

Recognizing the Architectural Form of “Ghazan’s Tomb” in “Abvab-Albar” collection of “Ghazaniyeh” and its Role in Iranian Urbanization Development

Amin Moradi*
Seyyed Rasoul Musavi haji**
Behrouz Omrani***

Abstract

Besides destructing a part of Iranian cities during primary Mongol invasion that was inevitable in war with the aim of conquering for domination and separation of absolute rules, the appearance of other areas, especially Azerbaijan, not only witnessed no destruction of urban sections but also experienced bloom and revivification. Undoubtedly, religion has proved its role as one of the most prominent and powerful forces for unifying the regimens during their lifetimes. Besides controlling wasteful developments in the historic structures, the grasp of Mongols about this point prevented human disasters by establishing religious complexes outside residential areas. During this era, by appearing Ghazan’s personality and his different mentality about Islam’s frameworks through introducing new ideology around the submergence of burial tombs’ location, Ilkhanid architecture was pioneer in innovative and noble styles of complex making ways by centralizing religious units with the feature of mutual mentality about urban structures, unprecedented till that time.

Designing and building the architectural collection of Ghazaniyeh with the national name of “Abvab-Alber” was an elementary attempt in this field in which the shrine of the founder was the core element of the complex. Recognizing the architectural form of Ghazan’s tomb as the oldest Mongol’s burial type in an extra-large scale besides different viewpoints of Mongols about traditional funerary methods has always been blurred; thus, this study aims to clarify different dimensions of Ghazaniyeh complex, recreating Ghazan tomb’s structure by analyzing its historic contexts. In this way, supposing monotype architectural patterns in tomb-making traditions of northwestern Iran during Ilkhanid area, the main focus of this project will be on the architectural dimensions and proportions of Ghazan’s tomb in his burial complex. According to the results, unlike stereotype mentalities around this issue, the plan of Ghazan’s tomb, not only is a dodecahedron cylinder charter, but also like most of Ilkhanid tombs, located in Azerbaijan, is a voluminous domical cylinder. Then, its architectural features in terms of proportions and spatial arrangements are comparable with outstanding types like Sultan Ahmet Khodabandeh’s tomb in Sultaniyeh.

Keywords

Abvab-Albar, Ghazaniyeh, Historical documents, Ilkhanid era, Azerbaijan.

*. Ph. D. Candidate in Archaeology. University of Mazandaran, Corresponding Author. Aminmoradi66@yahoo.com

** Ph. D. in Archaeology. Associate professor, University of Mazandaran. Seyyed_rasool@yahoo.com

*** Ph. D. in Archaeology. Cultural heritage organization. Parva_8@yahoo.com

Introduction

“Although Mongols have always been considered because of their military powers, their legacies in art and architecture are also countless” (Hall, 2012: 124). Ghazan monarchy opened a new chapter in Ilkhanid era (Razavi, 2009: 254); so that formation of Ghazaniyeh Town in Tabriz should be considered as a turning point in Iranian urbanization system (Ali Asl & Yousefifar, 2011). Ghazaniyeh was formed when the urban system of Iranian cities was developing in the direction of centralization; On the other hand, a harsh situation caused by war accelerated the villager’s migrations to big cities (Unollahi, 2010: 99); therefore, much pressure of population in large cities was one of the main problems in Islamic cities during Mongol period. It sounds that, the development of Tabriz in terms of “Ilkhanid metropolis¹” from one hand caused the accumulation of equipment as well as various facilities in special geographic areas; on the other, it had provided the accommodation of vast population in its boundaries, inducing the economic and social destruction of townships (Ganbary & Hoseinzadeh Delir, 2005: 2). To solve this problem during Ilkhanid era, three connected and distinguished regions were established. These regions included the old core of the city with the centralization of Ark-e-Alishah, residential zone of citizens, craftsman, merchants and main industrial business center of Ilkhanid-oriented markets, Ghazaniyeh, royal quarter of Mongol’s Khan and Rashidiyeh with scientific and cultural purposes (Ajurlu, 2014). From this view, it sounds that the formation of Ghazaniyeh town in Tabriz was one of the prime challenges of Iranian medieval urbanization to exchange the galactic urban pattern with an interconnected² one; because, the distribution of wealth, facilities, and urban attractive factors in this town had improved more settlement motivations, providing urban development potentials in Tabriz which was the new capital of Islamic world. With regard to the Islamic period’s tombs, the high dignity of tomb, which was gained by the companionship of related institutions revealed that the usage of shrine was not just

restricted to the burial or memorial aspects (Hillenbrand, 2014: 258); from this perspective, Ghazaniyeh is the sudden structural movement of Ilkhans by the centralization of the builder’s tomb, formed in the event of eliminating vital necessities and consolidation of its identity. Since the analysis of architectural and urbanization history of Iran’s Islamic period with the approach of investigating historic documents has been considered as one of the main concerns in this field, recognizing architectural form of Ghazan’s tomb besides clarifying its striking features in Ghazaniyeh complex as a masterpiece could be proposed as one of the most pleasant goals in Islamic periods’ archaeology.

