report, Professor Galdieri has brought up the issue of moisture and how to prevent its penetration. He says that moisture has penetrated into the mosque structure in two forms: the first one is the descending dampness which is generated on roofs due to precipitations and the second one is the ascending dampness which is absorbed by vertical elements from the ground as well as from foundations. In order to deal with such a phenomenon, monitoring, controlling and conservation planning were launched so that gradually deteriorated *Taq-o cheshmehs* of the mosque especially in traditionally applied spots of *Kahgel* covering layers were eventually restored by the same traditional method.

The subject of the emergency state of roofs had also been pointed out earlier by the late engineer Maxim Siroux who had visited *Masjed-e Jāme'* of Isfahan as the UNESCO representative. Therefore, recommendations of this expert were heeded properly. The second type of moisture had been generated in the lower base of the walls and piers in particular in the west front beside the adjacent walk way. Following topical survey and study, it became clear that all across the lower part of the west wall of *Safavid* winter *Shabestan* was damp and because in the past, these sections of the mud brick wall had been restored by bricks and cement mortar, the upward drift of moisture had actually been aggravated. Here due to the significant height difference of the floor of the adjacent walk way and the floor of the mosque *Shabestan* (in which the former is 1.5m higher than the latter) so it was decided to install a ventilation duct inside the walk way behind the wall in order to inhibit moisture penetration which fortunately resulted in the elimination of dampness. The operation was conducted in years 1977 and 1981 in an area extending from bay number 391 as far as bay number 1.

After a delay of about one year due to the victory of the Islamic Revolution, the restoration activities continued by the newly founded ICHO (which stands for: Iranian Cultural Heritage Organization) One of the tragic events worth mentioning was damages incurred during the Iran-Iraq war to *Masjed-e Jāme'* of Isfahan for example during an air raid in Esfand 1363 SAH (March 1985) by Iraqi bombers on Isfahan, a bomb fell right on the south east *Shabestan* of the mosque (the so called: *Seljuq* library) causing wide spread damage in it as well as in the adjacent Bazaar. The spot that was hit directly was totally destructed. After the bombardment, an area full of debris was left behind and a few shop keepers and pedestrians were also killed. Not only the bombing devastated a large area but also shock waves ensuing from it resulted in the vibration of *Taq-o cheshmehs* nearby and inner structural damages of them. Moreover, pieces of shrapnel hit the body of domes and tile work surfaces of the court yard within a relatively wide range. Damaged *Taq-o cheshmehs* bays of the mosque that were reconstructed were numbers: 20 - 21- 22- 30- 31- 39 & 40

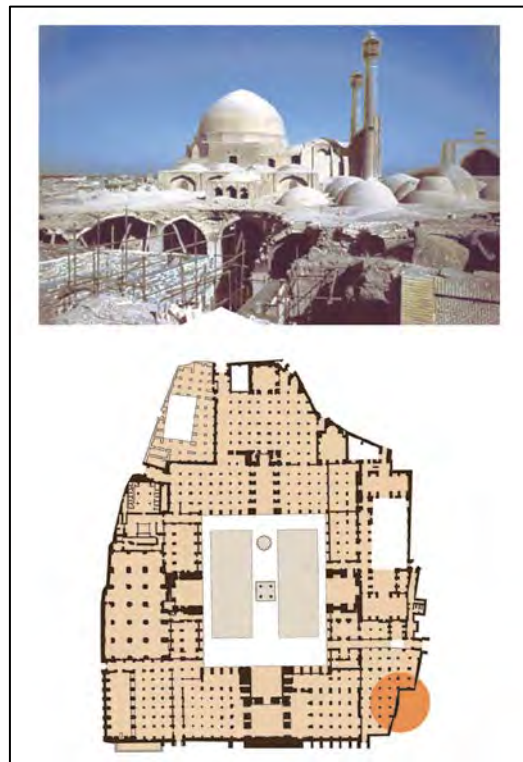


Photo 4-4. Destroyed part of Shabestan by Iraq bomb attack (MJIB, Jabal Ameli)

A brief description of reconstruction and restorative activities concerning the bombing damages in *Masjed-e Jāme'* of Isfahan is as follows:

- Clearing remains accumulated due to the destruction of brick *Taq-o cheshmehs*;
- Separating unbroken bricks from debris in order to be reused;
- Preparing an action plan and map for the reconstruction of the damaged section based on available documents;
- Conducting investigation for the purpose of finding the exact spot where foundations and plinths ["footings"] stood;
- Reconstruction of columns, *Taq-o cheshmehs* and roof building by traditional methods;
- Moreover, brick crusts of *Taj al-Molk* dome as well as *Nezam al-Molk* dome were repaired and useless bricks broken by shrapnel were replaced by new ones;
- In addition damaged tile work surfaces of the courtyard were restored and reconstructed carefully.

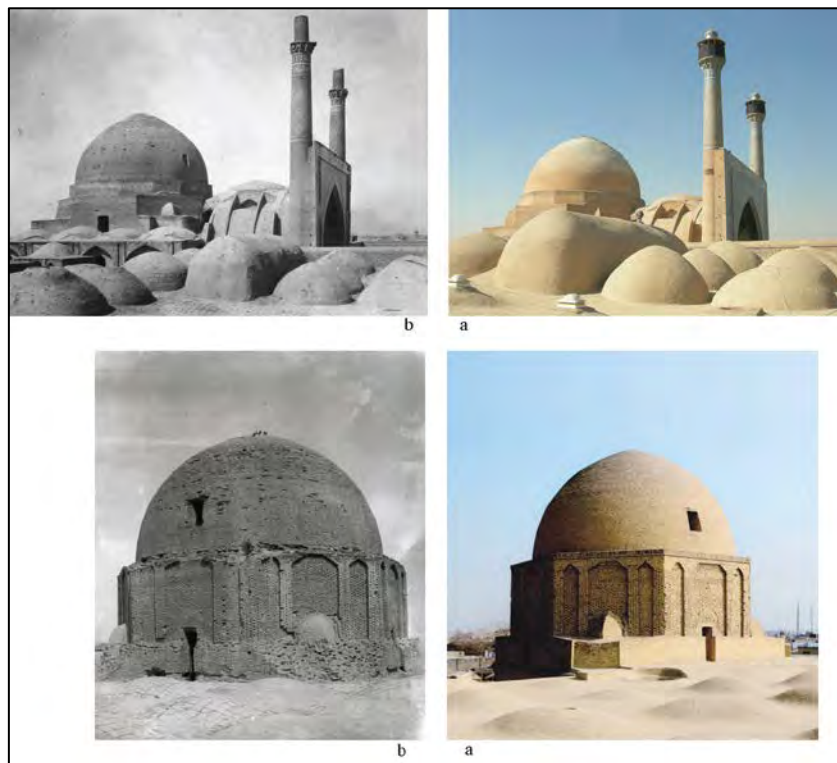


Photo 4-5. Domes before and after restoration (MJIB, Jabal Ameli)

Among other essential operations was the elimination of moisture from the footing of brick piers whose outer façade toward the court yard has been covered with marble stones. In the past, usage had been made of gypsum plaster ["*Gatch*"] mortar for installing marble stones. During restorative activities, the stones were taken off their original positions one by one and the plaster mortar which absorbed earth moisture was cleaned off them. Afterwards, the place where stones leaned on earth was isolated by scientific methods, then was connected to the wall from its upper section by delicate metal clamps so that behind the stones became vacant making possible the respiration of the brick wall and eliminating the condensed moisture. Brick platforms standing in the courtyard were restored in a manner that brick pavements were initially removed and were reinstalled later in their original positions after stronger ground works. The operation was conducted in order to prepare a flat surface for holding daily prayers.

Furthermore, following the excavations of the Italian archaeological team the floor of the area below *Nezam al-Molk* dome had become useless so it was revitalized accordingly. Firstly the excavated parts were covered by sand and over them it was floored up to the same level as *Seljuqs* era flooring from which a few brick pavements still remained intact. Afterwards, due to the constant flow of visitors it was decided to cover the area by sand temporarily in order

to prevent the erosion of *Seljuq* bricks and finally new flooring bricks appropriate for conservation purposes were laid on them.

Daily passage of visitors had eroded the covering *Safavid* bricks of the main entrance route from the west gate so a new row of bricks was laid over them in order to prevent their total destruction. The same action was repeated in the west corridor and the entire operation was duly documented.



Photo 4-6. The main entrance (MJIB, Jabal Ameli)

Several restorative operations have got underway in the northern *Ayvān* too. Here the former flooring had been moistened due to ascending dampness and because of the occasional usage of the place for prayer so it was decided to take the extra earth out carefully and then after installing a ventilation duct around *Ayvān* walls, the vacated spot was filled with hand earth mixed with macadam and finally bricks were laid upon them again.

In the meanwhile, based on recommendations of the late Professor Galdieri signs of the existence of columns belonging to the third and fourth centuries AH on new brick pavements were investigated.

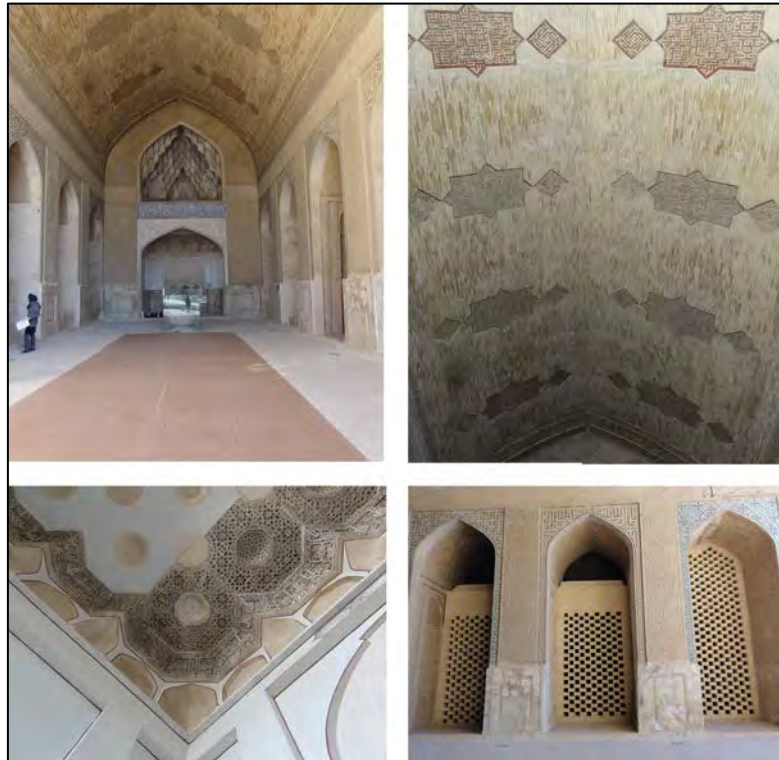


Photo 4-7. The eastern Ayyān (MJIB, Jabal Ameli)

At the end of the north *Ayyān* where the distal bay is dipped in, there is a balcony like half floor with a lower cover enjoying very fine stucco works as well as ornamental and geometrical patterns.

The stucco crust that is attached horizontally to the underside of the covering arch had gradually been weakened for various reasons at the spot where it adhered to the arch. Thus the risk of its collapse looked eminent. As a result the plaster layers were strengthened by trussing ["*Sham zani*"] from below and the injection of adherents mixed with gypsum from above. Moreover, by installing several wooden beams upon the arch, some of the spots that had drifted further away were tied to the beams by rust proof metal wires in order to prevent their collapse.

Gradually, a significant part of the *Kahgel* plaster of the roof tops in the north and west fronts had suffered from decay and there was the possibility of rain water penetration into roofs. For this reason, all of these surfaces were initially cleaned off their rotted *Kahgel* and after some ground preparation ["flooring"] and re-grading the *Kahgel* plaster was reapplied over them.

Due to the shedding of *Kahgel* plaster, the mud brick wall in the south west corner and inside of the public walk way had suffered from gradual erosion. Therefore, reapplying *Kahgel* by traditional methods was performed after repairing edges of windows of *Safavid* prayer chamber ["*Namaz Khaneh*"].



Photo 4-8. The mud brick wall in the library (MJIB, Jabal Ameli)

In the past the *Muzaffari Madrasa* was located in the east front of the mosque had suffered serious damage due to its abandonment so that even the first rooms in the east front of the school had been totally damaged. As the school area lacked the capacity for holding religious ceremonies, it was decided to reconstruct the ruined sections and after revitalization of all of its spaces it was turned into a museum used for introducing the mosque as well as all the objects found during previous excavations that were presentable. In this relation, the ICHHTO experts classified all the formerly discovered objects with the close collaboration of Italian experts. Then a considerable number of them were restored to be displayed in the museum that was to be opened in the revitalized school yard.

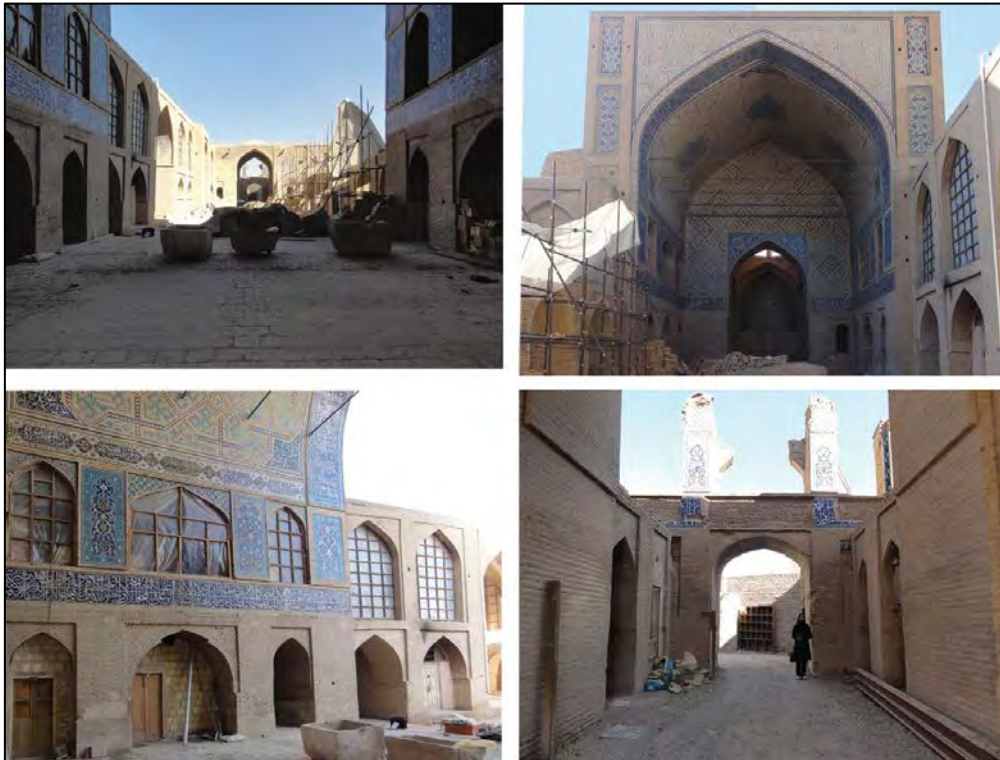


Photo 4-9. The Muzaffari Madrasa (existing)(MJIB, Jabal Ameli)

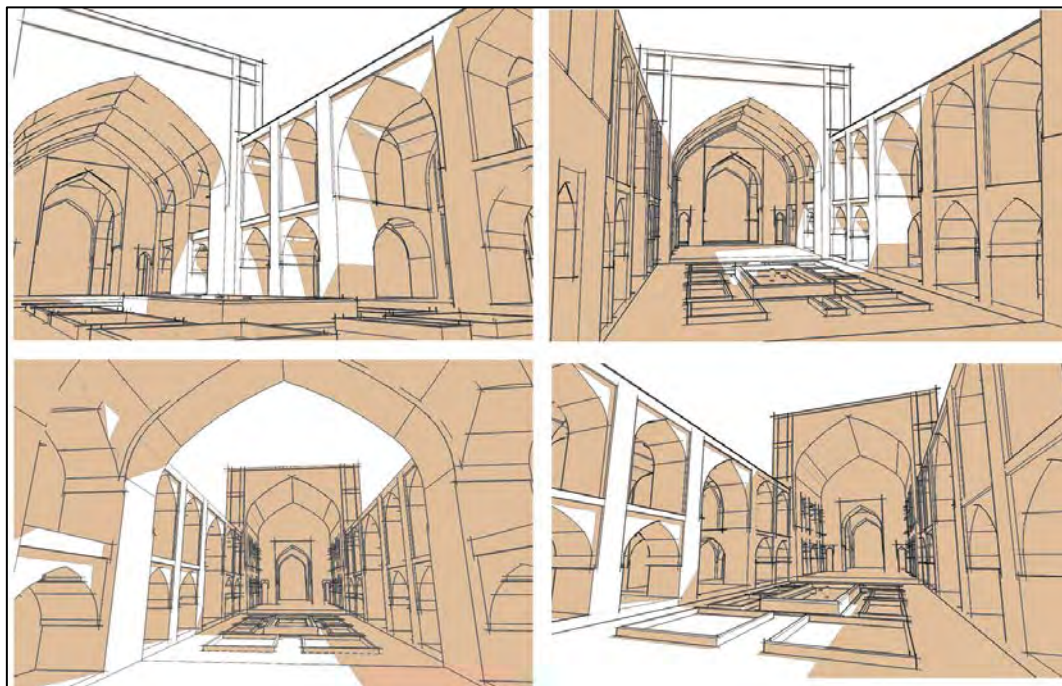
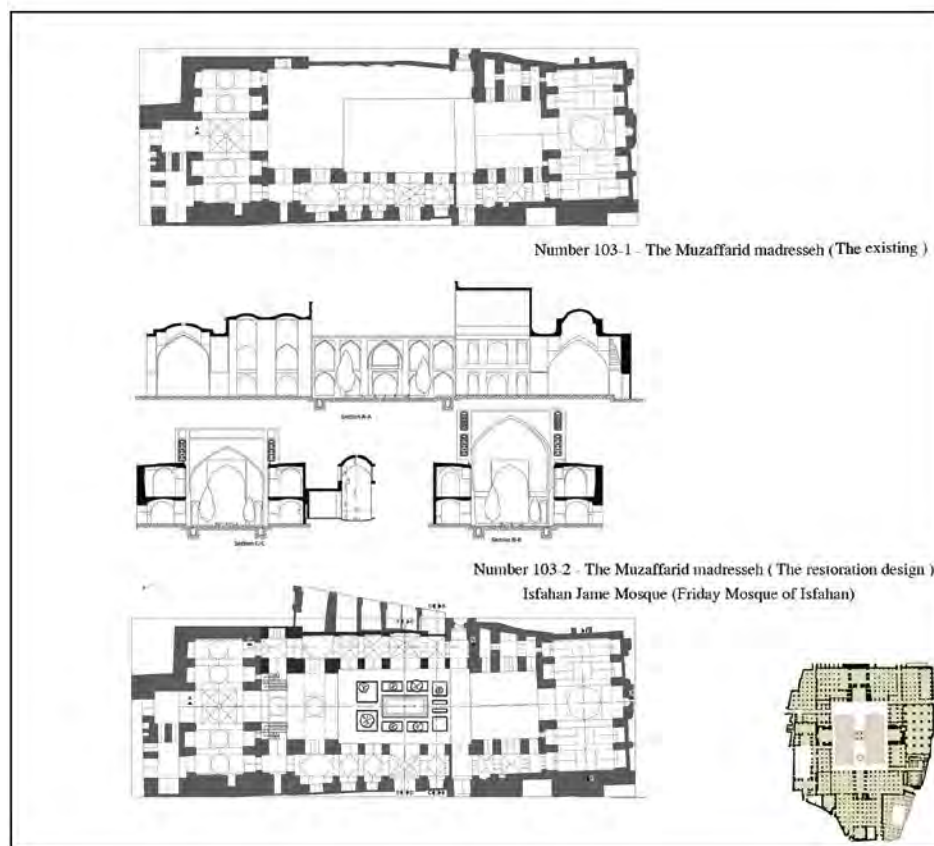


Figure 4-1. The Muzaffari Madrasa (restoration plan)(MJIB, Jabal Ameli)



Map 4-2. The Muzaffari Madrasa (restoration plan) (MJIB, Jabal Ameli)

In the north western corner of the mosque where the old *Vozu Khaneh* ["ablution room"] stood, public facilities as well as a modern *Vozu Khaneh* for men and women have been constructed.

The entrance corridor an old area with *Taq-o cheshmeh* structures has been prepared in order to set up an exhibition and to introduce *Masjed-e Jāme'* of Isfahan. Mosque plans with necessary descriptions and a model inform the visitors about the general mosque architecture before they enter it.

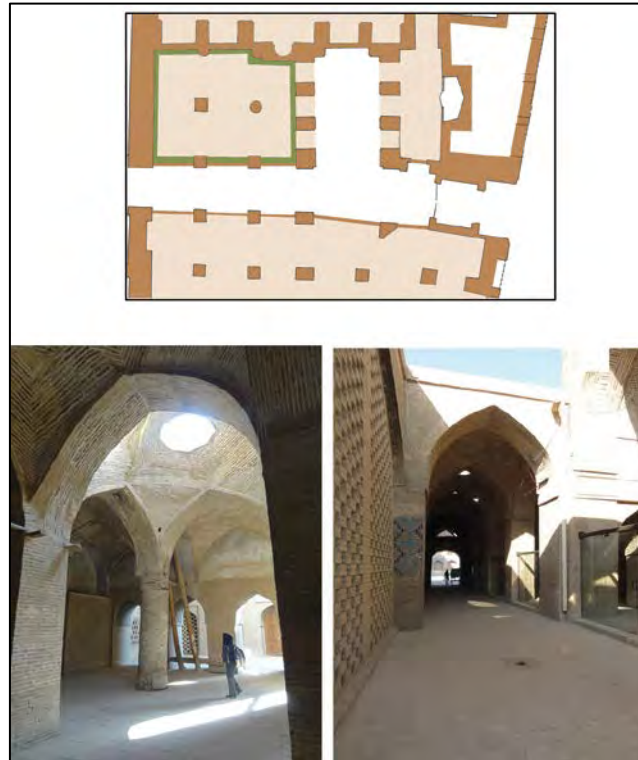


Photo 4-10. Exhibition and introduction hall (MJIB, Jabal Ameli)

4.a.2. Research Activities Conducted for Identification of the Architectural History and built features of Masjed-e Jāme' of Isfahan

In contemporary times, *Masjed-e Jāme'* of Isfahan has attracted the attention of foreign and Iranian researchers due to its high historical, architectural and artistic values including Dr. Honarfar, professor of History in Isfahan University. He has allocated a significant part of his book on introducing historical monuments of Isfahan to the description of spaces and inscriptions of *Masjed-e Jāme'* of Isfahan. In addition, Professor Andre Godard from France, Professor Arthur Abraham Poop from USA and his compatriot Professor Myron Bemnet Smith are among those interested in this subject.

But most of these honorable gentlemen have largely contented themselves with watching the outward appearance of the mosque as well as praising, presenting and describing its various sections. In effect, it was only Professor Galdieri whose knowledge, experience and patience resulted in major analytical and scientific operations regarding *Masjed-e Jāme'* of Isfahan. Here a brief description of these investigations is presented which went underway together with relevant field search.

Initially Professor Galdieri began to study the area where the third century LAH mosque stood. The available historical documents that mostly are written ones confirm the presence of a *Shabestani* style mosque with a mud brick wall encircling it.

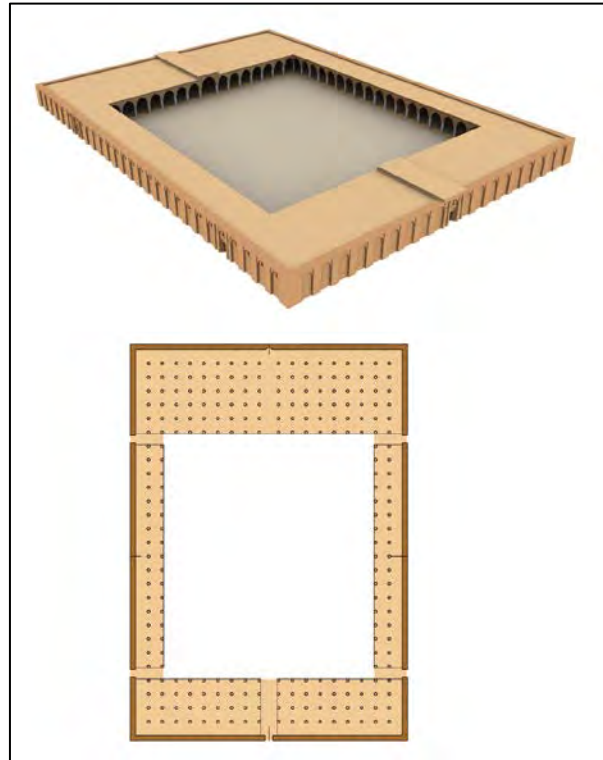


Figure 4-2. The 10th century mosque (the Abbasid era) (MJIB, Jabal Ameli)

After precise surveys about the existing walls, Professor Galdieri identified the remaining sections of this mud brick wall and after recovering it in its entirety drew its plan. Afterwards, he started searching for columned *Shabestan* spaces within the fence. Spots where he could easily find color traces as well as possible remains of the 3rd century mosque without causing the least harm to it were the area below *Nezam al-Molk* dome and *Ayvān* s around the court yard of the mosque. A few column remains were found following investigation operations by Isfahan master craftsmen through relocating the existing brick pavement and surface excavation. They were discovered inside the floor of the southern, northern, eastern and western *Ayvān*s. After precise identification of the architecture of the remains of these columns, Professor Galdieri succeeded in the discovery of the outline of the whole ancient mosque and mapped it accordingly. After these investigations and excavations he found out that column remains on the yard edge of spots went under investigation had different shapes and were made of different materials compared to inner rows so he concluded that such remains actually belonged to additions made in the 11th century AD when the *Al-I Buyid* dynasty ruled in Iran. This was a point never disclosed until then let alone being discussed. Moreover, after surveying the remains of the mud brick wall standing in the eastern front of the mosque, Professor Galdieri discovered two other things: firstly, he found the wall façade

toward the exterior which was decorated with false arches (*Taq nama*) as well as *Simgel* ["type of mud based traditional plaster with gypsum decoration"] Plaster and drew the original façade of the wall based on the available evidence.



Photo 4-11. The pillar foundation under the floor of Ayvāns (MJIB)

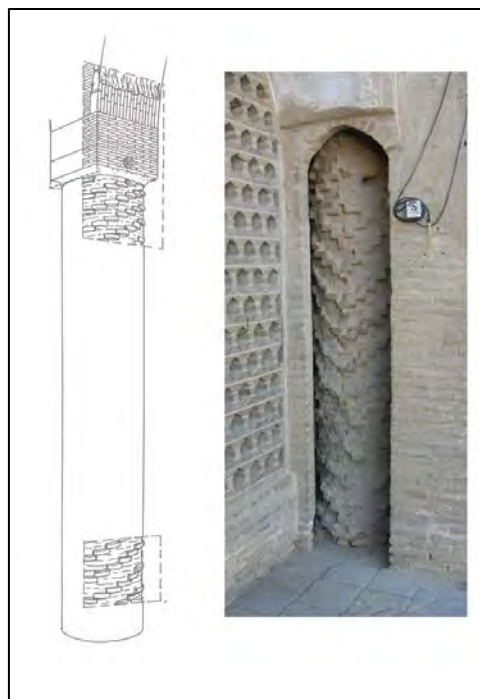


Photo 4-12. The 11th Century element (MJIB, Jabal Ameli)

Secondly, he found out the coverings at the same level as the beam layout ["*Tir rizi*"] of the *Shabestan* styled mosque belonging to the third century AH. In the upper section of the mud brick wall and in the remaining part of a regular and horizontal row, Professor Galdieri found a few holes which were the places used for installing the head beams ["*Sar tir*"] of the wooden covering. Consequently, he discovered the initial covering of the third century mosque based on this undeniable evidence.

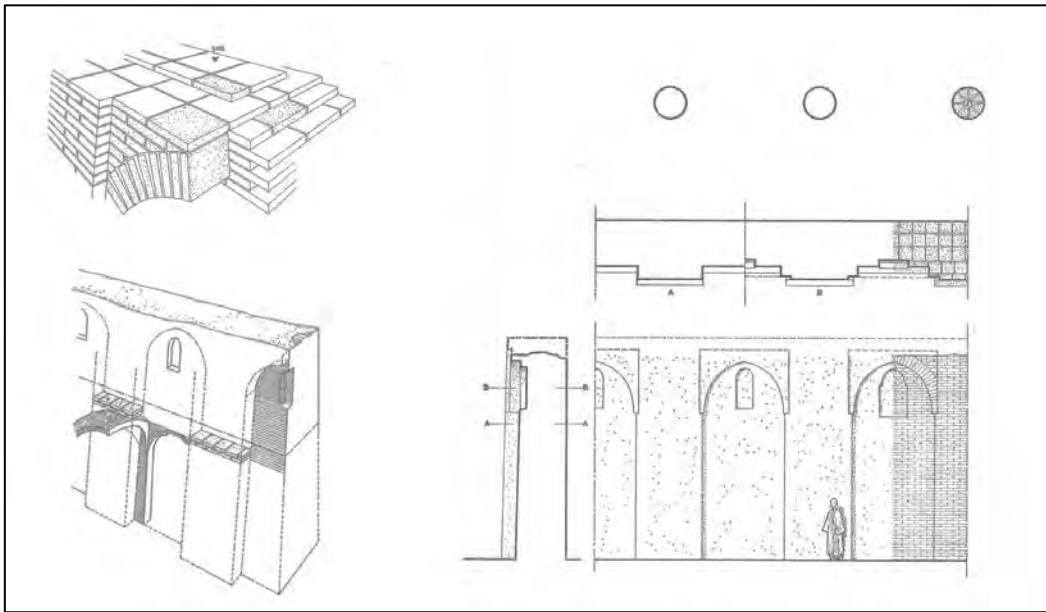


Figure 4-3. the mud brick premiere wall (Galdieri, 1973)

By opening the brick pier in the south eastern corner of the court yard of *Masjed-e Jāme'* of Isfahan, Professor Galdieri uncovered a column belonging to the *Al-I Buyids* era. This was part of the 4th century AH annexations and from its outline he was able to give an impression about the layout of brick works as well as column decorations in that period of time. Then he made a miniature model of it and after further researches foresaw the possible presence of other *Al-I Buyid* columns hidden inside the piers and elaborated about it in his report.



Photo 4-13. The circular pillar in the main yard (MJIB, Jabal Ameli)

Investigations of Professor Galdieri in the area below *Nezam al-Molk* dome and facades surrounding the dome revealed two points: firstly, the construction of *Nezam al-Molk* dome upon the main axis of the 3rd century mosque and secondly the complete openness of the dome from three directions on its north, east and west sides. Actually it was connected to the Kiblah wall only to its south. The condition of stucco inscriptions as well as capitals decorations from inside the wall of later additions has proved quite clearly the original condition of *Gonbad-e Nezam al-Molk*.

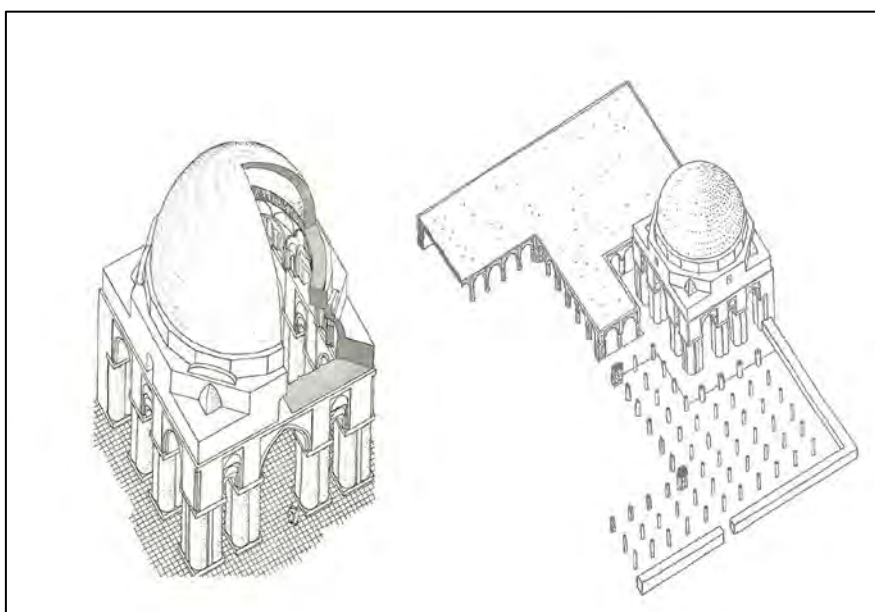


Figure 4-4. The Seljuq mosque (Galdieri, 1973)

After Investigations in the floor of *Uljeitu* prayer chamber, Professor Galdieri uncovered the foundation and column plinths of the 3rd century mosque and put an end to all the false theories about this area and proved that the assumed changes taken place here were a fact of history.

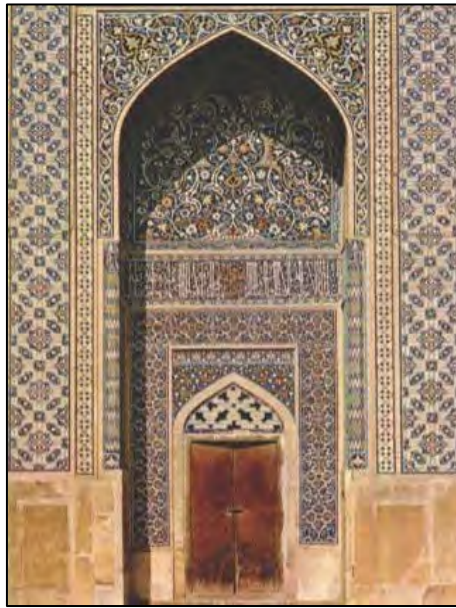


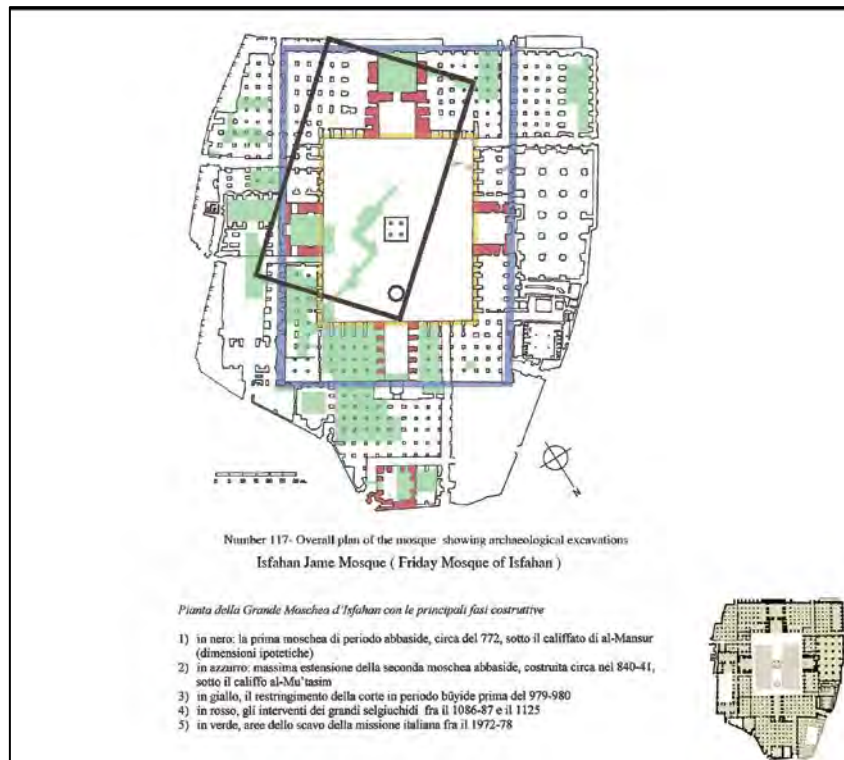
Photo 4-14. Entrance of Uljeitu (MJIB)

He started further excavation and Investigation in the rooftop of the spot supposed to be the place where the mud brick wall of the 3rd century mosque stood in order to find out the manner of mosque expansion to east and west directions. Therefore, Professor Galdieri succeeded in detailed specifying of the east ward enlargement occurring in the *Seljuq* era as well as the west ward enlargement occurring in the *Timurids* era.

In addition, he examined the connecting spot of existing minarets with *Seljuq* arch structures atop the south *Ayvān* arch and found out that *Ayvān* and minarets structure had been covered in two phases. Also Professor Galdieri found traces of the inner covering of the south *Ayvān* belonging to *Seljuqs* era inside the east *Ayvān* from within the existing *Do poosh* ["double shell dome"] which has *Muqarnas* works and proved that these *Muqarnases* actually belonged to the *Safavids* era.

4.a.3. Archaeological Surveys and Investigations in Masjed-e Jāme' of Isfahan

Another aspect of studies done in the mosque pertains to archaeological excavations by ISMEO team under the supervision of the late Professor Sherato in 1970s. Excavated spots shown on the annexed map supplied by Professor Genito are largely located inside the space of *Nezam al-Molk Gonbad Khaneh*, in the court yard of the mosque as well as in some sections of the north *Shabestan*.



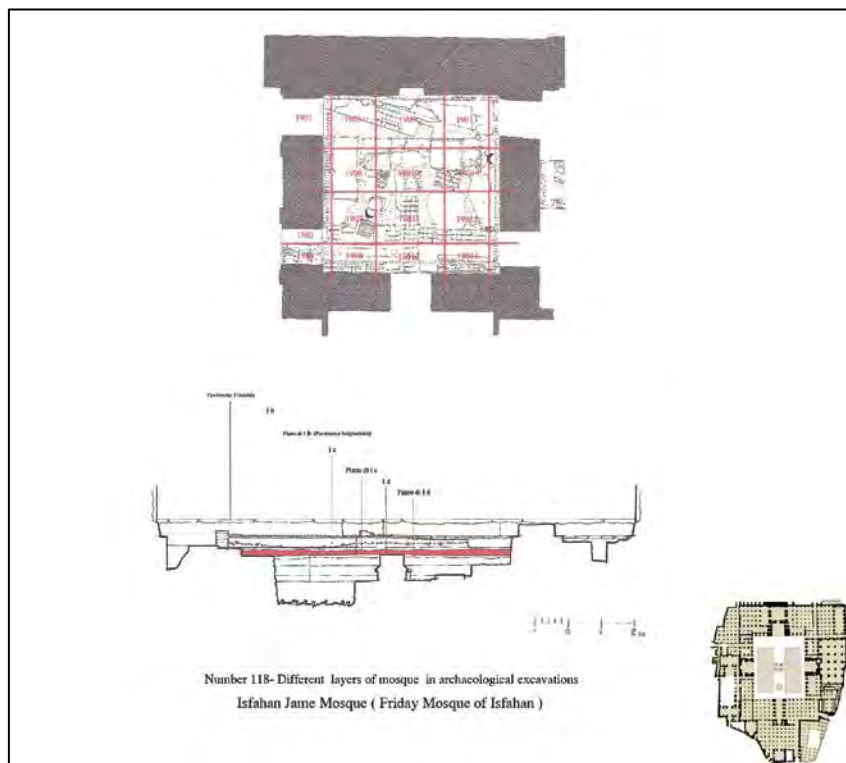
Map 4-3. Archeological studies in the mosque (MJIB, Jabal Ameli)

Excavations performed below the dome revealed several valuable historical layers. Beneath the *Safavid* marble stone layer present at the time the excavations began, at first a layer of brick pavement belonging to the *Seljuqs* era was found which was about 50cm lower than the *Safavid* layer. Beneath the *Seljuq* layer, there exists the flooring of the 3rd century mosque and lower than that the *mehrab* wall and the flooring of the 2nd century mosque were seen. After the resumption of excavation activities a brick column decorated with a stucco layer was found but the interesting point is that it is assumed to belong to the *Sassanids* era.

Excavations in the area of the north east *Shabestan* to a depth of two meters revealed quite significant relics from *Yavan* village. As said earlier, according to researchers of Isfahan history, in the third century AH, homes and fields of *Yavan* village were bought and the mosque was enlarged on the extra space gained. The discovery of these relics and residential

remains pertaining to the time before the construction of the third century mosque disclosed many facts about the history of *Masjed-e Jāme'* of Isfahan.

The structure of *Masjed-e Jāme'* of Isfahan is actually an integrated architectural whole but is consisted of various sections, some belonging to a specific construction period and others pertaining to periods before or after it. Therefore, various sections and periods of the construction of *Masjed-e Jāme'* of Isfahan are presented here.



Map 4-4. Different layers of mosque in archeological excavations (MJIB, Jabal Ameli)

4.b. Factors affecting the property

The overall state of conservation of the property is acceptable and under control. In the buffer zone area the revitalization plan of *Meydan-e Atiq* ["Ancient Square"] is under operation. After concluding this plan the condition of the buffer zone will be more desirable.

4.b.1. Development pressure

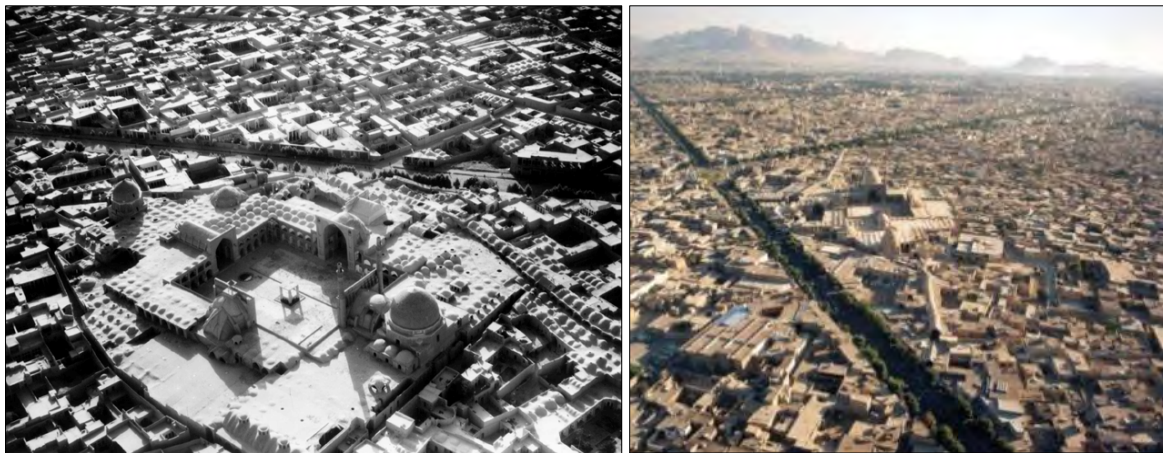


Photo 4-15. Contemporary streets in the historic fabric around the Masjed-e Jāme'(MJIB)

Contemporary streets separated the *Masjed-e Jāme'* from a part of its historic context. Left: 1962, right: 2009



Photo 4-16. Revitalization plan of Meydan-e Atiq (MJIB)

The revitalization project of *Meydan-e Atiq* square which is in progress at present causes visual disorder in the buffer zone. However, this threat is impermanent (Left Photo. the revitalization plan (www.mirmiran-arch.org, accessed 20/12/2010); Right Photo. the present state of the square).

Sky line of the buffer zone has not experienced a considerable changed during the last 30 years.



Photo 4-17. Present and past general view of the buffer zone and sky line (MJIB); Left. 1974, Right. 2010 (MJIB, Jabal Ameli)

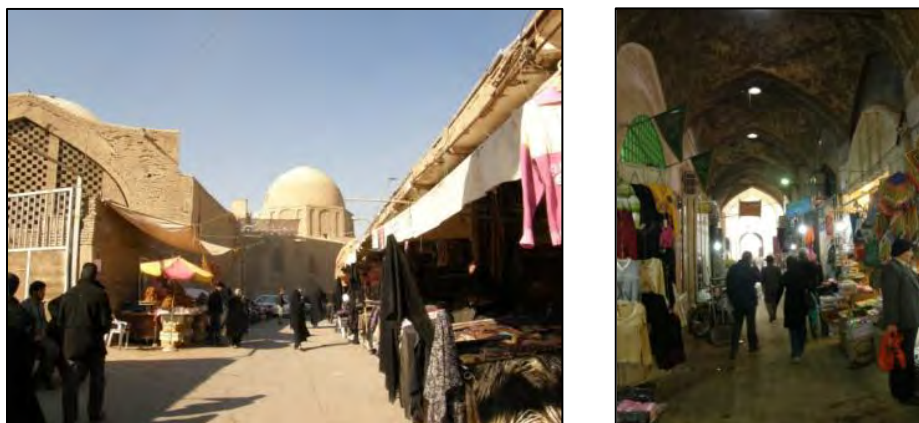


Photo 4-18. Bazaar adjacent to the property (MJIB, Jabal Ameli)

Visual disorder in the bazaar near the *Masjed-e Jāme'* Reorganizing the Bazaar is among management priorities.



Photo 4-19. Visual disorder in the buffer zone (MJIB, Jabal Ameli)

There is visual disorder in pass ways within the buffer zone. Reorganizing these pass ways is among management priorities.



Photo 4-20. Contemporary utilities in the Masjed (MJIB, Jabal Ameli)

Contemporary utilities need to be redesigned. Reorganizing installations is in the management plan agenda.



Photo 4-21. Unsuitable temporary cooling and heating system in some parts of the mosque (MJIB)

Study and design of the heating and cooling system must get underway using protective cover compatible with artistic and historical values of *Masjed-e Jāme'* of Isfahan in order to avoid the usage of inappropriate and temporary equipments for cooling or heating purposes in south and west *Shabestans*.



Photo 4-22. Traditional workshops in the Bazaar and market area near the Masjed (MJIB)

There are a number of traditional workshops in the area which need to be protected and encouraged.

4.b.2. Environmental pressures

Formerly, a small stream flowed through the middle of the mosque courtyard in a west to east direction causing structural weakness and settling damages largely in the eastern wing of *Masjed e Jāme'* of Isfahan. The stream is not flowing at present but traces of its presence can still be seen in the form of weakness in the foundation as well as its moistening effect.



**Photo 4-23. Eastern Ayvān affected by rising moisture
(MJIB, Jabal Ameli)**

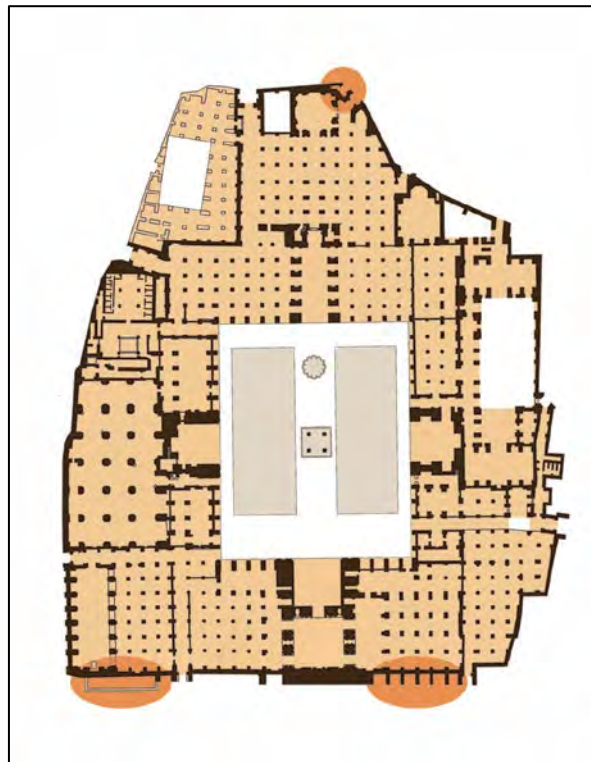
This external factor has caused physical, chemical and biological reactions within soil layers and has gradually affected the whole structure in particular the foundations in which signs of aging have occurred.



Photo 4-24. Humidity effect on the building (MJIB, Jabal Ameli)

Humidity can influence *Masjed-e Jāme'* of Isfahan in two ways: The ascending or the descending moisture. The first type penetrates into foundations and feet from the earth. Part of this humidity is absorbed from the court yard and part of it infiltrates into the external walls from walk ways around the mosque. Traces of the first type are seen below most of the piers and arches around the yard causing the decay of brick and plaster surfaces. Not only such a phenomenon results in the weakening of load bearing elements but also gives them a bad appearance.

In order to prevent the penetration of humidity from the court yard, a ventilation canal must be provided all around the court yard respecting carefully all precautions measures. Dimensions and set up of the canal have been mentioned in the reconstruction plan of *Muzaffari Madrasa*.



Map 4-5. Parts of the mosque which are affected by humidity
(MJIB, Jabal Ameli)

Structures have been built in the east and west directions of an alley located on the south part beside the mosque wall. They do not belong to *Masjed-e Jāme'* of Isfahan and have private usage so they must be purchased and destructed. Additionally, a ventilation duct must be installed in the lengthwise of the alley and the sewer below alleys of the west and south wings must be replaced or even removed if possible and transferred to other routes far from mosque walls.

In addition, there exists ongoing air pollution in Isfahan that is caused by gasoline combustion of cars as well as the natural gas burnt in housing complexes located in city suburbs. This phenomenon which turns into acid rain during rainfalls and results in damages after penetrating into building materials of *Masjed-e Jāme'* of Isfahan especially its brick domes.

In order to inhibit the infiltration of acid rain into the pores of brick domes, a precise study is necessary aimed at finding the most proper procedure for using protective materials on outer surfaces of brick works. The protective layer must not only be without any paint but also must be impermeable and at the same time to make air flowing possible in the bricks.



**Photo 4-25. Interior space of the mosque covered with dust and soot layer
(MJIB, Jabal Ameli)**

Parts of the inner surfaces of north and south *Shabestans* which have been covered by a layer of soot and dust must be dusted and cleaned observing restoration principles.

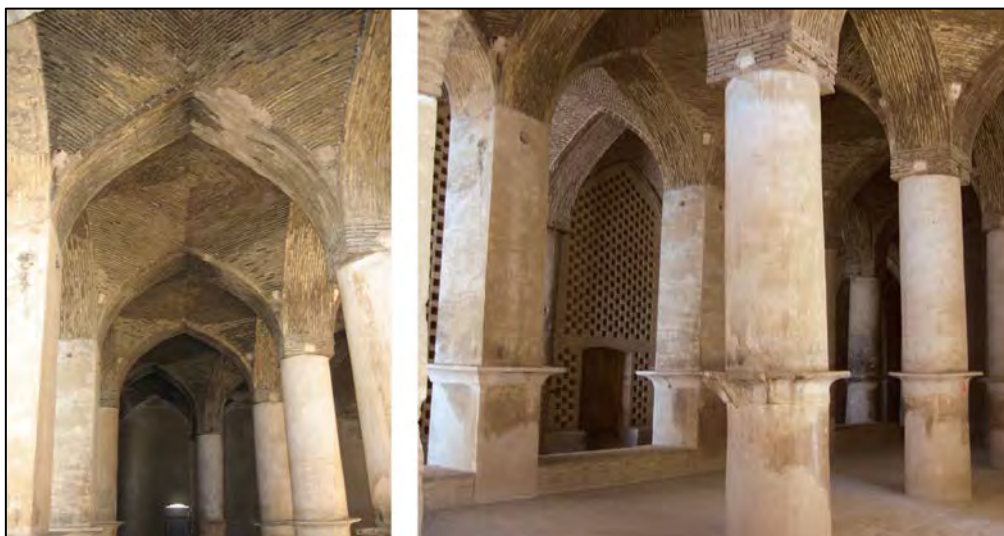


Photo 4-26. The circular pillars and their shifting bases (MJIB, Jabal Ameli)

After the assessment of columns standing in northern and eastern wings of *Masjed-e Jāme'* of Isfahan it was noted that most of them which belong to the mosque built in the 10th century AD had visible vertical deformations.



Photo 4-27. Vertical deformation in vaults of Saljuq Shabestan (MJIB, Jabal Ameli)

The general structure of north and south domes as well as north, west and south *Ayvāns* enjoy a considerable relative stability and strength. Spaces located on the either sides of *Nezam al-Molk* dome (the south dome) *Timurid*, *Uljeitu* and *Safavid Shabestans* do not suffer from any

structural problems or major damages at the first glance but in other parts such as either sides of the north *Ayvān* and the east wing as well as the space known as *Seljuq* library, movements have occurred in columns resulting in their deviation from the vertical line. Moreover, some cracks have appeared in *Tavizeh* sitting on the columns as well as the covering brick *Taq-o cheshmehs* which transfer their weight to these columns.

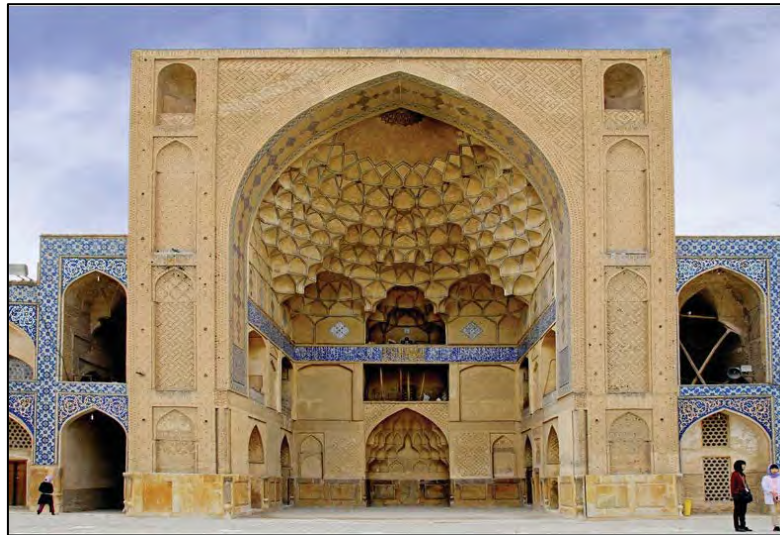


Photo 4-28. Instability in Muqarnases (MJIB, Jabal Ameli)

Muqarnases of eastern *Ayvān* have gradually lost their balance and stability due to human interventions as well as lack of maintenance so they suffer from a damaged and unpleasant appearance.

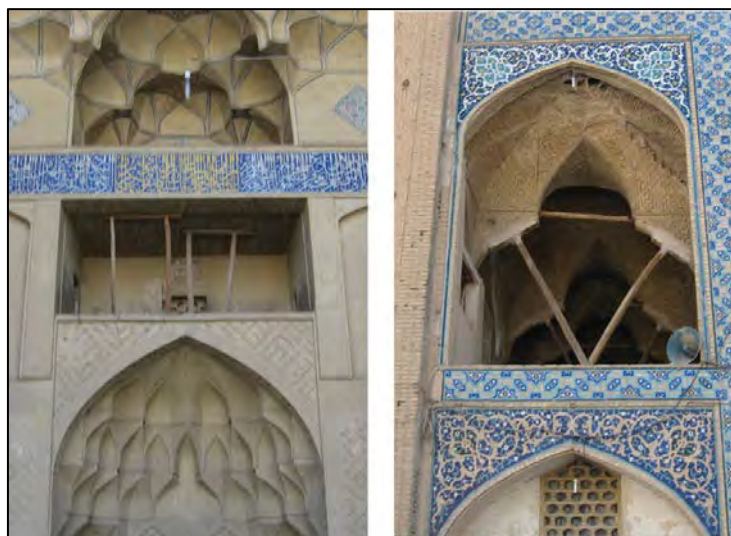


Photo 4-29. Structural imbalance in one of the arches in the east *Ayvān* (MJIB, Jabal Ameli)

At the east *Ayvān* that has leaned on the east wall of the 10th century mosque, the arch of the upper level has curved downwards due to the weakness of the horizontal structure. In order to prevent the collapse and destruction of this architectural element, it has been temporarily stabilized by a wooden beam but reinforcement activities are needed in order to create a more stable balance.



**Photo 4-30. Imbalance in plinths (Ezarehs) of the courtyard
(MJIB, Jabal Ameli)**

Some of the marble stones inside the yard suffer from damages caused by a lack of balance. The reasons for this defect are:

Firstly the stones have been stuck to brick walls by gypsum mortar and the mortar has lost its adhesive property gradually. Secondly because these stone plinth mostly are not made of a single piece of stone but of several pieces of stone without any adhesiveness between them. Moreover, in some of the feet the marble plinths have been consolidated by iron hook with bent tips in order to prevent their being taken off the wall.

4.b.3. Natural disasters and risk preparedness

Although a number of earthquakes had happened in Isfahan, *Masjed-e Jāme'* of Isfahan has not experienced any remarkable damage because of earthquakes. Due to regular maintenance by its users and believers the integrity and authenticity of *Masjed-e Jāme'* has not been threatened even in critical times.



Photo 4-31. Restoring the south east part of Masjed after bomb attack of Iraqi forces in 1985 by ICHO, with the participation of local craftsmen (MJIB, Jabal Ameli)

4.b.4. Visitor pressure

Visitor pressure during *Nouruz* ["Iranian New Year in late March and early April of each year"] is the only concern of this kind to *Masjed-e Jāme'*. However, improving protection and visitor facilities has been considered in the management plan.



Photo 4-32. Vulnerable parts of the Masjed is protected from visitor pressure (MJIB, Jabal Ameli)



Photo 4-33. Visitor pressure in Masjed-e Jāme' of Isfahan is under control
(MJIB, Jabal Ameli)

4.c. Number of inhabitants within the property and the buffer zone

There are no inhabitants within the property's core zone except the staff of the base and volunteers who participate in the mosque service. Inhabitants of the buffer zone consist of merchants of the Bazaar and market place and residents. Improving and expanding presentation and education activities with due consideration to different stake holders in the buffer zone area is among the important priorities of the management plan.

Table 4-1. Core, buffer & historical cultural axis zones inhabitants

Area	Population	Year
Core zone	20 Staff of the Base and the volunteer servants of the mosque	2010
Buffer zone	1139	2010
Historical –cultural zone	900,000	2009
Total	901159	-



Protection and management of the property

5

Chapter 5 : Protection and management of the property

5.a. Ownership

As an Islamic sacred place, *Masjed-e Jāme'* of Isfahan is a *Vaqf* property and is owned by *Owqaf*, which is the Endowment and Charity Affairs Organization of Iran.

5.b. Protective designation

The national and universal laws, regulations and constitutions to preserve and support the property:

Masjed-e Jāme' of Isfahan has been inscribed in the list of Iran's national monuments with the number of 95 in 1310 A.H (1932 A.D), it is under the below - mentioned legal support:

By registering *Masjed-e Jāme'* of Isfahan on the National Heritage List of Iran, this property enjoys special protection and conservation legislation.

