

Dehghān Tarzjāni, Mahmood, "Olaviyathā va Manābe<sup>ʿ</sup>-e Tahdid-e Manāfe<sup>ʿ</sup>-e Melli-ye Irān dar Āsiyā-ye Markazi va Ghafghāz" (Priority and the Sources of Threatening the National Interests of Iran in Central Asia and Caucasus), *Ettelāʿāt-e Siyāsi-Eghtesādi*, Nos. 145 & 146, (October & November, 1999): 68-83.

Diba, Dārāb, "Elhām va Bardāsht az Mafāhim-e Bonyādi-ye Meʿmāri" (Inspiration and Perception from Fundamental Concepts of Architecture), *Meʿmāri va Farhang*, No. 1 (Summer, 1999): 97-110.

Zākeri, Mostafā, "Shegerdhā-ye nā-maʿloof dar Sheʿr-e Saʿdi" (Unfamiliar Methods in Saʿdi's Poetry), *Nashr-e Dānesh*, No. 2 (Summer, 1999): 16-24.

Zabihi, Shahlā, "Taʿsir-e Āloodegi-ye Havā bar Ājornamā-ye Banāhā-ye Tārikhi-ye Esfahān" (The Effect of Air Pollution on Historical Brick Façades of Esfahān), *Honar Nāme*, No. 4 (Fall, 1999): 214-221.

Zakāvati Gharagozloo, ʿAli Rezā, "Seyri dar Naghd-e Afkār-e Mollā Sadrā dar Chahār Gharn-e Akhir" (A Review on the Criticism of Molla Sadra's Thoughts in the Last Four Centuries), *Āyene-ye Pazhoohesh*, No. 57 (August & September, 1999): 214-221.

Zokā, Yahyā, "Hākoop Havoonātāniyān", *Tāvoos*, No. 1, (Autumn, 1999): 31-37.

The present essay deals with the life circumstances of Hakoop Havoonātāniyān, miniaturist and painter, who lived from the later part of the eighteenth century until 1881. The essay then mentions about his works which exist in the libraries and on the walls of the churches. Among his works there is a script book entitled *Golchin-e Enjili* (An Anthology of the New Testament) illustrated by him. And his paintings can still be seen on the walls of the cathedral of Echmiyadzin in bright colours and in amorous and poetic manner. Hakoop Havoonātāniyān also produced tableaux of the young Nāsereddin Shāh in Tehran, which are preserved in the museum of Venice. This artist died in 1881 in Tehran and his tomb is in the church of St. George located in Ghazvin Gate of Tehran.

Rādfar, Abolghāsem, "Sabk va Daroonmāye-ye She'r-e Manoochehri" (Style and Basic Knowledge of Manoochehri's Poetry), *Farhang-e Kermān*, No. 3 (Summer, 1999): 97-112.

Rādfar, Abolghāsem, "Mohaddes Ormavi Pāsdār-e Farhang-e Shi'i" (Mohaddes Ormavi, the Gardian of Shiit Culture), *Ketāb-e Māh-e Din*, Nos. 22 & 23 (August & September, 1999): 19.

Rāshet, Mohammad Hoseyn and 'Abdollāh Seyf, "Modiriyyat-e Mohiti dar Kontrol-e Āloodegi-ye Shoori-ye Roodkhānehā-ye Jonoob-e Irān" (Environmental Management in the Control of Salt Pollution of Rivers of Southern Iran), *Majalle-ye 'Oloom-e Ensāni-ye Dāneshgāh-e Sistān va Baloochestān*, No. 7 (Spring & Summer, 1999): 101-128.

Rajazāde, Aḥmad, "Hayāt-e Dini dar Shahr-e Hamadān" (Religious Life in Hamadan), *Masjed*, No. 46 (August & September, 1999): 89-97. The following subjects are studied in the article: reading books, newspapers, and magazines; watching T.V. and videos; listening to the radio and tape recorders; holding meetings and assemblies in which culture is transferred orally; the type of oral culture; family members' leisure time along with the particulars of its members, such as age, ability to read and write, education, occupation, activity and marital status. The religious life of Hamadān, in terms of the access of people to mosques (cultural facilities), holding ceremonies and listening to religious and Quranic tapes and using the religious programs of radio & T.V. and their relation to the particulars of people has been studied as well. The author mentions that all information has been collected in the summer of 1994, and 873 families with 4790 people have been selected in the "PPS" method. The results can be applied generally to the whole population with almost complete confidence.

Rajabzāde, Hāshem, "Irāniyān, Nehzat-e Mashrootekhāhi va Nemoone-ye Zhāpon-e Pishro" (Iranians, Constitutional Movement and the Sample of Progressive Japan), *Tārikh-e Mo'āser-e Irān*, No. 10 (Spring, 1999): 99-132.

Rajabi, Mohammad 'Ali, "Jelvehā-ye Āyāt va Azkār dar Negārgari-ye Es-lāmi" (The Manifestation of Verses and Prayers in Islamic Miniature-Painting), *Ketāb-e Māh-e Honar*, No. 12 (September, 1999): 16-21.

Razmjoo, Shāhrokh, “Raddepā-ye Sepandārmaz dar Takht-e Jamshid va Pishnahādi barāye Talaffoz-e Digar-e Yek Shekl dar Khatt-e Mikhi-ye Ilāmi” (The Track of Sipandārmadh in Persepolis and a Proposition for Another Kind of Spelling of a Form of Elamite Cuniform Writing), *Bāstānshenāsi va Tārikh*, Nos. 1 & 2, (Fall, 1997 & Winter, 1998, Spring & Summer, 1998): 6-9.

