

Original Research Article

Hosseiniyeh as a Manifestation of the “Shiite Religious” Tourism Landscape

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Abstract Iranian Hosseiniyeh and Tekiyeh are considered to be the most significant sacred places of Shiites after mosques. These places are the manifestation of the relation between history, people, and culture, as owing to their special characteristics, they are considered as unique urban open spaces with religious function in urbanism culture, beyond having a distinct identity in comparison with their counterpart places in other countries. This study is applied research based on a descriptive-analytical method. To collect the data, frequent resources including reliable journals and textbooks were used to analyze various functions of Hosseiniyeh and answer the following research question: To what extent do Hosseiniyeh and Takayas have the potential to turn into important tourist attractions in religious tourism? Some of the identified functions address social, cultural, educational, and religious areas. Recognizing the functional content of this architectural feature and representing its landscapes characteristic can be of great importance in defining and manifesting this attraction. Given the various functions of these religious places and the holy spirit prevail over them, they can be considered as a distinct landscape in Shiite religious tourism, which is associated with an enriched meaning, concept, and design strategies for introducing them to potential tourists.

Keywords Hosseiniyeh, Tekiyeh, Shiite religious tourism, Landscape (Manzar).

Introduction The constitution of an architectural physical structure for any building is highly influenced by many conceptual factors that recognizing them can facilitate the achievement of an architectural design model and create a more qualified space (Razavipour & Zakeri, 2012, 63). One of the significant and influential factors that impact this physical structure is ‘culture’. Culture in any society is an inseparable part of people’s lives, as it has long been manifested in the construction of architecture and urban structure together with the beliefs of every nation and territory (Pasdar Shirazi & Sadeghi, 2015, 302). Considering a city as an entity composed of cultural-physical aspects that are constituted based on the needs and behaviors of its inhabitants, the spaces and characteristics attributed to them are strongly dependent on the activities and behavioral patterns of its users. This connection is a mutual relationship in which on the one side spaces reflect the whole activities and behavioral

patterns of society, and on the other side have a great impact on the activities and behaviors of its inhabitants (Pakzad, 2007, 46). In other words, physical spaces are the consequence of human mind and represent the space required to meet this need (Madanipour, 1999, 228). Landscape addresses a new look at different environments and their functions; it is a word that represents various meanings. One of the most common implications it refers is the continuous visual perception of an occurred or pre-arranged scene or frame, or a complex mechanism that allows the explanation and presentation of places in the world (Nunes, 2013, 50). Landscape can be considered as another type of place that is the outcome of human-environment interaction in outdoor spaces, which essentially represents a place, and is the outcome of human experience in space; although the space of a landscape is quite different from an architectural space (Basouli, 2019, 34); In other words, it is the meeting point of geography and history. It

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is a place where an event occurs and a specific narration exists. Studying the functionality of an action or a social foundation includes the analysis of the contribution that this specific action or social foundation has to the survival and permanence of society in general (Giddens, 1995, 749). The American sociologist, Robert K. Merton values two categories of evident and hidden functions and explains them as: "Evident functions are those that are known and expected to participants in a particular type of social activity, while hidden functions are unknown and not expected of them" (Taghizadeh Davari & Hashemi, 2011, 71). Accordingly, the part of urban spaces and architecture that have been formed based on the "religion and religious concepts", is partly considered to be in line with the general division of the world into sacred and non-sacred phenomena, which have been well described by 'Emile Durkheim' and 'Mirchaliadeh'. They considered them as the basic foundations of human "religious thought" in interpreting "human cognition". (Mokhtabad, Habib & Shoaie, 2011, 242). Takaya and Hosseiniyeh¹ are among these urban spaces in Iranian cities. The Iranian Hosseiniyeh are the most expressive physical manifestation of this culture massage and entity in the structure of an urban space (Rajabi, Naghsan Mohammadi & Montazer Al-Hojah, 2019, 182). They are one of the valuable religious-cultural manifestations of Iranian architecture that can be studied from different viewpoints. These places are constituted based on the Shiite Islamic culture in Iran and they have had many functions in ancient and modern Iranian society; they are considered as a significant element in the religious cities of this country, as an element that still plays an important role in Iranian societies. Landscape in definitions has always been dependent on two main elements that by eliminating each of them, its perception faces with kind of difficulty. The first element refers to the environment that comprises human beings, and the second one is the human being who enters the environment to understand and communicate with it and visualize it in his/her mind over time (Mansouri & Shafia, 2019, 45). The idea that the spatial forms of Takaya might be originated directly from mourning ceremonies is a basic assumption that is simply asked (Nari Ghomi, 2016, 27). Therefore, other functions can be arranged for Hosseiniyeh apart from their physical structure, to consider them as urban spaces with concepts of religious tourism landscape. They are kind of places that, in addition to their physical structure, represent original and historical meaning and identity. Thereupon, this concept goes beyond a simple relationship between the environment and humans, as it includes historical, impressive, religious, and national reality in its whole essence. On the other hand, when a place is considered as the meeting point of history and

