

File Name: 1188.pdf

UNESCO Region: AISA AND THE PACIFIC

SITE NAME: Soltaniyeh

DATE OF INSCRIPTION: 15th July 2005

STATE PARTY: IRAN (ISLAMIC REPUBLIC OF)

CRITERIA: C (ii)(iii)(iv)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Decisions of the 29th Session of the World Heritage Committee

Criterion (ii): The Mausoleum of Oljaytu forms an essential link in the development of the Islamic architecture in central and western Asia, from the classical Seljuk phase into the Timurid period. This is particularly relevant to the double-shell structure and the elaborate use of materials and themes in the decoration.

Criterion (iii): Soltaniyeh as the ancient capital of the Ilkhanid dynasty represents an exceptional testimony to the history of the 13th and 14th centuries.

Criterion (iv): The Mausoleum of Oljaytu represents an outstanding achievement in the development of Persian architecture particularly in the Ilkhanid period, characterized by its innovative engineering structure, spatial proportions, architectural forms and the decorative patterns and techniques.

BRIEF DESCRIPTIONS

The mausoleum of Oljaytu was constructed in 1302-12 in the city of Soltaniyeh, the capital of the Ilkhanid dynasty, which was founded by the Mongols. Situated in the province of Zanjan, Soltaniyeh is one of the outstanding examples of the achievements of Persian architecture and a key monument in the development of its Islamic architecture. The octagonal building is crowned with a 50m-tall dome covered in turquoise blue faience and surrounded by eight slender minarets. It is the earliest existing example of the double-shelled dome in Iran. The mausoleum's interior decoration is also outstanding and scholars such as A.U. Pope have described the building as "anticipating the Taj Mahal."

1.b State, Province or Region: Zanjan province

1.d Exact location: N36 26 07.0 E48 47 48.0

Cultural Heritage Organization of Iran

THE DOME OF SOLTANIYEH

**THE PASTURE WHICH BECAME
THE CAPITAL CITY OF AN EMPIRE**

UNESCO
World Heritage Convention
Nomination of Properties for Inclusion on
The World Heritage List

Synopsis

The site of Soltaniyeh with its impressive dome and monuments reveals an outstanding example of human use of a favourable environment. Moreover, it is an exemplar testimony of an important achievement in the course of human architectural innovations. In spite of the fact that the man's attraction for the lush meadow lands of Soltaniyeh, which is displayed by its vast and fertile pasture, goes back to Prehistoric times, it was in the fourteenth century when the pasture was selected to become the capital *par excellence* of an empire. It was the Mongol Ilkhan Oljaytu, recently converted to Shi'ism (and chose the name of Soltan Mohammad Khodābandeh), who decided to build his capital city marked with a huge monument that would become his sepulchre. The sites reveals the exemplar type of a successful unity between the Mongol way of life, that is the horse breeding and nomadic way, and the sedentary society prevailing in Iran. The rapid but astonishingly successful construction of the mausoleum and the structures of the city in a span of less than ten years (from A.D. 1305 to 1313) was a culminating point in the history of Persian architecture. The central monument of Soltaniyeh was built as the mausoleum of the Ilkhān Oljaytu adjacent to the pasture. The mausoleum towered with a huge brick dome, which soon gave its name to the whole edifice. The monument is known today as the Gonbad-e Soltaniyeh (the Imperial Dome).

The presence of the highest dome ever constructed on an octagonal plan at Soltaniyeh, which became possible merely by the ingenious constructing of a double-shelled structure, shows an innovation that inspired the construction of the high dome of Santa Maria del Fiore in Florence almost a century later. The other significant aspect of Oljaytu's mausoleum is its remarkable interior decorations in the form of glazed tiles, brickwork, marquetry, stuccos and frescoes. The decorated surface in the monument was estimated to 9000 square metres, and is one of the most decorated monuments in Iran. In this way, the monument is a rich "museum" of applied decorative arts and their use in architecture. The spiritual significance of the mausoleum is revealed by its ample decorative and calligraphic designs which bespeak of the builder's attachment to Shi'ism faith. According to a tradition, the monument had originally been designed to receive the relics of Shi'i imams, Ali and his son, Hoseyn.

The site lies in a plain adjacent to the pasture land that was the primary reason of its creation and existence. The whole area is in a large landscape buffer zone (4547.38 hectares), which includes monuments with their core and buffer zones. The buffer zone comprises two major areas: first class and second class buffer zones. Soltaniyeh is proposed as a single nomination within its landscape buffer zone including the core and two relevant buffer zones (see the table under 1f).

1

IDENTIFICATION OF THE PROPERTY

1a. Country (and State Party if different)

IRAN

1b. State of province or region

ZANJĀN

1c. Name of Property

Soltaniyeh

1d. Exact location

The site of Soltaniyeh lies 40 km to the southeast of the city of Zanjān, at 48°, 48' E and 36° 36' N at 1880 m above sea level (figs 1-2).

1e. Maps and/or plans showing boundary of area proposed for inscription and of any buffer zone

See the map in figure 3.

1f. Area of site proposed for inscription (ha.) and proposed buffer zone (ha.) if any.

The main area of Soltaniyeh is limited by the metallic enclosure protecting the huge domed mausoleum of Oljaytu and its stone platform. This is located at the heart of a larger buffer zone including other important monuments and remains, the protected zones of which are as follows on the opposite page:

Site Name	Map Ref.	Core Zone Area	Buffer Zone		
			First class buffer zone	Second class buffer zone	Landscape buffer zone
Main site : Soltaniyeh Dome	3	14.8 ha	Superimposed to its core zone	Superimposed to its core zone	4547.38 ha
Attached sites:					
Seh Tappeh	3	0.35 ha	3.48 ha		
Tappeh Qal'eh	3	5.9 ha	21.9 ha		
Karvangah	3	1.2 ha	21.6 ha		
Chelebi Oghlu	3	0.28 ha	7.04 ha		
Qush Khaneh	3	1.47 ha	3.5 ha		
Mollah Hassan Kashi Tomb	3	0.05 ha	2.50 ha		
Ruins and kilns	3	1.23 ha	31.42 ha		
Core zones within the Ring buffer zone of the modern town:			258.28 ha		
Tappeh Dur	3	0.3 ha			
Emamzadeh Dur	3	0.006 ha			
Fenjanabad	3	3.42 ha			
Tappeh Nur Kuchak	3	1.2 ha			
Tappeh Nur (Tomb Tower)	3	1.8 ha			
Modern town enclave (strictly regulated area)	3	121.17 ha			
Intermediary areas	3		196 ha		
Soltaniyeh pasture including Mostafa Khan site	3	758.14 ha			
Mostafa Khan site	3	7 ha	74.8 ha		

Table of core and buffer zones of the site of Soltaniyeh, including the landscape buffer zone area.

2

JUSTIFICATION FOR INSCRIPTION

2a. Statement of significance

The geomorphological situation of Soltaniyeh is exemplar for the ingenious use of the natural environment for urbanism purposes. In fact, the soil of Soltaniyeh is of the kind that prevents the entire absorption of water. This specificity made the site and its surroundings one of the richest pasture lands in the region. This phenomenon has created one of the most fertile pastures ever known in the southwest Asia in Soltaniyeh, the grass of which can reach to a height of 90 cm. at the time of abundant rainfalls in early spring. The presence of the pasture has attracted men since the most ancient times. The traces of early human settlements have been observed in prehistoric remains of Soltaniyeh. In fact, the discovery of the fourth millennium B.C. black on buff painted pottery with geometric designs, followed by grey ware pottery of the third and second millennia B.C. are testimonies of a long archaeological sequence. The presence of such a pasture became even more important with the domestication of horse and horse breeding, which occurred somewhere in the mid-second millennium B.C. The increasing use of horse both for transportation purposes and for military ends was, without doubt, the principal point of attraction for a place like Soltaniyeh. When in the 13th century Iran fell into the hands of the Mongols (Ilkhāns), who were fundamentally a horse riding nomadic people, the places that could offer sufficient pasturage for the Mongol army horses gained vital importance. Consequently, Soltaniyeh with its lush pasturelands became the place *par excellence* for founding a capital city.

So, the central monument of Soltaniyeh was built as the mausoleum of the Ilkhān, Oljaytu (Sultan Mohammad Khodābandeh) adjacent to the pasture. The mausoleum towered with a huge brick dome, which soon gave its name to the whole edifice. The monument is known today as the Gōnbad-e Soltaniyeh (the Dome of Soltaniyeh). The dome of Soltaniyeh, a masterpiece of architectural innovation, the largest brick dome in Iran. Moreover, it ranks among the largest domes ever constructed in the Middle Ages, and the first highest double-shelled dome (25 m) in the world. The latter has also a double-shelled structure. The dome of Soltaniyeh is the unique example of this kind of dome in Asia.

The other significant aspect of Oljaytu's mausoleum is its remarkable interior decorations in the form of glazed tiles, brickwork, marquetry, stuccos and frescoes. The

decorated surface in the monument was estimated as 9000 square metres, and is one of the most decorated monuments in Iran. The dense use of stucco designs in the interior decoration of the mausoleum is also one of the rare examples in Iran of the 14th century.

2b. Comparative analysis (including state of conservation of similar sites)

There are a few monuments comparable to the Dome of Soltaniyeh. As for the ancient antecedents of this kind of dome, there is nothing left of the presumed large dome at Bishāpūr, which Romain Ghirshman believed to cover the majestic palace of Shāpūr I, the Sassanian king, in the 3rd century A.D.¹ The use of double-shelled domes goes back to the Saljūkid period, but no Saljūk monument surpasses magnificent dimensions of the dome of Soltaniyeh. The most ancient example of the use of a double-shelled dome is probably the dome of Jabaliyeh, in Kerman, the date of which is, however, uncertain. The monument displays an inner dome which was never completed to its apex. This inner dome is surrounded by a high collar which may have carried out an outer dome in wood or brick. Erich Schroeder thought that the dome of Jabaliyeh was left unfinished at the time when the Ghūzz Turkomans sacked Kermān in 1186.² The other similar dome on octagonal base is the one that covers the monument known as Hārūniyeh (built around A.D. 1320), in Tūs, in northern Khorassan. The dome of Hārūniyeh, smaller than that of Soltaniyeh (with a span of 12 m), witnesses new innovations compared to previous domes, innovations that are typical to the thirteenth century at the earliest. Aside from new features employed in the lower part of the monument, the relatively high and narrow dome is akin to the fourteenth century type with the use of a double-shelled dome, the outer shell of which has not been preserved.³ The outer shell of the dome of Hārūniyeh has not been preserved. The dome of the Khāneqāh of Alā-o-dowleh, near Semnān, had also a double-shelled structure.⁴ Soltān Sanjar's mausoleum in Merv, built in 1157, although in a less preserved state, has been built on a square infrastructure with two

¹ Ghirshman thought the dome might have a span of 20 m, an astonishing height for the constructing techniques of the time (R. Ghirshman, *Bīchāpour*, vol. 2, p. 11).

² E. Schroeder, "The Seljūq period", pp. 1016-1018.

³ A. U. Pope, "The fourteenth century", p. 1073.

⁴ A. Godard, *Āthār-é Irān. Annales du Service archéologique de l'Irān*, vol. 4, fascicule 2, pp. 282 and 324, fig. 238.

parallel shells but the outer shell (now destroyed) was in wood and not in brick.⁵ In the tomb of Sotān Sanjar, where colossal size made the usual corbelling to the dome impossible, stalactite pendentives led forward from the angle of the octagon. Such a technique was imitated one hundred fifty years later by the Persian architects constructing the dome of Soltaniyeh.⁶ The fact is that before the construction of Soltaniyeh, the outer shells were probably made of wood.⁷ Beyond the Iranian world, it is true that the highest and largest dome ever constructed in ancient world is that of the Pantheon in Rome (erected between 120-124 A.D.), but there is no apparent use of parallel shells.⁸ The 30 m high cupola covering the Ghubbat-al Sakhra or the Dome of the Rock (built in 691-692 A.D.) has also a double-shell dome but it is in timber and not in masonry.⁹ The cupola of Santa Maria del Fiore known as the Duomo was built on a 13th century cathedral in Florence is the most similar edifice to the Dome of Soltaniyeh. The construction of the cathedral began in 1296 by the Florentine architect Arnolfo di Cambio, but the construction of its cupola remained a problem for more than one hundred years. The project was finally entrusted to Filippo Brunelleschi, who erected a double-shelled dome with a height of 39 m. The dome, erected between 1420 and 1436, was one of the most impressive architectural achievements of the 15th century. As Piero Sanpaolesi has demonstrated, the dome of Santa Maria del Fiore, with its use of double-shelled structure, may have been inspired by that of Soltaniyeh. In fact, the both constructed in brick have been erected on a central plan organized with chapels going round the lower part of the building. The dome of Soltaniyeh, being in an sphero-conical form, has been built on an octagonal infrastructure. The same plan is observed in Santa Maria del Fiore with the difference that the dome follows the same plan (octagonal) as the base with eight ribs holding the structure. The construction system of Soltaniyeh built almost a century before could be known in Italy by the time Brunelleschi began constructing the dome of Santa Maria del Fiore.¹⁰

⁵ R. Ettinghausen and O. Grabar, *The Art and Architecture of Islam 650-1250*, pp. 270-271, figs 285-286.

⁶ E. Schroeder, "The Seljūq period", p. 1015.

⁷ *Ibid.*, p. 1019.

⁸ Sir Banister Fletcher, *A History of Architecture on the Comparative Method*, pp. 157-158, 161-162.

⁹ K. A. C. Creswell, *A Short Account of Early Muslim Architecture*, pp. 29-30.

¹⁰ P. San Paolesi, "La Cupola di Santa Maria del Fiore ed il Mausoleo de Soltanieh", pp. 221-260; *idem*, *Progetto di Restauro del Mausoleo di Olgeitu a Soltanieh*, pp. 18-20.

The popularity of the double dome in Iran, which really began in the Fourteenth century, resulted from a union of symbolic, aesthetic, and practical consideration. In the field of symbolism, the dome presents a replica of a celestial world, and it is a concrete symbol of civil and spiritual authority.¹¹ As for the aesthetic considerations, the double-dome on a building allows an accentuation of the height in relationship to lower parts of the building. However, at Soltaniyeh, the union between the height of the dome and the substructure of the monument is reached a perfect proportional harmony. Consequently, the dome chamber with its lush interior decoration produces the impression of being dissolved in the sky as the dome does in the exterior of the monument, which is covered with blue tiles. Such an interior effect has also been produced in Europe, either with the introduction of a double-shelled dome as inspired by the Persian double-domes (at Santa Maria del Fiore and later at Saint Peter) or by ceiling paintings (Palazzo Farnese).

2c. Authenticity/Integrity

There are two bulks of documents bearing testimony on the authenticity of the monuments in Soltaniyeh.

The first group is the inscriptions carved on different surfaces and panels of the mausoleum of Oljaytu. Aside from inscriptions relating verses from Koran, there are two significant inscriptions mentioning the date and the name of the builder belonging to the first phase of the construction. The first one is engraved on eastern portal outside the façade of the monument; this inscription being in the form of a purely decorative design repeating the name of Ali and Muhammad, and bears the date of 710 H. (A.D. 1311). It gives the date when the external decoration work of the monuments was finished. The other inscription has been left on the intrados of the eastern portal of the second storey, which has the date of 713 H. (A.D. 1314). There is a fragmentary inscription with the name of “Soltān Mohammad” (Oljaytu) followed by “whom God expands his living and makes his son victorious” The name of Soltān Oljaytu is repeated seven times on the first storey portico, and on the sidewalls of the south-eastern portico.

Contemporary histories and primary sources, and travellers’ accounts constitute the second bulk of evidence on the authenticity of the Dome of Soltaniyeh and its

¹¹ D. Wilber, *The Architecture of Islamic Iran*, p. 65; A. Daneshvari, *Medieval Tomb Towers of Iran*, p. 36.

surroundings. Eye-witness documents describing Soltaniyeh have been left by five contemporary Persian chroniclers: Abūl-Qāsem al-Kāshāni, Abdūllah ibn Fazlollah Shirāzi known as Wassaf-e Hazrah, Hamdollah Mostowfi Qazvini, Shams-eddin Amūli and Fakhr-eddin Dāvūd Banākāti. All were employed in the Ilkhanid bureaucracy and therefore predisposed to describe the city in glowing terms. The first, al-Kāshāni, provided the longest description in his *Tarikh-e Oljaytu* (History of Oljaytu) written in 738 H (A.D. 1337).¹² Wassāf (The Panegyrist) being a scribe in the state bureaucracy under the vizier Rashid-eddin Fazllolah wrote in 663 H./A.D. 1264 the closest contemporary account of the construction of Soltaniyeh.¹³ Hamdollah Mostowfi's books, *Nūzhat-ol Qolūb* (*Hearts Bliss*) and *Tārikh-e Gozideh* (*Selected History*) are indispensable sources of information on the site. Mostowfi was a state accountant and had access to official documents.¹⁴ Amūli, who was an instructor at Soltaniyeh, described the city in his encyclopaedia, the *Nafā'es ol-Fōnūn fī 'arā'is al-Ūyūn*. He mentions that the vizier Khwājeh Rashid-eddin himself contributed to the building activities of the new capital by funding the construction of a whole district with its urban facilities.¹⁵ Finally, Banākāti (died in 730 H./ A.D. 1329/30) included a few notes about Soltaniyeh in his comprehensive history named the *Rowzat-ol Albāb fī Tavārikh al-Akāber va al-Ansāb*.¹⁶ Hafiz Abro's history written few decades after the Ilkhans also provides important information on the events occurred between 703 and 781 H./ A. D. 1303 and 1379, i.e. the last years of the Ilkhanid period.¹⁷ There is also Muhammad Mirkhānd who wrote on Soltaniyeh and its pasture a century after the end of the Ilkhans.¹⁸ Khand Mir's famous history, *Habib al-Siyar*, composed a century later, bears extra information on the site and its surroundings, including valuable details on the state of preservation of the dome and its architectural features.¹⁹

¹² Kāshāni, *Tārikh-e Ūljāytū*.