In this article the writer reviews the clay inscriptions found in Persepolis, which provide information about the ancient gods and sacred names of Iran. One of the gods whose name appears in six inscriptions is Sipandārmadh, who was one of the Amshāspandān and was believed to be the Guardian-God of the earth. He possessed a high position in the religion of the early Aryans as well as among the Zoroastrians and his name even appeared in the Zoroastrian calendar. It is believed that the name of the twelfth month of the current Iranian calendar, i.e. “Isfand”, was taken from his name. The author has also suggested a new pronunciation for a form of this name that has appeared in the Elamite script, and is of the opinion that in all probability this new pronunciation suggested by him will help read certain terms that have hitherto remained unknown.

Rasoolipoor, Mortazā, “Kolonel Pasyān dar Dāmgah-e Hādese, Asnādi dar-bāre-ye Vāghe‘e-ye Khorāsān dar Sāl-e 1300” (Colonel Pasyān in the Pitfall of Incident, a Document About Incidence of Khurasan in 1300 AH), *Tārikh-e Mo‘āser-e Irān*, No. 11 (Fall, 1999): 135-198. The author notes that there are 1200 documents existing in the documentation center of the Institute for Studies of Contemporary History of Iran. Fifty-five documents are analyzed in the present article. The documents contain such subtle and useful informations, which may be helpful in studying the subject precisely. The documents studied here are about events in Khurasan, the role of such people as Colonel Muhammad Taqi Khān Pasyin, the commander of the Khurasan Gendarmerie, Mahdi Farrukh, entitled as Mu‘tasim as-Saltane, an agent of the coup d’etat, Sayyid Ziyā’ ad-Din Tabātabā’i, prime minister of the coup and Qawām as-Saltane etc. The tie of friendship between Colonel Pasyān, Mu‘tasim, and Sayyid Ziyā’, and Qawām. al-Saltane’s interest in and reliance on the colonel are clearly seen in the documents. Such points are very important to those interested in the Khurasan events in the years 1299-1300 A.H. The situation of the gendarmerie, the way of interaction between the gendarmerie and the Cossack forces during the years 1298-1300 A.H. the gendarmerie commanders’ co-operation with the 1299 coup d’etat, and the lives of the prime minister and the colonel have been studied in the article.

Rashvand, Esmā'il, "Khoshnevisi Niyāyesh-e Angoshtān-e Johari" (Calligraphy the Praise of Fingers), *Faslnāme-ye Honar*, No. 40 (Summer, 1999): 141-144.

Rai' Jonayd, Mohammad, "Khāl-e Jamāl-e Azal" (The Beauty Spot of Eternity), *Dorr-e Dari*, Nos. 9 & 10 (Spring & Summer, 1999): 40-45.

Ranjbar, Mohammad 'Ali, "Mansab-e Khalifatolkholafā dar Dore-ye Safavi" (Appointment of the Caliph of Chaliphs in Safavid Era), *Ganjine-ye Asnād*, Nos. 33 & 34 (Spring & Summer, 1999): 4-15.

Ravāsāni, Shāpoor, "Barrasi-ye Osool-e Nazariyehā-ye Pān-Toorānism va Pān-Torkism, Nā-dorosti-ye Farziyehā-ye Nezhād-e Āryā, Sāmi va Tork (Reviewing the Principal of Pan-Turanism and Pan-Turkism Theories, Incorrectness of Hypothesis of the Turk, Semite and Aryan Races), *Ettelā'āt-e Siyāsi-Eghtesādi*, Nos. 145 & 146 (October & November, 1999): 92-103.

The author studies the causes of the origin and development of "Pan-Turanism" and "Pan-Turkism", two racial theories, and considers them as the penetrating clever ways of colonialism to influence and rule in such societies. Colonialists intend to achieve their political and economic aims. Colonialists maintain certain scientific, cultural, and social advances for a certain race or nation through racial promotions and the distortion of history. They aggravate national and racial fanaticism by ascribing certain time, place, and events to a particular nation as its historical origin. The author considers the works and writings of European orientalist in the 18th and 19th centuries as the historical, political, and theoretical origin of Pan-Turkism. He demonstrates that Pan-Turkism and Pan-Turanism are particular movements that have been influenced by the colonial culture and policy of the European governments.

Rooholamini, Mahmood, "Koohbanānihā-ye Zartoshti", *Chistā*, No. 1 (October, 1999): 11-44.

Roohfar, Zohre, "Naghghāshi-ye Maktab-e Esfahān bar Sofālinehā-ye Sefid va Ābi" (Painting of Isfahan's School on Blue and White Potteries), *Moozehā*, No. 21 (Spring & Summer, 1999): 10-13.

Rahbaryān, Minā, “Masjed va Menār-e Barsiyān” (Mosque and Minaret of Barsiyān), *Masjed*, No. 46 (October & November, 1999): 62-69.

Riyāhi, Mohammad Amin, “Varaghi az Tārikh-e Farhang-e Irān (Mājarā-ye Ketabhā-ye Darsi)” (A Leaf From the History of Iranian Culture – The Story of Text-Books), *Golestān*, No. 2 (Summer, 1999): 121-145.

Zarshenās, Zohre, “Estelāhi Falsafi Dar Adabiyyat-e Soghdi-ye Boodā’i” (Philosophical Terms in Soghdian-Buddhist Literature), *Nāme-ye Farhangestān-e ‘Oloom*, No. 4 (October, 1999): 84-94.  
The writer of the present essay considers Soghdian as the most important language of eastern Iran on account of the diversity and magnitude of written literature and holds that the merchants of Soghdiana, in addition to transporting goods, conveyed the culture and arts between the two worlds of the East and the West, i.e. China. Iran, India and Rome, and embarked upon the propagation of Buddhism, Manichaeism and Christianity and greatly contributed to the enrichment of the treasury of Soghdian literature in addition to the dissemination of these religions. At present, the Soghdian-Buddhist texts are counted as the most voluminous literary works in Soghdian. The writer of the essay speaks about the need for the preparation of glossary of Buddhist-Soghdian terms in three languages and holds that such a glossary of terms will be of great use for the Persian-speaking people and will greatly contribute to a better understanding of Buddhist concepts.

