

The Influence of Endowment in Formation of Urban Spaces in Rey City during Qajar Era

Hassan Karimian*

Alireza Bahmani**

Seyed Mohammadreza Shahabi***

Abstract

Religious ethics are considered as the most influential factors in configuration and development of urban spaces during Islamic era. Thereby, waqf [endowment] tradition as a sublime religious ethic has led to creation of different spaces varying in function in the context of Iranian cities during this period.

This paper tries to investigate the role of endowed buildings in formation and growth of urban spaces in Rey city during Qajar era. Considering the key role of endowed units in formation of Rey city, it is assumed that removal of these units will lead to rupture of historical fabric. In order to answer the research questions, Qajar endowed buildings in the historical fabric of Rey city were studied and the role of endowment in formation and growth of this city and the architectural connection of these buildings was evaluated by documentation and recording (submission) of information

Having compiled the obtained information from written sources with the data achieved by field investigations, it is undoubtedly confirmed that endowment tradition has been influential in space formation and city structural growth of Rey city. It was also found that the most prominent endowed buildings in this city were the organized commercial buildings. Their role in the spatial organization of the city is to the extent that the removal of endowed units can lead to complete rupture of historical fabric structure.

Key words

Rey city during Islamic era, endowed buildings of Rey city, historical fabric of Rey city, endowments to Hazrat Abdul-Azim

.....

*. Ph. D. in Spatial Archaeology Reader, Department of Archaeology, University of Tehran. hkarimi@ut.ac.ir

** M. A. in Archaeology in Department of Archaeology, Tehran University.

a.bahmani61@gmail.com

***. Ph. D. in Urbanism, Faculty of Management, Amirkabir University of Technology, Tehran. smr.shahabi@aut.ac.ir

Introduction

One of the oldest Islamic appreciated legacies is the endowment tradition that has led to valuable cultural, social and economic works since the advent of Islam. Various factors are involved in space structure and formation of Iranian cities including the 1. ideology 2. economic factors, 3. geographic factors and 4. the socio-cultural factors (Ehlers, 1995: 50). Regarding the importance and dominance of each mentioned factors, various spaces were formed during urbanization history of Iran. Undoubtedly the influence of ideology and religious values can be considered as the most influential factor in urban creation of Islamic cities. Not only has the endowment tradition led to creation of valuable city elements and spaces, but also it has stimulated spiritual and religious ties. Moreover, the vicinity of endowed buildings to places where religion is practiced has resulted into urban stability and sustainability. Spatially, the role of endowment can be considered influential in creation of the smallest urban spaces such as mosques, schools, baths, cisterns, water reservoirs and street lighting and even in formation and the production of most large urban spaces such as bazaars and commercial complexes (Karimiyān & Mehdizadeh, 2014: 51).

As archaeological researches have determined, Rey was one of the earliest centers of human settlements in the Iranian Plateau (Karimian, 2013: 8-10). The city used to be one of the most famous metropolitan cities in history of Iran. The urban spatial organization of the city withstood great changes after Islam (Karimian & Seyedein, 2011: 52). Although each Muslim ruler imposed his own different social, economic and cultural policies during his governance in Rey city, the endowment tradition was prominent in Qajar era following the dominance of solid religious atmosphere in the country. As indicated in historical documentations, the reasons for affluence of this tradition were 1. civil and social requirements, 2. the exertions of religion, and 3. the performance of ruling system (Shahabi, 1964; Khosrojerdi, 2010).

Research aims: this paper mainly aims to ascertain

the influence of the godly practice of endowment on the creation and development of spaces and elements in Rey city during Qajar era. Furthermore, understanding the link between endowed buildings and endowment effect on stability and sustainability of urban spaces are considered as other purposes of this study.

Research questions: How and what is the role of endowed buildings in formation and growth of this city during Qajar era? And how did they lead into physical cohesion of the city fabric?

The paper hypothesizes that endowed buildings have an influential role in formation of urban spaces. As a result, removal of endowed elements from the historical fabric structure can completely lead to rupture of structure and loss of physical identity regarding the association of endowment buildings with social needs of the citizens in Rey city during Qajar era.

In order to answer the above questions, first, the history of Rey city is briefly discussed from the fall of the Sassanid period to Qajar era. Thereby, religious, economic, educational and public functions of Rey city are studied in detail. Eventually, the studies led into a final conclusion by analyzing the achieved information and data.

Research background

Endowment tradition as an arranging system in urbanism of the Islamic era has widely attracted the attention of researchers. Besides the published studies about culture of endowment, endowment instructions and development process of endowment in Iran (Shahabi, 1964; Mostafavirajae, 1972; Ahmad-bin-Salman, 1979; Obeyd-al-Labisi, 1987; Delavar brothers, 1984; Riahisamani, 1999), considerable researches have been done investigating the role of endowment in urban physical growth. Undoubtedly, the efforts of Mansoureh Etehadieh (Nezam Mafi) can be considered as the first researches in this filed. It studies the endowed buildings of Tehran and urban evolution of the city during the years between 1269 AH. and 1320 AH. (Etehadieh, 1995 & 1999).

