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Review article

Rehabilitation of a forgotten urban element: clock tower known as Zill Al-Sultan in the Shahcheragh Shrine

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ABSTRACT

The Holy Shrine of Shahcheragh is the third holy place in southern Iran. The first building of this shrine had been built in Ezadal' duleh Deilamiarea and in 1323AD, Tashy Khatun, mother of King Isaac ben Mahmoud repaired and completed it. It includes Ahmadi and Mohammad's shrine. The building is one of the most important shrines including the courtyard, portico, dome and minaret and also the layout of the elements of Persian architecture can be seen in different part of it. Ahmadishrine had been restored in different historical periods, and during these times architectural elements are added or dropped. By Library research, field data, the shrine archives and old photographs were recognized that the Qajar era clock tower known Zill al-Sultan located between the current pool in the courtyard and Saqa'khaneh (place for pray) which had been destroyed due to development of the shrine in the early of Pahlavi period. Considering the fact that this element is rooted in memories of old Shiraz, need to recognize it again and recommend for rebuild and restore it in order to remember the old shrine is very important.

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1. Introduction

The holy Shiraz is the third holy city of Iran and it is holy because Syed Karim, Ahmed Ibn Moussa and Shahcheragh shrine are located in this city. This place is considered a piece of paradise the holy shrine located in the historical context of Shiraz between two old quarters known Market Chicken and Sare dozak. By passing in the old streets of the city you can hear old people talking about yesterday and also refer to the old stories of the places in the Shahcheragh shrine which are unfamiliar for the youth of today. One of the places known Zill al-Sultan clock was located in front of the shrine of Ahmad ibn Musa is a unique instance element of city that the authors of the same research found it. It is a clock on high tower that visible from all the shops around the shrine. Rasool Parvizi in pants patchy book in glasses to refer to this clock. "Look Shahcheragh's clock, can you see a second hand or not, I tried all of the glasses and finally I see it with one of the glasses" This story indicates that in the collective memory of the people of old Shiraz, the old clock tower Zill al-Sultan had a special place in everyday conversation and in popular literature they have been spoken. It should be noted that in this study, due to the absence of systematic studies on Shahcheragh clock tower, the authors emphasize in the recognition of its and technical peculiarities of the above mentioned place is neglected.

Obviously, the first step is plan of reconstruction and recognition, which takes place during this period and the next steps in the research, will be done later. The other way for recognition of this place is a comparative study with a similar sample to provide sufficient information with clock of Moshir mosque and Sayyed Aladdin Hossein's clock tower, but we failed it should be noted that revival of this work for old people and people of Shiraz evoke the old shrine memories of the Shahcheragh.

2. Shiraz, the holy city

Mohammad Yousef Saghafi attributed to build Shiraz, Historians have written that Muhammad ruled in ancient city of Estakhr, which located eight kilometers from north of Persepolis. One night he has a night dream, he saw a group of angels descended to earth and began to kiss the soil of the land and with a loud voice said, Here is the ground that would raise several thousand piety man, Here is a source of good man and when he got up in the morning he went to the land of his dreams now, is Shiraz. And finally he found it in the plain of Shiraz and order engineers to build a city, which is Shiraz is the saints Tower Because the majority people of Shiraz have a great degree in worshipping God and always saints lived in this city and the holy grave of Ahmad and Muhammad ibn Musa al Khazim are here (Rastegar'pur, 2008 AD, P. 161).

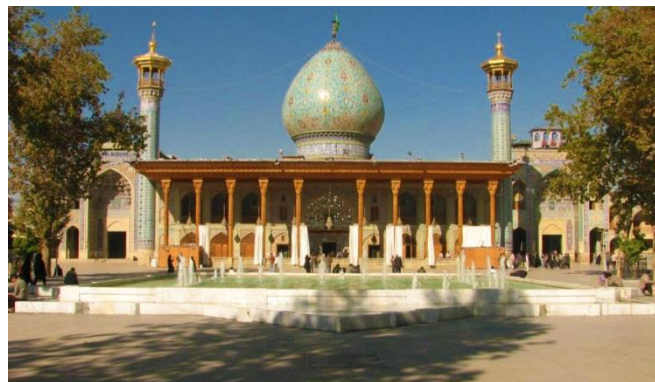


Fig. 1. The current building of the holy shrine of Ahmedi in front of the pond of entrance courtyard was the previous location of the clock tower Zill al-Sultan.