¹³ Wassāf, *Tarikh-e Wassāf*, p. 477.

¹⁴ Hamdollah Mostowfi, *Nūzhat al-Qolūb*, p. 59; *Tārikh-e Gōzideh*, p. 607.

¹⁵ Shams-eddin Amūli, *Nafā'is al-Fūnūn fī Ara-es al-Oyūn*, pp. 295-296. The author was a professor of theology teaching at Soltaniyeh at the time of Oljaytu.

¹⁶ Banākāti, *Tārikh-e Banākātī*, p. 475.

¹⁷ Hafēz Abrō, *Zeyl-e Jām'e al-Tavārikh-e Rashīdī*, p. 8.

¹⁸ Muhammad Mirkhānd, *Tārikh-e Rozat al-Safāy-e Nāserī*, p. 427.

¹⁹ Ghiyās-eddin Khāndmir, *Habib al-Siyar fī Akhbār-e Afrād al-Bashar*, vol. 3, p. 196.

Moreover, there are abundant narratives which have been left by various European travellers who visited Soltaniyeh since the 15th century.²⁰ The most truthful account ever left belongs probably to the Spaniard Roy Gonzales de Clavijo, who set out from Europe on a special mission to the court of Tamerlan, and visited Soltaniyeh in 1404. He wrote that “Sultāniyah is a very populous city, but not so great as Tabrīz; though it is a more important centre of exchange for merchants and their goods”.²¹ A few years later, when the Venetians then in conflict with the Ottomans, attempted to gain support in Ozūn Hasan tribes in Iran. Josafat Barbaro and then Ambrosio Contarini came to Iran and visited Soltaniyeh in 1473-74, and left accounts of their visit.²² One of the most striking documents on Soltaniyeh is the illustrations of Soltaniyeh (fig. 4) painted by Nāsīh al-Salāh al-Matraki for the Sultan Suleyman the Magnificent in order to illustrate and report to him the towns and places he and his army had passed through or camped at during the progress of his first campaign eastward from Istanbul to Persia in 1534-36.²³

In the course of the 16th and 17th century, an intense wave of European merchant travellers and diplomatic messengers came to Iran. They were a diverse group of European nations. The Italian Pietro della Valle visited Soltaniyeh in 1618 and left a comprehensive account of his visit.²⁴ Others like Adam Olearius sent by the Duke of Holstein visited Soltaniyeh in the time of Shah-Abbās II, between 1635-1639.²⁵ The celebrated French jeweller and traveller, Jean Chardin, left an illustrated account of the site during his stay in Iran between 1673 and 1680.²⁶ The Dutch Corneille Le Bruyn’s account is also noteworthy for his drawings of the mausoleum of Oljaytu.²⁷ The travellers of the 19th century are important not only for their description of the site but also for their art historical approach to the monument. Mid-nineteenth century travellers like Charles

²⁰ An exhaustive list of these account has been gathered by A. Godard, “The mausoleum of Öljeitü at Sultāniya”, p. 1107, note 7; and in Sheila Blair, “The Mongol capital of Sultāniyya, ‘The Imperial’ ”, pp. 140-142.

²¹ Clavijo, *Embassy to Tamerlane*, pp. 158-159.

²² J. Barbaro – A. Contarini, *Travels to Tana and Persia*, pp. 69 and 128; see also, A. Gabriel, *Die Erforschung Persiens*, chapter 6.

²³ The illustrations are presented in Istanbul University Library Yildiz T 5964, folios 31b and 32a, with an introduction by H. G. Yurdaydin, *Beyān-i menāzil-i sefer-i ‘Irakeyn-i Sultān Süleymān Hān*.

²⁴ P. della Valle, *Viaggi*, Rome, 1745, vol. IV, pp. 62-63.

²⁵ A. Olearius, *Voyages and Travels*, pp. 250-252.

²⁶ J. Chardin, *Voyages*, vol. II, pp. 378-379.

²⁷ C. Le Bruyn, *Reizen over Moscovie door Persie*, p. 125.

Texier and Eugène Flandin provided romantic description and views of the city and its monuments, whereas late-nineteenth century explorers such as Marcel and Jane Dieulafoy, and Friedrich Sarre presented more skilled architectural drawings.²⁸

The sources mentioned above all witness on the authenticity and genuine remains at Soltaniyeh as the remains of the Mongol capital of the Ilkhans constructed in the early years of the fourteenth century.

2d. Criteria under which inscription is proposed (and justification for inscription under these criteria)

From what has been written above, it follows that Soltaniyeh may meet the justification for criteria ii and iv:

Criterion ii

- Development of architecture as one of the first, if not the first, example of double-shelled domes, which paved the way in erecting very elevated domes on religious monuments.
- A decisive step in decoration of monuments, where tiles are extensively used both in the interior and the exterior of the building.

Criterion iv

- An outstanding case of an original town planning satisfying both the natural and social needs of a cosmopolite society. Soltaniyeh is a rare, if not unique, example of an architectural complex created in relation with its surrounding landscape (the site and the Pasture). The two interrelated components

²⁸ J. Morier, *A Journey Through Persia*, pp. 257-259; R. Ker Porter, *Travels*, vol. I, pp. 257-280; H. de Hell, *Voyage en Turquie et en Perse*, vol. III, pp. 95-97 ; Ch. Texier, *Description de l'Arménie, la Perse, et la Mésopotamie*, vol. II, p. 76, pl. XLII ; E. Flandin et P. Coste, *Voyage en Perse*, vol. I, pp. 202-204, pls XI-XII ; J. Dieulafoy, *La Perse*, pp. 88-92 ; M. Dieulafoy, "Mausolée de Chah Khoda-bendè", pp. 97-104, 145-151, 193-197, 241-243 ; F. Sarre, *Denkmäler*, vol. I, p. 16, pls XIII-XIV.

were taken in consideration to meet the needs of nomadic peoples (Mongols and their followers) as well as a sedentary (Persian) society often in total opposition.

3

DESCRIPTION

3a. Description of Property

The site contains two major ensembles of distinct but interrelated remains, one natural, and the other manufactured. The first one is, in fact, the remains of the Pasture surrounding the site of the ancient city. The second ensemble consists of a series of five groups monuments and remains including Oljaytu's mausoleum.

- I. The Pasture
- II. The Mausoleum of Oljaytu and its surrounding citadel.
- III. Remains of the old city of Soltaniyeh.
- IV. The Mausoleum of Soltan Chelebi Oghlu
- V. The Mausoleum of Molla Hassan Kāshī.
- VI. Remains of ancient pottery and brick kilns
- VII. The remains of Ghazan's tomb at Tappeh Nur and its adjacent remains known as Tappeh Nur Kuchak.
- VIII. Qush Khaneh
- IX. Tappeh Dur
- X. Emamzadeh Dur
- XI. Fenjanabad
- XII. Karvangah lands
- XIII. Seh Tappeh
- XIV. Tappeh Qal'eh
- XV. Mostafa Khan site

I. The Pasture

(fig. 3)

The Pasture of Soltaniyeh mentioned in contemporary historical texts as the Ghonqur Olang or the "Prairie of the Alezans" or the "Falcon's Hunting Ground". This fertile meadow land had previously an area of 35 km² with a length of 20 km and a width of about 2 km (for the present surface and limits of the Pasture land, see the map in fig. 3).

II. The Mausoleum of Oljaytu

(figs 3, 4-36).

The focal point of the city was the mausoleum of Oljaytu, which was built between A.D. 1302 and 1312. The monument consists of a huge drum surmounted by a large dome, and an adjacent four columned hall in the northeast corner. Annexed to the south of the domed hall is the room called *torbat-khanhe*; below the latter piece is a crypt (*sardāb*). The drum on an octagonal form is composed of two parts: lower and upper. It has an interior diameter of 26 metres and its walls are 7 m thick. The north wall is extended on either side to meet extensions of the east and west walls, forming two triangles in which there are stairs leading to the gallery that runs around the building below a great stalactite cornice. A third stair leads to the upper platform that carries the dome and the surrounding crown of eight minarets, just out on the northwest side. On each of the eight sides of the main room, which is domed, there are two-storied arcades, the upper storey forming a kind of tribune. The outside gallery below the great cornice constitutes the third storey, but it does not open into the building. The dome crowns the monument above the stalactites which are based on the upper part of the octagonal drum. It is a thick heavy dome, built on corbels on a wall of 7 metres thick, which is quite sufficient to take up the thrust without any pinnacles. The thrust of a dome with such a high curving profile is slight. The dome having a span of 25 metres rises from the upper terrace to a height of some 50 metres above the ground level. Thus, the dome is independent from the lower part of the building. It is standing on an immense platform without any buttresses, without any mouldings at the base, or any extra thickness.²⁹

The eight minarets entirely in brick around the dome have no structural function, and they are purely decorative.³⁰ The one at the north-eastern corner has been better preserved. The others have been object of restoration during the past years. Each minaret has an octagonal base with a diameter of 2.40. Then it gets a round form at the upper part. Each one had originally a height of 15.5 metres; to this height an extra 3 metres should be added for crowing capitals.

²⁹ Godard, op. cit, p. 1155.

³⁰ Ibid.

On the side opposite the entrance, that is *torbat-khaneh*, are the burial chapel and cenotaph of Oljaytu. It is a rectangular addition which was originally covered with a dome. The plan of the *torbat-khaneh* is, in fact, a trapezoid, and hence its construction had been part of the original plan.³¹ The main hall is 17.60 m long and 7.80 m wide; its height is 16 m. The building has been vaulted. In the southern wall of the building, there is mihrāb that was once richly decorated with stuccos, tiles and also inscriptions. There are still remains of a Koranic inscription in Kufic on one of the walls. The building was designed to be the tomb of the Ilkhān. So, it is, in fact, the real burial place of the monument.

Under the *torbat-khāneh* lies a crypt called sardābeh that can be reached by means of a stairway in the southern part of the *torbat-khāneh*. The sardābeh comprises small niches and rooms of different sizes. According to Hafez Abro, Oljaytu was buried in the sardābeh.³²

The decorations of the mausoleum are another important part of the monument, which is one of the most decorated buildings ever constructed in Iran. Two phases of decoration can be observed in Oljaytu's mausoleum. The outside of the dome is entirely covered with turquoise blue tiles. A wide band of square Kufic around the drum makes a transition between this light blue and the lapis lazuli blue of the main stalactite cornice. The minarets and the façade of the arcaded gallery are decorated with interlaced patterns in lapis lazuli, turquoise, and white, and beige. The vaults of the gallery have very elaborate designs painted in distemper in rust, vermilion, and deep garnet. The decoration of the exterior of the monument probably belongs to the first phase of decoration, especially those of the side walls of the highest gallery level.

The first decorative ensemble executed for both the interior and the exterior of the building was certainly related to the presumed for converting the monument to a shrine of Shi'ism.³³ Most of the wall surfaces had a revetment of light buff fired brick laid in common bond, in some cases combined with a diagonal square pattern, in some cases spelling out words in Kufic including the name of Ali. This kind of decoration can be seen in the four niches in the domed chamber from the level to a visible height of at least

³¹ Sanpaolesi, *Progetti*, p. 11.

³² *Jām'eh al-Tavārikh*, p. 100.

³³ Wilber, *op. cit.*, p. 140.

7 m above the floor. In the large niches the decoration is more elaborate, consisting of all-over geometrical patterns of specially cut brick, thin light blue glazed strips. Across the corner angles are flat surfaces displaying a composition in light and dark blue faïence. The whole surface of the large niches are also decorated in patterns in faïence. At higher levels of the chamber, other elements of the first period can be seen. There are spandrels of the eight major arches of the chamber which are fully decorated with blue tiles. Above the spandrels, the remains of an inscription in band encircling the chamber.

The second phase of the decoration belongs to the period when the use of the monument as a Shi'i shrine was given up after a few years. The entire interior of the chamber was redecorated. A dado about 4 m. high was applied which is, in fact, a continuous surface of hexagonal light blue glazed tiles. Above the dado the entire wall is covered with a thick coating of white plaster displaying traces of polychrome ornament and inscriptions.

Perhaps the most effective and unusual features in the entire decoration of the building are the vaulted ceilings of the eight open galleries of the second storey, access to which were longtime was impossible due to the collapse of the stairs leading up to them.³⁴ Vaults, soffits, and sidewalls are all covered with plaster into which have been incised brick patterns, bond markings, and simulated end plugs of fine quality.

The surrounding area of the mausoleum is, in fact, a stone terrace in the form of a citadel with its outside moat covering an area of 18 hectares. There was originally a moat outside the citadel. The moat was 30m wide and was at a distance of 17m from the walls of the citadel. The moat has been in contemporary sources.³⁵ Archaeological excavations revealed the remains of the citadel that consists of a stone platform (295 x 315 m) with 16 towers and a gate. The height of the walls of the citadel can reach 6m.³⁶ The remains of the citadel were first reported by Ker Porter in 1817, who published a drawing of the remains.³⁷

³⁴ Pope, *op. cit.*, p. 1343.

³⁵ *Jām 'e al-Tavārikh*, p. 3.

³⁶ M. Mehryar, A. Kabiri, and F. Towhidi, "Barresi va peygarī moqadamāti dar borj-o baruyeh arg-e shahr-e qadim-e Soltaniyeh", pp. 209-264.

³⁷ Ker Porter, *Travels*, vol. 1, 279-280.

III. Remains of the old city of Soltaniyeh

(figs 3, 37-40)

According to contemporary sources, it was Arghun who decided first to build a city in the plain of Soltaniyeh because of the presence of the pasture.³⁸ These sources also refer to the construction of an organized city at the time of Oljaytu comprising different quarters of mosques, schools, hospital, bazaar, and caravanserai.³⁹ Archaeological excavations carried out in the area outside the mausoleum of Oljaytu yielded vestiges of the old city (stone structures, architectural units, and pottery and ostraca mentioning one of the important neighbourhoods of the mausoleum, that is Abvāb-ol Barr).⁴⁰ The vestiges have been since conserved and are now in the protected area of the core zone of the mausoleum of Oljaytu (see map)

IV. The Mausoleum of Soltan Chelebi Oghlu

(figs 3, 41-43)

A few hundred meters southwest of the mausoleum of Oljaytu lies the monument known as the Mausoleum of Sultān Chelebi Oghlu who was a disciple of the celebrated Jalāl-eddin Rūmī, the great Persian philosopher and mystic. It was adjacent to a badly ruined complex comprising elements of ivans and arcades, constructed in rubble masonry and arranged around a central open court. The complex was a khāneqāh and is dated 733 H./ A.D. 1333. The tomb tower is octagonal and has a crypt below chamber. It displays no apparent plan relationship to the khāneqāh, just a few meters away, and might be earlier, later, or contemporary with the complex. The tomb is near enough to the mausoleum of Oljaytu to have fallen within the limits of the imperial. It does not seem likely that the tomb was built after the khāneqāh: conditions were unfavourable to architectural activity in Azerbaijan after 1335; all the stylistic features common to the structure may be found in monuments of this region dated before 1335; and if it were later it should have a closer architectural relationship to the larger structure. It appears probable that the tomb was erected before the khāneqāh and the site of the khāneqāh was

³⁸ *Jām' e al-Tavārikh*, p. 65.

³⁹ *Nafyes-ol fonun*, vol. 2, p. 258.

⁴⁰ S. Ganjavi, "Barresi va peyvardi dar Soltaniyeh", pp. 74-75.

chosen because of the sanctity of the tomb.⁴¹ The date of 1330 is suggested as the date of the tomb tower. Archaeological excavations uncovered a big part of the ensemble known as khāneqāh, which can be, in fact, a real place of brotherhood and pilgrimage.⁴²

Foundation and base of at least three courses of cut stone (two courses now visible above ground level to a height of 1.20 m.). Each side of the structure has a pointed arch recessed panel within a similar splayed panel, within a rectangular frame the spandrels of which contain hexagons once filled with a decorative motif. To 2.50 m. above the base an elaborate brick lay which then gives way to common bond. Upper line of rectangular panels serves as a cornice. Dome with a span of 16 m and a height of 6 m sets back from exterior wall line on a sixteen-sided drum, then highly stilted to rise with semicircular profile. In the interior, threshold of cut stone blocks can be seen. There is a mihrab niche which is made of a stucco stalactite.

V. The Mausoleum of Molla Hassan Kāshī

(figs 3, 44-46)

The free-standing isolated edifice located 2.5km to the south of Soltaniyeh is known as the Mausoleum of Molla Hassan Kāshī who was a religious figure and poet in the court of Oljaytu. The monument is composed of a small esplanade serving as an entrance, and the mausoleum itself. The mausoleum displays an octagonal plan from the exterior though it is, in reality, a square hall with additional galleries at the corners giving the aspect of an octagon. In each gallery, there is a narrow staircase leading to an upper storey. The square building is roofed with a double-shelled dome, which has another layer of blue glazed bricks consisting of vegetal and geometric designs, and inscriptions in Kufic repeating the name of the prophet and Ali. The interior decoration of stucco stalactites was done at the time of Fath-Ali Shah Qajar in the early 19th century.⁴³

VI. The remains of Ghazan's tomb at Tappeh Nur and its adjacent remains known as Tappeh Nur Kuchak

(fig. 3, 47-50)

⁴¹ Wilber, op. cit., 173.

