



Archeology and Architectural Aesthetics of Jannat-sara Mosque and Haramkhana, two buildings located within the monument Sheikh Safi al-din Ardabili, Ardabil world heritage, in Iran

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Abstract

Shaykh Abu'l-Fath Ishaq, known as Safi al-Din Ardabili (b. 1252/3), is the eponymous founder of the Safawiyya order of Sufiism and is hence considered the founder of the Safavid Dynasty. Upon his death in 1334, he was buried in a tomb tower adjoining his khanqah outside the city walls of Ardabil. His burial site became a center of pilgrimage soon after, one richly endowed by Safavid rulers, many of whom were also buried there. The Dar al-Huffaz was built after Shaykh Safi's death at the end of the fourteenth century by his son or grandson. The rectangular prayer hall is 8.9 meters by 5.8 meters, but with the approximately 3-meter-deep alcoves on either of the long sides, the dimensions of the entire structure are approximately 11.5 meters long by 6 meters wide. There are different guesses about this massive building, some have compared it, with pantoenazyahan. Other group believe that a simple local worship same design ideas about it. Some others believed that this octagonal perhaps a shrine of a king and maybe many people could be burden there. Some Sufis consider hypothesis raalqeramyadan, another place that the majority of sufi ritual jannatstabysh ovation in islamic architecture or Lage stones or get the chance to dance in mystic Darvish when rock was [bok-tashy] field. The oldest element of the complex was built by Shaykh Safi himself, as a tomb for his oldest son, Muhiy al-Din, who died in 1324, during the Shaykh's lifetime. In addition to Shaykh Safi's eldest son, his wife, daughter, and perhaps other relatives are also buried in the Haram-khana. It can be assumed that the structure already functioned as a memorial during Shaykh Safi's lifetime.

Keywords: Ardabil, archeology, architecture, monument, shaykh safi al-din ardabili, jannatsara, haram-khana.

Introduction

Tombs set of elders, and the Safavid kings Mashayekh and ritual and worship spaces in Ardebil. Parts of this history, according to their period of Sheikh Safi (figures-1, 2, 3, 4), Persian mystic name, and his sons, Sheikh Musa Sadr and Khwaja Ali Black, arrives. Nvsth to sources, home and hospice Sheikh Safi was the same place, and so will he, in a room next to his corpse Khlvtkhanh spring house and garden and buried and his tomb built building. Since the importance and sanctity of this place and found some Mashayekh and incest and the Safavid dynasty, Shah Ismail I (Engraved: 907-930) and a group of war victims and Shirvan Chaldoran Jvarmrqd Sheikh were buried. Since the Shah Tahmasp (engraved: 930984), was developed and monument building safe place and shut (see close and shut Down) were also considered for entry to its procedures and was considered far Hftganh path. Mausoleum of Sheikh Safi Ardebili is a series of: Special architectural components and elements and Dar al-Hadithand Masjid-i Jannat-sara.

The north and south sides of the shrine courtyard were probably built around 1537 by Safavid Shah Tasmab I (1524-1576), and have tripartite facades composed of a central iwan flanked by arched niches and decorated with polychrome tilework above a

stone dado and a band of sandstone. The deeper iwan to the south is the Dar al-Hadith.

The shallow iwan to the north is also enclosed with a wooden screen and leads into the Jannat-sara, a large octagonal structure covered with a shallow dome that project into the Shahidgah cemetery to its north. Two smaller rooms on either side of the iwan provide alternative access into the room. Inside, the Jannat-sara is about twenty-one meters in diameter.

Dar al-Huffaz: The Dar al-Huffaz was built after Shaykh Safi's death at the end of the fourteenth century by his son or grandson. The rectangular prayer hall is 8.9 meters by 5.8 meters, but with the approximately 3-meter-deep alcoves on either of the long sides, the dimensions of the entire structure are approximately 11.5 meters long by 6 meters wide.

Tomb Tower of Shaykh Safi: Sheikh Safi tomb which has been made by sheikh sadreddin (The Second Son of Sheikh Safi), it has been built as octagon from interior and its exterior part is as a circular tower which is placed famous "The Allah-Allah" dome on top of it. This tower that its dome covering is from Nar broken type and its circumference is 22 meters. It is located over a base of octagonal plinths of a wall to 1/5 metre height and all of their height (plinth of a wall, tower and dome)

is about 17/5 meter.

Tomb of Shah Ismail: This building that has 2/42×2/65 m size is very small or humble wonderfully for one who is the founder of Safavid dynasty and ruled as Iran's Shah about quarter of a century.

The building area of this mausoleum is smaller than other similar cases in Iran which are related to a person with political importance.