Sāri Sarrāf, Behrooz and Hasan Zolfeghāri, “Motāle‘e-ye Bāreshhā-ye Gharb-e Irān bā Ta’kid bar Tahlil-e Khooshe’i” (The Study of Rain in Western Iran With Emphasis on Cluster Method Analysis), *Majalle-ye ‘Oloom-e Ensāni-ye Dāneshgāh-e Sistān va Baloochestān*, No. 7 (Spring & Summer, 1999): 59-77.

Sālār Behzādi, ‘Abdorrezā, “Negāhi Digar be Marzhā-ye Sharghi-ye Irān” (Another Glance at the Eastern Borders of Iran), *Goftogoo*, No. 24 (Summer, 1999): 110-124.

Sāmāniyān, Mosayyeb, “Tahlil-e Raftār-e Ettelā‘-yābi-ye Pezeshkān-e Shahrestān-e Bojnoord” (Analysis of the Information Behavior of Physicians in Bojnoord), *Ketāb*, No. 2 (Summer, 1999): 89-100.

Sepantā, Sāsān, "Seyyed Hoseyn Tāherzāde", *Māhoor*, No. 5 (Fall, 1999): 29-35.

Sotoode, Gholāmrezā, "Masnavi dar Loghatnāme" (Masnavi in the Glossary), *Golestān*, No. 2 (Summer, 1999): 55-89.

Sajjādi, Sādegh, "Negāhi be Tarikh-e Adabiyyat-Negāri va Manābe'-e Ān Dar Ghalamro-ye Sokhan-e Fārsi" (A Glimpse of Literary-Writing and its Sources in the Realm of Persian Elocution), *Nāme-ye Farhang-estān-e 'Oloom*, No. 4, (October, 1999): 2-20.

This essay has been written on the occasion of the passing away of Master Zabihollah Safā (1911-1999), the prominent Iranian scholar and researcher in the field of history of literature. The writer has a look on the history of literary writing in Iran. At the outset, the writer mentions the dictionaries, historical literary letters, bibliographies, and biographies being produced in the field of history of Persian literature and draws on a number of biographies and books containing the particulars of the writers and poets. Then, he discusses about the histories of literature being divided into general, topical, periodical, and regional themes and mentions the *History of Persian Literature* by Herman Ete (?)<sup>2</sup> and the *Literary History of Iran* by Edward Brown. The writer then speaks about the works of Iranian researchers who have produced books in the field of history of Persian literature in detail and analyses their works.

Sajjādi, Nimā, "Nazari Tāze dar-bāre-ye Pishdādiyān va Kiyāniyān" (A New Vision about Pishdādiyān and Kiyaniyān Kings), *Chistā*, Nos. 2 & 3 (November & December, 1999): 166-173.

Seyyid Hoseyni, Sa'id, "Āyatollāh Hāj Āghā Hoseyn Tabātabā'i Ghomi", *Masjed*, No. 45 (August & September, 1999): 92-107.

Shādpoor, Ḥasan, "Farhang-e Āmme, Ādāb va Rosoom va Nahve-ye Ma'ishat-e Mardom-e Semnān" (The Public Culture, Manners and Customs and the Means of Earning a Living of Semnān's People), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 175-196.

Shāhedi, Mozaffar, "Majles-e Avval-e Mashroote, Bohrānhā-ye Māli va Tarh-e Ta'sis-e Bānk-e Melli" (The First Constitutional Parliament, Financial Crises and the Project of Establishment of the Melli Bank), *Tārikh-e Mo'āser-e Irān*, No. 10 (Summer, 1999): 133-170.

Shāyḡān, Ḥasan, “Dolat va Tabaghāt dar Dorān-e Ashkāni” (Government and Classes in Arsacide Era), *Ettelāʿāt-e Siyāsi-Eghtesādi*, Nos. 145 & 146 (October & November, 1999): 104-115.

Sharifzāde, ʿAbdolmajid, “Āyāt-e Elāhi dar Honarhā-ye Sonnati” (Divine Signs in Traditional Arts), *Ketāb-e Māh-e Honar*, No. 12 (Shahri-var, 1378/1999): 41-43.

The writer of this article believes that Moslem artists have created art works based on Islamic culture and beliefs, directing the viewer towards another universe, and guiding him from the material world to the spiritual world. In the course of time, true and traditional artists have created valuable works in different branches of art with the assistance of Holy Qoranic verses. This task began with the decorative writing of Qoran and spread to other branches of art such as illumination of divine words, tile work in mosques and altars with various traditional patterns and Qoranic inscriptions, tapestry and marquetry, metal-work and embossing, binding and encrustation. Some significant art works in different branches of art have been introduced in the article.

Sharifzāde, ʿAbdolmajid, “Raveshhā-ye Sonnati dar Āmoozesh-e Honar” (Traditional Ways in Teaching Art), *Ketāb-e Māh-e Honar*, Nos. 13 & 14 (October & November 1999): 15-17.

In this article, reference is made to negligence on the part of eastern societies, regarding the traditional methods of education based on theological culture and theocentrism, and their inclination towards Western educational culture with the essence of humanism. Eastern society’s inattentiveness towards text books on arts, sciences and crafts is also criticized in the article. The writer believes that Western art and its teaching method have penetrated into Eastern countries including Iran, spreading their embellishment on Iran’s modern art. Then, numerous pamphlets prepared during many centuries in the traditional style of teaching calligraphy in Iran and other Islamic countries are mentioned and some of them are reviewed and discussed.

