



EMĀMZĀDA III. NUMBER, DISTRIBUTION, AND IMPORTANT EXAMPLES

EMĀMZĀDA

iii. Number, distribution, and important examples

Information and statistics regarding the number and distribution of *emānzādas* in Persia vary from one source to another. The Department of pious endowments (Sāzmān-e awqāf) estimated in 1352 Š./1973 that there were 1,059 *emānzādas* (*Kayhān*, no. 9111, Ābān 1352 Š.). Šehābī (1945) lists 872 *emānzādas*. Meškātī mentions only 138 *emānzādas* and *boq'as*, 74 of which have received historical registration; the rest are being processed. Wilber (pp. 100-104) lists 631 *emānzādas*, some of which are *boq'as* and towers. It is, however, safe to assume that the number of *emānzādas* is far greater than those listed thus far. Almost every village in most parts of the country, except for the regions inhabited by the Sunnites, has some sort of shrine. Even in Sunnite regions there are well-known shrines for leading Sunnite Sufis and mystics. Sunnites visit them and perform rituals. These shrines (e.g., Torbat-e Jām) are also revered by Shi'ites.

The following 130 *emānzādas* are among the most important in Persia not only for their religious meaning, but also for their historical significance and



architectural value. Most of them are considered authentic (*ṣaḥīḥ al-nasab*). This list does not include the most important structures in a few regions only; some of the less known structures in other regions are included while some of the significant *emānzādas* of such cities as Qom, Kāšān, and Tehran are not mentioned. Major shrines will be treated in separate articles.

Azərbaycan.

Although there are no authentic *emānzādas* in Azərbaycan, there are significant *boq'as* belonging to mystics and leading Shi'ite personalities or to religious figures of the Safavid movement. The latter include Jabrā'il, father of Shaikh Şafī Ardabīlī, Shaikh Şafī himself, Shaikh Ḥaydar, and Şehāb-al-Dīn—all ancestors of the Safavids. The relatively famous *emānzādas* in these provinces are:

Boq'a-ye 'Ūn-'Alī, believed to be the son of Imam 'Alī. Located in the hills north of Tabrīz, it includes an *ayvān* and a sanctuary. Originally built in the Il-khanid period, it was rebuilt by Shah 'Abbās after it had been damaged by the Ottomans (Kārang, I, pp. 104-15).

Emānzāda Ebrāhīm, believed to be a son of Imam Mūsā al-Kāzem. Located in Tabrīz, the shrine is a simple, rectangular structure with a squat brick dome. The importance of the structure lies in the large marble stone (3.70 x 1.25 m) inside the shrine. The stone, known as Besmellāh al-Raḥmān al-Raḥīm stone, is an excellent example of calligraphy and stone-carving. It is the work of master calligrapher and lapidarist Mīrzā Sanglāk (d. 1294/1877), who had originally intended it for the tomb of the Prophet Moḥammad (Qazvīnī, pp. 106-8; Kārang, I, pp. 62-77). It bears the artist's signature and the date 1270/1853-54.

Emānzāda Jamāl, believed to be a descendant of Imam Mūsā al-Kāzem. Located in Tabrīz, it has an *emānzāda* and a mosque with a dome over the sanctuary (Kārang, I, pp. 52-61).

Emānzāda Moḥammad wa Ebrāhīm. In the vicinity of Urmia, the rectangular shrine was built during the late Zand or early Qajar period. It is the most honored shrine in western Azərbaycan.

Arāk, Golpāyegān, Maḥallāt, and Tafreš.

Boq'a-ye Sahl b. 'Alī b. Abī Ṭāleb. Located in the township of Āstāna in Arāk, the octagonal structure was built in the 8th/14th century and rebuilt during



the reign of Shah 'Abbās I (996-1038/1588-1629). It contains an inscription dated 1110/1698-99 and a tombstone dated 773/1371; it is registered as Persian National Monument 323 (PNM; Meškātī, pp. 193-94).

Āstāna-ye Haftād-o-do Tan. Located at Sārūq in Arāk, it includes two adjoining *boq'as* dated 587/1191 and 620/1223, and fine cenotaphs, one dated 700/1300-1301 (Meškātī, p. 195; PNM 306).

Emānzāda Abu'l-Fotūḥ, believed to be a descendant of Imam Mūsā al-Kāzem. It is situated in the village Vānšān near Golpāyagān. Built in the 10th/16th century, it has a rectangular and a twelve-sided pyramidal dome. The cenotaph is dated 962/1554-55 (Meškātī, p. 97; PNM 435).

Boq'a-ye Hafdah Tan. Located in Golpāyagān, this structure was built in 1032/1622-23 on an octagonal plan and has a tiled dome (Meškātī, p. 66; PNM 290).

Emānzāda Yaḥyā wa Faẓl-al-Rezā, believed to be descendants of Imam Mūsā al-Kāzem. Situated in Maḥallāt, the shrine has a court and a *boq'a* built on a rectangular plan, with four alcoves (*šāhnešīn*). It also has a large stucco prayer niche (*meḥrāb*) dated [3]30/941-42 (Fayẓ, II, pp. 22-29).

Emānzāda Qāsem b. Ḥamza b. Imam Mūsā al-Kāzem. Located in the village Kahak near Tafreš, the shrine includes a *boq'a* with four surrounding *ayvāns* and a tiled, bulbous dome. The finely carved wooden cenotaph by Ya'qūb b. Maḥmūd Qomī is dated 923/1517-18 (Fayẓ, II, pp. 183-87).

Emānzāda Ja'far, believed to be an immediate descendant of Imam Mūsā al-Kāzem. Located in Tafreš, the shrine includes a *boq'a* with a conical dome and a carved wooden cenotaph with floral designs and a 9th/15th-century inscription in *tolṭ* script. The *ayvān* is dated 992/1584-85, and the exquisite door was made in 1033/1623-24 by Āqā Moḥammad b. Āqā Moṣṭafā (Fayẓ, II, pp. 206-9).

Emānzāda Esmā'īl, a descendant of Imam Mūsā al-Kāzem. Located in Komeyn, the shrine is built on a rectangular plan with an *ayvān* on the north side. It has three carved wooden doors dating back to the Safavid era and a cenotaph made during the reign of Shah Ṭahmāsb (personal notes of the author).

Isfahan and Šahreżā.



Emānzāda Esmā'īl b. Zayd b. Ḥasan b. Ḥasan b. 'Alī b. Abī Ṭāleb in Isfahan. It is considered a genuine *emānzāda*. Its central structure dates back to the Saljuq period and earlier, but much of the complex was constructed under the Safavids. It has fine decorations of various types (Honarfar, pp. 521-40; Rafī'i, pp. 750-62; PNM 112).

Emānzāda Aḥmad, known as a descendant of Imam Moḥammad al-Bāqer. Located in Isfahan, the shrine was built during the Saljuq era but redecorated in the Safavid period. A black stone bearing an inscription dated 563/1167-68 is preserved there. The stone, known as Sang-e Sūmanāt, is believed to have been a part of an idol that the Ghaznavid Sultan Maḥmūd brought from India as a trophy of his campaigns there (Godard, 1937, 2/1, p. 27; Honarfar, pp. 668-76; Rafī'i, pp. 742-50; PNM 234).