Of course, we can add this point that this place is just where from country which is graveyard of a group from one (dynasty), because Sheikh Safi's four deputies have buried beside him. It is likely that also had established some tombs for them, but later the tombs have destroyed for construction, renovation and permanent demolition during centuries which were history

characteristics of this collection.

Haram-khana: Includes room is almost square on top of the dome is the local tradition [It is] Tomb women. Without the least hesitation, [the built] tomb of Bibi Fatima, the wife of Sheikh Safi and his master Sheikh Zahed Gilani's daughter the year 724 AH (ie, ten years before her husband's) life has died in Ardebil Sheikh Safi was ordered to be placed over his grave dome.

Chini-khana: Another element of the complex which was originally freestanding, but which is now connected to and entered through the Dar al-Huffaz, is the Chini-khana.

The Chila-khanas: West of the courtyard and opposite the Dar al-Huffaz are the ruins of the two Chila-khanas, both believed to have been built in the 14th century by Sadr al-din Musa.

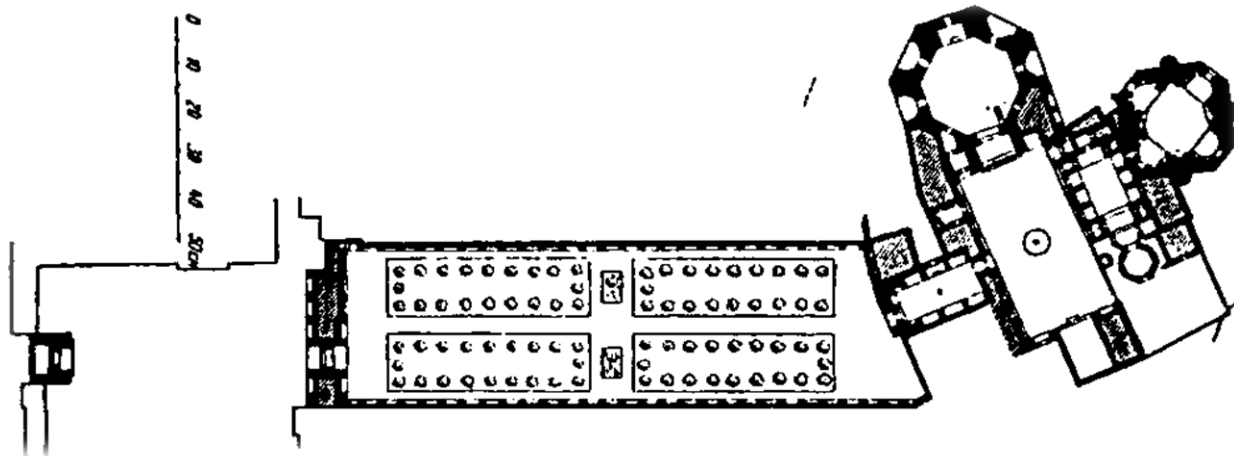


Figure-1
Plan of complex¹

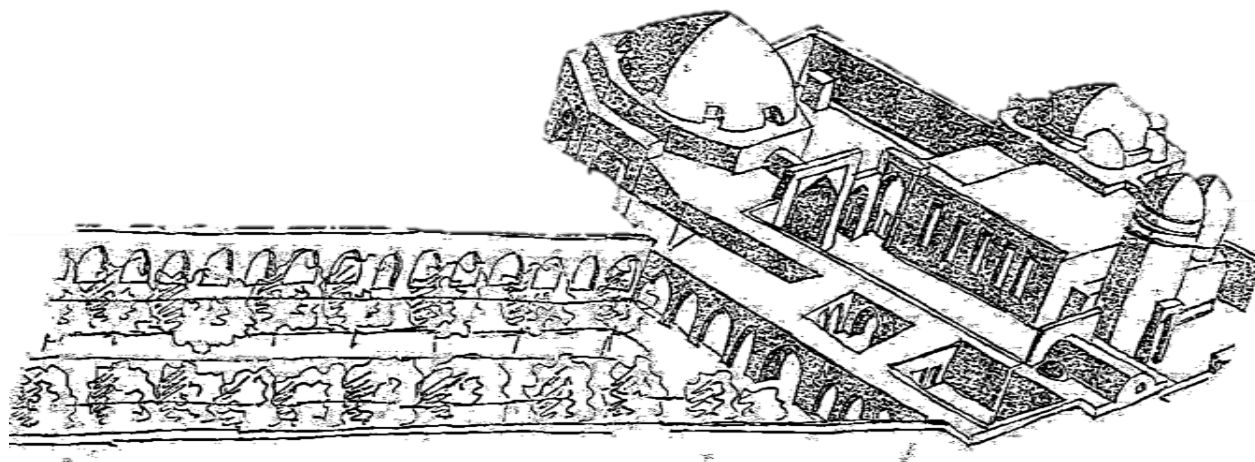


Figure-2
Plan (Perspective) of complex²



Figure-3
Complex of Sheikh Safi



Figure-4
Complex of Sheikh Safi (Tomb of Sheikh Safi and dome of building Haram-khana)

Jannat-Sara Mosque

North side (the left hand toward entrance door) includes a large veranda (portico) which has been closed by wooden network which has geometric design. In this reticular railing there is door

which is the connector way to the veranda¹ and thence going to hall [like mosque] which has unusual shape which is called mosque nowadays (figures-5,6).



