

Review Paper

Narratives of the Social Relations of Economic Activities and Professions in Historical Neighborhoods of Yazd to Gain Lessons for Regeneration

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Abstract

Statement of problem: due to the weakened social life and residence function in historical fabrics, they have absorbed attention as the social and identity heart of the city. A part of each city's identity is composed of narratives concerning the roots, influential figures, as well as prominent processes and activities, most of which have occurred in historical centers. Preserving and reinforcing the historical fabric of Yazd requires a comprehensive multidimensional approach, requiring the recognition of the previous socio-economic structures of the fabric, and valuing it once more as a part of the solution. Therefore, the present study aimed to find an answer to the question of what lessons can be gained from the social relation narratives of economic activities and professions in historical fabrics of Yazd and how they can be used in the regeneration of the neighborhoods. The purpose of the study was to find lessons from the social relation narratives and economic activities and professions of the fabric and to show how these narratives can be used in the planning of different regeneration approaches of historical fabrics. The research was conducted using an interpretive paradigm with a qualitative approach, historical methodology, and narrative. According to the results, a feature that has distinguished Yazd city from other cities in Iran is that the people from different religions have peacefully lived together; followers of all religions have contributed to making valuable physical elements. Moreover, women from different religions have been involved in architectural activities. The neighborhoods were socially connected. The elders were the leading social figures in each neighborhood, who were volunteers in public affairs, including the creation of neighborhood facilities and services, as well as helping the poor and people in need, and played a prominent role in the economic, social, and management activities of the neighborhood. Today, any act to reconstruct the historical neighborhoods needs to be based on “reinforcing social life and the resident’s behavioral systems” and “the use of popular management, revival and improvement of the elders in the neighborhoods, and reviving the old professions to their modern versions and according to the needs of the time as a manifestation of economic and social empowerment of the historical fabrics”. At the end, the study presented how “narratives” can be used for “planning” in different approaches of regenerating the historical fabrics.

Keywords: Narrative, Narrative-based regeneration, Narrative of social relations, Narrative of old activities and professions, Historical neighborhoods, Yazd.

INTRODUCTION

In the research literature of the last few decades, terms such as discourse, rhetoric, story, conception, legend, imagination, and storytelling were often used

without any clear distinction, even synonymously or interchangeably. Narrative is the act of telling a real or imaginary “story” in a specific situation or for any reason. The story can be described as an event or a chronological order of events created by the mind,

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which the narrator has in mind, retelling the events in the real world. In other words, the difference between these two is like the difference between the word the person has in mind and the word spoken in the context of a certain relationship (Sandercock et al., 2011). The narrative not only has a descriptive role but also a prescriptive and normative role. The narrative is not mere contemplation about the world, but it forms the world by guiding the way we talk and think about reality (Sandercock et al., 2011).

A part of the identity of a city and its constituents depends on its history, stories and narratives related to influential individuals, processes, and dominant activities, which need to be considered and emphasized in any decision-making process. Before the modern era, the center of the historical city of Yazd had been the most prosperous and active center of social and economic life in the city. But since the Pahlavi regime, like many other cities in Iran, this city was influenced by Chalipa urban development (Esmailpoor et al., 2022) and its coherent physical, social, and economic structures began to be destroyed, and new structures were formed around the historical fabric to allow cars to move in streets. Due to the distribution of cheap lands in the suburban areas in the form of plans to make towns since the 1990s, these areas expanded more than before. The resulting spatial and economic inequalities made people move to these areas, and it is about 4 decades since the suburban areas have been expanding. During this period, the population of Yazd has increased but the historical fabrics of the city have experienced a negative growth and population decline at the same time (Esmailpoor et al., 2023) (Table 1).

There are various strategies to revive the socioeconomic life of the historical fabric and to reinforce the residential function, which requires recognition of previous socioeconomic structures of historical fabrics and reviving them to reapply them to today's life. In this regard, the articles sought to answer these questions: what lessons can be gained from the social relation narrative of economic activities and professions in historical neighborhoods of Yazd? and how can they be used in regenerating the neighborhoods? To this end, it identified and retold the

unread stories of the neighborhoods in historical fabrics and their constituent neighborhoods, presenting the major events, valuable and influential individuals in the history of the neighborhoods and their roles in the formation of socioeconomic life of the neighborhoods, the basic attitudes of the residents, and so on. Indeed, it presented the narratives of events of the past in historical fabrics of Yazd with a focus on the role of the residents in social activities, leading to present good lessons to preserve and reinforce these fabrics of the present life.

LITERATURE REVIEW

The narrative is derived from the Latin word "Narrario" meaning story or tale, and the verb "Narrare" which means telling a story. Its precise equivalent in Persian is "Revayat (روایت)"; however, some resources used the equivalent "Dastan (داستان)" (Azadi Ahmadabadi, 2016).

There are three categories of narrative in urban planning: narrative for planning, narrative in planning, and narrative of planning: Narratives for planning (i.e., the narratives used by planners), narratives in planning (i.e., the narratives as comprehensible and easy-to-express contents can be considered in all stages of urban planning), and narratives of planning (narrating after planning methods) (Ameel, 2017, 2021).

The first category includes narratives in which planners are not directly involved but the narratives that can be used, discussed, and consulted by planners. The stories told by the locals as well as the legends, myths, and literary narratives are examples of this category, which should be studied before planning or defining the project in historical contexts.

The second category, i.e., narrative in planning, includes activities and documents from a part of planning, which can be considered as a part of "persuasive storytelling". Throgmorton (Throgmorton, 2003) argues that this part is planning by itself.

Table 1. The trend of population changes in Yazd City and its historical fabric (1986-2016)

year	1986	1991	1996	2006	2011	2016
Population of historical fabric	51282	47124	46553	35981	35285	33946
Percentage of the city's total population	22.2	17.1	14.2	8.5	7.8	6.14
Population growth in the historical fabric	-	1.7	-0.2	-2.5	-0.3	-0.743
Population of Yazd city	230483	275298	326776	432194	46152	529673
Population growth in the Yazd city	-	3.6	3.5	2.8	2.4	1.7

Source: (Esmailpoor et al., 2023)

The last category is the narrative of planning, i.e., the story told after, during (or even sometimes long after) actual planning processes, e.g., commercial agencies and branding, by local people (Throgmorton, 2017).

The most important and prominent resources of the first category, i.e., the narratives used by planners, include:

The book "Hearing the City": why should we listen to the Stories of a City to Design, plan, and narrate it? This book deal with introducing and indicating the role of stories and narratives and their connection with the city's identity. It is composed of several authentic articles on understanding cities and moving towards narrative-based urban development. It is written by Leonie Sandercock, James Trag Morten, Leon Emile, Robert A. Beauregard, and Barbara Eckstein, and was translated by Navid Pourmohammadreza (Sandercock et al., 2011) and published after adding some sections. This book emphasizes the necessity of attention to stories and narratives in the city and some sections of the book present the importance of stories and storytelling in the act of urban development and the relationship between sustainability and the creation of urban spaces. Although the book includes no practical guide on the use of narratives, it properly presents the necessity of the use of narratives and their relationship with sustainable development.

Lieven Ameel is also a known figures in the field of narrative urban development. In one of his articles, he tried to plan the future of the historical district of the working class in the northeast of Helsinki using the narratives found in urban billboards and advertisements. He concluded that regarding predicting the development of this area, there are contradictory opinions (Ameel, 2016). He also, in another article (Ameel, 2017), investigated the categorization of narratives and how they are used in urban planning, which was used in the present study.

Leonie Sandercock (Sandercock, 2004) believed that stories and story writing have a special importance in urban planning. However, their importance is neither completely understood nor sufficiently appreciated. According to him, stories can be used in different ways in the processes, policy-making, education, and in criticizing urban planning. According to Sandercock, a better understanding of the work that stories do can make us better planners in at least three ways: by expanding our practical tools, by sharpening our critical judgment, and by widening the circle of democratic discourse.

In a research on the relationship between cultural narratives of places and their use to link spatial planning and branding strategies, Sara Grenni et al (Grenni et al., 2020) asserted that narratives as a way of recognition and as a process of building knowledge depend on social and cultural contexts (Grenni et al., 2020). They used narrative for branding and spatial planning in Mantetta, Finland in 2018. This was achieved through exploratory interviews and a series of workshops. The workshops were aimed at "understanding what exists now" and "imagining the future". Mantetta was known as "Paper City" in the past and its identity was closely associated with the paper and pulp industry. It now stands out as an art city, due to important art collections brought by the industrialist family over the decades (Grenni et al., 2020).

Van Hulst described the experience of using narrative in the Heart-less Town Center project in which the community narratives were collected through observations, conversations, and interviews with the mayor and elders, civil servants, elders and citizens, and other community members. Then, an appropriate place was selected to be the new city center over which there were debates for more than 20 years (Van Hulst, 2012).

Devos et al (Devos et al., 2018) described the experience of how stories and specific narratives were formed during a participatory planning process in Antwerp, Belgium to redevelop a former municipal slaughterhouse site. In this project, the social narratives of the site were first identified through interviews, and then workshops contributed to form common story lines to talk about the future, and finally, the story lines were implemented and operationalized through planning tools. During this process, narratives were used as tools to connect meaning and output, stimulate constructive dialogues, and respond to changing power relations (Devos et al., 2018).

In the book "City Scripts: Narratives of Postindustrial Urban futures", Basharat et al (2023) wrote:

Urban planners in the US and Germany will understand why transdisciplinary city narratives often provide better information on what citizens need than do master plans and voluminous technical reports on sustainable development. Storytelling shapes how we view our cities, legitimizing histories, future plans, and understandings of the urban. Also, Athours show how these narratives produce real-life results.

In an article entitled "Narrating in the contemporary urban space: Archiplago's Ego in the body of studies on the historical fabric of Isfahan

City", Serami and Vahid Tari (Sarrami & Vahidvari, 2020) indicated the importance of narrating in the contemporary urban space, and tried to explain the association between the main concepts of narrative theory with Archiplago strategic model and its process in nine steps. The authors used the story of the creation of neo-Isfahan in the Safavid era and its association with the present time in the urban fabric of this city to show the potential of this validity model to form an urban narrative discourse as a strategic model

In summary, the results of the available researches on "narratives for planning" (first category) show that on the one hand, interceptive methods such as narration have found importance in urban planning, and they are used in Latin sources along with other approaches in urban planning. On the other hand, narratives in urban planning can be used in all stages of ideation and planning, and are considered a basic tool for localizing projects and increasing citizen participation. In most experiences, the residents' narratives collected through interviews and workshops were used to identify the values of society and the intended future.