5.b.1. Cultural heritage law in Iran

There are different laws and regulations for protection and conservation of cultural heritage in Iran. These are in the following categories:

- Legislation governing general cases in the country, including cultural heritage;
- Legislation specifically concerning cultural heritage;
- International legal instruments, recommendations and guidelines that are integrated within the national legislation.

5.b.2. General regulation

Examples of the general laws and regulations relevant to cultural heritage include, inter alia:

1. Article 83 of the Constitution Law of Islamic Republic of Iran (1920) recognizes the importance of cultural properties. Transferring the ownership of public monuments and properties considered to be part of the national heritage is forbidden, unless approved by the Parliament. However, transfer of ownership of monuments and cultural properties officially recognized as insignificant is possible.
2. Article (26) of the Iranian Civil Law (1939) prohibits private ownership of significant cultural property.

3. The Islamic Penal Law is an effective law for practical protection of cultural heritage. A full chapter deals with crimes regarding cultural heritage (from Article 588-569) in the Islamic Penal Law (1996). This law recognizes the following as a crime subject to punishment:
 - Damaging, theft, selling or buying stolen historical property (Article 559);
 - Violation of the regulations of ICHHTO resulting in deterioration, defect, or damage in the heritage property (Article 560);
 - Illicit export or smuggle of heritage property (Article 561);
 - Any unauthorized excavation in an effort to find historical properties (Article 562.1);
 - Selling or buying properties discovered from unauthorized excavations (Article 562.2);
 - Encroachment on historical or religious land, property or sites registered on the National Heritage List with no private ownership (Article 563);
 - Restoration, repair, converting, renovation and extension of cultural or historical monuments or their decoration, registered on the National Heritage List without the ICHHTO approval (Article 564);
 - Transferring parts of immovable properties registered on the National Heritage List without the ICHHTO consent (Article 565).
 - Converting the functions of monuments and sites registered on the National Heritage List denigrating the identity of the property and/or without ICHHTO consent.
4. The Law for Punishment of Those Interfering in the National Economic System (1991), article (I), paragraph d, considers any effort towards export of national property, even though not successful, a crime. All such property intended for export is confiscated.
5. Property acquisition law for implementing public development and military projects of the Government (1979) allows the acquisition of any historic property, in case a project is prepared for this property. This law has a streamlined procedure, which also guarantees the rights of the private owners.

5.b.3. Specific regulation for cultural heritage

Samples of the regulations specifically dealing with cultural heritage are explained below:

1. The Law for Protection of National Heritage (1930) is the first comprehensive law concerning various aspects cultural heritage. This Law defines the procedure for identification of cultural heritage property (Article 1). It further mandates the Government to prepare a National Heritage List (Article 2), sets the criteria and legal

protection for properties on this List, and stipulates legal provisions for archaeological excavations.

2. The Bylaw Concerning Prevention of Unauthorized Excavation (1980) stipulates punishments for excavation and/or purchase of excavated historic objects. The provisions of this Law are further elaborated in the Islamic Penal Law mentioned above. There is further regulation limiting production, purchase, use or advertisement of metal detectors.
3. The Law Concerning Acquisition of Land, Building and Premises for Protection of Historic Properties (1969) stipulates further regulations for acquiring property with historic or cultural significance.
4. The Law for Establishing Iranian Cultural Heritage Organization (1979) is another powerful legal instrument depicting a comprehensive picture for managing cultural heritage of the country.
5. The Law for Establishing the Higher Council for Architecture and Urban Planning (1987), which concerns with both cultural and natural heritage.

5.b.4. Higher Council for Architecture and Urban Planning [HCAUP]

All urban plans in Iran should be confirmed by Higher Council for Architecture and Urban Planning [HCAUP], before their approval.

Higher Council for Architecture and Urban Planning (HCAUP) was established under the law of February 1973. Ministry of Housing and Urban Development [MHUD] is responsible for managing housing development as well as for developing master plans for urban and semi-urban areas. This includes the historic urban areas, where a large proportion of the Iranian cultural heritage is located. The HCAUP is presided by the Minister of MHUD. The Deputy Minister for Urban Development and Architecture is the Secretary of HCAUP, under whom a Director-General manages the Secretariat. Other members of HCAUP include the Ministers of Interior; Economy and Finance; Culture and Islamic Guidance; Education; Power; Jihad Agriculture; and Defence.

In addition to these ministers, three Vice-Presidents are voting members of the HCAUP: (i) Head of Management and Planning Organization, (ii) Head of ICHHTO, and (iii) Head of Department of Environment. HCAUP has four main functions:

- Overall urban development policies;
- Commenting on by-laws affecting zoning, land use, and determining main functions;
- Adoption of urban master plans; and
- Adoption of urban criteria, regulations, by-laws, etc.

The approval of master plans by HCAUP has an established process. A qualified consultant is commissioned by the provincial Housing and Urban Development Organization (HUDO), which is the provincial office of MHUD. After the plan is prepared must be approved by The Provincial Planning Council. It is then reviewed concurrently by the HCAUP's technical committee and the office of Physical Plans at MHUD, before final submission to HCAUP. The figure below shows the procedure for approval of physical plans by HCAUP.

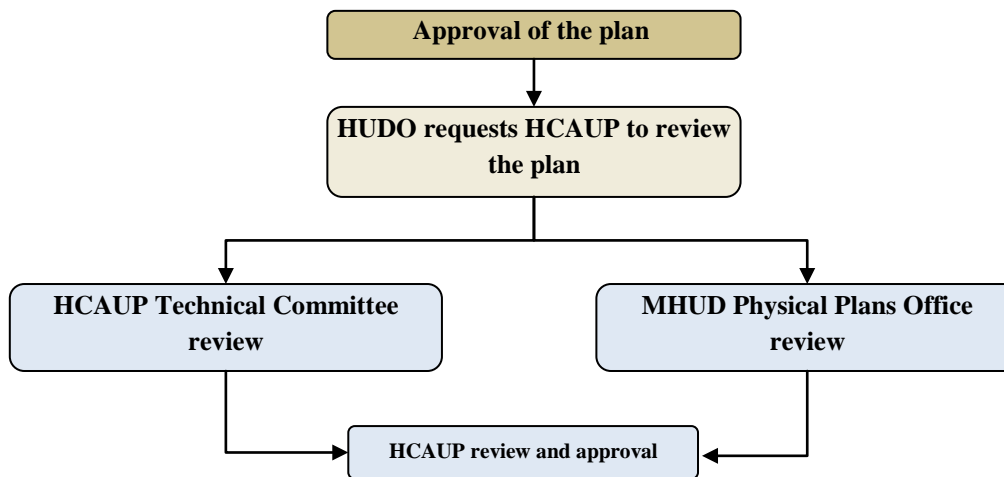


Chart 5-1. The procedure for approval of development plans by HCAUP

In principle, HCAUP does not examine the detailed plans. Such plans, as well as modifications which do not essentially change the existing Master Plan, are adopted by a commission presided by the provincial or county governor-general, head of City Council, Mayor, representatives of MHUD and some other ministries and (also called Commission for Article 5). The Secretariat of Commission for Article 5 is established at HUDO. In case of Persian gardens which are located in urban fabrics, the Commission for Article 5 in provinces is responsible for adopting urban development control regulations.

5.b.5. International legal instruments

In the I.R. of Iran, the requirements of any international convention are integrated with the national legislation, upon accession to that international convention. Thereafter, it will be compulsory to abide with the requirements of these conventions. The I. R. of Iran has acceded to several UNESCO conventions concerning the conservation and protection of cultural heritage, as well as other conventions and charters. Some of important conventions which are acceded by the I. R. Iran include, inter alia:

1. Convention Concerning the Protection of the World Cultural and Natural Heritage (1972);
2. Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1954) and its Protocol I (1954) and Protocol II (1999);
3. Convention for the Safeguarding of the Intangible Cultural Heritage (2003);

5.b.6. Other regulations

In addition to the legal instruments mentioned above, there are other types of regulations for protection and conservation of cultural and historic property in the I. R. of Iran. For example, according to a cabinet decision adopted in 2001, all public organizations must conduct studies to assess the cultural/historic impacts of major development projects at the earliest feasibility study stage and to comply with the recommendations of such studies during design and implementation. The core and buffer zones of historical buildings are considered and respected in the national law.

Approved regulations for *Masjed-e jāme's* core zone and buffer zone are as follows:

5.b.7. Regulations of core zone

1. Intervention and possession of any kind is prohibited;
2. All restoration and conservation activities must be first approved by ICHHTO (MJIB);
3. Any intervention altering the authenticity and integrity of the property is not allowed;

5.b.8. Regulations of buffer zone

1. All interventions including repairing, restoration, rehabilitation, reorganization or changing the function of all or a part of the various monuments in the buffer zone and the Bazaar without the permission of ICHHTO (MJIB) are prohibited;
2. Urban development plans must be approved by ICHHTO in the feasibility stage;
3. Architectural style and outward appearances of new buildings should match local architectural style and respect visual integrity of the property;
4. Maximum permitted height of buildings within the buffer zone must not surpass 8.5m from the ground floor.

According to articles 558-569 of the fifth book of Islamic punishment laws, respecting specified regulations is obligatory and any infringements will be prosecuted.

5.b.9. Regulations of Historical-Cultural Axis zone

1. The existing sky line of the axis should be retained;
2. The balance between mass and empty space of the fabric should be retained;
3. Height of new construction in the buffer zone must be lower than historic buildings and up to 8.5 meters;
4. Land use and infrastructure plans should be approved by ICHHTO
5. All urban renovation, functional alteration and regeneration plans in the zone must be approved by ICHHTO;
6. If the zone regulation of the axis is different from the regulations of an individual monument, the regulations of that monument should be respected.

5.c. Means of implementing protective measures

According to the civil law, the Cultural Heritage, Handicrafts, and Tourism Organization is the authority responsible for conservation and protection of all the artistic, historical and cultural monuments and Sites.

According to law, all the governmental and nongovernmental organizations as well as all the citizens in all parts of the country must obey the law and follow the regulations related to all kinds of movable and immovable properties presented by the Cultural Heritage Organization.

Since the property is under legal protection of ICHHTO, all interventions related to it need to be approved by ICHHTO. Deputy of Cultural Heritage which is a sub sector of ICHHTO is responsible for supervising the activities done by the Base of *Masjed-e Jāme'* of Isfahan.

The Base of *Masjed-e Jāme'* of Isfahan is the establishment responsible for management, conservation and protection of the property. The chart below shows the position of this base in the ICHHTO.

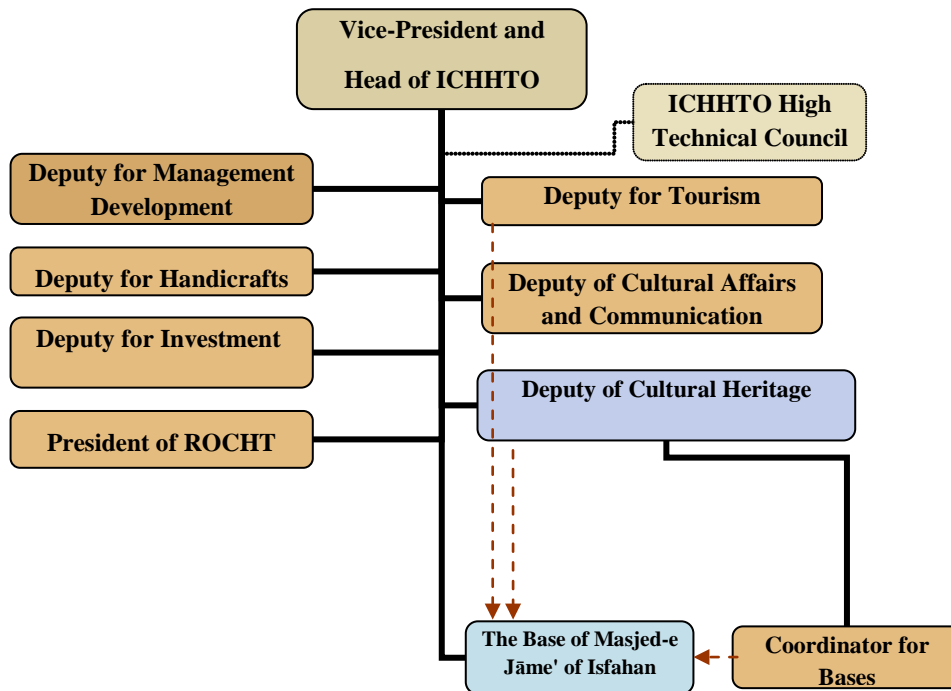


Chart 5-2. Position of the Base of Masjed-e Jāme' of Isfahan

5.c.1. Supervisory systems

The Base of *Masjed-e Jāme'* of Isfahan is responsible for conservation activities within the core and buffer zones of the property. Since, *Owqaf* organization is the owner of property, representative of *Owqaf* is members of steering committee of the base. Regular meetings of steering committee provide the opportunity for the members to share their ideas and interests

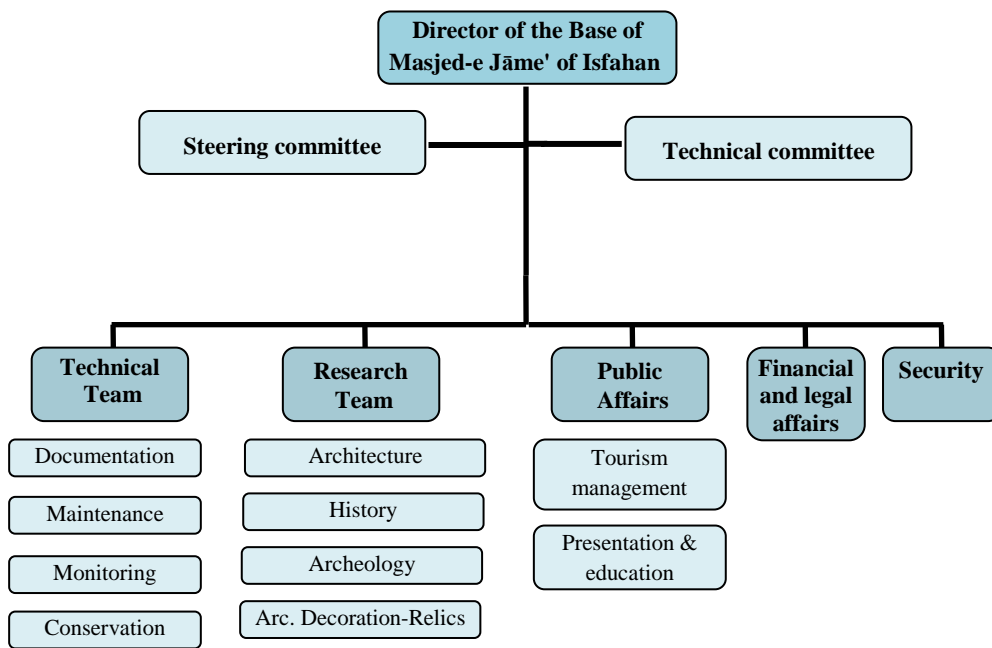


Chart 5-3. Supervising system and management of the property

5.c.2. Members of the technical committee

- E. Heydaripoor, Director of ICHHTO of Isfahan
A. Abidi, Director of the MJI Base
L. Pahlavanzadeh, Assistant director of the MJI Base
Dr. A.Jabal Ameli, Architect, senior consultant of ICHHTO of Isfahan director
A.R. Khajui, Conservation architect, technical deputy of ICHHTO of Isfahan
M. Sheikh ol-Eslam, Architect
M. Nekooi, Restorator of architectural decoration
B. Narehi, Archeologist
A. Kianpoor, Civil Engineer

5.c.3. Members of steering committee

- E. Heydaripoor, Director of ICHHTO of Isfahan
A. Abidi, director of the MJI Base
L. Pahlavanzadeh, assistant director of the MJI Base
H. Samsam Sharieat, Deputy of the governor general of Isfahan
Dr.A.Saghaiean Neja, Mayor of Isfahan
Hojatol Eslam Hosein Azhdari. Owqaf representative
Dr. M.H. Talebian
Dr. A. Jabal Ameli
Dr. M. Jasavari
Dr. S. Shafaghi
Dr. M. Hejazi
Dr. N. Shiran
Dr. Gh. Memarian
Dr. M. Javeri
Dr. F. Mozafar
M. Habibollahi, Masjed-e jāme's Board of Trustees representative

5.c.4. Local and regional management contact**Abidi, Abolfazl, Director of the Base**

Telephone: +98913-7873277

+98311-2607049

E-mail: A-abidi@isfhancht.ir

5.d. Existing plans related to municipality and region in which the proposed property is located

Approved plans which influence the management and protection of the *Masjed-e Jāme'* are as follows:

5.d.1. Master plan of Isfahan

The master plan of Isfahan is prepared by *Naghsh-e Jahan Pars* consulting engineers in 1993. This master plan is confirmed by Higher Council for Architecture and Urban Planning [HCAUP] which an ICHHTO's representative is one of its members.

In the master plan of Isfahan there are special regulations to protect historic areas of the city. General regulations of the master plan for the historic areas are as follows:

- Any construction activity in this area must respect historic architectural and urban planning values and pay due attention to historic buildings in terms of facade and architectural style;
- Separating properties inside the historic area is prohibited;
- Changing functions of buildings inside the historic area can be done only with the permission of the ICHHTO;
- Any construction permission must be approved by the ICHHTO;
- Any intervention or urban plan in historic area is prohibited unless approved by the ICHHTO.

The master plan of Isfahan was revised in 1385 (2007) by *Bavand* consultant engineers. In the revised plan, the historic area of Isfahan is divided to seven zones and the zone of *Meydan-e Atiq* and *Masjed-e Jāme'* of Isfahan is considered as zone A in the master plan. The following factors which have been considered in the master plan indicate the overall approach of it to historic monuments such as *Masjed-e Jāme'*.

- New buildings height should be constructed with the height mentioned in the buffer zone regulations of each historic monument;
- Restoring the historical facade of the historic axis is among the priorities;
- New residential buildings should be designed respecting the traditional architectural style;
- Replacing unsuitable functions with cultural or appropriate function in the historic area;
- Documentation;
- Regenerating and rehabilitating public spaces along the historic axis;
- Plans of architectural or any other kind of intervention must be approved by the ICHHTO.

5.d.2. Detailed master plan for historical-cultural axis of Isfahan

In addition, in 1371(1993) the detailed master plan for historic axis of Isfahan was prepared by ICHHTO of Isfahan to assure due protection of historical axis of the city. *Masjed-e Jāme'* of Isfahan is located within the core zone of the Isfahan historic-cultural axis. The overall approach of the plan for protecting cultural heritage asset of Isfahan is as follows:

- Any kind of intervention without the permission of ICHHTO is prohibited in the core zone of historic axis;
- The existing sky line of the axis should be retained;
- The balance between mass and empty space of the fabric should be retained;
- Height of new construction in the buffer zone must be lower than historic buildings and up to 8.5 meters;
- Land use and infrastructure plans should be approved by ICHHTO
- All renovation and regeneration plans in the core and buffer zone must be approved by ICHHTO;
- If the core or buffer zone regulations of the axis is different from the regulations of an individual monument, the regulations of that monument should be respected.

5.d.3. The revitalization and conservation plan of Meydan-e Atiq

The revitalization and conservation plan of *Meydan-e Atiq* seeks to restore the *Seljuq* square to its authentic design and function. The aim of the plan is conservation and regaining the historical and cultural values of *Meydan-e Atiq* as well as improving the quality of life in the place. Reorganizing the function of residential areas, revitalizing the public space near the *Masjed-e Jāme'* and reinterpreting the historical-cultural and architectural values of *Meydan-e Atiq* complex which consists of the Square, Bazaar and *Masjed-e Jāme'* of Isfahan are main priorities of the conservation and revitalization plan. In addition, due consideration has been given to financial and cultural interests of the stakeholders.



Photo 5-1. The regeneration plan of Meydan-e Atiq (MJIB)



Photo 5-2. The revitalization and conservation plan of Meydan-e Atiq (MJIB)

5.e. Property management plan or other management system

The Base of *Masjed-e Jāme'* of Isfahan is responsible for managing the property. The management framework of *Masjed-e Jāme'* is as follows:

5.e.1. Main Goal

Protecting the outstanding universal values of *Masjed-e Jāme'* of Isfahan as well as retaining the authenticity and integrity of the mosque as a cultural heritage place that has completely preserved its religious and cultural function.

5.e.2. Management Approach

Identifying, maintaining and optimal presenting of *Masjed-e Jāme'* of Isfahan values as the major museum of *Masjed-e Irani* ["Persian mosque"] architecture as well as attempting to reveal and introduce systematically the values of the mosque.

Furthermore, in all management decision makings for the *Masjed-e Jāme'* due attention is paid to the necessity of negotiations and mutual comprehension among conservationists of *Masjed-e Jāme'* of Isfahan as a cultural heritage place with its users as a holy place.

5.e.3. Management Strategy and Guidelines

- Holding regular discussion sessions (once every two or three month) with the participation of the steering committee including: the board of trustees, the representative of endowment (*Vaqf*) custodians as well as officials from ICHHTO Base stationed in *Masjed-e Jāme'* of Isfahan in order to achieve a common and integrated point of view (It should be mentioned that negotiations with these parties has witnessed an acceptable progress in the last decade);
- Holding regular (monthly) sessions of the technical committee aimed at the evaluation of issues and the examination of the needs of *Masjed-e Jāme'* of Isfahan;
- Reviewing the prioritization manner in spending funds resulting out of mosque revenues as well as in allocating credits coming from ICHHTO and *Owqaf* (the endowment organization in Iran);
- Reorganizing the "bazaar" opposite the mosque (in which priority has been given to shops located in front of the entrance of the mosque);
- Reorganization of the water and sewage system in buildings located in the vicinity of the mosque with the cooperation of Isfahan ICHHTO, Isfahan Municipality as well as Isfahan Water and Sewage Administration;

- Cooperation and follow up actions about finalizing the approved plan on reorganization and revitalization of *Meydan-e Atiq* (literally: the ancient square in Farsi) of Isfahan after due coordination with Isfahan ICHHTO and Isfahan Municipality aimed at making readable the historical space of the square in the *Seljuq* era as well as rapid reorganization of facades around the *Masjed-e Jāme'*;
- Preparing a comprehensive plan for conservation of *Masjed-e Jāme'* of Isfahan;
- Negotiation and consultation with the site Base responsible for conservation of *Meydan-e Imam* in the world heritage sites list as well as Isfahan ICHHTO for reorganizing and equipping Isfahan bazaar as the historical-cultural axis linking *Masjed-e Jāme'* of Isfahan and *Meydan-e Atiq* to *Naghsh-e Jahan* square;
- Expansion of the activities of the monitoring team of the mosque as well as supplying monitoring equipments such as: CCTVs, seismic detector, hygrometer and other equipments;
- Monitoring the feasibility of regulations relating to the buffer zone of *Masjed-e Jāme'* of Isfahan (consultation with merchants of the bazaar, local residents and others interested parties);
- Monitoring the feasibility of regulations relating to the core zone of *Masjed-e Jāme'* of Isfahan (consultation with the Board of Trustees, endowment custodians and common people);
- Reorganizing facilities related to water supply, electricity, heating, cooling and ventilation of the mosque provided for the welfare of worshippers based on regional weather conditions and needs of the mosque as well as simultaneous consideration for the necessity of protecting its visual integrity and outstanding universal values;
- Anticipating and preparing facilities for religious ceremonies and occasions held in the mosque in order to coordinate the visiting times as well as managing the usage of mosque spaces for scientific or touristic programs;
- Designing and installing a fire proof security system equipped with a burglar alarm within the spaces of *Masjed-e Jāme'* of Isfahan;
- illuminating the mosque with due regard to its outstanding universal values as well as its integrity and conservation;
- Deploying experienced experts in the form of different research work forces based on management requirements;
- Deploying specialist museum curators in order to introduce systematically the outstanding universal values of *Masjed-e Jāme'* of Isfahan as the major architecture museum of Iran;
- Expansion of activities related to the introduction and education in the ICHHTO Base with the cooperation of public and private sectors;

- Increasing the number of tourist guides as well as training them and expanding their knowledge in order to make certain that correct info is transferred by them to site visitors;
- Expanding activities related to introduction and education for different audiences;
- Equipping and completing the data archive as well as reports existing in the mosque by documentation and categorization of all the available documents;
- Collaboration with schools for the purpose of implementing educational programs in *Masjed-e Jāme'* of Isfahan;
- Cooperation with universities as well as scientific centers for the purpose of holding training courses and scientific assemblies in the *Masjed-e Jāme'*;
- Attracting research theses and projects at different levels of BA/BS to PhD. In order to provide for diverse requirements of the *Masjed-e Jāme'*;
- Developing the knowledge level of the ICHHTO Base personnel for all groups and levels through ongoing education;
- Continuing and expanding the operations of the archeological group stationed in *Masjed-e Jāme'* of Isfahan.

5.e.4. Action plan

5.e.4.1. Short term Plans (two years)

- Installment of signboards in sections discovered during archaeological investigations such as:
 - Parts of *Al-I Buyid* columns which have been uncovered after excavations in columns belonging to later periods of time;
 - Special introduction and conservation of mosque remains belonging to the 2nd century AH;
 - Reinterpretation and special conservation of *Sassanid* relics discovered in *Nezam al-Molk* Dome;
- Installment of signboards introducing and presenting artistic and scientific values of mosque inscriptions in spots where they have been found such as:
 - The quadruple *Ayvāns* ["porchs"] in particular *Soffe' Ostad* where inscriptions enjoy much variety;
 - Inscriptions existing on the either side of *Soffe' Shagerd* made by plaster seals;
 - The inscription in the section attributed to the *Seljuq* library;
 - The section pertaining to *Muzaffarid Madrasa*;
- Updating of documents available in the exhibition allocated to the introduction of values and the process of mosque development, redesigning the exhibition in order

to represent the outstanding universal values of *Masjed-e Jāme'* of Isfahan in a permanent manner;

- Making a more precise model of core and buffer zones of the mosque for better introduction of mosque spaces and the mosque relation with old urban structures;
- Reorganizing and equipping the office where experts stationed at the mosque work;
- Reorganizing water taps used for *Vozu* ["Islamic ceremonial ablution"] installed beside *Khoday Khaneh* and their redesign considering the outstanding universal values of *Masjed-e Jāme'* of Isfahan;
- Improving the condition of lavatories and *Vozu Khaneh* aimed at providing more comfort for worshippers and visitors with due regard to outstanding universal values of *Masjed-e Jāme'* of Isfahan;
- Removing those coolers which are no longer in use;
- Removing unnecessary doors and windows installed in front of brick lattices;
- Regular monitoring of birds behavior, the manner and the extent they harm various sections of the building in particular its vulnerable parts such as its decorations;
- Collecting plastic covers and laces installed in front of lattices and replacing them with restraining elements that are more harmonious with outstanding universal values of the mosque (in order to prevent more damage to the decorations by doves, such an activity should be done after finalizing the studies on harms caused by doves);
- Continuation of monitoring and maintaining the traditional isolation of mosque roof (regular monitoring and reapplying *Kahgel*);
- Continuation of monitoring and starting investigations for the purpose of removing moisture inside the space of *Taj al-Molk* Dome;
- Temporary reorganizing and defining access routes to *Masjed-e Jāme'* of Isfahan from the direction of *Meydan-e Atiq* until the end of reorganization and revitalization of *Meydan-e Atiq*;
- Installing signboards within the buffer zone of *Masjed-e Jāme'* of Isfahan for improving orientation ability of tourists;
- Reorganizing shop fronts located near the *Masjed-e Jāme'* (Reorganization of shops right in front of the main entrance of the mosque has top priority);
- Regular discussing and exchanging ideas with custodians of *Allameh-e Majlesi* tomb for the purpose of gaining more coordination with policies of the ICHHTO Base;
- Characterizing and determining mosque entrances as well as reorganizing walk ways leading to them within the buffer zone of the mosque;
- To inform buffer zone residents about the relevant conservation regulations by printing and circulating informative brochures as well as to hold briefing and consulting sessions with local residents and shop owners;

- Printing brochures and various cultural productions for the purpose of informing buffer zone residents about the outstanding universal values of *Masjed-e Jāme'* of Isfahan as well as the role it plays about the collective identity of this group of people;
- Preparations for the providing a temporary car park aimed at eliminating the traffic jam in the vicinity of the mosque before finalizing the reorganization plan of *Meydan-e Atiq*;
- Clearing the outer mosque walls from advertisement papers and memorial service notices;
- Improving the façade and the floor of passageways within the buffer zone in particular those ending in the entrance gates of the mosque;
- Installment of signboards containing sufficient information about the reorganization plan of *Meydan-e Atiq* in major passage ways within the buffer zone in order to informing local residents as well as tourists of different phases of progress in the operations underway (with the partnership of the renovation and improvement Organization of Isfahan);
- Installing the signboards about the reconstruction plan of Bazaar, on the either sides of the workshops aimed at informing the public and visitors of goals and various phases of the plan;
- Reorganization of workshops operative within the buffer zone regarding safety and visual issues;
- Identification of art workshops, traditional professions and handicrafts existing in the buffer zone in order to provide special protection and encouragement for these professions;
- Consultation with Isfahan municipality for constructing a temporary car park outside the buffer zone of *Masjed-e Jāme'* of Isfahan before the time when the reorganization plan for *Meydan-e Atiq* becomes operational;
- Studying the options available for a more successful negotiation with all groups interested in the conservation of the *Masjed-e Jāme'*;
- Studying methods of performing informative activities about each one of the stake holders including: worshippers, bazaar merchants, tourists, local residents, shop owners within the buffer zone, university students, researchers, endowment custodians and members of the Board of Trustees;
- Cooperation with Isfahan ICHHTO for the purpose of printing research and scientific findings in the frame work of books, brochures and various cultural productions aimed at informing residents within the buffer zone about the outstanding universal values of *Masjed-e Jāme'* of Isfahan and the role it plays regarding the collective identity of this group;

- Implementing the Bluetooth project concerning an audio visual file about the mosque making it possible for visitors to receive information about *Masjed-e Jāme'* of Isfahan via their mobile phones. Actually, this is the continuation of the successful blue tooth plan implemented in *Nouruz* ["Iranian new year eve"] 2010 with data presented in Persian and English languages;
- Installing a signboard to introduce and present artistic and scientific values of inscriptions in different sections of the mosque;
- Providing brochures introducing *Masjed-e Jāme'* of Isfahan in Persian and English languages;
- Installing guiding panels in active workshops located within the buffer zone aimed at informing buffer zone residents and visitors about different phases of work progress and the final plan;
- Restoring the *Muqarnases* of *Ayvāns* and *Muzaffarid* Madrasa
- Restoring and consolidating the Plinths of the court yard.

5.e 4.2. Middle Term Plans (five years)

- Putting into operation an audio tour system within *Masjed-e Jāme'* of Isfahan;
- Introducing architectural values of the mosque with the help of the audio tour as well as signboards for example regarding:
- Presenting and describing the function of *Khoday Khaneh* in the middle of the mosque court yard;
- Describing the stone chronograph index and how it works;
- Introducing the tile chronograph index and how it works;
- Showing the section thought to be the old *Seljuq* library;
- Presenting the various patterns of *Seljuq Taq-o cheshmehs* in particular with the help of sign boards;
- Continuation of precise documentation of mosque inscriptions and decorations existing in different sections of the mosque by various techniques;
- Putting into operation the standard lighting project of the mosque for the purpose of a better representation of its artistic, scientific and aesthetic values. The project should get underway based on expert consultation of the subject simultaneous with observing the integrity and authenticity as well as maintaining the historical spirit of the spaces;
- Equipping and completing the archaeological team as well as continuing scientific excavations and investigations using techniques with less risks such as: geophysics;
- Improving the operation of the heating, cooling and ventilating systems of the museum;

- Replacing stoves and coolers with facilities more harmonious to special values of the mosque;
- Consulting buffer zone inhabitants by oral surveys and questionnaire distribution on various ways to reduce the number of cases of violating conservation regulations of the mosque buffer zone;
- Conducting an opinion poll and discussions with merchants working in the bazaar about reorganization of the bazaar situated opposite *Masjed-e Jāme'* of Isfahan;
- Cooperation in reorganizing the entrance of *Allameh-e Majlesi* tomb after necessary coordination with the tomb custodians;
- Assessing the extent of shop keeper's inclination for providing cultural and touristic services (with the approach of maintaining the functional authenticity of the bazaar);
- Conducting studies about methods of securing public participation (in particular merchants working near the mosque) for the purpose of conservation of mosque values;
- Consultation with buffer zone inhabitants through oral surveys as well as questionnaires distributed on ways to decrease the violation of conservation regulations of *Masjed-e Jāme'* of Isfahan;
- Providing a data base usable for different audiences but at the same time restricting data access for each group;
- Improving touristic facilities such as:
 - Installing tourist signboards right across Isfahan city with the partnership of Isfahan Municipality;
 - Putting into operation an audio tour system within *Masjed-e Jāme'* of Isfahan for Iranian and foreign visitors;
 - Equipping the buffer zone for easier access to the mosque;
 - Encouraging cultural and touristic functions within the buffer zone of *Masjed-e Jāme'* of Isfahan with due attention to the authentic cultural fabric of Isfahan historical center;
 - Printing bilingual guide book and brochure;
 - Reorganizing signboards within the mosque as well as completing its tourist information system;
 - Defining a visitors' path inside *Masjed-e Jāme'* of Isfahan;
 - Providing appropriate garment for female visitors arriving at the mosque during the prayer ceremony.
- Scientific investigations in the eastern *Ayvān* foundations concerning the ground nature as well as the soil composition followed by a complete identification of the foundations;

- Continuing consolidation activities in the western *Shabestan*.
- Consolidating vaults of southern and northern *Ayvāns*.

5.e.5. Long Term Plans (ten years)

- providing a car park outside of the mosque buffer zone after consultation with the Municipality;
- Equipping the monitoring team with instruments measuring cracks, vibrations, moisture and air pollution;
- providing a symbolic library at the spot thought to be where the *Seljuq* Library stood aimed at introducing and revitalizing previous scientific and cultural function of this part;
- Designing mosque facilities based on expert consulting. In addition, observing all the principles of authenticity and integrity during the operational phase as well as considering the necessity of conservation of special values of *Masjed-e Jāme'* of Isfahan in both phases;

Reorganization of the bazaar situated in front of the mosque following negotiation with merchants working there.

5.f. Sources and levels of finance

Masjed-e Jāme' of Isfahan benefits from provincial, national, local and *Vaqf* budgets which are presented in the following table.

Table 5-1. Sources & finance for Masjed-e Jāme' of Isfahan

Item	Year	Provincial (Million Tomans)			National (Million Tomans)	Organizations other than ICHHTO (Million Tomans)	Owqaf (Million Tomans)	Sum (Million Tomans)
		Maintenance	Conservation and repair	research				
1	2010	100	200	300	110	50	50	765
2	2009	85	110	50	70	40	35	390
3	2008	50	70	150	40	30	30	370
4	2007	40	50	100	40	25	25	280
5	2006	40	50	100	35	20	25	270

5.g. Sources of expertise and training in conservation and management technique

Sources of expertise and training in conservation and management techniques are as follows:

5.g.1. Research Organization of Cultural heritage and Tourism

ROCHT is responsible for multidisciplinary researches and training of young experts of ICHHTO.

5.g.2. Local and national universities

There are some local universities such as The Isfahan University of Art, University of Isfahan and Isfahan Islamic Azad University which at present their students work and study in *Masjed-e Jāme'* of Isfahan in their internship courses.

And also in national level, high educational centre of ICHHTO and other national universities provide sources of expertise and training in conservation and management techniques.

5.g.3. Short term training workshops and lectures

Short term training and workshops are being held in local, national and regional levels with cooperation of universities. For example these workshops have been held in regional and national levels during the past years which the *Masjed-e Jāme'* of Isfahan.

- Lecture on architectural decorations, lecturer: Dr. Shateri, date: 2007;
- Lecture on "Archeological findings in Masjed-e Jāme' with collaboration of Istituto Italiano per l'Africa e l'Orien (ISIAO)" held in 2008;
- Student painting exhibition, 11 October- 6 November;
- Lecture on "Architecture of Masjed-e Jāme' Atiq of Isfahan" lecturer: dr. Gh. Memerian, date: 3/2/87;
- Workshop on traditional structure of cultural heritage, 9 may 2009;
- Lectures by DR. A. Jabal Ameli on MJI.

5.h. Visitor facilities and statistics

Masjed-e Jāme' of Isfahan benefits from basic and necessary visitor facilities. However, due to significance of presenting outstanding values of the mosque, promoting visitor facilities inside the property and in the buffer zone is one of the main priorities in the management framework. Knowledgeable visitor guides, Guards as well as personnel trained to act in emergency times, Guiding signboards in the *Masjed*, Visitors' paths in the *Masjed* and Introductory booklets and brochures as well as tourist maps.



Photo 5-3. Signboards containing information about the history and architecture of Masjed (MJIB)



Photo. 5-4. Inscription which contains the information about rebuilding some parts of the Masjed that were destroyed during the 1980s war (MJIB)



Photo 5-5. 3D model (Maket) of Masjed-e Jāme' (MJIB)



Photo 5-6. Vozu Khaneh and lavatory of the Masjed (MJIB)

This table shows the number of visitors in *Masjed-e Jāme'* of Isfahan in the past four years:

Table 5-2. Number of visitors in Masjed-e Jāme' of Isfahan

Item	Year	Number of visitors
1	2007	250791
2	2008	270565
3	2009	305414
4	2010	350809
Total		1177579

5.i. Policies and programmes related to the presentation and promotion of the property

- Providing a data base usable for different audiences but at the same time restricting data access for each group;
- Studying available options for conducting more successful negotiations with all groups interested in the conservation of *Masjed-e Jāme'* of Isfahan;
- Studying methods of conducting informative activities about each one of the stake holders including: worshippers, bazaar merchants, tourists, residents living and shop owners working within the buffer zone, university students, researchers, endowment custodians and members of the Board of Trustees;
- Cooperation with the private sector for making a documentary film about research history in *Masjed-e Jāme'* of Isfahan;
- Partnership with Isfahan ICHHTO for printing scientific and research findings in book format;
- Publishing brochures as well as various cultural productions aimed at informing buffer zone residents of the outstanding universal values of *Masjed-e Jāme'* of Isfahan and its role in the collective identity of the group;
- Reorganizing and upgrading the mosque museum in order to put on display objects found during archaeological excavations;
- Conducting the Bluetooth project in which an audio visual file about the mosque is sent by Bluetooth technology making it possible for visitors to expand their knowledge about *Masjed-e Jāme'* of Isfahan via their mobile phones. Actually, this is the continuation of the successful blue tooth plan implemented during *Nouruz* 2010 with data presented in Persian and English languages;
- Installing signboards in spots discovered during archaeological investigations;
- Installing signboards in different spots of the mosque in order to introduce and describe artistic and scientific values of its inscriptions;
- Publishing bilingual brochures introducing the mosque in Persian and English;
- Making operational the lighting project of *Masjed-e Jāme'* of Isfahan aimed at providing a standard atmosphere for better introduction of its aesthetic, artistic and scientific values while considering the necessity of conservation of the historical spirit and integrity of the mosque;
- Installing guiding panels on the site of operating workshops situated within the buffer zone aimed at informing buffer zone residents as well as tourists about different phases of work progress and the final plan underway (with the partnership of the plan operator);

- Improving touristic facilities for example:
 - Installing signboards for guiding visitors across Isfahan city with the partnership of Isfahan municipality;
 - Putting into operation an audio tour system within *Masjed-e Jāme'* of Isfahan for Iranian and foreign visitors;
 - Equipping the buffer zone in order to make possible easier access into the mosque
 - Encouraging cultural and touristic functions within the buffer zone of *Masjed-e Jāme'* of Isfahan with due attention paid to the original cultural fabric of the historical center of Isfahan city;
 - Printing a bilingual guide book and brochure;
 - Reorganizing signboards within the mosque area as well as completing the tourist information system of the mosque;
 - Defining a visitors' path [tourist route] inside *Masjed-e Jāme'* of Isfahan;
 - Providing suitable clothing for all the women visiting the mosque during daily prayers.

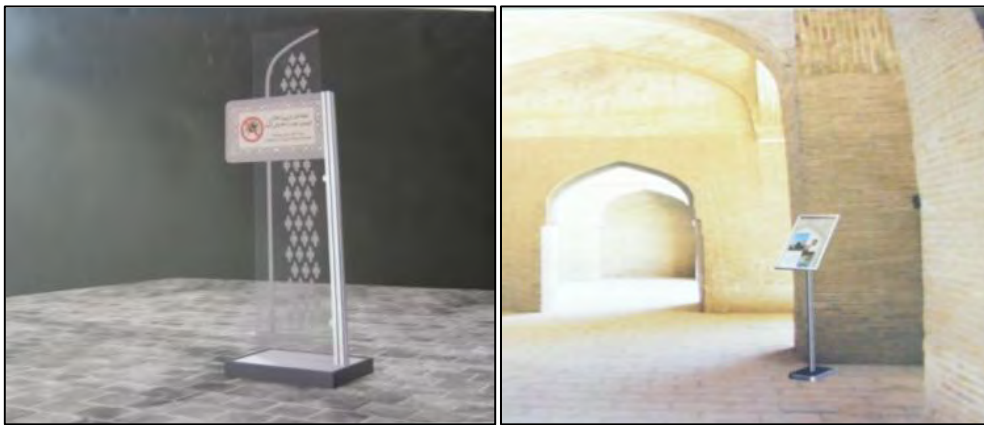


Photo 5-7. Proposal signboards (MJIB)



Figure 5-1. The proposal map for tourist guiding within the Masjed-e Jāme' (MJIB)

5.j. Staffing levels (professional, technical, maintenance)**Table 5-3. Positions of management personnel in Masjed-e Jāme' of Isfahan Base**

Positions		Names of Present Personnel
Director of Base		A. Abidi L. Pahlavanzadeh (assistant director)
Technical	Documentation	Hashemi, N. Shami
	Maintenance	Sheikh ol-Eslam, Alipoor
	Monitoring	N. Zanmani, Alipoor
	Conservation	Sheikh ol-Eslam, Alipoor
Research	Architecture	J. Chehrazi
	History	Namdari
	Archeology	Namdari
	Relics	Nekooi
Public Affairs	Tourism management	Sh. Amiri, Chavoshi
	Presentation & education	Rast Ghalam, Fatehi
Financial and legal affairs		Derakhshan, Ghotbi
Security		Habibi, M. Montazeri, N. Sharih



Monitoring

6

Chapter 6 : Monitoring

6.a. Key indications for measuring state of conservation

Masjed-e Jāme' of Isfahan can be regarded as the museum of art and architecture for mosques designed in a Persian style. Actually, it is a complex of testimonies that belong to twelve centuries of cultural and historical development, dating back to different periods of time. Therefore, this complex has always been a center of attention ever since the formation of its primary nucleus resulting in several operations conducted for its conservation in the course of time.

From the perspective of urban planning, because the city fabric in its vicinity has developed with special attention to the complex, the observance of buffer zone regulations and monitoring activities is of utmost importance. For this reason, close cooperation of all relevant organizations is required to preserve various values of the complex. Actually, there are a few general topics that are regularly controlled by the monitoring office of ICHHTO Base concerning the conservation of *Masjed-e Jāme'* of Isfahan. In the following chart evaluation topics are presented with relevant reports being submitted to and kept in the Base:

CORE ZONE				
CATEGORY	INDICATORS	PERIODICITY	ANNUAL TIME FRAME	TOOLS
Conservation & Restoration	Condition of cracks (their movement & progress)	As per case (weekly or monthly)	Throughout the year	Micrometer
	Changes in the buildings & its outer shell	As per case (weekly or monthly)	Throughout the year	Field visit
	Decay of movable objects of the mosque (its wooden doors, canvases, etc)	As per case (weekly or monthly)	Throughout the year	Field visit & lab tests
	Erosion process of decorations (tile works, stuccoes, brick works & stone works)	As per case (weekly or monthly)	Throughout the year	Field visit & lab tests
	Erosion of mortars & level of pointing	On a monthly basis	Throughout the year	Field visit & lab tests
	Structure of soil layers & the change in the state of foundation	Twice each year	August-January	Soil mechanics lab
	Moisture level of walls	Seasonal	April-October-January	Hygrometer
	Condition of ventilation canals	Seasonal	Throughout the year	Field visit
	Measuring interior & exterior temperatures	Seasonal	Throughout the year	Hygrometer
	Condition of drain pipes, water ways & sloping of roof & floor	As per case (weekly or monthly)	April-September	Field visit
	Condition of <i>Kahgel</i> of roof	Seasonal	Throughout the year	Field visit
	Condition of places susceptible for nesting of Insects & animals	As per case monthly	Throughout the year	Field visit

	Process of chemical reaction of animal & excrements	As per case (monthly)	Throughout the year	Lab tests of materials
	Control of air pollutions (dust & soot) on outer surfaces	Seasonal	Summer-Winter	Lab tests
Equipments & Maintenance	Performance of heating, cooling, electric & lighting of facilities	As per case (weekly or monthly)	Throughout the year	Field visit
	Controlling the state of security systems	Daily	Throughout the year	Field visit
	Performance of security & guarding personnel	Daily	Throughout the year	CCTVS
	Hygienic condition (toilets & court yard)	As per case (daily, weekly or monthly)	Throughout the year	Field visit
	Performance of urban infrastructures (water, gas & electricity facilities)	As per case (weekly or monthly)	Throughout the year	Field visit

BUFFER ZONE				
CATEGORY	INDICATORS	PERIODICITY	ANNUAL TIME FRAME	TOOLS
Development	Studying the progress of reorganization plans around the complex	Monthly	Throughout the year	Field visit
	Observing buffer zone regulations (height, façade, function in new developments)	Monthly	Throughout the year	Field visit
Legal	Changes in function	Monthly	Throughout the year	Field visit
	Condition of Vaqfs plaques	Monthly	Throughout the year	Field visit
Traffic	Condition of motor vehicles traffic in buffer zone	Daily	Throughout the year	Photo taking & CCTVS
	Condition of pedestrian congestion during different hours of the day	As per case (daily, weekly or monthly)	Throughout the year	Photo taking & Field visits
	Quality state of passage ways (walk ways & road ways)	Weekly	Throughout the year	Photo taking & Field visit

CORE ZONE				
CATEGORY	INDICATORS	PERIODICITY	ANNUAL TIME FRAME	TOOLS
Research & Education	Number & quality of researches, books, articles & student thesis produced about Masjed-e Jāme' of Isfahan	Twice each year	May- September	Statistics
	Awareness level of different audiences about OUV of the Masjed-e Jāme'	Annual	May	Questionnaire
	Extent & quality of exclusive services for tourists (guide books, brochures)	Annual	May	Questionnaire
	Number & quality of training workshop	Annual	Throughout the year	Statistics and Field visit

CORE & BUFFER ZONE				
CATEGORY	INDICATORS	PERIODICITY	ANNUAL TIME FRAME	TOOLS
Social & Tourism affairs	Number of resident and non resident population (number, age, education)	Seasonal	April-September	Questionnaire
	Number & type of visitors during religious ceremonies & occasions	As per case	Throughout the year	Questionnaire
	Number of Iranian & foreign visitors	Daily - weekly - Seasonal	April-September	Questionnaire
	Present tourist facilities & infrastructures	Monthly	Throughout the year	Field survey
	Number of trained staff (experts, master craftsmen, laborers)	Annual	September	Statistics

6.b. Administrative arrangements for monitoring property

The Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) has overall administrative and financial responsibilities toward conservation, preservation and protection of historic monuments and sites in Iran. ICHHTO has its branches in every Province of the country. Some 70 major historic sites such as Persepolis, Chogha Zanbil, Meidan-e Imam in Isfahan, Bisotun, Soltanieh, Takht-e Soleiman, Armenian Churches, Shushtar Hydraulic System, Susa, Bazaar of Tabriz, Bam, Pasargadae and Masjed-e Jāme' have their own Research Bases at the site so that constant monitoring of the state of the conservation of the property could be achieved. In the case of Masjed-e Jāme', the Isfahan Cultural Heritage, Handicrafts and Tourism Organization is the Provincial affiliate of ICHHTO. There is also the Research Base for the Masjed-e Jāme'.

Apart from the national and provincial experts a number of monitoring experts work on a permanent basis at the Research Base of Masjed-e Jāme'. They are all working under supervision of Director of the Base who is responsible to the Head of Isfahan Cultural Heritage, Handicrafts and Tourism Organization. They are not only responsible for the monitoring of different constituents of the Monitoring Program but also for planning and giving training workshops to the relevant individuals as well as providing sufficient information to the responsible authorities with regards to the quality and quantity of monitoring programs so that they all can be a part the overall comprehensive monitoring system. They also take necessary actions to be in continuous contacts with relevant research and educational institutions, whether public or private, so that their knowledge and expertise could be used for enhancing the monitoring of the site.

Following are the professional details of some of the experts including their skills and contact details who are included in the monitoring unit of the research section of Masjed-e Jāme' Base:

Name and contact information of the personnel:

Narges Zamani,

E-mail: nzamani50@gmail.com

Omid Alipoor,

E-mail: ariobarzan@gmail.com

Tel: +98 311 2607049

Following organizations are in close contact and collaboration with the Isfahan Cultural Heritage, Handicrafts and Tourism Organization, particularly Masjed-e Jāme' Base for implementation of monitoring programs:

- **The Art University of Isfahan, The Islamic Azad University of Isfahan, Iran university of science and technology:** The Research Deputy of the said universities are currently cooperating with Masjed-e Jāme' Base;
- **The consulting Engineering of *Naqshe Jahan Pars*:** This company prepared the master plan of Isfahan and also the revitalization of *Meydan-e Atiq* which is located in the buffer zone of the property and currently cooperate with Isfahan CHHTO;
- **The consulting Engineering of *Bavand*:** This company is currently engaged in the documentation and surveying of Historical- Cultural Axis of Isfahan;

The Iranian metrological organization: This organization is responsible for monitoring the climate and weather conditions, qualification and aerial photography (www.irimo.ir);

- **The Municipality of Isfahan:** This organization cooperate with the Base in issues related to Buffer zone and Historical-Cultural zone;
- **The Owqaf organization:** The Islamic endowment organization cooperate with the Base in legal and ownership affairs.

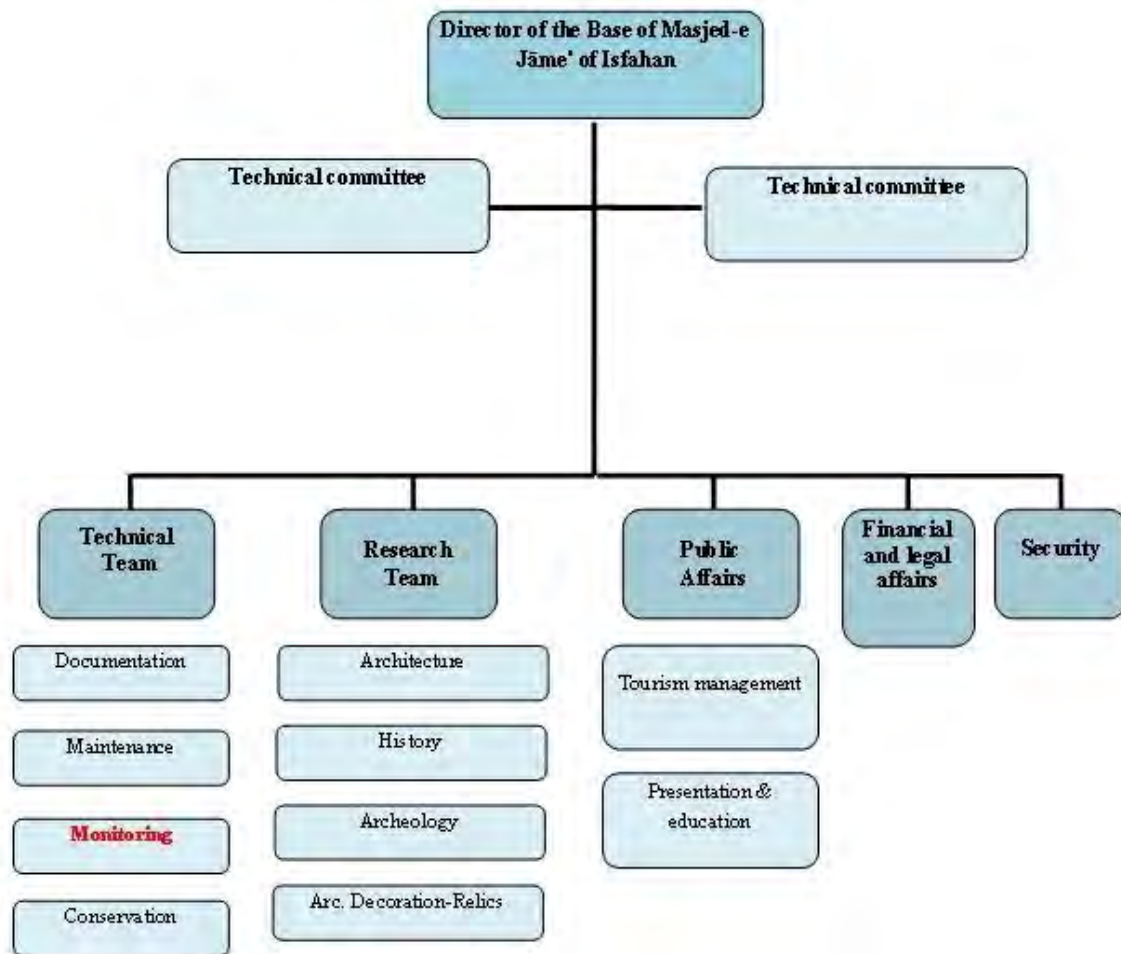


Chart 6-1. Organization chart of Masjed-e Jame' of Isfahan

6.c. Results of previous reporting exercises

From early 14th century AH coincided with the third decade of the 20th century AD on, According to articles and regulations of "the Protection of Antiques Law", all historical monuments and cultural heritage sites come under the protection of the legal system of the country. *Masjed-e Jāme'* of Isfahan was among the first buildings registered in this list.

- From 1971 to 1984 ISMEO delegation began his studies in order to identify *Masjed-e Jāme'* of Isfahan.

Professor Galdieri, head of ISMEO delegation, has enlisted the investigated and restored sites as follows in which the numbered spots have been represented based on the Schroeder Map:

- 1972: *Taq-o cheshmehs* of spans number: 60 – 63 – 80 – 161 – 169 & 422 were studied and restored;
- 1973: Spans number: 47- 48 – 58 – 59 – 60 – 67 – 228 & 240 were studied and restored;
- 1974: Spans number: 150 – 151 – 152 – 153 – 154 – 159 – 160 – 473 & 474 were studied and restored;
- 1975: Spans number: 89 – 90 – 97 – 98 – 102 – 201– 202– 213– 214– 225– 236 –237 – 238– 249 – 250 – 261– 262 & 269 were studied and restored;
- 1977: Spans number: 199 – 200 - 211– 223– 235– 247– 259– 260 – 267 – 268 –270 –275 – 276 – 455 – 456 – 458 – 463 – 464 – 465 & 466 were studied and restored;
- 1978: Restorations and investigations were largely focused on load bearing ribs (armatures) and single arches located in the interval of spans: 203 & 203, 214 & 215, 226 & 227, 238 & 239 and 270 & 271 in addition in the same year, spans no. 294 and 310 were restored;
- 1972 exploring & restoration.
 - Eastern *Ayvān*, the method of bracing ["*Mahar bandi*"]
 - South *Ayvān* arch of *Muzaffarid* School the method of bracing ["*Mahar bandi*"]
 - Repair of tile works in the entrance gate ["portal"] of *Uljeito Shabestan*
 - Repair of tile works in the outward facades of southern and northern *Ayvān*
 - the piled up earth has been emptied from the interior space of *Shabestans* in particular from the space of *Taj al-Molk* dome in By Hosein Moarefi & Monsieur Andre Godard & Siroux.
- 1977&1981 ventilator canals appliance:
Study and conducting repair activities in the west wall of *Safavid* winter *Shabestan* & roof which were affected by rain.

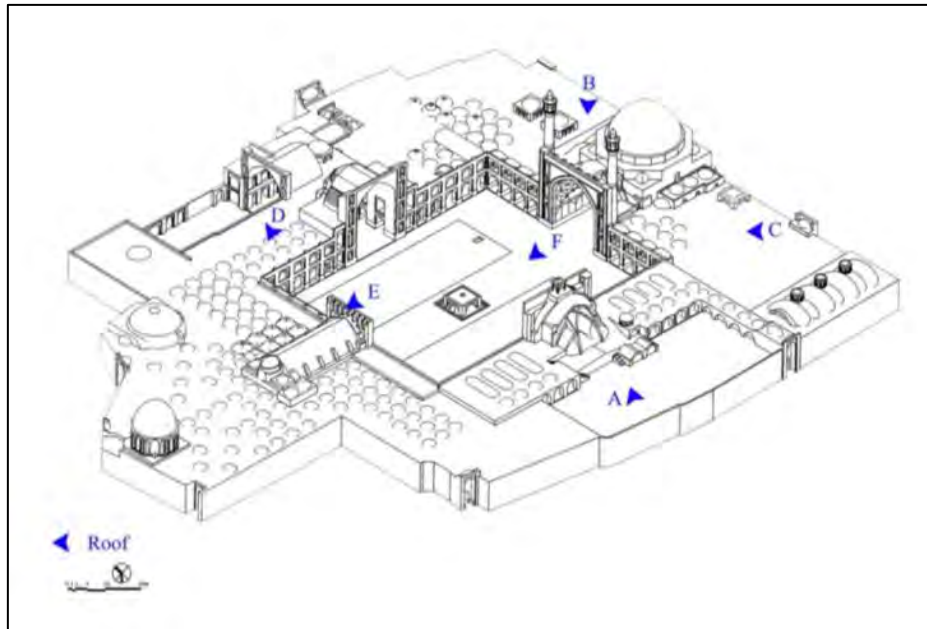
After a delay of about one year due to the Islamic Revolution in Iran.

- 1986: Reconstruction and restorative activities in damaged parts of *Masjed* due to bomb attack during Iran-Iraq war.

