

Original Research Article

Saqakhaneh of Ardabil – Suleiman Shah Mosque through Time and History

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Abstract

Problem statement: Due to socio-political changes, modernist actions, and uncalculated reconstructions, Iranian rituals, and religious places have been affected by distortion in the expression of identity, as well as deviations in the influential thoughts on construction. This effect is so much so that in some studies, even with the advent of a new redefinition, the essence of the subject has become contaminated with concepts and over time those concepts have changed and replaced the original beliefs. The city of Ardabil holds hidden and obvious signs of these changed identities in terms of historical, political, and ancient ritual experiences. Due to its establishment in the same era of Shah Ismail Safavid, which was a turning point in Iran, and its adjacency to the tomb of Sheikh Safi al-Din, the Saqakhaneh shrine can be examined for its construction process, and the environmental features surrounding the building.

Research objective: The present study aims to investigate the effect of rituals and historical archetypes on the choice of location for places of worship.

Research method: The research is qualitative with a descriptive-analytical framework, and data collection was done by bibliographic, as well as field studies. Field studies included face-to-face interviews with the locals, who knew the history of the place in question. This study hypothesized that the choice of the construction site of temples was under the influence of ancient beliefs, i.e. pre-Zoroastrian beliefs and rituals that emphasized and relied on the presence of natural elements such as water and trees near temples.

Conclusion: Finally, the obtained results showed that the hypothetical patterns for the construction of religious buildings in the Mehr and Anahita religions comply with the environmental and physical criteria of the Saqakhaneh shrine.

Keywords: *Ardabil's Saqakhaneh, Sheikh Safi al-Din Collection, Religion and Belief, Anahita, Holy Places.*

Introduction

The Ardabil's Saqakhaneh shrine, known as the Suleiman-shah Mosque, is the focus of attention in a large number of the city's

residents. There are many reasons for this level of attention, but the important points are the location of the building and the reason for its selection. Due to the historical richness of Ardabil and considering the fact that

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knowing more about the original beliefs and ritual roots has a great effect on promoting the cultural perspective of the society, examining the history of buildings with antiquity and high level of attention such as Ardabil's Saqakhaneh, explains the importance of research in this regard. This research aims to study the spatial characteristics of the construction site of Saqakhaneh in Ardabil. The research question and what has made this subject worth examining is that to what extent the known patterns, criteria, and signs of the ancient religion and rituals before Zoroaster - Mehr and Anahita (i.e. the presence of trees and water next to temples) are compliant with the choice of the construction site of the Saqakhaneh shrine?

Methodology

The present research is qualitative and studies the subject in a descriptive-analytical manner. The data collection methods were bibliographic and field studies. The data were collected through interviews with people who were familiar with the historical-architectural history of this building. The interviewees were residents of the adjacent area and lived in the neighborhood of the Ardabil's Saqakhaneh shrine. They knew about the historical background of this building.

Hypothesis

Ardabil's Saqakhaneh is next to Sheikh Safi-Adin complex, around which special religious rituals have been held since ancient times, and the connection of such rituals with the river and aqueduct is one of the characteristics of the shrines in ancient Iran, which often stood near the springs, flowing waters and old trees.

Literature review

The field of ritual and historical studies of Ardabil is very wide and contains many

scientific studies. Some of these scientific studies are as follows. The articles "A Criticism of Iran's Religious-Ritual Places: An Analytical Perspective Focusing on Historical background", and «Shrines & nature (water, trees, mountains)», (Javadi & Mulla Salehi, 2017) in which the changes and developments in the structure and construction of temples are discussed, and the latter in 2013, (Javadi, 2013) in which the author has studied the factors involved in choosing the location of religious buildings in the previous rituals. The article "Pir-e Morad Shrine, the cultural-Religious Perspective of Baneh city" (Mokhles, Farzin & Javadi, 2013), also studies the case of ritual factors for the Shrine in Baneh. The general achievement of these studies in a way reflects the historical process of transforming the old places of worship, which were built on the principle of direct connection of the temple with the natural elements, into more modern places of worship. The book "Trilogy of Iran's Perspectives" (Mansouri & Javadi, 2020) deals with the continuation of ancient beliefs in the Islamic period of Iran in detail and introduces many examples of holy places of worship. By making a difference in the geographical location, the present study examines the same principles in a different location, namely the Saqakhaneh shrine in Ardabil, known as the Suleiman-shah Mosque.

