

Archaeology, Art and Architecture "Chini Khaneh" and "Haram Khana";

Two important buildings in the Sheikh Safi al-Din Ardabili complex; from famous monuments "Islamic architecture" in Ardabil (Iran).

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Abstract:

The mausoleum of shikh safi, in the city of Ardebil in northern part of Iran, can be considered another fine example of religious building construction.

The mausoleum is one of the most beautiful historical and Islamic structures and is regarded as one of the most important ancient structures of the country. The structure was built up in 735 Lunar Hejira by Sheikh Sadreddin Mousa, son of Sheikh Safi and was respected especially during the Safavid dynasty by the kings.

The complex is composed of a group of stunning architectural structures including Tomb of Sheikh Safi (Allah Allah Dome), Shah Ismail I tomb, Chelleh Khaneh (Khaneqah), Dar al-Hadith, mosque of Jannat sara, Chini Khaneh (ceramic gallery, in fact one of the oldest museums established in Iran in 16th century), Qandil Khaneh (Lantern hall), the Haram Khaneh (ladies chamber), Shahidgah Cemetery, main courtyard and some other buildings. Mainly all parts of the complex are completed during Safavid periods, mostly at the time of Shah-Abbas.

The complex of Sheikh Safi-ad-din Ardabili of Outstanding Universal Value as an artistic and architectural masterpiece and an outstanding representation of the fundamental principles of Sufism. Ilkhanid and Timurid architectural languages, influenced by Sufi philosophy, have created new spatial forms and decorative patterns.

Keywords: Ardabil, Sheikh Safi al-Din Ardabili, Safavid period, Architectural, Chini Khaneh, Haram-khana.

Introduction

Ardabil is one of the provinces of Iran's wide extensive, which is located in north west of Iran with more than 17880km² area and allocated itself approximately 1.09% of total area of Iran. The historic & religious city of Ardabil is its capital. According to the latest national distribution Ardabil province includes 9 townships, 25 wards, 21 cities and 21 rural districts. At 1993 this province separated from eastern Azarbaijan province and became independent.

Ardabil province with 282.5km common border neighbor by Parsabad, Aslanduz, Bilesuar, Germe, Namin cities is neighbor with Republic of Azarbaijan and also Aslanduz, Muogan's Bilesuar have land road relationship with Republic of Azarbaijan.

Zanjan province is southern neighbor of Ardabil province which has 62.5km common border with Khalkhal.

Eastern natural borders of Ardabil province are Talysh chain of mountains which is located between Ardabil and Gyilan provinces, are beautiful also difficult Heyran and Asalem turnings.

Ardabil province is neighbor with Gyilan province by 175km common border with Ardabil, Givi and Khalkhal cities.

Ardabil province from aspect of geographical coordination is located in 45, 37 and 42, 48 northern circle according to GMT and northern, southern end of 55, 48 and 3, 47 western and eastern end meridians and surrounded by Bagro and Sabalan chain mountains.

Talysh or Bagro Mountains are extension of Alborz chain of mountains which separate Ardabil province from Gyilan province and is extended from Khorasan to Gafgaz. These chain mountains have approximately 40 km. distance from Ardabil and are located at the east of Ardabil.

Sabalan Mountain has 4820 meters height from sea surface and located in the west of Ardabil by its distance as much as its eastern chain of mountains namely 40 km.

Old historians have introduced Ardabil as "Artavil" have supposed this name as a Avestian word which is made up of Arta (means holy) and Vil (means city) that means holy city.

Most of Islamic historians refer foundation of Ardabil city to Firouz, Sasanians dynasty king (457-489 A.D).

Ardabil had political and military importance in Hakhamaneshian dynasty era and was central station of Iranian camp for protection and maintenance of northern borders of Iran.

Referring to the Avesta citation, Zoroaster (Iranian prophet) borne beside to "Daeita" river which is known as Aras river now. He went to "Badan pirouz"(Ardabil now) for spreading his religion.

A war occurred and zoroasterians reached all of villages and around small towns.