A brief description of reconstruction and restorative activities concerning the bombing damages in *Masjed-e Jāme'* of Isfahan is as follows:

- Clearing debris accumulated due to the destruction of brick *Taq- o cheshmehs*;
- Separating unbroken bricks from debris in order to be reused;
- Preparing an operative design and map for the reconstruction of the damaged section based on available documents;
- Investigating in order to find trace of foundations;
- Reconstruction of columns, *Taq-o cheshmehs* and roof building by traditional methods;
- Brick crusts of *Taj al-Molk* dome as well as *Nezam al-Molk* dome were repaired and useless bricks broken by shrapnel were replaced by new ones
- Damaged tile work surfaces of the courtyard were restored carefully;
- Contemporary research activities conducted for identification of the architectural history and built features of *Masjed-e Jāme'* of Isfahan by Dr. Honarfar, professor of history in Isfahan University, professor Andre Godard from France, Professor Arthur Abraham Poop from USA and his compatriot Professor Myron Bemnet Smith;
- 1970: Archaeological Surveys and Investigations in *Masjed-e Jāme'* of Isfahan by ISMEO team under the supervision of the late Professor Sherato.

6.c.1. Results of previous monitoring and maintenance



Map 6-1. Perspective of Masjed-e Jame' of Isfahan



Map 6-2. Key plan of Monitoring

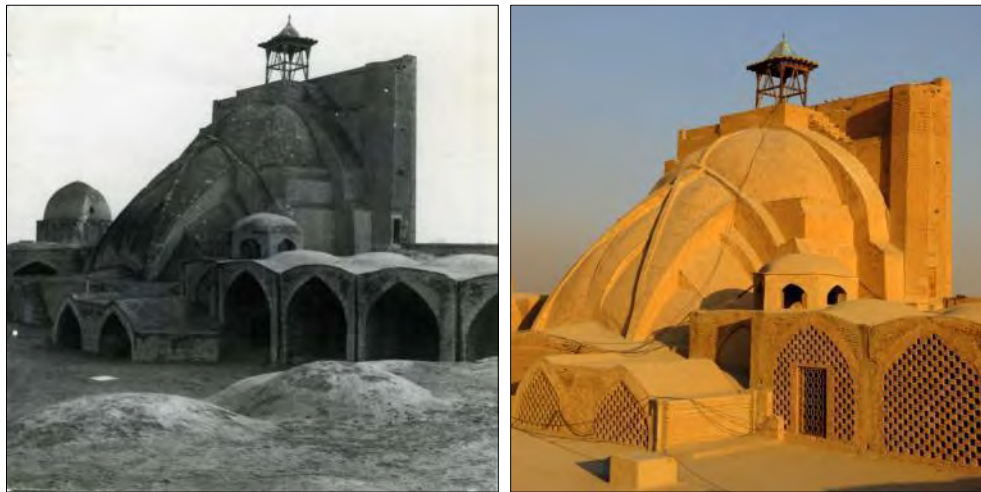


Photo 6-1.A. Soffe' Ostad, Left. 1974, Right. 2011 (MJIB)



Photo 6-2.a. Soffe's Shagerd, Left. 1975, Right. 1977 (MJIB)

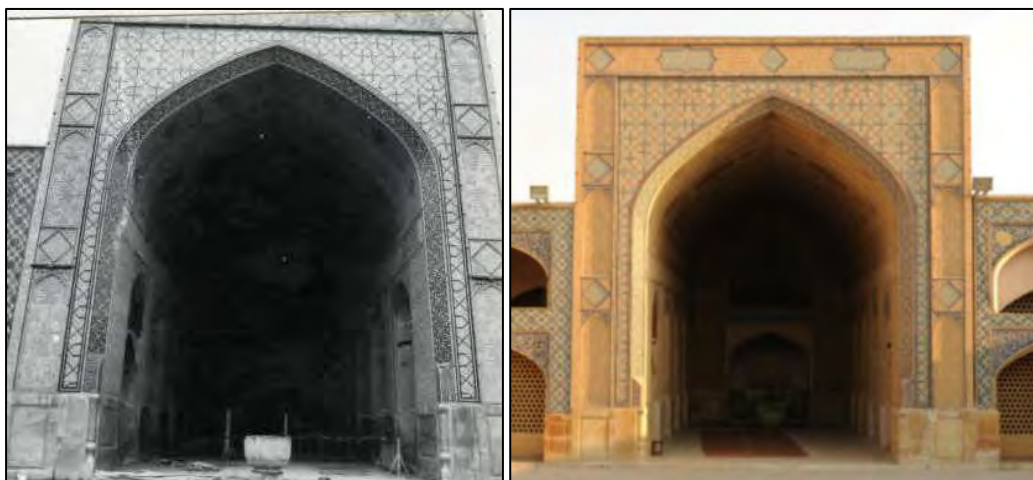


Photo 6-3. c. Northern Ayyan (Darvish), Left. 1975, Right. 2011 (MJIB)

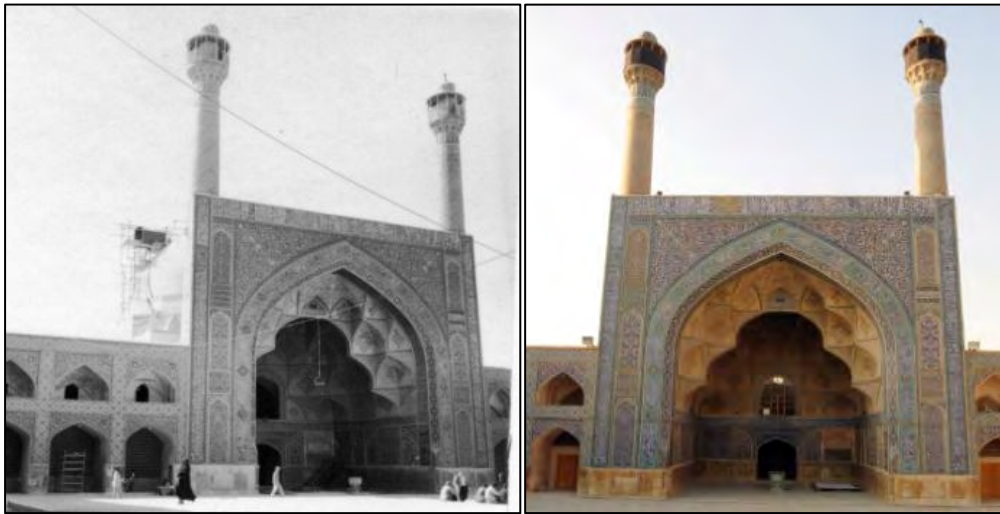


Photo 6-4. d. Southern Ayyān (Saheb), Left. 1975, Right. 2011 (MJIB)



Photo 6-5. e. Western Ayyān (Ostad), Left. 1975, Right. 2011 (MJIB)



Photo 6-6. f. Eastern Ayyān (Shagerd), Left. 1981, Right. 2011 (MJIB)



Photo 6-7. g. Uljeitu mehrab, Left. 1974, Right. 2011 (MJIB)



Photo 6-8.h.Taj al- Molk dome, Left. 1983, Right. 2011 (MJIB)

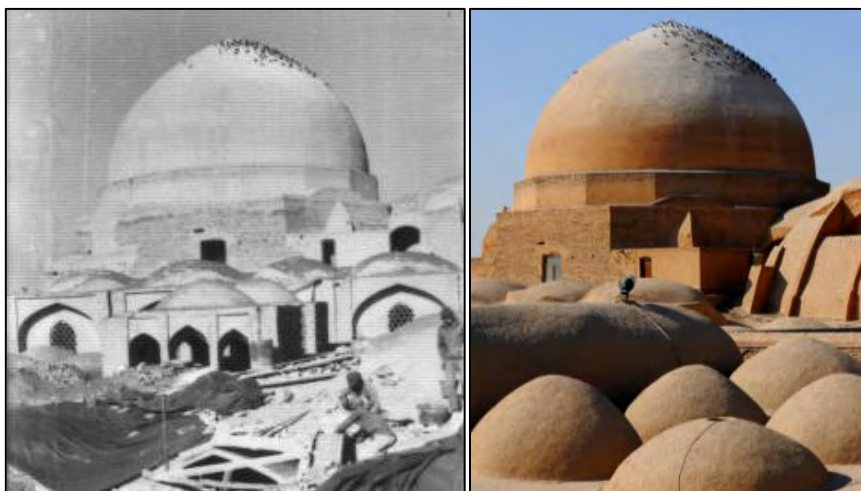


Photo 6-9. B. Taj al- Molk dome, Left. 1986, Right. 2011 (MJIB)

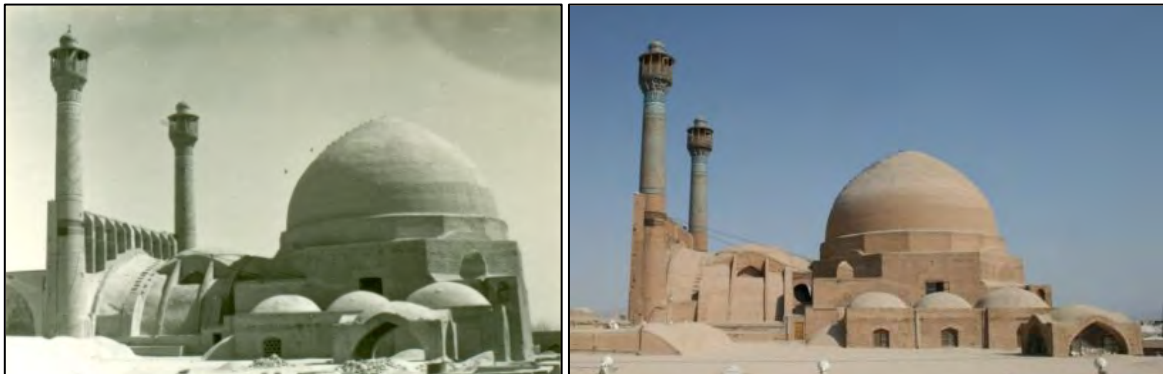


Photo 6-10. C. Nezam al-Molk dome, Left. 1984, Right. 2008 (MJIB)



Photo 6-11. D. Taj al-Molk dome, Left. 1986, Right. 2011 (MJIB)



Photo 6-12. i. Beit ash-Shata, Left. 1982, Right. 2011 (MJIB)



Photo 6-13.j. East-south Shabestan, Left. 1993, Right. 2011 (MJIB)

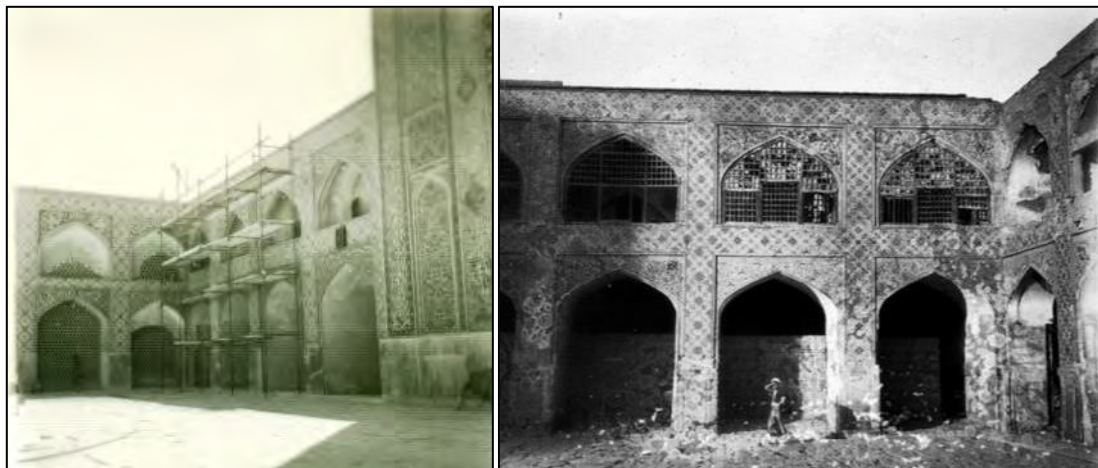


Photo 6-14. k. South -west Sahn, 1987 (MJIB)



Photo 6-15. E. Taj al- Molk dome, Left. 1974, Right. 2011



Photo 6-16. l. Tile work of main entrance (south-east), Left. 1986, Right. 2011 (MJIB)

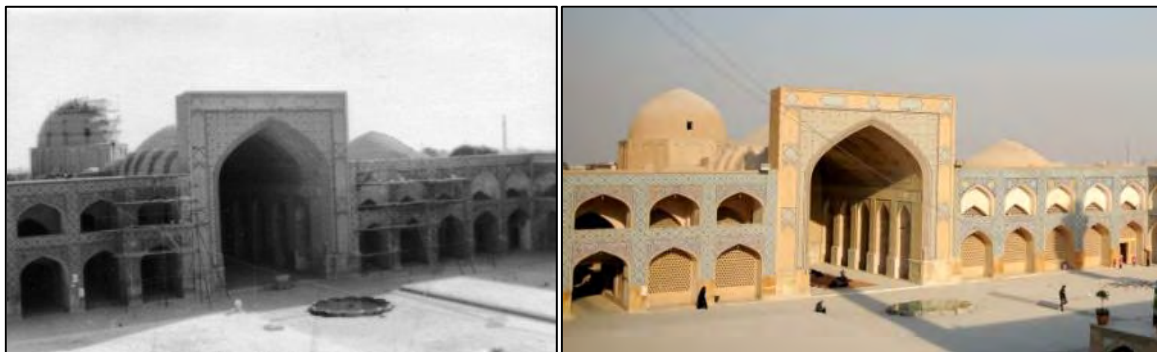


Photo 6-17. F. Northern Sahn (Darvish), Left. 1982, Right. 2011 (MJIB)

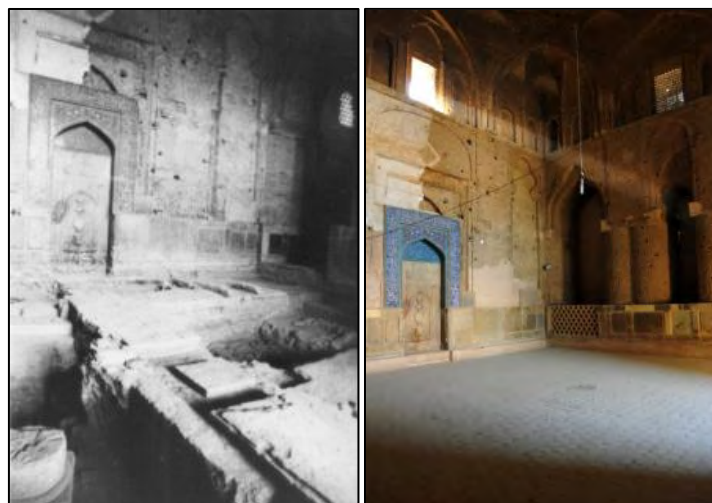


Photo 6-18. m. Mehrib & Gusheh sazi in Nezam al-Molk dome, Left. 1976, Right. 2010 (MJIB)

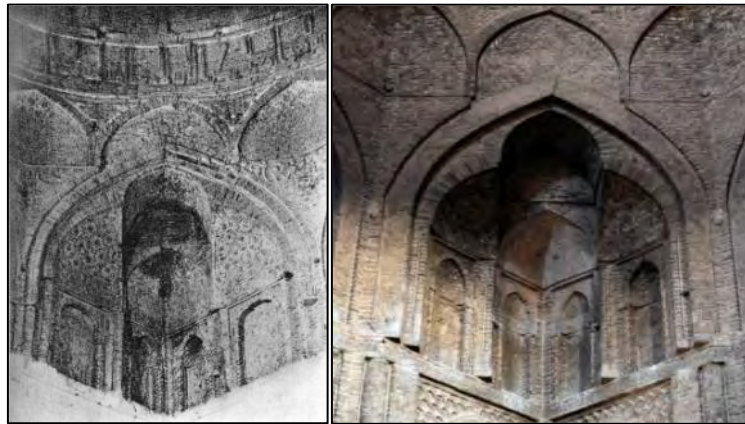


Photo 6-19. n. A. Detail of Taj al- Molk dome, Left. 1950 , Right. 2011 (MJIB)

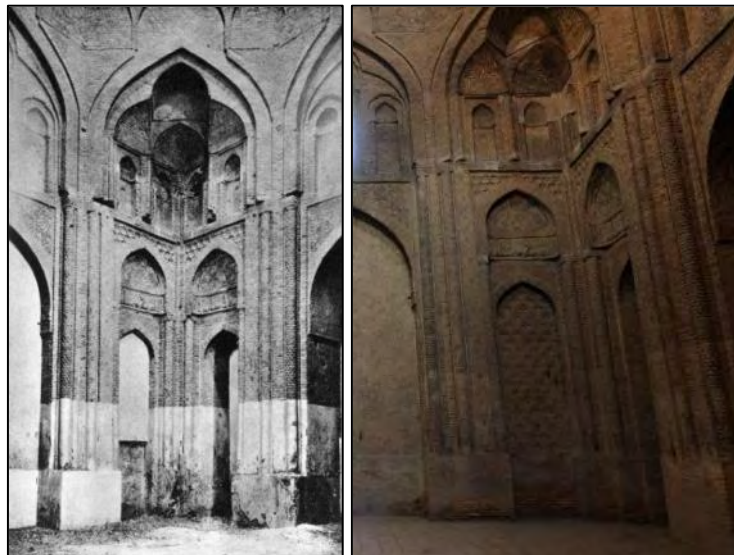


Photo 6-20. o. Gusheh sazi of Taj al- Molk dome, Left. 1950, Right. 2011 (MJIB)

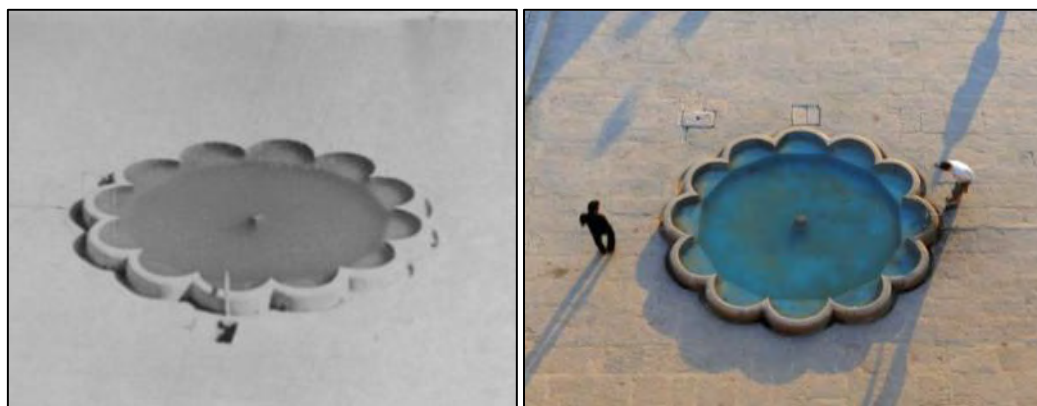


Photo 6-21. p. Pond, Left. 1982, Right.2011 (MJIB)

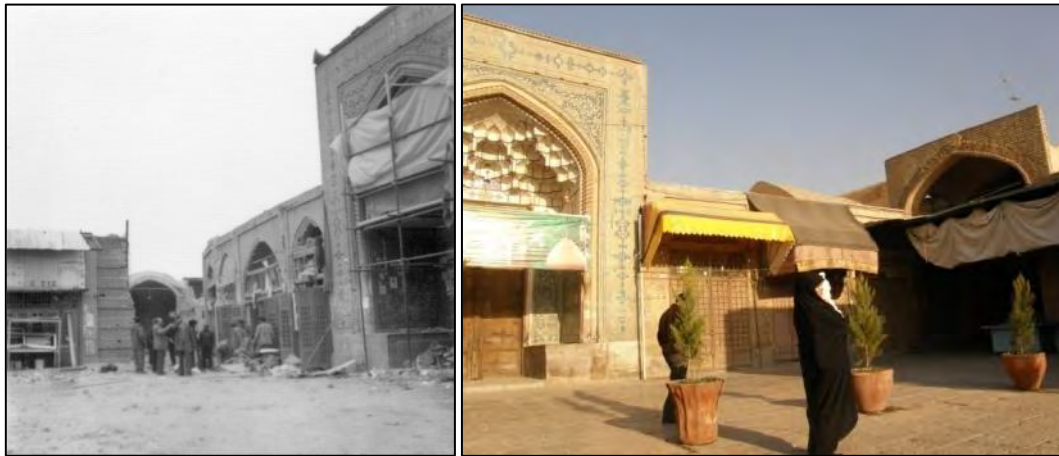


Photo 6-22. q. Main entrance (south-east), Left. 1986, Right. 2011 (MJIB)

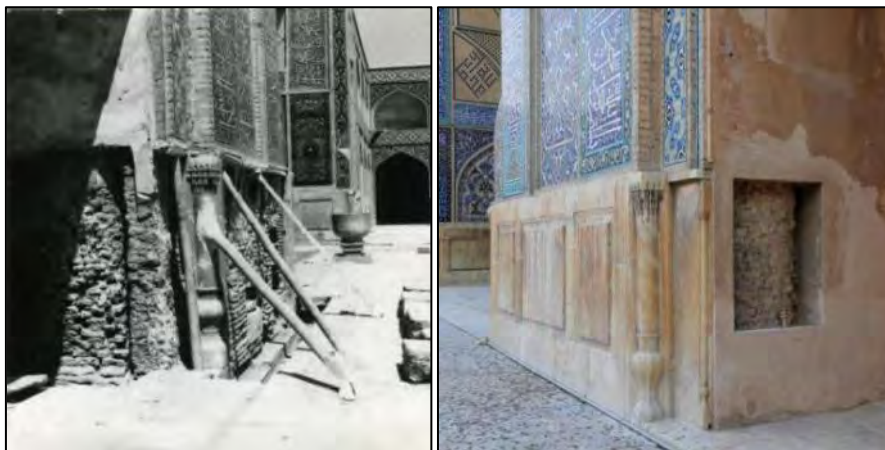


Photo 6-23. b. Soffe's Saheb, Left. 1975, Right. 2011 (MJIB)


دفترفنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: گنبره مسجد محل: (اصفهان) نام اثر: مسجد جامع		B-74
موضوع: بهار و تابستان در گنبره مسجد (تاریخ ثبت اثر باستانی)		
شرح: نمونه برداری از سقف گنبره مسجد جامع		
مآخذ: (تولید شده توسط م. ا. ک. ک)		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		
.....		

Photo 6-24. Research & excavation by ISMEO (MJIB)


دفترفنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: اسفند ۱۳۸۰ محل: (اصفهان) نام اثر: مسجد جامع		
موضوع: حفره یا گنبره (تولید شده توسط م. ا. ک. ک)		
شرح:		
مآخذ:		
شماره بایگانی نقشه: ۱۶ م		
شماره بایگانی اسلاید:		
ملاحظات: ۱۱۶ - ۱۶		
.....		

Photo 6-25. Researches & excavations (Deilamid column in west-south Ayyān) (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۳۰ آذر ۱۳۸۵ محل: مسجد جامع نام اثر: مسجد جامع		
موضوع: تعمیرات بناهای منیر بنی ساسانی		
شرح:		
مآخذ:		
شماره بایگانی نقشه: ۲۳		
شماره بایگانی اسلاید:		
ملاحظات: Mofe		

Photo 6-28. Restoration and Repairing the southern room near the Soffe' Shagerd (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۱۳ آذر ۱۳۸۵ محل: مسجد جامع نام اثر: مسجد جامع		
موضوع: تخریب بناهای منیر بنی ساسانی		
شرح: تخریب بناهای منیر بنی ساسانی		
مآخذ:		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		

Photo 6-29. Destroyed due to bomb attack (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۵۷ محل: اصفهان نام اثر: مسجد جامع		
موضوع: پیرامون حوض		
شرح: حوض عالی ترانسپارانت حوض ابراهیم		
مأخذ: شرقی		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		

Photo 6-30. Recovering excavations (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۵۷ محل: اصفهان نام اثر: مسجد جامع		
موضوع: تعمیرات درسیه در باب		۵۷-۲۷
شرح:		
مأخذ:		
شماره بایگانی نقشه: ۱۵		
شماره بایگانی اسلاید:		
ملاحظات: ۱۵		

Photo 6-31. Restoration of the Bab al-Dasht (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ... محل: ... نام اثر: ...		
موضوع: ...		
شرح: ...		
مآخذ: ...		
شماره بایگانی نقشه: ...		
شماره بایگانی اسلاید: ...		
ملاحظات: ...		

Photo 6-32. Restoration of the painting Omar Soffe' (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ... محل: ... نام اثر: ...		
موضوع: ...		
شرح: ...		
مآخذ: ...		
شماره بایگانی نقشه: ...		
شماره بایگانی اسلاید: ...		
ملاحظات: ...		

Photo 6-33. Investigation during reconstruction the Bazaar behind Masjed-e Jāme' (MJIB)

دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۱۳۵۶. محل: مسجد جامع. نام اثر: مسجد جامع		B-۵۵۹
موضوع: بررسی و عکسبرداری		
شرح: قسمتی از دیوار کعبه مسجد جامع اصفهان		
مآخذ:		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		

Photo 6-34. Survey and Investigation (Part of mud brick wall)(MJIB)

دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: ۱۳۵۶. محل: مسجد جامع. نام اثر: مسجد جامع		
موضوع: بررسی و عکسبرداری در بارگاه کعبه مسجد جامع اصفهان		
شرح: کعبه مسجد جامع اصفهان		
مآخذ:		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		

Photo 6-35. A group of craftsmen who participated in restoration of Masjed-e Jame' after bomb attack (MJIB)


دفتر فنی سازمان ملی حفاظت آثار باستانی ایران در استان اصفهان		شماره ردیف
تاریخ عکسبرداری: محل: نام اثر: موضوع:		
شرح:		
مأخذ:		
شماره بایگانی نقشه:		
شماره بایگانی اسلاید:		
ملاحظات:		

Photo 6-36. A group of workers who participated in restoration of Masjed-e Jāme' (MJIB)

6.c.2. Monitoring of development



Photo 6-37. Aerial view of Masjed-e Jāme' of Isfahan, Schmidt, 1940 (MJIB)

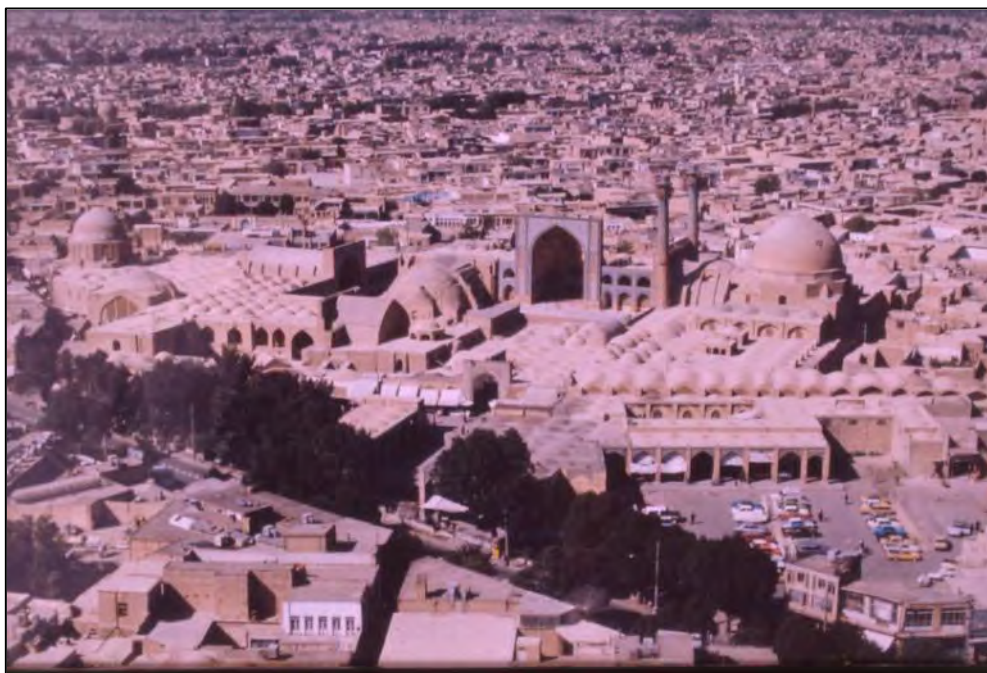


Photo 6-38. Aerial view of Masjed-e Jāme' of Isfahan, 1980 (MJIB)

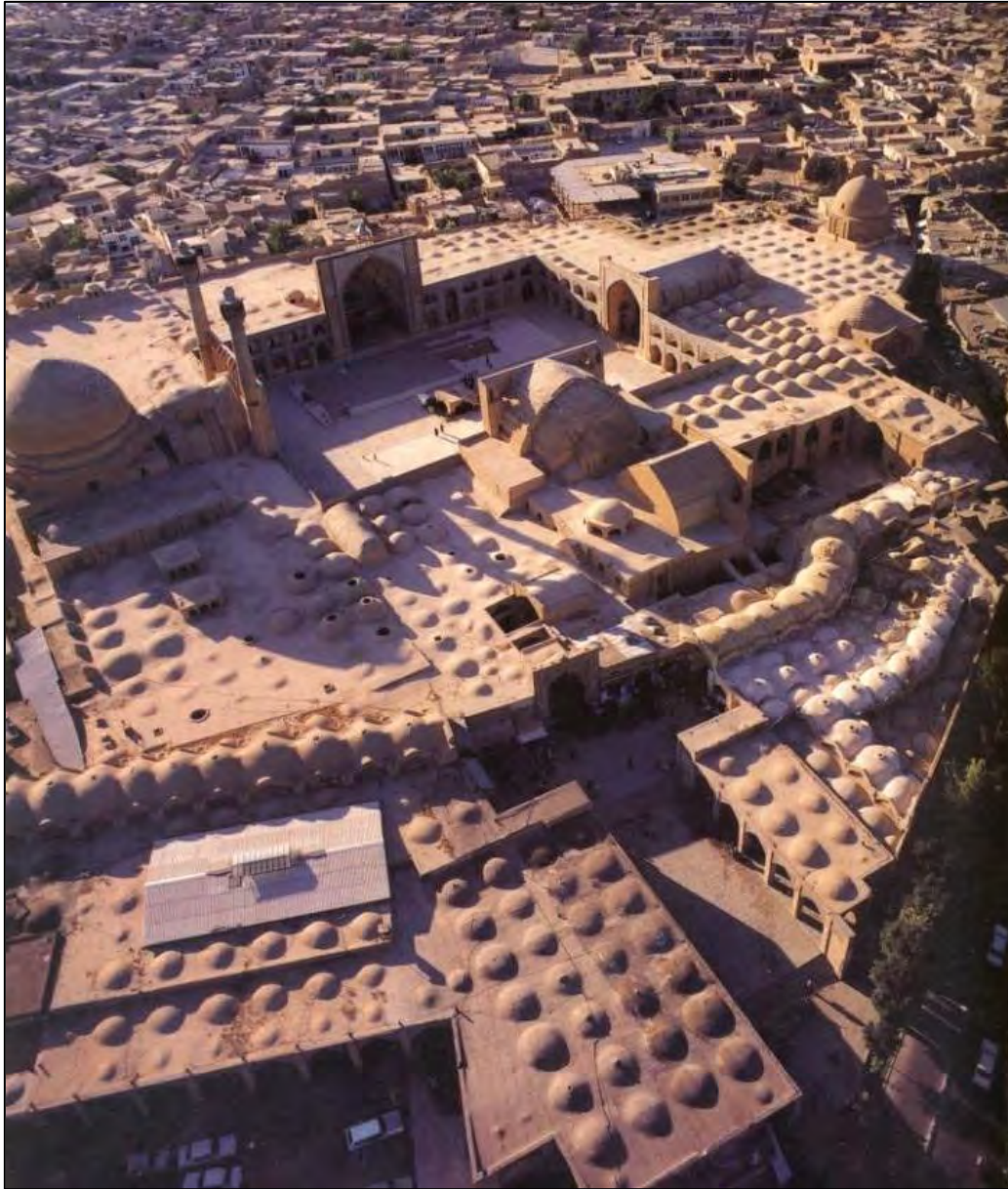


Photo 6-39. Aerial view of Masjed-e Jāme' of Isfahan, 2001 (MJIB)



Photo 6-40. Aerial view of Masjed-e Jāme' of Isfahan, 2011 (MJIB, Qazbanpur)

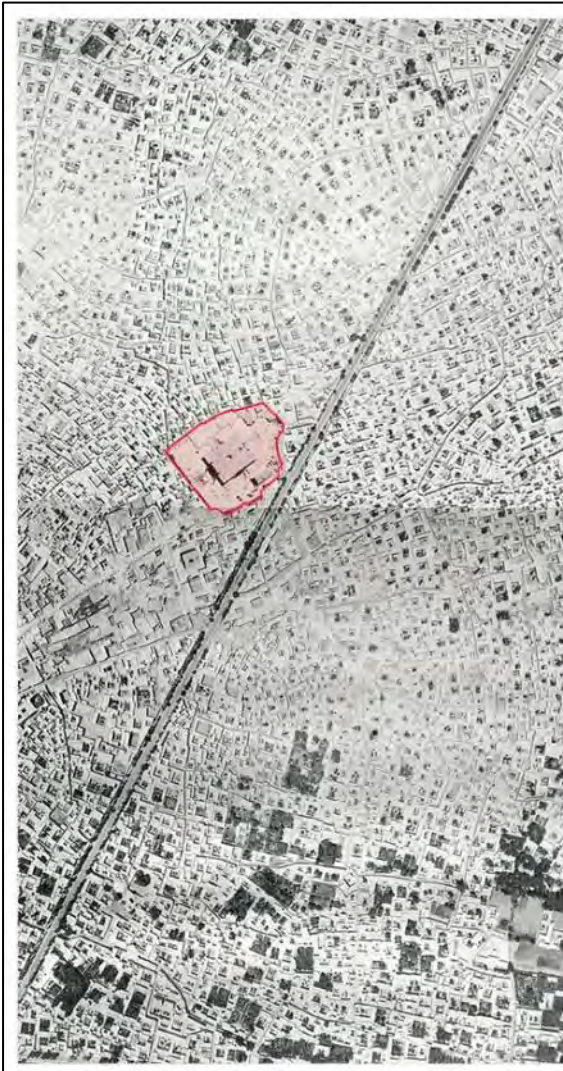


Photo 6-41. Aerial photo, 1953 (MJIB)



Photo 6-42. Aerial photo, 2005 (MJIB)



Photo 6-43. Aerial photo, 2010 (MJIB)

6.c.3. Monitoring of tourism



Photo 6-44. Main entrance (south-east), Left. 1993, Right. 2008 (MJIB)



Photo 6-45. Northern Ayyān (Left), Southern Ayyān (Right), 2008 (MJIB)



Photo 6-46. Western & eastern Ayyāns, 2009 (MJIB)

This table shows the number of visitors in *Masjid-e Jāme'* of Isfahan in the past four years:

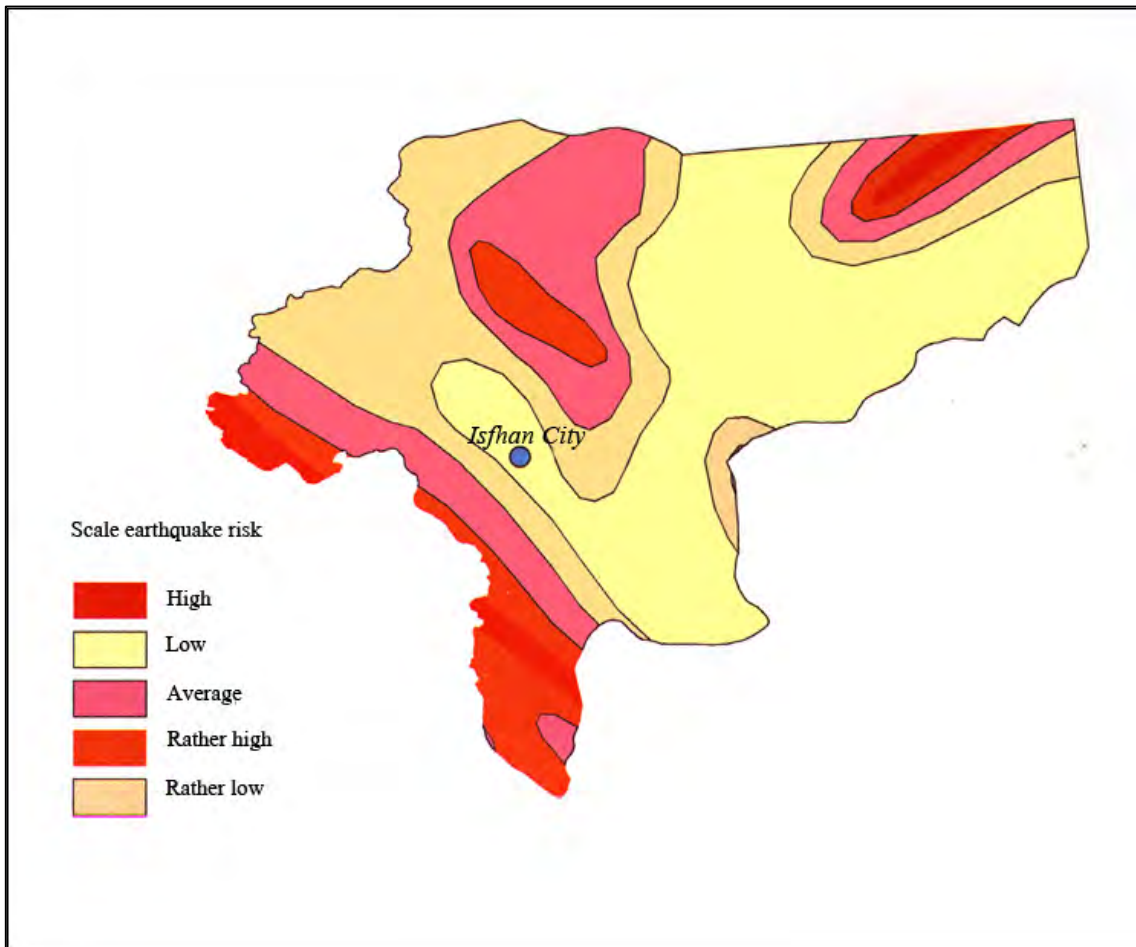
Table 6-1. Tourist statistics in the past four years

Item	Year	Number of visitors
1	2007	250791
2	2008	270565
3	2009	305414
4	2010	350809
Total		1177579

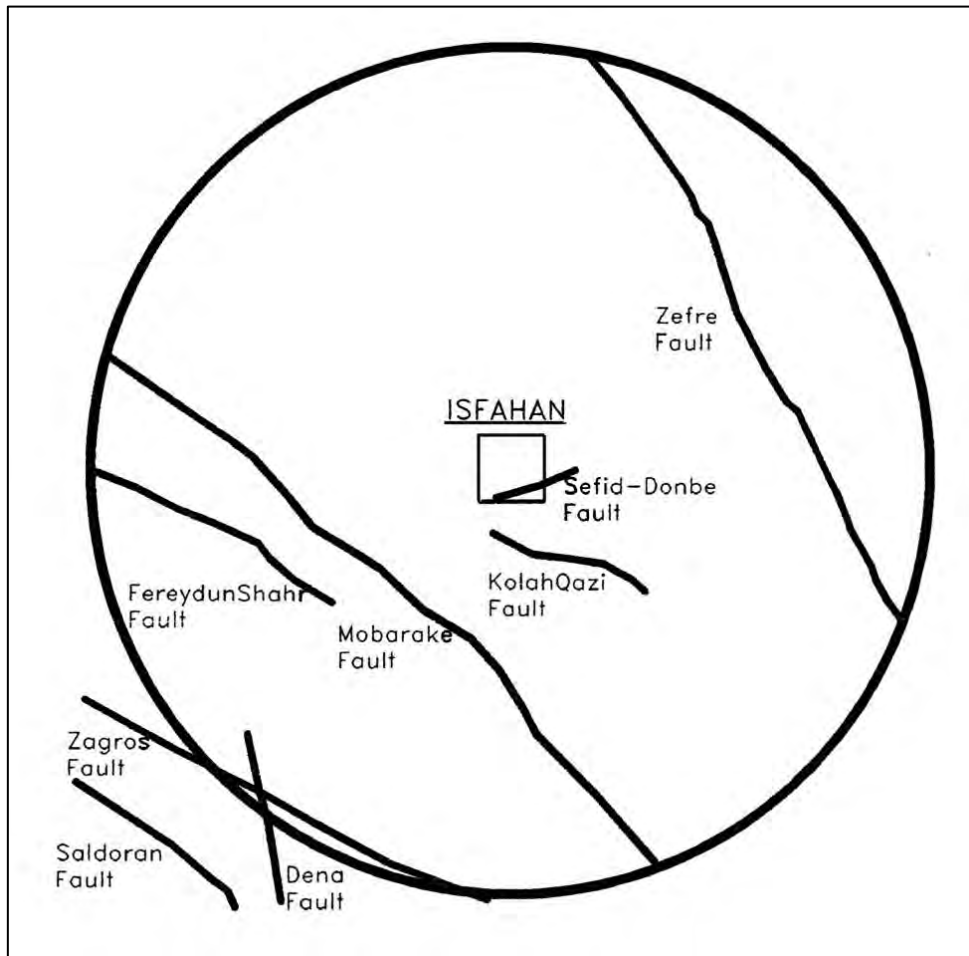
6.c.4. Monitoring of Isfahan earthquake specification from 1922-1963

Table 6-2. Earthquake statistic from 1922 to 1963

NO	Date	Time	Eastern Length	Northern Width	Magnificent	Deep
1	21/3/1922	00:56:16	50	33	-	-
2	18/9/1928	00:07:08	53	5/32	-	-
3	15/7/1929	14:44:07	5/49	32	2/6	-
4	4/1/1931	00:10:20	53	5/32	-	-
5	4/11/1939	24:15:10	5/49	32	6	-
6	9/6/1951	03:22:11	50	32	2/6	-
7	30/8/1952	55:14:06	52	50/32	-	-
8	23/4/1957	-	45/52	35/33	-	-
9	2/6/1957	50:09:06	50	33	-	-
10	25/3/1959	00:41:06	50	32.7	-	-
11	29/5/1959	00:46:23	5/15	33	-	-
12	2/3/1960	05:18:12	25/50	32	8/5	-
13	27/6/1960	18:51:12	50	32	3/4	-
14	13/9/1960	05:18:12	53	5/32	-	-
15	1/10/1961	46:57:20	5/49	32	-	-
16	21/11/1961	00:45:01	5/49	5/32	-	-
17	6/8/1962	-	4/50	32	-	-
18	16/9/1962	45:01:12	7/49	5/33	-	-
19	25/3/1965	13:54:19	2/50	2/32	-	45
20	20/10/1969	8:24:27:16	52	1/32	7/4	52
21	23/1/1908	-	53	3/33	-	-
22	23/1/1909	03:48:02	2/50	3/33	4/7	-
23	21/12/1963	39:50:04	5/51	7/33	5/4	-



Map 6-3. Earthquake possibility in Isfahan (MJIB)



Map 6-4. Location of important faults around the city (MJIB)



Documentation

7

Chapter 7: Documentation

7.a. Photographs, slides, image inventory and authorization table and other audiovisual materials

Photo

Photo 1-1. Schmidt. AE 589 Isfahan. Iran. The Masjed-e Jāme' or Friday mosque (MJIB)**Error! Bookmark not defined.**

Photo 1-2. Aerial view of Masjed-e Jāme' of Isfahan (MJIB, Ghazbanpur).....**Error! Bookmark not defined.**

Photo 2-1. Different entrances of Masjed-e Jāme' of Isfahan (MJIB, Jabal Ameli).. **Error! Bookmark not defined.**

Photo 2-2. Different entrances of Masjed-e Jāme' of Isfahan (MJIB, Jabal Ameli). **Error! Bookmark not defined.**

Photo 2-3. Sahn of Masjed-e Jāme'(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-4. Minarets of Masjed-e Jāme'(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-5. The four-columned structure and water basin (MJIB, Bakhtiar).....**Error! Bookmark not defined.**

Photo 2-6. General view of Nezam al-Molk dome (MJIB, Bakhtiar)... **Error! Bookmark not defined.**

Photo 2-7. Nezam al-Molk dome (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-8. Nezam al-Molk dome (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-9. General view of Taj al-Molk dome (MJIB, Bakhtiar)..... **Error! Bookmark not defined.**

Photo 2-10. The dome chamber of Taj al-Molk (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-11. Uljeitu mehrab (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-12. Decoration work of the Ilkhanid mehrab (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-13. Four Ayyvāns of Masjed-e Jāme' (MJIB, Jabal Ameli) **Error! Bookmark not defined.**

Photo 2-14. The southern Ayyvān (Soffe' Saheb)(MJIB, Jabal Ameli).. **Error! Bookmark not defined.**

Photo 2-15. Ornament of southern Ayyvān (MJIB, Bakhtiar)..... **Error! Bookmark not defined.**

Photo 2-16. Photogrammetric plan of southern Ayyvān's ceiling (MJIB)..... **Error! Bookmark not defined.**

Photo 2-17. The eastern Ayyvān (Soffe' Shagerd)(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-18. Ornament of eastern Ayyvān (MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-19. Photogrammetric plan of eastern Ayyvān ceiling (MJIB, Bakhtiar).. **Error! Bookmark not defined.**

Photo 2-20. The western Ayyvān (Soffe' Ostad)(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-21. The western Ayyvān (Soffe' Ostad)(MJIB, by Bakhtiar).... **Error! Bookmark not defined.**

Photo 2-22. The northern Ayyvān (Soffe' Darvish)(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-23. Interior space of northern Ayyvān (Soffe' Darvish)(MJIB, Bakhtiar) **Error! Bookmark not defined.**

Photo 2-24. Seljuq Shabestans (MJIB, Bakhtiar) **Error! Bookmark not defined.**

- Photo 2-25. Shabestan of Uljeitu mehrab (MJIB, Bakhtiar)..... **Error! Bookmark not defined.**
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- Photo 2-39. Uljeitu and Ilkhanid mehrabs (MJIB, Bakhtiar)..... **Error! Bookmark not defined.**
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- Photo 3-32. Masjed-e Jāme' of Varamin (MJIB, Jabal Ameli) **Error! Bookmark not defined.**
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- Photo 3-38. Masjed-e Jāme' of Bukhara (MJIB)..... **Error! Bookmark not defined.**
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- Photo 4-3. Inscription for showing date and conductor **Error! Bookmark not defined.**
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- Photo 4-17. Present and past general view of the buffer zone and sky line (MJIB); Left. 1974, Right. 2010 **Error! Bookmark not defined.**
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- Photo 6-23. b. Soffe's Saheb, Left. 1975, Right. 2011 (MJIB) **Error! Bookmark not defined.**
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Photo 6-37. Aerial view of Masjed-e Jāme' of Isfahan, Schmidt, 1940 (MJIB) .. **Error! Bookmark not defined.**

Photo 6-38. Aerial view of Masjed-e Jāme' of Isfahan, 1980 (MJIB) .. **Error! Bookmark not defined.**

Photo 6-39. Aerial view of Masjed-e Jāme' of Isfahan, 2001 (MJIB) .. **Error! Bookmark not defined.**

Photo 6-40. Aerial view of Masjed-e Jāme' of Isfahan, 2011 (MJIB, Qazbanpur).... **Error! Bookmark not defined.**

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7.b. Text relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

In the fifth chapter of this document the management framework of MJI is discussed. The short, mid and long term programs which mainly focus on conservation and presentation of outstanding values of MJI are as follows:

7.b.1. Short term Plans (two years)

- Installation of signboards in sections discovered during archaeological investigations such as:
 - Parts of *Al-I Buyid* columns which have been uncovered after excavations in columns belonging to later periods of time;
 - Special introduction and conservation of mosque remains belonging to the 2nd century AH;
 - Reinterpretation and special conservation of *Sassanid* relics discovered in *Nezam al-Molk* dome;
- Installation of signboards introducing and presenting artistic and scientific values of mosque inscriptions in spots where they have been found such as:
 - The quadruple *Ayvāns* ["porchs"] in particular *Soffe' Ostad* where inscriptions enjoy much variety;
 - Inscriptions existing on the either side of *Soffe' Shagerd* made by plaster seals;
 - The inscription in the section attributed to the *Seljuq* library;
 - The section pertaining to *Muzaffari Madrasa*;
- Updating of documents available in the exhibition allocated to the introduction of values and the process of mosque development, redesigning the exhibition in order to represent the outstanding universal values of *Masjed-e Jāme'* of Isfahan in a permanent manner;
- Making a more precise model of core and buffer zones of the mosque for better introduction of mosque spaces and the mosque relation with old urban structures;
- Reorganizing and equipping the office where experts stationed at the mosque work;
- Reorganizing water taps used for *Vozu* ["Islamic ceremonial ablution"] installed beside *Khoday Khaneh* and their redesign considering the outstanding universal values of *Masjed-e Jāme'* of Isfahan;
- Improving the condition of lavatories and *Vozu Khaneh* aimed at providing more comfort for worshippers and visitors with due regard to outstanding universal values of *Masjed-e Jāme'* of Isfahan;

- Removing those coolers which are no longer in use;
- Removing unnecessary doors and windows installed in front of brick lattices;
- Regular monitoring of birds behavior, the manner and the extent they harm various sections of the building in particular its vulnerable parts such as its decorations;
- Collecting plastic covers and laces installed in front of lattices and replacing them with restraining elements that are more harmonious with outstanding universal values of the mosque (in order to prevent more damage to the decorations by doves, such an activity should be done after finalizing the studies on harms caused by doves);
- Continuation of monitoring and maintaining the traditional isolation of mosque roof (regular monitoring and reapplying *Kahgel*);
- Continuation of monitoring and starting investigations for the purpose of removing moisture inside the space of *Taj al-Molk* dome;
- Temporary reorganizing and defining access routes to *Masjed-e Jāme'* of Isfahan from the direction of *Meydan-e Atiq* until the end of reorganization and revitalization of *Meydan-e Atiq*;
- Installing sign boards within the buffer zone of *Masjed-e Jāme'* of Isfahan for improving orientation ability of tourists;
- Reorganizing shop fronts located near the *Masjed-e Jāme'* (Reorganization of shops right in front of the main entrance of the mosque has top priority);
- Regular discussing and exchanging ideas with custodians of *Allameh-e Majlesi* tomb for the purpose of gaining more coordination with policies of the ICHHTO Base;
- Characterizing and determining mosque entrances as well as reorganizing walk ways leading to them within the buffer zone of the mosque;
- To inform buffer zone residents about the relevant conservation regulations by printing and circulating informative brochures as well as to hold briefing and consulting sessions with local residents and shop owners;
- Printing brochures and various cultural productions for the purpose of informing buffer zone residents about the outstanding universal values of *Masjed-e Jāme'* of Isfahan as well as the role it plays about the collective identity of this group of people;
- Preparations for the providing a temporary car park aimed at eliminating the traffic jam in the vicinity of the mosque before finalizing the reorganization plan of *Meydan-e Atiq*;
- Clearing the outer mosque walls from advertisement papers and memorial service notices;
- Improving the façade and the floor of passageways within the buffer zone in particular those ending in the entrance gates of the mosque;

- Installment of signboards containing sufficient information about the reorganization plan of *Meydan-e Atiq* in major passage ways within the buffer zone in order to informing local residents as well as tourists of different phases of progress in the operations underway (with the partnership of the renovation and improvement Organization of Isfahan);
- Installing the signboards about the reconstruction plan of Bazaar, on the either sides of the workshops aimed at informing the public and visitors of goals and various phases of the plan;
- Reorganization of workshops operative within the buffer zone regarding safety and visual issues;
- Identification of art workshops, traditional professions and handicrafts existing in the buffer zone in order to provide special protection and encouragement for these professions;
- Consultation with Isfahan municipality for constructing a temporary car park outside the buffer zone of *Masjed-e Jāme'* of Isfahan before the time when the reorganization plan for *Meydan-e Atiq* becomes operational;
- Studying the options available for a more successful negotiation with all groups interested in the conservation of the *Masjed-e Jāme'*;
- Studying methods of performing informative activities about each one of the stake holders including: worshippers, bazaar merchants, tourists, local residents, shop owners within the buffer zone, university students, researchers, endowment custodians and members of the Board of Trustees;
- Cooperation with Isfahan ICHHTO for the purpose of printing research and scientific findings in the frame work of books, brochures and various cultural productions aimed at informing residents within the buffer zone about the outstanding universal values of *Masjed-e Jāme'* of Isfahan and the role it plays regarding the collective identity of this group;
- Implementing the Bluetooth project concerning an audio visual file about the mosque making it possible for visitors to receive information about *Masjed-e Jāme'* of Isfahan via their mobile phones. Actually, this is the continuation of the successful blue tooth plan implemented in *Nouruz* ["Iranian new year eve"] 2010 with data presented in Persian and English languages;
- Installing a sign board to introduce and present artistic and scientific values of inscriptions in different sections of the mosque;
- Providing brochures introducing *Masjed-e Jāme'* of Isfahan in Persian and English languages;
- Installing guiding panels in active workshops located within the buffer zone aimed at informing buffer zone residents and visitors about different phases of work progress and the final plan (with the cooperation of the plan operator);

- Restoring the *Muqarnases* of *Ayvāns* and *Muzaffari* Madrasa;
- Restoring and consolidating the Plinths of the court yard.

7.b.2. Middle Term Plans (five years)

- Putting into operation an audio tour system within *Masjed-e Jāme'* of Isfahan;
- Introducing architectural values of the mosque with the help of the audio tour as well as sign boards for example regarding:
- Presenting and describing the function of *Khoday Khaneh* in the middle of the mosque court yard (refer to the photo);
- Describing the stone chronograph index and how it works;
- Introducing the tile chronograph index and how it works;
- Showing the section thought to be the old *Seljuq* library;
- Presenting the various patterns of *Seljuq Taq-o cheshmehs* in particular with the help of sign boards;
- Continuation of precise documentation of mosque inscriptions and decorations existing in different sections of the mosque by various techniques;
- Putting into operation the standard lighting project of the mosque for the purpose of a better representation of its artistic, scientific and aesthetic values. The project should get underway based on expert consultation of the subject simultaneous with observing the integrity and authenticity as well as maintaining the historical spirit of the spaces;
- Equipping and completing the archaeological team as well as continuing scientific excavations and investigations using techniques with less risks such as: geophysics;
- Improving the operation of the heating, cooling and ventilating systems of the museum;
- Replacing stoves and coolers with facilities more harmonious to special values of the mosque;
- Consulting buffer zone inhabitants by oral surveys and questionnaire distribution on various ways to reduce the number of cases of violating conservation regulations of the mosque buffer zone;
- Conducting an opinion poll and discussions with merchants working in the bazaar about reorganization of the bazaar situated opposite *Masjed-e Jāme'* of Isfahan;
- Cooperation in reorganizing the entrance of *Allameh-e Majlesi* tomb after necessary coordination with the tomb custodians;
- Assessing the extent of shop keeper's inclination for providing cultural and touristic services (with the approach of maintaining the functional authenticity of the bazaar);

-
- Conducting studies about methods of securing public participation (in particular merchants working near the mosque) for the purpose of conservation of mosque values;
 - Consultation with buffer zone inhabitants through oral surveys as well as questionnaires distributed on ways to decrease the violation of conservation regulations of *Masjed-e Jāme'* of Isfahan;
 - Providing a data base usable for different audiences but at the same time restricting data access for each group;
 - Improving touristic facilities such as:
 - Installing tourist sign boards right across Isfahan city with the partnership of Isfahan Municipality;
 - Putting into operation an audio tour system within *Masjed-e Jāme'* of Isfahan for Iranian and foreign visitors;
 - Equipping the buffer zone for easier access to the mosque;
 - Encouraging cultural and touristic functions within the buffer zone of *Masjed-e Jāme'* of Isfahan with due attention to the authentic cultural fabric of Isfahan historical center;
 - Printing bilingual guide book and brochure;
 - Reorganizing sign boards within the mosque as well as completing its tourist information system;
 - Defining a visitors' path inside *Masjed-e Jāme'* of Isfahan;
 - Providing appropriate garment for female visitors arriving at the mosque during the prayer ceremony.
 - Scientific investigations in the eastern *Ayvān* foundations concerning the ground nature as well as the soil composition followed by a complete identification of the foundations;
 - Continuing consolidation activities in the western *Shabestan*;
 - Consolidating vaults of southern and northern *Ayvāns*.

7.b.3. Long Term Plans (ten years)

- providing a car park outside of the mosque buffer zone after consultation with the Municipality;
- Equipping the monitoring team with instruments measuring cracks, vibrations, moisture and air pollution;
- providing a symbolic library at the spot thought to be where the *Seljuq* library stood aimed at introducing and revitalizing previous scientific and cultural function of this part;
- Designing mosque facilities based on expert consulting. In addition, observing all the principles of authenticity and integrity during the operational phase as well as considering the necessity of conservation of special values of *Masjed-e Jāme'* of Isfahan in both phases;

Reorganization of the bazaar situated in front of the mosque following negotiation with merchants working there.

7.c. Form and date of most recent records or inventory of property

- ADAMJI project, Archaeological digital archive *Masjed-e Jame'* of Isfahan, 2005;
- Pathology report of *Masjed-e Jāme'*, Dr. Jabalameli, 2010;
- Survey of the *Masjed-e Jame'* of Isfahan, 2008;
- Photogrammetry studies and surveys, Dr. Memarian 2010;
- Buffer zone and conservation regulations for *Masjed-e Jame'* of Isfahan, 2008;
- Master plan for *Masjed-e Jame'* of Isfahan, 2008;
- Documentation, 2008;
- Archaeological reports, 2007;
- Restoration plan for *Madrassa Mozafari*, 2008;
- Isfahan developing master plan in base of *Masjed-e Jāme'* conservation programs, 2008;
- General photography of *Masjed-e Jāme'*, A. Bakhtiar, 2010;
- Documentary film of *Masjed-e Jāme'*, 2005.