geography, then these places represent the occurrence of significant events, not necessarily in themselves, but those that happened through history and in other similar places as well. In fact, all events related to this architectural element have not necessarily occurred in this specific place, as it has an expanded history as Alawite (Alawis) Islam, and represents a distinct feature of landscaped view in this physical structure. Religious tourism is one of the most common forms of tourism that dates back to the past centuries and mostly includes those journeys and visits of religious experiences (Amiri, 2003, 12). This tourism is a means for connecting people with different religions and cultures and helps them to better understand each other despite political and social tensions (Ayati, Khodakarami, Mollai & Afaghpour, 2016, 44). To achieve the goal of tourism and turn it into a system of cognition, it is important to reconsider the concept of place. Movement in the place is the essence of tourism, and the place there is its major subject (Mansouri & Shafia, 2019, 53). The landscapes are one of the most important tourist destinations that to better understand them, it is required to pay special attention to the relationship between humans and the environment, content reasons, and aspects of formation, to create a deeper understanding of a tourist destination beyond merely its objective aspects. Few studies have been conducted with this approach on Hosseiniyeh and Takyeh. This research attempts to examine the potentials of such places in turning into religious tourism landscapes in the Shiite religion. For this purpose, this study scrutinizes the reasons for their formation and analyzes the content functions of Hosseiniyeh.

Research methodology

The descriptive-analytical method was adopted for this study, which in terms of purpose is applied. To this effect, at the first step, the required information was extracted from documentary and library resources, through the collection of frequent reliable books and articles on Hosseiniyeh; the initial data were presented in a descriptive manner following the review of sources. Relying on the mentioned data, and by reviewing and analyzing them, the analytical interpretation was made to classify the functions of Hosseiniyeh and Takaya, and to review the concept, function, and identity of this religious place.

Research hypothesis

For turning a place into a landscape, the connection between place and culture, human, and society must be considered. This will help to get a better understanding of the relationship. It seems that Hosseiniyeh and Tekiyeh², as the unique spaces in the Islamic-Iranian city represent

a special identity, as the Iranian society has always used these physical structures for various purposes, beyond their physical structure and appearance. To gain this identity, various functions can be studied. In other words, to explain the landscapes of Hosseiniyeh, the various functions of the specific place were analyzed to verify the following hypothesis: With regards to different and diverse functions of Hosseiniyeh and Tekiyeh, can these urban elements serve as the 'Shiite Religious' tourism landscapes? These functions can define a different identity for Hosseiniyeh, as it can be considered as a significant landscape in a Shiite Iranian city that can represent a special place in religious tourism, beyond a mere religious place.

