

Original Research Article

Saveh Jame Mosque, Based on Historical Narratives and Evidence

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Abstract

Problem statement: Despite being very old and remaining from the early Islamic, Seljuk, Ilkhanid, and Safavid eras, the Jame Mosque of Saveh has not been investigated as it deserves. The results of the research done to date are minimal and contain ambiguities that should be revised. In the recent field visit on 2022/5/25, points were discovered that have not been mentioned in any article or report to date, including things about the Chartaqi, the decorative plaster in the first pillared nave, the naves around the mosque, and the triple plaster altars along the Qiblah altar.

Research objective: To develop the original model of the mosque based on the historical background of the building and its evolution in different eras, it is necessary to review the existing opinions and resolve the ambiguities based on the recent field visits.

Research method: This study employed the historical-documentary method and data collection was carried out using the library and field method (interview with researchers and field visit). To address some ambiguities and contradictions. Then, the information was classified, and will be matched with the latest findings.

Conclusion: Saveh Jame Mosque is one of the old mosques of Iran, with a pillared nave (model of the Prophet's mosque) and works from the Seljuk, Ilkhani, Safavid, and Qajar eras, which, although it has unique features, is still in the aura of Ambiguity remains. The evidence dates the building probably before the Fahraj and Tarikhaneh mosque. Opinions about the existence of the fire temple have also been in the history of the mosque, but no documents have been provided for any of them. The recent findings showed new points in this regard, which will be the answer to some ambiguities and a guide for future research.

Keywords: *Jame' of Saveh mosque, Background, Islam advent, The Seljuks, Chartaghi.*

Introduction and problem statements

Despite its greatness and special significance, Jame's of Saveh remains ambiguous for architects and archaeologists. But we can boldly claim that this building has been one of the architectural masterpieces of the Islamic era for a long time.

Finding the original model of the mosque and the history of the pre-Islamic buildings in this place can help to better understand this valuable work. This article tries to categorize the previous reports, questions, and uncertainties and reach reliable results through the recent field visit¹. The works and remains of the mosque fall into three

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historical periods (before Islam, the early Islamic centuries, and the later era). Saveh is one of the few cities in Iran that has preserved its ancient structure until now, although this area has suffered a lot of damage. In this regard, first, the brief history of the mosque is presented, then the introduction of the background, and then the questions and ambiguities are discussed in the following: reviews of existing documents and opinions, and interviews with researchers have been conducted. Finally, the comparison of the new findings with the previous statements will include significant results to guide future research.

Research Background

In the context of Saveh Jame Mosque, studies have been conducted, including Mo'azen's (2017) article "Historical-Physical Periodization of Jame' of Saveh" which has resolved the existing ambiguities about the different eras of the construction of the mosque and presented maps related to geometric, structural, and decoration analysis. In Karimian and Rahiminejad's article (2015) "Recovery of the spatial structure of the historical city of Saveh by relying on architectural works and archaeological evidence", an attempt was made to document historical monuments and their characteristics by relying on writings and all the factors affecting the growth and development of the city have been mentioned. Studies have shown that its primary core was formed in the southern region and then developed around the Seljuk Grand Mosque in the Middle Ages (5 to 9 A.H.) and during the Safavid period, Saveh expanded towards the north and during the Qajar era, it expanded toward the northwest. In this article, the authors point to the religious differences (Shia and Sunni) in the city of Saveh, which can be a reason for neglecting the restoration and protection of this magnificent and important building, even today two congregational prayers are held at the same time in Maidan Mosque (Red Mosque). It is obvious that the old prejudices caused conflicts and eventually, the mosque was abandoned².

Mokhtari Taleghani's (1996) article "The First Mosque of Saveh" presented valuable content and raised

questions and doubts. The restoration project of Jame 'of Saveh (1975-1977) is a report of the Faculty of Architecture and Urban Planning, which was carried out by the Institute of Restoration of Antiquities. In the article "Following in the Jame Mosque of Saveh", Mousavi (1977) stated: "Saveh Mosque has only been noticed in recent years, and previously it remained unknown and abandoned despite the destruction and much damage." This building is one of the few mosques that was founded based on Chartaqi and then changed and developed. Jame' Saveh is a combination of the plans of the early mosques and the mosque with a porch. It has the atmosphere of Tarikhaneh of Damghan, Isfahan, Qazvin, and Yazd Jame's. although the traces of the Sasanian-Chartagi building are evident in other mosques, including Qazvin. So far, no evidence has been provided regarding this claim. Also, books have been written about Saveh Jami Mosque, including the books "Documentation of Saveh Jame' Mosque" and "Saveh Jame' Mosque" written by Farahani (2001), which first stated the natural, geographical, climatic, and historical location of the city of Saveh and then gave information about the inscriptions, decorations, and different parts of the current building of the mosque. In this study, all the sources that have existed so far regarding the Jame' of Saveh have been examined. This article is prepared according to the findings of the recent field visit and clears up the ambiguities of what happened in the past.

