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Original Research Article

Reconstruction of the Architectural Plan of the Rowza in the Rab'e Rashidi Complex, Tabriz, Iran*

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Abstract

Problem statement: The Rashidiyya township in the northeast of Tabriz was constructed by the order of Khawaja Rashid al-Din Fazlollah Hamadani (7th-8th AH /13th-14th CE). This township included two main sections: the central core and the Rashidi district. Unfortunately, this architectural complex suffered significant damage and destruction due to devastating earthquakes and governmental wars in Tabriz over various periods. Therefore, the existing documents for understanding the architectural structure and location of this complex are primarily limited to the Rab'e Rashidi endowment deed and archaeological findings. This research aims to study the spatial and locational aspects of the Rowza as a key element in the structure of Rab'e Rashidi, which had religious and educational functions.

Research objectives: The primary objective of this research is to understand the spaces of the Rowza, provide a proposed plan based on the description of the endowment deed, and compare the proposed plan of the Rowza with similar examples remaining from the 7th to 8th century AH/ from 13th to 14th century CE. Another goal is to determine the probable location of the Rowza on the historical site of Rab'e Rashidi.

Research method: This article is a fundamental research study that initially delineates the architectural structure of the Rowza plan by relying on the Rab'e Rashidi endowment deed, logical deduction, content analysis, and comparison with similar examples remaining from the 8th-7th century AH / 14th-13th century CE. Subsequently, the probable location of the Rowza is determined based on archaeological data on the Rab'e Rashidi cultural heritage site.

Conclusion: Analyses based on the descriptions provided in the Rab'e Rashidi endowment deed indicate that the spatial structure of the Rowza likely comprised a central courtyard with a four-iwan pattern, incorporating a combination of an iwan and a mausoleum (with the mausoleum situated behind the main iwan and aligned along the north-south axis). Furthermore, through comparison with remaining examples from the 7th to 8th century AH / from 13th to 14th century CE, it became evident that this proposed plan aligns with architectural designs found in other structures such as the Sultan Hassan Complex in Cairo (1356-1363 CE), the Çifte Minareli Madrasa (13th century CE), and the Yakutiye Madrasa (early 14th century CE) in Erzurum, supporting the validity of the proposed plan for the Rowza. Additionally, archaeological investigations within the Rab'e Rashidi compound reveal a wall-like structure on the southeastern perimeter, believed by researchers to be part of an architectural complex. Moreover, given the construction date, rectangular geometry, and Qibla orientation of this structure, it likely corresponds to the location of the Rowza within the Rab'e Rashidi site.

Keywords: *Ilkhanid Era, Tabriz City, Abwab al-Birr, Rashidiyya Complex, Rab'e Rashidi's Rowza, Rab'e Rashidi Endowment Deed (Waqf-nameh).*

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Introduction

The Rashidiyya township, as described by Hamdullah Mustawfi Qazvini (1983) in “Nuzhat al – Qulub,” was founded by Khawaja Rashid al-Din Fazlollah Hamadani during the late Ilkhanid period, in the late 7th and early 8th centuries AH (13th-14th centuries CE)¹, in the foothills of the mountains located in the northeast of Tabriz, at the foot of the Valiyan mountain range². “Rab’e Rashidi,” which Hamdullah Mustawfi Qazvini (idem) described in his book “Nuzhat al – Qulub,” (740 AH) as a town with “numerous and splendid buildings.” The place is referred to as “Rashidiyya” in the endowment deed (Waqf-nameh) written by Khawaja Rashid al-Din Fazlollah Hamadani (1977) in 709 AH (1309 CE). This location, in addition to being called “Rab’e Rashidi” and “Rashidiyya,” has also been referred to as “Rashidabad” and “Abwab al-Birr Rashidi.”

Evidence suggests that the design of this complex was meticulously planned and executed according to engineering principles³, consisting of two main parts: the central core (Rab’e Rashidi) and the Rashidi District. The central core housed most of the religious, educational, and medical spaces, such as the Rowza, Khanqah, Dar al-ziafeh (guesthouse), and Dar al-shifa (hospital). The district area, in addition to residential spaces, also included other facilities such as caravanserais, factories, and bathhouses. The integrity of the entire complex should include other spaces such as gardens, mills.

However, with the assassination of Khawaja Rashid al-Din Fazlollah (717 AH/1318 CE) and the fall of the Ilkhanid rule (756 AH/1356 CE), followed by the Iran-Ottoman wars over Tabriz and the utilization of Rashidiyya materials for the reconstruction of Tabriz after the earthquake (1192 AH/1779 CE), fundamental transformations occurred, leading to the disappearance of Rashidiyya’s position (Rumlu, 1968, 328; Monshi Turkman, 1998, 1402; Nader Mirza Qajar, 1373, 2-191). What is observable today from the Rashidiyya complex is only a small portion of this vast ensemble.