Religions and temples

Before they had a place of worship and a temple, the ancient Iranians revered the mountains, the trees, the water, the moon, and the sun based on naturalistic beliefs, earthly and celestial elements, and they praised and worshiped them through special customs and rituals. Accordingly, temples were later built next to natural elements such as springs, rivers, ancient trees, on the slopes or top of mountains and hills. The most important factor in the survival of people's beliefs is to embody them in the form of temples and shrines, which are generally built next to the

sacred elements of nature. The study “PirMorad Mausoleum, The Cultural-Ritual Landscape of Baneh City” states that the reason for the similarity of places of worship is the commonality of the structure of these places with the mythical beliefs of ancient Iran, that reflected the positive environmental qualities, namely the three myths of nature-mountain, water, and tree (Mokhles, Farzin & Javadi, 2013, 33). Considering the location of temples with an ancient and deep-rooted past in the Mehr religion reveals fundamental principles from the beliefs of the followers of those religions, in which Bahar acknowledged that temples were built near running water or on a reservoir so that worshipers could wash and cleanse the body in a cistern next to the temples before entering the temple (Bahar, 1998, 97-98). The passage of time has brought the fall and emergence of beliefs in human societies with it. These ups and downs have caused a transformation in the rituals and customs of the followers of different religions. As can be seen, the appearance of the current rituals is influenced by previous beliefs. According to Javadi, “Most of the buildings that were built in the heart of the mountains, next to springs and sacred trees and were the place of worship of our ancestors and are still the shrine of Zoroastrians and Muslims, according to many pieces of evidence, were the temples of Mehr and Anahita, which have been transformed to fit the practice of the new religion. Many of these places, which today are known as “Chartaghi”, “Atashkadeh”, “Imamzadeh” or the tombs of the elders, go back to the distant past and the ongoing rituals of water-, fire-, and sun-worshipping in their time” (Javadi, 2007, 13). With the ups and downs made over time for the followers of the ancient religions, their doctrinal concepts have also been redefined and finally, the application of an identity unrelated to the original roots has been associated with it. These new identities have replaced the basic principles of customs and rituals imitated by ancient beliefs. “Customs and rituals take up new

connotations in different times along with new beliefs and religions. The constancy of a type of old ritual and its resilience in a group of people points to a worthwhile truth that is emphasized in various beliefs and religions throughout history, including the rituals related to the appreciation of water and plants that are in alignment with the livelihood and health of humans” (Javadi, 2013, 47).

Ardabil in history and politics

Some historians believe that life has been established in Ardabil since the time of Zoroaster. According to some of them, the word “Ardabil” or “Artavil” is composed of the two Zoroastrian words “Arta” meaning holy and “Vil” meaning city, and this city was probably the place of birth and growth of the prophet of the Zoroastrian religion. Archaeological excavations in recent years have uncovered Parthian brick walls from the ground and show that the Ardabil’s Jom-E Mosque was built on a Sassanid fire temple. Also, pottery and other objects in the world’s historical museums, including the State Hermitage Museum in St. Petersburg (Stalingrad), prove the history of civilization in this city up to two thousand years BC. One of the oldest monuments that remain in this city is the ruin of the Sassanid fire temple in Atashgah village, 15 km from Ardabil (Shakoori & Parivand, 1999, 9-10).

In the early Islamic period, the city of Ardabil maintained its pre-Islamic religious and political status and was considered the Dar al-Emara of Azerbaijan in the new religion, so that in the following centuries of the rule of Islam, it was still considered the religious and mystical center of Iran. This city had a high religious and political prestige in the two or three thriving cities of Shiite pilgrimage in the eighth century AH with the religious title of “Dar al-Ershad”, “Dar al-Shar-ae”, and from the end of the same century until the Qajar era, with the reputation of “Dar al-Amaan”. With the emergence of Sheikh Safi

al-Din Ardabili and his descendants until the founding of the Safavid state, Ardabil became one of the most important religious centers among the major cities of this period. The rise of the Safavid movement from this city and the effective role of the descendants of Sheikh Safi al-Din Ardabili in the modern history of Iran caused the name of Ardabil in the history of Iran and the name of the religious complex of Sheikh Safi al-Din Ardabili to stand out among other historical monuments of the Islamic period (Yousefi & Golmoghhanizadeh-Asl, 2011, 12).

