



Pathology of Isfahan in the Different Periods of Islamic Era Based on the Historical Texts

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Abstract: Isfahan and its historical monuments have been repeatedly damaged and destroyed for a long time due to their unique strategic location. They are located on the highway from north to south and east to west of the central plateau of Iran. Factors that have played a role in damaging and destroying Isfahan's historical monuments can be generally divided into two categories: natural elements and phenomena and human factors and behaviors. This study aimed to identify and categorize the causes of damage to the historical monuments of Isfahan from the beginning of the Islamic period to the Qajar period. To achieve this goal, two general questions arise: What are the main factors that have caused damage to the historical monuments of Isfahan during the Islamic era, and how can they be classified? Which harmful phenomena have caused Isfahan's most severe destruction of historical monuments? To answer the questions, the destructive factors of Isfahan's architectural works from the beginning of the Islamic period to the Qajar period have been studied. The research method is descriptive-analytical, and the data collection method is based on the study of historical-geographical sources, field observations, and existing works reports. The studies show that in addition to various factors, the most critical factors causing natural damage to historical monuments in Isfahan are drought, famine, earthquake, and the essential human characteristics; there have been internal or external wars and conflicts.

Keywords: *Pathology, Natural injuries, Abnormal injuries, Islamic Period.*

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Introduction

Due to its unique location, Isfahan has constantly been exposed to various accidents and damages. Since Isfahan is one of the important cultural tourism centers in Iran, the land contains many historical monuments related to different historical and Islamic periods. The pathology of these works can be an essential step in recognizing the existing threats, preventing their increase, and taking action in line with their necessary protection. Pathology in architecture is the recognition of the factors that destroyed historical works and monuments. Since Isfahan has been one of the most important and well-known cities of Isfahan since the early Islamic centuries, it has been the focus of the political governments ruling Iran and was considered the capital during the Al-Buya, Seljuk, and Safavid periods. And despite the multitude of works made in Isfahan in different periods, most of these works have completely disappeared over time, and only the names and symbols of some remain in historical texts and documents. The damage caused to Isfahan city's historical and cultural buildings can be examined in two dimensions, historical and technical. Studies have been done through documents, texts, historical sources, and field observations. The primary purpose of the research is to identify the most critical factors affecting the destruction of cultural-historical monuments in Isfahan, their classification, and typology to prevent the increase in the destruction process and the more effective protection of these monuments. Based on this, damaging factors are divided into natural and unnatural (human) factors. Natural elements are caused by the destruction of the force of nature and beyond the power and control of humans, such as earthquakes, floods, and destructive human factors. These are destructions that humans, such as war, lack of management, and neglect of maintenance or restoration of historical monuments, consciously or unconsciously cause. These injuries, cases, and reports can be seen in historical sources; various injuries will be classified and typified. The chronological scope of the present research covers from the beginning of the Islamic era to the Qajar period. The research questions are:

What are the main factors that have caused damage to the historical monuments of Isfahan from the beginning of the Islamic era to the Qajar period, and how can they be classified?

Which negative phenomena have caused more severe destruction of historical buildings in Isfahan city?

Research Background

The research carried out in the desired field can be analyzed in two groups. The first group is mainly historical and first-hand sources, in which there are scattered references to the destruction of the works of Isfahan. Works such as yhaqi Beyhaqi, Muhammad bin Hossein (1030 A.D.), Sawan al-Hikma Moskawayeh Razi (1042 A.D.), The history of the Seljuq dynasty: Zabadda al-Nusra and Nakhbat al-Asra Bondari (1067 A.D.), Mahasan of Isfahan Mafarrokhi Isfahani (1055-1121 A.D.), Mu'jam al-Boldan Yaqut al-Hamawi (1236 A.D.), Al-Kamil fit al-Tarikh Ibn al-Athir (1230 A.D.), Tarikh Banakti of Abu Sulayman Dawud ibn Abi Al-Fazl Banakti (1330 A.D.), the history of Isfahani prophets mentioned. Also, travelogues such as Krusinski's travelogue (1675 A.D.) and Isfahan's nesfe jahan book (1932 A.D.) are also included in this group.

The research conducted in recent decades regarding the pathology of historical monuments forms the second group of sources related to the research background of this research. In this context, articles such as the pathology of historical buildings and mechanisms affecting the preservation and maintenance of artistic and historical works written by Sadeghi (2017) or the pathology of Iranian architectural works from the rise of Islam to the 13th century A.D. written by Tanhaei, Qanawat and Moezi (2012) which The pathology of historical monuments all over

Iran has been mentioned in a very general way, or in articles such as the article of Kivani Nejad (2013) with the title *Pathology of Historical Monuments*, a case study of Saveh Jame Mosque, or the writing of Hariri et al., (2015) with the title *Pathology of Beheshtian Historical House* is only referred to the study of the pathology of a single work. But as can be seen in none of the published research, the pathology and classification of its types regarding the cultural-historical monuments of Isfahan as an influential city throughout the history of the Islamic era up to the Qajar period have yet to be focused on. There was a need to present independent and comprehensive research in this field to gain a deeper understanding of the damaging aspects of cultural-historical monuments so that, based on it, fundamental decisions regarding the restoration, reconstruction, and protection.

Research Method

In this research, descriptive and analytical methods have been used. Information has been collected and analyzed based on historical and geographical sources and available reports in a library and field methodology.

Pathology¹

Pathology is the study of unorganized disorders in the functions related to human social life (Seddigh, 2007: 10), and in architecture, it is the recognition and investigation of the factors that cause damage and, ultimately, the destruction of historical works and monuments (Ibid). By examining the numerous factors that damaged historical monuments in the time frame of the Islamic era, these factors can be classified and typified into two main categories. First are natural factors and phenomena, and second is unnatural or human factors. It should be noted that some characteristics from one group have close circulation with another group and are difficult to separate and stabilize in one group. They are identified in the target groups based on the primary damaging factor in such cases. For example, in some cases, due to drought and famine, as natural factors, infectious diseases have caused the evacuation and abandonment and, ultimately, the loss of historical monuments.