Figure-5
Jannat-sara mosque

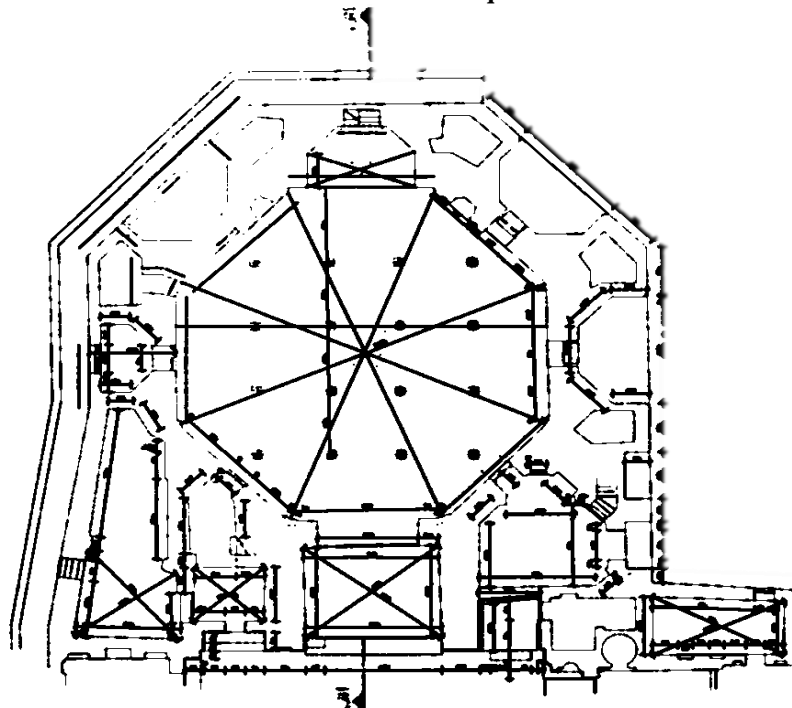


Figure-6
Plan jannat-sara mosque²

Inside of the construction there are some false arches with five angled (Pantage) window like shapes inner side of the construction also is a octagonal with a regular shape and its diameter is 20.50 meter also its ribs are attributed to that². The zigzag arches covered them. In the side to the mosque yard a portico which has designed network timber and geometrical design blocked it³. On the north side of this veramda, as a king's alcove, there is another sash embedded opens to the dome and octagonal base is called jannat-sara⁴ the pentagon room formerly had a dome (cupola) and its node (opening nouth) approximately was 16.50 meter. Maybe its profile has been like a dome with china covered house¹. Concrete and masonry dome stem beginning of this story is Nevertheless it is also in the upper south wall little short arched roof built without input a bulkhead with a door that opens to the front and from there to 13th / 19th centuries and the other parts of the main dome severely hurt so the today one was built in gajari ew with wooden seiling and worked by brick and mud. It has sixteen beams made of wood^{1,2}. The roof has destroyed after gajari and many times it has reconstructed again and again by brickly mud in a traditional style and it is as a very big dome by now. On the other hand,it is that Olearius who has written his own observation of growe in Safavi period but he didn't say anything about the dome of jannat-sara as we see Pietro Della Valle also has seen the musleum of Shaikh Safi in that time and called the Janna- sara a unroofed mosque (figures-7,8).

On the north and western walls of the Jannat-sara there are some gates in order to enter to the neighbor rooms installing that with reared arches⁴. Another door from northwestern side of the room opens to the strange and upper and higher space in inner

part of the north western pillar supposed to be a small shadow of main construction because the door and doorway that opens to the inner space of the pillar had made as an inside-filled brickly wall that seemed as a tunnel. One of the best qualities of this doorway is that it made some considerably charging about the construction appearance. Its thickness is approximately, 2 meters¹. On upper part of south wall there is a chamber with a short arch which has no entrance door. The north side pillar of east wall has small window that gives the light into the construction.

On the west side of the porch [middle large one] there is a false arch which onto installed a half-porched dome and leamed on two porch which had been decorated by arched (current motor-house-the left hand of the way) and octagonal mosque ended to the upper floor [from right-handed] and on the upper part of way, way up. Arches in the upper part of window a grid there are mosaictiles, the window on first floor of small room makes it clear and lit up it¹.