Sharifiyān, Mohsen, “Moosighi-ye Booshehr, Negāhi be Marāsem-e Senj va Dammām” (Music of Bushire, A Glance at Senj and Dammām Ceremonies), *Honar-e Moosighi*, No. 10 (July & August, 1999): 28-30.  
Shaʿbāni, Ahmad and Akram Tālebi, “Ketābkhānehā-ye Bimārestāni-ye Shahr-e Esfahan, Vazʿiyyat-e Mojood va Masāʿel-e Toseʿe” (Hospital Libraries of Isfahan, Existing Situation and the Problems of Distribution), *Ketāb*, No. 2 (Summer, 1999): 43-52.



Shafififar, Mohammad, "Jāygāh-e Velāyat-e Faghih dar hoghoogh-e Asāsi-ye Jomhoori-ye Esāmi-ye Irān" (The Place of *Velāyat-e Faqih* in the Constitution of the Islamic Republic of Iran), *Hokoomat-e Eslāmi*, No. 3 (Fall, 1999): 62-94.

Shokoohi, Abolfazl, "Falsafe-ye Siyāsi-ye Seyyed Ja'far Kashfi" (Political Philosophy of Seyyed Ja'far Kashfi), *Oloom-e Siyāsi*, No. 6 (Fall, 1999): 267-292.

Shamisā, Siroos, "Mosāferi Choon Āb (Yādbood-e Noozdahomin Sālgard-e Dargozasht-e Sobrāb Sepehri)" (A Traveller as Water – Commemoration of the Nineteenth Anniversary of Sohrāb Sepehri's Death), *Golestān*, No. 2 (Summer, 1999): 91-119.

Shahbāzi, 'A. Sh., "Kohantarin Tosif-e Takht-e Jamshid dar Zabān-e Fārsi" (The Oldest Description of Persepolis in Persian Language), *Bāstānshenāsi va Tārikh*, Nos. 1 & 2 (Fall, 1999 & Winter, 1998, Spring & Summer, 1998): 2-5.

Shahrestāni, Hasan, "Motreb-e 'Eshgh: Bahsi Pirāmoon-e Estefāde-ye Hāfez az Estelāhāt-e Moosighi" (Minstrel of Love: A Discourse on the Use of Musical Terms by Hafez), *Honarnāme*, No. 4, (Autumn, 1999): 125-131.

The writer of the present essay points to the art of Hāfez and his use of musical terms and deals with his pleasing and melodious messages. At the outset of his essay, the writer reminds us of the fact that by bringing this subject under discussion, he does not intend the melody of verse, for this has already been properly discussed by Mohammad Rezā Shafi'i Kadkani in his book *Moosighi-ye She'r* (Melody of Verse). Later on the writer says that neither did he mean to have a special discussion on the musical instruments nor different aspects of music, for they have already been tackled by Hoseyn 'Ali Mallāh in detail in his book *Moosighi va Hāfez* (Music and Hafez). The writer then clarifies his intention by bringing this topic under discussion to draw the attention of the artists and art researchers towards the artistic dimensions of literary texts (Persian prose and verse). In the present essay the musical terms in the verses of Hāfez have been mentioned, but the writer of the essay emphasizes the fact that Hāfez looked upon music from a heavenly viewpoint.



Shahrestāni, Mohammad ‘Ali, “Safarnāme-ye Mirzā Sāleh Shirāzi” (Mirzā Sāleh’s Travel Log), *Ganjine-ye Asnād*, Nos. 33 & 34 (Spring & Summer, 1999): 51-59.

Shahrnāzādē, Mohsen, “Jāygāh-e Barkhi Mafāhim va Vāzhehā dar Moosighi-ye Irāni” (The Place of Some Concepts and Words in Iranian Music), *Māhoor*, No. 4 (Summer, 1999): 147-153.

Sheykh Moonesi, Hooriye, “Mo‘arrefi-ye Yek Tafsir-e Kohan-e Fārsi va Ganjine-ye Nafisi az Vāzhegān-e Dari” (Introducing an Exegesis in Older Persian and an Exquisite Treasury of Dari Terms), *Majalle-ye Dāneshkade-ye Adabiyyāt va ‘Oloom-e Ensāni-ye Dāneshgāh-e Tehran*, No. 150 (Summer, 1999): 234-243.

The writer of the present essay believes that the commentaries in the Older Persian are a precious collection of Persian terms and valuable traces of Dari (ancient Persian) language. To look into these invaluable treasures is of paramount importance for our familiarity with the past history of Persian language. *Tafsir-e Yanābī‘o ‘l-‘oloom* by Yoosef b. ‘Abdollāh Andkhodi is one of the valuable texts, which enjoys a highly linguistic significance despite the fact that all its parts are not available. In the present essay an attempt has been made to familiarize the readers with the main characteristics of this commentary. Only the first part of the the Sura of *Repentance* up to the Sura of *Kahf* and from the beginning of the Sura of *Maryam* up to the end of Qur’an are extant.

Shirikhāni, ‘Ali, “Jāygāh-e Ghiyām-e Noozdah-e Dey dar Ravand-e Pi-roozi-ye Enghelāb-e Eslāmi” (The Place of 19th Dey Rising in the Process of Victory of the Islamic Revolution), *Enghelāb-e Eslāmi*, No. 3 (Fall, 1999): 155-192.

Sālehi Kākhaki, Aḥmad, “Yādgārihā-ye Gonbadkhāne-ye Torbat-e Sheykh-e Jām” (Reminders of Dome-House in Torbat of Shaikh-i Jām), *Ravāgh*, No. 3 (Summer, 1999): 69-76.