3. Old Shiraz quarters

3.1. Bala kaft

This quarter is one of the biggest quarters of Shiraz and located in the southern part of Shiraz. This quarter is joined to Prince Gate (Darb Shahzadeh) from the north, Eshagh Beig and Lab Ab from the west, Khatun square from the south and Ghasabkhane gate and Sheikh Abuzar from the eastern part of Shiraz. Popular sites include,

Seyed Ala Aldin Hossein monument, Sheikh Roozbahan tomb Ghavam oranges garden, Zinat Al Moluk house, Ghurkhaneh masque, Seyed Taleb masque and tomb, Hashemie school, Sheikh Abuzar tomb and, etc.

3.2. The water (Lab Ab)

This quarter is the one of the southern quarters of Shiraz This quarter is joined to Es'hagh Beig quarter from the north, Sare Dozak quarter from the west, Shah di Allah from the south and Bala Kaft from the eastern part of Shiraz. Popularsitesinclude Shahdi Allah gate, Ali mosque, Mansurie bazaar and shool, and Seyd Sharif Jorjani tomb.

3.3. Black tomb stone (Sang Siah)

People called this quarter as black stone because of Sibuye tomb in this place. This quarter is joined to Garden quarter and Shah square from the north, Sare Dozak quarter from the east, Kazerun gate from the south and Baruy city from the western part of Shiraz. Popularsitesinclude, Bibi Dokhtaran monument, IL' Kani masque and bathroom, Moshir mosque, Aramane bazaar and church, Kordha masque, Forugh Al'Molk house, Saadat house, Ziaeian house, Haj Zeinal bazaar and Seyed Haj Gharib tomb.

3.4. King square (Meydan Shah)

This quarter is the one of the northern quarters of Shiraz and from Safavie to Qajar era overnment buildings were built in this quarter. This quarter is joined to Prince Gate from the north, Moshir and King Garden Gate from the west, Black Stone quarter from the south and Chicken bazaar from the western part of Shiraz. Popularsitesinclude Hakimiha masque, small quarter of Sepahsalar, Jewishsynagogueand Agha (Mr.) Ahmad masque.

3.5. Prince gate (Darb Shahzadeh)

This quarter called Prince Gate because of the grave of Prince Mansour. This quarter is the one of the northern and oldest quarters of Shiraz. This quarter is joined to Isfahan Gate and Saadi Gate from the north, and Bala Kaft, Ishagh Beig and Chicken bazaar from the western part of Shiraz. Shiadan and Murdestan quarters are located in this place. Popularsitesinclude, Vakil mosque, bathroom and bazaar, New bazaar, Mola masque, Agha Baba'khan mosque, and Ahmadi inns.

3.6. Eshagh beig

This quarter is one of the central quarters of Shiraz. Quarters of Bayat and Arab arena located in this place. This quarter is joined to Prince Gate from the north, quarter of Bala Kaft from the east, Lab Ab quarter from the south and Chicken bazaar from the western part of Shiraz. Popularsitesinclude Nasir Al'Molk house and masque, Haj Mirza Karim masque, Khan School and Ramezan Khan Masque.

3.7. Chicken bazaar and sare dozak

This quarter is a central and old quarters of Shiraz. Popularsitesinclude, Shah cheragh shrine, Seyed Mir Mohammad shrine, Atiq mosque, New mosque, Ghods masque, Haji bazaar, Moshir, bazaar, Copper bazaar, Gheisarie bazaar, and Hakim school (Nasr, 2008, P. 31).

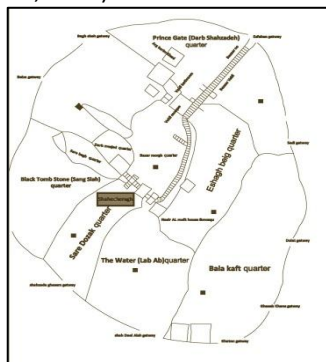


Fig. 2. Position of the holy shrine of Ahmadi and Mohammadi in the past; between Chicken Bazaar and Sare Dozak.