In 1971, Iran Association of National Relics introduced another document about the virtuous act of endowment by full release of Rab-e Rashidi endowment will – which was previously published in Paris in 1847 and reprinted in 1968 (Omidiyani, 1999: 50-71). Further researches are done on the role of endowment and endowed buildings in formation of urban spaces and urban development. These studies include Pourahmad et al. (1993), Shahabi (1994), Bemaniyan et al. (2008), Nasiri (2008), Meshkini (2008), Kalantari Khalilabad et al. (2010), Karimiyani & Mehdizadeh (2014) and Karimiyani & Hatamiyan (2015). The mentioned researches are the most important studies that discuss the role of endowment in formation of various spaces in the historical fabrics due to consideration of endowment and its impacts on formation of urban spaces in different aspects.

Rey city from the fall of the Sassanid period to Qajar era

Following the defeat of the Sassanids in Qadesieh and Nahavand wars, the safety and security of every territory was assigned to the border guards of the city. The border guard of Rey was a general from Mehran tribe, called Siavakhsh who was defeated by Arabs in the war. Therefore, the Conqueror army safe conducted the people of Rey and ruined the city and began to build a new city (Karimian, 1966: 155; Tabari, 1973: 6). During Abbasi period, Mansour sent his son, Mehdi, to this city in order to ensure the people of Rey that the city is safe. Shortly after, he reconstructed and restored the city walls and built proper mosques and palaces and called the city as Mohammadiéh (Bina, 1939: 525; Ibn Rustah, 1986: 198; Belazari, 1948: 79). During the reign of Alebouyeh dynasty, Rey was transformed into a big city and many of its well-known buildings and neighborhoods were built during the time of Fakhrodoleh. As Yaghout Hamavi indicates: "... the ruined ancient fortress (Rashkan fortress) was reconstructed by Fakhrodoleh. He built palaces and large-founded consolidated

stores, and made this place as his Dar Al-emareh (capital)". (Hamavi, 1994: 855).

Despite the orders of Tuğrul the Seljuk ruler, who ordered to construct a mosque and then Dar Al-emareh in this city, most of city prosperity is ascribed to the reign of another Seljuk ruler, Malekshah (Neishabouri, 1953: 18-22; Al-Athir, 1954, vol.8: 96). After this golden age, the Mongols began their oppression, murder and atrocities had never happened before (Al-Athir, Vol.3 1954: 333).

From the Mongol invasion to the rise of the Shi'ite Safavid dynasty from Ray, nothing is mentioned about Rey except destruction. Considering the faith of Safavid kings in Imams, the holy shrines of Imams were significantly praised during Safavid era. In this era, Rey city was advanced on the axis of Hazrat Abdul-Azim Hasani and ImamzedeH Taher shrines (Kowsari, 1995: 38) (Fig.1). Devotion As Dieulafoy refers, large gardens with mud walls were located on the north of Rey city during Qajar era. They were suitable for resting of female pilgrims due to vicinity to Abdul-Azim Hasani shrine (Dieulafoy, 1953: 78). The holy shrines and tombs of great people of Rey was repaired, changed or decorated at the time of Naser al-Din Shah Qajar and other kings of this dynasty (Kowsari, 1995: 383).

Rey city was religiously powerful during Qajar period and the political protesters would strike in the shrines to advance their purposes. Qajar kings also came to Rey for pilgrimage, thanksgiving and showing their devotion and commitment to religion. According to statistics of Endowment Administration of Rey city, the number of endowments in 2006 was a total of 717 units with 13042 segments. Undoubtedly, the type of endowments was specifically distinguished due to economic and social conditions. Considering the growing influence of religious beliefs in the society during Qajar era, different groups of people including royal people and merchants set their priorities of their practice on the basis of endowment and endowed buildings. From the Nasser dynasty, Tehran and Rey city undergo a lot of changes. In this period, the bazaar of Rey city was extended



Fig.1. Location of Hazrat Abdul-Azim shrine and other villages in plain of Tehran during Qajar era. Source: Mohandes, 2012: 85.

from the northern square of the shrine to the main gate. Thereby, various endowed buildings were built such as lands, houses, shops, schools, mosques, Tekyehs, caravansaries and public buildings in the vicinity and around Abdul-Azim shrine. The number of these endowments was to the extent that currently most land, houses and stores around the shrine are endowed ones and the highest density of endowed buildings is detected in this part of the city (Farhoodi & Mirshafiee, 2008: 112).

Here, the authors are aiming to seek responses to this research by identifying, locating and documenting the endowed buildings of Rey city in Qajar era. These buildings are categorized into four physical spatial groups of religious, economic, educational and public spaces based on their function. These groups are individually described in the following.

