

Architectural morphology and decoration elements of Dome-home of Ardabil Jame Mosque

^aHabib Shahbazi Shiran

^aAssistant Professor, Department of Archeology, University of Mohaghegh Ardabili,
Ardabil, Islamic Republic of Iran

ABSTRACT

Ardabil, a land reposed in kindly arms of nature, den of mystery of art, scene of God's beauties, abode of beloved, covert of sweetheart, spring of waiting and eagerness, source of blessing, harem of descended possibilities and effects, and a vast archaeological square with such precedence as history that is a face came out, presented the clear splendid and bright foregoing, ancient civilization of this habitat, an anonymous and evident treasure and presence sight. Throughout the history, one can trace different towns and villages under various names, several places and even different people in heart of the mountains and wide stream of plains of this field of Iran. A clime with many secrets and coverts that hidden them in the heart like a patient sage; and seeks a man searching reality in order to restate it to him. A land settled on a belt of rich and great heritage; and its historical monuments is sucking and engrossing in terms of volume, vastness, density, sequence, richness, magnificence, modesty, reverence and magical majesty and like a suspension bridge between history and reality and a way towards this or that charmer. Throughout Ardebil County, there are unmatched heritage, cultural splendid effects and product of long term experiences of generations who came one after the other in the stream of history; and indeed it can be considered as a museum and symbol of Iran's honorable past. Ruins of archaeological campuses and also towns, castles and magnificent domiciles and enchanting art works that left as memorials all over this ancient and historic valley cry greatness, depth of thought and high level of culture and civilization of its residents as live witnesses and entrance onlookers in such a way that they are attracted into their special time and space unintentionally; and feel themselves in a world of brightness, softness and breeziness. The valuable examples of this majesty can be seen in the ruins of a majestic mosque (columned bedchamber in its Deylami shape and with a combination of four roofs and porches in its Seljuk shape that in fact shows accomplished artistic taste and religious belief of their builders.

Research method in this study is descriptive- analytic and the tools of data collecting is desk study and empirical that its foundation is field study of archaeological documents.

KEYWORDS

Ardabil, Jame Mosque, bedchamber, Dome home.

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CORRESPONDENCE Habib Shahbazi Shiran

✉ Shahbazihabib@yahoo.com

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Introduction

Iran's Islamic architecture like any other traditional one is related to cosmology. Traditional man lives in a world that is purposive and full of meaning. The world as the humankind is the symbol of divine rule; so there is a specific relationship between these two; the man is the minor universe and like the major one is the mirror of metaphysical reality.

What is hidden in the nature of Islamic art is known as logical intuition and by logical we intend its main meaning that is a power that is as far more comprehensive than conception and reasoning and bears intuition of eternal and everlasting realities. This is the very meaning of intellect in Islamic tradition that belief cannot accomplish except thanks to its revelation and only it can find out effects and results of Tohid that is the principle of God's unite. Iran's Islamic art also in the same manner adopts its own beauty from Hekmat.

Combination among humankind, architecture and the universe is the basis for knowing Islamic traditional architecture that actually generates celestial architecture principles from mosque to any other building even designing big and small cities. This combination arises from divine rule and consists. From traditional point of view, man and the world can be considered as celestial art creations. Hence, human, world and celestial architecture rely on divinity existentially. While from viewpoint of theoretical knowledge, cosmology, anthropology and art philosophy they are considered as instances of application of metaphysical principles to various cognitive realms.

Islamic architecture begins with mosque; the reason is not that the first constructed building in Medina by Muslims and the Prophet's guidance was a mosque, but because it involves the whole architectural functions in itself integrally.

Mosques were not only a place for prayer but also they were used for managing all affairs that related to religion directly or indirectly. And also they were considered for purposes of teaching and education and even for relief of passengers and their edibles.

