

Original Research Article

Coffee House: A Historical Attraction in the Landscape of Urban Tourism in Iran

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Abstract | Urban tourism is a type of tourism industry that has widely become successful. This type of tourism has not received much attention not only for the development of the economy but also as a carrier of the history and culture of different cities. The landscape approach to urban elements with attention to different dimensions, temporal-spatial, civilizational-historical and objective-mental dimensions, simultaneously in the city, can redefine various attractions in urban tourism. Regardless of the modernity of landscape knowledge, the landscape approach is one of the strategies that are used currently in several issues related to the city, since this approach has special and unique features due to the nature of the landscape. On the other hand, it creates a different perspective of the city and its elements. Public spaces are part of urban spaces that have received less attention in Iranian cities. Spaces such as baths, bazaars, mosques, zourkhanehs, coffee houses, etc. are among these spaces. The coffee house is an institution with a social function that has been established in Iran since the Safavid era and over time has played several roles in society. It has become one of the distinctive elements in the Iranian city over the last few hundred years. The coffee houses were established based on the needs of the people. In addition to a place to eat and drink and a place to spend time, it has become a place that had effective functions in other areas such as culture, literature, and art in the Iranian city. A descriptive analytics method and documentary studies were used to categorize the different functions of the coffee houses using the landscape approach. In light of the redefined connotation and identity of the coffee house, it seems this place can be considered as a tourist landscape with an irreplaceable attraction in Iranian urban tourism.

Keywords | *Coffee house, Landscape, Urban tourism, Function, Iran.*

Introduction | The landscape is defined as a dynamic and comparative being that is formed in the constant interaction of society and nature. Thus, the landscape will be a creature with cultural capabilities that simultaneously pursue the three aesthetic, cultural, and functional goals. Landscape perception is a process based on the sense that takes place without intermediaries (Mansouri, 2013). The term landscape with its complex objective and subjective concepts and broad physical and non-physical dimensions has been discussed by experts and theorists in related fields such as

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the environment, geography, urban design, architecture, and other related disciplines. It has been proposed by them (Mahan & Mansouri, 2016, 17). Landscape is considered a new look at different environments and their functions. In other words, to study the landscapes of a place, its various functions can be examined to achieve its identity and generate a new meaning for it. The study of the function of a mechanism of action or a social institution is the analysis of the contribution and at the mode of function or a social institution which is the survival permanence of societies (Giddens, 1994, 749). Urban public spaces play an important

role in terms of tourism activities for several reasons such as providing services to urban tourists (Nouri Kermani, Zoghi, Hesar Arastu & Alaei 2009). Urban tourism is a new and contemporary phenomenon as one of the processes of space production which is one of the basic features of urban communities that enables urban dwellers to endure and continue living in crowded, dense, and polluted cities with severe and tedious activities (Sattari, 2015). To achieve the goal of tourism and turn it into a system of knowledge, an important condition is to reconsider the concept of place (Mansoori & Shafia, 2019, 53). If a specific semantic system can be defined and developed for a tourist destination, a new and deep outlook of the place can be provided by reflecting on its identity. Interactions between humans and our environment are noteworthy in this semantic system. Coffee houses are among the spaces that play a vital role in generating vitality and dynamism in society. Coffee houses always had an integral relationship with the atmosphere of dialogue and interaction between different groups of people in society, where the general issues of the society have been discussed and criticized. Different people with different tastes and job groups have been getting together for hours and engaged in conversation about different issues in coffee houses. However, over time and with the change in the lifestyle of the people of the Iranian city, the functions of this urban space have changed and its physical space has also changed in several cases. To legends, the establishment of coffee houses goes back to the Safavid era and since then, this architectural element has emerged and spread in different cities. This study was conducted for a better understanding of various reasons for the formation and also various functions of coffee houses during their lifetime to examine their functions, identity, and connotation more accurately than their role in the communication system between people and their position as an urban tourism landscape in Iran. Coffee houses were initially established to create a place that provides beverage service, but over time they found a variety of functions that caused them to play a different role in Iranian cities. Considering the process of formation of coffee houses in Iran and its various functions during these times, coffee houses have found a new identity and influenced by their surroundings, have adopted Persian characteristics, and have got a different identity over time. The research hypothesis is based on the fact that by identifying the functions of coffee houses in Iranian cities, using a landscape approach, and redefining the Iranian identity of this urban space, Iranian coffee houses can be considered as a unique urban tourism landscape by introducing this identity as a tourist attraction.