7.d. Address where inventory, records and archives are held

MJIB

Isfahan, Province of Isfahan, Iran, Masjed Jāme' of Isfahan Base (MJIB)

Telefax: (+98) 451 - 2239773

The Office of Deputy for Cultural Heritage of Iranian Cultural Heritage, Handicrafts and Tourism Organization:

Golestan Palace, Panzdah Khordad Sq, Tehran, Iran,

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Appendix

Glossary

I

Appendix I: Glossary

<i>Ab nama:</i>	Fountain
<i>Apadana:</i>	Columned hall
<i>Ardestan:</i>	A city at the 110 km northeast of Isfahan
<i>Atiq:</i>	Ancient
<i>Ayvān:</i>	Porch
<i>Band keshi:</i>	Pointing
<i>Barsian:</i>	A village at the east of Isfahan
<i>Bumoslemi:</i>	Hypostyle or Arab style mosque
<i>Chahar Ayvāni:</i>	Four porches style
<i>Chahar taqi:</i>	Four arches
<i>Dar ash-Shata:</i>	Winter place
<i>Do Poosh:</i>	Double shelled dome or any kind of construction
<i>Espar:</i>	Non- load bearing covering or separating wall
<i>Ezareh:</i>	Plinth
<i>Ghatar bandi:</i>	A kind of concatenation styled architectural decoration technique
<i>Ghorfeh:</i>	Small room
<i>Gol andazi:</i>	Bas relief
<i>Golpayegan:</i>	A city at the northwest Isfahan
<i>Gonbad Khaneh:</i>	Dome chamber
<i>Gonbad:</i>	Dome
<i>Gonbad-e Tarkineh:</i>	Ribbed dome

<i>Gonbad-e Khagi:</i>	Egg shaped dome
<i>Gusheh sazi:</i>	Triangular angle-making in dome and vault construction
<i>Hadith:</i>	Quotations from the prophet
<i>Haram:</i>	The covered area in front of the <i>Qibla</i>
<i>Hashti:</i>	The entrance space of Persian buildings
<i>Hasht-o Nim Hasht:</i>	Geometric shape used for connecting bricks together
<i>Imam Jum'a:</i>	Religious leader of Friday prayer
<i>Jolo khan:</i>	Front yard
<i>Kabir:</i>	Great
<i>Kahgel:</i>	Mud and straw plaster
<i>Kajaveh:</i>	A technique of vault construction specially for covering rectangular
<i>Kamaneh:</i>	Arch
<i>Kar bandi:</i>	A technique for decorating domes and <i>Ayvāns</i>
<i>Katibeh:</i>	Inscription
<i>Kelil:</i>	A type of decorative arch
<i>Khalif'a:</i>	King
<i>Kavir:</i>	Desert
<i>Khancheh poosh:</i>	A technique of vault construction in which different types of vaulting are used
<i>Kiblah (Qibla):</i>	Direction to the Kaaba Muslims
<i>Kolonbo:</i>	A technique of vault construction which consisted of a small dome
<i>Kufic:</i>	Arabic calligraphy
<i>Lachak:</i>	Triangle shaped forms in dome construction

Madi:	Irrigation system which were used for contribution of Zayandarud River in allover Isfahan city in Safavid era.
Madrasa:	Religious school
Maqsur'e:	Holly chamber
Masjed -e Adineh:	Friday mosque
Masjed -e Jom'a:	Friday mosque
Masjed-e Jāme':	Grand mosque
Mazalem Ayyān	An Ayyān in which cases of injustice were brought up
Mehrab:	Altar
Menbar:	Pulpit
Meydan:	Square
Meydan-e Atiq:	Ancient square
Mo'araq:	A n elegant Persian tile work
Mosallah:	Public prayer place specially for Friday prayer
Muqarnas :	A kind of architectural decoration usually used in Ayyāns (literally collapse of walls)
Namaz Khaneh:	Prayer chamber or Shabestan
Naskh:	An Arabic calligraphy style
Nasta'liq:	A type of Persian calligraphy
Nezam al- Molk dome:	Southern dome chamber of MJI
Nouruz :	Iranian new year
Oshkub	Floor / story on a building
Oshtorjan:	10km away from the city of Felavarjan, and 36km from Isfahan
Ostad:	Master

Owqaf:	Islamic endowment and charity organization
Petkaneh:	A technique for decorating domes and <i>Ayvāns</i>
Pishbor :	Bricks or tiles which have a trapezoid mold
Pish taq:	The initial vault in a transept
Radeef kari:	A decorative technique used at the intersection of wall and ceiling
Rasmi bandi:	A technique for decorating domes and <i>Ayvāns</i>
Ravaq:	A corridor covered with series of vaults
Sabil:	Ablution fountain
Sahn:	Courtyard
Saqqā Khaneh:	A small building in city passages or Bazaar used for offering water to people
Saveh	A town in Markazi Province of Iran situated 135 km south west of Tehran
Sekonj:	Triangle part of the vault
Sepahan:	Isfahan
Simgel	A type of mud based traditional plaster (very soft <i>Kahgel</i>)
Sura	Holy Quran chapter
Shabestan:	Nave, Covered prayer room
Shabestani:	Hypostyle architecture style in mosques
Shah neshin:	The more dignified or special place in Persian architecture
Soff'e' Darvish:	Northern <i>Ayvān</i> of MJI
Soffe' Ostad:	Western <i>Ayvān</i> of MJI
Soffe' Saheb:	Southern <i>Ayvān</i> of MJI
Soffe' Shagherd:	Eastern <i>Ayvān</i> of MJI

<i>Soffe'</i>	Porch and platform
<i>Taj al-Molk dome:</i>	Northern dome chamber of MJI
<i>Taq:</i>	Vault
<i>Taq-o cheshmehs:</i>	A kind of vault which is a small dome with an opening in the centre
<i>Taq-e Dozd:</i>	Hidden arch
<i>Taq nama</i>	Decorative false arches
<i>Tark bandi:</i>	A type of dome construction with Ribs
<i>Tark bandi:</i>	Ribbing
<i>Tarkinehs:</i>	Ribs
<i>Tavize':</i>	Inner structure of arches in Persian architecture
<i>Thuluth:</i>	A type of Arabic calligraphy
<i>Tizeh:</i>	Crown/ peak of the arch
<i>Toranj:</i>	A floral motif in Persian decorative arts
<i>Varamin:</i>	A city at south east of Tehran
<i>Vaqf:</i>	Islamic endowment and charity
<i>Vozu:</i>	Ablution
<i>Vozu khaneh:</i>	Ablution room
<i>Soltaniyeh:</i>	A city at the Zanjan Province of Iran, some 240km to the north-west from Tehran
<i>Zavareh:</i>	A small town in Iran, located at the northeast of the of Isfahan next to the central desert area
<i>Zayandarud:</i>	Literally, life giver. the largest river on the central plateau of Iran, Isfahan Province



Appendix

National registration documents

II

Chapter 11 Appendix II: National Registration documents of Nominated Masjed-e Jāme' of Isfahan

Province	City	Property name	National Registration number
Isfahan	Isfahan	Masjed-e Jāme'	95


 شماره ثبت ۹۵۰۰۰۰ وزارت فرهنگ و ارشاد اسلامی
 اداره کل حفاظت آثار باستانی و بناهای تاریخی ایران
 پیشنهاد ثبت آثار باستانی

پیشنهاد کننده _____

طی نامه شماره _____

نام اثر باستانی مسجد جامع _____

موقعیت جغرافیائی اصفهان _____

وضع فعلی _____

قدمت _____


تاریخ بررسی و کشف _____

نام بانی و سازنده اثر _____

وضع مالکیت _____

ملاحظات تعمیر بنا از سال ۱۳۰۸ خورشیدی شروع شده و بدون وقفه تا مدتی ادامه داشت _____


اصفهان


 فهرست آثار ملی غیر منقول

شماره بقاء ۹۵
ورقه نمره ۱

مشخصات بنا مسجد جامع
 محل اصفهان
 تاریخ بنا ۱۰۰۰ قمری
 تاریخ ثبت پانزدهم دی ماه ۱۳۱۰ (ششم رالویه ۱۹۳۲)
 ممبرات بنا
 ملاحظات اشباح بنای این مسجد به المصطفی بن عباسی محقق ثبت چنین نظر می آید که قسمتی از آن قدیم تر آن که در عین حال قسمتهای مهمتر آن باشد مربوط بر زمان ملک شاه است (۴۶۵-۵۴۱۵) (۱۰۲۲-۱۰۹۲ م) معذک فتمت قدیمتر و حدود داشته است که مطابق گفته بافت در موقع محاصره اصفهان توسط طغرل پیک پادشاه سلجوقی خراب شده است (۵۰۴۴۲-۱۰۵۰ م)
 مسجد زبور را شاه طهماسب و شاه عباس اول و شاه عباس ثانی و سلطان اجماعی خود ایزد و سلطان دیگر هر یک بنویسند
 ل - ۱۸۱ خود تعمیر نموده وسعت داده اند
 تعمیر مرتباً از سال ۱۳۰۰ خورشیدی (۱۹۲۹ میلادی) شروع شده و بدون وقفه ادامه دارد


ISFAHAN.



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INVENTAIRE des MONUMENTS HISTORIQUES IMMOBILIERS

Isfahān
(Isfahān)

No. du monument 95
Fiche No. 1

Désignation du Monument MASDJID - I DJAMI

Localisation Isfahān

Datation Voir ci dessous

Date du classement 15 Dec 1310 (6 Janvier 1932)

Situation administrative

Remarques L'attribution de cette mosquée au khalife al-Mansūr n'a pas été sérieusement établie. Il semble que les parties les plus anciennes, qui sont en même temps les principales, soient du temps de Mālik Shāh (465-485) (1072-1092). Cependant il en existait une plus ancienne qui, selon Yākūt, aurait été détruite pendant le siège d'Isfahān par le seldjuk Tughril Beg (442=1050). La mosquée de Mālik Shāh fut agrandie et restaurée par Shāh Tahmāsp, Shāh Abbās Ier, Shāh Abbās II, Uldjaitu Khodābendé etc.

Travaux de réparations et de restauration interrompus depuis 1929.

ISFAHÂN.



No. du Monument... 95

Fiche No. 2

INVENTAIRE des MONUMENTS HISTORIQUES IMMOBILIERS

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ISFAHÂN

No du monument 95
Fiche No. 4

INVENTAIRE des MONUMENTS HISTORIQUES IMMOBILIERS

BIBLIOGRAPHIE (Lit.)

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اداره

وزارت معارف و اوقاف و صنایع مستظرفه

اداره معارف و اوقاف اصفهان

سازش

سواد و امور ... شماره ۴۹ مورخه ۱۵/۲/۱۶ ... اصل آن بنمونه ۳۴۸۱ ثبت شد ۱۵/۲/۲۰

بیدگنوان - لبرون میرتد - در مضمون لستین تمایز اصحابی طاق صفت عمر عبدالمیرزا که از دو طرف -
دیوارهای قوتانی لوسی سائیمر حصین برده و تکلفاتی طرفین اسیان که از این است و بجهت لبرون -
دو متر از جود طاق مزبور شکسته و جدا شده بطوریکه نص سائیمر تکلف و طو آن باز و لطرف قضاء کسود -
جود آمده است مطابق نظر لای که در که فرستاده است باید کلت از این لحوه برای رفع نظر از طاق مزبور -
سینغ ۱۸۰۰۰ ریال که قبلاً لبرون رسانده شد لازم است و در موضوع حصین تمایز لبرون است از سائیمر صفت -
مرقوم آنچه بنظر میرسد سینغ ۲۰۰۰۰ ریال تقریباً لازم لکن مخارج حصین آن بدون تصور لای که در -
و دستور و صفت لبرون است از سائیمر تمایز و ارضی نیز تصور است - سازش شماره -

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سجده لبرون
اصفهان ۱۳۳۳

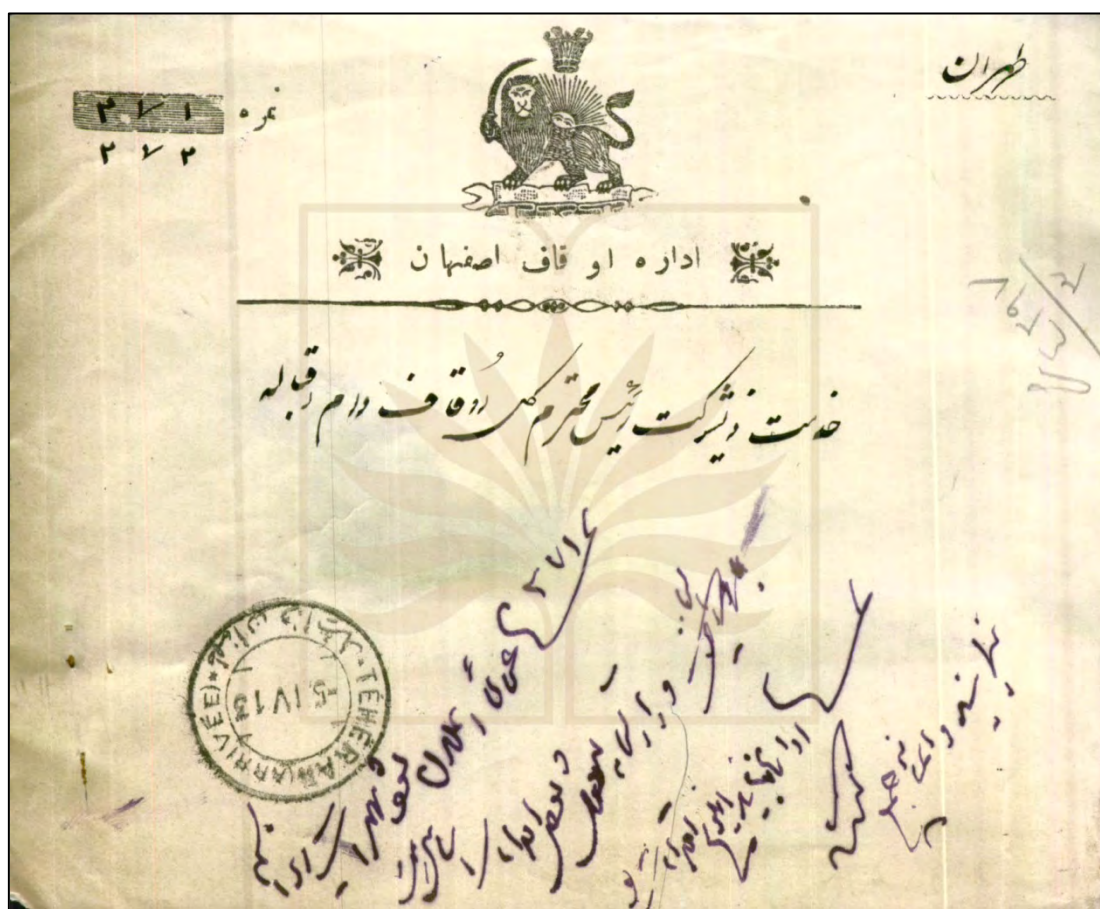
راهنمای فهرست تعمیرمسجد جامع در سال ۱۳۱۵ خورشیدی			
شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش
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و نصب سنگها مقابل درب			
۴	۳۵۱۰	۱۵/۳/۲۸	-
تعمیر دیوار مدرسه عهد صفی و تعمیر نماهای			
کاشی مرقع قسمتی فوقانی صحن مسجد (
صرف شمال) تعمیر صفا عمر			
۵	۶۰۸۸	۱۵/۵/۴	-
تعمیر صفحمرین عبدالعزیز و نصب کاشیهای معرق			
ایوانهای فوقانی قسمت چپ درویش ساختمان			
دیوار خشتی مدرسه صفوی			
۶	۱۱۳۱۰	۱۵/۶/۴	-
آجر فرشی بام و صاق گوشواره های فوقانی طرف			
چپ و تعمیر طاق نمای طرف چپ صفا (طبقه دوم)			
آجر فرشی بام دیوار عقب صفا و تعمیر پشت کتیبه های			
کاشی مرقع ایوانهای فوقانی قسمت صفا درویش			
تعمیر دیوارهای اطراف بام صفا			
۷	۱۴۵۱۰	۱۵/۷/۲	-
تعمیرات داخل صفا و تمییمسایل تقویت بنا صفا			
بوسیله چهار میل آهن			
۸	۲۰۸۱۶	۱۵/۹/۱	-
خاتمه تعمیرات صفحمرین عبدالعزیز			
۹	۲۳۷۵۷	۱۵/۱۰/۲	-
پوشش سقف صفحمر و بند کشی دیوار عقب صفا و			
تعمیرات کتیبه صفا			
۱۰	۲۹۷۱۳	۱۵/۱۲/۲	-
تعمیر و آجر تازه روزه آجری اضراب کتیبه و تعمیر جلو			
خان درب بزرگ و اضراب دالان مسجد جامع			


راهنمای فهرست تعمیر مسجد جامع در سال ۱۳۱۴ خورشیدی

شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش	مربوط به تعمیرچه قسمتی از بنا میباشد
۱	۳۷۱۹	۱۴/۳/۴	-	تعمیر سقف های خراب شده ایوان سمت شمال و پشت بامهای مسجد
۲	۵۰۷۷	۱۴/۳/۲۵	-	تعمیر بام ایوان سمت شمال
۳	۵۸۱۴	۱۴/۴/۳	-	بامهای ایوان شرقی و غربی و قسمتی از پشت بامها و آب روهای مجاور کتید خاکی
۴	۷۵۲۲	۱۴/۴/۲۸	-	دهنه طاق مجاور قبر مجلسی و بامهای مجاور شمالی کتید خاکی و آجر فروش جدید ترمیم بدنه شرقی و جنوبی کتید
۵	۲۰۰۵۱	۱۴/۱۰/۴	-	چهار گوشه اطراف کتید بزرگ

فهرست راهنمای تعمیر مسجد جامع اصفهان در سال ۱۴۱۹

شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش	مربوط بتعمیر چه قسمتی از بنا میب شد
۱	۱۰۱ آقای صهبای	۱۹/۲/۸	-	خاتمه کاشیکاری قسمت جنوبی جرز مسجد
۲	۱۰۰ =	۱۹/۲/۸	-	اتمام کاشیکاری دوازده پشت بغل قسمت جنوبی و جرز غربی مسجد
۳	۱۲۸ =	۱۹/۲/۲۲	-	اتمام تعمیر داخلی صدفه عمرو بردیدن چوب بست
۴	۳۵۱/۱۷۸۲۶ فرهنگ اصفهان	۱۹/۶/۲۸	=	اتمام آجرنقش صدفه عمرو نصب سنگهای ایوان
۵	۳۵۲/۱۷۸۲۸ فرهنگ اصفهان	۱۹/۶/۲۸	-	اتمام چوب بست صدفه شاگرد مسجد جامع
۶	۲۵۱ آقای صهبای	۱۹/۵/۱۲	-	اتمام کاشیکاری شش دهانه دیوار غربی مسجد



نوع پیش نویس موضوع پیش نویس پیوست مسئول پاکت نویس	 استاننداری استان دهم دائره شعبه	شماره عمومی شماره خصوصی جزوه دان پرونده
ساله پاکت نویس ماه ساله ثبت ماه ساله تجریه ۲۲ / ۵ / ۴۰ ساله خروج ماه ۱۳		
<p style="text-align: center;">داران و کاتبین</p> <p>عین دارخواست ۱۲۷۱ کمره صفتان راجع به ابتدا در سید علی مع لایحه</p> <p>بضمیر و لایحه راجع به لایحه صفتان راجع به ابتدا در سید علی مع لایحه</p> <p>در سید علی مع لایحه راجع به لایحه صفتان راجع به ابتدا در سید علی مع لایحه</p> <p>گزارش که ۱۲۷۱ بر این اساس در این خصوص در این خصوص در این خصوص</p> <p>این سید علی مع لایحه راجع به لایحه صفتان راجع به ابتدا در سید علی مع لایحه</p> <p style="text-align: right;">مسئول دارخواست</p> <p style="text-align: right;">سید علی مع لایحه</p>		



Appendix

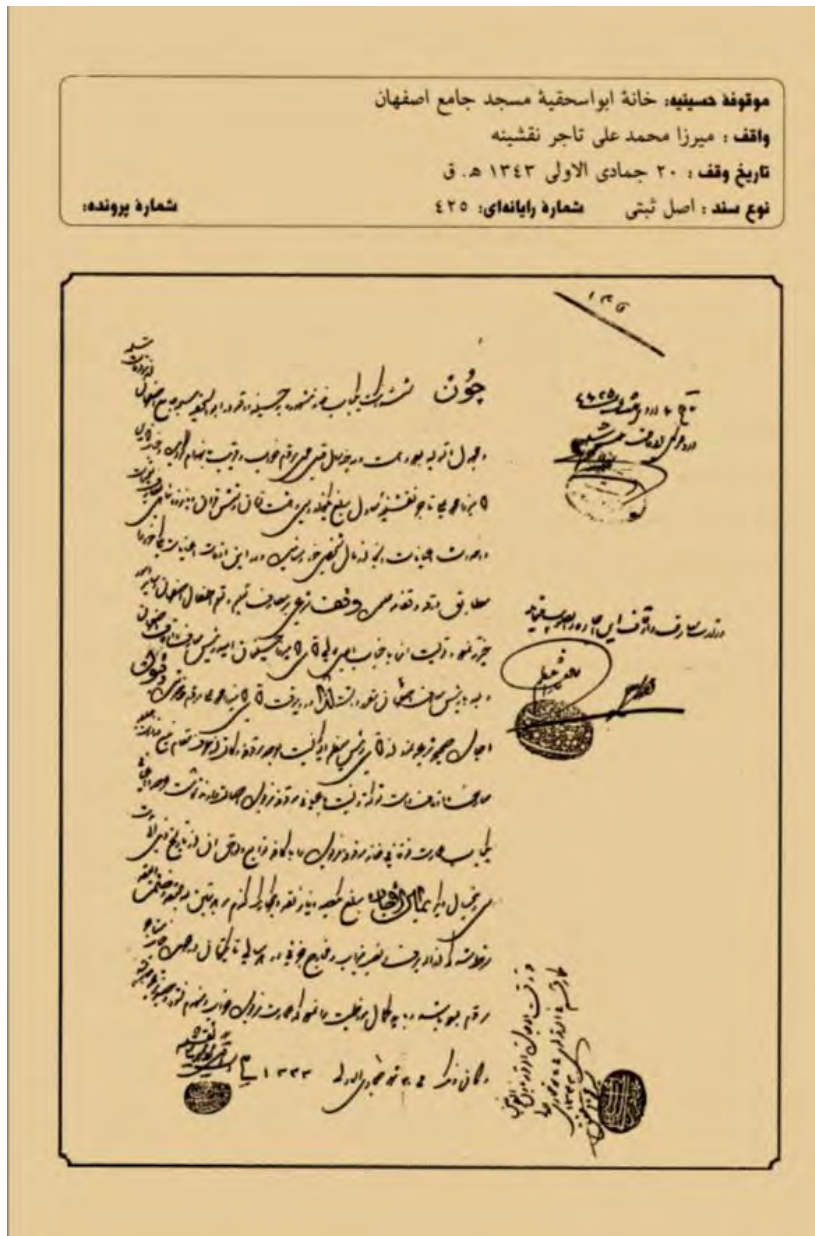
Vaqf documents of Masjed-e Jāme'

III

Appendix III: Vaqf documents of Masjed-e Jāme'

Endowments of Masjed-e Jāme' of Isfahan:

Masjed-e Jāme' of Isfahan used to enjoy a lot of endowments; however, for various reasons they have been reduced with the lapse of time. What we have in our possession today consists of 163 shops located in the streets and bazaars around the mosque, two business centers called Ghaleh and Goli in the bazaar, and two houses adjacent to the mosque called Abu Eshaghieh and Hosseinieh. Attached you will find more details about them.



کد رقبه نوع رقبه شرح مختصر رقبه	نام مستاجر نام خانوادگی مستاجر آدرس محل وقوع رقبه	شماره پلاک و بخش ثبتي مراحل ثبتي شهر محل وقوع رقبه	شماره سند و دفترخانه نوع سند نوع مساحت	میزان سهم از میزان سهم میزان مساحت	تنظیم سند شروع اجاره خاتمه اجاره	اجاره قیل اجاره جاری درآمد سال	مبلغ لایصولی مبلغ پذیره نوع پذیره
1 مغازه	ورثه وهاب تحویلین علامه مجلسی جنب مسجد جامع	3 4694 سند مالکیت صادر شده اصفهان	0 15450 قرارداد اداری مترمربع	6/ 6/ 22/5	86/12/11 85/01/01 88/01/01	225000 225000 2700000	438046354 0 ---
2 مغازه	محمد علی و احمد رضا و ابوالفضل قاسمی خیابان علامه مجلسی	3 4603 سند مالکیت صادر شده اصفهان	0 6728 قرارداد اداری مترمربع	6/ 6/ 3/2	88/3/31 86/1/1 89/1/1	200000 200000 2400000	0 0 مابه التفاوت
3 مغازه	حسن غلامپور خیابان علامه مجلسی	3 4711 سند مالکیت صادر شده اصفهان	0 3033 قرارداد اداری مترمربع	6/ 6/ 27/	88/2/17 88/1/1 91/1/1	137000 250000 3000000	0 0 ---
4 مغازه	ورثه احمد خالدان خیابان علامه مجلسی	2 6978 سند مالکیت صادر شده اصفهان	0 7958 قرارداد اداری مترمربع	6/ 6/ 8/	88/3/18 88/1/1 91/1/1	280000 400000 4800000	0 1440000 مابه التفاوت
5 مغازه	مهدي حاج آقابابايي خیابان علامه مجلسی	2 4699 تقاضاي ثبت شده اصفهان	0 5688 قرارداد اداری مترمربع	6/ 6/ 17/55	88/3/18 88/1/1 91/1/1	65000 300000 3600000	0 0 ---
6 مغازه	وراث خیري و حسن مرتضي و مهدي فلاحني بازار	3 4605 تقاضاي ثبت شده اصفهان	0 5515 قرارداد اداری مترمربع	6/ 6/ 13/08	87/4/17 86/1/1 89/1/1	80000 200000 2400000	0 0 ---
7 مغازه	ورثه ماشاء اللع اعرابي خیابان هاتف	3 7563 تقاضاي ثبت شده اصفهان	0 6844 قرارداد اداری مترمربع	6/ 6/ 16/5	88/4/1 88/1/1 91/1/1	40000 130000 1560000	0 0 ---
8 مغازه	محمد علي جهان بين خیابان عبدالرزاق	3 4606 تقاضاي ثبت شده اصفهان	0 3127 قرارداد اداری مترمربع	6/ 6/ 5/4	88/2/19 88/1/1 91/1/1	50000 120000 1440000	0 0 ---
9 مغازه	علیرضا غلامرضا قاسمی خیابان هاتف	3 4689 تقاضاي ثبت شده اصفهان	0 5328 قرارداد اداری مترمربع	3/ 6/ 9/	87/4/15 87/1/1 90/1/1	85000 170000 2040000	0 0 ---
10 مغازه	علیرضا چملانیان خیابان هاتف	3 4682 تقاضاي ثبت شده اصفهان	0 2714 قرارداد اداری مترمربع	6/ 6/ 18/	88/2/15 88/1/1 91/1/1	90000 280000 3360000	0 0 ---
11 مغازه	مرتضي باطني خیابان هاتف بازار مسجد جامع	3 4714 تقاضاي ثبت شده اصفهان	0 12261 قرارداد اداری مترمربع	6/ 6/ 10/8	86/9/27 86/1/1 89/1/1	82500 160000 1920000	0 0 ---
12 مغازه	مرتضي کفاشيان خیابان هاتف	3 4706 تقاضاي ثبت شده اصفهان	0 5168 قرارداد اداری مترمربع	6/ 6/ 11/76	88/6/24 88/1/1 91/1/1	118000 240000 2880000	0 1464000 مابه التفاوت
13 مغازه	علیرضا و احمد و محمود پور عطار خیابان هاتف	3 4607 تقاضاي ثبت شده اصفهان	0 9490 قرارداد اداری مترمربع	6/ 6/ 9/6	88/5/5 88/1/1 91/1/1	113000 200000 2400000	0 1044000 مابه التفاوت
14 مغازه	علیرضا و غلامرضا پورقاسمی خیابان هاتف	3 4690 تقاضاي ثبت شده اصفهان	0 5326 قرارداد اداری مترمربع	3/ 6/ 9/	87/4/15 87/1/1 90/1/1	85000 170000 2040000	0 0 ---
15 مغازه	محمد صاحبي خیابان هاتف	3 4705 تقاضاي ثبت شده اصفهان	0 9875 قرارداد اداری مترمربع	6/ 6/ 6/9	88/5/11 88/1/1 91/1/1	120000 180000 2160000	0 720000 مابه التفاوت
16 مغازه	محمد علي دوک بر خیابان هاتف	3 6990 تقاضاي ثبت شده اصفهان	0 8997 قرارداد اداری مترمربع	6/ 6/ 4/76	88/4/28 88/1/1 91/1/1	95000 140000 1680000	0 540000 مابه التفاوت
17 مغازه	محمد خداداد محبوبه طاهر پناه خیابان هاتف	3 4715 تقاضاي ثبت شده اصفهان	0 8753 قرارداد اداری مترمربع	6/ 6/ 19/	88/4/24 87/1/1 90/1/1	85000 300000 3600000	0 5160000 مابه التفاوت
18 مغازه	وحيد و عزت پاکچيان ترشيزي خیابان هاتف	3 4686 تقاضاي ثبت شده اصفهان	0 3856 قرارداد اداری مترمربع	6/ 6/ 16/	85/3/13 85/1/1 88/1/1	65000 84500 1014000	0 0 ---

مبلغ لاوصولي مبلغ پذيره نوع پذيره	اجاره قبل اجاره جاري درآمد سال	تنظيم سند شروع اجاره خاتمه اجاره	میزان سهم از میزان سهم میزان مساحت	شماره سند و دفترخانه نوع سند نوع مساحت	شماره پلاک و بخش ثبتي مراحل ثبتي شهر محل وقوع رقبه	نام مستاجر نام خانوادگي مستاجر آدرس محل وقوع رقبه	کد رقبه نوع رقبه شرح مختصر رقبه
0 0 ----	60000 210000 2520000	88/1/10 88/1/1 91/1/1	6/ 6/ 8/	0 181 قرارداد اداري مترمربع	3 4693 تقاضاي ثبت شده اصفهان	ورثه سيد مصطفي شيربي خيابان هاتف	19 مغازه
0 2664000 مابه التفاوت	78000 300000 3600000	88/4/13 88/1/1 91/1/1	6/ 6/ 20/4	0 7966 قرارداد اداري مترمربع	3 4697 تقاضاي ثبت شده اصفهان	مهدي رفيعي و امير و مجتبي اعتزاي خيابان هاتف	20 مغازه
0 1080000 مابه التفاوت	110000 200000 2400000	88/4/14 88/1/1 91/1/1	6/ 6/ 18/86	0 8058 قرارداد اداري مترمربع	3 4611 تقاضاي ثبت شده اصفهان	ورثه ابو الفضل شيربي خيابان هاتف	21 مغازه
0 1680000 مابه التفاوت	110000 250000 3000000	88/4/14 88/1/1 91/1/1	6/ 6/ 18/86	0 8056 قرارداد اداري مترمربع	3 6976 تقاضاي ثبت شده اصفهان	ورثه ابو الفضل شيربي خيابان هاتف	22 مغازه
0 720000 مابه التفاوت	50000 110000 1320000	88/12/2 88/1/1 91/1/1	6/ 6/ 15/	0 220695 قرارداد اداري مترمربع	3 4608 تقاضاي ثبت شده اصفهان	ورثه حسون شماح خيابان هاتف	23 مغازه
0 0	138000 390000 4680000	87/7/6 87/1/1 90/1/1	6/ 6/ 26/11	0 9914 قرارداد اداري مترمربع	3 6996 تقاضاي ثبت شده اصفهان	رضا رضازاده خيابان هاتف	24 مغازه
0 1920000 مابه التفاوت	90000 250000 3000000	88/4/14 88/1/1 91/1/1	6/ 6/ 15/21	0 8054 قرارداد اداري مترمربع	3 4692 تقاضاي ثبت شده اصفهان	سيد اکبر شيربي خيابان هاتف	25 مغازه
0 0 ----	44000 200000 2400000	88/4/1 88/1/1 91/1/1	6/ 6/ 27/	0 6842 قرارداد اداري مترمربع	3 4609 تقاضاي ثبت شده اصفهان	صادق رزازاده خيابان هاتف	26 مغازه
0 900000 مابه التفاوت	50000 125000 1500000	88/4/11 88/1/1 91/1/1	6/ 6/ 12/25	0 7840 قرارداد اداري مترمربع	3 4718 تقاضاي ثبت شده اصفهان	حسين شرکت العباسيه خيابان هاتف	27 مغازه
0 780000 مابه التفاوت	45000 110000 1320000	89/4/13 88/1/1 91/1/1	6/ 6/ 5/6	0 159999 قرارداد اداري مترمربع	3 4714 تقاضاي ثبت شده اصفهان	حسين بيندار خيابان هاتف	28 مغازه
0 660000 مابه التفاوت	55000 110000 1320000	88/4/9 88/1/1 91/1/1	6/ 6/ 21/7	15329 0 قرارداد اداري مترمربع	3 4610 تقاضاي ثبت شده اصفهان	جواد و اسماعيل رازي و عصارزادگان خيابان هاتف	29 مغازه
924000 مابه التفاوت	123000 200000 2400000	88/8/5 88/1/1 91/1/1	6/ 6/ 12/6	5697 0 قرارداد اداري مترمربع	3 4706 تقاضاي ثبت شده اصفهان	احمد رضا اخوان خرازي خيابان هاتف	30 مغازه
0 0 ----	90000 250000 3000000	88/3/18 88/1/1 91/1/1	6/ 6/ 46/6	5697 0 قرارداد اداري مترمربع	3 4629 تقاضاي ثبت شده اصفهان	رضا گلچين خيابان هاتف	31 مغازه
0 0 ----	116000 360000 4320000	88/2/28 88/1/1 91/1/1	6/ 6/ 18/	4101 0 قرارداد اداري مترمربع	3 6981 تقاضاي ثبت شده اصفهان	اکبر و محمد ايژدي خيابان هاتف	32 مغازه
0 0 ----	130000 208000 2496000	88/2/29 88/1/1 91/1/1	6/ 6/ 7/1	4260 0 قرارداد اداري مترمربع	3 4717 تقاضاي ثبت شده اصفهان	حسين و مهدي دلفروزي خيابان هاتف	33 مغازه
0 468000 مابه التفاوت	21000 60000 720000	88/5/4 88/1/1 91/1/1	6/ 6/ 12/	0 9381 قرارداد اداري مترمربع	3 6982 تقاضاي ثبت شده اصفهان	ورثه عبدالرضا احمد اشرف زهره عيسي خيابان هاتف	34 مغازه
0 70000 مابه التفاوت	80000 150000 150000	88/5/4 88/1/1 91/1/1	6/ 6/ 72/	9377 0 قرارداد اداري	3 7559 تقاضاي ثبت شده اصفهان	ورثه عبدالرضا احمد اشرف زهره عيسي	35 زمین مسکوني

0 468000 مابه التفاوت	21000 60000 720000	88/5/4 88/1/1 91/1/1	6/ 6/ 12/	مترمربع 0 9379 قرارداد اداری	3 6989 تقاضای ثبت شده اصفهان	خیابان هاتف احمد اشرف زمره وعسیسی خیابان هاتف	36 مغازه
مبلغ لائوسولی مبلغ پذیره نوع پذیره	اجاره قبل اجاره جاری درآمد سال	تنظیم سند شروع اجاره خاتمه اجاره	میزان سهم از میزان سهم میزان مساحت	شماره سند و دفترخانه نوع سند نوع مساحت	شماره پلاک و بخش ثبتی مراحل ثبتی شهر محل وقوع رقبه	نام مستاجر نام خانوادگی مستاجر آدرس محل وقوع رقبه	کد رقبه نوع رقبه شرح مختصر رقبه
0 2040000 مابه التفاوت	90000 260000 3120000	88/8/7 88/1/1 91/1/1	6/ 6/ 13/	0 15452 قرارداد اداری مترمربع	3 4708 تقاضای ثبت شده اصفهان	رحمت قاسمی خیابان هاتف	37 مغازه
0 0 ----	0 0 0	0/0/0 0/0/0 نامشخص	6/ 6/ 9/6	0 0 فاقد درآمد مترمربع	3 4700 تقاضای ثبت شده اصفهان	محمد فرخ پور خیابان هاتف	38 مغازه مورد اختلاف
0 0 ----	49000 135000 1620000	88/3/2 88/1/1 91/1/1	6/ 6/ 37/44	0 4502 قرارداد اداری مترمربع	3 4711 تقاضای ثبت شده اصفهان	محمدرضا فتحیان خیابان هاتف	39 مغازه
0 0 ----	80000 120000 1440000	89/3/16 89/1/1 92/1/1	6/ 6/ 6/	0 109184 قرارداد اداری مترمربع	3 4695 تقاضای ثبت شده اصفهان	ورثه سید مصطفی شیرینی خیابان هاتف	40 مغازه
0 480000 مابه التفاوت	70000 110000 1320000	88/5/6 88/1/1 91/1/1	6/ 6/ 2/1	0 9590 قرارداد اداری مترمربع	3 4703 تقاضای ثبت شده اصفهان	مجید و مجتبی عابد کریمی خیابان هاتف	41 مغازه
0 720000 مابه التفاوت	120000 180000 2160000	88/11/27 88/1/1 91/1/1	6/ 6/ 5/	0 212888 قرارداد اداری مترمربع	3 4702 تقاضای ثبت شده اصفهان	محمد حسین قاسمی خیابان هاتف	42 مغازه
0 1248000 مابه التفاوت	56000 160000 1920000	88/4/24 88/1/1 91/1/1	6/ 6/ 8/25	0 8758 قرارداد اداری مترمربع	3 4701 تقاضای ثبت شده اصفهان	سعید ملک پور فهیمه گلشیرازی خیابان هاتف	43 مغازه
0 2160000 مابه التفاوت	90000 270000 3240000	88/7/19 88/1/1 91/1/1	6/ 6/ 14/7	0 1665 قرارداد اداری مترمربع	3 4691 تقاضای ثبت شده اصفهان	مهدی و ایمان راضیان خیابان هاتف	44 مغازه
0 420000 مابه التفاوت	55000 90000 1080000	89/6/27 88/1/1 91/1/1	6/ 6/ 3/96	0 296181 قرارداد اداری مترمربع	3 4707 تقاضای ثبت شده اصفهان	محمدعلی قاسمی خیابان هاتف	45 مغازه
0 0 ----	48000 160000 1920000	88/2/29 88/1/1 91/1/1	6/ 6/ 3/	0 4210 قرارداد اداری مترمربع	3 4709 تقاضای ثبت شده اصفهان	حیدر کریمی میرآبادی خیابان هاتف	46 مغازه
0 0 ----	35000 100000 1200000	88/2/1 88/1/1 91/1/1	6/ 6/ 10/5	0 1698 قرارداد اداری مترمربع	3 4713 تقاضای ثبت شده اصفهان	مرتضی و مصطفی کاغذچی خیابان هاتف	47 مغازه
0 1080000 مابه التفاوت	60000 150000 1800000	88/10/3 88/1/1 91/1/1	6/ 6/ 7/82	0 19054 قرارداد اداری مترمربع	3 4704 تقاضای ثبت شده اصفهان	رضا قربانی بازار انقلاب	48 مغازه
0 1920000 مابه التفاوت	40000 200000 2400000	88/4/20 88/1/1 91/1/1	3/ 6/ 8/75	0 8346 قرارداد اداری مترمربع	3 4705 تقاضای ثبت شده اصفهان	مهدی عمرون خیابان هاتف	49 مغازه
0 0 ----	65000 200000 2400000	86/6/19 86/1/1 89/1/1	6/ 6/ 20/	0 7287 قرارداد اداری مترمربع	3 4712 تقاضای ثبت شده اصفهان	شهناز صدقی اصفهانی خیابان هاتف	50 مغازه
0 1356000 مابه التفاوت	67000 180000 2160000	88/5/6 88/1/1 91/1/1	3/ 6/ 9/	0 9586 قرارداد اداری مترمربع	3 4708 تقاضای ثبت شده اصفهان	محمد و احمد قاسمی خیابان هاتف	51 مغازه
0 1656000 مابه التفاوت	82000 220000 2640000	88/4/30 88/1/1 91/1/1	6/ 6/ 11/25	0 9033 قرارداد اداری مترمربع	3 4698 تقاضای ثبت شده اصفهان	مهدی علیرضا عسگریان فرد خیابان هاتف	52 مغازه
0 0 ----	42000 135000 1620000	88/4/1 88/1/1 91/1/1	6/ 6/ 18/	0 6840 قرارداد اداری مترمربع	3 7564 تقاضای ثبت شده اصفهان	حسن کیمیایگر سبزه میدان ک کمرزرین	53 مغازه
0 0 ----	43500 55000 660000	85/12/12 85/1/1 88/1/1	6/ 6/ 7/5	0 16172 قرارداد اداری مترمربع	3 4717 تقاضای ثبت شده اصفهان	اکبر کلاهدوزان خیابان هاتف	54 مغازه ارسال دعوتنامه
0 0	41000 120000	86/9/18 86/1/1	6/ 6/	0 11892 قرارداد اداری	3 4716 تقاضای ثبت شده	محمدرضا فتحیان	55 مغازه

----	1440000	89/1/1	37/	مترمربع	اصفهان	خیابان هاتف	
0	52000	88/4/14	6/	0 8052	3 4720	حمیدرضا	56
696000	110000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	بیزری	مغازه
مابه التفاوت	1320000	91/1/1	9/	مترمربع	اصفهان	خیابان هاتف	
مبلغ لاوصولی	اجاره قبل	تنظیم سند	میزان سهم	شماره سند و	شماره پلاک و بخش ثبتی	نام مستاجر	کد رقبه
مبلغ پذیره	اجاره جاری	شروع اجاره	از میزان سهم	دفترخانه	مراحل ثبتی	نام خانوادگی مستاجر	نوع رقبه
نوع پذیره	درآمد سال	خاتمه اجاره	میزان مساحت	نوع سند	شهر محل وقوع رقبه	آدرس محل وقوع رقبه	شرح مختصر رقبه
0	64000	88/4/14	6/	0 8050	3 4731	حمیدرضا	57
432000	100000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	بیزری	مغازه
مابه التفاوت	1200000	91/1/1	11/	مترمربع	اصفهان	خیابان هاتف	
0	160000	88/5/13	6/	0 10016	3 6993	رجبعلی	58
7440000	222000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	محلوجی	مغازه
مابه التفاوت	2664000	91/1/1	18/	مترمربع	اصفهان	خیابان هاتف	
0	100000	88/1/18	6/	0 593	3 6856	اصغر	59
0	145000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	ماجدنیا	مغازه
----	1740000	91/1/1	1/	مترمربع	اصفهان	خیابان هاتف	
0	300000	88/4/13	6/	0 7950	3 6980	رسول زائرین و	60
1080000	390000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	جواد معمارزاده	مغازه
مابه التفاوت	4680000	91/1/1	8/	مترمربع	اصفهان	خیابان هاتف	
0	135000	88/3/10	6/	0 5089	3 6988	علی	61
0	280000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	نوروزی	مغازه
----	3360000	91/1/1	24/5	مترمربع	اصفهان	خیابان هاتف	
0	70000	88/1/29	6/	0 1421	3 7381	محترم پاکدل	62
0	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مهدي مومن اصفهانی	مغازه
----	2400000	91/1/1	7/2	مترمربع	اصفهان	خیابان هاتف	
0	85000	88/4/24	1/5	0 3768	3 7561	اکبر	63
0	260000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	ناعم اصفهانی	زمین
----	260000	91/1/1	130/	مترمربع	اصفهان	خیابان هاتف	مسکونی
0	70000	88/3/26	6/	0 6321	3 7565	مجید	64
0	126000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مومن اصفهانی	مغازه
----	1512000	91/1/1	12/68	مترمربع	اصفهان	خیابان هاتف	
0	114000	88/2/28	6/	0 4105	3 4702	علینقی	65
0	400000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	محلوجی	مغازه
----	4800000	91/1/1	23/	مترمربع	اصفهان	خیابان هاتف	
0	500000	89/4/14	6/	0 162761	3 4685	غلامحسین وطنی	66
2760000	730000	89/1/1	6/	قرارداد اداری	تقاضای ثبت شده	وزیر اله البهنسی	مغازه
مابه التفاوت	8760000	92/1/1	60/7	مترمربع	اصفهان	خیابان هاتف	
0	120000	88/4/22	6/	0 8538	3 6987	غفار	67
960000	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مجیدی	مغازه
مابه التفاوت	2400000	91/1/1	9/89	مترمربع	اصفهان	خیابان هاتف	
0	160000	87/4/12	6/	0 5316	3 7562	زهرا	68
0	160000	85/1/1	6/	قرارداد اداری	تقاضای ثبت شده	بارانین کثیری	مغازه
----	1920000	88/1/1	16/	مترمربع	اصفهان	خیابان هاتف	ارسال دعوتنامه
0	100000	88/4/13	6/	0 7907	3 7557	اصغر	69
1200000	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مومن اصفهانی	مغازه
مابه التفاوت	2400000	91/1/1	11/4	مترمربع	اصفهان	خیابان هاتف	
0	25000	83/2/27	6/	0 1998	3 7577	رضا	70
0	36000	83/1/1	6/	قرارداد اداری	تقاضای ثبت شده	منصوری	مغازه
----	432000	86/1/1	9/5	مترمربع	اصفهان	خیابان هاتف	
0	160000	88/4/27	6/	0 8927	3 6995	ورثه محمدرضا	71
840000	230000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	محلوجی	مغازه
مابه التفاوت	2760000	91/1/1	10/92	مترمربع	اصفهان	خیابان هاتف	
0	84000	85/12/15	6/	0 16322	3 4714	علیرضا و محسن	72
0	100000	85/1/1	6/	قرارداد اداری	تقاضای ثبت شده	کلاهدوزان	مغازه
-----	1200000	88/1/1	13/2	مترمربع	اصفهان	خیابان هاتف	ارسال دعوتنامه
0	116000	88/4/22	6/	0 8583	3 4710	ورثه مرحوم ابوالقاسم	73
1728000	260000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	محلوجی	مغازه
مابه التفاوت	3120000	91/1/1	20/4	مترمربع	اصفهان	بازار مسجد جامع	
0	77000	88/1/31	6/	0 1571	3 6977	غفار	74
0	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مقضي	مغازه
----	2400000	91/1/1	14/	مترمربع	اصفهان	خیابان هاتف	
0	100000	88/3/31	6/	0 6738	3 2087	ابوالقاسم و محبتی و	75
0	350000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	جعفر وطنی	مغازه

----	4200000	91/1/1	70/	مترمربع	اصفهان	خیابان هارونیه	
0	65000	87/2/25	6/	0 2643	3 6991	رسول	76
0	120000	87/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مقتدری	مغازه
----	1440000	90/1/1	12/	مترمربع	اصفهان	خیابان هاتف	
مبلغ لاوصولی مبلغ پذیره نوع پذیره	اجاره قبل اجاره جاری درآمد سال	تنظیم سند شروع اجاره خاتمه اجاره	میزان سهم از میزان سهم میزان مساحت	شماره سند و دفترخانه نوع سند نوع مساحت	شماره پلاک و بخش ثبتی مراحل ثبتی شهر محل وقوع رقبه	نام مستاجر نام خانوادگی مستاجر آدرس محل وقوع رقبه	کد رقبه نوع رقبه شرح مختصر رقبه
0	47000	87/4/8	6/	0 4904	3 6992	حسین و جعفر	77
0	100000	87/1/1	6/	قرارداد اداری	تقاضای ثبت شده	تیموری	مغازه
----	1200000	90/1/1	9/	مترمربع	اصفهان	خیابان هاتف	
0	0	0/0/0	6/	0 0	3 4683	عباسعلی و رضا	78
0	0	0/0/0	6/	فاقد درآمد	تقاضای ثبت شده	حسینی نسب و مردانی	کلروان سرا تحت
----	0	نامشخص	250/	مترمربع	اصفهان	خیابان هاتف	پیگیری در محکمه
0	121500	88/12/16	6/	0 241958	3 6994	سید علی و	79
2142000	300000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	سید اکبر حسینی	مغازه
مابه التفاوت	3600000	90/3/1	11/25	مترمربع	اصفهان	خیابان هاتف	
0	91500	88/12/16	6/	0 241970	3 6994	جمال	80
2502000	300000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	حسینی	مغازه
مابه التفاوت	3600000	91/1/1	11/25	مترمربع	اصفهان	خیابان هاتف	
0	79000	88/4/22	6/	0 8586	3 4684	محمد	81
2580000	294000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	نبلی	مغازه
مابه التفاوت	3528000	91/1/1	21/	مترمربع	اصفهان	بازار مسجد جامع	
0	140000	88/6/2	6/	0 11214	3 7560	بتول	82
50400	182000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	روحانی قهساره	مغازه
مابه التفاوت	2184000	91/1/1	4/	مترمربع	اصفهان	خیابان هاتف	
0	90000	88/4/14	6/	0 8061	3 4694	مرتضی و احمد	83
1320000	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	بیگلگی	مغازه
مابه التفاوت	2400000	91/1/1	11/15	مترمربع	اصفهان	خیابان هاتف	
0	0	0/0/0	6/	0 0	3 6985	رضا	84
0	0	0/0/0	6/	فاقد درآمد	تقاضای ثبت شده	طحان	مغازه
----	0	نامشخص	120/	مترمربع	اصفهان	خیابان هاتف	تحت پیگیری در محکمه
0	55000	88/5/5	6/	0 9515	3 4714	ورثه بداله	85
900000	130000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	دیندار	مغازه
مابه التفاوت	1560000	91/1/1	5/6	مترمربع	اصفهان	خیابان هاتف	
0	0	0/0/0	0/	0 0	-	-	86
0	0	0/0/0	0/	-----			مسجد
----	0	نامشخص	0/	-----			
0	45000	85/1/26	6/	0 772	3 1517/16	سید رسول	87
0	65000	84/1/1	6/	قرارداد اداری	تقاضای ثبت شده	آرش	مغازه
----	780000	87/1/1	10/5	مترمربع	اصفهان	خیابان هاتف	
0	100000	88/4/16	6/	0 8131	3 4694	رضا حیدری	88
1560000	230000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	زهرا گل آبادی	مغازه
مابه التفاوت	2760000	91/1/1	27/5	مترمربع	اصفهان	خیابان هاتف	
0	48000	87/12/24	6/	0 18216	2 4694	اکبر	89
0	120000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	سروش	مغازه
----	1440000	91/1/1	12/1	مترمربع	اصفهان	میدان قیام	مغازه 20
0	48000	87/4/8	6/	0 4887	2 4694	محسن و منصور	90
0	110000	87/1/1	6/	قرارداد اداری	تقاضای ثبت شده	سجادی	مغازه
----	1320000	90/1/1	12/	مترمربع	اصفهان	خیابان هاتف	
0	130000	88/3/16	6/	0 5465	2 4694	احمد	91
0	180000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مهماندوست	مغازه
----	2160000	91/1/1	13/	مترمربع	اصفهان	خیابان هاتف	
0	122000	88/3/6	6/	0 4918	2 4694	حمیدرضا	92
0	250000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	باقریان	مغازه
----	3000000	91/1/1	17/4	مترمربع	اصفهان	خیابان هاتف	
0	55000	88/6/3	6/	0 11268	2 4694	مهدی جامعی	93
780000	120000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	محسن نوری	مغازه
مابه التفاوت	1440000	91/1/1	8/	مترمربع	اصفهان	خیابان هاتف	
0	20000	83/11/24	6/	0 14974	2 4694	زهرا	94
0	20000	83/11/24	6/	قرارداد اداری	تقاضای ثبت شده	گل دوز خیاط	مغازه
----	240000	84/12/24	11/15	مترمربع	اصفهان	خیابان هاتف	
0	65000	88/4/31	6/	0 9127	2 4694	محمد	95
780000	130000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	ترابی زیارتگاه	مغازه

مابه التفاوت	1560000	91/1/1	8/4	مترمربع	اصفهان	خیابان هاتف	
0	35000	85/4/5	6/	0 5259	2 4694	عباس	96
0	47500	85/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مداحی	مغازه
0	570000	88/1/1	5/45	مترمربع	اصفهان	خیابان هاتف شماره	ارسال
مبلغ لاوصولی	اجاره قبل	تنظیم سند	میزان سهم	شماره سند و	شماره پلاک و بخش ثبتی	نام مستاجر	کد رقبه
مبلغ پذیره	اجاره جاری	شروع اجاره	از میزان سهم	دفترخانه	مراحل ثبتی	نام خانوادگی مستاجر	نوع رقبه
نوع پذیره	درآمد سال	خاتمه اجاره	میزان مساحت	نوع سند	شهر محل وقوع رقبه	آدرس محل وقوع رقبه	شرح مختصر رقبه
0	105000	88/2/20	6/	0 3241	2 4694	حسین عباس احمد	97
0	200000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	علی و مهدی بابائیان	مغازه
---	2400000	91/1/1	11/55	مترمربع	اصفهان	مجتمع مسجد جامع	
0	52000	88/4/22	6/	0 8596	2 4694	سید حسن	98
1056000	140000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	شیرین	مغازه
مابه التفاوت	1680000	91/1/1	8/	مترمربع	اصفهان	خ. مجلسی بازار مسجد جامع	
0	65000	86/12/23	6/	0 16205	2 4694	نرگس	99
0	65000	86/5/22	6/	قرارداد اداری	تقاضای ثبت شده	قاتلی	مغازه
---	780000	87/12/22	6/2	مترمربع	اصفهان	خیابان هاتف	
0	50000	89/4/3	6/	0 144060	2 4694	حمید	100
240000	70000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	حضور بخش	مغازه
مابه التفاوت	840000	91/1/1	1/65	مترمربع	اصفهان	خیابان هاتف	
0	80000	88/3/13	6/	0 5380	2 4694	سید صادق	101
0	150000	87/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مهاجری	مغازه
---	1800000	90/1/1	9/34	مترمربع	اصفهان	خیابان هاتف	
0	110000	88/3/17	6/	0 5588	2 4694	رحیم	102
0	300000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	بعیدی	مغازه
---	3600000	91/1/1	30/4	مترمربع	اصفهان	خیابان هاتف مجتمع تجاری ، همکف 25	
0	100000	88/11/10	6/	0 21427	2 4694	سید جلیل	103
900000	175000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	طباطبائی بزدی	مغازه
مابه التفاوت	2100000	91/1/1	17/5	مترمربع	اصفهان	خیابان هاتف	
0	27000	87/3/9	6/	0 3449	3 4694	ورثه سید مصطفی	104
0	274000	87/1/1	6/	قرارداد اداری	تقاضای ثبت شده	شیرین	ساختمان
---	274000	90/1/1	135/	مترمربع	اصفهان	خیابان هاتف	مسکونی عرضه مسکونی
0	86500	88/3/10	6/	0 5036	3 4694	سید حسن و زهرا	105
0	173000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	باطنی و فقیهی	مغازه
---	2076000	91/1/1	14/5	مترمربع	اصفهان	خیابان هاتف	
0	96000	88/3/17	6/	0 5576	3 4694	مصطفی	106
0	20000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	ساعی	مغازه
---	2400000	91/1/1	14/5	مترمربع	اصفهان	خیابان هاتف	
0	40000	85/4/6	6/	0 5301	3 4694	علی	107
0	54000	84/1/1	6/	قرارداد اداری	تقاضای ثبت شده	مقزی	مغازه
---	648000	87/1/1	10/	مترمربع	اصفهان	بازار مسجد جامع	
0	55000	88/3/10	6/	0 5038	3 4694	احسان کسان و	108
0	130000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	منصوره حلبیان	مغازه
---	1560000	91/1/1	10/6	مترمربع	اصفهان	خیابان هاتف	
0	10000	88/4/22	6/	0 8594	3 4694	حسین تحویلان	109
1860000	255000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	صدیقہ رجائیان	مغازه
مابه التفاوت	3060000	91/1/1	36/	مترمربع	اصفهان	خ علامه مجلسی	
0	40000	87/8/26	6/	0 12509	3 4694	محمد	110
0	50000	86/10/16	6/	قرارداد اداری	تقاضای ثبت شده	بخچالیان	مغازه
---	600000	87/12/16	1/6	مترمربع	اصفهان	خیابان هاتف مجتمع	ارسال دعوتنامه
0	45000	89/3/8	6/	0 97816	3 4694	احمد رضا	111
780000	110000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	ام بکی	مغازه
مابه التفاوت	1320000	91/1/1	5/77	مترمربع	اصفهان	خیابان هاتف	
0	74000	85/4/12	6/	0 5570	3 4694	حمید	112
0	100000	85/1/1	6/	قرارداد اداری	تقاضای ثبت شده	کاظم زاده	مغازه
---	1200000	88/1/1	14/5	مترمربع	اصفهان	خیابان هاتف	اقدام به تمدید در 88
0	40500	85/5/10	6/	0 7102	3 4694	حمید	113
0	54500	85/1/1	6/	قرارداد اداری	تقاضای ثبت شده	عسارزادگان	مغازه
---	654000	88/1/1	12/8	مترمربع	اصفهان	خیابان هاتف مجتمع	
0	200000	88/2/5	6/	0 1900	3 4694	احمد علی	114
0	320000	88/1/1	6/	قرارداد اداری	تقاضای ثبت شده	چراغی خیرآبادی	مغازه