Endowed spaces with religious function in Rey City Undoubtedly, religious beliefs can be very influential in culture, socio-political organizations and the city images. The mosques, Imamzadehs¹, hawzas (seminary), Tekyehs, shrines and zāwiyahs account for a significant portion of urban areas in Islamic cities. These spaces, especially in religious cities, formed the main nucleus of the city² where most of the citizens and pilgrims chose for gatherings (Karimiyan & Hatamian, 2015). The “shrine of Hazrat Abdul-Azim³”, and many other Imamzadehs (Table 1) had a major role in the formation and development of urban spaces. A large significant part of urban spaces have grown and expanded due to endowment to this shrine including endowed plots of lands. In addition to the “shrine of Hazrat Abdul-zim” and “Atiq central Mosque”⁴, the “great

Tekyeh” of Rey with many units were also built in Qajar era. According to statistics of Endowment Administration of Rey city, this Tekyeh is comprised of 213 residential and commercial buildings expanded in the city. A part of these buildings are located in Rey bazaar⁵.

“Tekyeh of Hazrat Abdul-Azim path” was also built around the shrine which is currently demolished and replaced by Rey Hawza. “Nafarabad Tekyeh” is another old and famous Tekyehs of the city that is located on the east side of the shrine (Table 2).

Endowed spaces with economic function in Rey City

Table 1. Holy shrines of Rey city until the Qajar era. Source: authors.

Row	Name of building	History	Function
1	Hazrat Abdul-Azim shrine	Seljuk era	Praying and devotion
2	Imamzadeh Hamzeh (AS) shrine	Qajar era	Praying and devotion
3	Imamzadeh Taher (AS) shrine	Qajar era	Praying and devotion
4	Imamzadeh Abdullah shrine	Safavid era	Praying and devotion
5	Imamzadeh Hadi (AS) shrine (Mashallah mosque)	Safavid era	Praying and devotion
6	Ibn Babuyeh shrine (Sheikh Sadough tomb)	Qajar era	Praying and devotion
7	Bibi Shahrbanoo shrine	Buyids era	Praying and devotion
8	Imamzadeh Abul-Hassan shrine	Qajar era	Praying and devotion
9	Javanmard Qassab shrine	Qajar era	Praying and devotion
10	Se-dokhtaran shrine	Qajar era	Praying and devotion
11	Bibi Zobeydeh shrine	Qajar era	Praying and devotion
12	Imamzadeh Ibrahim (AS) and Imamzaheh Ismaeel (AS) shrine	contemporary	Praying and devotion
13	Imamzahe Shoeib (AS) shrine	contemporary	Praying and devotion
14	Imamzageh Roghayeh (AS) shrine	contemporary	Praying and devotion
15	Imamzadeh Ali (AS) and Imamzadeh Qasem (AS) shrine	Qajar era	Praying and devotion
16	Sheikh Kolein (RA) shrine	Safavid era	Praying and devotion
17	Mausoleum of Imam Khomeini (RA)	contemporary	Praying and devotion

Table 2. Historical-religious endowed buildings of Rey city until the Qajar era. Source: authors.

The name of building	location	History
Atiq mosque	Haram complex	Seljuk era
Tekyeh of Sartakht Barbariha	Sartakht Street, Shahr-e-Rey	Qajar era
Great Tekyeh of Shahr-e-Rey square	Entrance of old bazaar, Hazrati Street	Qajar era
Nafarabad Tekyeh	East of Haram, Nafarabad neighborhood	Safavid era
Hazrat Abdul-Azim path Tekyeh	Rey Hawza, Haram complex	Qajar era
Hashemabad Tekyeh	Haram complex	Qajar era
Mahalehban Tekyeh	Shahr-e-Rey square	Qajar era
Hemmatabad Tekyeh	Haram complex	Qajar era

Bazaar is one of the most significant structural elements with economic function in Iranian cities⁶. According to studies of Iranian cities, the endowment tradition was fundamental in development of economic infrastructure such as bazaars, caravansaries, saras (buildings with enclosed courts), tims and timchehs (a group of markets in an enclosed space) (Shahabi, 2004: 97). The bazaar of Rey with a north-south orientation has organized the endowed stores by being extended from the courtyard of Abdul-Azim in during Qajar era. Parts of the eastern side of the shrine are dedicated to Tekyeh and reading soaz (Tehran cultural heritage organization, 1997: 2).

Endowed caravansaries accounted for another group of endowed buildings in Qajar era which do not physically exist today. In the endowment order document of Moeen Al-din Mirza (the crown prince of Naser Al-din Shah) which is conserved at library and document center for manuscripts of University of Tehran, considerable data is provided about the extradition of an endowed caravansary in 1269 AH. located near holy zāwiyah. Moreover, in the lease of endowed caravansary which was rented by Mirza Etehad Al-saltaneh (also in 1269 A. H.) more considerable data about this caravansary is

documented. This caravansary which was known as “Qajar caravansary⁷” is currently destroyed and possessed by Endowment and Charity Administration of Rey city. It is a two-storey square-shaped building with a central courtyard where rooms are accessible on the first floor. It was used as pilgrims’ reception since it was located near the shrine. This building was decorated by round brick columns and wooden doors with metal studs (Afravand, 2002: 3).

The “twin caravansaries” are economic-endowed buildings dedicated by Haj Mola Ali Kani (RIP) who was a well-known prominent clergy man during Qajar era. The caravansaries had 80 commercial and residential urban lots that were built for the welfare of the pilgrims. The building has two main northern and southern parts which have largely been destroyed.