Time revolutions and age changes made some differences in the style and function of other buildings such as schools, tombs, palaces and caravansaries, but mosques are accounted the most important and the noblest buildings in their entire Islamic geography. "Arthur Up hum Pope" in third chapter of "Iran's Architecture" under the title of "the beginning of Islamic Age" regards Novel goals of mosques as God's one town in the heart of soiled town.

This building in its physical function is a place for worship but in its metaphysical function and moral and Gnostic manifestations, it is the total effect of Islamic architecture mysteries.

Jame mosque as a brilliant building in the city that represented an unknown and rich treasure of architecture art and Islamic culture and civilization in the presence sight is not completely Seljuk but those parts that belong to Seljuk age even today is its main magnificence. In its expanse more than 1100 years of Iran's architecture is evident and in its long lifetime, there happened fights and it was damaged and reconstructed frequently and it was about to ruined. However, the mosque still exists and the rest of its architecture looks like a book whenever is read, it opens a new horizon of meaning from the past for us.

Building remainders lies in the northeast of the current city; and it was constructed on an artificial hill 5 meters in height and in an area that is bare from other buildings. In spite of destructive events, it has still maintained its own dignity and stability. The noteworthy point is this building's scattered but pleasant architectural and applicable Ilkhani decorations that is abundant with perfect harmony and majestic beat of the building's façade based on mathematical computations; however, those of Seljuk age even now is its major majesty. Jome mosque which once was the most eminent building of the city is composed of three related at the same time independent and spaced parts in the present situation: 1- Dome home [four- roof] made as a mother cell and Seljuk mosque base and then other compartments has joined it. 2- The porch that now is open as a mosque and its southern side ends into the dome home space through a large and high mouth. 3- Minaret that is a brick stout cylindrical building, 16/43 meters far from the west wall and along the middle pivot of Seljuk mosque and its location is even more iconoclastic; because it is a completely single minaret and there is no trace of its association to Seljuk building. In this way, either its interrelation with the mosque and its worshipping function has been emphasized or its separation from mosque attracts attention as an independent element.

Bedchamber

The mosque bedchamber that is now just an obsolete and ruin, is a square-rectangle area, 15.05*15.20 meters in dimensions. It has four large roofs in four sides that the four roofs in the ending part of building has changed into eight- side areas and finally sixteen-side ones through small walls, Karbandi and also Trompes.

In the past, the floor of the main bedchamber was even lower than the current soiled floor and beautiful plasterworks some of which are seen in both sides of Mehrab prove this matter. Because of collapsing the cracked dome home and its brick one blind, this bedchamber now turned into an open and uncovered area and therefore each year with falling some parts of the framework and dome home and accumulating dust in bedchamber's area, the floor is still rising.

In Jome mosque, the mutual effect of yard, roofed corridors and fenced shrine provides using various combinations of open, partially covered and closed spaces for architects and allow them to create infinite paradoxes between light and shade. The vast plain surfaces permitted them to inspire an atmosphere of peace and purity and make the worshipper ready for entering the cool and dark environment of bedchamber. Changing outside of mosque into its inside as a tool involves an attractive plainness; but, moreover, this gives the architect such a freedom that outside the mosque he does not enjoy it. Bedchamber decorations either architectural or applicable have the same purpose; Destroying materials, denying voluminous masses and replacing them with the fact whose shapes, even when one intends to look at them carefully, changes; and this state is achieved through repeating individual units infinitely: Columns, arches, stalactites, specially various shapes of applicable decorations including flowers and plants, geometric designs, The fact whether artist masters who created these decorations experienced any enjoyment from blending colors, materials of textures and motifs or not is not questioned so much, but applicable ornaments



and attention to inside and consistent emphasis on symmetry in internal designing of Jome mosque are of deeper importance. As if geometric ornaments contain multiple surfaces among which there exists some playing and they are patterns which continue farther than the frame that embraces the façade. In addition to what was said, there is bright association of infinity.

