

Cheleh Khane mausoleum Ardabil IRAN



Cheleh Khneh

Cheleh Khaneh which its root is cheleh (Forty) and cheleh Neshini means one who secludes himself for forty days . There are two Cheleh Khaneh in Sheikh Safi 's mausoleum , for reclusing Sheikh Safieddin and his son Sadraddin Mosa and their disciples , which they have been built one after another . This religious space , which is in the west , has named the new and The old Cheleh Khaneh . There is not any traces from the former cheleh khaneh belonged to sheikh safi , but it seems , in Iran ,it was the largest and well - known Cheleh Khaneh once . The new cheleh khaneh , which is located in the southern part of small yard or entrance porch , was built in two storeys with different cells at the days of Sheikh Sadraddin Mosa (1304-1393). Apparently , it was the settlement place of this great mystic . Those who visited Cheleh Khaneh when the mausoleum was habitable . They admired its magnificence and glorious . On the basis of historical references and archaeological researches the above mentioned construction Whit southern ruins of small yard which lead to the main yard of mausoleum are the same . When Feredish Zareh visited mausoleum in 1897, the construction was completely ruined . On the basis of the oldest pictures decoration cladding consist of trelliswork plan . Some part of this decoration restored from the walls of Gujar and Pahlavi Period and it was done in 1995 . The decoration was angular Kufik and adorned with Mohammad (peace be on him) with glazed brick in turquoise and azure . Certainly , with respect to style the construction belong to late eight century and early nine century and it was built like Teimour Jame Mosque in Samar Ghand .

موزه و موزه های اردبیل
استان اردبیل
شماره ۱۲۲۷
شماره ۱۳



Natural Gemes
جواهرات طبیعی
برکت جاویدان خرد زرین

فرمانروایان

موزه اردبیل











The ensemble of Sheikh Safi al-din Ardabili's Khānegāh and shrine

Inscribed on the list of national heritage back in the year 1931 under identification number 64, this ensemble is located at 38° 14'52/5" northern latitude, 48° 17'27/5" longitude, and altitude of 1365 above sea level in the center of city of Ardabil.

"When initially built, the historical and religious ensemble of Sheikh Safi al-din Ardabili functioned as microcosmic city with bazaars, public baths and Meydans, religious facilities, houses, and offices of its very own"²⁵. The property enjoyed great facilities as the largest and most complete Khānegāh ensemble in Iran. In the reign of Safavi kings, as Khānegāh ensembles were wound up, this ensemble took on particular political and national importance as the prominent shrine of the founder of Safavi dynasty. In other words, this ensemble turned to a gallery holding works of different styles of art and archeology from 8th century to early 12th century AH/ AD 14th - 18th centuries.

The oldest historical source to have mentioned this ensemble and its construction works are Safwat al-Safā by Ibn-i Bazzāz Ardabili (759 AH/AD 1358), and Sarih al-Milk by And-ol Mo'men Abdi Beyg-e Shirazi (975 AH/AD 1567), the pair of them including some narratives that indicate the holiness and antiquity of the shrine.

As a whole, Sheikh Safi al-din's Khānegāh at his own time had various service and facility areas. After his departure, and at the rule of his successors, it became one of the most important pilgrimage places for the muslims, and particularly for the Shiites, insofar as most european tourists have named it one of the largest and most significant religious places for the Iranians as well as other muslims. What these tourists report is an indication of the deep respect Iranians show for this religious place. According to historical documents, this place has once been considered as the sole most important and most sacred religious sites among the Shiites. Kumpfer

of Germany, who has traveled to Iran between the years 1096-1105 AH/AD 1658-1694 writes in this regard: "the most prominent, largest, and most beautiful holy shrines in Iran are undoubtedly as follows: first, Imām Reza's holy shrine in Mashhad, second, the shrine of his sister, Ma'soumeh, in Qom, and third, Sheikh Safi al-din's Shrine in Ardabil"²⁶. Also, the then ambassador of Philippe III, the king of Spain, to the court of Shāh Abbās I, who visited Iran in the year 1013 AH/AD 1604 has named sultānia, Ardabil, and Mashhad as the most renowned holy cities of Iran.

Depending on the time of construction, the function, and the scales, all buildings of the shrine that are mostly of religious function, have an inseparable connection with the main edifice, and are similar to it in one way or more. All buildings with their function, overall look, and structure, together with the decorative elements and themes used to ornament the surfaces and the façade of the buildings demonstrate a perfect religious unity and order.

At present, the shrine of Sheikh Safi al-din consists of the following parts and buildings: 1. Sheikh Safi al-din tomb (Allāh Allāh dome) 2. Shāh Ismāil I tomb 3. Muhiyy al-din muhammad tomb (Haram-khānā) 4. Shāhnishin (alcove) 5. Dār al-Huffāz (Qandil-khānā) 6. Chini-khānā (Khānegāh) 7. Jannat-sarā 8. Sāhat or Sahn (Area) 9. Shāh Abbās gate (lofty Gateway) 10. Middle yard (passageway) 11. New Chilla Khānā 12. Dār al-Hadith (Dār al-Mutawalli) 13. The garden court (Arsa) 14. Meydān (Square) 15. Second gate 16. The Main gate (Darvāzeh) 17. Shahidgāh (Cemetery of shrine) 18. Maqāber courtyard (sepulchres) 19. Shāh Ismāil's mother tomb 20. Southern chambers of garden courtyard 21. Northern chambers of Spiring like Kauther 22. Sayyed Sheikh Shāh ebn-e Khwāja Hasan Beyg Safawi house 23. Unit of Sharbat-Khānā 24. Discovered remains of spiring like Kauther at AD 1995. 25. Discovered remains of shrine bath at AD 2006. 26. Discovered remains of Āsh-Khānā in AD 2006.

صوفی الدین اردبیلی

صوفی اردبیل و در مختصات جغرافیایی؛ ۳۸
جغرافیایی قرار دارد. این مجموعه نفیس و
۱ مردادماه ۱۳۸۹ به عنوان یازدهمین اثر

عنوان پایگاه نشر اسلام خانقاه خود را در
نهار سده شکل گرفته و توسعه پیدا کرده
لین و موثرترین تحولات ساختمانی آن به
د شیخ صوفی الدین اردبیلی و بیشترین و

شهری چون بازارها، حمام‌های عمومی،
ت. این مجموعه کاملترین و برجسته‌ترین
ار می‌رود. از این رو در مجموعه معماری

از سده ۱۴ تا ۱۸ میلادی بکار گرفته شده

صوفی را به نمایش گذاشته است. سبک
جدید و الگوهای تزئینی شده است.

۱- مقبره شیخ صوفی الدین؛ معروف به
آرامگاه شاه اسماعیل اول (گنبد شاه

دارالحديث (طاق متولی یا دارالسلام)
۱- حیاط بزرگ (حیاط باغ) ۱۲- حیاط

خانقاه (زویه) ۱۷- حیاط معروف به مقابر
ضاهای مرتبط با «شربتخانه، معبر، آب انبار

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حفاظت می‌شود تقدم آن را بر دیوار
آشپزخانه یعنی بعد از عصر شاه‌صوفی تا