Research Method

The type of research is developmental and with the historical-documentary method. Collecting data from the field, interviewing researchers and librarians, classifying the data, and matching it with recent field research were among the methods to address some ambiguities and contradictions.

Theoretical Foundations

• The evolution of Saveh Jame Mosque

The historical background of the formation of Saveh city has not been found according to archaeological documents, but the closest pre-Islamic ancient site to the city is located on the south side of the mosque

and less than one kilometer away from the ancient hill of Asirabad. Azimzadeh and his accompanying team, who investigated the area from 1975 to 1977, estimated this site to be Sassanid to Ilkhanid³. The name Saveh appears in the texts of historians of the Islamic era since the third century (A. H)⁴. And the name of Saveh Jame' Mosque is mentioned for the first time in a text from the 4th century, but the information obtained from these texts does not indicate the exact time of the formation of the city and the mosque" (Mokhtari Taleghani, 1995, 184). Surrounding the courtyard of the mosque in three directions are the naves (openings with arched or cradles), the northern ruined naves, and the nave with a high roof (Fig. 1A). In front of the eastern side, the remains of the columned nave of the early mosque with square clay-mud columns and plaster coating can be seen (Fig. 1B). There are traces of red and black plaster carvings on the columns' plinths (Fig. 1C). The eastern courtyard with works from early Islam and Seljuk includes adobe walls decorated with red plaster and a layer of bricks on top of it (Fig. 2). Among the other finds in the recent visit in the Seljuk era (4th and 5th A.H.) are additions in the southern nave on the Qibla side, including the altar on the eastern side of the main dome, which is not apparent today and is not in axis either. Probably, the south porch was added in the same period and developed in the next (Ilkhani) period. This means that minor additions have been made to the building, or that the base of the main altar and dome, like Varamin, belongs to the era of the Ilkhans of the 8th century AH. Then the Safavids made changes under the dome and the

outer covering of the plinths. Also, in the Safavid era, a small dome was added on the western side of the current Chartaghi next to the South Shabestan (the Chartaghi that is known as the Fire Temple today). The design of the south porch and its decorations are similar to the Ilkhanid period, as we can see in the decorations of the Soltanieh dome: white and red colored stucco and geometric patterns (Figs. 3A, 3B & 3C); (Mansouri, 2022; Javadi, 2022).

The architecture and appearance of the first mosque. The first mosque was built in several stages from the beginning of Islam to the Seljuk period, The beginning of the construction has been from the twenties and thirties of the 1st century and then the second and third century A.H. It has been expanded. Hudud al-Alam mentions Saveh as an important destination and route of Khorasani pilgrims (Hodud al-Alam, 1982, 142) and Zakaria Qazvini, the scientific and cultural image of Saveh in the seventh century AH. describes it as such: "Saveh city is located in a plain with a very pleasant climate. There are many dervish shrines, Sufi monasteries, schools, caravanserais, houses, clinics, and hospitals in the city of Saveh (Qazvini, 1987, 156)".

Historians and Islamic geographers who have seen the periods of the prosperity of this mosque or heard its description from others have focused more on undocumented and rhetorical narratives than presenting significant historical documents. The design of the first Saveh mosque is simple and rectangular, which is formed around a square central courtyard. And unlike other mosques where the porches are facing each other, in this mosque, the



A



B



C

Fig. 1. A. The frontage of the north courtyard. B. The interior view of north courtyard. C. Column plinth with red and black plaster carvings, north courtyard. Photo: Seyed Amir Mansouri, 2022.



Fig. 2. Shabestan and eastern porch, a brick wall covered with red plaster. Photo: Seyed Amir Mansouri, 2022.

south and west porches do not face each other (Figs. 4 & 5).