Safavid in Ardabil, the appellation related to the title of “Shah” and “Pir”

Sheikh Safi al-Din Ardabili¹, known as Vahid Afagh and the ancestor of the Safavid princes, is one of the famous sheikhs of the eighth century AH who became a leader in Ardabil shortly after Maulana Jalaluddin (Rumi)² and is considered a descendant of Imam Musa Kazem. His lifetime coincides with the reign of two Mongol Ilkhanid patriarchs, Sultan Mohammad Khodabandeh known as Öljaitü³, and his son Abu Sa'id Bahadur Khan⁴. In an era when no one dared to protest against the rulers of the time, he reached the peak of fame and spiritual power and eventually became one of the most influential religious figures in the history of Iran.

With the emergence of Sheikh Safi al-Din Ardabili, and the spread of Sufism and the special place of mystics and Sufis in the Safavid era, a favorable foundation was created for the formation of the national government of Iran by his descendants, and the emergence of artistic methods of Tabriz, Qazvin, and Isfahan, all of which are the artistic and industrial layers of the Safavid style (*ibid.*, 21).

The existence of titles such as Pir (elder), Shah (king), mentor, leader, nobleman, sultan, prince, and gentleman indicates the continuity of the previous religions, like Imam Ali (AS) who is called Shah of Najaf, and these titles were used

for Iranian elders and Magi, who maintained their position in various sects and new religions in the later period and are still standing. On this basis, the titles of Shah and Pir, which are the terms for the greats in Sufism and mysticism, did not appear with Sheikh Safi al-Din and his descendants in Ardabil, but also from before them, when Tarighat (The Path) was prevalent in this city and great sheikhs and nobles lived there and their tombs, Mazars⁵, and Mataafs⁶ were located there, including Sheikh Safi himself. The mystical environment of Ardabil at that time had an undeniable effect on the emergence of the spirit of Sufism in this divine mystic, and worship and seclusion in the tombs of Pir Mindish, Pir Ganjeh Göl, and Pir Abu Saeed were effective factors in his spiritual perfection and sensual maturity⁷. Familiarity with the famous kings and elders of Ardabil, who are still famous in this city and some neighborhoods are named after these great men, reveals many secrets and religious meanings that are in the ancient beliefs of the people and have survived over time (Baba Safari, 1991, 185).

After Sheikh Safi al-Din, Ardabil remained one of the important centers of Sufism and mysticism, as for the existence of Qutbs (Spiritual Leaders) such as Sheikh Sadr al-Din Musa and Khaja Ali Siahpoosh and their successors who were the rightful heirs of Sheikh Safi al-Din's place and kept this city as the center for the circle of the path-followers. However, today, not only there is no information about the great mystical states and characters of these sections, even their graves and burials are unknown to the public except for a few. The collection of the famous places in Ardabil includes the tomb of five famous elders, which are Pir Abdolmalek, Pir Abu Saeed, Pir Shamsuddin, Pir Zargar, and Pir Madar, as well as another tomb in the southeast of the city on a hill about 3 km away from the city called Pir Sahran.

Apart from these elders, the Shahs (kings; as high spiritual status) of Ardabil are also worth studying and researching, but there is no significant

evidence in this regard. The Shah, with the mystical term, is known in some Sufi dynasties as the first Qutb and guide, such as Shah Nematullah Vali or Sultan Ali Shah Gonabadi, and Safi Ali-Shah Tehrani. As in Ardabil, this title is used in the name of Saqakhaneh Mosque as Suleiman-Shah or Masoom-Shah Mosque, but in some dynasties, this title is not applied to the great Murshid (guide), including the dynasty of Sheikh Safi al-Din Ardabili. The pattern of these appellations in Ardabil's neighborhoods has been based on the conditions of the living or burial of those elders, which is as follows in two categories:

• “Pir”s and Elders

They mainly lived in the Heydariy-Ha region of Ardabil, which includes the neighborhoods of Pir Abdolmalek, Pir Shamsuddin, Pir Madar, Pir Zargar, Pir Abu Saeed, and also an elder of the Safavid dynasty. His grave is in the form of an octagonal base and a rough brick arch and is located next to Haji Rahim (Pir) bath.