Concepts of Hosseiniyeh and Takaya

Tekiyeh and Hosseiniyeh have many functional similarities (Razavipour & Zakeri, 2012, 64). According to 'Amid lexicon', Hosseiniyeh is a place where people pray and mourn on the occasion of the martyrdom of Imam Hossein in the month of Muharram (Amid, 2002, 793). Similarly, as mentioned in 'Farhang-e Moein', Hosseiniyeh is referred to as a Tekiyeh where people recite and mourn for Hossein Ibn-Ali (PBUH), the third Imam of the Shiites (Moein, 2011, 1375). The word Tekiyeh has different meanings in various cultures and lexicons. Its literal meaning refers to recline, warmth, trust (Ensafpour, 1995, 233), and according to dervish's manner, it also addresses a mourning house, a place for the poor's settlement and a temporary residence for Sufis on his journey (Mahmoud Abadi & Bakhtiari, 2009, 152). This word is also used in Sufism manner and Ottoman texts as 'Khaneghah', 'Zavieh, and 'Robat' (Kiani, 1990, 180). In Persian lexicons, three other meanings are mentioned for Tekiyeh in addition to its literal meaning as relying or leaning on something, as follows: the cemetery and the shrines of Sufi elders, mystics and saints, a place for taking care of the poor and needy people (caravanserai and home of the poor in Sofia) and a large place where religious mourning ceremonies and '*Tazieh Khani*'³ are held. Tekiyeh, according to the dervish's manners means the place of dervishes, as the 'monastery' is another interpretation of it (Ghobadian, 2005, 258). In major cities such as Tehran, Isfahan, Kerman, Kashan, Semnan, Amol, and Babol, Tekiyeh is common, while in the other cities such as Yazd, Naein, Taft, Shiraz, Ardabil, Khorramshahr, and Bandar Lengeh, Hosseiniyeh is more common (ibid.). In some desert cities such as Naein and Kashan, in addition to Tekiyeh and Hosseiniyeh, the word 'Meydan' (means square in local language) is also prevalent; It is because, in these cities, Hosseiniyeh is formed at the intersection of passages, and represents an active urban space, in

addition to their specific function (Razavipour & Zakeri, 2012, 64). In the past times, Tekiyeh was made for Sufis and dervishes to reside there or perform their rituals. However, with the prosperity of the Hosseiniyeh, the function of this place changed accordingly.

• History of Hosseiniyeh and Takaya

Following the rise of Islam, the play of 'Shabih Khani' and other religious mourning ceremonies started to begin in the year 963 and in the time of Elymaioi & Mu'izz al-Dawla Dailami in Baghdad, which is known as the first public mourning ceremony (Khosh Andam & Vaziri, 2017, 4). With the advent of Shiite as the official religion in Iran, during the Safavid era, the religious ceremonies prospered over time. Meanwhile, mourning ceremonies found a special place during the days of the martyrdom of the third Imam of the Shiites. The great interest of Iranian Muslims in the Ahl al-Bayt (AS), especially Imam Hossein (AS) encourage them to create spaces for mourning ceremonies on Muharram and Safar. Hosseiniyeh and Takaya became the manifestation of this desire. During the Qajar era, the special attention of the royal court, especially Nasser al-Din Shah, to the mourning ceremony of Imam Hossein (AS), provide conditions for making Takaya over different parts, and in diverse cultural and geographical contexts of Iran (Razavipour & Zakeri, 2012, 64). Generally, the history of the Hosseiniyeh is according to what has been mentioned in the Safavid era, as in some special cases, such as the Hosseiniyeh of "Seyyed Sadr al-Din Ghanbar" this date goes back to the Patriarchal age (eighth century AH) (Mulazadeh, 2002, 15).

• Structures of Hosseiniyeh and Takaya

In the past, Tekiyeh was made by and for the custom of Sufis and dervishes. Therefore, building space inside the Tekiyeh was a suitable place for gathering, a temporary residence on a journey, the tomb of the Sufi elders, free space for welcoming guests, and specifically a suitable place to perform the favorite rituals of Sufis. Therefore, as the architectural plan of Tekiyeh represents, in the middle of the building, a wide platform was allocated for desired ritual dancing, whirling, and quick movements, where a throne or board was placed for training the Sheikh/Sufi with Sufism rituals (Pirmoradian & Bakhtiari, 2014, 221). With the spread of Shiism in Iran, Tekiyeh is referred to as Hosseiniyeh, where the sufferings of Imam Hossein (AS) is narrated in the form of '*Taziyeh*' or '*Roza*'⁴; it is an enclosed space where in the middle of its space a round or square podium is allocated, and around it, there are pavilions and semi-arches that are allocated for hanging ornaments or is a place for official men to watch Taziyeh ceremony (Goljan & Afshar Rezaei, 2013, 106). In the old cities of Iran, Tekiyeh, Maydan, and Hosseiniyeh were enclosed spaces that were located

on the main passage of the city. These spaces are often built in the form of public space, which means they were either an important part of the main passage or as a closed space, but in relevance with the main passage (Hashemi Zarch Abad, Sadeghi & Zarei, 2014, 313). Thereby, Hosseiniyeh is a place for people to gather for an event that is believed by the majority of Shiites. Therefore, the spatial characteristics of Hosseiniyeh (as the history of old Hosseiniyeh represents) to encourage people to gather together, should be a centralized spatial space; the geometry of 'Rasmi' or 'Karbandi', in Persian architecture can define a centralized space. In terms of physical structure, Hosseiniyeh can be divided into three categories:

- Located on the pass ways, similar to examples available in the cities of Nain and Yazd, which form a thin physical building around the small squares (Meydancheh) and is a kind of open space.