Another economic endowed building associated with the Ray complex is “Shah Abbasi Caravansary” made in four-iwan style with four porches in every four sides. There are two historical documents about this paper; the first is the order of extradition by Moeen Aldin Mirza, the crown prince in 1269 AH. and the second is a lease by Aliqoli Mirza Etezadol-Saltaneh dated in 1369 A. H. (Table 3).

Endowed spaces with public function in Rey

Table 3. Historical-commercial endowed buildings of Rey city until the Qajar era. Source: authors.

History	Location	Endowed building
Bazaar complex	Bazaar, Hazrati Street, Shahr-e-Rey square	Safavi-Qajar era
Twin caravansary	The twin caravansary axis, in bazaar midline	Qajar era
Shah Abbasi caravansary	West side of Haram Street	Safavid Era
Qajari caravansary	north side of Pachenar alley, eastern side of Hazrati Street	Qajar era

City

Another group of endowed buildings that influenced the formation of urban spaces during Qajar era were the ones with educational or public functions. Schools are the most significant endowed spaces which used to function as Hawza (seminary)⁸ or new schools⁹. According to historical documents, two endowed schools located in vicinity of the shrine were active in Rey during Qajar era. "Borhan School" was located on the north side of Abdul Azim shrine and behind the Atiq mosque; however, the status, plans and other architectural documents are not available currently. Author of "Jannat al-nayim va al-eysh al-salim" has referred to the stores that were dedicated to this school in Qajar era. As historical sources indicate, Sheikh Aliakbar Borhan repaired and rehabilitated this school for the use of scholars and students in the early Pahlavi periods (Kojouri Mazandarani, 2003: 152). This school has grown and advanced retaining its educational goals and style.

"Aminiyeh seminary school" was also located at the west side of shrine. Indeed, it was built by Aqa Ibrahim Amin Al-soltan in 1299 AH. in one of the adjacent courtyards of the shrine called the parrot garden. After the construction of the new bazaar by the order of Naser Al-din Shah and endowment of its stores to this school, it was known as Aminiyeh or Amin al-soltan school (Aghili, 2001: 108-109). Kojouri Mazandarani has also mentioned school endowment condition and contract entirely (Kojouri Mazandarani, 2003: 60-65).

Public baths and cisterns are considered as another group of public endowed buildings. In one of endowment contracts of Mohammad Shah Qajar, the term "endowed bath of Motevali's courtyard" is mentioned in 1252 A. H., (Fig. 2). "Hazrati Bath¹⁰" is another endowed bath with an area of approximately 300 square meters located in Haram (shrine) Street, at the corner of Razi Zangeneh Street with brick work on the entrance and Kawakibi pattern on its surrounding. The bathroom entrance lobby had a large star-shaped marble pool. It was being destroyed by workers in the last visit of the author¹¹.

"Bazaar cistern" was also a public building located in the main bazaar axis with no existing remnant currently. The place where this bath used to be located is currently transformed into a commercial place.

Discussion and data analysis

As described previously, it is apparent that endowed buildings in urban space can be organized in two groups of organized (concentrated elements) and unorganized (dispersed elements) buildings. Not only the spatial and place location of these elements are effective in the urban spatial structure, but also it is indicative of the consecrator's will (Mohammadi, 1998: 96). Based on the results of studies in historical cities in Iran, it is confirmed that endowment has a unique and influential role in formation of cities and shaping of urban elements (Kalantari, Salehi & Rostami, 2010: 33-43). The result also indicates that density, spatial

Table 4. Historical educational public endowed buildings of Rey. Source: authors.

Educational and public endowed buildings of Rey		
Name of the building	Location	History
Borhan School	North side of shrine	Safavid-Qajar era
Aminiyeh Schoo	Parrot garden courtyard, shrine complex	I Qajar era
Hazrati Bath	No. 79, corner of Zareyi Street, Haram Street	Qajar era
Cistern	Bazaar main axis	Qajar era

