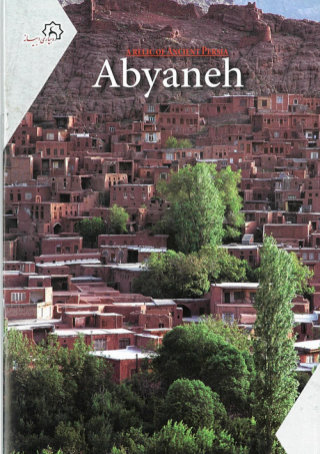




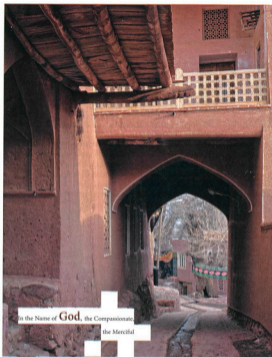
A REICH OF ANCIENT PERSIA

Abyaneh





Welcome to Abyaneh. This 2,500-year-old village is a living museum. We recommend that you obtain comprehensive information about the history, culture and customs of Abyaneh. Apart from the beautiful scenery, the village is valued for its preserved culture and history that have taken manifestation in different forms, including the village's prevailing costumes, dialect, and traditions. The ancient village itself was registered as a national heritage in 1973 while its dialect and traditional ceremonies, such as Nakhil-carrying and Jaghaghzani (jaghjaghāh zanD), were registered as the country's intangible cultural heritage in 2013. We need our fellow countrymen's cooperation to preserve this ancient cultural heritage.



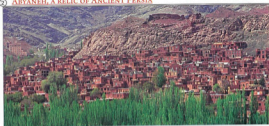
In the Name of **God**, the Compassionate,
the Merciful



The Abyaneh Village Hall

Written and Design: Mehdi Ghobadizadeh, Abyaneh
Email: Harpek_Abyaneh@yahoo.com

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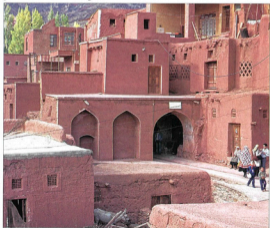
ABYANEH, A WINDOW TO HISTORY

Abyaneh is a village on the Natanz outskirts, 30 kilometers to the west of the highway linking Kashan to Isfahan. A red, ancient village with ochre multi-story structures made of clay, endless nested alleys, traditional costumes, various old structures, inlaid doors and windows with beautiful geometric shapes. Everything in this village is a symbol of beauty. Abyaneh, the red museum of Iran, is a small village with a small population and global reputation for its inhabitants' beliefs, their knowledge of their history and their steadfastness in preserving the customs and traditions of their ancestors. When you walk around this village, you sense the history and passage of time. The village, with a spectacular layout of stepped alleys and multi-floor buildings made of mud bricks, clay and wood, flaunts its exhilarating beauty that has been preserved for ages.



The Harpak (HÁRpÁK) Fire Temple

Unlike other structures that have mud brick walls and wooden ceiling, the temple is made of stone and mortar, and the ceiling is also made of stone. A dome on four pillars, the Harpak Fire Temple, which is located on the village's main alley, was originally built during the Achaemenid era and saw its heyday during the Sassanid period. It was rebuilt during the Safavid era.



4. ABYANEH, A RELIC OF ANCIENT PERSIA

THE GREAT MOSQUE

This mosque is one of the most beautiful mosques built in Iran's early Islamic ages. It dates back to the Seljuq era, testifying to the fact that the inhabitants of the village embraced Islam on the arrival of the religion in the country. Although most of the locals were Zoroastrian before the Safavid era, Muslims coexisting with them could also practice their faith in the region.

The mosque has two shabestans (parts of a mosque originally designed for a resting), one for the summer and the other for the winter. The dates of 466 and 467 A.H. (1074 and



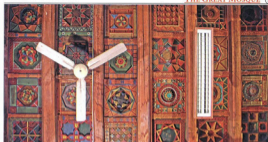
1075 A.D.) carved on the mihrab and minbar show that the winter shabestan, which has a wooden floor and ceiling, dates back to the Seljuq period.