In fact, narrative research is a method in discourse studies with roots in studying narratives and contextual expression. An important feature of this method is collecting data that are considered secondary in other research methods and thus have remained unused. A city is a complex and multidimensional social organization. Thus, the study of a city should reflect different theoretical viewpoints and fields (Paddison, 1998). The use of narratives is a method that has been used in analyzing and directing social actions and awareness of urban concepts and experiences. The city is not something that is planned, but something experienced by citizens, and understood as a text with different readings (Paddison, 1998).

Narration is a kind of process of ordering and shaping the space. Events need space to be realized; they occupy space and turn it into a place. Narration, in its simplest definition, is the process of connecting different events and indeed is the process consisting of creating different spaces, reaching a more or less coherent space, or the way of deviating from this general rule (Aeini et al., 2022). Interest in the narrative is interest in different scenarios that can be defined for a district. Cities should use various social perspectives by searching citizens' narratives to build a more democratic, pluralistic, and inclusive city (Tzatzadaki, 2019). According to Doreen Massey,

cities are "intersections of multiple narratives" and planning is always involved in the formation of these intersections, consciously or unconsciously". Interest in urban narratives along with increasing awareness that urban planning can (and legally must) consider place-based empirical and contextual information to share the stories told by people and communities about them. The narratives that are created about urban planning turn to stones, glass, concretes, and the city, and finally become life (Ameel, 2020).

The revitalization of the old fabrics of the cities, as "various and complementary measures to revive the building, the complex, or the urban space", has been considered in different theories (Soleimani et al., 2018). It is also considered in regenerating the cities by providing economic, social, and environmental advantages through intensive and efficient reuse of land, the restoration of cultural heritage, and the natural environment to create vibrant urban communities (Wang et al., 2021). Since the 1990s, the contemporizing approaches were considered in the revitalization and regeneration of historical fabrics, based on which urban repair and regeneration is no longer a physical matter but involves improvement in the economic, physical, social, and cultural conditions of deprived areas. The approach of contemporizing involved retrospective intervention without ignoring the historical identity of different periods, leading to the creation of a new identity that matches today's conditions (Pourahmad & Akbarnejad Bayi, 2011).

What causes the improvement of citizens' quality of life in the process of preserving and regenerating historical fabrics is attention to social values hidden in the fabric. The residence of the local and noble people in an area leads to the preservation of sociocultural values and nobility. People's sense of belonging to their residential place and neighborhoods, as well as their interest and effort to be involved in its preservation and improvement as components of social capital of historical fabrics play an important role in the social sustainability of that fabric (Javan Majidi et al., 2019). Figure 1 illustrates how utilizing collected narratives can enhance vitality, sense of belonging, participation, social and physical identity, and economic opportunities in urban regeneration projects, ultimately leading to sustainable urban development.

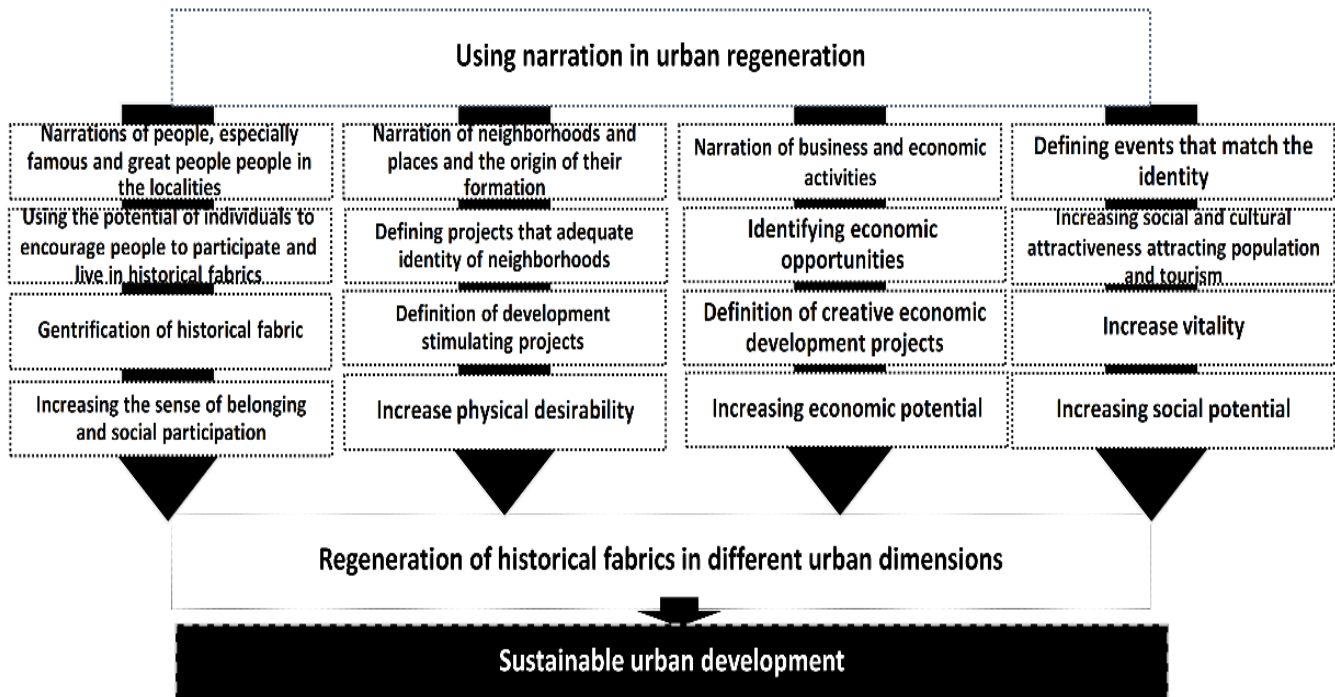


Fig 1. How the narrative plays a role in urban regeneration and sustainable development

Narratives, as both a way to identify and the process of knowledge building, are not individual and depend on socio-cultural aspects because they determine our viewpoints on the world. Narrations connect our past, present, and future through our identity. Narratives can include social and personal values and provoke knowledge and awareness, and as a result, facilitate the creation of new things (Grenni et al., 2020).

The review of literature on place identity also indicates the role of narrative in the formation of identity. Amundsen argues that place identity is not the existing objective cultural elements, but a product of people's attitudes to their sociocultural situation and the strategic expression of the elements that exist within their geographical area (Amundsen, 2001). He asserts that place identity is the result of narration and expression of cultural, social, and economic meanings of the place by users or influential institutions. Amundsen's strategic expression is what Haag considers as the narration of the place's meaning and believes that the interpretations and narratives form an identity, which in turn transforms space into place (Hague & Jenkins, 2004). Darnes and Lagendik also believe that understanding the place identity begins with the idea that people tell stories and narratives about a place and these stories form an important part of identity (Dormans & Lagendijk, 2009). Identity forms a sense of belonging that in turn is a factor that makes people live in a place; therefore,

the use of narratives to get aware of stories and events in a historical fabric can be considered a strong means to desirably connect the past, present and future, leading to making good decisions.

RESEARCH METHOD

The narrative is both a research phenomenon and a research method used to study other subjects (Clandinin & Connelly, 2000). In the present study, the narratives of social relations and economic activities, and professions in the neighborhoods of the historical fabric of Yazd were used as the research "phenomena". In addition, based on the classification mentioned in the literature review, the research is in the first category of narrative studies in urban planning (narratives for planning i.e., the narratives used by planners).

Considering the research methods used in the interpretive paradigm, the approach of the present study is qualitative, and the method is historical. A goal of historical methodology, which is considered retrospective research, is facilitating planning for the future by identifying the applicable general principles in recurring situations (Noormohammadzad, 2022). The method used in this study is narrative considering the purpose of the study, i.e., the use of narratives to extract and gain lessons and considerable notes to reconstruct the historical fabric of Yazd (Fig. 2). The narrative research method is indeed working with

stories told consciously by people; stories that are based on deep stories people unconsciously have in mind (Bell, 2002).

In narrative research method, three main techniques of “narrative interviews, normal collection of stories, and organized case study” are used for data collection (Alalhesabi et al., 2016). The present study used the two former techniques.

Since the case study is one of Iran's long-standing and historically valuable contexts, it was used to identify community values in addition to interviews with local elders and field observations, as well as precise search of resources on the history of Yazd, or even the novels of old times such as the books "Yazd, the Memory of History", "The historical neighborhoods" of Yazd by Khademzade (Khademzadeh, 2010), volumes of "Shazde Hamman's Memories" by Mohammad Hossein Papeli Yazdi (Papoli Yazdi, 2017), "The old city of History: Yazd from Yesterday to the present" by Sadegh Behjat (Behjat, 2017a, 2017b), "Yazd Dictionary" by Akbar Ghalamsiyah (Qalamsiah, 2016a, 2016b), and research by Shams Efsanabadi et al (Shams Efsandiari et al., 2016) on interactions between Jewish minority with Yazd, and "classification of Yazd family names" by Iraj Afshar (Afshar, 2000), “Yazd, Desert’s Jewel”, etc. Therefore, the two techniques of narrative interviews and common way of story collection were used to collect data. Then, the narratives extracted from the sources were categorized to determine what are the main social values of the neighborhoods under study and how they can be used in reconstructing the historical neighborhoods of Yazd.