⁴² Ganjavi, op. cit, 76-77.

⁴³ See, Godard, "Le tombeau de Mowlānā Hassan Kāshī à Sultāniyè", p. 25.

The large mound that lies 1500 m to the southeast of Oljaytu's Mausoleum is known as Tappeh Nur covering an area of 1.8 hectares, with a height of 15m. The site was the object of excavations in 1971. The excavations revealed the foundations of a huge twelve-sided building, most probably a tomb-tower similar to Oljaytu's mausoleum, with additional features such as corridors, staircases, decorations, and remains of the cupola. The foundations are in stone blocks jointed with mortar. The walls of the octagon are in cut and finished stone. There is a first platform on top of the foundations 1.5 m large with stone pavement. Another platform 3m large, the outer façade of which has been built in the form of a twelve-sided structure. The corridor 4.5m long leading to the heart of the chamber is in communication with the exterior with a staircase, the stone steps of which were found. The steps 2m long and 31cm high are in stone with mortar joints. The corridor was originally vaulted. The excavations also yielded evidence for the existing of a large dome, probably a double-shelled one. The stucco and glazed brick decorations found in the debris of the construction. The ruined tomb-tower at Tappeh Nur was most probably the mausoleum of Ghazan Khan, the elder brother of Oljaytu.

Recent excavations in the area of Tappeh Nur Kuchak also revealed traces of a Prehistoric settlement which can be dated, after the pottery evidence, to the beginning of the 4th millennium B.C.⁴⁴ The pottery is much similar to those found in the Qazvin plain, and plausibly belonged to a settlement of the same date.

VII. Ghushkhaneh

(fig. 3)

A cluster of mounds located about 2.5 km to the south-west of the modern town of Soltaniyeh are called Ghushkhaneh. The site has an square form, and gives the impression of a small fort. The pottery sherds typical of the Ilkhanid period are scattered all over the mounds suggesting, at least, a 13th/14th century date.

VIII. Remains pottery and brick kilns

(fig. 3)

⁴⁴ Mirfattah, "Soltaniyeh", 156.

The area immediately to the east of the Molla Hasan Kashi's mausoleum are covered with vestiges of pottery and brick kilns, which have yielded sherds and bricks typical of the Ilkhanid period (13th-14th centuries).

IX. Tappeh Dur

(fig. 3)

It is a small mound covered with pottery sherds and brick fragments datable to the Ilkhanid period.

X. Emamzadeh Dur

(fig. 3)

There is an isolated mausoleum in brick to the north-west of Soltaniyeh, which is known as an imamzadeh. The plan of the building and the finds (sherds and bricks) suggest that it belongs to the Ilkhanid period.

XI. Fenjanabad

(fig. 3)

There is an area adjacent to the north-east periphery of Soltaniyeh which are locally known as the Fenjanabad lands. There is still remains of ancient walls, old qanats, and a cluster of mounds yielding the Ilkhanid pottery sherds.

XII. Karvangah area

(fig. 3)

This area lies to the north-east of Soltaniyeh beyond the limits of the Pasture lands. There are two mounds in this area covered with pottery sherds datable to the late first millennium B.C., and also sherds of Ilkhanid date.

XIII. Seh Tappeh

(fig. 3)

Close to the Karvangah area, there are a series of mounds covered with vestiges of glazed tiles, bricks, and sherds of the Ilkhanid period.

XIV. Tappeh Qal'eh

(fig. 3)

The base of the large mound at Tappeh Qal'eh has yielded sherds datable to the Parthian period (2nd century B.C. – 3rd century A.D.). On top of this mound, there is the vestiges of a mud-brick citadel built in the early 19th century under the reign of Fath-Ali Shah Qajar.

XVI. Mostafakhan site

(fig. 3)

In the middle of the Pasture land, there are significant remains of a fort and a circular construction in mud-brick. The area is locally known as the lands of Mostafakhan. The area is covered with debris of bricks, mortar, and sherds of Ilkhanid date. According to local people, there was a treasure found in the fort in the 1950s by illegal diggers. It has also been said that during the heavy rainfalls the area can be transformed into a real marsh land.

3b. History and Development

According to some recent archaeological finds, the plain of Soltaniyeh had been occupied long before the Ilkhans decided to build their capital city. These finds consist mainly of painted black on buff or light brown with geometric designs similar to those found in the plain Qazvin and also the grey ware pottery of the first millennium B.C.⁴⁵

It seems that the abundance of water and the presence of the pasture continued to favour human occupation of the plain. Nevertheless, the major settlement activities in Soltaniyeh belong to the Ilkhanid period (13th-14th centuries). In fact, the history of Soltaniyeh as a city goes back to 1290 when Arqūn Khān, the fourth Mongol ruler of Persia, decided to build a summer residence in the Shāhrūyāz area some 40 km to the south-east of Zanjān.⁴⁶ The Ilkhan was undoubtedly attracted to this area by the coolness during hot season, as well as by the beauty of the country, the variety of hunting, and above all the richness of the pastures which were very well adapted to horse breeding.

⁴⁵ Mirfattah, "Soltaniyeh", p. 156.

⁴⁶ *Zeyl-e Jām' e al-Tavārikh-e Rashidi*, pp. 46, 57.

We are informed by Hamdūllah Mostowfī's description of this new foundation that it had a circumference of 12000 paces, and the Mongols called it "Qonqūr Ūlūng" or the "Pasture of the Alezans".⁴⁷ Shortly after the construction work began, Arqūn died, and the work was momentarily halted.

His son, Qāzān Khān, had a mausoleum built over his tomb, and the architectural vestiges at Tepe Nur presumably belong to such a mausoleum.⁴⁸ There is no other information on the development of the city. This became later under the reign of his brother and successor, Oljaytu (later Soltān Mūhammad Khodābandeh), who came to power in 703 H/ A.D. 1304. He decided to enlarge and beautify the city in order to make it his capital, and he called it Soltaniyeh or the "Imperial". The wall erected under Arqūn was now planned for a new circumference of 30000 paces, and public buildings and private houses were built. The outstanding men of his court, such as Khwājeh Rashid-eddin, his celebrated vizier and author of a universal history, greatly contributed to the development of the city.⁴⁹ The city was finished about 713 H/A.D. 1313. Again, Mostowfī wrote that except for Tabriz nowhere else were there such superb buildings.⁵⁰ It has been said that the Ilkhan who had just converted to Shi'ism had the intention to transfer the relics of Calif Ali and his son, Hussein, from Iraq to Soltaniyeh. Percy Sykes following Texier writes that Oljaytu built his tomb expressly for the bodies of Ali and Hussein, and that it became finally his own mausoleum only because the original intention was not carried out.⁵¹ Godard countered this idea without providing further argument against it.⁵² The article by Tahsin Yazici in the *Encyclopaedia Iranica* on Rumi's grandson, Aref Celebi (son of Soltan Walad), who died in A. D. 1320, mentions Aref's third journey to Persia during the reign of Oljaytu. Ahmad Aflaki (died in 1360) who was Aref's disciple, wrote a treatise entitled *Manaqib-i arifin* (written in A.D. 1318-19). In this treatise which is a very contemporary source, Aflaki points out that Oljaytu changed religions several times before settling on Shi'ism, at which point he decided to disinter the bones of Calif Abu Bakr from his tomb next to that of the Prophet in Medina.

⁴⁷ *Nōzhat al-Qolūb*, p. 97; *Zeyl-e Jām'e al-Tavārikh-e Rashidi*, p. 8.

⁴⁸ The remains have also been attributed to Arqūn's mausoleum, see Ganjavi, "Kāvosh dar tappeh Nūr-e shahr-e tārikhiy-e Soltaniyeh", pp. 169-196.

⁴⁹ *Nafa'is al-Fūnūn*, 295.

⁵⁰ *Nōzhat al-Qolūb*, *ibid*.

⁵¹ Texier, *op. cit.*, p. 76; Sykes, *A History of Persia*, vol. 2, p. 153.

⁵² Godard, "The mausoleum of Öljeitü at Sultāniya", p. 1111.

When Soltan Walad got wind of this in Konya, he decided to send Aref to Tabriz, presumably to dissuade Oljaytu from doing so. The decision was put into effect after the death of Soltan Walad in 712 H. /A.D. 1312-13 and Aref's succession as head of the Malawiyya order. Aref set out from Konya in 715 H. and reached Soltaniyeh in 716 H./A.D. 1317. He spent a year there, before setting out back to Konya and dying en route. So, now the question is whether the Ilkhanid rumour of disinterring Abu Bakr's bones got mixed up (or metamorphosed) in the Safavid period to the idea of disinterring Ali and Hosayn's relics. Such a Safavid revamping of history would fit the situation; the Safavids, after all, were very much into moving bones. How many times were Tahmasp's re-interred? Twice? Even three times?⁵³

Be as it may, Oljaytu's primary intention was never realized, for he returned to Sunnism a little while before he died. It has been said that the Caliph Ali appeared in a dream to Oljaytu and said to him: "That which is thine shall be thine, and that which is mine shall be mine". Following this revelation, Oljaytu gave up his plan.⁵⁴ Therefore, Soltaniyeh was a royal tomb, albeit for a ruler who converted to Shi'ism along the way. What happened in the Safavid period is more complicated, but that's for the later history of the site.

The glorious days of Soltaniyeh were not to endure, for three years later, in 716 H/A.D. 1316, Oljaytu died, and people began to leave the city. Abū Saïd Bahādūr retained Soltaniyeh as his capital, but the fact that after the assassination of Rashid-eddin, the new minister, Ali Shāh began to construct a large mosque in Tabriz seems to show that the old capital was in the ascendant. After Abū Saïd, the Mongol power declined and a long period of anarchy followed, during which Soltaniyeh fell into the hands of the small dynasties such as the Soldūz, the Jalāyerids, and the Mozaffarids.

In 786 H/ A.D. 1384, Tamerlan's army seized the city and sacked it entirely. Because of his special veneration for sacred edifices, Tamerlan spared Oljaytu's mausoleum of sacrilege and plundering.

In 795 H./A.D. 1393, Tamerlan gave Soltaniyeh to his eldest son Mirān Shāh as part of the "fief of Holāgū", and the city suffered a lot from this prince's insane destructions of

⁵³ The information has kindly been provided by Professor Sheila Balir of the Boston College, a distinguished authority on the history and art history of the Ilkhanid period.

⁵⁴ *Ibid.*, p. 1107.

buildings. Despite this, when eleven years later Clavijo visited Soltaniyeh, he found it more important as a commercial centre than Tabriz, though it was not populous.⁵⁵

In the course of the 16th and 17th centuries Soltaniyeh gradually declined. Travellers of the 17th century speak of the place as being in ruins, and Tavernier describes the city as “a village half a league from the high road” where there had formerly been “beautiful mosques judging from the remains”.⁵⁶ Chardin, in 1671, reports a similar description.⁵⁷

In the beginning of the 19th century, there were still the ruins of another mosque, not far from the mausoleum.⁵⁸ The materials from the mausoleum and other monuments were little by little taken out for the construction of new buildings like that pavilion that Fath Ali Shāh built in 1809.⁵⁹ Nasser-eddin Shāh commissioned some restoration work at the mausoleum of Oljaytu.⁶⁰ The plain of Soltaniyeh then served as an instruction camp for the army of the Qājār kings.⁶¹

3c. Form and date of the most recent records of the site

Aside from the accounts and studies mentioned above, the records concerning the site of Soltaniyeh fall into two groups, one restoration and conservation reports, the other archaeological excavation reports (see bibliography). There is an entire series of restoration reports housed in the Institute of Architecture, University of Shahid Beheshti (formerly Dāneshgāh-e Melli). Regular reports concerning restoration work which have been carried out after 1979 have been kept in the archive centre of the Cultural Heritage Organization of Iran.

In 1989, a series of archaeological excavations were carried out at the area surrounding the mausoleum of Oljaytu on the aim of finding the rest of the stone platform of the monument (see bibliography). The reports are also kept in the archive centre of the Cultural Heritage organization of Iran.

⁵⁵ Clavijo, *Embassy to Tamerlane*, p. 158.

⁵⁶ Tavernier, *Les six voyages*, p. 73.

⁵⁷ Chardin, *Voyages en Perse*, vol. II, p. 376.

⁵⁸ Dubeux, *La Perse*, pls 29-34.

⁵⁹ Morier, *Journey through Persia*, p. 257.

⁶⁰ *Molkārā, Abbās Mirza, Sharh-e Hāl-e Abbās Mirzā Molkārā*, p. 66.

⁶¹ Feuvrier, *Trois ans à la cour de Perse*, p. 103.

3.d. Present State of Conservation

An important programme of restoration and conservation of the monuments at Soltaniyeh was undertaken from 1969 to 1979. Since 1994, Soltaniyeh became one of the ten comprehensive projects concerning historical sites of the country, and from that time on an over-arching programme of research and restoration has been annually carried out under the auspices of the Cultural Heritage Organization of Iran. So, the present state of conservation is much better than the past, and a permanent restoration/conservation work is being carried out at the site.

4

MANAGEMENT

4a. Ownership

The major monuments and their core zones belong to the Cultural Heritage Organization of Iran as an organization functioning under the authority of the government of the Islamic Republic of Iran. Part of the buffer and landscape buffer zones belong to local people who use the terrains mostly for agricultural purposes.

4b. Legal status

The Iranian Cultural Heritage Organization (ICHO) is an independent directorate within the general administrative frame of the Ministry of Culture and Islamic Guidance of the government of the Islamic Republic of Iran. The protection of all historical monuments of Iran is ensured by ICHO. By the Law of Conservation of National Monuments, approved in November the 3rd 1930, all the monuments registered in the National Heritage List are under the State's protection and supervision. In addition, a number of other protection laws, such as the Law of Foundation of National Council of City constructing and Architecture, Law of City constructing and Architecture, Law of City Properties approved in September the 12th, 1982, Law of Purchase of properties, buildings and archaeological monuments as well as some chapters of the Law of City Halls force the State or private administrations to respect registered monuments in the National Heritage List.

Some preventive laws have also been approved to guaranty the physical maintenance of National Monuments of Iran and preserve their cultural-historical values. Among these laws, one may mention a parliamentary record prohibiting illegal excavations, paragraphs of the Law of Islamic Punishments or the chapter 127 of the Annex to the General Punishment Law in Iran.

4c. Protective measures and means of implementing them

Soltaniyeh was nominated in the National Heritage List of Iran under the item 166 as Gonbad-e Soltaniyeh.⁶² The site can thus benefit from a special programme devoted to important historical sites known as national heritage. A protective core zone has been

⁶² N. Meshkati, *A List of the Historical Sites and Ancient Monuments of Iran*, p. 163.

defined for the site. As for implementing protective measures, a metallic enclosure covers the Mausoleum of Oljaytu. The other monuments have either their own limits (often a mud brick wall), or are protected by means of physical enclosures. The guardians of the site maintain a permanent control. Nine guardians employed by the Cultural Heritage Organization are present on the site; they have the charge of surveying and protecting the site.

4d. Agency/agencies with management authority

The Cultural Heritage Organization of Iran is the main agent with management authority which are exercised through the director of the Soltaniyeh Project (Mr. Mohammad-Hassan Mohebbali) in cooperation with the local office of the Cultural Heritage Organization of Iran based in Zanjan.

4e. Level at which management is exercised (e.g. on site, regionally) and name and address of responsible person for contact purposes

The management is exercised on the site by the director of the Soltaniyeh Project and also the local office of the Iranian Cultural Heritage Organization in Zanjan. Regular inspections are undertaken by the director of the project and the staff of I.C.H.O.'s provincial office in Zanjan. Mr. Mohammad-Hassan Mohebbali is the director of the Soltaniyeh Project. His contact address is: The Office of Conservation and Preservation, the Cultural Heritage Organization of Iran, the Mass'udiyeh Palace, Baharestan Square, Ekbatan Avenue No. 15, Tehran 11416.

4f. Agreed plans related to property (e.g. regional, local plan, conservation plan, tourism development plan)

Agreed plans related to the conservation and development of tourism at Soltaniyeh are programmed for three phases of short, middle and long terms as follows:

<p>1. Plans related to the provision and equipment of the site.</p>
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<p><u>Short-term (1 year):</u></p>

- | |
|---|
| <ul style="list-style-type: none"> - To furnish the necessary restoration equipment and material. - To hire the necessary staff concerning research and restoration programmes. - To set up the guardians basement and air-conditioned and central heating system. - To set up the restoration laboratory for conservation of stuccos, glazed bricks, and pottery. - To finish the installation of water reservoir in order to provide the necessary irrigation system for the surrounding grass lands of Oljaytu's mausoleum. - To continue the extraction of the appropriate stone for restoration work undertaken at the platform and fortification remains round Oljaytu' |
|---|

<p><u>Mid-term (3 years):</u></p>

- | |
|--|
| <ul style="list-style-type: none"> - To provide the site with comfort material, masonry and restoration material, and strong transportation vehicles such as a truck and a tractor. - Maintaining the necessary experts for restoration, conservation, and research programmes. - To provide the missing parts of the glazed decorations, especially the missing tiles of the outer shell of the dome of Oljaytu's mausoleum. - To purchase a terrain to install pottery and brick kilns for restoration purposes. |
|--|

<p><u>Long-term (5 years):</u></p>

- | |
|--|
| <ul style="list-style-type: none"> - To purchase more terrains for pottery and brick kilns. - To continue the extraction of the appropriate stone for restoration of the platform and fortified surroundings of Oljaytu's mausoleum. |
|--|

2. Plans related to research

Short-term (1 year):

- To pursue archaeological research in the area of the platform of Oljaytu's mausoleum in order to clarify the organization of the settlement within the fortified enclosure of the old city.
- To pursue archaeological excavations in the other areas of the plain.
- Studying the finds come from archaeological excavations.
- Carrying out a thorough study of the tiles, frescos, stuccos, and brick decorations in the Mausoleum of Oljaytu and other contemporary monuments at Soltaniyeh.
- To investigate on the drainage system of the site around the Mausoleum of Oljaytu, especially the area to the south-east of the *torbat-khaneh*. This is related to the problem of humidity in the crypt under the *torbat-khaneh*.
- To pursue the documentation concerning the site.
- To investigate on the areas where the protective measures have to be taken; this also concerns the places where the extension headquarters for research can be built to provide more room for research facilities.