Natural Damages

Natural damage is a phenomenon with no human origin and is usually unpredictable. Among these phenomena that have threatened human life as natural damage, we can include earthquakes, volcanoes, droughts, floods, cold and intense heat pointed out. Natural damages are divided into short-term and long-term categories in terms of duration. Iran is one of the countries that has faced such incidents due to its geological and geographical location (Shahrabi, 2006: 6). Historical sources and texts, especially travelogues, have essential information about the occurrence of natural disasters in various cities of Iran, including Isfahan, which caused loss of life and money, and also resulted in the destruction of historical buildings and caused irreparable damage to them. In this section, most of these items will be mentioned:

Earthquake

The natural phenomenon of earthquakes is considered one of the honest and direct damages, which had played a significant role in damaging and destroying historical monuments. Andre Godard mentioned earthquakes as the most crucial enemy of Iran's historical monuments in his book "works of Iran" (1987: 260). The critical point is that, in historical texts recording the destruction of the earthquake phenomenon, it is possible to destroy the city or village without

1. It means damage and suffering.

mentioning the names of historic buildings in these areas, and it is possible to directly destroy specific buildings such as mosques, schools, or palaces. As said. Since, in such cases, the names of mosques are mentioned by historians more than any other building, it seems that there was a greater desire to record the terms of religious buildings, especially mosques (Ibn Athir, 1965: 36; Siyuti, 1971: 24), including reports of the Isfahan earthquake. By Isfahani, mentioning the date, it is as follows:

When earthquakes started in the world in the 2 December 715 A.D., the name of Isfahan is also among the cities suffered from the earthquake (Isfahani, 1988: 130). In the year 971 A.D., one side of the building, known as (Sarowieh), was destroyed by an earthquake (Ibid). In the year 1386 A.D., an earthquake caused the destruction of the city wall and several houses, during which about 20 people were killed (Amber 1991: 674).

Flood and Cold

Always flood is one of the natural disasters and direct damages that destroyed Iran's historical monuments and caused much damage to them. According to historical sources, Isfahan has been exposed to destructive floods and damage to its historical buildings. As reported by sources including Isfahani (1988: 147), the walls of Isfahan city were damaged in 931 A.D. due to the flooding of the ZayandehRud river. The river ZayandehRud overflowed, and the water rose so high that it reached the back of the bridges and people could not cross them, so they tied the boats to the beams and took them from the gate of Isfahan city to Warzaq Abad district. The city's people feared for their lives because the river's water covered the wall and pierced a part of it. But the water sank and decreased (Ibid). In the year 931 A.D., at the end of 944 A.D., and the beginning of 945 A.D., hunger prevailed over the people of Isfahan and reached its peak, and more than two hundred thousand people were killed in the two cities of Isfahan.

I studied this year's events in the book of Isfahan and brought a part of those events here. It snowed in the year of 951 A.D., and such snowfall was unprecedented in Isfahan. In the morning of Nowruz in the year 953 A.D., the people of Isfahan saw the ground covered with snow, so they were forced to leave. Such snow had not been seen in the spring until that time, and after the snow, severe cold appeared, and people started Nowruz while the trees were damaged, and this damage reached all the lands of the East, and in that year, the people remained fruitless (Ibid). In the era of Shah Suleiman Safavi, a heavy and destructive rainstorm began. According to Chardin, heavy and torrential rain began in Isfahan on the ninth day of my arrival and continued for four consecutive days. Such long-term rain and torrential downpours do not happen often; it continued so that on the 23rd day, a terrible storm arose with heavy rain and hail. Many houses and gardens were destroyed, and walls collapsed. A large number of buildings were Only the buildings belonging to the emperor suffered more than one hundred thousand echoes of damage (Chardin 2000: 216-300). Also, it rained two more times during the day and caused much damage to the mansion and buildings of the city and the blocks. The flood overflowed in the ZayandehRud River and destroyed the walls of the Zarshak garden. The water has risen to such an extent from the side of the Chaharbagh school that Next to the new Abbasi school and from the side of the Khajo Bridge to the Khajo Gate, it has been flooded, and most of the mills and its surroundings have been destroyed and damaged (Ibid). In 1693 A.D., there was a flood that did not have a dam, and it covered Chaharbagh School, i.e., the current Amadgah Street, from there it reached the foot of the wall of Zarashak Garden, destroyed the mills around the river, and flooded the city (Rajai, 2005: 347).

Drought and Famine

Drought and famine are indirect natural disasters that have a history as old as the history of this land in Iran. The inhabitants of the Iranian plateau have faced periodic famine and shortages since ancient times, and every once in a while, many victims have died as a result. Drought is also referred to as a period of water shortage during which a region faces a lack of water reserves and resources. The period of drought and drought can last from several months to several years. Drought can cause an imbalance in the amount of water as a result. Lack of water, destruction of plants, decrease in the intensity of water flow, drop in the depth of surface water and wet soil, and ultimately damage to cities and villages and historical and cultural monuments (Khatami & Madani, 2014: 1).