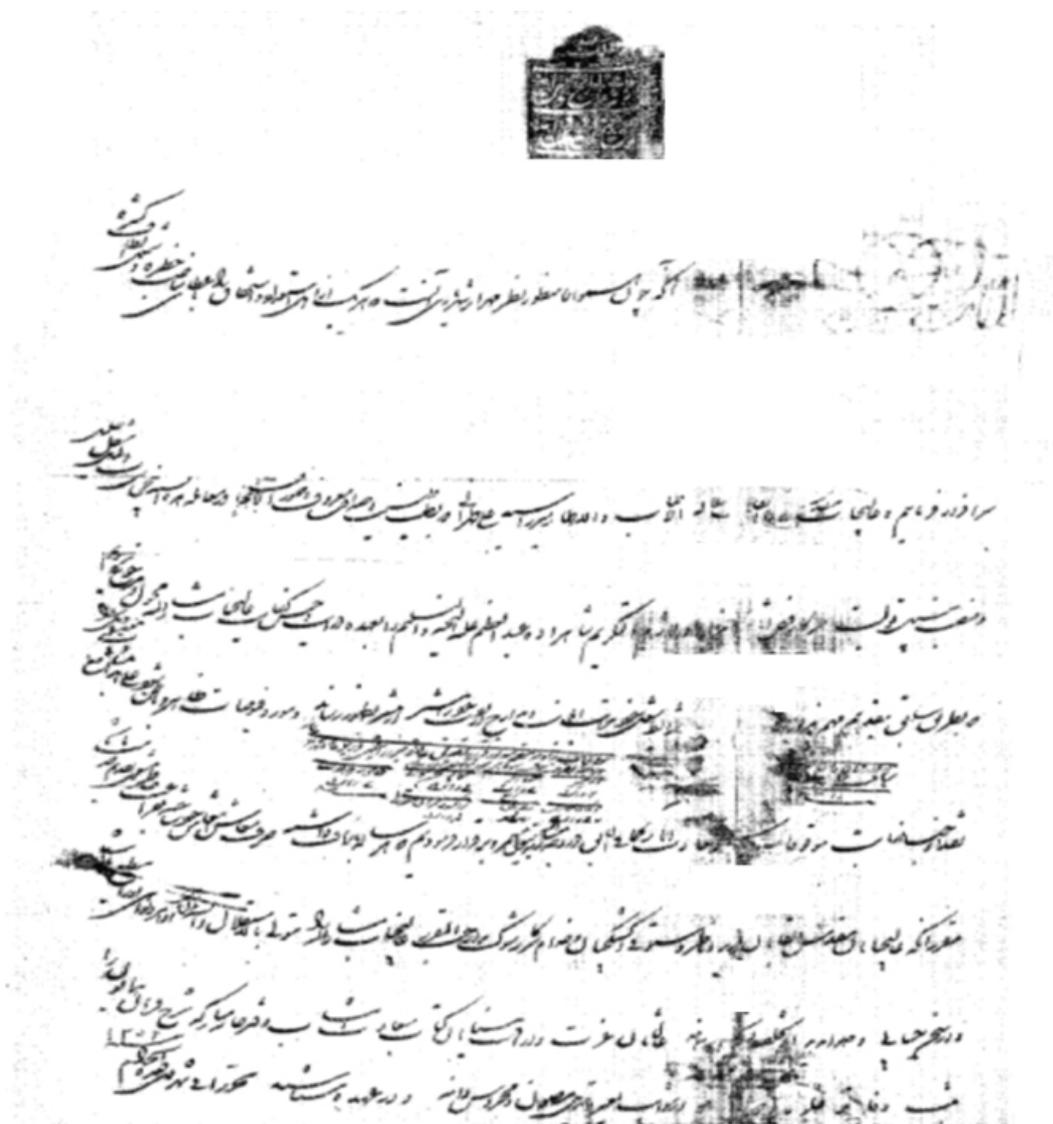


Fig. 2. The endowment written contract of Mohammad Shah Qajar, including the stores and bath of proctor courtyard. Source: document and manuscript center of University of Tehran.

distribution and the dispersal of different endowed buildings are various in every historical city. Centralized and interconnected concentration of endowed buildings lead to central formation of physical and public spaces around which urban spaces are organized and formed (Karaimian & Mehdizadeh 2014: 50). In the current situation a significant part of the historical fabric of Rey accounts for endowed buildings which are destroyed and intractable. However, as it is evident through spatial distribution

investigation of this city (Fig. 3) that endowed elements were arranged in a centralized/ organized model. So that, significant endowed spatial elements such as mosques, bazaars, caravansaries, schools and Tekyehs had spatial functional interconnections and they were all organized around the shrine of Hazrat Abdul-Azim. Having changed and transformed over time, the connection and spatial function of the endowed building in the city is currently discrete.