- Similar to examples which have been reviewed in the book '*Vernacular Architecture of Zavareh*', which is a symbol of the desert legend next to uncovered space. Hosseiniyeh similar to what is available in the cities of Nain and Yazd; an indoor and independent space called covered 'Hosseiniyeh'.

- Similar to Hosseiniyeh of 'Navab' and 'Shokatiyeh' in Birjand city; It is a two-story building with a central courtyard, and a specific entrance area that has only one 'entrance-exit door' and is not a pass way; another similar example is the Hosseiniyeh of 'Moshir' in Shiraz, which is similar to the above-mentioned two Hosseiniyeh examples (Bozorgnia, 2005, 122). In designing contemporary Hosseiniyeh, as a single architectural building that opens its doors to the people in the months of Muharram and Safar, many concepts have been lost (Hosseini & Zolfaghar, 2013, 2); however, the general shape of the Hosseiniyeh is a prolonged rectangular cube (Mokhtabad, Habib & Shoaee, 2011, 251).

• Functions of Hosseiniyeh and Takaya

As stated in the previous sections, to redefine the identity of Hosseiniyeh, its various functions can be considered. Each element in urban and rural areas has a specific function, but owing to necessity, culture, collaboration with local people, structure, and various other reasons, it will manifest other functions that, together with the main function, constitute its unique identity. Recognizing this identity can be very effective in studying the landscape of a place. Takaya and Hosseiniyeh are an inseparable part of the physical structure of most historical cities and villages of Iran, especially from the Safavid era onwards (Hashemi Zarch Abad, Sadeghi & Zarei, 2014, 151). This specific building has been of special significance to the people throughout history for various reasons such as the "spirituality that prevail them", their

"historical background", "architectural style" and "socio-cultural and economic function", as they manifest kind of divine 'holiness' (Rahnama, 1997, 146). As stated earlier, Tekiyeh and Hosseiniyeh are very similar in terms of functional application, which makes it rather impossible to exactly distinct them from each other in the current time (Bozorgnia, 2006, 21). In the past time, Hosseiniyeh had a merely religious and prayerful function, but gradually their number and variety of functions have increased over time, to the extent that today, by allocating a part of urban space to themselves, they are considered to be the major physical and religious elements of Iranian cities (Pasdar Shirazi & Sadeghi, 2015, 329). They create special multi-functional spaces which represent traditional and local architectural identities adjacent to mosques, which sometimes have a function of pedestrian pathways (Asgharian Jedi, 1998, 47-46). Some of the important functions of Hosseiniyeh are:

- Religious functions

The most important function of Hosseiniyeh is its religious function. In fact, the Hosseiniyeh is a symbol of the special Shiite religious religion in which they mourn with a special ceremony in mourning for their Imam. The religious functions of the Hosseiniyeh can be divided into the following categories:

Mourning Ceremony: For many years, Iranian people have been commemorating Imam Hossein's uprising and mourning for his being oppressed. The memory of Imam Hossein is so rooted in the life of the Iranian people that has influenced not only their mind and memory but also the whole of their life, as Hosseiniyeh and Takaya have become one of the most important urban spaces in this territory (Forouzandeh, 2005, 1). The passion for [Imam] Hossein, manner of Hossein, the sound of Hossein, love to Hossein, movement of Hossein, the epic of Hossein, the shrine of Hossein, Ashura of Hossein, mourning for Hossein and ...all mean kind of passion that similar to the passion of Imam Hossein represents epic, honor and clamor, and Hosseiniyeh is a place for mourning for Aba Abdullah Al-Hossein (AS) (Anasori, 2004, 126).