Famine is said to be the scarcity and shortage of food that may occur in different living organisms. This phenomenon is often associated with hunger, epidemics, and increased mortality (Dugger, 2007: 1). Many of Iran's famines are caused by intermittent droughts. It originates from the factors that should not be ignored in the development of Iran's famines, the different social and historical conditions of Iran, and in a way, the influence of the government system on its relations with the people. Also, drought, a natural phenomenon, has appeared before the famine in most cases. Drought and famine have a lot to do with the authoritarianism, inefficiency, and corruption of governments in Iran, to the point that if these cases did not exist, many of Iran's famines would not have happened at all or at least had much milder and less costly consequences. In this regard, Homa Natiq, in his research on the history of cholera in Iran, found a close connection between the cholera disaster and the calamity of the hated and corrupt governments in Iran and emphasized that there is a connection between famine and the government system (1977: 30). Although at first glance, it does not seem that there is a connection between the natural phenomenon of famine and drought and the destruction of monuments and buildings, as it is mentioned in many historical texts that lack comes slowly and its destructive effect directly to phenomena such as floods and earthquakes that it could not be seen (Ketabi, 2004: 78). But what will emerge after drought and famine is the primary concern of humans for survival in this situation, which naturally leaves no place for the care and protection of historical and cultural monuments and indirectly causes damage to historical and cultural monuments.

In the issue of famine in Isfahan in 912 A.D., the grain arrived before the harvest season, and a cold wind blew and destroyed everything (Isfahani, 1988: 147). At the end of 944 A.D. and the beginning the year of 945 A.D., hunger, and famine dominated the people of Isfahan and reached peak intensity. More than two hundred people were killed in the city of Isfahan due to the one-year siege of Isfahan. Famine was created by Tughrel Seljuqi (died 1076 A.D.). Also, during the time of Nasser Khosrow in the 12th century A.D. (1209 A.D.), there was a famine (Ketabi, 2005: 78). During this period, the invasion of locusts destroyed not only the cultivation of grains but also all the summer crops and fruits, and even all the pastures and vegetation of Isfahan, and ultimately endangered not only the lives of humans but also the lives of livestock (Ibid).

Another famine occurred in 1379 A.D. due to the siege of Isfahan by Ashraf Choupani, a tyrannical and wealthy ruler (Parizi, 1969: 175). The grain crop of Isfahan was destroyed, and the price of bread increased sharply, causing a bread famine (Ibid). In the year 1751 A.D., hunger, and starvation once again cast an ominous shadow on the people of Isfahan (2005: 81). The great famine of 1756-1757 A.D. occurred as a result of the complete siege of the city by Mahmud Afghan forces (Lockhart 1964: 124) in the calamity of years of drought and high prices and hunger had engulfed the population of Isfahan (Bondari 1977: 215). It should also be noted that Isfahan, under the joint rule of Shah Ismail III and Alimardan Khan Bakhtiari in 1986 A.D., the water of the Zayandeh-



Rud River dried up, and Isfahan faced the calamity of drought and famine (Goureh, 1968: 180-180). During the Qajar era, under the rule of Zel Sultan in Isfahan, the ZayandehRud River dried up, and the people of this city lived in hardship and famine. Rajai quoted Farhang Isfahan newspaper as saying that thousands of people were killed in the city of Isfahan and the drying up of the ZayandehRud River made digging wells challenging to extract water from the depths of the ground. Many buildings were damaged (Rajai, 2005: 347). As mentioned, the drought attack in Isfahan has caused collective thoughts to focus on basic human needs and passing through this challenging period, followed by neglecting the conditions of historical monuments, which has caused severe and irreparable damage to the buildings in the city of Isfahan.

Outbreak Infectious Diseases

Also, it was mentioned before that some harmful factors originate from other threatening factors, and the indicator of their placement in the desired categories is the primary damaging factor or factor. The spread of infectious diseases and epidemics is another category of indirect natural damage, the excessive occurrence or epidemic of a complication in a specific population (Chaghmini, 2001), such as the rapid spread of an infectious disease to a large number of people within a particular population in a short period. They say disease and epidemic. Since the onset of infectious and contagious diseases in most cases happened due to drought and famine, this factor is considered as one of the natural factors. Such conditions cause many people to die and the remaining number to leave the city; the same thing, which means leaving the region and a town deserted and empty of inhabitants, gradually destroys historical works and monuments. An epidemic is any communicable or non-communicable disease that endangers the health of humans and animals and whose cases are more than expected, such as smallpox, cholera, tuberculosis, etc., which leads to death in due time. A large number of people have become. In the month of Muharram, from the year 965 A.D., a blood disease appeared in Isfahan, and people were infected with it, and its men, women, and children were in all the houses of two cities (two parts of Isfahan). This disease sometimes affected all the residents of one place, which were more than two hundred people. The best way to treat this disease was phlebotomy. This disease came from Ahvaz to Isfahan, and from there, it also came from Baghdad (Isfahani, 1998: 432). As mentioned in the description of this disease, in a city, epidemic and deadly diseases, especially cholera and plague, spread rapidly, and people died. If this situation continued, the people who had survived the disease left their city. The city was deserted entirely (Ibn Athir, 1965: 66). During the time of Zel-ol-Sultan, the outbreak of cholera and typhoid in Isfahan became the cause of misery and hardship for the people (Nafisi, 2007: 152)². Typhus is also an acute febrile disease caused by a bacterium transmitted by infected arthropods, especially lice, which was widespread (Ibid).

In 1890 and 1894 A.D., cholera once again covered all of Iran. Old Isfahan experienced a period of famine and drought every 25 to 30 years, and its people's health and living conditions were deplorable (Nafisi, 2007: 153). This situation has destroyed the buildings because leaving the city and remaining abandoned for a significant period causes the buildings not to be used. Naturally, they are not taken care of and are destroyed over time. These damages can be divided into two groups: political-economic-cultural injuries and technical and scientific damages, and factors such as wars, ethnic-religious or political conflicts, change of government, selection of low-quality materials, or lack of technical knowledge are in the subset of each Placed.

2. Meshemesh is a contagious and dangerous infectious disease shared between humans and animals, and the possibility of death due to it is high (Nafisi, 2007: 152).



Unnatural and Human Damages

In this section, while enumerating the types of damages that destroy historical works and monuments unnaturally, the examples related to the results and buildings of Isfahan will be mentioned. Most of the injuries mentioned in this section are related to humans and their wrong decisions or destructive actions.