The recent field visit to the mosque shows that in this design, the south and east naves have 8 openings, the north nave has 9, and the west has 7. The middle naves (the cradle arch or the arch that is placed on the parallel columns of the vestibule is called “nave” as in Fig. 6) become arches (Fig. 7). A row of triple parallel columns is formed in the east, west, and south of the first mosque, and the end wall is the replacement of the fourth column. Unlike buildings such as Yazd Atiq Mosque, Fahraj Mosque, Jeme’ Isfahan, etc., where the number of openings on the Qibla side is odd to place the altar in the middle opening, and the symmetry axis of the building, none of the spaces are separate from each other, even in the Qibla front. Here, the even number of openings on the courtyard side makes the building not symmetrical. Even the difference between the openings of the southern nave is one of the other points of the building” (Mansouri, 2022).

Probably in the second century, the Saveh mosque was designed with columned naves on four sides.

If we assume that there were no columned naves on the four sides of the courtyard, then the building would have the main nave. During the Seljuk period in the 4th A.H., additions were made to the nave on the Qibla side, and this altar remains from that.

.According to the main dome on the eastern side, it can be assumed that the south porch was added in the Seljuk period and additions have been made by Ilkhans. Like Varamin Mosque, the south side of the main dome was decorated by the Ilkhans, and then the Safavids did the tiling of the altar (*ibid.*). During the Safavid period, a small dome was added to Chartaq on the western side of the southern Shabestan, and, likely, the four small domes on the eastern side in openings 4 and 5 belong to the Seljuks. It seems that the southern and eastern sides are the oldest parts of the mosque. The ratio of depth to width in the south porch is not normal (*ibid.*). Simple moqaranases and seal bricks belong to the Seljuq or Ilkhanid period and the tile inscription belongs to the Safavid period. Decorative Ilkhani bricks are framed in the upper part of the porch under plaster coating (*ibid.*), (Figs. 8-10). It



Fig. 4. East and south porch. Photo: Sajjad Moezen, 2019



Fig. 5. South side porch. Photo: Seyed Amir Mansouri, 2022.

seems that Saveh Mosque is the oldest mosque in Iran and even before Fahraj and Tarikhaneh⁵. Odd openings and the lack of an altar indicate the age of the mosque, like the Prophet's mosque. Since Saveh was an important and significant region, it is obvious that it had a great mosque at the beginning of Islam: that is, in the first years of the first century AH. a simple building with a pillared nave and no altar is built on the model of the Prophet's mosque. Although the name of Saveh and Jame Mosque of Saveh is mentioned in the texts of Islamic historians of the 3rd and 4th centuries AH., this point does not negate the existence of the mosque in the previous era as Saveh Mosque has been abandoned and there is no detailed information about it, even now⁶.

“The primary structure of the public space of the mosque includes long naves that are formed around the central courtyard and it is separated from the outside space by a clay wall. Since today this part of the mosque is separated from it, there is no information about the condition of the northern front (Figs. 11&12). The southern, eastern, and western naves each have three Farsh-Andaz⁷, which include the space between the front of the courtyard and the surrounding walls. And their covering was based on three rows of columns as well as the surrounding wall in arches perpendicular to the surface of the courtyard” (Mehriyar, Farhangi & Mokhtari, 1995, 767).

“The main entrance of the mosque, which was embedded in the clay wall of the western front, was revealed in the searches of 1985. Apart from that, two other entrances in the south and north of the mosque building are probable, but sufficient reasons for their existence have not yet been presented. In the northern part of today's courtyard, a two Farsh-Andaz nave has been dug out of the soil. which the time of its construction, as well as the arrangement of the repair shells, the dimensions of the bases, the height of the load-bearing clay arch between the two bases, accordingly, the height of the arch, and even the number of openings and arches of this building, are



Fig. 6. Images of naves in buildings, right: Church of San Miniato al Monte. Source: <https://b2n.ir/d18148>; Middle: Taq Kasra. Source: <https://b2n.ir/b42714>; Left: The door of slaves. Source: <https://b2n.ir/t44614>.



Fig. 7. The west Shabestan. Photo: Zahra Farmani, 2021.

different from the three eastern, southern and western naves. The arch of the southwest corner of the mosque courtyard and the south arch adjacent to the west of the current dome space and the south and east arches of the southeast corner of the courtyard of the first constructions of the early mosque from the floor level to near the final covering of the mosque's arch has been left" (Mehriyar et al., 1995, 767).