• “Shah”s and kings

The Shahs that were in the Nemati region of Ardabil are as follows: Zeinal-shah (Zeinaal-Shah), Iqlim-Shah (Ildrim-Shah), Abdullah-Shah, Masoom-Shah, Suleiman-Shah, and Cheragh Ali-Shah, all of which are located in the area around the hill, the middle-high and north of Ardabil called Qonbalan. The names of these neighborhoods are; Gazran neighborhood, Cheshmeh Bashi, Tazak Maidan, Mohammadiyeh, Qajariyeh, Cheragh Ali.

The building of Suleiman-Shah Mosque in the past

Suleiman-Shah Mosque, which is known as Saqakhaneh of Ardabil, is located in the form of a mosque building in the southwest of Sheikh Safi al-din Is-haq Ardabili religious complex, and as the manager of the mosque, Mr. Sha'ban Kolahi claims, it is 430 years old and is known especially for a ceremony known as Tasht-goazari.⁸ In this ceremony, brass basins containing water are placed next to lighted candles in the courtyard of

the mosque to perform the mourning ceremonies for the month of Muharram. The exact source of the appellation of this shrine is still unknown. Some believe that Suleiman was the name of the brother of Shah Ismail Safavid, which was used to refer to this shrine building. On the other hand, some people believe that the title of Shah Ismail was Suleiman-Shah, and for this reason, the mosque was named “Suleiman-Shah Mosque”. In the study of natural elements around this historical site, it can be mentioned that there is a river called Baliglu in Ardabil city which has enough water and floods during spring. From that river, another branch is flowing called the Salakh-khaneh or Koshtargah (Slaughterhouse) creek. In the summer, this creek irrigated the gardens and houses around it and moved a mill at the bottom of its bed in the area of Tekkiyeh Mansour, called “Daerman Boyni”, meaning the neck of the mill. Sheikh Safi shrine complex is located a few tens of meters away from this creek. In addition, there are traces of water aqueducts that are still visible in the excavations and were made by clay pots with their own special architectural principles to transfer water underground to the necessary sites, including the shrines and Suleiman-Shah Mosque. The location of Hazrat-Abolfazl Saqakhaneh on the southwestern side of the tomb, has experienced three changes of location, replacement, demolition, repair, and restoration in the last century (Abizadeh & Jedi, 2019, 1-2).

According to the available documents, during the Safavid period, there was a large garden called “Sfaris” between the present location of Saqakhaneh and Aali-Qapu Square. Shah Ismail Safavid specified several things in his will for his followers, at the time of his death in Sa'in pass of Sarab village due to typhoid disease, which are referred to as follows; After burying me with my grandfather in the garden of Sfaris and placing the coffin of the tomb, build its dome and install a small door in it so that if the enemies attack, they will not be able to take my body and tomb with them.

Put five swords on top of the dome of my tomb

to show that by force of the sword, I made Iran whole from five pieces.

It can be said that in the same area on the southwest side of Sfaris garden (the tomb of Sheikh Safi), there was a mosque called Suleiman-Shah, which was named after Shah Ismail. This has been done by the followers of Tariqah (the path) and Sufism, in such a way that several mosques in the city have been given names with the suffix of Shah or with the prefix of Pir so that the names of Pirs (the elders) and Qutbs (spiritual leaders) of the followers of Tariqat are not forgotten. Even now, after several centuries, the titles of these places remain the same.

Changes and developments in the structure of temples

In Iran, holy buildings and places, like their counterparts in other societies of the world, have been affected by changes and special conditions. Regarding the damage caused by these accidents, Javadi points to social and natural factors and writes that in recent years, regardless of the climatic conditions and the aesthetics of the building, there have been some changes in materials, architecture, and decorations. Accelerated actions and repairs carried out by non-experts on these buildings have caused serious damage to their identity, reality, and originality both in terms of form (appearance) and content (meaning). The use of materials inappropriate with the form and structure of this building, which have replaced bricks and wood, has been one of the immethodical and unprincipled restoration measures and operations. In some natural events, these changes are in the form of shifting the direction of natural waters such as springs, aqueducts, and rivers, which has caused ritual elements including water, trees, and sacred buildings (quadrangles) that were once carefully and consciously put together, become separated from each other and lose their true role. In such a way that they appear before us in a distorted and defective form (Javadi & Mulla Salehi, 2017,

