

# A STUDY ON THE EFFECTS OF SAHIBABAD SQUARE IN TABRIZ UPON THE FORMATION OF NAGHSH-E-JAHAN SQUARE IN ISFAHAN

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## ABSTRACT

*The history of square existence in the formation of Persian's cities returns to the period before Islam. This element loses its special position for about three centuries after the Mongols; it was revived at the time of reigning of AK Koyunlu. One of the first patterns is Sahibabad Square in Tabriz. The square is formed in the circumstances that it was affected by the world events due to the Fall of Constantinople by Muslims and the horror of European western reigns from the daily-increasing power of Ottomans; furthermore, it was also affected by the fact that the western governments were encouraging Uzun Hassan to fight with Ottomans and pay attention to military affairs by dispatching envoys and representatives. This experience with a new shape in Qazvin and Shāh-Abbās to apply it in a developed way in Isfahan. The aim of this research represents the reasons for the early formation of Sahibabad Square in Tabriz by using historical sources like books, Safarnāme and historical images as well as the field studies on the remained elements from the squares of Sahibabad in Tabriz, Shah Square in Qazvin and Naghsh-e-Jahan Square in Isfahan and adapting them with each other and to analyze its effects on the formation of the next squares.*

**Key words:** Sahibabad Square; Naghsh-e-Jahan Square; AK Koyunlu; Tabriz

## 1. INTRODUCTION

Naghsh-e Jahan Square is one of the buildings known as a supranational building in Iran. Knowing the exact details of this global work will display its present values. However, the matter of the formation process and the background in which this work has been built upon their experiences is what has been dealt with it less in these researches. After the Mongols, the construction of the cities changes and some of the urban organizations of Iran are neglected for a historical period of 300 years. This element enters again into the architecture of Iran from Ak Koyunlu times in the west of Iran and Timurid times in the east of Iran but in a new way and of course with greater form and effect. However, the emergence of Safavid reign in the west of Iran – with Tabriz as their capital- adds to the importance of the square formed in Tabriz from Ak Koyunlu times in the name of Uzun Hassan ; Moreover, the family relation the Safavid and Ak Koyunlu makes it even more prominent.

Exchange of the experiences of constructing Sahibabad Square from Tabriz to Qazvin and from Qazvin to Isfahan by Safavid Kings was a reason to face the author with the question whether the formation of Sahibabad Square had any effect on the formation of Naghsh-e Jahan Square. In order to answer this question, while considering the consecutive earthquakes of Tabriz, which were the main reason for destruct on of the main square of the city, there was no choice except referring to the historical texts and studying the remaining documents from the explorers and writers who had seen the square and had left some descriptions and images form themselves and matching them against some parts of the little remained works from Qazvin and Tabriz Squares.

## Research Methodology

The study method is an interpretative historical methodology based on the study of historical documents and contributions them with the present situation. This study attempts to represent a comprehensive knowledge on the main location of the subject i.e., Tabriz, by studying the historical documents and versions remained from the explorers and writers. This was the most difficult and ambiguous part of writing the article due to the lack of the possibility for field study which had made the research difficult; furthermore the references were to the archive documents.

## Tabriz

The architectural and urbanism history of Tabriz is vague and ambiguous. The reasons for this should be known in the consecutive earthquakes of Tabriz and the scarcity of scientific researches on archeology. Today what is called Tabriz is the result of constructions made after the last Tabriz earthquake in 1782 and very little works have remained from the time before the earthquake; though Tabriz has had an important role for the history of Islamic age due to its geographical and natural situation.

## The Capital Relocation from Maragheh to Tabriz

Mongols invaded Iran in 1221 AD and they occupied all of Iran in a short time. After the stabilization of the Ilkhanate reign and when Hulagu-Khan seized the power, he chose Maragheh as his political and cultural capital and then in 1273 AD Abaqa-Khan as the Mongol khanate became the ruler of Iran and he decreed the transfer of capital from Maragheh to Tabriz.

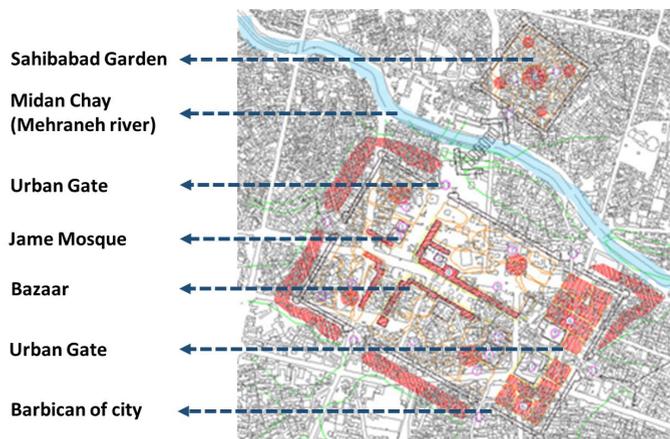


Figure 1. Tabriz and Sahibabad Garden in Ilkhanate dynasty

After the transfer of capital to Tabriz, his minister, Shams al-Din Muhammad Juvayni, decreed for constructing a garden in the northern side of the urban river. This garden was chosen as the capital of the reign in the later years and at the time of Jahan-Shah the leader of Kara Koyunlu “In Sheshgelan quarter there is a place known as old Dolat-Khane As if the kings before Jahan-Shah inhabited there. He brought Dolat-Khane here. That place was a garden known as Sahibabad belonged to Shams al-Din Muhammad Juvayni, the blessed one and the martyr, owner of the Divan Al-Mamalek”(Karbalaie,2004, 470). Other than this garden, Mongol Ilkhanates created extensive constructions in Tabriz, from which Shanb-Ghazan the town in west of Tabriz by Ghazan-Khan , Rab’-e Rashidi , in north-east of Tabriz by Rashid-al-Din-Faḍlullāh as an academic complex, the comprehensive complex of “Taj al—Din ‘Ali Shah” in south of Tabriz known as Ali-Shah-Jameh Mosque are some of them.