Life time and invitation of the ancient Iranian prophet was approximately at 10 centuries BC or 30 centuries before this date. According to this, 30 centuries is passing from Ardabil's foundation and its history refers to first period of immigration of Arias to Iran. According to historians, beginning of that immigration has been from 3000 years to 14th century B.C.

If "urartou"s were the first Arian peoples who had residence in this area and had influence on foundation of Ardabil, therefore Ardabil's history is much older than by manifestation of Zoroaster in Ardabil. At the time of Arabs attack to Iran (22A.H.), Ardabil was the biggest city of Azerbaijan which reached to Islam's troops

Between 267 to 317 A.H., this city was capital of "Bani Saj" dynasty's government that had transferred the governing from Marage to Ardabil. Till Mongolian king attack, Ardabil was the capital of Azerbaijan's government. Esmaeil, one of the Safavian dynasty kings, revolted from Ardabil for establishing of unique government in Iran and in 906 A.H. put Tabriz as capital of Iran.

In Safavian era, Ardabil was in the highest level of politics and commerce ranking in compare with other cities in Iran. This city was on the way of business road of Iran and Europe and come silk and merchandise from Gylan were exporting to Europe by Ardabil.

Ardabil province with so many natural and historical attractions is one of the main tourism axes in Iran. Heiran turning's green landscapes, Sabalan's full of snow foot, spas natural lakes, ponds, nice and fresh weather and so many other historic important buildings are some of Ardabil's tourism attractions.

The complex of Sheikh Safi-ad-din Ardabili is one of the main sights in the city of Ardabil.

Sheikh Abu'l-Fath Ishaq, known as Safi al-Din Ardabili, 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.

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, Persian mystic name, and his sons, Sheikh Musa Sadr and Khwaja Ali Black, arrive. Nvshth 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, 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.

The complex of Sheikh Safi-ad-din Ardabili is an impressive ancient monument, comprising the following components:

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 m height and all of their height (plinth of a wall, tower and dome) is about 17/5 m.

Tomb of Shah Ismail (One who is the founder of Safavid dynasty and ruled as Iran's Shah about quarter of a century):

The tomb's chamber consists of a design or pattern almost as square shape and dome-shaped covering which is placed over four sekanj fill push and four crossing arches that is made from each sekanj edge to the other sekanj edge and through this, it creates a concave octagon star at the end of dome.

The upper part of tomb is including a brick cylinder which is situated over a base with improper form and its side is irregular and are covered with brick its all level. The upper cylinder has a diameter larger than prismatic base of inferior shape.

Jannat-sara mosque:

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 Uliyarius did not speak about this Janat sara 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-Savafid period.

Also Khānegāh, Chini Khaneh, Haram-khana and other buildings (Figs. 1, 2, 3).

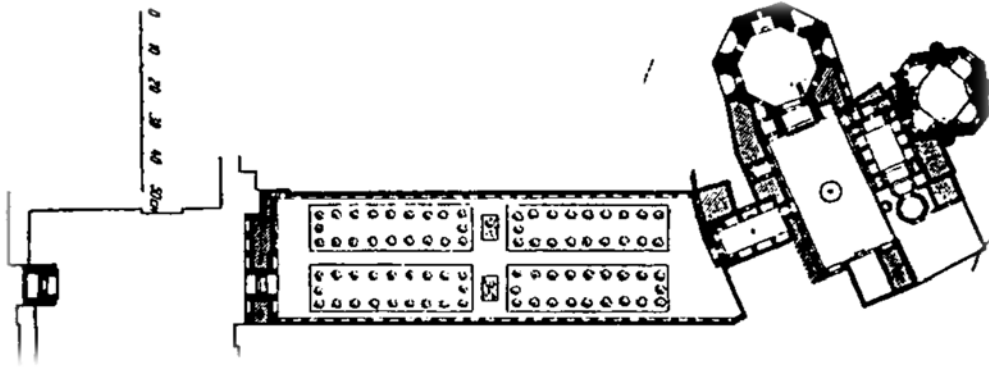


Figure 1: Plan of complex [1]