Problem Statement

The study and recreation of the architectural structure of the Rab’e Rashidi complex have always been significant yet ambiguous topics in Iranian archaeological research

and architectural history. However, the Rab’e Rashidi endowment deed and archaeological findings are the only historical and valuable documents available for understanding the Rashidiyya complex. Recent research on the Rashidiyya complex has attempted to reconstruct its architectural spaces based on the descriptions found in the endowment deed. Nevertheless, discrepancies between certain parts of the proposed designs and the descriptions in the endowment deed, along with the neglect of similar and prominent examples from the same period, which are crucial for understanding the architectural structure of this complex, have led to ambiguities in research proposals.

Therefore, this study aims to refocus on the examination and analysis of a significant aspect of Rab’e Rashidi’s architectural structure known as the “Rowza,” which constitutes one of its essential components. Consequently, the primary research question is raised: How could the architectural plan of the Rowza within Rab’e Rashidi (14th century CE / 8th century AH) be? Furthermore, despite various conducted research efforts, there has been no explicit mention of the potential location of the Rowza within the Rab’e Rashidi site. Thus, another pertinent question emerges: Where might the probable location of the Rowza be situated within the Rab’e Rashidi complex? The primary objective of this research is to understand the spaces of the Rowza and provide a proposed plan for them based on the information available in the endowment deed of Rab’e Rashidi, and to compare the proposed plan with similar examples remaining from the 8th-7th century AH / 14th-13th century CE. Furthermore, considering the recent archaeological findings in the historical area of Rab’e Rashidi, another objective of the research is to determine the probable location of the Rowza on the Rab’e Rashidi site.

Given the scientific and religious significance of the Rowza, it is plausible to hypothesize that its architectural plan resembled the patterns found in other religious and educational complexes of the same era. Additionally, the identification of a wall-shaped structure on the southeastern side of the site, believed by researchers to date back to the 14th century, may suggest the potential location of the Rowza within the Rab’e Rashidi complex. Thus, reconstructing the Rowza will not only aid in comprehending and reconstructing other spaces within this

complex but also contribute to a broader understanding of Iranian architectural history and Islamic architecture.

Research Method

This article is a fundamental research study conducted by relying on the endowment deed of Rab'e Rashidi and archaeological data, using content analysis, logical deduction, and comparison. Initially, the research began with the collection and examination of library sources related to the Rab'e Rashidi collection, referencing the endowment deed of Rab'e Rashidi. Subsequently, a schematic plan for the Rowza was presented after a detailed analysis of the obtained results. In the next stage, this schematic plan was compared with the remaining examples of similar works from the 8th-7th century AH / 14th-13th century CE. Furthermore, the plan for the Rowza was discussed and examined in comparison with other plans presented by other researchers. Finally, based on archaeological findings, the structures found on the southeast side of the Rab'e Rashidi cultural heritage site were investigated, and the approximate location of the Rowza within the historical complex of Rab'e Rashidi was determined.

Research Background

The Rab'e Rashidi complex in Tabriz, designated as National Heritage No. 943 in 1975, comprises the remnants of ancient towers and ramparts scattered across a thirteen-hectare area at the base of the Sorkhab mountain, in close proximity to the Valian Mountain neighborhood. Regrettably, following the collapse of Ilkhanid rule and invasions by the Ottoman Turks, the site fell into ruin (Ayorloo, 2014, 2020). Archaeological excavations commenced in 1969 under the auspices of Professor Wolfram Kleiss, with subsequent investigations and excavations conducted by the Cultural Heritage Organization at the Rashidi Castle site, overseen by Laleh Ruhangiz (2006). The archaeological exploration of Rab'e Rashidi was initiated in 2017 as part of the international Rab'e Rashidi project (Ayorloo, 2017, 2018, 2019, 2020; Ayorloo & Moradi, 2020; Roshan & Ayorloo, 2018; Fuchs & Ayorloo, 2023; Jamshidi Gholdori & Ayorloo, 2023; Lorain et al., 2023; Ayorloo et al., 2018). Among the findings of these excavations was the identification

of the Rashidi cistern on top of the southeastern hill of the excavation site, which had previously been thought to be a mosque in 2007 (Ayorloo, 2017, 2018). It was also revealed that Rab'e Rashidi had been converted into an Ottoman fortress in the 10th century AH, with Ottoman Sinan Pasha constructing a large tower there (Ayorloo & Moradi, 2020). Later, in the 11th century AH, Sultan Murad IV of the Ottoman Empire bombarded Rab'e Rashidi (Ayorloo et al., 2019; Ayorloo et al., 2018; Ayorloo, 2017, 2018, 2019, 2020). In the realm of architectural and urban studies of the Ilkhanid period, the spatial arrangement of the Rashidiyya complex has garnered attention from both contemporary foreign and Iranian scholars. Among them is Wilber (1986). Although his field studies of the Rashidiyya township and his descriptions of this complex were pioneering and valuable, the limitations of his studies in terms of historical written sources led to the identification of the current location as the entire Rashidiyya complex. He also drew a map of it that did not delve into the details of the spaces. Subsequent researchers, such as Blair (2008), Saeednia (2000), Belali Oskuie et al. (2010), and Shekari Niri et al. (2019), have delved into Rashidiyya research. These endeavors aimed to propose plans of Rab'e Rashidi and the Rowza within the current location map, drawing from descriptions found in the endowment deed. However, scrutiny of the endowment deed descriptions and comparative analysis with surviving examples from the era have raised doubts regarding the proposed reconstructions of Rab'e Rashidi and the Rowza.

