

Abstracts of Articles¹

Āryānpoor, Amir Ashraf, “Dāstān-e Pormājarāye Orkestr Samfonik dar Tehrān (1)” (The Adventurous Story of Symphonic Orchestra in Tehran (1)), *Māhoor*, No. 4 (Summer, 1999): 7-23.

Āryānpoor, Amir Ashraf, “Dāstān-e Pormājarāye Orkestr Samfonik dar Tehrān (2)” (The Adventurous Story of Symphonic Orchestra in Tehran (2)), *Māhoor*, No. 5 (Fall, 1999): 9-27.

Āryānpoor, M. A., “Zabān-e Dari va Hezāre” (Dari Language and Hazāre), *Dorr-e Dari*, Nos. 9 & 10, (Spring & Summer, 1999): 27-36.

Āzarmsā, Mahindokht, “Khānehā-ye Porahammiyat-e Tehran dar ‘Asr-e Mashroote” (The Valuable Houses of Tehran in the Time of Constitutionalism), *Tārikh-e Mo‘āser-e Iran*, Year 3, No. 10, (Summer, 1999). The writer points out that the city of Tehran with its more than 2 centuries past history as a capital of the country has undergone many uphevals and vicissitudes. And the analysis of socio-political, economic and cultural changes of this metropolis is impossible without the study of social history. In the present essay, the valuable houses of Tehran during Constitutionalism era are introduced and then their peculiar importance has been emphasized. The au-

¹ Aus: Center for Cultural and International Studies (Hg.): *Golchin 2*, Tehran 2002. (Anm. d. Red.)

thor notes that as a result of recent urbanization of Tehran, most of these monuments have perished, or their shape has been altered. The writer reminds us that in order for those interested in the contemporary history of Iran, and for the researchers on historical events, the identification and precise definition of the location of these houses as well as to know about the various historical happenings is of paramount importance for a better understanding of these happenings. The present essay covers 68 valuable houses of Tehran during the time of Constitutionalism era and their location has been evaluated.

Āghdāshloo, Āydin, “Nokāti Chand dar Bāb-e Kārshenasi-ye Āsār-e Honari-ye Irāni dar Khārej” (Few Points on the Experts’ Views on Iranian Artistic Works Abroad), *Honarhā-ye Tajassomi*, No. 6 (Summer & Fall 1999): 119-127.

Āghāyi, Mojtabā, “Zamān-e Zohoor-e Zartosht az Negāhi Digar” (The Time of Appearance of Zoroaster from Another Point of View), *Haft Asemān*, No. 2 (Summer, 1999): 18-26.

Ebrāhimīyān, Ḥasan, “Ettehād-e Tarighe-ye Ma’refat-e ‘Erfāni va Ma’refat-e ‘Aghlāni az Didgāh-e Molavi va Hāfez” (Unity of Spiritual Path of Mystical Knowledge and Intellectual Knowledge from the View Points of Molavi and Hāfez), *Majalle-ye Dāneshkade-ye Adabiyyāt va ‘Oloom-e Ensāni-ye Dāneshgāh-e Tehran*, No. 150 (Summer, 1999): 265-275.

Abootorābi, Mohsen, “Dogānegi va Vāghe’iyyat: Moroori bar Mabas-e Me’māri dar Irān” (Duality and Reality: A Review of Subject of Architecture in Iran), translated by Nasim Mohammad Tabār, *Honarhā-ye Tajassomi*, No. 6 (Summer & Fall, 1999): 153-162.

Ehsāni, Kāve, “Tajaddod va Mohandesi-ye Ejtemā’i dar Sherkat-e Shahrakhā-ye Khoozestan, Negāhi be Tajrebe-ye Ābādān va Masjed Soleymān” (Modernity and Social Engineering in Khoozestān Company – Housing Development, A Glance at Masjed Soleymān and Ābādān Experiment), *Goftogoo*, No. 25 (Fall, 1999): 9-45.

Ahmadi, Omid ‘Ali, “Goonehshenāsi-ye Naghshhā-ye Siyāsi Dar Golestān-e Sa’di” (Typology of Political Traces in Golestān of Sa’di), *Farhang-e Kermān*, No. 3, (Summer, 1999): 37-48.

The writer of the present essay has examined 41 anecdotes from the first chapter of the *Golestān*, which are in relation to the *Lives of the Kings*. Through bringing these anecdotes to the arena of political history and political sociology, and through their systematic analysis and assessment, the writer introduces various types and categories of political roles in the political institution of Sa'di and speaks about the characteristics of these roles. The writer of the essay attaches great importance to the present study on account of the fact that the tone of Sa'di is symbolic and secretive, because of the then prevailing conditions and atmosphere, which by itself is an indication of a milieu of insecurity and the facts of that period. Furthermore, the *Gulistān* of Sa'di is a valuable source of social information contributing to our understanding of the circumstances prevailing during the time of Sa'di. At the end of his essay, the writer concludes that in a tribal society, where an intellectual and well-organized system for the realization of the rights of the people does not exist, only two actual political roles could be played, that of the rulers and the ruled and to imagine an intermediary institution for the curtailment of the power of the kings is impossible, and if any clash takes place with the political machinery of society, is individual and unorganized.

Ahmadi, Hoseyn, "Lāzāristhā-ye Farānsavi dar Irān, Barrasi-ye Zaminchā-ye Hozoor va 'Amalkard (1254-1265 Q)" (French Lazarists in Iran, A Review of Backgrounds of Presence and Activities), *Tārikh-e Mo'āser-e Irān*, No. 11 (Fall, 1999): 41-68.