Jahan-Shah who was from the people immigrated to Tabriz from Turkey seized the power in Tabriz eventually and as it was mentioned Jahan shah transferred the royal court and reigning place from Sheshgelan quarter located in north-east of Tabriz to this place. It should be mentioned that Sheshgelan quarter was called the old royal court after the transfer. This can be extracted from historical texts: “That glorious place is called Malamir because the house of the previous kings like Hulagu and before him, Sultan Ovis and after him till the time of Jahan-Shah located there and now the enclosure, moat, gate and other signs remains in that place and it is known as the old royal court”(Hashari,1992, pg 52).When Uzun Hassan defeated Jahan-Shah, he acceded to the throne in Sahibabad Garden and then he ordered a great square to be built in front of Sahibabad Garden. Building such a square was reviving the Old Persian patterns which had been neglected in construction of the cities at the time of Ilkhanate.

## Sahibabad Square in Tabriz

Uzun Hassan acceded to the throne in 1453 AD in the city of Amed in Diyarbakir of Turkey after defeating Jahan-Shah as the prince of the Kara-Koyunlu. He transferred his capital from the city of “Amed” to Tabriz in 1470 AD “After transferring of the capital to Tabriz, he ascended the throne in the new royal court at Sahib Abad Garden and since he paid special attention to the military affairs he built a great square in front of the royal court for reviewing his army” (Nejad Ebrahimi, 2008, 11).

Constructing this square with a military approach met in general the need which though it existed in the architecture of Iran from historical point of view, but it had never been realized physically to such an extent: “Therefore, it can be taken into account that there was lack of production organization, great

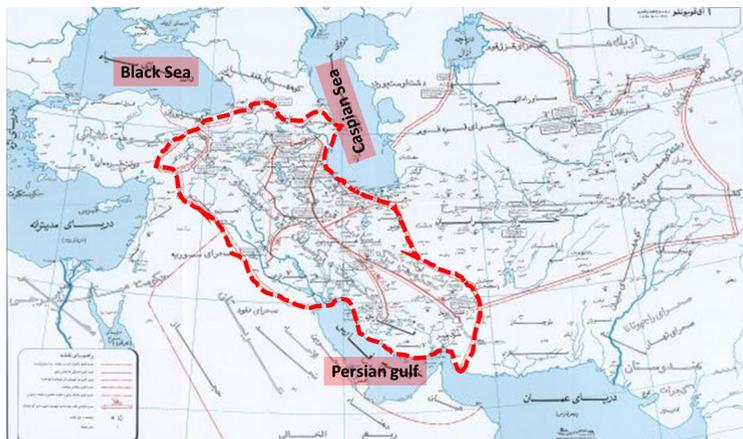


Figure 2: Territory of AK Koyunlu Government (1467-1503 AD.)  
(Source: Malik National Museum of Iran)

council organization, urban organization, spatial organization and skeletal organization on the development route of urbanism for three centuries” (Habibi, 1999, 86). However, why Uzun Hassan paid attention to the military matters is something that some of it relates to the external conditions and circumstances which were synchronously when he seized the power. After the fights that he had with his elder brother, Jahangir-Mirza, on getting the power, Uzun Hassan at last succeeded to conquer the city of “Amed” in Diyarbakir and he was supported by the chairmen of the tribes. “Uzun Hassan was one of the mightiest rulers of Near East. He transferred his capital to Tabriz in 1470 AD. Although he was not an Iranian at all, he ranked in line with the kings of Iran. He fought with Fatih-Sultan Mehmed, Sultan of the Ottoman Empire and was defeated and died in 1479 AD at the age of 54 and was buried in Nosirih School which he had established it himself” (Hijazifar, 1995, 30). Uzun Hassan paid much attention to the military affairs and for this reason he acted for constructing a great square for reviewing his army in front of Sahibabad Garden.

### **The reasons why Uzun Hassan paid attention to the military affairs**

Formation of Uzun Hassan reign in Iran coincided with one of the important historical events in the world. In 1453 AD, Constantinople was conquered by the Ottoman soldiers commanded by Fatih-Sultan-Mehmed “This victory which coincided with the occurrence of one of the most important and greatest political and military developments of the world i.e. conquest

of Constantinople by Fatih-Sultan Mehmed in 1453 AD entered the ruler of Ak-Koyunlu to the diplomacy scene of Europe at the early years of his reign” (Hassan Zadeh, 2000, pg. 91). Conquest of Constantinople and increase of Ottoman power brought changes in the policies of western European countries and they were forced to dispatch some emissaries to negotiate with Uzun-Hassan and ask him for military supports, “The ruler of Persia had contacts with the largest Venetian patrician houses and knew the position of the prosperous City-state, greatly endangered by the expanding Turks.

At the end of 1463 Venice sent to Persia its non official envoy, Lazzaro Querini, who spent there many years. In 1464 and 1465 emissaries arrived in Venice from Uzun Hassan, in order to prepare an alliance. Venice began to show a serious interest in this only when it became obvious that her war with Turkey was bringing few successes (Schultheisz, 1974, 16). The Europeans intended some part of the military power of Ottomans to be spent in fighting with Ak-Koyunlu. While attempting to unify European Christian states, “Pope Callixtus III sent the Franciscan monk named Lodwiko Bologna as his emissary in order to attract the attention of the eastern Christian states, Muslim emirates and Ak Koyunlu. The result of his several travels to the palaces of the mentioned states was concluding the defensive treaties and military alliances against Ottoman as a security belt in the eastern part of their territory” (Hassan Zadeh, pg. 2000,150).

