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### Original Research Article

## Study and Explanation of Strategies for Revitalization of the Panje Shah Neighborhood Center of Kashan for Infill Design and Preservation of its Historical Authenticity

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### Abstract

**Problem statement:** Panje Shah is one of the oldest neighborhoods of Kashan and has special authenticity. Any action in it must be in line with maintaining its authenticity. The revival of the historical fabric of Kashan has so far been concentrated in a specific area and other areas have been abandoned. This approach has isolated other valuable areas and taken them away from their original form. In the past, the center of Panje Shah Neighborhood was a complex including the tomb of Harun Ibn Musa (AS), Aqashah bath, several passages and chambers, Sharbafi workshops, Spinning, Oil mill, Caravanserai, and Ab-Anbar. This complex, as an important center, has played a significant role for the residents of the neighborhood. Urban development in recent years and the expansion of the Baba Afzal Street have destroyed this complex, its isolation, lack of proper understanding of it, and losing its original form. Today, only the tomb, the Ab-Anbar, and a number of its chambers remain separately from this complex. Such changes have caused the disruption of the cohesive structure of the neighborhood, the gradual destruction of buildings, losing its social value, and diminishing of its originality and local identity. The remaining monuments serve as historical evidence for the future generation and residents of this historic neighborhood to remind them of the authenticity and identity of this area. Now, these historical monuments are also in a state of disarray, and it is feared that after a while, no trace of the passage chambers will remain.

**Research objective:** The purpose of this paper is to study and identify the existing challenges of this context, strengths, and opportunities, weaknesses, and threats facing it.

**Research method:** The research method in this study is descriptive-analytical and historical; first, based on library studies, international documents and laws on intervention in historical contexts and field research have been used to describe and interpret the current context and its challenges. Then, by measuring the problem strategies based on the SWOT technique, multiple protective, managerial, offensive, and competitive strategies for intervening in the context are presented. Using a strategic plan, a plan is developed as a framework for revitalization and intermediate design in the context.

**Conclusion:** Findings show that this context requires three general qualitative and organizing strategies, preservation, revitalization, and solutions that suggest a physical and functional program.

**Keywords:** *Historical context, Panje Shah neighborhood, Preservation, SWOT, Revitalization strategies.*

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## Introduction

The Panje Shah Neighborhood is one of the historical neighborhoods of Kashan, which has been formed next to the Kohneh square neighborhood and valuable elements such as the Kashan Grand Mosque. This neighborhood has been damaged over time for reasons such as creating development plans in the region without considering the historical value of this context. These changes have led to a lack of understanding of the center of the neighborhood, its original structure, and form if in the past, this context was a large complex, including the tomb of Panje Shah, the Ab-Anbar, the passage or bazaar, bath, the Oil mill and caravanserai; According to some saying<sup>1</sup>, at least two workshops of Sharbafi<sup>2</sup> and Spinning workshops were included (Fig. 1). During the recent decades, the Aghashah bath, the caravanserai, the distillery and the roof of the passage have been destroyed and the remains are in a bad condition. These changes have caused turmoil in the tomb, which is known as the heart of the center of the neighborhood. Any intervention in this complex and its urban environment requires an awareness of its status in the past, and failure to pay attention to this issue may lead to the loss of identity of the urban space and the architectural complex. The purpose of this study is to develop strategies for intervention and infill design in the center of Panje Shah Neighborhood while preserving its historical origins. The research method in this article is descriptive-analytical and historical, and it is based on library studies, field surveys, interviews with the neighborhood residents and experts, and finally SWOT technique. The research design includes the following steps: First, based on the library studies, similar practical samples, the background of the subject, and the theoretical foundations of the subject have been studied. Then, the evolution of historical development, damages, and challenges in the center of the Panje Shah neighborhood, according to field studies and existing documents, interviews, and the research conducted in the area are discussed. In the last stage, based on the obtained results and

field studies, analysis and evaluation of problem strategies are examined. This study seeks to answer the following questions:

1. What are the challenges in the context of the center of Panje Shah Neighborhood, according to the preservation charters?
2. What are the characteristics of the center of Panje Shah Neighborhood (opportunities and threats, strengths and weaknesses)?
3. What are the strategies for infill design intervention while protecting the origins of this neighborhood center?

## Research background

Existing literature on the subject can be divided into two parts: Part I- National and international studies and practical actions that have been taken to protect historical contexts; including the city of Yazd, Kashan and the experience of the city of Cairo. The cities of Kashan and Yazd, as two examples in which practical measures have been taken to preserve the historical context, are similar to the context studied in this study in terms of context damage and challenges. The experience of Cairo has been studied due to the scientific process in this region and the type of approach taken to preserve the historic neighborhood of Drab al-Ahmar (turning



Fig. 1. The location of the center complex of the neighborhood and the valuable elements around it in the aerial photograph of 1956 AD. Source: Authors.

the neighborhood's weakness: garbage dump into strength: park and urban public space). Part II- Research that has been done on the Panje shah context or the subject in other similar cases.

**Part I-** Regarding the practical measures for the revival and infill design in the historical context of Iran, we can refer to the experience of urban design in the old context of Yazd. In this example, by studying the current situation and general characteristics of the old part, we checked out its social, economic and physical characteristics. The example refers to the dilapidated parts and their problems by consulting the residents of the old part, the existing problems and the positive characteristics of the context, such as poor vehicle access, lack of facilities, urban amenities and services. Among the positive characteristics of these areas are sociocultural values such as neighborhood relations and a sense of cooperation. In the following, examples of valuable architectural spaces and elements, land use characteristics, and damages have been examined visually and physically (Tavassoli, Mansouri, Bonyadi & Momeni, 1989). In the city of Kashan, we can mention the project "Revival and Reconstruction of the Historical Axis of Kashan" as the selected project of the "Second UCLG International Award in Mexico City" (2016).<sup>3</sup> The main actions taken in the field of restoration and rehabilitation of Mohtasham area are divided into four categories: A) Structural-spatial measures; Include sub-shop restoration program, increasing the visual quality of the context, creating spatial diversity, facilitating access and routes; B) Cultural-historical activities; Include the identification of valuable sites for restoration and tourist attraction, the creation of a museum under the Mirnshaneh underpass, and a temporary gallery; C) Social actions; Include restoring the names of alleys to their old names such as the arch, Mirnshaneh Alley, returning the indigenous population to the area through financial support; D) Economic measures including planning for the reconstruction of abandoned shops and handicraft shops.<sup>4</sup> Aga Khan Award for Architecture (AKAA) Seminar in 1984

was an opportunity for the Aga Khan to visit Cairo. Over the years, demographic pressures, and urban development, had created significant changes in the urban landscape of this metropolis. The city owed its inhabitants a place to relax, breathe, and enjoy nature. This visit prompted Aga Khan to submit a proposal for the construction of Al-Azhar Park. This park was formerly a place for garbage collection and disposal, and today it is a public park in the heart of the city. The Darb al-Ahmar neighborhood, which is located next to this park, has been rehabilitated and improved. In fact, this park became a driving force for the general revitalization of the region and the implementation of a large-scale renovation program in Darb al-Ahmar. The process of revitalization of this neighborhood has been completed through documentation and interpretation, the use of appropriate technologies in planning, improvement of housing and open spaces with public use, maintenance, and reuse of historic buildings while maintaining function (Bianca & Jodidio, 2011).

**Part II-** In 1972, the first copy of the maps of the tomb of Panje Shah and its surrounding location was made by the technical office of the National Organization for the Protection of Antiquities. In these studies, the beginning of the first changes in the structure of the center of the neighborhood, including the library under construction and the location of Agha Shah Bath can be seen. In 2001, the status of the tomb and the plan of the center of Panje Shah Neighborhood were prepared by Kashan Cultural Heritage Management. A study entitled "Historical study and evolution of the tomb of Harun Ibn Musa Ibn Jafar (PBUH) according to its role in the center of Panje Shah neighborhood"<sup>5</sup> tried to study the historical formation, development and evolution of the center of Panje Shah Neighborhood based on the complex is related to its tomb. This study, while examining the formation and history of the elements related to the tomb as well as the evolution of changes and developments, shows which elements were included in the center of Panje Shah Neighborhood and what changes these

elements have experienced in relation to each other. Ghaderian (2017) has tried to compile a design agenda on the site of Elche Khan Yazd by examining what, why, and how the development of the mesentery in historical contexts. In his view, the first question for intervening in a historical context is what should be constructed and what should be considered in the context of the historical context in interdependent development? The article "Study and explanation of the framework and strategies for the protection of the historical bazaar of Naraq and the surrounding urban area" (Jayhani, Omranipour & Rajabi, 2018) first by explaining the historical value of the region, factors of destruction and isolation of the historical context of Naraq bazaar, including street construction (Like the role of Baba Afzal street in the isolation of the center of Panje Shah neighborhood) is stated. Then, with the method of historical interpretation, he sought the strategies to protect the historical bazaar by the SWOT technique.

