فصلنامه مدیریت شهری
(ویژه نامه لاتین)
Urban management
No.**42** Spring **2016**
203 - 218
Received *14 Apr 2015*; **Accepted** *21 Jan 2016*

Comparative Study of Architecture of Mowlawi and Sufism Monasticism; Case study: Sheikh Safi-Aldin Ardebilli, ChalapiOghlu

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Abstract
Gnosticism and Sufism, investigation of activities of these two schools through times andalso reviewing their different parts have been paid attention by western and eastern researchers across Islamic countries. Islamic Sufism is one major issue in Gnosticism which lasts for twelve centuries since its foundation. This subject has been paid essential attention regarding that an important part of social and religious culture of Muslims is founded on Gnosticism issues. Regard that complete understanding of Islamic culture may not be achieved without recognition of Gnosticism and Sufism and no one can ignore this important phenomena. On the other hand, Sufism is an extended school in Iranian Islamic society and it is an integrated part of religious, literary, and national history of Iran subject to issues of Gnosticism.This paper tends to investigate monastery of Sheikh Safi-AldinArdebili and ChalapiOghlu in Zanjan and monastery of Molana in Qunieh. We tend to compare and contrast similarities and differences of the studied monasteries regarding to Sufism religious ways and spatial hierarchy and form variation in designing monastery spaces. This paper used descriptive-analytical-comparative and contrast method and collected information based on library based studies. Evidences show that monastery of Sheikh Safi-AldinArdebili was founder of Sufism and it includes seven stages of spiritual evolution. Sheikh Safi-AldinArdebili affected on Anatoly and Syria and etc.Monastery of ChalapiOghlu in comparison with Sheikh Safi-AldinArdebili monastery has unique integration in elements and plans and its linear analysis of its plan show an imitation from central idea of Sheikh Safi-AldinArdebili monastery.

Key Words: *monastery, Sheikh Safi-Adin Ardebili, ChalapiOghlu, Molana*

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Introduction

Monastery usually refers to the building of people who have a type of mystical mode. Monastery is mostly a symbolic conception rather than a specific building. Apparently, monastery was rooted from Iranian eastern world through the fourth century. Its initial evolutions had close relationship with Qunieh sect by which it was related to spirituality. Yet, Sufism dominated on this institution. In the simplest form, monastery a house of students and elementary followers gathered around sheikh where they had facilities for gathering, praying, and mass living (HillenBrownd, 2004, 220).

Monastery was prospered in Seljuk era in the fourth and fifth decades. Later, it was expanded in western and even India Anatoly after Mongols invasion. The later middle decades saw combination of monasteries in bigger buildings and also its combination with Imams and innocents graves. Therefore, pilgrimaging places were shaped in which model, monasteries means infrastructural welfare centers. This article aims on describing Iranian and Othman monasteries investigating hierarchy based on spatial varieties, doctrine, and appropriations of spaces shapes. (Hillen-Brownd, 2004, 220-222)

Safavid and after then graves are considered as a type of architecture descending after middle centuries. Non-religious graves undoubtedly replaced with innocent and Imams graves. The field of such graves are saully extensive and big consisting secondary buildings, adjacent yards and extensive gardens which similar are found in Sheikh Safi-Adin Ardebili monastery that not only includes one, but also several tombs the biggest which is Jannat-sardome. Re-decoration of shrines and their extensions has was min role of Safavid and the next generations of funerary architecture. (HillenBrownd, Robert, 2004. 294)

Sheikh Safi-Adin tomb and its surrounding buildings were built in the 8th century. Although, there were buildings before Sheikh

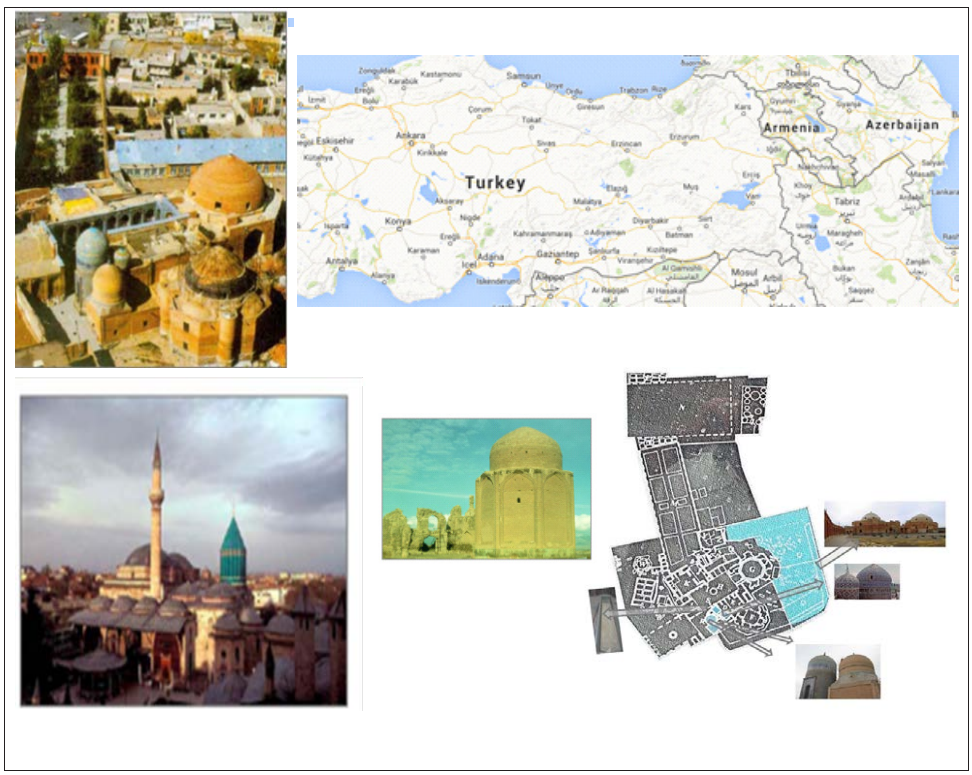


Image1.Sheikh Safi-adinArdebili, resource:www.UNESCO/World Heritage Convention; Image 2. Iran and Turkey map; resource: www/google earth; Image 3. Shidgah; resources: authors; Image 4. Sheikh Safi-Adin and EsmaeilSafavid King; Resources: authors