The mosque bedchamber in west and east sides has large corridors with ogee transoms that in their surroundings there have been inserted corridors with smaller dimensions symmetrically. West wall corridors' dimensions are as follows:

The height of entrance door – 1.05 meters

The height of large corridor – 4.32 meters

The width of ogee transom from where has lied on the base – 4 meters

The width of entrance door – 2.82 meters

The height of small corridors – 4.30 meters

The width of ogee transom from where has lied on the base – 2.95 meters

The width of entrance door – 1.57 meters.

The length of northern and southern sides of bedchamber is also 19.32 meters. In southern side of present mosque (Tirpoosh mosque), there has been inserted a door that enters the apron of Jome mosque by one stair. In right side of the said door, northwest roof has been located whose two small brick roofs and large part of dome home's footstalk, replete with tore plant designs, collapsed, its decorations and façades ruined and just small part of its plasterworks and paintings remained. Also as the result of passing the time and under influence of conflicts and atmospheric factors, the space decayed functionally and relatively and because of lack of care and mending, main part of roofs has been also destructed over the time.

The margin of southeast roof from outside to inside has been chain drawn and bound drawn and intersection of roof's two arches along mosques' corner from up to down has had the role of margin and bound and divided the roof into two half slices and each half slice in its own inside after a white margin and beautiful chain involves a smaller half slice (picture 1 and 2).



Figure 1. Ardebil Jame Mosque, Dome home's internal façade.



Figure 2. Ardebil Jame Mosque, Dome home's internal space ornaments.

While the present volume and all over the porch and dome home have been a large collection that the age's events turned their different compartments into a mass of soil and limited this majesty within an uncoordinated volume as much as 20*30 meters that the last floor belonging to hegira 9th century is about 10 meters in height, it is not clear yet which reasons caused the bedchamber and porch to be overthrown.

The most important result found from scientific documents and explorations of 1353 in dome home area and also gray between minaret and dome home by National Trust for Iran History Preservation headed by Aliakbar Kargar Sarfaraz is that despite what imagined until then, Jome mosque was not excluded to dome home and porch remainders [standing rectangle cube] but it had several extensions and compartments and included a vast space that buried under a mass of soil and numerous compact tombs of recent centuries over the time. In the said explorations, all together seven column bases from total column bases of west bedchamber excavated showing that more numbers are still buried intact under the soil (figure 3 and 4).

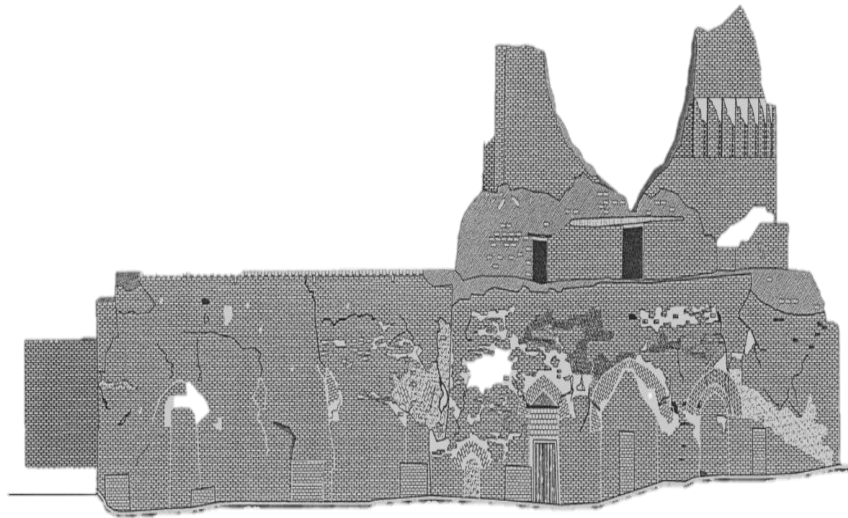


Figure 3. Design of Ardebil Jame Mosque, Dome home's southern caftan [2; Documents of Iranian Cultural Heritage Organization with some changes].