In this article the author initially refers to the habit of writing on the walls and doors of ancient buildings that has been prevalent since the older times and goes on to mention about the writings on the walls and even the dome of the Shaikh-i Jām complex during the periods of Āl-e Kurt, Ilkhanid, Taimurid, Safavid, and Qajar dynasties. After giving a brief account of the

life sketch of Shaikh-i Jām, the author discusses the “graffiti” on the dome of the mausoleum. At the end he has included the text of thirty such “graffiti” in his article.

Sadriniyā, Bāgher, “Dehkhodā, Morgh-e Sahar dar Shab-e Tār” (Dehkhoda, the Dawn Bird in the Dark Night), *Faslnāme-ye Honar*, No. 41 (Fall, 1999): 43-52.

Sarrāfzāde, Maryam, “Barrasi-ye Sahm-e Irān dar Tahghighāt-e Keshāvarzi-ye Jahān, Sanjesh-e Ketābshenākhti-ye Bānkhā-ye Ettelā’āti, CAB, AGRICOLA, AGRIS az Ebtedā tā Sāl-e 1997” (Reviewing Iran’s Share in the Global Agricultural Researches. A Bibliographical Comparison of Data Banks of CAB, AGRICOLA, AGRIS from the Beginning up to 1997), *Ketāb*, No. 2 (Summer, 1999): 69-88.

Sarfī, Mohammad Rezā, “Alfāz-e Moshtarako’ d-dalāle” (The Words With the Same Implications), *Farhang-e Kermān*, No. 3 (Summer, 1999): 232-240.

Safarzāde, Farhood, “Dar Vatan-e Khish Gharib” (Foreign in the own Land), *Māhoor*, No. 5 (Fall, 1999): 149-160.

Safvat, Daryoosh, “Rābete-ye Motaghābel-e Moosighi va Rooh” (The Mutual Relationship between Music and Spirit), *Faslnāme-ye Honar*, No. 40 (Summer, 1378/1999): 166-175.

The article deals with the mutual relationship between music and spirit. The writer begins with a definition of music and describes it as a composition of sounds, which are arranged and ornamented to please man’s temperament. The writer has tried to offer a definition for “spirit” although he regards it as a complicated and obscure task due to the essence of spirit. He considers “spirit” as a Qoranic expression, which was referred to as “vocal soul” by sages. He then deals with different kinds of spirit and divides the spiritual grades into four categories of object, plant, animal and Man. He continues by reviewing the divine spirit which is a relatively abstract creature (since God is the only absolute abstract), and finally he reviews the influence of music on spirit and vice-versa. The writer also believes that genuine Iranian music is the output of the artist’s revelation and intuition which is derived from spiritual observations as a result of his commitment to faith.

Safizāde, Fāroogh, "In Masnavi az Ferdosi Nist! Naghdi bar *Malhame yā Hamāse dar Moosighi*" (This Masnavi is not Ferdosi's! A Critical Review on *Epic in Music* by J. Mohammadzāde Sadigh).

Safizāde, Fāroogh, "Gozari bar Tarānehā-ye Kordi – Moosighi-ye Folk-ori-ye Irān" (A Review on Kordish Songs – Folk-Music of Iran), *Kelk*, No. 106 (August & September, 1999): 43-50.

Safinezhād, Javād, "Farhang va Nezām-e Kohan, Negareshi bar Nezāmhā-ye Sonnati-ye Eghtesādi-ye Kohan-e Ostān-e Semnān" (Old System and Culture, A Glance at Traditional Economic Systems of Semnan Province), *Farhang-e Ghoomes*, No. 2 (Summer, 1999): 155-174.

Zābeti Jahromi, Aḥmad, "Naghsh-e Mōntāzh-e sinamā'i dar Sākhtār-e Tasvir-e She'ri-ye Kelāsik-e Pārsi" (Role of Cinema Editing in Pictorial Structure of Classical Persian Verse), *Honarnāme*, No. 4 (Autumn, 1999): 84-95.

The purpose of the present essay has been the elucidation and explanation of this point that: the method adopted by the poets for the creation of images or for the creation of the so-called imaginary figure, and their embarking upon creating the image through the help of arts such as simile, metaphor, allegory, and other arts of rhetorics, is the same method that cinema-makers adopt through editing, i.e., in the figurative parlance of film and in the figurative parlance of verse the same editing methods are equally applied, and the essence and role of editing, as one of the basic characteristics of cinema, also plays a vital and basic role in the poetic image-making. To substantiate the above point, the writer has dwelt upon the verses of the great Persian poets who lived centuries before the invention of cinema. The present essay makes this point clear that the poets do not paint with the use of rhetoric and creation of images, but in the method of cinema, like those filmmakers who through editing create pictures. Therefore, the similarity between cinema and verse in creating figures is, more than the similarity which is found between the verse and painting.

Tāber Ahmadi, Mahmood, "Dar-āmadi bar Ettehādiyyehā-ye Kār-gari-ye Khoozestān, 1323-25" (An Introduction to the Labour Unions of Khoozestan, 1944-1946), *Goftogoo*, No. 25 (Fall, 1999): 47-61.

The situation of Khoozistan is mentioned as the most prominent industrial area of contemporary Iran and considered as the first area of labor political

activities of the country. The strikes of the oil industry workers in 1308 A.H. (1930/31 AD) were not comparable with similar developments before World War II in Iran. According to the author, the activities of the workers of the oil industry, in the years after Shahrivar 1320 A.H. (1941/42 AD) in Khoozistan, were unique with regard to their organization and the range of social and political effects. The establishment of the Khoozistan labor unions and its ups and downs have been analyzed in the article. Furthermore, unions and organizations in those days have been studied in the article: central council of Iranian labor union, Iranian workers and farmers union, the society of railway workers, Iranian workers union and some other active labor associations, and their activities.