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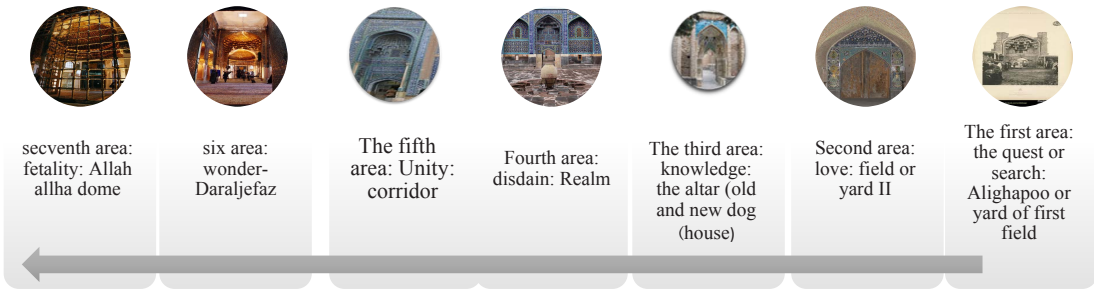


Image 5. of Sheikh Safi-Adin, resources: Haji Ghasemi, 2010; Table 1. seven of Sheikh Safi-Adin

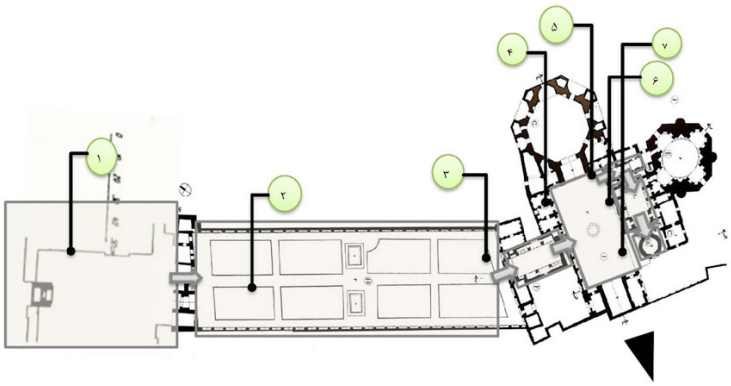


Image 6. Collection of Sheikh Safi-Adin Ardebili has 4 yards: garden yard

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Safo-Adin era according to the remained arts, what are seen today are by Turkish method and its next era, Isfahani method which are considered as architecture masterpiece. Safi-Adin Ardebili was born in 1268-1272 and was honored by name of Sheikh Safi-Adin. He was died in 1977. Shah EsmaeiSafavid as one of Sheikh Safi-Adin followers who established Safavid government. (Pirnia, 2007, 239) this building was shaped by Tarighat thought including 7 areas.

Collection forming manner

Collection of Sheikh Safi Ardebili has 4 yards: garden yard "area", small yard "realm" or the main area of tomb, middle yard or alter, south yard or martyrdom place. (Pirnia, Mohammad Karim, 2007. 239). Other important paces of this collection include: The tomb of Sheikh Safi, Jannesar, GhandilKhaneh (Daralhfaz), Chini-Khaneh (monastery), the tomb Mohayoddin Mohammad (shrine room),IsmailBorji Shah tomb, the tomb of the mother of Shah Ismail, the main entrance of the tomb, the

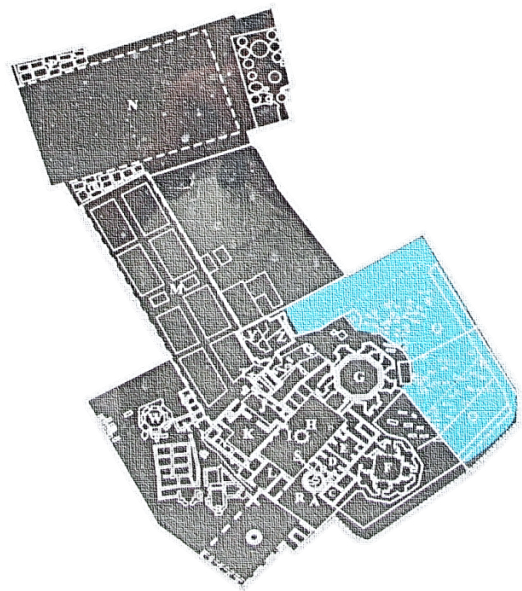


Image 7. Sheikh Safi monastery plan; Resources: authors

head of the Shah Abbasi, plump new home, dog old house, Dar al-Hadith (vault Motevalla), the Alighapoo, Shydgah area, the main gate, a second gate, yard and garden chambers South, rooms of artifacts, home of the Safavid dynasty, pantry units, remains springs

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Image 8. field Source: authors

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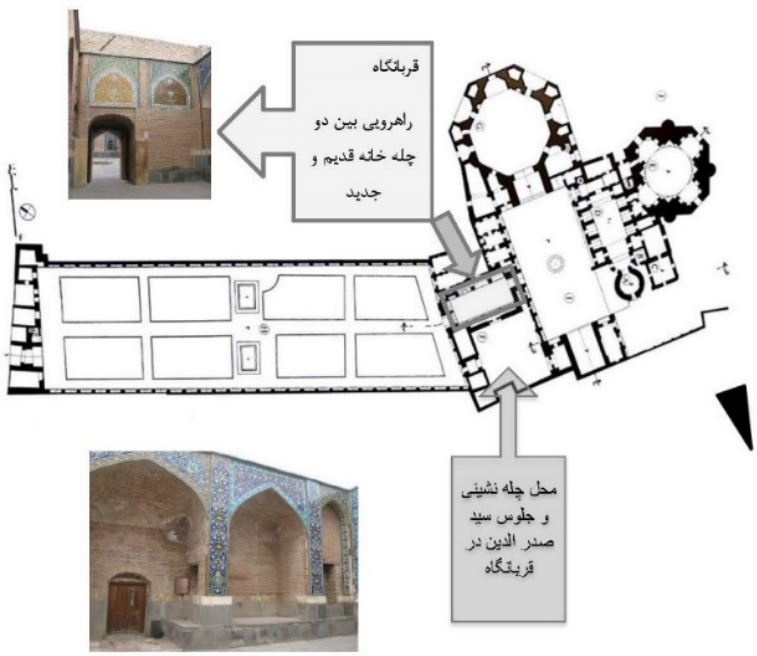