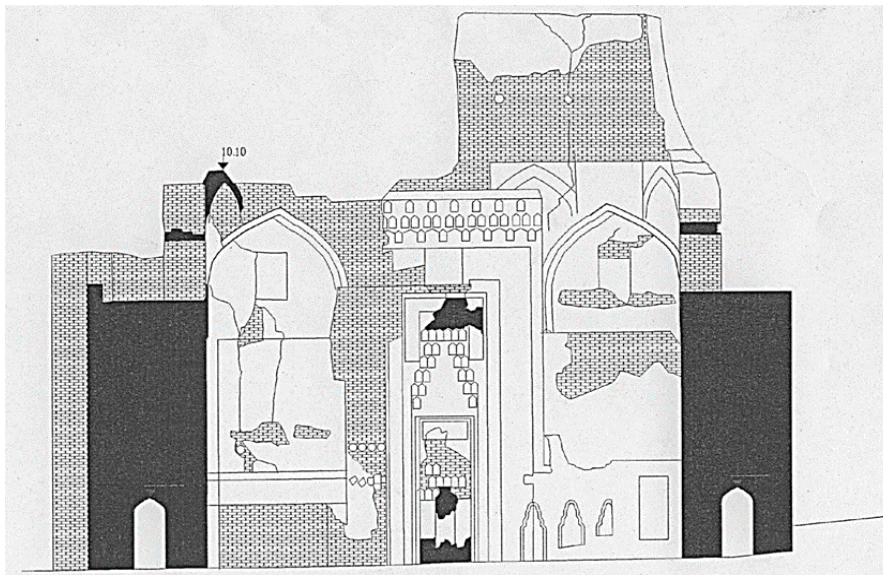




Figure 4. Design of Ardebil Jame Mosque, Architectural Details of Dome home's courtyard [2; Documents of Iranian Cultural Heritage Organization with some changes].

In solar 1367, in order to find a relationship between mosque's minaret and dome home parts, excavation party of Cultural Heritage Organization started picking up the soils of area and exploration in this section. They took action to speculate in north and east fronts of the building for finding answers of the questions, attaining the facts and understanding final realities of this historical valuable work. In first trenches, the said party faced the remainders of an enormous stone wall that along with the outer front of dome home's south wall had drawn to the west. The wall composed of figure axe –beaten stones and now it has remained 43.5 meters from its height, prolonged to across the minaret, then continues towards north. The said wall, itself has built on more ancient remains under which pieces of brick epigraphs with Kofi handwriting buried. Inside the wall consists of four bulkheads, 4.20*1 in dimensions and any other kind of religious accessories including altar indicating Kiblah direction was not yielded; though similar to north bedchamber, there have been small altar- like indentations on pillars' body that overthrown along with the pillars; As a result, it seems that these altar-likes were possibly used for showing Kiblah direction. Of course it does not mean that primitive mosques having no altars are somehow considered incomplete ones. In those mosques where directed correctly, the entire wall facing masjed-ulharam in Mecca known as Kiblah wall, is applied as a directive index, hence, such a wall makes altars unnecessary [2&3]. In this way and regarding the type of plan and its other architectural features, there are some doubts about application of west bedchamber for this area. This hypothesis has also been highlighted that perhaps the shifts made in this part and its functional changes dated succeeding periods including hegira eighth and ninth centuries that



designed obviously through perfect attention to other functions and accounted both religious realms and worldly domains; These considerations set west bedchamber in a new state indicating what has been accidental in the building was its being political, memorial and military and not its being religious.