### Theoretical foundations

#### • The concept of restoration and infill design

Restoration refers to the unification of all the lost parts of the work so that the damaged whole can be rebuilt. Restoration or return to the original building, complex or urban space, restores the existential and the original state to the building, complex or urban space. According to Article 9 of the Venice Resolution, "This action is based on respect to the old quality of the building and its original documents", accordingly, the date and specifications of each intervention after the original construction time are emphasized (Habibi & Maghsoudi, 2012, 20). The historical centers of cities should not be seen merely as a static study problem and tourist attraction but as a part of and in line with the dynamic reality of the present time. The prerequisite for design in these environments includes the full awareness of the historical conditions and recognition of society's sense of responsibility for historical evidence. In designing infill buildings, the first purpose is to prioritize the historical context.

The newly-planned buildings must express the manifestation of their time while paying attention to the context. The main goal in infill buildings is to complete the dead and empty spaces in historical contexts (Gadiri & Arasteh, 2006). Infill buildings must represent the spirit of their times by prioritizing and preserving their historical context. The design options of these buildings will be different based on the specific value and culture of each region and the degree of homogeneity (Feilden & Jokilehto, 2007, 124). Among the problems of our cities are unbalanced development, neglecting the past, lack of coordination with new developments, cultural mismatch, and the gradual disappearance of cities' identities. Because the traditional architecture of each place has been formed historically and continuously over the years in accordance with the surrounding environment (Torkzaban & Mohammad Moradi, 2011, 53). In fact, the infill buildings are the link between the past and the present, and they should help make these parts more alive and prevent their isolation, which has been created over time. The background of discussions about new structures in historical environments can be seen at the same time with the advent of new urban planning in the 19th century with the obvious contrast between traditional cities and the concept of new development. The first theories can be ascribed to Camillo Sitte (1903-1843). Regarding the texture of old cities, he suggested theories that may be considered the first logical approaches to the issue of urban restoration. In his point of view, the value of each building depends on its surroundings, and the separation of important historical buildings from the surrounding buildings can reduce their identity. Worthington (1998) argued that what needs to be protected is the concept and values of a historical context; therefore, the possibility of changes in the components and adaptation to new patterns in order to continue the life of the context is inevitable. A good design, while preserving the past, introduces new points to the audience. Otherwise, the historical context becomes inactive and loses its dynamism;

because it has not compatible with the needs of the day (Torkzaban & Mohammad Moradi, 2011, 59). A summary of international charters and documents on conservation and related research is provided in Table 1.

#### • Explanation the concept of authenticity in international charters and various theories

The process of preservation, due to being basically a critical process, is highly dependent on the concept of authenticity (Pedram, Aowliya & Vahidzade, 2011, 2). In the international charters that discussed authenticity, the Congress of Rome<sup>6</sup> (1972) proposed principles for the improvement The space and body of the ancient context refer to the preservation of the authenticity and general character of the ancient city (Habibi & Maghsoudi, 2012). The Nara Document (1994) which focused on authenticity considered the preservation of intrinsic identity in the interventions of historical contexts to be important and authenticity to be equal to the “truth of the work” and as a criterion for valuation propounds about most of historic sites (Nara Charter, 1994). The San Antonio Declaration (1996) states that authenticity and integration are factors in the tourism economy and focused on paying attention to the cultural and indigenous context (ICOMOS, 1996). The final charter of Bora (1999-2002) with emphasis on the cultural and historical context of the work considers the interventions based on privacy, environment, and pays attention to the identification of the work and the display of cultural values. The ICOMOS Charter (2002) states the authenticity and integrity of the work as a measure of its validity. ICOMOS Charter (2008) mentioned the preservation of tangible and intangible values of the work and considers authenticity and integrity as determinant factors in valuation of the work (Shirvani, Ahmadi & Vatandoost, 2016, 42). Authenticity is related to the concepts of continuity, change, and truth, in addition to the work truthfulness, it refers to its continuity and change in the framework determined by the main essence of the work. Authenticity as a transmitter of values is the semantic dimension of the work and a key

component in the conservation process (Nili, Diba & Mahdaveinejd, 2017, 2). Concerning the components of authenticity, Jokilehto defines the component of “sociocultural authenticity of the context” in addition to “material change” and “regarding creativity as its persistence and continuity throughout generations” has been considered effectual in determination of the authenticity of a heritage (Jokilehto, 2007, 8). Stool has introduced two types of approaches to evaluate the concept of authenticity: first, to examine authenticity concerning all possible futures, second, to examine the authenticity concerning a set of characteristics of the work (Stovel, 2007, 29). According to Gilmore and Paine, people consider something original that is not a copy or imitation, particularly done by one individual, inspired by common and past memories as well as influencing other institutions and inviting to higher goals (Gilmore & Pine, 2007, 102). Examining the concept of authenticity in theories and charters shows that the definitions are not comprehensive and each pays attention to a specific dimension of authenticity. In fact, it can be said that the restoration of the authenticity of a context depends on two dimensions: A) The physical (structural) dimension of the authenticity, which includes the shape, form, scale and all the quantitative features of the restoration However, the historical context of a city is not merely the body and structure, in which case it would be forgotten or repeated after a period. What has sustained it over the years is the second dimension of authenticity, which has been able to transmit the values. B) The qualitative dimension of the Context’s authenticity, which is the value components such as identity, collective memories, sense of place, sense of belonging to the cultural, social and the indigenous to each context. This dimension is what gives a context a special characteristic and differentiate it from other contexts, and has been left out or less considered by Western definitions of authenticity. The identity of a place is a set of experiences, personalities, events, attachments, and emotional attachments that are formed over time and are both influenced by and

Table 1. Summary of international charters and documents in the field of protection, Source: Authors, by adopting charters from Habibi & Maghsoudi, 2012 and Shah Teimouri & Mazaherian, 2012.

Institution	Year	General topic	Tips for research ahead
<b>International Congress of Modern Architects</b>	1931	Athens Congress: Protection of the site and not just the building	Respect for the style of the surrounding buildings - Pay attention to the color and appearance of the building - Neutral building without special attraction
	1962	Preserving and protecting the beauty and features of landscapes and grounds	Preserving the beautiful landscapes of the context - the infill buildings have aesthetic features while coordinating with the surrounding buildings and not imitating
<b>UNESCO<sup>7</sup></b>	1964	Venice Congress: Preservation and Restoration of Monuments and Sites	Repair of urban textures - Preservation of historical monuments means the need to pay attention to the urban space and its landscapes, not individual architectural structures
	1968	Paris Summit: Protection of Cultural Property at Risk	Preservation of historical spaces and the condition of historical neighborhoods - Supervising the type and design of new structures in the form of environmental protection criteria around historical neighborhoods
	1972	Treaty of Paris: National Protection of Cultural and Natural Heritage	Do not damage the relationship between the volume and color of the cultural heritage left with its surroundings
	1976	Nairobi Recommendation: Protecting Historic Areas	Minimal changes in the pattern of housing - the use of conventional egos in the renovation of the historic fabric - no damage to the authenticity of the building by avoiding unnecessary extensions
	2005	Natural landscape management - historic city	Lack of simulation of infill buildings to historic buildings - maintaining cultural cohesion through qualitative interventions
	<b>ICOMOS<sup>8</sup></b>	1973	The arrival of contemporary architecture in context
1983		Rome Declaration: Guidelines for Cultural Heritage Sites, Joint Summit of Iron and Incomes	In harmony with the urban rhythm and the morphological pattern of the context - volumetric and in balance with its context -adherence to the existing line of retreats - respect for traditional local character and homogeneity of the facade - suitable for traditional materials - appropriate in terms of design and execution and proportionality - imitation Lack of architecture
1987		Washington Charter: Protection of historic cities	Paying attention to urban patterns - Communication between buildings and open space - Observing the characteristics of the apparent shape - Preserving the factors obtained in the city over time
1992		Protection of cities and historic areas	Respect for the scale and spatial structure of a place - Paying attention to the relationship of each building with the environment and its be -Do not prevent the construction of appropriate plans in harmony with the environment
1994		Nara Document: authenticity and identification of local and national values and heritage	A contemporary building in a infill building - Preservation to revive collective memories - Preventing globalization and unification - Examining values in relation to originality and quality
1996		Statement of St. Andrew: Emphasis on authenticity in heritage protection	In a historical collection of the identification of its state over time and related to social values - the decline of the currency of the context with the displacement of the inhabitants of the old context of the city - the authenticity and the tourism economy together
1999		Mexican Statement: Cultural Tourism, Tourism Management in Places with Identity	Evaluation of natural, cultural, historical and artistic heritage in the heart of sustainable development and tourism industry-Evaluation of tourism works on cultural heritage collection- Paying attention to the sanctity of places, spiritual activities and traditions and guiding tourists to respect these values
<b>Siam Periodic Congress<sup>9</sup></b>	1972	Rome Congress: Contemporaryization Improving the Space and Body of Ancient contexts	Preserving the authenticity and general character of the ancient city - preserving the limbs and bones of the city
<b>Siam Periodic Congress</b>	1975	Condition for using modern architecture	The condition for using modern architecture, observing the existing context, proportions, shape and sizes - Mirfak's participation in the restoration - the need for contemporary construction and conducting research before the intervention
<b>Committee of Ministers of the Council of Europe</b>	1975	Amsterdam Congress: Some considerations about project quality and social factors	Quality improvement of ancient neighborhoods, without fundamental change in the social composition of residents - Development of tissue rehabilitation activities - Preservation of indigenous residents of the neighborhood due to inherent belonging - Protection for the commitment and participation of citizens