The emissaries who came to the court of Uzun Hassan encouraged him to fight with Ottoman. From other side, the power which Uzun Hassan had gained by conquering many parts of Iran and Anatolia territories had brought him some vanity such that he considered his power as equal of as the Ottoman .This is clearly understood from the Ottoman Sultan correspondences. ” Stimulation of the western states and the vanity of Uzun Hassan which was the result of the conquest of the vast part of Iran and Anatolia caused him to consider his military level at the same level of Ottoman empire. This was evident from the letters which he wrote to Fatih Sultan Mehmed at the end of his reign. In one of his letters he addresses Sultan Mehmed as Excellency “Mart map” and instead Sultan-Mehmed calls him Persian-Sardar ” (Hassan Zadeh, pg. 2000, 145) .Due to this vanity he acts for preparing and equipping his army and gets some cannons from Western world” having received the extremely favourable military news sent by Zeno from Persia, brought and – according to the sources – very effectively presented by Isaac, Venice began meeting his obligations as an ally. The Republic sent another emissary, Giosafatte Barbaro, after Caterino Zeno to Uzun-Hassan. But while Zeno took only a few fine precious jewels and some rare cloth to the Persian court, Barbaro’s arrival meant six big and fifty smaller guns, a large number of other arms and munition.

The Doge of Venice, Niccolo Tròn, made no secret that all that was the result of Doctor Isaac's mission. He instructed Barbaro to tell the Persian ruler that from Isaac, the Jewish doctor, who, after a long and tiring journey through Kaffa, arrived in Venice and spent several months there, he learnt of the Persian ruler's magnanimous willingness and of his determination to turn against the common enemy, the Ottomans" (Schultheisz, 1974, 18). The vanity and arrogance of Uzun Hassan and stimulation of western states caused him to pay attention to military affairs and of course the counsel and stimulation of western states should be taken more into account.

## Characteristics of Sahibabad Square

The shape and form of the square has been one of the architectural unknowns of Iran. The reason for this may be sought in some points. Firstly, Tabriz encountered with many changes physically during Qajar Dynasty period and after the earthquake in 1782. Today, the square shape called Sâheb-ol-Amr is completely different with the main square. "Firstly, the present square in the present situation of the historical texture of Tabriz is a square built after the earthquake in 1782 and this square has been built in some part of the space of the main square; Secondly, Sahibabad square had a very big and open space and as a central square of the city it was very active in many different urban arenas like political, cultural, military, economical, sporting arenas and etc. during its life; however, considering the shape and form, it lacked any framework or walls to be built around it and the space of the square was determined only with the architectural elements like mosque, palace, bazaar, hospital and church located around it. Thirdly, the orientation of the present square is east-west and this is whilst that according to documents and evidences the orientation of the main square was northwest-southeast and it has been changed since the Qajar period and after the earthquake of 1782" (Hanachi and Nejad Ebrahimi, pg. 2006, 43).

A research on this square, based on the adaptation of historical document and historical texts, reveals some information from this square. The early descriptions about this square relates to a Safarnâme which is known as Venetians Safarnâme in Iran. Venetians came to the court of Uzun Hassan in different titles like merchant, physician, emissary and traveler. They even had some relations with Shah-Ismael court in Safavid times and their writings indicate the characteristic of this square:" About 3000 bystanders had gathered in Sahibabad square. At the entrance of this garden, located probably in the northern side, there is a large palace and a vast hall which the food was prepared there for rulers; however, Shah-Ismael goes to Hasht Behesht Palace for dining"(Barbaro et. al., 1974, 422). Chardin and Matrakçı were among the people who have represented the most expressive documents about Sahib Abad square. Chardin describes the square like this:" among the squares which I have seen in different cities this square is located near to castle of Jafar-Pasha. They say when the castle was settled and reclaimed this square was a center for gathering guns and armaments" (Chardin, 1995, pg. 479).

Alongside this writing represented in sketch by Chardin (Table 2), in addition to observing the city structure we can notice the elements and the totality of Sahibabad Square. Matrakçı has also drawn some miniatures (Table 1) from the cities and settlements of the army during the invasion of Ottomans to Iran, from which Sahibabad Garden and Uzun Hassan Mosque could be noticed clearly in the miniature that pertain to Tabriz.

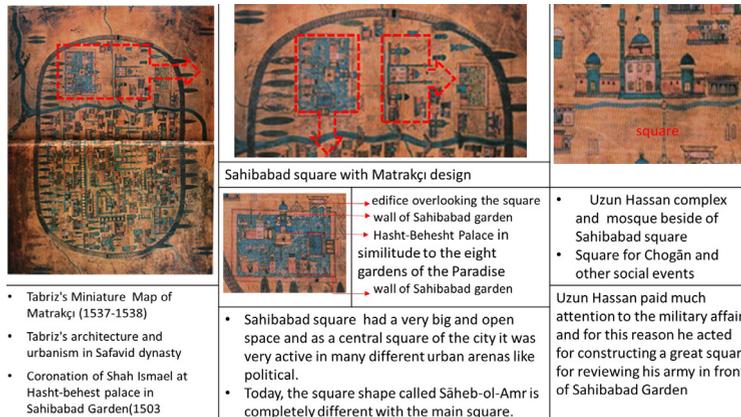


Figure 3. Sahib-e Abad complex in Matrakçı's Miniature (source: Author)



Chardin's Sketch form Tabriz

Chardin : among the squares which I have seen in different cities this square is located near to castle of Jafar-Pasha. They say when the castle was settled and reclaimed this square was a center for gathering guns and armaments.



Sahibabad square and Garden in Chardin`s Sketch

		
Saheb Saman Metecht*	Hassein Pacha Metchet*	Jafar Pacha Iassi*  * These words written are Ottoman words

Figure 4. Sahib-e Abad complex in Chardin`s sketch

### Describing the Buildings of Sahibabad Square

On the basis of the remained documents, Sahibabad Square contained many different architectural elements from the time of Ilkhanate, Kara Koyunlu, Aq Koyunlu and Safavid. Being positioned beside each other around the open precinct, they constituted definition of square. Each of the writers reveals some points in mentioning these elements. The oldest ones of them were Venetian travelers who described the existed buildings in the square. “The distance of this door from the royal palace is more than the distance of other doors and the glorious outlook of the square is seen from this point together with the mosque and the hospital built in it and I have already mentioned them.