Image 9. Chelleh-KhanehResource: authors

KosarMashkufeh1995, discovered architectural remains bathroom Mashayekh2006, the architectural remains of the kitchen Mashkufeh200

Bigger Yard (Garden)

It was made with a length between 89 and 110 meters with a width of about 27 meter of Iranian garden design. This place was to settle pilgrims placed in small porches. A kitchen was in this yard to cook foods for pilgrims and the poor (Pirnia, Mohammad Karim, 2007. 240).

Middle Yard or Alter

Middle yard has mediating role between garden and big yard. It means pilgrims ceremonies were held in this part by kissing on silver

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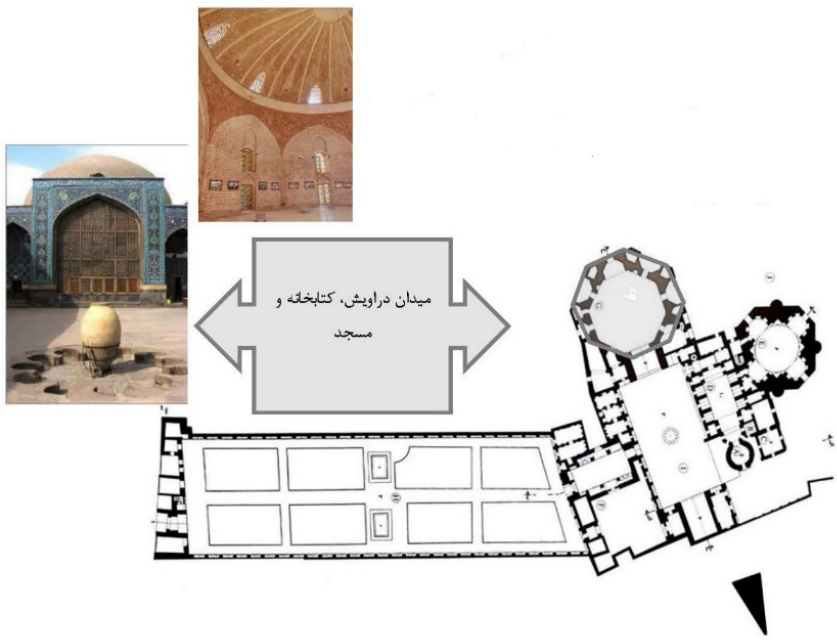


Image 10. interior Jannat Sarra Source:www.UNESCO/World Heritage Convention

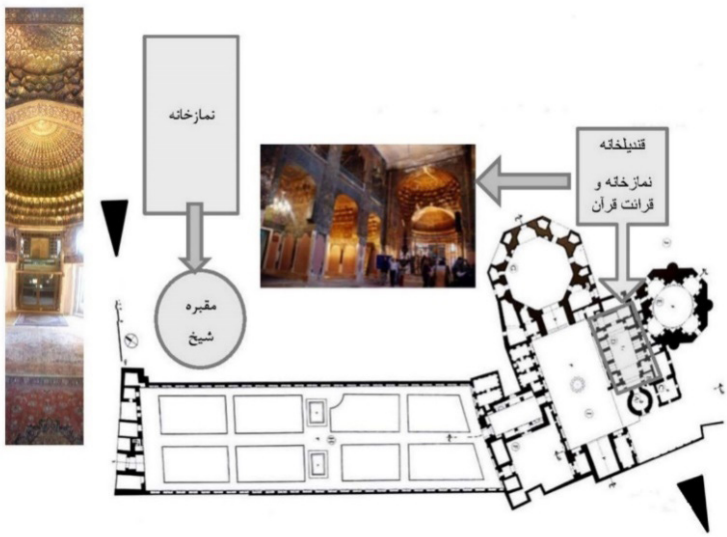


Image11.predominantly Ghandil-Khaneh; Source: authors

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doors. All types of decorations were used in this part (Pirnia, Mohammad Karim, 2007, 240)

Chelleh-Khaneh (House of praying for 40 nights) of this building was built in the western side of monument countryside in middle yard and sitting place of Sadroddin which was made in his era. Chelleh-Khaneh was made with nice dome in 2 floors. Today, this part is damaged and small decrepit remained from 3 sides on walls of this space. (Haji Ghasemi, Kambiz, 2010, 63)

Jannatsara

It is probable that the oldest building of collection is Jannatsara, the eighth-side building of western part. External sides of this building have five-side arcades covered by merry thought locks. In frontal side to mosque, there is porch with mesh network blocked by geometrical designs. It seems that this is the oldest building of collection and roots from the eighth century. (Pirnia, MK, 2007, 240)

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Jannatsara was designed in eight-side space without altar. Vior knew Darvishan field and their ceremonies place. This dome space is big and he suspects that it looks like Chinese home dome. Zarreh wrote that Le Brun compared this dome to Pantheon dome. (Haji Ghaemi, Kambiz, 2010, 63)

Ghandil-Khaneh

Ghandil-Khaneh is outlet of Sheikh Safi tomb in front of yard having unique features. Outlet elements obey vertical and horizontal lines. All types of tiling, frame designs, decorative paintings, and brickwork were used in this outlet. (Pirnia, MK, 2007, 240)

This space covers domes and according to architects of Ardebil, the famous carpet of this space shows painting of decorations of this dome. This ceiling collapsed in 1251 and probably repaired in 1270 covered by surfaced ceiling (Haji Ghasemi, Kambiz, 2010, 63)

After entering to corridor, its right side is praying room. Entering porch of this part is much fined with interesting proportions. Although, the ratio of height to weight is 5/1, decorative facilities balanced this ratio. Praying room is rectangular which square arcades are in length sides. All types of decorative paintings and decorations were used in praying room. Interestingly, to get to collection of Sheikh Safi heart, there is movement hierarchy. First, ceiling is divided to porch then praying room that is divided to three parts of entrance, praying room, and King settlement and finally gets to tomb. (Pirnia, MK, 2007, 241) Worshiper prays facing the Qiblah and to the tomb.