Mid-term plan (3 years):

- To pursue archaeological investigations on different parts of the monuments in order to be able to take the necessary conservation measures.
- To carry out a comparative study on the architecture and the relevant decorations at Soltaniyeh and other contemporary monuments.
- To continue documentation concerning archaeological finds and remains at Soltaniyeh.

Long-term (5 years):

- To pursue archaeological research on the platform and the fortified enclosure of the Mausoleum of Oljaytu.
- To publish all archaeological reports concerning recent research projects at Soltaniyeh.
- To set up a research centre on the architecture of the Ilkhanid period at Soltaniyeh.

3. Plans related to restoration and conservation

Short-term plan (1 year)

- To pursue the restoration work of the interior decorations of the Mausoleum of Oljaytu.
- To continue restoration work in the *torbat-khaneh*.
- To complete the restoration of the roof covering the *torbat-khaneh*.
- To maintain restoration of the tiles covering the outer shell of the dome of Oljaytu's mausoleum.
- To begin restoration of tiles in the niches and stalactites (*muqarnas*) of the cupola of Oljaytu's mausoleum.
- To prepare the appropriate plan for the restoration of the fortified enclosure of Oljaytu's mausoleum.
- Maintaining the organization of the area of the fortified enclosure round the Mausoleum of Oljaytu.
- To continue to purchase terrains in the buffer zone close to the fortified platform of Oljaytu's mausoleum.

Mid-term plan (3 years):

- To investigate on the establishment of a heating system under the cupola and within the *torbat-khaneh* of Oljaytu's mausoleum according to the conservation problems of the interior decorations.
- To prepare plans for protective measures concerning the archaeological sites of Soltaniyeh.
- To pursue the restoration inside the dome of Oljaytu's mausoleum.
- To pursue the restoration of the rest of the tiles on the dome.
- To pursue maintenance and organization of the area round the mausoleum.
- To maintain the restoration of the fortified enclosure around Oljaytu's mausoleum.

Long-term plan (5 years):

- Restoration and conservation of discovered vestiges during the archaeological excavations at Soltaniyeh.
- To complete the restoration work under the dome, and its consolidation.
- To complete the restoration of the outer shell of the dome and its entire decoration.
- To complete the restoration of other decorative pieces of Oljaytu's mausoleum.

4. Plans related to the development of tourism

Short-term (1 year):

- To set up the lighting system of the *son et lumière* inside and outside the Mausoleum of Oljaytu.
- To prepare the interior of the hall called *sharbat-khaneh* for visitors.
- To put up detailed information panels and guide boards in different places of the site.
- To prepare or build a room for selling books, guides and postal cards.
- To set up an internet network at the site.
- To publish books and guides concerning Soltaniyeh.

Mid-term (3 years):

- To set up the *son et lumière* system in the fortified platform area.
- To set up a video-projecting system for visitors.
- To complete the building of the library of Soltaniyeh for housing relevant documents.
- To purchase the buildings adjacent to the core zone of Oljaytu's mausoleum, and transform them into tourist facilities.
- To complete the construction of the entrance and its stairways.
- To construct a paved way round the Mausoleum of Oljaytu according to conservation rules respecting the authenticity of the site.

Long-term (5 years):

- To prepare an exhibition hall.
- To complete the lighting system of the whole area around Oljaytu's mausoleum.
- To complete the construction of a guest-house in the restored building adjacent to the mausoleum of Chelebi Oqlu.

4g. Sources and levels of finance

As a 'National Heritage' monument, Soltaniyeh has recently benefited from the national project of development, mainly from its parts directed towards the development of tourism. The expenses for the restorations and the guarding of the site are mostly paid by the governmental budget through the Iranian Cultural Heritage Organization. The budget for the year 2003/2004 is 297000 US dollars. From this budget, a sum of 26000 USD is for archaeological research, and a sum of 16000 USD is for research on the architectural remains and development of the modern urbanism vis-à-vis the old city. The main portion of the standing credits and budget is spent for paying wages and expenses like water-electricity-telecommunication-fuel and other maintenance and supervision costs. The rest of the budget is spent for restoration, conservation, and preservation purposes.

4h. Sources of expertise and training in conservation and management techniques

The sources of expertise are the trained staff and experts hired by the Cultural Heritage Organization of Iran. The supreme authority in conservation and management techniques is the Cultural Heritage Organization of Iran, the authority of which is exercised by the director of the Soltaniyeh Project. However, other sources may be employed in order to complete the staffing and the group of experts. These sources can be either private or belonging to a governmental organization such as universities.

4i. Visitor facilities and statistics

Visitor facilities have been developed in Soltaniyeh as follows:

- The whole area around the core of the Mausoleum of Oljaytu has been arranged in order to facilitate the visiting of the site as well as its better presentation.
- The entrance of the site is equipped with service facilities and a bookshop.
- Inside the monument, there is a guided circuit with information boards.
- The video-projecting system is now set up in order to facilitate the visiting.

- There is an exhibition of drawings, sketches, and photographs concerning the Mausoleum of Oljaytu and the other site of Soltaniyeh.
- The lighting system of the monument is now set up.

The number of visitors is varied according to seasons. Soltaniyeh is located in a cold region, and the number of tourists decreases during the cold season, especially after November, which has been estimated for 2002 to less than 1000 in December, with an increase in March to 1900. The peak is in August and September, when the number of visitors can reach (as estimated in 2002) 9000 in August.

Weak and strong points in the attraction of tourists are as follows:

1. Strong points:

The location of Soltaniyeh off the main road linking the capital to north-western provinces (i.e. Zanzan and Azarbaijan) is one of the major points of attraction for the site. The majestic dome of the Mausoleum of Oljaytu can be seen from afar. Today, with the ingenious lighting system in the night, the monument is an eye-catching point and can be well observed from a distance of 50 km.

Thanks to a location in a relatively cold region, Soltaniyeh with its grass lands and fresh weather is an attractive place during the summer.

The major point of strength is the history of the site as a unique monument in Iran, and as an example in architectural development. This draws the attention of scholars and students of architecture, archaeology, art history and history to the site. The considerable number of studies in the above-mentioned fields is a good indicator for the significance of the site and an attractive pole in the study of architecture and archaeology.

2. Weak points:

What is considered a point of attraction may also be a “weak” point at Soltaniyeh. In other words, the location of the site in a cold region is the main reason for visitors avoidance during the cold season. The cold weather is also endangering the monuments.

The restoration work at Soltaniyeh has not yet been completed. So, the whole area is still under restoration and research, and some of the tourist facilities such as the preparation of the stone platform for visiting around Oljaytu’s mausoleum, and the guest-house are still going on of development.

The governmental funds are not sufficient for an over-arching maintenance and development of the site, and this presumably causes shortcomings.

4j. Site management plan and statement of objectives

The present management plan has been compiled based on the current situation at Soltaniyeh. Owing to the nature of the issue, the plan no doubt will need continuous revisions and interpretations in appropriate times and conditions. The management plan of the site has been prepared in accordance with the *status quo* of the site. The plan is a presentation of the objectives which are approved and are being undertaken for a better conservation of the site. The plan has been approved by the supreme council of the Cultural Heritage Organization of Iran according to restoration, conservation and research objectives. These objectives are as follows:

1. To set up an agenda for different steps of the Soltaniyeh Project. These steps concern mainly restoration and conservation of the site. The need for conducting archaeological research in order to obtain a better picture of the ancient site is also a priority in the management plan of the site.
2. To acquire the necessary expertise, material and equipment for the accomplishment of restoration, conservation and research programmes.
3. To solve restoration and conservation problems such as the restoration of the decorations of the dome of Oljaytu’s mausoleum.

4. To set up appropriate visitor facilities in accordance with the conservation of the site.

The main objectives followed in the management programme of the site of Soltaniyeh since 1994 (when the site was considered as a national project) are those concerning research and restoration programmes:

A. Research:

- Research on the nature of decorative materials of the monuments.
- Investigation on the problem of humidity and isolation measures for preventing the infiltration of water into the monuments.
- Archaeological excavations for uncovering the stone platform of Oljaytu's mausoleum.
- Archaeological excavations on the aim of determining the chronology of the site and its phases of settlement and abandonment.
-

B. Restoration:

- Restoration of the big crack of the dome of Oljaytu's mausoleum, and its consolidation.
- Restoration of the tiles at the base of the dome.
- Repair of various cracks in the body of the monument.
- Restoration of stalactites of the cupola.
- Restoration of the exterior decorations. This includes glazed bricks, stuccos and frescos covering the façade of the mausoleum.
- Conservation and consolidation of the foundations of the monument.
- Restoration of the damages staircases leading to northern and north-eastern parts of the monument.
- Restoration of the pavements in the second storey in the south and east of the drum of the monument.
- Restoration of the southern wall of the dome.
- Restoration of the vaulted roof of the crypt below the *torbat-khaneh*.
- Conservation of the discovered parts of the platform.

- Restoration and consolidation of the minarets.
- Restoration of evacuation canals behind the stone walls and the isolation of the structure for preventing the infiltration of water.

4k. Staffing levels (professional, technical, maintenance)

Staffing levels at Soltaniyeh are varied. The involved persons have professional and technical level of formation for regular restoration work. Some of them have been locally trained for daily maintenance work and protection measures. The professional group includes the experts involved in the tasks of research and restoration works, whereas the technical level is mainly for assisting the first group in conservation/restoration and research tasks. The table below gives the list of the staff involved in Soltaniyeh and their levels as well:

The personnel involved in the Soltaniyeh Project is as follows:

Activity	Speciality	Education/degrees	Number
Director of the project	Expert in restoration/conservation of historical monuments	Architecture/doctorate	1
Director of archaeological research	Expert in the archaeology of the relevant period	Archaeologist/doctorate	1
Executive director of the site	Expert in restoration/conservation	Architecture	1
Field assistant archaeologist	Expert in the archaeology of the relevant period	Archaeologist	4
Chief restorer	Expert in restoration/conservation	Conservation/restoration	1
Restorer	Expert in restoration/conservation	Conservation/restoration	6
Archivist	Expert in archive and documentation	History	1
Guide	Tourism	Tourism	2
Master Stone cutter	Stone cutting	Stone cutting	1
Stone cutter	Stone cutting	Stone cutting	2
Mason	Masonry	Masonry	4
Workmen	-	-	74
Master stucco decorator	Traditional stucco decoration	Traditional stucco decoration	1
Master tile and glazed brick decorator	Traditional tile and glazed brick decoration	Traditional tile and glazed brick decoration	1
Tile and glazed brick decorator	Traditional tile and glazed brick decoration	Traditional tile and glazed brick decoration	2
Master tile and glazed brick maker	Traditional tile and glazed brick manufacturing	Traditional tile and glazed brick manufacturing	10
Guard	-	-	9
Driver	-	-	1
Logistics / service	-	-	1

5

FACTORS AFFECTING THE SITE

5a. Development pressures (e.g., encroachment, adaptation, agriculture)

The core area of the site is located within a network of modern settlement and the development of the latter is considered as an affecting factor of encroachment for the ancient site. However, as it is seen on the map, the core area is fully protected with a metallic enclosure. The agriculture is not, for the moment, an affecting factor as long as it respects the limits of the ancient pasture. The managing programme of the site has operating in such a way that the development of the modern town can adapt to the existing vestiges. Luckily, the pasture has been respected up to now because it is functioning as a pasture land for the local cattle and livestock.

5b. Environmental pressures (e.g., pollution, climate, change)

There is no pollution danger, for the moment, in Soltaniyeh. Instead, climatic pressures can endanger the monuments. The site is high altitude and has very hard winters. There is also a considerable change of temperature during hot and cold seasons. This produces cycles of snow and rainfall followed by frost that causes serious damage to the monuments. The most noticeable climatic damage can be seen on the stucco and tile decorations which have been altered by humidity and the resulted frost. The last environmental factor is the wind which not only infiltrates deep into the structures but also covers the exposed parts with dust.

5c. Natural disasters and preparedness (earthquakes, floods, fires, etc.)

There are records concerning the damages caused by earthquakes in Soltaniyeh.⁶³ But there is no record about recent seism during the past decades. Other natural disasters are not concerned.

⁶³ Sanpaolesi, *Progetto*, p. 42.

5d. Visitor/tourism pressures

With the over-arching programme of research and conservation of the site and the development of tourist facilities, the number of visitors is increasing at Soltaniyeh. For the moment, however, there is no tourism pressure affecting the preservation of the site.

5e. Number of inhabitants within site, buffer zone

There is no recent record for the number of inhabitants in the modern town of Soltaniyeh, but the latest one going back to a decade ago has recorded the number of ten thousand.

5f. Other

Non Applicable

6

MONITORING/INSPECTION

6a. Key indicators for measuring state of conservation

The regular records left both by travellers account and restoration programs constitute the main bulk of document for measuring the state of conservation of the site. The monument known as the Mausoleum of Oljaytu presents some helpful indicators for measuring the state of conservation of the site. First is the physical damage of the monument. The cracks observed in different parts of the drum and the dome, especially in upper and outer parts of the latter are good indicators for estimating the state of conservation of the monument. Since the restoration, work done by Italian restorers a huge scaffold has been installed on the dome for its regular restoration. The major concern of the restoration programme in the 1960s was to stabilize the monument. Thus, the foundations were repaired and strengthened. The upper parts (the staircases and storeys) were also repaired and secured. The principal work was concentrated on the consolidation of the dome that was in danger. The other key indicator is without doubt the state in which are found various decorative parts of the monument. The tiles once decorating the outer shell of the dome were for long time in a poor state of conservation. The records indicate that almost the half of the decorated parts was destroyed. In regard to interior decorations, they were badly preserved too until the recent restorations. Restoration work was also done at Chelebi Oqlu's mausoleum where the adjacent building was in a poor state of conservation.

6b. Administrative arrangements for monitoring property

A regular inspection is carried out by the staff of the provincial office of Iranian Cultural Heritage Organization in Zanzan (Zanzan Province) in tandem with the work at the site which is fully managed and maintained by the director of the Soltaniyeh Project and his team. The monitoring is exercised by a permanent member of the Project (Mr. Ghorbanzadeh, the executive director of the Project) present at the site. Regular inspections are carried out by the director of the Project whereas the physical protection of the site and its monuments is undertaken by the local office in Zanzan.

6c. Results of previous reporting exercises

The accounts left by travellers gives an important sequence of states in which the site was found. Other records concerning the site of Soltaniyeh fall into two groups, one restoration and conservation reports, the other archaeological excavation reports (see bibliography). There is an entire series of restoration reports housed in the Institute of Architecture, University of Shahid Beheshti (formerly Dāneshgāh-e Melli). Regular reports concerning restoration work which have been carried out after 1979 have been kept in the archive centre of the Cultural Heritage Organization of Iran. In 1989, a series of archaeological excavations were carried out at the area surrounding the mausoleum of Oljaytu on the aim of finding the rest of the stone platform of the monument (see bibliography). The reports are also kept in the archive centre of the Cultural Heritage organization of Iran.

For a list of all the records concerning the site, see the History and Development, and also the bibliography.

7

DOCUMENTATION

7a. photographs, slides, and where available, film/video

A whole series of pictures related to the site of Soltaniyeh has been inserted in the text with reference to the picture number. The pictures, the source of which is not mentioned, are provided by the Soltaniyeh Project. The list of the pictures named as figures and put at the end of the file is as follows:

Fig. 1. General map of Iran and the location of Soltaniyeh.

Fig. 2. The Province of Zanjan where in Soltaniyeh lies.

Fig. 3. Map showing the site and its boundaries, that is core and buffer zones (prepared and compiled by Ch. Adle and the Dastour Novin Society according to the information provided by Mrs. Behrokh Borumandi).

Fig. 4. Al-Matraki's miniatures showing the site of Soltaniyeh in the 16th century.

Fig. 5. The Dome of Soltaniyeh in 1860, water colour by Heinrich Brugsch.

Fig. 6. The Dome of Soltaniyeh in 1884, gravure by Jane Dieulafoy.

Fig. 7. The Mausoleum of Oljaytu from the north-west (photo: Ch. Adle)

Fig. 8. The Mausoleum of Oljaytu with the lower part of the stone platform.

Fig. 9. The Mausoleum of Oljaytu from the north-east with the *torbat-khaneh* (a), the discovered vestiges of the stone platform (b).

Fig. 10. General view of the Mausoleum of Oljaytu and its surrounding area.