Holding Taziye Ceremony: Taziye has long been a play that was created based on the stories and narrations related to the sufferings of the Prophet's family (Ahl al-Bayt) and especially the events and tragedies that occurred in 'Karbala' in the month of Muharram, 681 for Imam Hossein and his family (Soheili & Mohajerpour, 2015, 63). The person who narrates this tragic story (*Taazieh-Khan*) usually play on a platform or *Soffeh*, which is usually located in the middle of the courtyards of Takaya, on the flat or prominent roofs of the water tanks of the Hosseiniyeh, on a timber wooden bed, placed on

the ponds, caravanserais, and houses, in the courtyards of some Imamzadeh, in the space of cemeteries and garden or frontcourt area of *Ghahveh Khaneh* (the traditional Persian coffee houses) (Shateri & Arezumandan, 2015, 18). In the middle of Takiyeh, a platform was made of stone, one-meter-high, which was called “*Takht* (bed)”, the narrators went up the stairs on all four sides of it to perform their role. The central courtyard was covered with a framework of timber and wooden beams, which were fastened with iron clasps and straps, mounted on the walls of the building, forming a domed roof over the courtyard, covered with a thick canvas cloth if required (Mansouri Fard, 1995, 572). Some Hosseiniyeh were allocated for a specific gender. For example, in the Tekiyeh of ‘Ezzat al-Dawla’, the sister of Naser al-Din Shah, Taziye ceremony was being performed in a place dedicated to women only (Mostofi, 2005, 299).

Holding religious feasts and events: Based on the size and the possibility of gathering people together, Hosseiniyeh, have long been allocated to other events than just mourning ceremonies as well. Owing to their structural simplicity, these places also can change their role for holding celebrations. “In the Hosseiniyeh of Khalaf-bagh in Yazd on the night of Eid-e-Mab’as” [the celebration of the divine appointment of the Holy Prophet of Islam], the related celebration is being held and people are welcomed; the facades and the internal spaces of the Hosseiniyeh are decorated with ornamental objects such as mirrors, candlesticks, vases, and artificial flowers.” (Sharifi Mehrjerdi & Dadkhahi, 2013, 67).

Mourning Ceremony of ‘Sineh-Zani’⁵: The religious ceremonies are being held every year in Takiyeh and Hosseiniyeh. One of the religious rituals of Shiites is ‘*Sineh-Zani*’ and ‘*Zanjeer-Zani*’ in the mourning ceremonies of Imam Hossein. This ritual has been held in Iran for a long time, during which the mourners hit their chests with their hands or with chains on their upper backs. “We are in the first days of Muharram, the month of religious mourning of the Shiites, and everywhere there are mourning ceremonies of ‘*Sineh-Zani*’ and ‘*Nohe-Khani*’⁶ for cherished descendants of the Prophet who were martyred. The shops are half-closed and people are rushing to Takaya where mourning ceremonies and ‘*Shabih-Khani*’⁷ are performed. The trumpet sounds and the narrators of the mourning ceremony recite in special costumes. They are dressed in Arabic costumes and equipped with weapons of the seventh century AD. They do not have any kind of staging” (Hill, 1999, 48).

- Social functions

Public places have always had a special place in the social area, in addition to their specialized functions. Hosseiniyeh has been one of the most important social centers since ancient times. In this religious place,

people gather together, regardless of their social status, occupation, and age, and perform religious rituals. Some of the social functions of Hosseiniyeh are as follows:

Social interactions: Hosseiniyeh, apart from being a place for holding ritual ceremonies, due to their special holiness and representing an open urban space, which is in direct contact with the passageways, can be considered as a suitable ‘urban pause space’ for different age groups and other types of social communication (Sharifi Mehrjerdi & Dadkhahi, 2013, 67). Social interactions, as one of the main human appeals and requirements for creating local identity, require areas with socialized quality. The space of Hosseiniyeh as an interactive collective space, which represents a public area, can be a favorable place for these social interactions (Rajabi, Naghsan Mohammadi & Montazer Al-Hojah, 2019, 183).

Different manifestations of unification: Hosseiniyeh and Takaya provide a condition for social bond and the unification of all members of society. All people gather there, regardless of their political or ethnic differences. This gathering happens even outside of the country of Iran, among the Shiite and Hindu communities in parts of India. According to ‘Shoushtari, the Iranian tourist’: “Hindus in northern India, without believing in Islam, arrange places for the mourning of Imam Hossein (AS), with great passion” (Aminzadeh, 2007, 57).