28). Suleiman-Shah (Saqakhaneh) Mosque is not immune from these damages either, and in 1338 AH, while repairing (Fig. 1), by adding some of the surrounding lands with the donation of the neighboring residents, the area was developed and expanded. Also, following the structure of old mosques, a brick structure using wood and timber has been used in the construction of its roof. This place was not used until the beginning of the Islamic Revolution of Iran in 1978, when in the 1990s, Mr. Sha'ban Kolahy and Mr. Keramati, despite being hindered by the cultural heritage organization to preserve the originality of the building, completely destroyed the mosque and replaced it with one with a metal skeleton. They also built a dome on top of it with minarets at the top of the entrance door (Fig. 2). A few years later, some of the houses on the southern border of the mosque were purchased, and to provide the space for sanitary services and ablutions, they were attached to the mosque. This mosque is now decorated with Heriz rugs and has recently been known as the Saqakhaneh of Hazrat Abolfazl (AS). Mourners hold the relevant ceremonies and rituals on the day of Ashura and other related days.

Analysis and comparison of evidence

Consideration of the changes that have taken place in the environment around the Ardabil's Saqakhaneh building, especially at a point in contemporary history, confirms the drastic change in the natural features of the construction site of this shrine. Social changes have done their part of the damage, too. It can be said that the findings of this research support previous scientific studies that have pointed out the changes in religious buildings, and in this respect, is in line with the approach of these studies. However, the ancient doctrinal and ritual principles observed in the construction of religious buildings do not indicate that the construction site of the temple must be adjacent to natural elements, as the believers in



Fig.1. Restoration of Saqakhaneh shrine in 1959- Source: Authors Archive.



Fig. 2. A view of the new mosque of Suleiman-Shah after demolition and expansion of land in the vicinity of the tomb of Sheikh Safi al-Din Ardabili. Source: Authors Archive.

Ardabil insisted, examples of which have been studied and scientifically approved. In the same way, the historical appearances expressing the position of natural elements reflect a much farther distance to the location of this shrine. They also state that those elements, one of which was the tree, were found in the form of a garden around the tomb of Sheikh Safi, and not near the building of Suleiman-Shah Mosque. Water was also used in the form of a creek in a farther distance for the daily washing of the people of the neighborhood, and not for the ritual and worship purposes of the Saqakhaneh. Javadi believes that since some of the ancient temples are the same modern holy places, they are for some reason far from their original place and do not correspond to the conditions and nature of the past, but with historical evidence and documents, one can trace their origins. As the presence of a garden and a stream of water near Sheikh Safi complex can be considered as the same holy water and tree, where in the past the water was used for purification, ablution, and ghusl, as well as daily consumption; The use of springs, aqueducts and rivers has always been for water consumption and purification, therefore, polluting water is considered a sin in the religion of Zoroastrianism and Islam, as cutting down trees is one too (Javadi, 2019). It should not be hidden that there are religious buildings much older than the Saqakhaneh or the Suleiman-Shah Mosque in the city of Ardabil, which were later also transformed into a mosque, but the reasons that this building has been referred to more than them are very unique. Certainly, one of the reasons for this choice is Ardabil's urban planning method, which does not allow the organizers of traditional rituals to move along the radial streets of the city, to prevent interferences between the groups and blocks in the passages. This imposes the organizers of the rituals to move on a path towards the city center, where eventually all the groups meet in the courtyard of the Aalighapo Mosque, and this presence creates a considerable

crowd. The lack of the necessary platforms to meet the needs of the people regarding the expansion of personal and social relations has caused the congestion that took place during the ceremonies, to provide a suitable environment for interaction and meeting individual and social needs. Under the pretext of watching the mourning ceremony, the gatherings of the residents on the roof of this mosque became the basis for this kind of social interaction, and this opportunity added to the crowd and attracted more attention from the organizers and participants.

Conclusion

Change is a product of time, and the same is true in the case of beliefs and natural factors. The passage of time not only brings about natural changes, but also doctrinal and ritual changes. Consideration and comparison of the evidence and documents obtained in the process of this research indicate changes occurring in the environmental features of the Ardabil's Saqakhaneh building; Due to the pieces of evidence and signs for rituals such as the presence of natural elements, water (river) and trees near this place in the distant past, and later being turned into a creek and aqueduct and a garden built near this place, it can be indicated that the building of Saqakhaneh Abolfazl and its historical background being the temple of Anahita were always considered sacred and holy. The name of Abolfazl, Saqqa (someone responsible for bringing water) of Karbala plain is also a significant sign regarding the relationship between Saqakhaneh and the shrine of the goddess of waters (Anahita); As similar mourning ceremonies in Mazandaran are a refuge for the people in need to appeal to his holiness, Abbas (AS). The high importance of Abolfazl mosque is all the reason for comparing this place to other holy places of Ardabil, even the Jom-e mosque, the special attention of the people at different times and gatherings in the mourning ceremonies of Muharram, and also for the formation of Sheikh