Fig. 11. East section of the Mausoleum of Oljaytu (after San Paolesi).

Fig. 12. West section of the Mausoleum of Oljaytu (after San Paolesi).

Fig. 13. North section of the Mausoleum of Oljaytu (after San Paolesi).

Fig. 14. East-west section of Mausoleum of Oljaytu (after San Paolesi).

Fig. 15. Mausoleum of Oljaytu, section of the entrance (after San Paolesi).

Fig. 16. Mausoleum of Oljaytu, plan of the ground floor (after San Paolesi).

Fig. 17. Mausoleum of Oljaytu, plan from the first storey (after San Paolesi).

Fig. 18. Mausoleum of Oljaytu, plan from the second storey (after San Paolesi).

Fig. 19. Mausoleum of Oljaytu, plan of the upper storeys (after San Paolesi).

Fig. 20. Mausoleum of Oljaytu, plan of the ring round the dome with the minarets (after San Paolesi).

Fig. 21. Mausoleum of Oljaytu, plan of the top of the monument showing the

cracks on the dome (after San Paolesi).

Fig. 22. Mausoleum of Oljaytu, axonometric reconstruction (after San Paolesi).

Fig. 23. Mausoleum of Oljaytu, axonometric drawing with architectural details (after San Paolesi).

Fig. 24. Four images of the Mausoleum of Oljaytu in the present state of conservation.

Fig. 25. The Mausoleum of Oljaytu from the north with the *torbat-khaneh* building and the discovered vestiges on the platform.

Fig. 26. The interior decoration of the Mausoleum of Oljaytu, roof of the upper storey galleries.

Fig. 27. The inscription with the name of Soltan Mohammad Khodabandeh.

Fig. 28. The Mausoleum of Oljaytu, two pictures showing glazed brick and tiles decoration.

Fig. 29. The Mausoleum of Oljaytu, the inscription on the intrados of the vaulted niche of the east portico mentioning the name of Soltan Mohammad Khodabandeh.

Fig. 30. Mausoleum of Oljaytu, the calligraphic decoration of the eastern portal repeating the name of Mohammad and Ali.

Fig. 31. Mausoleum of Oljaytu, decoration of the vaulted roof of the upper storey galleries.

Fig. 32. Mausoleum of Oljaytu, stalactite of the niches inside the drum.

Fig. 33. Decorated vaults of the niches.

Fig. 34. Fresco decoration of the vaults.

Fig. 35. Restoration work on one of the large niches.

Fig. 36. Decoration of the niches inside the drum.

Fig. 37. Plan showing the extent of the old city with the platform of the Mausoleum of Oljaytu (after San Paolesi).

Fig. 38. The fortified enclosure of the Mausoleum of Oljaytu (after San Paolesi).

Fig. 39. The Mausoleum of Oljaytu and its fortified platform.

Fig. 40. Restoration work on one of the towers of the fortified platform of Oljaytu's mausoleum.

- Fig. 41. The Mausoleum of Chelebi Oghlu (photo: Ch. Adle).
- Fig. 42. The Mausoleum of Chelebi Oghlu, detail of the portal (photo: Ch. Adle).
- Fig. 43. The Mausoleum of Chelebi Oghlu, the restored part of the adjacent building (photo: Ch. Adle).
- Fig. 44. The Mausoleum of Molla Hassan Kashi (photo: Ch. Adle).
- Fig. 45. The Mausoleum of Molla Hassan Kashi, detail of the interior decoration (photo: Ch. Adle).
- Fig. 46. The Mausoleum of Molla Hassan Kashi, the niche in the interior (photo: Ch. Adle).
- Fig. 47. The remains of the tomb of Ghazan Khan at Tappeh Nur, east of Soltaniyeh (photo: Ch. Adle).
- Fig. 48. The stone foundations of the tomb of Ghazan Khan at Tappeh Nur (photo: Ch. Adle).
- Fig. 49. Prehistoric vestiges found at Tappeh Nur (photo: B. Heydarizadeh).
- Fig. 50. One of the prehistoric pottery vessels found at Tappeh Nur.

7b. Copies of site management plans and extracts of other plans relevant to the site

See the Management Plan in chapter 4.

7c. Bibliography

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7d. Address where inventory, records and archives are held :

Archive Centre, Iranian Cultural Heritage Organization, Azadi Avenue, P. O. Box 13445-719, Tehran, Iran.

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**SIGNATURE ON BEHALF OF THE STATE
PARTY**

Signature on behalf of the State Party

Jalil Golshan
Research Deputy
Cultural Heritage Organization of Iran

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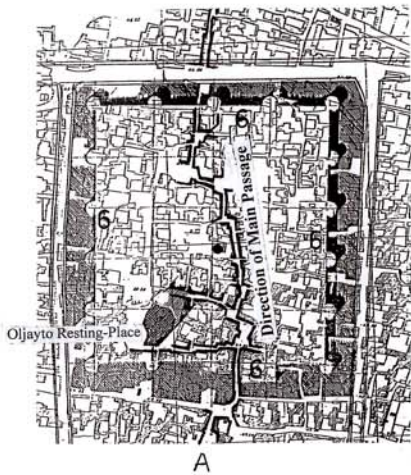
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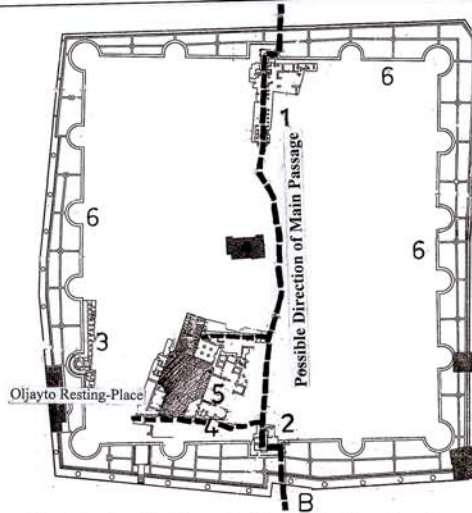
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A



B

Identification of Soltanieh historical Arg Area in the Text of " Village-City " Has Been Formed & It Has Mentioned Before Taking of the Text

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 A- Primary Investigation and Followings of Arg Tower- Eng. Mohammad Mehryar- Ahmad Kabiri- Faegh Tohidi-1985

B- The Remained of Found Works in the Area of Soltanieh Arg in the Archeology Navigates
 B- The Head of Researching- Dr. Ali Asghar Mir Fattah, 1995

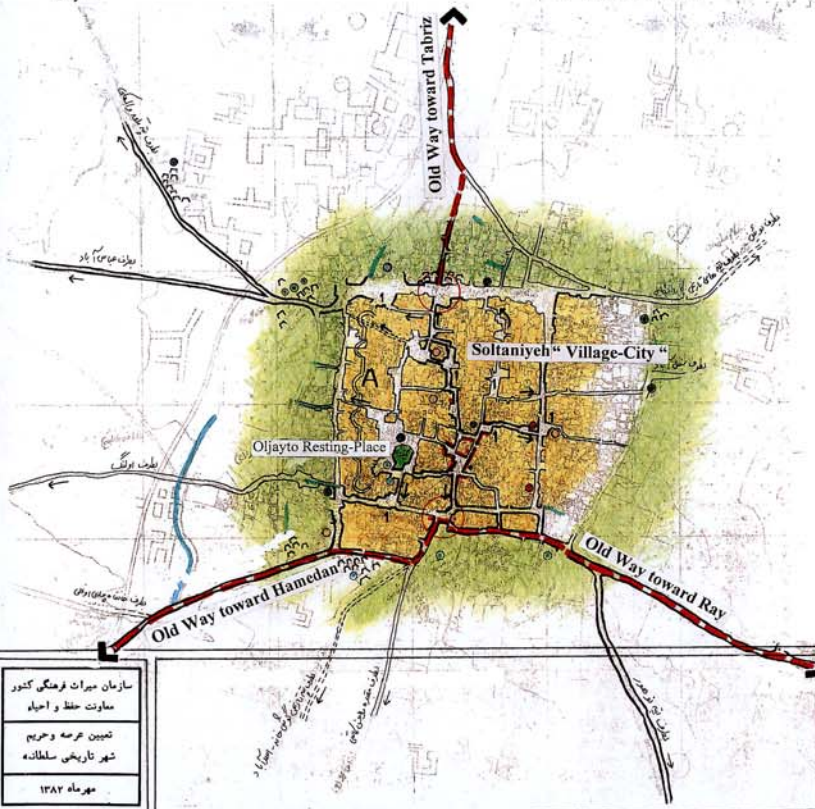
- The Earthquake of Arg Area and Its Elements under Supervision of Eng. Mohammad Hassan Moheb Ali, The Manager of Soltanieh Great Project- 2002

- 1 - The Remains of Northern Gate (Ilkhani)
- 2 - The Remains of Sothern Gate (Ilkhani)
- 3 - The Remains of Service Equipment (Ilkhani)
- 4 - The Remains of Royal Cemetery (Ilkhani)
- 5 - The Possible Main Entrance Front to the Tomb of Oljaytoo (Ilkhani)
- 6 - The Remains of Arg Tower (Ilkhani)

An Image from the Construction of " Village- City " of Soltanieh (Formed from Its Historical Arg) in Ghajari Period and Possibly Safavi

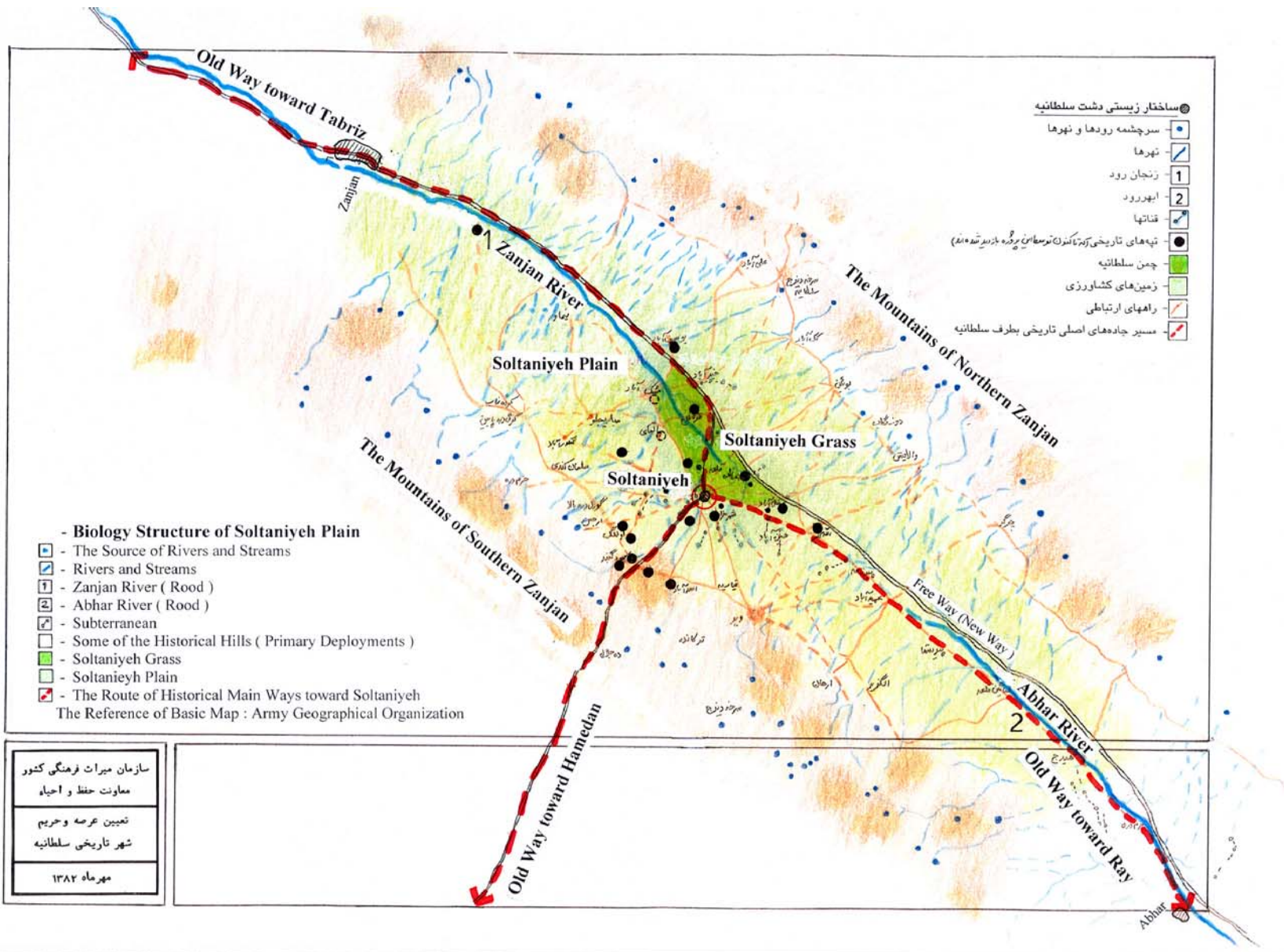
- - The Main Passages of Communication of Village-City Texture
- ▨ - The Main Old Ways toward Soltanieh
- ⊠ - The Place of Old Cemeteries of City
- ⊡ - The Place of Old Mosques of City
- ⊢ - The Place of Old Bathrooms of City
- ⊣ - The Limitation of Arg Gates Concealed under the Text of " Village-City "

- ⊠ - The Limitation of Tower Remains and Concealed Ramparts under the Text of " Village- City "
- ⊡ - Small Market (Small Mall)
- ⊢ - Small Squares
- ⊣ - Leaning Place (Hosseiniyeh)
- ⊤ - Warehouse Water in the Route of Subterranean
- ⊥ - The Route of Subterranean
- ⊦ - The Old Mortouries (Unknown Primary Construction)
- ⊧ - Residence Regions
- ⊨ - The Old Religious Constructions of City and Tombs
- ⊩ - Agricultural Lands



- تصویری از ساختار شهر سلطانیه در دوره صفویه و قاجاریه
- ⊠ - گورهای اصلی شهر (راههای ارضی)
 - ⊡ - دروازه‌ها
 - ⊢ - کورستان‌ها
 - ⊣ - مسجدخانه
 - ⊤ - مقبره و بناهای مقدس مذهبی
 - ⊥ - حمام‌ها
 - ⊦ - بازارچه
 - ⊧ - میدانچه‌ها
 - ⊨ - تکیه (مسجدها)
 - ⊩ - مساجد اصلی شهر در کنار گورهای اصلی
 - ⊪ - آب انبارها و چاه‌ها
 - ⊫ - مناطق مسکونی
 - ⊬ - مسیر قنات‌ها
 - ⊭ - زمین‌های کشاورزی

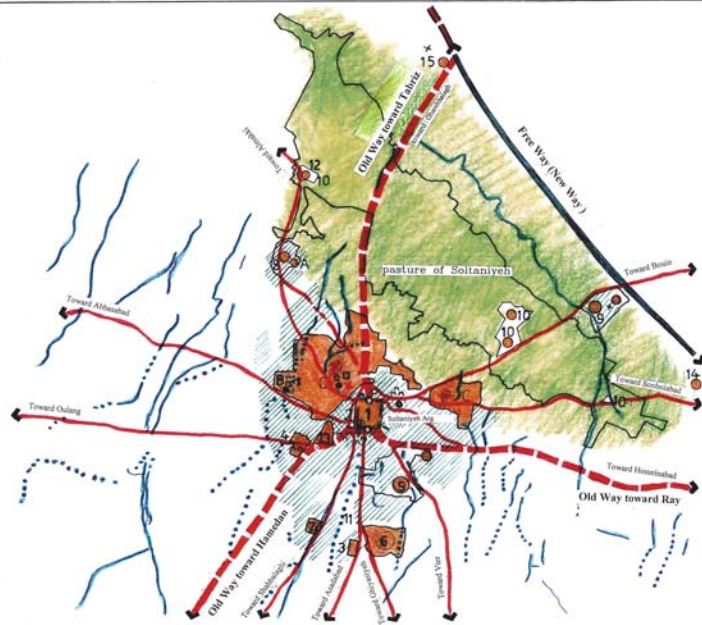
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 سازمان حفظ و احیاء
 تعیین عرصه و حریم
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- ساختار زیستی دشت سلطانیه
- سرچشمه رودها و نهرها
 - نهرها
 - 1 - زنجان رود
 - 2 - ابهر رود
 - قناتها
 - تپه‌های تاریخی کهن‌تر از ساسانیان بر گرفته از نقشه شه‌ایم
 - چمن سلطانیه
 - زمین‌های کشاورزی
 - راههای ارتباطی
 - مسیر جاده‌های اصلی تاریخی بطرف سلطانیه

- Biology Structure of Soltaniyeh Plain**
- - The Source of Rivers and Streams
 - - Rivers and Streams
 - 1 - Zanzan River (Rood)
 - 2 - Abhar River (Rood)
 - - Subterranean
 - - Some of the Historical Hills (Primary Deployments)
 - - Soltaniyeh Grass
 - - Soltaniyeh Plain
 - - The Route of Historical Main Ways toward Soltaniyeh
- The Reference of Basic Map : Army Geographical Organization