Emānzāda Ja'far, whose lineage is traced back to Ḥasan b. Ḥosayn b. Moḥammad b. 'Alī b. Ḥosayn. Located in Isfahan, it is an octagonal tomb-tower built in the early 8th/14th century (Figure 1). Its inscription and tombstone are dated 725/1325-26 (Godard, 1937, 2/1, p. 36; Honarfar, pp. 300-302; Rafī'i, pp. 763-65; PNM 198).

Emānzāda Šāh Zayd b. Imam 'Alī b. Ḥosayn. Situated in Isfahan and dated 994/1585, the shrine was built in the early Safavid period and contains religious paintings (Godard, 1937, 2/1, pp. 150-51; Honarfar pp. 389-91; Rafī'i, pp. 773-75; PNM 294).

Darb-e Emām, houses the tombs of Emānzāda Ebrāhīm Baṭḥā and Abu'l-Ḥasan Zayn-al-'Ābedīn, whose genealogies are traced back to Ḥasan Moṭannā and Imam Ja'far al-Šādeq. Located in Isfahan, the shrine is considered authentic and comprises a court, two portals, a vestibule (*dehlīz*), an arcade (*rewāq*), and a sanctuary. A large dome covers the *emānzāda* and a smaller dome covers the tomb of the mother of Jahānšāh Qara Qoyunlū; it dates from the 9th/15th century and later (Godard, 1937, 2/1, pp. 47-56; Honarfar, pp. 341-53; Rafī'i, pp. 765-72; PNM 217).

Emānzāda Settī Fāṭema, believed to be a daughter of Imam Mūsā al-Kāẓem; located in Isfahan. It has a court and a sanctuary with a tiled *ayvān* from the Safavid period, and fine stucco inscriptions in the hand of Moḥammad-Rezā Emāmī, dated 1067/1656-57 (Godard, 1937, 2/1, pp. 129-31; Honarfar, pp. 604-5; Rafī'i, pp. 772-73; PNM 222).



Emānzāda Hārūn-e Welāyat, considered by some to be a descendant of Imam Moḥammad al-Taḳī and by others a descendant of Imam Mūsā al-Kāẓem. Located in Isfahan, the shrine has two courts, a *boq'a*, an arcade, and a tiled dome. The interior of the dome has painted and gilded decorations. The *boq'a* and the tiled portal date from 918/1512 (Godard, 1937, 2/1, pp. 63-69; Honarfar, pp. 360-69; Rafīī, pp. 777-85; PNM 220).

Emānzāda Šāhzāda Ebrāhīm and Šāhzāda Moḥammad, descendants of Imam Mūsā al-Kāẓem. Located in the vicinity of Šahrežā, it was built in the Il-khanid period. It has a twelve-sided pyramidal roof, stucco decoration, and murals from the Safavid period (Meškātī, p. 64; PNM 750).

Emānzāda Šahrežā. Located north of Šahrežā, it is a Safavid structure with a beautiful tiled dome and inlaid doors (Meškātī, pp. 735-39; PNM 130).

Tehran, Rey, Varāmīn, and Damāvand.

Āstāna-ye Shah 'Abd-al-'Azīm (q.v.), a descendant of Imam Ḥasan b. 'Alī b. Abī Ṭāleb. Located in Ray, it includes courts, a portal, a splendid *ayvān* decorated with mirror work, a golden dome with two tiled minarets, an arcade, and a mosque. In 1347 Š/1968 the fine brick inscription of the sanctuary portal was uncovered from under a plaster coat. The inscription reveals that the *boq'a* was constructed on the order of Majd-al-Molk Barāvestānī Qomī, the vizier of the Saljuq Barkīāroq (q.v.) in the second half of the 5th/11th century. Its exquisite betel-nut cenotaph is dated 725/1325. Its old, wooden door, opening toward the tomb of Nāṣer-al-Dīn Shah, is dated 848/1444-45. The mirror work and mural decoration, as well as the gold coating of the dome, were executed in the 13th/19th century (Moṣṭafawī, 1982, pp. 147-61; Šehābī and Hedāyatī, pp. 1328-44; PNM 406).

Emānzāda Sayyed Esmā'īl, son of Emānzāda Zakarīyā, a descendant of Imam Mūsā al-Kāẓem. Located in Tehran, the shrine has a court, an *ayvān* with minarets (*goldasta*), balconies, a *boq'a*, an arcade, and a mosque. Its exquisite wooden door bears the date 886/1481, the oldest inscribed date for any building in Tehran (Meškātī, pp. 195-96; PNM 409).

Emānzāda Yaḥyā. Situated in Tehran, it is a 9th/15th-century structure which has been rebuilt. Its exquisite carved wooden cenotaph is dated 895/1489-90. The tombstone inscription identifies the *emānzāda* as the tomb of Yaḥyā b. Zayd b. Ḥasan b. Amīr-al-Mo'menīn (Moṣṭafawī, 1982, pp. 16-22).



Emānzāda Zayd, believed to be a descendant of Imam Zayn-al-‘Ābedīn ‘Alī b. Ḥosayn. Located in Tehran, the shrine includes a court, an *ayvān*, an arcade, a sanctuary with mirror work, and a tiled dome built on a high drum, all dating from the Qajar period. The cenotaph is dated 902/1497-98. Loṭf-‘Alī Khan Zand is also interred here (Moṣṭafawī, 1982, pp. 50-64; PNM 259).

Emānzāda Šāleḥ, a descendant of Imam Mūsā al-Kāẓem. Located in northern Tehran in Šemīrān, the shrine includes a court, an *ayvān*, a sanctuary, an arcade, and a mosque. Originally built in the 7th/13th century, it has been repeatedly reconstructed and repaired; the present building dates to the Qajar period (Moṣṭafawī, 1982, pp. 237-38).

Emānzāda Qāsem. Located in northern Šemīrān, it includes a sanctuary, an *ayvān*, and an arcade. The sanctuary is octagonal, and the wooden cenotaph is dated 963/1555-56, during the reign of the Safavid Shah Ṭahmāsb. Some believe this shrine to be the burial site of the head of Qāsem b. Ḥasan who was killed at Karbalā’. Others maintain that the son of Qāsem is buried there (Moṣṭafawī, 1982, pp. 228-33).

Emānzāda Dāwūd, believed to be a descendant of Imam Zayn-al-‘Ābedīn. Located in the Tehran region, the shrine was founded in the Safavid period, but rebuilt on an octagonal plan during the Qajar era. The present building was constructed recently, after a flood had destroyed the previous structure (Moṣṭafawī, 1982, pp. 215-23).

Boq‘a-ye Bībī Šahrbānū (q.v.). Built on a rock in Rey, the nucleus of the building dates back to the Buyid period. It includes a sanctuary, a mosque, and an arcade. It is considered to be the burial site of the Šahrbānū, daughter of the Sasanian Yazdegerd III and wife of Imam Ḥosayn b. ‘Alī. The cenotaph is dated 888/1483, while the beautiful carved wooden door is dated 962/1554 (Moṣṭafawī, 1982, pp. 130-38; Karīmān, I, pp. 403-16; PNM 256).