Study and Analysis of the Architectural Spaces of the Rowza Based on the Information Available in the Endowment Deed of Rab'e Rashidi

The primary historical source, the endowment deed of Rab'e Rashidi authored by Khwaja Rashid al-Din Hamedani, provides valuable insights into the overall architectural structure of the Rowza. According to the descriptions in the endowment deed, the Rowza encompasses spaces such as the central courtyard, summer mosque, winter mosque, mausoleum, library, bathroom, and rooms designated for teaching and relaxation. These spaces will be further elucidated in subsequent explanations.

• Central courtyard and gateways

According to the endowment deed, the Rowza features a central courtyard with a basin in its center and two gateways on the right and left sides⁴ (Hamedani, 1977, 42 & 186). The deed also mentions the right gateway as the primary entrance to the Rowza⁵ (ibid., 189). Moreover, the most reliable criterion seems to be the spatial orientation, with the entrance located opposite to the qibla and the main iwan (Malhis, 2016, 50). In such cases, visitors pass through transitional corridors upon entering, directing them to a point that provides both a beautiful view of the courtyard and direct access to the qibla-iwan. When the entrance and qibla-iwan are not aligned, the approach is adjusted with the design of transitional corridors to correct the travel direction (ibid.). In the Rowza, there likely exists a transitional corridor connecting the left and right entry pathways to the central courtyard in the opposite direction of the qibla.

• Summer (Main) Mosque and Winter Mosque

The Rowza encompasses two mosques: a summer mosque, also known as the main mosque, and a winter mosque. The summer mosque, referred to as “Suffa-yi Sadr” (Big Suffa), served as the venue for congregational prayers, while the winter mosque featured a domed space for prayers during colder months. These mosques served not only as places of worship but also as educational venues⁶ (Hamedani, 1977, 42). Considering that mosque entrances face towards the mihrab and away from the qibla, it is evident that the Rowza’s mosques were situated on the southern side of the central courtyard, with the winter mosque positioned to the left side of the summer mosque (ibid., 129). Furthermore, the endowment deed mentions the presence of other iwans, indicating their utilization for prayers as the congregation expanded⁷ (ibid.), suggesting that the Rowza likely followed a four-iwan pattern.

• Mausoleum and Dar al-Huffaz

The mausoleum of Khwaja Rashid al-Din Hamedani was located in the Rowza, with a domed structure known as Dar al-Huffaz (the room of Qur’an reciters) on its upper floor. Additionally, it was referred to as the “Gunbad” (dome), with a small suffa connected to it. A wooden lattice was erected in front of the suffa⁸(ibid., 41). The wooden lattice, which was aligned with and close to the

mihrab of the main Mosque⁹ (ibid., 135). Considering the arrangement of the wooden lattice in front of the suffa, near and aligned with the mihrab of the Suffa-yi Sadr, it appears that Dar al-Huffaz, the mausoleum, and the suffa-yi sadr (qibla-iwan) were oriented in the same direction (north-south) and in close proximity (ibid.).

• Library

The library in the Rowza was another significant element, situated on either side of Dar al-Huffaz. The right side of the library was designated for the preservation of hadiths and historical books, while the left side housed literature related to intellectual sciences¹⁰ (ibid., 197).’’

• Dar al-Masahef and Beit al-Ta’lim

The other sections of the Rowza include Dar al-Masahef (Qur’an reading and recitation room) and Beit al-Ta’lim (teaching room). Dar al-Masahef was located beside the winter mosque¹¹ (ibid., 42). Beit al-Ta’lim, described as the largest house in the Rowza, served as a place for interpreting religious sciences in winter (ibid., 194) and housed single male teachers (ibid., 130). Its location was near the big suffa (iwan). There was a small chamber adjacent to it¹² (ibid., 194). The dimensions of this room are approximately 7 * 10 gaz¹³ (10.66 * 7.46 meters), as mentioned in the endowment document.’’

• Sarabostan

According to the endowment deed, another space within the Rowza was the Sarabostan, which was located behind the winter mosque¹⁴ (ibid., 43). In the “Dehkhoda Dictionary”, Sarabostan refers to a house with a garden (Dehkhoda,1998, 231) and in “Amid Dictionary” it refers to a large house with numerous flowers and trees (Amid, 2010, 13545). Some buildings feature a lush garden at the end of the south iwan, known as the rear garden pattern. This garden is sometimes positioned at a lower level than the building itself (Emami Meybodi, 2020, 441 & 442). Based on the descriptions provided, it is likely that the term “Sarabostan” in the endowment deed refers to a garden, situated behind the winter mosque on the south side.