What is inferred from evidences, the first exploration section of excavation party of Cultural Heritage Organization has led to discovering some brick columns and bases and also succeeding floor of the above mentioned area; Furthermore, the remained works of architecture truly represents continuity of heterogeneous mending and reconstructing trends in this part of building after forth century till Safavieh period and according to archaeological evidences, the floor of constructed mosque in eighth century (lunar hegira) has been built 80 cm as much higher than the floor of bedchamber and mosque in forth century (lunar hegira). The brick pillars and columns found in north front of the hill are also completely similar to and comparable with the works observed in gray between minaret and dome home (west bedchamber). Discovered ancient remains in this section mainly involve layers of graves and it can easily be imagined that after destruction, this part of the building has turned to an obsolete cemetery, too; and in terms of scientific researches fallen into disuse.

The existence of some bases of brick columns and pillars (similar to what exists in west bedchamber) in east part of the dome home and in a band of the hill between mosque and street have survived from blades of mechanical spade and loader and likely mentions the existence of another small bedchamber in east front of mosque. From the east caftan that is possibly obverse of gray between minaret and home dome (west bedchamber) has remained just a complete cube-shaped pillar and two half pillars in the edge of hill cliff; but these information is not enough as much to be able to either clarify dark and obscure points of this area or at least arrange a simple systematic skeleton for that; It is obvious that pillars and columns are a statement of religious or political symbolism; if not, they are definitely an emphasis on a worshipping center [2].

All together there are two types of columns in this building:

1. Polyhedron circular columns, each side 64.5 cm in length and their surroundings, 5.04 m (figure 5).



Figure 5. Ardebil Jame Mosque, Polyhedron circular columns [2].

2. Columns in incomplete rectangle cube shape (figure 4) that often have an angle on one of the external bodies and their surrounding is 5.60 meters [1] (figure 6).

It should be mentioned that second section of archaeological exploration in this area has been achieved in order to complete information and maintenance and organization of those sections discovered among previous investigations performed by excavation party of Cultural Heritage Organization.





Figure 6. Ardebil Jame Mosque, Columns in incomplete rectangle cube shape [2].

Excavating in the gray between minaret and dome home (west caftan of the hill), the party distinguished part of internal order of mosque from outside; and could help to discover its large dimensions and extraordinary architecture. The area of the above gray is a space, 32*19 in dimensions that 27 brick columns or pillars probably resembled a roof and a span has been propping up its ceiling. This bedchamber has been enclosed in south with a stone dado wall (gray cut calcareous stones, 60 cm in height and in different dimensions), 80 cm in diameter performed on bricklaying stone dado of the wall. The south wall is 19.5 meters in length. In western part also, external wall has been surrounding this area with stone dado from ballast figured stones with dry mortar, 80 cm in diameter. This wall has been constructed exactly in the pivot of minaret and minaret lied in the center.

In south side of the minaret, there is an entry, 3 meters in width that has been connecting bedchamber with outer section and this is the same point that hegira ninth century's epigraphs hung on the body of minaret; In this way, minaret has originally linked to mosque's body and after destruction of accessories, roof and span covers (and perhaps modulus covers with flat ones) remained individually in the area of gray between minaret and dome home (west caftan of the hill). In Seljuk and Mongolians ages, prevalent way was that lower part of minarets were covered with porch facades [3] similar to what observed in Mashhad Goharshad mosque and Jame Ziaratgah in Herat, while in this building, minaret has been provided to maintain its own façade to the bottom and play a perfect role in compartmentalizing façades.

Along with speculations of excavation party of Cultural Heritage Organization in central part of hill, adjacent to new stairs that facilitates hill's availability to the street, not as much far from the old water well now blocked and covered, remains of a stone foundation related to two north- south and east-west walls, vertical on each other have been excavated that with a strong probability this point has been the junction place and corner of the walls of mosque's central apron. Although this part's exploration is not complete; and the extension of walls has not been attained, if the excavation party's guess is true about the yard, it must be confessed that mosque's yard has been much smaller than bedchambers and covered parts.