Introducing the research area: The history of Yazd City dates back to the Sasanian period. Ardashir Babakan is known as the first founder of this city, who is believed to have built the city and Kasse. There is no accurate information about the history of Yazd from Islam's advent. The physical changes and development in Yazd to become a structured city began in the fifth century AD and the Al-Kakuye era when the increased number of neighborhoods and development in different areas led to the expansion of the city in four stages until the Qajar era (Bahra & Naderi, 2020; Khademzadeh, 2018; Khademzadeh et al., 2022). In general, the historical fabric of the city expanded in three directions (southwest, south, and southeast) in a gradual process with an organic order. According to the comprehensive plan for protecting the historical fabrics of Yazd (Armanshahr Consulting

Engineers, 2018), the historical areas were determined as follows: the current legal area of the city and within the traffic loop between Daneshjoo Blvd, Modarres Blvd, Daheye Fajr Blvd, Saber Yazdi Blvd, Esteghlal Blvd, Jomhoori Blvd, Paknejad Blvd, and Bahonar Blvd on the northeast. This area consists of 42 old neighborhoods. In 2017, about 1100 hectares of the historical fabrics of Yazd city were included in the UNESCO World Heritage List due to the living life and residence of inhabitants, as well as the sociocultural and economic values-due to the conformity of Introducing the research area: The history of Yazd City dates back to the Sasanian period. Ardashir Babakan is known as the first founder of this city, who is believed to have built the city and Kasse. There is no accurate information about the history of Yazd from Islam's advent. The physical changes and development in Yazd to become a structured city began in the fifth century AD and the Al-Kakuye era when the increased number of neighborhoods and development in different areas led to the expansion of the city in four stages until the Qajar era (Bahra & Naderi, 2020; Khademzadeh, 2018; Khademzadeh et al., 2022). In general, the historical fabric of the city expanded in three directions (southwest, south, and southeast) in a gradual process with an organic order. According to the comprehensive plan for protecting the historical fabrics of Yazd (Armanshahr Consulting Engineers, 2018), the historical areas were determined as follows: the current legal area of the city and within the traffic loop between Daneshjoo Blvd, Modarres Blvd, Daheye Fajr Blvd, Saber Yazdi Blvd, Esteghlal Blvd, Jomhoori Blvd, Paknejad Blvd, and Bahonar Blvd on the northeast. This area consists of 42 old neighborhoods. In 2017, about 1100 hectares of the historical fabrics of Yazd city were included in the UNESCO World Heritage List due to the living life and residence of inhabitants, as well as the sociocultural and economic values-due to the conformity of the fabrics with the third and fifth cultural criteria of the UNESCO (Yazd World Heritage Base, 2017) (see fig. 3).

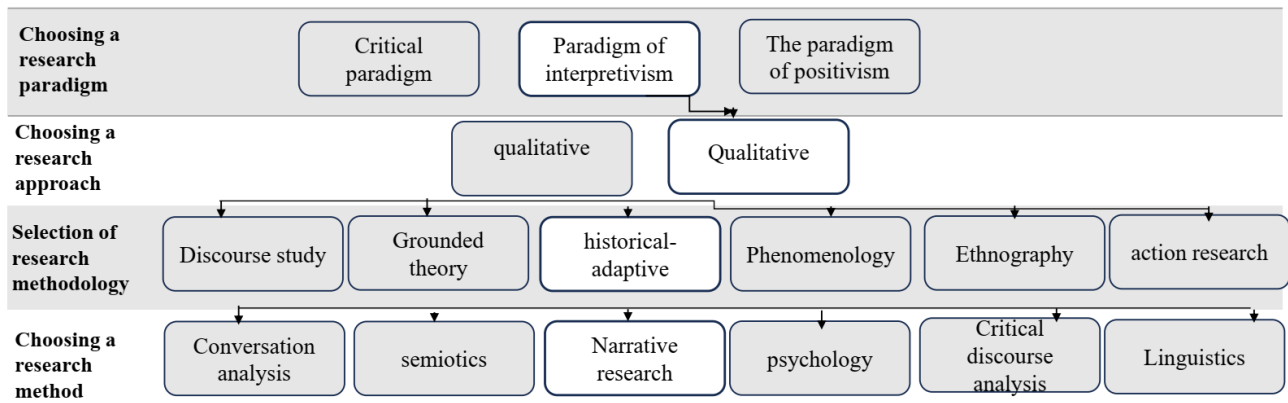


Fig 2. Paradigm, research approach, methodology and the research method
Source: Adapted from (Alalhesabi et al., 2016)

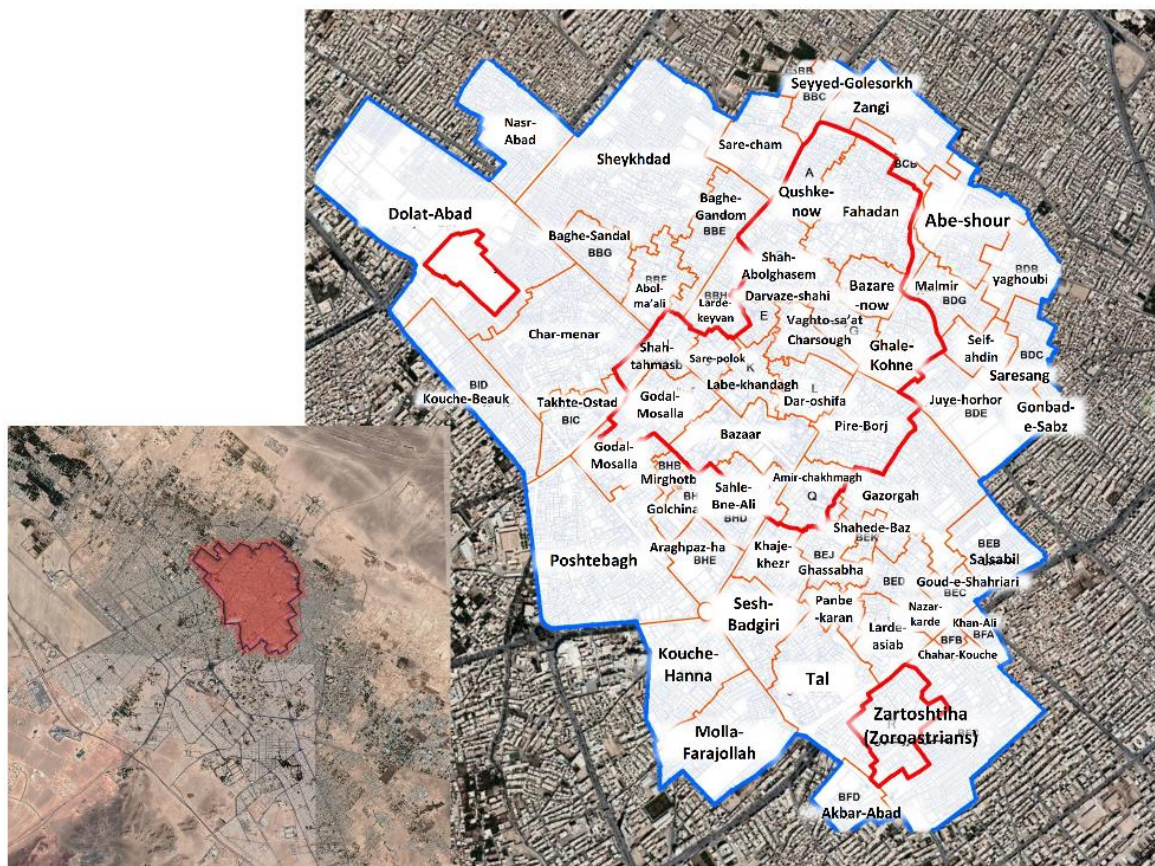


Fig 3. The areas included in the UNESCO World Heritage List
Source: Yazd World Heritage Base

Narratives of major and prominent social activities and relations in neighborhoods

Narratives of women’s role in the affairs and development of neighborhoods

In the history of historical neighborhoods in Yazd, there are different known stories about women’s activities for charity affairs and even economic activities. First, the role of kings’ and khans’ wives

were examined. Concerning construction affairs, the story of Amir Chakhmaq and his wife, Bi bi Fateme, is well known. Bi bi Fateme had different constructions independent from her husband. The history of women’s construction activities in Yazd dates back to the period of the rule of Aladulah Kalanjar in the 5th century AD when his wife, Arsalan Khatoon, built a mosque and a minaret, and her two maidservants, Abr and Mobarakeh, built two important aqueducts, which became famous after their

names. The last survivors of this dynasty, i.e., the daughters of Faramarz Ibn Ali Garshasb, showed their interest in construction by building a congregation house and winter house for the Jame' Mosque in the 6th century AD. Maryam Torkan, the mother of Ghotbaddin Soltan, played an important role in the development of Yazd during the Atabakan period by building a mosque, an aqueduct, and a gate. Ladies also played an important role in constructing Yazd City in the Mozzafari family. Princess Khatun, King Mobarezuddin Mohammad's daughter, built a dome in 786 AD in addition to houses and schools in Yazd. She was buried in the dome she had built. Shah Yahya's mother constructed a bazaar with 60 stores near Juma Mosque, which became known as Khatun Bazaar. She also built houses, gardens, and wind towers (Amiresmi & Fayazanush, 2019).

In addition to kings' and khans' wives, the benevolent wealthy women also played a role in the construction of the neighborhoods. For example, the endowment of land with an area of 1000 m², next to the bathroom, to build a mosque, bathroom, and Golshan water reservoir in 1952 by Hajiye bi bi fateme Moravej known as Fateme Golshan, a benevolent and famous woman and the only child of the late Haj Ali Akbar who was a businessman in the neighborhood of Tal (Merat, 2012).

There are also narratives on women's economic activities in the history of Yazd neighborhoods. Some of these women were Fateme Hayat, a famous agent in Yazd, who lived in the neighborhood of Fahadan (Qalamsiah, 2016a); Lady Pedarzade, an embroiderer who embroidered silk fabrics most elaborately and lived in the neighborhood of Pirborj (Qalamsiah, 2016a); and Soqra Heidarzade, a goldsmith who made the best cardamom, rose water, and porcelain chains. Lady Iran Kargar Rashti (born in 1931 in the neighborhood of Meidanshah, a teacher), and Aqdas Baghaei Yazdi (a teacher and one of the famous people in Yazd, who was born in the neighborhood of

Pirborj) can be mentioned as contemporary benevolent women in Yazd (Khani Sanij, 2008).

Different civil and charitable works of Yazdi women were not exclusive to Muslim women, women of other religions had also been active in this field. Zoroastrian women also worked closely with men in the affairs related to schools for Zoroastrians, which were run in the form of charity associations, both materially and to help girls continue their studying. The common benefit activities of these women are very diverse: 1. Building schools and endowing lands and buildings; 2. Having roles in managing and teaching in schools for free or inconsiderable salary; and 3. Managing an orphanage and donating a monthly amount for its activities. Jewish women were also active in the construction and development of neighborhoods; for example, Farangis, the wife of Monsieur Shaaban from the Jewish minority community, voluntarily agreed to build secondary foundations of the mosque in his house. There are still ruins of this house today (Khani Sanij, 2008).