• Other Spaces of the Rowza

Furthermore, the endowment deed mentions additional areas: a hammam (bathhouse) located adjacent to the mausoleum underground¹⁵ (Hamedani, 1977, 43), and a Nazir room (guard’s room) positioned on the second

floor inside the Rowza gate on the left side¹⁶ (*ibid.*, 43). Additionally, hujra (cells) and sarache¹⁷(small rooms) were built around the Rowza courtyard and above the gateways for educational and residential purposes. Based on the study of the endowment deed of Rab’e Rashidi and the available descriptions and conducted analyses, the position and relationship of the spaces within the Rowza have been addressed in [Table 1](#), and a schematic plan of the Rowza has been drawn.

Examination of the Proposed Plan of Rowza in Comparison with Surviving Examples from the Same Period

After studying the endowment document and analyzing the spatial relationships within the Rowza, an attempt has been made to enhance our understanding by examining the spatial relationships of the Rowza with similar architectural structures from the same period. Research has been conducted on architectural plans resembling mausoleum-mosque and mausoleum-madrasa complexes in Anatolian and Egyptian regions due to the disappearance of Ilkhanid architectural complexes in the Azerbaijan region, particularly in Tabriz. These

architectural exchanges between northwestern Iran and Tabriz, the capital of the Ilkhanids, and Erzurum in Anatolia after the Mongol conquests in the 1240s influenced the architectural characteristics of these two regions ([Öztürk, 2017](#); [Blessing, 2014](#); [Crane, 1993](#); [Bates, 1978](#)). These exchanges have influenced the architectural characteristics of these two regions. On the other hand, Erzurum served as a significant region in the protective role between the Ilkhanid and Mamluk realms ([Blessing, 2014, 162](#)). Erzurum, in particular, played a crucial role in safeguarding the interests between the Ilkhanids and the Mamluks, serving as a bridge for cultural exchange between Iran and Egypt, especially given the close relationship between the Mamluks of Egypt and Khwaja Rashid al-Din Hamedani (14th century CE) ([Blair, 2008](#)). This connection suggests mutual influence on architectural styles in these two regions. Therefore, significant examples from these regions include mosque-mausoleum-madrasa complexes such as the Sultan Hassan Complex in Cairo (1356-1363 CE), the Çifte Minareli Madrasa (Twin Minaret Madrasa) (13th century CE), and the Yakutiye Madrasa (early 14th century CE) in Erzurum, all of which are contemporary

Table 1. The understanding of the spaces within the Rowza is based on the descriptions found in the endowment deed of Rab’e Rashidi and the schematic plan of the Rowza drawn according to the conducted analyses. Source: Author.

Space	Descriptions	Schematic plan
1	Courtyard <ul style="list-style-type: none"> - Square or rectangular geometry - It has a four-iwan pattern - South iwan as a main iwan - The pond was located in the middle of the central courtyard. - Has two gates on the right and left side 	
2	Summer Mosque <ul style="list-style-type: none"> - Considering the Qibla direction, the mosque was located on the south side of the central courtyard 	
3	Winter Mosque <ul style="list-style-type: none"> - Left side of Summer Mosque - Has a dome-shaped space - Entrance from inside the summer mosque 	
4	Dar-al-Huffaz <ul style="list-style-type: none"> - The dome and the mosque were located in the same direction (north-south) and close to each other. - The small suffa was connected to the dome. - The front of the row was made of a wooden lattice. 	
5	Mausoleum <ul style="list-style-type: none"> - The lower floor of Dar al-Huffaz 	
6	Library <ul style="list-style-type: none"> - The right and left sides of Dar al-Huffaz 	
7	Dar-al-Masahef <ul style="list-style-type: none"> - Dar al-Masahef was located next to the Winter Mosque and it was opened to the inside of this mosque. 	
8	Beit al-Ta'lim <ul style="list-style-type: none"> - It was located close to the large suffa and there was a small cell next to it. 	
9	Sarabostan <ul style="list-style-type: none"> - Garden behind the winter mosque 	
10	Hammam <ul style="list-style-type: none"> - Under the ground, next to the mausoleum of Khwaja Rashid-al-Din Hamedani 	
11	Nazir room <ul style="list-style-type: none"> - The second floor of the left gate 	
12	Hujra <ul style="list-style-type: none"> - Around the courtyard and second floor 	

with the Rowza. Examining these examples can lead to a deeper understanding of the architectural structure of the Rowza (Fig. 1).

After a comparative analysis of the spatial structure of the Rowza and the mentioned works, it can be concluded that these complexes feature a central courtyard with a four-iwan layout, and their entrances are positioned opposite the main iwan. One of the most significant similarities is the use of the iwan-mausoleum combination, where the southern iwan is considered the main iwan, and the mausoleum is located behind it. This combination was not common in religious and educational complexes before the construction of the Sultan Hassan Complex, Çifte Minareli Madrasa, and Yakutiye Madrasa in Egypt and Anatolia, as suggested by studies (Amer & Gaber, 2018; Blessing, 2014).

