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COFFEEHOUSES OF THE SAFAVIDS PERIOD (historical-ethnographic research)

Abstract. The arrival of coffee in Azerbaijan and the coffeehouses of the Safavid period (1501-1736) are studied from a historical-ethnographic point of view in the presented article. Since the Safavid period, coffee and tea became known in Azerbaijan. Notwithstanding that coffee was known centuries ago in Arab countries, its spread in Azerbaijan took place in the 16th century. After the great geographical discoveries, coffee, tea, sugar and others were brought from Eastern countries to the West and tobacco, cocoa, chocolate and other foods from the West to the East. The mentioned foods, as well as the coffeehouse, shall be considered as the first sign of globalization.

Keywords: Azerbaijan, Safavid dynasty, coffee, coffeehouse

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Introduction

One of the hot drinks used in Azerbaijan since the 16th century is coffee. The birthplace of coffee is the city of Gaffa, located in the Soha region of Ethiopia. Some researchers consider that the name of this drink known as "coffee", "coffie", "caffè" is taken from the name of the area where it is cultivated. Let's note that this drink is not called "coffee", but "bunn" in Gaffa, Ethiopia.

According to Western researchers, the medical properties of coffee were first reported by Abu Bakr Muhammad ibn Zakariya al-Razi (William H. Ukers, M.A., 1922, 11). He showed the benefit of bunn (coffee bean) and its benefits for the digestive system in the medical

encyclopedia "al-Havi", which did not lose its importance until the 17th century.

Although coffee was spread in a number of Eastern countries during the late Middle Ages, Islamic scholars wrote about its healing properties several centuries ago. The famous physician Ibn Sina (980-1037) also mentions the medical importance of coffee (bunn): As to the choice there of, that of a lemon color, light, and of a good smell, is the best; the white and the heavy is naught. It is hot and dry in the first degree, and according to others, cold in the first degree. It fortifies the members, it cleans the skin, and dries up the humidities that are under it, and gives an excellent smell to all the body (William H. Ukers, M.A., 1922,

11-12).

The Ottoman historian of the 17th century Katib Chelebi also gives information about coffee and its properties (KatibChelebi, 2009, 535).

Materials and Methods

The main material of the study is coffeehouses existing in the territory of Azerbaijan during the Safavid period and their role in the people's life. Studied from an ethnographic aspect, coffeehouses were the main resting and meeting place of the population for several centuries. The common foods connecting East and West and the coffeehouse (café) where they are used is currently a common culture of the peoples of the word. The preparation, reception and rituals of coffee reveal different features in the culture of each nation. Tea, which was first used in medicine, became a national drink in Azerbaijan, as well as in a number of countries (Russia, Iran, Ottoman, etc.) in the late 19th century. The expansion of the use tea resulted in coffeehouses operating in Azerbaijan since 16 century being called "teahouse". At the same time, the word coffeehouse was in some cities.

The historical roots of coffee culture in Azerbaijan, its essence, comparison with neighboring countries and coffeehouses of the Safavid period are studied using historical comparison, description, analysis and other methods on the base of medieval sources in the article.

Discussion

People living in the highlands of Ethiopia roasted coffee beans, ground them for making flour and made bread from them. During the Renaissance, the dervishes going from Ethiopia to Yemen took coffee with them. Although there are different opinions about the first country

in which coffee was used as a drink rather than a food, the spread of the plant as a drink among the people began in Yemen. Yemenis roasted and ground coffee beans and made a hot drink from it.

Probably, coffee entered the territory of the Safavids from the Ottoman side. This drink was spread in our country as a result of tasting this coffee widely distributed in Arabia by Muslims moving to Mecca, as well as Safavid-Ottoman mutual relations (commercial, military and so on). Studies show that coffee was first spread by Sufis, pilgrims and merchants. Coffee previously sold in bazaars and shops and drunk by courtiers began to be served in city coffee houses afterwards. Europeans gradually got acquainted with coffee considered one of the main drinks in several countries of the East. French and Dutch merchants got interested in dry coffee in the second half of the 17th century (Suraiya Faroghi, 2005, 259).