Emānzāda Ṭāher and Emānzāda Ḥamza, descendants of Imam Zayn-al-‘Ābedīn and Imam Mūsā al-Kāẓem, respectively. Constructed in the Safavid period, both structures lie within the complex of the Shah ‘Abd-al-‘Azīm (q.v.) and have tall, tiled domes (Karīmān, I, pp. 397-98).

Emānzāda Šāhzāda Ḥosayn, believed to be a descendant of Imam Ḥasan b. ‘Alī b. Abī Ṭāleb. Situated in Varāmīn, the shrine has a court and a *boq‘a* that is octagonal on the exterior and circular on the interior. It has a tile mosaic



meħrāb, with a stucco inscription above. It was built in the Il-khanid period (Meškātī, p. 274).

Emāmzāda Yaħyā, 7th/13th-century burial site in Varāmīn, probably that of Yaħyā b. ‘Alī b. ‘Abd-al-Raħmān b. Qāsem b. Ḥasan b. Zayd b. Imam Ḥasan. The shrine has an octagonal interior, with deep corner alcoves and dado decorated with glazed blue tiles, and a square exterior. Much of the surrounding complex, including an octagonal tomb and a mosque, has been destroyed. According to Jane Dieulafoy, who visited the site in 1881, the octagonal tomb was built in the pre-Saljuq era, the mosque belonged to the Saljuq period, and the larger *emāmzāda* was added in the Mongol period. The *emāmzāda* had elaborate decoration in luster tiles and carved plaster, but by the time Dieulafoy visited the shrine, part of the luster decoration of the *meħrāb*, dado, and tomb had already been stripped. The shrine had an exquisite tile *meħrāb*, dated 663/126465, which formerly belonged to the Kevorkian collection and now is in a private collection in the United States (*Survey of Persian Art*, pl. 400). Other dates associated with this shrine are: 660-62/1261-63, inscribed on a number of star tiles now in various collections, including the Metropolitan Museum of Art in New York; 705/1305-6, inscribed on a *meħrāb*-shaped luster tombstone with the genealogy of Emāmzāda Yaħyā, now in the Hermitage Museum, St. Petersburg; and 707/1307-8, carved in the plaster frieze around the interior of the *emāmzāda* (Āḍarī, pp. 37-40; Dieulafoy, tr., pp. 148-49; Qaračānlū, pp. 15-19; Watson, pp. 191, 194, nos. 27, 29, 31, 98; Wilber, pp. 109-10).

Emāmzāda Ja‘far, a descendant of Imam Mūsā al-Kāẓem. Situated in the Varāmīn region, the shrine includes a court, an *ayvān*, and a sanctuary with a tiled, double-shelled dome on a high drum. The sanctuary inscription is dated 956/1548 and the grille is dated 994/1586 (Meškātī, pp. 261-62; PNM 319).

Emāmzāda Solṭān Moṭaħhar, a descendant of Imam Mūsā al-Kāẓem. Situated in Būmhen, the shrine is an octagonal tomb-tower, with a pyramidal dome. The exquisite carved wooden cenotaph is dated 847/1443-44, and the carved wooden door is dated 963/1555-56 (personal notes of the author).

Emāmzāda ‘Abd-Allāh, a descendant of Imam Mūsā al-Kāẓem. Situated in Damāvand, the tomb-tower is octagonal on the interior and has thirty-three flanges on the exterior, with conical tiled dome. It was built in the 7th/13th century (Wilber, pp. 131-32, tr. pp. 143-44).



Semnān and Dāmġān.

Emānzāda Ja'far. Located on the northwestern outskirts of the medieval town of Dāmġān on the road to Semnān, this shrine includes a brick-domed mausoleum (Iranian National Monument 82, probably built in the 5th/11th century as a tomb for a distant descendant of the fourth Imam, 'Alī

Zayn-al-'AbŪedīn, and three surrounding individual buildings: a domed square (known as the tomb of the Timurid ruler Šāhrok; r. 807-850/1405-47), a cylindrical tomb tower known as the Čehel Doġtarān and a polygonal tomb tower known as Emānzāda Moġammad. The mausoleum has an *ayvān* decorated with small, luster-painted star and cross tiles set into the wall surface and inscribed with Persians verses dating back from Du'l-ġejja 664/September 1266 to Ramazān 665/June 1267.

Emānzāda Moġammad, presumed to be a descendant of Imam Ja'far al-Šādeq. Located in the historic shrine complex at Beštām (q.v.), the shrine includes a mosque, an *ayvān*, and a domed sanctuary. The shrine has beautiful murals and inscribed stucco bands. Its nucleus was constructed in the 3rd/9th century and the other parts in the Il-khanid period (Ĥaġīqat, pp. 334-35; Moġlešī, 1980; PNM 69).

Emānzāda 'Alamdār. Situated in Semnān, this tomb-tower has a squat dome covered with turquoise tiles. An inscription in *tolṭ* script identifies the interred person as a descendant of Imam Zayn-al-'Ābedīn. Some consider him one of the commanders who, wearing a white shroud, fought along with Pīr Najm-al-Dīn Dādbaġš against the Mongols and was martyred (Moġlešī, 1977, pp. 122-24).

Emānzāda 'Alawī. Located in Semnān, it includes a sanctuary, arcades, *ayvāns*, and two wide courts. The ten individuals buried there are believed to be descendants of Imam 'Alī b. Abī Ṭāleb and rebels who fought against the caliphs. The present structure dates back to the reign of Faṭġ-'Alī Shah Qajar (1212-50 /1797-1834; Moġlešī, 1977, pp. 124-28).

Emānzāda 'Alī, a descendant of Imam Ja'far al-Šādeq. Located in Semnān, the shrine includes an *ayvān*, and a sanctuary with a tiled pyramidal dome (Moġlešī, 1977, pp. 117-21).

Khorasan (Mašhad, Nīšābūr, Ṭabas, Sabzevār, Gonābād, Šīrvān, and Qūčān).



Ḳvāja Abāṣelat; famous traditionist, narrator, and orator, who is popularly believed to have been a confidant of Imam ‘Alī al-Rezā. Situated in the neighborhood of Mašhad, the shrine has a rectangular sanctuary and two arcades. The tiled dome is decorated with mirror work on the interior (Šarī‘atī, pp. 145-46).

Ḳvāja Rabī‘ b. Ḳayṭam, believed to have been one of the *tābe‘ūn*. Constructed in Mašhad during the Safavid period, this pavilion is octagonal on the exterior and square on the interior. It contains four alcoves, a double-shelled dome on a high drum, and inscriptions in the hand of ‘Alī-Rezā ‘Abbāsī (q.v.), dated 1026/1617 and 1031/1622 (Mawlawī, 1978; Šarī‘atī, pp. 142-43; Moqrī, p. 43; PNM 132).

Emānzāda Ḥamza-Rezā. Situated in Šīrvān, it includes a square sanctuary, an arcade, an *ayvān*, and a squat, double-shelled brick dome. It was built in the Ghaznavid period (Meškātī, p. 91; PNM 704).

Emānzāda Ḥosayn, a descendant of Imam Mūsā al-Kāzem. Located in Ṭabas, the shrine includes a court, an *ayvān*, an arcade with a dome-like roof, and a sanctuary. The sanctuary walls are adorned with murals. An inscription inside the sanctuary is dated 449/1057. The cenotaph is dated 980/1572-73 (Meškātī, p. 89; INM 337).