According to Sheila Blair’s study of the Rab’e Rashidi endowment document, this configuration is considered unique in Ilkhanid architecture (Blair, 2008, 77). Moreover, after this period, during the Timurid era, this iwan-mausoleum combination evolved into a mosque-mausoleum combination, which is evident in structures such as the Blue Mosque (14th century CE / 8th century

AH) and the Hasan Padeshah Mosque (15th century CE / 9th century AH) in Tabriz (Fig. 2).

Discussion on the Proposed Plans of Rowza Based on Recent Studies

Several researchers, including Saeednia (2000), Blair (2008), Belali Oskuie et al. (2010), and Shekari Niri et al. (2019), have focused on the architectural structure of the Rab’e Rashidi Rowza, providing insights into its spatial and architectural features (Fig. 3). Therefore, four proposed plans Table 2 have been critiqued and analyzed.

In all of these plans, a central courtyard with a square or rectangular frame is defined, and the entrances on the east and west sides have been specified. However, most of these plans do not incorporate the four-iwan pattern of the Rowza. Furthermore, there has been less emphasis on accurately aligning all of Rowza’s spaces and their approximate scales with the descriptions provided in the endowment deed. While the orientation of the mosques to the south has been correctly aligned with the qibla direction in most plans, the positioning of the mausoleum on the north side of the central courtyard has been incorrectly determined. Moreover, in most of the proposed plans, researchers have either failed

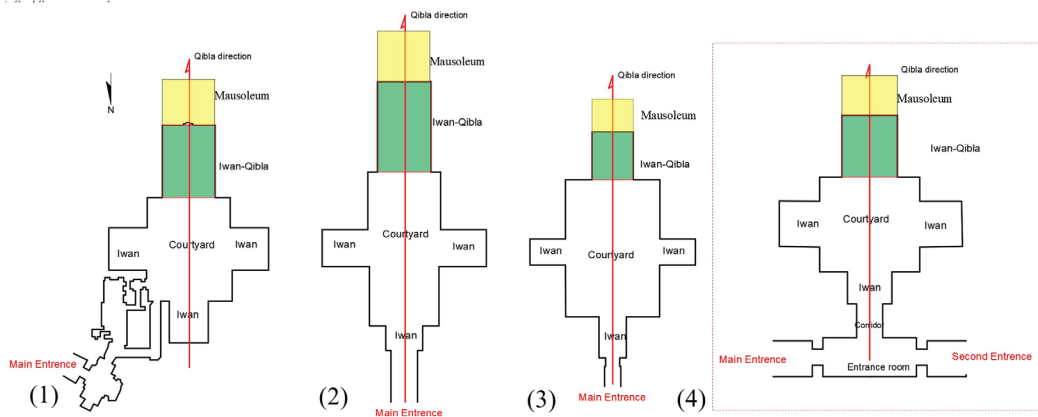


Fig. 1. The position of the Mausoleum and the main iwan (big iwan) in the plans; (1) Sultan Hasan complex, Cairo. Source: Yeomans, 2006: 156; (2) Çifte Minareli Madrasa, Erzurum. Source: Blessing, 2014:134; (3) Yakutiye Madrasa in Erzurum. Source: Blessing, 2014:144; (4) Schematic direction of Mausoleum and Qibla direction in Rab’e Rashidi’s Rowza, Tabri. Source: Author.

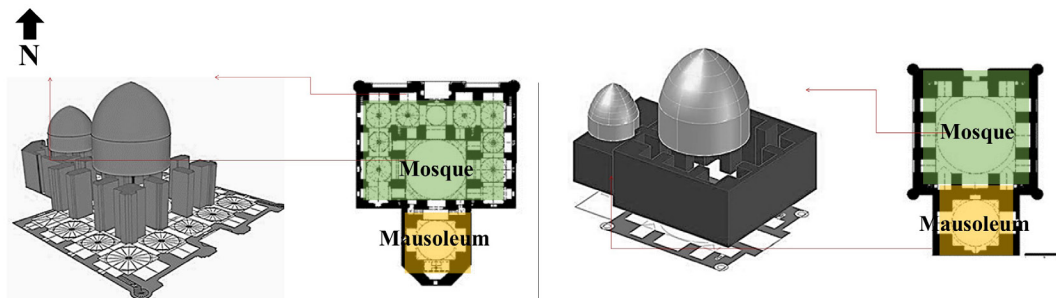


Fig. 2. Left: The plan of the Blue Mosque, including two domed chambers aligned along the north-south axis; Right: The plan of the Hassan Padeshah Mosque, featuring two domed chambers aligned along the north-south axis. Source: Sarabi et al., 2020.

to properly analyze or have overlooked the presence of the sarabostan. None of the proposed plans are compatible with similar existing structures from that period. This underscores the importance of studying lost architectural works and comparing them with extant examples from the same period, which is indeed one of the fundamental and crucial aspects of architectural history research. Finally, after a thorough study and analysis of the descriptions provided in the endowment deed of Rab'e Rashidi, and comparing the spatial structure of the Rowza with other extant examples from that period, as well as evaluating the proposed designs by contemporary researchers, a proposed plan for the Rowza (Fig. 4) has been developed.