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- تصویری از ساختار شهر سلطنتیه در دوره ایلخانی
- 1 - کهن‌تر از برج و بارو
 - 2 - دیوارهای کهن‌تر
 - 3 - دیوار یا میدانه
 - 4 - راههای ارتباطی
 - 5 - کورستانها
 - 6 - شاهراه‌های وجود بنای متعلق به دوره ایلخانی - به رویی حمام
 - 7 - آرامس مسکونی (سکان دائم یا موقت - چابرسختی)
 - 8 - بازار یا بازارچه‌ها
 - 9 - مسجد اصلی شهر
 - 10 - شاهراه‌های وجود بنای متعلق به دوره ایلخانی - به رویی مسجد
 - 11 - مسیر قناتها
 - 12 - زمین‌های کشاورزی
 - 13 - استراحتگاه - شکارگاه یا اصطبل‌های مسخرانی و آبخیز حیوانات
 - 14 - مرتع طبیعی (همین سلطنتیه)
 - 15 - مغربه ملاحس کاشی (همچنین با عملکرد برج دیده‌بانی)
 - 16 - مغربه چاهی ارنلی (همچنین با عملکرد برج دیده‌بانی)
 - 17 - بقایر و بناهای مقدس مذهبی
 - 18 - بنای مذهبی یا رصدخانه بر روی تپه تهور (همچنین با عملکرد برج دیده‌بانی)
 - 19 - کوردهای کاشی و آجرپزی
 - 20 - تپه کوش خانه یا مازورمانی (محل پاکسازی و آماده‌سازی پوست حیوانات)
 - 21 - بنای مستقر بر روی تپه کله سلطنتیه شاید با عملکرد برج دیده‌بانی
 - 22 - بنای مستقر بر روی تپه کاروانسرای شاید برج دیده‌بانی یا کاروانسرا یا هر دو
 - 23 - مسلمانانه قدیمی سلطنتیه برای اولیه نامعلوم - بنای عمیق قناتیاری
 - 24 - مغربه سیده حمیده خانم (بنای اولیه نامعلوم)
 - 25 - مغربه زن گمنام مقدس (بنای اولیه نامعلوم)
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 - 27 - شاهراه‌های بنای متعلق به دوره ایلخانی - احتمالاً برج دیده‌بانی - تپه تاریخی سیدل آباد
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 - 29 - کاروانسرای فرج‌والغ (مکان بررسی فراموش شده)
 - 30 - شاهراه‌های وجود بنای متعلق به دوره ایلخانی - تپه کوچک تاریخی نزدیک امامزاده دود

The Images of the Structure of Soltaniyeh City in the Ilkhanid Period

- 1 - Qajayn Resting-Place
- 2 - Soltaniyeh Arg
- 3 - Arg Gates
- 4 - The Moat Out of Arg
- 5 - Molla Hassan Kabani Tomb (Also with the function of supervisor tower)
- 6 - Chalghi Oghli Tomb (Also with the function of supervisor tower)
- 7 - The Remains of Religious Construction or Resting-House or Observatory on the Historical Hill of Noor (Also with the function of supervisor tower)
- 8 - Tile & Brick Furnaces
- 9 - Historical Hill of Gosh Khanah or Man Therapy (the place for cleaning and preparation of animals' skin)
- 10 - The Remains of Deployed Construction on the Historical Hill of Castle (It is possible that to be with the function of observatory) (a palace has been constructed on it in the period of Ghajarid)
- 11 - The Deployed Construction Remains on the Historical Hill of Caravanserai as well as with the function of Supervisory Tower.
- 12 - Rest Place, Hunting-Ground and/or Desert Stable
- 13 - From-House Subterranean (which passes from the Arg and also the old mortuary)
- 14 - The Construction Remains belongs to Ilkhanid Period (in a narrative as bathroom)
- 15 - Square or Small Square (the Lands of Square) (in the proof of archeology signs)
- 16 - The Remains of the Existence of a Construction belonged to Ilkhanid Period (Historical Hill of Sombolabek) possibly, the observatory tower)
- 17 - Historical Hill of Ghareh Boulagh (the possibility for investigation was not provided)
- 18 - The Caravanserai of Ghareh Boulagh (the possibility for investigation was not provided)
- 19 - Far Shrine Imam (a construction belonged to Ilkhanid period and the cemetery beside of it)
- 20 - The Signs for Existence of a Construction belonged to Ilkhanid Period (Three Hills) (in a narrative as mosque)
- 21 - The Signs for Existence of a Construction belonged to Ilkhanid Period (the Small Hill Near to Far Shrine Imam)

- 1 - Old Cemeteries
- 2 - Old Sub Ways to the Surrounding Villages
- 3 - The Old Ways to the Soltaniyeh
- 4 - Market or Small Market (Exception of Archeology Signs (the Lands of Jameh Mosque)
- 5 - Great Jameh Mosque of City (Exception of Archeology Signs (The Lands of Jameh Mosque)
- 6 - Domicile Lands (Permanent Residence or Temporary Residence in the Method of Tent-Dweller)
- 7 - The Route of Subterranean
- 8 - Agricultural Cases :
- 9 - A Part of Old City of Soltaniyeh as Buried (with the proof of archeology signs)
- 10 - Soltaniyeh Old Mortuary (Unknown Old Construction) Present Construction (Ghajarid)
- 11 - 10-1- Animals' Watering- Trough
- 12 - Natural Pasture (Soltaniyeh Grass)
- 13 - The Tomb of Seyyedeh Hamideh Khanom (Unknown Primary Construction)
- 14 - The Tomb of Holy Unknown Woman (Unknown Primary Construction)
- 15 - Imamzadeh Ali (Peace upon Him) (A Construction belonged to Ilkhanid Period) (or Imamzadeh Ibrahim (Peace upon Him)

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 مهرماه ۱۳۸۲



Presidential Office
Iranian Cultural Heritage and Tourism Organization

In The Name of God

Saturday, February 05, 2005

Dr. Francesco Bandarin
Director
UNESCO World Heritage Centre
7, place de Fontenoy
75352 Paris 07 SP
France
Fax: +33 1 45 68 55 70

Dear Dr. Bandarin,

Subject: Dossier of Soltanieh for its inscription on the World Heritage List

I am pleased to send to you, attached to this letter, a map showing the revised proposed buffer zone with regards to the inscription of Soltanieh in the World Heritage List. As you may observe following points can be made concerning the new map:

1. The area colored in light brown showing the Dome, the limits of the historic citadel and the adjacent ditch identifies the core zone of the site. These are the most important remains of the historic city of Soltanieh from Ilkhanids period.
2. The blue area distinguishes the first priority buffer zone of the site. This section, consisting of another part of the Ilkhanids historic city based on archaeological evidences, is currently located under the structures built within the modern city of Soltanieh and as the buildings are inhabited by the people the possibilities for its scientific excavations is minimum.
3. The yellow region which again based on archaeological traces either consists of additional part of the historic Ilkhanids city or includes historic remains of this period has been identified as the second priority buffer zone. This section covers the edges of current city of Soltanieh and expands to the agricultural lands, the Soltanieh grassland (*Chaman*) and the remains of scattered traces and evidences around the city showing patches of Ilkhanids period.




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4. The line identifying the landscape buffer is defined in such a way that from one side it surrounds the ilkhani remains and traces (such as *Chaman*, historic mound of Ghaleh, Masjid-e Jame lands, the shrine of Molla Hassan Kashi, furnaces, etc...) found scattered around the current city and from the other side specific regulations are set so that the expressive and dominant presence of the Dome of Soltanieh and its Citadel within the plateau of Soltanieh and its adjacent grassland (*Chaman*) are not affected, preventing damage to its landscape.

It is therefore planned that gradually and based on a detailed program all the above-mentioned areas are investigated in future and accordingly extensions to the site are proposed.

Please accept, Sir, the assurance of my highest consideration.

Seyed Mohammad Beheshti 
President, Research Organization for Cultural Heritage and Tourism
Iranian Cultural Heritage and Tourism Organization





HT-RUD
Tavaq
AR-OYMÄO
Aras
GHÄJ
ÄGH-P
BELQIS-M
3332
AR-B-
AN
QAREH-DÄGH
AKÄB
3120
SHÄHNESHIN-P
2440
BIJÄR
Khosh-Maqam
Sharif-Äbäd
NDARREH
ONow Bahär
Kowleh
OTäzeh-Äbäd
SHIDÄ-M

Sheykhdar-Äbäd
ÄQ-KAND
OKolujeh-ye-Khäleseh
Sarcham
Qareh-Buteh
ZANJÄN RUD
Mahtäb
Nikpey
Yengjeh
MÄHNESHÄN
DAMIRLU-P
2890
Angurän
ZARRIN-ÄBÄD
Yengi-Känd
Gonbad
Tup-Äghäj
Khorkhoreh
Dowlat-Äbäd
KHÄN-BÄGHÄ

GHÄZ-KANÄN
CHELEH-KHÄNEH-P
2775
ZANJÄN
TÄROM-E-BÄLÄ
TÄROM-E-PÄYN
SIRDÄN
QAYDÄR-M
2812
QAYDÄR
Sohrevar
Qareh-Qush
Karasf
GARM-ÄB
ZARRIN-ÄBÄD
Hesär-Armani
Äbgarm
ÄVAJ

SHÄHRUD
VA-
MÄSÄL
SHÄHRUD
TULÄM
Khosht-Bijär
LESHT-E-
KUCHESPAHÄN
ÄstÄ
LÄHJÄN
SANGÄR
RASHTS
Fowmen
Gashr
Guräb-Pas
Siyäh-Mazgui
Ernänzädeh
Rostam-Äbäd
Tutkäbon
Rudbär
Kolashr
IM anjil
Lowshär
Sangrud
Kalishom
Shährud
Molla-Äli
Kuhin
Äb-Torsh
Äqä-BäbÄ
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Kowleh
OTäzeh-Äbäd
SHIDÄ-M

SOLTANIYEH

ZANJÄN

QAYDÄR

ABHÄR

TÄKESTÄN

















Soltaniyeh (Iran)

No 1188

1. BASIC DATA

State Party: Islamic Republic of Iran

Name of property: Soltaniyeh

Location: Zanjan province

Date received: 29 January 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a monument.

Brief description:

The mausoleum of Oljaytu was constructed in 1302-12 in the city of Soltanieh, the capital of the Ilkhanid dynasty. The mausoleum is a key monument in the development of Islamic architecture in Persia, and it is characterised by the innovative design of its double-shelled dome and its interior decoration.

2. THE PROPERTY

Description

The nomination is described as: the *Dome of Soltaniyeh; the pasture which became the capital city of the empire*. The ancient city of Soltaniyeh is located in the province of Zanjan, some 240km from Tehran in north-western Iran. The city of Soltaniyeh was the capital city of the Ilkhanid Mongol tribes for a short period in the early 14th century. The principal monument of the city was the Mausoleum of Oljaytu (Üljaitü) (Ilkhanid Sultan 1304-16), constructed from 1302 to 1312. The mausoleum is the main feature remaining from the ancient city, and today it stands in the middle of a rural settlement, surrounded by fertile meadows, the pasture of Soltaniyeh.

The Mausoleum of Oljaytu is the main feature of the nominated property. The building is octagonal in form, and it rises to a stunning high profile dome, covered with turquoise blue faience tiles. The dome is over 50m tall, measuring externally 38m and having an internal diameter of 25m. Built from 1302 to 1312, this structure represents the earliest existing example to the development of the double dome in Iran. The dome has no buttresses nor any additional thickness, and it is surrounded by eight slender minarets as a decorative feature. A wide band of square Kufic around the drum makes a transition between the light blue and the lapis lazuli blue of the main stalactite cornice. The second-storey galleries of the mausoleum open outwards, anticipating, according to A.U. Pope, e.g. Taj Mahal. "Its imposing scale provides for an interior of great power. Here space is ample and majestic - not mere emptiness but space more intensely realized than an open landscape. The walls, though 25 feet thick, are made less conspicuous by the stately rhythm of eight huge and

soaring arches. Mediated by shallow stalactites, the angles between these arches seem to melt quietly into the circular base of the enormous dome. All components are fused into a unity of serene grandeur." (Pope, 1965: 172) Structurally the building is considered a masterpiece. The interior walls were originally faced with light golden-toned bricks and dark blue faience tiles to form large inscriptions in Kufic. However, in 1313, it was redecorated with plaster, using a rich variety of fine ornaments, often worked in low relief. The second phase of the decoration belongs to the period when the use of the monument as a Shia shrine was given up. The decoration of the exterior belongs to the first phase.

The immediate surroundings of the mausoleum consist of a stone terrace in the form of a citadel (*Arg*), 295x315m = ca. 18ha. Originally, the citadel was surrounded by a 30m wide moat. Today this is an archaeological site.

The *Old city of Soltaniyeh* was founded as the capital of Oljaytu, succeeding to Tabriz. It was built very rapidly to great splendour. Today, only some remains are testimony to the ancient glory. The main structures are included in the buffer zone of the nominated area, and are briefly mentioned below:

The Mausoleum of Sultan Chelebi Oghlu is a brick structure located southwest of Oljaytu. The tomb tower is octagonal and there is a crypt chamber underneath. It was built to a celebrated disciple of Jalal-eddin Rumi, the great Persian mystic and philosopher, and it is dated in the 1330s. *The Mausoleum of Mullah Hassan Kāshī* is located south of Soltaniyeh. It was built to a religious figure and poet at the court of Oljaytu. The building is octagonal in its exterior and it contains a square hall. The interior stalactite decoration was done at the time of Fath-Ali Shah Qajar in the early 19th century. *The remains of Ghazan's tomb at Tappeh Nur* and its adjacent remains known as Tappeh Nur Kuchak, southeast of Oljaytu, form an archaeological mount (*tappeh*), 15m high, covering an area of 1.8ha.

The Pasture: In historic texts the area of Soltaniyeh was called the "Prairie of the Alezans" or the "Falcon's Hunting Ground". The special nature of these meadows is due to the soil that prevents the entire absorption of rain water. As a result, it was especially fertile pasture, particularly appropriate for horse breeding. This was also one of the reasons for the establishment of the city in this location. The area is some 2 x 20km (ca. 35km²), and the main part forms the landscape protection area of the nominated site.

History

In the 13th century, Persia was devastated by the Mongol invasions. They captured Baghdad in 1258, terminating the Abbasid caliphate there. They also founded the Ilkhanid Empire in Persia with the capital in Tabriz, in the north-western part of present-day Iran. The title "*ilkhan*" indicated: 'subordinate or peaceful khan' in deference to the Great Khan in China. After Kublai Khan died in 1294, and the Ilkhanids converted to Islam, the links with China became weaker. The Ilkhanid dynasty governed Persia until 1335.

There is archaeological evidence that the site of Soltaniyeh had been occupied at least from the first millennium BC.

The construction of a settlement however only started by the Ilkhanid dynasty around 1290. The fourth Mongol ruler in Persia, Arqun Khan, decided to build a summer residence in this region, because it offered good hunting grounds and rich pastures for horse breeding. His son, Qazan Khan, had a mausoleum built over his tomb, now known as Tappeh Nur. There is little information about the beginnings of the new settlement until Oljaytu (later Sultan Muhammad Khodabandeh) came to power in 1304 and decided to enlarge the city and make it his capital, naming it Soltaniyeh, the "Imperial". Together with Tabriz, Soltaniyeh became a major trading centre on the route between Asia and Europe. The principal phase of construction was completed by 1313.

The Ilkhans had converted to Shi'ism, and they are believed to have wanted to transfer the relics of Calif Ali and his son, Hussein, from Baghdad to Soltaniyeh. This never happened, though, and the shrine became the mausoleum of Oljaytu instead. After the death of Oljaytu in 1316, the city started losing in importance, and later it fell in the hands of small local dynasties. In 1384, Tamerlan's army seized the city and sacked it, but spared Oljaytu's mausoleum. In the following years, the city suffered, though it continued to function as a commercial centre comparable to Tabriz. In the 16th and 17th centuries, Soltaniyeh gradually declined and remained in ruins. Only a rural village was built over the remains. Some restoration was undertaken in Oljaytu's Mausoleum in the 19th century. At the same time, the plain served as an instruction camp for the army of Qajar kings.

Management regime

Legal provision:

The nominated property and the major monuments in the buffer zone are state property and directly under the authority of the Iranian Cultural Heritage Organization (ICHO). Parts of the buffer zones are in private ownership.

Soltaniyeh is included on the National Heritage List of Iran, and is thus subject to relevant laws. These include the Law of Conservation of National Monuments (1930), the Law of Foundation of National Council of City Constructing and Architecture, and the Law of City Properties (1982).

Management structure:

The management of the site is the responsibility of the Iranian Cultural Heritage Organization, and particularly its local office in Zanjan.

There is a management plan with short-term, mid-term and long-term objectives.

Resources:

The site of Soltaniyeh is currently one of the ten major conservation/restoration projects in Iran, financed by ICHO. This includes maintenance, restoration and research, as well as the wages of the personnel and ordinary running costs. The current personnel is some 120 persons, including administrators and professionals, as well as workmen and guards.

Justification by the State Party (summary)

The nomination document stresses the nature of the exceptionally fertile pasture lands of the Soltaniyeh area. This had attracted people from the ancient times, and it was the reason why the Mongol Ilkhans settled here, being nomadic horse-riding people.

Secondly, the nomination stresses the architectural and structural merits of the brick dome of the mausoleum, the largest in Iran, which has given the name to the entire building: Gönbad-e Soltaniyeh (the Dome of Soltaniyeh).

Thirdly, the uniqueness of the interior decoration is given praise. This extremely rich decoration uses glazed tiles, brickwork, marquetry or designs in inlaid materials, stucco work and frescoes, extending to some 9000 square meters.

