

**Wednesday**  
1

Sunrise: 05:34:59  
Sunset: 17:36:05

Morning call to prayer: 06:57:49  
Noon call to prayer: 12:16:57  
Evening call to prayer: 17:54:27

Semirom -8°C ↓ ↑ 4°C  
Shahreza -2°C ↓ ↑ 14°C  
Kashan 0°C ↓ ↑ 10°C

▼ -2°C 14°C ▲

Isfahan In News

## Zayandeh-Rood Dryness Intensifies The Ground Subsidence In Isfahan

Deputy of urban planning and architecture for Isfahan municipality: Zayandeh-Rood stagnancy and lack of development in underground springs will lead to ground subsidence in Isfahan. According to Imna News Agency, the second expert meeting of urban research and planning department about "Zoning of land subsidence in Isfahan metropolis and related problems" was held. Development chairman, deputy of planning and architecture for Islamic Council, high ranking managers of Isfahan municipality, think tank members of the crisis management office, as well as Isfahan university professors were in attendance at the meeting. Referring to the importance of conducting researches about crisis management, deputy of urban planning and architecture considered Plasco building collapse in Tehran as a warning for other authorities to be prepared for such critical situations. He mentioned Isfahan subway and the city sewage system as the most crucial installation in this regard. Deputy of urban planning and architecture believes that the lowering level of underground springs and building loads are among the main causes of ground subsidence all over the city. "Zayandeh-Rood stagnancy and lack of development in underground springs will escalate the ground subsidence" the deputy said. Further at the meeting, the attendees also called for a team to work on the mentioned problem with a precautionary approach, so the problem would be investigated throughly in all aspects.

Museum	IRR
Chrhel Sotun	200000
Vank Church	200000
Imam Mosque	200000
Jameh Mosque	200000
Decorative Arts Museum	150000
Contemporary Art Museum	200000

Currency	IRR
USD	32366
EUR	34633
GBP	40505
CHF	32541

# Zavareh: Small City for History Lovers

Located only a short distance east of Ardestan, this ancient town was an important point on the crossroads of trade routes starting from Sasanid or even earlier times to approximately the 11th century. Today it is a forgotten little town whose narrow streets and flat-roofed houses have changed little in the last hundred years. Located on the edge of the desert, Zavareh has a very arid climate, often with very hot days and cold nights. The name of Zavareh has caused disputes among the scholars. Zavareh was the brother of Rostam in Shahom zavvar ("pilgrims"), as it was an important site on the old caravan route to Mashhad, the main pilgrimage site of Islamic Iran. Some authorities claim that Zavareh means "the way to the sea"; but it seems really far-fetched, even when we recall that there was once a sea on the site that is today Occupied by the desert. People of Zavareh are very pious and pay much attention to performing their religious rites. It is even more so because a great number of them are seyeds, allegedly tracing their ancestry from the Islamic prophet. The most important religious ceremonies are held during the first decade of Moharram in handsome hosseiniyehs, the number of which is amazing for this relatively small town. The main crafts of Zavareh are carpets and copperware; in the past, the local cotton textiles enjoyed special renown. Zavareh is known to have had an ancient pagan temple that under the Sasanians became a fire altar. The Khosrow Shah Qanat dates from the Parthian period. To the north from the town, the ruins of Sasanid buildings testify to the town's importance during the Sasanid period. According to the legend, these are the re-mains of palaces that were built at the order of Khosrow Anushirvan as gifts to his former classmates. After the advent of Islam and particularly during the Buyid period, Zavareh became a Shiite center, and at approximately the same time, the seyeds migrated here from Esfahan. In the 11th century, the town had a fortified wall with four gates topped with watchtowers. For a long time, this fortress was occupied by the Ismailites. Zavareh first reeled under crushing blows of Mongol hordes. The Mongols could not put down the resistance of the locals, so they ruined qanats and

left the town without water. NaSir al- Din Tusi, the remarkable Iranian scientist loyal to the Mongols, prompted the locals to leave the town. When the enraged Mongols entered the empty town, they almost razed it. During the Safavid reign, Zavareh was firmly established as a Shiite center. The Afghans delivered the second irretrievable blow to the town, which was only partially restored during the Zand and Qajar rules. Modern Zavareh is interesting for its peculiar architecture typical to desert towns. Its historical fabric includes narrow, winding lanes of residential quarters, the 17th-century derelict bazaar, several ancient icehouses and wells, and an astonishing array of open-air and roofed hosseiniyeh's. But its main places of interest comprise the Congregational Mosque and the Pa Menar Mosque and Minaret. **Climate** This city is 976 meters higher than the sea And the weather is hot and dry. **Economy** As we pass through the meanders and twists of the streets in Zavareh, one can notice the tall frames and golden branches of the date palms that are raised. As mentioned in the geographical dictionary, the jobs of the majority of people are agriculture, gardening and weaving carpet. The main agricultural products are wheat, oats, corn, cotton, sesame, castor oil, vegetables, pomegranates, figs, dates and pistachios. **Ancient Sites and Places** While visiting the traditional ancient structure of Zavareh we confront with historical places such as Bazaar, smaller bazaar, water reservoirs, un / covered Hosseynieh (the place where the martyrdom of Imam Hossein is mourned for), military fortifications, forts, traditional ice chests, domes, chartaghi (buildings with 4 arches), charsofei houses (houses with 4 terraces), and mausoleum of mystics. **Houses** This town has houses that are charsofe (houses with 4 terraces), hozkhane (small pool), three parts type, compound type and hasht. Of these houses, we can also include Tabatabai House, Mongolian Boghre, Hashemi Nasab, Shah Maradi and Ahmad Nezam, "Prison Asia Complex and Sarhang Abad Palace", also in this city. **Caravansaries** "Robat shah Abbasi "on the way from zavare to Marv Abad