----	3840000	91/1/1	12/8	مترمربع	اصفهان	خیابان هاتف مجتمع	
0 498000 مابه التفاوت	38500 80000 960000	89/3/16 88/1/1 91/1/1	6/ 6/ 7/9	0 110541 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	سعید سارنج خیابان هاتف مجتمع	115 مغازه
مبلغ لاوصولی مبلغ پذیره نوع پذیره	اجاره قبل اجاره جاری درآمد سال	تنظیم سند شروع اجاره خاتمه اجاره	میزان سهم از میزان سهم میزان مساحت	شماره سند و دفترخانه نوع سند نوع مساحت	شماره پلاک و بخش ثبتی مراحل ثبتی شهر محل وقوع رقبه	نام مستاجر نام خانوادگی مستاجر آدرس محل وقوع رقبه	کد رقبه نوع رقبه شرح مختصر رقبه
0 0 ----	32000 46500 558000	83/11/7 83/7/1 85/1/1	6/ 6/ 12/15	0 13615 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	حسین آگوش خیابان هاتف مجتمع	116 مغازه
0 0 ----	93000 200000 2400000	88/1/16 88/1/1 91/1/1	6/ 6/ 6/8	0 393 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	سید اصغر و احمد زارعی خیابان هاتف مجتمع	117 مغازه
0 0 ----	100000 210000 2520000	88/3/13 88/1/1 91/1/1	6/ 6/ 12/7	0 5377 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	احمد عبادت اصفهانی خیابان هاتف	118 مغازه
0 420000 مابه التفاوت	45000 80000 960000	89/4/22 88/1/1 91/1/1	6/ 6/ 8/9	0 173917 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	مهرداد منتظری خیابان هاتف	119 مغازه
0 0 -----	110000 154000 1848000	89/4/12 89/1/1 92/1/1	6/ 6/ 16/2	0 158166 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	حمید و منصور و امین مختاریان خیابان هاتف	120 مغازه
0 0 ----	0 17000 204000	76/6/13 76/6/1 79/6/1	6/ 6/ 1/	0 5837 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	ناصر سلیمانی خیابان هاتف	121 مغازه تحت پیگیری در محکمه
0 0 ----	30000 45000 540000	85/11/23 85/1/1 88/1/1	6/ 6/ 2/3	0 15313 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	مرتضی پاکژاد صدیقه اکوچکیان خیابان هاتف	122 مغازه ارسال دعوتنامه
0 0 ----	180000 270000 3240000	89/5/11 89/1/1 92/1/1	6/ 6/ 11/63	0 207768 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	بتول صدیقی و سید مجتبی فاطمی خیابان هاتف	123 مغازه
0 0 ----	160000 240000 2880000	88/3/18 88/1/1 91/1/1	6/ 6/ 22/3	0 5709 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	علی مولوی زاده ورضوان کوهی اصفهانی خیابان هاتف	124 مغازه
0 0 ----	65000 104000 1248000	89/4/22 89/1/1 92/1/1	6/ 6/ 12/3	0 173346 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	جواد و محمد اجالریان خیابان هاتف	125 مغازه
0 728000 مابه التفاوت	232000 336000 4032000	89/4/13 88/5/31 91/5/31	6/ 6/ 29/2	0 160230 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	مجید و سعید افلاکی خیابان هاتف	126 مغازه
0 73200 مابه التفاوت	64000 125000 1500000	88/9/4 88/1/1 91/1/1	6/ 6/ 18/6	0 17419 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	حبیبه علیاری محمود مسعود رضایی خیابان هاتف	127 مغازه
0 0 ----	80000 110000 1320000	89/4/29 89/1/1 92/1/1	6/ 6/ 12/8	0 187139 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	غلامحسین و علی غلامرضا آقاجانی خیابان هاتف	128 مغازه
0 114000 مابه التفاوت	65000 84000 1008000	89/3/1 88/7/1 91/7/1	6/ 6/ 7/7	0 85741 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	اکبر محبوبی نیه خیابان هاتف	129 مغازه
0 0 ----	25000 34000 408000	85/4/6 84/1/1 87/1/1	6/ 6/ 1/45	0 5304 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	علی مقنی خیابان هاتف	130 مغازه ارسال دعوتنامه
0 240000 مابه التفاوت	80000 100000 1200000	88/7/29 88/1/1 91/1/1	6/ 6/ 9/43	0 14929 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	علی و مجید شهسوار زاده خیابان هاتف	131 مغازه
0 0 -----	95000 200000 2400000	88/3/16 88/1/1 91/1/1	6/ 6/ 3/5	0 5485 قرارداد اداری مترمربع	3 4694 تقاضای ثبت شده اصفهان	جعفر شفیعی خیابان هاتف	132 مغازه
0	84000	87/8/1	6/	0 11482	3 4694	محمدرضا و	133

0	165000	86/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	ابراهيم مولوي زاده	مغازه
----	1980000	89/1/1	15/2	مترمربع	اصفهان	خيابان هاتف	
0	110000	89/3/23	6/	0 122629	3 4694	قدرت و عليرضا	134
0	160000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	علي آقاجان	مغازه
----	1920000	92/1/1	15/5	مترمربع	اصفهان	مجتمع تجاري مغازه	
مبلغ لاوصولي	اجاره قبل	تنظيم سند	ميزان سهم	شماره سند و	شماره پلاک و بخش ثبتي	نام مستاجر	کد رقيه
مبلغ پذيره	اجاره جاري	شروع اجاره	از ميزان سهم	دفترخانه	مراحل ثبتي	نام خانوادگي مستاجر	نوع رقيه
نوع پذيره	درآمد سال	خاتمه اجاره	ميزان مساحت	نوع سند	شهر محل وقوع رقيه	آدرس محل وقوع رقيه	شرح مختصر رقيه
0	54500	86/7/23	6/	0 8999	3 4694	محمد	135
0	170000	86/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	مهرچيان	مغازه
----	2040000	89/1/1	11/	مترمربع	اصفهان	خيابان هاتف	
0	37500	82/7/30	6/	0 8943	3 4694	محمد	136
0	54500	82/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	بخچاليان	مغازه
----	654000	85/1/1	5/5	مترمربع	اصفهان	خيابان هاتف	
0	58000	87/5/15	6/	0 7060	3 4694	محمدرضا	137
0	180000	86/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	علافچيان	مغازه
----	2160000	89/1/1	27/2	مترمربع	اصفهان	خيابان هاتف	
0	200000	89/1/18	6/	0 13801	3 4694	محسن و منصور	138
0	280000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	سجادي	مغازه
----	3360000	92/1/1	26/	مترمربع	اصفهان	خيابان هاتف	
0	190000	87/7/1	6/	0 307951	3 4694	عباس و محمد رضا	139
0	275500	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	مولوي زاده	مغازه
----	3306000	92/1/1	16/88	مترمربع	اصفهان	خيابان هاتف	
0	60000	89/3/18	6/	0 115176	3 4694	اکبر	140
0	75000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	محبوبي نيه	مغازه
----	900000	92/1/1	12/8	مترمربع	اصفهان	خيابان هاتف	
0	65000	86/12/22	6/	0 16121	3 4694	سياهوش افرآئي	141
0	125000	86/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	مرضيه سلطان	مغازه
----	1500000	89/1/1	18/6	مترمربع	اصفهان	رضائي	
0	40000	89/4/9	6/	0 153879	3 4694	سعيد	142
0	64000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	حاج باقري	مغازه
----	768000	92/1/1	5/5	مترمربع	اصفهان	خيابان هاتف	
0	42000	87/6/27	6/	0 9524	3 4694	بهرام	143
0	90000	86/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	سيستاني	مغازه
----	1080000	89/1/1	6/25	مترمربع	اصفهان	خيابان هاتف شماره 45	
0	45000	89/3/16	6/	0 110552	3 4694	سعيد	144
1800000	120000	87/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	سارنج	مغازه
مابه التفاوت	1440000	90/1/1	11/6	مترمربع	اصفهان	خيابان هاتف مغازه 66	
0	70000	87/3/13	6/	0 3656	3 4694	محمدرضا بعدي	145
0	140000	86/10/1	6/	قرارداد اداري	تقاضاي ثبت شده	غفار فتوت نيا	مغازه
----	1680000	89/10/1	16/62	مترمربع	اصفهان	خيابان هاتف مغازه 62	
0	65000	88/5/21	6/	0 10531	3 4694	محمد جواد	146
2025000	200000	86/8/1	6/	قرارداد اداري	تقاضاي ثبت شده	خوني	مغازه
مابه التفاوت	2400000	89/8/1	25/44	مترمربع	اصفهان	خيابان هاتف مغازه 61	زير پله قبلا پذيره گرفته
0	140000	89/6/23	6/	0 289726	3 4694	فريبا بعدي	147
0	182000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	احسان اله بعدي	مغازه
----	2184000	92/1/1	9/	مترمربع	اصفهان	خيابان هاتف مغازه 44	
0	190000	87/11/13	6/	0 16072	3 4694	علي اصغر بنفشي	148
0	275000	87/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	مهدي اميني و شيريهيا	مغازه
----	3300000	90/1/1	27/55	مترمربع	اصفهان	خيابان هاتف مغازه 28	
0	124000	89/7/8	6/	0 323319	3 4694	مسعود	149
0	170000	89/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	فرهاديان اصفهاني	مغازه
----	2040000	92/1/1	15/5	مترمربع	اصفهان	خيابان هاتف مغازه 50	
0	53000	87/3/21	6/	0 3959	3 4694	جواد	150
0	120000	87/1/1	6/	قرارداد اداري	تقاضاي ثبت شده	طباطبائي قهجاورستا	مغازه
----	1440000	90/1/1	15/5	مترمربع	اصفهان	مجتمع تجاري مغازه 58	
0	39000	87/6/18	6/	0 8776	3 4694	مهرداد	151

0 ----	80000 960000	87/1/16 89/12/16	6/ 9/6	قرارداد اداري مترمربع	تقاضاي ثبت شده اصفهان	منتظري خيابان هاتف مغازه 80	مغازه
0 0 ----	65000 65000 780000	88/4/2 88/1/1 91/1/1	6/ 6/ 9/	0 6944 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	اصغر احدي فرد خيابان هاتف مغازه 69	152 مغازه
مبلغ لاوصولي مبلغ پذيره نوع پذيره	اجاره قبل اجاره جاري درآمد سال	تنظيم سند شروع اجاره خاتمه اجاره	میزان سهم از میزان سهم میزان مساحت	شماره سند و دفترخانه نوع سند نوع مساحت	شماره پلاک و بخش ثبتي مراحل ثبتي شهر محل وقوع رقبه	نام مستاجر نام خانوادگی مستاجر آدرس محل وقوع رقبه	کد رقبه نوع رقبه شرح مختصر رقبه
0 747400 مابه التفاوت	63000 100000 1200000	88/10/7 87/4/24 90/4/24	6/ 6/ 7/	0 19082 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	جواد عرب زاده خيابان هاتف شماره 21	153 مغازه
0 0 ----	100000 135000 1620000	89/2/11 89/1/1 92/1/1	6/ 6/ 16/4	0 50385 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	احمد و حسين و محمد و محمدرضا محلوج خيابان هاتف شماره 68	154 مغازه زيرزمين
0 864000 مابه التفاوت	36000 72000 864000	88/8/11 87/1/1 90/1/1	6/ 6/ 3/3	0 15696 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمود کريمي خيابان هاتف	155 مغازه
0 0 0	0 650000 780000	86/4/26 84/1/1 87/1/1	6/ 6/ 9/63	0 5025 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمد بخچاليان خيابان هاتف شماره 7	156 مغازه ارسال دعوتنامه
0 0 ----	0 25000 300000	81/4/12 81/3/1 84/1/1	6/ 6/ 9/15	0 3806 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمود کريمي خيابان هاتف	157 مغازه
0 0 ----	0 30000 360000	81/4/12 81/3/1 84/1/1	6/ 6/ 6/62	0 3802 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمود کريمي خيابان هاتف	158 مغازه
0 0 ----	0 38000 456000	81/4/12 81/3/1 84/1/1	6/ 6/ 13/2	0 3804 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمود کريمي خيابان هاتف	159 مغازه
0 0 ----	0 35000 420000	81/4/12 81/3/1 84/1/1	6/ 6/ 12/7	0 3808 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمود کريمي مجتمع تجاري مسجد جامع شماره 4	160 مغازه
0 0 ----	48000 80000 960000	87/1/20 87/1/1 90/1/1	6/ 6/ 9/63	0 333 قرارداد اداري مترمربع	3 4694 تقاضاي ثبت شده اصفهان	محمد اجلاليان خيابان هاتف شماره 8	161 مغازه
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Appendix

Explorer's and Travelers view of Masjed-e Jāme' of Isfahan

IV

Appendix IV: Explorer's and Travelers view of Masjed-e Jāme' of Isfahan

Study of photos and written sources of travelers shows a highlighted attention on safavid monuments which has left such monuments as MJI relatively unnoticed. A portion of those written descriptions comes shortly.

The "travels account" [hence forth *Safar-nameh* or [S.N.] of Abu Na'im Isfahani:

"... among advantages of Isfahan, one is the huge *Masjed-e Atiq* built by the Arab tribe of *Banu Tayyem* of *Thaharan*, later extended by *khasib-ibn-e Salm-e Bagh'eh*. It was abandoned at 226 AH at the time of *Moa'tasem the Khalifa'*, while was once again extended at the reign of *Moqtader*, by *Abu-Ali ibn-e Rostam*, who divided it to four parts each having a *Ravaq* with their own huge market (known as *Mola-Sagh Bazaar*) close to doors and Alleys. As they say, it was a house belonging to a jaw at its site of *Saqayeh* where numerous properties and financial sources offered to him, though he avoided to sell [the house], even when they doubled the price. They even filled the house with huge amounts of money [Dirham and Dinar] to release the house for [building] a Mosque. He ultimately accepted the proposed charge and sold it to the same *Khasib*, after whose job it became known as *Khasib-abad*. Afterwards it became a prayer site at which no less than 5000 people were gathered for each five prayer times through a day. Each of its columns was abode of a Sheikh, while specific places were allocated for debates and dialogues between masters [*Faghihs, Motekallems, Olāma's, Va'ezin, Sufians* and *Arefans*]. A handful of Isfahani people were concentrated round each one to hear their lectures. In addition, several famous *Khaneqahs* and caravansaries existed there as well as a library and a number of cells [*Hojreh's*] and treasuries founded by *Ostad – Ar – ra'is – Abo – Al – Abbas – e Dhabī*.

The inventory of books was itself a huge three – volume one. A well-known Isfahani named *Abu- Mozer-e Rumi* had built there a precious door [of 1000 Dinars], with some spectacular commodities and embellishments. It included an arch as well as two *Minarets* based on two suspended *Filvars*, opened from *Masjed-e Jāme'* to go to *Rang-razan Bazaar* ["Market of color-Markers"] (Abu-Na'im, 1998, 61-63).

The city of Yavan and its Mosque:

"The city was built at the reign of *Mansur* (136-158AH) by *Ayyub-ibn-e Ziad* at circa 150IC. He entered the region as a sort of "tax official" together with *Sa'id ibn-e Mansur* who was the corresponding "war official". The former succeeded the latter and held both posts.

He settled at the village of *Khashinan* and built a palace at the banks of Forsan River. A mosque with a *Mehrab* ["Altar"] as well as *Menbar* ["Pulpit"] was also constructed before the palace. The *Mehrab* is standing today. He also founded a Bazaar at the district of *Yahudiyeh* (*Yavan*) at the place known as *Kuye-kah-Forushan*. It was also at his reign that the houses of *Khashinan* attached to those of *Yavan*. Dimensions of the lands belonging to *Ayyub's* "family" measured from the door of *Khashinan's* mosque to door of the garden of *Isah-ibn-e Ayyub* (length), and from the district of *Kura'* to that of *Melanjah* (width).

Yavan was called at the Persian-domination-era as *Kuye-yahud* which was embedded at a village region. Its extremes were restricted to the village of *Yavan*, to those of *Khorjan* and *sonbolan*, to *kama'-an* and *Ashkahan*, and to villages of *Jorva'an* and *Khashinan*. It measured as 700 Acres and was settled by a Jewish community with their low-valued jobs (*Hejamat*, *Dabbaghi*, *Gazori* and *Ghassabi*). *Mahdi*, the *abbasid Khalifa'*, (158-169Ic) sacked *Ayyub* and left him in prison- It was after this event that the Arabs of *Thyayaran* village, of *Tayyem* tribe, attempted to build a huge *Jom'a mosque* after whose construction, the *Menbar* of *Ibn-e Ziad* mosque was also transferred there (156 AH, at the reign of *Hani ibn-e Hani*).

These occurred just years after *Yavan* became town by *Ayyub* son of *Ziad*. As they say, the first mosque built at *Yavan*, was that at the district of *Bazaneh*, attributed to a ruler of *Isfahan*, *Valid ibn-e Thamameh*. But the true story is that the first large mosque of *Isfahan* was in fact the same mosque of *Khashinan*, being built by *Abu-khannas Mola Omar ibn-e Khattab* at the reign of *Ali-ibn-e Abi Thaleb*; god blessing the both.

After construction of the mosque, *Yavan* was extended from desert direction and embraced the lands of following 15 villages: *Baterghan*, *Forsan*, *yavan*, *khorjan*, *Felfelan*, *Sonbolan*, for *a'an*, *Koma'an*, *juzdan*, *Lonban*, *Ashkahan*, *Baruskan* and *Fabejan*.¹

People attempted the improvement of the mosque after *Yavan* extension. *Khasib ibn-e Salm*² added to it the lands known as *Khasib abad* [after him]. The mosque was reconstructed once more at the reign of *Mo'tasem* and at the ruling time of *Yahya ibn-e Abdollah ibn-e Malek-e Khazai* (226 AH). Then *Abu Ali ibn-e Rostam*³ added to it the part named *Ziad-abad*. This included caravansaries as well as *Abrizgahs* to be removed by the same *Abu Ali ibn-e Rostam* and added to MJ (307 AH, at the reign of *Moqtader* [295-320] and at the ruling time of *Ahmad ibn-e Masrur*).

The first extension of *Jom'a*, including the addition of *Bogh'ehs* and houses was at the same 226 IC. Numerous monuments are left in this mosque from *Abdollah ibn-e Hasan ibn-e Hafas Zakavani*, who committed whole payments through dialogues with the local people and persuading them to pay. He never neglected even the least valued gathered commodities

¹ - Ibn-e Rasteh, 200: Fabezan.

² - Mafrukhi, 84-5: khasib ibne Moslem.

³ - Mafrukhi, 1: Abu Ali Ahmad ibn-e Mohammad ibn-e Rostam – e Madini.

and spent them for mosque's building construction or for purchasing houses or lands. Now we speak about the mosque's spending through *Beit-al-Mal* ["state treasury"] (Abu Na'im, 1998, 129-130).

Expenditures of *Yavan Jom'a mosque* from government (budget: These expenditures were written in the *Divan-e Kharaj* ["governmental secretaries"] with all additions held at the reign of *Ahmad-e Mo'tamed* the Abbasid (256-279 AH) for the salaries allocated to servicemen and custodians as well as to [buy] oils [for lighting purposes] (256 AH). The budget was added once more by *Aalid ibn-e valid* the judge at 290 AH, when he held the judgment post of Isfahan. The "tax official of Isfahan was *Ibn-e Abi Baghl* at that time. The allocated budget was ever-increasing from 256 to 290 AH and added to a total charge of 8290 Dirham's. This charge was spent at 285 AH at the time of valid. 3645 Dirham's of it spent for the mosque of *Yavan* and the same amount for that of the city of *Jey*, giving rise to a total of 7290 Dirham's for both. The order for allocating this amount was approved at the sha'aban of 291 AH. Two persons were responsible for receiving the charges: *Mohammad-ibn-e Asem-ibn-e Yahya* for *Jameh* of *Yavan*, and *Mohammad ibn-e Esma'il-ibn-e Ahmad* for *Jameh* of the city of *Jey*; both appointed at 291 IC by *Abubakr-Ahmad ibn-e Amr-ibn-e Abi Asem*, the judge (Abu Na'im, 1998, 130-131)".

Custodians of Yavan MJ:

"The first was *Mohammad ibn-e Faraj*, from distinguished Faghihs ["religious masters"]. Then was *Abdol-Aziz-ibn-e Zakaria-kasai* who was among firm ones ["in judgment"]. Then comes *Hasan ibn-e Obeid Allah ibn-e Omar-e ghesar*. He was among elite of our town, Isfahan. After him was *Mohammad-ibn-e Esma'il ibn-e Sokin* who was a fair and righteous man and was unanimously accepted among local people. He reached to a high statue of *Shahadat* ["in judge affairs"] whose statements were accepted generally. God blessed him who died at 275 AH. After him, was the turn of *Abu-Abdollah Mohammad ibn-e Asem ibn-e Yahya* who appointed by *Abu-Bakr Ahmad ibn-e Amro-ibn-e Abi-Asem*. The latter wrote a letter to the former, testifying his supremacy (Abu Na'im, 1998, 131)."

The travel account of Ibn-e Huqel:

"... Isfahan has two parts known as *Yavan* and *Shahrestan* between which a two-mile distance exists, just like *Qortaba* and *Az-Zahra'* in Andalusia. The two are independent and each has their own *Menbar*. *Yavan* is bigger than *Shahrestan*; *Youghly* two time of it. Its buildings are mud-bricks. The two are more prosperous and are vaster than whole towns of the *Jebal* ["mountains"]; and the same holds for the wealth, trade, tourism, blessings as well as for fruit products (Ibn-e Huqel, 1987, 106).

Travel account [S.N.] of Naser khosrow:

"... Lordegan is the extreme border of pars. From there we reached to khan *Lenjan* at whose gate I saw the name of sultan *Toghrol-beik*. It is located at some seven *Parsangs* distances from Isfahan; people lived in ease and security and each engaged in their own job. Then we left there towards Isfahan and reached there at the 8th of *Safar*, of 444 IC [=1065 A.D.]. A distance of 180 *Parasangs* separates Isfahan from Basra. It has good weather and wherever one digs a well, one obtains fresh cold water from a ten Gaz dept ["roughly about 10m"].

The city has a high enclosure with gates and built fortresses. Fluent water streams through gutters in the city, with its lofty buildings scattered through. I saw in the down town the huge excellent *Masjed-e Adineh* [= "Jom'a"], as well as the forum and a special Market of *Sarrafan* ["Money exchangers"] with no less than 200 people engaged. Firm gates and good caravansaries might be seen in Alleys; one of which was called as *Kutaraz* with no less than 50 excellent caravansaries with their own *Hojrehs* ["cells"] full of people in trading state. Our own caravan included 1300 caravan [each equals 300 kg] loads when we entered the city; while nobody asked us of whose quality and quantity; No shortage of place and food filed at all... No better and more comprehensive city than Isfahan I found in whole of the Persian speaking kingdom (Naser khosrow, S.N., 1993).

The travel account of J. chardin (Voyagues)

"*Masjed-e Jāme'*, the largest old mosque of Isfahan before shah *Abbas* the Great built the [so called]" *Masjed-e shah*, is located in this part of the city. They call it as *Masjed-e Jāme'-e Atiq*... This is the biggest mosque of Iran whose area measures as more than four *Arpans* ["Each arpan equals 50-51 achres"]. It is of square shape, having one huge dome as well as two little ones at its two sides in north and southern directions. Four less ones exits at four corners; these are short, wide and are constructed over 40 columns. The building is covered inward and outwardly by beautiful tiles, while its floor is covered with sumac-stones to a height of 8 feet. These are the same stones *Shah Abbas* the Great wanted to use in *Masjed-e Shah*. Inscriptions may be seen in Arches and walls containing verses of Quran and quotations from religious leaders.

Diameter of the large dome is more than 100 feet, beneath and round about which exists a vast space with several thick columns. It is allocated for tutorial and educational purposes. The mosque has two tile-work lofty minarets as well as seven doors. Each door, dome and minaret has its own name, as each has been built by a specific sultan. On each inscription the names of the Architect, of important workers, and finally its own name of the [element of the] building have been engraved. On one of the *Minarets*, for example, the expression *Amal-e Sheikh yusef-e Banna* ["work of..."] has been engraved.

Iranian people identify the mosque as a very old one, as they believe that their 8th religious leader, namely Imam Reza of fourth century IC has prayed beneath eastern dome [This is not true, however, as the mentioned Imam was of 203 AH].

People of Isfahan in the past, believed that it was *Malek Shah* the *Seljuq* that built the mosque at 400 IC, but he should be one of its restorers, as at the northern and southern domes one finds the names of *Shah Mansur* and *Shah Yusef*, both lived before *Malek Shah*. Extensive repairs have been carried out there by *Shah Tahmaseb* and *Abbas* the second [of safvids]. Each of the mosque's seven doors belongs to a corresponding king with specific name. At the middle of the mosque, a large square shape pool exists, over whose level a flat wooden surface has been built at a 3 feet height for a maximum of 20 people to be able to perform their religious prayer after being purified by *Vozu*. The mosque has formerly had more pools, being nowadays filled or closed due to their negative effect of under ground water-courses for the whole building.

Two main stair cases of the mosque have each four steps with a tiny corridor terminating to the mosque. Rooms exist beyond the door known as *Ketab khaneh* ["Library"] at which instruments are stored for moving dead bodies. One of them is called *Tabut khane* ["coffin-place"] at which a number of coffins are put just for moving the body in funeral service and not for being buried, as in Iran, like other oriental states, the dead is not buried with coffin. Other rooms are specified to flags and symbols used in funeral service. The 30 parts of Quran, for the use of *Tollabs* ["religious students"], in a good covered state are put in another room.

At another room known as *Chador* ["tent"], four little tents are prepared to be used at the funeral of any woman; as they put it over the tomb during the service. At the western direction, and beneath the dome known as *Mo'allaq* ["suspended"] exist number of special rooms called *Sandug khaneh* within which the mosque's properties are preserved (books, carpets, light systems and others). Close to it, a *Shabestan* ["nave"] has been built to be used for prayers in winter. The main *Menbar* of the *Va'ez* is beneath the big dome.

The tomb of the *Pish-Namaz* ["leader of prayer"] of *Shah Abbas* the second, *Mohammad Taqi* by name, is beneath a dome known as *Soffeye-Darvish*. At one of the corners of the mosque, a cemetery known as *Meydan-rast -va-chap* ["right and left square"] exist with no body being buried there, and instead, bodies are deposited temporarily so as to transform them later to Holy sites (Chardin, 1951, 105-107)".

The Travel account of Dieulafoy:

"... We succeeded to see the MJ at September the 10th with the permission of *Imam-Jom'a*. A number of *Mollahas* guided us through. After entering the mosque and seeing the walls and *Hojrehs*, Paskal asked one of the servants to bring a stepladder. He brought and stood it firmly. After becoming confident on the safety of its wooden steps as well as the roof of the building, *Paskal* asked us to go up.

This s the same *Jom'a Mosque* which *Shah Abbas* was to destroy and use its materials in the construction of [his own] *Masjed-e Shah*. [In any case] the servant assured us not to afraid and go up the ladder... In this way, I, Marcel and Paskal went up through the steps of 50cm distance between each. Over the roof we should pass the little domes which were in [semi-] destroyed state. We were able to see the very old parts of the mosque through the roof. They said that these parts were built at 755AD by *Mansur* the [*Abbasid*] *Khalifa'*. Inscriptions were written in beautiful *Kufic* script. We also saw its beautiful *Mehrab* and its exquisite plaster-works. We admired their builders. Consecutive repairs carried out at the reigns of *Malek-shah* the *Seljuq* and in the reign of *Shah Tahmaseb* and *Abbas* the second of *Safavids* in particular, have utterly reduced it [artistic] value and have spoiled its original splendor. In spite of abandonment of the mosque after *Masjed-e Shah*, it still has its own fame and has preserved its unique advantages... (M. Dieulafoy, 1997,321)."

The travel account of H. Merit:

"I believe that MJ, while being less known, is by far more interesting and more intriguing [than *Masjed-e Shah*]. It is so vast that one can accommodate whole Isfahani people within it. Its construction has begun about 700 AD, but if it left unrepaired fundamentally, its long age very soon come to an end. By far simpler yellow tiles were used, instead of blue ones, for the *Sahn's* decoration, with much lower solidity of course. Diverse designs have been employed very artistically with green and red bricks over its domes. Brick-works of the [main]" domes are unique in particular. Steams were flowing upwardly from the space behind the Mosque's wall, where a beneficent man was to feed destitute people, while at the same time, contributed to Mosque's destruction.

The plaster-worked *mehrab* of *Sultan Uljeytu*, constructed about 1310 AD, is the sole repaired spot of this ruined monument; in contrast to warped vines and lotus blossoms with their extreme beauty which abstains any Moslem from even thinking about pilgrimage of Mecca. Is it fair that these beautiful domes collapse so as just this repaired *Mehrab* remains? (Merit, 1989).

The travel account of Roger Stevens:

"In visiting historic monuments of Isfahan, the MJ absorbs the dazzled eyes at the north-western part [of the city]. Here one can see all aspects of Islamic Architecture. *Safavid* kings allocated wealthiest donations to it, as one may say that the amount seems somewhat unfair compared with those of ancient monuments of other Iranian cities."

MJI is the most comprehensive complex embracing most elements of old Iranian Architecture.

A narrow entrance, while passing through a domed walkway, terminates to a very vast courtyard. At the left, a huge dome constructed over the main *Mehrab* of the mosque, is the most famous element [of the mosque], being flanked by two side-Arches with their own brick-worked facades whose beauty astonishes any observer. In passing through the courtyard behind western *Ayvān*, one sees a large *Shabestan* ["nave"] to be lighted through windows built by white marble stones. This *Shabestan* should be counted by itself as an independent large temple.

There exit at the right side of the western *Ayvān*, another hall including a plaster-worked *mehrab* which its surprising complications leaves it as an extremely beautiful one.

Blind arches as well as ten-rows bricked bows behind northern *Ayvān*, being deeper than the southern one, has enjoyed a remarkable combination at whose behind a very masterly worked dome arrows upwardly; though being somewhat less heighted than the southern dome, but is by far a superior of it for its delicate design. One can describe it as the "crown of the mosque".

At about 1121 AD the MJI underwent a huge burnings with heavy damages and destructions, but with two domes of *Nezam al-molk* and *Taj-al-din* left intact miraculously. It may be that the rest of the mosque has been completely burnt to reduce the whole monument's ["size and design"]. There exists a number of hypotheses according to which, apart from those two domes, there was nothing such as to day arches and porticos to be survived. Another question is that whether the southern *Ayvān* was as big as it is today at the time of its reconstruction after burning? But the undisputed fact is that the facades of the southern *Ayvān* with its two minarets were formed and added [to the Mosque] at 15th century as a sort of Architecture decorations.

The western *Ayvān*, as we observed it, is a *post-Safavid* work, and it is for this reason that its tile-works, with their geometrical designs have a close resemblance with tile-works of *Madrasaye-Madare-e Shah* ["king's mother school"]. The *Shabestan* behind it belongs to *Timurids* era (1448 AD).

The *Mehrab* at its right, with its excellent plaster-works, has been built at 1310 AD and has been renamed after sultan *Mohammad-e Khoda' bandeh* as *mehrab-e Uljeytu*. But its present walkway, being still standing, has probably added after the mentioned date.

The southern *Ayvān* which was rebuilt at *Seljuqs* period following its great burning, has been constructed at about 1121 AD and its backward arches are works of 15th century; while its *Namaz khaneh*, as well as rooms and porticos at the left of little dome have been built at 1681 AD. The eastern *Ayvān* has also a *Seljuqs* origin, but some attachments from *Ssafavids* era may be seen as well.

The *Madrasa* ["school"] belongs to 15th century with an *Ayvān* built at 1726 AD. In short, the MJI has collected all elements, symbols, shapes and decorations of various Islamic eras and one can say that no Islamic era has missed its trace in this religious-Islamic complex.

Brick – works of porticos, arches, blind arch and corridors of this complex rouse the admirations of any observer and their beauties intrigues everyone. Permanently, every one's glance very soon dazzles through the lofty arches of the little dome of *Taj-al-din* ["The *Khaki Gonbad*"].

One finds oneself in a quite different Atmosphere when one sees the light-rays passing through the shadows of the southern *Ayvān*, where the ["Moslems"] are collected for their prayer.

This provides with a sort of "balance" and gentle coordination between Artistic aspects of plaster works, decorations and brick-works, and the elegance of moral values reflected in honest religious believes; just in the same way that early Roman churches and Cathedrals, which have remained unscathed from later repairs and interventions, have been built in the same [analogous] sentiment.

Three great pieces of work have been done at the two domes of MJI as well as their arches, and at the *Mehrab-e Uljeytu*, are quite different from the others and are with best materials and decorations with their unique qualities, to which I shall turn on shortly.

Bayron has written about arches of Great dome as follows: "Twelve columns that tolerate the huge weight of the dome, like those of [the Greek] Prometheus, are in fact conflicting with the dome's weight; while no side can claim to be victorious".

The next point demands a considerable comprehension of middle ages engineering and of the mentality of the *Seljuqs* era people reflected in arches, porticos of the little dome, and in diversity of used materials; which are also evidences of economical situations of the period. Tiny and delicate, but firm grayish bricks are decorated with *Kufic* scripts in plastered forms.

Religious passion has caused a rejection of engraving human icons, instead of which use has been made of flower, ivy and bush impressions. In arches and porticos, a special arcading –

works have been used. At the middle of one of walls, one sees a gross and wide arch at who's each two ever-narrowing corners, four Miniatures are worked. I suspect anything similar may be found in Iran or elsewhere to produce such excitement.

Arches within the dome abruptly absorb upward glances, like stars in the bluish sky. As A. pope has cited from Schroeder in his "Persian Art", ["*Uljeitu mehrab*"] is the most delicate, complete and most appropriate 14th century *mehrab*s covered by bluish lotus plaster-work-decorations which is no doubt a master piece" (Stevense,1992).

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Appendix

V

Summary of archaeological activities

Appendix V: Report summary of archaeological and restoration activities in 1970s

The Restoration activity 1970-72

The Italian restoration activities carried out in Isfahan during the 70s of last century was planned and organised in collaboration with the Service for the Restoration and Preservation of the Historical Monuments of Iran [now Iranian Cultural Handicraft and Tourism Heritage Organisation] (hereinafter ICHTHO) and the Istituto Italiano per il Medio ed Estremo Oriente (ISMEO). The activity headed by Arch. Prof. E. Galdieri in the *masjed-e Jāme'* was aimed in particular at identifying the earlier constructional phases of the building: amongst them the Abbasid, *Al-I Buyid* and *Seljuq*. The previous works and studies in the monument made by outstanding scholars such as Gabriel, Sauvaget, Schroeder Godard and others in the 30s and 40s, had, with different touches, allowed one to have a general historical architectonic outline of the building. The Italian team succeeded in clarifying, on an architectural basis, the following significant points:

1. the material consistency of an *Abbasid* mosque (of the time of the caliphate of *al-Mo'tasem* (840-841) through the identification of a large part of the mud brick wall just running along the whole perimeter of the monument and located behind the prayer hall at south and the remained three *Ayvāns*; the consequent identification as well of a *pre-Seljuq* mosque of the classic "congregational" or hypostyle type;
2. The narrowing of the court during the *Al-I Buyid* period (979-980) with the identification of an additional arcade, built around in the so called "*brick style*";
3. The existence of two different *Seljuq* phases (1086-89; 1120-1121) evidencing clearly the function of the two domes: the southern, erected by *Nezam al-Molk* in 1086-87 and the northern, by *Taj al-Molk* in 1088-89, both ministers of *Malek Shah*. They were built up as isolated kiosks, probably celebrative in character, before being completely integrated in their structure with the new conception of the *Chahar Ayvāni* mosque (in 1120-1121), typical Iranian;
4. The identification of a truncated basis of a "*Sassanid*" column, under the pavilion of *Nezam al-Molk* (area 190), a part of a brick column decorated in stucco.

These results together with the information by ancient sources as *Abu Na'im* about the existence of a village in the area of the mosque, led ISMEO to start an archaeological research under the Kiblah area; in particular under the great domed pavilion and, then, in the western part of the prayer hall.

The Archaeological Activities 1972-1978

At the end of 1972 the restoration in the *Masjed-e Jāme'* was followed by an archaeological activity carried out by ISMEO, Naples and Rome Universities' teams, headed by Prof. U. Scerrato continuing up to 1978. During those 7 years, trial-trenches and extensive excavations were opened on an ample part of the areas of the mosque.

The mosque, as it is well known, is one of the most important and interesting Islamic buildings of Iran both for its undoubtedly great historical importance and for other numerous cultural, topographical and archaeological aspects. During the extensive excavations a very important contribution has been given to the historical reconstruction of the different constructional phases of the mosque.

The presence under the area of the sanctuary (area 190) of a possibly important construction, marked by a column decorated in stucco which had already been identified and dated to the *Sassanid* period, leads one to think that, most probably, the courtyard of the mosque corresponded to a formerly-existing open space. The excavation has ascertained that the column is certainly *in situ* and that its base rests directly on the foundation plinth.

The stump of this column stands on a massive foundation. After having removed part of the northern balk, at an inter axial distance of about 4, 15 m one came across a very solid foundation which probably belonged to a similar pillar.

The excavations in the northern area were also most encouraging, enabling to ascertain that the columns which were out of plumb owe their condition to the precariousness of the foundations. These are not very solid and they do not rest on virgin soil. In fact the mosque, as expected, was built on mud-brick structures obliquely oriented (north-east-south-west) with respect to the axis of the Kiblah. It was also possible to ascertain that the foundations rest on fallen remains or on insufficiently solid ground, and never on the natural soil.

The northern structures in mud brick which were revealed in almost all the places in which trial-excavations were carried out, seem to be attributable in part to the *Sassanid* period and were built upon and reused, even quite extensively, in the Islamic, and must belong to the ancient town of *Yavan*.

The excavations carried out inside the pavilion of *Taj al-Molk* 476 in the area to the extreme north, and in the passage area 474 have shown that, from The very beginning, it was definitely closed on two sides. The good foundation work affected in limestone is continuous where there is solid masonry, *i.e.* to the north and west, and is deliberately interrupted where there are the large openings. The air trials carried out by Galdieri had shown that the two main façades of the pavilion presented niches with sculptured inserts and inscriptions (*i.e.* the south and east façades, as well as the inner façade of the *Seljuq* entrance, area 374, bearing a

Muzaffarid inscription on the outside). Also the foundations of the above entrance structure are made of stone similar to that of the pavilion 486.

Found below the original *Seljuq* floor level of the *Taj al-Molk* pavilion there was a filling containing numerous potsherds of artificial-paste, *Seljuq*-type pottery and other having painted decoration under lead glaze, the latter being of rather inferior quality.

The trench dug across the courtyard, 2, 50 m wide at the beginning, follows a segmented path in order to avoid the central area occupied by the large square pool.

In the trials affected in the courtyard traces of the pre-existing mosques were not found. It will be remembered that *Mafrukhi*, writing during the period of *Malek Shah*, states that the *masjed-e jom'a* of *Yavan* was founded by the Arabs of *Theyran* in the third quarter of the 8th century, rebuilt during the caliphate of *al-Mo'tasem* in 840-841 and then extended under the caliphate of *al-Moqtader* (908-932). According to this information the remains of both the first and the second mosque, the latter presumably larger than the first, could be traced, while the mosque corresponding to the time of *al-Moqtader* would coincide with the one having the mud-brick perimeter wall. Without excluding that these events in the history of the monument may be, to some extent, confirmed, the information coming from another important source, of at least half a century earlier than *Mafrukhi*, *i.e.* *Abu Na'im* of Isfahan (quoted)(948/1038), must also be taken into the due consideration. The data from *Abu Na'im* roughly agree with those from *Mafrukhi*. This leads one to consider that the Arab- type mosque reached the limits today recognized in the mud- brick perimeter as early as the caliphate of *al-Mo'tasem* in 840-841, while the work carried out under *al-Moqtader*, for which the year is given (908), refers mainly to extensions to annexes lying outside the proper mosque. The style of the stuccoes found *in situ* in the north area is not in contradiction with this interpretation.

It is interesting to note that in the courtyard a fragment of paving consisting of large, one-cubit bricks (52×52×6 cm) has been found, and could belong to the *Seljuq* time. As expected, the courtyard area or at least its central portion must have been relatively free from constructions even in the previous period.

Amongst other important results, the activity has put definitely in evidence that the mosque was first built up on an already inhabited area, probably in 772, *i.e.* at the end of the *al-Mansur* (754-772 AD) caliphate.

The wall discovered in the area of the sanctuary and orientated obliquely, belongs to this first mosque differently with regard to the plan of *Seljuq* time; it presents polychrome stucco decoration comparable with those of the *Masjed-e Jāme'* of *Naayin* and with those discovered in the *Masjed-e Siraf*. The excavation has given evidence for about the half, the Kiblah wall of this first mosque, certainly one of the earliest datable, among those up to now known in

Iran. The wall in mud bricks was constituted by few rows and contained a *Meydan- mehrab*, not very much distant from the modern; in the western side of the prayer hall the Kiblah wall is kept, at least, in other two areas 204 and 205 for an height of about m 0,90 and goes, then, in the areas 218-219.

According to *Abu Na'im*, this could be the original mosque near *Yavan* in 156 H./772 AD, *i.e.* towards the end of the *al-Mansur* caliphate. Its *mehrab* is of the square - niche type and links up with the stump of the wall running slantwise which appeared previously in the eastern part of the domed hall and which could belong to the primitive mosque. The conflict towards southeast of this wing of the Kiblah wall was partly destroyed by the foundation of the back wall of the large domed hall and of the mosque. On the contrary, it was possible to follow the direction of the western part of the Kiblah wall. It is in a fairly bad shape inside the domed hall, where it was damaged, amongst other things by a foundation trench dug for a pillar that was never erected and that we think is a trace of an early *Seljuq* project to embellish the *mehrab*. Furthermore, it is clear that the wall is interrupted by the large foundation of the western poly-lobed pillars of the domed hall. However, we have been able to follow it right up to where the southwest corner can be made out, in the adjacent prayer room. Here too the wall has been damaged wherever it came near the foundation trenches of the pillars of the mosque built in 840-841 or where a foundation has gone right through it. So far we have not been able to identify anything that can be attributed to the roof supports, but it is evident that it must have been a hypostyle mosque.

This portion of the Kiblah wall, though cut off by the massive foundations of the pillars of the second Abbasid mosque of the epoch of *al-Mo'tasem* and by later interventions, was well visible also in its south-western corner. Considering the location of the *mehrab* at the centre of the Kiblah wall, one can calculate a width of 52-55 m about (*i.e.* 100 cubits) and an approximate general dimension for the entire monument of 55×75/80 m. Originally the whole pavement was in clay and gypsum, as it is evident in the area in front of the *mehrab*, while, in correspondence of the western portion of the Kiblah wall, in the areas 204-205 and 218-219, later there was a brick floor, whose remains are evident in the plaster.

The Kiblah wall presented a rich moulded stucco decoration, whose few traces remained in the *mehrab* niche. Its lower part has a small tendril motif, with thin grape leaves, originating from a sort of a central tree's trunk; on the right side there are remains of a panel decorated by an interwoven band of roundels delimitating small grape leaves.

Very different is the style of the stucco sculptured decoration in the sectors 204-205, kept for at least a height of m 0,90. Here the decoration is divided in panels, 52 cm wide, about 1 cubit, in the lower part delimited by a continuous band of perforated pearls, constituting a frame with a very high base, decorated by medallions, enclosing vacuolated leaves in a

lozenge way distributed. Each panel is decorated by large-scale vegetal motives, representing small trees, groups of grape and acanthus leaves, realised in their stylisation, both to symmetric heraldic scheme, and naturalistic way. Very significant is the particular style of some stylised leaves. This strong and secure style represents the fine and sensible expression of an artistic craftsmanship of an outstanding quality and gives examples of fundamental interest for the art production in Iran (9th century) in pre-Samarra period, the great, though ephemeral and luxurious capital of the *Abbasid* Caliphs founded in 836 by *al-Mo'tasem* and abandoned 50 years later about.

Bruno Genito



Appendix

VI

Slides

Appendix VI: Slides of Masjed-e Jāme' of Isfahan



1-Uljeitu mehrab.jpg



2-South-western Shabestan.jpg



3- Stone work inscriptions.jpg



4-General view.jpg



5-General view.jpg



6-Stone work.jpg



7-Southern Ayvan.jpg



8-Tile work.jpg



9-South-eastern entrance.jpg



10-Tile work.jpg



11-Tajal-Molk dome.jpg



12-South-eastern entrance.jpg



13-Intrance of Taj al Molk dome.jpg



14-Old entrance .jpg



15-Southern Ayvan.jpg



16-Northern Ayvan.jpg



17-Stone work .ing



18-Ceiling of the Shabestan .jpg



19-Ceiling of the Shabestan .jpg



20-Western Ayvan.jpg



21-Northern Ayvan.jpg



22-Entrance of Safavid Shabestan.jpg



23-Nezam al-Molk Dome.jpg



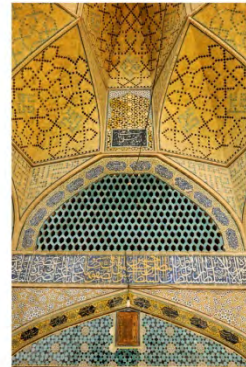
24-Omar Mehrib.jpg



25-General view.jpg



26- Western Ayvan.jpg



27-Western Ayvan.jpg



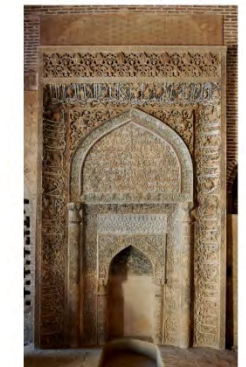
28-Tile work.jpg



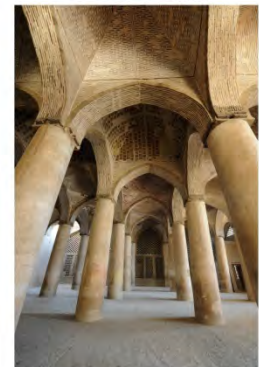
29- Ticket office.jpg



30- Seljuq Shabesta.jpg



31-Uljeitu Mehrib.jpg



32-General view.jpg



33-Western Ayvan.jpg



34-Nezam-al Molk Dome.jpg



35-Bueshaghi entrance.jpg



36-General view.jpg



37-General view.jpg



38-Wood work.jpg



39-General view.jpg



40-Dardasht entrance.jpg



41-Bueshaghi entrance.jpg



42-Nezam-al Molk Dome.jpg



43-Stone work.jpg



44-Seljuq Shabestan.jpg



45-Nezam-al Molk Dome.jpg



46-Seljuq Shabestan.jpg



47-Seljuq Shabestan.jpg



48- Mehrab of Nezam-al Molk Dome.jpg



49-Uljeitu Mehrib.jpg



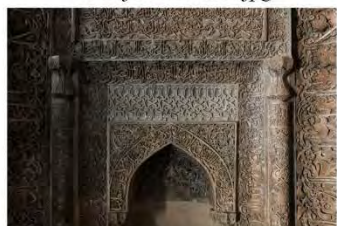
50-Uljeitu Mehrib.jpg



51-Uljeitu Mehrib.jpg



52-Uljeitu Mehrib.jpg



53-Uljeitu Mehrib.jpg



54-The back of eastern Ayvan.jpg



55-Taj al-Molk Dome.jpg



56-Back of west Ayvan.jpg



57-Seljuq Shabestan.jpg



58-Uljeitu Shabestan.jpg



59-Ceiling of the Shabestan.jpg



60-Seljuq Shabestan.jpg



61-Seljuq Shabestan.jpg



62-General view of northern Ayvan.jpg



63-General view of eastern Ayvan



64-Ceiling decoration of east Ayvan.jpg



65-Hakim Softe.jpg



66- Southern Ayvan.jpg



67- Southern Ayvan.jpg



68-Eastern Ayvan.jpg



69- Decoration of eastern Ayvan.jpg



70-Decoration of eastern Ayvan.jpg



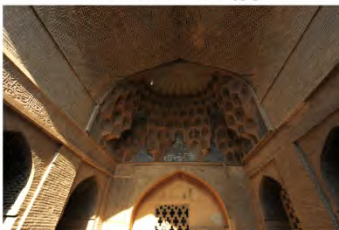
71-General view.jpg



72-Southern Ayvan Tile work.jpg



73-General view.jpg



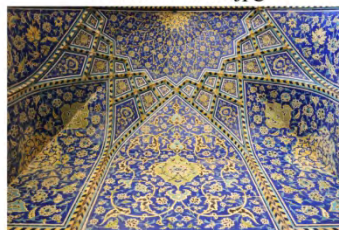
74-Hakim soffe.jpg



75-Ilkhani Mehrab.jpg



76- Northern Ayvan.jpg



77-Tile work western Ayvan.jpg



78-Tile work western Ayvan.jpg



79-Southern Ayvan.jpg



80-South-eastern entrance.jpg



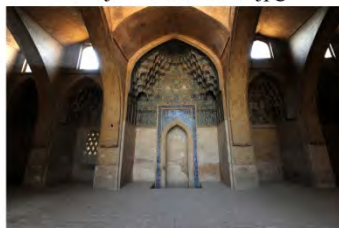
81-Taj-al Molk Dome.jpg



82-Taj-al Molk Dome.jpg



83-Seljuq Shabestan.jpg



84-Omar Soffe.jpg



85-Omar Soffe.jpg



86-Omar Soffe.jpg



87-Seljuq Shabestan.jpg



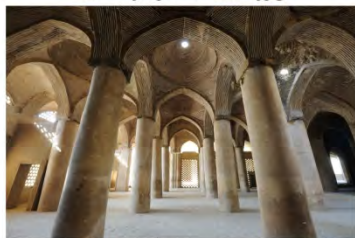
88-Seljuq Shabestan.jpg



89-Seljuq Shabestan.jpg



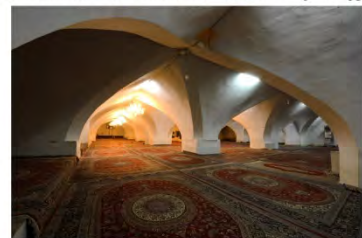
90-Northern Shabestan of eastern Ayvan.jpg



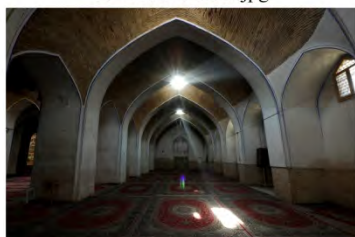
91-General view.jpg



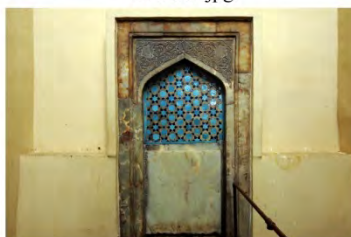
92-Pond.jpg



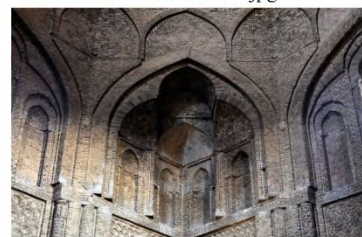
93-Dar ash-Shata.jpg



94-General view .jpg



95-Prayer nich of south-western Shabestan.jpg



96-Taj al-Molk Dome.jpg



97-Southern Ayvan.jpg



98-Taj al-Molk Dome.jpg



99-Taj al-Molk Dome.jpg



100- Taj al-Molk Dome.jpg



101-Taj al-Molk Dome.jpg



102-Taj al-Molk Dome.jpg



103-Taj al-Molk Dome.jpg



104-Taj al-Molk Dome.jpg



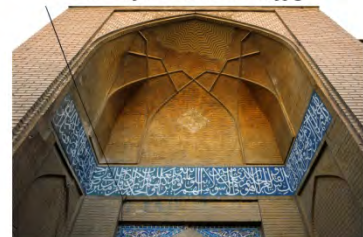
105-Taj al-Molk Dome.jpg



106-Ceiling decoration of Hakim Soffe.jpg



107-Stone inscription.jpg



108-Dardasht entrance.jpg



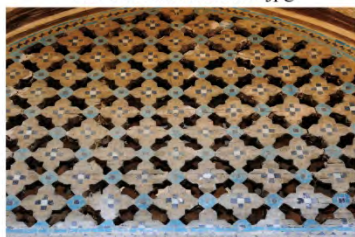
109-Dardasht entrance.jpg



110-Decoration of old entrance .jpg



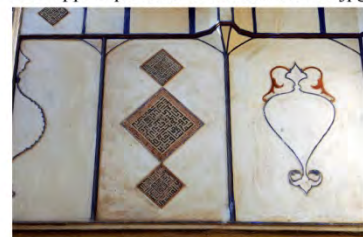
111-Upper spaces of Mozafarri school.jpg



112-Seljuq Shabestan tile work.jpg



113-Ceiling of south-eastern entrance of the mosque.jpg



114-Walls decoration of south-eastern entrance .jpg

Islamic Republic of Iran

Iranian Cultural Heritage, Handicrafts & Tourism Organization

ICHHTO

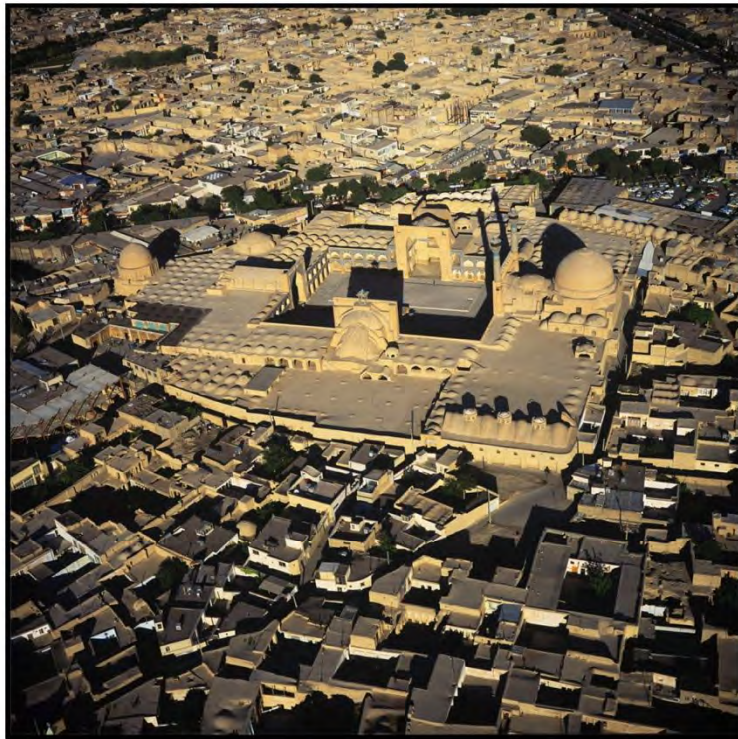


Nomination of

Masjed-e Jame' of Isfahan

For Inscription on the World Heritage List

Additional Information



UNESCO

World Heritage Convention

Tehran 2011

Additional Information on Masjed-e Jame of Isfahan

1. Clarify the size of the property and buffer zone. The values provide in the nomination file (20756 ha for property and 18635 ha buffer zone seem unrealistically large).

The core zone of *Masjed-e Jame of Isfahan* covers 20756 square meters equaling **two hectares** and 756 square meters. Its buffer zone covers 186351 square meters equaling **eighteen hectares** and 6351 square meters which includes parts of the bazaar and the urban fabric surrounding the mosque.

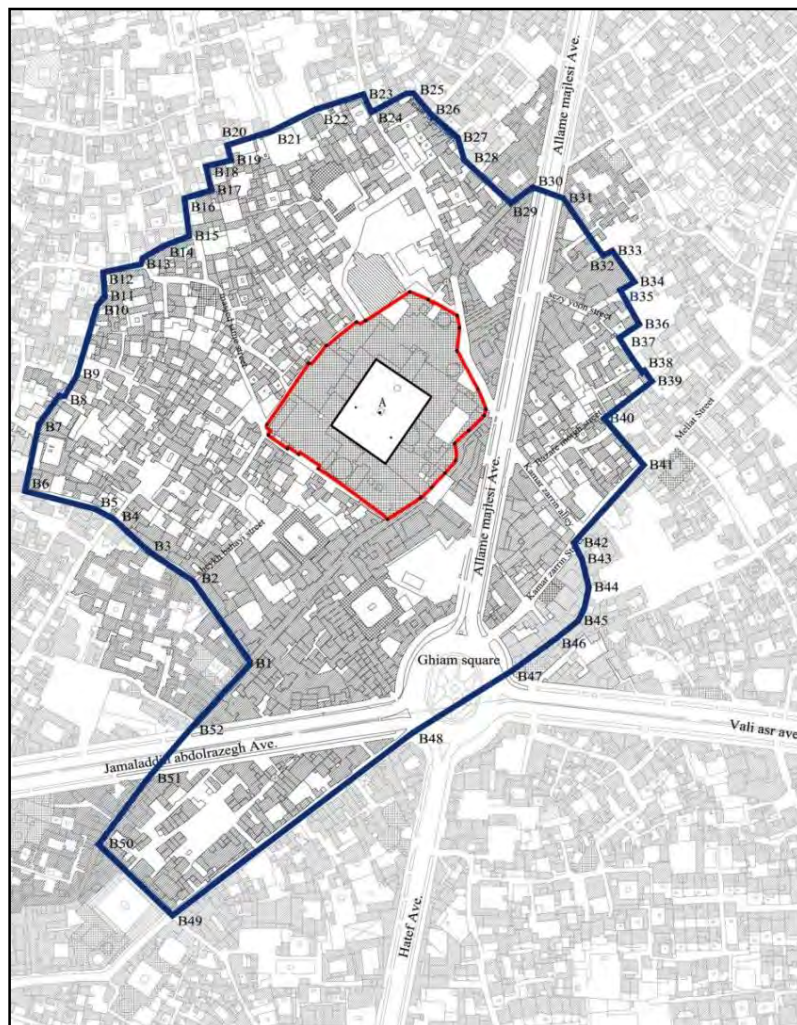


Fig1. Map of core and buffer zone of masjed-e jame of Isfahan (ICHHTO)

2. Provide clarification on the number of entrances, including number of entrances still in use.

As already mentioned in the description dossier regarding entrances in pages 13 and 14, due to the large area of the mosque, in various periods of time it had different entrances totally amounting to ten located in all possible directions. But in the course of time, two of its entrances were obstructed so that now it has only eight entrances. Most of the visitors use the main entrance located in the south east side of the mosque. In the accompanied map, the position of all ten entrances of the mosque including its main entrance as well as the above mentioned two entrances which have since been blocked has been specified. Entrances number four and ten have been blocked and entrance number one serves as the main entrance of the mosque.

Entrances:

The mosque has ten entrances built and modified at different periods of time:

- 1- Present main entrance of the building is located on the south east side of the mosque opposite Hatef Street. It has stone platforms as well as decorative sequences in its portal and tile decorations. According to the tile work inscription, the portal has been repaired and decorated by Mohammad Hussein Khan e Sadr the governor of Isfahan in 1218 LAH.
- 2- Side entrance of Mozaffarieh School on the east side
- 3- Main entrance of Mozaffarieh School on the north east side.
- 4- The oldest mosque entrance (now blocked) is located at the most northeast end of it beside which a brick inscription is seen in Kufic script describing the repair of the mosque after it was partly destroyed by fire in 515 LAH. The rewritten text of the inscription is as follows (in Arabic):

«بسم الله الرحمن الرحيم و من اظلم ممن منع مساجد الله ان يذكر فيها اسمه وسعي (في خرابها اولئك ماكان لهم ان يدخلوها الاخائفين لهم في الدنيا خزي و لهم في الاخره عذاب عظيم) اعاده هذه العمارة بعد الاحتراق في شهر سنة خمس و عشره و خمس مائه»

It must be mentioned that the Arabic phrase above is part of a Koran verse now absent in the original inscription.

- 5- The tiled portal dated 768 LAH opposite Tajolmolk Dome with an inscription written in Kufic script. The arabesque inscription is white colored with a back ground of azure mosaic tile work.