Emānzāda Solṭān-Moḥammad ‘Ābed. Situated in the Gonābād region, it includes an *ayvān* and a *boq‘a*. The *ayvān* inscription in tile mosaic is the work of ‘Alī-Rezā ‘Abbāsī. Some believe the shrine to be the burial site of Moḥammad b. Ja‘far al-Šādeq (Zamānī, 1973a; Meškātī, p. 93).

Emānzāda Maḥrūq, Moḥammad b. Moḥammad b. Zayd b. ‘Alī b. Ḥosayn. Situated in Nīšābūr in the garden of ‘Omar Ḳayyām’s mausoleum, the shrine includes a sanctuary, a mosque, and a large *ayvān*. It is ornamented with hexagonal tiles. The tomb was founded in the Saljuq era, but the present structure dates back to the 10th/16th century (E‘temād-al-Salṭana, III, pp. 63-64; Mawlawī, 1977, pp. 292-319; PNM 302).

Emānzāda Sayyed Ḥosayn and Sayyed Esmā‘īl, descendants of Imam Mūsā al-Kāzem. Situated in the Sabzavār region, the two *boq‘as* are located a short distance from each other. The former is square on the interior and octagonal on the exterior; the latter is square. They date back to the 8th/14th century (E‘temād-al-Salṭana, III, p. 233; Qaraḳānī, pp. 42).



Emānzāda Solṭān Ebrāhīm, believed to be a son of Imam ‘Alī al-Rezā. Situated in Qūčān, the shrine is built on a square plan and has two *ayvāns* and several arcades. Two minarets with balconies flank the main *ayvān*. Pages of the famous copy of the Qur’ān in Bāysonḡor’s calligraphy were kept for years in this shrine. Sultan Moḡammad Ḳvārazmšāh (r. 596-617/1200-20) has been mentioned as the founder of this shrine (E’temād-al-Salṭana, I, pp. 153-56).

Emānzāda Aḡmad Bīmorḡ, a descendant of Imam Mūsā al-Kāzem. Situated in the Gonābād region, this octagonal tomb-tower has eight *ayvāns* corresponding to the eight sides. On the interior, the building is square, and is decorated with murals. It was built during the Safavid era (Zamānī, 1973b)

Boḡ’a-ye Qadamḡāh. Located in the Nīšābūr region, the octagonal shrine has four tall *ayvāns* on four sides and a beautiful, tiled dome (Figure 2). Decorated in polychrome tile and cut stucco, this structure is a pavilion at the center of a splendid garden (Meškātī, pp. 111-12; PNM 236). It contains a stone fragment decorated with two footprints thought to belong to Imam ‘Alī al-Rezā, hence its name (Mawlawī, 1977, pp. 343-58; Ṭāherzāda Behzād; Meškātī, pp. 111-12; PNM 236).

Ḳūzestān (Šūštar, Dezfūl and Ḳārg Island).

Emānzāda ‘Abd-Allāh, a descendant of Imam Zayn-al-‘Ābedīn. Situated in Šūštar, the shrine has a Kufic inscription on the sanctuary portal, dated 629/1231, and a *moqarnas* dome (“Barrasī-e ‘elmī”; Eqtedārī, 1974-75, I, pp. 689-702; Meškātī, p. 119).

Boḡ’a-ye Šāh Abu’l-Qāsem. Situated in the Dezfūl region, the shrine has a frank dome and is reputed to be the mausoleum of the Saffarid Ya’qūb b. Layṭ. Local people, however, believe it to be the tomb of a descendant of Imam Mūsā al-Kāzem (Eqtedārī, 1974-75, I, pp. 336-49).

Boḡ’a-ye Pīr-e Rūban, tomb of Solṭān Sayyed ‘Alī, a mystic and twenty-second generation descendant of Imam Mūsā al-Kāzem. Situated in Dezfūl, the shrine is a 9th/15th-century structure with interesting murals (Eqtedārī, 1974-75, I, pp. 401-8).

Boḡ’a-ye Barā’ b. Mālek. Located in Šūštar, the shrine is believed to belong to Mālek Anṡārī, one of the Companions of the Prophet Moḡammad who was killed at the hands of Hormozān, the governor of Ḳūzestān (Eqtedārī, 1974-75, pp. 683-87).



Emānzāda Mīr Moḥammad, believed to be the tomb of Moḥammad b. Ḥanafīya, son of Imam ‘Alī b. Abī Ṭāleb. Situated on Kārg Island, the shrine has a *moqarnas* dome and star tiles dated 738/1337-38 (Figure 3; Eqtedārī, 1969, pp. 837-39, 872-74; Sarfarāz, pp. 120-30).

Sāva.

Emānzāda Solṭān Sayyed Eshāq. It has a court, an *ayvān*, and a *boq’a* with a bulbous dome. Its inscription in *tolṭ* script is dated 676/1277. The cenotaph is decorated with twelve dark blue tiles. The inscription identifies the interred as a son of Imam Mūsā al-Kāẓem (Fayz, II, pp. 136-44; PNM 279).

Emānzāda Hārūn. Situated in the Sāva district, the shrine is octagonal on the exterior and interior and has a twelve-sided pyramidal dome in cut brick. The *tolṭ* inscription in a stucco band around the *boq’a* identifies the interred as a descendant of Imam Mūsā al-Kāẓem (Fayz, II, pp. 147-50).

Fārs (Shiraz, Bavānāt, and Nūrābād).

Āstāna-ye Šāh-e Čerāg. Located in Shiraz, it is a building complex including the mausoleums of Aḥmad b. Imam Mūsā al-Kāẓem and his brother Sayyed Mīr Moḥammad (q.v.; Forṣat, pp. 444-53; Fasā’ī, ed. Rastgār, II, pp. 186-88; Sāmī, pp. 332-34; Behrūzī, pp. 174-76).

Āstāna-ye Sayyed ‘Alā’-al-Dīn Ḥosayn (q.v.), son of Imam Mūsā al-Kāẓem and brother of Šāh-e Čerāg. Located in Shiraz, the shrine has a large bulbous dome covered in tile and a sanctuary dated 943/1536-37 (Forṣat, pp. 453-55; Fasā’ī, ed. Rastgār, II, pp. 188-89; Šamadī; Behrūzī, pp. 174-76; Sāmī, pp. 345-47; PNM 307).

Shah Mīr ‘Alī b. Ḥamza, a descendant of Imam Mūsā al-Kāẓem. Located in Shiraz, the shrine includes an entrance, a wide court, a sanctuary, and surrounding units. The original building is attributed to the Buyid period, but the present structure was constructed in the Zand period or later (Forṣat, p. 455; Fasā’ī, ed. Rastgār, II, pp. 1189-91; Sāmī, pp. 348-49; PNM 534).

Boq’a-ye Sayyed Tāj-al-Dīn Ġarīb, Ja’far b. Faẓl b. ‘Alī b. Abī Ṭāleb, popularly known as Sayyed Ḥāj Ġarīb. Located in Shiraz, the portal has an elaborate tile work with floral design, dated 1310/1892-93 (Forṣat, pp. 455-56).