Political-Economic Damages

Political damage reflects the misconduct, performance, and decision of the ruling class in society. War conflicts are the result of the conclusions of these leaders. The occurrence of internal and external wars, the transfer of governments, and changes in the functioning of cities and the capital are considered political cases. Yaqut Hamavi mentions the city of Isfahan; "I saw those landscapes, except for ruined walls and beautiful monuments, which are signs of the previous settlement, the quicksand has trampled the city and driven its people" (1965: 404). Also, Ibn Khaldun mentions that when the Seljuqs moved their capital from Baghdad to Isfahan, Baghdad fell from its previous prosperity, and Isfahan was progressing (1973: 57).

War

Our historical sources are full of reports of internal and external conflicts; the consequences of war, including poverty, disease, and famine that cause the death of war-stricken people, are influential in destroying healthy buildings during war. Historical monuments in cities with unique political, commercial, etc., have been exposed to more damage than other areas because the good conditions and prosperity in these cities made other governments pay attention to them (Mustafi, 1987: 28). According to the report, in 640 A.D., Caliph Al-Thani (Omar Ibn-Alkhat-tab), after the conquest of Damavand, took Abdullah Ibn Utban to conquer Isfahan with Riyahi. As soon as he became aware of the enemy's arrival, he sent "Qadusqan". When Abdullah came to Jey, he became the ruler of Isfahan, and Atabak Saad of Pars took to Isfahan (Ibn Isfandiyar, 1941: 168). It is also mentioned in other reports that Sultan Tughrel first came to Isfahan and then went to Khuzestan to confront his brother Masoud (Bondari, 2016: 1356). There was a war due to religious prejudices (Ibid). In the meantime, there are more reports of the destruction of mosques during political events, especially wars, than in other buildings. The troops of Masoud Ghaznavi damaged the Grand Mosque of Isfahan in the years (1042-1053 A.H.) (Isfahani, 1941: 33). In addition to mosques, other buildings such as schools, libraries... during political events. They were destroyed (Hafiz Abro, 1349: 63).

We can mention castles and forts, usually destroyed during military conflicts. Sometimes these castles became a safe place for rebels and rebels and those who rebelled against the Sultan at the time. For this reason, they were destroyed to prevent corruption (Banakti, 1348: 380). Following the destruction of the castles, one can visit Shahedezh or Dezhkoh in Mount Sofe of Isfahan during the time of Sultan Muhammad bin Malik Shah (1119-1132 A.D.) pointed out (Ravandi, 1960: 161). The destruction of the Khan Lanjan castle near Isfahan in 1121 A.D. was also severely damaged (Ibn Athir, 1965: 433). In this process, historical monuments and monuments of Isfahan were exposed to damage, and some areas were destroyed. During the Mongol attacks, a large number of buildings were damaged. About a century after the Mongol attack, Hamdullah Mostofi writes about this, "The damage that happened during the Mongol government and the massacres that took place, if no incident had occurred for another thousand years, still cannot be compensated and... (1957: 28). According to Ibn Khaldun, this behavior is natural among humans, as there is no nation or tribe that does not benefit from it (1973: 535). At the end of the Safavid rule, the Afaghenes besieged Isfahan after Nowruz Eid around Jolfa (Krusinski, 1363: 54).

They sent an army every day and looted there and finally caused the downfall of the Safavid Dynasty (Ibn Isfandiari, 1941: 168).

During the Qajar era, Isfahan was not safe from internal conflicts. Instead of dealing with internal issues and improving the country's situation, it spent much time stabilizing the government of various ethnic groups that showed no mercy to anyone. During the reign of Naser al-Din Shah, thousands of villages and fields were destroyed. He wrote Makhrobeh Arbabi and Vaqfeh Khalsaha in the list of Isfahan. The evidence indicates that the Qajars did not make any serious efforts to preserve the buildings, even several times during the time of Fath Ali Shah, Muhammad Shah, and Naser al-Din Shah, they camped in Isfahan and caused all kinds of damage to Isfahan (Ibid) so that the soldiers of Zel-ol-Sultan The trees of Chaharbagh were cut to warm themselves. The market row, which was in the upper part of Chaharbagh and extended to the square, was abandoned (Curzon 2009: 47 and 49). The Qajar kings imposed heavy taxes on the people of Isfahan. They did not spend even one dinar of the collected taxes on construction and development; everyone bought lead and gunpowder and revolted. The rest of the farms, Dehat Abad of Isfahan, were destroyed. and remained uncultivated (Ibid). Chaharbagh School, Bazarche Boland, and the Abbasid caravanserai, which had turned into horrible ruins due to the Afghan attack, were changed by the sultan's order. The caravanserai became the graves of cavalrymen and officials. The said bazaar also became their horse stables. Thus, Chaharbagh Street, which had fallen from prosperity, gained prosperity and honor and became one of the most prestigious places in Isfahan (Rajai, 2004: 127; Lambton, 1996: 51).

In general, for centuries in Iran and other countries, it has been the custom that every dynasty that came to power and became a ruler would destroy the works of its predecessor, i.e., the works left by the dynasties before it. This act is only caused by the nation's lack of development, ignorance, and selfishness (Zarrin Koob, 2001: 843). Three main reasons have been effective in this case; one is to reduce the beauty of Isfahan under the pretext of diminishing the desire of political rivals who were greedy for the rulership of Isfahan, the second is to create terror among the people and show off their authority by destroying the magnificent Safavid palaces and third, misuse of existing materials and course, Qajar's enmity with previous governments, including Safavid, can be considered as another reason. It is also mentioned that the role of the sister of Zel-ol-Sultan Kasrael, nicknamed Iftikhar al-Dawlah or the great lady, was played in the destruction of Isfahan's historical monuments. Among the works attributed to Isfahan's monuments' destruction are Jahannama qasr, talar tavileh, Besht Ayin, and emarat Ashraf (Dehghan Nejad, 2007: 87-93).