This mosque built by Sultan-Hasaan-Beig [Uzun Hassan] is very big and has many rooms decorated with plaster, gold and wood. This hospital or sanatorium is also big and has many structures too and its inside has been decorated even more beautiful than the mosque. It has very big halls carpeted exactly at their sizes. There is only a wall between the hospital and the mosque and a platform has been built out of the hospital from one side until the other

side, with the height of one Zera and width of 2 yards. An iron chain had been laid from one side until the other side around the platform so that water cannot move into the mosque, hospital and the platform. At the time of ruling of Hassan-Beig and Sultan-Yakup more than thousands of the poor were in the hospital and the chain was kept until the death of Sultan Yakup. Then Turkmen removed it. Hassan-Beig has built all these buildings” (Barbaro et. al., pg. 1974, 422).

Other than the mosque and the hospital the Venetian merchant mentions another edifice which was in the margin of the square, overlooking to the square. Uzun Hassan and his commanders settled there when reviewing the army and watched the army and special ceremonies: “There is another door in the east side located in a big square and it opens into a big garden. The door has a brick wall arch-shaped with the height of 3 yards and width of 2 yards. It is free of decoration and it has been whitened with plaster. A big beautiful fountain is also seen among it. A big building with many rooms and a covered hall overlooking the garden has been built over the door. At the side facing the square, there is a round veranda in white, so white which is the whitest of what I have ever seen in my life.

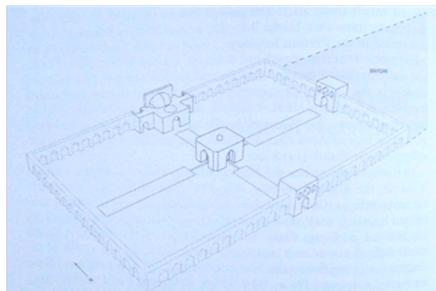
Accompanied with many of his commanders, Hassan-Beig came to this edifice whenever there was a celebration in this square. When the ambassadors came to the court of Uzun Hassan they were often located in this building because it is a very nice place with lots of rooms” (Barbaro et. al., 1974, 391). Another Venetian traveler named Jimly Cardy had visited Sahibabad Square and he has described it as this: “The Square has a beautiful front precinct with a very delicate and artistic tiling. The plinth and around of the door have been sculpted with a well-colored marble and some birds, flowers and mixed bushes, nearly similar to Italian mode, have been designed on it. There is a thick pink cloth over the marble stone door of this mosque and the inscriptions on the door are delicate and outstanding. The door opens to a corridor which is a way to a large square-shaped yard and after passing under three big arches one can enter into the mosque. In front of the door there are two towers embellished with tiles. Also there is a very big and high dome inside the mosque and in the middle of it, which is engraved with white marble clothes and is studded with jewels and blue stones”( Zoka,1985, pg. 187).

Sultan-Yakup acceded to the throne in 1480 AD and he was the ruler of Tabriz and Iran for 12 years. There was relative peace in the current affairs of the country and the artists, writers and thinkers found good opportunity for reviving the knowledge and showing their abilities. During these twelve years; furthermore, some good social and artistic activities were performed during this period. Having introduced the works of the time of Kara Koyunlu

reign “Sultan Yakup was a talented man who loved knowledge, culture and art. He had a very valid library full of handwritten and pictorial books and many artists were working in his court in Tabriz. He planned a palace in Tabriz at the same Sahib Abad garden, which was named Hasht Behesht in similitude to the eight gardens of the Paradise”( Zoka,1985, pg. 188). Amini’s History book that written at the time of Sultan Yakup describes the construction of Hasht Behesht Palace: “Beginning of Muharram Month at this auspicious year was the joyous settlement of the king’s entourage in royal court of Tabriz.

The world had been released from sedition and the event days had come to an end and in this year the edifice of Hasht Behesht Palace which had been founded in the Sahib Abad garden was completed. And that is an edifice in the middle of that garden, like a raised turquoise throne, like the eyebrow of the beloveds where the people who are well-endowed with perfection look at it and like the face of the moon it is ornamenting the surface of the sky”(Kārang,1995, pg. 173).

Imagination sketch from Sahib-e Abad garden in Tabriz in Ak Koyunlu dynasty Hasht Behesht, Gates and Square show in this picture Imagination sketch has some problem because form of garden and relation of that with square had deferent form.



(Source: Susan Babaie (p.32)

Figure 5. Sahibabad Garden beside of Sahibabad Square

Venetian merchant has also described the characteristics of the Hasht Behesht Palace:” The palace has been built in the center of a big and beautiful garden near the city in which only a river separates them in the north side. A beautiful mosque has been built around that place and a beneficial and useful hospital located there is dependent on it. This palace is called Hasht Behesht in Persian, which it means eight sections in our language, because it has been divided to eight sections and every section has been divided to four rooms and four waiting rooms. At the entrance of each room one waiting room has been built and the rest of the palace contains a round and beautiful dome. This palace has been built under a roof or it should be said it is a one floor building. In order to reach the dome, rooms and waiting rooms, one stair has only been built and the entrance to the rooms and waiting rooms is through dome area. This building has four entrances at the ground floor with many other rooms which all of them have been tiled and illuminated.