Research method

The method used in this research was descriptive-analytical. Documentary and library studies have been conducted based on the collection of authoritative books and articles

about coffee houses, and the initial data have been described in a descriptive method after review and study. By reviewing and analyzing the data, an analytical inference has been made to examine the functions of coffee houses² and to review the concept of this public space.

The Formation of the Coffee House

The history of the emergence and formation of the coffee house and its location as an element in urban architecture has been studied in various studies and books. Nasser Najmi in his book "Old Iran and Old Tehran" (1984) talked over coffee houses and their types in Tehran during the Qajar era. Jafar Shahri in his book on "The Social History of Tehran in The Twentieth Century" (1988), which has been published in six volumes, along with his explanations about the city of Tehran and the events of that time, refers to the coffee houses of Tehran at that time. Ali Bolokbashi in his book "Coffee Houses in Iran" (1995) and also in his book "Coffee House and Coffee House Use, in Iran" (2014) has examined all the issues related to the coffee house such as the type of building, the space inside the coffee houses, the necessary equipment in coffee houses, coffee house owners, etc. He has also discussed in his books people coming and going to Coffee houses during the Safavid and Qajar eras.

Historical studies show that Shah Tahmaseb became fascinated by the social space of the coffeehouse. The tradition of the first Iranian coffeehouses was established by his order in Qazvin (Dadvar, 2016, 10). The establishment of a coffee house was later developed during the reign of Shah Abbas I (1588-1629) in Isfahan. During the Qajar era, especially during the reign of Nasser al-Din Shah, the grounds for the expansion of coffee houses in the metropolis including Tehran were provided (Ghasemi, 2005, 14). However, some sources believed that Isfahan is the first city in which coffee houses have been established (Khalatbari Limaki, 2007, 41). The first travelogue that refers to the coffee house and its use in Iranian society is the travelogue of the Italian "Pietro Della Valle" who lived in Iran from 1617 to 1623, during the reign of Shah Abbas (Dadvar, 2016, 14). "It is dance music and songs in public places, especially the coffee houses ... Young people who dance in public places and coffee houses and entertaining people with toys, candles and torches, showering the people with laughter and fun, begging for money" (Della Valle, 2005, 72). Initially, coffee was offered in the coffee house. Over time, tea has been replaced. However, it seems that this change has also occurred over time and initially teahouses have been established next to the coffee house. With the spread of hookah and hookah smoking, this became a practice in Iranian coffee houses. "In the time of Shah Safi, in addition to the coffee house in Isfahan, there were also centers for drinking tea, which was called tea houses. In the tea house, unlike the drug house which is the center of bad deeds, people play chess while drinking tea" (Olearius, 1984).

Coffee houses first appeared in markets and neighborhoods alongside a series of important shops, such as bazaars and bathhouses. Later, in the streets and neighborhoods of the city and downtown, industrial workshops, factories, inns, and later around the travel garages and at the entrances of cities and around the gates and intercity houses, coffee houses were built (Sheikhi Fini & Ghamamno, 2015, 4). Due to its social nature, the coffee house institution found many fans, both general and special (Kamranifar & Memar, 2011, 100). The change in the location of the coffee house can also be extended to its customers. "Since its emergence in Iran, the coffee house has been offered a place for gathering. It became the leisure center for urban dwellers, especially affluent groups of society and later. Recently, it developed for a hangout and place for social, political, and literary discussion of writers, critics, poets, and artists. But gradually, it turns out as the entertainment center and meeting place of poets, artists, mystics, place of entertainment, watching the nobility and properties to the public resting place at the origin and destination of travel and possibly along the way as well as gathering place for workers and craftsmen and places of conversation on industrial issues and so on" (Malekian, 1974). It is obvious that over time there have been significant changes in the content, function, and users of the coffee house.