It is most likely that the current Qibla porch, especially its altar decorations, is from the Safavid period. The traces of Seljuk stucco altars on the square columns show the Seljuk nave (Figs. 13-15). There are also three colored stucco altars from Seljuq and Ilkhani along the Qibla altar (Figs. 16 & 17).

"There is no information about the oldest buildings in the location of the mosque, but from the remaining

mud masses and debris under the dome, it appears that there was another building before the construction of the original mosque. which has been destructed and the foundation of the clay bases of the early mosque placed on it" (Mehriyar et al., 1995, 778-779). This ancient building, which is probably the same as Chartaqi, is not known exactly where it was. What is known today as Chartaghi-Atshakdeh is located on the southwest side or the right side of the Qibla nave. In a recent field visit, it was found that this building is new and dates back to the Safavid period. The type of arches and decorations, especially in the altar, are indicative of the Safavid building (Mansouri, 2020). which was probably a secluded seraglio that was used for ascetic staying (Figs. 18 & 19).

"The oldest decorative work that can be dated is the Kufic script inscription belonging to the early mosque, its style of writing dates back to the 4th century AH. The pottery that was discovered on the floor under the dome on the soil bed does not have specific characteristics that can be attributed to a specific period. But in general, these types of pottery that are without patterns are mostly classified under the title (the beginning of Islam)" (Mokhtari Taleghani, 1995, 184).

"In the two corners of the south side of the mosque, there is a mud building that indicates the existence of a fire temple." (Finster, 2011, 106).

"In this quote, two Chartaqi are mentioned, while according to other researchers, there is one Chartaqi



Fig. 8. South porch, Safavid tile inscription, on Seljuk brick decorations. Photo: Seyed Amir Mansouri, 2022.



Fig. 9. South porch. Photo: Seyed Amir Mansouri, 2022.



Fig. 10. The frontage of south porch, the current qibla Shabestan. Photo: Seyed Amir Mansouri, 2022.



Fig. 11. Interior view of the North nave. Photo: Seyed Amir Mansouri, 2022.



Fig. 12. Plaster decorations of the dome altar of the Safavid period. Photo: Seyed Amir Mansouri, 2022.



Fig. 13. Plaster decorations of the Safavid dome altar. Photo: Zahra Farmani, 2021.

on the southwest side, the entrance of which is now blocked by a glass wall and its extension is on the other side of the nave. It seems that the current qibla nave was the place of the current fire temple, which was later transformed into the domed nave during the Seljuk period. As Mehyar also gave the possibility of the fire temple in this place”.

Reliable Pieces of Evidence Regarding the Date of Construction of the Mosque

Since many Seljuk mosques were expanded in the Safavid period, or layers of decoration were added to them, the presence of Seljuk and Ilkhani stucco



Fig. 14. Plaster decorations of the dome altar of the Safavid era. Photo: Zahra Farmani, 2021



Fig. 15. Plaster decorations of the dome altar of the Safavid period. Photo: Zahra Farmani, 2021.



Fig. 16. Decorative altars made of colored plaster, on cylindrical columns, adjacent to the Qiblah's Shabestan, remnants of the Seljuk period. Photo: Sajad Moezen, 2019.

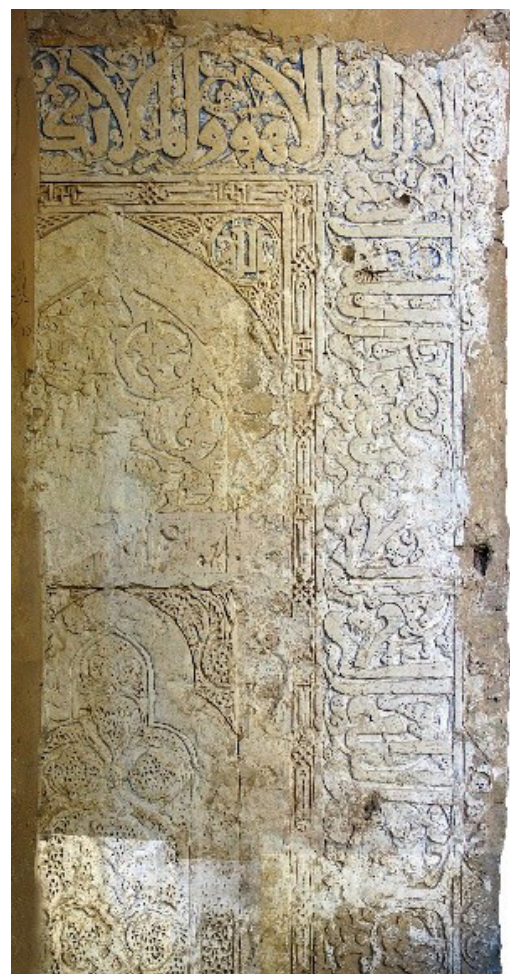


Fig. 17. Ilkhani altar, in the extension of the Qiblah side. Photo: Seyed Amir Mansouri, 2022.