Historical Background

In the field of Ilkhanid architecture and urbanization studies, the spatial structure of “Sham-Ghazan” and the architectural form of “Ghazan’s” tomb have been rarely investigated. Although the most valuable analysis of Wilber in his extensive research with a focus on Islamic architecture during Ilkhanid period is the first step of its type for identifying Ghazan’s tomb (Wilber, 1986: 135), his limited access to the historic documents besides inappropriate interpretation of the related information, especially Rashid-ed-din’s ironic reports on the architectural spaces of Ghazaniyeh, implied that “[Ghazaniyeh] the great dome and Abvab-Albar [the doors of charity], were built with twelve faces (Hamadani, 1994: 1375)”; Without any clear explanation, Wilber imagined the form of tomb as a dodecahedron charter with an elevated dome (Wilber, 1986: 136); while in Rashid-ed-din’s writing, the appropriate usage of the dome revolves around the great dome. Thereafter, Blair and Bloom introduced the form of Ghazan’s tomb as a high dodecahedron structure by accepting Wilber’s conclusions (Blair & Bloom, 2009: 7). Although under the inspiration of Fazlollah Hamadani’s reports in “Tarikh-e-Mobarake Ghazani” (Hamadani, 1979: 131; 160; 173; 206-208), Prof. Giyasi’s studies around Ghazaniyeh town led to the hypothetical sketch of Ghazan’s burial

complex according to the historical documents despite clarifying urban properties such as its predetermined design, it has not revealed any obvious analysis about the architectural proportions and dimensions of the tomb (Giyasi, 1985: 1-41; 1997). Additionally, recent studies about spatial organization of Abvab-Albar's cities during Ilkhanid area have referred to the previous conclusions which were only focused on a brief introduction and explaining renowned information about mentioned complex, giving no new interpretation about Ghazan tomb's appearance (Balali Oskui, et al, 2012; Shekari Niri, 2005; Ali Asl, et al., 2011).

The late information about Ghazaniyeh complex, released by Dr. Ajurlu, focused on analyzing historical documents are only restricted to the introduction of Ghazaniyeh complex's social usages besides its connection with Tabriz's other urban centers during Ilkhanid area such as Rashidiyeh and historic structure of Tabriz by the centralization of Ark-e-Alishah. In this way, the results do not lead to neither any new approach about the physical structure of Ghazaniyeh complex nor the architectural form of Ghazan's tomb (Ajurlu, 2014). From this viewpoint, this project will be the first step in the investigation and introduction of architectural features of Ghazan's tomb.

The appellation and regional potentials of Ghazaniyeh in attracting Mongols

Fazlollah Hamadani reported that: "In the western suburb of Tabriz in the position of "Sham" that he himself [Ghazan] had designed and built"³ (Hamadani, 1994: 997). "...It is also called "Sham", made by him [Ghazan], surrounded by "Abvab-Albar" and most of its gardens. He [Ghazan] named it "Ghazaniyeh" (Hamadani, 1994: 1374). The reason for naming "Sham Ghazan" lies in the fact that "Shanb" in similar literary form of "Khanb" means dome [Ghazaniyeh], the great dome of Ghazan in Tabriz which is made by Mahmud Ghazan; its height is 120 Gaz with 60 Gaz for its diameter which is

ruined now" (Mohammad Padeshah, 1957:26). Despite the fact that the famous historian, Zoka claimed that in Mongolian literature "Sham" means "tomb", in Azerbaijan's folklore, there is a word in the form of "Sham", related to the flat plateaus and meadows of river bank and lakes (Zoka, 1989: 201). In this way, it sounds logical to interpret the word "Sham" in Mongolian vocabulary, because the similar forms such as "Yam" (the traveler's accommodation) and "dam" (a shelter for a life or a refuge) are similar Mongolian structures in Azerbaijan's folklore and culture (Hoseinzadeh, 2009: 372).

As far as grass is the main factor of nomadic life, Mongols' residence in a city should be basically the sign of existing significant grasslands in it (Petroshfeski, 2010: 462); because, the sheepherding formed the basis of the economic infrastructure of a Mongol's life (Tesouf, 2009: 62). In this way, Rashid-ed-din always mentioned Sham grassland (Hamadani, 1994: 916). Water and grass are the most important factors for the nomads who looked for a domicile near urban areas since they never thought about being in dark and dismal urban spaces (Damasashi, 2004: 262).