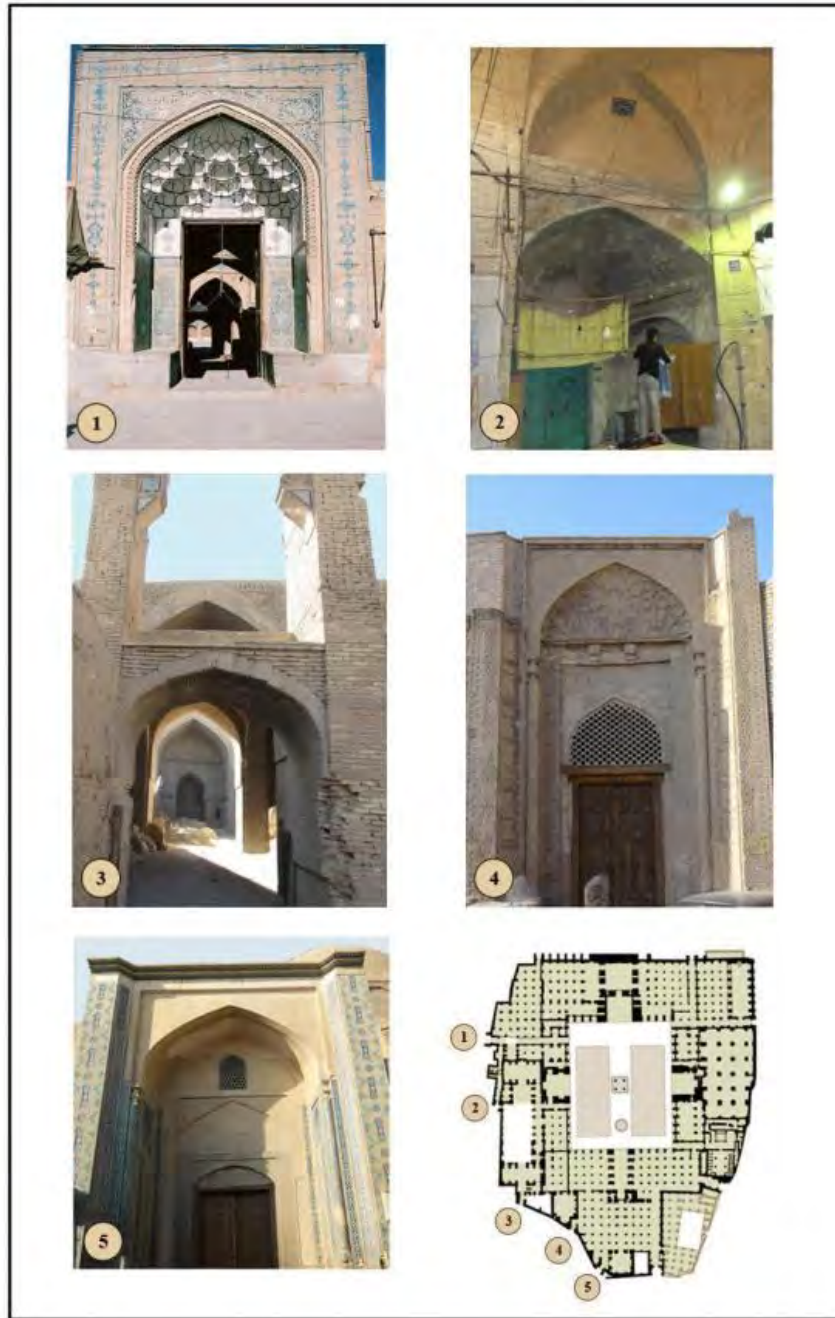


Fig2. Locations and views of entrances 1-5 (ICHHTO)

- 6- The portal on the western side of Tajolmolk Dome and on the eastern side of Majlesi's tomb dated 1092 LAH
- 7- The door located at the north west corner of the mosque dated 1301 LAH opening to Bu Eshaqieh Alley. It has an inscription in Sols Script on a background of azure tile work.
- 8- Dardasht (Baboldasht) portal at the south west corner of the mosque and at the end of one of its main corridors. The portal belongs to the

Seljuk period and is dated 999 LAH. It has an inscription in Sols Script on an azure colored background.

- 9- A door at the end of a corridor separating the Seljuk Shabestan west of Nezamolmolk Dome from the Safavid Shabestan at the south west corner of the Friday mosque. It has been dated as 962 LAH.
- 10- The entrance door in the south east part (the library) which is at present blocked (intentionally).



Fig2. Locations and views of entrances 6-10 (ICHHTO)

- 3. Provide additional information on the details of dome construction technology applied (with focus on the dome itself, the transitional zone is already well explained), and describe what technological innovation it reflects in comparison to earlier dome structures.**

Domes of *Masjed-e Jame of Isfahan*_ the large dome (Nezam ol Molk) and the small dome (Taj ol Molk)_ were built during the reign of the Seljuk dynasty in late fifth century LAH. Dome-shaped covers of Islamic buildings until then consisted of: dome of the rock in Jerusalem and the dome of the Umayyad mosque in Damascus both initially made of wood with a metal sheet cover. The dome-shaped covers were made of construction materials such as bricks and plaster (*gatch*) mortar on wide spans and if were made in the form of a single shell, much thickness was essential in order to be able to bear tensile stresses. A single shell but very thick dome would have a heavy weight so that very thick columns and pedestals were needed requiring a huge amount of materials as well as a wide area. But if the dome is built with two connected shells (such as the domes of *Masjed-e Jame of Isfahan*) and its curvature is taken in the form of an egg, its weight will be reduced substantially. Because in this example its only thick components are the ribs (*tarkineh*) also due to their ellipsoid form, propulsive forces within the support cylinder below the dome will have an almost vertical resultant and will not need any additional peripheral buttresses. So it can be convincingly claimed that this kind of dome enjoys perfect stability and balance. As a matter of fact, ribs completely harness tensile stresses generated in outer and inner shells and that is the reason for their more than 950 years of age.

4. Add information on the condition and location of washrooms (ablution facilities). Are these of historic character or completely modernized?

On the north west corner of the mosque, there exists an ablution room (or *Padiav= Vozu Khaneh*) into which access can be made via the corridor on the northern side of *Uljaitu Shabestan*. It contains a basin house, men and women washrooms as well as separated ablution rooms. This space was added to the west and south sides of the mosque during the Safavid period together with spaces such as *Beitolsheta Shabestan*, *Majlesi's Tomb*, and *Safavi Shabestan*, (it has been marked in the plan and perspective of the annexation)

The above mentioned space was slightly expanded during the reign of Pahlavi the second to encompass washrooms of the mosque and it is still allocated to this function. At present, a land plot with appropriate size on the western side of the mosque (the east side of the west alley) has been intended for the construction of new washrooms for the mosque in order to substitute the old ones located in the inner space of the mosque with the exception of emergency facilities. (The proposed location has been marked in the annexed map)



Fig4. Washrooms

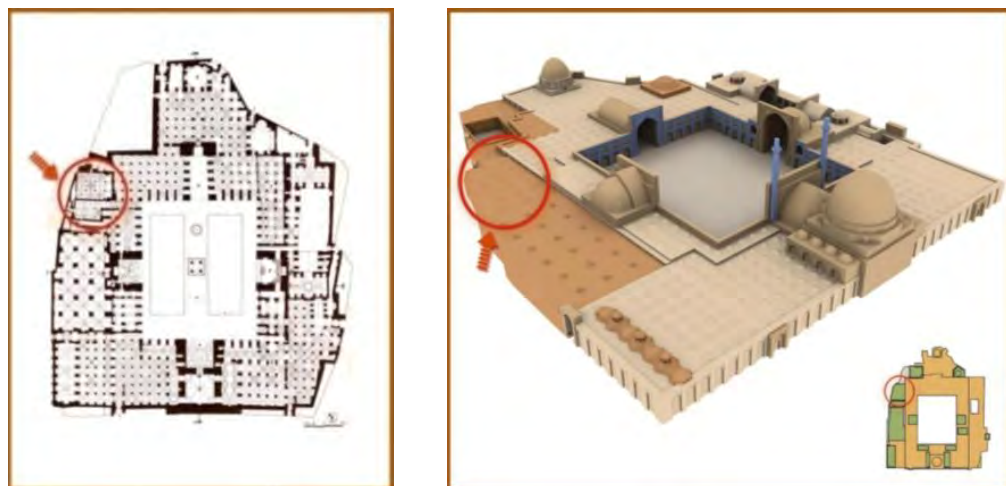


Fig5. Location of constructions added in safavid era.

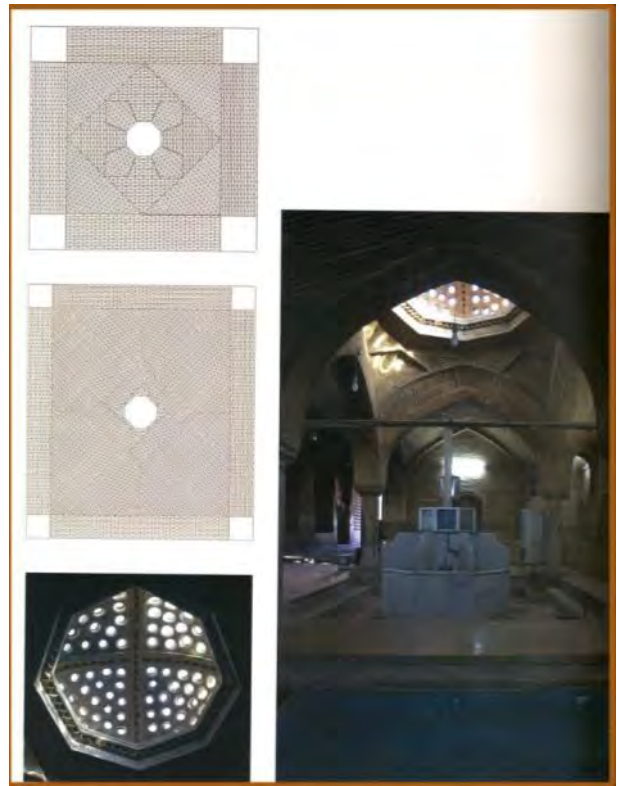


Fig6. Internal view of Padiav

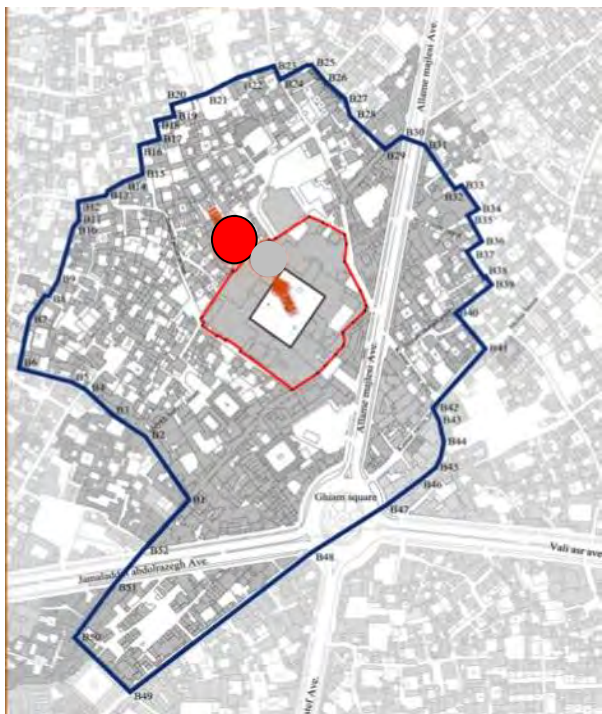


Fig7. Purposed location for new padiyav near the mosque

5. **Clarify if the masjed-e jame of Isfahan is founded on an earlier Umayyad mosque structure with ill-defined qiblah(as argued in description and historic development), on an earlier Abbasid mosque structure with ill- defined qiblah (as documented in the archaeological report of the Italian team) or on pre-islamic remains (as argued in the justification for criterion (ii) and (vi)).**

The first mosque built at the present location of *Masjed-e Jame of Isfahan* dates back to the year 156 LAH. As you might know, the Umayyad rule ended in the year 129 LAH by the Iranian warlord Abu Moslem e Khorasani followed by the rule of Abbasid caliphates. According to written historical narrations as well as archeological findings, *Masjed-e Jame of Isfahan* in its primary form was built on the ruins of a pre Islamic structure at the beginning of the rule of the Abbasid era in an Umayyad-Abbasid style coinciding with the second century LAH. But in the third century LAH, it was altered in the form of a *Shabestani* style mosque of which considerable parts can still be identified in the existing structure.

6. Provide more detailed information on the illkhanid modifications to the inner courtyard facades and clarify if the illkhanid façade structure has been retained until present times.

During the Illkhanid rule, changes were made in the western facade of the mosque in north of its west *Iwan* and the columned *shabestani* space was destroyed to be replaced by a new *Namaz Khaneh*¹. The stucco altar (*Mehrab*) was also built inside the prayer room and is considered as a very valuable monument of *Masjed-e Jame of Isfahan*. In the inscription of the *mehrab*, its construction date has been cited as 710 LAH by the order of Uljaitu the Mongol Illkhan and its construction supervisor has been introduced as Mohammad Savi. These alterations resulted in the replacement of the inner façade of the mosque overlooking its courtyard (*Sahn*) by a new reconstructed façade in the part opposite the Uljaitu prayer room. As the new façade was implemented on the primary façade belonging to the Abbasid period, a remarkable change in all four fronts of the mosque took place so that the decorative false arches (*Taq namas*) were changed from one to two stories. The entrance to Uljaitu prayer room has an independent design which makes it distinct from other false arches. The portal dates back to the Illkhanid era and on the whole three modification phases have been identified in this part of the building. (refer to the annexed picture)

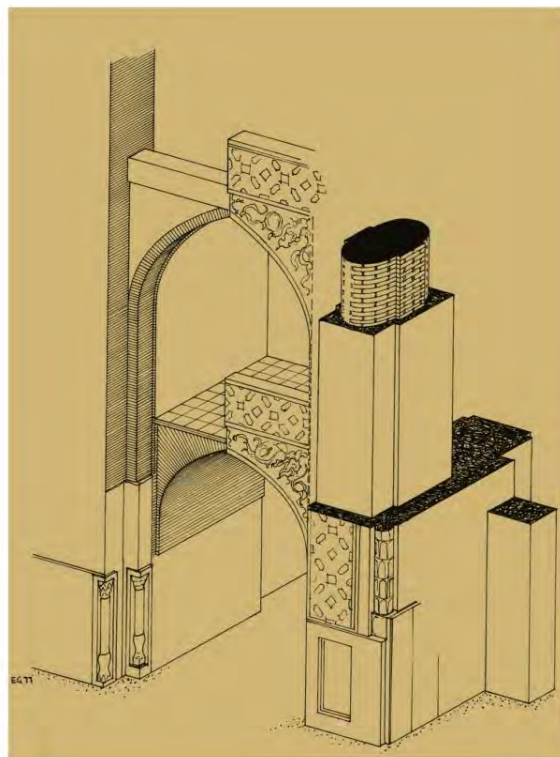


Fig8. Drawing showing the different building phases on the façade towards the *Sahn* of the hall

¹ Prayer chamber

7. Provide a strengthened comparative analysis with regard to the justification of criterion (ii), in particular as related to the function of masjed-e jame as a composite of Islamic architectural styles over many centuries.

Masjed-e Jame of Isfahan has been investigated and analyzed as a building with a combination of architectural styles belonging to different historical eras. Moreover, the following eras have been introduced as distinct historical symbols and typical episodes for *Masjed-e Jame of Isfahan*:

A) the so called *Shabestani* mosque period in which cylindrical columns are seen mostly in the northern and eastern parts of the mosque pertaining to the 3rd century similar to Samara mosque belonging to the Abbasid period.

B) Addition of a row of columns into the inner yard as well as expansion of the afore mentioned *Shabestani* part using a delicate brickwork style related to the 4th century LAH similar to the Iranian style of Bukhara in Amir Esmaeel's tomb. Most of these columns remain hidden inside cubic piers of the Seljuk era. But, one of these columns standing at the south eastern corner has been uncovered and can be observed in order to verify the results of investigations.

C) Significant operations and alterations during the 5th century AH coinciding with the rule of the Seljuk dynasty went underway. These activities considered as quite innovative within the mosque as well as its covered spaces include: construction of dome houses (*Gonbad Khaneh*) and four *iwans* all around the court yard as well as rib (*Tarkineh*) covers.

D) Operations and interventions performed during the rule of Mongol Ilkhans regarding the construction of *Mehrab*s, plaster seals and decorations such as the construction of Uljaitu prayer room pertaining to the 8th century AH.

E) Operations and innovations during the Timurid rule in the 9th century AH were mostly allocated to the expansion of the worship space in the north western direction of the mosque by the construction of Timurid *Shabestan* as well as the decoration of the courtyard perimeter by using covers made of glazed tiles.

F) Activities and repairs done during the Safavid period from the 10th until 12th century AH mostly regarding modifications to four *iwans* such as the erection of a decorative column in them as well as the construction of a winter *Shabestan* in the western front of the mosque and at its south western corner.

- 8. Provide a strengthened comparative analysis with regard to the justification of criterion (iv), in particular in view of the typology of the dome structures and their function as prototype. Please outline in this context the technological innovations in comparison to earlier and later significant dome structures, such as for example the Hagia Sophia in Istanbul, the dome of the rock in Jerusalem, the dome in the Great Mosque of Kairouan, the dome of Soltaniyeh or the Ejmiatsin Cathedral dome in Armenia.**

Studying the architectural structure of the dome of *Masjid e Jameh*, it can be rightfully claimed that the construction of this kind of domes in the history of Islamic mosques especially in Iran was indeed an architectural innovation of its time because of the wide space covered as a *Gonbad Khaneh*. As a matter of fact, no other similar examples existed in periods of time before or simultaneous with it.

Santa Sophia (Hagia) considered as a significant and valuable structure was initially an Eastern Roman cathedral whose function was later transformed into a mosque. Its architectural space has double axial and central character. Its dome is located at its (center) by other structures in order to fully control the driving force whereas in the dome of *Masjed-e Jame of Isfahan* there is no need to any peripheral buttresses and independently stands in perfect balance.

Dome of the rock is a monument with full central space without any mosque function at all. It stands on a central octagon surrounded by another octagonal space. The dome throat has been built upon several columns located in a circular manner. In this regard, its technology is quite different from the structure of *Masjed-e Jame of Isfahan*. Additionally, entrance into its space does not introduce or express the sense of a mosque space.

The dome of the Friday mosque of Yerevan has been built on a small square plan with 6m sides mostly made of stone. It has ribs with a single crust generally different from the technology used in the structure of the dome of *Masjid e Jameh e Isfahan* with its 17m span.

Soltaniyeh Dome has been built on an octagonal plan which is easier to be transited into a circle plane because it lacks corner makings necessary for changing square plans into circles. But on the whole techniques used in its connected crusts have followed the example of *Masjed-e Jame of Isfahan*. In addition, due to its vast span not only there are main rifts which link to the center, but also subsidiary rifts in between two outer and inner crusts linking together the main rifts.

The dome of Ejmiatsin Cathedral near Yerevan in Armenia has been built on a cross shaped plan. It introduces the architectural style of typical orthodox churches and follows the architectural tradition of the region in which Armenia is located, with stone as the main material. Exterior crusts of Armenian domes were constructed in the form of a pyramid or a cone upon a lower covering. They had structural and architectural characteristics quite different from Islamic architectures partly due to the great effects of regional climate on these buildings. Therefore, it can be rightfully said that the dome of *Masjed-e Jame of Isfahan* served as a prototype and was unique at the time of its construction.

8. Provide a strengthened justification for criterion (vi), with detailed examples of beliefs, values and meaning linked to the cultural values and mathematical complexities. Please clarify which attributes carry these associated beliefs and meanings and provide a comparative analysis with other architectural structures illustrating similar mathematical complexities and associated beliefs and meanings.

Generally the mosque structure denotes a religious and social mission. In fact, it reflects the social circumstances of its era (Of course such a condition also applies to the worship houses belonging to other religions) the architecture of *Masjed-e Jame of Isfahan* somehow shows the course of developments and alterations in the life style of the Muslim population of Isfahan. During the early years of the Islamic era, *Masjed-e Jame of Isfahan* played a key role in holding congregational prayers. But, following the city expansion and its population growth as well as its selection as the political and power center of Seljuk dynasty, the function of *Masjed-e Jame of Isfahan* expanded beyond mere worshipping and praying. As a result, due to the need for a uniform and wide space with no columns, the architect of the time created a load bearing structure with dome shaped cover also decorations. Among them are: fourfold columns made from the combination of four cylinders, switching square plans into circular plans by *Gusheh Sazi*² in successive phases and construction of a continuous two shelled dome by constructing rib (*Tarkineh*) structural elements which result in the creation of a light weight dome.

Construction of an *iwan* in front of the dome and connected to the mosque courtyard served as an entrance cover to the dome house. This was yet another innovation providing an easier and a more dignified access to the ablution room as well as sheltering the dome space from the open space of the courtyard. The entrance *iwan* was repeated in other fronts in order to respect the symmetric architectural form and in this way the four *iwan* mosque appeared as a new style in mosque architecture.

Here it must be noted that the construction of the four *iwan* mosque in Isfahan as well as the building of a dome chamber at the end of the axis toward the Qiblah can be considered as an unprecedented phenomenon without any similar counterpart in other cities within the Islamic geographical area.

As a matter of fact, all the mosques constructed in that era had covered spaces in a *Shabestani*³ style. Also they lacked any dome chamber built in a continuous two shell style i.e. the creation of a light weighted dome and the construction of four *iwans* in the perimeter of the mosque courtyard. For this reason, such an architectural innovation can be regarded as a great achievement in renovating

² Triangular angle-making in dome and vault construction

³ Hypostyle architecture style in mosques

Islamic mosques and an excellent service to all Muslims interested in vast magnificent spaces.

A list of mosques existing during the Seljuk construction phase of *Masjed-e Jame of Isfahan* is as follows:

Masjeolnabi in Medina, Masjedolaqsa in Jerusalem, the Friday mosque of Damascus, AlmotawakKel and Abudalf mosques in Samara, Amru Mosque in Cairo, Al Azhar Mosque in Cairo, Al Hakim Mosque in Cairo, Ebn e Tulun Mosque in Cairo, Friday mosque of Qortabeh, Friday mosque of Shpeeleh, Friday mosque of Kairouan, Shotor Friday mosque of Tunis, Friday mosque of Fas, Friday mosque of Rabat, Katubieh Friday mosque in Morocco, and Friday mosque of Algeria.

Among other characteristic making *Masjed-e Jame of Isfahan* exceptional are: generating an architectural order and regularity, respecting symmetry and proportions as well as applying geometrical laws in façade and covering used in courtyard perimeter, usage of glazed bricks, creation of a sense of unity which adorned the mosque atmosphere in later periods of time and finally decorations of *iwans'* walls as well as their decorated ceilings. Because of the success of *Masjed-e Jame of Isfahan* in social and cultural aspects, it has been used as an exemplar for mosque construction in subsequent periods.



Fig9. Congregation prayer in Masjed-e Jame of Isfahan.(Fall 2011)

9. for the justification authenticity, could you comment if authenticity in use and function as well as authenticity in spirit and feeling would be relevant categories for masjid-e jame? If so, what information sources provide knowledge on their authenticity?

Due to the location of *Masjed-e Jame of Isfahan* at the historical core of the city and its proximity to the bazaar on one hand, and the provision of access from its ten entrances on the other hand, (as already mentioned only eight entrances are still operating at the time being), it can be rightfully claimed that now the role which the mosque actually plays is more than a mere worshipping space and it can be said that it has been turned into a place for the social and cultural interactions of the public too.

It should be mentioned that due to the importance given to this place of worship during recent centuries as well as its antiquity, many religious ceremonies such as *Etekaf* and prayers such as *Komeyl* and *Nodbeh*, etc... are held in different spaces of the mosque on various occasions and the number of people present at some of these rituals i.e. *Etekaf* exceeds three thousand.

Holding prayers at specified hours is yet another religious ritual in *Masjed-e Jame of Isfahan*. The number of worshippers during weekdays at noon is about one thousand which at night reaches 2500 but at special occasions such as religious eves it soars up to about five thousand at noon and approximately around six thousand at night.

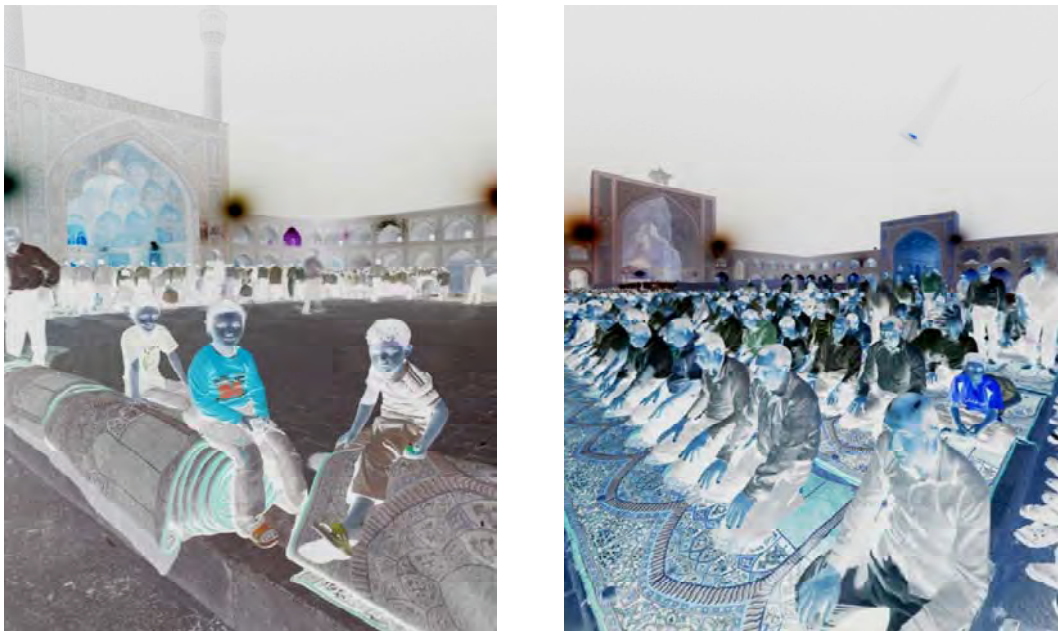


Fig10. Recent pictures on holding prayers in *Masjed-e Jame of Isfahan*

Location of Allameh Majlesi's tomb, one of the well known dignitaries and religious leaders in the Safavid era on the north western corner of the mosque is yet another reason for the visit of a huge number of pilgrims to this holy site not only from various neighborhoods of the city but also from nearby districts so that in every season of the year its space is overcrowded on a daily basis. As a matter of fact, holding religious rituals as well as provision and distribution of votive offerings is a routine practice here.

In addition to the above mentioned religious issues, various annual assemblies about architecture, archeology, and conservation are held in the mosque.

10. provide detailed ground plans (min1:1000 metric scale, better 1:500) and elevations of the meydan-e Atiq square project, in particular its north-western section which connects to the south –eastern external facades of the Masjed-e Jame.

Please fine detailed maps containing ground plans and elevations of the meydan-e Atiq project (scale: 1:100) in attached pdf and Auto cad files.

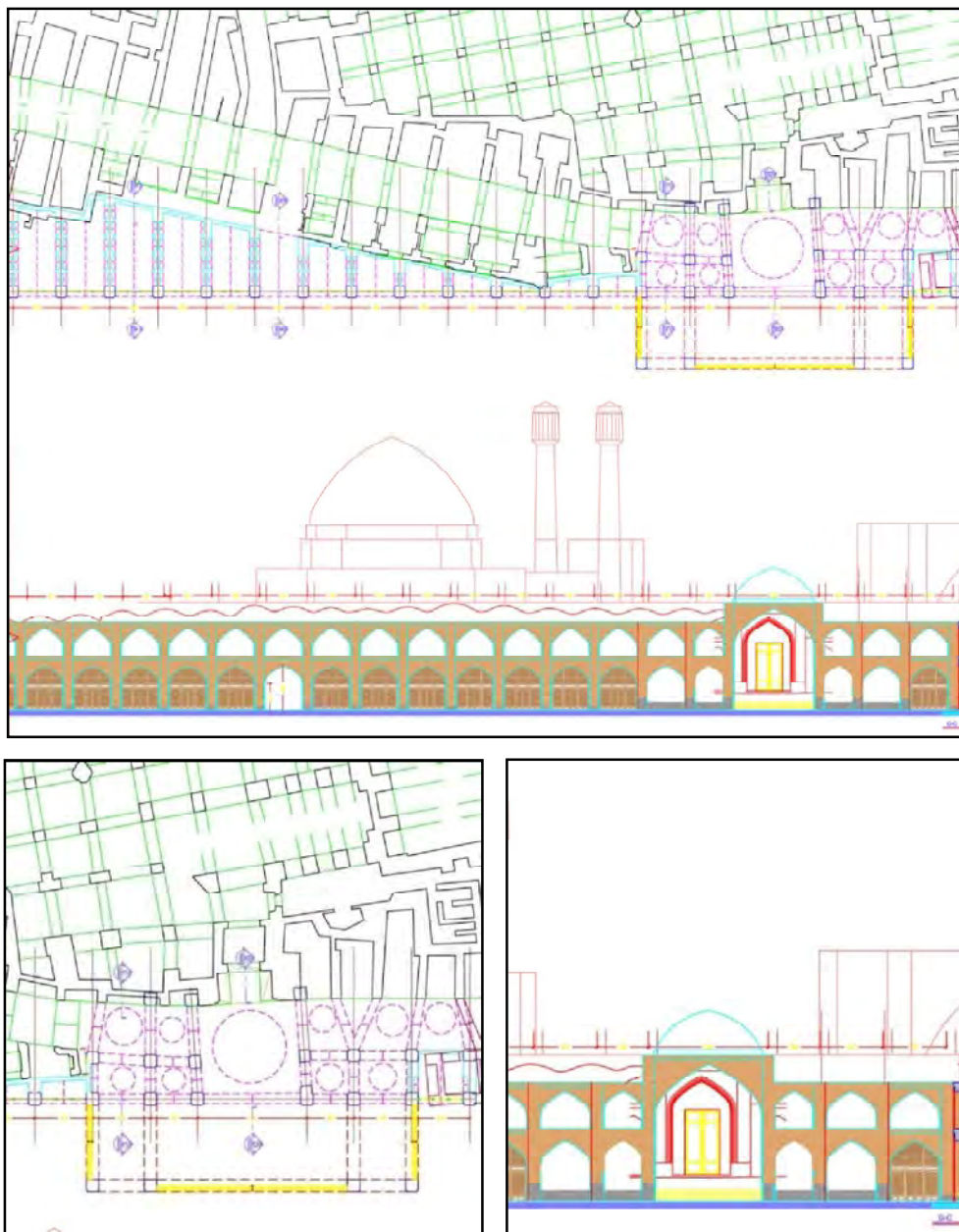


Fig11. Plan and elevation of north-western section which connects to the south –eastern external facades of the Masjed-e Jame

11. Add a description on the current state of the project as well as an overview of the anticipated construction phases.

After being approved by the technical council of ICHHTO, the contract on the study of Atiq Square of Isfahan as well as its Revitalization Plan was handed over to consulting engineers of Naqsh e Jahan e Pars by the Renovation and Redecoration Organization of Isfahan Metropolis. Based on the services description, the studies within the project limits which encompasses an area of about 32.5 hectares has been done covering the following items:

- Historical investigations
- Documentation
- Comparative studies
- Identification of the present condition including: field study and investigating and economical data about commercial, service or manufacturing unites, gathering information about the built environment, economy and population of residential units as well as acquiring data about the local community's occupation status within the above mentioned limits.
- phase one and two of the architectural and urban planning projects as well as plotting details about key points of the square including the mosque entrance and its court yard

On the whole, at present the first phase of architectural plan has been finished and the second phase of designing the underpass spaces and the connection to the historical bazaar has also ended. In addition, the execution of the underpass is at the structure phase but connection of the historical bazaar in Abdul Razzagh Street has finished.

Subsequent phases include the following cases:

- Precise executive designing of key parts and architectural pattern of the square, and its architectural details and its area.
- Implementation of the architectural plan and the area of Atiq Square at ground level

12. Specify the nature of "Human interventions" which led to the loss of stability of the muqarnas in the eastern iwan.

Regarding the damage seen in the eastern *iwan*, it must be pointed out that this *iwan* like its three other counterparts has been built on the remains of *Shasbestani* spaces belonging to the third century AH (10th century AD). The mentioned remains have been identified under the existing level during surface excavations. In eastern front of the *iwan*, there is a mud brick wall dating back to the third century that some parts of it still remain in the upper sections. Outside this wall, a relatively open space existed in the form of a public square which was occupied by other buildings during subsequent periods of time. Among them was a public bath dating back to the Safavid era but after the construction of a new street in the contemporary era, it was destroyed.

In fact, the waste water disposal system of the bath was behind the *iwan* area which due to the raise of humidity caused the displacement of its nearby buildings so that for example load bearing piers of the eastern front of Mozaffari School *iwan* went out of balance. Required interventions such as application of buttresses and bracings to prevent further destruction are conducted. Moreover, the raising moisture into the load bearing walls of the eastern *iwan* and the inner façade of the yard was stopped. In this regard, a temporary bracing was applied about seventy years ago. Fortunately, after the closure of the public bath and the removal of the moisture the instability was disappeared. During the last fifty years no sign of any movement has been recorded in this section.

13. Provide additional information on risk preparedness measures in place in case of significant earthquakes as well as fire.

Concerning the crisis management in *Masjed-e Jame of Isfahan* and its buffer zone during fire, it must be emphasized that not only preliminary preparations have been taken within the mosque space such as provision of fire extinguishers in various sizes fit for different places and their placement at accessible points, but also the proximity of a fire department station to the south east side of the mosque and the square (as seen in the accompanied map) has made the optimal control of any grave situation possible. Additionally, crisis management for preventing potential dangers in the form of civil defense in the city is supervised by the Crisis Management Department General of Isfahan in which safe shelters during earthquake have been provided for the citizens. Furthermore, it should be pointed out that compared with other Iranian cities, Isfahan is less vulnerable to earthquakes and for this reason no report has been found about any damages to *Masjed-e Jame of Isfahan* caused by earthquakes.



Fig. 12. The fire station in the vicinity of *Masjed-e Jame of Isfahan*

14. Clarify the roles, decision-making powers, and responsibilities of the steering committee and the Technical Committee.

The steering committee of Masjed-e Jāme' of Isfahan Base is consisted of reputed experts and authorities who's consultation is of great significance in policy-making for protection and management of the nominated property.

The members of this committee are experts and scholars specialized in cultural heritage protection and management and have a profound knowledge about the Masjed-e Jāme' due to their experience in researching about or working in the site. In addition to the experts, authorities who can be effective in better communication with other governmental agencies such as ICHHTO, cultural heritage organization of Isfahan, municipality, and Owqaf organization are among the steering committee members.

The steering committee of the Masjed-e Jāme' of Isfahan Base is established to monitor and supervise the conservation and protection of the site and give guidance to the site's management team. Evaluating, monitoring and the final acceptance of all potential or current projects in the Masjed-e Jame' is the responsibility of the steering committee. In addition, the opinion of the committee is obtained in adopting the budgetary strategy, defining the projects timelines, as well as reviewing the preparation process of the conservation plan.

Just to complete the information given in page 220 of the nomination dossier, here is the list of expert and authority members.

Member	Specialization/ Position
E. Heydaripoor	Director of ICHHTO of Isfahan
A. Abidi	director of the MJI Base
L. Pahlavanzadeh	assistant director of the MJI Base
H. Samsam Sharieat	Deputy of the governor general of Isfahan
Dr.A.Saghaiean Neja	Mayor of Isfahan
H. Eslam Hosein Azhdari	Owqaf representative

Dr. M.H. Talebian	Architect ,expert in protection and management of world heritage sites
Dr. A. Jabal Ameli	Architect, Veteran expert and scholar in history, development and conservation of Masjed-e Jāme' of Isfahan (40 years of experience)
Dr. S. Shafaghi	Researcher on historic geography of Isfahan, professor of Isfahan University
Dr. M. Hejazi	Expert in historic buildings structural analysis, professor at the Art University of Isfahan
Dr. N. Shiran	Member of city council of Isfahan
Dr. Gh. Memarian	Architect, professor of the Science and Technology University
Dr. M. Javeri	Junior archeologist
Dr. F. Mozafar	President of Art university of Isfahan

Table1. List of the Masjed-e Jāme' of Isfahan's steering committee members

The Technical decision making body of Masjed-e Jāme' of Isfahan Base is consisted of local experts who are directly involved with protection of the site. The scope of the technical committee is to implement and/or supervise all conservation activities in the core and buffer zones of the property in accordance with the agreed strategies adopted by the steering committee. In fact the technical committee's key role is to oversee the technical aspects of all conservation and presentation projects in order to ensure sound implementation of projects based on the cultural significance of the place.

The technical committee meets regularly to:

1. Approve project activities and action plans,
2. Review project progress reports compiled by the base or other consultant parties.
3. Advise on improving the implementation of various activities when necessary.

The technical committee reports to the steering committee on a regular basis and is assisted by local and international consultants, when necessary. The following table shows members of Masjed-e Jāme' of Isfahan technical committee and their specialization

Member	Specialization/ Position
E. Heydaripoor	Tourism management specialist, MA, Director of ICHHTO of Isfahan
A. Abidi	Conservation architect, director of the MJI Base
L. Pahlavanzadeh	Architect, assistant director of the MJI Base
Dr. A. Jabal Ameli	Architect, Veteran expert and scholar in history, development and conservation of Masjed-e Jāme' of Isfahan (40 years of experience)
A.R. Khajui	Conservation architect, technical deputy of CHHTO of Isfahan
M. Sheikh ol-Eslam	Architect
M. Nekooi	architectural decoration Conservationist
B. Narehi	Archeologist
A. Kianpoor	Civil Engineer

Table1. List of the Masjed-e Jāme' of Isfahan's technical committee members

15. Clarify how far the preparation of a comprehensive conservation plan is advanced and when it is expected to be finalized.

Preparing the conservation plan of the *Masjed -e Jāme'* of Isfahan is the responsibility of the conservation Base. In order to protect the property against the existing threats mentioned in pages 199 - 210 of the submitted nomination dossier, at present the conservation activities are conducted according to main policies adopted by the steering committee and short-term action plans prepared by the technical committee taking the most important needs of the site in consideration.

Simultaneously with assessing the short and mid-term conditions of the site, The basic substantial studies and activities of preparing the comprehensive conservation plan is being conducted by the technical committee of *Masjed-e Jāme'* of Isfahan. The comprehensive conservation plan is expected to be finalized in 2 years.

However, the ongoing and finished activities according to the mentioned short-term action plans are as follows;

- Installment of signboards in sections discovered during archaeological investigations
- The *Masjed-e Jāme'* of Isfahan Base's office was equipped;
- Undesired and out of order coolers and electronic facilities were removed;
- Unnecessary, unoriginal doors and windows installed in front of brick lattices were removed;
- Monitoring of birds behavior and their effect of the building particularly in sections with decoration is started;
- Plastic covers and laces installed in front of lattices were removed from windows,
- Signboards within the buffer zone were installed;

- Shop facades located near the *Masjed-e Jāme'* are being Reorganized (negotiating with owners is in progress);
- Presentation and education activities of the base were expanded after nomination of the site;
- A temporary car park aimed at eliminating the traffic jam in the vicinity of the mosque is being constructed;
- Tourism facilities and services in the site are improved;
- The standard lighting project of the mosque for the purpose of a better representation of its artistic, scientific and aesthetic values is done according to expert consultations.
- And, the archaeological team is equipped and archeological research is being done by the professional team.

16. ICOMOS would appreciate further clarification on how the annual budget allocations to the masjid-e jame are attributed and how sufficient financial resources can be guaranteed in the long term.

Among preparations made for prolonging the life of public buildings favored by each dynasty's founders, rulers, governors and charitable individuals were provisions for financial resources needed regarding the maintenance of those buildings as well as the continuance of those resources in subsequent centuries. As the most significant Friday mosque in Isfahan, *Masjed-e Jame of Isfahan* enjoys valuable religious endowments including two residential houses and 163 shops enlisted in the appendix III. It must be pointed out that despite the low price of rent specified for the above mentioned endowed properties, the total income earned is relatively considerable which can be seen in the annexed list of annual incomes for the year 1389 SAH. Moreover, an annual budget ratified by the parliament has been allocated to the conservation and restoration of important buildings registered in the national heritage list of Iran which includes *Masjed-e Jame of Isfahan*. The budget is paid regularly and when a building is registered in the world heritage list, special funds will also be allocated to it permanently.

سازمان اوقاف و امور خیریه
اداره کس اوقاف و امور خیریه استان اصفهان
اداره اوقاف و امور خیریه شهرستان اصفهان ناحیه ۱
شماره بودجه: ۲۹۰ - کلاس پرونده: ۲۰۱/ح - بانک: _____
شعبه: _____ فلک فلستین شماره حساب: ۶۰۱۲۵۲۲۱۶۷ کد موقوفه: ۵۸۳

برده سال: ۱۳۸۹ موقوفه: مسجد جامع اصفهان		شماره اداره: _____		منصرفی - اداره	
۱- جمع درآمد سال ۱۳۸۹ طبق این بودجه		۲- مانده درآمد سنوات گذشته		۳- جمع کل	
ریال ۳۸۸۲۹۴۴۰۰		ریال ۷۳۸۰۳۶۲۷		ریال ۱۱۲۶۵۳۰۶۱۷	
ردیف	نوع هزینه	درصد	مبلغ	ملاحظات	مصارف موقوفه مستخرج از وقفنامه سایرین جاریه طبق نظریه صادره از اداره تحقیق
۱-۱	عمران و نگهداری موقوفه	۰/	۰/	تعمیرات و روشنایی حقوق خادم مسجد	۰/
۲-۱	هزینه های مدیریتی	۱۲/۹۸	۵۰۲۱۶۵۲۲/	-----	-----
۳-۱	هزینه های قضایی و محاکماتی	۰/	۰/	-----	-----
۴-۱	هزینه های ضروری و انتظامی	۰/	۰/	-----	-----
	جمع		۵۰۲۱۶۵۲۲/	سایر مصارف	-----
			۵۲۲۵۱۷۲۷۲	ریال	-----
۱-۲	حق التولیه متولی	۰/	۰/	-----	-----
۲-۲	حق النظاره اوقاف	۰/	۰/	-----	-----
۳-۲	حق النظاره ناظر	۰/	۰/	-----	-----
۴-۲	مالیات	۰/	۰/	-----	-----
۵-۲	حق التولیه اوقاف	۸/	۳۱۰۷۱۵۵۲/	-----	-----
۶-۲	حق میزبان	۰/	۰/	-----	-----
۷-۲	عوارض	۰/	۰/	-----	-----
	جمع		۳۱۰۷۱۵۵۲/	-----	-----
۱-۳	مصارف طبق نظرواقف		۱۰۲۵۰۳۳۵۳۳/	مصارف موقوفه بر اساس نظریه تحقیق	-----
	جمع کل فصول		۱۱۲۶۵۳۰۶۱۷/	-----	-----
			۱۳۴۴/۰۷/۲۹	تمس	-----

محت بودجه بالا که از حیت درآمد و هزینه بالغ بر مبلغ فوق است گواهی میشود.
تاریخ: ۸۱/۸/۱۷ امضاء متولی/امین
نام متولی/امین منصرفی - اداره
چون این بودجه طبق قوانین و آئین نامه های مربوطه تنظیم شده لذا تصویب میگردد. تاریخ: / /
رئیس اداره رضایادی
مدیرکل استان حسین ازدری
رئیس امور اوقاف حسن مفرطیان
مستوفی شهرستان
مسئول بودجه استان حسن علیی

Fig.13. The allocated Vaqf budget for the property in 2010 (108,000\$)

17. Provide additional information on the monitoring indicators applied for the measuring and evaluation of potential changes in the historic structure. Kindly specify in this context, since when the described monitoring mechanism has been continuously applied and how the results are documented and archived.

Condition of the historic structure is regularly assessed by the monitoring team. The most regularly applied tool to measure cracks is the traditional chalk indicator. In case of cracks which show rapid deformation, deformation- meter devices are used. However, at present none of the cracks in the historic structure show rapid growth. In addition to the mentioned indicators the vulnerable parts of the structure are being photographed by the staff in regular basis.



Fig. 14. Tools used for moisture measurement

The Masjed-e Jāme' of Isfahan Base planned the monitoring mechanism described in pages 242-244 in fall 2010 and began to apply it since then. However, to assure the full application of this monitoring the Base has recently equipped the monitoring team and will allocate specific budget in this regard in the future.



Fig. 15. Traditional chalk indicators

At present there are two permanent personnel working as the monitoring team in the Masjed-e Jāme' Base's office located in the site. The monitoring reports are

archived by Azam Rahimi and Adel Jalali. In addition, the documentation center of Isfahan Cultural Heritage, Handicrafts and tourism Organization receives and archives monitoring reports and results of documentation activities of all listed heritage properties of Isfahan Province, including Masjed-e Jāme's monitoring results and other documentation reports.



Fig.16. Soffe' Ostad, Left. 1974, Right. 2011 (MJIB)



Fig. 17. Taj al- Molk dome, Left. 1983, Right. 2011 (MJIB)



Fig. 18. Photo. b.Soffe'sSaheb, Left. 1975, Right. 2011(MJIB)

18. Provide a short English summary or at least captions for the documents in Persian language included in the annexes of the nomination dossier, particularly in appendix II.

In the following pages short description of documents in Farsi language (in appendixes II and III) is provided.

Appendix II: National Registration documents of Nominated Masjed-e Jāme' of Isfahan

شماره ثبت ۹۵۰۰۰۰۰ وزارت فرهنگ و هنر

اداره کل حفاظت آثار باستانی و بناهای تاریخی ایران
پیشنهاد ثبت آثار باستانی

پیشنهاد کننده	_____
طی نامه شماره	_____
نام اثر باستانی	مسجد جامع اصفهان
موقعیت جغرافیایی	اصفهان
وضع فعلی	_____
قدمت	_____
تاریخ بررسی و کشف	_____
نام بانی و سازنده اثر	_____
وضع مالکیت	_____
ملاحظات	تعمیر بنا از سال ۱۳۰۸ خورشیدی شروع شده و بدون
	واقع نامدنی ادامه داشت

Fig. 22. Registration proposal document on the national heritage list of Masjed-e Jāme' of Isfahan in 1929



نمره ۱۸۵ / ۵۴۰۳۴

دولت شاهنشاهی ایران

وزارت معارف و اوقاف و صنایع مستظرفه

نظر به فصل اول قانون عتیقات مصوبه ۱۲ آبان ۱۳۰۹ شمسی

نظر به فصل اول نظامنامه اجرای قانون عتیقات مصوبه ۲۸ آبان ۱۳۱۱ شمسی

نظر به پیشنهاد مدیر کل عتیقات

وزیر معارف مقرر میدارد:

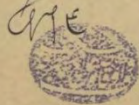
که محل مسجد جامع
محل اصفهان

تاریخ بنا ویران شده
میراثی است بنام امیر خسرو خانیقانی بنام حسین بن علی بن ابی طالب که در عین حال قسمتهای معتبر آن باشد
مرطوب زمان ساخت است (۴۶۵-۴۸۵ هـ) (۱۰۷۲-۱۰۹۲ م) سند کتب قدیمی وجود داشته است مطابق گفته باقر
ملاحظات در موقع محاصره اصفهان توسط طغیان یک پادشاه سمرقانی خراب شده است (۴۴۲ هـ ۱۰۵۰ م) مسجد بزرگ را شاه طهماسب
تحت نمره ۹۵ - شاه عباس اول و شاه عباس دوم سلطان ابی ترخان بنده و سلطان ابی ترخان بنده بنام بزرگ بنام بزرگ بنام بزرگ بنام بزرگ
تاریخ ثبت با پرونده ۱۳۱۰ دی ماه ۱۳۱۰
دست در زنده

تاریخ ۶ / بهمن ماه / ۱۳۱۳

وزیر معارف

مدیر کل عتیقات



al-afar

Fig. 23. Registration document of Masjed-e Jāme' of Isfahan in 1934

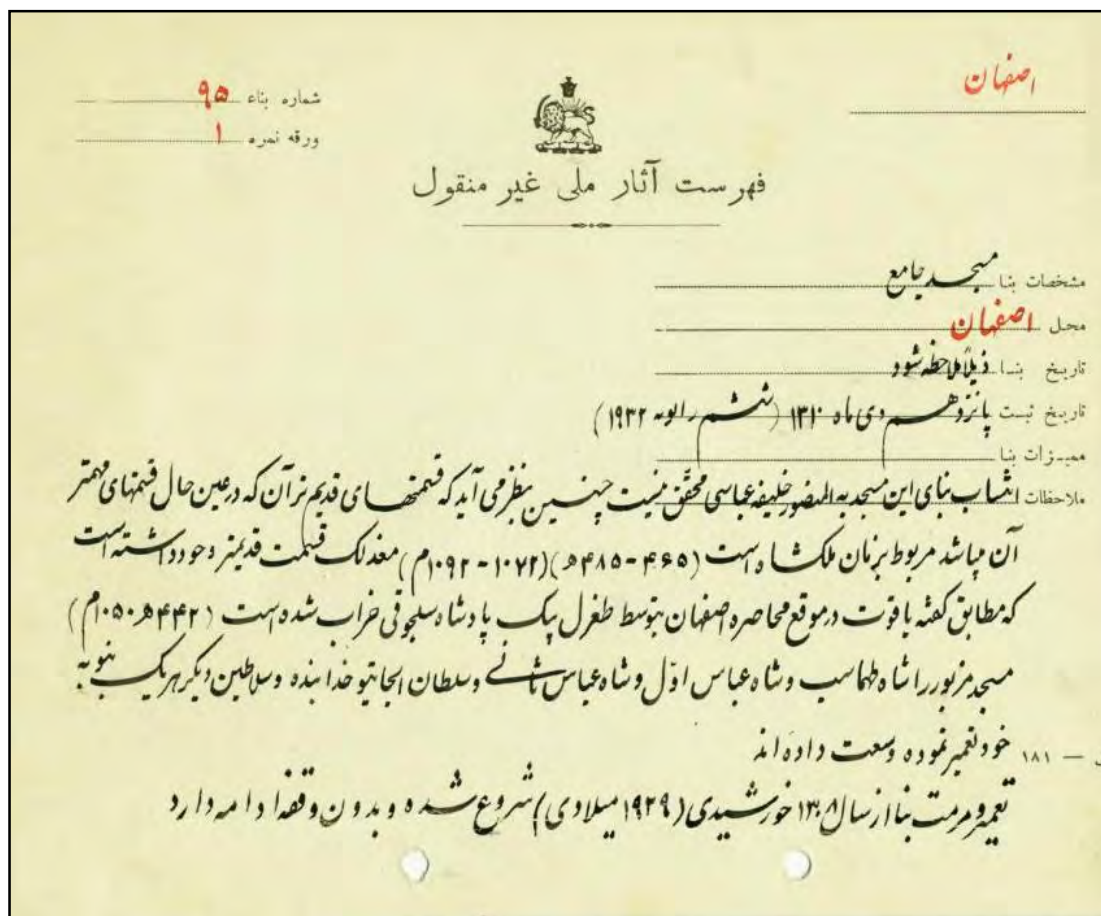


Fig. 24. A report on studies about historic development of Masjed-e Jāme' of Isfahan and the continuous restoration activities since 1927.