Akhavān Monfared, Hamid Rezā, "Rahyāfthā-ye Mokhtalef dar Tahlil-e Enghelāb-e Islāmi" (Different Approaches in the Analysis of Islamic Revolution), *Nāme-ye Pazhoohesh*, Nos. 12 & 13 (Spring & Summer, 1999): 235-270.

Adibi, Mahdi, "Jāygāh-e Zhe'opolitiki-ye Irān Pas az Jang-e Sard" (Iranian Geopolitic Position after Cold War), *Ettelā'āt-e Siyāsi-ye - Eghtesādi*, Nos. 145 & 146 (October & November, 1999): 60-67.

Ezhe'i, Taghi, "Tarkib va Mazmoon dar She'r-e Enghelāb-e Islāmi" (Composition and Contents in the Poetry of Islamic Revolution), *Enghelāb-e Islāmi*, No. 3 (Fall, 1999): 140-154.

Este'dādi Shād, Mahdi, "Porsesh-e Nietzsche az Hāfez" (Nietzsche's Question from Hāfez), *Kārnāme*, No. 7 (September & October, 1999): 84-87.

Asadi, Mohammad, "Ostān dar Āyene-ye Shenākht, Negāhi be Mi-yāmi" (Province in Mirror of Recognition, A Glance at Myami), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 6-28.

As'adi, Hoomān, "Negāhi Ejmalı be Pishine-ye Tārikhi-ye Moosighi dar Māvarā'onnahr" (A Short Glance at the Historical Background of Music in Transoxania), *Māhoor*, No. 5 (Fall, 1999): 59-87.

Eslāmi Nadooshan, Mohammad 'Ali, "Hoviyyat-e Irāni dar Entehā-ye Gharn-e Bistom" (Iranian Identity at the End of Twentieth Century), *Golestān*, No. 2 (Summer, 1999): 41-54.

Esmā'ilpoor, Abolghāsem, "Arzhang-e Māni" (Mani's Arzhang), *Hasti*, No. 10-15 (Fall, 1999): 10-15.

Esmā'ilpoor, Abolghāsem, "Bāzsāzi-ye Arzhang-e Māni" (Rebuilding of Mani's Arzhang), *Bāstānshenāsi Va Tārikh*, Nos. 1 & 2 (Fall, 1997; Winter, 1998; Spring & Summer, 1998): 10-13.

Esmā'ilzade (Vahdat), 'Abdolkarim, "Seyri bar Zendegi va Āsār-e Ravānshād Fekri Saljooghi" (Life and Works of the Late Fekri Saljooghi), *Dorr-e Dari*, Nos. 9 & 10 (Spring & Summer, 1999): 46-51.

Esmā'ili Ābdār, 'Abdollāh, "Tahavvolāt-e Sākhtāri-ye Eghtesād-e Irān dar Sālhā-ye 1300-1320 H.S." (Structural Changes of Iran's Economy in the Years 1921-1941 AD) [Part 1], *Farhang-e Kermān*, No. 3 (Summer, 1999): 8-36.

Esmā'ili Abhariyān, Hoseyn, "Ta'sir va Bāztāb-e Enghelāb-e Islāmi-ye Irān dar Keshvar-e Farānse" (The Impression and Reflection of the Islamic Revolution of Iran in France), *Pazhooreshnāme-ye Enghelāb-e Eslāmi*, Nos. 12 & 13 (Summer, 1999): 105-121.

Ashrafi, Mohammad 'Ali, "Āmoozesh-e Nasta'ligh, Nasta'ligh-e Āmoozeshi" (Training of Nasta'ligh and Nasta'ligh for Training), *Ketāb-e Māh-e Honar*, Nos. 13 & 14 (October & November, 1999): 6-11.

Asghariyān Jedi, Aḥmad, “Mabāni-ye Nazari-ye Makānyābi-ye Masājed-e Irāni dar Advar-e Mokhtalef” (Theoretical Basis of Finding an Appropriate Place for Iranian Mosques in Different Ages), *Masjed*, No. 46 (October & November, 1999): 55-63.

Esfahāniyān, Dāvood, “Resale-ye moosighi-ye Khāje Nasiroddin Toosi” (Khaje Nasiroddin Toosi’s Essay on Music), *Maghām*, No. 5 (Summer & Fall, 1999): 20-21.

E’temādi, Ehsān, “Moghaddame’i bar Oj va Nozool-e Naghhāshi-ye Modern dar Irān” (An Introduction on Calmination and Decline of Modern Painting in Iran), *Honarhā-ye Tajassomi*, No. 6 (Summer & Fall, 1999): 100-117.

A’vāni, Fereydoon, “Farhang-e Adab va Honar, Tahlili bar Negareshhā Pirāmoon-e Tafāvot-e Goonehā-ye Goftāri va Tabaghebandi-ye Zabān, Gooyesh, Lahje: Jostāri-ye Pazhooheshi dar Zamine-ye Zabān va Zabānshenāsi” (Dictionary of Literature and Art: Analysis of Views on Differences of Speech Varieties and Language Typology, Dialect, Accent, Research on Language and Linguistic), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 100-119.

Eftekhāri, Mahmood, “Shoorāfarin, Negāhi be Ahvāl va Āsār-e Ostād ‘Isā Bahādari” (A Glance at the Life and Works of Master ‘Isā Bahādari), *Moozehā*, No. 21 (Spring & Summer, 1999): 14.

Afrādi, Aḥmad, “Shāmlōo, Beyhaghi ... va Khāterāt-e Azali” (Shamloo, Beyhaghi, ... and Eternal Memories), *Negāh-e No*, No. 43, (Winter, 2000): 218-246.