A one-meter-high wooden fence separates the area into two parts - one for men and the other for women.

Rosettes and surah Ya-Sin are carved in Kufic script on the mihrab, while on the minbar, which was last renovated in 1331 A.H. (1932 A.D.), there are lotus flower carvings and Kufic inscriptions. The columns inside the shabestan are walnut tree trunks, and there are some niches made of stucco on its walls.

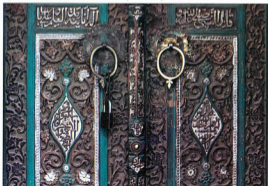


THE GREAT MOSQUE ④



The winter shabestan, which is in the north of the mosque, is linked to the summer shabestan through a low wooden door.

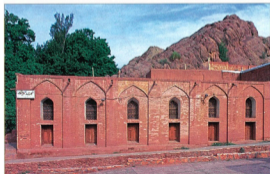
The 180-sqm summer shabestan has a wooden ceiling with thick wooden columns whose capitals have geometrically designed decorations. The ceiling itself has so-called karkaspoush coverings, which are in the form of a vulture's spread wings. The summer shabestan, which is much larger than the other one, dates back to the Safavid period. The entrance double-door, which is decorated with stunning shapes and inlaid Quranic verses, was built in 1311 A.H. (1932 A.D.)





**THE HAAJATGAAH (ĪĀJAT-
GĀH) MOSQUE**

The Haajatgaah Mosque is located in the Ziyaratgah (ZĒyAratgĀh) neighborhood next to the old graveyard of Abyaneh. The Safavid-era mosque occupies an area of 18 by six meters and its western side is adjacent to a mountain. A small, older shabestan the mosque's yard is also located in the southwestern side of the mosque. The mosque is mainly built of mud brick, stone and logs, and it has a log ceiling, a wooden floor and gypsum plaster walls. Its exterior, made of perforated crescent-shaped mud brick, has double windows. There is a mandapam called Takht-e-Mazagheh (Takhti MĀzagih), which was built by Masha'allah Sardar (MĀshĀ AllĀh SardĀr) in front of the mosque. The mosque is highly venerated by the Abyaneh villagers as a special place of worship and prayer. In recent years, a new Hosseiniyeh was built north of the mosque. Like other mosques of Abyaneh, there are verses from the Holy Quran, poems and inscriptions of historical accounts carved on the wooden planks of the ceiling.

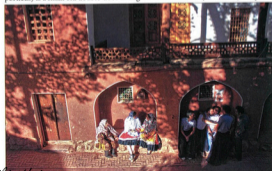






THE PORZALEH (PURZALIH) MOSQUE

The Porzaleh Mosque was constructed in the Ilkhanate era. The old mosque's winter shabestan has a low ceiling with plank floor. There are two openings in its ceiling (i.e. the floor of the summer shabestan built in 1051 A.H. (1641 A.D.) during the Safavid era), which would allow sunlight in and ventilate the shabestan. On the eastern side of this part next to its entrance door, a lantern place made of stucco is built in the wall. The small single-door of the mosque, made of a block of walnut timber and decorated with stunning rosette carvings, dates back to the year 701 A.H. (1302 A.D.), which is carved in the Shekasteh Nasta'liq calligraphical style on the door. The summer shabestan, which is still frequented by worshippers, has a plank floor and ceiling. To its western side under the *sabat* (*sâ b'ât*) (a structure roughly similar to cryptoporticus) is a small old double-door dating back to 1051 A.H. (1641 A.D.). Scripts of



historic events, verses of the Holy Quran, and poems are written on the ceiling. There are extensions, including a small room in front of the Ilkhanate-era shabestan and a balcony in front of the Safavid-era shabestan, which were built in the southern part of the mosque in the Qajar period. The mosque has four entrances in its northern, western and southern sides. A 700-year-old tree is 10 meters across from the mosque.