Emānzāda Ḥamza, a descendant of Imam Mūsā al-Kāẓem. Situated in



Bavānāt, the shrine has a portal, court, sanctuary, and an arcade with a round dome. The stucco above the portal is a fine work dated 953/1546 (Moṣṭafawī, 1964, pp. 510-513; PNM 266).

Emānzāda Darb-e Āhanīn, believed to be a daughter of the Imam Mūsā al-Kāẓem. Situated at Nūrābād in Mamassanī, the shrine has an octagonal sanctuary with an alcove (*šāh-nešīn*) in each side. Above the entrance is a steel lattice, said to be a remnant of the Sasanian fortress Sapīd Dez. The inscription over the entrance is a rare Persian example and is dated 771/1369 (Moṣṭafawī, 1964, pp. 132-34).

Qazvīn and Eštehārd.

Emānzāda Āmena Kātūn, believed to be daughter of Imam Ja‘far al-Šādeq. Located in Qazvīn, the shrine has an octagonal plan on both interior and exterior. It was built in the Safavid period (Golrīz, pp. 627-28).

Emānzāda Esmā‘īl, a descendant of Imam Ja‘far al-Šādeq. Situated in Qazvīn, the shrine includes a wide sanctuary with four alcoves and a tiled dome (Plate I). The interior of the dome is decorated with mirror work and stucco. It was built in the Safavid era (Golrīz, pp. 629-30).

Emānzāda Solṭān Sayyed Moḥammad, a descendant of Imam Ja‘far al-Šādeq. Situated in Qazvīn, the shrine has a dodecagonal sanctuary with four alcoves. The interior of the dome is decorated with mirror work and stucco (Golrīz, pp. 670-71).

Āstāna-ye Šāhzāda Ḥosayn, believed to be a son of Imam ‘Alī al-Rezā but identified by historical sources as a prince of the local Ja‘āfera dynasty. Situated in Qazvīn, the shrine includes a portal, court, sanctuary, arcade, and an *ayvān* with mirror work (Plate II). The sanctuary’s interior is decorated with mirror work, murals, and stucco. The two panels of the large door to the sanctuary are dated 967/1559-60 (Golrīz pp. 650-65; Modarresī Ṭabāṭabā‘ī, 1978; PNM 239).

Emānzāda Abāḍar, a descendant of Imam Ja‘far al-Šādeq. Located north of Qazvīn, the shrine includes a court, a sanctuary, and an arcade supporting a double dome covered in tiles. An inscription around the door is dated 640/1242-43, and one above the entrance in beautiful Kufic script is dated 693/1294-95. It has a wooden cenotaph from the Safavid period (Golrīz, pp. 631-33; PNM 381).



Emānzāda Ebrāhīm, a descendant of Imam Mūsā al-Kāzem. Situated in Sojās, the shrine is a small structure from the Saljuq period, with a wooden cenotaph carved in the 6th/12th century, and repaired in later times (Zipoli, pp. 143-52).

Emānzāda Raḥmān wa Zayd Palangābād, descendants of Imam Mūsā al-Kāzem. Situated in the Eštehārd region, the shrine includes a portal, *boq'a*, arcade, and a twenty-sided sanctuary decorated with murals. It dates from the 8th/14th century (Varjāvand, 1970, pp. 83-93; Meškātī, p. 270; PNM 755).

Emānzāda Shah Solaymān, believed to be a brother of Imam 'Alī al-Rezā. Situated in the region of Eštehārd, the shrine includes a portal, an arcade, a *boq'a*, and a squat dome (Meškātī, p. 269; PNM 754).

Emānzāda 'Amma Ṣoḡrā wa 'Amma Kobrā, both believed to be female descendants of Imam Mūsā al-Kāzem. Found in the Eštehārd region, the shrine includes a portal, an arcade, and a *boq'a* (Figure 4). It is covered by an ovoid dome similar to that over the tomb of Qāzīzāda Rūmī in Šāh-e Zanda cemetery at Samarkand (Meškātī, p. 271; PNM 753).

Qom.

Āstāna-ye Hazrat-e Fāṭema Ma'šūma, sister of Imam 'Alī al-Rezā, the second most splendid shrine in Persia. The construction of the structure over the tomb began in the 3rd/9th century, taking final shape by the 6th/12th century. Since the time of Shah Ṭahmāsb new units have been added. The principal parts are two vast courts, an *ayvān* with mirror work and a museum. The golden dome belongs to the reign of Fath-'Alī Shah Qajar. This shrine complex also includes the tombs of the Safavid kings (Fayz, I, pp. 377 ff.; Sa'adat; PNM 128; See FĀṬEMA; Qom).

Emānzāda 'Alī b. Ja'far, also known as Darb-e behešt. An important work from the 8th/14th century, it has a twelve-sided pyramidal dome and significant tile decorations. Its luster star tiles and fine tiled *meḥrāb* bear a number of dates from 707/1307 to 740/1339. Engraved on the tombstone are the names 'Alī b. Ja'far and Moḥammad b. Mūsā al-Kāzem (Fayz, II, pp. 321-60; PNM 240).

Emānzāda Ebrāhīm wa Emānzāda Moḥammad. Situated at the west of the town, the octagonal tomb has a twelve-sided pyramidal dome. The oldest date on the structure is 721/1321. The *boq'a* includes the cenotaphs of Ebrāhīm and Moḥammad, sons of Imam Mūsā al-Kāzem (Meškātī, p. 233; PNM 298).



Emānzāda Šāhzāda Zayd, a descendant of Imam Zayn-al-‘Ābedīn according to the plaster inscription in the tympanum of the *ayvān*. The shrine includes a tomb-tower, an arcade, an *ayvān*, and a pointed dome. The inscription carries the date 847/1443 (Fayz, II, pp. 527-35).

Emānzāda Solṭān Moḥammad Šarīf, believed to be a descendant of Imam Zayn-al-‘Ābedīn and appointed by Majd-al-Dawla as *naqīb-al-noqabā’* of ‘Erāq. The shrine includes an octagonal tomb-tower. The turquoise tile cenotaph dates back to the 8th/14th century (Fayz, II, pp. 436-39).

Šāhzāda Ebrāhīm, believed to be a son of Imam Moḥammad al-Bāqer. Located on the outskirts of Qom, the shrine has a polygonal base and a pointed dome. It was built in the 7th/13th century (Fayz, II, pp. 313-18).

Šāhzāda Ebrāhīm, believed to be son of Aḥmad b. Musā al-Kāzem, known as Šāh-e Čerāg. Located in the vicinity of Darb-e behešt, this tomb-tower has an octagonal base and a sixteen-sided pyramidal dome. The stucco band around the zone of transition bears an inscription dated 805/1402, while tiles on the entrance portal are dated 721/1321 (Fayz, II, pp. 361-71; PNM 298).

Emānzāda Esmā‘īl. Situated in Bīdkān of Qom, it includes a court, a mosque, an arcade, and the tomb (*boq’a*). The tomb-tower is square on the interior and covered by a pyramidal dome on a sixteen-sided zone of transition. The fine tiles of the *boq’a* belong to the Il-khanid period. There are two tombs in the *boq’a*. The large one is covered with tiles and has a finely carved wooden cenotaph. The Emānzādas are Esmā‘īl and his son Ḥamza, descendants of Imam Ja‘far al-Šādeq and Moḥammad Mūsā b. al-Kāzem (Fayz, II, pp. 294-313).