Afshār, Iraj, “Goonehā-ye Rang dar Zabān-e Fārsi” (Colour Variations in Persian Language), *Zabānshenāsi*, Nos. 1 & 2 (Fall, 1999): 2-9.

Afshār Mohājer, Kāmran, “Grid dar Grāfik-e Mo’āser” (Grid in Contemporary Graphics), *Honar-nāme*, No. 4 (Fall, 1999): 22-39.

Emāmi, Homāyoon, "Ta'ammoli dar Tajalli-ye Mazhab dar Sinamā-ye Mostanad-e Irān" (A Reflection on the manifestation of Religion in the Documentary Cinema of Iran), *Faslnāme-ye Honar*, No. 40 (Summer, 1999): 205-211.

Omidvārniyā, Mohammad Javād, "Ta'limāt-e Masjedi (Hoze'i) dar Chin va Jāygāh-e Zabān-e Fārsi dar Ān" (Religious Education and the Status of Persian Language in China), *Faslnāme-ye Motāle'āt-e Āsiyā-ye Markazi va Ghafghāz*, No. 3 (Summer, 1999): 95-116.

Amir Ahmadiyān, Bahrām, "Daraje-ye Tose'e Yāftegi-ye Ostānhā va Hamsāzi-ye Melli dar Irān" (Level of Development in Provinces and National Concordance in Iran), *Motāle'āt-e Melli*, No. 1 (Fall, 1999): 99-128.

Amin, Hoseyn, "Nezām-e Beynolmelali va Jomhoori-ye Islāmi-ye Irān" (The International System and the Islamic Republic of Iran), *Nāme-ye Pazhoohesh*, Nos. 12 & 13 (Spring & Summer, 1999): 143-181.

The author of the article has studied the structure of the international system and mentioned that the rules and regulations dominating the international system of law contradict the most primary theoretical principle of international relations, i.e. equality of countries. In practice, it shows that only a few powerful governments are taken as core powers and most others are present in the structure of the world order as periphery powers. Most core countries and many periphery ones have accepted their places and arranged their relations on the basis of such agreement. The author emphasizes that some third world countries such as members of the non-Aligned Movement (including Iran, after revolution) try to change the present world order and establish a fair order, in which the rights of deprived nations are considered. Taking the strategic positions and approaches of the foreign policy of the Islamic Republic of Iran, the article studied the relation and interaction of Iran with world order from 1978 to 1999. The causes and factors of the Islamic Republic of Iran's opposition and contradiction to the international system are analyzed as well.

Ansāri Ghomi, Nāsereddin, "Āyatollāh Sheykh 'Abdonnabi Noori", *Masjed*, No. 46 (October & November, 1999): 76-81.

Bābāyi, Rezā, “She’r, ‘Erfān, Emām Rah” (Poetry, Mysticism, Imām “PBUH”), *Āyene-ye Pazhoohesh*, No. 4 (October & November, 1999): 58-63.

Barāhani, Rezā, “Ammā Jalāl Shojā’tarin-e Ānhā Bood” (But Jalal Was the Bravest of Them), *Ādine*, No. 40 (October, 1999): 15-21.

Barāhooyi, Narjes Khātoon, “Negāhi be Sarzamin va Farhang-e Mardom-e Baloochestān” (A Look at the Land and Culture of Baloochestān People), *Motāle’āt-e Melli*, No. 1 (Fall, 1999): 175-195.

Berkeshli, Māndānā, “Asarāt-e mikrobiyolozhi-ye hannā dar ran-grazi-ye sonnati-ye kāghazhā-ye tārikhi” (Microbiological Effects of Henna in the Traditional Dyeing of Historical Papers), *Honarnāme*, No. 3, (Summer, 1998): 65-79.

The present essay deals with coloured papers produced by the artful paper-makers of Timurid and Safavid eras and considers the dyeing of paper with the natural dye of henna as a method practised by the masters of the art which had been adopted by the artists during different historical periods. The writer of the present essay, after making a brief analysis of dyes used and of different methods of dyeing during Timurid and Safavid eras, has embarked upon the scientific analysis of microbiological effects of henna dye on paper. In the present research, first of all the anti-fungal and anti-bacterial property of henna has been discussed and later on a scientific-experimental analysis of the paper dyed with henna has been carried out. At the end, the findings of the experiments performed have been given in various tables.

Berenjiyān, Shāpoor Rezā, “Vazn dar She’r-e Kohan-e Irān-Zamin” (Rhythm in the Old Poetry of Iran), *Chistā*, Nos. 2 & 3 (November & December, 1999): 203-207.

Boroomand Sa’id, Javād, “Takht-e Jamshid va Negāre-Kandehā-ye Niloofar” (Persepolis and Niloofar’s Carved Writings), *Farhang-e Kermān*, No. 3 (Summer, 1999): 124-134.

Basir, Mohammad Sādegh, “Zaminehā-ye Peydāyesh-e Adabiyāt-e Dāstāni-ye Jadid-e Irān” (The Backgrounds of Modern Iranian Fiction), *Farhang-e Kermān*, No. 3 (Summer, 1999): 64-88.

Bolookbāshi, ‘Ali, “Khishkhāne, Ebtedāyitarin Shekl va Vasile-ye Tahviye-ye Matboo‘ dar Tārikh-e Me‘māri-ye Irān” (Khishkhāne, the Most Primitive Form and Means of Airconditioning in the History of Architecture of Iran), *Me‘māri va Farhang*, No. 1 (Summer, 1999): 81-85.

Bonyādi, Nāser, “Takvin-e Shekl dar Me‘māri-ye Irān” (The Evolution of Form in Iranian Architecture), *Me‘māri va Farhang*, No. 1 (Summer, 1378/1999): 86-89.