Chini-Khaneh (Monastery)

It is domed house with square plan expanded by 4 rooms from 4 sides. This building is in east side of Ghandil-khaneh and its entrance is this space. The vector of this space is different from the other ones (Haji Ghasemi, Kambiz, 2010, 64). A part of Chini-Khaneh wall was tiled to 2.5 m height then plastered figured arches similar to Alighapoo music instrument room is seen. Changing from 4 to 8 sides was done by big arches and divisions. In Chini-Khaneh, there are several hundreds of porcelain dishes for feeding kings. In Chini-khaneh, many precious books were kept. (Pirnia, MK, 2007, 241)

Sheikh Safi-Adin Tomb

The most important part of collection is Sheikh Safi-Adin tomb in small yard. Sheikh Safi-Adin tomb is separated tower. It is famous that Sheikh House and monastery was in this building that he was burned there after his dealth (Haji Ghasemi, Kambiz, 2010, 61). Tomb is eight-side regular building which walls have simple arcades. The outer part of tomb is on stone foundation with sharp dome. Geometrical designs on outlet are very varied, the main body is cylindrical covered by colorful bricks and named of "Allah", and inscription is placed on above. Allah Allah dome is on top of Sheikh Safih tower and is actually the main core of collection which was made by MousaSadroddin (Pirnia, MK, 2007, 241)

Privacy House

There is another design on its above in eastern south of Sheikh Safi tomb and square building that a group of Sheikh Safi dynasty and Safavid authorities were burned in adjacent tomb called "privacy house" (Haji Ghasemi, Kambiz, 2010, 59). Its height is less than Sheikh Safi tomb (Pirnia, MK. 2007, 241). The threshold of tower is in eastern north seen in King Settlement Ghandil-Khaneh end in connection place of 2 buildings. (Haji Ghasemi, 2010, 59) Vior believed that building privacy house date is proceeding Sheikh Safi tomb and this fact is clear by comparing 2 buildings' painting decoration, but Zareh knows them to one time by referring to their similarities. Since the main dome of privacy house, Zareh referred, doesn't exist today, we can't give definite idea about them. The present dome of privacy house that doesn't have external level was founded in 1955. In image from Zareh from building in 1897, dome decoration was similar to Allah Allaah dome (Haji Ghasemi, Kambiz, 2010, 61)

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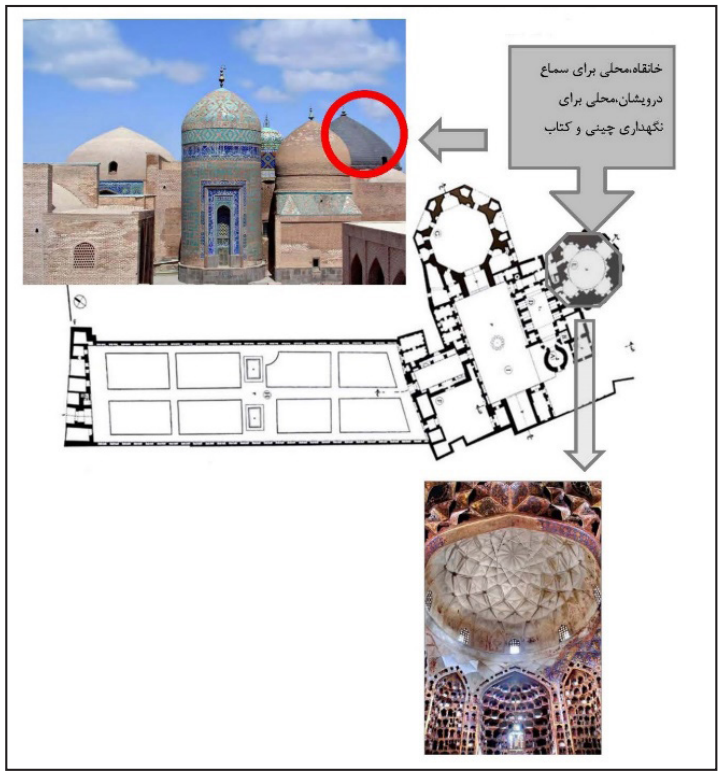


Image12. internal space of Chini-Khanehresource: www.UNESCO/World Heritage Convention

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Shah Ismail Safavi Tomb

It is small house in the eastern dome of the Dome of Allah Allah. Zarehwrites that the dome was originally distinctly individual building and was made in Shah Ismail Safaviera. While most experts know its building from theSafavid Shah Abbas II in 1678. (Haji Ghasemi, K, 2010, 63)

Dar Al-Hadith

Southwest porch in Sari-Al-molk it called "Dar al-Hadith" which has been built by orders of Shah Ismail Safavi. The oldest tiling of Safavid era remains in western part of this porch. Today, this is separated by a wooden network from the opposite yard (Haji Ghasemi, K., 2010. 63)

Spatial Verity in Plan

As collection is seen in figure 28, the main spaces of monastery and Jannatsara and also Sharbat-Khaneh unit in eight-side shape and Sheikh Tomb is in circular and other spaces are in square and rectangular form.