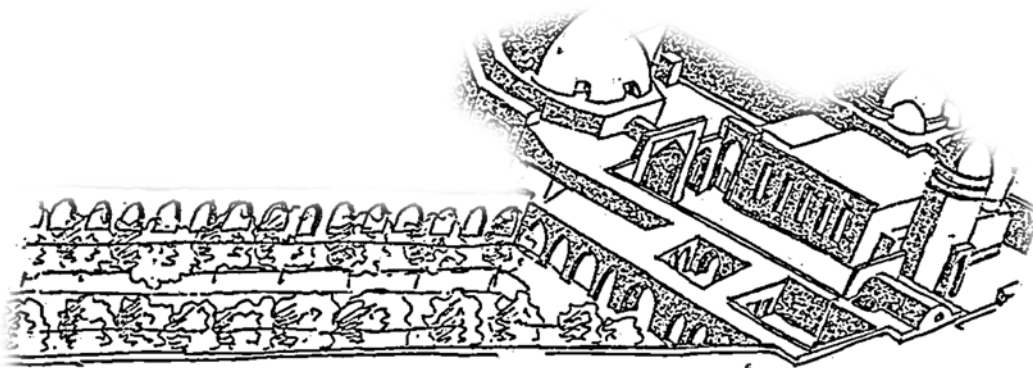


Figure 2: Plan (Perspective) of complex [2]

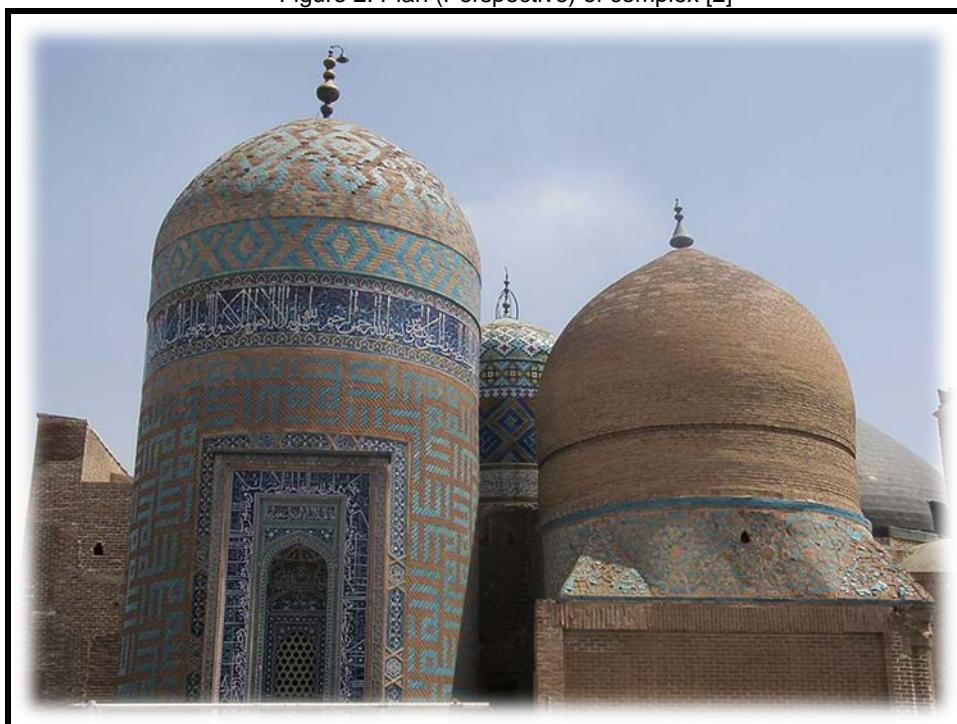


Figure 3: Complex of Sheikh Safi

Chini Khaneh

Chini Khaneh is a magnificent bricked mansion, in which there is a short jump dam over top of it [1]. And the two northern arch-ware at the bottom level of the eastern wall of kandil- house, there are doors which lead to apron. In the mansion, there is a square – like room which in one of its side there is a polyhedron detn [3], the diagonal of the mansion is about 18 meters [4], and square space of dam- hose over the arches of semicirde archwares is transferred into a polygon by edge – making because the top probosciscs would be parallel with the diagonal of the circle of throat.