influencing the people of that place. The sense of place can be divided into two groups: perceptual and cognitive factors (meanings, qualities, and symbols that a person perceives and feels belonging to a place and physical factors (including colors, smells, sounds, visual diversities, and textures). The sense of belonging to a place, which according to Falahat (2005) is a higher level of the sense of place and has a significant role in benefiting and continuing the presence of the person in the place.

### Research method

The research method of this research is descriptive and analytical-historical. By using library studies and reviewing the comprehensive plans of Kashan city, aerial maps and understanding the historical evolution of Panje Shah Neighborhood as well as reviewing international charters related to the revival of historical contexts. The necessary information has been extracted and categorized. In the following, challenges and problem of the center of Panje Shah Neighborhood has been considered, by field researching, taking photos of the area, sketching and mapping the center of Panje Shah Neighborhood, also interviewing with informed people living in the area and consulting experts. In the center of Panje Shah neighborhood, the weaknesses and strengths of the neighborhood have been studied using the SWOT technique, and based on that, the proposed

strategies of context revitalization have been analyzed and evaluated, and appropriate solutions have been presented.

### Introducing the center of Panje Shah Neighborhood and its urban elements

The center of the Panje Shah Neighborhood is located in the old part of Kashan city, near the Grand Mosque and adjacent to Baba Afzal Street, the core of which includes the tomb of Imamzadeh Harun Ibn Musa (PBUH). The Panje Shah complex was registered in Iran National Heritage List in 2002 numbered 5937 and as a neighborhood center. In the current situation, this complex (including the tomb of Harun Ibn Musa, Ab Anbar and the remaining passage cells) is located on the west side of the neighborhood, next to Baba Afzal Street and Kohneh Square. To access the complex, by moving through Kamal-old-Mulk Square to Baba Afzal Street, and after passing the Bazaar entrance, the complex can be reached through three side alleys (Fig. 2).

Considering the antiquity of the Grand Mosque and its role during the life of the city, the protection criteria of the complex in the proposals of the detailed plan of Kashan city, which also includes the Panje Shah tomb and its Ab-Anbar, is considered as a special case. The Grand mosque is included only in the form of physical protection and its organic relations with the environment, creating new connections with the



Fig. 2. Location of Panje Shah Neighborhood and the center of the neighborhood and access from Baba Afzal Street. Source: Authors.

adjacent context, finally creating special attractions and the proportion of full and empty surfaces in the texture around the mosque. Necessary changes are included in the context adjacent to the street and near the Ab Anbar and the pilgrimage of Panje shah, as well as the proposed areas for strict application of the detailed plan criteria and control of developments and replacement of old buildings in the detailed plan (Shahr va Barnameh Consultant Engineers, 1983, 78). Existing maps and documents from Kashan do not show the specific boundaries of the neighborhoods. Therefore, according to the boundaries marked in the borders map of Kashan neighborhoods (Fig. 3, left), field and oral studies of local informants, the approximate border of the neighborhood (Fig. 3, right) was drawn. Fig. 3 shows that a part of the neighborhood is located on the other side of the Baba Afzal Street. Therefore, it seems that the construction of the Baba Afzal Street has divided the neighborhood into two parts. The Panje Shah Neighborhood is located between the two neighborhoods of Tamqachiha in the east and the Kohneh Square in the west.

The existing streets of Kashan have created a grid pattern that ruined the continuity of the old neighborhoods and it is difficult to think of the old context behind the new streets. Older neighborhoods of Kashan have arisen from the culture of the desert suburban parts and indigenous measures to deal with climatic conditions. Today, these neighborhoods

are surrounded by new networks and due to the lack of proper access roads for riders and other socio-economic factors, including changes in the traditional household system, have been deteriorated their cultural and social structures have lost their resistance. What is left of the old neighborhoods today are dilapidated complexes that do not have the power to adapt to the new needs of the inhabitants. Given the land use tables, it is obvious that the general functions of education, recreation, sports, green space in the old context are very low (Shahr va Barnameh Consulting Engineers, 1983, 14-15). An important method to understand the historical evolution of the neighborhood is to know its elements. These elements indicate the existence of a historical neighborhood center and considered as remaining parts of history. The elements of this collection are compared based on their current and original state in Table 2.

The comparison of the elements in the Panje Shah Neighborhood center in 1956 (See Fig. 1) and its current situation (Fig. 4), shows the extensive changes and destruction in this complex. In the current situation, the elements are far apart and without a clear defined connection, and this complex is far from its authenticity and identity. In the picture of the current situation (Fig. 4), the bath, industrial workshops, and the caravanserai have been destroyed. Furthermore, new functions are defined, including seminary, parking lot, and shopping

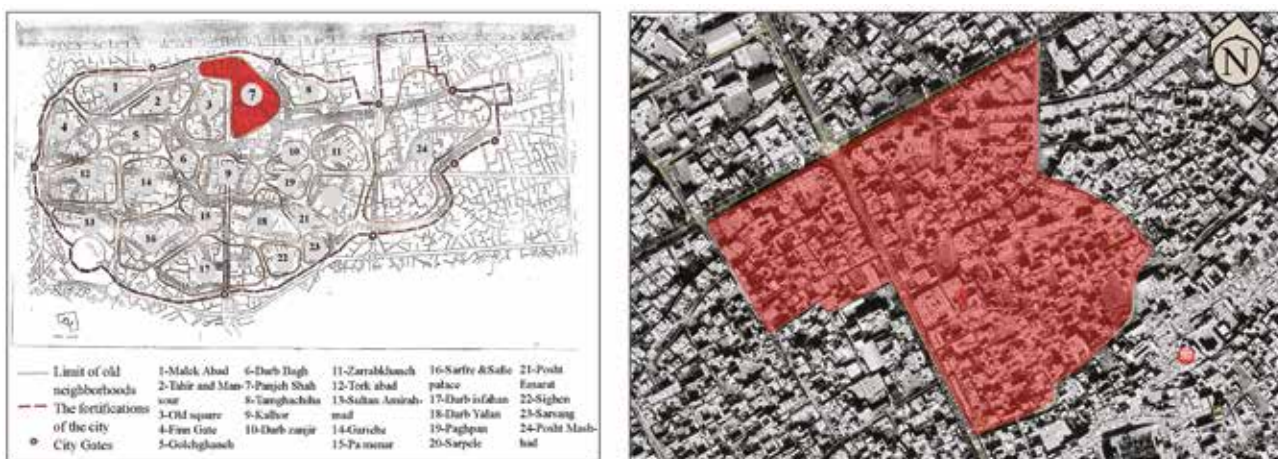


Fig. 3. Right: Border of Panje Shah Neighborhood. Source: Authors. Left: Map of Kashan neighborhoods. Source: Kashan Master Plan (2009).



center, which in some cases are contrary to the past uses and purposes of this complex.

**The course of historical transformation of the center of Panje Shah Neighborhood**

Panje Shah is an old, extensive cemetery; probably belong to the Seljuq era.<sup>10</sup> Based on the date 1549 AD, located on one of the tombs inside the tomb of Panje Shah, it can be said that the main part of the tomb belongs to the Safavid period, which was built next to the old cemetery. During the Safavid period, the current Hossainiya was in the form of a square or the center of a neighborhood that was formed next to the tomb and the passages around it were the main ones for passing through the center of the neighborhood. Based on the existing Tugh<sup>11</sup> belonging to the Safavid period in Hossainiya, it can be said that from the Safavid period, there has been a Muharram mourning ritual in this place and this square has been a center for religious gatherings near the tomb. During the Qajar period, with the expansion of the tomb and the development of Hossainiya construction in Iran, the main form of the current Hossainiya and other parts of it was built and completed and became a complete collection in the time. In the Pahlavi period, this complex was divided into two parts due to the construction of Baba Afzal Street in the late 1940s. Parts such as

the caravanserai have been destroyed and over time, its main spaces turned to the Governmental centers. This street was at a higher level than the complex in the past and has caused many physical changes in the complex in later periods. During this period, the roofed passage of the bazaar (southwest and southeast side of the pilgrimage) and Aghashah bath (northwest side of the pilgrimage) have not yet been destroyed and are visible (Fig. 5).