Coffee House structure

The shape of the coffee house building in Iran has not been based on a common design and pattern throughout its history and it has usually been influenced by the general architectural features of the buildings and the culture of the people and the social needs of the community of that city. Nevertheless, it seems that the interior architecture of some traditional and prestigious old coffee houses is an imitation of the architectural style of traditional Iranian bathhouses, and more or less similar to them (Hosseini, 2013, 55). They had a special shape in Tehran. Each coffee house had a relatively large space that was surrounded by stones and bricks and people sat on these platforms and drank tea, coffee, and smoked hookah and pipe (Najmi, 1984, 90). Coffee houses of Tehran during the Qajar era were more elegant than other coffee houses due to their location in the capital, and more ornaments and decorations were used in their construction. Iranian coffee houses in this era consisted of two main parts, an indoor part for winter and cold seasons and an open area that was a large garden full of flowers and trees and was used for spring and summer seasons (Shahri, 1988, 398). Architectural and decorative arrays inside coffee houses have more or less introduced the cultural and artistic taste and aesthetic feeling of the people of the time (Ghasemi, 2005, 15). "Usually, there was a pond in the middle and was decorated with murals, paintings, and antiques, and the birds sang in it. Moreover,

the customers sat around it with special etiquette, staring at the narrator, listening to Shahnameh's poems (The Epic of Kings) and anecdotes and stories. They talked to each other about their problems and issues" (Malekian, 1974).

Coffee House functions

In the Safavid era and at the same time with some other countries, coffee houses were presented as a forum for dialogue (Athari & Zamani, 2015, 190). In the Coffee houses, narrations by Rostam and Sohrab and Shahnameh of Ferdowsi and poetry readings and lyric poems were performed rather than drinking tea and talking there daily. "Games such as button, button. Who's got the button" and playing king and minister were also played. Calligraphers had competitions. Performed plays and Tā'ziyeh singers performed their Tā'ziyeh (Dorfard, 2014, 102). This indicates the diverse functions of the coffee house in the urban space, which merely has been responsible for the operational burden of numerous modern places. Coffee house functions can be divided into the following categories.

• Social function

The most important function of a coffee house during its lifetime has been its social function. From a social point of view, a coffee house is a place where people from different groups and classes gather. Besides, spending their free time, they also exchange ideas and news (Athari & Zamani, 2015, 190). In other words, the coffee house made it possible for different people to get together, interact and talk. The social function can be divided into several parts.

- A place for mass communication

Although the coffee house was originally established for drinking coffee or tea, gradually the possibility of connecting between different social groups became its most important aspect and made it important and lasting.

- The role of media

In the days when there were no pervasive media, people would get together in a coffee house and exchange the news of the day (Dadvar, 2016). This function is still practiced in coffee houses. "They were a good place to take a rest and drink tea and smoke hookah, and most importantly, to hear and exchange news of the city and the village and the condition of the roads and roadblocks" (Brad & Weston, 1997, 93).

- A place to rest and relax

In ancient times, coffee houses were a good hangout for men who wanted to be away from family for a few hours (Shabani, 1999, 345) or a place for people to rest between working hours or a place for travelers.

- Occupational community

Due to the expansion of the coffee house, some of them were assigned to a special class or group of people and became a meeting place or hangout for various strata of craftsmen, artists, etc. (Ghasemi, 2005, 16) so that they could coordinate their business meetings in that place, or follow up on some of

their issues here. This important function is still observed in numerous coffee houses.

- A place for recreation, play, and entertainment

Playing has been common in coffeehouses for years. In each era, different games were played in the coffee house. For instance, playing cards (Ganjfe) was common among a large number of people in the Safavid (Yousef Jamali & Eshagh Nimouri, 2011, 133). However, a lot of diversity can be observed in games such as chess and board games to wrestling and measuring one's strength.

• Cultural function

Rather than social function, coffee houses have played a key role in cultural issues of different eras. Due to the structure of the coffee house, along with serving coffee and tea, watching shows and narrations became popular in the coffee house, and some ritual and religious relations were held in the coffee house. As a coffee house, it has played a key role in the development of verbal arts and painting. On the other hand, gradually coffee houses themselves have a different culture. This culture has had different manifestations in the behavior and architectural form of the coffee house. Among the functions of the coffee house, the following can be mentioned.

- Cultural exchange

Due to the interactions established in the coffee house, this place has been a place for the exchange of different cultures, particularly, the coffee houses that were located next to the caravanserai or the entrance to the city, and the travelers were present there.