Exploration in north front of the hill resulted in finding north bedchamber whose remainders obtained in 1.5 meter from hill surface. On the one hand, the extension of that part of north bedchamber discovered until now exceeds 400 square meters and larger part, that is, its two third is still buried under soil, and on the other hand, evidences show that sections of north bedchamber have been cut by streets and also six-meter allies extended in north and west of the hill. So far, 20 brick pillars and bases, nearly similar to what attained in west bedchamber, have been found and elementary protective mending implemented on them. Pillars in this bedchamber are more uniformed than west bedchamber and are mainly cube shaped or corner flatted cubes; and have been built by brick

and plaster mortar. In three items, horseshoe appendixes, perhaps later added to them for reinforcing pillars, have created a novel shape. The most important archaeological finding in north bedchamber was a circular brick column that with respect to construction method somehow reminds columns of Seljuk preceding mosques (Hegira third and fourth centuries) such as Damghan tarikhaneh [Mosque] and Nain Jame mosque. Regarding depth of layer in which this work has obtained, undoubtedly, it must be accounted a Seljuk preceding element. From this circular brick column, 80 cm in diameter and formed with plaster thick mortar, it has remained just 72 cm. The circular cylindrical column has located on a cube base, 110 cm in dimensions and 45 cm in height, actually had a tore cover; and its floor is lower than that of Seljuk period. Hence, it can be concluded clearly that with continuing excavations in this surface, it is not surprising that a very old and antique mosque will be dug.

It should be noted that potteries and shards obtained that are divided into two main groups: glazed and without glaze potteries. The former ones generally belong to Hegira seventh and eighth centuries and those of Seljuk are observed in small and incomplete numbers. Potteries of Safavieh age are limited to kinds of generally intact tanks and jugs that have been used in burying dead bodies. With documentation of written evidences and results of archaeological excavations, it seems that undoubtedly, Hegira eighth century has been the golden age of Ardabil Jame mosque and all symbols of majesty, glory and elegance of mosque is related to this time [1, 4].

Dome home

Jome mosque had a large brick Dome home that from outside has been adorned with plain blue- colored tiles; and around it, there was epigraphs with mosaic tiles that were destroyed over ages [5].

With documentation of written evidences and its external magnificence, competitive with majesty of internal space, it sounds that this dome home has been very large and elevated in its own prosperity period. However, what have left from present dome home are just two incomplete arch- shaped sections of outer crust and small part of inner crust tore in four high corners of bedchamber walls (figure 7).



Figure 7. Ardabil Jame mosque, brick Dome home.



Above the flutes, only some horizontal bricklaying rows have remained and the entire dome home collapsed and annihilated [6].

From outside, arches bear nearly successive and frequent complexity and therefore building plan is a pattern of logic and clearness. The said great arches involve regular brick cracks more webbed in each other, having decorations of trigonal prism; and above each flute to the vertical tooth, it is led to stalactites with fermentative ornaments and blue and green- colored firoozeh tiles. Chords of dome home's shank are 2.17 m in height and distance between two chords is 57 cm. Diameter of shanks is 10.30 m from outside and its surrounding is 32.22 m. Although today just 18 chords of dome home's shank are recognizable, it seems that in prosperity period of mosque, the number of brick cracks has been 56 or 57 [1]. All nuances in dome home's shank result in such a breeziness and balance that have a pleasant composure with all its enormous mass.

Dome home's shank comprises two adorning methods. Also rectangle-shaped eyes which have been confined with plain surfaces from up and down figured out in the surface of octagonal region of transference. The range of remained evidences and quality of internal cover of dome home's shank clearly shows that Jome mosque's dome home has been mono-covered and it seems that for more influencing, it relied on its own simple but voluminous proportions [7].

The brick circular dome home of mosque has located on a square-rectangle - shaped base, 15.05 * 15.20 m in dimensions that the base itself actually is the extension of building's four walls before its division into small octagonal and hexadecagon (figures 1 & 2).