The majority of the complex’s changes can be observed during the recent decades, (Fig. 6), including the complete destruction of the historical passage and the area of the remaining cave, raising of the main level of the Panje Shah by one floor height, covering the roof of the courtyard of Hossainiya, and combining the southeastern part to the mausoleum. Also in recent decades, the increase in commercial uses near the main street, such as the construction of passages, has led to the increasing isolation of the Ab-Anbar and other parts.

**Examining the challenges in the center of Panje Shah Neighborhood (based on international charters)**

The points extracted in the field of conservation and infill design (according to the studies of international charters) can be divided into two categories: A) Morphological recommendations to preserve the

Table 2. Elements of the center of Panje Shah Neighborhood and a comparative study of their original and current status. Source: Authors.

Elements	Original condition	Current condition
<b>Tomb of Harun Ibn Musa</b>	It includes the main and secondary domes, the minaret, the remaining parts of the cemetery, the porch, the Hosseiniyah or the courtyard of the tomb and the vestibule, and as the central core in the center of the neighborhood, it has played an important role in shaping its structure.	Includes Original parts with extensions such as the women’s shabestan and the roofing of the Hosseiniyah.
<b>Panje Shah Ab-Anbar and Caravanserai</b>	It can be seen among the remaining parts of the caravanserai (Fig. 1) and is connected to the main passage of the bazaar by side passages.	It is adjacent to Baba Afzal Street and has a dome and two Windcatchers, which are in danger of destruction due to lack of care (ibid., 77).
<b>Panje Shah Bazaar and Passage</b>	The covered passages of this bazaar, like an interconnected chain, have played the role of connecting different elements of the center of the neighborhood (Fig. 1).	Although all the roofed parts of the passage have been destroyed, some of the chambers around the passage have remained. However, this part is in a very precarious situation (Fig. 4).
<b>Panje Shah Bath</b>	The location of this historic bath in the north of the tomb can be seen in the aerial photo of 1956 (Fig. 1).	-
<b>Industrial workshops</b>	Includes Oil mill, Spinning and sharbafi. It is said that they were located in the northern part of Barambah (Fig. 1).	-

visual shape of the historical context; and B) Content recommendations and solutions for the type and scope of protection in mesenteric design, which is as follows in Table 3.

One of the damages for this context, especially in the past decades, is the lack of proper understanding of this historic neighborhood center, the creation of uncoordinated buildings, and in some cases damage

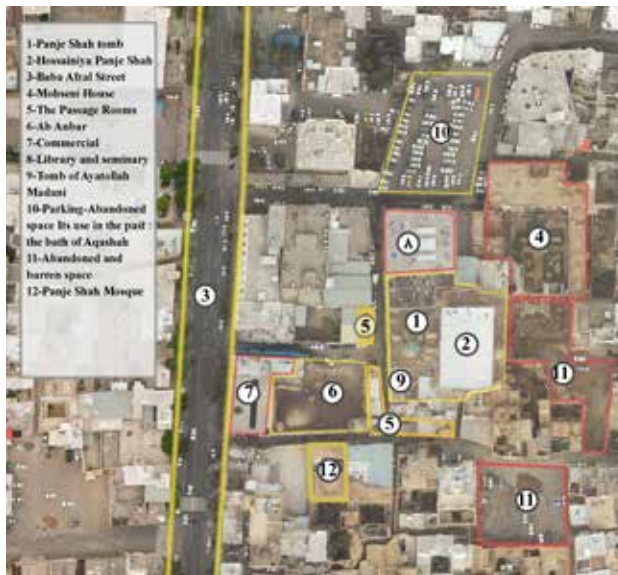


Fig. 4. Uses and elements of the center complex of Panje Shah Neighborhood in the current situation. Source: Authors.

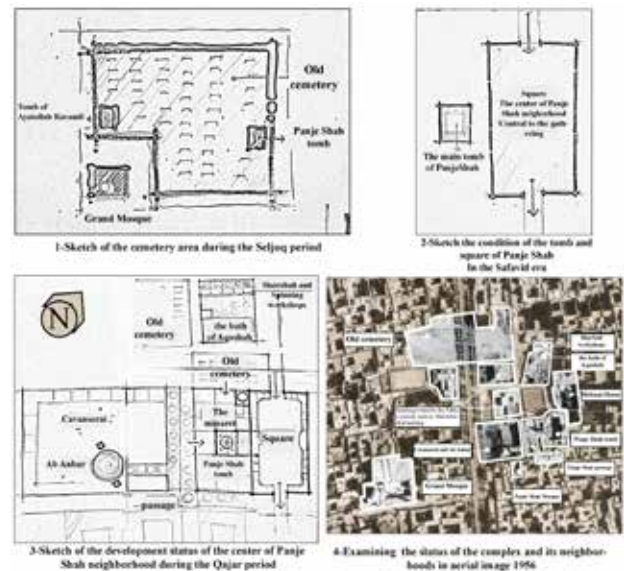


Fig. 5. Sketch of the location of the center of the neighborhood in different historical periods. Source: Authors.

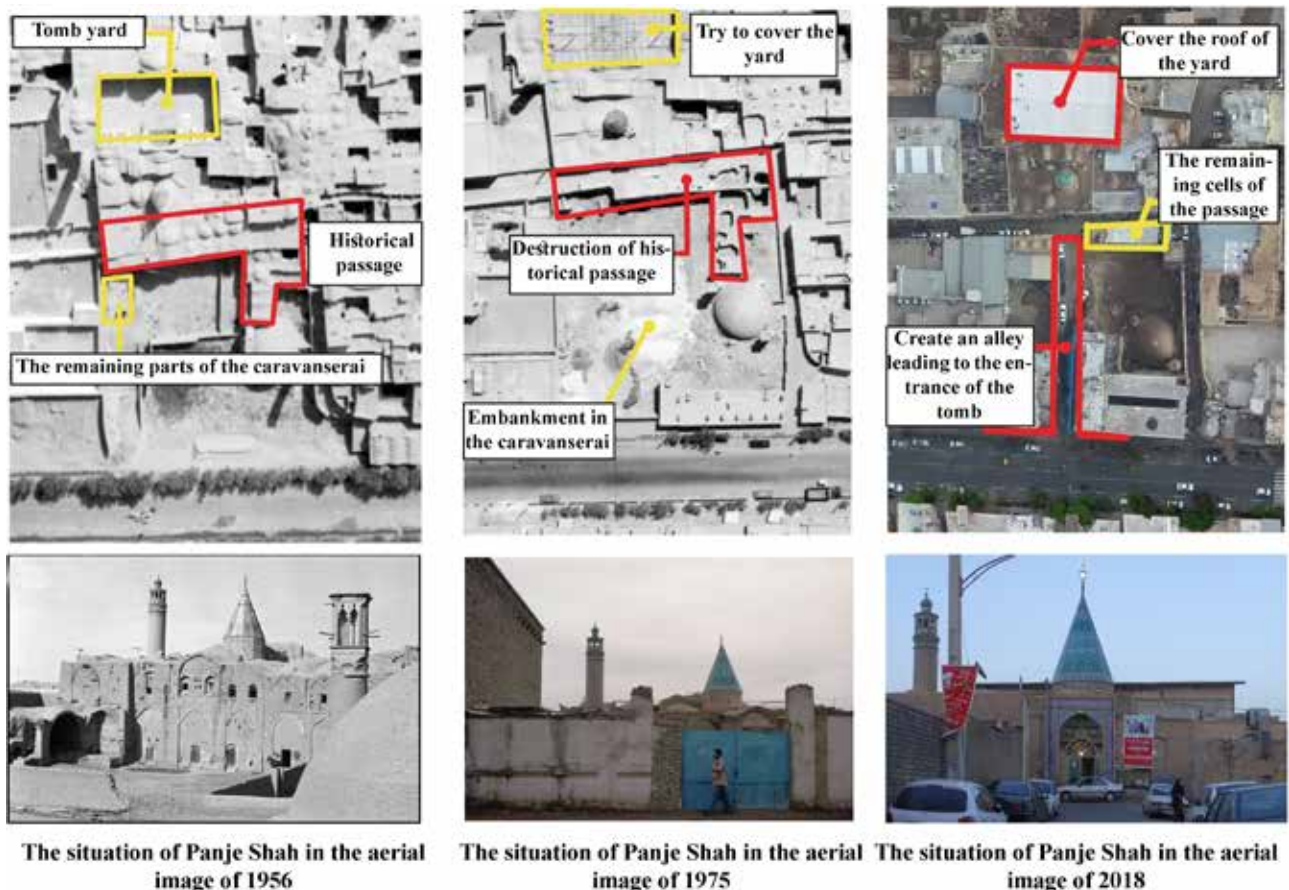


Fig. 6. The condition of the neighborhood center in recent decades. Source: Authors.

to the structure of the remaining buildings. Therefore, according to the first recommendation (Table 3), one of the existing challenges of revitalization and infill design of this neighborhood center is matching of the appearance features of the infill buildings with the existing rhythm of the context, To preserve the authenticity of its past. Also, according to the second and third recommendations, the infill buildings, should coordinate with the context, express the spirit of its time and not be an imitation of historical monuments' appearance.