- Presenting an architectural style appropriate to the culture

Regarding the cultural function of the coffee house, it can be mentioned that the architectural style of the coffee houses was influenced by and decorated based on the culture and society of the people (Kamranifar & Memar, 2011, 100). In other words, the architectural structure of the coffee house has shown the socio-cultural components of each region.

- Holding traditional rituals and shows

On every occasion, coffee houses were places for traditional and religious ceremonies and rituals. In times of celebration and joy, they adorned and lit lights. In the old days, some coffee house shopkeepers invited a group of hoodlums to entertain people, especially children and teenagers (Khabari & Ansari, 2005, 98).

"In some coffee houses of Isfahan during the Safavid era and Tehran during the Nasserite era, banquettes were decorated and bands of musicians and dancers entertained the people in the coffee houses with the music instruments, beats, and dancing. Also, some hoodlums were entertaining people with animals such as lions, monkeys, bears, and goats. These hoodlums played tombak and drum and reciting poetry and jokes, these hoodlums made the animals dance and imitate and make ridiculous movements" (Bolokbashi, 1995, 123). In addition, the cultural environment of coffee houses

has a special richness; masters' eloquence, literary poetry, Shahnameh reading and narration, and murals had provided an environment that relieves the fatigue of eyes, ears, and soul (Zandi, Rovsan & Amirykhah, 2018, 32).

- Preservation of religious and national values

Coffee houses in the form of popular cultural centers, epic venues for famous narrators, orators, poets presenting the irreplaceable arts of painting, curtain making, and magnificent traditional architecture. Even, theatrical and spiritual performances, magic, etc., accepted the responsibility of preserving cultural symbols and national and religious epics, strengthening the spirit, generating motivation, etc. (Faghihi Mohammadi, 2015).

• Political function

Coffee houses were initially a gathering place for people from the affluent strata of society, writers, poets, and courtiers of the country and the army (Sheikhi Fini & Ghamamno, 2015, 5). But as it was stated, it became a place for different people in the society and was welcomed by the public gradually. One of the functions of social groups in this place has been to use it for political discussions. As the role of the coffee house in events such as the Constitutional Revolution is worth considering, this function can be studied from the following aspects.

- Coffee House as a place of political gathering

One of the topics discussed in every community has been political issues. Due to the absence of the media in the past, this function has been very important and in some cases has even led to a government confrontation. Joseph Arthur de Gobineau who has spent some time in Iran stated that: "The streets of Tehran are full of wandering minstrels. Minstrels used to gather the people around them, like in Turkey. But a few years ago the coffee houses were closed because there were discussions of politics and opposed the government's works. Since that time the coffeehouses are not open. But in a vast space near Sabze square, some sort of warehouse was built around him, where about 200 to 300 men would be able to sit on it. At the bottom of the warehouse, a runway is built, and from morning to night, the audience fills the place" (Gobineau, 2004). Therefore, the political activities of coffee houses can be referred to as the gathering of people from any group and union in the coffee house to hear the news of the day and the governments to confront their activities (Kamranifar & Memar, 2011).

- One of the sources of political protests

Due to the presence of people from different social groups in the coffee house, this place has been a good place for protests of lower social groups. In the opinion of the British government, coffee houses have been the main source of political protests at some points (Athari & Zamani, 2015, 188).

• Artistic function

From the very beginning, the coffee house had a great

connection with art and became a place to display some arts. In fact, the coffee house has played the role of today's galleries and cultural centers for a long time. In addition, it has been a place for performing other performing arts. In the civic establishment of coffee houses, gradually two important schools of verbal and visual arts, narration, speech, and painting emerged and quickly went through their evolutionary stages. Moreover, in each of these fields, famous artists were trained (Ghasemi, 2005).

- The poets of the Coffee House

In the Qajar era, as in the Safavid era, there were numerous coffee house poets, unfortunately, there is no information available about them today. One of the poets who has dealt with his life and his travels to the coffee house is Shater Abbas Sobouhi (Fallah & Khajoui, 2016, 74).

"Shater Abbas was one of the poets who went to Khan Marvi coffee house with his friends during the Qajar era and recited his poems there. Abbas could even extemporize poetry in the same coffee house. At that time, Mirza Hussein Sarkhosh, who was also a poet, wrote the poems written by Shater Abbas extemporize in a notebook; because Shater Abbas, like many other poets of the Qajar era, was not literate properly" (Golmohammadi, 1989, 27-12).