Emānzāda Aḥmad and Emānzāda ‘Alī, descendants of Imam Zayn-al-‘Ābedīn. A tomb-tower with an octagonal exterior and a square interior, it has a dome with sixteen sides and two northern and southern *ayvāns* built in the Safavid era, although the original building was founded in the 7th/13th century (Fayz, II, pp. 281-87).

Emānzāda Aḥmad b. Qāsem, descendant of Imam Ja‘far al-Šādeq. A tomb-tower with bulbous tiled dome, it was built in 780/1378. The founder of the *boq’a* was K̄vāja ‘Alī b. Ešhāq, who is buried in one of the tomb-towers of the Gonbad-e sabz. The interior of the dome has fine stucco work and inscriptions below the dome (Fayz, II, pp. 372-87).

Emānzāda Abū Aḥmad. Located in the outskirts of Qom, the structure has an



octagonal exterior and an interior with four sides and four alcoves. It has a pyramidal dome with sixteen sides. Parts of the stucco inside the *boq'a* still remain. The cenotaph is covered with mosaic tiles of the Safavid period. The tile mosaic inscription identifies the Emāmzāda as Moḥammad b. Ḥanafīya, son of Imam 'Alī b. Abī Ṭāleb (Fayz, II, pp. 610-17).

Kāšān.

Emāmzāda Ḥabīb b. Mūsā, considered to be a descendant of Imam Mūsā al-Kāẓem. The complex includes a theological school (*madrasa*) and an *emāmzāda*, with two portals, a court, a dome, and tiled minarets. The cenotaph tomb walls are covered with fine tiles. A few murals adorn its walls as well. It was built in the 7th/13th century. Buried here is also Shah 'Abbās I under an exquisitely wrought black porphyry tombstone (Eskandar Beg, pp. 1078-79; Narāqī, 1969, pp. 150-56; Idem, 1964, pp. 14-17).

Emāmzāda Panjašāh. It includes a court, a sanctuary, an *ayvān*, arcades, and a twelve-sided dome. The tile of the cenotaph has a *mehrab* design and is dated 956/1549. The sanctuary was built in the 7th/13th century and is believed to be the burial site of Hārūn b. Mūsā al-Kāẓem and his son Moḥammad. It is known as Panjašāh because the hand of 'Abbās b. 'Alī b. Abī Ṭāleb (q.v.), which was cut off during the events at Karbalā', is believed to be preserved in the shrine (Narāqī, 1969, pp. 165-69).

Emāmzāda Solṭān 'Aṭābakš, a descendant of Imam Mūsā al-Kāẓem. The shrine includes a court, and a large *ayvān*, a sanctuary and arcades. The sanctuary is a square chamber, with each side defined by an arch and is covered by a double-shelled dome, a low interior dome and a pyramidal exterior dome. It has painted and plastered *moqarnas* decoration. The oldest segment is attributed to the Buyid period (Žarrābī, p. 431; Narāqī, 1969, pp. 160-64).

Šāhzāda Ebrāhīm, a descendant of Imam Mūsā al-Kāẓem. The shrine includes a portal, a court, a pool, an *ayvān* with minarets, a mosque, and a sanctuary. The octagonal sanctuary has a sixteen-sided dome and an *ayvān* decorated with mirror work. It was built in the Qajar period (Narāqī, 1969, pp. 145-47; PNM 40).

Emāmzāda Solṭān Mīr Aḥmad. It includes a court, a portal, a tiled minaret, and a sanctuary with a tiled pyramidal dome. Its four fine, wooden doors are dated between 915/1509 and 941/1534. The shrine belongs to the Safavid era (Narāqī,



1969, pp. 170-74; PNM 237).

Emānzāda Solṭān-‘Alī, believed to be a son of Imam Moḥammad al-Bāqer. Located in Mašhad-e Ardahāl, the shrine has an entrance portal, minarets, a court, and a domed sanctuary. The oldest segment is attributed to the Saljuq period but was repaired, reconstructed, and in part newly built in the Ilkhanid, Safavid, and Qajar periods. A carpet-washing (*qālī-šūyān*) ceremony is held at this shrine annually, a unique event connected to a shrine (Narāqī, 1969, pp. 125-43; Bolūkbāšī, pp. 32-37; PNM 339).

Emānzāda Pīr Dāwūd, believed to be a descendant of Imam ‘Alī b. Abī Ṭāleb. Situated in Qamṣar of Kāšān, the shrine has a *boq’a* with four *ayvāns* and a sixteen-sided dome. The cenotaph is covered with fine tiles. The structure, attributed to the Buyid period, was repaired and enlarged in the 8th/14th and 10th/16th centuries (Narāqī, 1969, pp. 344-45; PNM 402).

Kermān.

Emānzāda Ḥosayn. Situated in Jūpār of Kermān, it includes a court, an arcade, and a domed sanctuary. Built in the Safavid era, it is one of Persia’s great shrines, with a tall *ayvān* and a three-story facade (Meškātī, p. 158; PNM 529).

Emānzāda Moḥammad b. Zayd. Located in Šahdād, it includes a portal, an *ayvān*, and a *boq’a* with a high tiled dome. It also contains valuable tile, stucco, mural, and *moqarnas* decorations (Meškātī, p. 154; PNM 530).

Gīlān.

Emānzāda ‘Alī-Aṣḡar wa ‘Alī-‘Askar, both descendants of Imam Zayn-al-‘Ābedīn. Situated at the village Fārāb in ‘Emārlū rural district, the shrine is a square tomb-tower with a low dome. Its painted wooden cenotaph is dated 1016/1607, and is exceptional for the region (Sotūda, II, pp. 3-4).

Emānzāda Moḥammad wa Emānzāda Hādī, also known as Boq’a-ye Šāh-e Šahīdān, descendants of Imam Zayn-al-‘Ābedīn. Situated in the region of Deylamān, the shrine is a tomb-tower with a circular interior. Its interior paintings are among the interesting genres of art in Gīlān (Sotūda, II, pp. 24-25).

Emānzāda Āqā Sayyed Naṣīr, a descendant of Imam Mūsā al-Kāẓem. Situated at the village Čelāras in Langarūd, the square shrine has three *ayvāns* on three



sides, and a roof covered with earthenware tiles. Murals inside the *boq'a* depict the ascension (*me'rāj*) of the Prophet Moḥammad, the events at Karbalā', the uprising of Moḳtār b. Abī 'Obayd Ṭaqafī, and the story concerning the epithet *Ẓāmen-e āhū* applied to Imam 'Alī al-Rezā (Sotūda, II, pp. 298-99)

Emānzāda Āqā Sayyed Rezā Kīā, a descendant of Imam 'Alī al-Naqī. Situated in the Lāhījān region, the rectangular shrine has an *ayvān* on the east side. Two wooden inscriptions date back to the 8th/14th century (Sotūda, II, pp. 211-12).

Emānzāda Āqā Sayyed Ḥosayn, a descendant of Imam Mūsā al-Kāzem. Located in Domūčāl village in Lāhījān, the shrine is a rectangular structure with four porches on the four sides supported on large octagonal piers and wooden columns and fine, heavy capitals. Paintings on the interior and exterior walls of the *boq'a* depict religious scenes. One of its wooden doors on the western side has beautiful floral designs with two medallions (Sotūda II, pp. 139-40).