Tāber Ahmadi, Mahmood, "Seyr-e Tahavvol-e Barnāme-ye Tahsili az Mashroote tā Pāyān-e Dore-ye Rezā Shāh" (The Trend of Development of Syllabuses from Constitutional Movement to the End of Rezā Shāh's Era), *Ganjine-ye Asnād*, Year 3, Nos. 35 & 36 (Fall, 1999 & Winter, 2000): 30-46.

Tāheri Haghighi, Zahrā, "Gol va Norooz, Manzoome'i Tamsili – 'Erfāni'" (Flower and Nurooz, a Parabelic-Mystic Poetry), *Farhang-e Kermān*, No. 3 (Spring & Summer, 1999): 245-275.

Tahmāsebpoor, Mohammadrezā, "Dāgre'uteyp dar ketābhā va neve-shtehā-ye 'akkāsi-ye dorān-e Ghājār" (Dagriotape in the Books and Writings on Photography during the Qajar Era), *Faslnāme-ye Honar*, No. 41, (Autumn, 1999): 112-124.

'Ābedi, Aḥmad, "Barrasi-ye Ārā-ye Falsafi-ye Emām Khomeyni (rah)" (A Review of Philosophical Views of Imam Khomeyni, to whom be the mercy of God), *Āyene-ye Pazhooresh*, No. 58 (October & November, 1999): 29-57.

'Ābedi, Kāmyār, "Masnavi Ghesse-ye Rang-Paride" (Masnavi, Fainted Story), *Chistā*, Nos. 2 & 3 (November & December, 1999): 180-185.

'Ābedin, Mirhoseyn, "Ab'ād-e Hoghooghi-ye Ezdevāj bā Atbā'-e Khāreji" (Legal Dimensions of Marriage with Foreign Nationals), *Majles va Pazhooresh*, No. 28 (October & November, 1999): 333-352.

‘Abbāsi Dākāni, Parviz, “Qorbat-e Sharghi va Ghorbat-e Gharbi” (Eastern Vicinity and Western Solitude), *Nāme-ye Falsafe*, No. 6 (Summer, 1999): 63-90.

‘Abdoli, Mahshid, “Barrasi-ye Vaz‘ivyat-e Ketābhā-ye Dāstāni-ye Koodakān dar Sālḥā-ye 1372-1374” (A Survey of Children’s Story Book in the Years 1993-1995), *Ketāb*, No. 2 (Summer, 1999): 101-111.

‘Atighi, Mahdi, “Nim negāhi be Tārikh-e Jeldsāzi-ye Qur’ān dar Irān” (An Overview to the History of Quran-Binding in Iran), *Ketāb-e Māh-e Honar*, No. 12 (September, 1999): 12-15.

‘Omrāni, Gholāmrezā, “Tosif-e Vāji-ye Gooyesh-e Sistān, Hoze-ye Markazi-ye Shahrestān-e Zābol” (Lexical Expression of Sistani Accent in the Central Part of Zābul), *Majalle-ye Zabānshenāsi*, Nos. 1 & 2 (1999): 106-141.

Gharibpoor, Behrooz, “Honar-e Moghaddas-e Sooratkāni (Parde-khāni)” (Holy Art of Parde-khāni), *Honar*, No. 40 (Summer, 1909): 55-65.

Fāzel, Abootorāb, “Rishe-yābi-ye Mohemtarin Chāleshhā-ye Enghelāb-e Eslāmi-ye Irān dar Dahe-ye Sevvom” (The Roots of the Most Important Challenges of Islamic Revolution of Iran in its Third Decade), *Matin*, Nos. 3 & 4 (Summer & Fall, 1999): 247-278.

The author’s main purpose in the article is to answer the following question: Which are the most important challenges facing Islamic Revolution in the third decade? He then puts an analytic-historical approach to form a theory based on structural development of the last two decades. The challenges facing the Islamic Revolution have been studied in the fields of culture and policy in the third decade. According to the article, due to the fact that the majority of our population consists of the youth, it is necessary to provide them with proper job possibilities, welfare, and respond to their political and cultural requirements. In this way, the Islamic Republic of Iran will be able to respond to their material and intellectual needs. The author reminds us that insufficient management and lack of organization in the government affairs can cause some anomalies in the society.

Farāsati, Rezā, “Āshna’i bā Farmānhā va Raghāmāhā-ye Dore-ye Qājāriyye” (Acquaintance with Orders and Signatures of Qājār Era), *Tārikh-e Mo’āser-e Irān*, No. 11 (Fall, 1999): 199-216.

Farzānepoor, Hoseyn, “Barrasi-ye Andishehā-ye Ekhvāno’s-safā” (Reviewing the Thoughts of the Ikhvān as-Safā), *Nāme-ye Farhang*, No. 32 & 33 (Spring, 1999): 168-183.

Farahāni Monfared, Mahdi, “Mansab-e Kalāntar va Chand Sanad dar Mored-e Do Tan az Kalāntarān-e ‘Asr-e Safavi” (The Position of Magistrate and Some Documents on Two Magistrats of the Safavid Era), *Ganjine-ye Asnād*, Nos. 35 & 36 (Fall, 1999 & Winter, 2000): 4-19.

Fereydooni, Barāt-‘Ali, “Falsafe-ye Siyāsi-ye Ekhvāno’s-Safā” (The Political Philosophy of the Ikhvān as-Safā), *Oloom-e Siyāsi*, No. 6 (Fall, 1999): 160-188.