Furthermore, they are so beautiful that it is difficult to find words to describe and explain them. As I have already told this palace has been built in the middle of the garden and on a platform or it is better to be said that the platform has been raised in order to show its view: “ The height of the platform is one and half yards and its width is 5 yards and it is similar to an “onion”. A way is paved with marble in front of each door of the palace, which leads to the platform. A stair has been built of the best marbles in front of the main door of the palace which is the way to the platform. This stair has been built of high quality marble”(Barbaro et. al., 1974, pg. 280).Historical documents mention some monuments around the square like tomb of “Pire Rumi”and “Zavieh Garden” of Uzun Hassan as well as Nosirieh Edifice. Also there is an edifice in Sahibabad Square known as Nosirieh which is of the nice works remained from Ak Koyunlu kings...they were the rulers of Diyarbakir since the time of their ancestors” ”(Karbalaie,2004, pg. 524). At the rear of Nosirieh Garden towards north there is also a tomb which is famous for “Pire Rumi” There is a doorway built of stone and scripted by Abdollah Seirafi at its entrance” (Karbalaie,2004, pg. 527). Shah Ismail’s coronation was at this garden and in the Hasht Behesht Palace. Founding of Safavid reign was announced by Shah Ismail from place too. After him, his little boy, Shah-Tahmasp , seized the power in 1525 AD. Due to a lot of fights and battles with Uzbeks and Ottomans he didn’t develop Tabriz so much and he didn’t do any especial construction works; however, he established his royal mosque at the east side of Sahibabad Square: ‘A mosque in Sahibabad Square of Tabriz which was built at his time was also another work of him” (Iskandar Monshi, 1971, pg. 124). This mosque was destroyed by Ottoman armies after the occupation of Tabriz. “There was another ornate mosque at the eastern side of Sahibabad Square, connected to Jame Mosque of Sultan Hassan, which was instantly destroyed because it had been built at the time of Shah Tahmasp”(Kārang, 1995, pg. 90).

Sahibabad Square kept its position at this period and even after the transfer of the capital from Tabriz to Qazvin by Shah-Tahmasp. It was such that all the cultural and social ceremonies were held in this square as they were held before. Tavernier, a French traveler, had traveled to Iran at the time of Shah Safi. Between the descriptions in the history book of Alam-Ara-Abbasi at the time of Sultan Mohammad until the time of Shah Abbas this square had fallen into decline and demolished. This shows the lack of any deep attention to this square at the time of Shah Abbas and Shah Safi reign. “Some splendid buildings are seen around the great square of Tabriz and adjacent to it. There are also four or five mosques which are unique in the greatness of structure but they have been let fall into decline and demolished, a sublime mosque and a school and a palace are seen in the great square of Tabriz and around it, all of which have been destroyed or are on the threshold of being destroyed. All of these splendid buildings have been abandoned. Adjacent to that square

there is a church which has been demolished. It belongs to Armenians and it is said that Saint Helena had sent a piece of cloth from the original wood of the Christian Cross to there. A group of people have been hired to give concert for half an hour by blowing the trumpets and playing timpani in Tabriz square every day at sunrise and sunset. They line up on a veranda beside the square and start their work and this work is common in all cities of Iran.

A destructive earthquake which demolished many homes occurred in Tabriz and around of it in 1651” (Tavernier, 1957, pg. 66). In addition to the mentioned buildings, Kayseri, an edifice overlooking the square, almshouse and the hospital are of the buildings located around Sahibabad Square and their name have been mentioned in the historical texts. Shah Tahmasp, as the king of Iran, uses the experiences of his father and his great ancestor, i.e. Uzun Hassan, after the transfer of capital from Tabriz to Qazvin and there he acts for constructing the monarchic complex at the Jafar-Abad region.

### **Family relation of Ak Koyunlu and Safaviyya and the effects of the thought of urbanism**

Shah-Isma'il, the founder of Safavid dynasty, was the grandson of Uzun Hassan who founded Ak Koyunlu reign. Shah-Isma'il had spent part of his youth at the court of Uzun Hassan. Sheikh Junayd , grandfather of Shah Isma'il, was exiled to Anatolia by the decree of Jahan-Shah due to some disagreements which he had with his brother, Jafar, over the replacement of their father, Sadr-din, as the chair of the sect. There he got acquainted with Uzun Hassan and inhabited in Diyarbakir. “Being smarted, he understood that he can enjoy the support of empathy of Uzun Hassan against their common enemy, i.e. Jahan-Shah, the ruler of Kara Koyunlu”(Hijazifar,1995, pg. 27).From other side Uzun Hassan had the idea of developing his reign and somehow he wanted to enjoy the power of Safavid in Iran for confronting with Jahan-Shah.

“Regarding the policy and the idea of conquering the world, Uzun Hassan wanted to somehow use the power of Safavid household and their followers in order to reach his ideals and wishes and for this reason, during the staying of Junayd at the court, Uzun Hassan formally welcomed him and he was in the good graces of Uzun Hassan. It was such that Junayd got married with Khadije Bajim, the sister of Uzun Hassan. The result of their marriage was a son by the name of Sheikh Haydar who was the father of Shah Isma'il Safavid”(Nejad Ebrahimi, 2008, pg. 14).It was at this place that the ideal ideas of the urbanism of Ak Koyunlu period were conveyed from Ak Koyunlu court to the Safavid court. Reconstructing re-innovating the city and urbanism concepts were originated at the heart of the reign of Kara Koyunlu and Ak Koyunlu before the foundation of Safavid government.