According to the first recommendation (Table 4), in order to protect the only remaining historical buildings, including the tomb and the Ab-Anbar, it is

necessary to preserve the center of the neighborhood and the area around this building. In fact, these buildings will be preserved if they are defined within their context rather than singly; because according to the study on the historical evolution of this center of the neighborhood, the type of connection between these buildings can be seen as a coherent complex. The historical passage had been a strong connection between bath, tomb, Ab-Anbar and passage chambers. As a result, according to the second recommendation, it was necessary to identify the authenticity of this collection in the past in order to fully understand it. This authenticity is formed in connection with the social values of this

Table 3. Morphological recommendations of charters and international recommendations on conservation adopted from Fig. 2. Source: Authors.

Morphological recommendations	Related conventions and guidelines
1. Observing the homogeneity of appearance features (interior and exterior) and coordination with urban rhythm and morphological pattern of the context in the infill buildings, including scale, volume, size, style, color and decoration, materials, and materials without imitating	Athens Congress, 1931 / Paris Treaty, 1972 / Council of Europe member states, 1975 / ICOMOS, 1996 / ICOMOS, 1992 / Washington Charter, 1987 / Rome Declaration, 1983 / Paris Agreement, 1972 / Athens Congress, 1931
2. The need to modernize infill buildings in context	Council of Europe member states, 1975 / Nara document, 1994 / ICOMOS, 1992
3. Lack of simulation of the infill plans for a historical building and no imitation	UNESCO, 2005 / Rome Declaration, 1983 / UNESCO, 1962

Table 4. Conceptual recommendations and solutions for the type and scope of preservation in infill design, adopted from Table 1. Source: Authors.

Conceptual recommendations and solutions	Related conventions and guidelines
1. Necessity to pay attention to the preservation of urban space, the condition of historical neighborhoods and landscapes around them and not just the preservation of individual architectural structures	Venice Congress, 1964 / Paris Summit, 1968 / Washington Charter, 1987
2. Understanding a historical complex by identifying its authenticity over time and related to social values, including collective memories, traditions, spiritual activities, intrinsic belonging, and traditional local character	Congress of Amsterdam, 1975 / Congress of Rome, 1972 / Declaration of Mexico City, 1999 / Declaration of St. Andrew, 1996 / Sindh Nara, 1994 / Declaration of Rome, 1983
3. Re-quality the old neighborhoods, without fundamental changes in the social composition of the inhabitants	Amsterdam Congress, 1975 / Nairobi Recommendation, 1976 / Paris Summit, 1968
4. The relationship between the building and its surroundings (both natural and built environments) and the continuity of the old context.	Washington Charter, 1987 / ICOMOS, 1992 / Congress of Rome, 1972
5. Preserving the structure of the city and paying attention to urban patterns (passages and streets) and following the existing retreat line	Rome Declaration, 1983 / Washington Charter, 1987 / Rome Congress, 1972
6. People's participation and development of activities that lead to context restoration	Amsterdam Congress, 1975 / Council of Europe member states, 1975
7. Paying attention to maintaining the authenticity and economy of tourism simultaneously and guiding tourists to respect the values and authenticity of the context	Amsterdam Congress, 1975 / Mexico City Declaration, 1999 / San Antonio Declaration, 1996

neighborhood and its inhabitants over the years, including collective memories and identity, traditions and customs among them, the value of spiritual activities, and the important role of the tomb in the formation, expansion, and characterization of this The center of the neighborhood. After the cognitive stage, It is needed to develop the old neighborhoods, without fundamental changes in the social composition of its inhabitants (Recommendation 3). This quality should maintain the context and better communication between the building and its surroundings (Recommendation 4). Context restoration requires the revitalization of activities, the development of tourism, and the flow of dynamism in it; to help tourists to respect the values of the region while maintaining its authenticity (Recommendations 6 and 7). Extensive destruction and changes in the structure of this neighborhood center have endangered its dynamism and life and diminished its central role; only the religious core could survive.

### **Examining the challenges in the center of Panje Shah Neighborhood (based on local studies and the foundations)**

According to the rules stated in the detailed plan of Kashan city regarding the boundary of Panje Shah and the Grand Mosque, Agha Shah Bath and Ab-Anbar must be protected. Besides, the construction of a building within the boundaries of the first degree with a maximum height of 4 meters and within the boundaries of the second degree with a maximum height of 6.5 meters from the level of the relevant public passage is subject to maintaining the rules of context ([Shahr va Barnameh Consulting Engineers, 1983, 14-15](#)).

These days, Panje Shah needs to be understood and legible regarding its neglected complex. The center of the neighborhood, from which only detached parts remain, does not present the reality of its past and existed dynamism. The atmosphere, in which the residents of the neighborhood gathered, purified them in the bath, worshiped at the shrine, and provided their necessities of life from its bazaar. The

existence of abandoned lands after the unorganized destruction of the bath and Caravanserai has doubled this illegibility. Another challenge is the lack of space for gathering and interaction of neighborhood residents. In the past, the baths, bazaars and tombs as a complex of the center of the neighborhood, played a good space for interactions and social gatherings; but today, only the tomb continues to play a role as the core of religious interactions. The need for space to breathe and rest alongside this interaction can best complement this role The Panje Shah owes this breathing space to its inhabitants. The lack of a space to meet the green space needs of residents and improve the congested visual landscape of the Baba Afzal Street, the cluttered appearance of the center of the neighborhood and the high density of adjoining houses with no breathing space between them, is felt by residents. It is necessary preserving the authenticity in the structural (physical) dimension in order to revive the historical passage, the need to revive the passage and its cells, organizing the remaining area of the caravanserai around Ab-Anbar, which is currently visually in a state of uncertainty. Furthermore, in order to maintain the qualitative authenticity of this historical complex, it is necessary to restore the identity, collective memories and sense of belonging and attachment of local residents. In this regard, it is a needed to create spaces to remind the memories, such as an exhibition and cultural space to inform residents about the authenticity and history of this complex. This awareness as meanings, qualities and symbols a person understands and feels and the sense of belonging to the place can be effective in the belonging sense, continuing presence of people, and characterizing of the collection. Another problem of this collection is that the important handicrafts such as Sharbafi and Spinning workshops are neglected, which were once an indicator of art and culture in this neighborhood center. The revival of these workshops as a symbol of the development of artistic and cultural values of this neighborhood center and the creation of employment and tourism development along with

the authenticity of the complex are necessary be considered. Non-specialized and inappropriate interventions and restorations in the context are other challenges that have damaged the authenticity of the collection; including the restoration of water reservoirs, porches and unprincipled extensions of different parts of the tomb.

### **Evaluation analysis of the problem strategies based on SWOT technique (SWOT)**

In this section, by categorizing the affected areas in the context of the Panje Shah, an attempt has been made to identify and Shed light on the local weaknesses and threats, as well as the strengths, potentials, and opportunities of the context of the Panje Shah. At this stage, it is needed to develop effective and efficient strategies that are felt as rules or a framework for Intervening in the context. The central context of Panje Shah Neighborhood consists of four components:

- 1. Sociocultural:** Includes items that take into account the qualitative authenticity of the context. This component assesses the opportunities for creating and developing any quality index, including cultural and social interactions and gatherings, the value of the context, the sense of belonging and attachment of residents.
- 2. Physical-spatial:** Includes items that take into account the structural (physical) authenticity of the context. It seeks to measure the development of the body and architectural spaces of the context, the destruction and changes made on the remaining works, and the current state of the context in terms of architectural and spatial structure.
- 3. Economical-touristic:** the center of the old neighborhood of Panje Shah has been economically active with its collection of Sharbafi and Spinning workshops and numerous rooms within its historical passage. Today, this economical role is gradually becoming isolated and forgotten. The revitalization of these economic centers is useful for revitalizing the center of the neighborhood and developing tourism.