The kitchen includes a four unregular angle room or trapezoid room that has three openings [mouths], two of them have brickly domed seilings with more miniature shape. Apparently the kitchen has three fireplaces mondeslu has written that once in shakh's kitchen more than 3000 people have been served by everday mail food, Breakfast, lunch and dinner without any stopping. The served food were soup,ploo [pillow] and meat. The interesting thing is the whole spent money on these three mail of food was three penys. Breakfast and lunch and were those exceeding their dollars from endowments mownment was paid.

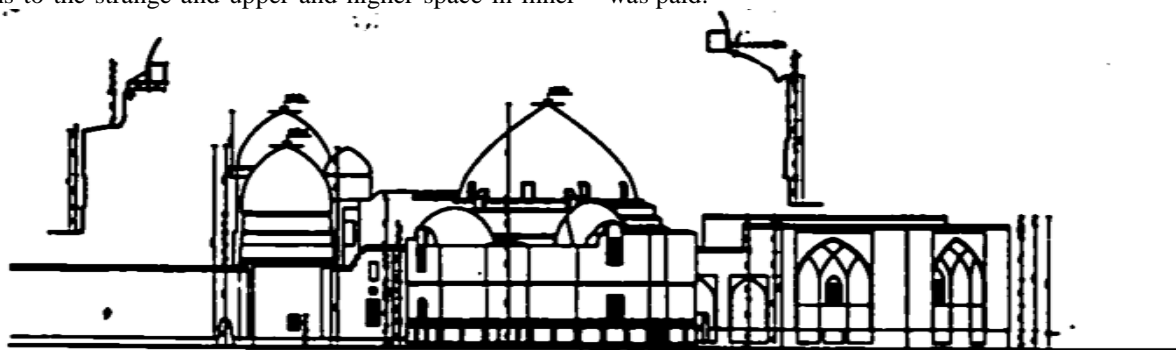


Figure-7
Plan of complex and jannat-sara mosque (before repair²)

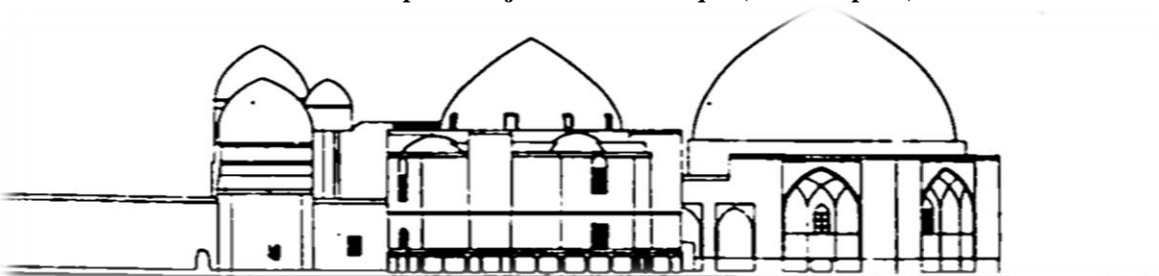


Figure-8
Plan of complex and jannat-sara mosque (After repair)²

But the King of endowment spending another evening meal, which was set-up payment⁵. Abadtbqh the upper porch, 3/2×3/2 meters in the west wall of the fireplace, a beautiful plaster embedded heat when the space was small.

The heat was a small area on the last side porch, lange arch is relatively shorter and deeper view of the western facade of the arch is. Part of the bulkhead located above the dome and decorated sekonjmogharnas relies on leading up to the flat surface¹ from the north and east will open its doors around the door of north has been blocked during the 13th / 19th repairs. To the rare part of the vestibule and from south- eastern and east door ended to a narrow way.

There are different there are guesses about this massive building, some have compared it, with pantoenazsyahan³. Other group believe that a simple local worship same design ideas about it. Some others believed that this octagonal perhaps a shrine of a king and maybe many people could be burden there. Some Sufis consider hypothesis raalqeramadan, another place that the majority of sufi ritual jannatstabysh ovation in islamic architecture or Lage stones or get the chance to dance in mystic Darvish when rock was [bok-tashy] field.

Totally there isn't any early persian sources that mention to the existence of the mosque in the mausluem, in addition to this, the mosque in mausluem is on the outdoor of it not in in-door. As it mentioned in sarih al-molk it locked out of the mauleum and nearby North West of the martyr place. The ideas have eight halls or the idea that because of the unusual being of Janna-sara comes to our mind that this construction early has been built and design for mosque is not true. The main design of the construction contains a large hall, tall, famous and octagonal shaped with rooms and spaces with eight-angles. And has no kibahwall, so there is no alter room. The remove of the alter in mosque cannot be justified simply¹. For the innovation of alter is the Islamic first innovation in Islamic architecture offers and efforts, that represents spiritual and mystical topics and in general, the alter is a sign to know the kibah direction so in many different constructions such as, mosques, schools, churches and holy shrines tombs, resting places has been observed.