The writer’s aim in this article is to review the effective elements in the formalization of the contemporary architecture of Iran. He considers the traditional architecture of Iran as one of the richest examples in the world, as far as form is concerned, particularly simple and oriented forms which compose ancient urban and architectural complexes. He also refers to the regulations governing the development and construction of the old cities, common law, customs and rules, which were experienced, accomplished and refined for many years and were transferred to the architects by word of mouth to formalize the architecture of our cities. The writer of the article believes that architecture has usually been dominated by ruling powers and appeared as a symbol of these powers in the cities. For example, mosques and churches were dominating elements in the cities during a certain period and rulers’ palaces played the same role in the other periods. At present, these urban symbols have been replaced by buildings related to large capitals. Finally, the writer hopes that government and parliament’s interference will result in such a way that from now on; the construction of buildings does not take place for the benefit of a minority group, contradicting the interests of the people.

Bani-Asadi, ‘Ali, “Mirās-e Farhangi” (Cultural Heritage), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 29-43.

Behzādi, Roghiyye, “Daryā-ye Kāsi (Daryā-ye Ghazvin) Darya-ye Māzandarān va na Daryā-ye Khazar” (Casi Sea “Ghazvin Sea” Mazandaran Sea and not the Khazar Sea), *Chistā*, No. 7 (July, 1999): 800-801.

Pākbāz, Roo’in, “Honar-e Mo‘āser-e Irān” (Iranian Contemporary Art), *Tāvoos*, No. 1 (autumn, 1999): 7-24.

Four periods have been assumed for the contemporary art of Iran in the article. The first period began after Kamālolkolk’s researches in Europe and the establishment of the School of Fine Arts by him. Familiar elements of Iranian

art were exercised during this period. It should be remembered that tea-house painting flourished outside the official art zone in this period. The second period began with the extension of the Second World War to Iran and the fall of Rezā Shāh, when some painters of the new generation rejected the official art forms of the previous period and found their ideal models in the Russian realists and French impressionists. Nevertheless, the artists of this period can be divided into the three groups of modernists, traditionalists and moderates. The writer considers the beginning of the third period from the opening of the first biennial in Tehran in 1958 and believes that whatever happened after this event has been of significant importance in the contemporary history of Iranian art. It is from this point that the Iranian modernist movement is recognized and the said biennial played an effective role in the development of painting, sculpture and hand printing. The fourth period has started with the Islamic Revolution of Iran in 1979, and since then the existence and function of the official art of the previous periods has been rejected and political, religious and epical contents have been developed through posters and murals.

Pākdāman, Behrooz, "Peydayesh-e Form dar Me'māri-ye Irāni" (The Appearance of Form in Iranian Architecture), *Me'māri va Farhang*, No. 1 (Summer, 1999): 146-159.

The writer's aim is to review the course of development of Iranian architecture in order to trace the origin of form. He presents evidences in this connection and concludes as follows: 1- Simple forms in architecture of Iran predominantly appeared before the Islamic era; 2- Development and evolution of simple forms have occurred in the course of time and history. Evolution of simple forms took place through the emphasis which was laid on the principles of geometry and further recognition of its mystery and allegory, and because of the development of constructional systems, the development and evolution of mental and artistic insight and blending of simple forms in the process of creating compound forms, caused transformation in the direction of its evolution. Many forms achieved their evolutionary patterns before the Islamic era; 3- Compound forms are formalized by simple forms and have been used in connection with the composition of total spaces of a complex. The writer concludes that creativity and innovation in Iranian architecture is interpreted as best choice in the historical process of evolution.

Pāyvar, Ja'far, "Sahm-e Matnhā-ye Kohan-e Ostoore dar Adabiyāt-e Koodak va Nojavān" (The Contribution of Mythical Old Texts in Young Adult and Children's Literature), *Chistā*, Nos. 2 & 3 (November & December, 1999): 208-212.

Parhām, Siroos, “Kāshikāri-ye Irān dar Āsiyā-ye Saghir va Emperātoori-ye ‘Osmāni” (Iranian Tile-Work in Asia Minor and the Ottoman Empire), *Nashr-e Dānesh*, No. 3 (Fall, 1999): 25-28.

Panāhi, Ahmad (Panāhi Semnāni), “Ghazali bā Giyāhnāz: Chand Khātere az Farrokhi Yazdi” (A Poem for Giyahnaz, Some Memories from Farrokhi Yazdi), *Chistā*, No. 1 (October, 1999): 5-10.

Panāhi, Sorayyā, “Rade-Shenāsi va Ravesh-Shenāsi-ye Farbanghā-ye Fārsi-ye Gharn-e 13 Hejri dar Hend va Pākestān” (Classification and Methodology of Persian Dictionaries of the 13th century A.H. in India and Pakistan), *Nāme-ye Franhangestān-e ‘Oloom*, No. 4 (October, 1999): 152-157.

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Poorjavādi, Nasrollāh, “Parvāne va Ātash (Seyr-e Tahavvol-e Yek Tamsil-e ‘Erfāni dar Adabiyyāt-e Irān” (The Butterfly and the Fire: The Process of Development of a Mystical Allegory in Iranian Literature), *Nashr-e Dānesh*, No. 2 (Summer, 1999): 3-15.

Poorjavādi, Nasrollāh, “Pir-e Golrang” (Rose-coloured Spiritual Leader), *Nashr-e Dānesh*, No. 3 (Autumn, 1999): 43-54.