Narratives of peaceful coexistence of Religions

The city of Yazd and especially its historical fabric spatially have reflected the peaceful coexistence of religions (Rezaeian & Esmailpoor, 2022; Yazd World Heritage Base, 2017). At the end of the Nersi Abad neighborhood located on the current Enghelab Street, there is a Zoroastrian shrine next to a small humble Jewish synagogue (fig 4). There is also an ancient-historical sacred place where the followers of three active religions in Yazd (Islam, Zoroastrian, and Judaism) make vows, light candles, pray, and ask for needs, depending on their inner intentions. More interestingly, they did not bother or disturb each other and the Muslim people have not caused any damage to these two shrines and they are still standing in the middle of the street (Mehrshahi, 2018; Shams Esfandiari et al., 2016).

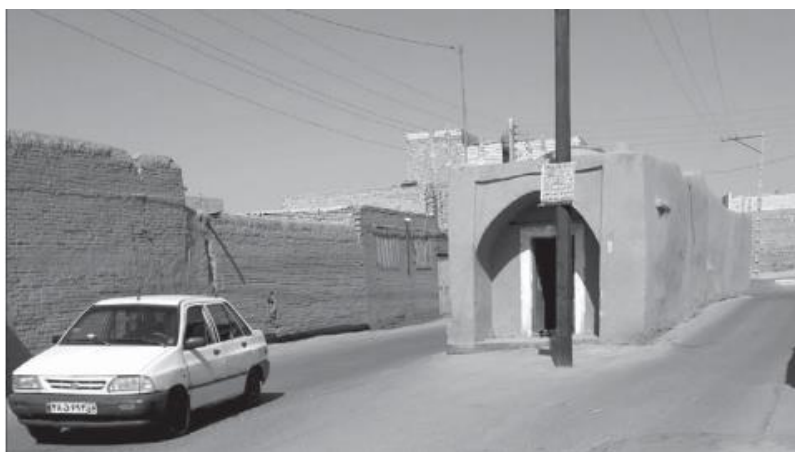


Fig 4. A shrine for Zoroastrian followers, which was built next to the synagogue of Jewish followers in the city of Yazd

Considering the important role of water in the life of desert cities in Iran, the coexistence of religions has been evident in the construction and endowment of water reservoirs located in the historical context of Yazd. There are narratives of the construction of water reservoirs by Muslims for Jews, even for Zoroastrians, and sometimes Zoroastrians built water reservoirs with two openings for both groups, such as the Kiani water reservoir (Shah Gul) in the Aharestan neighborhood. One of the famous and special water reservoirs in Yazd was the Geev water reservoir which was built by Rostam-e Geev, a philanthropist in Yazd. What made this water reservoir unique and different from other reservoirs in Yazd is that it has two openings in two far-away neighborhoods and both Muslim and Zoroastrian communities could use it. However, sometimes at the request of Zoroastrians and with the financial donation of Muslims, a water reservoir was built and both groups used it; for example, the Rahmatabad water reservoir with two openings constructed by Zoroastrians and with financial help of Muslims (Malekzadeh & Khani Sanih, 2013). Shazde Hammam Papeli Yazdi, in a story of his book, narrated a votive table of Abolfazl in the Posht Bagh neighborhood with the participation of both Shia and Sunni Muslims, Zoroastrians, Jews, and gypsies (travelers), which was set after the vow of a poor woman for the survival of teenagers of the neighborhood from earthquake ruins (Papoli Yazdi, 2017). Another narrative indicating the coexistence of religions in historical neighborhoods is the story of A-Hassan Jarrahbashi who treated Zoroastrians, or A-Sheikh Gholamreza Faqih who bought agricultural products of Zoroastrians or constructed Bahman maternity hospital by Zoroastrians in Yazd, the construction of the first kindergarten in the neighborhood of Khalaf Bagh. The lord Rashid Idun, Bahram's son and a Zoroastrian businessman in Yazd, also constructed the first kindergarten in the neighborhood of Khalaf Bagh. He and his brothers were pioneers in establishing factories and promoting industries in Yazd. In 1933, he and Mohammad Harati built Derakhshan spinning and weaving factory in Yazd (Qalamsiah, 2016a). The lord Mehraban Shahriyari (Zoroastrian) built Soheil Cinema and Sirius Hotel (current Shahid Beheshti Motel) in 1961 on the one end of Imam (Pahlavi) Street (Behjat, 2017b).

The Jews were active in both business and trade. Yazdi Jewish shopkeepers and merchants were concentrated around Khan Bazaar. The fact that 12 synagogues were active in the Qajar period in the Charsugh neighborhood indicates the conservative policy of the Jews and this minority population of 2000 people got close to the holiest center of the Shia Muslim community in Yazd. According to a narrative, one of the religious great Yazdi Jews, Rabbi Davood

Ishaq Molla Yuhannan, mentioned a legend while editing the book "History of Jews in Iran" (written by Habib Levi). According to the legend, the Jews first lived in three villages of Ishaqabad, Ya'ghubabad, and Maryamabad. Certainly, as far as we know, there is no village named Ishaqabad in Yazd; Maryamabad still exists in Yazd; but ya'ghubabad is probably comparable with Barzanabad. This part of the oral history came to us through Habib Levi's research, there was a synagogue in the neighborhood of "Sarsang" and the alley of "Gazargah" (Shams al-Dini, 2018).

It can be said that we have never heard of the "Gatu" phenomenon in "Iran". "Gatu" or a special neighborhood of Jews in Eastern Europe had a wall, gate, and very strict rules. There is a Persian version of the Torah and Psalms in the treasure of the Vaziri Library of Yazd, which can reflect interaction and coexistence. In the city of Yazd, the special neighborhoods for the Jews were called "Mahalle/Masale" (neighborhood). It was divided into "this mahalla" and "that mahalla". The southern part that is closer to current Imam Khomeini Street and is limited to Mashrute and Naghib al-Ashraf Alley was called "that mahalla". Noble Jews lived in "this mahalla", i.e., around the Charsoo dome and Jam'e Mosque (Shams al-Dini, 2018).

There are narratives about the interaction and efforts of Rabbi Yousef Haim Hamadani Kohan and the late Haj Sheikh Gholamreza Faqih Khorasani to resolve the differences between the Jews and the people of Yazd. Today, Dr. Younes Hammami, the great religious person for the Jews, is a medical specialist and prominent Hebrew language expert in Yazd (Shams al-Dini, 2018).

The coexistence of religions is not exclusive to the lifetime, but also their cemeteries were close together. When the Jewish people settled in the Charsooq neighborhood, they selected a part of Horhor cemetery to bury their dead, which was later separated from the rest of the cemetery by a wall. A Jewish person who was buried in this cemetery was Harab Avar Sharga ibn-e-Shamuel, the great Yazdi Jewish cleric who is respected by all Iranian Jews, and many Jews come to Yazd on the anniversary of his death from all over Iran. The neighborhoods of Charkooche, Khalaf Khangah, Zartoshtiyani, and Goud-e-Shahriyari are some of the historical neighborhoods in Yazd, in which the interaction between Zoroastrians and Muslims was considerable (Qalamsiah, 2016a, 2016b). The problems of these neighborhoods were resolved with no regard to the religion and economic bases of the habitants. Fig 5 shows the historical neighborhoods of Yazd, in which there is a peaceful coexistence of different religions.

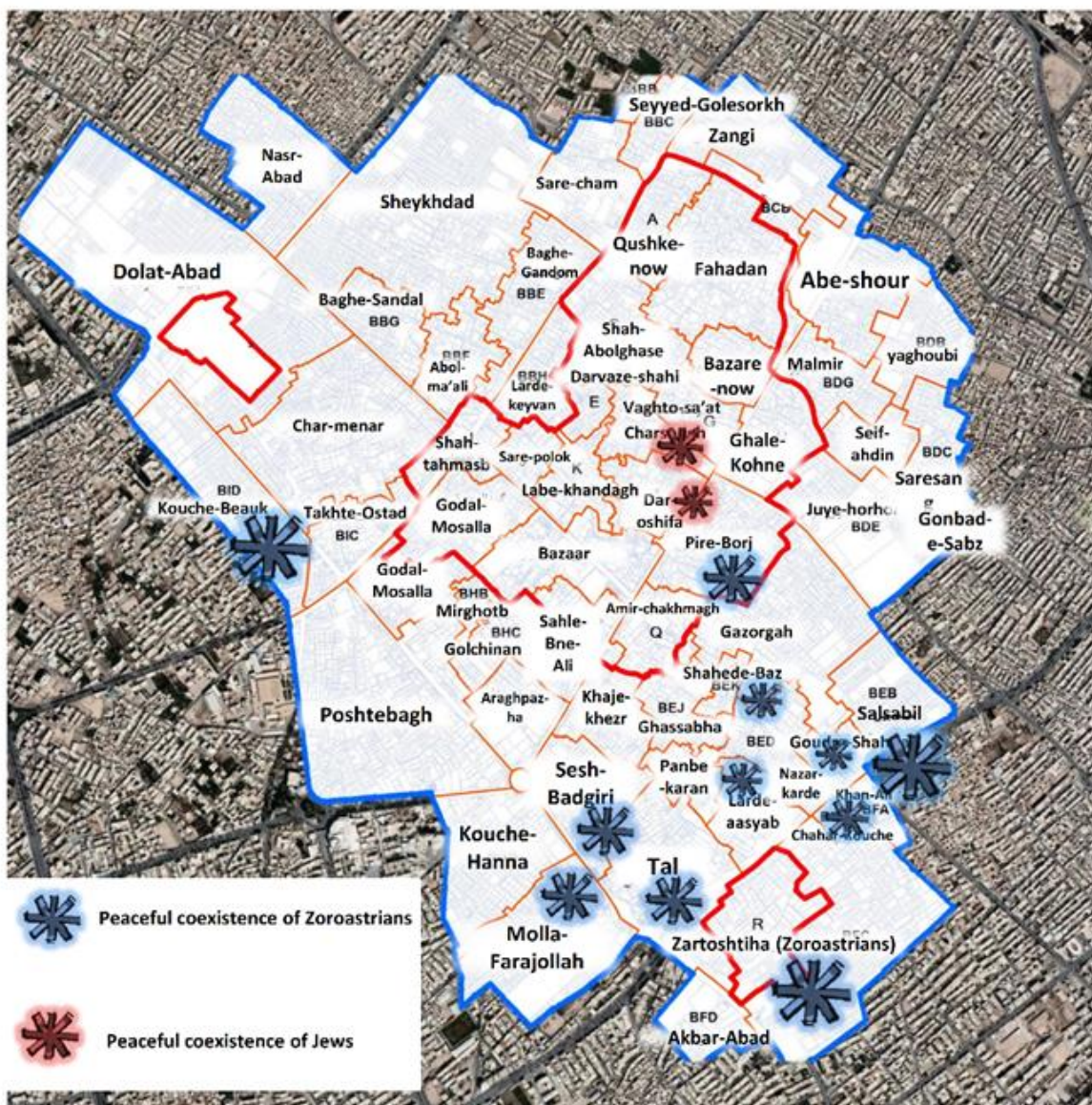


Fig 5. Distribution of neighborhoods with peaceful coexistence of religions in the historical fabric of Yazd