Criterion ii: Development of architecture as one of the first, if not the first, example of double-shelled domes, which paved the way in erecting very elevated domes on religious monuments. A decisive step in decoration of monuments, where tiles are extensively used both in the interior and the exterior of the building.

Criterion iv: An outstanding case of an original town planning satisfying both the natural and social needs of a cosmopolite society. Soltaniyeh is a rare, if not unique, example of an architectural complex created in relation with its surrounding landscape (the site and the Pasture). The two interrelated components were taken in consideration to meet the needs of nomadic peoples (Mongols and their followers) as well as a sedentary (Persian) society often in total opposition.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the property in September 2004.

ICOMOS has also consulted its International Scientific Committee on Archaeological Heritage Management.

The nomination was originally serial including some minor monuments together with the Mausoleum of Oljaytu. Subsequently, the State Party decided to change it into a single nomination, focusing on the Mausoleum of Oljaytu and including the other monuments in the buffer zone.

Conservation

Conservation history:

The city of Soltaniyeh lost its importance particularly from the 16th century, and was in ruins in the 17th century. The Mausoleum of Oljaytu, instead, remained standing, and it is now the major landmark in this landscape. At the same time, its exterior finishes were lost in part, and the interior decoration also suffered. The surrounding citadel and remaining parts of the ancient Soltaniyeh form now an archaeological area.

State of conservation:

The Mausoleum of Oljaytu was subject to a restoration campaign from 1969 to 1979 jointly with an Italian team, directed by Prof. Sanpaolesi. At this time, major attention

was given to structural stabilisation. From 1994, the Iranian Cultural Heritage Organization has initiated a systematic research and conservation programme on the site. This has involved the conservation and restoration of the interior decoration, as well as the arrangement of the remains of the citadel area. At the moment, the condition of the Mausoleum is satisfactory. It is subject to maintenance and conservation by a permanent team of specialists.

Management:

The nominated core zone is surrounded by inner and outer buffer zones. The ensemble and the associated pasture land are included within a large landscape buffer zone. The property is under the direct management of the Iranian Cultural Heritage Organization. A management plan has been prepared for the site, and the property is subject to one of the major conservation programmes in the country.

Risk analysis:

The site of the ancient city of Soltaniyeh is now covered by a modest present-day township. The general nature of the area as a pasture land used for local cattle and livestock has been respected until the present. There is no pollution in this region, but the climate has an impact on the mausoleum, considering that there is snow and frost as well as abundant rainfall. The region is subject to seismic hazard, even though no serious earthquake has been recorded in the past decades. There is no tourism pressure, though the number of visitors is slowly increasing.

Authenticity and integrity

The ancient city of Soltaniyeh is today an archaeological area, partly remaining under the present-day small township. The most important standing monuments are the mausoleums, of which the Mausoleum of Oljaytu is the real focus of the nominated property.

Even though the Mausoleum of Oljaytu has suffered over the centuries, it has retained its overall formal and structural integrity. Unfortunately, much of its external decoration has been lost, but the interior is still in reasonable state of conservation. The recent restoration has been carried out correctly respecting the authenticity of the historic material.

Comparative evaluation

The history of architecture presents the Mausoleum of Oljaytu as the most remarkable achievement of the Ilkhanid Mongol period in Persia. A.U. Pope calls it “one of Persia’s supreme architectural achievements” (Pope, 1965: 172). S. Blair and J. Bloom present it as “one of the masterpieces of world architecture” (Hattstein, 2000: 396). The building is important as a key reference in the development of the Islamic architecture from the Seljuk period (11th to early 13th centuries) to the Timurid period (late 14th to 15th centuries; e.g. Khoja Ahmed Yasawi Mausoleum in Kazakhstan, Bukhara and Samarqand).

Due to destruction by the Mongol army, there was relatively little building activity in Persia in the 13th century. The Ilkhanids start a new phase towards the end

of the century, further developing the ideas introduced by the Seljuks.

The importance of the mausoleum of Oljaytu is seen above all in the innovative design of the double shelled dome structure, as well as in its rich interior decoration. The Ilkhanid dynasty undertook several construction works, including the mosques of Tabriz, Varamin and Yazd, a fine mihrab in Isfahan, as well as the adaptation of the Zoroastrian sanctuary at Takht-e Sulaiman into a summer palace. Within this period, but also in the framework of Persian architecture in general, the Mausoleum of Oljaytu is distinguished as outstanding. In fact, outside Iran, the significance of the Dome of Oljaytu has been paralleled to the construction of the dome of the cathedral of Florence by Brunelleschi, completed half a century later.

Outstanding universal value

General statement:

The great Mausoleum of Oljaytu was built in Soltaniyeh, the capital city of the Ilkhanid dynasty, in the early 14th century. This construction is recognized as the most significant of this period in Persia and a key monument in the history of Islamic architecture. Visually it is one of the most impressive standing remains from the medieval period in Iran. It is particularly significant due to the innovative design of its double-shelled dome and its interior decoration, and has been recognized as a major reference in the evolution of Islamic architecture. Its success led masons to experiment further, culminating in the early fifteenth century with domes rising from intersecting arches. The applied decoration is virtually a ‘museum’ of glazed tile work and painted stucco. It was in this period that the brilliant mosaic faience for which Iran is so famous was being developed. The palette was expanding. However, while many monuments in Iran were painted, few mural paintings have survived.

The monument is also important because of its documentary value, and the light it sheds on the political, social, and religious history of the Ilkhanid period. The mausoleum is the main structure with a few minor buildings that remain as a testimony from this ancient capital city. Even though most of the city has been lost, its remains are a valuable archaeological resource. The relationship of the tall domed Mausoleum of Oljaytu with the surrounding meadows and pasture land has been retained until the present day.

Evaluation of criteria:

Criterion ii: The Mausoleum of Oljaytu can be seen as an essential link in the development of the Islamic architecture in central and western Asia, from the classical Seljuk phase into the Timurid period. It is probable that the idea of a double-shell structure would have been introduced earlier. However, the Mausoleum of Oljaytu remains the earliest known example of this type of structure, and it became an important reference for the later development of the Islamic dome. Similarly, the decoration of the mausoleum indicates an important phase toward a more elaborate use of materials and themes, as well as being an outstanding example of this.

Criterion iv: The nomination document stresses the importance of the town planning scheme in relation to the

surrounding pasture landscape. There is also a mention of the multicultural relationship of the nomadic Mongol tribes and the sedentary Persian society. More relevant than the town plan is the Mausoleum of Oljaytu itself, which has been recognized as an outstanding achievement in architecture, reflecting the innovative engineering structure, spatial proportions, architectural forms and the decorative patterns and techniques.

Criterion iii: While not proposed in the nomination document, this criterion is considered applicable taking into account the importance of Soltaniyeh as the ancient capital of the Ilkhanid dynasty, and the light it throws on the period. A large part of the site has retained its archaeological character, representing an exceptional testimony to the history of the 13th and 14th centuries in Iran.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

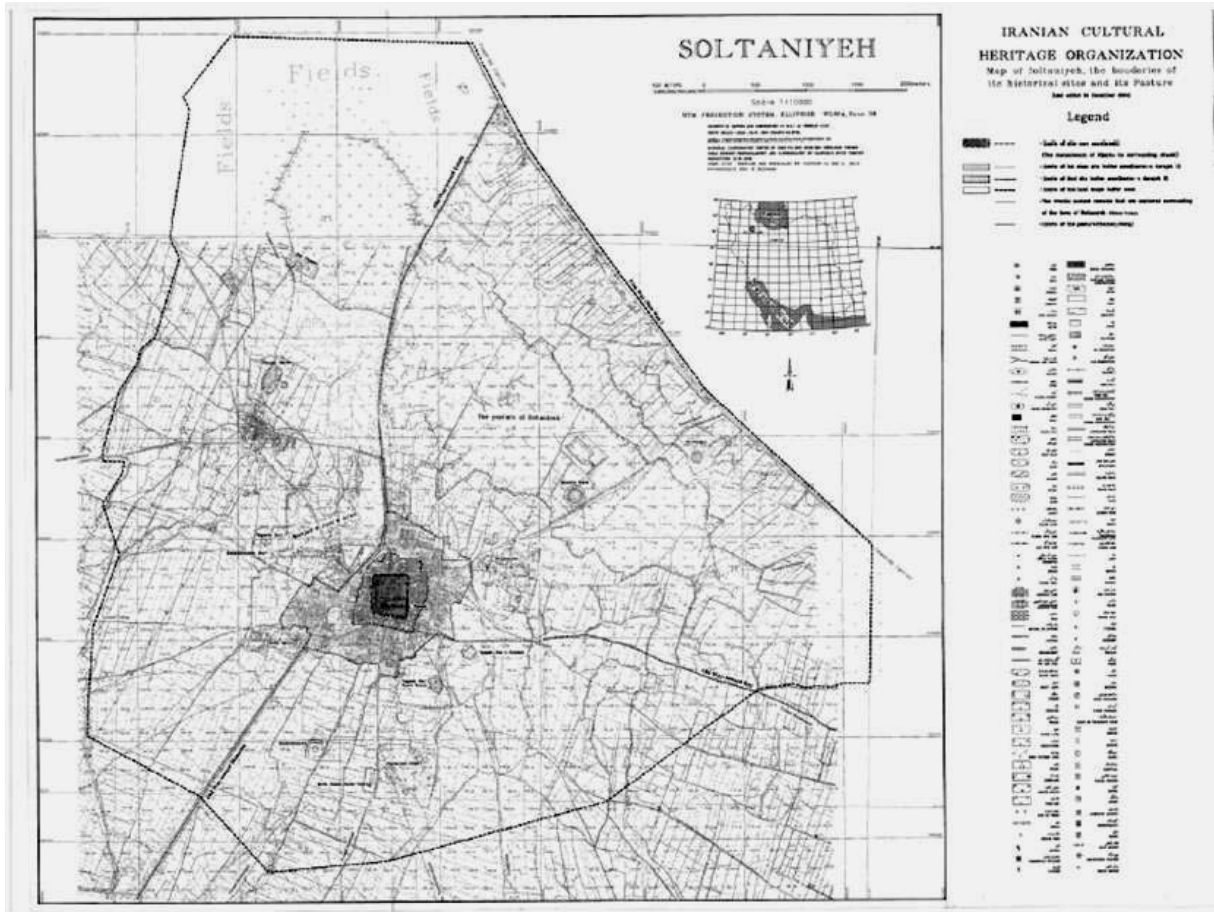
1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii, iii and iv:***

Criterion ii: The Mausoleum of Oljaytu forms an essential link in the development of the Islamic architecture in central and western Asia, from the classical Seljuk phase into the Timurid period. This is particularly relevant to the double-shell structure and the elaborate use of materials and themes in the decoration.

Criterion iii: Soltaniyeh as the ancient capital of the Ilkhanid dynasty represents an exceptional testimony to the history of the 13th and 14th centuries.

Criterion iv: The Mausoleum of Oljaytu represents an outstanding achievement in the development of Persian architecture particularly in the Ilkhanid period, characterized by its innovative engineering structure, spatial proportions, architectural forms and the decorative patterns and techniques.

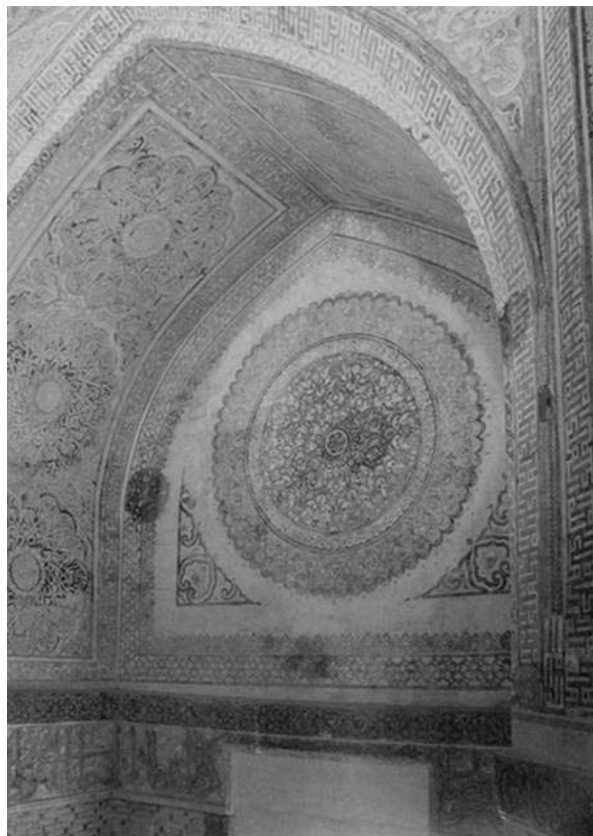
ICOMOS, April 2005



Map showing the boundaries of the nominated property



Mausoleum of Oljaytu



Interior detail of the Mausoleum of Oljaytu

Soltaniyeh (Iran)

No 1188

1. IDENTIFICATION

État partie : République islamique d'Iran

Bien proposé : Soltaniyeh

Lieu : Province de Zanjan

Date de réception : 29 janvier 2004

Catégorie de bien :

En termes de catégories de biens culturels telles qu'elles sont définies à l'article premier de la Convention du patrimoine mondial de 1972, il s'agit d'un *monument*.

Brève description :

Le mausolée d'Oljeitu fut construit entre 1302 et 1312 dans la ville de Soltaniyeh, la capitale de la dynastie Ilkhanide. C'est un monument essentiel dans le développement de l'architecture islamique en Perse. Il se distingue par la conception novatrice de sa coupole double et son ornementation intérieure.

2. LE BIEN

Description

Le bien proposé pour inscription est décrit comme étant la *Coupole de Soltaniyeh ; la prairie qui devint la capitale de l'empire*. La cité ancienne de Soltaniyeh est située dans la province de Zanjan, à quelque 240 km de Téhéran dans le nord-ouest de l'Iran. Elle fut la capitale des tribus mongoles Ilkhanides pendant une courte période au début du XIV^e siècle. Le principal monument en était le mausolée d'Oljeitu (Öldjeytü) (sultan ilkhanide, 1304-1316), construit entre 1302 et 1312. Aujourd'hui, le mausolée est le principal vestige de l'ancienne ville. Il s'élève au milieu d'un peuplement rural, entouré des prairies fertiles de Soltaniyeh.

Le mausolée d'Oljeitu est l'élément principal du bien proposé pour inscription. L'édifice est de forme octogonale. Sa coupole majestueuse est recouverte de carreaux de faïence turquoise. Elle mesure 50 m de haut et 38 m de large. Son diamètre intérieur est de 25 m. Bâtie entre 1302 et 1312, cette structure présente le plus ancien exemple existant de coupole double en Iran. Elle n'a ni contrefort ni surépaisseur. Elle est entourée de huit hauts minarets à la silhouette élancée et à la fonction décorative. Une large bande d'inscriptions coufiques ornant le tambour fait la transition entre le bleu clair et le bleu lapis-lazuli de la principale corniche à stalactites. Les galeries

du deuxième niveau du mausolée ouvrent vers l'extérieur, préfigurant, selon A. U. Pope, l'architecture du Taj Mahal. « Ses dimensions imposantes définissent un espace intérieur ample et majestueux, d'une grande puissance - pas seulement un vide mais un espace d'une intensité plus vibrante encore qu'un paysage ouvert. Huit arches, immenses et aériennes, d'une épaisseur de 7,62 m, rythment l'impressionnant espace. Entrecoupés par des stalactites de petites dimensions, les angles entre les arches semblent se fondre dans la base circulaire de la gigantesque coupole. Tous les éléments architecturaux fusionnent en une unité de grandeur sereine. » (Pope, 1965 : 172). Du point de vue de la structure, le bâtiment est considéré comme un chef d'œuvre. À l'origine, l'intérieur était recouvert de briques jaune d'or et de carreaux de faïences bleu foncé portant de larges inscriptions coufiques. Cependant, en 1313, il fut décoré de stucs d'une grande diversité d'ornementation, souvent travaillés en bas-relief. Cette deuxième phase dans la décoration date de la période pendant laquelle le monument ne servait plus de sanctuaire chiite. La décoration extérieure date de la première phase.

Autour du mausolée s'étend une terrasse en pierre formant une citadelle (Arg) de 295 x 315 m, soit environ 18 ha. À l'origine, la citadelle était elle-même entourée de douves de 30 m de large. Aujourd'hui, il ne reste que des vestiges archéologiques.

La vieille ville de Soltaniyeh a été fondée en tant que capitale du sultan Oljeitu, remplaçant Tabriz dans ce rôle. La ville fut construite en un temps très court. Aujourd'hui, seuls quelques vestiges témoignent de son ancienne splendeur. Les principales structures sont incluses dans la proposition d'inscription et sont décrites brièvement ci-dessous.

Le mausolée du sultan Chelebi Oghlu est une structure en brique située au sud-ouest de celui d'Oljeitu. La tour de l'édifice funéraire est de forme octogonale et comporte une crypte à sa base. Ce mausolée fut élevé pour un célèbre disciple de Jalal al-Din Rumi, philosophe et grand mystique persan. Il fut construit aux environs de 1330. *Le mausolée du Mollah Hassan Kashi* est situé au sud de Soltaniyeh. Il fut construit pour un poète, grande figure religieuse de la cour d'Oljeitu. De forme octogonale, l'édifice renferme une salle carrée. L'ornementation intérieure en stalactite fut réalisée au début du XIX^e siècle, à l'époque de Fath Ali Shah de la dynastie des Qadjar. *Les vestiges du tombeau de Ghazan du tepe Nur* et ceux tout proches du tepe Nur Kuchak se trouvent au sud-est du mausolée d'Oljeitu. Ces deux structures forment un tumulus archéologique (tepe) de 15 m de haut sur une superficie de 1,8 ha.