Urban characteristics of Ghazaniyeh in the historical documents

It sounds that the urban activities in Ghazaniyeh started before Ghazan by his father Arghun and was then followed by his son [Ghazan]. Rashid-ed-din wrote that: "Arghun was keen on mega structures and he had established a big town in "Sham" in Tabriz since the revitalization of this region [Arghun] had encouraged people to build their houses there" (Hamadani, 1994: 1173). Also, he said that Arghun himself established great houses in Sham" (Ibid: 117). Mostofi-e-Gazvini described the location of Ghazaniyeh in these sentences: "Ghazan Khan built a town in the suburb of Tabriz, called Sham out of Ghazan's rampart" (Mostofi-ye gazvini, 1955: 85).

Rashid-ed-din identified controlling and monitoring urban population as the main motivation of

constructing Ghazaniyeh; because, the commercial role of Tabriz besides regional and international migrations in it influenced its urban life; thereby, citizens should not be forced to establish multi-storey buildings with narrow alleys in overpopulation conditions. It was clearly concluded that population explosion in dense historical structures would induce health problems and the life of citizens would be threatened with death; it is proved that in some cities which were developed, for overpopulation, the citizens intended to build high structures, alleys got narrower and bad weather and hardships appeared because of that, demolishing the whole city as it occurred in Kharazm” (Hamadani, 1994: 1371-1373). On the other hand, the fear of earthquakes had taught Tabriz’s citizens to build their houses in lower heights (Mouriyeh, 2010: 278). Also, the lack of building high structures decreased casualties caused by earthquake besides keeping the skyline in a lower height, expanding the whole city in the horizontal orientation (Fig. 1)

means “ring” (Hamadani, 1979: 175). Each of these Kuriyans was made of some nomad families, named “Ill” (Tesouf, 2009: 63). It was adopted from Rashid-ed-Din reports that each Kuriyan was equipped with several chariots that camped and settled in a circle shape (Ibid). From this viewpoint, if Ghazaniyeh is considered as a Mongolian Kuriyan with a continual structure in “Sham” region, the tomb of Ghazan will be the central element of that (Fig. 2) and this will be in accordance with Mongols’ migration customs regarding Kuriyan forms⁵.

Durability of Ghazniyeh’s historical structure around a central core can be perceived regarding the concept of “dedication”. Nadermirza wrote: “I investigated the remnants of Ghazaniyeh in 1907; thousands of bricks and tiles also transparent carved stones and two carved columns; I asked an old man about the reason of not using these materials in buildings. He answered that because it is “dedicated” and religious leaders have prohibited that” (Nadermirza, 1994: 112), any

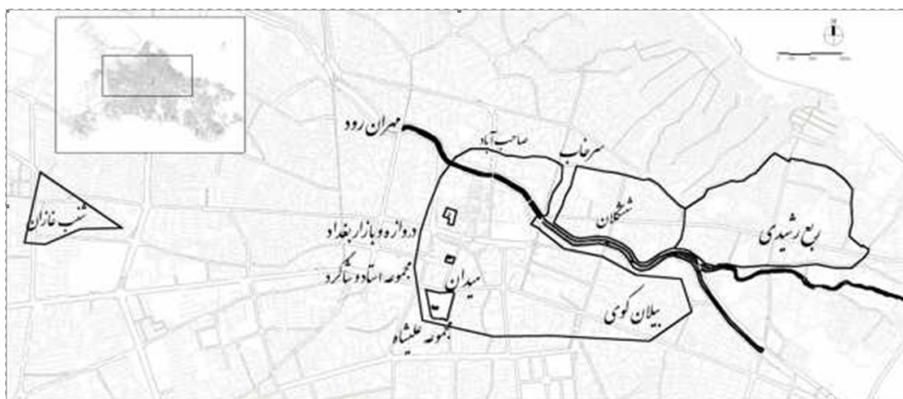


Fig. 1. The location of “Sham-Ghazan” Town regarding Tabriz’s historic structure and Rab-e-Rashidi.
Source: authors, 2016.

Although, Rashid-ed-din introduced the main spatial elements of Abvab-Albar complex of Ghazaniyeh, inspired by the holy sites⁴ (Hmadani, 1994: 997), this architectural method was influenced by Mongols’ nomadic lifestyle. According to Mongols’ customs during relocations and migrations, they formed convoys called “Ordu” which enabled them to gather in a place at once. Rashid-ed-din named that “Kuriyan” in Mongolian Literature which

intervention and occupation was unlawful. Mainly, we have witnessed several narrations on Mongols’ customs based on the tendency of nomadic society to keep the isolated nobility and family relations. Following the same principles, groups which found their linages differently separated themselves from the community and were obliged to establish another accommodation (Tesouf, 2009: 87). In this way, the geographical isolation of Ghazaniyeh in the western

bank of Tabriz will be explainable.