Religious, Ethnic, or Political Conflicts

Religious conflicts between the followers of two or more religions in a city or country are considered a civil war and one of the political harms. For a long time, religion has always been one of the most critical factors of social solidarity and, of course, religious differences, which has caused cynicism (Kajbaf, 2006: 19). The existence of different religious groups in cities and villages throughout the history after Islam often provided a suitable ground for the emergence of differences and religious and sectarian enmities were created and eventually caused many killings and destructions (Ibid). In historical sources, the most reports about religious conflicts in the early centuries of Islamic history are related to the cities of Neyshabur and Isfahan (Beyhaqi, 1982: 268-9; Ibn Athir, 1965: 251).

There were conflicts between the Shafi'is, the Hanafis, and sometimes the Ismailis with these groups in Isfahan. For example, in 1136 A.D., the Ismailis set fire to the Grand Mosque of Isfahan, considered the city's most significant and best mosque (Ibn Athir, 1965: 595). Also, from 1136

to 1161 A.D., Bozabah, the governor of Fars, rebelled against the sons of Malik Shah Seljuq and marched to Isfahan. When Bozabeh reached Isfahan, Sadr al-Din Khojandi opened the gates of the city to him and placed the city at his disposal; at this time, Najm al-Din Rashid Qiyathi, who was the governor of Isfahan on behalf of the Sultan and was considered one of the enemies of the Shafiites, and in Looking for an opportunity to harass them, he decided to take revenge on Sadr al-Din Muhammad bin Abdul Latif Khanjdi, for this reason, he incited the people to attack the school of Khanjdian. The people also attacked this school, looted it, and burned its library (Bondari, 1997: 262; Isfahani, 2006: 1900).

On the other hand, in the 11 and 12th centuries of A.D., two powerful political and religious families were founded in Isfahan, Al Khanjad and Al Sa'id, with two religious' tendencies, Shafi'i and Hanafi. They ruled this city for They had a bigoted spirit, which is why many religious conflicts arose in this city and caused many killings and destructions (Kasaei, 1979: 976; Kajbaf, 2006: 19). In the year 1181 A.D., there were terrible wars for eight days between Sadr al-Din Abdul Latif, son of Abu Bakr Khanjadi and other religious leaders. In these conflicts, many people were killed, and many houses and markets of Isfahan were burned and destroyed (Ibn Athir, 1965: 319). Religious differences and conflicts continued in Isfahan in different periods and were not unique to a particular period. As Ibn Battuta, a traveler in the 14th century after visiting the city of Isfahan, although he described it as large and beautiful, he pointed to the destruction of many parts of the city. Isfahan and its buildings considered this to be the result of differences between the Sunnis and Shiites of this city (Ibn Batuta, 1991: 246). Although there are many reports about religious conflicts in Isfahan (Nasvi, 1965: Notes 219 and 316), in a few of them, in addition to explaining the disputes, they have mentioned the destroyed buildings (Banakti, 1969: 365; Khafi, 1962: 254, 1965, Vol. 1: 296).



Fig. 1: A view of Haft Dast Palace before destruction (Holetzer 1930: 131).



Fig. 2: The Ayeneh khaneh image before the destruction (1936: 256).



Fig. 3: Jahan Nama Palace by Joseph Papazian in Golestan Palace photo album (Shojaei Isfahani 2016: 38).



Fig. 4: The ruins of Farah Abad Palace (Flandern 1936: 244).

Among the disputes within the government and when a person holding an office and having power was subjected to royal wrath after killing the person in question, the buildings built by him were destroyed to destroy any evidence of his presence. An example of this work regarding Sarutoghi, the chancellor of Shah Abbas II, can be seen that according to historical evidence, after his murder, his palace, which is described as one of the most beautiful palaces in Isfahan, fell into ruins. After a while, it was used as Darugheh's residence by the Shah's order due to the usurpation of the place, he preferred to build a home and works for himself next to the ruined buildings (Chardin, 2000: 24). It is true about the change of use of Jarchibashi Palace, which Shah Abbas angered, and after the seizure of his property, his palace was handed over to its representatives at the request of the British Company for this country's trade house. This was even though they were destroyed after a few decades and the decline of their business. According to reports, the paintings, gilding, elaborate ceiling decorations, doors, and walls were lost (Ibid).



Picture 5: Namakdan Mansion (Holetzer, 1930: 127)

Change of Government

All over the world, some historic buildings have yet to be used after changing governments and establishing new rulers. Over time, they have been destroyed due to lack of use and service modification, which is indirectly considered human damage. Sometimes, even with the extinction of a government, buildings were deliberately destroyed by order of the new ruler (Ibn Khaldoun, 1973: 676), which is considered direct human damage. In general, with the decline of a government and the improvements made, it faces destruction (Ibid). In this regard, it is possible to mention the Hassan Abad Bridge or Babarkonuddin Bridge of Isfahan. Probably, the foundation of this bridge was named during the time of Hasan Bey Turkman or Hasan Pasha, a Timurid prince. Before the Safavid period, there was a bridge in this place that was the intermediary between the city of Isfahan and the old and famous Takht Foulad cemetery. Because at that time, the most famous burial of the Takht Foulad was the tomb of Babarkenuddin Beyzawi Ansari, that b; which was named Baba Roknuddin Bridge. During the time of Shah Abbas, they chose this bridge to build a more magnificent bridge, and after dismantling it, they made the foundation and foundation of the Shahi Bridge or Khajo Bridge (Honarfar, 1969: 16-19). During the Qajar era, the reign of Zel-ol-Sultan of Isfahan was accompanied by the destruction of more than fifty historical buildings and Iranian gardens in the capital of the Safavid state. No traces are left of these buildings except for the paintings created by European artists such as Eugene Flanden, Pascal Coste, and Ernst Holetzer.