altars here also shows that the Seljuk mosque was built next to or on the original mosque and during the Ilkhanid era, altars were added, and finally, the Safavids made changes to the mosque's interior, which is evident in the current altar of the Qiblah interior and the tiling of the dome.

Was the Seljuk mosque the same as the current nave whose dome also belongs to the same era? Or was the Seljuk mosque smaller in size and later changed in the Ilkhanid and Safavid eras? These ambiguities should be clarified in future excavations and comparisons of materials and construction methods.

Ambiguities of the Research Conducted in Saveh Mosque

The design and construction features of the early period [8] are the ambiguities raised by Mokhtari Taleghani (1995) because of not discovering other elements of it in the rest of the mosque. The findings from the North nave excavation in the plaster floor of the first mosque are not seen on other fronts and despite the shortness of the coverings in the northern part of this section, the floor of this section is at a higher level than other parts and its type is also different from the floor. The remarkable point is the high level of vegetable soil as the main ground in this part of the mosque. "Fazli (1972) claimed that there was a Khodai-Khaneh in the middle of the yard, but there is no basic reason for the existence of a Khodai-Khaneh in this section. This strange and undocumented possibility is like Mustofi and Hamavi's claim⁹ (*ibid.*), regarding the existence of a huge library in the courtyard of the mosque. There is no other document about the time Except the inscription on the brick minaret which is written on it: 504 AH., that shows the time of finishing the minaret construction. Therefore, we cannot determine the period of change and evolution of the design and structure of the mosque from the portico to the porch and dome. It can be estimated from the end of the 5th century to the beginning of the 6th century for such a transformation. The features of this mosque are similar to those of Jame' of Isfahan, Qazvin, and Yazd. Saveh Mosque is located in the isolated southern part of the city and adjacent to the moat and ramparts remaining from the old city wall, unlike the mosques of other cities, which are located in the context of the city and next to other complexes. But it was like this from the beginning and it cannot be imagined that this distance of several hundred meters between the mosque and the city was created later due to the destruction of the nearby buildings. This is one of the differences between this mosque and other mosques in Iran that we don't know why and how it was placed on the side of the road and far from the market and the city. In the recent field visit, it was found that the adjacent naves and the remains of the columned mosque

in the northern part are perpendicular to the courtyard. There are 8 openings on the eastern side of the yard, which is approximately 35 meters long, and the western side of the yard is 30 meters long. Therefore, the last 7 openings were in the North nave, whose facade was not finished, that is, bricks were not placed in the last arch and remained incomplete, which is a matter of discussion (Mansouri, 2022); (Fig. 20). Saveh Mosque is the only mosque in the Islamic world whose porches are not symmetrical and are placed next to each other. In the current front of the yard, the circulation of naves can be seen. Saveh Mosque is the only mosque in the Islamic world whose porches are not symmetrical and are placed next to each other. In the current situation, the eighth nave is on the eastern front, where a small part of its arch has remained.

According to the field visit, probably the first mosque at the beginning of Islam had only columns and the extensions were gradually added to this building during different periods (*ibid.*) According to the explanations of the text and speculations, the course of developments of the form of the early mosque is drawn schematically with the guidance of Seyed Amir Mansouri (Figs. 21-23).

Conclusion

Saveh Jame Mosque is one of the old and unique buildings that has been so abandoned in the history of Iranian architecture that it still faces many ambiguities. What the ancients have narrated about the existence of the early mosque (pillared nave), Chartaqi (fire temple), and naves can still be seen today. Also, there are Safavid shrines and altars, but there are also obscure points that have not been discovered so far. In the recent field visit (1401), new and significant points were discovered including the existence of the Seljuk mosque and additions in the Ilkhanid era based on the stucco altars, as well as the circulation of the arches on the four fronts of the courtyard on the eastern side of the naves and the nave that is still standing in that place. The current Chartaqhi is a new building from the Safavid period, and probably the fire temple was under it or, according to Mehyar, under the



Fig. 18. Altar decorations and type of vaulting, Safavid period. Southwest side. Photo: Seyed Amir Mansouri, 2022.