The expansion of coffee drinking led to the creation of coffee houses. The first coffee house in Azerbaijan was established during the Safavid period. Abdarkhana served as a food store and kitchen functioned in the palace of the Safavid kings (Blookbashi Ali, 1375, 59) before establishing the coffee house. There were positions such as coffee maker and a head of coffee maker (person responsible for the king's coffee and rose water). They prepared coffee for the courtiers and guests. Most likely, mass coffee houses were organized exactly on the example of abdarkhana.

The research shows that the first coffee drinking places in the Muslim East were libraries located around mosques. They also had the function of a coffee house. Muslims waiting for the time of prayer used to rest here drinking coffee. Gradually, coffee houses moved away from mosques and created a new social environment for

themselves. Over time, this place becomes an object of great interest of the society, people made discussions, solved their problems and received news about distant countries here. Thus, in the Middle Ages, men encountered a new social environment in addition to the mosque and the market. There was information, entertainment and recreation in this environment. Women were not allowed to go there.

The spread of coffee in the 16th century resulted in the creation of the profession of coffee maker. An idea about the profession of a coffee maker emerges in the work "Dastur al-muluk" by Mirza Rafia Ansari, one of the authors of the Safavid era. Besides the courtiers allowed to be received by the king, the name of the head of coffee maker (person responsible for the king's coffee and rose water) is also mentioned (Rafia Mirza, 107) in the mentioned source. This fact shows that during the Safavid period coffee maker was considered one of the well-established professions.

Historical sources show that coffee was very widespread in the Safavid state in the first half of the 17th century. Coffee being the drink of the ruling elite and afterwards, tea was made by the coffee maker in the palace *abdarkhana* and *sherbethana*. Roasted coffee beans were smashed in a mortar and *perster* boiled in a *jezve* (coffee pot) with water and a little sugar. Adam Oleari writes in his impressions of his visit to the Safavid state: "Very little drink was consumed during lunch and was taken after the meal. Finally, hot black liquid [*kahawe*] (coffee - I.M) was given in a porcelain cup" (Adam Oleari, 2003, 255). In the 17th century, at official receptions, coffee was served together with *gulab* (rosewater) and *nabat* (sweets) (Rudi Matthee, 95).

Coffee and tea were first known in large commercial cities. The expansion of commodity exchange created a need for

public-commercial spaces with the increase in urban population, thus the number of roadside as well as inner-city coffee houses increased. Coffee houses were opened in densely populated areas within the city. In this regard, the city squares and the market were considered more favorable places. According to the researchers' conclusion, the first coffee house was opened in Qazvin during the reign of Shah Tahmasib (1524-1576) (Maryam Sadighi, 1994, 19). Later, such places were established in other big cities of the Safavid state. According to the records of European and Eastern travelers of the 17th century (A. Oleari, J. Sharden, E. Chalabi and so on.), there were coffee houses in Qazvin, Tabriz, Shamakhi, Nakhchivan and other cities.

Looking through memoir sources (A.Oleari and so on), it becomes clear that coffee houses were opened mostly in Qazvin and Isfahan. In Isfahan, most of them were built around the royal palace or near *Chaharbagh* Street. The names of seven coffeehouses located around *Naqshi-jahan* square, built by Shah Abbas in Isfahan in 1602-1603 are known. *Baba Farrash*, *Haji Yusif*, *Tufan*, *Baba Shams* and so on was famous among them. Coffee houses operated under the auspices of Shah Abbas and it was necessary to give the presentation of the palace representative to the Shah for their establishment. The *Baba Shams* coffee house in Isfahan was opened by the personal instructions of Shah Abbas. The shah listening to *Baba Shams*' performance in Isfahan, a well-known musician and *maraka* player from Shiraz, ordered the construction of a new coffee house just for him. The Shah sometimes invited his guests to that coffee house (Rahbari Abbas, 1973, 250).

Shah Abbas invited Indian, Spanish, Ottoman and Russian ambassadors, as well as priests sent by the Pope to the

coffee house and he hosted a party in their honor there (Maryam Sadighi, 1994, 19). According to sayings, Shah Abbas used to disguise himself and to go to coffee houses without being noticed and to listen to the conversations of poets, scientists and artists, as well as opponents there.