At the outset, the writer describes the views of a number of researchers concerning that Hafez had a spiritual leader (pir) and that according to some of them his name is Sheykh Mahmood ‘Attār, and then mentions the viewpoints of some scholars such as ‘Abdolhoseyn Zarrinkoob, who held that by “Pir-e Golrang-e Man” Hāfez meant old wine and rose-coloured wine. The writer then embarks upon a lengthy discussion on the meaning of *Pir* (spiritual leader) in the poems of Hāfez and says that by “Pir-e Golrang” Hāfez refers to the *Rāhnamā-ye Bāteni* (the esoteric leader), Sheykh al-Gheyb (the hidden leader), the active intellect, Jibra’il and Rooh al-Ghodos¹, which he calls *Golrang*, i.e., rose-coloured, and relies on the secret of Sohrevardi in his *Resāle-ye ‘Aghl-e Sorkh* (The Red Intellect) and other treatises of the Sheykh al-Eshrāgh.

Poorjavādi, Nasrollāh, “Hallāj va Bāyazid Bastāmi az Nazar-e Mollā Sadrā” (Hallāj and Bāyazid Bistāmi from Mollā Sadrā’s Point of View), *Nashr-e Dānesh*, No. 3 (Fall, 1999): 14-24.

Poorjavādi, Nasrollāh, "Mā be Majles-e Mehtarān Sokhan Nagooyim: Fārsigooyi-ye 'Abdollāh Mobārak va Adab-e Irāni" (Let us not talk to the Assembly of the Elders: Persian-speaking of 'Abdollāh Mobārak and the Iranian literature), *Nashr-e Dānesh*, No. 3, (Autumn, 1995): 21-25.

The writer of the essay hints at the fact that the Iranians, unlike other nations such as the Egyptians and the Syrians, who changed their languages into Arabic in the wake of Islam, have preserved their language, which they did in full awareness and intentionally and, this resulted in their language turning into the second sacred language of the Islamic world. In another part of the present essay, the writer introduces the Iranian sages who to belong to the prominent class of ascetics and sufis of the Islamic world and used to converse in Persian. He even speaks about Persian sayings which are attributed to the Prophet of Islam (P.B.U.H.) as well as those sayings, which are quoted from Salmān al-Fārsi. The writer then mentions the Persian-speaking of 'Abdollāh Mobārak, one of the pious and spiritual leaders of the 2nd century A.H., who conversed with his disciples and pupils in Persian and points to his Persian sayings quoted in books.

Pooyande, Mohammad Ja'far, "Negāhi be Jāme'e-Shenāsi-ye Adabiy-yāt" (A Glance at the Sociology of Literature), *Ādine*, No. 139 (August, 1999): 20-23.

Tāki, Giti, "Peyvastegi va Hambastegi-ye Matn dar Zabān-e Fārsi" (Connection and Correlation of Text in Persian Language), *Majalle-ye 'Oloom-e Ensāni-ye Dāneshgāh-e Sistān va Baloochestān*, No. 7 (Spring & Summer, 1999): 129-140.

Tāki, Giti, "Peyvastegi va Hambastegi-ye Matn yā Ensejām va Ertebāt-e Matāleb dar Zabān-e Fārsi" (Connection and Correlation of Text or Coherence and Relation Subjects in Persian Language), *Majalle-ye Zabānshenāsi*, Nos. 1 & 2 (1999) : 73-81.

Tajlil, Jalil, "Tasāvir-e Honari-ye Jāmi dar do Masnavi-ye Leyli va Majnoon, Yoosof va Zoleykhā" (Djāmi's Artistic Portraits in the two Masnavis of Leyli and Majnoon, and Yoosof and Zoleykhā), *Farhang-e Kermān*, No. 3 (Summer, 1999): 89-96.

Ta'rif, Sadigh, "Māh-Bānoo-ye Āvāz-e Irān, Negareshi Kootāh be Shakhsiyyat va Āsār-e Ghamarolmolook Vaziri" (The "Moonlady" of Iranian Song. A Short Glance at the Character and Works of Ghamarolmolook Vaziri), *Māhoor*, No. 4 (Summer, 1999): 49-63.

Takmil Homāyoon, Nāser, "Ta'ammoli bar Farhang-e Me'māri dar Irān-e bastān" (A Reflection on the Culture of Architecture in Ancient Iran), *Me'māri va Farhang*, No. 1 (Summer, 1999): 90-96.

The article refers to the influence of culture, beliefs and thought on the forms of architecture and style of buildings. Elements such as passages, markets and streets which have played a role in the development of architecture, and various types of plaster moldings, glazings and windows that have effected the evolution of house construction in different ways, are discussed here. References are also made to the development of house construction by Iranians on the basis of archaeological findings in the Zigoorāt of Choghāzanbil, buildings in Susa, Zāghe (hut) of Ghazvin, Sialk Tepe and tens of other buildings discovered in different parts of Iran. Various phases of architectural development in ancient Iran are reviewed and tile splendor of the ancient architecture of Iran during the Arsacid and Achaemenid eras is also remembered.

Saghati, Morād, "Nazariyye-ye Ta'alhod-e Sangbanā-ye Dolat-e Ide'olozhik" (Theory of Commitment Foundation of Ideological Government), *Goftogoo*, No. 24 (Summer, 1999): 7-27.

Jāvāri, Mohsen, "Madāres-e Dore-ye Safavi dar Esfahān" (Schools of Safavid Era in Isfahān), *Ravāgh*, No. 3 (Summer, 1999): 55-67.

Jāvid, Hooshang, "Hamāse va Najvā" (Epic and Whisper), *Maghām*, No. 5 (Summer & Fall, 1999): 70-71.

Ja'farzāde, Khosro, "Form dar Moosighi-ye Irāni" (Form in Iranian Music), *Māhoor*, No. 5 (Fall, 1999): 37-47.