Architectural appearances of Ghazaniyeh complex according to the historical documents

Vassaf mentioned the beginning of construction activities in Sham-Ghazan dating back to 697 A.D and 702 A.D as its finishing date:” There is a one-year difference with Rashid-ed-din Hamadani’s dates, getting back to 696 A.D.” (Vassaf, 1993: 382; Rashid-ed-din, 1994: 933). He persuaded the engineers and supervisors that the tomb and its dome should be higher and more giant than Sultan Sanjar’s dome and the tomb of Marv and basically

Dar-al- Siyadeh, 6. Observatory 7. Dar-al-Shafa (Hospital), 8. Beyt-al-Kotab (Library), 9. Beyt-al-Ganun (law house), 10. Beyt-al-Motavali (house of trustees), 11. Hoz-Khane (Spring House), 12. Garmabeh-e-Sabil (Public Bathroom), (Hamadani, 1994: 1378) (Fig. 3).

Oliya Chalabi (1959) mentioned that the tremendous mansion of Ghazan astonished the viewers in the center of Ghazaniyeh Town. The dome was such a supreme one which was reaching the sky; there was a mosque in one side, a monastery on the other side; schools were located in one direction and a palace with its gardens on the other side; library, Beyt-al-Ganun (Constitution Section) and Beyt-al-Motavali (House of Trustee) on the other side as well. The



Fig. 2. Right: Aerial photo of “Ghazaniyeh” (Iranian Topography Association). Left: Modern structure of “Ghazaniyeh” district, formed on the basis of a circle shape around Ghazaniyeh square, probably being the tomb of Ghazan. Source: authors, 2016.

the highest in his time (Hamadani, 1994: 997). Rashid-ed-din described the appellation of Ghazaniyeh in his own words: “Great dome and “Abvab-Albar” were located on twelve sides” (Hamadani, 1994: 1378). In addition to the tomb, Rashid-ed-din explained the other aspects of Ghazaniyeh Complex: “1. Jame Mosque, 2. Shafiyya School, 3. Hanafiyyeh School, 4. Monastery, 5.

public bath is full of recently arrived passengers. Dar-al- Siyadeh is the house of original descendant of Prophet Mohammad. Dar-al-Shafa (Hospital) is the most equipped one and other charity places surrounded the central tomb with a special order (Oliya Chalabi, 1959: 42).

When Ghazan accepted Islam, he did not decide to show disobedience towards Islamic traditions;

He believed that to control a Muslim country, it's necessary to follow the religious customs of that country (Gerusset, 2009: 619-620). However, it sounds that the construction of twelve sides around Ghazan's tomb is related to his tendency to Shia religion and twelve imams of Shia (Khandmir, 1954: 188).

Kareri wrote that: "On Saturday, we set off to visit Sham Ghazan Tower; the height of this tower was about 200 Pa⁶ with the diameter of 40 Pa. The thickness of its walls, in some places which were destroyed was about 12 Pa" (Kareri, 1970: 78). Taverniyeh mentioned the diameter of 50 Pa while reviewing the remnants of Ghazaniyeh during Safavid era (Taverniyeh, 1990: 71).

Shardin wrote that: "Nowadays a high broken minaret which is called "Ghazan's minaret" remains from Ghazan's tomb" (Shardin, 1970: 290);(Fig. 4). Investigating the enclosure of Ghazaniyeh besides its archeological remnants and in an effort to conform to the concept of the whole complex, constructed in the shape of dodecahedron in Ghazan's tomb, Vilbern assumed the plan of tomb with the same scheme without clear analyses (Vilbern, 1986: 137). However, Oleariyus and Katib Chalabi mentioned the cylindrical mass of Ghazaniyeh by clarifying its strategic role in the event of Ottoman soldiers' accommodations besides general similarities of Ghazaniyeh with Galatay Tower in Istanbul (Bahrami, 1986: 66);(Fig. 5).

Vassaf described the process of construction in Ghazaniyeh: "When the circle of building finished, a brick wall was installed. The height of dome is 130 Gaz and the length of wall is 80 Gaz; the inscription of dome is 10 Gaz and the culmination of dome is 40 Gaz and twelve buildings were built around the tomb in twelve sides" (Vassaf, 1993: 229-230).

Although Rashid-ed-din always emphasized the formation of Ghazaniyeh according to a dodecahedron (Hamadani, 1994: 1378), he gave no explanation about the plan of tomb. In this field, we sufficed to Olia Chalabi's description, based on the interior dodecahedron design unlike any information

about exterior design (Olia Chalabi, 1959: 42). On the other hand, the presented miniature in Jame-al-Tavrikh has proposed a massive geometrical volume with no fracture on the corners in a head-on elevation (Fig. 6). In this case, the artist's proficiency should not be underestimated in the presentation of multi-dimensional spaces with numerous angles which are obvious in other sectors. This phenomenon is more dominant in presented miniature on Jame-al-Tavrikh by avoiding any efforts to spotlight angles on the body of Ghazan's tomb (Fig. 6); It's clear that, there are two shapes with this capability in a head-on elevation which are cube and cylinder not a dodecahedron charter.