4. History of ahmad ibn musaa shrine

The holy Shiraz is the third holy city of Iran and it is holy because Syed Karim, Ahmed Ibn Moussa and Shahcheragh shrine located in this city. This place is considered a piece of paradise (Karandish 2012). The Holy body of Ahmad ibn Musa had been vanishing after his death in order to preserve him from the atheist, and nobody knows about his grave. In Ezadol Doleh era believers are frequently observed a light around the place of his martyrdom. Then after observation, Ezadol Doleh had ordered to build a shrine above the grave (Rastegar'pur, 2008, P. 51). Nevertheless, historians have attributed Shahecheragh shrine to the Ezadol Doleh, one of the Al Buye kings. Previous building repairs and adding new buildings had been built in the Persian Atabakan era. Later, various repairs were done and shrine of the blessed Shahecheragh developed and the first dome built (Erfan Manesh, 2007, P. 212). In the seventh century during Mozaffar era, Lady Tashy Khatun (1324 AD) ordered to do fundamental repairs. They built a beautiful dome which is one of the architectural masterpieces of Islamic art with 72 cleft (Rastegar'pur, 2008 SH, P. 51). Seyed Amir Mohamad shrine located beside Shahecheragh shrine. His holy grave was discovered about 1304 AD in Mirza Enayat Allah Dastgheib house and now he has a shrine (Ahmadi and Mohamadi Shrine's newspaper).



Fig. 3. A very old picture of the holy shrine, still wooden-roofed porch has not been built in the southern part of shrine.

Picture time probably before Ala al-Dole – Ghajar 1900 AD

The next monument repairs were done in 1500 AD by Shah Esmail the king of Safavieh and in 1720 AD by Nader Shah the king of Afsharie, and in 1908 AD by Hossein Ali Mirza, governor of Fars. Finally, in 1828 AD the repairs and rebuild operation was done by Fath Ali Shah, the king of Qajar. In the Qajar era in 1868 AD Masud Mirza known as Zill al-Sultan had installed a silver door for the shrine and in 1871 AD a great clock located in south tower of the monument (ibid).



Fig. 4. This picture was taken from Ahmadi square and repairs dome is visible in the photo well.



Fig. 5. A Unique picture of the clock tower known as Zill al-Sultan, this picture was taken from wooden-roofed porch in southern part of shrine.

5. History of clock's industry in Iran

Iranian people from long time ago were familiar with the units of time, and they divided a day into different part of time. "Pas" was a one of the circadian timing's main unit, and by investigating in Ferdowsi's poems, we found that this term has been used to show that each "Pas" is equal to an hour today. Number of species common clock made in Iran are very frequent and numerous. There are many clocks such as: Clocks of sun, sand, fire, water and mechanical clocks, and clocks of many ancient monuments and memorial towers have a versatile function, and one of their functions is measure time. One of the first devices of time circadian is called "Pngan" which is used for irrigation. In the book of science history in Iran, the author wrote about the history of clock. In The Sassanid era in some palaces, devices were placed and movements of the stars and the sun had been restored and display the elapsed time. But the Iranian history and achievements in the field of mechanical watches are brilliant. The adoption of Western from Iran timing tool has a long history. Herodotus reports that a group of scientists from Greece took traditions and practices of the day and night into twelve clocks and the way of making tools such as sun calendar, sunny indexes from Iranian to Greece. Astrolabe was another scientific instrument for measure, in addition to its many functions, has been used to measure time (Monfared, 2011, P. 1).

Clock holder as a symbol of the building is one of the achievements of Persian architecture from Western symbols. Shamsol Emare has Tehran's first skyscraper with that and the Clock Tower is the first use of this symbol (Ghobadian, 2004, P. 46).



Fig. 6. Shams'ol Emare clock tower, Queen Victoria presented this clock to the Shah's palace.