Ja'fariyān, Rasool, "Ahkām va Farmānhā-ye Haj dar Zamān-e Ilkhāniyān" (Decrees and Orders of Haj in Ilkhāni Era), *Mighāt-e Haj*, No. 25 (Fall, 1999): 44-63.

Ja'fari, 'Ali Akbar, "Ezdevāj bā Mahārem dar Din-e Zartoshti" (Marriage with Mahārem in Zoroasterian Religion), *Chistā*, Nos. 2 & 3 (November & December, 1999): 174-179.

Hoseyni, Mohammad, "Jāme'-e Ādamiyyat va Enshe'āb-e Ān, Āghāz va Anjām-e yek Anjoman-e siyāsi-ye Dorān-e Mashrootiyyat" (Adamiyyat Society and its Splits, Beginning and End of a Political Society in the Constitutional Era), *Tārikh-e Mo'āser-e Irān*, No. 10 (Summer, 1999): 7-64.

Hoseyni, Mahdi, "Negārgari-ye Sonnatī-ye Irān. Dirooz, Emrooz, ..." (Iranian Traditional Miniature: Past, Present, ...), *Honarnāme*, No. 3 (Summer, 1999): 47-51.

In this article, the characteristics of the traditional painting of Iran are discussed and reviewed. The writer refers primarily to the efforts made by Western artists to create objective-worldly and temporal-spatial art, taking advantage of Roman and Greek classical styles and compares them with Iranian artists who tried to create subjective, motivating and chrono-spatial art. Iranian artists have always aimed at creating art works on the basis of an Irano-Islamic world view that today's contemporary artists are trying to manifest. The characteristics of contemporary art, which have been the aim of traditional Iranian painters for centuries, are a manifestation of the process of transformation and movement (space and time) in painting, which has a very close link with the continuity of space and time in quantum physics.

Heshmatzāde, Mohammad Bāgher, "Moghaddame va Charchoobi barāye Barrasi-ye Ta'sir-e Enghelāb-e Eslāmi-ye Iran dar Keshvarhāye Islami" (An Intrudocion and Framework for Reviewing the Impression Of Iran's Islamic Revolution in the Islamic Countries), *Nāme-ye Pazhoohesh*, Nos. 12 & 13 (Spring & Summer, 1999): 211-234.

The revolution of Iran has been considered as an important part of the history of Islam. While causing great changes in Iran, it had also significant influence on international and regional arena. The author believes that the Islamic world as well as the regional states, because of their geographical and religious proximity to Iran, have been considerably more influenced. Then the author considers the impact and reflection of the Islamic revolution on the Islamic world and mentions the various opportunities and threats that this impact has brought upon the Islamic Republic of Iran. The article tries to describe methodically the impact of the Islamic revolution on Islamic countries.

Haghighāni, Moosā, “Tehrān va Tabriz, Do Kānoon-e Por Eltehab-e Mashrootiyyat: Tabriz dar Ta‘āroz Miyān-e Mashrootekhāhan va Mash-roo‘ekhāhān, Tehran Māh-e Por Āshoob: 8 Rajab tā 8 Sha‘bān 1328” (Tehran and Tabriz Two Centers Of Chaos in Constitutional Era: Tabriz in Contradiction Between Constitutionals and Jurisprudentialists, Tehran, the Chaotic Month between 8 th Rajab - 8th Sha‘bān), *Tārikh-e Mo‘āser-e Irān*, No. 10 (Summer, 1999): 195-274.

Haghighat, ‘Aborrafī, “Bā Nām-Āvarān-e ‘Elm va Adab, Soltānol‘ārefin Bāyazīd Bastāmi, Nokhostin ‘Āref-e Eshrāghi-ye Irān” (With Celebraties of Science and Literature, King of Gnostics Bāyazīd Bastāmi, the First Illuminist of Iran), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 215-251.

Hayāti, Zahir and Tasvīr Ghamsari, Fāteme, “Barrasi-ye Raftār-e Et-telā‘-Yābi-ye A‘zā-ye Hey‘at-e ‘Elmi-ye Sāzmān-e Pazhooheshhā-ye ‘Elmi va San‘ati-ye Irān” (The Study of Information Behaviour of the Members of Scientific Boards of Industrial and Scientific Research Organization of Iran), *Ketāb*, No 2 (Summer, 1999): 27-42.

Khāleghi, ‘Alī, “Jāygāh-e Siyāsāt dar Andishe-ye Feyz Kāshāni” (Place of Politics in Feyz Kāshāni’s Thought), *Oloom-e Siyāsi*, No. 6 (Fall, 1999): 254-266.

Khāniki, Hādi, “Sākhtār-e Mashroote va Nesbat-e Ān bā Sākht-e Mat-boo‘āt” (The Structure of Constitutionalism and its Relation With the Press Structure), *Tārikh-e Mo‘āser-e Irān*, No. 10 (Summer, 1999): 65-98.

Taking two independent variables, political power and civil society into account, the author has tried to study the structure of the press in the constitutional era. According to the author, such independent variables are reinforced by two factors: the political culture of elite and organizations to handle social debates. The author has evaluated constitutional political order, while considering five indicators: stability or diversity of centers implanting power, constancy or changeability of governments, situation of military power, circumstances of the bureaucratic organization, and the extent of government’s control in affairs. The structure of the press in the constitutional age in terms of press control by the government, the measures taken by the press against problems, quantitative indicators of press such as circulation, genre, the place

and period of publishing, their trends and causes of their banning have been studied in the article as well. This study has been carried out, based on the information recorded in sources concerning 521 journals through the years 1285 to 1300 A.H. The author concludes that the press in Iran in the constitutional era was under less control, and enjoyed a larger circulation. The press was typically of a political nature and followed the active political centers of the country.