Other coffee house artists are Melamomen, known as Yeksavar, Miralahi, Moghimi Zarkash, Mulana Haidar, the storyteller, Muzaffar Hussein, and others.

- Narration

Another art that was performed in coffee houses and in which people were very interested was the narration. Narration and storytelling existed in Iran centuries before the Safavids. In the Safavid era, minstrels and storytellers went to coffee houses for hours of the day and entertained people who came to coffee houses to relieve their daily boredom by telling various stories from Shahnameh and other books such as Eskandarnameh, etc. (Bolokbashi, 1995). The role of the coffee house in the development of this art is undeniable.

- Painting

Coffee house painting is a kind of mental and imaginative painting and relies on the artist's feelings and perceptions of the alphabetical listing of Iranian epic and national stories and religious stories and historical events (Ghasemi, 2005, 17). In the Encyclopedia of Art, coffee house painting is defined as follows: It is a term used to describe a kind of narrative oil painting with martial, religious, and festive themes inspired by popular and religious art traditions during the constitutional movement (Pakbaz, 2002). This type of painting represents the national aspirations and interests, religious beliefs, and the spirit of the culture of the middle class of urban society. The coffee house was the origin of this painting and the first commissioners of this style were the owners of coffee houses (Rahmani & Shabani Khatib, 2016, 25). Coffee house painting has different characteristics than other paintings. One of the most obvious features is the

effect of Ta'ziyeh on this painting. Some believe that the title of Karbala painting is more appropriate for these paintings because the main theme of these paintings has been based on Ashura (Floor, Chelkovsky & Ekhtiar, 2001, 71).

• Literary function

In some eras, literary functions dominated its political and social functions. For example, during the Qajar era, the prevalence of Shahnameh reading, narration, lyric reading, and eloquence increased the literary function of coffee houses (Athari & Zamani, 2015). Whenever a poet sings a poem, he recited that poem in the coffee house for the Shah's relatives and if it was appropriate, he was introduced to the Shah to receive the donation (Kamranifar & Memar, 2011). Eloquence was another ceremony of Tehran coffee houses during the Qajar era. The speech was a kind of poetry exchange that took place in large coffee shops, mostly during Ramadan. I was there for a speech at a cold coffee shop which means that they chose the highest point of the coffee house and placed a short base bed there, covered it with a rug, and placed a chair on top of it. The back wall of this place was also covered with leather, Kashkul, ax, and other dervish tools (Kamranifar & Memar, 2011, 110).

• Economic function

Rather than, its function as a large business in major cities of Iran, it generated a space for employment of various groups, a place for economic exchanges, the coffee house also provided a space for the business activity of the groups. As various businessmen in this place, negotiated and decided on economic issues.

• Religious function

This function can be studied from several aspects. In the first step, as already mentioned, various religious ceremonies were held in the coffee house. Due to its architectural structure and the possibility of gathering people, the ritual of charity food was held in the coffee house during the month of Muharram. On the other hand, the painting used in the coffee house is mainly a combination of painting art and Shia religion.

"At the end of the Qajar era, a person named "Alireza Ghollar Aghasi" with titles such as Minakarbashi and Naghshbashi had expertise in various fields of painting and tiling, for the art that was only available to the affluent members of society. He took it out and put it on the canvas and imported it into environments such as coffee houses, beating chests, and religious centers, that is, where people come to these places with all their purity and intimacy" (Blokif, 1983, 199).

• Educational function

Coffeehouses in old urban spaces, especially from the Safavid era, was considered as one of the places that played an important role in the personal, family, and urban life of the people and as a cultural center, played an effective role in educating the people (Mahmoudi & Ghasemi, 2012, 3). This has been due to the special atmosphere that has dominated this place for a long time and the coffee house

as an educational center has played an important role in this field. Over time, by changes in public lifestyle, this function is less common in coffee houses.