6. Zill al-sultan and his works

King Mas'ud Mirza (1849AD –1918AD) known as Zill al-Sultan, the prince of Qajar and the eldest son had reached maturity. His father is Naseredin Shah and his mother is Effat Alsaltaneh. His mother is wife of Shah and girl of Reza Gholi Khan. Because of the non-Qajar mother was born, the Crown failed. In the youngest old he became the ruler of Mazandaran and in 1909AD became governor of Isfahan. During the following years, the state government of Fars, Kurdistan, Lorestan and Yazd was given to him. He was always willing to have a military person, so he was formed the military troops with clothes and weapons of the Austrian army and hired teachers from Germany to train military. Naserdin Shah feared from the arbitrariness of the Zill al-Sultan in Isfahan. At night he dismissed all his reign and only Isfahan left for him. After Mohammad Ali Shah became powerful, in order to support by Constitutionalists and also dismissal of Mohammad Ali Shah, he helped them. In the day of explosion of parliament building by Liakhof, his house known as Masudie building next to the Baharestan Square was one of the places where they barricaded themselves and were shooting toward the Cossacks. He died in the 1918AD in New Garden of Isfahan and buried in Mashhad.

Zill al-Sultan, besides Persian and Arabic, can speak French. He had a large library and there were a lot of handwritten book collection in his library. His children chose Masud as their family name (Bamdad, 1968, P.25). So far most architecture books emphasized that he has destroyed the mirrors house in Isfahan which built in Safavie era. Also researchers not mention about any valuable building that he built. However, Shahcheragh clock tower is attributed to him, but there is no written document in this regard. Zill al-Sultan Endowment for the shrine Shahcheragh has silver doors and alarm clock is listed in this article, the Clock Tower, in particular, will be discussed.



Fig. 7. Zill Sultan's Picture.

7. Clock Tower attributed to the Zill Sultan

This clock was dedicated to the holy shrine by Prince Zill al-Sultan in 1292AH (Karandish, 2011, P.44). In Persian Works book, Mirza Forsat Shirazi has written, "in the southern ground area of shrine, in front of big door, a great clock with a weighty bell was placed above the building. Sultan Masud Mirza devoted it to the shrine." We can see some poem of Vaghar about the history of the clock in a great stone under the clock. (1878AD, 1871AD)

Last line of this poem is about the year of building.



Fig. 8. Picture of clock tower from inside of shrine
Picture time: unknown (between the years of 1871 AD to 1959 AD).

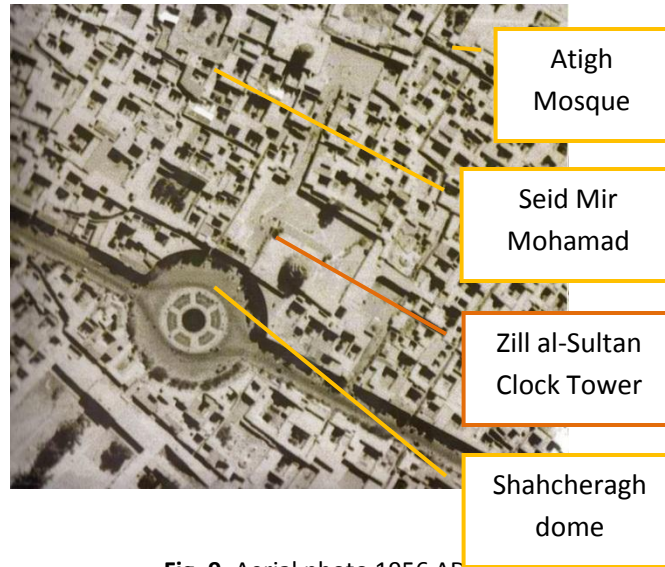


Fig. 9. Aerial photo 1956 AD.

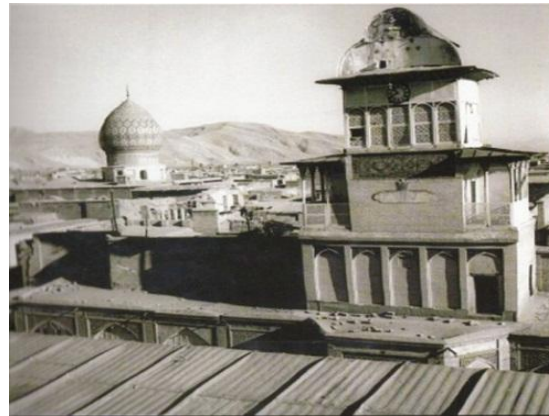


Fig. 10. To see the Zill al-Sultan clock tower from the roof of the shrine Shahcheragh.