The summer (Safavid-era) shabestan is separated from the balcony by a wooden lattice door that plays an important role in keeping the mosque warm in the cold season.

In the past decade, the Porzaleh Hosseiniyeh was constructed with the same traditional features adjacent to the north of the mosque, and is linked to the mosque via its northern door.

23 ABYANEH, A RELIC OF ANCIENT PERSIA

ZIARAT (ZDYĀRĀT), AKA THE EISA & YAHA (ISĀ & YĀLYĀ) SHRINE

The shrine is located in the Payindeh (PĀyĪndāh) or Herdah (HĀrdāh) neighborhood in eastern Abyaneh. It has several balconies and a veranda overlooking a green landscape. It has a distinguished architecture in Abyaneh since in the middle of its yard there is a relatively large pool, around which water from the Do'abi (DŪnĀbĀD) spring circulates. The architecture was originally built during the Ilkhanate era and was renovated by the next generations. The shrine has two domes - the outer octagonal dome built from mud bricks and covered with turquoise tiles, and an interior spherical dome.

The two-story architecture, which is made of stone, mud bricks, wood beams and bricks, has a brick façade. It has four balconies and a yard in its middle. Beneath the ceiling planks, verses of the Holy Quran, historical scripts, religious poems and renovation dates are inscribed. Locals from all the three neighborhoods hold religious ceremonies there, especially during the month of Moharran. The Abyaneh Hosseinyeh, a beautiful traditional structure built in 2002 with the help of villagers, is located close to the Ziarat.



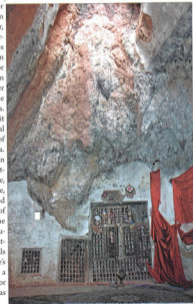
THE HINZA (HDNZA)

SHRINE

It is located in the beautiful Hinza valley, which has a nice weather, under a block of mountain rock near the Hinza spring and qanat (subterranean; underground aqueducts).

The shrine was originally built in the Safavid era in reverence to the Household of the Prophet Mohammad (Peace Be Upon Him). The structure has

a central yard. A prayer room and a storeroom lie on its eastern corner, while on the other corners there are balconies on which passengers can rest. On the first floor and in the northern corner, there is another balcony level with the ceiling of the tomb area. On the southern wall, sit beautiful architectural decorations made out of stucco in the Qajar era. The adjacent mountain in fact forms the eastern wall of the structure, which is made of stone, mud brick, and wood beams. The protrusion of the mountain inside the shrine gives it a spectacular grandeur with its natural patterns. The locals have replaced the shrine's exterior old door with a metal one. The interior wooden double-door was also built recently.



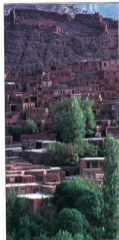
13 ABYANEH, A RELIC OF ANCIENT PERSIA

THE KHANQAH

Khanqah is a building designed specifically for gatherings of a Sufi brotherhood, and is a place for spiritual retreat and character reformation. Abyaneh used to have two Khanqahs - one for dervishes and the other for commoners - that were built during the reign of Shah Abbas I, the fifth Safavid king of Iran. Above the entrance of one of them there are extremely fine and attractive paintings, which are ascribed to renowned painter Reza Abbasi's pupils. This Khanqah used to be a three-story structure in the past, but its owner later demolished the third floor for easier snow plowing.

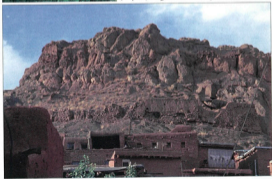
The building was constructed based on the Safavid Chahaar Soffeh design (a flat with four platforms). However, there are only two platforms left now. During the Safavid period, stucco architectural decorations were commonly used on both the ordinary people's buildings and the elites' palaces and architectures. Painting on stucco both on ceilings and walls was not an easy task. To make painting easier, the ceiling or wall had

to be first covered with straw clay - a mixture of sifted soil and ground straw. This layer was then coated with a layer of stucco, which was itself covered with a screen of oil or tragacanth enamel after drying. Then water-color was usually used instead of oil paint for the work to last longer. The first sketch of the painting was first drawn on a paper, which was then perforated by needles before being attached to the wall or ceiling. Now the perforated paper acted like a stencil over which coal dust was sprinkled in order to lay the pattern on the painting surface. Red, blue and yellow paints were usually used in such paintings.