Creating sanctity in urban space and changing the environment: Hosseiniyeh and Takaya are the gathering place for mourning groups. They are considered an urban ritual, that people from various social classes to the streets and give sanctity to the urban space (Aminzadeh, 2007, 57). During the days of religious mourning, Hosseiniyeh change the urban environment and give some revitalizing characteristics to it.

Creating a sense of place attachment to a region: A sense of attachment to an urban region arises from the collective identity of that local place. The venue and time of access to that specific Hosseiniyeh are key components contributing to creating a collective identity of physical space. The connection of passageways in the ancient urban context would be possible through Takaya and Hosseiniyeh as an open urban space (Karvan, 2013, 3).

Equal position of people: In Hosseiniyeh, the wealth and social status of people are not important and all individuals are in an equal position. The unified position of individuals in this space makes a balanced interaction between this element and the people of the community who are gathered in this place to create a common understanding of the space and its relevant concept.

- Cultural functions

In addition to religious and social functions, Hosseiniyeh have had cultural functions as well, which is beyond their

religious function. In addition to representing a cultural manifestation, Hosseiniyeh has played a significant role in creating culture, especially for the younger classes of society. Some of the cultural functions of Hosseiniyeh are as follows:

A place for propagating the Shiite religion: Today, thousands of Hosseiniyeh and Islamic centers in various countries hold religious ceremonies and cultural activities. They have become a central point for gaining religious-social knowledge and providing a gathering space for Shiites to broadcast a revolutionary culture; as Hosseiniyeh can be considered as centers for introducing the teachings of the Ahl al-Bayt and Islamic culture (Nabatian, 2017, 118-117). "Hosseiniyeh have a major role in strengthening social unity, developing Islamic culture, and solving problems; it provides the basis for firming "cultural issues" besides other issues" (Lynch, 1997, 144).

Holding 'Poetry Night' and literary ceremonies: Owing to the suitable space of Hosseiniyeh, it can be allocated for holding various cultural programs. One of these programs has been Poetry Night. "In Qazvin city, the capital of the first Safavid reign, various cultural activities have been held, in addition to mourning ceremonies, including literary debates, lecture gatherings, and poetry sessions in the Hosseiniyeh. During Ramadan, these gatherings were accompanied by accepting guests, as the Europeans' description of Hosseiniyeh represents a kind of hostel" (Kaempfer, 2015, 136).

- Political functions

Takaya have played a key role in increasing and expanding people's political and cultural beliefs. At various times, Hosseiniyeh has been a place to stand against superstitions and deviations of society which endangers social conditions. According to a statistical study, the various number of Takaya have been reviewed in relation to the political situation of Tehran city from 1816 to 1853. It has been found that such places were not merely allocated for mourning ceremonies, but also considered as a center of political activity (Aminzadeh, 2007, 57). For example, the 'Hosseiniyeh -e Ershad' in Tehran has had a significant role in the Islamic Revolution of Iran according to what has been mentioned: "Among the major preaching centers in Tehran, which also had a political orientation and their activities were in line with the goals of Imam Khomeini and the Islamic Movement, besides being among the famous religious allocations such as the Islamic Coalition, the Mosque of 'Hedayat' led by Ayatollah Seyyed Mahmoud Taleghani and the Hosseiniyeh Ershad can be mentioned" (Hamidzadeh, 2005, 331).

- Educational functions

Owing to the fact that religious ceremonies were held in

Hosseiniyeh at certain times of the year, therefore this place could be used for other activities during the rest of the year, as non-profit and cultural activities; one of these events was educational activity.

Performing educational-promotional activities: One of the functions of Hosseiniyeh and Takaya in urban contexts is to hold training courses (Mokhtabad, Habib & Shoaee, 2011, 248). Due to the occupation of Hosseiniyeh during the days of mourning, they have possibilities to be utilized for other activities during the rest of the year, which is more possible in Hosseiniyeh which are equipped with covered areas. "In 1934, Amir Ismail Khan Khazimeh, known as Shaukat al-Mulk I, decided to build a large Hosseiniyeh to meet the needs of mourning allocations and to feed the visitors. After the completion of the building, which was almost at the same time as his death, because he had no children, the local government of the region was entrusted to his brother 'Amir Ibrahim Khan'. He also inherited all of his brother's titles during his reign. He was familiar with cultural developments and events in the country. He was well familiar with the Dar ul-Funun in Tehran [the first modern university in Iran] and decides to turn Hosseiniyeh into a school by keeping its original use during the mourning months." (Maleki & Mazrouei, 2013, 3).