ChalapiOghlu and Complex in Soltanie

Background and description: Mystic ChalapiOghlu was son of SoltanValad, the second son of Molana Jalal Adin Mohammad Balkhi. Father of SoltanChalapi established a center for Molana school promotion and alsomonastery branches. Historical complex and ChalapiOghlu grave was registered in Iran historical Effect with 167 no. According to researchers and archaeologists, his grave was made before and attributed to monastery. Monastery design was inspired from Safavid hierarchy and ceremonies. In each main entrance of building was executed in each space by a specific performance including central courtyard and cells that are located in the eastern and western sides. The first unit at the entrance is attributed to the poor level and heaven seekers of this sect were placed in enterence sides. (Sobuti, Hushang, Zanjan history, 1998, 163 grave buildings of Zanjan province, 1998, pp: 52-53) rooms are equipped with single seclusion rooms are equipped with individual was

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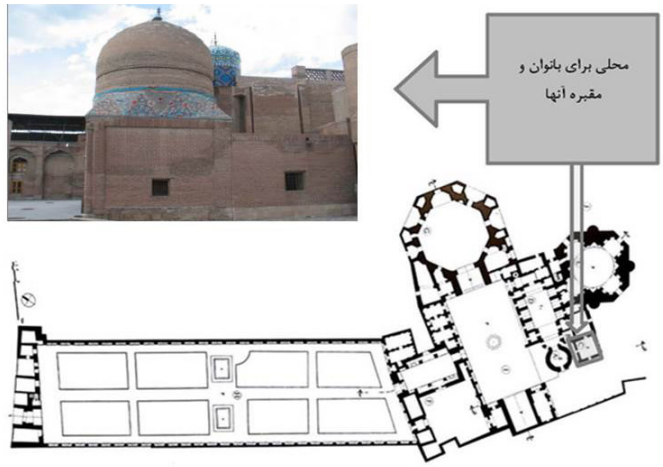


Image 13. dome of "Allah" "Allah" resource: www.UNESCO/World Heritage Convention

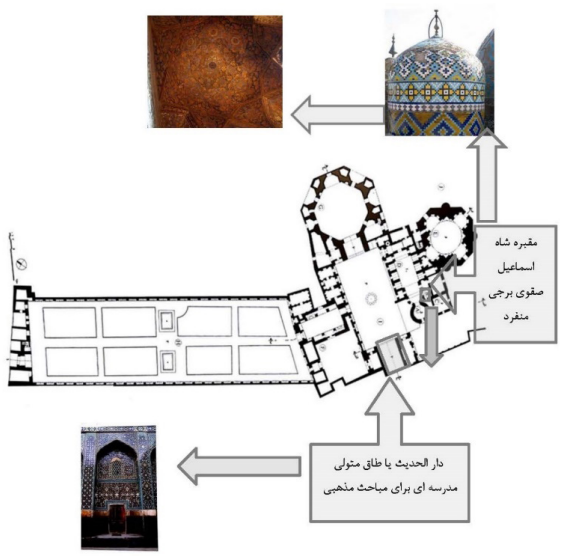


Image 14. tomb of Shah Ismail resource:www.UNESCO/ World Heritage Convention

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the place for austerity followers. Large hall facing the Qiblah, Demi coating were for religious ceremonies, private meeting or hearing with properties Sheikh. These 2 parts were called "congregation salon", symmetry is seen in building and seems that opposite space of eastern salon was added in this design later. In addition. The second building made on the other side is design for the second floor similar to the first floor.

However, the second floor was greatly damaged. The main used materials in monastery building include ruble stone. The second part of this historic complex currently is the tomb of Sultan Chalapi with six sides. The interior of the tomb has simple rooms with marble flooring (pavement) with lime materialswhere there is a hole for access to the lower chamber. Grave style of SoltanChalapi has significant importance in this graveyard, because this grave represents Sufism prayer ring. It means inside tomb was divided to spaces that Soltan bead body was burned inside them and followers were gathered around it in hierarchy

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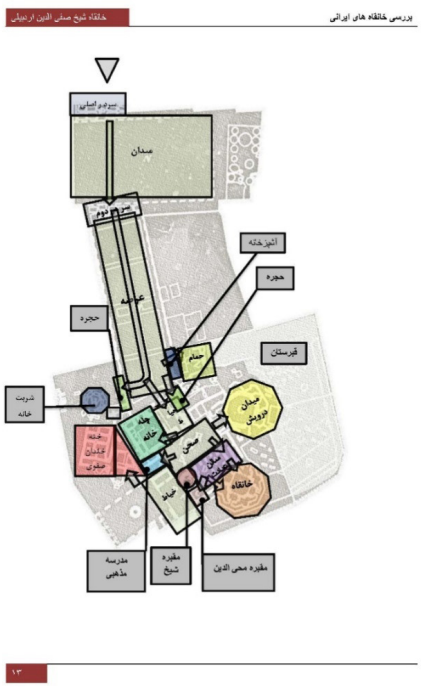


Image 15. spatial variation in hospice plan of Sheikh Safi Source: authors

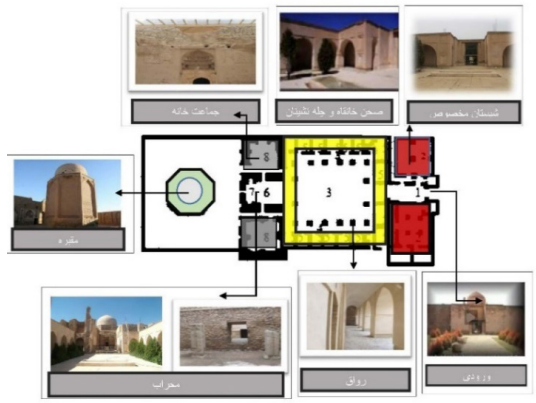


Image 16. spatial variation monastery ChalapiOghluSource: authors

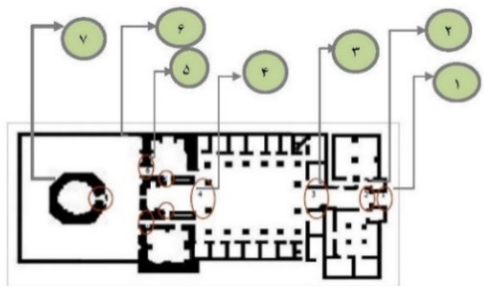


Image 17. Seven steps to achieve confidence in the Safavid Sufi order in the layout diagram ChalapiOghlu source: www. UNESCO/worldheritage.