In the other words.

The round area of dam is parallel with each of eight sides of eight edges around the structure [5]. In this structure the transfer point to octagon has been done loy the means of a series of large and application arches and the dam of structure begins from top of shapes and after a short stem, that eight rectangle- shaped cavity has been imdeded at its neck [5].

The body of a part of chinaware – house wall has been tiled as long as about 2.5 m [3], that its face has been pointed and later glazed. The quadrangle backgrounds of these tiles, which are connected with narrow margin- like edges, have been filled with net – like designs and images of full- flowered vases, Petition shapes with militant mythical animals and

sometime a great image of palm leaf with slender branches in a shelf and freer combinations of dependent flowers and ivies and cloud strips have been used on them.

In these images, the colors of Chinese red, light green, cobaltic blue and azure blue are clearer than other colors. Also, among the context colors, with and yellow are reliefly apparent.

The mentioned tiling method predominated over meshed tile making from early eleventh/ seventh A.D. Conturies. These kind of tiles at first were used only in the enternal rooms, but later its utiliuization at external views also prevailed. In spite of scientific advantages, its capacity for utilizing color in ordr to neutralizing the shape of flowers – the tendency which have been dom a while- also was marker of utilizing bricked (seve colors) tiles [1].

From the height of three meters of wall body to vicinities of ceiling [6], chambers for dishes in the body of wall and mogharnas- works have been imbedded, and mostly they are shaped identically as the dishes which ust be placed in them [1].

Arch plastered archwares, that the greatest collection of china dishes offered by Groat shah Abbas was kept there, has been built similar to room of Ali Gapou Mansion of Esfahan [3], but the chinaware – house aesthetically are more valuable and its design has a speaific unity and care (Figs. 4)



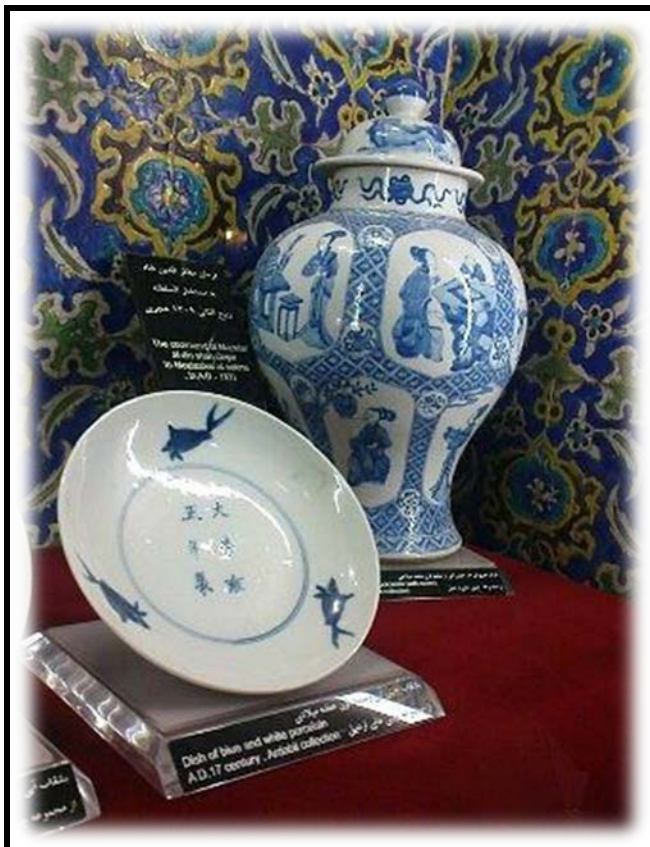


Figure 4: Building Chini Khaneh

The technical skill, which is seen in the plastered adornments of Chini Khaneh, is really unique, and its design are more detailed and more complex than its similar sample in Esfahan [5]. More possibly; the space extent of artist's work have caused that in the

adornment of chinaware – house building, more care and attention would be dedicated.