Khorramshāhi, Bahā'oddin, "Tahavvol-e Ma'nā-shenākhti-ye Wāz-hegān ('Arabi dar Fārsi)" (Semantic Change of Words (Arabic Words in Persian). *Golestān*, No. 2 (Summer, 1999): 121-142.

Khorramshāhi, Bahā'oddin, "Gote va Hāfez, Hamdeli az Hamzabāni Behtar Ast" (Goethe and Hafez, Sympathy is better than speaking the same language), *Zibāshenākht*, No. 1 (Fall, 1999 & Winter, 2000): 121-142.

Khosropanāh, Mohammad Hoseyn, "Kārnāme va Roozegār-e Irāniyān dar Ghafghāz" (Life and Times of Iranians in Caucasus), *Negāh-e No*, No. 43 (Summer, 1999): 31-72.

The inevitable emigration of Iranians from the beginning of the 20th century to the present time is described in the article. Although the motives for such emigration were of an economic and mainly political nature, their results were cultural and political. Such emigrations has increased the Iranians' knowledge of the world and left impressions on their individual and social thoughts and deeds, and eventually changed them. According to the author, a chronicle of the Iranian emigrants and their cultural, political, and social activities, and what they have contributed to Iranian society have not been analyzed yet. The author has tried to study and analyze some parts of the history of Iran. The first period of the emigration of Iranians and their chronicle in the Caucasus during 1900-1920 has been described in the article. The causes of the emigration of Iranians, the circumstances of their lives and work in the Caucasus, the position of Iranian emigrants in wars between the Armenians and the Tatars have been studied and discussed in the article along with such subjects as the influence of political and social activities of Caucasian society on Iranian emigrants, and the establishment of immigrant Iranian political parties in Caucasus.

Khalili, Mohsen, "Moghāyese-ye Mas'ale-ye Tafsir dar Do Ghānoon-e Asāsi-ye Mashrootiyyat va Jomhoori-ye Islāmi-ye Irān" (Comparison

of Interpretation in Two Constitutional Laws of Constitutionalism and Islamic Republic of Iran), *Matin*, Nos. 3 & 4 (Summer & Fall, 1999): 211-237.

The constitutional laws of *Mashrūtiyyat* (constitutionalism era) and of the Islamic Republic have been studied in the article. The author concludes that for interpreting constitutional and general laws in constitutionalism there was only one reference, whereas the Islamic Republic has a more proper legal way. The ordinary and constitutional laws are commented upon by two separate institutions. The author believes that the Council of Guardians cannot comment upon the constitutional law, if asked to do so. The main task of the Expediency Council is to resolve the debates rather than to legislate. This council sanctions ordinary laws, according to constitutional law. The Islamic Consultative Assembly is responsible for commenting upon them. So interpreting the sanctioned laws in the Expediency Council, by its members is against the constitutional law and is not legitimate.

Dādjar, Dorre, “Kamāl va Moosighi, Nāmhā va Estelāhāt-e Moosighā’i dar Divān-e Khojandi” (Kamal and Music, Names and Idioms in Kamal Khojandi’s Divān), *Ketāb-e Māh-e Honar*, Nos. 15 & 16 (December, 1999 & January, 2000): 28-29.

Dārooghe Kāzem, Abolghāsem, “Moosighi dar Zoorkhāne” (Music in Iranian Traditional Sports Club), *Maghām*, No. 5 (Summer & Fall, 1999): 74-77.

Dāvāri Ardakāni, Rezā, “Nazari Ej māli be Andishe-ye Demokrāsi dar Sad Sāl-e Akhir-e Irān” (A Short Glance at Democracy in the Recent One Hundred Years in Iran), *Nāme-ye Farhang*, Nos. 12 & 13 (Spring & Summer, 1999): 239-245.

According to the author, acquaintance with democratic thought commenced in Iran at the beginning of the 19th century, i.e. circa two centuries ago. This acquaintance was achieved mostly through ambassadors, tourists, and travelers’ reports concerning parliamentary and democratic governments. Since such reports were strange to reporters and their readers, they were ineffective. Some Iranian politicians and intellectuals had acquired some understanding of democracy after one hundred years, but this was not so deep. The constitutional revolution might have achieved no results if religious authorities had not joined with the constitutional rising and neither parliament nor the constitutional law would appear. Some ideas of Malkum Khān, Sultān al-Wā’izīn,

Ādamīyat and intellectuals before the constitutional revolution have studied and criticized in the following part of the article.

Darvishzāde, ‘Ali, “Jāygāh-e Zaminshenāsi dar Irān” (Place of Geology in Iran), *Nāme-ye Farhangestān-e ‘Oloom*, Nos. 12 & 13 (Spring & Summer, 1999): 67-79.

Darvish, Mohammad Rezā, “Dotār-e Khorāsān” (Dotār of Khorāsān), *Ketāb-e Māh-e Honar*, Nos. 15 & 16 (Desember, 1999 & January, 2000): 14-21.

Darvishi, Mohammad Rezā, “Sābeghe-ye Rade-Bandi-ye Sāzhā-ye Irāni” (The History of Classification of Iranian Musical Instruments), *Māhoor*, No. 4 (Summer, 1999): 25-48.

Daftar-e Barresihā-ye Eghtesādi, “Arzyābi-ye Āmoozesh-e ‘Āli dar Barnāme-hā-ye Avval va Dovvom” (Evaluation of Higher Education in the First & Second Development Programs), *Majles va Pazhoohesh*, No. 28 (October & November, 1999): 250-265.