Conclusion

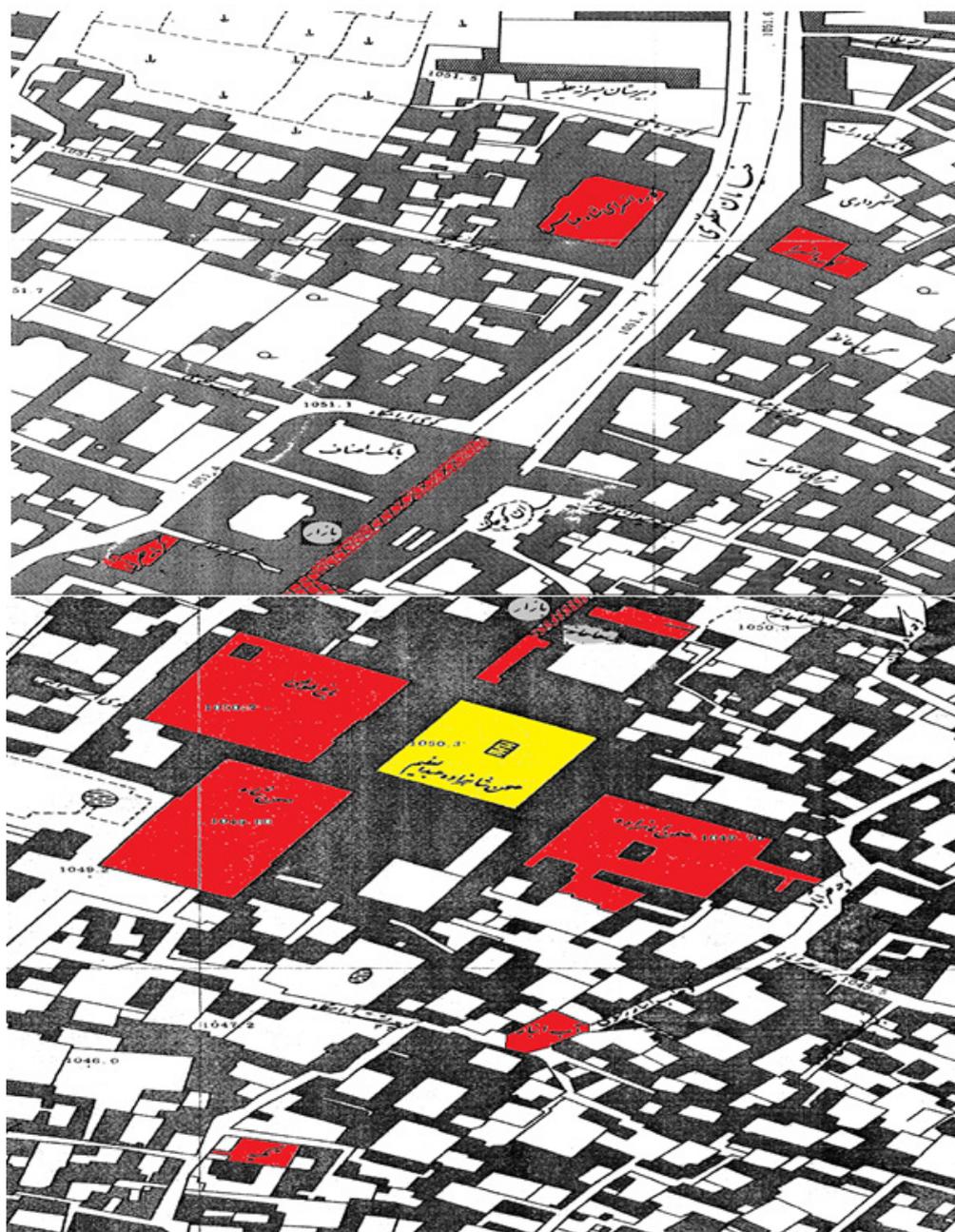


Fig. 3. Distribution of endowed buildings in Rey during Qajar era. Source: authors.

As mentioned previously, endowed buildings are physical indicators of endowment in urban spaces. The findings of this study confirms that endowed elements such as mosques, schools, libraries, hospitals, inns, cisterns, aqueducts, baths, bridges, cemeteries, caravansaries and Tekyehs have had an important role in formation of urban spaces. It has been also determined that endowed buildings were continuously built according to social needs in cities. For instance, the cisterns were constructed in dry cities with the purpose of supplying water for the public. In fact, many infrastructure and superstructure in urban environments were built by people while governments did not necessarily felt the need for building them.

This study also showed that the most significant endowed elements in Rey during Qajar era were formed in an integrated /organized mode and located in the commercial sector complying with needs of society. In fact, the role of endowed buildings in the spatial organization of the city is to the extent that the removal of endowed units can lead to complete disruption of historical fabric structure and spatial dispersal and absence of spatial organization.

The results of the current study also revealed that, although Imamzedeheh Abdullah shrine and Ibn Babouyeh cemetery and its endowed buildings led to the city’s physical development to the north, most of endowed buildings in the Qajar era were built around the shrine of Hazrat Abdul-Azim and its peripheral endowed lands. Therefore, by using this formed model in Rey, it can be concluded that significant religious buildings (such as the shrine of Hazrat Abdul-Azim) acted as a center of benefactors’ attention. Therefore, concentration of buildings around the shrine stimulated righteous deeds that could also provide an opportunity for another respectable deed. The model is displayed in Figure 4. In other words, formation of spaces in the endowed peripheral lands of the shrine or adjacent to other endowed buildings self-led endowed building development in the urban fabric and provided revenue increasing units in the surrounding villages.