Fig. 19. Exterior view of the southwest side. Photo: Zahra Farmani, 2021.

Qiblah nave. The current building seems to be attributed to Chartaghi and was used as a private nativity in the Safavid era. And the type of architecture and the space around it look like a place for staying ascetic, which is next to the main nave of the mosque. Despite the recent findings, there are still uncertainties in different parts of the mosque building and it is necessary to discover accurately these things by digging and exploring. Walls were found that were probably naves like other naves that were all perpendicular to the courtyard in line with the columns on the north side. On the eastern side, there are seven openings left, and a part of the eighth, behind which the minaret can be seen. The root of the walls that can be seen in this section and a type of brickwork that was usually used for the edge shows that the eighth opening was restored with brickwork and the nave of this part was likely perpendicular to the courtyard. In the parts where only the roots of the walls were found, the naves along with the rest of the naves and columns on the north side were perpendicular to the courtyard. The direction of the nave was east-west and the two back openings are north-south or the two openings of the roof nave here have been united and covered like in the southeast part, or they may have intersected from in the corners in the southwest part (Chartaqi).

As same as the examples of Chartaqi mosques with huge domes from the Seljuk period (Qazvin Heydariyeh Mosque, Seljuqi Shabestan, Isfahan Jame' Mosque, Nezam-Ol-Molk Dome, and Taj-Ol-Molk Dome), it is possible that the current Qiblah nave or the dome belonged to the Seljuk period and underwent changes during the Ilkhanid and Safavid periods. Including the tiling of the dome, as well the Safavid altar and the decorations under the dome, and the plinth of the tiled nave. While there are no signs of the existence of a fire temple in the current state of the mosque, it has been mentioned about the existence of a Chartaqi in the history of the Saveh Mosque, like many old mosques in Iran. There are speculations about the existence of Chartaqi on the southwest side, but excavation has not been done in this place. It seems that Chartaghi is under the current Qibla nave mentioned by Mehyar and the current dome, as was said before, was built on Chartaqi



Fig. 20. The circulation of naves on the eastern side and the destroyed naves on the northern side. Photo: Seyed Amir Mansouri, 2022.

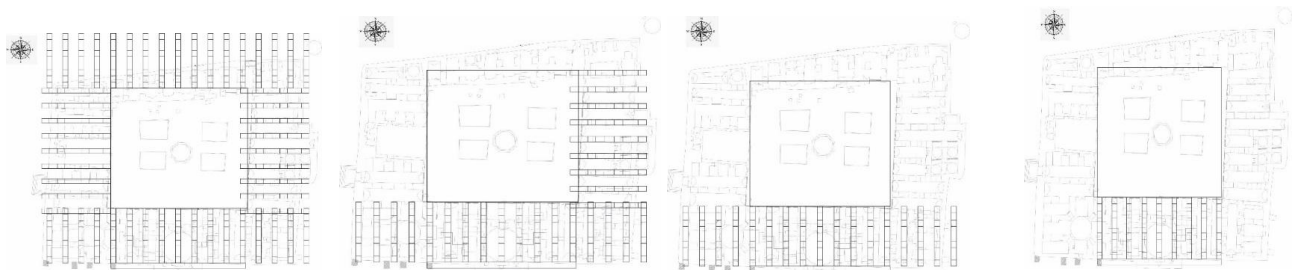


Fig. 21. Possible designs of the early Saveh mosque with 8 openings or less without altar similar to the Prophet's mosque, the beginning of Islam. (1th to 4th century A.H.). Source: Authors.

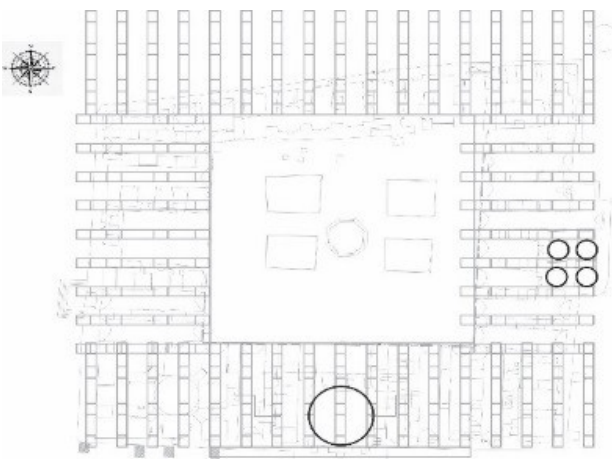


Fig. 22. The early mosque, Seljuk period (3th and 4th century), the addition of main dome and four small eastern domes. Source: Authors.