Narratives of great people in the neighborhoods

Through associating with symbolic and valuable meanings of the society, providing the narratives and heroes of the society in the physical environment of the place can form a desirable link and correlation between sociocultural values of the society on the one hand and the physical characteristics of the place on the other hand; so that the created synergy will be effective in strengthening and sustaining the psychological/social processes of the sense of place (Shahinrad et al., 2019). Each neighborhood had a golden period or age, which has sometimes declined due to internal or external economic changes and of course the departure of local leaders. Now, we can inspire efforts to revive the neighborhoods by highlighting and recalling narratives of the role of the elders in that golden age.

The elders of the neighborhoods usually managed the affairs. The head of the neighborhood was not necessarily the richest person in that neighborhood, but the most powerful, and sometimes a special guild had the position of management. Some of these elders were: Akbar Kashefi in the neighborhood of Fahadan, Abdulvahhab Attar in the neighborhood of Shekhdad, A-seyed Mahdi Chiti in the neighborhood of Meidanshah, Haji Jalal Mahini in the neighborhood of Chaharmenar, Akbar Mandal in the neighborhood of Mirghotb, Hassan Shirkhayat in the neighborhood of Takhte Ostad, Abdorahim Kookhan in the neighborhood of Malmir, Mohammad Hashem in the neighborhood of Sarsang, Hassan Jarrahbashi in the neighborhood of Pirborj, Gholamhossein Karbalaei in the neighborhood of Gazargah, Haji Ali Akbar Gozashti in the neighborhood of Dar-al-shefa, Haji Abdorahim Aflatoonian in the neighborhood of

Nazarkarde, Mohammad Sabbaq (Pahlavan) in the neighborhood of Khaje Khezr, Ruhollah Ahmad Abdi in the neighborhood of Khalaf Khanali, Ostad Mohammad Looti in the neighborhood of Tal, and Ghazanfar Mesgar in the neighborhood of Poshtbagh. The head of the neighborhood used to spend his own money to preserve his position, and they were motivated to be the head of a neighborhood only by the fame the position brought to them (Papoli Yazdi, 2017).

Many Yazdi doctors were volunteers in constructing employment centers, or in public benefits in neighborhoods. Dr. Jalal Mojiban not only built a hospital but also tried to feed the poor at noon of Ashura in Deh Bala Village (Qalamsiah, 2016b). Dr. Saeed Tabatabaei Mo'tamedin, the governor of Yazd from 1974 to 1977, asked for money from the attendees for the construction of an institute for training disabled people in a gathering for Chaharshanbe Suri in the former Farah Park (current Haft-e-Tir Park). By the end of the night, a considerable amount of money was collected and a house was bought at the end of Shir-o-Khorshid Alley in front of Imam Mosque, which is now in the possession of the Social Welfare Organization. Dr. Seyed Reza Paknejad, born in the neighborhood of Malmir, not only received no visiting fee but also stamped the prescriptions of poor patients and send them to Razi Pharmacy to take the medications for free and later he paid for them (Behjat, 2017a). A-Hassan Jarrahbashi, born in the neighborhood of Pirborj, also used herbal medicine to treat patients for free. Dr. Mohammad Baghaei built Seyed-al-Shohada Charity Hospital in 1962 (Behjat, 2017a).

In each of the historical neighborhoods, there were heroes and legends of bravery, sacrifice, and chivalry who managed and organized the affairs of the poor and needy families or helped the residents of the neighborhoods by donating and performing charitable activities.

The late Ataollah Afshar, one of the wealthy and well-known businessmen of Yazd, was born in the neighborhood of Waqt-al-saat. Some of his charitable activities include constructing Afshar Hospital, the kitchen of Yazd Jame' Mosque, establishing Ataollah Afshar Foundation, and constructing two middle schools (Shahed-e-Afshar) in the – way intersection of Taavon. At the end of his life, he and his siblings donated their family's inherited house in the neighborhood of Wat-al-saat to the Ministry of Culture and Islamic Guidance to construct a school and paid the expenses of the school in his lifetime. He also set up Taban spinning and blanket weaving factories in Yazd and constructed a library in Imamzade Ja'far (AS) in Yazd (Behjat, 2017b).

Kazem Aqa Harati set up a large textile factory, Derakhshan Factory, and built Harati Hospital. He also held gatherings to recite the martyrs' sufferings (rouze-khani) in his own house on Salman Street (Behjat, 2017b). Seyed Mohammad Aqa in addition to constructing a textile factory, Hosseiniye, and High school in Mirchakhmaq Square in 1966, dug a water well and provided drinking water to the public by placing taps in each neighborhood (Behjat, 2017b). Mohammad Taqi Rasooliyan, a resident of the Golchinan neighborhood, was an active and well-known businessman who built Yazdbaf Factory in 1966, a high school, and a mosque. In his lifetime, he awarded Pahlavi coins to the first to third-ranked students graduating from his high school. In the last ten days of the month of Safar, the Rasooliyan family had a gathering in their house to recite the martyrs' sufferings in the mornings and finally donated their house as the art and architecture faculty to Yazd University. Haj Kazem Rasooliyan built two water reservoirs in the neighborhoods of Golchinan and Seyed Fathoddin Reza. He also built a dormitory for Tehran University students (Behjat, 2017b).

Mushir al-Mamalek also built a school in Yazd and paid for the repair of Imamzade Ja'far and the construction of its dome. He also had a ceremony for reciting martyrs' sufferings in the months of Muharram and Safar and built Mushir Caravanserai in the neighborhood of Imamzade Ja'far, and considered agriculture as well by building aqueducts in the villages of Yazd (Behjat, 2017b). Ayatollah Haj Sheikh Mohammad Hossein Nodooshan Yazd dedicated his works (10 volumes of books on Fiqh and Principles, to the library of Sepahsalar higher school, and donated all his wealth to the useful institution of Shiro-Khorshid at the beginning of the establishment of this institution. Also, he bought a building on Sepah Street in Tehran and donated it to Shir-o-Khorshid Institution so that its income could be used for medicine and the treatment of patients. Mohammad Hossein Barkhordar not only constructed a mosque but also some stores next to the mosque to expand and develop it (Behjat, 2017b).

Constructing water reservoirs was another charitable activity of the neighborhood elderlies. Some of these water reservoirs are Soltan Sheikhdad by Dr. Mohammad Taheri, Seyed Sahra by the efforts of Ahmad Ahmadi (Morza Ahmad Dallal), Fahadan Gowdok by the efforts of Haj Abdolkarim, the son of Aqa Ali Akbar Tajer Yazdi Afshar, Seyed Fathoddin Reza by Ali Akbar Rismaniyan in the neighborhood of Malmir, and Oorak on the one end of Hezar Derakht alley constructed by the Zoroastrians (Malekzadeh & Khani Sanij, 2013).

Religious scholars also played an important role in the neighborhoods, who not only had religious roles but also several social, cultural, economic, and management roles in the affairs of historical neighborhoods in the city. Some of these religious scholars were: Kazem Rashed, known as Rashed Yazdi, born in the neighborhood of Baghe-Gandom (Hedayati, 2019), Ayatollah Haj Seyed Abbass Khatam Yazdi in the 14th century AD born in the neighborhood of Tal, Allame Ayatollah Mohammad Taqi Mesbah Yazdi, born in the neighborhood of Pirborj, Ayatollah Haj Mirza Hassan Baesi Heravi Yazdi, known as Mirza Hassan Yazdi, a scholar in the 14 century AD (an old and famous neighborhood, Molla Farajollah alley, was named after his name in Yazd, and a Hosseiniye with the same name is located in that neighborhood, where is Molla Farajollah's burial place as well) (Karimi Mimoune, 2010), Haj Sheikh Gholamreza Yazdi Kooche Bioki, known as Faqihe Khorasani, was one of the religious scholars of the late 13th and early 14th centuries AD (Karimi Mimoune, 2010), Ayatollah Seyed Hossein Hossieni Modarres Yazdi Bagh Gandomi, Ayatollah Sheikh Mohammad Hassan Karbasi known as Aqa Hassan Karbasi, born in the neighborhood of Malmir (Karimi Mimoune, 2010), Ayatollah Haj Mirza Seyed Ali Modarressi Lab Khandaqi, a resident of the neighborhood of Lab Khandaq, Ayatollah Allame Seyed Mohammad Kazem Tabatabaei Yazdi, resident of Kasnaviye neighborhood (Karimi Mimoune, 2010), Haj Mirza Ali Akbar Mosallaei, a descendant of Sheikh Mofid, a resident of Mosalla Atiq neighborhood, Ayatollah Mirza Seyed Mohammad Ali Modares Ghale' Kohnei, born in the neighborhood of Ghale' Kohnei in Yazd (Karimi Mimoune, 2010). Religious elders and the Sadat were among the main supporters of such activities in Yazd by legitimizing works and activities in the world, legitimizing commercial and industrial activities, and expanding and promoting jurisprudential rules on businesses. This was reflected in the relationship between religious scholars and businesspeople in the market as well as the number of mosques and seminaries and hosseiniyes inside and next to Yazd Baazar, and the number of endowed shops in the market for hosseiniyes. It seems that mosques not only gave legitimacy to businesses but also acted as a cultural ground that brought together economic actors, both businessmen, and merchants (Morshedi, 2019).