Vassaf had always been mentioned a part of construction which a brick wall had installed on the circle scheme of dome (Vassaf, 1993: 299). It sounds that this articulation which included an interruption on construction process- separation of building procedure after erecting the circle of dome and its continuation after that- is indicated the change of materials in two different phases during Ghazaniyeh project; Because in Azerbaijan's cold climate, all of the buildings in form of numerous architectural styles, even related structures dating back to recent ages and Pahlavi era are included in a stone platform [Soffeh] in order to inhibit penetration of ascending moisture into buildings beside its resulting glaciation and deterioration. In this view, the design of Ghazan's tomb with a cylindrical structure and stone platform would reminder similar Ilkhanid specimens such as Sheikh Heidar's tomb in Khiaiv (Meshkin-Shahr), the tomb of Barda-Turbasi on the northern bank of Aras river in Gara-Bagh region and Mir Khatun's Tomb in Salmas province. (Table 1).

Although it's not possible to determine an obvious relation between circular plan with Ilkhanid's tombs unequivocally, but it sounds that, circular form- the symbol of eternal movement- has been connected with nomadic Mongolian lifestyle (Pashaei & Omrani: 2013); because Mongols were a "settled group into felt chariots" who moved from one location to another, stopped where they found water



Fig. 3. Right: A sketch of “Sham Ghazan” according to Rashid-ed-din miniature (adapted from the Azerbaijan’s parks & gardens). Source: Shekari, 2005.
Left: An illustration of “Sham Ghazan”. Source: Hamadani, 1994.

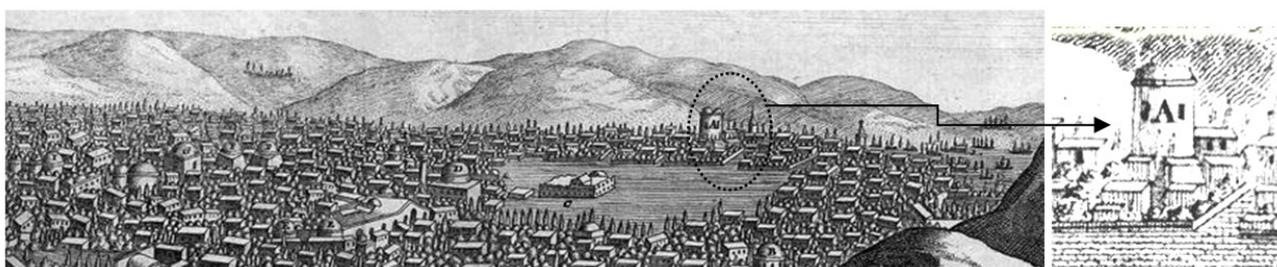


Fig. 4. Historical structure of Tabriz and the location of Ghazaniyeh, drawn by Shardin. Source: Zoka, 1989: 51.

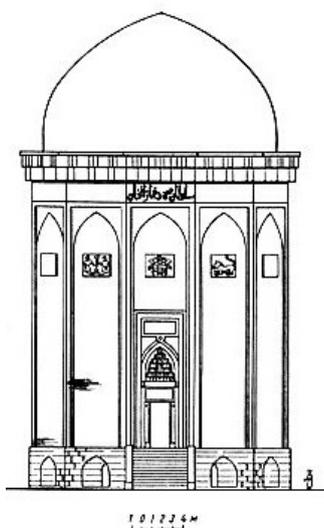


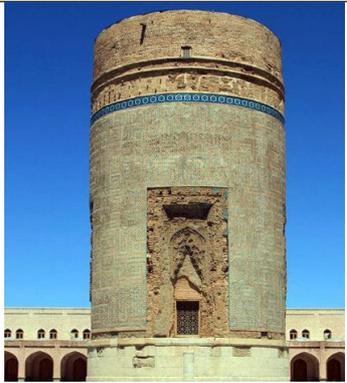
Fig. 5. Left: The presented sketch of Ghazan’s tomb by D.N. Vilbern. Source: Vilbern, 1987:230. Right: Galatay Tower in Istanbul.
Source: authors, 2015.

and gross (Tesouf, 2009: 57).

Although there are some contradictions about proposed dimensions by different tourists; however, the conversion of offered units by Vassaf into understandable modern scales would be logical; in his description of Uljaito’s tomb he had mentioned that the diameter of the dome is 100 Gaz and each side of the tomb is 60 Gaz (Vassaf, 1993: 230). With this pre-assumption that the diameter of Uljaito’s dome is 24/5 meters; the proposed unit of Gaz during Ilkhanid period would be approximately 25 centimeters (Vilbern, 1986: 137). According to

Vassaf’s explanations beside transforming Ilkhanid module of “Gaz” into “meter”, the tomb of Ghazan was a building which its height from floor plan to the starting point of dome’s inscription was about 32/5 meters, the width of inscription and its upper adjoins was 2/5 meters, the height of dome from circular ring to the apex was about 10 meters which was built on thick massive walls by the width of 3/75 meters that the interior diameter of tomb was about 20 meters. By supposing the correctness of dimensions which were reported by Vassaf (20m in 42/5m), the proportion of width to height of building

Table 1. Circular structure of Ilkhanid tombs in Azerbaijan. Source: authors, 2015.