Results. The teahouse (coffee house) attracted interest as a place of entertainment when it was established. The medieval people used to go to drinking houses (wine drinking places) to have fun and to organize parties until the emergence of coffee houses in the 16th century. Religious people worshiped in mosques, celebrated religious holidays and organized special religious gatherings. Celebrations in religious places were within a certain framework. Such entertainments could not be as enjoyable as the party around the table. Apparently, the Muslim man had no free entertainment except for wine and opium. The coffee house (tea house) played a big role in eliminating this gap.

Fun recreation in the coffee shop did not fall through the cracks of travelers. European travelers describing public places such as markets, mosques, coffee houses tried to write down the most prominent features of the peoples of the East. The Italian traveler Petra della Valle visiting the Safavid state at the beginning of the 17th century writes about the service provided to customers in the coffee shop, the dancers wearing women's clothes and their dances (Pietro Della Valle, 1845, 25). It worth noting that the coffeehouse dancers were mostly handsome teenagers selected from representatives of Georgian, Circassian and other peoples of Christian origin. Inviting dancers to the coffee house did not lose its importance in later times either.

In addition to drinking coffee, tales and legends were listened to and conversations

held in the coffee houses visited by the upper class. This caused strong opposition from spiritual circles, they considered the tales and legends told in the coffee houses false and untrue. But besides, a number of booklets were written proving the medical importance of coffee and tea during the Safavid period. Along with medicine, in the field of law, various booklets were written and an initiative was taken to consider coffee and tea as halal and to prove that they are good for the human body. Thus, the Safavid rulers patronized the coffee houses and they were not allowed to close.

Coffeehouses playing an important role in the organization of popular uprisings were valued as political centers by the religious elite in the Ottoman and other states, along with the Safavids. The political role of the coffeehouse worried the ruling class in a number of states. The fight against coffee drinkers in the Ottoman Empire took a more serious form during the reign of Sultan Murad IV (1612-1640): coffee and tobacco were considered haram and all coffee houses were destroyed in order to prevent rumors against the state there.

The struggle against coffee and tea took place not only in the Muslim world, but also in Europe. The clergymen demanded the closure of the first teahouse opened in England stating that the tea harmed Christianity and humanity in general. We consider that the main reason in this matter was not the drink itself, but the gathering of people in coffee shops and expressing their dissatisfaction with the government. In 1675 coffee houses were closed and the drinking of tea was banned using various pretexts by the kingdom. But after a short time, the ban was lifted (Duman Mustafa, 2005, 18).

Coffee houses operated continuously in the Safavid state from the second half



Fig. 1. Coffeehouse. Shusha (Azerbaijan).
V.Vereshagin. 1865

of the 17th century. It was caused by the cessation of the Safavid-Ottoman wars with the peace treaty of Kasri-Shirin (1639) and the improvement of the population's livelihood. Strengthening peace and order in the country made it possible for people to spend their free time in entertainment. This fact does not fall through the cracks of European travelers and they give information about the coffee houses in their notes. J.Sharden speaks about a coffee house, kalia house shop, opium house and others operating in most streets of Tabriz (Jan Charden, 1993, 72). The Russian traveler of the 17th century, F.A.Kotov, describes the interior of the Safavid coffee houses: "The inside of the coffee house is surrounded by latticed wood on both sides and in the evenings, it is lit by piysuz (oil-burning lamp - I.M). Its doors are decorated with golden water and they have pools filled with water inside. Adolescent boys dance around it to the sound of tambourine, ney and trumpet" (Kotov, 2536, 47).

Decrease in records related to the subject is observed in memoir sources in the last decades of the Safavid period. In 1722, the occupation of Isfahan, the capital of the Safavid state by Afghans and the people's struggle against the invaders had a negative impact on social relations in the country, limiting the people's ability

to go to a coffee shop and relax. Thereby, drinking coffee decreased, coffee houses stopped functioning. They could not be expanded during the reign of Nadir Shah (1736-1747), as well as during the khanates.

