

## In Case You Missed

Neishabour Mosque  
Under Renovation

Head of Khorasan Razavi's Cultural Heritage, Handicrafts and Tourism Department said that after being notified of the destruction of Golshan Theological School's mosque in Neishabour, the department has made three moves.



Speaking to ISNA, Abolfazl Mokarramifard added, "The moves included finding the reason behind the governing conditions of the building, stopping continuation of destruction with the prosecutor's decree and filing a complaint against the person who helped the destruction."

Regarding the conditions of the mosque before destruction, he noted, "Over past years, the school's board of trustees corresponded with the department for renovating the school. The department, for its turn, allocated a budget for this task."

He recalled that deputy head of Iran Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), Fariborz Dolatabadi issued an order according to which the northern and southern verandas and the entrance of the building, which have not been destroyed, should be reinforced.

"Reinforcement operations have started for a while," he added.

The official also stressed that ICHHTO's protection units have been stationed in the area and a fence will be installed in the surrounding area of the open section of the building.

"The destruction case is currently under the study of judicial officials. The provincial prosecutor should study all the existing documentations before he issues a decree," he noted. The historical building is situated right across Neysabour Grand Mosque on Imam Khomeini Street in Neysabour. It has been registered as national cultural heritage.

More Jiroft Research  
Underlined

Historical secrets of Kerman province, including Jiroft civilization, have not been unveiled as yet, but upon completion of archeological research, many historical data will change.

The Art and Culture House secretary said Kermanshah has an ancient civilization and in case more research is conducted on Halilroud zone's civilization, history may be rewritten, Mehr News Agency reported.

"Indeed, Iran has unparalleled historical sites in quanti-



tative and qualitative terms. It is necessary that all organizations affiliated to Iran Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) cooperate so that Iran's cultural heritage can be promoted worldwide," Behrouz Namvar-Motlaq added.

He also noted that most history books of the world have been written by foreign researchers and no substantial book is written on Iranian history by them.

"On the sidelines of the conference on Jiroft's civilization, sessions were held in the fields of mythology, anthropology, arts and archeology," Namvar-Motlaq added.

He further noted that this in itself can eventually help forge positive developments in the country's cultural heritage. Elsewhere in his remarks, Namvar-Motlaq said, "Cultural heritage research in Iran is based on cultures of other countries and does not conform to Iranian culture."

He emphasized that different historical characteristics of the country must be identified so that issues related to cultural and historical heritage can be reviewed effectively.

Namvar-Motlaq expressed hope that in the near future the large archeological atlas of Iran's civilization and arts would be compiled.

Isfahan's  
Towering Minarets

In the history of architecture, it is written that designs of minarets are different from other works of art.

Before the advent of the Islamic period, minarets inside urban areas were used as places where the Zoroastrian fires were lit. Caravans found their paths through the flames of the fire. Minarets were also used as watch towers to defend cities against enemy attacks.

In the Islamic period, minarets helped people to locate mosques. Based on some reports, Isfahan's Hakim Mosque originally had a minaret which was more than 100 meters high. Some historians attribute the destruction of the minaret to Moguls and some to army of Tamerlane.

Although minarets look like slim structures that seem unbalanced, they are very enduring. The reason behind their endurance is that snow and rain do not penetrate into them. The conic and cylindrical shape of minarets also makes them resistant against earthquake.

An expert of Isfahan's Cultural Heritage, Handicrafts and Tourism Department, Farshid Ebrahimnejad said that the highest number of minarets in the country is located in Isfahan, which hosts a total of 17.

"Since Isfahan was among the country's biggest civilization centers in ancient times, it had many minarets during the reign of Seljuk and Safavid dynasties," he added.

He went on to note: "Minarets are typically located near mosque domes. Because of their height, architectural style and tile- and plaster-works minarets are structures that appeal a great deal to tourists."

Ebrahimnejad noted that all 17 minarets of Isfahan have been registered as national heritage upon the collaboration of Iran Cultural Heritage, Handicrafts and Tourism organization (ICHHTO), which is doing its best for their registry at the United Nations Educational, Scientific and Cultural Organization (UNESCO) as world heritage.

He pointed out that the minaret of Imam Ali (AS) Mosque dating back to the fifth century AH, Sareban Minaret dating back to Seljuk era and the two minarets of Menarjonban dating back to the eighth century AH have been renovated in contemporary times.

Minarets of Isfahan vary in design and architectural style depending on the era to which they belong.

"Minarets of Dar-ul-Ziyafeh are about 38 meters high while Baghooskhaneh Minaret which belongs to Ilkhanid era is a unique edifice of the Islamic period with unmatched decorations. However, the minaret of Imam Ali (AS) Mosque of Harouniyeh dating back to Seljuk era is indeed the top minaret of all times," Ebrahimnejad commented.

## &gt;Tallest Minaret

Sareban Minaret is 54 meters high and belongs to the Seljuk period.

## &gt;Oldest Minaret

The minaret of Barsiyan Mosque is located some 42 kilometers to the east of Isfahan. It was built in 491 AH.

## &gt;Menarjonban

The edifice consists of a mausoleum and two minarets.

It dates back to the eighth century AH. The building's veranda is an example of Mogul architectural style in Iran. Minarets were probably annexed to the structure during the reign of Safavids. When one minaret is moved not only the other minaret but also the whole building oscillates. Experts believe that there is dynamic equilibrium in all structures in symmetry with the minarets, what makes the equilibrium of the structure more detectable is attributed to slimmness and lightness of the minaret. Tourists who come to Isfahan have always talked about similar structures in other parts of the world.

Menarjonban is located on Najafabad-Isfahan route and in a village called Karladan. Each of the minarets is about 17 meters high and the height of the edifice is 10 meters. Azure and turquoise tileworks decorate this building. In the lower section of the building there is the mausoleum of a clergyman, Amou Abdullah. A piece of marble lies on the grave, decorated with a verse from the holy Qur'an. There are also other inscriptions in the mausoleum describing Amou Abdullah as pious and virtuous.

## &gt;Sareban

This minaret dates back to the Seljuk era. It is not very far from Chehel Dokhtaran Minaret, north of Jobareh. It seems that in the past there was a mosque near the minaret, but no remains of the mosque have been found in contemporary times. The building comprises of seven distinct sections. The first section includes rows of brickworks,



the second and third sections are masterfully decorated with bricks, the fourth section includes crown of the minaret which has brick arches along with turquoise tiles, the fifth section has brick decorations, the sixth section includes the second crown of the minaret and the seventh section is the minaret's peak. At the base of the two crowns of the minaret are two magnificent inscriptions decorated with exquisite turquoise tile-works.

The building is currently tilted toward the west. Experts do not know the exact date of the minaret's construction. However, they believe that it belongs to between 650-680 AH.



## &gt;Dar-ul-Ziyafeh

In the old neighborhood of Jobareh and on Avicenna Street there is an exquisite gate on top of which the two minarets of Dar-ul-Ziyafeh are situated. Experts maintain that the gate most probably belonged to a guesthouse used by local rulers or kings, but no traces of the guesthouse have been found as yet.

## &gt;Chehel Dokhtaran

This is another famous minaret of Isfahan which is located in Jobareh neighborhood. The identity of this minaret is the most known among all minarets of Isfahan. The date on which the building was completed (501 AH) and the name of the person who endowed it (Abi-ul-Fath Nahouji) are inscribed in Kufi script.