Investigation of the Structure Found in the Southeastern Area of the Rab'e Rashidi Archaeological Site

The archaeological findings of 2019 revealed a significant wall structure in the northeastern area of the Rab'e Rashidi archaeological site. Researchers suggest that the exceptional construction techniques and high-quality materials, including brick and lime mortar, indicate that this structure was a crucial part of a valuable architectural complex. These techniques and materials further support the likelihood that this structure belonged to the Ilkhanid Rab'e Rashidi complex from the early 14th century. Additionally, the presence of a stepped structure in the southeastern area of the historical site

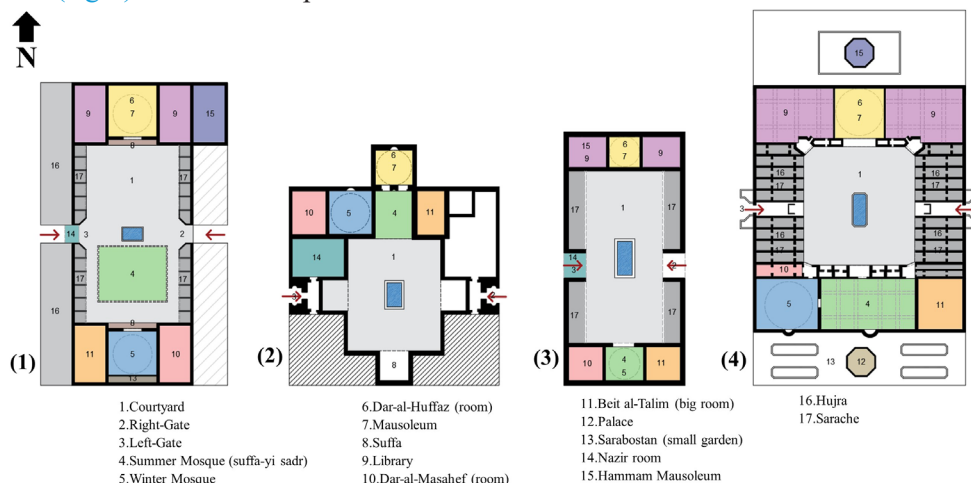


Fig. 3. Proposed plans of the Rowza. Source: Plan (1): Saeednia, 2000; Plan (2): Blair, 2008; Plan (3): Belali Oskuie et al., 2010; Plan (4): Shekari Niri et al., 2019.

Table 2. Examination and Analysis of Proposed Plans for the Rowza. Source: Author.

Plan	Analysis and Review
Plan (1)	<ul style="list-style-type: none"> - The mausoleum and Dar al-Huffaz are positioned to the north, while the mosques are located to the south of the central courtyard. Based on the endowment deed, which specifies that the Dar al-Huffaz should be small and placed directly in front of the mihrab of the main mosque, this positioning is incorrect. - The summer mosque is placed to the north of the winter mosque, whereas the endowment deed identifies the winter mosque's position to the left of the summer mosque, meaning to the west. Additionally, the winter mosque was inside the summer mosque, but in this plan, the summer mosque is depicted as a larger structure within the central courtyard. - The location of the hammam next to the mausoleum is specified in the endowment deed; therefore, the hammam's placement in this plan is inaccurate.
Plan (2)	<ul style="list-style-type: none"> - In terms of room proportions, the Beit al-Ta'lim is presented as the largest room in the Rowza, but in this plan, its area is equal to that of the Dar al-Huffaz. - Considering the direction of the Qibla (south) and the principles of mosque construction, where worshippers should enter the mosque facing away from the mihrab, the positioning of the mosques and the mausoleum to the north of the central courtyard is incorrect. - Important spaces within the Rowza, such as the library, Beit al-Ta'lim, Dar al-Huffaz, hammam, and garden, are not indicated in this plan. - The Nazir room was originally positioned above the gateway on the left side, but in this plan, it is designed next to the gateway. Additionally, there is no provision for exiting from inside the Rowza in the illustrated plan. - The Beit al-Ta'lim was supposed to be the largest house within the Rowza, but its dimensions are depicted smaller relative to other rooms in this plan.
Plan (3)	<ul style="list-style-type: none"> - In this plan, the mosques are considered as unified entities, but according to the endowment deed, the winter mosque was situated to the left of the summer mosque. - According to the endowment deed, the mihrab of the main mosque and the platform in front of the Dar al-Huffaz were close to each other. However, in this plan, the mosques are located to the south and the mausoleum to the north. - The location of the garden behind the winter mosque (Sarabostan) is not specified in this plan. - In this plan as well, despite the fact that the Beit al-Ta'lim was the largest house within the Rowza, the area of all rooms is considered equal.
Plan (4)	<ul style="list-style-type: none"> - In this plan, proper placement of the mosques, the positioning of all the spaces within the Rowza, and the dimensions of the Beit al-Ta'lim have been considered. However, in this plan as well, the mausoleum is situated to the north of the central courtyard. - The location of the garden behind the dome has been accurately specified, but the researcher has interpreted the Sarabostan as a governmental palace within the garden.