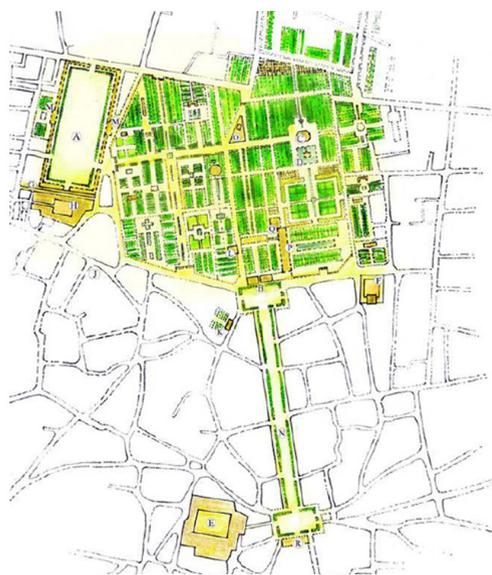
Establishing the complex of Uzun Hassan in Tabriz as a new city beside the

old Tabriz is the testimony to reconstructing the old concepts of urbanism which returns to the period of Buyid dynasty and Samanid Empire. “There is a vast square in the middle around which Ali-Qapu , Jameh Mosque, hospital and the main entrance of the Bazaar have been built. The edifice of the sublime gate overlooks the square and Uzun Hassan can observe the military maneuvers or polo games through it. The presence of the first kings of Safavid government in Uzun Hassan court crystallizes the first concepts of utopia in their mind. The first reflex of these concepts emerges at the time of the reign of Shah Tahmasp and when Qazvin became capital” (Habibi, 1999, pg. 93). Due to some needs and attention to some matters especially military affairs, Ak Koyunlu make a large space in the shape of square and Safavid kings apply their adopted ideas from the management system and urbanism in Qazvin for building a complex beside the old Qazvin.

### **Shah Square of Qazvin**

Considering some political and security issues Shah-Tahmasp decided to move the capital from Tabriz to Qazvin in 1550. That was because Ottoman attacks made some problems occur in running the state affairs. As mentioned before, after passing three centuries and after the invasion of Mongols, the urban organization and a phenomenon like square had been forgotten in the cities of Iran. However, after the foundation of Sahibabad Square, the square took part again in the urbanism of Iran and Safavid took this tradition with them from Tabriz to Qazvin. “After moving the capital from Tabriz to Qazvin, new constructions were begun beside a historical city in the region of Jafar Abad gardens” (Nejad Ebrahimi, 2008, pg. 19). The Policy-making for this construction was to build a town next to the historical city of Qazvin. After Qazvin this experience could also be seen in a more developed way in Isfahan in Safavid Period. “In spite of building vast sets and developing the city, the work was in such a way that no harm did to the old parts; The oldest part of the city survived intact in spite of building the monarchical Arg near the old house of great council and keeping the governmental street as the main connecting axle between it and Jameh Mosque and not infringing on the old texture around the Mosque” (Varjavand, 1995, pg. 229).

According to the historical texts, the square was in a rectangular shape and it had some vaults around it; Fedet Afanas Yovich Katif who travelled to Iran between 1626 and 1627 has written about the feature of this Square in his Safarnāme as “ Having large gates and a vast flat square surrounded by a moat full of water and wooden networks, the monarchical palace overlooks Qazvin” (Katif, 1977, pg. 240).



- A. Shah square
- B. Ali Qapu Gate
- C. Kolah Farangi Edifice
- D. Great Pool
- E. Jame Mosque
- F. Heidarieh Mosque
- G. Qeysarie
- H. Shah Caravanserai
- I. New Bazaar
- J. Old Bazaar
- K. Ismail Shrine
- L. Panjeh-Ali Mosque
- M. edifice overlooking the square
- N. Khiaban (street)
- O. Boqeh and School of Peighambarieh
- P. New Divankhaneh (Chehel Sotoun palace)
- Q. Pigeon Tower
- R. Old Divankhaneh

Figure 6. Shah Square of Qazvin and its buildings

This square acted as a joint between old and new city. “A rectangular square which its length was thrice its width was designed in the distance between the mosque located in the old town as the southern pole of the axle and the Monarchical Arg as the northern pole of the development; From the viewpoint of urban planning the main role of this square is to organize the new elements of urban development that were located around a central space. It also had the task of connecting old and new cities. Socially it was the center of civil activities and meeting the political and governmental needs, at the northern end of the square through the entrance of Āli-Qapu which is now a strong symbol in the city”(Nejad Ebrahimi, 2008, pg. 19). By building Shah Square of Qazvin and constructing walls around it we witness a growing trend in building square and the formation of a more prominent element in Iranian architecture. Then this continued trend takes different and more developed effects in the Naghsh-e Jahan Square in Isfahan.

### Naghsh-e Jahan Square in Isfahan

Due to its centrality Isfahan had an ideal position to connect to the other parts of Iran. Shah Abbas After the coronation in Qazvin and having the great ideas of urbanism which were the results of the architectural experiences of Ak Koyunlu and Kara Koyunlu from west of Iran and Timurid architecture

from East of Iran, Shāh-Abbās moved the capital to Isfahan. “ Unlike his predecessors Shah-Ismail and Shah-Tahmasp who constructed few monuments in Isfahan, he established enormous monuments in the south of Isfahan” (Nejad Ebrahimi, 2008, pg. 20). One of the prominent buildings in the construction of Isfahan in Safavid times was an enormous square constructed in south of Isfahan in Seljuq times. “Although the pattern for constructing Naghsh-e Jahan square, as a new downtown and the symbol of powerful Safavid state, was taken from the old Square of Isfahan, the Uzun Hassan Square in Tabriz and Shah Square of Qazvin, Naghsh-e Jahan Square gives this ancient pattern a reasonable order and deals with the spatial and geometric adjustment and combination of its inner and surrounding elements with a unique accuracy”(Habibi, 1999, pg. 95). Naghsh-e-Jahan Square was a very intelligent, regular and geometric adoption of the old patterns mentioned earlier. The adoption evolved gradually and it does not happen all at once. This claim is quite clear from the period classification of the Square construction.

### Periodic classification of the Formation of Naghsh-e-Jahan Square

The periodic classification of constructing Naghsh-e-Jahan Square is of the cases that knowing it helps how the idea of building of such square was formed. Presently the square seems complete regarding the geometric order and arrangement of architectural elements.