Zel-ol-Sultan did not leave anything from the scenic Chahar Bagh Street like other ancient monuments; he filled the stone blocks, sold their edges, and erased the paintings on the arches and walls. He has occupied the place of empty Safavid palaces and mansions by creating cantaloupe and cucumber fields. Lord Curzon, who came to Iran in the last years of the Qajar rule, says: All the palaces of Isfahan are ruined, and in their place, only a tragic mound of dirt remains (Curzon, 2009: 51). If Haj Syyah asks Zel-ol-Sultan the reason for the destruction of buildings, Zel-ol-Sultan shows the letter of Naser al-Din Shah, which strongly demands the destruction of all the places left from the Safavid era (Nafisi 2007: 292-293). Among the destroyed buildings,

we can mention Haft Dast Palace, Ayeneh Khaneh Pavilion, Jahan Nama Mansion, Farah Abad Palace, Namakdan Mansion, Hazar Jarib Garden, Guldaste Mansion, Naqsh Jahan Garden, and Sadri Mansion. Among the mansions and gardens that have undergone general changes are Khursheed Mansion, Ashraf Hall, Chahar Bagh Palace, Behesht Barin, Behesht Ayin, Angoristan, Badamestan, Narenjestan, Takht Bagh, Cherry Bagh, Tavus Bagh, Fathabad Bagh, Zarshak Bagh, Charkhab garden, Mahmoud garden, Safi Mirza garden, Ghoshkhane garden, Nazar garden, Hezar Jarib garden. Historians have mentioned that Zel-ol-Sultan destroyed ninety-five percent of the Safavid government house. During the Qajar era, because the economic and political situation of the country was not good and the capital was moved to Tehran, the neglect of this building doubled (Ibid). The renovations of this period are also minimal; for example, the restoration in the eastern part and the entrance of the government house was done during the reign of FathAli Shah Qajar.

Economic Poverty

It can be said that the creation and preservation of historical works and monuments have a close relationship with the economic status and financial power of a society and its government (Honarfar, 2009: 85). When people are in economic trouble and economic poverty, they do not show the necessary attention to the historical works and monuments, and sometimes even in exceptional cases, to get out of this trouble, they try to destroy the historical works. A clear example of such events can be seen in the middle of the 11th century A.D. in the city of Isfahan. In 1063 A.D., when the people of Isfahan were in a very unfavorable economic situation during the long siege of Tughrel Seljuq, they destroyed the Jame Mosque of their city, which was probably very respectable to them, out of necessity. They burned its wood to protect them from the cold (Ibn Athir, 1965: 562; Jabir Ansari, 1952: 23). It should also be noted that funding for the maintenance of buildings has been different and has been provided in various ways. The individuals themselves managed personal and private installations, and some buildings were built for public use (Narshakhi, 2010: 47). It was usually collected through endowment (Chardin, 2000: 79). Government buildings were often financed from the government treasury, and their existence depended on the sovereign management of the Sultan of the time, and if he refused to allocate money for the maintenance of these buildings for any reason, he would damage the structure. Sometimes these expenses were a heavy burden on the shoulders of the people, and when it was not possible to provide them, the building was damaged and might be destroyed (Ibid).

In this regard, according to the report of Chardin, Shah Abbas II had 137 reigns, many of which were due to the seizure of people's property, and not only did the king not benefit from owning them, but due to the high cost of maintaining them, they were facing destruction and even once who had planned to sell some of them, because of the belief that they are bad luck for their owners, no one was willing to buy them (Chardin, 2000: 69). Ernest Holetzer³, who lived in Isfahan during the late Qajar period, described the Ayeneh Khaneh as similar to forty columns, and pointed out that the place of the Ayeneh Khaneh was between Haft Dast Palace and Khajo Bridge, and its hall was vast and had 16 columns, which were decorated with mirrors, gold, and paintings. Marble panels were decorated in the style of forty columns. Also, this palace has two great columns used in Jolfa Church after its destruction (Holetzer, 1930: 236). In the book "Treasures of Isfahan", Sheikh Jabir Ansari introduced this mansion as more beautiful and prominent than Chehel Soton. People fell out of the king's eyes for some time and were imprisoned or exiled from this palace to isolate or escape. It is said that Malik ol-Tojjar saved Chehel Soton from destruction. He had received Seven thousand of tomans to stop destroying it, but it was impos-

3. Ernst Holetzer and Flandin, are photographers who photographed the drought of Zayandeh Rood during the Qajar era.



sible, and some people used its transparent marble stones for their mansions (Jenab, 1992: 245).

Technical and Scientific Damages

Another unnatural damage that destroys historical buildings is the non-observance of technical points. The non-observance of technical and architectural principles usually causes these damages. The most critical technical issues that damage historical and cultural buildings are: lack of skilled architects, failure to observe the exact directions of architecture in the design and construction of buildings, lack of quality of materials used in the building, lack of attention to climatic and environmental characteristics and features when Construction of the building and finally the destruction of historical buildings to build a new building (Kiani, 1995: 24).

Fire

Since wood is one of the critical materials in the construction of various parts of buildings, and sometimes oils and paints were used to preserve or decorate wooden pieces, a minor fire could destroy significant parts of the works. An example of fire is one factor that sometimes occurs consciously and sometimes accidentally and unintentionally in buildings. An example of intentional fire in historical and cultural structures in Isfahan can be seen as the burning of the Jame Atiq Mosque in this city in 1136 A.D. by sect Ismailia mentioned that in this fire, parts of the mosque, including the reservoirs and the library, were burned and destroyed in the fire of hatred of this sect (Riahi, 1996: 65). The fire in Chehel Soton Palace during the reign of Shah Sultan Hossein Safavi can also be mentioned as an example of accidental fire in the works of Isfahan. Krusinski (a Polish priest), who was staying in Isfahan then, says that during a celebration of the mansion, Chehel Soton caught fire. Despite the ability to control the fire, the fire was not extinguished due to the superstition of Shah Sultan Hossein. Still, after this incident, the king ordered the reconstruction and decoration of the destroyed parts (1990: 174).