which was changed into a high school sometimes ago and the caravansaries located on the route from Ardestan to nain with the ancientness that refers to Ghajarian era are of the famous caravansams of this territory. **Shrines** Shrine of Agha Ali Abbas is located in suburbs of Zavareh and is attributed to Imam Musa Kazem's son (PBUH). Som rooms have been made all around the yard of this shrine and they are private mausoleums. The design of the dome and the yard of the shrine have been accomplished by "Seyyed Jafar Rashtian", the painter miniaturist and carpet designer. The porch of the shrine has some plaster moldings with the design of pigeons and peacocks. "Seyyed-os Sadat" Shrine is also in Zavare, besides shrines, a number of mausoleums of prominent figures such as "Pir Ala-edin", "Pir Jamali", "Pir Morshed" of Sufism and literary men are located in this region. Meanwhile, the mausoleum of "Seyyed Bahaodin Heydar", Bogheye Sabz (green mausoleum), and Imamzade Yahya (shrine of Imamzade. Yahya) are also located in this city. **Mosques** "Pamenar" mosque in Zavareh is a Seljukian monument and has been decorated with some plaster ornaments. The minaret of this mosque has a Kufic epigraph which refers to 461 (lunar calendar) and attributes this building to "Mohammad Ebn-e Ebrahim". It is known that in the past there was a fire temple instead of this building. "Jame" Mosque of Zavareh is also a Seljukian monument

and its approximate date of manufacturing refers to 530 (lunar calendar) and the founder was a person name. "Abu Taher Hossein", **Congregational Mosque** Masjed-e Jame This mosque was founded in 1110 on a "kiosk" plan, after its prototype in neighboring Ardestan. But only some 25 years later, it was converted into the first Iranian four-eivan mosque, thus marking the emergence of the truly Iranian style in mosque building. This time the Congregational Mosque of Ardestan was copied from the Zavareh mosque and was also turned into a four-eivan structure. In both mosques, the south eivan is the widest and the most sumptuous of all, and the north eivan is wider than those on the east and the west. Completed in 1135, the mosque consisted of the courtyard with four eivans and a very fine sanctuary marked with a brick dome. The brick mihrab, decorated with stucco moldings and an inscription frieze, was added in 1156. The inscription is executed in Kufic and Naskh and recites verses from the Koran. Another ancient mihrab dating from the 14th century is located in the old winter prayer hall located behind the north eivan, there is also a prayer hall in the mosque's basement. It was built in the 19th century by Hajj Mir Mohammad Ali, the local philanthropist. The mosque's principal founder was Abu Taher and its architect was Ostad Mahmud Esfahani, both responsible for the Congregational Mosque of Ardestan. The founder's grave inside the mausoleum known as Gonbad-e Sabz ("The Green

Dome") is situated in the town's graveyard. The mosque's historical inscription in angular Kufic script, giving the date of the mosque's construction and the names of its builders, runs around the courtyard starting from the east eivan. It is a unique feature because, in other Iranian mosques, such inscriptions are usually reserved for the sanctuary or the prayer hall. To the right of the entrance are the remains of the Seljuk minaret, the height of which now does not exceed 4.5 m. It has an illegible inscription and tile work debris. **Pa Menar Mosque and Minaret** Masjed va Menar-e Pa Menar This mosque was converted from a Sasanid fire temple during the early Islamic period. Its heyday, however, coincided with the Seljuk rule, when it was one of the most beautiful and unusual mosques of Iran. Its unusual features included six carved mihrabs, each incised in a separate niche along the mosque's qibla wall. Their exquisite plaster decorations dated from three different periods, the latest being created during the Il-Khanid rule. The original inscriptions of the mihrabs were in Kufic script, but in later periods, they were covered with plaster and new inscriptions, this time in Tholth, were engraved. No date is given in the texts of the inscriptions, but the donor is identified as Abu Mohammad ibn Ibrahim, the same person who built the brick minaret of the mosque. The minaret dates from 1069 and is Iran's second oldest minaret after the minaret of the Saveh Mosque. Its Kufic inscription is among the most beautiful inscriptions of the 11th century.