Somaiyeh Falahat and M.Reza Shirazi (2015)

- 1. Ali Qapu, 2. Gate of Qeysarie, 3. Qeysarie, 4. Sheikh-Lotfollah Mosque, 5. Abbasid Jami Mosque

Figure 7. Nagsh-e-Yahan Square and its building

Whereas, according to the researches carried out it did not have such a situation at the beginning of the construction; Though not a complete and comprehensive research has been conducted on the construction periods of the square and whether there was any building before construction of the square in place of it or not is not clear. “Not for a long time ago some local

narratives claimed that Ālī-Qapu has been made in the place of Timurid pergola which Shah-Abbas was living there before choosing Isfahan as a capital” (Eshraghi, 1999, pg. 184).

The first one who did a comprehensive study on a part of Sahibabad Square and Ālī-Qapu was Eugenio Galdieri, an Italian who conducted some studies on Jameh-Mosque of Isfahan and Ālī-Qapu on behalf of ISMEO in the years before the Revolution of Iran. “It makes this subject clear that not only Shah-Square was constructed at the same time with Ālī-Qapu, but also it had been predicted as one of the complementary elements in Shah Abbas design for the square”(Nejad Ebrahimi, 2008, pg. 22).Galdieri’s studies showed that square had only one arch when it was built. “It should be reminded that Bazaar and the continuous arches of the interior design of the square had been built just in one floor with an ogee arches in that time”(Galdieri,1980, pg. 24).Why the square is built on a scale of 500x160 equivalent to 8 acres, in one floor and not being well-fitted, could be due to the exchanges of the past experience of Shah-Square of Qazvin, where the square had only one arch and like Qazvin at this time Ālī-Qapu was the entrance of the series of royal gardens and palaces. “The building was originally constructed due to implementing the square plan with a fine view toward the square for the entrances of royal palaces” (Galdieri,1980, pg. 16).

In the next step the area of the land has been reduced and instead one floor has been added to the arches of the square. It was at this stage of the square formation which the building stopped to be as the entrance and exit of the garden and changed to be a palace overlooking the square. “The purpose is the operations which is done on the building around the square, the initial arches expand into the square and another floor is added to it in such an order that a row of veranda is created towards the square on the upper floor” (Galdieri,1980, pg. 24).Why the square was made single floor is to the belief of the writer due to not understanding the space which the constructive architects involved with it based on the past experiences; because if they were aware of the space at the time of construction, they would certainly create it like the current situation.

### **Analysis with comparison**

Today when there are some talks about square and the space of gathering in the studies and researches of the researchers, a few people could be found that not mention the Naghsh-e-Jahan Square in their words. This square enjoys a sublime position due to the architectural structure and its location in the historical texture and it has been able to demonstrate the existing values in the thoughts of the designers. “Sir Thomas Gerbert, member of the British diplomatic mission of 1628, described the Midan as without doubt the most

spacious, pleasant and aromatic market in the universe” (Weeb, 1990, pg. 25). However, how was the formation trend of this square? Square was an element that had come to existence in Iran in Islamic period at the time of Abbasids and after the foundation of Baghdad and following that at the time of Samanid and the Buyid. Ya’qubi writes such about Baghdad:” They went to the great square from the same door and each of the four arches was the same. And the very palace is located in the middle of the great square, which its door was called “Bab-alzahab”. And Jameh Mosque is located beside the palace” (Al-Yaqubi, 2002, pg. 11). “Two main routes meet each other in a central square in line with the four geographical directions, around which other than the great councils Jameh Mosque of the city is located there too and the entrance of the main route of the Bazaar opens to it”(Habibi, 1999, pg. 63). After this period the square plays a dominant and serious role in the formation of the urban spaces of Iran so that this element could be found in many cities of Iran. “Big squares are built around which different great, palace of the ruler, the Great mosque and Bazaars are established. The most dominant samples remained from the old ages could be looked for in Old Square of Isfahan” (Habibi, 1999, pg. 78). Although some construction activities take place due to the presence of the scientists and court scholars in the Ilkhanate court after the Mongol attack to Iran, but there is no sign of the formation of the urban organization according to what there was before the Mongol invasion to Iran; furthermore most of the urbanism policies emerge in constructing suburban towns like Shanb-Ghazan, Rab’-e-Rashidi in Tabriz and Soltaniyeh as a new town in Zanjan and there is no sign of the older pattern like square. “On this account lack of production organization, government organization, urban organization, spatial organization and the framework organization could be noticed in Iran”(Habibi, 1999, pg. 86).

Of course this doesn’t mean that there wasn’t any organized structure in this period but it means that the mentioned old and historical patterns are not observed in the formation of the these towns and cities. It was for the lack of this special organization that with the change of a reign the older patterns were revitalized by a new shape and structure at Timurid period in west of Iran, at the time of Timur’s successors at the Registan Complex and also at the Uzun Hassan complex in Tabriz. As it was mentioned earlier the reasons why Sahibabad Square was built at that time and in that place were due to the military reasons and stimulation of western countries in order for confronting Uzun Hassan with Ottomans. Therefore the formation of Uzun Hassan square attained much importance.

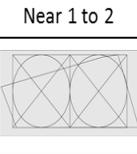
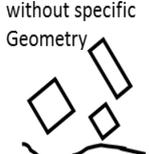
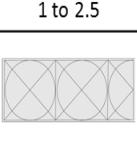
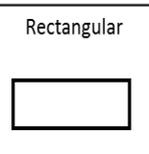
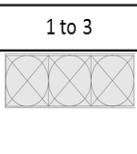
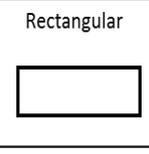
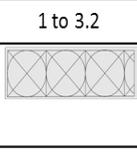
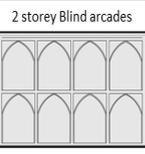
### **CONCLUSION**

In this situation the effect which Sahibabad Square has had in the formation of the next squares in Iran is of great importance. That is because the formation

of Naghsh-e-Jahan Square was in line with the formation of Shah Square of Qazvin and Sahibabad Square in Tabriz, and as it was discussed, though the square had been formed in a historical trend, however this doesn't mean that these squares were similar to each other. They contained some differences besides many similarities that they had in the prominent buildings located around them.