Emānzāda Āqā Sayyed Aḥmad, known as Āqā Mīr Šahīd, said to be a descendant of Imam Mūsā al-Kāzem. Situated in Lāhījān, the squat shrine has two domed *ayvāns*. The stucco band inscription around the dome bears the date 1206/1791-92. The wooden grille, with geometric designs, is dated 1133/1720-21 (Rabino, p. 294, tr. p. 342; Sotūda, II, pp. 80-83).

Emānzāda Du'l-faqār, believed to be Imam Mūsā Kāzem's son Sayyed Ḥosayn Kīā. Situated in the village Kīsom Lāhījān, the shrine has verandas supported on wooden columns on the four sides and a low pyramidal roof covered with earthenware tiles. The dado of the *boq'a* is tiled; the wall above it has murals with religious themes. The carved wooden cenotaph is covered with designs (Sotūda, II, pp. 193-94).

Emānzāda Āqā Sayyed Dānīāl wa Kešt Masjed, a descendant of Imam Mūsā al-Kāzem. Situated in Kūčešfahān of Rašt, the shrine has an old cenotaph and a lattice grille. Its inscription carries the date 1023/1614 (Sotūda, I, p. 321).

Emānzāda Sayyed 'Alī Kīā, a descendant of Imam Mūsā al-Kāzem. Situated in Lašt-e Nešā, it is a tomb-tower with plan unique among the shrines in the north. On the exterior it has a four *ayvāns* on the four sides, octagonal on the interior with pentagonal niches (*šoffas*) in the corners. The pyramidal dome is circular on the interior, and its tile decoration is rare among northern shrines.



The dado of the *boq'a* and the *ayvāns* are decorated with polychrome tiles, similar to those of the Zand period (Rabino, p. 255; Sotūda, I, pp. 437-49).

Lorestān.

Emānzāda Ja'far, whose origin is traced back to Imam Mūsā al-Kāzem. Situated in Borūjerd, the shrine now has a pyramidal *moqarnas* dome. It is dated 519/1125 (Īzadpanāh, I, pp. 516-21).

Emānzāda Qāsem b. Zayd b... . 'Alī b. Abī Ṭāleb. Located in Borūjerd, the shrine includes a court and the grave beneath a pyramidal, brick dome. It has a beautiful wooden door bearing an inscription in *reqā'* script (See CALLIGRAPHY) and the date 738/1337-38. The wooden cenotaph is dated 850/1446 (Meškātī, pp. 294-95).

Māzandarān (Sārī, Bābol, Āmol, Bābolsar, Nūr) and Gorgān.

Emānzāda Solṭān Zayn-al-'Ābedīn, an amir of Mar'ašī *sayyeds*. Situated in Sārī, the tomb-tower has a square base and a pyramidal dome with eight sides. Blue tiles have been set in the *moqarnas* beneath the dome. The beautiful carved, wooden cenotaph is dated 809/1406 (Sotūda, IV, pp. 539-44; Meškātī, pp. 184-85; PNM 212).

Emānzāda Solṭān Moḥammad-Ṭāher, son of Imam Mūsā al-Kāzem. Situated in the vicinity of Bābol, the shrine is an octagonal tomb-tower with an octagonal pyramidal dome 22 m high. The interesting carved wooden cenotaph and a door with strapwork are dated 875/1470 and 896/1491, respectively (Sotūda, IV, pp. 291-95; Meškātī, p. 181; PNM 67).

Mašhad-e Sayyed Mīr Qawām-al-Dīn Mar'ašī, known as Mīr Bozorg, a descendant of Imam 'Alī b. Abī Ṭāleb and founder of the dynasty of Mar'ašī *sayyeds* of Māzandarān. Situated in Āmol, the shrine was founded in the 8th/14th century and during the Safavid period was known for its splendor. The complex includes a sanctuary, prayer halls (*šabestān*), chambers, and entrance *ayvāns*. Some of its interesting tile works has survived. Its wooden cenotaph is dated 1033/1623 (Sotūda, IV, pp. 91-101; PNM 59).

Emānzāda 'Abbās. Located in the village called Āzādgola in Sārī, the shrine comprises an octagonal tomb-tower and an attached mosque. Its wooden cenotaph, dated 807/1404-5, is a good example of regional craftsmanship (Sotūda, IV, pp. 548-54; PNM 361).



Šāhzāda Ḥosayn, a son of Imam Mūsā al-Kāẓem. Situated in Sārī, the shrine comprises a *boq'a* and a mosque. It has a carved wooden cenotaph and a beautiful two-leaf door dating from the 9th/15th century (Sotūda, IV, pp. 535-39).

Emānzāda Yaḥyā, known also as Emānzāda Selsela; a descendant of Imam Mūsā al-Kāẓem. Located in Sārī, the circular tomb-tower has a pyramidal dome, 20 m high. Its wooden cenotaph is dated 849/1445-46 (Sotūda IV, pp. 531-35; PNM 211).

Emānzāda Qāsem, a descendant of Imam Mūsā al-Kāẓem. Known as an *āstāna* and located in Bābol, the shrine comprises a tomb-tower and an adjoining mosque. It also has a beautiful wooden cenotaph dated 888/1483-84 (Sotūda, IV, pp. 234-43; PNM 342).

Emānzāda Hādī. Situated in Kelārdašt, the shrine is a rectangular *boq'a* with four porches around it. Wooden columns support the shingled roof. Inscriptions on one column and on the cenotaph over the grave are dated 782/1380-81. The columnar inscription is unique (Sotūda, III, pp. 234-43).

Emānzāda Moḥammad, whose origin can be traced back to Moḥammad b. Abī Bakr b. 'Alī b. Abī Ṭāleb. Situated in Nūr, the shrine is an octagonal tower-tomb with a pyramidal dome. It has a fine wooden cenotaph decorated with strapwork (*naqš-e gereh*) and floral designs. The cenotaph is dated 950/1543-44; the entrance is dated 927/1520-21 (Sotūda, III, pp. 281-82).

Emānzāda Qāsem, whose origin is traced back to Ḥasan b. Zayd, son of Imam Ḥasan. Situated in the village Emānzāda Qāsem near Šahsavār, the shrine includes a *boq'a* and a mosque. Wooden columns with large capitals support the roof of the *boq'a*. The door of the *boq'a*, a fine piece of work with strapwork and knots (*qāb o gereh*), is dated 706/1306-7 (Sotūda, III, pp. 73-75).

Emānzāda Sayyed 'Alī Kīā, a descendent of Imam Mūsā al-Kāẓem. Located in Kojūr in Māzandāran, the shrine is a tomb-tower covered by a pyramidal dome and has a beautiful brick facade. Two old plane-trees, 70 m high with 8 and 10 m circumferences respectively, can be found near the shrine (Sotūda, III, p. 231).

Emānzāda Ebrāhīm in Nūr; the shrine is an octagonal tomb-tower with a pyramidal dome. Its carved wooden cenotaph is dated 968/1560, and the *boq'a's* door bears the date 849/1445-46. The genealogy of the *emānzāda*,



according to the inscription on the cenotaph, goes back to Zaynd b. Imam Ḥasan (Sotūda, III, pp. 317-22).