A Space for Reading-Books: The quiet space of Hosseiniyeh made it possible to be a place for reading. Moreover, some Hosseiniyeh, (e.g. the 'Hosseiniyeh of Amir Soltani'), are equipped with a library (Soltanzadeh, 1983).

- Welfare functions

Hospitality/welcoming and accommodation of travelers and visitors: Regarding the hospitality function, it can be mentioned that for the creators of all types of Takaya in Iran, this function is nothing but a permanent and definite physical structure; For instance, according to a complete review on Hosseiniyeh of Naien, only two out of seven Hosseiniyeh, had kitchens and three of them were equipped with dining halls, which all were built in the contemporary age using adjacent grounds (through buying it or donation of owners) and have no historical origin at all. All these functions were performed outdoors (for cooking) or under the temporary tent of Hosseiniyeh (for reception) (Soltanzadeh, 1995, 531). However, some have considered these spaces as common characteristics between the Hosseiniyeh which are located in the central regions [of the country] (Mulazadeh, 2002, 15). "Welcoming the pilgrims who were visiting the tomb of Imam Ali (AS) in the Takiyyeh of "Bektashi" in Najaf or the dervishes who were in charge of lighting the tomb of Imam Hossein (AS)" [are among the related cases] (Monfared, 2005, 61). This has become especially

important in recent years, as the pilgrims and travelers who are visiting the religious cities have been able to stay in some of these Hosseiniyeh.

Welcoming the mourners of Imam Hossein(AS): In some Hosseiniyeh, depending on the desire and economic power of the local people and the organizers of Tekiyyeh, some food packages are prepared for welcoming the visitors. The groups who are participating in mourning and *Sineh-Zani* ceremonies will stop for moments in front of these Takaya or even stay inside them. The local people often share their vows, which are mostly food, sweet syrups, and tea, among the mourners (Karimi, 2018).

Economic Function: In some Hosseiniyeh, local goods were exchanged. The performance of Hosseiniyeh and Takaya in Iran, unlike similar spaces in other countries, does not terminate in the days of Muharram; they have always been considered as part of the [urban] access network; a place for gathering and trading goods at the local level (Ghouchani & Taji, 2018, 8).

- Other functions

In addition to the above-mentioned functions, Hosseiniyeh have sometimes had other functions as follows:

Tombs in some Hosseiniyeh and Takaya: In some Hosseiniyeh, tombs belong to some people who have had significant religious activities. The related examples in this regard include the tomb of 'Shazdeh Fazel' next to the Hosseiniyeh of "Shazdeh Fazel" in the city of Yazd (Afshar, 1995, 751), the tombs in Hosseiniyeh of 'Seyyed Sadr al-Din Ghanbar Bashnighan' from the 6th AH to 9th AH centuries (Mulazadeh, 2002, 193) and Hosseiniyeh of 'Sheikhdad' which is part of the cemetery area of Sultan Sheikhdad. "The Tekiyyeh of Mola-Bashi in the city of Tabriz, where the tomb of 'Majzoob Ali Shah' is located, water storage, mosque and Sharbat-Khaneh [a traditional pantry where sweet drinks are served] are placed; on the east and west sides there are some chambers (Hojreh) that are along with the [axis] of Tekiyyeh, and on each side, there are eight Hojreh and six corridors, for each chamber, there is one closet; and on the Northside, there is a hall in which shrine of several people is placed. On the East-West side of the hall, there are two rooms which provide access to the hall, and there are two corridors through which the access to the mentioned rooms are, and above the corridor, there are two upper rooms (attic/ Bala-Khaneh), where these chambers (Hojarat) and Bala-Khaneh are always allocated to the poor visitors, dervishes, and foreign guests; on the West side of Tekiyyeh behind the chambers the kitchen and Sharbat-Khaneh are placed, where this place and the Sharbat-Khaneh which is placed next to the mosque are able to accommodate fifty or sixty small

room (Khancheh) or even more; about twelve thousand Toman, have spent on the tomb, it was finished in 1318 AH" (Nari Qomi, 2016, 43).