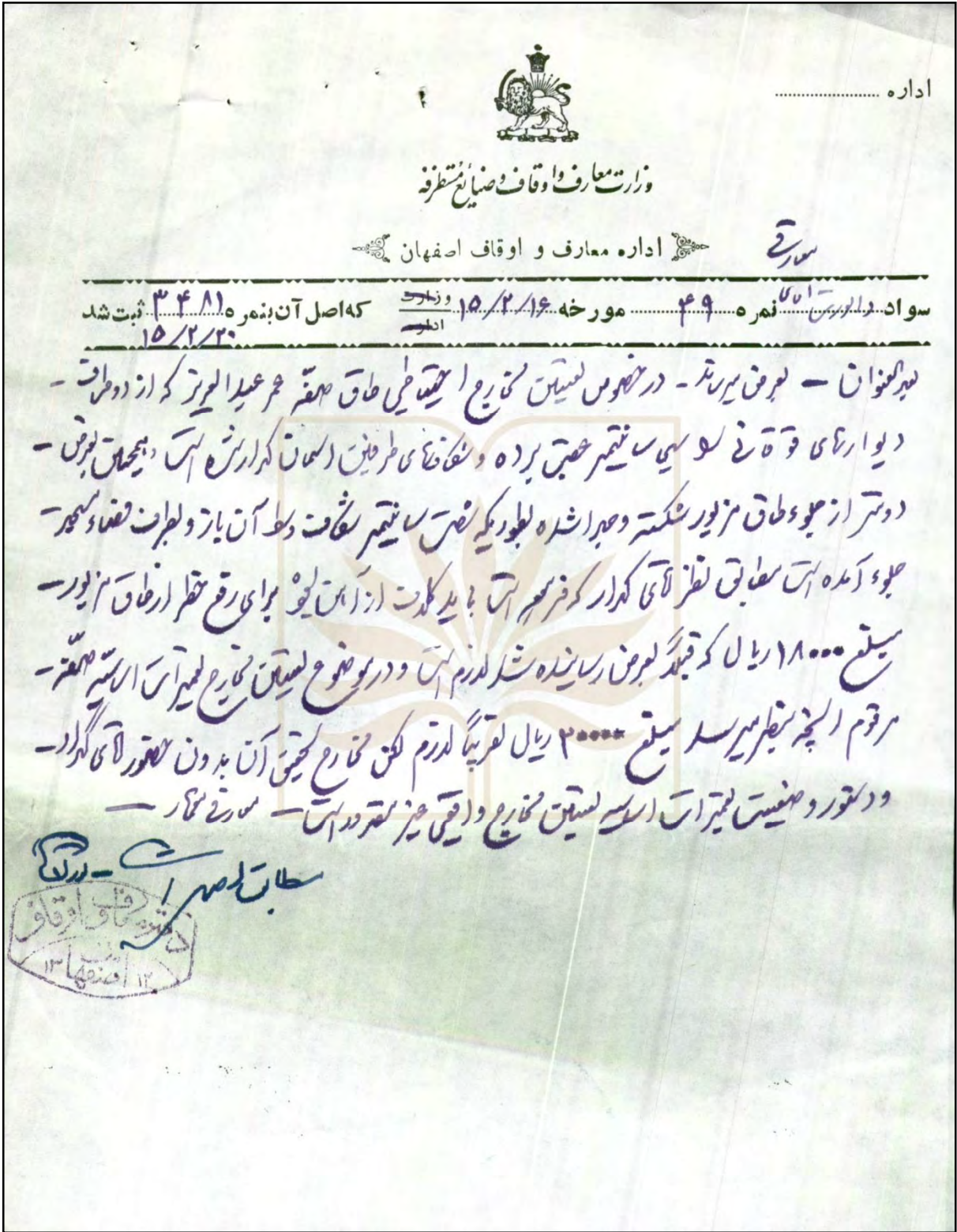


Fig. 25. a Vaqf document showing allocation of budget for restoration of Masjed-e Jāme' of Isfahan in 1933

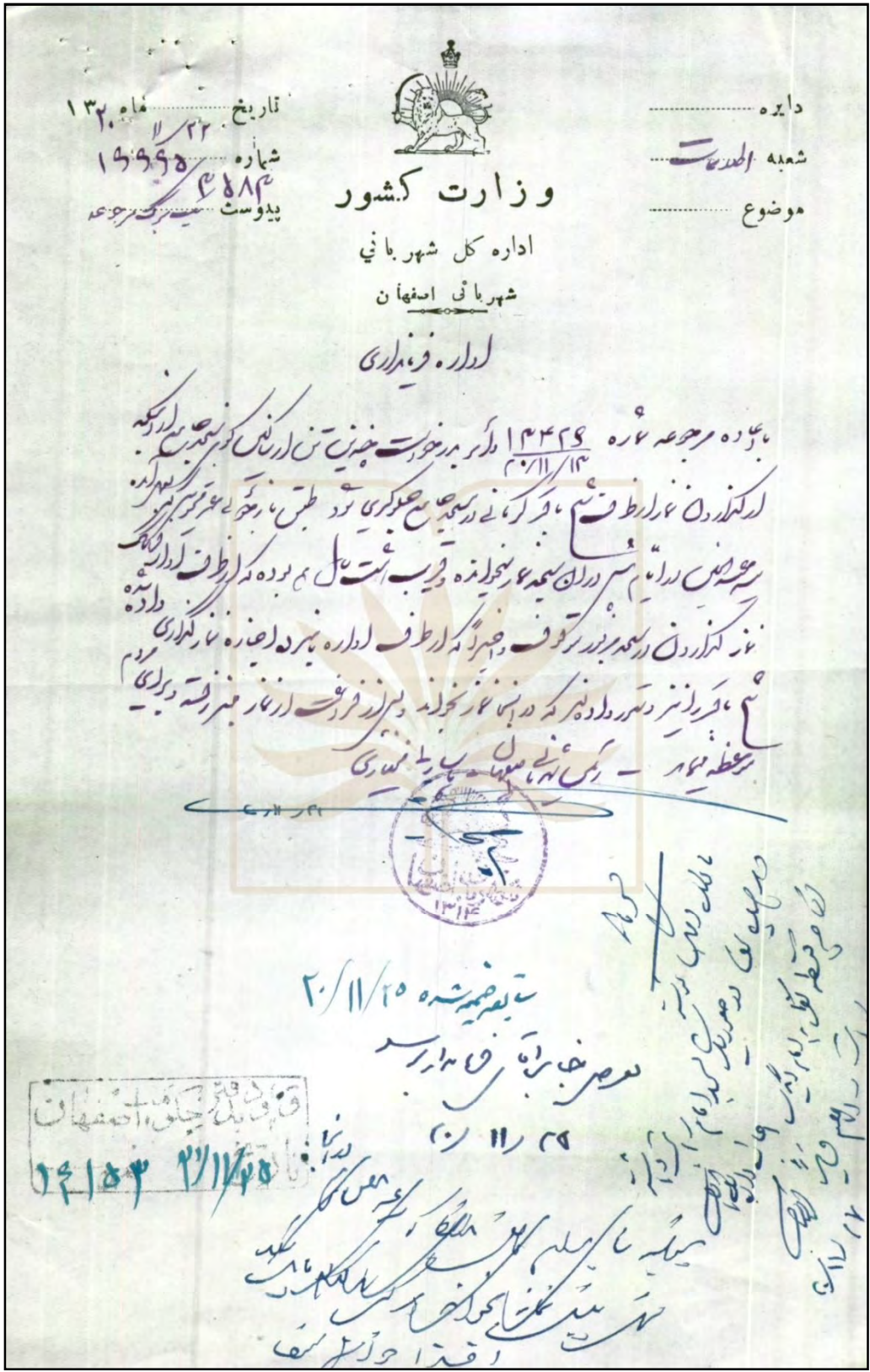


Fig. 26. A letter related to obtaining permission for holding prayer in Masjed-e Jāme' of Isfahan

راهنمای فهرست تعمیرمسجد جامع در سال ۱۳۱۵ خورشیدی				
شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش	مربوط به تعمیر چه قسمتی از بنا میباشد
۱	۱۸۸۳	۱۵/۱/۳۱	-	ساختمان دیوار شرقی صفه‌مین عبدالعزیز آنا و مشکوتی نماینده باستانشناسی طی شماره ۳ مورخه ۱۵/۱/۳۰ گزارش داده اند
۲	۳۴۸۹	۱۵/۲/۲۰	-	تعمیر پایه کلیه جزرهای شرقی صفه‌مین عبدالعزیز
۳	۹۱۷۲	۱۵/۲/۲۹	-	تعمیر قسمت داخلی و خارجی صحن مسجد و بیسهای خارجی صحن مسجد و مرمت گنبد اله‌زبای دیوار و نصب سنگها مقابل درب
۴	۹۵۱۰	۱۵/۳/۲۸	-	تعمیر دیوار مدرسه صفه و تعمیر نماهای کاشی ماری محرق قسمت فوقانی صحن مسجد (صرف شمال) تعمیر صفه عمر
۵	۹۰۸۸	۱۵/۵/۴	-	تعمیر صفه‌مین عبدالعزیز و نصب آشیهای محرق ایوانهای فوقانی قسمت چپ درویش ساختمان دیوار خشتی مدرسه صفوی
۶	۱۱۳۱۰	۱۵/۶/۴	-	آجر فرتیام و صاق گوشواره های فوقانی طرف چپ و تعمیر طاق نمای طرف چپ صفه (طبقه دوم) آجر فرتیام دیوار عقب صفه و تعمیر پشت کتیبه‌های
				کاشی محرق ایوانهای فوقانی قسمت صفه درویش تعمیر دیوارهای اطراف بام صفه
۷	۱۴۵۱۰	۱۵/۷/۲	-	تعمیرات داخل صفه و تمهیدوسایل تقویت بنا صفه بوسیله چهارمیل آهن
۸	۲۰۸۱۶	۱۵/۹/۱	-	خاتمه تعمیرات صفه‌مین عبدالعزیز
۹	۲۳۷۵۷	۱۵/۱۰/۲	-	پوشش سقف صفه‌مین و بند کشی دیوار عقب صفه و تعمیرات کتیبه صفه
۱۰	۲۶۷۱۳	۱۵/۱۲/۲	-	تعمیر و آجر تازه ریه آجری اضراب کتیبه و تعمیر جلو خان درب بزرگ و اضراب دالان مسجد جامع

Fig. 27. the overview and list of daily reports of restoration activities in Masjed-e Jāme' of Isfahan in March, April, May, September, December 1936

راهنمای فهرست تعمیر مسجد جامع در سال ۱۳۱۴ خورشیدی

شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش	مربوط به تعمیر چه قسمتی از بنا میباشد
۱	۳۷۱۹	۱۴/۳/۴	-	تعمیر سقف های خراب شده ایوان سمت شمال و پشت بامهای مسجد
۲	۵۰۷۷	۱۴/۳/۲۵	-	تعمیر بام ایوان سمت شمال
۳	۵۸۱۴	۱۴/۴/۳	-	بامهای ایوان شرقی و غربی و قسمت از پشت بامها و آب روهای مجاور گنبد خاکی
۴	۷۵۲۲	۱۴/۴/۲۸	-	دهنه طاق مجاور قبر مجلسی و بامهای مجاور شمالی گنبد خاکی و آجر فروش جدید ترمیم بدنه شرقی و جنوبی گنبد
۵	۲۰۰۵۱	۱۴/۱۰/۴	-	چهار گوشه اطراف گنبد بزرگ

Fig. 28. the overview and list of daily reports of restoration activities in Masjed-e Jāme' of Isfahan in April, May and December 1935

فهرست راهنمای تعمیر مسجد جامع اصفهان در سال ۱۳۱۹

شماره ترتیب	شماره گزارش	تاریخ گزارش	پیوست گزارش	مربوط بتعمیر چه قسمتی از بنا میباید شد
۱	۱۰۱ آقای صهبای	۱۹/۲/۸	-	خاتمه کاشیکاری قسمت جنوبی جزر مسجد
۲	۱۰۰ =	۱۹/۲/۸	-	اتعام کاشیکاری دوازده پشت بغل قسمت جنوبی و جزر غربی مسجد
۳	۱۲۸ =	۱۹/۲/۲۲	-	اتعام تعمیر داخلی صدفه عمرو برجیدن چوب بست
۴	۳۵۱/۱۷۸۲۶ فرهنگ اصفهان	۱۹/۶/۲۸	=	اتعام آجرنوش صدفه عمر و نصب سنگهای ایوان
۵	۳۵۲/۱۷۸۲۸ فرهنگ اصفهان	۱۹/۶/۲۸	-	اتعام چوب بست صدفه شاگرد مسجد جامع
۶	۲۵۱ آقای صهبای	۱۹/۵/۱۲	-	اتعام کاشیکاری شش دهانه دیوار غربی مسجد

Fig. 29. the overview and list of daily reports of restoration activities in Masjed-e Jāme' of Isfahan in April, June and September 1940


نوع پیش نویس موضوع پیش نویس پیوست مسئول پاکت نویس	 استانداری استان دهم دائره شعبه	شماره عمومی شماره خصوصی جزوه دان پرونده
ساله پاکت نویس ماه ساله ثبت ماه ساله تحریر ۲۲ / ۵ / ۴۰ ساله خروج ماه ۱۳		
<p style="text-align: center;">دران وزیر معین</p> <p>عزیز و ارجمند آقای دکتر صفا راجی: ابتدا از سید جمیع کرامت و</p> <p>بصیرت و دل رهنمیت نظر به حضوره مبارک ایشان، بنام شمس مذاکره و</p> <p>دستور کاشیده بر آنکه، بیرون از حرم، از طرفت ایشان، از طرفت مسجدها</p> <p>مجازند که آن برای آن، مناسبت در آنجا حاضر گردند و نظیر آن، لذا از</p> <p>اینجانبه، جهت اطلاع و اجازت، در این باره، خبر رسیده است و</p> <p>مسئول دار و در این باره، به اطلاع رسانیده ام.</p> <p style="text-align: right;">مسئول دار و در این باره، به اطلاع رسانیده ام</p>		

Fig. 31. A letter to the ministry of Cluture to obtain permission for holding the public prayer in the Masjed-e Jāme' of Isfahan historic monument (the date is illegible)

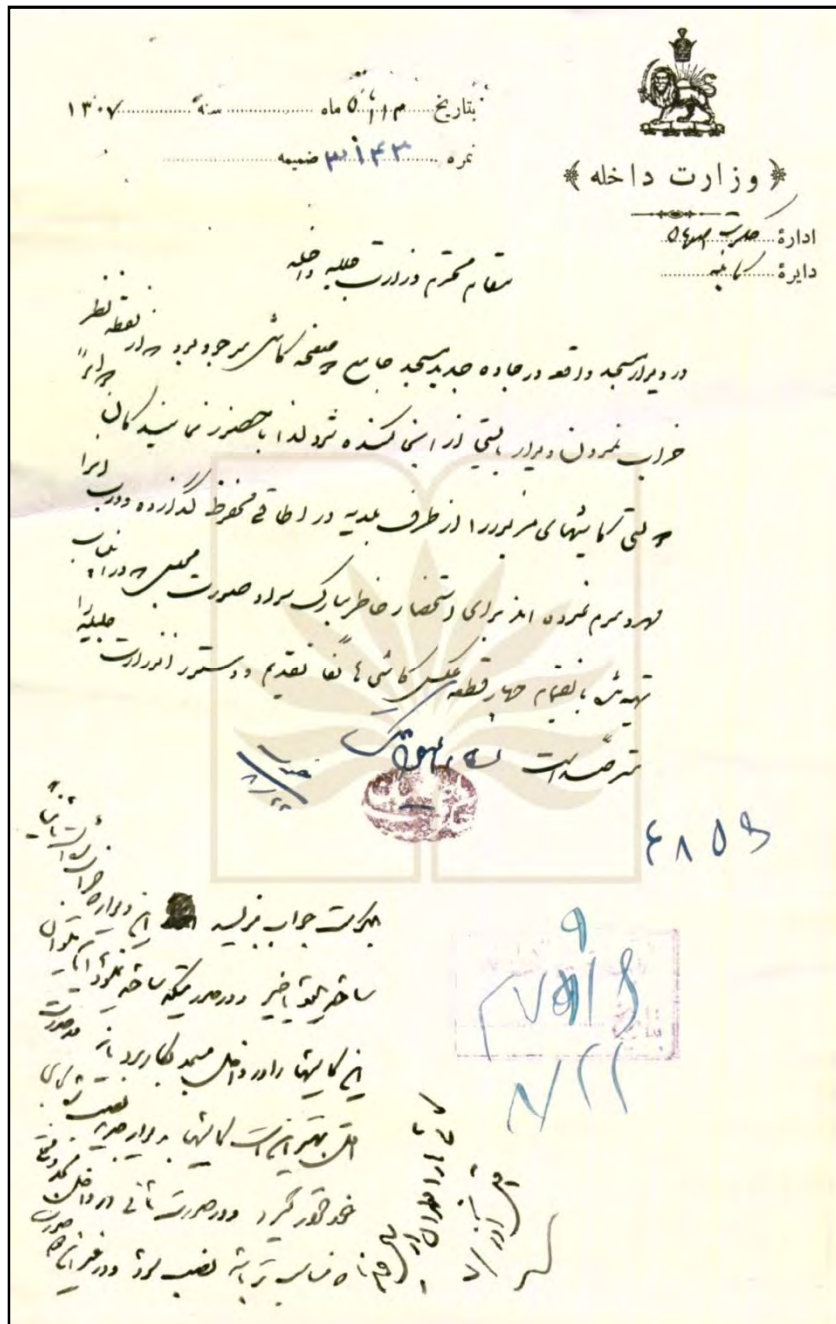


Fig. 32. a report to the ministry of inland affairs about an intervention in one of the external walls of the Masjed-e Jāme' of Isfahan with the presence of the municipality representative. report on the location of remained tiles and information about reusing them in the restoration of the interior parts of Masjed-e Jāme'.

Appendix III: Vaqf documents of Masjed-e Jāme'

Endowments of Masjed-e Jāme' of Isfahan:

Masjed-e Jāme' of Isfahan used to enjoy a lot of endowments; however, for various reasons they have been reduced with the lapse of time. What we have in our possession today consists of 163 shops located in the streets and bazaars around the mosque, two business centers called *Ghaleh* and *Goli* in the bazaar, and two houses adjacent to the mosque called *Abu Eshaghieh* and *Hosseinieh*. Attached you will find more details about them.

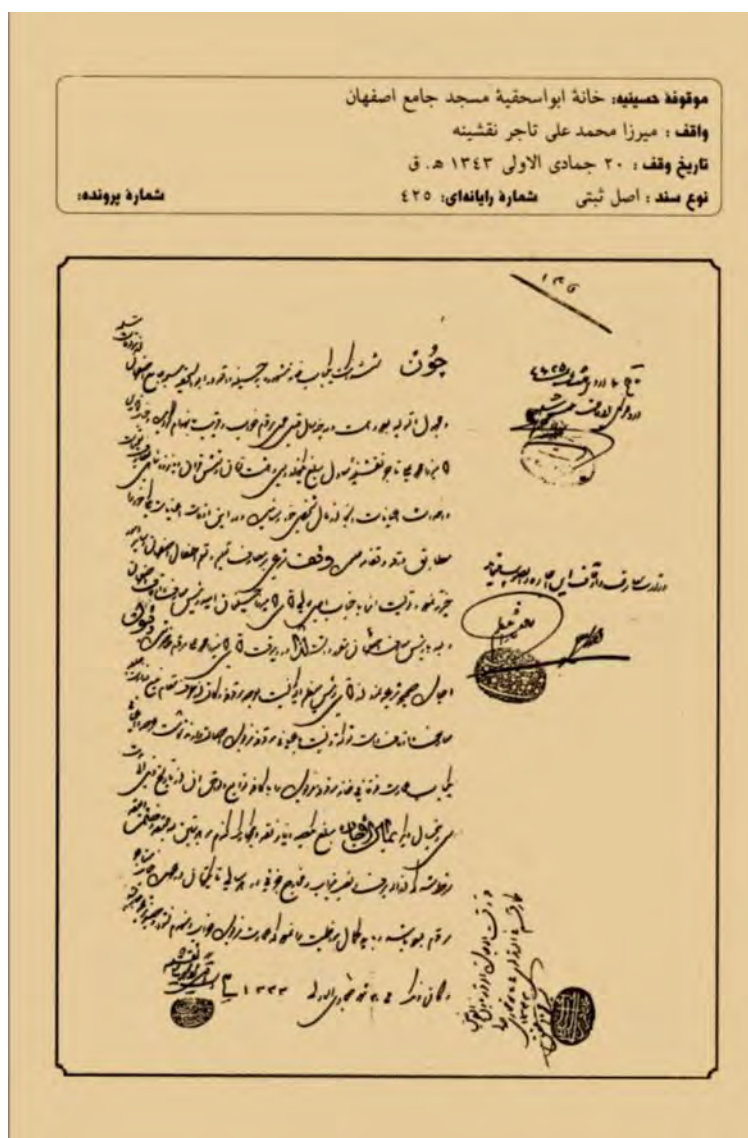
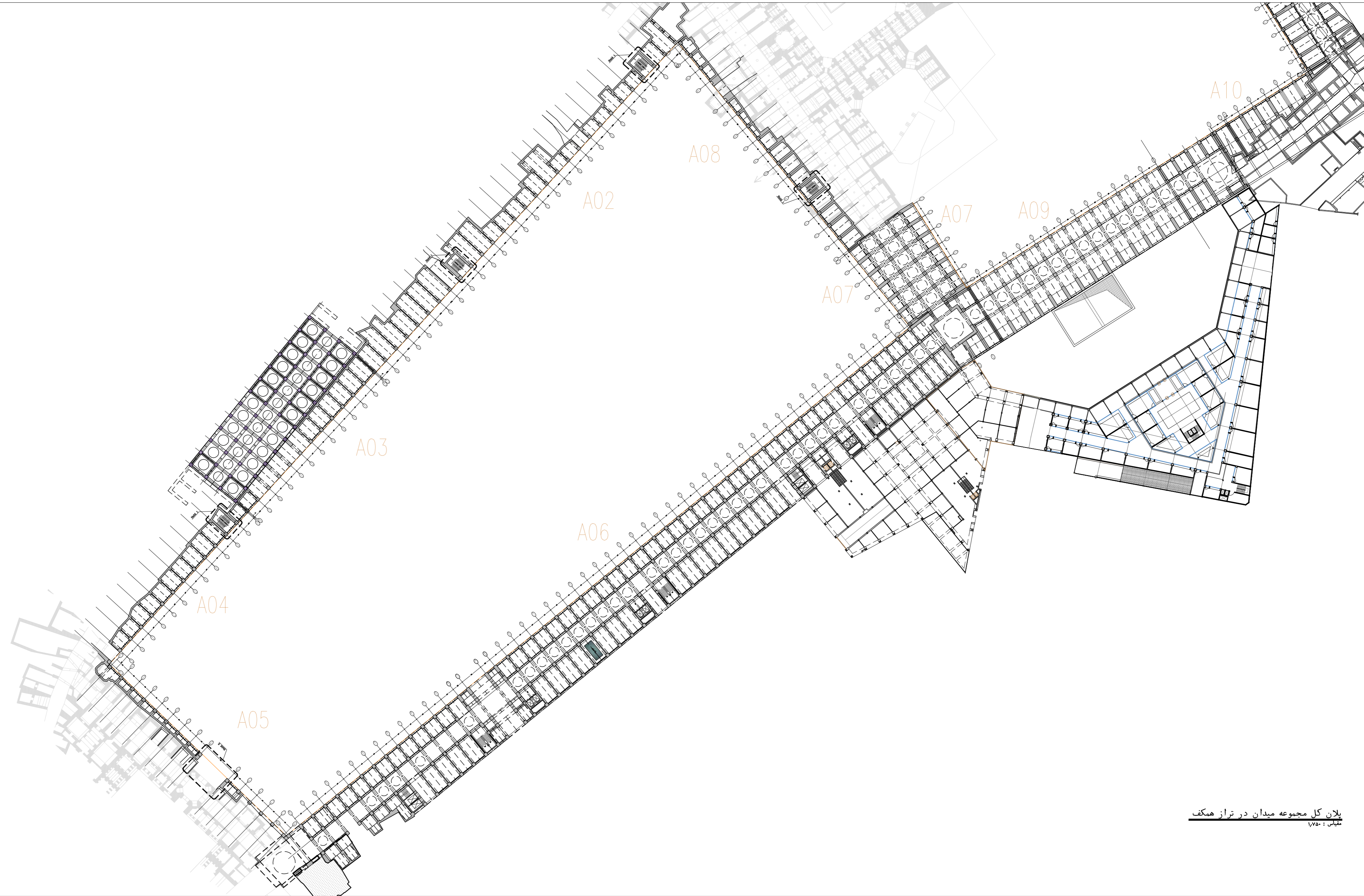


Fig. 33. Vaqf property : Abu Eshaghieh house, the benefactor: MH. Naghshineh



Fig. 34. Vaqf property : Hoseyniyeh house, the benefactor: MA. Naghshineh

And the table at the end of the appendix III shows General information of *Vaqf* properties associated to *Masjed-e Jāme'* of Isfahan. Information in the table consists of owners' names and addresses, type of properties, areas the properties are located in, renting information and income of *Vaqf* organization from these properties.



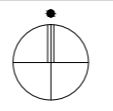
پلان کل مجموعه میدان در تراز همکف
مقیاس: ۱:۷۵۰

مهندسين مشاور نقش جهان - پارس

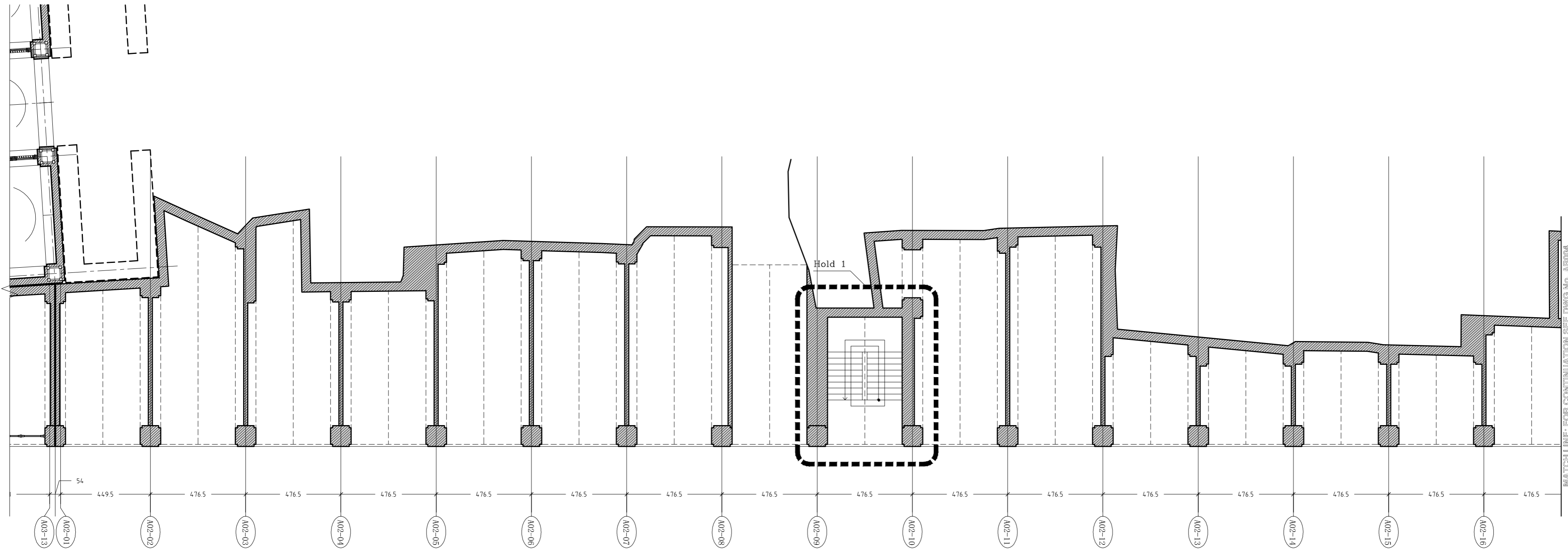
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان کل مجموعه میدان در تراز همکف	
مقیاس:	شماره نقشه: NJP-87219-ARC-SQR-GN-1-002 Rev.00
شماره طرح:	۸۷-۲۱۹
رشته: معماری (مرحله اول)	تاریخ: فروردین ۱۳۹۰

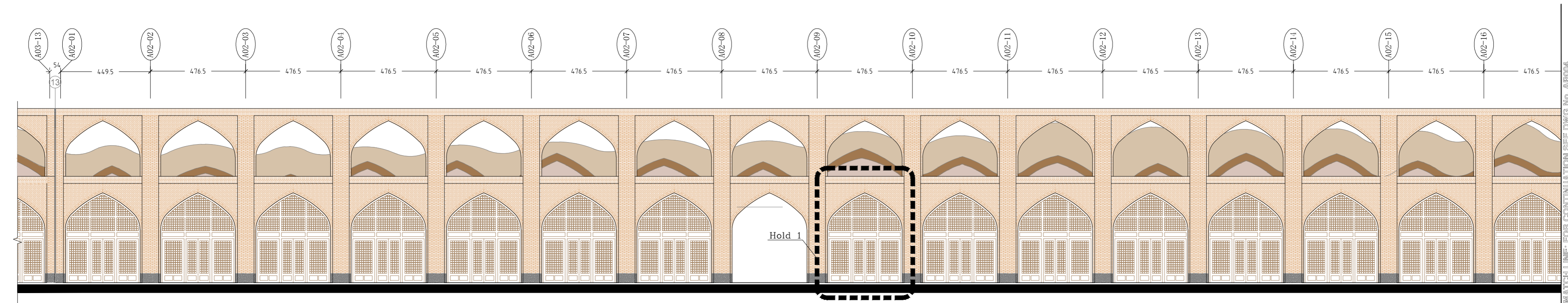
این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.



توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.
 ۱-موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.
 ۲-ورودی اماکنزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.

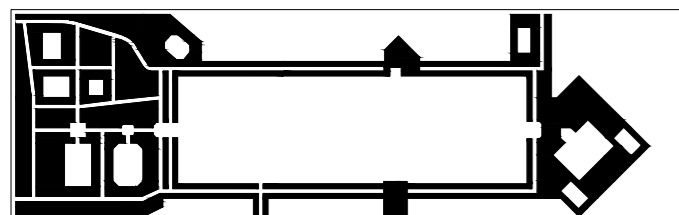


پلان قطعه A02 قسمت اول
مقیاس: ۱:۱۵۰



نمای قطعه A02 قسمت اول
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



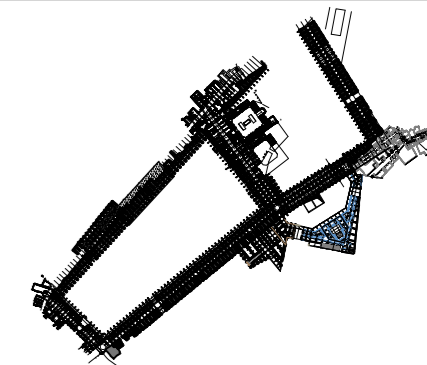
NAQSH-E-JAHAN - PARS CONSULTING ENGINEERS

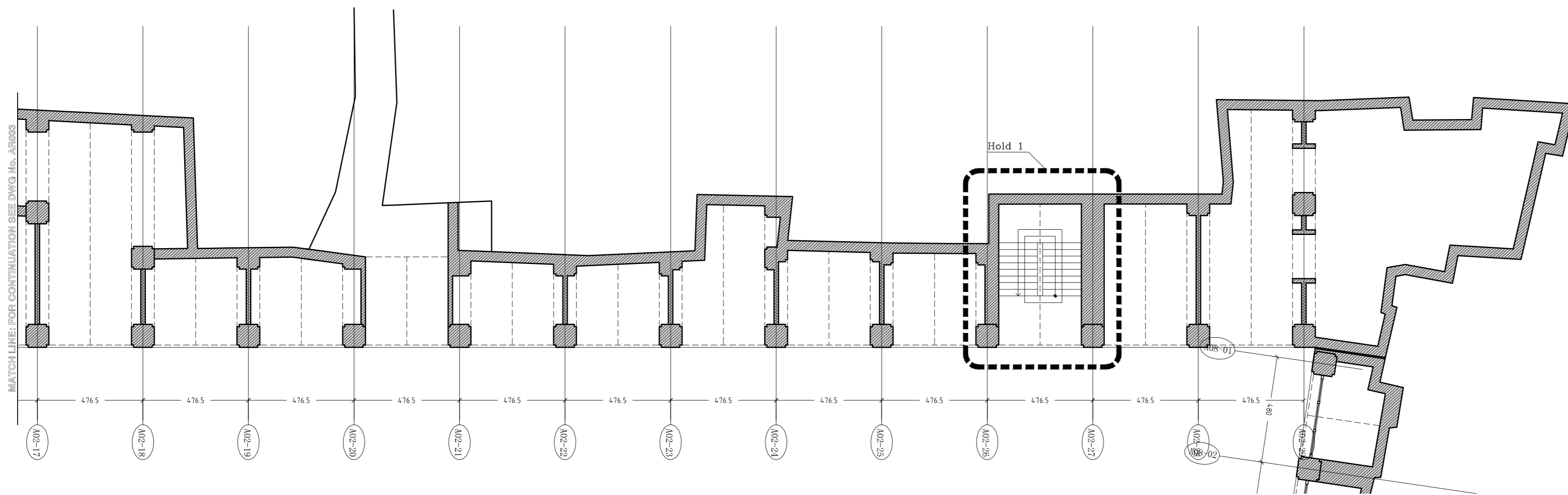
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A02 قسمت اول	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-003 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

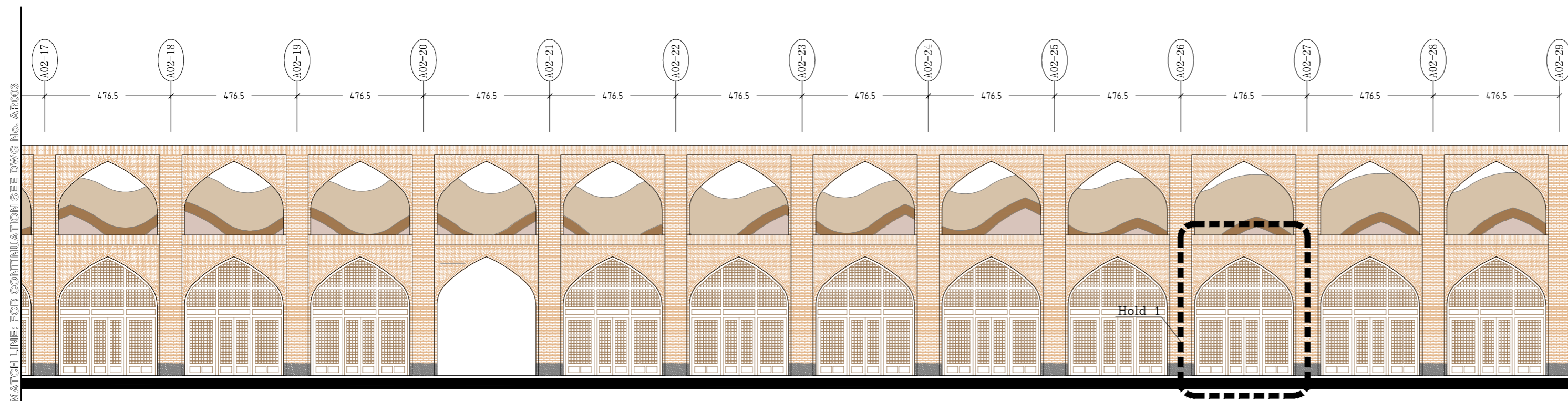


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.
۱- موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.
۲- ورودی امامزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.



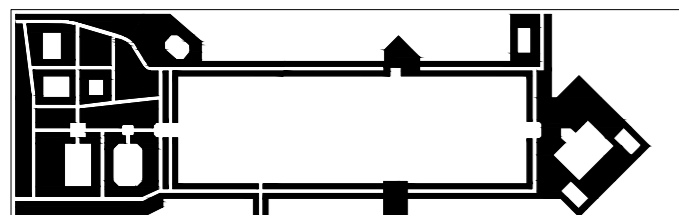


پلان قطعه A02 قسمت دوم
مقیاس: ۱:۱۵۰



نمای قطعه A02 قسمت دوم
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



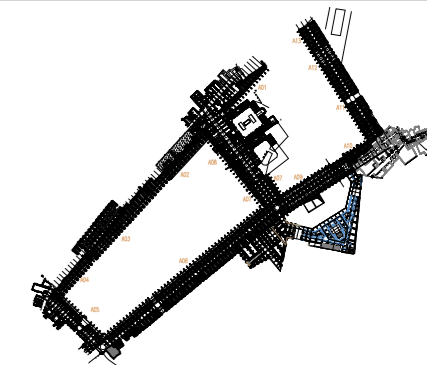
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

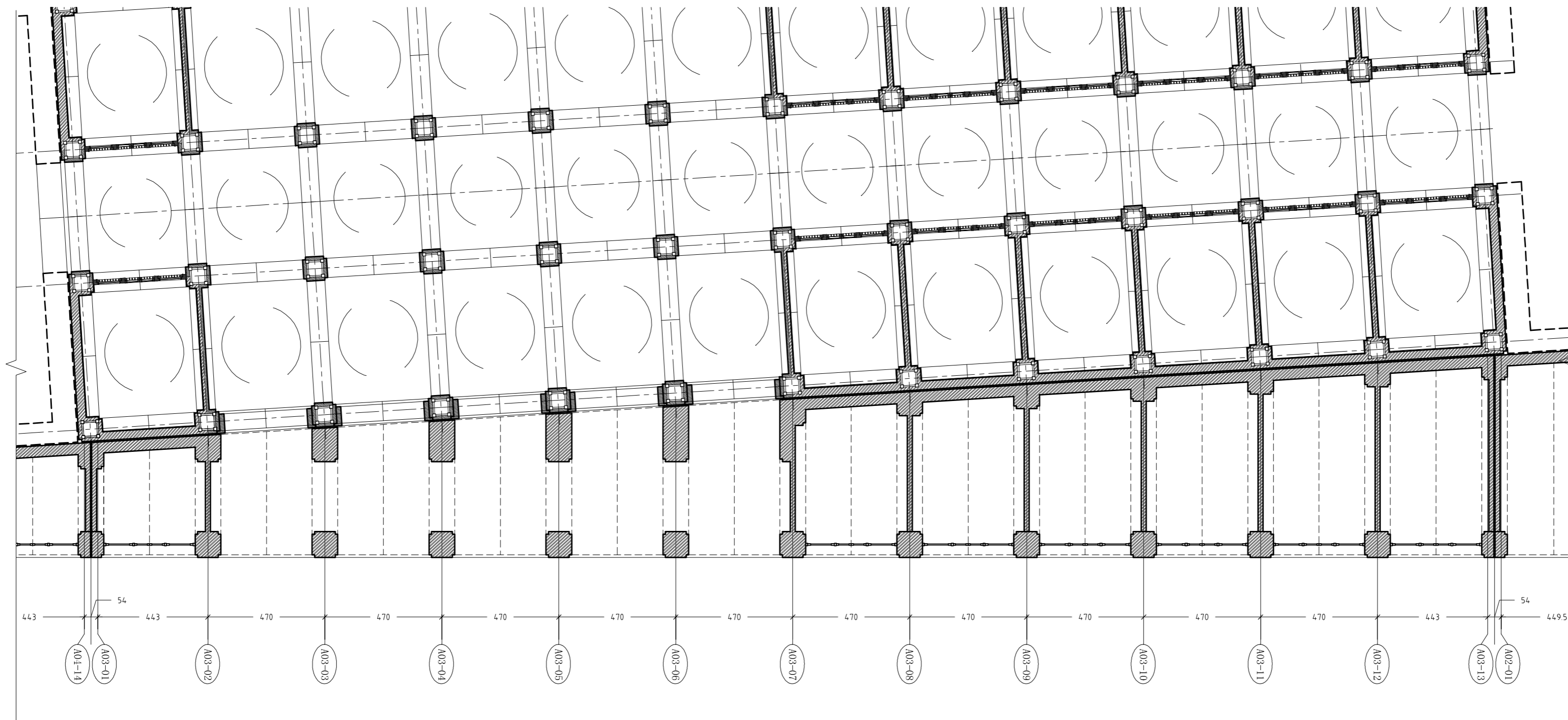
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A02 قسمت دوم	
مقیاس:	شماره نقشه: NJP-87219-ARC-SQR-GN-1-004 Rev.00
مقیاس:	1:150
شماره طرح:	۸۷-۲۱۹
رشته: (مرحله اول)	معماری
تاریخ:	فروردین ۱۳۹۰

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

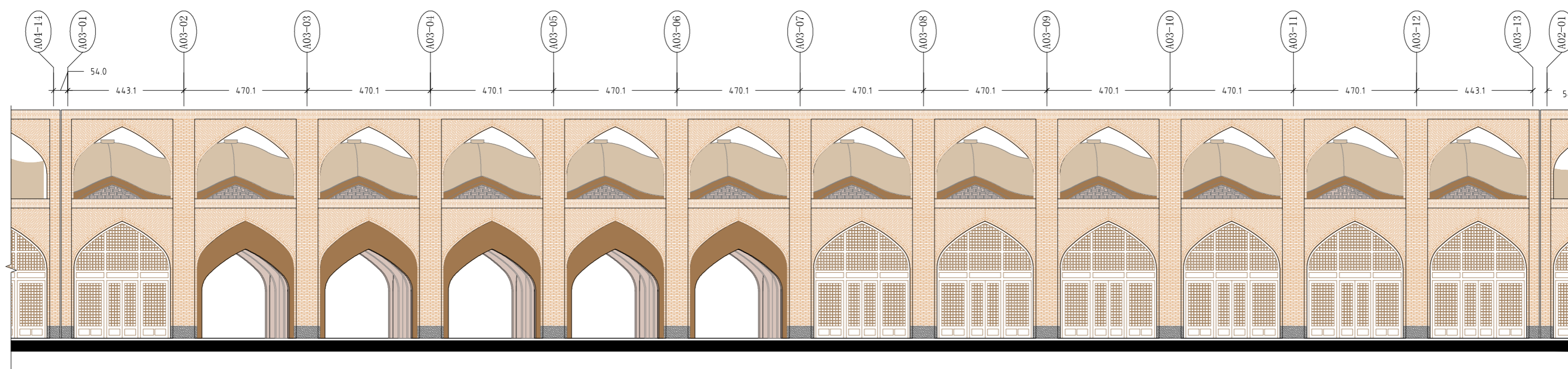


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.
 ۱-موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.
 ۲-ورودی امامزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.



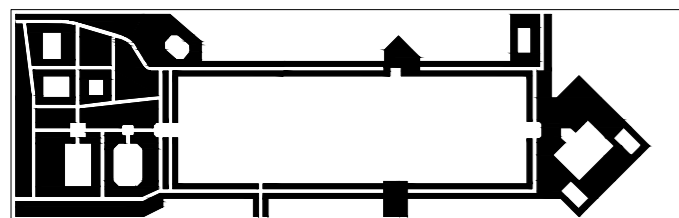


پلان قطعه A03
مقیاس: 1:150



نمای قطعه A03
مقیاس: 1:150

مهندسين مشاور نقش جهان - پارس



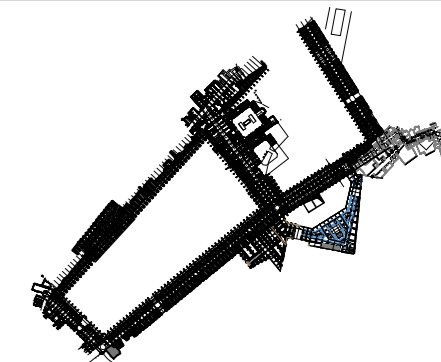
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

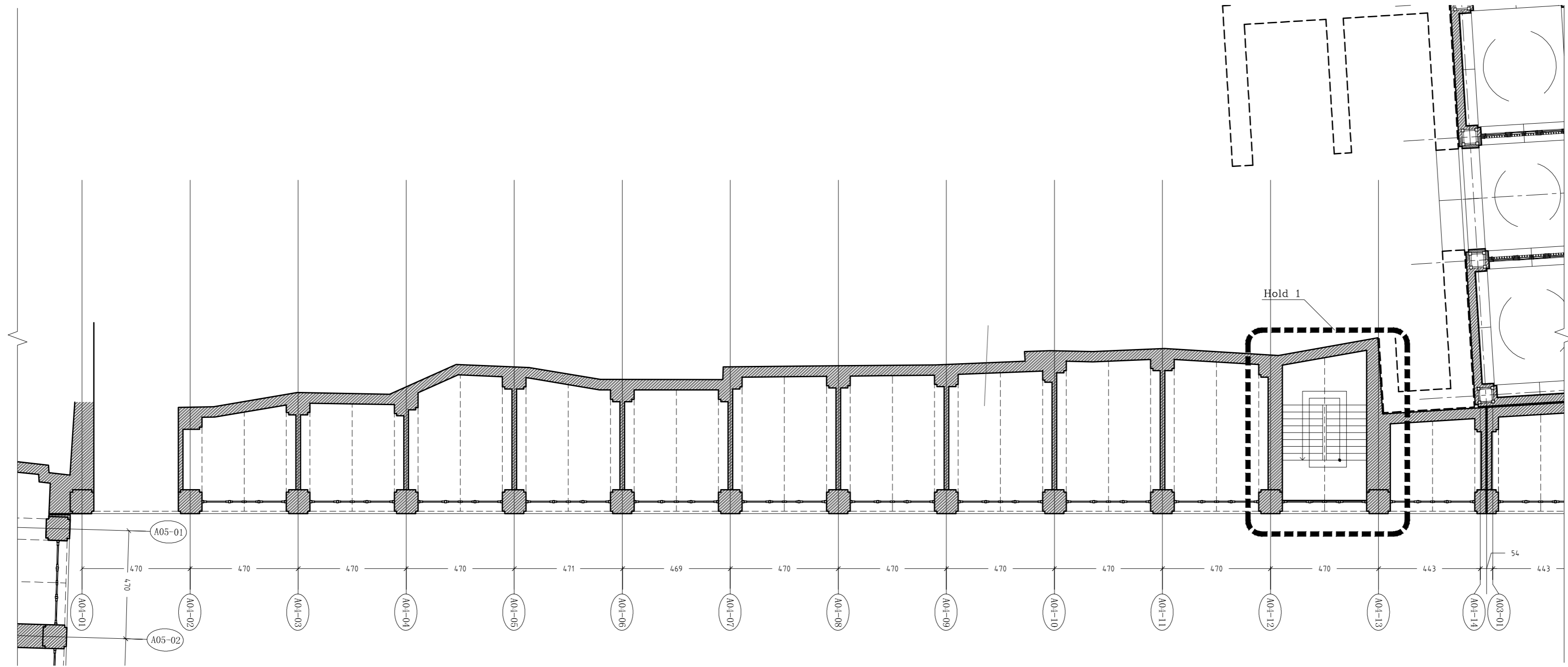
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A03	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-005 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

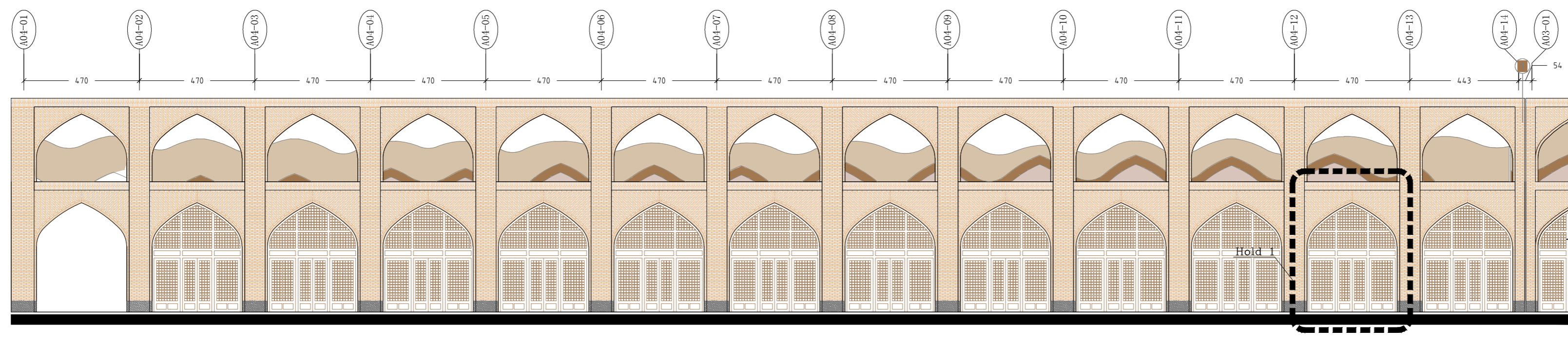


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.



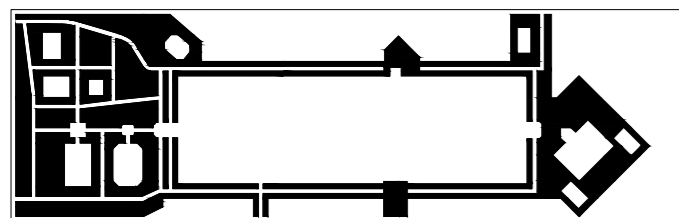


پلان قطعه A04
مقیاس: ۱:۱۵۰



نمای قطعه A04
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



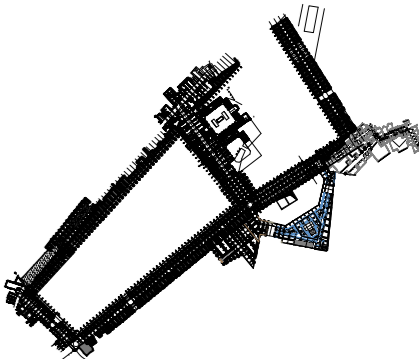
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

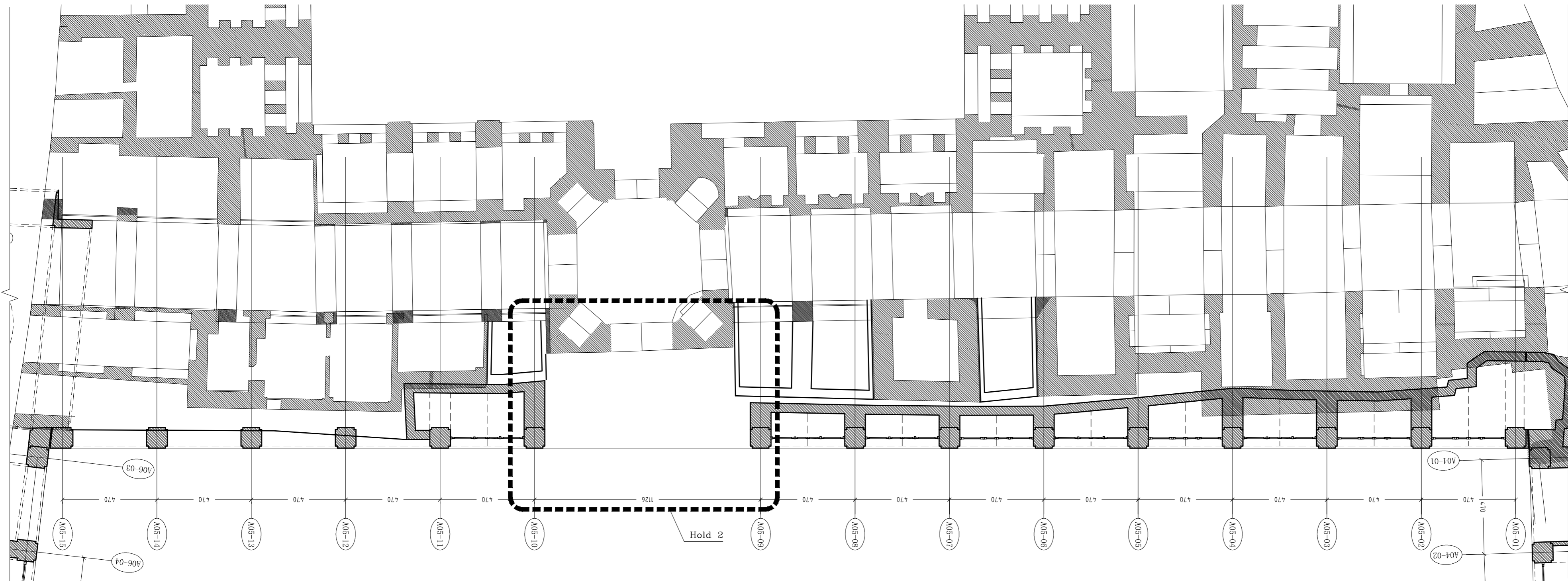
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A04	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-006 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

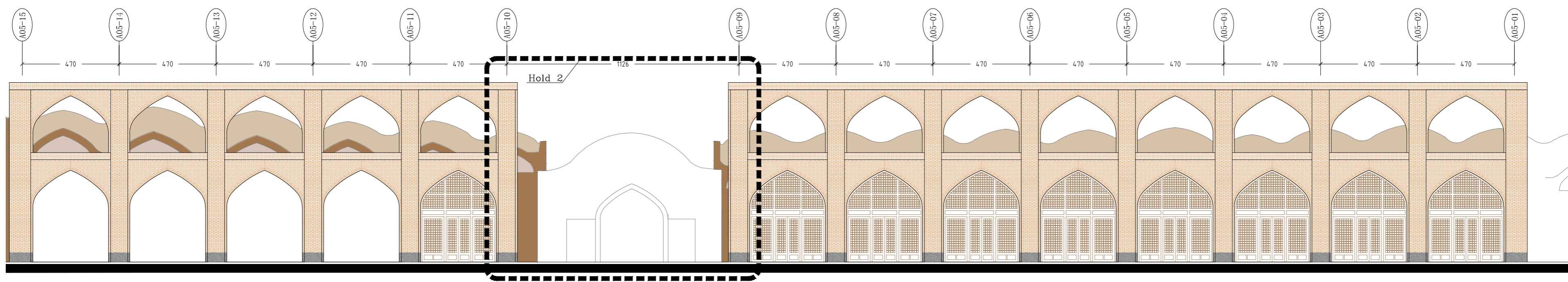


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.
۱-موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.
۲-ورودی امامزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.



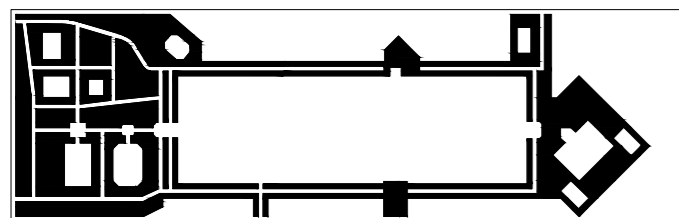


پلان قطعه A05
مقیاس: ۱:۱۵۰



نمای قطعه A05
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



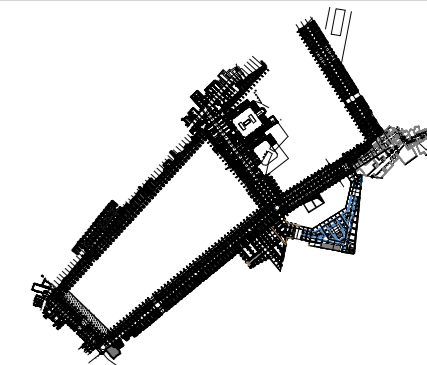
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

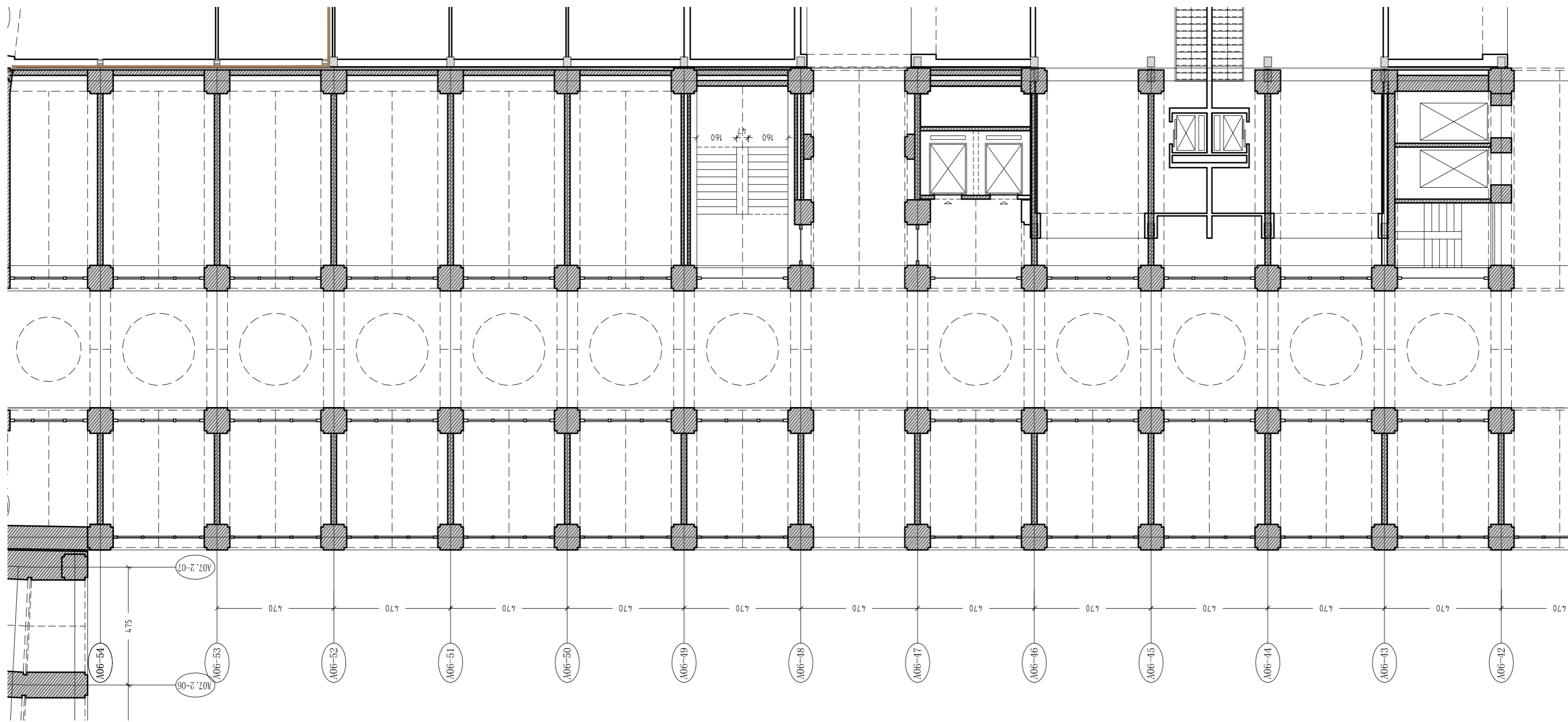
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A05	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-007 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

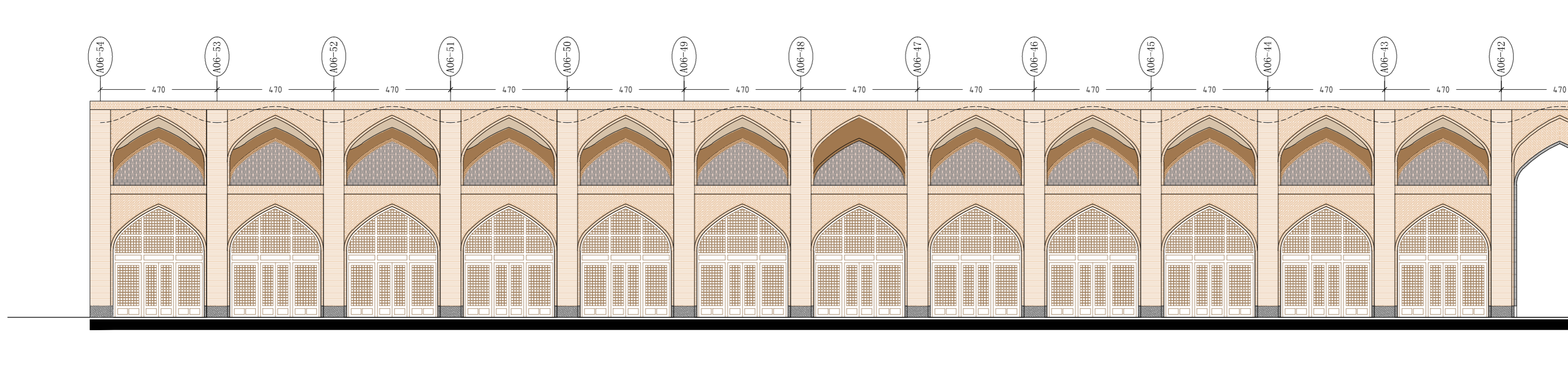


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.
 ۱-موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.
 ۲-ورودی امامزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.



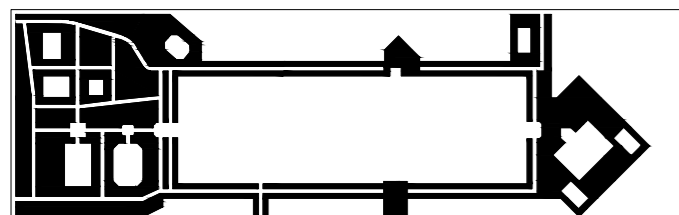


پلان قطعه A06 قسمت اول
مقیاس: ۱:۱۵۰



نمای قطعه A06 قسمت اول
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



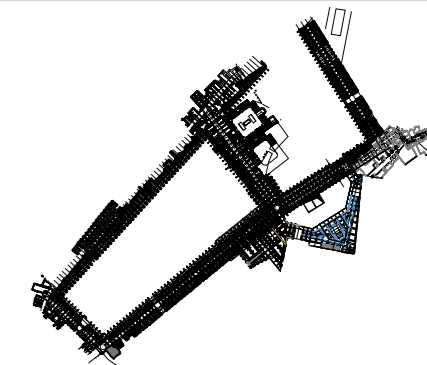
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

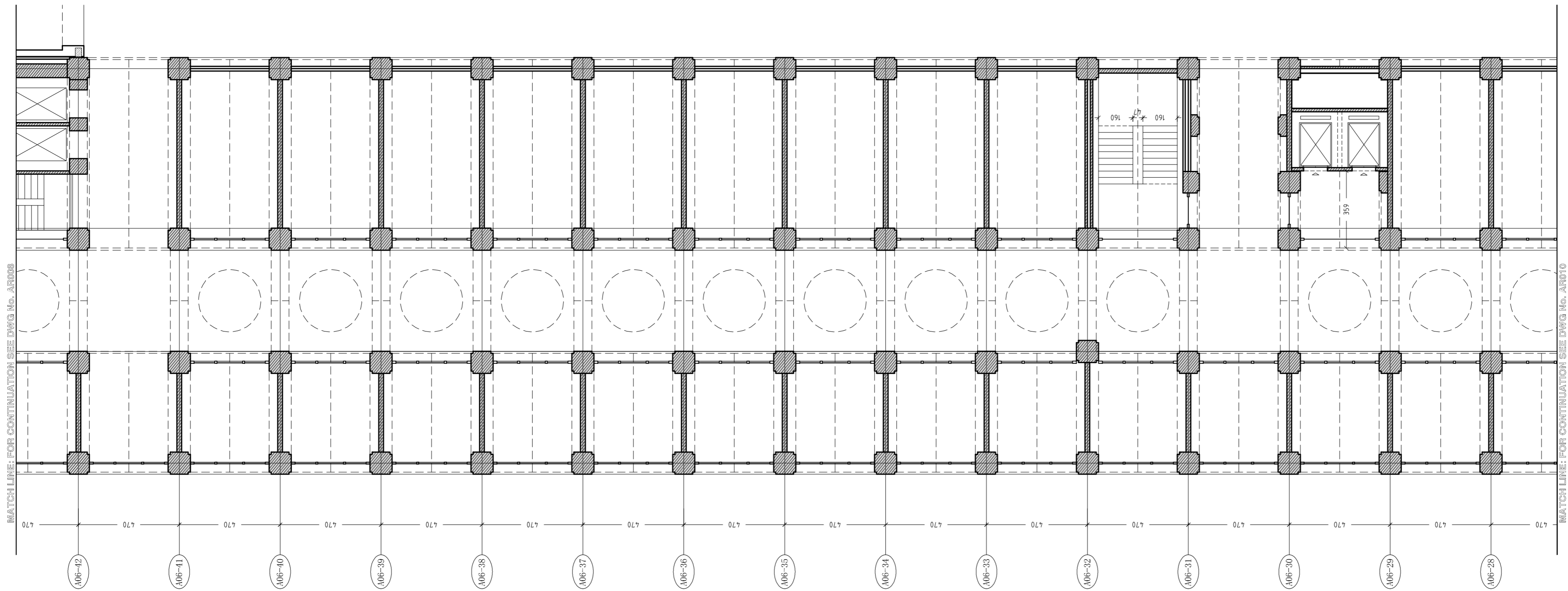
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A06 قسمت اول	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-008 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

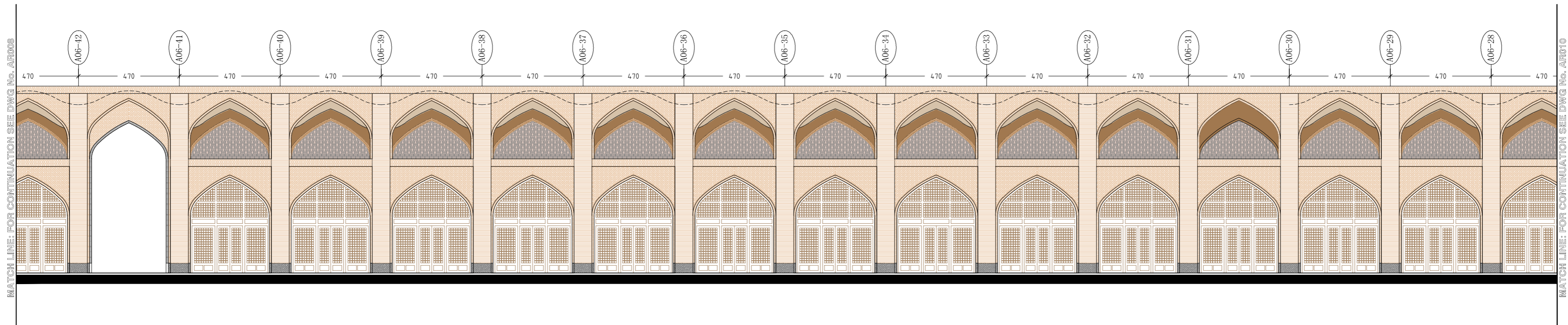


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.