Reasons for Dome home Destruction

Since Ardabil stands near the fault passing the north of Iran and also because of its mountainous position and closeness to Caspian Sea, it has moist climate and level of its underground waters is high, two factors can play destructive role of existing historical buildings in the region: 1- Earthquakes 2- Moisture and heavy snowfalls that in the meantime earthquakes can play a more influential role.

The investigations performed on seismic manner of structures with construction materials indicates this reality that for the reason of being fragile and lacking flexibility, the level of vulnerability of these materials is more than others'; because brittle materials such as brick and adobe under overloading, nearly do not show any elasticity manner and in vicinity of elastic limit break suddenly. Energy absorption and high plastic transformation before breaking are important features of materials for buildings stability under earthquake loads whose directions change frequently.

From among disadvantages of traditional materials is their little tensile strength and this point is noticeable that tensile stresses made in them result in cracking; This fragile manner under influence of gravitational heads, dynamic winds and loads whose directions change, cause such structures to break and collapse suddenly at the time of earthquakes.

In studies done on destructive effects of earthquakes on dome home and barrel-roofed ceilings, altogether whole written resources clearly remark that although these kinds of ceilings have capacity of tolerating tractive and compression forces, they split and crack because of bending moments arising from earth movements and shifting effect center of gravitational winds, and certainly ruin at once as the

result of breakage of bearing walls, their landing and damages in footing or foundations of part of a building. If we assume a complete hemisphere, with radius of r , forces entering along meridian and circles, T and H , respectively, and dome home's weight, W , then:

$$T = W / 2 [r \sin^2 K1]$$

$$H = (-T) + r \sin K1 \cos K1$$

Now if dome home's weight that stands upward from (a-a) plate, is called w , we have:

$$W = 2 \pi r^2 (1 - \cos K1) \sin K1$$

Now if we want to change H and T values in different points of dome home, just will change $K1$ angle from 0 to 90; in this case, the following results are yielded. It can easily be seen that T force is always positive: that is vertical component of force is always compressive. The amount of T force begins to increase from a minimum $w r / 2$ of dome home's crown and gradually achieves a maximum of $w r$ in its lower section.

Horizontal component H entering along horizontal circles, is compressive in crown parts of dome home, its value decreases up to horizontal plate b-b and after that it turns tensile and in lower part, its value reaches $w r$. Concerning B-B plate, the amount of $K1$ angle equals 51 degrees and 50 min.

According to these points, the following results obtained:

A: Along meridians, always there exist compressive forces that the more $K1$ angle, the more compressive force value.

B: Component of H horizontal forces is compressive from crown to neutral circle, generates tension in horizontal circles from neutral circle to the bottom and this tension rises linearly with an increase of $K1$ angle; As, in most instances, the first component of buildings destroyed in earthquakes is ceilings. Also, high stiffness and solidity are an exceptional capacity in carrying central and asymmetric enormous loads [7].

About date and reasons for destruction of dome home and porch that construction of both of them dates back to Seljuk age, and other main elements of mosque, there have been stated different theories; some remarked it as the effect of serious and occasional earthquakes of Ardabil [1]; some others also mentioned destructive attack of Mongolians as destructive factor of mosque; Although these considerations are not sufficient concerning destroying dome home building, Abolon, the man who had visited the city in Lunar Hegira 617, says: "Passing Ardabil, Tatars attacked there and after expelling settlers, left the city desolate" [9]. However, dome home has been weak statically because of thinness of bases (90 cm) and its bound and situation from outside is like Soltanieh dome; thus it is axiomatic that this construction does not bear the required strength [10].