**4. Environmental power:** Panje Shah is highly perceived valuable in terms of location and proximity to valuable historical sites in Kashan. It is important to study the current urban landscape visually and the existing weaknesses and potentials to improve the environmental condition of the neighborhood center. It should be noted that in evaluating the strategies and identifying strengths, weaknesses and other characteristics of the desired context (Table 5) It should be noted that the opinions of residents, including those aware of the value of the context, such as Mr. Attarha and other residents, as well as experts in the field of restoration Kashan tissue revitalization has been used.

### **Analysis and discussion: Development of intervention strategies for infill design while preserving the authenticity of the context**

By analyzing Table 5, the intervention strategies are presented in (Table 6). In this table, multiple strategies such as conservation strategies (to preserve the works and authenticity of the collection), management strategies (to improve the performance of the neighborhood center and economic prosperity), aggressive strategies (to organize the unorganized spaces for restoration), and competitive strategies (To better understand those who are affected most and tourism development) has been examined. Given that, most strategies are offensive, this context mostly requires a simultaneous focus on strengths and the expansion of opportunities in their field. Designing a complex to enhance the cultural and tourism potentials of the neighborhood center in order to increase the quality of the neighborhood and the needs of its residents, as well as a dynamic neighborhood center that gives the users a proper understanding of its past. Table 6 suggests the following strategies in terms of how to interact and design the infill in the desired context:

- According to the studies, in the restoration of the Agha Shah historical bath, there are buried walls and no destruction. As a result, this historical bath can be explored and revived, which can be used as

a part of the memories of the old generation and the authenticity of this neighborhood, which many older residents still remember, its beautiful stone capitals. This bath as a traditional bath in the new era. Contemporary with the identity of the past) to play a link between the new generation and the past

and increase social and cultural participation among them. This bath can be visited not only as a museum (as well as the restoration of other historical baths that only have the use of a museum) but also as a historical bath and as an experience of the culture and history of this neighborhood.

Table 5. Examining the strengths, weaknesses, opportunities, and threats of the context. Source: Authors.

Components	Strengths	Weaknesses	Opportunities	Threats
<b>Social- Cultural (Qualitative authenticity)</b>	<p>S1: The consideration of the tomb by the residents of the neighborhood and the people of Kashan as a valuable and obligatory shrine</p> <p>S2: The potential of the tomb as the religious core of the neighborhood and the center of various gatherings and maintaining the role of its religious and cultural interactions for a long time</p> <p>S3: Preserving religious authenticity and rituals such as Tough Gardena</p>	<p>W1: Lack of space for social and cultural interactions of different Ages and merely maintaining religious interactions</p> <p>W2: Lack of understanding of the current collection and its forgotten originality</p> <p>W3: Decreased sense of belonging and attachment of residents</p>	<p>O1: Creating an atmosphere of interaction and developing social and cultural gatherings</p> <p>O2: Creating opportunities to inform residents about the past and forgotten authenticity of the neighborhood</p>	<p>T1: Migration of residents to new parts of the city</p> <p>T2: Forgetting the historical authenticity of the neighborhood center and context due to its extensive changes and destruction and lack of proper understanding of it</p>
<b>Physical-Spatial (Structural authenticity)</b>	<p>S4: Remaining and valuable historical monuments such as the tomb of Harun Ibn Musa, Ab-Anbar and part of the old caravanserai, historical passage rooms and the remaining walls of the historic bath buried under the ground</p> <p>S5: Existence of vacant and unfilled area around the center of the old neighborhood for development</p>	<p>W4: Demolition and extensive changes in the center of the neighborhood: demolition of the bathhouse, construction of Baba Afzal Street and adjacent passages, isolation of Ab-Anbar</p> <p>W5: Create new structures out of the context</p> <p>W6: Existence of open and unorganized spaces in the center of the neighborhood</p> <p>W7: nonprofessional interventions in the restoration of the tomb and Ab-Anbar and passage</p>	<p>O3: Using valuable historical artifacts as evidence of the past and symbolizing the identity of the old neighborhood center</p> <p>O4: Arranging and creating new structures in the vacant lands around the tomb</p>	<p>T3: Destruction of remaining cells over time</p> <p>T4: If the remaining artifacts are not addressed, the reservoir and passage cells will gradually become isolated and completely destroyed.</p>
<b>Economical-touristic</b>	<p>S6: Several rooms of the historical passage of Panje Shah are open</p> <p>S7: Existence of poetry and weaving workshops in the center of the old neighborhood as a stimulus to attract tourists and develop the economy</p>	<p>W8: Unequal development of tourism in Kashan and focus of tourism in certain areas and forgetting the authenticity of other areas such as Panje Shah</p> <p>W9: Decreased economic prosperity and isolation and destruction of passage cells due to the construction of passages and shops near Baba Afzal Street</p>	<p>O5: Revival of the mentioned context as a driving force for creating a new tourist route in Kashan</p> <p>O6: Revive rooms and workshops for economic prosperity and tourism</p>	<p>T5: Decreased economic prosperity due to lack of care for the remaining cells and their destruction</p> <p>T6: The poor condition of the neighborhood center is a factor in reducing the tourism boom</p>
<b>Environmental power (City View)</b>	<p>S8: Proximity to valuable historical sites of Kashan; Including the Grand Mosque and the historical bazaar of Kashan and the existence of a historical bed</p> <p>S9: Proximity to Baba Afzal Street as one of the main and central arteries of the city and street dynamics</p>	<p>W10: Lack of breathing space for residents and play and entertainment space for children</p> <p>W11: Existence of new buildings in harmony with the context and landscape</p> <p>W12: Lack of proper view of the complex from Baba Afzal Street due to the construction of the passage and commercial use in uncoordinated with the context</p>	<p>O7: Use of barren lands for urban space and children's entertainment</p> <p>O8: Elimination of unauthorized commercial use that is inconsistent with the context and definition of appropriate input and visibility to the collection</p>	<p>T7: Decreasing the authenticity of the remaining works causes confusion in the urban landscape</p> <p>T8: Environmental context disorder reduces context value</p>

- The need to create a tourist walkway and breathing space in the center of the neighborhood
- Meeting the need for parking<sup>12</sup>; currently, the historic bathhouse land is used as a parking lot due to the abandonment and oblivion of a valuable historical monument buried below its current level. In the infill design of this neighborhood center, the provision of required parking lots should be considered. These parking lots are considered to be at a lower level (basement of the infill building) to prevent visual disturbance.
- Visual and physical organization of the neighborhood center and creating a connection between its remaining works; In other words, the infill design would rather be

- like a joint connecting the elements and defining the historical axis.
- The restoration of the historic passage and to prosper the remaining cells to meet the needs of residents;
- The need to modernize and pay attention to the needs of the time while paying attention to the historical context and not just imitating and repeating the past;
- Revival of Sharbafi and Spinning workshops and Oil mill in the center of the old neighborhood, to preserve and familiarize the new generation of residents and tourists with the original arts of the region;

Table 6. Intervention strategies for the center of the Panje Shah neighborhood, obtained from Table 5. Source: Authors.

Type of Intervention strategy	Details
S.T. protection strategies	<ul style="list-style-type: none"> <li>* Efforts to revive the authenticity of the context to increase the sense of belonging and attachment of residents to it and prevention of their migration (S2, S3, T1, T2)</li> <li>* Preserving the historical monuments of the center of the neighborhood and preventing their further destruction (S4, T3, T4)</li> <li>* Organizing the condition of the cells and the historical passage to continue their activity and economic prosperity (S6, S7, T5, T6)</li> </ul>
S.O. Aggressive Strategies	<ul style="list-style-type: none"> <li>* The center of the Panje Shah Neighborhood as a turning point to revive social and cultural interactions along with its religious role and increase the quality of context (S2, S3, O1)</li> <li>* Strengthen the role and cultural use of the neighbourhood centre instead of dominating the commercial use (S2, S5, S8, O1, O3, O4)</li> <li>* Increasing the level of awareness of tissue residents about the history of their tissue and the sense of belonging to it (S1, S4, O2, O3)</li> <li>* Utilizing the existing potentials in the context such as the use of abandoned and unorganized spaces to revive the center of the neighborhood and meet the current needs of residents, including the lack of interaction space, breathing space and entertainment for neighborhood children (S5, O4, O7)</li> <li>* Revival of the neighborhood center as a driving force for tourism development and tourism attraction, the creation of a new tourism route in Kashan along with other valuable adjacent areas and ultimately the economic prosperity of the neighborhood, (S7, S8, O5, O6)</li> <li>* Elimination of uncoordinated commercial use of the entrance of the complex, which overshadows the reservoir and does not provide the users with any view of the context, besides redefining the entrance to the context (S4, S9, O2, O8)</li> </ul>
W.T. Defensive Strategies	<ul style="list-style-type: none"> <li>* Management of preserving the context, culture and identity of the region and not abusing existing capacities (W2, W3, W5, W6, W7, W8, W11, T1, T2, T3, T4, T7)</li> <li>* Strategies to improve the performance of the neighborhood center and meet the needs of residents and tourist attraction (W1, W4, W9, W10, T5, T6)</li> <li>* Prevention of the dominance of new commercial context (W4, W5, W9, W12, T3, T5)</li> </ul>
W.O. Competitive Strategies	<ul style="list-style-type: none"> <li>* Reviving the center of the neighborhood as reviving the forgotten authenticity of the context, to better understand the audience and residents of the context and preserve the values (W2, W3, W8, O2, O3)</li> <li>* The Ability and value of historical monuments to develop and improve the condition of the neighborhood center and tourism (W5, W6, O3, O4, O5, O6, O7)</li> </ul>