		
<p>Recognized sketch of Ghazan’s tomb according to Vassaf’s descriptions</p>	<p>Mir-Khatun’s Tomb, Salmas (8th A. D.)</p>	<p>Sheikh Heydar, Meshkin Shahr (8th A.D.)</p>

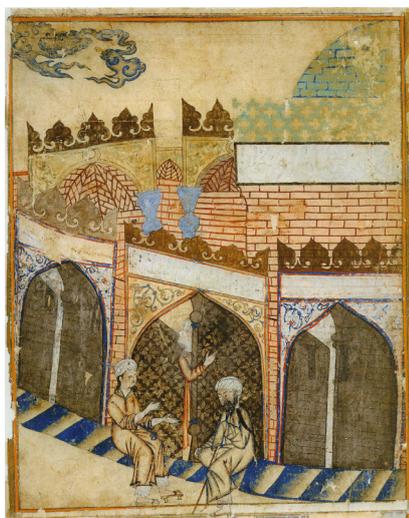


Fig. 6. Right: Presented sketch by Shardin in 1960. Source: Zoka, 1989: 51. Middle: The remnants of Ghazaniyeh in Tabriz’s administration map, illustrated by Matragchi in 10th A. D. Source: Matragchi, 2000: 87. Left: Sketch of Ghazaniyeh in Jame-al-Tavarikh, written by Rashid-al-Din. Source: Shekari Niri, 2005.

in Ghazan's tomb would be 1:2/1 which is coordinated with existence proportions in Sultan Sanjar's tomb in Marv (approximately 1:2) –which was seen by Ghazan before construction process (Hamadani, 1994: 977) and on the recent project such as Sultaniyeh (1/2:2) (Hillenbrand, 2012: 281).

A discussion of the hypothetical scheme of Ghazaniyeh's "Abvab-Albar" complex according to the historical documents

The three factors of culture, economy and climate provided skeletal characteristics and morphology of urban regions (Ziyari, 2009). Following the structure of "Kuryan", the Mongol's culture formed the spatial arrangement of Ghazaniyeh on basis of a central core and surrounding areas; on the other hand, their lifestyle closely connected to economy and international trade led to the creation of that construction in such a powerful business area in northwestern Iran; also climatic conditions of Azerbaijan, persuaded the standing of massive bulk of building on a stone platform.

Most of the scholars believed that the scheme of the oldest Ilkhanid tomb was a dodecahedron charter because of their religious tendencies to Shia besides different attitudes about funeral traditions (Vilbern, 1986: 135; Blair and Bloom, 2009: 7; Shekari Niri, 2005; Ali Asl, et al, 2011). Although Rashid-ed-din's descriptions influenced scholar's conclusions, his explanation emphasized the formation of Abvab-Albar in twelve side of great dome [tomb]. In this way, there is no clear reason for the plan of tomb (Hamadani, 1994: 1375). The presented sketch of Prof. Giyasi, Ghazaniyeh

included dominant central building, formed on the basis of a tetrahedron platform and the plan was designed as a dodecahedron, decorated by blind arcs, ending up to the great dome (Giyasi, 1997: 41). However, according to Vassaf's descriptions, the closest historian to the construction date of Ghazaniyeh, whatever that arises from the ground surface and rises up to some extent [Soffeh], with an upper layer of a brick wall on it, includes a circular geometric shape not a square (Vassaf, 1993: 299).

On the other hand, according to the extant miniature in Jame-al-Tavarikh, there is no decoration of blind arcs and similar designs on the surface of the tomb. The structural form of dedicated spaces for charity in Prof. Giyasi's design contained a dodecahedron plan around which four gates are located in four main directions. So, every inner side of the complex is occupied by two similar chambers in two floors. But, according to Jame-al-Tavarikh miniature, there are twelve entrances around dedicated areas for charity of Abvab-Albar to provide enough accessibility to the whole complex. In the meantime, each inner side of the tomb has been occupied by two homologous entrances in one floor, not in double floor, to preserve Ilkhanid mega structures' height and glory in the entrances' appropriateness (Fig. 7).

As mentioned before, Ghazaniyeh contained a central tomb with inner diameter of 20 m, approximate height of 42.5 m and walls' width of 3.75 m, surrounded by twelve areas for charity usages; on the other side, Vassaf mentioned 20 m (80 Gaz) for each area of inner side (Vassaf, 1993: 229-230). Keeping all this in mind, the total area of interior space would be about 4500 m² (Fig. 8,9).