Although it is difficult to prove approximate date of dome home collapse, of course with full care, we must accept that in lunar Hegira 600 some parts of mosque ruined and then reconstructed [10]; actually, most of the current remained elements and even dome home remainders relate to this period; For this reason, it will not be surprising that Fredrick Sar (223-186 : 1910) in a text that derived from several various sources, says: "construction of dome home can be attributed



to later periods and second half of fourteenth century / first half of lunar Hegira eighth century.” In addition, the type of ornaments on top of vertical flutes of dome home shank, make sure that its reconstructing might have done after lunar Hegira 591 [11]; Because this working method (decorations of dome home outer surface with blue shards, set inside bricklaying without a certain plan) has been pleasant technique of Seljuk time; and the clearest statement of this thought of Islamic architecture can be found in the said age.

This point is also noteworthy that date of the last period of dome home collapse has not been mentioned in any source, but according to Le Brun map provided with enough precision, it will be distinguished that until 1703, October 15th (at the time of his visit from Ardabil coincident with late Safavieh age), most sections of this building dome home have been safe and standing (10) and undoubtedly, what caused dome home to be destroyed, and other changes have occurred more likely after Le brun visit.

Conclusions

IN forth century (Ali Buyeh age – lunar Hegira 320) that Ardabil was the largest and the most important city of Azerbaijan and also center of state and division headquarters is constructed on ruins of original mosque, one of the greatest original columned mosques comprising various aprons and bedchambers and turned into extinguished debris by plunderers. Its area and sanctum little part of which found in archaeological excavations, is much wider than that of present cut and left hill. Some building columns in this period seem thick and strong and some others very fragile and unstable and this imbalance is related to heterogeneous mends of prolonged and different times.

Deylami mosque has had a columned bedchamber map with plan and pattern of Islamic original mosques and simplicity and modesty have been considered as its architectural characteristics.

Undoubtedly, the current stable structure of Jome mosque has the seal of Seljuk architecture on itself but internal space layouts of this building is in conflict with its façade; Noticeable point is its applicable and architectural scattered at the same time adorable ornaments that is replete with perfect harmony and majestic beat of building's facades based on mathematical calculations performed during ilkhani period.

This mosque involves a porch in front and a four-arched building behind it that in terms of planning, these kinds of mosques have been comparable with pre-Islamic buildings, that is, Sassanid period and probably inspiring Islamic architectures. The ideas arising from design of Sassanid palace of Damghan and Firoozabad chamber spread all over this building. This inspiration is a background that has been repeated even in a double -lap elevated brick dome home with high footstalk of prism-shaped cracks (trigonal) and stalactite caps articulated external façade of dome home.

Although this building has been mostly destroyed with downfall of Safavieh, its prayer room repaired after explorations in 1371 onwards and in fact it does not have something different from its own contemporary mosques.

Despite all of these things, the scattered evidences remained imply that the area of this mosque is also considered as the sight of whole Islamic architectural

mysteries in earlier centuries and most of any other things, reflects the effect of a lot of local architectural exquisite traditions.

Archaeological materials and data discovered from the hill of Ardabil Jame mosque and its surrounding lands indicate that what has excavated by archaeologists' mattocks in explorations is only a small part of architectural realm of earlier and middle Islamic centuries and a sign of a long period of experience whose evidences today has been lost. The situation of residential houses adjacent to the building whose roofs located lower or parallel to the level of lands around is simply another possible source for mentioned judgments showing evolution and consistency of region's architecture and urbanization. It is regrettable that regarding rest of its architecture and its exact relationship with neighbor buildings, nothing has been known yet; and just systematic investigations and numerous archaeological findings can solve the nature of this problem.

This mosque possesses a big brick double-lap dome home whose bound and situation from outside is like Soltanieh dome; and events of ages has ruined both of its dome home covers; and only it remained its two incomplete arch-shaped pieces of outer crust and limited part of plasterworks of inner crust in four upper corners of main bedchambers' parapets for displaying its historical magnificence. Although it is difficult to prove approximate date of dome home collapse, of course with full care, we must accept that in lunar Hegira 600 some parts of mosque ruined and then reconstructed [10]; actually, most of the current remained elements and even dome home remainders relate to this period.

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