Fallāh Bāboli, Ḥasan, “Ravānshenāsi dar Masnavi” (Psychology in Masnavi), *Majalle-ye Dāneshkade-ye Adabiyyāt va ‘Oloom-e Ensāni-ye Dāneshgāh-e Tehrān*, No. 150 (Summer, 1999): 244-264.

Foozi, Yahyā, “Olgoo-ye Ta’sisi-Talrighi-ye Jomhoori-ye Eslāmi va Chāleshhā-ye Nazari” (Compositional Institutional Model of the Islamic Republic and Theoretical Challenges), *Matin*, Nos. 3 & 4 (Summer & Fall, 1999): 279-300.

Fahimi, Hamid, “Tālār-e ‘Āshoorā dar Mooze-ye Mardomshenāsi-ye Kākh-e Golestān” (‘Āshoorā Hall in the Anthropological Museum of Golestan Palace), *Moozehā*, No. 21 (Spring & Summer, 1999): 51-53.

Ghāyini, Farzāne, “Mo’arrefi-ye Yek Sofāl-e Mandā’i” (Presentation of a Mandaian Pottery), *Moozehā*, No. 21 (Spring & Summer, 1999): 45-47.

Gharā’i Moghaddam, Amānollāh, “Me‘māri-ye Sakhre’i” (Rock Architecture), *Honarnāme*, No. 4 (Fall, 1999): 108-123.

Gharsoo, Maryam, "Negāhi be Moosighi-ye Shooshtar" (A Glance at the Music of Shooshtar), *Goftogoo*, No. 25 (Autumn, 1378/1999): 121-125.

This article deals with the precedence and history of the contemporary music of Shooshtar and refers to some of Shooshtar's local musicians of the last hundred years. The writer divides the music of Shooshtar into three sections. One section is related to melodies in connection with joyful ceremonies, which are performed at weddings and similar occasions. The other two sections cover religious and work music, the examples of which are work songs. The writer calls the collection of songs, which are performed in various modes in Shooshtar as "Shooshtar division" and refers to special expressions of this music. In another paragraph of the article, the relationship between the music of Shooshtar and that of Dezfool is reviewed and references are made to some local singers and instrument players.

Ghashghāyi, Sa'īd, "Alborz Niyāyeshgāh-e Irāniyān" (Alborz, Iranian's Place of Praise), *Chistā*, No. 7 (July, 2000): 817-821.

Ghoochāni, 'Abdollāh, "Rezā 'Abbāsi Ashghar" *Bāstānshenāsi va Tārikh*, Nos. 1 & 2 (Fall, 1997 & Winter, 1998, Spring & Summer, 1998): 43-47.

Ghayyoomi, Mehrdād, "Emārat-e Hasht Behesht" (The Hasht Behesht Building), *Ravāgh*, No. 3 (Summer, 1999): 45-53.

Kāzemi, Bahman, "Moosighi-ye Irāni, Pishdarāmadi bar Hambastegi va Yegānegi-ye Melli" (Iranian Music, a Prelude to National Unity), *Motāle'āt-e Melli*, No. 1 (Fall, 1999): 69-81.

Karimi Hakkāk, Aḥmad, "Tārikhche-ye Tarjome dar Irān" (A Short History of Translation in Iran), translated by Majdeddin Keyvāni, *Mo-tarjem*, No. 29 (Spring & Summer 1999): 52-78.

Karimi, Gholām-Rezā, "Pazhooreshgarān va Mo'assesāt-e Khāreji va Enghelāb-e Eslami" (Foreign Researchers and Institutes and Islamic Revolution), *Nāme-ye Pazhooresh*, Nos. 12 & 13 (Spring & Summer, 1999): 183-209.



Keshāvarz Shokri, 'Abbās. "Āsib-paziri-ye Dolat-e Pahlavi" (Vulnerability of the Pahlavi State), *Nāme-ye Pazhoohesh*, No. 12 & 13, (Spring & Summer, 1999): 271-301.

The present essay makes an analysis of the vulnerability of the Pahlavi State and its causes. The writer of the present essay holds that the real factor of the vulnerability of the Pahlavi State had been its contradictory actions and believes that the bureaucratic and economic actions and granting constitutionalism by the Pahlavi State were in contradiction to each other, which had brought the State face to face with a crisis. Benefiting from the views of Klaus Ofe (?)<sup>3</sup>, the writer has undertaken a research upon the vulnerability of the Pahlavi State and has attempted to present an appropriate picture in conformity with the situation of the capitalistic state.

Keymanesh, 'Abbās, "Peyvand-e Tasavvof bā Fotovvat" (The Union of Mysticism with Brotherhood), *Majalle-ye Dāneshkade-ye Adabiyyāt va 'Oloom-e Ensāni-ye Dāneshgāh-e Tehrān*, No. 150 (Summer, 1999): 70-98.

The author has tried to study and explain the relation between Sufism and Brotherhood and their universal message. According to him, both schools have their roots in ancient Iranian culture and in the course of history have been associated with Indian, Christian and Buddhist mysticism, and other religions and philosophies. On the other hand, the link between Sufism and Brotherhood, which is manifested in the Islamic mysticism of Iran, and the treasure of knowledge derived from the Holy Quran and Prophet's tradition, on the other, is self-evident. The author then mentions that Islamic Brotherhood is based on the Holy Prophet and Imam 'Ali's deeds and words. The article concludes that Sufism and Brotherhood as two reviving schools have been founded on Islamic principles and thought.

Gāzorāni, Manizhe, "Barrasi-ye Tosifi-Tatbigi-ye Se Farhang-e 'O-moomi-ye Fārsi" (Expressional and Comparative Review of Three General Persian Dictionaries), *Majalle-ye Zābānshenāsi*, Nos. 1 & 2 (1999): 37-64.