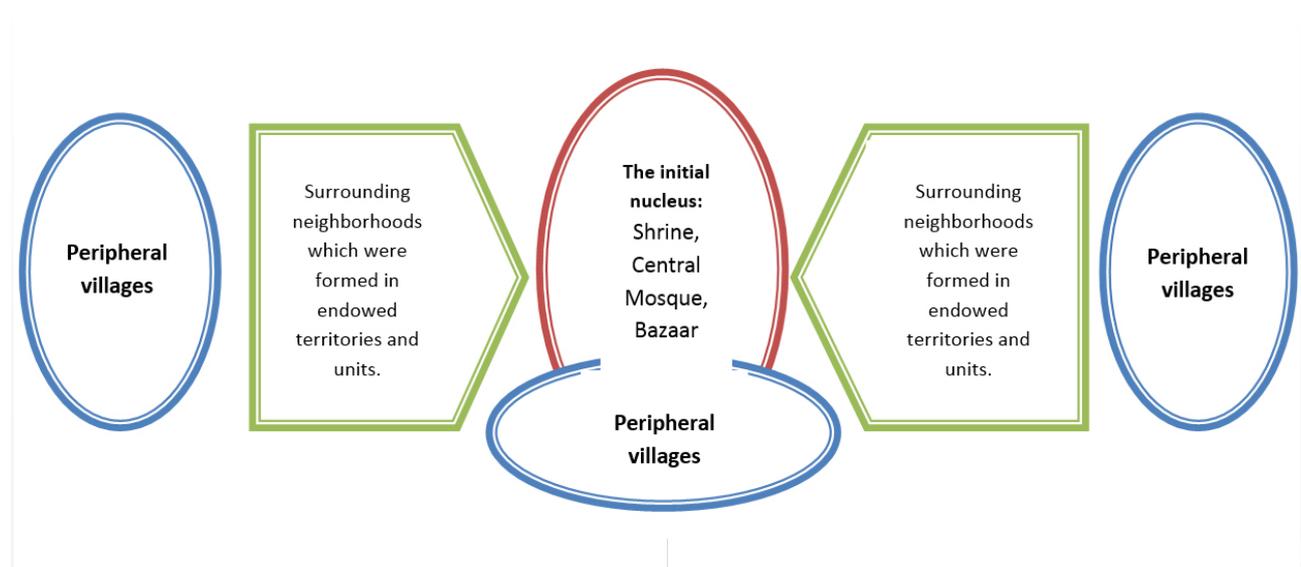


Fig. 4. Spatial development diagram and space creation due to endowments in Rey during Qajar ear

Endnote

- 1 . The existence of shrines and Imamzadehs in Iran was so significant so that they were the main reasons for the initial establishment or development of a city in many cases.
2. For example, the cities of Mashhad and Qom have grown and advanced due to the shrine of Imam Reza (AS) and Fatima Masumeh (AS) respectively.
- 3 . Tombs of “Imamzadeh Taher” and “Imamzadeh Hamzeh” are located at the center of this complex.
4. The main building of this mosque belongs to Seljuk period and the building had undergone major repair and changes during Qajar period. The building is located on the north side of the shrine. (Aghili, 2011: 86).
5. Bazzars as the central focus and the economic heart of the city play a substantial role in the life of cities. The bazaars of Iranian cities were shaped in a linear form along a main path called “Rasteh” by whose side retail stores existed. The length of “Rasteh” is related to the size of city.
6. This caravansary is located at the east side of Hazrati Street and the north of Pachenar alley. It dates back to Qajar period and its endowment inscription is unfortunately missing.
7. Mostly religious lessons were taught in these schools.
8. Following dar Al-fonoun schools, sciences that were the result of communication with Europe was taught in new schools. these schools flourished in the late Qajar period.
9. This bath was known as Meydan(square) bath and it was renamed as Hazrati bath attributed to Hazrat Abdul-Azim.
10. As the obtained information from Endowment Administrastion, this administration was aiming to build commercial spaces in this place

Reference list

- Al-athir, A. (1973). *The complete history*. Translated from Arabic by Halat, A. Tehran: Matbuat elmi publications.
- Ibn Rustah, A. (1986). *Al-alaaq alnafsiyah*. Translated from Arabic by Gharejanloo, H. Tehran: Amir Kabir.
- Afravand, Gh. (1999). *Research report of identification and scrutiny of ancient and cultural-historical artifacts of Rey city*. Tehran: Tehran cultural heritage and tourism organization.
- Omidiyani, S. H. (1999). Rabe Rashidi; The great endowed scientific and educational complex in Tabriz. *Waqf, Miras- e Javidan journal*, (27): 50-71.
- Ehlers, E. (1995). *Religious endowments and Islamic orient city*. Translated by Momeni, M. & Ziatavana, M.H. *Miras-e Javidan journal*, (3): 50-54.
- Ahmad Bin Salman, A. (1979). *An introduction to culture of Waqf*. Tehran: publication of endowment and charity organization.
- Ettehadiyeh, Mansoureh (Nezam Mafi). (1995). Growth and development of Tehran city during Nasser period (1269-1320 A. H.). *Islamic Research journal* (Reminder of Dr. Abbas Zaryab), 10 (1&2): 173-145.
- Ettehadiyeh, Mansoureh (Nezam Mafi). Tehran endowed parts and city transformation (1269-1320 AH.). *Miras-e Javidan journal*, (28): 7-16.
- Delavar brothers. (1994). Glossary of waqf laws. *Miras-e Javidan journal*, (6): 54-75.
- Balazari, A. (2002). *Fottouh Albaladan [Countries conquest]*. Translated by Tavakol, M. Tehran: Noghreh publications.
- Bi Na. (1939). *Majma Al-tavarikh w Al-qesas [A collection of dates and stories]*. Bahar, M. (editor). Tehran: Khavar prints.
- Bemanian, A. et al. (2008). A solution for the influential role of endowments in urban space organization (with a special scrutiny into Isfahan endowed buildings. *Urban management journal*, 6 (21): 59-71.
- Bahmani, A. (2013). *The role of endowment in formation of urban spaces in Qajar era, case study: Rey city*. Master dissertation. Tehran: University of Tehran.
- Pourahmad, A. et al. (2013). *The role of endowment in spatial organization and development, case study: Lajin city*. *Islamic-Iranian cities*, (12): 5-14
- Hatamian, M.J. (2007). *The role of endowment in shaping of architectural spaces and old fabric conservation of Tehran: Arg and Bazaar area*. Master dissertation. Tehran: University of Tehran
- Hamavi, Y. (2004). *Mojam Al-baladan*. Vol.2. Tehran: cultural heritage and tourism organization.
- Khosrojerdi, M. (2010). *The structure and function of Iranian cities in transition from Sassanid period to Islamic era*. Doctoral dissertation. Tehran: University of Tehran.
- Dieulafoy, J. (1997). *The Excavations at Susa*. Translated by: Farahvashi, B. Tehran: University of Tehran publication.
- Riahi Samani, N. (1999). *Waqf and evolution of legislations in endowment*. Shiraz: Navid Shiraz publication.
- Salimifar, M. (1991). *A look to waqf and socio-economic effects*. Mashhad: Astan Qods Razavi publication.
- Shahbi, A.A. (1964). *History of waqf in Islam*. Tehran: Tehran Endowment Administration.
- Shahbi, M. R. (2004). Foundations and frameworks of endowment influence on formation of urban spaces. *Geographical Research Journal*, 19 (1): 135-150.
- Shahabi, M.R. (2004). *Waqf in Iran urbanism system*. National conference of Iran urbanism. Vol. 2. Shiraz: Shiraz University.