- Creating a space for residents' interactions; A space for different ages to gather for group activities and create a sense of belonging among residents and increase their cultural and social activities;
- The need to create a place such as an exhibition or gallery of historical images of the neighborhood and the center of the Panje Shah Neighborhood, cultural and religious gatherings to increase the participation and identity of the residents of the neighborhood and also tourist attraction;
- Use of abandoned spaces and lands around the center of the neighborhood for interdependent design, and cultural and social promotion of the center of the neighborhood.

### Development of a strategic plan for infill design

After formulating intervention strategies in the previous section, in this section we get an overview of how to intervene and infill design in the context of the Panje Shah. Using the rules and general plan that has been obtained in designing the cultural and tourism complex in order to revive the center of the Panje Shah neighborhood, a strategic plan for infill design in the context is developed. This plan (Fig. 7) includes four sections and a general solution in the field.

A. An image of the suggested and existing uses of the intended context;

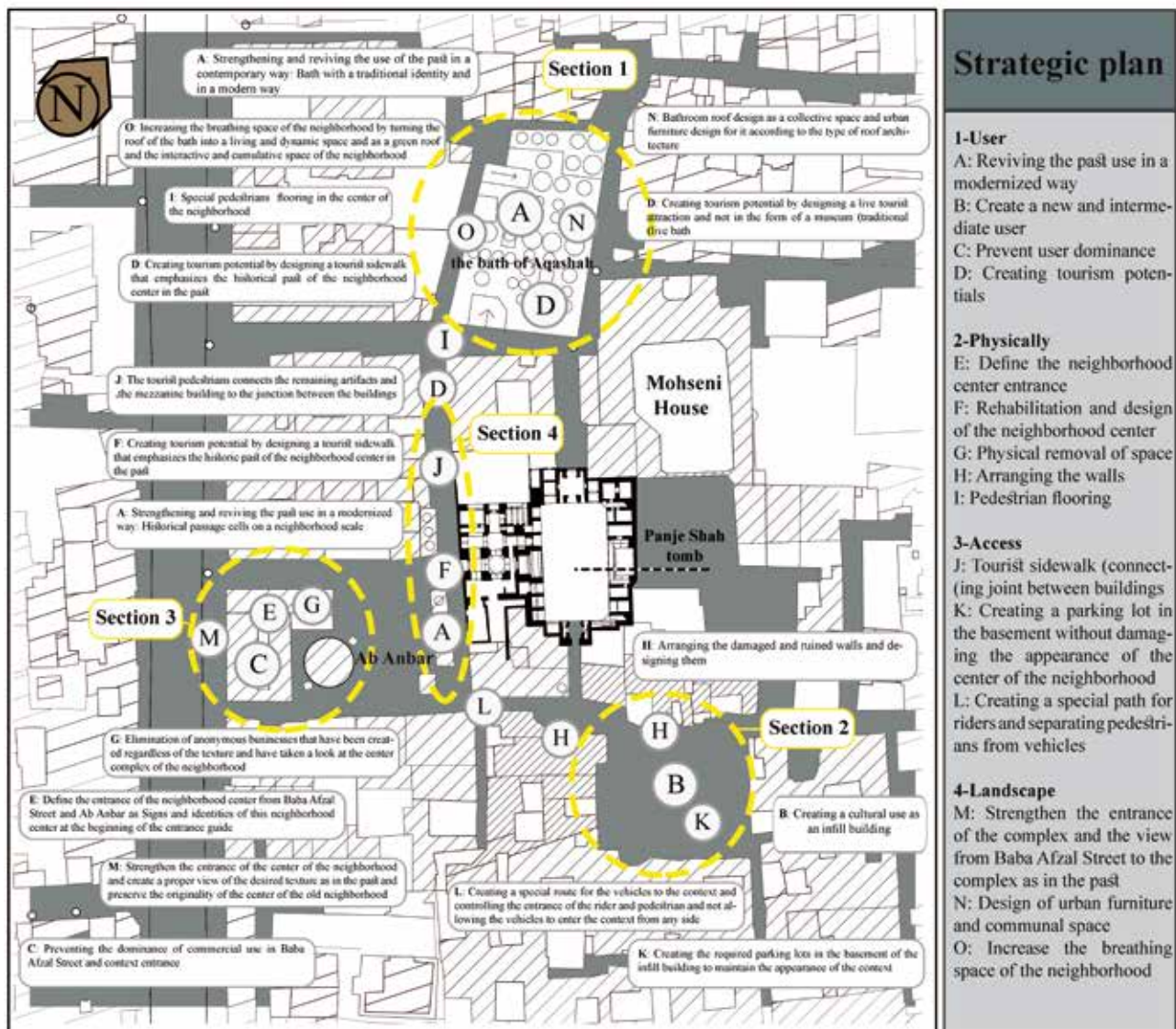


Fig. 7. Strategic plan for revitalization and infill design in the center of Panje Shah Kashan neighborhood. Source: Authors.



B. Physical plan for restoration of the neighborhood center;

C. The type of intervention and solving pedestrian and vehicles access to the context;

D. The solutions to improve the quality of the urban landscape and the authenticity of this context.

At present, the center of Panje Shah Neighborhood does not have a specific movement system for vehicles and pedestrians (Fig. 8, right). It is possible to enter context from all side alleys branching off from Baba Afzal Street. Interference between vehicles and pedestrians, entry and stop of the vehicles to the context without restriction, has caused visual confusion and the priority of the vehicles. This context needs to be separated and minimized in order to revive and design the mesentry, and to minimize the interference between the entrance of the vehicles and the pedestrians and to create a specific route for the entry and stop of the vehicles. In the north of the tomb (the site of the Aghashah bath in the past),

there is an area with the potential of revitalizing and infill architectural design, which is a temporary stop in the current situation. Making appropriate arrangements, allocating the entrance of the vehicles from only one of the three alleys leading to the center of the neighborhood, creating a parking lot in the southern space of the tomb is a good option for organizing the vehicles and pedestrian movement system in this context (Fig. 8 left). In the following, according to the presented strategic plan (See Fig. 7) and the definition of pedestrian and vehicles movement system in the context and recognition of the strategies according to the SWOT table, a strategic plan is developed for infill design and revitalization of this neighborhood center according to Table 7.