Quality of Materials Used

The use of building materials depends on the geographical location; if in the desert, clay, in the mountains, stone and wood are suitable; in earthquake-prone places, brick and stone are suitable. And it is considered one of the factors in the durability of the building throughout the ages (Kiani, 1995: 26). But in some parts of the building, other materials are also used that may be incompatible or damaged; for example, wooden beams and doors used in mosques and facilities are very vulnerable because they are highly flammable and in case of the occurrence of fire has quickly covered all sides of the building. In some cases, it quickly destroyed the entire building (Narshakhi, 1972: 131). Therefore, if there is a historical monument from the early Islamic period in Iran, one of the reasons for its stability is the materials used in its construction.

Ibn Hawqal and Maqdisi both visited Isfahan in the 10th century A.D. and mentioned that both buildings of this city were made of mud (Ibn Hawqal, 1987: 106; Maqdisi, 1982: 580). According to the geographical location of Isfahan, mud has been the most available material for constructing buildings in Isfahan. Still, it should be kept in mind that fabrics made of mud in the form of porcelain or clay are less resistant than materials such as stone and under challenging conditions. Natural or conflicts are destroyed faster. Of course, this is when Ibn Nadim mentioned in *Al-Fahrest*, quoting Abu Maasher, in the book "*Akhtelaf Al-Zigat*" about the interest of Iranian kings in preserving sciences. It should have good weather, be far from the ground shaking and pollution, and have adhesion in its mud so that the buildings remain stable forever. They searched the whole country with these attributes and did not find them except Isfahan, and they deposited the sciences in the middle of Jai, which has remained until our time (Ibn Nadim, 2002: 438-439).

Not Using the Building

One of the reasons for the destruction of buildings may be the passage of time and the erosion of structures. Still, one should pay attention to the fact that they are not used, considering society's political, social, religious, and other conditions. The rulers create it in a period. Maintenance and repair are automatically included as long as there is a function for the building. If some structures are used only at the same time and with the passage of time and the changes that have been achieved over time, they are no longer valuable and damaged (Katebi, 1966: 121). For example, Chardin mentions a caravanserai called the Nakhjavani caravanserai, which later became a rice sellers' caravanserai. Later, after changing its use again and at the same time as the reign of Shah Abbas II, it became a cotton warehouse (Chardin, 2000: 28). The change of use not only created intrusions in the building plan but also caused damage to the original building by not using the services of the previous spaces.

Building New Buildings and Changing People's Beliefs

Another factor that sometimes caused the buildings of a city or village to be abandoned and damaged was the construction of a similar building in a particular area. This act was sometimes done for political reasons, and it was possible that with the transfer of governments, the new ruler would build a new mosque due to the existence of a building such as mosque in an area to show his power to the people. Sometimes this is due to the increase in population and the need for a more prominent place, and there are reports about this in historical sources. In this regard, cases mentioned in historical texts and documents in historical and cultural buildings are destroyed to build a new building. For example, Chardon noted a square called Naqsh Jahan Square⁴, which means a square of square colored glass, which was made with the same name instead of the grand palace that was destroyed (Chardin, 2000: 65, 78). Also, people's beliefs have influenced the use or non-use of a building. If the people's view of a building were to change, they might gradually ignore it and stop using that building, and the building in question would eventually fall into disappear. Chardin criticizes a narrative about the construction of the Abbasid Grand Mosque, which is a concrete example of the destruction of historical buildings of previous periods and the use of their materials to build structures of later periods. He points out that at the time of the construction of the Abbasid Grand Mosque and because Shah Abbas was in a hurry to build the mosque and there was not enough marble, he thought that he would take the necessary marble from the Atigh Grand Mosque and bring it there. Although Shah Abbas gave up on his decision due to the opposition of the clerics and following the discovery of the Ardestan marble mine (Chardin, 2000: 40), this story tells of a long-standing tradition that unfortunately continues to this day.

Analysis

Meaning of damage is the creation of any type of complication or destruction in the texture and body of historical and cultural monuments, which may have been caused by various reasons; among the many factors that damage historical monuments are divided into two general categories: natural factors and unnatural factors or human beings are separable. The first category includes factors such as earthquakes, floods, cold, famine, drought, and the spread of infectious diseases, which directly or indirectly affect the destruction of historical monuments. It is divided into two groups, short-term and long-term. Direct and short-term damages that happen at the moment usually have momentary destructive effects and destroy buildings, such as the Yasil earthquake, which are among these factors. Still, long-term or indirect damages such as

4. According to what Chardon mentioned in this part of his travelogue, Naqsh Jahan Square was different from Shah Square and near Rangarzan Bazaar (Chardin, 2000: 65).

famine and drought and the spread of diseases are gradual, and Over time, they show their destructive effects on buildings. During economic poverty, historical monuments and monuments were not paid attention to, and sometimes in exceptional cases, historical monuments and monuments were damaged or destroyed to provide or compensate for part of this poverty. Among the political, economic, and cultural factors, we can mention war or ethnic, religious, or political conflicts, which destroy works at once. Other damaging factors of this group are the change of governments and economic poverty. The second groups are unnatural and human factors and damages, which are divided into two categories: political, economic, cultural, and technical-scientific damages. After the change of government and the establishment of new rulers, some buildings have not been used and have been abandoned. Over time due to lack of use or modification of service, they have been damaged and destroyed, which itself is considered a form of indirect human damage and even Sometimes, with the extinction of a government, buildings have been deliberately destroyed by order of the new ruler since the creation and preservation of historical monuments and monuments is closely related to the economic status and financial power of society and government, economic factors are also among the essential unnatural factors. It turns out that they are effective in the survival or destruction of works. During economic poverty, historical monuments were not given the necessary attention. Sometimes historical monuments and monuments were damaged or destroyed to compensate for part of this poverty. Technical and scientific damages include four cases of fire, the quality of materials used in buildings, the non-functionality of some buildings, the construction of new buildings, and the change in people's beliefs. Fire is one of the factors that sometimes occur knowingly and sometimes unintentionally in buildings; the quality of materials used in buildings, the inefficiency of some buildings and the construction of new buildings, and the change of people's beliefs are other reasons for its occurrence. In chart 1, the classification of damaging factors of the historical monuments of Isfahan city from the beginning of the Islamic period to the Safavid period has been considered (Chart 1).