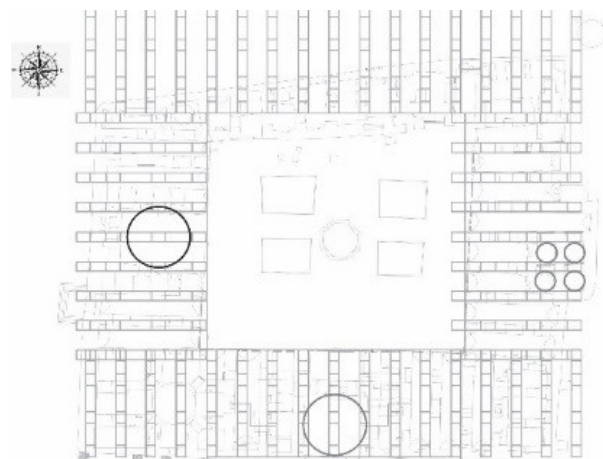


Fig. 23. Adding the dome to the west side. Source: Authors.

like the huge Seljuk domes. It seems that Chartaghi is under the current Qibla courtyard, in this case, like the other huge Seljuk domes, the current dome has been built on Chartaghi, and was expanded and changed during the Ilkhanid and Safavid eras.

Endnotes

1. In the field visit on 2022/2/25, Dr. Shohreh Javadi (researcher and assistant

professor of the Faculty of Visual Arts, University of Tehran), Dr. Seyed Amir Mansouri (Assistant Professor, Faculty of Architecture, University of Tehran), Leila Afshar (student of master's degree in Iranian painting, Faculty of Visual Arts, University of Tehran) by observing, photography and plan drawings have compared and investigated Saveh Jame Mosque. Also, Zahra Farmani (MA in restoration and restoration of historical buildings) took photographs and made the necessary arrangements with Saveh's cultural heritage institute.

2. This is an assumption that needs to be explored

3. The city of Saveh is located on a plain that has very pleasant weather. The word Saveh is not unrelated to water (Ab in Persian), so some people of Saveh say that Saveh is actually "Seh Ave" or "Abe" derived from "Ow" in local pronunciation means water (Nahchiri, 1991, 121). At one time, Saveh was one

of the famous settlements on the highway of Khorasan, between Hamedan and Ray, and it had a special place in road management. It seems that this city was a customs and a tollbooth, and it is said that its name is also derived from "Sav" (Pimia, 2008, 502).

4. In ancient times, there was a lake near Saveh, which dried up at the time of the birth of the Holy Prophet (PBUH) and turned into agricultural land. "I saw the place of the old lake of Saveh, where barley was planted. I heard from an old man, he said, "I saw with my own eyes, ships were sailing in this lake" (Qazvini, 1987, 156). In the 7th century BC, Saveh was considered one of the ten fortresses and residences of the land of Media (Azkaei, 1990, 5). Eugene Flandin writes in another place of his travelogue: "Samuel Prophet's tomb is located four Farsakhs away from the city of Saveh. The lands around Saveh are sandy or covered with salt. Saveh pomegranates are very important in Iran, more than 30-40 cm long, they have a dark red color mixed with yellow" (Flandin, 1977, 122).

5. Because the western part of the mosque has historically been a place for an altar and pulpit. Between the 6 openings and the arch, there is a larger opening that shows the placement of the pulpit and altar. While there is no place for the altar and pulpit in the Jame Mosque of Saveh, its model is more same as the beginning of Islam.

6. As mentioned in the text, Saveh has not received serious attention, research, and explorations for reasons such as religious differences from the old days until now. Research has been done on Tarikhaneh and Fahraj and some other mosques as old mosques, while there has been no research on Saveh Mosque.

7. The space between two rows of columns in the columned chapels is called Farsh-Andaz (means spreading the carpet).

8. A period preceding the construction of the current adobe network, the evidence of which has been observed in the excavations of the floor under the dome. The design and construction features of this period have not been determined due to the lack of identification of its other elements in the rest of the mosque arenas. The material used in this building is clay (Mokhtari, 1995, 183).

9. Hamdollah Mostofi and Yaqut Hamavi.

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