The prior fronts of shelves, which have been cut in the form of glass design, are made up of wood material [1] and at the other great deal of excellent shelves, which there are some cuttings with beautiful forms in front of them, china dishes and other kitchen dishes [7] such as Martaban (glass), bowl, plate, little bowl and so on. Surley and aesthetically were kept [8]; these dishes are specific to this place and perhaps there are not something like it even in the royal palaces [9].

The location of shelves shows much consideration and care. These dishes were used in the honor of foreign politicians; [perhaps] since use and utilization of precious metal dishes was against the orders of quran, safavie shahs have used clay or wooden dishes [1]. External surfaces of shelves and all architectural factors such as filposhs (triangles) and cornices of dam and under dam have been painted with color in a blue and golden background, which matches with plithes, and flowers with symmetry many flowers, long like leaves near the vases and grat images of palm have filled all of mogharne's background and parts of dom [(1, 5).

Massive part of inner cover of chinaware – house, which was collapsed in 1348 (solar year), has completely been renesed at the recent years [6, 8].

The external desing of the masion includes an irregular octagon which its two side are hidden among the close mansions and the middle of each of triad sides from its six obvious sides, extrudes are like a semicircle [with the diameter of around 3 meters] that has directed as high as about 8 meters from the gourd surface to the roof [1]) and has been taken account of the support of arch and wall.

Also, each of non – support fronts of the structure include a window with bricked curve lower that a semi circle at the bottom of coil and a long window with semicircular bricked cure over it at the over of wooden ciol; every windows has a metal fance and there are some signs which show that the half-below of above windows have been lifted with bricked walls recently [5]. The outer dom of the structure has been reconstructed at 1350-51 and currently its surface are covered with preserver sheets of cupper for preventing from the enterance of fog [6]. A foundation which is made up of the fragments tuff stones, has enclosed the around by around of structure in a height of 1/8 meters from the pavement surface [5].

And from the top of plinth to the roof of walls of structure, in has been built of simple bricking and only a wooden coil, which is located on the and of a bond of timbers, has cracked the identical of the wall1, rock-working of foundation of chinamare – house which are adorned with a serious of archware - like holes and stone froms that have been sculpted in a novel and subtle way – have row of holes which seemingly haws been embedded for ventilation or lightening of

room –having crypt with is placed under its floor. Entrance dor of crypt is located at the left hand of norther shah – settled, that one can inter ther by the mean of long stairway foundation of crypt is made up of some fragments of grinded stones and top of this part is full of walles with arehes, which has been built easily and without form/ blocn or curver and its materials are form brick [5].

Undoubtedly this very beautiful and excellen inner of chinaware – house is a later attachment, that has been treated; at the mansion which ther was before [1]. Olearius has compared this mansion with a church and pietro De la vale hs pointed out hat chinamare – house has belonged to the Kitchen and both of these mansions are shah Abba's installations and have been dedicated for the tomb [1]. As zare stated, old and shabby appeanance of this mansion as well as its discordination with the set of other installations of the tomb demonstrate that its building maybe relates to the prior of (fourtheenth A.D century / lunar eight century)¹⁰ and as Weaver describes external walles of this structure probably were as tomb for governors originally [11].

Dibaj, who wa the supervisor over the pairment efforts of tomb by the supervisory of master Hossein Kashiterash be half of center beaarea of Archaeology of Iran for two months at 1328 (solar year), in his work states that the chinaware – house has been built from architectural style of upper floor structure of Ale Gapoo Mansion of Isfahan, but compeletly¹² and according to what is used from the context of the book of "Ardabil (in passage of history" it is contraverse with what the references state), the structure of chinaware – house has be established after the death of Great shah Abbas and the period of shah Abbas II for

preserving and maintaining the valuable things of the tomb [8].

It's suppose as Darolkhafaz was the source of religious and royal abstractive relationships, Chini Khaneh was the real source of family Treasures resrly.