of their grade and rank. The tomb yard with two gates on the south side and one on the extreme eastern wall, both were blocked in terms of irregular stones without mortar.This collection inspired was executed by the ideas and much more mystical architectural plan design and each of the spaces with specific functions.The first unit at the inlet was attributed to the poor level, heaven seekers as the second rank of this sect were placed in angles of entrance. The central courtyard doors of individual cells having short made place for followers' austerity according to their ranks. Courtyard of the monastery was the public hearing that the king in the middle and struck disciples around the ring and thus ring has been mentioned on feet. Probably the southern hospice units as classrooms and spaces were located on the south side porch, where the winter is mentioned ring. Symmetry was observed in all collection and the main material of building was made by rubble stone and mortar and rooms ceiling and domes. Some researchers and archaeologists know monastery proceeding on sultan Chalapi and some others know construction time of tomb proceeding on monastery. Donald Wilber says, "... so it is likely that the tomb was built to house the blessings of this site is intended to build a convent. Tomb history probably can be known in 1330. Andre Goddard suggested building of monastery in 1312. (Donald Wilber, 1986)

One similarity of ChalapiOghlu and buildings of Asia Minor was using stones as building materials. The architecture and layout of the formation and performance have great similarities by which ChalapiOghlu and its building became more connected to Molaviyeh. (Nickbakht, MR, 2000)

Collection of Molana Jalal Adin Mahmud Balkhi

Landscaping and tomb of Molana was garden since the first Seljuk. Molana tomb was called was known to "Molana" among Mowlawis. It was surrounded fromwest with mystics' rooms and from the other side was sur-

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seventh area	Sixth area	fifth area	Fourth area	third area	Second area	The first area
Death	Wonder	Monotheism	Disdain	Knowledge	Love	Demand for
Old Tomb	Entrance Tomb	Entering the house	Before the altar input	entrance to the yard	Corridor	Entrance
			South porch			

Table 2. seven areas of ChalapiOghlu Monastery

rounded by walls. Maulana port is similar to his other ports. Four ports on the front door of the Mosque of Sultan Selim becomes open and arein front of the tomb of the Sufi that is said" the door opened to Hadigha Al-Arvahcalled "Khamushan gate" and the other at the back of is called old gate. The fourth door that is opposite Khamushan door and near to Chalipian is called Chalipian circle. The green dome tomb of Sufi and poet JallalAddin Mohammad Kharazmi Rumi called Molana is in heart of Qunieh monastery including mosque, religious ceremonies (singing room), bedroom and kitchen plus dervishes dome and numerous other cemeteries. Building grave was popular in Seljuk era. At the beginning of graveyard map, graves are rectangular but changed into four-side and eight-side little by little. Anatoly tombs are mostly pyramidal shape. These graves are comparable to tower graves in Iran, most Seljuk Anatoly graves wre fully influenced by Iran grave architecture such as Kharghan tower, Radakan tower etc. (Zarei, Ebrahim, 2012, 201).

Prayer and Singing Room

Arcade attics of prayer room and signing room were a part of divided stone structure with block or iron grilled arcades with wooden frames. Mosque inters to threshold of three attics to yard from the central attic including inscription in 1889. The base of the minaret includes winding balconies with interiors that are available in south pesto porch and inside the chapel is covered with a single dome under the dome of the triangular section between four large arches shipped. Qible wall in the shrine opens with a marble altar containing two arc as the central column. Singing house likes a mosque with a dome about 10 meters in diameter and covered with two arc-like temples, including two exhibition opens on the northern and eastern sides that include room for musicians. White plaster the entrance of the mosque and listening to house simply with colored inscription of 1887 with the signing of Mohammad Mahmud Qunieh was adorned. Mosque includes handwritten exhibition the prayer of worship and gilding line is inscribed in the singing house.

The shrine (tomb) is through the entrance of the shrine room or

reading the Koran is recited and the east wall of the shrine to the south of three houses (porch) reaches mosque. It is also an exhibition of manuscripts. Second porch has grave of Maulana from east and Sultan Valad has a unique painted designs and golden inscription. Under the green dome covered with sil-

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places	Sheikh Safi	Chalapi
Chini-Khaneh_(A place for singing and chanting)	✓	✓
Privacy house	✓	-
Boiler house	✓	-
Chelleh-Khaneh	✓	✓
Grave	✓	✓
Praying room	✓	-
Predominantly	✓	-
Jannatsara_(A place for singing and chanting)	✓	✓
Dar al-Hadith (Daralsra' or guest house)	✓	✓
Eve	✓	✓
Cemetery	✓	-
Yard	✓	✓
Bathroom	✓	-
Kitchen	✓	-
White House	✓	-
Bakery House	✓	-
Pantry	✓	-
School	✓	-
Saqakhaneh	✓	-
Timpani home	✓	-
Hymh home	✓	-
Water mill	✓	-
The Home Depot	✓	-
Library	✓	-
Porch	✓	✓
Sanctuary	✓	✓

Table 3. analogy complex spatial variation in Chalapi and Sheikh Safi collections

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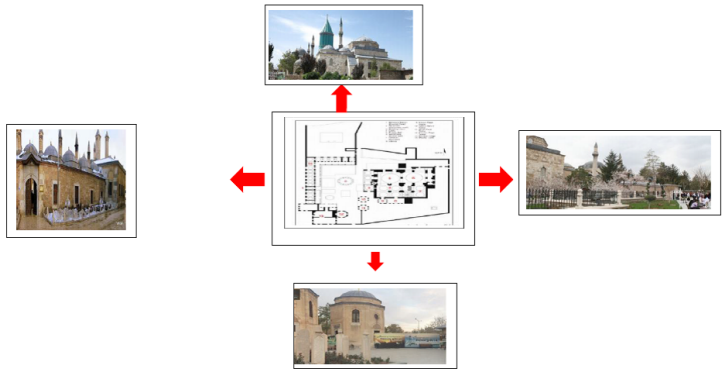