Safi al-Din complex next to it. It is obvious that Saqakhaneh is a relic that remained from the era of Anahitism and is associated with the sanctity of water, as many sacred places including springs, wells, aqueducts, and Chahartaqi (four arches) tombs called as Bibi (grandmother), Khatoun (lady), Dokhtar (girl), Pir-zan (old woman), Banoo (lady), Daye (nanny) and Mam (mother) can be seen all over Iran, that were formerly the temples of Anahita, and have still retained their sanctity and are revered. Accordingly, the special importance of Abolfazl-Saqakhaneh Mosque goes back to the history of this place, where the house and monastery of Sheikh Safi and other elements of the complex were later built in this holy place.

Endnotes

- [Born in 650 AH, died in 735 AH], founder of the Safavid monastery in Ardabil
- [Born in 604 AH, died in 672 AH], poet and Sufi
- [Born in the year 703-Died in the year 716 AH]
- [Born in 716 AH, died in 736 AH]
- Mazar is Arabic for a place of pilgrimage, a shrine, or a holy location.
- Mataaf is Arabic for a place where people go around while praying. For more information, see *Tawaf*.
- The reason for the formation of Sheikh Safi complex near Saqakhaneh, according to a narration, is that when the sheikh passed through this place, a dervish was busy praising Ali (AS). Sheikh Safi was so upset that he became unconscious and fell to the ground. After returning to normal, he says: "I will build a house here", and this narration, like many common narrations about Islamic and Zoroastrian holy places, is usually rooted in the sanctity of trees and springs. Now, whether this story really happened or is considered storytelling, it does not change the fact that the Saqakhaneh or Abolfazl Mosque was an important place that was probably used for chanting praises and other rituals; Therefore, we cannot simply ignore the fact that Sheikh Safi passed here by chance and then built a house in that place. We do not know the location of that house and the place of worship of Sheikh Safi today, but about the house near the entrance of the Sheikh Safi shrine, where people are lighting candles for years, we have sought the following on the sanctity of this place from ancient times to the present, during an interview with Dr. Mojtaba Rezazadeh Ardabili: "The fact that four religious buildings were built side by side was due to its important location. Haji Fakhr Mosque is located behind Sheikh Safi complex, which belongs to the followers of Tariqat and basically does not have a specific altar, and is considered the fourth place of worship after Jannat Sara Mosque, Aali-Qapu Mosque, Sheikh Safi Tomb and Suleiman-shah Mosque in this area. Regarding the importance of the location of Sheikh Safi's tomb, it can be mentioned that according to the descriptions of the book 'Ardabil in the passage of history', written by Mr. Baba Safari, the Sfaris Gate was located in this place which is nowadays buried under the asphalt of the current street, and the Aali-Qapu Gate was located and buried in this place, too. Sheikh Safi Shrine was located in the area outside the mausoleum building, which has been excavated and redesigned during archaeological excavations, and later added to the courtyard of the complex in recent years. This shrine is now located across from the entrance of Suleiman-Shah mosque (Rezazadeh Ardabili, 2021).
- In this kind of ceremonies and other similar rituals in different parts of Iran, lighting candles, praying and praising, and sacrifices, all

come from the pre-Islamic beliefs and indicate the sanctity of water, fire and plants that have been established in religious and national traditions from the past to the present. Just as candles, flowers, greenery, water, and prayers can be seen in the rituals of Norouz, and marriage, they can also be seen in the mourning ceremonies for Imam Hosein (AS). Of course, there are special ceremonies and rituals near such holy and important places in most cities of Iran; Including Imam Hassan Mosque near the shrine of Hazrat Masoumeh (PBUH) - Qom, Mohaddesin Mosque in Babol - Mazandaran, and many shrines and mosques in Guilan and Mazandaran and other parts of Iran.

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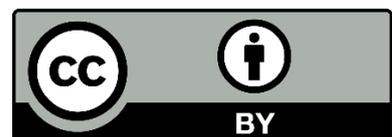
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