It is said that shad Abbas dedicated all of his properties and possessims for chaldan Masum at lunor 1017/1607 A.D, and ther years later, he order to reconstructing some parts of sheikh safi's Tomb, which included the construction of [inner of] chinawore – house for preserving the dedications of sheikh safi's haram shah Abbas by construation of [inner space] of chinaware – house and offering his collection of it, was emphasizing on the other spacet of king generousness which was collecting the art works and supporting from art workshops [13].

Howere identifying the real oldness and funation of this mansion requires extensive scientific researches and strong statemen about this matter without doing archeological research plans would be impossible, so according to total of the valid refrences of history and archaeolyical observation, and obtained evidence from researching this structure, problebly the origion of ohinaware – house relates to an older period and only int inner part is form the first shah Abbas installations, which has been built for showing the king mgnify and a kind of royal aesthetic symbol and is an excellent evidence of material resources and the peak of the power of safavihey in Imn.

This is assumed in terms of old external parts of the structure and the connection of this mansion of the main setting without symmetry (Figs 3, 4).

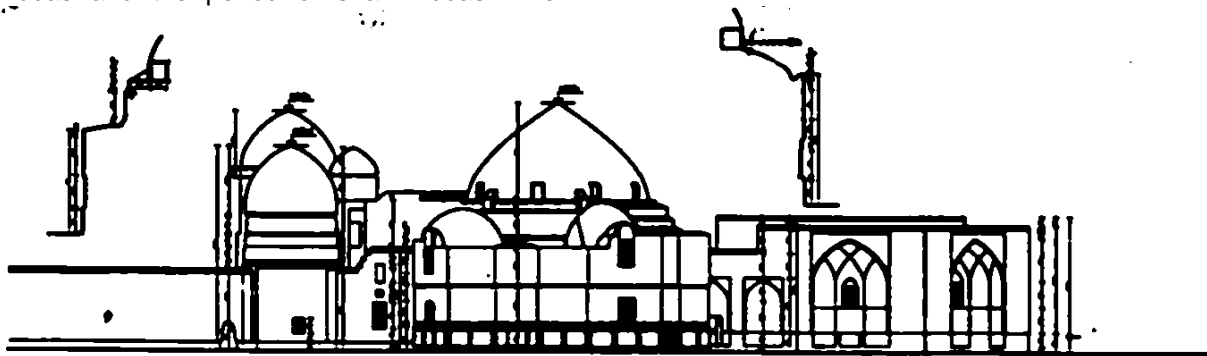


Figure 5: Plan of complex and Building Chini Khaneh (before repair) [2]

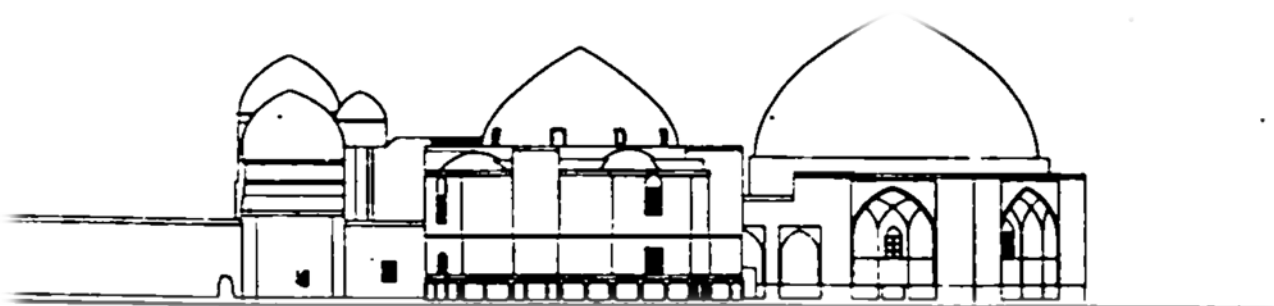


Figure 6: Plan of complex and Chini Khaneh (After repair) [2]

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, 10, 14]. 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 [6, 8]. Tomb chieftains¹, cemetery Mhyy Din Mohammad¹⁰, 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 Bazzaz Ardebili Set in "Sfvh Safa") 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 Khwaja Mhyy 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, 10]. 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 plate [1]. Approximate dimensions 1/75x2/55 m from the entrance corridor, located in east-west direction through which the stoic approximate dimensions 6/35x4/35 m, we entered the main courtyard of the shrine house [2].