• Miscellaneous function

In addition to the above functions, the coffee house also had other functions. As:

- Coffee House as a hotel

In some cases, the coffee house was a dormitory for low-income people who could not rent a room in the caravansera (Dadvar, 2016, 13). "The coffee house, which was under a tree and lit by a lantern and looked like a cave. A strange frame of horseshoe decorated with stained seeds from the gate of the coffee house had been hung like a victim. There was also a common rue smell, which had been smoking badly to repel the evil eye. At that moment, a smiling old gentleman with a green turban and a shabby coat, with gilt buttons on the air, appeared with gilt buttons received a great deal of welcome. Once again we felt that we were living in the land of the living, and the old man scrambled up and piled up in a heap. He pumped lantern severely. The room became lighter, and we saw the place. The coffeehouse was dusty and the walls of the building were made of adobe and it was built up for sleeping on in as a bed" (O'Donnell, 2007,87). It was also used for travelers' rest: "Tired of hanging around, we reached a coffee house ... Meanwhile, a man without clothes and turbans began to talk about the virtue and conquests of Shah Abbas the Great and King Safi, it was a kind of exaggeration" (Gemelli Careri, 2004).

- Hookah smoking

Hookah smoking has a long history in Iran. Among the different tools of smoking, hookah has a special place among the Iranian people. In each stratum and group, some people were accustomed to smoking hookah. Hookah, except for the coffee house, which was its main base, had found its way everywhere, including private homes (Ghasemi, 2005, 16). This was associated with coffee houses from the beginning. "... the coffee houses as places for drinking tea and smoking a hookah" (Chardin, 1995). Gemelli Careri describes the way of practicing smoking of tobacco in Iran as follow: "The Persians make it wet and put it on the head of a large bowl and put some burning charcoal on it. The bottom of the bowl is also in a vase full of water, and when you pull this gasket, smoke passes through it and reaches the mouth of the head gasket. This tobacco pipe is called hookah in Iran" (Ravandi, 1980). The smoking of hookah still is one of the main reasons for the presence of individuals in coffee houses.

- A place for solving problems

The coffee house was used to judge and resolve local problems and sometimes even family issues (Sheikhi Fini & Ghamamno, 2015, 6).

- The corruption

A Coffee house has not always been a good place, and there have been times when they have been considered a

place out of the range of morality. During the Safavid era, it was officially established a custom in Iran that come from Ottoman Empire to Iran. This custom was employing a number of Georgian boys, Armenian, Indian, Persian, etc. in the palace of kings, parties, and coffee houses. Some of the dancers were present in coffee houses and were the cause of the customer's interest. So, at the time of Shah Abbas I, the laborers of coffee shops were mostly Georgian, Armenian, Circassians (Yousef Jamali & Eshagh Nimouri, 2011, 136). In Naser al-Din Shah era, coffee houses were closed for a while. since women complained about the situation of the coffee house. Edward Brown argued that coffeehouses turned into the main reason for promoting ethical corruption.

- A place for recreation

The Coffee house in Iranian society generated a great transformation in the form of public gatherings and recreations and entertainment types (Khabari & Ansari, 2005, 92). It is still one of their recreations is spending time in coffee houses.

- The reception of special visitors

Mainly in the early stages of the establishment of a coffee house in Iran, this site has been a venue for special visitors. For instance, Shah Abbas had the most brilliant visitors and foreign ambassadors to the coffeehouses (Gorgani, 1950, 70). It has also been common among other social groups, and it is still observed in coffee houses.

Conclusion

The Coffee house was first established with the purpose of a place for drinking tea and coffee. Gradually, the site found different functions. In the study, the finding of the functions of tea and coffee as well as tea and coffee, has been another issue that has been changed over time. These functions are presented in Fig. 1. In other words, this public space has been able to increase its functions throughout history to gain a special place in the body of society and from a place that was specific to the aristocracy, gradually turned to the place where the social base of society and various social groups. Observing similar elements of coffee houses in other countries and cultures, it is shown that few places have been able to generate such functions for themselves and therefore have been removed from human life gradually and with human progress. In other words, the coffee house has been inspired by Iranian culture. It has turned into an Iranian symbol like other elements of architecture in the Iranian city. It also has multiple functions and therefore has been drawn different people's attention at different times. And there is still this attention in society. In such a way, a limited number of old coffee houses can be found where some of these functions can be observed or these functions have been considered differently. The coffee house had been favored meeting places for scholars, writers, poets, and other artists who, due to media restrictions, read