Indeed, the alter is a kind of curved on the wall which in so many way can be appeared such as by color detangling or making it by brick or chalk or other construction things. And it can be separated from the construction in these ways. Although the burrial aspect of jannat-sara was not discovered for any one, but it is possible to say according to clear reason and according to the history witnesses shah Tahmasb wanted to capture this large octagonal which has opening more than sixteen meter as his own tomb. Written by tajlvbygm and tajlvbygm has made it for shah esmayilsafavi but she did do it successfully and it didn't used for him. Shah Ismail died in 38 age, burden near sheikh safi⁶.

We can accept it was made for shah tahmasb but didn't devote

to shah tahmasb. But it should also be kept in mind that after the death of Shah Tahmasp Shah Ismail's son is buried in Mashhad.

Inside the building there are several carving of stones of growe indicate that it belongs to the safavi period. The origine of this carvings emergence of such stone grows which have different histories, implying the claim that is right the place is considered to be burriededsafavi's great men there and to be a land fill, according to elders. Safavi become mystics, moreover. Dares sallaam. Darajalal, jannat al mava, jannatkhold, jannatadan, jannatferdous and jannatnaim⁷. Name of seven heaven of the sources of narrative interpretation of being tomb as proof of that claim and another reason is the location of tomb.

Jannat is the mean latency and latency, so the following is used: 1- Fyl embryo weight and what is hidden in the belly of 0.2 - grave and the other two are used.

As the author of book of the "ardbil in the history tunnel" pointed out, the main yard this build from both sides, north and south in antient time was the safavi's *buriden⁵. He says the east porch has been outspoken in his bag olabd as large porch facing the kibahdeviated to west known as dar al hadith. This porch named to shah Ismail [I] and was his work or trace⁵. According to him Haji bektashmorument in central Anatoli (Asian pant of Turkey, an Antient name) is a great room ceiling, with eight layers of wooden beams covered a roof lantern is manifested in a [roof] row octagon. The roof construction is also exterme clos *hsarlyg.* Shytyk city also has ornamental octagonal star-shaped design that is.

Weaver also the shape of the eight sides of the hall, which is common in the field of building, And there is also a black stone in it and the other removed the altar, and called the Dervishes field with Bektashi Sufi places of worship and S-hytlqHsarlyq near Istanbul says: "The Sufi concept of numbers in play, it is important to Amy, most of the decoration field, and if there are some that are related to the number eight"¹ According to him, Haji Bektash monument in central Asia Minor [name of an ancient Asiatic part of Turkey] is a large room ceiling, wooden beams of the ceiling lantern with eight layers of (lantern-ceiling)-coated, Is manifested in the form of an octagonal row¹, The roof construction is also extreme close Hsarlyq S-hytlq city also has ornamental octagonal star-shaped design have.

It should also be considered in the "Bktashyh" Sufi followers, "HadjiBektasvvali" actually "proud" the Sultan (d. 922), the same principles that was originated from Anatolia in the ninth and tenth centuries became, the official religion janissary corps (Othoman Turkish: Ykychry, Turkish) Special units (trained) army of the Ottoman Empire) and supported by the Turkish government and the Turkish sultans in the decoding of the Balkan Peninsula, and from there to Albania and later entered the convent of the "Bktashyh" was built there. Navigate the path to the Balkan Peninsula, on the Muslim residents played a major role^{8,9}. However, the venue for this special event and hub

assembly Sufi dervishes, which are questionable. Sufi practices such as the killing of Sheikh Haider Mirza son of Prince Tahmasp and conflicts with the sheriff who killed about five hundred tons of Qazvin by Shah Ismail Safavi II¹⁰.

Upper cradle to kill his wife Sophie in the overthrow of Sultan Mohammad Sultan Mohammad Khodabandeh and attempted to set his throne of Shah Abbas¹⁰ shows the strong influence of coherence and harmony Safavi Sophie in court and their coherent organization.

The factors most strongly Master (King) was skeptical about them, led to the king of the Safavid Sufi fear and gradually reduce their influence.

Tahmasp Sufi mystic Rumi withdrew from Iran and were isolated in their courses.