The preparations and transfers of land in the outskirts of Yazd by the public and private sectors have caused many key and influential people to leave the historical fabric, resulting in declined social and economic life in the fabric. However, narratives and reading these stories reflect the values and beliefs of

the neighborhood residents and make planners able to use the physical signs left from these beliefs as connectors of people and the place.

narrative of social relations in the neighborhoods

In stories of neighborhoods, social relations are a main theme. Social relations are mostly used to be involved with religious gatherings, rituals, and dramatic performances.

Religious ceremonies (including decorating Hosseiniye, the mourning groups, and palm trees, recitations of martyrs' sufferings, and weekly meetings of Quran-reading): some elders held Muharram and Safar mourning every year. For example, Mr. Isfahaniyan and Haj Seyed Javad Abrishami hold such mourning rituals in their houses with an area of 1000 m² located in the neighborhood of Masjid Jame'. According to the statements of Haj Seyed Mohammad Ghandriz (Mr. Abrishami's grandson), the age of such mourning rituals exceeds 176 years. Muharram mourning rituals for Imam Hossein (AS) in Imam Hossein House located in the neighborhood of Bazaar Nou and Mourning House, as well as cooking wheat soup in Sout-e-Davoodi House in the neighborhood of Chaharmenar, are examples of social relations in the form of religious ceremonies and rituals in historical neighborhoods of Yazd. The competition of neighborhoods in better organizing the mourning rituals and decorating Hosseiniyes has contributed to the vitality of neighborhoods.

Dramatic performances: they included story-telling and Ta'ziye in the form of mythological and epic stories. The stories told by the literate people of the neighborhood to other residents in coffeehouses, squares, or intersections of alleys, such as the stories of Amir Arsalan Namdar, Hossein Kord Shabestari, Shahnameh, etc (Papoli Yazdi, 2017). The coffeehouse of Hossein Aqasi was one of the most famous centers for story-telling and evening parties in Yazd, which has been abandoned for years. Or the stories told by Akbar Daghigh in Shirzad coffeehouse which has been abandoned but is still in the place (Fahadan Street) (Qalamsiah, 2016a). Although currently coffee shops have been replaced by coffeehouses, the restoration of Shahnameh-reading and story-reading in these shops along with the narration of stories of historical neighborhoods can be a solution to encourage residence in historical fabrics.

The story of cemeteries of neighborhoods

One of the places respected by the residents of neighborhoods was the cemeteries of each

neighborhood, some of which are still standing. Some neighborhoods had cemeteries, which played a significant role in bringing the inhabitants together on Friday nights or when one of the inhabitants died. However, some of these cemeteries were the burial places of scholars, mystics, and righteous people who were very respectful among the people, so people from nearby neighborhoods came to those cemeteries to visit or answer prayers. It is said that the cemetery of the Zangian neighborhood was known as a place for answering prayers and burying righteous people and mystics in the 11th century AD. Here is the tomb of Sultan Ghotbal-din Zangi, a police chief in Yazd in the early 3rd century AH, who suffered from leprosy and was cured by the grace of Imam Reza (AS).

The old cemetery of Joye Horhor in a neighborhood with the same name is the burial place of outstanding scientific, cultural, and economic characters such as Navab Razavi's family, Molla Gholamhossein Khatib, Saduqi's family, Mirza Seyed Mohammad Ali Modares Lab Khandaqi, Mortaz's family, HosseinAli Harati, Pahlavan Abdullah, Ashraf Ahangar (today people bring many vows to his grave). In the book "Historical Neighborhoods of Yazd", Khademzade wrote: when Yazdi Jews settled in the Chahrsough neighborhood, they selected a part of Joye Horhor cemetery to bury their dead. Later, this part was separated from the rest of the tomb by a wall (Khademzadeh, 2010).

The neighborhood of Sheikhdad is the burial place of Sheikh Taghi al-din Dada Mohammad, a mystic in the 7th century AH (Qalamsiah, 2016a). The tomb of Seyed Hossein Golsorkh is located in the neighborhood of Seyed Golsorkh, who was considered by the author of Jame' Mofid as one of the mystics and elders. He was a famous baker and respected by the public for his special characteristics and dignity. Regarding the nickname of Seyed Golsorkh, Jame' Mofid explained that once the dough maker of the bakery put his hand into the dough and took out a bouquet of daffodils and later, he became known as Pir-e-Khamir. Seyed Hosseini also put his hand into the oven and took out a rose (Gol-e-Sorkh) branch, and since then we became known as Seyed Golsorkhi (Qalamsiah, 2016a).

The burial of a famous mystic of Yazd in the 5th century AH, Sheikh al-Islam Saeed Jamal-al-Islam Mohammad Ibn Ahmad Ibn Mohammad Ibn Mehryazd, is located in the neighborhood of Sahl Ibn Ali place (Khademzadeh, 2010). In the neighborhood of Imamzade Ja'far, there is a shrine and the tomb of Imamzade Ja'far. Since this place was near Imamzade Mazar Ghaziyan, where many mystics and great people were buried, it is considered one of the sacred places in Yazd (place (Khademzadeh, 2010).

According to the sources of Yazd history in the 9th century AH, Pir Borj tomb was located in the neighborhood of Pir Borj, which was next to the towers of Mehrjerd Gate, but Zoroastrians believe that the tomb is the burial place of a Sassanid prince. According to a narrative, when a new wall was being built around Yazd and moats were being dug at the order of Muhammad Ibn Muzaffar, a grave with an undecomposed dead body that had a copy of the holy Quran on the chest was found. When Mohammad ibn Muzaffar heard the story, he said "Don't exhume it and build a wall around it". During the Safavid period, when Shah Ismail came to Yazd to suppress the sedition of Raees Mohammad Kore, he found the tomb sacred and thus ordered to devote the amount of money to Yazd; later, Mohammad Ali Beyk ordered to build a mansion near the tower and moved Naqarekhane (a place where the drums are beaten at fixed intervals) from Khaje Ziya al-din Square to this place (Khademzadeh, 2010). The people of Yazd still find this Imamzade sacred and respectful.

The narratives of burial places of great characters indicate that this part of the community of the neighborhood not only had a constructive and helpful contribution to the social life of the historical neighborhoods due to their various virtues such as righteousness, honesty, forgiveness, and other human qualities but also their burial places are, in any name they are known (tomb, shrine, burial place...), have been the centers of the gathering of a part of the population in certain days of the year.

Narratives of economic activities and old professions

Commerce and trade have been one of the main businesses in Yazd City. The following reasons are the main causes of the business boom in Yazd:

The location of Yazd on important trade routes

Regarding commerce, the Zoroastrian residents of Yazd to a large extent contributed to the economic prosperity of Yazd and the export of manufactured goods to big cities such as Isfahan, Tehran, and even abroad due to their connections with their influential and wealthy colleagues in India, as well as the economic trust that Zoroastrian merchants had among other merchants. This increased Hindus' activities in a part of the Yazd market (Azizi & Karimiyan, 2015).

Yazd has always been one of the important centers of fabric production, especially silk textiles. Evidence indicating the high quality of fabrics produced in this city is that in 848 AH, Sheikh Noor al-din Murshidi and Shams al-din Mohammad Abhari were sent as

messengers to Egypt and Syria by Shahrokh. They were in charge of covering the Kaaba. Barbaro also confirmed the very high quality of these fabrics and emphasized that they "tell those who buy good and well-woven Syrian silk fabrics to go and choose Yazd silk fabrics" (Hajianpour & Jokar, 2019). Although Yazd was located on the way of trade routes, what attracted the businessmen of this city was mostly the textile industry and the production of high-quality woven silk fabric. In the past, the textile industry was so widespread in Yazd that more than 15 neighborhoods were involved in activities related to the textile industry (weaving, Terme weaving, and dyeing...) (Azizi & Karimiyan, 2015).

Other active professions in historical neighborhoods of Yazd were related to extracting, which mainly included extracting oil (sesame and tahini) and distillation. Extracting oils was common in the neighborhoods of Shesh Badgiri (Khademzadeh, 2010), and the neighborhood of Araghpezha had many shops selling rose water and other herbs (Khademzadeh, 2010). In the neighborhood of Pir Borj, the processing of Mazari (Hena) was common. Since it was very common to use plant extracts for dyeing in the past, dyeing has been more common in the neighborhoods of Gazargah,

Panbekaran, Bazaar Nou, Golchinan, and Kooshk nou than in other neighborhoods.

Another important profession in the historical fabric of Yazd was construction and architecture. Mohammad Karim Pirnia was the father of traditional architecture in Iran, who lives in the neighborhood of Fahadan (Yuzdaran). Many builders lived in the neighborhoods of Shesh Badgiri (Khademzadeh, 2010) and Tal (Khademzadeh, 2010).

Artists also lived in some neighborhoods. Some of the artists were Seyed Mahdi and his son, Seyed Ali Asqar Chiti, a skilled painter and sculptor and resident of Bagh-e-Gandom (Qalamsiah, 2016a), Mahmood Horarizade, a famous calligrapher who was born in the neighborhood of Mahale Kooye Olya, Seyed Mohammad Ali Riyazi Yazdi, a poet and journalist who was born in the neighborhood of Waqt-al-saat, Mirza Mohammad Ali Vameq, a poet and writer nicknamed "Vameq" and "Saqi" who lived near Narin Qal'a, and in the neighborhood of Qal'a Kohne. Ahmad Barbod who lived in the neighborhood of Gazargah was an influential musician in Yazd, who was so skilled in playing Tar and violin and was born in a family who were all into music. His father, Ali Akbar Barbod, played wind and string instruments (Qalamsiah, 2016a).