It was mentioned in the discussions that the Sahibabad Square was the greatest square in that time and the explorers and tourists have confessed to this point in their writings. However, this square didn't have walls built around it like Naghsh-e-Jahan Square but rather it was a big open space with some dominant buildings around it, which they had made some enclosure for the square. This claim may be inferred from the miniature remained from Matrakçı in Tabriz. However, Shah Square of Qazvin contained walls built around it by using

Table 1. Square evolution in Iranian urbanism from Seljuk Dynasty to Safavid Dynasty which resulted to form Naghsh-e Jahan Square in Isfahan.

Square	genesis period	square shape	proportions in square	Shape of Façade	Places of worship	Royal mansions	Service buildings	Royal gardens & Bazaar	Shape of square
Atiq Square Of Isfahan	Seljuk dynasty	Trapezoid 	Near 1 to 2 	Simple brick wall	<ul style="list-style-type: none"> <li>Jameh Mosque of Isfahan</li> <li>Ali Mosque</li> </ul>	<ul style="list-style-type: none"> <li>The Malik-Shah Royal Palace</li> </ul>	<ul style="list-style-type: none"> <li>Caravanseraï</li> </ul>	<ul style="list-style-type: none"> <li>Nizam al-Mulk Bazaar</li> </ul>	
Sahibabad Square of Tabriz	Ak Koyunlu dynasty and Safavid dynasty	without specific Geometry 	1 to 2.5 	Without blind arcades	<ul style="list-style-type: none"> <li>Uzun Hassan Mosque</li> <li>Shah-Tahmasp Mosque</li> </ul>	<ul style="list-style-type: none"> <li>edifice overlooking the square</li> <li>Hasht-Behesht Palace</li> </ul>	<ul style="list-style-type: none"> <li>Nosirieh complex</li> <li>Shah Caravanseraï</li> </ul>	<ul style="list-style-type: none"> <li>Sahibabad Garden</li> <li>Qeysarie</li> </ul>	
Shah square of Qazvin	Safavid dynasty	Rectangular 	1 to 3 	Blind arcades 	<ul style="list-style-type: none"> <li>Boqeh and School of Peighambarieh</li> <li>Panjeh-Ali Mosque</li> </ul>	<ul style="list-style-type: none"> <li>edifice overlooking the square</li> </ul>	<ul style="list-style-type: none"> <li>Shah Caravanseraï</li> </ul>	<ul style="list-style-type: none"> <li>Sa'adat Abad Garden</li> </ul>	
Naghsh-e-Jahan square of Isfahan	Safavid dynasty	Rectangular 	1 to 3.2 	2 storey Blind arcades 	<ul style="list-style-type: none"> <li>Sheikh Lotfollah Mosque</li> <li>Abbasid Jami Mosque</li> </ul>	<ul style="list-style-type: none"> <li>Ali Qapu palace</li> </ul>	<ul style="list-style-type: none"> <li>Caravanseraï</li> </ul>	<ul style="list-style-type: none"> <li>Isfahan Royal gardens</li> <li>Qeysarie</li> </ul>	

brick false arches performed in one floor. When the same experience is used to construct Naghsh-e Jahan Square for the first time, we can see that this square contained one floor with false arches as well, and another floor is added to it in the next incorporation. The main conclusions are as follows:

- The three elements of garden, mosque and Bazaar were very important in the adaptive comparison and all three squares contained royal garden (Naghsh-e Jahan garden and Chehel Sotoun palace in Isfahan, Sa'adat-Abad Garden in Qazvin, Sahibabad Garden in Tabriz) , Jameh Mosque or royal mosque (Uzun-Hassan Mosque and Shah-Tahmasp Mosque in Tabriz, Jameh Mosque in Qazvin, Abbasi-Jameh Mosque and Sheikh-Lotfollah Mosque in Isfahan) and Bazaar (Qeysarie Bazaar in Isfahan and Qeysarie Bazaar in Tabriz and Qazvin Bazaar) , all of which were of the prominent elements of these squares.
- The edifice overlooking to the square was of the common elements existed in Sahibabad Square in Tabriz and Ali-Qapu in Naghsh-e-

Jahan Square of Isfahan. The explorers have talked about a building in Sahibabad Square in which Uzun-Hassan, Sultan Yakup and Shah-Tahmasp observed the celebrations and ceremonies of the square at the presence of foreign envoys.

- The royal Kushk Palace located in the middle of the garden by the title of Hasht-Behesht is considered to be of another element of architecture, which existed in each three squares in Tabriz, Qazvin and Isfahan. Presently the Royal Kushk Palaces have remained in Qazvin and Isfahan and Hasht-Behesht Palace of Tabriz is inferable from the miniature of Matrakçı and the explorers and tourists complemented the palace.
- The square which has been introduced as Sāheb-ol-Amr Mosque in the historical maps and as Sahibabad in some books and researches has been built in a sector of the main square after the earthquake of 1782 and the main square was much greater than the present square. The orientation of Present Square is as East-West whilst the main square had northwest-Southeast orientation and it was much greater than the present square. This claim could be completely inferred and concluded from the left miniature by Matrakçı from Tabriz and Sahibabad Square.

According to the fulfilled examination which is the result of field studies and library studies, it is inferred that considering the relative kinship between Ak Koyunlu and Safavid dynasty and noting the fact that the founder of Safavid dynasty had spent his childhood at the palace of Ak Koyunlu kings and he came to the throne at the same palace and his successor inhabited at the same palace and in spite of the differences which were between Safavid and Ak Koyunlu dynasty, the Safavid kings learnt the ideas of establishing royal towns, palace and the reign square from Ak Koyunlu. The idea grew in Qazvin as the second capital of Safaviyya and it was developed and evolved in Isfahan as the last capital of Safaviyya and the adaptive studies fulfilled in this paper proves this matter.

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