At the time of Shah Abbas to disregard her word class Tkhqyr behavior Sofia (also non-Iranian force by the third (and Georgian slaves Chrksy) little credibility and their importance was reduced, He accompanied the king to do as far as sweeper protection and safe building, concierge, henchmen and suchlike lead But also formed the basis of the authority¹¹. After the death of Shah Abbas Sofian status was still in decline and in the late eleventh century - less than two hundred years after theseventeenth passion and commitment, Sufis, Safavids had the power.

Mohammad BaqirMajlisi who were mujtahids period, Sufism as "The Great Zqvmvhevi I" would scorn¹² After Shiite theologian in the formulation of the principles of Sufism are easily invasions And even claimed that all of Sofia differs from Islam Chardin In the same report suggests that anti-Sufism goes back to even before the chamber. He writes: "fanatics appear oriented cortical and Islam, the Sufis are accused of idolatry and paganism And in the think that Sufi do not believe in the day of resurrection He was reportedly a mullah at a public square in speaking against Sufis In the sermon, addressed to those who listened to him, That said, I wonder why they are still alive and are left to their own, Kill enough to save Mystic ten righteous reward is with God and man"¹³.

Sansvn Martin, a French traveler in 1683 AD (1094 AH) and coincides with the eleventh year of the reign of King Solomon, who traveled to Iran And as a visitor while the Shah in Isfahan has spent He writes in his travelogue: "Sufis were highly respected in the past but in these days of extreme humiliation lived at this time the work of Sufi concierge"¹⁴.

If the news is very apparent, Time did not allow the coronation to Sultan Hussein Shah, the Sufi tradition common to surround him with the sword ann Instead, it calls for Mohammad Baqir Majlisi, (And it was he that at the time of Shah Sultan Hossein Safavid), Led the fight against the Sufis and the relentless struggle of the people on the SOFIA sees Sufism¹⁵.

However at the end of the Safavid Sufi picketing outside city halls, they forbade the mention, even people say Yahoo, Sufi chanting banned. Majlesi,s Students set off in parliament and broke the crock pottery shops; Under the pretext that they would be blown echo "Yahoo" gets up¹⁶.

So much opposition to the Sufi in Safavid Shah Sultan Hussein had vowed to end; Sofia at this time so that the creed is completely abolished and even alias Mullah Shah Sultan Sofia at this time so that the creed is completely abolished and even Mullah Shah Sultan Hussein, who was named, Not aware of the struggles between Sufism and Shia Safavid dynasty was Or at least it sparked a movement^{12,17}.

So given the above reasons and some other reasons to accept the fact that Jannat-sara Dervishes field, in fact it seems highly unlikely and far-fetched. It also did not say that the story, which is essentially a familiar argument and argue that there is little, Mausoleum of Sheikh Safi al-Din was in the library hall named Jannat-sara has a domed ceiling; Library books and manuscripts in many languages of Persian, Turkish, and Arabic, has been held in numerous cupboards, And had beautiful pictures of miniatures¹⁸. Author of "Ardabil in the history tunnel" While also endorsing it, notes that the Chinese before the house is built, Jannat-sara Mosque houses the tomb of books and other objects, But after the construction of the building, where the objects were transferred and made available to the mosque for religious affairs⁵.

The most comprehensive set of changes that have come to be associated with Shah Tahmasp; [So that] a single tomb towers and tombs and courtyards between buildings, adding that now see them as a series, has been, Also added to the Chapel Mausoleum of Sheikh Safi and views that prayer wall in the tomb towers, is probably related to that time^{1,3}.

This meant that the building is Jannt-sarafacility,s Shah Tahmasb. More Tile view of the front with a new copy of the repair work has been, Either large veranda medial arch and double arch legs look shorter on the sides of the big porch And as the mass of the right side of the narrow plain tile mosaic tiles and ornate plaster covered And on top of all that follows mosaic inscription is:

Small view of the arch on the right side: consists of 70 verses of Chapter 0.71 of Sheba, O ye who believe, fear Allah and speak always the truth, You correct your works and forgive your sins (The third line on the white clear azure blue background).

Ivan the Great Middle: 41.42 including verses from Chapter Alahzab: O you who believe, remember Allah much did you Please remember to clean his morning and evening. He is the one who sends peace and blessings be upon you, believers, and His angels (bless you for that) God will guide you from the darkness into the light, and He is Merciful to the believers

Left arch thumbnail: Consisting of verses 15 and 16 of Chapter Alzaryat: The Righteous is gardens and fountains in the midst of what the Lord has mercy to those who receive (Third line clear blue water on a white background).