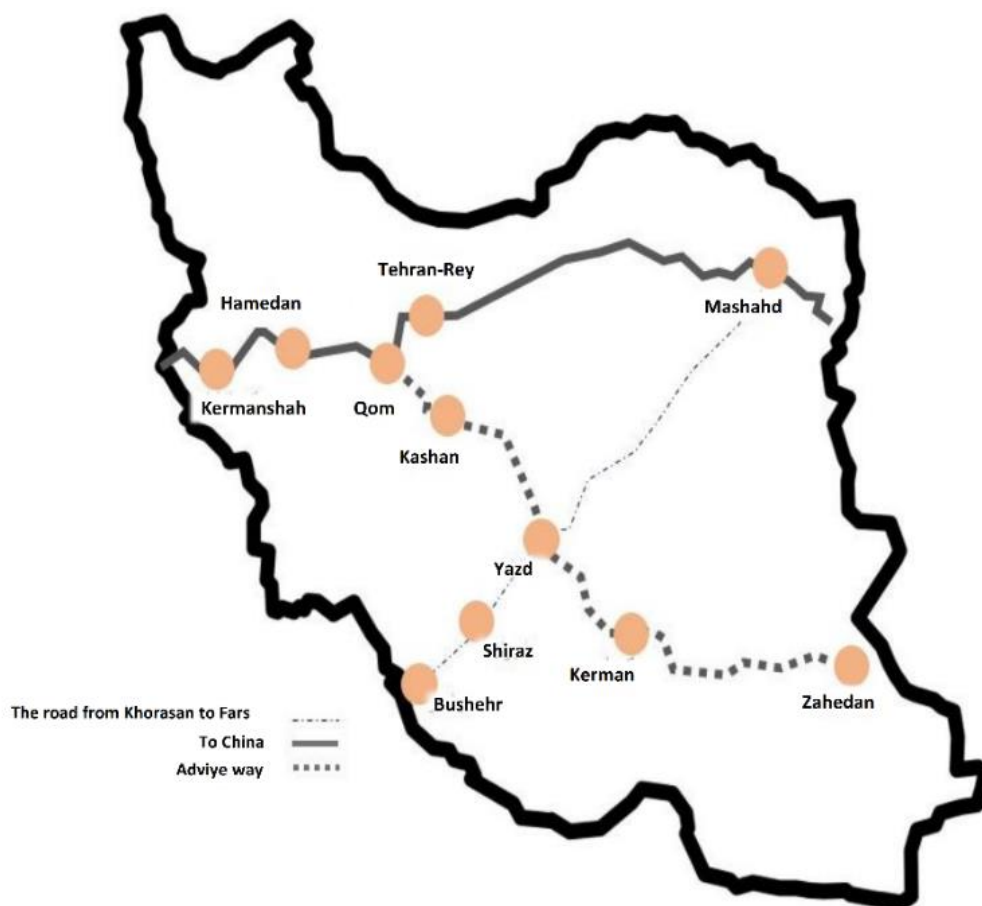


Fig 6. Representing the privileged position of Yazd on the commercial routes in Iran (authors)

Mirza Mohammad Ali Khan Isfahani is a famous photographer who lived in the neighborhood of Dar-al-shefa. He established the first official photography studio in Yazd. His shop and workshop were located after the Khan Bazaar and near the phone exchange. His children had the profession in their father's footsteps. The grandson of Mirza Mohammad Khan, Mr. Abbas Haj Shirmohammadi, is one of the famous photographers and is currently working as a photographer for the White House in Washington (Basharat, 2016).

Another old profession in Yazd was the gold and silver-making industry, which is still a prominent profession in the market of historical fabrics. Seyed Yahya Basiti, the son of Seyed Abolghasem, was one of the famous goldsmiths in Yazd, he was born in the neighborhood of Bazaar Nou and trained many students for free. Today, many famous goldsmiths in Yazd are his students. In addition, the Zargarha family is one of the old ones in the neighborhood of Chaharmenar and has been among the wealthiest families in Yazd (Afshar, 2000). Table 2 shows different professions of historical neighborhoods in Yazd.

Each neighborhood has a special reputation in a certain type of production, which has been considered the brand of that neighborhood. For example, in the neighborhood of Posht-e-bagh, copper smithing has been the profession of many residents (Papoli Yazdi, 2017). Ghasem Razzaghiyan was a famous

coppersmith. The profession of many women in the Posht-e-Bagh neighborhood was Sha'rbafi (weaving), winding bobbins, and apprenticeship in textile factories, especially in Iqbal Factory (Papoli Yazdi, 2017). Another common profession in neighborhoods was shoemaking. For example, the shoemaking shop of Ostad Ali Akhundi (known as Gozashti), a resident in the Dar-al-shefa neighborhood, was known. Later, it was run by his children, and today his grandchildren are engaged in selling shoes under the name of Record Shoes in Yazd and Mashhad, and Peyman Shoes in Isfahan (Behjat, 2017a).

The neighborhood of Fahadan was the center of handwoven carpets with international brands. Ostad "Binesh" was a major carpet producer in Iran (Qalamsiah, 2016a). The carpets with the logo of "Binesh" was very famous in Iran, and Ostad Akbar Esmailpour Jangali (a resident of the Fahadan neighborhood) continued the production of these carpets with the same features and quality in the city of Taft with the special name "Ziba Carpet" until the 2000s (Qalamsiah, 2016a). Also, the Hadizade family that was one of the capitalists in the city and had several shops in the Yuzdaran market was one of the major market producers in Iran (Qalamsiah, 2016a). In addition, in the Posht-e-Bagh neighborhood, Ostad Ali Hobab, one of the good carpet weavers in Yazd, produced handwoven carpets with the pattern of a "broken tree", which was valuable (Qalamsiah, 2016a).

Table 2. Different professions in historical neighborhoods in Yazd

Job	Neighborhood	Job	Neighborhood	Job	Neighborhood	Job	Neighborhood
Agriculture	Shahed-Baz	Sha'rbafi, Carpet weaving, agriculture	Jannat-Abad	دقایی	Labe-khandagh	Sha'rbafi	Abol-ma'ali
Masonry and oil extraction and carpet weaving	Sesh-Badgiri	Sha'rbafi and Traditional fabric weaving	Char-menar	Sha'rbafi	Larde-asiab		
herbal drinks making	Araghpaz-ha	fabric weaving and dyeing	Khaje-khezr	Sha'rbafi	Larde-keyvan	Agriculture and animal husbandry	Akbar-Abad
Commerce and Trading	Ghassabha	fabric weaving	Dar-oshifa	Sha'rbafi and trading	Malmir	Sha'rbafi, Agriculture	Abe-shour
Sha'rbafi	Qal'ah-Kohneh	Agriculture	Zartoshtiha	Agriculture	Molla-Farajollah	Sha'rbafi, fabric making and dyeing, carpentry, and openwork making workshop	Bazare-now
Agriculture and animal husbandry	Kouche-Beauk	Agriculture and Sha'rbafi	Zangi	Sha'rbafi	Shah-tahmasb	Sha'rbafi	Baghe-Sandal
Sha'rbafi, Fabric weaving and cloth-weaving	Koushke-No	Sha'rbafi	Sare-polok	Nobels who had different professions	Mirghotb	Agriculture and Sha'rbaf	Baghe-Gandom
Fabric dyeing	Gazorgah	Sha'rbafi	Sare-cham	Agriculture and animal husbandry	Nasr-Abad	Sha'rbafi and fabric weaving	Poshtebagh
Trading and fabric dyeing	Golchinar	Agriculture and orchards keeping, mensory and construction works	Sare-do-Raf	Sha'rbaf, copperwork and fabric dyeing	Nazar-karde	Cotton farming and threading, fabric weaving and dyeing	Panbe-karan
Agricultural activities and fabric weaving	Gonbad-e-Sabz	Sha'rbafi and Agriculture	Salsabil	Sha'rbafi, Termeh weaving	Vaghto-sa'at	Sha'rbafi	Pire-Borj
Sha'rbafi	Godal-Mosalla	Sha'rbafi, trading, agriculture	Goud-e-Shahriari	Agriculture	yaghoubi	Sha'rbafi	Takhte-Ostad
				Sha'rbafi	Shah-Abolghasem	Masonry and agriculture	Tal

(Khademzadeh, 2010)

Mohammad Hossein Hadizade, who lived in the Fahdan neighborhood, used calligraphy on fabric for the first time after the Safavid period. He wrote "Long Live Iran" on silk fabric and became so famous in this art that for the marriage of Mohammad Reza Shah and Soraya Esfandiari and at the request of the Pahlavi court, he made the most beautiful silk toe with "Long Live the Shah and Soraya Pahlavi" on it (Qalamsiah, 2016a)

Hossein Aqasi was a prominent artist in the weaving industry in Yazd and invented the patterns of Kajrah and Tokhme Khiyari (Qalamsiah, 2016a). Seyed Mohammad Feiz (who lived in the Shah Abolghasem neighborhood) was unique in Hermy pattern. Ghiyas al-din Naghshband was a famous poet and fabric weaver in the Safavid era (who lived in the Dar-al-shefa neighborhood); Haji Halvaei's shop (Aqaye Imam) was known for its delicious tahini, tahini halwa, and faloode (Papoli Yazdi, 2017). Reza's Kalepazi shop was famous and located between the Square and Khan bathroom (Qalamsiah, 2016a). The majority of residents of the Sheikhdad neighborhood had jajim weaving, Daraei weaving, terme weaving, Shami weaving, and Chichazi workshops in their houses (Papoli Yazdi, 2017). Rasool Ziyaeian and Ja'far Jaji Ghadirha (Moazen) were famous in these industries in this neighborhood (Khademzadeh, 2010). In the neighborhoods of Chaharmenar and Waqt-al-saat, many people had Sha'r-weaving and Terme weaving workshops. The old Khojaste Textile workshops are still active in the corner of the square. The residents of the Khalaf neighborhood were engaged in Sha'r-weaving and weaving socks (Khademzadeh, 2010), and the residents of Darwaze Shahi and Qal'a Kohne neighborhoods wove Sha'r (Khademzadeh, 2010).

CONCLUSION

Cities are arenas with identity in which any action ignoring their identity will be doomed to failure.

Since people make and tell stories that support their perceptions and mental concepts and avoid telling stories that do not support these experiences and disrupt their perceptions or claimed identity, or are ineffective and passive in showing their feelings and perceptions, identifying the stories and narratives of neighborhoods will be promising and contribute to determining the basic actions in line with the identity of the neighborhoods. There is an increasing number of researches on "narratives for planning" and their applications in the world.