suggests a decrease in elevation towards the south and the existence of a basement. It is probable that the original structure was part of a large building with a basement (Fig. 5-Left) (Lorain et al., 2022). Determining the exact location of the Rowza on the map is challenging due to the destruction of the Rab'e Rashidi complex. Khwaja Rashid al-Din Hamedani's account in the endowment document mentions that "the Rowza was located outside the city of Tabriz and near Sorkhab mountain" (Hamedani, 1977, 250). However, this description does not provide a precise location for the Rowza. Based on studies and analyses conducted on the architectural spaces of the Rowza complex and considering researchers' claims that the essential structure located on the southeastern plateau of the Rab'e Rashidi archaeological site is part of a significant architectural complex, it is proposed that this structure likely indicates the location of the Rowza within the Rab'e Rashidi archaeological site (Fig. 5-Right). After archaeological investigations, the following factors support this hypothesis:

- Its rectangular geometry aligns with the Qibla direction.
- There is a high probability that this structure was part of the Ilkhanid Rab'e Rashidi complex from the early 14th century.
- According to descriptions and analyses, the Rowza

had a basement on the southern side, where Khwaja's mausoleum and a hammam (bathroom) were located. The identified structure exhibits a stepped design and a basement on the southern side".

Conclusion

Given the historical destruction of the Rab'e Rashidi complex, this article aims to reconstruct the architectural plan of the Rowza (14th century CE/8th century AH) using descriptions from the Rab'e Rashidi endowment deed. Based on the analysis conducted, the Rowza's architectural structure featured a central courtyard with a four-iwan layout. Surrounding the courtyard were spaces such as summer and winter mosques, Dar-al-Masahef, Beit al-Ta'lim, Hujra, and small rooms. The small dome (mausoleum) was located in the southern part of the main iwan. The iwan-mausoleum combination used in the Rowza is particularly significant and provides insights into the architectural arrangement of the Rowza. To support the theory of the iwan-mausoleum combination in the Rowza, it can be noted that, due to cultural and architectural exchanges between northwestern Iran, Tabriz, and neighboring regions, and the influence of architectural features between these areas, significant examples from that period include mosque-mausoleum-

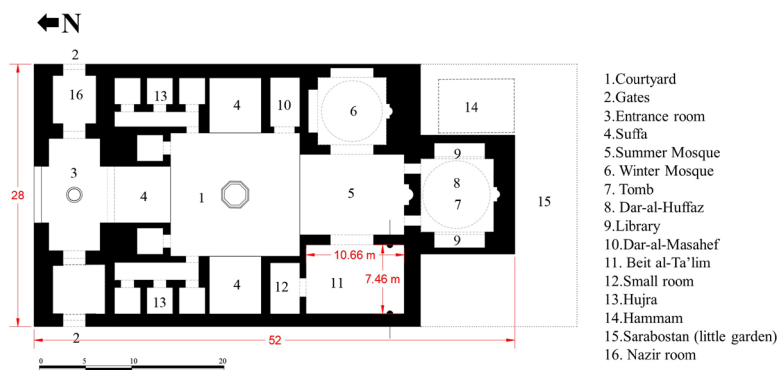


Fig. 4. Proposed plan of the Rowza. Source: Author.

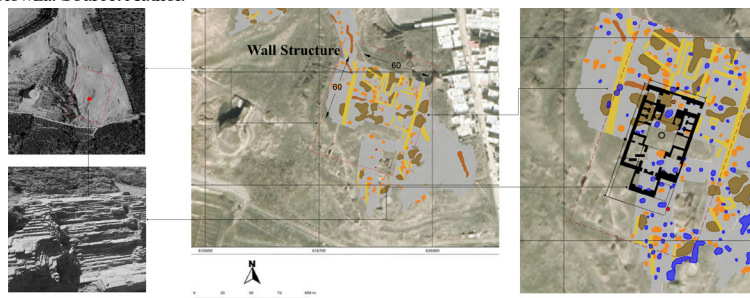


Fig. 5. Left: Interpretation of the 2019 geophysical survey's results (Map: Eastern Atlas, Berlin). Source: Lorain et al., 2023; Lorain et al., 2022; Right: Probable location of the Rowza within the Rab'e Rashidi archaeological site. Source: Author.

madrasa complexes, such as the Sultan Hassan Complex in Cairo (1356-1363 CE), the Çifte Minareli Madrasa (13th century CE), and the Yakutiye Madrasa (early 14th century CE) in Erzurum. Additionally, the iwan-mausoleum configuration evolved into the mosque-mausoleum pattern during the Timurid period, as seen in the Blue Mosque (14th century CE/8th century AH) and the Hasan Padeshah Mosque (15th century CE/9th century AH) in Tabriz. Moreover, the findings and analyses suggest that a part of the structure discovered in the southeastern area of the Rab'e Rashidi archaeological site likely belongs to the Rowza complex. This is due to its alignment with the construction date, the direction of the qibla, and its rectangular geometry. However, to improve the results and gain a more precise understanding, further excavations and extensive studies in various areas of the site are needed. This research focuses solely on reconstructing the architectural structure of the Rowza, and other areas of Rab'e Rashidi require additional studies, which can be addressed in future research to recreate the architectural structure of those spaces as well.