Haram-khana

Includes room is almost square on top of the dome is the local tradition [It is] Tomb women. Without the least hesitation, [the built] tomb of Bibi Fatima, the wife of Sheikh Safi and his master Sheikh Zahed Gilani's daughter the year 724 AH (ie, ten years before her husband's) life has died in Ardebil Sheikh Safi was ordered to be placed over his grave dome^{1,19,21}. It is conjectured that it is the location of each of the Safavid Dynasty tomb were women, their house is called Shrines in addition it is possible, it is probably because the first wife of Sheikh Safi is buried there, although some of the men later Safavid dynasty are buried near him^{4,5}. Tomb chieftains¹, cemetery Mhyy Din Mohammad²², residence wives of Sheikh Safi, who died eighteen days after Sheikh Safi (It is written and narrated by Ibn Humam al Ghiyathoddin known as Meyer calls the "Habib express Fi News Albshr people" and Ibn BazzazArdebili Set in "SfvdhSafa") was the tomb of Fatima Khatun, And after he had been buried there Safavid women, and in particular for the Bury local women and some men less important Safavid dynasty other descriptions (often) caused by a wrong impression that they are on the tip, However, studies that have been done in recent years, The funerary nature of reality and credibility and integrity of the site and assign it to the eldest son of Sheikh Safi al-Din KhwajaMhyy fruits of their marriage by "Fatima Bibi," was the daughter of Sheikh Zahed Gilani And it was 724 years old at his father's life, noting that, The original building, which is one of the oldest remnants of a large collection of Sheikh Safi Ardabil is probably due to the architectural style, belongs to before the Safavid period and is pointed Pirnia, It probably dates back to the late the fourteenth century is concerned; not with other descriptions of historical facts are incompatible, On this point is clear that both the House and the dome of the shrine tomb of Sheikh Safi, the signs on the linkage structure of the samples are comparable; Finally, in another story quotes the Mosque, the oldest monument in the rule block (Haram-khana) which is a dome over it^{1,3,19}. May be referring to this as well as some evidence, the building houses the shrine of Sheikh Safi on the front of the tower is although the exact date is correct archaeological research needs.

The inner shrine area houses a corridor, hallway, porch or room where the walls are almost square shape is simply white was.

The main entrance is located at the northern end of the eastern wall, consisting of a double wood door in a silver plate¹. Approximate dimensions 1/75×2/55 m from the entrance corridor, located in east-west direction through which the stoic approximate dimensions 6/35×4/35 m, we entered the main courtyard of the shrine house².

Porch, stucco walls of the room is a Mstyl wall and the roof of the arch formed a short, informal beauty of the scheme is implemented. The floor boards with a big wad of antique painted and carpeted and is a short hallway on the far south, it is also a decorative plaster, At the end of the hallway and a double door made of walnut wood and ornamental features geometric shapes, the main entrance to the shrine of the house maks, This delicate arabesques all the roles (the foliage), Ivy various combinations work fairly serious and strong gold And all the multitude of complex and intertwined with lacquer or red coloration in the text was located. Many decorative features Safavid period in the tenth/ sixteenth century and later developed and became popular in much of today's decorative designs Tryyny This unfortunately is badly damaged - it is clea, The beauty embedded in plaster over the edge of it with different words and Shah Abbas flowers and arabesques framed by the elephant's trunk And inscriptions of the frame, which is written in Kufic, and the third contains the statements of the Prophet (SAW), the text of the Declaration of Faith and Holy Name of Ali (AS), Hasan (AS) and Hussein (AS) is The text of the plaque to the third line the words " "Minimum Hours Vajolhaobedience "written around it Kufic narrative of the Prophet (pbuh) mentioned that the topics are the following themes: "Said the Prophet peace be upon him read Hamad in estimated is happy folks graves. Prophet death kas all people. Graves all people"²⁴.

The tablet is the inscription around the bottom right of the starting point After Srvlh around the periphery of the cornea where the tradition began in the lower left and ends at the beginning and end of the inscription is lost for words The inscription is written in the third line contains the words Prophet Mohammad (PBUH) is as follows: "... Stranger or a wayfarer Nevsk promised the owners of the graves and if Anevs become not ..."

An inscription on the upper surface of the inner frame and the full text of the insight into the middle third of the text is continuous The Kufic inscription with fur plaster, and the testimony of the word is mentioned.

Other decorative border on the extreme upper outer frame plates in the head on the stone tablets containing seven, The tablets contain statements that names starting with the third line Jlalylh "Rafii", "Almzl", al-Mu'izz "Alsmly", "Albsyr" and "Alhlym" is composed of With the passage of the shrine, which houses the tomb of Bibi Fatima, men and inconsequential -wife and daughter of Sheikh Safi, Sheikh Zahed Gilani- and first son - Shaykh al Mhyy- or daughter of Sheikh Safi's second wife²³.

Ten square meters of space to the side of the shrine houses a simple brick dome, hemisphere, it covered. The floor is carpeted with green brick tiles with a row of blue tiles around the room.