In later times, coffee houses operated more widely under the name "tea house". Since the end of the 19th century, black tea has been cultivated in Azerbaijan (Lankaran district) and thus black tea sold at lower price than coffee has replaced coffee. Thus, along with the expression "coffee house", the word "tea house" began to be used among the people. They were spread in a number of countries with different pronunciations of the word "coffee", i.e. under the names "gave" and "cafe". A coffee shop and a tea house had the same function now.

Conclusion

Coffee could not be spread as widely in the Safavid state as it did in the Ottoman Empire. Although this drink is not widely spread in Azerbaijan, it maintains its place in the household. Besides the word "kettle", the word "gahvadan" is also used among the people. The name of one of the colors is called "gahveyi" (brown) in the Azerbaijani language. Coffee fortune-telling is spread in some regions of Azerbaijan.

As in a number of Eastern countries, it was mainly the palace, mosque and madrasa forming the traditional culture in the Middle Ages in Azerbaijan. In contrast to these, the position of a citizen outside the religious environment and political elite was revealed in the coffee shop. In this regard, coffee shops gained the trust of the society and were easily included in the cultural and social life.

Although the coffeehouses/teahouses with a history of about 500 years were initially engaged in the sale of coffee and tea, over time, they became a meeting place for people and a cultural center and

encouraged the formation of social culture in residential areas, especially in cities. Teahouses were a meeting place for the

ruling class in the Middle Ages and for intellectuals, workers and peasants in the last century.

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СЕФЕВИДТЕР ДӘУІРІНДЕГІ КОФЕХАНАЛАР ТАРИХЫ (тарихи-этнографиялық зерттеу)

Аңдатпа. Ғылыми мақалада Сефевидтер дәуірінде (1501-1736) кофенің Әзірбайжанға келу тарихы этнографиялық тұрғыдан зерттелген. Әзірбайжанда Сефевидтер дәуірінен бастап кофе мен шай тарала бастады. Араб елдерінде кофе көптеген ғасырлар бұрын белгілі болғанымен, XVI ғасырдан бастап Әзірбайжанның әр аймақтарына тарала бастаған болатын. Ұлы географиялық ашылулардан кейін шығыс елдерінен Батысқа кофе, шай, қант және т.б өнімдер тасымалданса, темекі, какао, шоколад және басқа да азық-түлік өнімдері Батыстан Шығысқа жеткізілді. Жоғарыда аталған өнімдер мен кофелердің Батыстан Шығыс елдеріне таралуы жаһандандудың алғашқы белгісі ретінде қарастырылады. Мақалада Әзірбайжандағы кофе мәдениетінің шығу тарихы мен Сефевидтер дәуіріндегі кофеханалардың қалыптасуы сипатталған. Зерттеу барысында тарихи салыстыру, сипаттау, талдау және нақты дереккөздерге негізделген басқа да әдістер қолданылды.

Кілт сөздер: Әзірбайжан, Сефевидтер дәуірі, кофе, кофехана.

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КОФЕЙНИ ЭПОХИ СЕФЕВИДОВ (историко-этнографическое исследование)

Аннотация. В представленной статье с историко-этнографической точки зрения изучаются приход кофе в Азербайджан и кофейен (кахвахане) в эпоху Сефевидов (1501-1736 гг.). Начиная с эпохи Сефевидов, в Азербайджане стали распространяться кофе и чай. Несмотря на то, что кофе был известен в арабских странах много веков назад, его распространение в Азербайджане наблюдается в 16 веке. После Великих географических открытий кофе, чай, сахар и др. были завезены из восточных стран на

Запад, а табак, какао, шоколад и другие продовольственные продукты – с Запада на Восток. Вышеуказанные продукты, а также кофейни следует рассматривать как первый признак глобализации. Применяя историческое сравнение, описание, анализ и другие методы, на основе источников, в статье изучаются исторические корни культуры кофе в Азербайджане, ее сущность, сравнение с соседними странами и кофейнями эпохи Сефевидов.

Ключевые слова: Азербайджан, Сефевидская династия, кофе, кофейня.

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