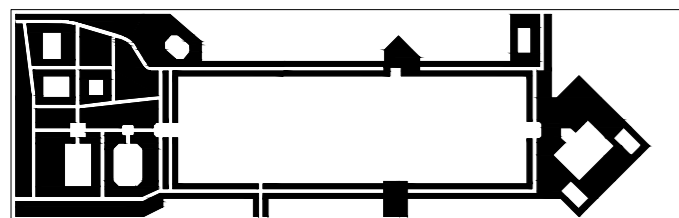


پلان قطعه A06 قسمت دوم
مقیاس: ۱:۱۵۰



نمای قطعه A06 قسمت دوم
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



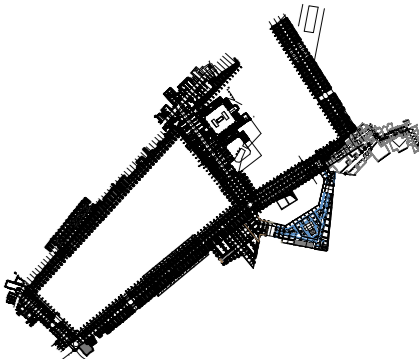
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

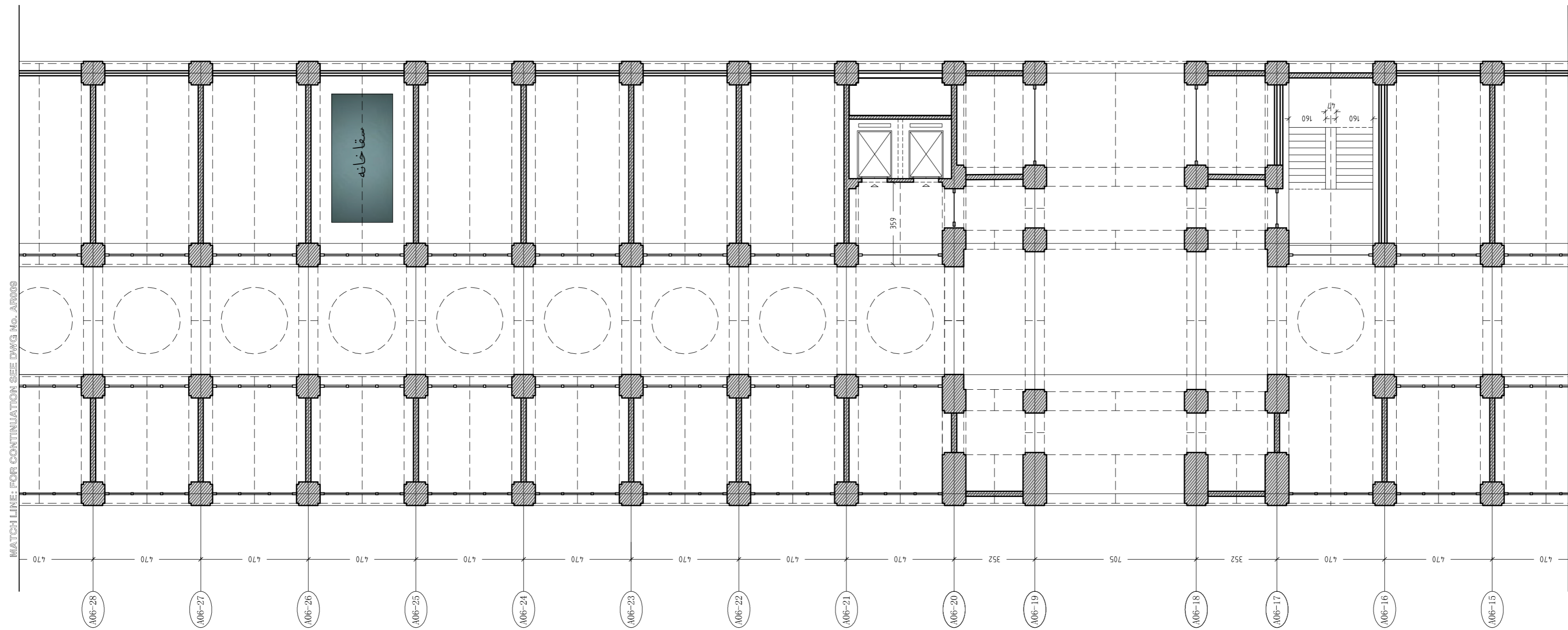
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A06 قسمت دوم	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-009 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

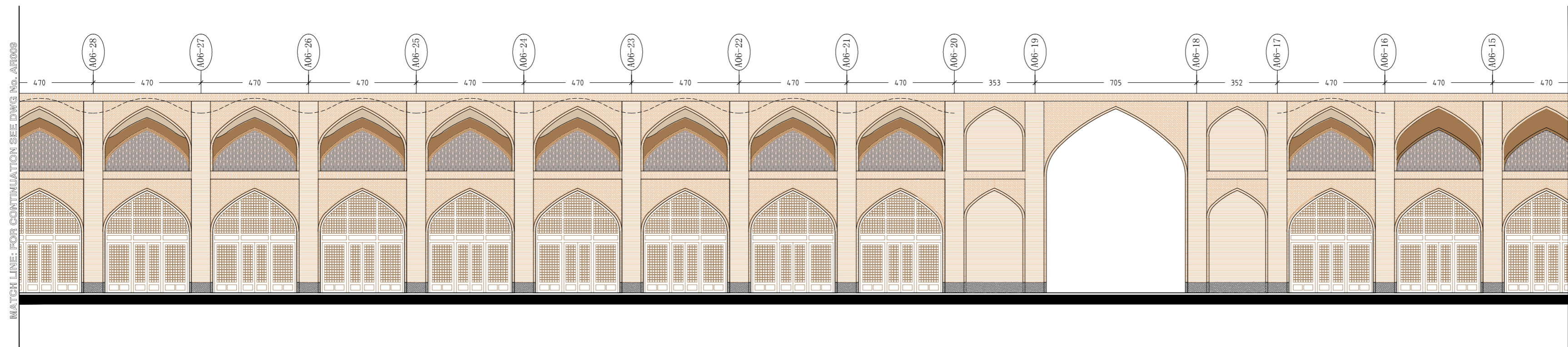


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.



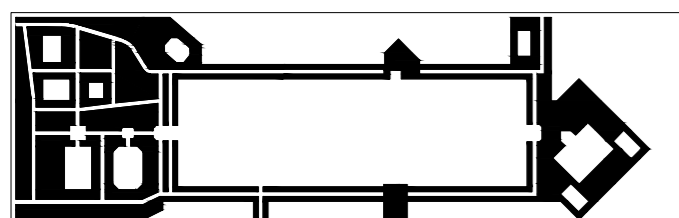


پلان قطعه A06 قسمت سوم
مقیاس: ۱:۱۵۰



نمای قطعه A06 قسمت سوم
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



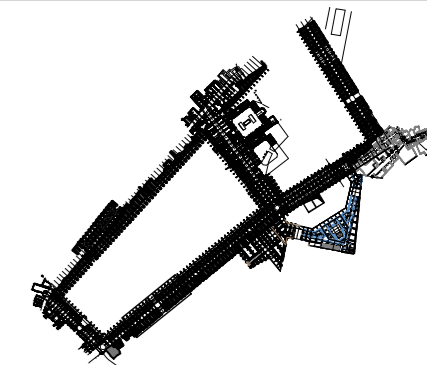
NAQSH-E-JAHAN - PARS CONSULTING ENGINEERS

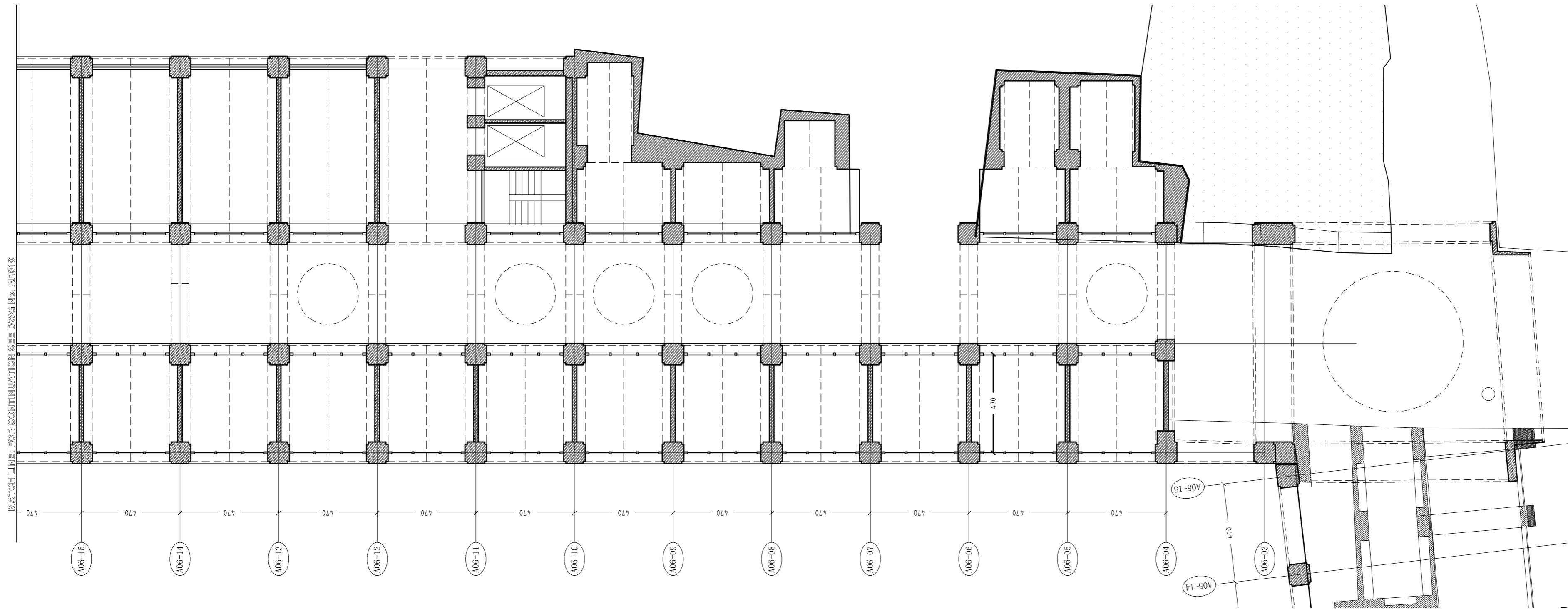
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A06 قسمت سوم	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-010 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

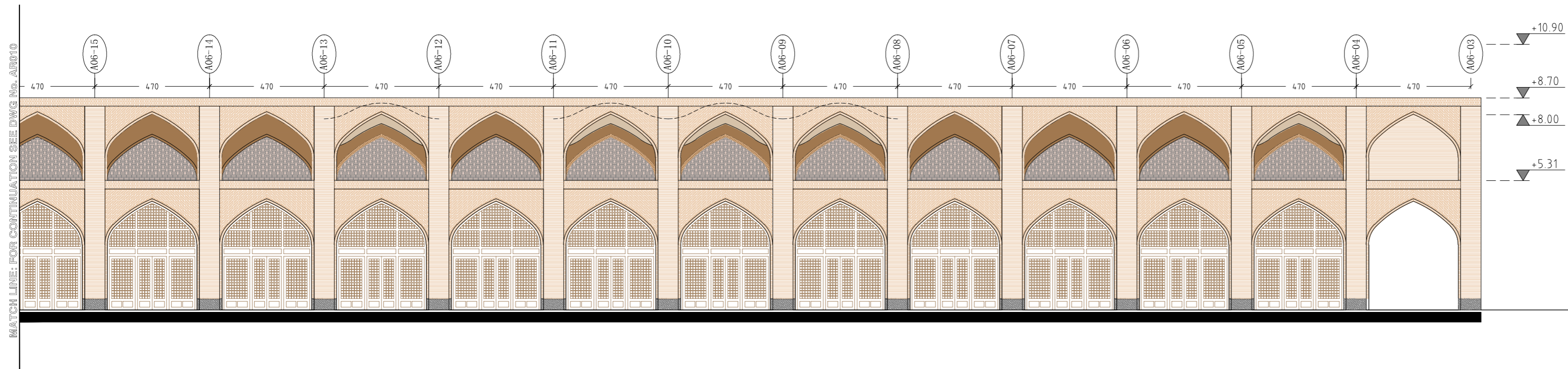


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.



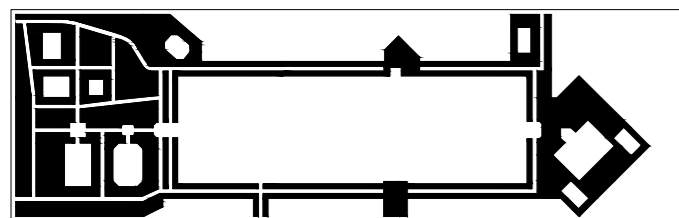


پلان قطعه A06 قسمت چهارم
مقیاس: ۱:۱۵۰



نمای قطعه A06 قسمت چهارم
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس



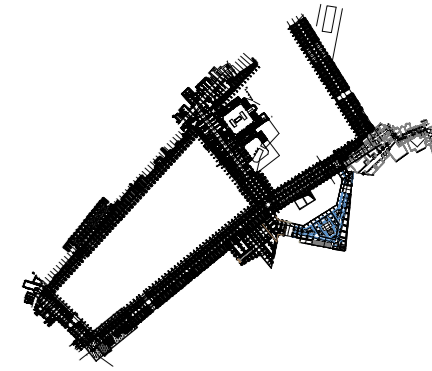
NAQSH-E-JAHAN - PARS CONSULTING ENGINEERS

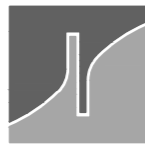
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A06 قسمت چهارم	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-011 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.



توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.





شهرداری اصفهان
سازمان نوسازی و بهسازی شهر اصفهان

طرح معماری مرحله دوم مجموعه میدان امام علی (ع)

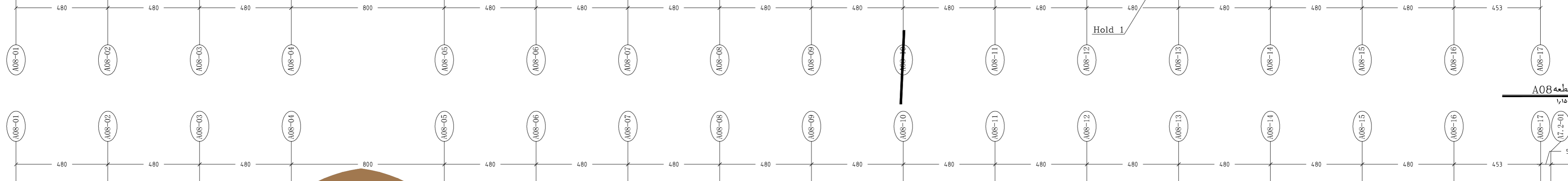
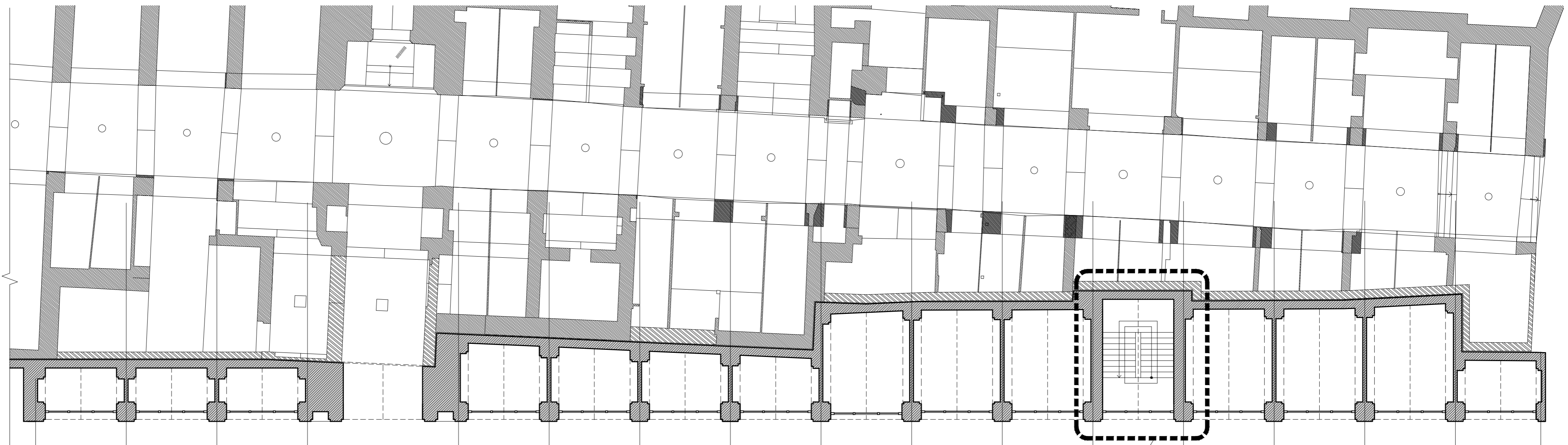
آلبوم نقشه های طرح معماری مرحله اول بدنه های میدان و جلوخان مسجدجامع

نسخه تکمیل شده - به استناد مصوبه ۱۳۸۹/۸/۶ شورای فنی میراث فرهنگی استان اصفهان
و ابلاغیه صورتجلسه ۱۳۸۹/۹/۳۰ کمیته عالی راهبری و تصویب طرح های میدان امام علی

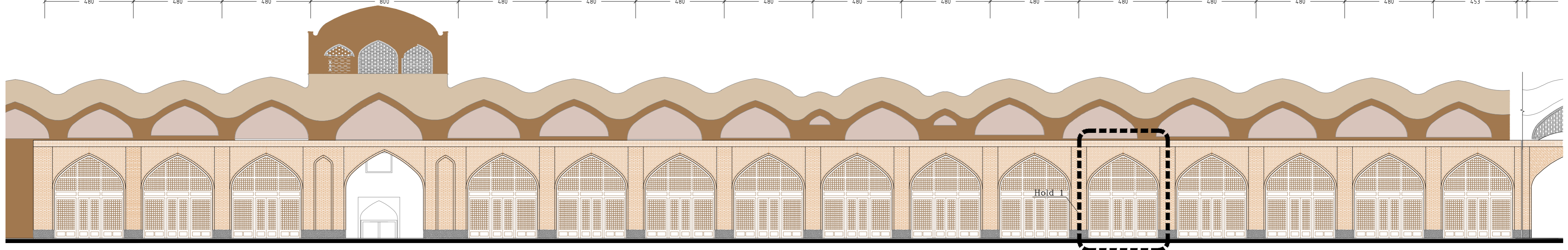
جلد اول : میدان اصلی



فروردین ۱۳۹۰



پلان قطعه A08
مقیاس: ۱:۱۵۰



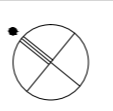
نمای قطعه A08
مقیاس: ۱:۱۵۰

مهندسين مشاور نقش جهان - پارس

NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه A08	
مقیاس: 1:150	شماره نقشه: NJP-87219-ARC-SQR-GN-1-013 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

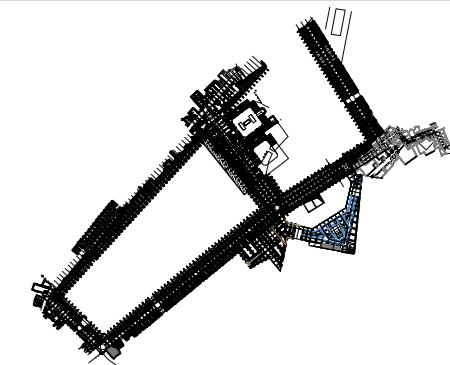
این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

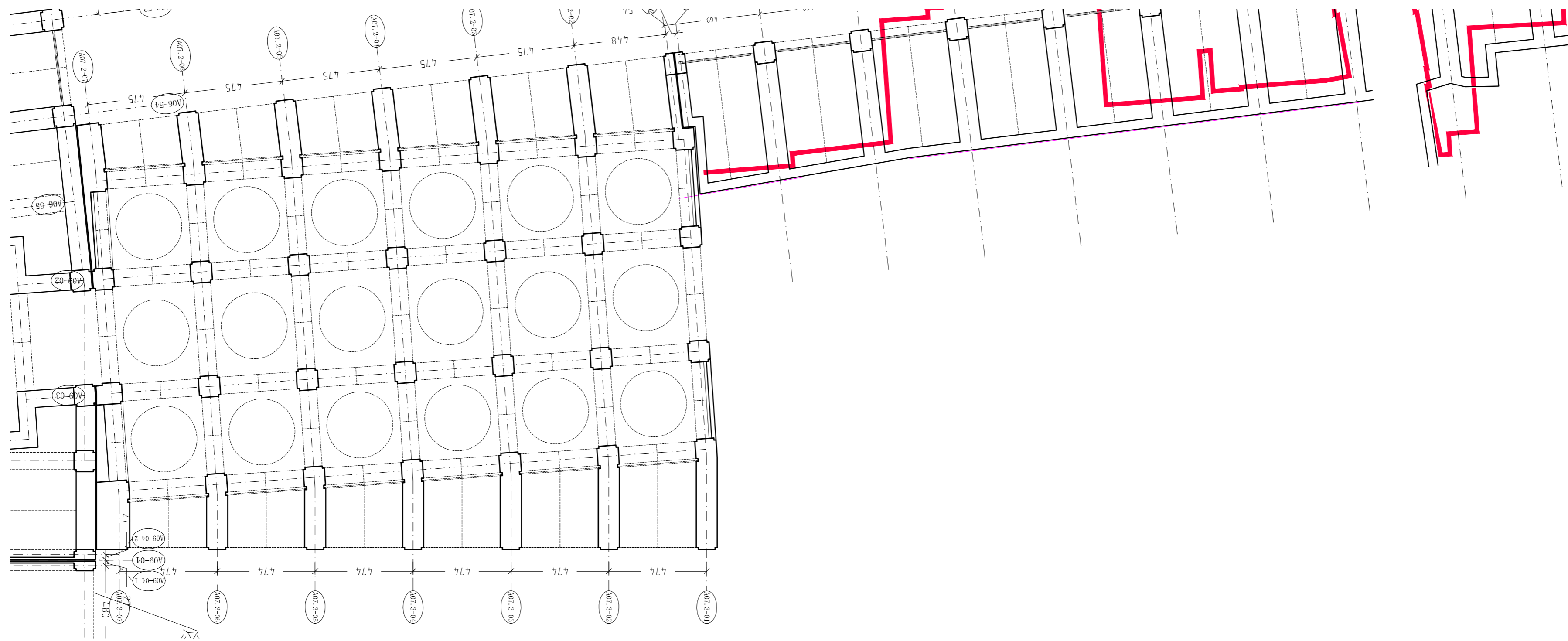


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.

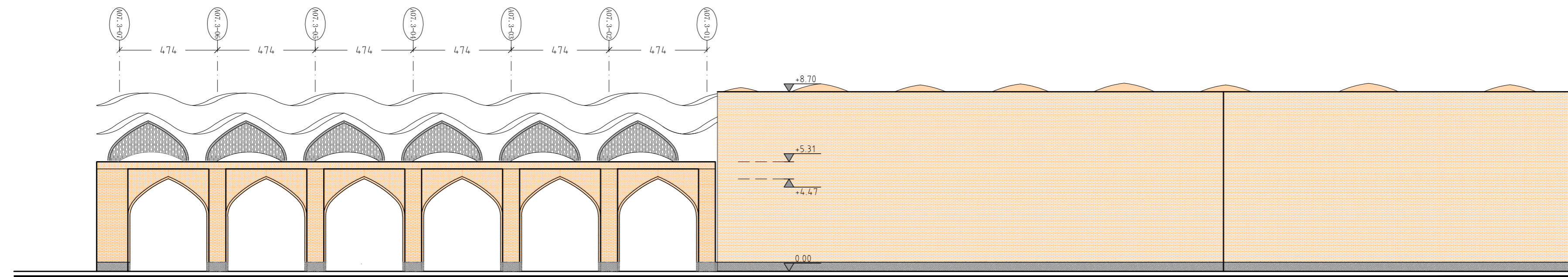
۱-موقعیت پله های اضطراری در طرح مرحله اول تا زمان تعیین تکلیف فضای چندمنظوره و اخذ تاییدیه سازمان آتشنشانی HOLD میباشد.

۲-ورودی امامزاده هارونیه تا زمان دریافت اطلاعات از سوی کارفرمای محترم طرح HOLD میباشد.





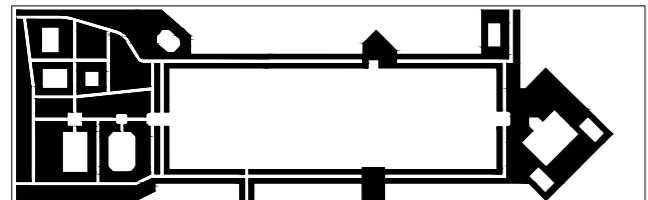
پلان قطعه - (A07)



نمای قطعه - (A07)

مقیاس : ۱/۱۵۰

مهندسين مشاور نقش جهان - پارس



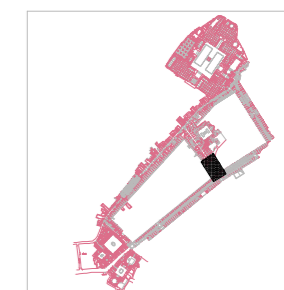
NAQSH,E,JAHAN - PARS CONSULTING ENGINEERS

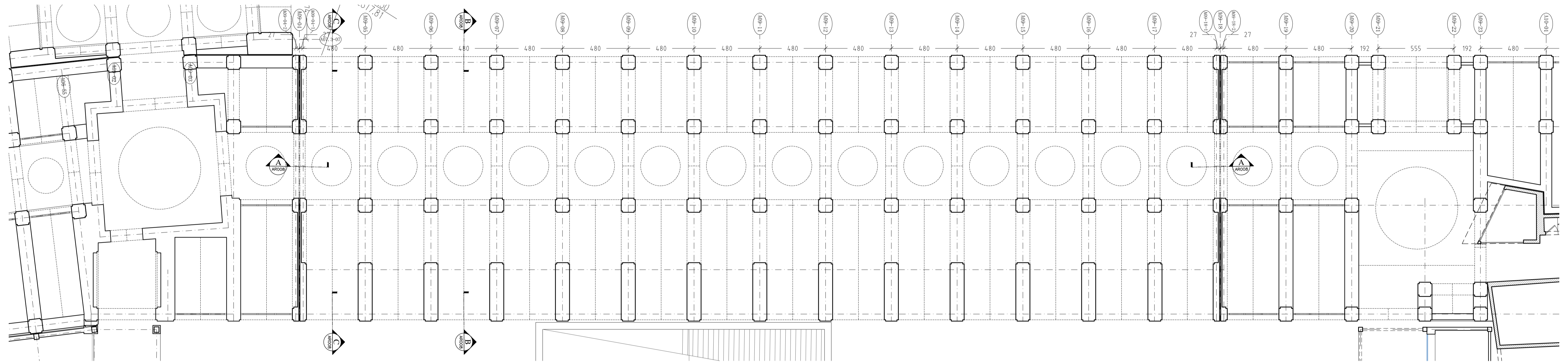
کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه - (A07)	
مقیاس:	شماره نقشه: NJP-87219-ARC-SQR-GN-1-019 Rev.00
شماره طرح: ۸۷-۲۱۹	رشته: معماری (مرحله اول)
تاریخ: فروردین ۱۳۹۰	

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

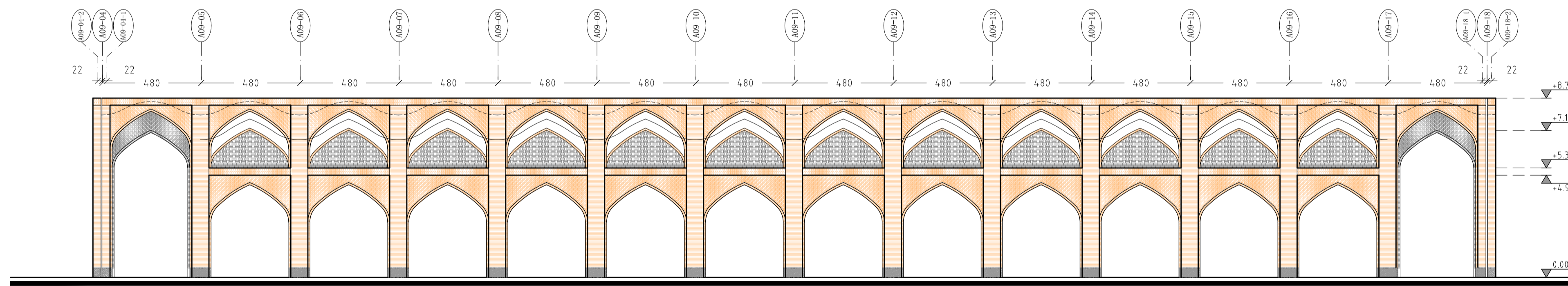


توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.





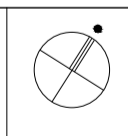
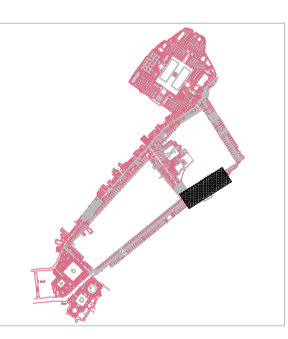
پلان قطعه - (A09)
مقیاس : ۱:۵۰



نمای قطعه - (A09)
مقیاس : ۱:۵۰

توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش ، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی ، صنایع دستی و گردشگری استان اصفهان الزامی است.

جهارسوی های اطراف هستی و بازار غاز :
با توجه به نداشتن بازار تاریخی غاز گزینه نهایی بعد از بررسی و تایید کمیته راهبری مشخص می گردد.

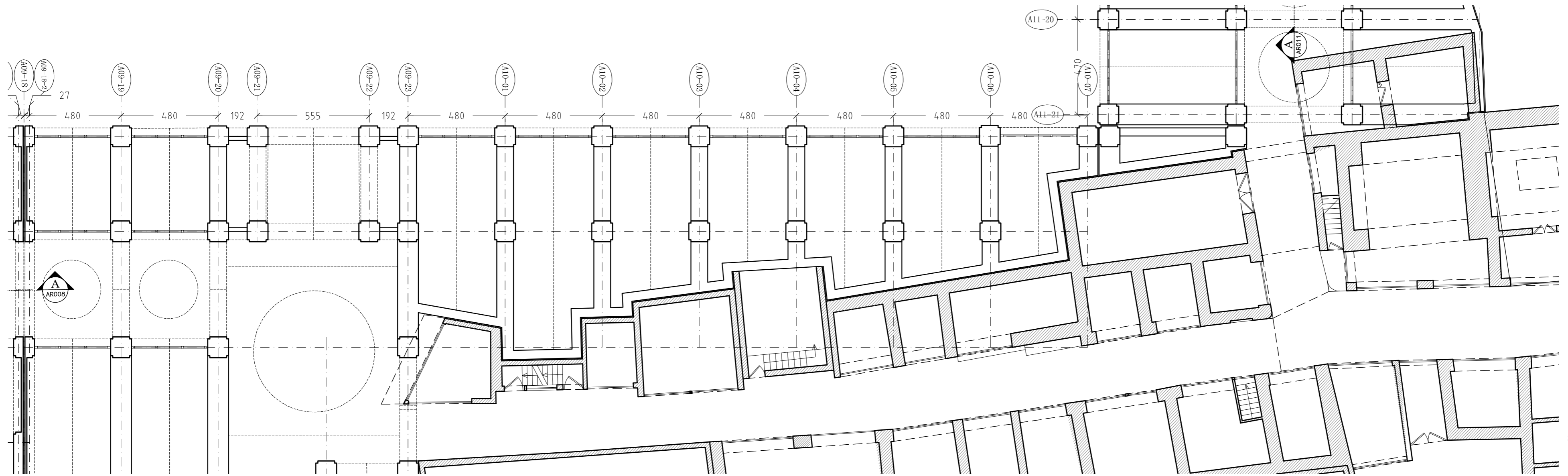


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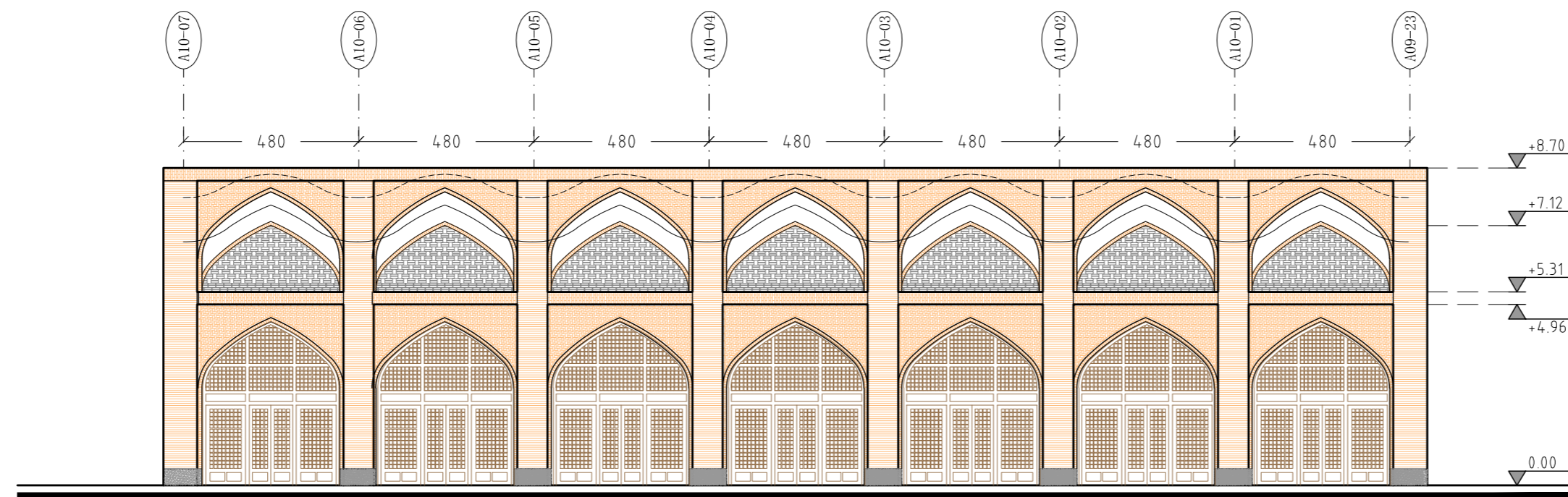
کارفرما:	سازمان توسازی و بهسازی شهر اصفهان
عنوان طرح:	طرح معماری مرحله دوم میدان امام علی
عنوان نقشه:	پلان و نمای قطعه - (A09)
مقیاس:	1:150
شماره نقشه:	NJP-B7219-ARC-SQR-GN-1-020 Rev.00
رشته:	معماری (مرحله اول)
تاریخ:	۱۳۹۰
شماره طرح:	۸۷-۲۱۹

مهندسين مشاور نقش جهان - پارس

NAQSH-E JAHAN - PARS CONSULTING ENGINEERS

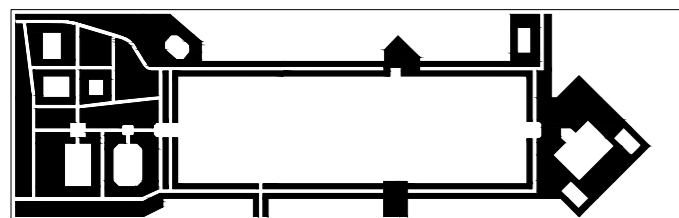


پلان قطعه - (A10)
مقیاس : ۱/۱۵۰



نمای قطعه - (A10)
مقیاس : ۱/۱۵۰

مهندسين مشاور نقش جهان - پارس



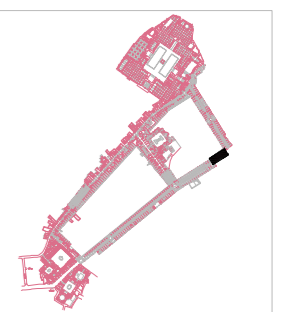
NAQSH-E-JAHAN - PARS CONSULTING ENGINEERS

کارفرما: سازمان نوسازی و بهسازی شهر اصفهان	
عنوان طرح: طرح معماری مرحله دوم میدان امام علی(ع)	
عنوان نقشه: پلان و نمای قطعه - (A10)	
شماره نقشه: NJP-87219-ARC-SQR-GN-1-022 Rev.00	مقیاس: 1:150
تاریخ: فروردین ۱۳۹۰	شماره طرح: ۸۷-۲۱۹
رشته: معماری (مرحله اول)	

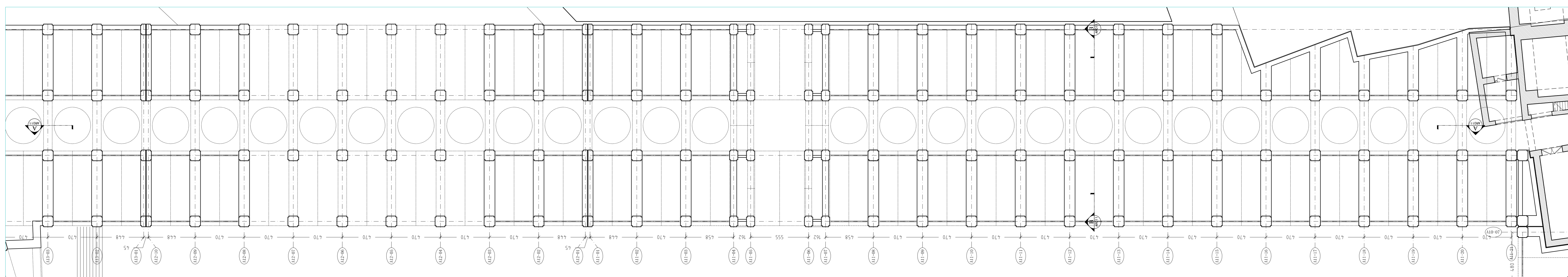
این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ اتمام مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.



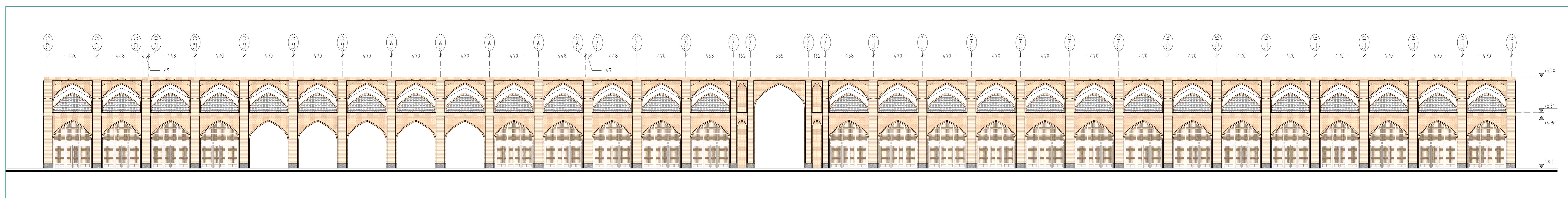
توضیح: برای اجرای این طرح رعایت ضوابط مربوط به حریم بناهای واجد ارزش، انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان اصفهان الزامی است.



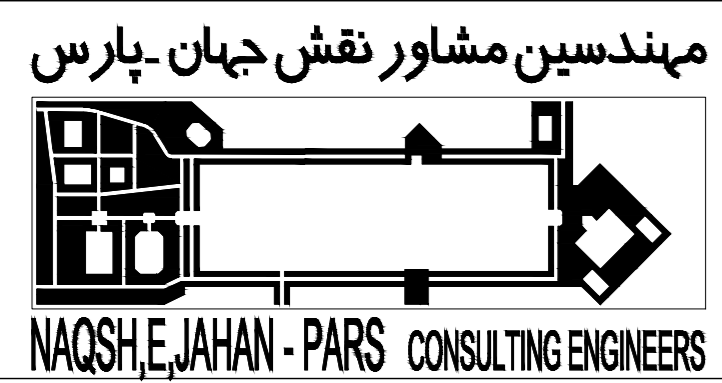
چهارسوق های اطراف هشتی و بازار غاز :
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پلان قطعه (A11-12-13)
مقیاس 1:50



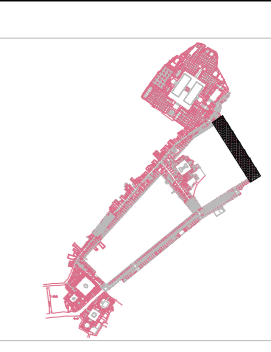
نمای قطعه (A11-12-13)
مقیاس 1:50



مهندسين مشاور نقش جهان پارس
 کارفرما: سازمان توسل و بهسازی شهر استهبان
 عنوان طرح: طرح معماری مرحله دوم میدان امام علی
 عنوان نقشه: پلان و نمای قطعه (A11-12-13)
 مقیاس: 1:150
 شماره نقشه: NIP-07219-ARC-RQR-GN-1-023 Rev.00
 شماره طرح: ۸۷-۲۱۹
 رشته: معماری (مرحله اول) (تاریخ: مرداد ۱۳۹۰)

این نقشه در تاریخ به تصویب رسیده و اثر مهر و امضای زیر به منزله ابلاغ مرحله اول و ادامه فعالیت های طراحی به مهندس مشاور می باشد.

توضیح برای اجرای این طرح رعایت حواظت مربوط به حریم بناهای واحد ارضی و انجام عملیات باستان شناسی در موارد لازم و هماهنگی با سازمان میراث فرهنگی، صنایع دستی و گردشگری استان استهبان الزامی است.





United Nations
Educational, Scientific and
Cultural Organization

Organisation
des Nations Unies
pour l'éducation,
la science et la culture

Organización
de las Naciones Unidas
para la Educación,
la Ciencia y la Cultura

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Объединенных Наций по
вопросам образования,
науки и культуры

منظمة الأمم المتحدة
للتربية والعلم والثقافة

联合国教育、
科学及文化组织

The Culture Sector World Heritage Centre

H. E. Mr Mohammad Réza Majidi
Ambassador
Permanent Delegation of the
Islamic Republic of Iran to
UNESCO
UNESCO House

Ref: CLT/WHC/PSM/12/LJ/APA/225 16 August 2012

Subject: **Inscription of *Masjed-e Jāmé of Isfahan* (C 1397), Islamic Republic of Iran, on the World Heritage List**

Sir,

I have the pleasure to inform you that the World Heritage Committee, at its 36th session (Saint Petersburg, Russian Federation, 24 June – 6 July 2012), examined the nomination of the *Masjed-e Jāmé of Isfahan* and decided to **inscribe** the property on the World Heritage List. The decision of the Committee concerning the inscription is attached.

I am confident that your government will take the necessary measures for the effective conservation of this new World Heritage property. The World Heritage Committee and its Secretariat, the World Heritage Centre, will do everything possible to collaborate with you in these efforts.

The *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraph 168), request the Secretariat to send to each State Party with a newly inscribed property a map of the area(s) inscribed. Please examine the attached map and inform us of any discrepancies in the information by **1 December 2012**.

The inscription of the property on the World Heritage List is an excellent opportunity to draw the attention of visitors to, and remind local residents of, the *World Heritage Convention* and the outstanding universal value of the property. To this effect, you may wish to place a plaque displaying the World Heritage emblem and the UNESCO logo at the property. You will find suggestions on this subject in the *Operational Guidelines for the Implementation of the World Heritage Convention*.

In many cases States Parties decide to hold a ceremony to commemorate the inscription of a property on the World Heritage List. Upon request to the World Heritage Centre by the State Party, a World Heritage Certificate can be prepared for such an occasion.

I would be grateful if you could provide me with the name, address, telephone and fax numbers and e-mail address of the person or institution responsible for the management of the property so that we may send them World Heritage publications.

Please find attached the brief descriptions of your site, prepared by ICOMOS and the World Heritage Centre, in both English and French. As these brief

descriptions will be used in later publications, as well as on the World Heritage website, we would like to have your full concurrence with their wording. Please examine these descriptions and inform us, by **1 December 2012** at the latest, if there are changes that should be made. If we do not hear from you by this date, we will assume that you are in agreement with the text as prepared.

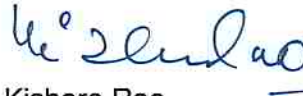
Furthermore, as you may know, the World Heritage Centre maintains a website at <http://whc.unesco.org/>, where standard information about each property on the World Heritage List can be found. Since we can only provide a limited amount of information about each property, we try to link our pages to those maintained by your World Heritage property or office, so as to provide the public with the most reliable and up-to-date information. If there is a website for the newly inscribed property, please send us its web address.

All the Decisions adopted by the 36th session of the World Heritage Committee are available at the following web address of the World Heritage Centre:
<http://whc.unesco.org/archive/2012/whc12-36com-19e.pdf>.

As you know, according to paragraph 172 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, the World Heritage Committee invites the States Parties to the *Convention* to inform the Committee, through the World Heritage Centre, of their intention to undertake or to authorize in the area protected under the *Convention* major restorations or new constructions which may affect the outstanding universal value of the property.

May I take this opportunity to thank you for your co-operation and for your support in the implementation of the *World Heritage Convention*.

Please accept, Sir, the assurances of my highest consideration.



Kishore Rao
Director

cc: National Commission of the Islamic Republic of Iran for UNESCO
ICOMOS
UNESCO Office in Tehran

Extract of the Decisions adopted by the 36th session of the World Heritage Committee (Saint Petersburg, 2012)

Decision: 36 COM 8B.23

The World Heritage Committee,

1. Having examined Documents WHC-12/36.COM/8B and WHC-12/36.COM/INF.8B1,
2. Inscribes the **Masjed-e Jāme' of Isfahan, Iran (Islamic Republic of)**, on the World Heritage List, on the basis of **criterion (ii)**;
3. Adopts the following Statement of Outstanding Universal Value:

Brief synthesis

Masjed-e Jāme' is the oldest Friday (congregational) mosque in Iran, located in the historical centre of Isfahan. The monument illustrates a sequence of architectural construction and decorative styles of different periods in Iranian Islamic architecture, covering 12 centuries, most predominantly the Abbasid, Buyid, Seljuq, Ilkhanid, Muzzafarid, Timurid and Safavid eras. Following its Seljuq expansion and the characteristic introduction of the four iwans (Chahar Ayyvān) around the courtyard as well as two extraordinary domes, the mosque became the prototype of a distinctive Islamic architectural style.

The prototype character is well illustrated in the earliest double-shell ribbed Nezam al-Molk dome, the first use of the four iwan (Chahar Ayyvān) typology in Islamic architecture, as well as the textbook character of the Masjed-e Jāme' as a compilation of Islamic architectural styles. The Masjed-e Jāme' of Isfahan is an outstanding example of innovation in architectural adaptation and technology applied during the restoration and expansion of an earlier mosque complex during the Seljuq era, which has been further enlarged during later Islamic periods by addition of high quality extensions and decoration.

Criterion (ii): Masjed-e Jāme is the first Islamic building that adapted the four iwan (Chahar Ayyvān) courtyard layout of Sassanid palaces to Islamic religious architecture and thereby became the prototype construction for a new layout and aesthetic in mosque design. The Nezam al-Molk Dome is the first double-shell ribbed dome structure in the Islamic empire, which introduced new engineering skills, allowing for more elaborate dome constructions in later mosque and burial complexes. On the basis of these two elements, the Masjed-e Jāme is a recognized prototype for mosque design, layout and dome construction, which was referenced in several later eras and regions of the Islamic world.

Integrity

The Masjed-e Jāme' contains a continuous sequence of Islamic architectural styles, the most prominent of which date from the Seljuq period. The remains from the Seljuq era, especially the key elements of the ground plan, the four iwans, and the two domes are sufficient to illustrate the advances in mosque and dome architecture made at the time. The boundaries of the property are adequate to encompass the entire mosque complex with all its extensions and significant functions over time. However, the integrity of the property is highly vulnerable to development projects in its vicinity. For this reason, any project proposed should be carefully assessed on the basis of comprehensive Heritage Impact Assessments and respect the historic setting and urban proportions around the Masjed-e Jāme'.

Authenticity

Most elements of the mosque, in particular the four iwans and the Malek al-Molk and Taj al-Molk domes, are authentic in material, design and location. Restorations and a reconstruction, which became necessary following an air raid in 1984, were carried out to an adequate standard, using traditional craftsmanship and materials. One of the most important

aspects of authenticity is the function of the Masjed-e Jāme' of Isfahan, both as a mosque, which continues to be used for prayers, and as a component of the Isfahan historic bazaar fabric. Attached to and accessed from the street network of the bazaar area, the mosque has a significant setting, the authenticity of which is highly vulnerable to changes in urban character. To respect the authenticity of spirit and feeling, the museum function of Masjed-e Jāme' has to remain sensitive to its religious use, both in terms of information panel design and visitor numbers.

Protection and management requirements

Masjed-e Jāme' of Isfahan is designated as a national monument (no. 95 of 1932) following article 83 of the Constitution Law of the Islamic Republic of Iran (1920). Likewise its buffer zone is protected by regulations set up by the Iranian Cultural Heritage, handicraft and Tourism Organization (ICHHTO), following a cabinet decision adopted in 2001, which stipulates that buffer zones fall under national law. Yet, it is essential that the designated property and buffer zone is integrated in the zoning bylaws and the Isfahan urban master plan, as well as a continuous cooperation between the ICHHTO and the responsible municipal authorities is established.

The management of the property is coordinated by three bodies, a Steering Committee, a Technical Committee and the site management office. The Steering Committee consist of representatives of the ICHHTO, the Vaqf authorities, the governor and mayor of Isfahan, as well as reputable experts, and it is responsible for supervising the protection and conservation of the site. The Technical Committee has the authority to review and approve detailed project plans and schedules of activities and monitors work progress at regular intervals. The site management office is responsible for the day-to-day coordination and supervision of activities. At the time of inscription it is located in the vicinity of the Masjed-e Jāme' but is in the process of moving into a permanent base in the mosque complex.

An integrated conservation and management plan for the property, which includes sections on sensitive visitor management and risk-preparedness strategies, should be developed and adopted with high priority.

4. Requests the State Party to:

- a) Strengthen the protection of the buffer zone and wider setting and expand the monitoring mechanisms related to urban development, in particular through integration of the buffer zone in the Isfahan master plan and municipal by-laws,
- b) Develop and adopt an integrated conservation and management plan, with special sections on visitor management and risk-preparedness strategies,
- c) Further revise the Meydan-e Atiq project, in particular its north-western corner in the immediate vicinity of the Masjed-e Jāme' of Isfahan, in a way that will:
 - i) not foresee any structural connection between the new galleries and the historic walls of the mosque or the structures connected to the mosque walls, which could transmit loads or vibrations to these,
 - ii) provide ample passage for pedestrians, in particular through redesign of the entrance gate situation to the Meydan in the north-western corner, to ensure that the mosque and its adjacent historic structures are not endangered by crowds accessing the square during major events,
 - iii) ensure that the overall design is appropriate to the local urban design tradition and setting of the mosque and sensitive to its Outstanding Universal Value, and
 - iv) follow a revised implementation schedule that allows for ample time to assess the revision through a comprehensive Heritage Impact Assessment and conduct further archaeological excavation,
- d) Following the availability of a revised project design for Meydan-e Atiq (following the criteria listed above), conduct a comprehensive Heritage Impact Assessment to ensure

that the revised project proposal does not cause any negative impact on the historic mosque structure or its setting;

5. Takes note of the statement by the State Party that the Meydan-e Atiq project will only be carried out in the part of the buffer zone that is furthest removed from the property in order to respect the Outstanding Universal Value;
6. Encourages the State Party to invite an advisory mission to assist in the revision of the Meydan-e Atiq project;
7. Recommends that the State Party give consideration to the following:
 - Ensuring that the design and presentation of information in the property are based on the principle of minimal intervention in full respect for the aesthetic and religious significance of the Masjed-e Jāmé of Isfahan,
 - Giving priority attention to the challenge posed by the necessary removal of the bracings in the shabestani domed areas;
8. Also recommends that Heritage Impact Assessments (HIA) are carried out for any future developments in the buffer zone, such as further rehabilitation of the surrounding historic bazaar or the envisaged ablution facilities to the north-west of the mosque, in particular if these are intended to be directly attached to the mosque complex or in its immediate vicinity, to ensure that any developments do not impact adversely on the property and its wider setting;
9. Also requests the State Party to submit, by **1 February 2013**, a report to the World Heritage Centre outlining progress made in the implementation of the demands and above-mentioned recommendations to be examined by the Committee at its 37th session in 2013.

Surface and coordinates of the property inscribed on the World Heritage List by the 36th session of the World Heritage Committee (Saint Petersburg, 2012) in accordance with the Operational Guidelines.

State Party	Property	ID N	Area	Buffer zone	Centre point coordinates
Iran (Islamic Republic of)	Masjed-e Jāmé of Isfahan	1397	2.0756	18.6351	N32 40 11 E51 41 07

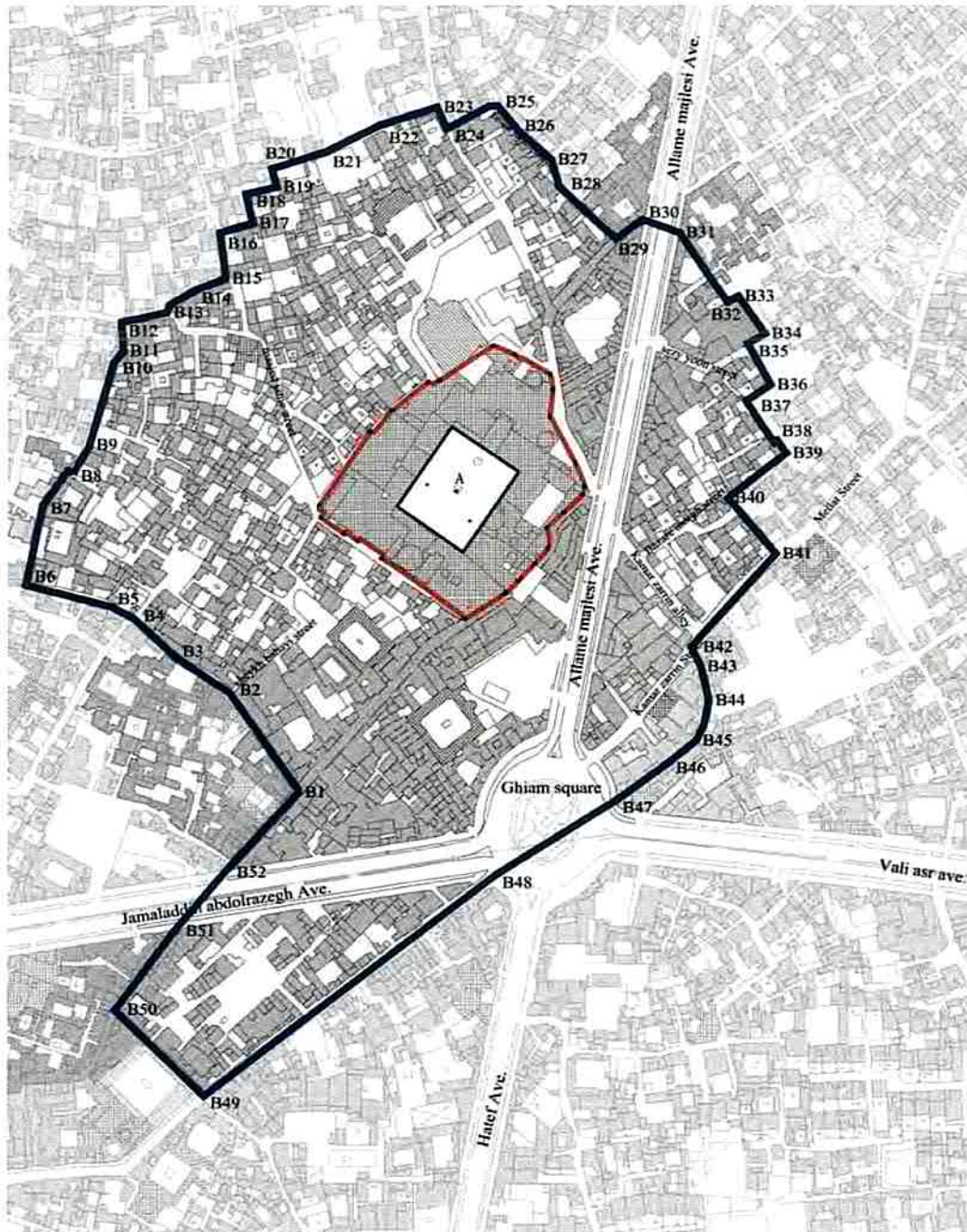
Brief Description in English

Located in the historic centre of Isfahan, the Masjed-e Jāmé ('Friday mosque') can be seen as a stunning illustration of the evolution of mosque architecture over twelve centuries, starting in AD 841. It is the oldest preserved edifice of its type in Iran and a prototype for later mosque designs throughout Central Asia. The complex, covering more than 20,000 m², is also the first Islamic building that adapted the four-courtyard layout of Sassanid palaces to Islamic religious architecture. Its double-shelled ribbed domes represent an architectural innovation that inspired builders throughout the region. The site also features remarkable decorative details representative of stylistic developments over more than a thousand years of Islamic art.

Brief Description in French

Située dans le centre historique d'Ispahan, Masjed-e Jāme' ou la « Mosquée du vendredi » peut être considérée comme une illustration de l'évolution architecturale de la construction de mosquées couvrant douze siècles, à partir de 841 apr. J.-C. Il s'agit du plus ancien édifice préservé de ce type en Iran et d'un prototype qui servit ultérieurement pour la conception des mosquées à travers toute

l'Asie centrale. Couvrant une superficie de 20 000 m², elle est aussi le premier bâtiment islamique à avoir adapté la configuration des palais sassanides, avec une cour à quatre iwans, à l'architecture islamique religieuse. Ses coupoles côtelées à deux coques représentent une innovation architecturale qui a inspiré les bâtisseurs dans toute la région. Le site présente également de remarquables motifs décoratifs représentatifs des développements stylistiques pendant plus d'un millier d'années de l'art islamique.



Map 1-4. Buffer zone