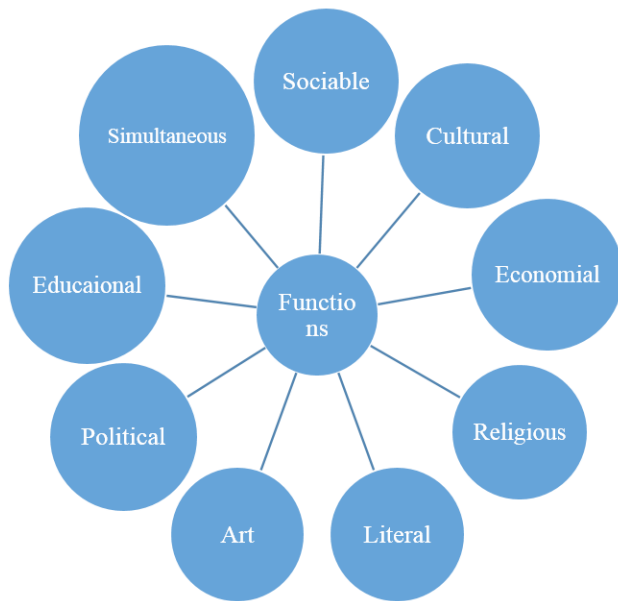


Fig. 1. Coffee house functions. Source: Authors.

their works and writings to the audience, and this caused people from different classes and groups of society to travel in these environments. Fewer environments can be found that have been generated for eating and drinking and have found literary, artistic, and cultural functions over time. On the one hand, gradually through lifestyle changes and the development of technology, several functions of the coffee house gradually decreased and eliminated. This changed the physical atmosphere of coffee houses and was replaced by new spaces such as coffee shops or restaurants. Spaces that have never had the ancillary functions of a coffee house and are merely places for eating and drinking. Traditional coffee houses have gradually collapsed or been influenced by their community atmosphere and they have converted to restaurants or coffee houses with the same definition. However, in some cases, it observed that the same spaces have been inspired by the identity of old coffee houses and their function rather than serving food and beverages. For example, old coffee shops were places for people to spend time in. As it observes even in today's coffee house, they are rather than serving tea and hookah, gadgets for games are provided to customers. In the landscape approach, a place is not examined merely as a physical place, and its meaning and identity are defined based on its functions, its role in

society, and its interaction and relationship with society. The coffee house, according to the identity discussed in this paper which is beyond the physical structure and has an identity that has been formed and embedded in Iranian culture throughout history, and this can still be studied in some traditional coffee houses. It has been considered a remnant of the Qajar or Pahlavi eras. In line with the study, it was shown that the coffee house has a suitable capacity to turn into a landscape by considering various functions. In other words, the coffee house is not just a structure that is destroyed by change of its usage or destruction but also has a specific and unique spirit and importance that can be redefined and presented as a unique attraction for urban tourism. As in some old cities, by reconstructing spaces such as bathrooms, and presenting their identity and applications, they have been able to use this space as a tourist attraction that can prompt a part of the culture of Iranian society throughout history. In case of serious attention to this important place in the urban arena and its identity revival, it can be considered as a unique urban tourism landscape. Further, Iranian and Shia cultural symbols are manifested in it. When several attractions are based on contemporary stories, the view of the coffeehouse can generate a different landscape that goes back to hundreds of years of history and has changed over time. This can be effective in the revival of the arts which are associated with the coffee house, such as storytelling, painting, eloquence, and poetry reading. The desire of urban tourists to see and watch these old traditions can make this important attraction flourish again. Today's coffee houses may not have the slightest hint of a traditional coffeehouse, or the influx of media and other tools may have diminished some of the coffeehouse's functions, but in landscape tourism, the identity of the coffeehouse and particularly its distinction from similar ones can be one of different appeal to tourists. In case, this identity can be redefined in the appropriate way. In other words, by improving or renovating the old coffee house spaces and introducing its historical identity, it is possible to generate unique attractions in Iranian cities for urban tourists who are interested in visiting a part of the Iranian socio-cultural history in recent years. In landscape tourism, the identity and meaning of an attraction are studied along with its structure since the Iranian identity of the coffee house is the main reason for the visit.

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