La prairie : dans les textes anciens, le site de Soltaniyeh était désigné sous les noms de « Prairie des alezans » ou « Chasse aux faucons ». La nature particulière de cette prairie tient à la très grande fertilité de son sol qui retient l'eau de pluie. C'est un lieu extrêmement propice à l'élevage des chevaux. C'est l'une des raisons qui présida au choix d'établir la ville en ce lieu. Le site de la prairie est une longue bande de terre d'environ 2 km de large sur 20 km de long (environ 35 km²) et la partie principale forme une zone de protection du paysage du site proposé pour inscription.

Histoire

Au XIII^e siècle, la Perse fut dévastée par les invasions mongoles. La prise de Bagdad en 1258 entraîna la chute du califat abbasside. Les Mongols fondèrent l'empire ilkhanide en Perse, avec Tabriz pour capitale, dans le nord ouest de l'actuel Iran. Le terme *ilkhan* signifie «khan subordonné ou pacifique», par déférence pour le Grand Khan de Chine. Après la mort de Koubilaï Khan en 1294 et la conversion des Ilkhanides à l'islam, les liens avec la Chine s'affaiblirent. La dynastie Ilkhanide gouverna la Perse jusqu'en 1335.

Des vestiges archéologiques attestent que le site de Soltaniyeh fut occupé dès le premier millénaire av. J.-C. L'établissement d'un peuplement ne date cependant que de la dynastie Ilkhanide, vers les années 1290. Le quatrième souverain mongol en Perse, Arqun Khan, décida de bâtir une résidence d'été dans la région parce qu'elle recelait de bonnes terres de chasse et de riches pâturages propices à l'élevage des chevaux. Son fils, Ghazan Khan, a sa sépulture dans le mausolée du tepe Nur. On dispose de peu d'informations sur les débuts de l'installation, jusqu'à ce qu'Oljeitu (qui par la suite prit le titre de Sultan Muhammad Khodabande) accède au pouvoir en 1304 et décide d'agrandir la ville et d'en faire sa capitale, la nommant Soltaniyeh, «l'Impériale». Avec Tabriz, Soltaniyeh devint un centre majeur de commerce sur la route entre l'Asie et l'Europe. La phase principale de construction fut achevée en 1313.

Les Ilkhan se sont convertis au chiisme et l'on pense qu'ils avaient voulu transférer de Bagdad à Soltaniyeh les reliques du Calife Ali, gendre de Mahomet, et de son fils, Hussein. Cela ne se fit jamais et Oljeitu fit de ce sanctuaire son mausolée. Après la mort d'Oljeitu en 1316, la ville commença à décliner. Par la suite, elle tomba entre les mains de petites dynasties locales. En 1384, l'armée de Tamerlan s'empara de la ville et la mit à sac mais épargna le mausolée d'Oljeitu. Dans les années qui suivirent, la ville subit des dommages mais elle conserva son rôle de cité commerciale, comparable à celui de Tabriz. Aux XVI^e et XVII^e siècles, Soltaniyeh perdit progressivement de son importance et il ne resta bientôt plus que des ruines. Seul un bourg de campagne subsista. Quelques travaux de restauration furent entrepris sur le mausolée d'Oljeitu au XIX^e siècle. À la même époque, la plaine servit de camp d'instruction à l'armée des rois Qadjar.

Politique de gestion

Dispositions légales :

Le bien proposé pour inscription et les principaux monuments de la zone tampon appartiennent à l'État et sont placés sous l'autorité directe de l'organisation du patrimoine culturel iranien (ICHO). Certaines parties des zones tampon sont des propriétés privées.

La ville de Soltaniyeh est inscrite sur la liste du patrimoine national de l'Iran et placée sous la protection des lois concernées par cette inscription, parmi lesquelles : la loi sur la conservation des monuments nationaux (1930), la loi sur la fondation du conseil national de l'architecture et de l'urbanisme et la loi sur la propriété urbaine (1982).

Structure de la gestion :

La gestion du site relève de la responsabilité de l'organisation du patrimoine culturel iranien et, plus particulièrement, du bureau local de Zanjan.

Il existe un plan de gestion qui comporte des objectifs à court, moyen et long termes.

Ressources :

Le site de Soltaniyeh figure parmi les dix principaux projets de conservation et de restauration financés par l'ICHO. Sont ainsi financés : l'entretien, la restauration, la recherche ainsi que les salaires du personnel et les frais de gestion courante. Le personnel actuel compte 120 personnes, y compris les gestionnaires et les spécialistes ainsi que les ouvriers et les gardiens.

Justification émanant de l'État partie (résumé)

Le dossier de proposition insiste en premier lieu sur les prairies extrêmement fertiles de la région de Soltaniyeh qui, de tous temps, ont attiré les hommes, et en particulier les Ilkhan mongols, peuple nomade éleveur de chevaux, qui choisirent de s'y installer.

La proposition insiste ensuite sur la qualité architecturale et structurelle de la coupole en brique du mausolée, le plus grand d'Iran, qui a donné son nom à la totalité de l'édifice : Gonbad-e Soltaniyeh (la coupole de Soltaniyeh).

Enfin, le caractère exceptionnel de l'ornementation intérieure est largement reconnu. L'ornementation intérieure extrêmement riche utilise des carreaux vernissés, le briquetage, la marqueterie de différents matériaux, des stucs et des fresques sur quelque 9000 mètres carrés.

Critère ii : Le mausolée présente l'un des premiers exemples, voire le premier, de coupole double, qui ouvre la voie à l'élévation de coupoles très aériennes dans les monuments religieux. Il marque une étape décisive dans l'ornementation des monuments, où l'utilisation des carreaux de faïence à l'intérieur comme à l'extérieur de l'édifice se généralise.

Critère iv : C'est un exemple éminent d'urbanisme original qui satisfaisait à la fois la nécessité d'un environnement naturel adapté et les exigences sociales d'une société cosmopolite. Soltaniyeh est un exemple rare, sinon unique, d'un ensemble architectural créé en relation avec son paysage environnant (le site et la prairie). Les deux éléments sont étroitement liés et satisfont les besoins des peuples nomades (les Mongols et leurs successeurs) et ceux de la société sédentaire perse, souvent en totale opposition.

3. ÉVALUATION DE L'ICOMOS

Actions de l'ICOMOS

Une mission d'expertise de l'ICOMOS a visité le bien en septembre 2004.

L'ICOMOS a également consulté son comité scientifique international sur la gestion du patrimoine archéologique.

À l'origine, il s'agissait d'une proposition d'inscription en série incluant quelques monuments de moindre importance avec le mausolée d'Oljeitu. Par la suite, l'État partie a décidé de proposer le mausolée d'Oljeitu en tant que monument simple, les autres monuments étant compris dans la zone tampon.

Conservation

Historique de la conservation :

La ville de Soltaniyeh perdit son importance, notamment à partir du XVI^e siècle. Elle était en ruines au XVII^e siècle. Le mausolée d'Oljeitu fut cependant préservé. C'est aujourd'hui le principal repère dans le paysage. Son ornementation extérieure a été en partie perdue et la décoration intérieure a souffert. La citadelle qui entoure le mausolée et les vestiges encore visibles de l'ancienne Soltaniyeh constituent aujourd'hui une zone archéologique.

État de conservation :

Le mausolée d'Oljeitu a bénéficié d'une campagne de restauration dirigée par le professeur Sanpaolesi entre 1969 et 1979. À l'époque, l'effort a essentiellement porté sur la stabilisation de la structure. À partir de 1994, l'organisation du patrimoine culturel iranien a lancé un programme de recherche et de conservation systématiques sur le site. Il s'est agi essentiellement de préserver et de restaurer l'ornementation intérieure, mais aussi de prendre des mesures visant les vestiges de la citadelle. Actuellement, l'état du mausolée est satisfaisant. Il fait l'objet de travaux de conservation et d'entretien par une équipe permanente de spécialistes.

Gestion :

La zone principale proposée pour inscription est entourée de zones tampon intérieure et extérieure. L'ensemble et les pâturages associés s'inscrivent dans une large zone tampon de paysage. Le bien est placé sous la gestion directe de l'organisation du patrimoine culturel iranien (ICHO). Un plan de gestion a été préparé pour le site et le bien fait partie de l'un des principaux programmes de conservation du pays.

Analyse des risques :

Le site de l'ancienne ville de Soltaniyeh est aujourd'hui occupé par une modeste bourgade récente. L'environnement de la zone de pâturage utilisée pour le bétail et les troupeaux des fermiers locaux a toujours été respecté jusqu'à ce jour. La région n'est pas polluée, mais elle connaît des hivers rudes, avec du gel, de la neige et de fortes précipitations qui ont un impact sur le mausolée. La région est soumise à des risques sismiques, même si aucun tremblement de terre grave n'a été enregistré ces dernières décennies. Il n'y a pas de pression touristique bien que le nombre de visiteurs augmente lentement.

Authenticité et intégrité

L'ancienne ville de Soltaniyeh est aujourd'hui une zone archéologique recouverte en partie par l'actuel modeste développement urbain. Les monuments les plus importants encore visibles aujourd'hui sont les mausolées, dont celui d'Oljeitu, qui est le principal objet de la présente proposition d'inscription.

Même si le mausolée d'Oljeitu a souffert au cours des siècles, il a conservé sa forme générale et son intégrité structurelle. Bien qu'on déplore la perte d'une grande partie de son ornementation extérieure, l'état de conservation de sa décoration intérieure est encore satisfaisant. La récente restauration a été effectuée correctement, dans le respect de l'authenticité des matériaux historiques.

Évaluation comparative

Dans l'histoire de l'architecture, le mausolée d'Oljeitu représente la réalisation la plus remarquable de la période des Ilkhan mongols en Perse. Pour A. U. Pope, c'est « une des réalisations architecturales capitales de la Perse » (Pope, 1965 : 172). S. Blair et J. Bloom le présentent comme « un des chefs d'œuvre mondial de l'architecture » (Hattstein, 2000 : 396). L'édifice est une référence clé dans le développement de l'architecture islamique de la période seldjoukide, qui va du XI^e siècle au début du XIII^e siècle, à la période timouride, de la fin du XIV^e siècle au XV^e siècle, conjointement avec, par exemple, le mausolée de Khoja Ahmad Yasawi au Kazakhstan, Boukhara et Samarkand.

En raison des destructions causées par l'armée mongole, il y eut relativement peu d'activités de construction en Perse au XIII^e siècle. Les Ilkhan initièrent une nouvelle période de construction vers la fin du siècle, reprenant et développant les idées introduites par les Seldjoukides.

L'importance du mausolée d'Oljeitu réside surtout dans la conception novatrice de la structure à coupole double ainsi que dans la richesse de la décoration intérieure. La dynastie Ilkhanide entreprit plusieurs chantiers de construction, notamment les mosquées de Tabriz, Varamin et Yazd, un très beau *mihrab* à Ispahan, ainsi que la transformation du sanctuaire zoroastrien de Takht-e Sulaiman en un palais d'été. Dans l'architecture persane, le mausolée d'Oljeitu se distingue par ses particularités remarquables. À l'échelle de l'architecture mondiale, la coupole d'Oljeitu est comparable à la coupole de la cathédrale de Florence achevée un demi-siècle plus tard par Brunelleschi.

Valeur universelle exceptionnelle

Déclaration générale :

Le grand mausolée d'Oljeitu fut construit à Soltaniyeh, capitale de la dynastie Ilkhanide au début du XIV^e siècle. Cette construction est reconnue comme étant la plus importante de cette période en Perse et un monument clé de l'histoire de l'architecture islamique. Visuellement, c'est l'un des témoignages le plus impressionnant de

l'époque médiévale en Iran. Il est d'une importance particulière par la conception novatrice de sa coupole double et la richesse de sa décoration intérieure. C'est une référence majeure dans l'évolution de l'architecture religieuse islamique. Son succès conduisit les bâtisseurs à montrer encore plus d'audace, atteignant l'apogée de cet art au début du XVe siècle avec des coupoles s'élevant au-dessus d'arches entrecroisées. L'ornementation est pareille à un « musée » de carreaux vernissés et de décoration en stuc peint. L'éclatante mosaïque de faïence, pour laquelle l'Iran est si célèbre, est mise au point à cette époque. La richesse des ornements est en plein développement. Cependant, bien que beaucoup de monuments en Iran étaient peints, peu de ces peintures murales nous sont parvenues.

Le monument tient aussi son importance des informations qu'il transmet et de la lumière qu'il jette sur l'histoire religieuse, sociale et politique de la période Ilkhanide. Le mausolée, structure principale, et les quelques autres édifices mineurs du site, témoignent de l'ancienne capitale du pays. Même si la plus grande partie de la ville a disparu, ses vestiges sont une ressource archéologique de grande valeur. La relation de la grande coupole d'Oljeitu avec les prairies environnantes est conservée intacte jusqu'à aujourd'hui.

Évaluation des critères :

Critère ii : Le mausolée d'Oljeitu peut être considéré comme un maillon essentiel du développement de l'architecture islamique en Asie centrale et de l'Ouest, entre l'époque classique seldjoukide et la période timouride. Le concept de la structure à coupole double avait probablement déjà été réalisé, mais le mausolée d'Oljeitu demeure le plus ancien exemple connu de ce type de structure. Il sert de référence dans l'architecture des coupoles islamiques. De même, la décoration du mausolée marque une étape importante dans l'usage plus élaboré des matériaux et des thèmes. C'est un modèle remarquable d'ornementation.

Critère iv : Le dossier de proposition d'inscription insiste sur l'importance du plan d'urbanisation et sa relation avec le paysage environnant. De même, il fait mention des échanges multiculturels entre les tribus nomades mongoles et la société perse sédentaire. De manière plus pertinente que le plan d'urbanisation, le mausolée d'Oljeitu lui-même, qui est reconnu comme un éminent exemple d'architecture, illustre l'ingénierie novatrice de la structure, les proportions de l'espace construit, les formes architecturales les modèles et les techniques décoratifs.

Critère iii : Bien qu'il ne soit pas mentionné dans le dossier de proposition d'inscription, ce critère est considéré comme applicable, car il prend en compte l'importance de Soltaniyeh en tant qu'ancienne capitale de la dynastie Ilkhanide et l'éclairage qu'il apporte sur la période. Une grande partie du site a conservé son caractère archéologique, représentant un témoignage exceptionnel de l'histoire des XIIIe et XIVe siècles en Iran.

4. RECOMMANDATIONS DE L'ICOMOS

Recommandation concernant l'inscription

L'ICOMOS recommande que le Comité du patrimoine mondial adopte le projet de décision suivant :

Le Comité du patrimoine mondial,

1. Ayant examiné le document WHC-05/29.COM/8B,
2. Inscrit le bien sur la Liste du patrimoine mondial sur la base des *critères ii, iii et iv* :

Critère ii : Le mausolée d'Oljeitu est un maillon essentiel du développement de l'architecture islamique en Asie Centrale et de l'Ouest, de l'époque classique seldjoukide jusqu'à la période timouride. Cela est particulièrement vrai de la structure à coupole double et de l'utilisation raffinée de matériaux et de thèmes pour l'ornementation.

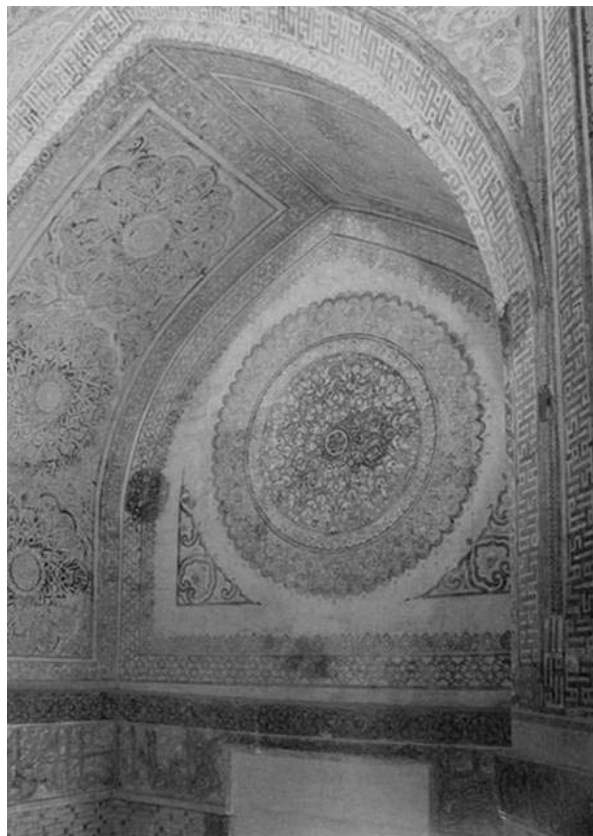
Critère iii : Soltaniyeh, en tant qu'ancienne capitale de la dynastie Ilkhanide, représente un témoignage exceptionnel de l'histoire des XIIIe et XIVe siècles.

Critère iv : Le mausolée d'Oljeitu représente une œuvre exceptionnelle dans le développement de l'architecture perse, en particulier pour la période Ilkhanide, caractérisée par sa structure novatrice, la proportion de ses volumes, les formes architecturales et les thèmes et les techniques d'ornementation.

ICOMOS, avril 2005



Mausolée d'Oljaytu



Intérieur détail du Mausolée d'Oljaytu