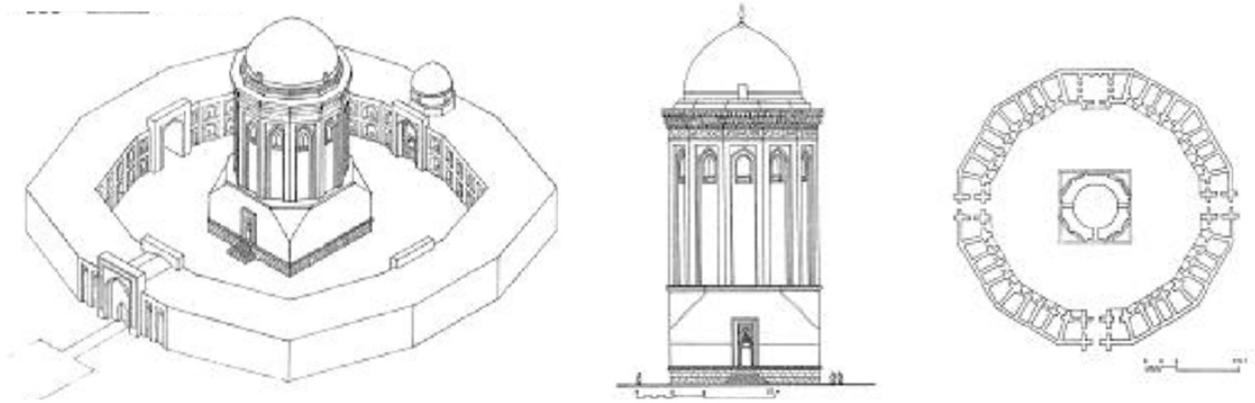


Fig. 7. Hypothetical design of Ghazaniyeh Complex by Prof. J. Giyasi. Source: Ajurlu, 2014.

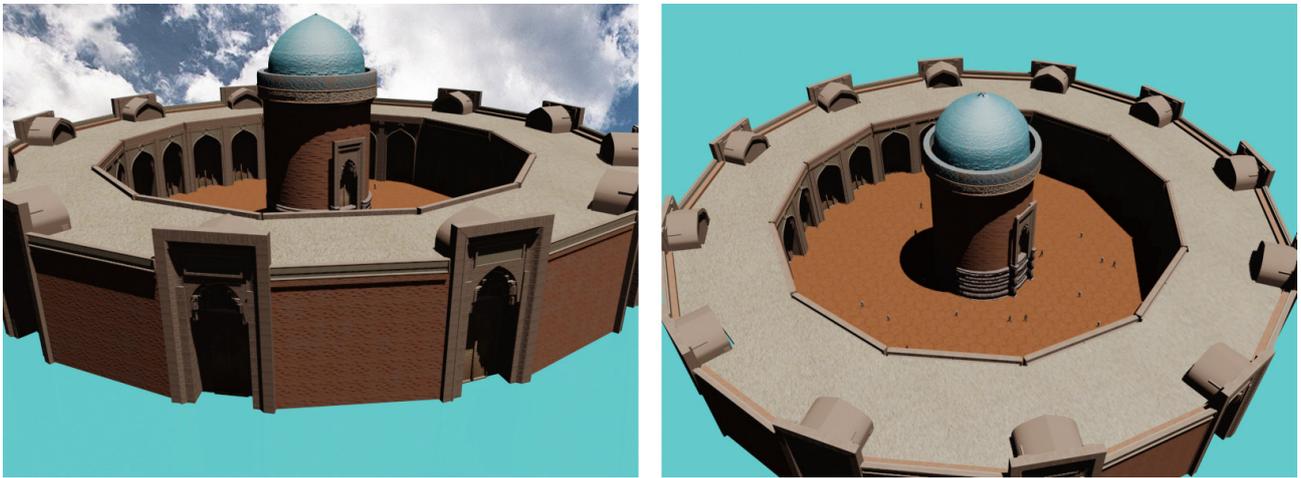


Fig. 8. Hypothetical design of Ghazaniyeh complex according to the historical documents. Source: authors, 2016