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 Vajolha obedience"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" [5].

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 Jlalyh "Rafii", "Almzl", al-Mu'izz "Alsm", "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 wife [5].

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 (Fig. 7).

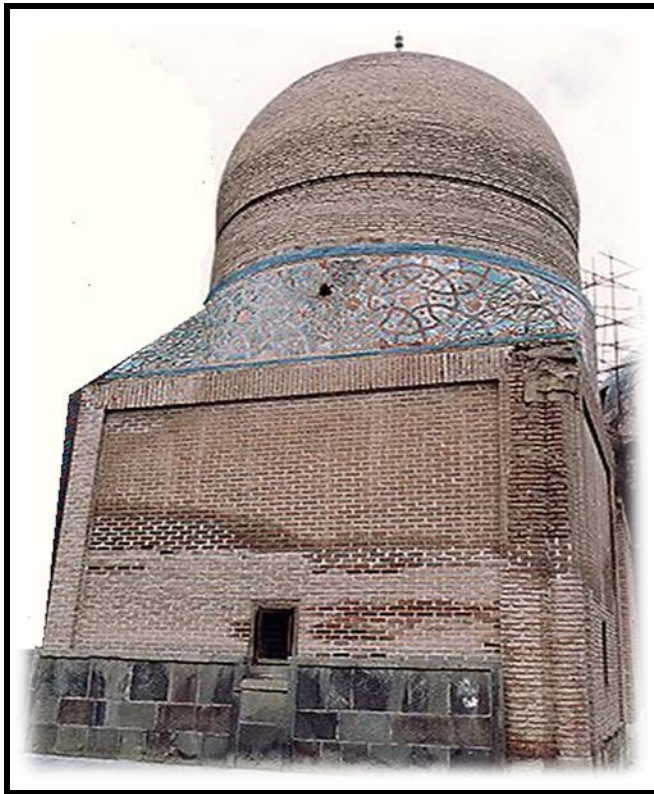


Figure 7: Dome of building Haram-Khana

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 established [1].

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 Safi [5].

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, 6].

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 rabbak Zuljellal and Alakram. His the honorable cleansed sacred place sheikhs investigators late Said Mohi Milli 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 grave [1].

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 series [8].

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

1- "Yazid ibn Sultan Khwaja Shaykh Alsfty" died in 908 AH

2- "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.

3- Identity unknown

4- Mr bin Murshid Quli Allah Quli Ayshyk Agassi sir," the court of Shah Abbas the Great Azm and informal accountability court has held official receptions.

5- "Musa bin Sultan Syed Haider" died in the year 792 AH moon

Written in the same grave, "Mr Hussein Srkaraty" with the date 110 AH (May 1010)?

6- Identity unknown.

7- A son named "Mohammad" died in 753 AH.

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

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

10- 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. Salavat Asmh saints carved on its right side [15, 16].

Conclusions:

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 centry 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 fter 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.

Research results show that, it's suppose as Darolkhafaz was the source of religious and royal abstractive relationships, Building Chini Khaneh was the real source of family Treasures resrly.

Howere identifying the real oldness and funation of this mansion requires extensive scientific researches and strong statemen about this matter without doing archeological research plans would be impossible, so according to total of the valid refrences of history and archaeolyical observation, and obtained evidence from researching this structure, problebly the origion of ohinaware – house relates to an older period and only int inner part is form the first shah Abbas installations, which has been built for showing the king mgnify and a kind of royal aesthetic symbol and is an excellent evidence of material resources and the peak of the power of safavihey in lmn.

This is assumed in terms of old external parts of the structure and the connection of this mansion of the main setting without symmetry.

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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