With the membership of the historical fabric of Yazd in the network of global cities and the need to preserve habitation and vitality in the city, as well as

emphasis on the past, regeneration of the basic and event-oriented culture by the current approaches of regeneration of historical fabrics, attention to the past of historical fabrics, memories, and narratives related to the historical background of neighborhoods, the necessity of using "narrative for planning" have become significantly important. The present study was conducted as an effort to show such an importance.

Since the historical fabric of Yazd has a long history and many of narratives are no longer remembered by people and the change of population structure, the present narrative research, in addition to conducting interviews and field observations, collected stories in historical books and novels, which, according to the residents, formed the historical context of Yazd to find the identity elements and values of the society, and finally to reach a primary framework of how to use them in reconstructing the historical fabric of Yazd.

Classifying the narratives of the historical neighborhoods of Yazd, two categories of narrative were identified: one, the narratives related to the social activities and relations of the people living in the neighborhood, and the other was the narratives of the economic activities and old professions. The former includes the narratives of women's role in the neighborhoods, the narratives of peaceful coexistence of religions, and the narratives of neighborhoods' elders.

The components of identity include place, meaning, time, and activity, and in many narratives of the historical fabric, the components of place, activity, and meaning can be traced. The classification of the components and narratives under study based on the components of identity can provide a clear understanding of identification process of the regeneration projects of historical neighborhoods (see Table 3). This classification can still be used to identify other projects in the city of Yazd.

Since people make and tell stories that support their perceptions and mental concepts and avoid telling stories that do not support these experiences and disrupt their perceptions or claimed identity, or are ineffective and passive in showing their feelings and perceptions, the present narrative research sought to collect stories that caused and preserved the vitality and identify of the historical fabric of Yazd; so that the research could achieve the research purposes by reading and analyzing them.

In another conclusion, the narratives of the historical fabric of Yazd can be studied in terms of how to use "narratives for planning" in different approaches of reconstructing the historical neighborhoods (see Table 4).

Table 3. Examples of Identity-forming narratives in the historical fabric of Yazd

Variable of identity	Components	Examples
Place	Gardens Aqueducts Wind towers	Building the Geev water reservoir by the efforts of Rostam Geev (a Zoroastrian benefactor) and Haj Kazem Rasooliyan, the water reservoir of Gowdok bathroom in Fahadan neighborhood by the efforts of Haj Abdulkarim Afshar, Seyed Fathuddin Reza water reservoir built by Ali Akbar Rismaniyan in Malmir neighborhood, and Oorak water reservoir at one end of Hezar Derakht alley by Zoroastrians, digging a well and piping it on Mirchakhmaq Square by Seyed Mohammad-e-Aqa
Meaning	Rituals/religious ceremonies, dramatic performances, reading stories and Shahnameh, Ta'ziya, tombs of scholars and mystics	Rituals and gatherings: votive table of Abolfazl in the Posht-e-Bagh neighborhood with the cooperation of followers of three religions; feeding or holding mourning rituals in Muharram by the Afshar family in Waqt-al-saat neighborhood, or by the Rasooliyan family before donating their house to the art and architecture faculty of Yazd University; holding meetings to read Quran in different houses, including the Isfahaniyan family's house in Masjid Jame's neighborhood Story-telling and evening parties: in the coffeehouse of Hossein Aqasi, and Shirzad Coffeehouse in the Fahadan neighborhood Cemeteries and tombs of mystics: the cemetery of Zangiyan neighborhood or the tomb of Sheikh Taghi al-din Dada in the Sheikhdad neighborhood or Seyed Golsorkh shrine in the Seyed Golsorkh neighborhood
Activity	Applications: schools, clinics, hospitals, orphanages, mosques, hosseiniyes, bazaars, workshops, and factories built by benefactors or influential or key people (from different gender and religious groups), professions, and brand economic activities	Women's activities: building Khatun Bazaar by Shah Yahya's mother, Karbandi: lady Fateme Hayat, embroidering: Mrs. Pedarzade, goldsmith: Soqra Heidarzad (the best maker of cardamom, rose water, and porcelain chains) Building cinemas and Sirius Hotel by the lord Mehraban Shayriyari, the proximity of Jewish and Muslim cemeteries in Horhor cemetery Creating various applications by key, influential, and benevolent people: building Taban blanket weaving and Afshar Hospital by Attaollah Afshar, building Barkhordar Mosque by Mohammad Hossein Barkhordar Brand economic professions and activities: producing silk and exporting the products to Egypt and the Levant, weaving activities (Sha'r weaving, Terme weaving) in 15 historical neighborhoods, distillation: in the neighborhoods of Araqgirha or Shesh Badgiri, weaving hand-made carpets in Fahadan neighborhood

Table 4. How to use "narratives for planning" in different approaches to historical fabric regeneration

Approach	How to use narratives in urban regeneration
Gentrification	Using narratives to identify individuals with dignity and social rank in the past neighborhoods and making efforts to revive their names Identifying and introducing famous and authentic people who do not live in the neighborhood to other residents or using the social programs (regenerating the base culture and giving at the same time)
Regenerating the base and event-oriented culture	Identifying individuals to get help to organize and attract participation in events Identifying women and their abilities to create female social activities in the neighborhoods Describing events by considering the background and narratives of the neighborhood Identifying the past and present mass communication spaces and trying to define different events in these spaces Using well-known individuals at the national level to attend and participate in local events and increase the social aspect of neighborhoods Identifying people to get help in organizing and defining actions Identifying spaces with the potential to define cultural uses in each neighborhood

Approach	How to use narratives in urban regeneration
Creative development/ creative tourism/ tourism	<p>Determining creative development and activities and actions according to the history and potential of the neighborhood</p> <p>Developing creative tourism by using different spaces in the neighborhoods due to the difference in the history of the neighborhood</p> <p>Using children and adolescents' narratives to define spaces related to tourism and the presence of children</p> <p>Describing local and domestic values to tourists by using cultural media to develop domestic tourism</p>
Regeneration through development-driving projects	Using the narratives of economic professions and activities to define projects that drive development (creating context-based activity clusters).
Endogenous development	<p>Using residents' narratives from the property owners and the advice of the elders of the neighborhood to use and possess unused lands</p> <p>Identifying people with economic capabilities to attract economic participation in the process of endogenous development and redevelopment of the neighborhoods</p>
Empowerment	<p>Determining economic activities based on the past professions of the neighborhoods but based on the contemporary needs</p> <p>Setting up local micro workshops that create spatial distinctions using the background of the neighborhoods</p> <p>Identifying the abilities of women and areas that need to be strengthened in the areas of women and children</p> <p>Using technical and skilled individuals in the neighborhoods to train young people</p>

Narratives are considered tools of power and serve complex processes of policy-making. Reciting and transmitting the stories of elders of each neighborhood in conveying the message of hope in the face of problems in neighborhoods and disputes is one of the important missions of city planners in planning for historical neighborhoods to inspire the residents and current managers to take action. With the membership of the historical fabric of Yazd in the network of global cities and the need to preserve habitation and vitality in the city, as well as the emphasis on the past, regeneration of the basic and event-oriented culture by the current approaches of regeneration of historical fabrics, attention to the past of historical fabrics, memories, and narratives related to the historical background of neighborhoods becomes of greater importance. Summarizing the review of narratives concerning social relations, professions, and activities in the past in the historical fabric of Yazd, it can be said that:

As mentioned in the section on theoretical foundations, the study of the literature on place identity indicates the effect of narratives on the formation of identity. Many narratives about the historical fabric of Yazd affected the formation of this city's identity by influencing identity components such as place, meaning, activities, and time (Table 2).

In the historical neighborhoods of Yazd, various narratives can be used to create the center of old professions based on stories of the neighborhood. Various measures can be taken to strengthen and

preserve residence in historical neighborhoods of Yazd, including branding micro businesses in the neighborhoods, building skill centers for different businesses according to the background of each neighborhood and setting up home workshops, making the ground to study the fields related to each business in the faculty of art and architecture.

In addition, steps can be taken to reconstruct the base culture and strengthen social relations within the neighborhoods by using the stories of the activities of women, elders and the relationship between religions and social relations among them to identify prominent and important figures and families, to encourage residents to settle and be active in historical neighborhoods. Moreover, many events with origins in the social and economic events of the neighborhoods can be defined and implemented throughout the year, continually or intermittently, concerning special religious and ritual events and occasions in the open spaces and tourism places in the neighborhoods. Starting a radio station for historical fabrics by telling stories and narratives about the past of these historical neighborhoods and the current events that occurred within the historical fabric at the same time can draw the attention of the officials and residents of the historical fabric to the nature and events of these fabrics, leading to the development of these fabrics. Revival of these activities in neighborhoods can not only revive the economy in the neighborhoods but also results in the vitality and

prosperity of the neighborhoods, as well as the retelling of stories of the past.

The revival of brand activities that were popular in the past and can adapt to today's conditions (such as distillation, goldsmithing, carpet weaving, and Sha'r weaving...) not only revitalize the neighborhoods; economy, vitality, dynamism, and prosperity of tourism in the neighborhood. These activities should be highlighted as an element of city branding.

Reflecting different social and economic aspects of the practical experience of the coexistence of different religions in the historical fabric and the city of Yazd is a good ground to strengthen the social life of the fabric and an opportunity to attract domestic and foreign tourists.

Narrating social relations and professions and activities in the past of historical fabric has been the main cause of social and economic life of historical fabric. On the other hand, any action to reconstruct, preserve and revive residency in these neighborhoods can be based on the principle of "reinforcing social life and the resident's behavioral systems" and "the use of popular management, revival, and improvement of the elders in the neighborhoods, and reviving the old professions to their modern versions and according to the needs of the time as a manifestation of economic and social empowerment of the historical fabrics"; therefore, stories and narratives of neighborhoods can be helpful. Different stories and narratives (stories, tales, poems, cinema, theater) can be used not only in planning and making it understandable for people, collecting people's opinions, and participating them in the planning process, but also, they can be used as main sources of identification in urban planning and designing. The information from narratives can be used in different approaches to intervention with urban fabrics, especially in historical contexts. Table 4 shows how to use "narratives for planning" in different approaches to regenerating historical fabrics.

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