Emānzāda Ebrāhīm, known as a descendant of Imam Mūsā al-Kāẓem. Situated in Bābolsar, the shrine is a tomb-tower with a conical dome 20 m high. It has four fine carved wooden doors dated 841/1437-38, 857/1453-54, 858/1454-55, and 905/1499-1500 (Sotūda, IV, pp. 260-70; Meškātī, p. 180; PNM 343).

Emānzāda Ebrāhīm, known as Šāhzāda Ebrāhīm, believed to be a descendant of Imam Mūsā al-Kāẓem. Situated in Āmol, the shrine is a square tomb-tower with a pyramidal dome 20 m high. It has a carved wooden cenotaph dated 925/1519-20 and a carved wooden door (Sotūda, IV, pp. 72-87; PNM 62).

Emānzāda Rowšanābād. Situated between Gorgān and Kordkūy, the shrine has a square sanctuary and a dome resembling a Turkmen tent, supported on a single pier. The fine two-leaf door is dated 865/1460-61, and the dome is dated 879/1474-75 (Meškātī, p. 192; PNM 346).

Emānzāda Eshāq, a descendant of Imam Mūsā al-Kāẓem. Situated in Gorgān and also known as Emānzāda Nūr, the shrine is a twelve-sided brick tomb-tower decorated with beautiful designs in the brick work. It was built in the Saljuq period, and the carved wooden cenotaph is dated 867/1462-63 (Meškātī, p. 191; PNM 346).

Hamadān.

Emānzāda Yaḥyā, identified in the *zīarat-nāma* of the shrine as the son of Imam ‘Alī b. Abī Ṭāleb. The shrine comprises an *ayvān* with mirror work, a square *boq’a* behind the *ayvān*, and an arcade. It has a wooden cenotaph with a strapwork (*ālat wa loqaṭ*) design. The structure and the cenotaph can be dated to either the 8th/14th or the 9th/15th century (Sāzmān-e jalb-e sayyāhān, pp. 53-55; PNM 3/1286)

Emānzāda Sayyed Esmā’īl, believed to be a descendant of Mūsā al-Kāẓem. The shrine is a square *boq’a* with an attractive dome. It has a band of stucco around the entrance and another band above it (Akbar-kānzāda, pp. 22-23).

Emānzāda Qāsem b. Aḥmad b. Qāsem b. Moḥammad Baṭḥā’ī, a descendant of Zayd b. Ḥasan. In the vicinity of Hamadān, the shrine is particularly honored by the local population. The present structure is in brick and relatively new



(Sāzmān-e jalb-e sayyāḥān, pp. 27-28).

Emānzāda Hādī b. ‘Alī, a descendant of Imam Zayn-al-‘Ābedīn. Built in the 7th/13th century, the shrine has a square sanctuary with a brick dome supported on a sixteen-sided drum (Sāzmān-e jalb-e sayyāḥān, pp. 51-52).

Emānzāda Moḥsen, identified by the inscription on the cenotaph as a son of ‘Alī b. Abī Ṭāleb and considered by some as the tenth descendent of Imam ‘Alī al-Naqī. Built in the 13th or the 14th century on Mount Alvand near Hamadān, the shrine has an *ayvān* and two adjoining sanctuaries. Its wooden cenotaph is dated 935/1528-29 (Meškātī, p. 301; PNM 823).

Emānzāda Šāhzāda Ḥosayn, a descendant of Imam ‘Alī al-Naqī. It is an octagonal shrine with a brick dome. It has a beautiful court and an *ayvān* opposite the sanctuary. It was founded in the Il-khanid period (Sāzmān-e jalb-e sayyāḥān, p. 53).

Emānzāda Azhar, a descendant of Imam ‘Alī al-Naqī. Situated in the Razan district of Hamadān, the shrine is a 20-m tomb-tower with nineteen flanges and a conical brick dome. The interior is circular. It dates back to the 8th/14th century (Sāzmān-e jalb-e sayyāḥān, pp. 49-51; Meškātī, p. 302; Adkā’i, pp. 68-69; PNM 366).

Emānzāda Hūd. Also in the Razan district of Hamadān and built in the Il-khanid period, the shrine is a dodecagonal tomb-tower, which originally had a Kufic inscription in tile mosaic (Sāzmān-e jalb-e sayyāḥān, p. 51; Meškātī, p. 302; PNM 367).

Yazd and Abarqū.

In these two cities there were many architecturally important *boq’as*, which housed mystics and scholars, including Shaikh Aḥmad Fahhādān, Solṭān Shaikh Dād, Shaikh Taqī-al-Dīn Dādā, Shaikh Jonayd Tūrān Poštī, Sayyed Rokn-al-Dīn Abu’l-Makārem Moḥammad Qāzī Ḥosayn Yazdī (of the ‘Orayzī line of *sayyeds* descended from Ja’far al-Šādeq), and Sayyed Šams-al-Dīn Shah Ḳalīl Ṭānī, son of Mīr Shah Taqī-al-Dīn. There are nevertheless no significant *emānzādas*.

Boq’a-ye Zarandīān in Moryābād, in the vicinity of Yazd. This *boq’a* has a wooden grille dated 934/1527-28, with a wooden cenotaph inscribed in *naskḥ*. Āyatī considers it to be the tomb of Sayyed Nāṣer-al-Dīn, a relative of



Emānzāda Ja'far of Yazd (Afšār, II, pp. 65-68).

Boq'a-ye Šāhzāda Fażl, popularly known as Šāzda Fāzel. Situated in Yazd, the shrine comprises a *boq'a* and a *ḥosayniya*. It was built in the 9th/15th century. Local Zoroastrians believe the interred to be a Sasanian prince. Some sources consider him a relative of Fażl b. Sahl, al-Ma'mūn's vizier. Aḥmad b. Ḥosayn calls it Pīr-e Borj. Moḥammad Mofīd Bāfqī identifies him as a descendant of Imam Mūsā al-Kāẓem (Aḥmad b. Ḥosayn, pp. 187-89; Mofīd, pp. 531-33; Afšār, II, pp. 340-43).

Emānzāda Moḥammad b. 'Alī, commonly known as Emānzāda Ja'far. His genealogy is traced to Imam Ja'far al-Šādeq in the *nask* inscription on the tombstone in tile mosaic. Situated in Yazd, the shrine originally comprised a *madrassa*, *boq'a*, and ancillary units. They were destroyed by the flood of 860/1455-56; the *boq'a* was rebuilt the next year (Aḥmad b. Ḥosayn, pp. 150-58; Afšār, II, pp. 297-302).

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Figure 1. Vertical cross-section of Emānzāda Ja'far (Isfahan).

Figure 2. Plan of Boq'a-ye Qadamgāh (Nīšābūr).

Figure 3. Plan of Boq'a-ye Qadamgāh (Nīšābūr).

Figure 4. Plan of Emānzāda 'Amma Kobrā o 'Amma Şoġrā (Eštehārd).

Plate I. Mirror decoration of the ḥarem of Emānzāda Esmā'il (Qazvīn).
Photograph courtesy of Parvīz Varjāvand.

Plate II. Detail of a portico of Emānzāda Şahzāda Ḥosayn (Qazvīn).
Photograph courtesy of Parvīz Varjāvand.