Image 18. Chalapi grave source::www.googlemap.com

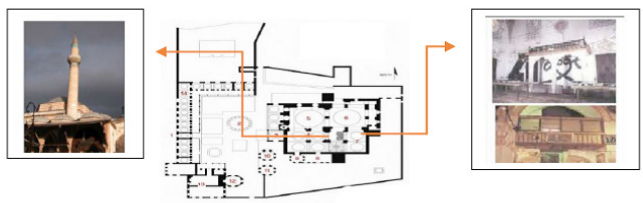


Image 19. View of the courtyard of the mosque to rely Eastsorce::www.UNESCO/World Heritage Convention

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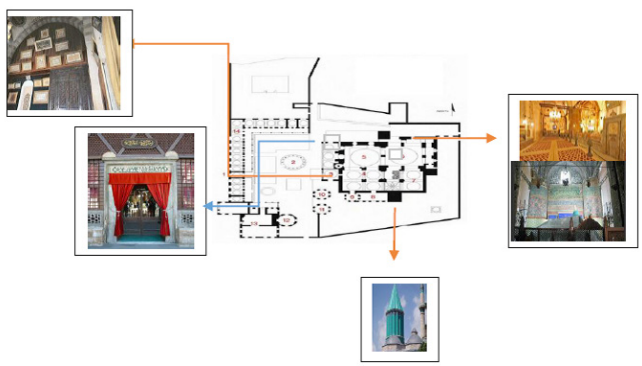


Image 22. spatial variation in the monastery Molana Source: authors

ver star that's chest (cage) concludes that was added in 1579. Plans are also in the silver vault is covered (GumushaneAcik) to the floor of the cage.

Kitchens and Dervishes Rooms

Dervishes' rooms around the courtyard rely on the North and West by Murad III was renovated in 1584. Here there are totally 18 rooms with fireplaces, 12 rooms and six rooms in the north of the West and all are facing the yard. Holding Seclusion in a convent cloister was usually away from others.Seclusion rooms in the monastery in order to create individual was small and did not exceed a few meters. (Memarian, Gholamhossein, 272, 2013)

Retaining walls of particular rooms decorated two rooms as the rooms are decorated supervisor or supervisors and senior dervish. Large Meeting Room (or Hall of Fame Noble Square) has recently been converted into a museum and dervishes' room from the kitchen (kitchen) on the south side yard that separates from west part. In 1584 the North West Complex kitchen was moved to its current location. It was rebuilt in the 19th century and represented how to cook in this collection.

Yard of Mosques, Graves, and Graveyards:

Besides Dervishes rooms and high walls, mosque yard has three entrance doors. Dervishes door is (from the room dervishes of

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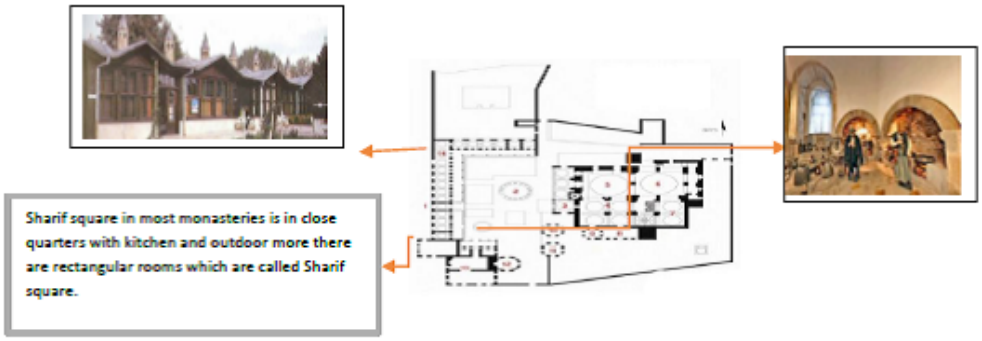


Image 21. Dravishesroom; source: :www.googlemap.com

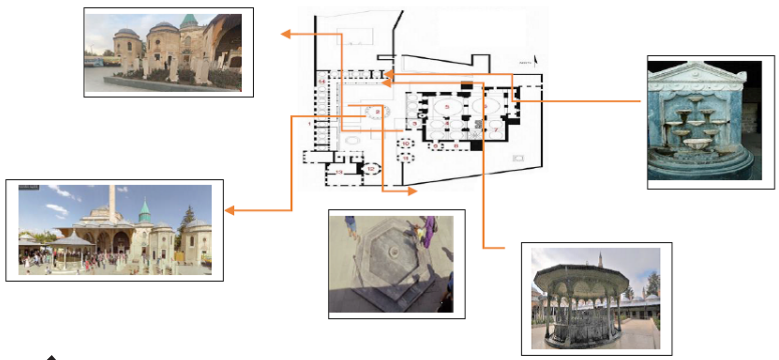


Image 21. Spring; source:www.googlemap.com

the East), the Hemusan door (south), and the door Salbi (Salbigreat mansion in the north) Hemusan door or closed lips door are related to graveyard at the back of Qibleh wall. Mosque yard before Dervishes room has stone graves covered by plaster that is called Hadight Al-Arvah or garden of genies. The taken graves from these graveyard are observable in mosque yard. Solbi leaders were burned east of shrine in this graveyard.

Conclusion

One specific feature of Sheikh Safi Adin collection is related to reflection of total thoughts and behavioral principles of Sufism in detail and general elements that are collected with designs and decorations of surfaces, documents, inscriptions, antiques, and objects. Molana monastery complex includes the tomb of Sheikh Safi Adin is all the same components except that Molana Sufi order with its specific elements within and outside no special relationship. Top rated Tomb - monastery Molana is similar to Sheikh Safi's, because both built in the 14th century. The first collection includes architectural plan that reflects the structure of several departments, but is not Sofia. Conversely, specific plans reflect the opinion or doctrine complex of Sheikh Safi in Safavid School that seven stage of development shows the evolution of the soul. Here a good model is provided for spaces monastery in the 14th century with a new style of mystical and spiritual structures. Another outstanding characteristic of Sheikh Safi Addin integrated spatial variation is related to the diagram De Morgan. As a logical connection between the different spaces of the complex shows the educational, cultural, social, and religious in 13 and 14 AD. Sheikh Safi Adin superiority complex with a look at these spaces will be determined. Although, there instead of sugar in the magnificent, Sheikh Safi Adin was