Public charity works: Other functions of Hosseiniyeh include public charity works such as creating a loan fund charity (Encyclopedia of the Islamic World, 2009).

Conclusion

Hosseiniyeh in the urban arteries are considered to be a significant element along with other urban elements including mosques, schools, and public baths have a very vital role in shaping Islamic cities. The spiritual environment of these places has always been revitalizing and pleasing, and the holiness that prevails them, arising from their spiritual nature, has been a reason for the breadth and diversity of their functions of education, worship, religion, and welfare. In landscape tourism, the visitor is encountered with an enriched learning environment, which leads to a deep and meaningful understanding of cognition to discover the content of the phenomenon. To achieve this understanding, accurate data and information about the existence of the phenomenon are demanding. Understanding the function of different elements in urban architecture, and especially those elements arising from history, tradition, and culture, can provide a good basis for this perceiving. When the physical structure of an entity is defined meaningfully, a destination can be considered as a tourist landscape. Hosseiniyeh has an enriched meaning and concept in Shiite history. It is a place where represents the most specific ritual ceremony, that is exclusively performed by Shiites. Therefore, its manifestation would be a unique capacity for turning it into a cultural attraction that is exclusively available in the Iranian-Islamic religious culture. Moreover, the multiple functions of this architectural element represent its flexibility compared to the other spiritual places in other religions. In other religious spaces, ritual activities are the only events that occur there and it is so rare to find a religious or sacred place that welcomes people at various times. For this reason, Hosseiniyeh as a religious place can create a different feeling and sense of belonging in people. This flexibility can also be significant from a landscape perspective. A tourist travels to visit various landscapes; a kind of landscape that is arising from relation founded between humans, environment, society, and history. Hosseiniyeh can be considered as a landscape of religious tourism. A wonderful manifestation that has an enriched history and an epic narrative together. A place for the presence of various people, whose attendance and manner give a special meaning to that space, which is able to revitalize any visitor. If a viewer has not a clear interpretation

of a landscape, he/she would not be able to get a deep connection with the travel destination, and his or her journey would be limited to a mere visit, taking photos, and keeping memories of the environment. However, transferring accurate figures can be effective in the interpretation process of the viewer to let it be a unique experience. The story which is hidden in Hosseiniyeh, its various functions, and the fascinating history behind it, all create an epic narrative that is possible to remain in the viewer's memory for many years. Hosseiniyeh and Takaya are among the most significant religious spaces in the urban context of Shiite regions. It is a place where represents a structural function to hold mourning ceremonies in the days of Muharram, and beyond this has an extraordinary capacity to create a social, cultural, political, and commercial environment to turn it into a landscape of religious tourism which is merely iconic to the Shiite religion. The landscape of religious tourism

is the meeting point of history, geography, religion, and people. According to the concepts mentioned here, Hosseiniyeh in the Iranian city is a manifestation of this kind of landscape, which represents a unique combination of epic, religion, narrative, belief, faith, and culture. This landscape of religious tourism has the capacity to introduce a strong Iranian-Islamic culture, which besides increasing the knowledge and awareness of tourists, will empower the social interactions.

For more future studies the following areas can be mentioned:

- Identifying the strategies to introduce this religious space as a tourism landscape,
- Considering the factors that influence the promotion of international tourists to visit this destination and,
- Planning a model for the development of religious tourism by emphasizing the concept and identity of this significant element in the space of the Iranian city.

Endnote

1. In this study, Hosseiniyeh (a place for holding the mourning of Imam Hossein in Shia Muslim) was used as a singular form of this place while Hosseiniyeh was used as a plural form.
2. Tekieh in this study used as singular form of this place, and Takaya as the plural form; a place for holding the ritual, religious ceremonies in Shia and previously in Sufism .
3. A ritual ceremony in Shiite religion; reciting the historical event of

Ashura.

4. A mournful recitation of the event of Ashura.

5. Beating the chest by hand in the religious mourning ceremony of Imam Hossein

6. Musical performance of Ashura recitation

7. A ritual ceremony similar to Tazieh for reciting the event of Ashura

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