Almost square in the upper dome home design with the corners of the polygon conversion dome, built over an arched transition

region, the Safavid dome light above it has res (figure-9).



Figure-9
Dome of building Haram-khana

Diagonal ramp area to the square of the transition rule specifies the dome four elephants on its cover (Sknj) simple, with four central arch is located and Geometric design is artistically composed of brick mortar bed only minor has previously been established¹.

Over the base of the dome where the arch starts, two rings round dome surrounding brickwork without color and decoration whose design is similar to the dome of the mausoleum of Sheikh Safi²⁴.

The dome, the dome height (tomb) is Sheikh Safi and more compact form (to it), in 1336 the solar behind the main dome and is built to imitate its pictures Zarh in 1897/1315 the main dome show that healthy and stable^{1,4}.

An inscription in white letters on blue text written inside of the Gryv (Persian word stem or cervical dome; English words tholobate) surrounds the skylight and four were placed periodically The marginal inscription stops, The finding of two separate and yet continuously scrolls up and the contents of the Quran (verses 26 and 27 of a Sura Rahman) and the praise and worship is the person who owned the cemetery. The inscription on the next course of restructuring, naskh script written and

contain the following statement:

“In the name of God the Merciful 26- Each of the 27- And wanting to face rabbakZuljellal and Alakram. His the honorable cleansed sacred place sheikhs investigators late Said MohiMilli religion sanctified God Dear Sarah”².

Apparently, there are dozens of graves in the Haram-khana, It may be more grave sites made in secret, the point is to the left of the fifth grave¹.

Some of the graves are located on the floor above, a small fund has been established, These funds, which are protected by a cloth gowns valuable specimens of ancient woodcarving remains And valuable books in this series⁵.

The inside of the entry and move counterclockwise around the room at the time, those graves are as follows:

“Yazid ibn Sultan KhwajaShaykhAlsavy” died in 908 AH

“Awais Sheikh Shams al-Din Mohammad ibn Safavi” (probably a grandson or granddaughter, son of Sheikh Zahed Gilani, daughter of Sheikh Safi) history is gone.

Identity unknown

Mr bin MurshidQuli Allah QuliAyshyk Agassi sir," the court of Shah Abbas the Great Aazm and informal accountability court has held official receptions.

“Musa bin Sultan Syed Haider” died in the year 792 AH moon Written in the same grave, "MrHusseinSrkaraty" with the date 110 AH (May 1010)?

Identity unknown.

A son named "Mohammad" died in 753 AH.

"Allah Hi Allah ibn Khalil Alsafvy" died in 909 AH.

"Bibi Fatima' Sheikh Zahed Gilani's daughter and wife Sheikh Safi died in the year 735 AH.

Daughter of Sheikh Safi (probably second wife) or the first son of Sheikh Safi's "Mohieddin Mohammad" in the year 724 AH- a year before the death of his father, Sheikh Safi and eleven years before the death of his mother, Bibi Fatima has died^{1,2}.

Both sides of the aisle shrine houses two beautiful marble tombstone there is grave located on the right side, Gore "Mahmoud Bey keeper of seal" is one of the Rulers Tahmasp and keeper of seal of the court Another tombstone at left belongs to the "Imam Khan Afshar," which is the name of the deceased on the forehead tombstone. SalavatAsmh saints carved on its right side^{24,25}.

Conclusion

The Safavid architecture power is well presented in the Sheikh Safiadin Ardabili tomb, one of the big and famous tomb among the religious construction worldwide. This tomb, as one of the Islamic architecture is the important building that has been constructed according to the Safavid period.

The building of this tomb has been started from late 10th century and continued until middle 11th. The big variation in this tomb came back to Shah Tahmasb time. Moreover, the recent location of the tomb was in first, khaneghah, Sheikh's office and his Sofian's center, and then was his tomb after his death. The main frame of this tomb is particularly constructed during Seyed Sadredin Mosa, Sheikh Safi's boy, and then completed during the Safavid period. Shah Tahmasb tried to develop the tomb, but Shah Abas and Shah Abas 2, also have main role in developing of the tomb.

We conclude that Janat-sara building was constructed by Shah Tahmasb. There are several carved gravestones within this building, representing that they are belong to Safavid period. The occurrence of these carved gravestones with different date, indicate that this building has been the place for Safavi great men

Although some people consider that this building firstly has dome-like structure but Uliyarus did not speak about this Janatsara dome.

Although we do not know exact history about the Janat-sara building and their evolution, but according to its architecture, we think that probably it belongs to pre-Safavid period.

Also, the original building Haram-khana (which is one of the oldest remnants of a large collection of Sheikh Safi Ardabil), due to the architectural style, belongs to before the Safavid period and dates back to the late the fourteenth century is concerned

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