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Endnotes

1. There is no definite information accessible concerning the date of building and completion of Rab'e Rashidi's complex, and it is also not stated in the endowment of Rabe Rashidi. Only in the book of history and geography of Dar al-Sultaneh of Tabriz, is the date of construction stated in the year 699 A.H/ 1299 A.D (Nader Mirza, 1994, 42).
2. "There was a town in the northeast of Tabriz at the foot of a mountain, now called Mount Sorkhab, where Rashid al-Din built many splendid palaces. His son, Vazir Ghiyath al-Din added many more buildings to it" (Mustawfi Qazvini, 1983, 76 & 77).
3. The endowment document specifies: "The engineer must understand the orientation and connection of each component. Since he desires others to comprehend and observe, he should be capable of providing detailed explanations and assembling all elements in their respective positions" (Hamedani, 1977, 7).
4. "One on the right doorway, one on the left doorway" (ibid., 189).
5. "The doorway of the first Rowza which is the right doorway" (ibid., 189).
6. "The Rowza contains two mosques and a central pool basin. One of these is the Seifi Mosque, also known as the suffa-yi sadr, where Friday and Eid (Islamic celebrations) prayers are conducted. In times of large gatherings, people pray both inside the mosque and in the Rowza courtyard, including on all its suffas. Additionally, summer lecture sessions are held here, as will be explained later. The other mosque, known as the Shatva (winter mosque), features a dome attached to the suffa-yi sadr. It serves as the location for winter prayers, as well as for Tafsir and Hadith classes" (ibid., 42). "The suffa-yi sadr of the Rowza serves as the main mosque, while the winter mosque, situated within the

summer mosque, features a dome" (ibid., 129).

7. The phrase refers to the main suffa of the Rowza, which is also the central mosque, with the pulpit placed in its mihrab. Congregational prayers are also held in this mosque. If there is a large crowd and the mosque cannot accommodate everyone, people also stand and pray in the courtyard of the Rowza and on its suffas, following along with the congregation." (ibid.).
8. "Baqa'a al-Khair (Buildings that are built for the benefit of the people) and its surroundings were constructed inside after the dome, including an underground for the burial of the benefactor and the children in his care. Above this basement is a dome, which is used as Bayt al-Ta'lim, up to that small suffa attached to the dome, and in front of it is a wooden grid, often referred to as a dome" (ibid., 41).
9. Khwaja explains: "It was stipulated that twenty-four melodious Qur'an reciters would be appointed, so that they would take turns, three at a time, before the lattice door of the dome, which is the previous one, and there a designated position was created for them to recite the Holy Qur'an, Majestic, alternately. The lattice door of the dome should be open so that the sound can resonate in the dome... But on Fridays, they should open the dome door before the prayer so that all Qur'an reciters gather there and recite the Qur'an until the congregation for Friday prayers at Rab'e Rashidi Mosque. Then all the reciters should exit the dome, and the three individuals whose turn it is to recite the Qur'an should stand at the mentioned grid door, which is equivalent to the mihrab of the central mosque, and they should pray with the congregation, following the imam from behind..." (ibid., 135).
10. "Two doors of the library are built on the right and left of the dome, ... and hadiths and historical books are placed in the right library, and intellectual sciences are kept in the left library ... And it is a condition that this library should have a custodian and a librarian, both wise, competent, well-versed, knowledgeable, and literate." (ibid., 197).
11. "... and it consists of the Dar al-Masahef (Qur'an reading and recitation area) and the hadith books, which are located near the winter mosque." (ibid., 42).
12. "... the big Hujra (cell) in the lower story around the big suffa is ten gaz long and seven gaz wide. There is also a small hujra next to it where they teach" (ibid., 194).
13. Gaz was used for measurement in the past. Architectural Gaz is equal to 1.0666 meters (Abolghasemi, 2006).
14. "Sarabostan is behind the dome of the mosque, which is inside the rowza." (Hamedani, 1977, 43).
15. "In describing the underground, "It is next to the dome and in front of the bathroom" (ibid., 19).
16. "Nazir room is on the Rowza's doorway on the left" (ibid., 43).
17. "Regarding the Hujras (chambers) of the Rowza, as determined by the appointed supervisor. Eleven chambers" (ibid, 176). "Sarache (small room) is located above the entrance of the eastern side of the Rowza, with its accompanying facilities" (ibid).

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