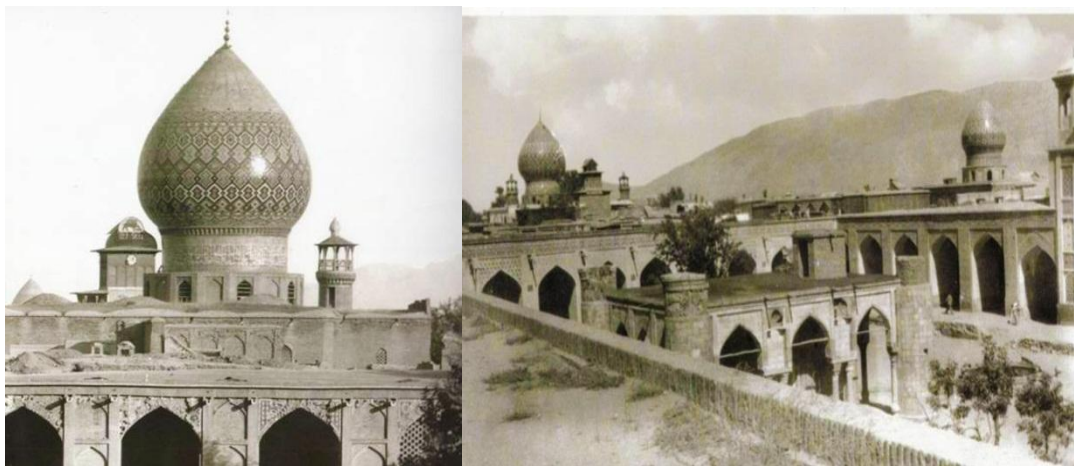


Fig. 11. Picture of the clock tower in the courtyard of the Great Mosque in the Old Testament and the New Mosque.

Capture Time: unknown (between the years of 1871 AD to 1959 AD)



Fig. 12. Comparative of old photo with new photo of shrine
Capture Time: 1956 AD (black photo), 2013 AD (color photo).
Position of the clock tower, right on the western edge of the pool.



Fig. 13. Zill al-Sultan clock screen.
Position: shahecheragh museum

By examining the photographs of the shrine, from 1871 AD to aerial photograph of 1956 AD, building known as Zill al-Sultan clock in upper level of porch is visible. But in the dome repairs photo in 1338 SH from the Ahmadi square, the view of clock tower does not visible. It can be assumed that between the years of 1956 AD to 1659 AD the building was destroyed. This hypothesis is certifiable based on an oral story of the people and the popular literature of the period, as mentioned in the story of my glasses. Also the old servants of the shrine state that in order to develop and put two holy tombs of Ahmad, Mohammad in one courtyard, and the tower is destroyed (interview). Clock Tower of Zill al-Sultan is one of the unique monuments of the late Qajar period was built by adaptation of alarm clock towers of that time in Shiraz. At first glance, this building more reminiscent of the famous Shamsolmeh's mansion of Golestan palace in the Naseri period which a giant alarm clock has been added above it. Stepped building forms in the upper level porch, five arches, and in middle site have a two wooden roofed terrace. The beauty of this building is important because of the 5 wood grilles at the highest levels, leading to the clock, still represents a commitment to the principles of traditional architects and the construction. However, a clock added to them. Wooden roof of this building is also consistent evidence of skyscrapers building of Shiraz that add to its value with respect to the texture and form of construction. Another point is about the roof of this building which built like a three-part crossover and semi-solar design. This is like traditional houses built in Qajar era, there were also decorated with lion and sun (Authors).

8. Conclusion

Due to the shrine of noble brothers of Imam Reza, Shahcheragh and Syed Mir Muhammad, there are a lot of pilgrims have attracted. Shahcheragh Shrine with four long alcoves in four side of it, that can be called crossover design, is a prototype of shrine architectural style in Shiraz during 8 to 12 AH centuries. In the old time, courtyard

divided into two yard that one of them located in front of Ahmadi shrine and the other located in front of Mohammadi shrine. The clock tower known Zill al-Sultan located in the surrounding area of Ahmadi shrine. The tower had been destroyed due to development of the shrine but the clock maintain in the museum. The clock evokes a unique expression of the fusion of modern and traditional architecture in the religious and history context of Shiraz that rooted in the culture and collective memory of the past and in order to the rehabilitation of religious mind it is necessary to revive it.

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