FORTS

The Palahamoonza (PÁlahÁmŪnÁ) or Takht-e-Haman (Takht-i HÁmÁn), which is documented to have been built over 200 years ago, is situated in the southwest of the village. The fort gives a good view of the stepped architecture of Abyaneh. Two other forts, Pala (PÁla) in the north and Herdáh (Hírdáh) in the northeast of the village, belong to the Bala (BÁlá) and Payín (PÁyDn) neighborhoods respectively.





People carry the Nakhil during the Tasa'a and Ashura ritual ceremonies in Abyaneh.

IRAN'S NATIONAL HERITAGE DATE AND REGISTRATION NO.

Name	No.	Date	Historical Period
Abyaneh Village	1089	August 21, 1975	Pre-Islamic
Khaneh Abyaneh-e (Kh'Aneh Aby'Aneh) D)	12331	August 03, 2005	Qajar
Khaneh Jibaneh (Kh'Aneh Jib'Aneh)	12110	July 21, 2005	Safavid
Khaneh Khalilian (Kh'Aneh Kha'IlIyAn)	12109	July 21, 2005	Safavid
Khaneh Safareh (Kh'Aneh)	12112	July 21, 2005	Safavid
Khaneh Na'imi (Kh'Aneh Na'ImI)	1233	August 03, 2005	Qajar
Hindah (Hind'Ah) Bathhouse	12355	August 03, 2005	Qajar
Khaneh Gabar-Moharezi (Kh'Aneh Gabar-Moh'AzI)	12334	March 07, 2006	Qajar
Miyandeh (MIY'An'deh) Cistern	14942	March 07, 2006	Qajar
Palace (Pa'Alah) Cistern and Mosque	14911	March 07, 2006	Safavid
Yahsa (Yah's'A) Shrine	14920	March 07, 2006	Safavid
Khaneh Arzani Nia (Kh'Aneh Arz'AnI NIA)	14933	March 07, 2006	Safavid
Khaneh Haghighi (Kh'Aneh Hag'Hi)	14915	March 07, 2006	Qajar
Khaneh Zahedi (Kh'Aneh Zah'EdI)	14916	March 07, 2006	Safavid
Khaneh Kia Goudeli (Kh'Aneh KIA Goud'eh)	14885	March 07, 2006	Safavid
Khaneh Nakhli (Kh'Aneh Na'KhLI) Abyaneh	14913	March 07, 2006	Safavid
Khaneh Yaghi-e Olahi (Kh'Aneh Yag'hi OLA'HI)	14902	March 07, 2006	Qajar
Daveshvari (DAV'esh'VeRI) Elementary School	14989	March 07, 2006	Pahlavi
Abyaneh Highschool	14934	March 07, 2006	Pahlavi
Hinna (HIN'na) Shrine	14977	March 07, 2006	Safavid
Parsaleh (PAR's'aleh) Mosque	14932	March 07, 2006	Safavid
Parsieh Ali (PAR's'eh ALI) Mosque	14925	March 07, 2006	Pahlavi
Abyaneh Great Mosque	14906	March 07, 2006	Safavid
Hajimegh (HAJ'ime'gh) Mosque	14930	March 07, 2006	Safavid
Nakhlagh Zeynat (Na'kh'lag'h ZIY'zat)	14923	March 07, 2006	Qajar
Parsaleh (PAR's'aleh) Nakhlagh (Na'kh'lag'h)	14994	March 07, 2006	Qajar
Abyaneh Fire Temple	14881	March 07, 2006	Sassanid
Narwanj (NAR'wanj) Hill	16307	November 15, 2006	Early Islamic centuries