### Conclusion

The purpose of this study was to develop strategies as the general rules and frameworks for intervention in the damaged tissue in the center of the Panje Shah

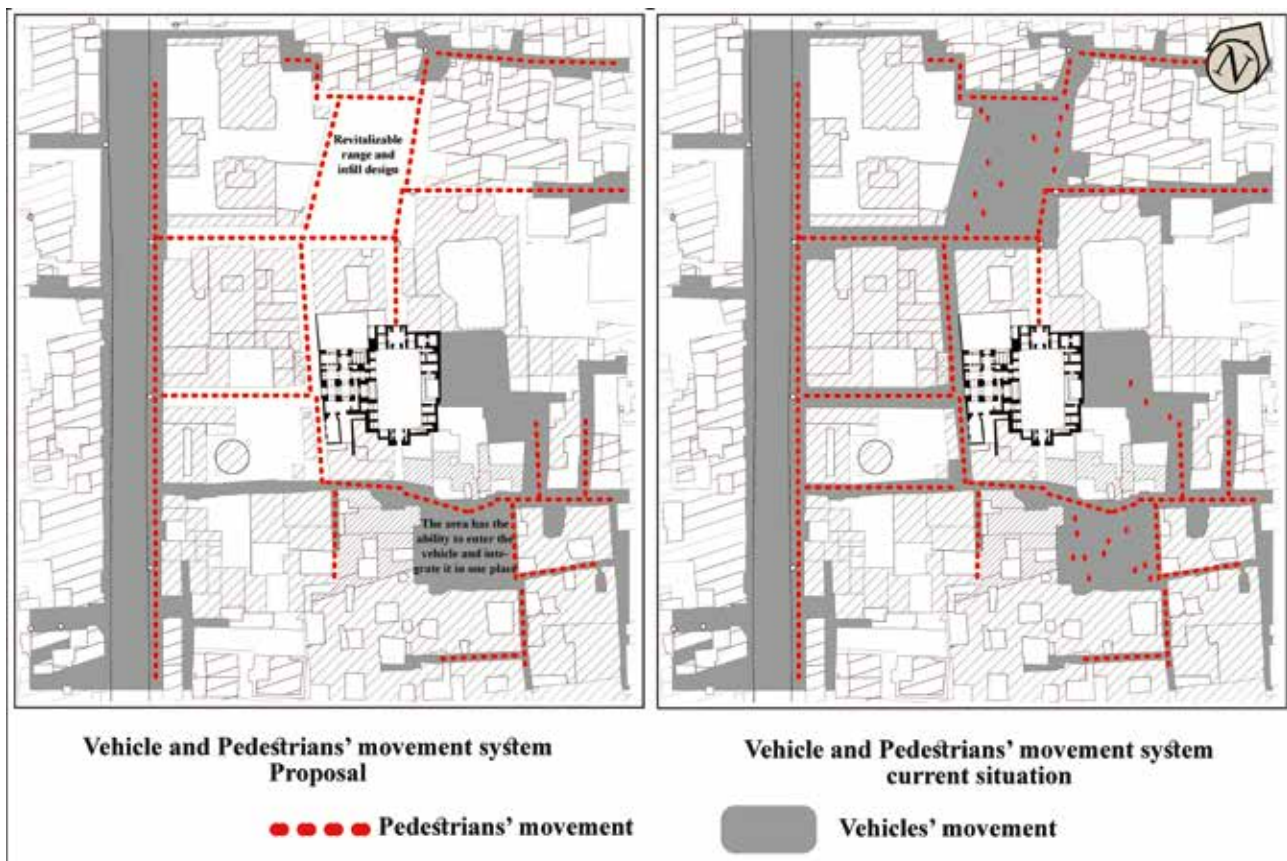


Fig. 8. Vehicles and pedestrians movement system in the desired context and its proposed design according to strategies, Source: Authors.

neighborhood, Kashan, Iran. This article attempted to shed a light on the current status of this context (damages, challenges, needs) and its original state (by examining its historical evolution over time and finding the original form), to examine the type of intervention in the tissue (in a way to preserve and identify its past authenticity as well as the needs of the context) and provide the necessary solutions. In this process, the developed international laws were considered in order to better understand the features of the mezzanine and intervene in the restoration of such traditional context and neighborhoods. By analyzing these rules, there are dual morphological recommendations (such as the need to modernize and not simulate the mezzanine) and content and solution recommendations (such as preserving the authenticity, collective memories, traditions

and character of the traditional neighborhood and the relationship between the building and the environment and Contemporary with the identity of the past) can be noted. In general, by examining the theoretical foundations and analyzing the challenges of the context, the intervention in the context of the Panje Shah can be classified by considering the strategies presented in three general strategies for infill design and maintaining the authenticity of the context: A) Qualitative and regulatory strategies: are things such as the attention and requirements referring to the quality of the design in the intended context and more often mention it in international charters and recommendations. They include the visual and physical organization in the center of the neighborhood and the necessity of paying attention to the modernization in its

Table 7. Presentation of strategic plan for revitalization and infill design in the center of Panje Shah Neighborhood. Source: Authors.

Zoning	Spaces in the past	Today's situation	Strategic plan
Northern part Section 1	Includes historic baths and industrial workshops: Spinning, Sharbafi and Oil mill in the past	As a temporary parking and uncertain space	<ol style="list-style-type: none"> <li>1. The need to revive this section as elements of the neighborhood center and remember the memories of older residents</li> <li>2. Reviving the bath in a modern way and by preserving the identity for the interaction of the residents and preserving the values</li> <li>3. Reviving industrial workshops to get acquainted with the arts and crafts of the neighborhood in the past and preserving them</li> <li>4. Increasing the breathing space of the neighborhood and using the dead spaces such as the roof of the bath and turning them into a dynamic and living space as a green roof and the space of interaction of the neighborhood and increasing social participation</li> </ol>
Southern part Section 2	Probably a house in the past (as shown in Fig. 1)	It is now undecided and abandoned	<ol style="list-style-type: none"> <li>1. Creating a cultural use as an infill plan for the cultural and social promotion of the neighborhood: This user is a space with three main areas by assessing the needs of residents; a) Library, including study and discussion space b) Cultural, educational, arts classes to develop the cultural and artistic fields of the residents c) multipurpose space for local gatherings</li> <li>2. Providing the required parking lots in the lower floors of the mezzanine and maintaining the context</li> <li>3. Controlling the entry of the vehicles and designing its specific route and the least interference of the vehicles and pedestrian in the context</li> <li>4. Arranging damaged and ruined walls around the site</li> </ol>
Western Part Section 3	Ab-Anbar area and Caravanserai in the past	Ab-Anbar and commercial building	<ol style="list-style-type: none"> <li>1. Preventing the predominance of commercial use at the entrance of the context and designing the abandoned privacy of Ab-Anbar</li> <li>2. Eliminate businesses created for profit purposes without paying attention to or aware of their context</li> <li>3. Defining the entrance of the neighborhood center in this part and designing a special floor for pedestrians to be aware of the value of the context of the audience and a suitable view of the neighborhood center as before</li> </ol>
Middle joint Section 4	Historical passage and bazaar as a joint link of the elements	A number of cells remain	<ol style="list-style-type: none"> <li>1. A tourism sidewalk design that adapts and emphasizes the historical passage route.</li> <li>2. Strengthening and reviving the use of the old bazaar in accordance with the needs of the neighborhood and replacing it with the businesses created in recent decades in the main walls and inconsistent with its historical context</li> </ol>

revival and not just an imitation of the past; B) Preservation and restoration strategies: Strategies that are to preserve the context and its survival; including the restoration of the historic passage, Agha Shah Bath and preserving the originality of the remaining buildings in order to save them; C) Solutions proposing physical and functional plans: These solutions have been reviewed and proposed according to the existing needs of the tissue and according to the SWOT table; including the infill plan (cultural use with three main areas according to Table 7), interaction space, exhibition, sidewalk and parking.

## Endnote

1. According to Mr. Mašoud Attarha (Kashan context expert and one of the old residents of Panje Shah neighborhood) and in an interview with him, 2018.
2. Sharbafi workshops are called handicraft and traditional weaving workshops.
3. This global award belongs to the World Organization of United Cities and Local Governments (UCLG). The mission of the UCLG Culture Committee is to "promote culture as the fourth pillar of sustainable development through international dissemination and local implementation of Program 21 for Culture".
4. Adopted source: [www.obs.agenda21culture.net](http://www.obs.agenda21culture.net).
5. The author (Hanieh Oveisi) and Dr. Hamidreza Jayhani (Assistant Professor of the Faculty of Architecture and Art) are conducting this research.
6. The Congress of Rome is one of the periodic congresses of CIAM. CIAM seeks to modernize according to the cultural bases of the city and society.
7. UNESCO Recommendation: UNESCO was developed in 1962 to protect the beauty, features of the complex and the environmental landscape.
8. The International Council on Monuments and Sites (ICOMOS) is an organization for the preservation and protection of cultural heritage sites around the world.
9. The Siam International Congress of Modern Architecture was an organization founded in 1928 in Chateau de Lazarus, Switzerland.
10. The tomb of Sayyad Abu al-Reza Zia al-Din Fazlullah Ravandi, one of the scholars of the sixth century AH (Davani, 2009) is located in the western corner of the old cemetery in the Panje Shah neighborhood. This old tomb is a proof of the existence of an old cemetery in this place. Also in some sources (e.g. Naraghi, 2003 and Sadr Haj Seyed Javadi, Khorramshahi & Fani, 1996) have referred to the remains of the old cemetery near the tomb.
11. Tugh is a science that after entering Transoxiana to Iran was used in military organizations and after that ritual assembly, especially Muharram rituals (Mashhadi Nooshabadi, 2015, 109).
12. As during these years, it was decided to build a multi-story car park in the bath ground, which fortunately has been prevented.

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