Daftar-e Barresihā-ye Eghtesādi, “Tejarat-e Khāreji dar Do Barnāme-ye Gozashte” (Foreign Trade in the Last Two Development Programs), *Majles va Pazhoohesh*, No. 28 (October & November, 1999): 178-219. In this article while reviewing the conditions of foreign trade during the First and the Second Five-Year Development Plans, attempts have been made to shed light on those problems that served as impediments in achieving the objectives set by the planners. According to the article the most important problems that the foreign trade industry in Iran faces include: Lack of stability in the laws, rules and regulations pertaining to foreign trade and exports; constant fluctuations in the Iranian currency vis-à-vis the important international currencies; the absence of a well-established information system providing the required information about the important consumer markets of the world, reflecting upon the inefficiency of the economic departments of the Iranian diplomatic missions abroad; multiple decision-making authorities, as regards exports, that usually function without coordination; the low quality of exported commodities as well as inappropriate packaging of the commodities; and lack of sufficient infrastructural facilities for exports. In the concluding part of the article problems pertaining to imports as well as the actual performance of the foreign trade as compared to the targets set by the two Plans have been discussed.

Daftar-e Barresihā-ye Eghtesādi, “Jāygāh va Kārkard-e Tahghighāt dar Barnāme-hā-ye Avval va Dovvom” (The Place and Function of Researches in the First and Second Development Programs), *Majles va Pazhoohesh*, No. 28 (October & November, 1999): 266-282.

The author of this article is of the view that the actual performance of the research section during the First Five-Year Development Plan has been unsatisfactory and the main causes of this unsatisfactory performance are problems like the unclear status of the private sector as regards research, using research resources for non-research purposes, lack of ineffective communication between research centers and executive bodies, and a dearth of expertise in the area of research. The author then emphasizes on qualitative rather than quantitative objectives and makes a few suggestions to do away with the existing problems. These suggestions include: Expansion of qualitative research projects through institutionalization of research in universities and research centers; emphasizing on the importance of the role of research in higher education; designing and executing a control and evaluation system in order to quality-check the research works carried out; appropriate expansion of basic and applied research projects in universities and research centers; prioritization of research projects; increasing the share of universities and higher education section from the total research budget of the country; encouraging the executive bodies to utilize the results of the researches carried out; extending effective support to the private research activities with a view to increasing the absorption capacity of private research institutes and bringing about an increase in the total number of research scholars.

Daftar-e Barresihā-ye Eghtesādi, “Sarmāyegozāri-ye Khāreji dar Irān, Negāhi be Posht-e Sar” (Foreign Investment in Iran, A Back Glance), *Majles va Pazhoohesh*, No. 28 (October & November, 1999).

Daftar-e Barresihā-ye Eghtesādi, “Kārnāme-ye Siyāsathā-ye Eshteghāl-Zāyi dar Do Barnāme-ye Gozashte” (An Evaluation of Job Creation Policies in the Past Two [Development] Programs), *Majles va Pazhoohesh*, No. 28 (October & November, 1999): 283-307.

Deghghat, Ashraf, “Mekānizm-e Takhrīb-e Shishe-ye Dore-ye ‘Ilāmi az Ma‘bad-e Choghā Zanbil” (Mechanism of Demolition of Glass of Elamite Era From the Temple of Chugha Zanbil), *Honarnāme*, No. 4 (Fall, 1999): 77-83.

According to the author, the Elamite civilization is the oldest known civilization in the history of Iran and may be divided into the following three periods: prior to 2225 BC; from 2225 BC to 745 BC; from 745 BC to 645 BC when the Elamite rulership was overthrown by the Assyrians. Deglighat is of the opinion that the peak of the Elamite art was the second period mentioned above, and during the reign of King Ontash Gal; and that the most outstanding artwork of this period is the Chughā Zanbil Temple, which was discovered by a New Zealander archeologist called Brown. From among the objects discovered from the Chughā Zanbil Temple, some glass pipes have for the first time been put to laboratory tests. Mechanical tests conducted upon various angles of the glass with the help of an SEM and EDX electron microscope go on to suggest that the erosion seen on the glass pipes could have been as a result of their coming into contact with certain liquid solvents. The results of these tests further specify: The material ingredients of the glass pipes discovered from the Chughā Zanbil temple, and the differences in the mechanism of the erosion of the black and the white glass used for the pipes and enumerate the causes of the same, with the help of numerous graphs.

Delfāni, Mahmood, "Naghsh-e Dolat-e Ālmān dar Ijād-e Sanāye'-e Nezāmi va Taslih-e Artesh dar Dore-ye Rezā Shāh" (The Role of German Government in Establishing Military Industries and Supplying The Army in Reza Shah Time), *Ganjine-ye Asnād*, Nos. 35 & 36 (Fall, 1999 & Winter, 2000): 82-93.

Doostkhāh, Jalil, "Matnshenāsi-ye Shāhnāme" (Textual Study of Shāhnāme), *Kelk*, No. 107, (October & November, 1999): 3-14.

Dehshiri, Mohammad Rezā, "Ta'sir-e Jāme'-e Madani bar Siyāsāt-gozāri-ye Khāreji-ye Jomhoori-ye Eslāmi-ye Irān" (The Effect of Civil Society on Foreign Policy Making of Islamic Republic of Iran), *Et-telā'āt-e Siyāsi-Eghtesādi*, Nos. 145 & 146, (October & November, 1999): 12-27.

Dehshiri, Mohammad Rezā: "Nazariye-ye Enghelāb-e Eslāmi az Didgāh-e Emām Khomeyni" (The Theory of Islamic Revolution from Imam Khomeyni's Point of View), *Masjed*, No. 45 (August & September, 1999): 14-23.