- Tabari, M.B.J. (1973). *Tarjome Tabari (Tarikh Al-rosol wa Al-molouk)*. Translated by: Payandeh, A. Teharn: Asatir.
- Abdolkabisi, M. (1987). *Waqf instructions in Islam religion*. Translated by: Goldar, A.S. Mazandaran province: endowment and charity administration.
- Aqili, A. (2001). *History of Rey shrine*. Qom: Dar Al-hadith.
- Farhoudi, R.A & Mirshafiee, M.S. (2008). The influence of endowment on physical-structural growth and development of Rey city. *Miras-e Javidan journal*, 15(61): 109-120.
- Kojouri Mazandarani, M.B.V. (2003). *Jannat Al-nayiam wa Al-eysh Al-Salim fi Ahwal Abdul-Azim Hassani (AS)*. Hossein Eshkevari, S.S, (editor). Qom: Dar Al-Hadith.
- Karimian, H. (1966). *Ancient Rey*. Vol. 1. Tehran: Publications of Iran Association of National Relics.
- Karimian, H. & Mehdizadeh, B. (2014). The role of endowment in physical development of Ilkhanid cities, case study: Soltanieh and Ojan. *Miras-e Javidan journal*, 22(86):23-50.
- Karimian, H. & Hatamian, M.J. (2015).). *The role of endowment in conservation of historical buildings and historical fabric of cities*, case study: Tehran historical fabric. *Miras-e Javidan*, 23(88). Manuscript submitted for publication.
- Kalantari, H., Salehi, S.A., Rostami, Gh. (2010). The historical role of endowment in formation of Islamic city, case study: Isfahan. *Journal of Islamic Iranian cities*, 1(1): 33-43.
- Kowsari, Y. *Rey, the governmental capital*. Compiled by Kiani, M.Y. Tehran: Cultural heritage organization
- Meshkini, A. & Hajimalayeri, P. (2008). *The effect of religious ideology in urban space creation, case study: Malayer*. International conference of waqf and Islamic civilization. Vol. 3. Isfahan: Osveh publications.
- Mohammadi, M. (2000). Analysis of the mutual role of endowments and urban spatial-physical planning, new strategies in the development and optimal utilization of endowments. *Miras-e Javidan journal*, 8 (2): 95-105.
- Mostafavi Rajayi, M. (1972). *Endowment in Iran*. Tehran: Bija.
- Neishabouri, Z. (1953). *Saljoughnameh*. Tehran: Khavar prints.
- Hamedani, R. (1971). *Rabe Rashidi endowment will*. Tehran: Iran Association of National Relics.
- Archives of Rey cultural heritage, handicraft and tourism organization
- Archives of Tehran cultural heritage, handicraft and tourism organization
- Library and document center for manuscripts of University of Tehran
- Archives and documents of endowment organization of Hazrat Abdul Azim (AS).
- Karimian, H. (2013). Form and Functionality of Ancient City of Rey in its Transition from Sasanian to Early-Islamic era.
- The First International Conference of Islamic Archaeology in the East, Cairo: Cairo University, pp 8-10.
- Karimian, H. & Seyedein S. (2011). Iranian Cities after collapse of Sasanian Kingdom. *The International Journal of Humanities of the Islamic Republic of Iran*, 2 (18): 51-62.