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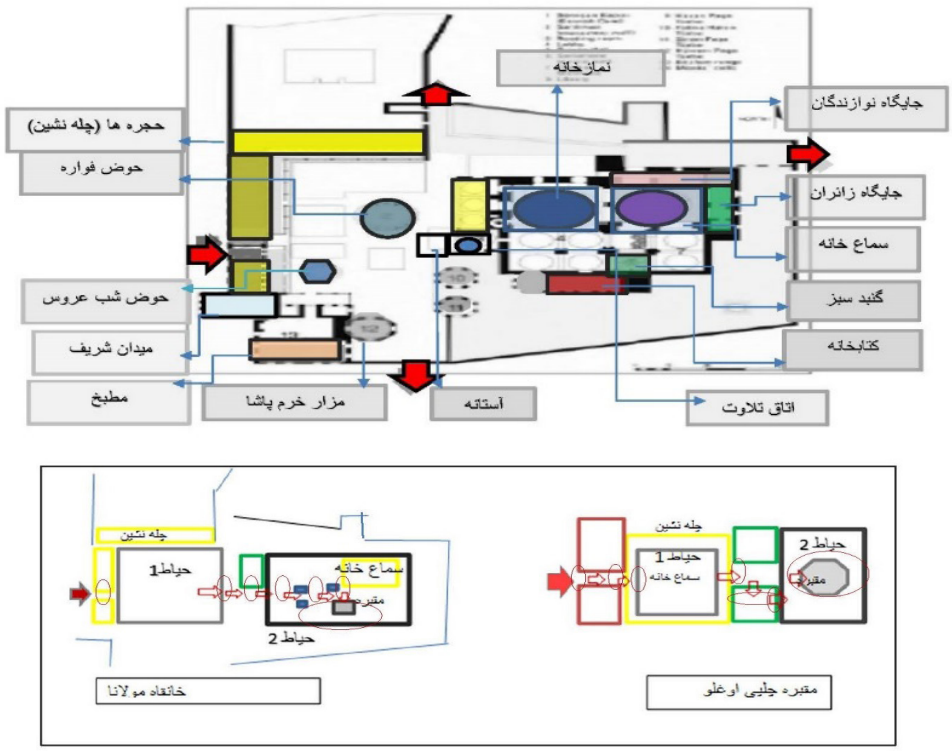


Image 22. spatial variation in the monastery Molana Source: authors

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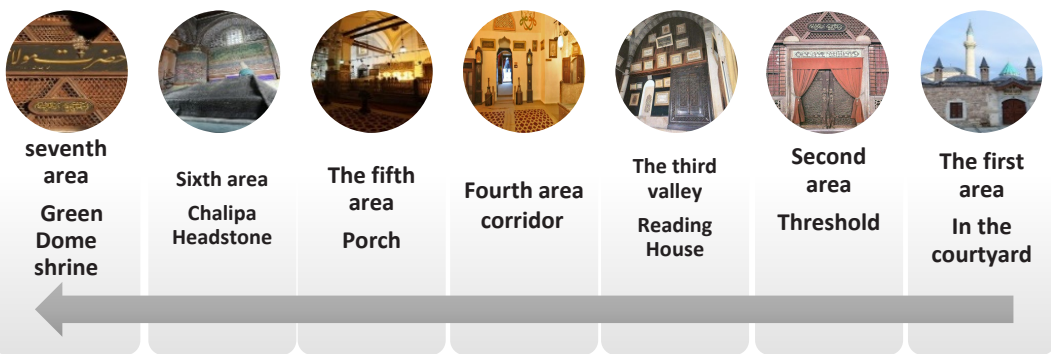


Table 4. Seven Valleys in monastery of Maulana Jalaluddin Balkhi

founder of Rumi's spiritual founder of the Safavid Sufi order and affecting Anatolia, Syria and origin living space. On the other hand, the syntax Molana and Sohrevardi, Sheikh Safi was to design a new approach to his followers. Since the complex was built ChalapiOghlu to complete and once despite the destruction of parts of it, the building has a perfect uniformity and consistency. (Nikbakht, MR, 2009). Compared to the effect of Sheikh Safi, it has a unique integration of elements and designs and decorations are. Since the building within 30 years after the work is complete Sheikh Safi and analysis, linear design that reflects the core idea of imitation is the effect of Sheikh Safi, its design analysis shows imitation idea of Sheikh Safi, where seven degrees or times where there is a soul in evolution so that the pilgrim passes through the seventh door is the tomb of the mystic. Comparing two complexes indicates the primacy effect of Sheikh Safi in a logical relationship among event spaces,

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places	Sheikh Safi	Molana Monastery
Chini-Khaneh (A place for singing and chanting)	✓	✓
Privacy house	✓	-
Boiler house	✓	✓
Chelleh-Khaneh	✓	✓
Grave	✓	✓
Praying room	✓	✓
Predominantly	✓	-
Jannatsara (A place for singing and chanting)	✓	✓
Dar al-Hadith (Daralsra' or guest house)	✓	-
Eve	✓	✓
Cemetery	✓	✓
Yard	✓	✓
Bathroom	✓	-
Kitchen	✓	✓
White House	✓	-
Bakery House	✓	-
Pantry	✓	-
School	✓	-
Saqakhaneh	✓	-
Timpani home	✓	-
Hymh home	✓	-
Water mill	✓	-
The Home Depot	✓	-
Library	✓	-
Porch	✓	-
Sanctuary	✓	✓

Table 5. analogy spatial variation in the tomb of Molana and Sheikh Safi monastery

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service is worship. Sometimes monasteries were built outside the city in a quiet place that was called Rebat monastery. Sufi and Mowlawimonasteries are like ancient caravanserais and Rebat in terms of form and space diversity that are a courtyard and a covered section that include a simple entrance and the central courtyard also covered around including an indoor courtyard rooms (Zarei, Mohammad, 2012, 207) includes a bathroom and a porch and ... this topic is outside the current research is not sufficient for such issue and requires further research in this field.

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