Conclusion

The geographical location of the city of Isfahan has made it possible to monitor the surrounding states and provinces more efficiently by being located at the crossroads of Iran. During the Islamic era, this city was an important city that attracted the attention of politicians, intellectuals, artisans, and architects. In every period, works and numerous significant buildings have been erected. On the other hand, this situation was an excuse for this city to be exposed to all kinds of invasions and natural and unnatural damage and for its works and buildings to be destroyed in such a way that the names or characteristics of many pieces can only be found through historical texts and documents. They can be tracked and identified. By studying the texts and documents left behind along with field observations, the most important and influential factors that damage and destroy the historical monuments of Isfahan in the Islamic era were considered because the pathology and knowledge of the factors affecting the destruction of historical monuments and monuments can play an influential role in Preventing the process of destroying the remaining works and buildings. Factors damaging the historical monuments of Isfahan city were classified into two general groups: natural and unnatural or human factors, each of which can be separated into subgroups.

According to the surveys, historical works and monuments of Isfahan are more exposed to natural damage due to famine, drought, and earthquake. In the discussion of unnatural damage, the destruction is primarily due to factors such as war and intra-urban conflicts. Of course, this does not mean that other natural and damaging human factors have not been influential in the

destruction of the works of this city. Unfortunately, in both groups, the primary natural and unnatural destruction factors were momentary and maximum, so any opportunity to compensate for the damage caused by renewal, protection, and restoration is taken from the works. In general, it seems that the survival or destruction of the historical works and monuments of Isfahan had a direct relationship with the prosperity or decline of the city in terms of politics, culture, and industry, in such a way that the most and most valuable works took place during the periods when Isfahan It has been considered as the capital. What are Al-Buyeh, Seljuk, and Safavid periods? Unfortunately, due to the lack of sequence of these periods in terms of time, one can witness the destruction of works and buildings in the time intervals between these periods so that the city will be rebuilt again in the next flourishing period.

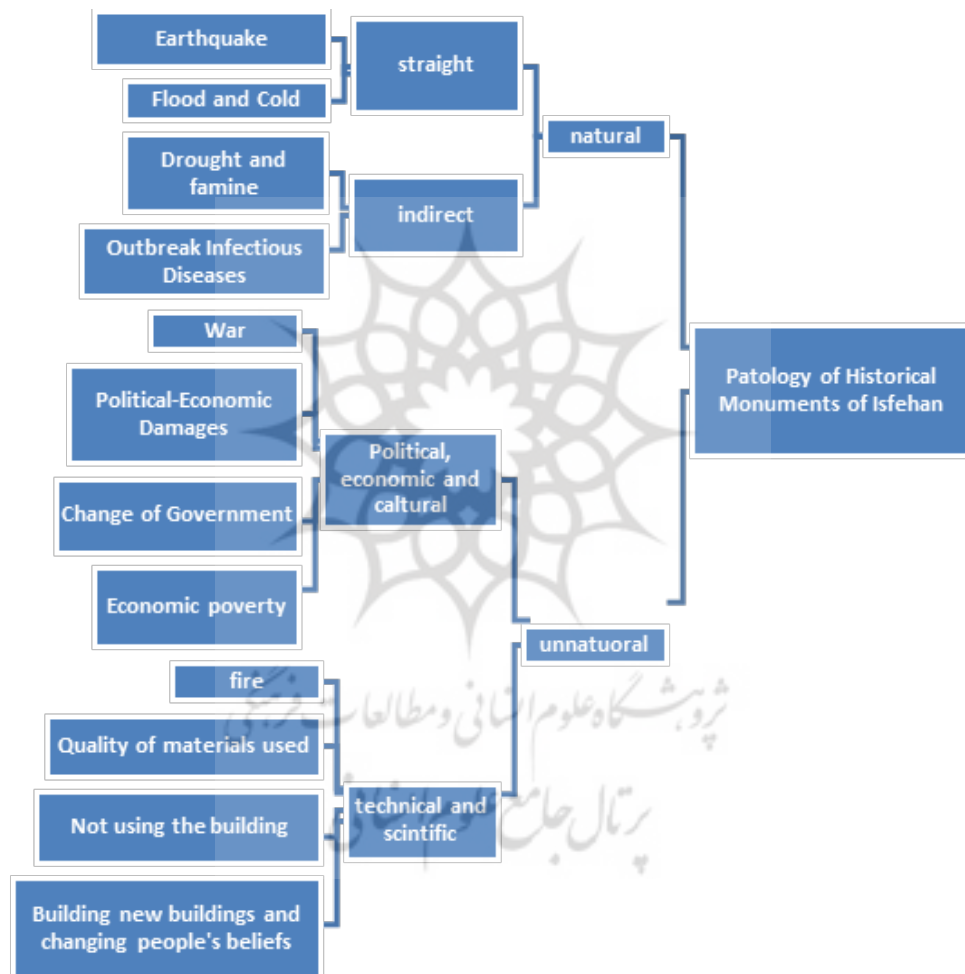


Chart 1: The most critical factors affecting the destruction of Isfahan’s historical monuments and monuments in the Islamic era (Authors 2022).

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