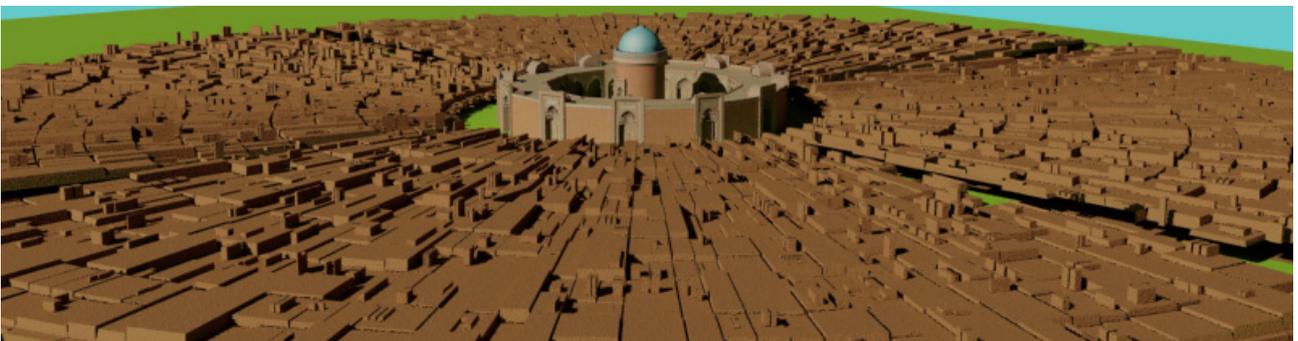


Fig. 9. The location of "Abvab-al-Bar" complex of Ghazaniyeh in Ilkhanid structure of "Sham Ghazan" according to the historical evidences and modern spatial townships' layouts in Ghazaniyeh of Tabriz. Source: authors, 2016.

Conclusion

By selecting Azerbaijan as the capital of Ilkhanid dynasty during Abaga Khan and then Ghazan Khan, constructing new buildings had been a motivation for developing the new capital of Islamic world, Tabriz. So, investigating a potential location such as "Sham" was inevitable. During this area, Tabriz was divided into three main zones including an industrial-trading center [Arg-e-Alishah], a political-official center [Ghazaniyeh] a scientific-cultural center [Rashidiyyeh]. In this way, it was necessary to provide facilities in each mentioned center in order to remove migration obstacles. Ghazaniyeh was in the center of Ghazan's tomb with twelve special applications connected to the tomb on the basis of a predetermined plan. In Sham Ghazan's architectural organization, the tomb was formed as a part of a common foundation to save its eternity; hence, it could absorb spiritual direction because of close relations with surrounded applications such as mosque, school and other religious buildings. On the other hand, the aggregation of these buildings around the Ghazan's tomb created much acceptability and safety for that; because the dedication of lateral applications was appealing for Muslim community in terms of preparation for religious ceremonies.

In fact, Ghazan's tomb bridged the gap between different Muslim groups. From one hand, it was respectable for the people from all social classes under religious freedom of Ilkhanid monarchy. On the other hand, this multi-purpose complex could play a more effective role than a mere tomb.

Regardless of previous comments about architectural form of Ghazan's tomb considered with a dodecahedron plan, this building was a cylindrical structure with a great dome, located on a stone platform. From this viewpoint, the architectural appearance of Ghazan's tomb is homogeneous with contemporary Ilkhanid tombs such as Sheikh Heydar, Mir Khatun and Barda in Gara Bagh. In addition, the existence of architectural proportions in the structure of Ghazan's tomb, including a cylindrical shape with an approximate diameter of 20 m, the height of 42.5 m and 1.2:1 proportion of width to height in its dimensions will be comparable with direct experiences of Ghazan about Sultan Sanjar's tomb in Marv [approximately 1:2] and architectural proportions of Sultaniyeh dome [1/2:2] as well. It is clear that Ghazaniyeh was built to be the greatest of its type. In fact, Sham Ghazan was a manifestation of the grandeur of the person buried in that.

Endnote

1. The idea of "Metropolis" initially entered geographical topics by M. Jefferson. The dominant city has influenced other regions depended on a city or other zones in terms of population or urban applications (Shakui, 2010: 486). "Metropolis"; usually is a capital center including the best facilities, the rarest goods and the most significant individual potentials besides skillful workers gathered there (Nazmfar & Khodai, 2012).
2. In a galactic urban pattern, the focus of facilities, infrastructures and urban services is on a Metropolis; while in an interconnected pattern, the continuity of the cities, in terms of political and economic factors is dependent on each other (Rakhshani, 2009: 2).
3. This was the first time in Iranian architecture history that the interests of a king focused on structural and artistic affairs (Wilber, 1968: 19).
4. "Although our social placement is not as equal as prophets and Imams, by adopting them and getting closer to that status, we are intended to build up this Abvab-Albar which will be our last work. On the other hand, by following this mentality a charity would appear and because of that, the blessing of graceful God would be upon us ..." (Hamadani, 1994: 997).
5. Although according to the most of scholars, there is no urban hierarchies in Mongols' social system (Habibi, 2010: 79-80), by considering the concept of a city as a collection of early related groups with public communities with special goals (Hanachi & Pourserajiyani, 2012: 146) in which the applications are much more important than the buildings, the interpretation of a city should be the unity of the concepts and behaviors (Sadri, 2006: 3). On the other hand, if the concept of a city is considered from a historical viewpoint which included the main power and culture of a region (Golinejhad, et al, 2009: 9); The Mongolian Kuriyan will be defined as a tent city.
6. On of the historic measurement units of Iran.

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