Kiyāni Haft Lang, Kiyānoosh, "Ganjine-ye 'Aks-hā-ye Tārikhi" (The Treasure of Historical Photographs), *Ganjine-ye Asnād*, Nos. 35 & 36 (Fall, 1999 & Winter, 2000): 116-124.

Latfi-Niyā, Mahshid, "Irān va Konferānshā-ye Beynolmelali (1313-1318)" (Iran and International Conferences, 1934-1939), *Ganjine-ye Asnād*, Nos. 35 & 36 (Fall & Summer, 1999): 94-103.

Lakzāyi, Najaf, "Jāygāh-e Siyāsāt dar Hekmat-e Mota'aliyye" (Politics in Transcendant Theosophy), *Oloom-e Siyāsi*, No. 6 (Fall, 1999): 217-253.

Māljoō, Mohammad, "Negāhi be Tārikh va Vizhegihā-ye Andishe-ye Eghtesādi dar Irān-e Mo'āser" (A Look at the History and Particularities of Economic Thought in Contemporary Iran), *Goftogoo*, No. 24 (Summer, 1999): 69-88.

In this article the author discusses the characteristics of the existing economic thoughts from the Qajar period through the post-Islamic Revolution in Iran. Māljoō has divided the history of economic thoughts in Iran into four periods. The first period refers to the initial acquaintance of the Iranians with the modern economic thoughts during the period of constitutional movement in which people like Malkom Khān, Ākhoondzāde, and Mirzā Āghā Khān pioneered economic discussions in relation to the political and social situation in Iran. The second period, according to the author, began with the establishment of the college of law and political and economic sciences of Tehran University in which political economy was taught. The third period of economic thoughts began in the early 1960's and continued until the victory of the Islamic Revolution in 1979. During this period the Institute of Economic Studies, headed by Hoseyn Pirniyā was established in 1960; and efforts were made to further acquaint the Iranians with the modern science of economics. The author's opinion is that with the victory of the Islamic Revolution, the fourth period of economic thoughts emerged in Iran, which continues until now-a-days. In this period a large number of valuable books on economics have been written and/or translated, published, and made available to people interested in the history of economic thoughts in Iran.

Mālmiriyān, Sa'id and Mahmoodzāde, Mehrdād, "Vāzhehā-ye Me'māri dar Safarnāme-ye Nāser-e Khosrō" (Architectural Terms in Nāsir-i Khosrow's Travel Log), *Ravāgh*, No. 3 (Summer, 1999): 79-95.

Mohaghhegh Dāmād, Mostafā, "Nokhbeḡān-e 'Elm va 'Amal-e Irān" (The Elite of Knowledge and Practice in Iran), *Nāme-ye Farhangestān-e Oloom*, Nos. 12 & 13 (Spring & Summer, 1999): 93-126.

Mahmoodi, 'Ali, "Kāvosh-e 'Anāsor-e Nazariyye-ye Dolat dar Andishe-ye Siyāsi-ye Emām Mohammad Ghazzālī" (A Search into the

Elements of Government Theory in Imam Mohammad Ghazzālī's Political Thought), *Nāme-ye Farhang*, Nos. 32 & 33 (1999): 154-167.

Mokhtāri, Zabihollāh, "Nagsh va Rang dar Dastbāftehā-ye Sonnatī-ye Shāhrood" (Pattern and Colour in Traditional Hand-Weaving of Shahrood), *Faslnāme-ye Honar*, No. 41 (Fall, 1999): 125-134.

Modarresi, Fāteme, "Nimtāj, Tāji Bar Tārak-e Āzādegi" (Nimtāj ["Diadem"], the Crown in the Zenith of the Sky of Liberty), *Majalle-ye Adabiyyāt va 'Oloom-e Ensāni-ye Dāneshgāh-e Tehran*, No. 150. (Summer, 1999): 106-116.

At the outset of the present essay, it has been pointed out that in the pre-Constitutionalism era no worthwhile work was produced by women poets in the broad realm of Persian verse, but during the post-Constitutionalism era a few women seem to have essayed in the field of elocution. Out of these eloquent women, Nimtāj Lakestāni has been considered a committed, anti-oppression and freedom-loving woman. During a very troubled time, she spoke of freedom in a simple and fluent language. Her power of humour and tenderness of feeling is well exhibited in her verses.

Mosta'alā, Gholāmrezā, "Zendege-ye Shamsoddin Mahmood b. Mahmood Āmoli" (The Life of Shamsoddin Mahmood b. Mahmood Āmoli), *Majalle-ye Adabiyyāt va 'Oloom-e Ensāni-ye Dāneshgāh-e Tehran*, No. 150 (Summer, 1999): 293-327.

Mazāheri, 'Abdorrezā, "Moghāyese-ye Dardmandi Beyn-e Mantegho't-tayyer-e 'Attār Nayshāboori va Divān-e Hāfez" (Comparison of Agony between Mantiqu't-tayyir of 'Attār of Nishapur and the Divan of Hāfez), *Majalle-ye Adabiyyāt va 'Oloom-e Ensāni-ye Dāneshgāh-e Tehran*, No. 150 (Summer, 1999): 195-211.

The writer of the present essay has embarked upon making a comparison of agony of the traveler of the valley of love as considered by 'Attār and Hāfez and describes first the views of 'Attār in this connection. 'Attār considers the divine agony as remedy for the agonized heart of the seeking lover and believes that this agony helps the seeker to reach a stage where this agony changes into the light of guidance, it is why he considers the agony of love as the source of life and perfection of the seeker. This agony is a divine ecstasy and not everyone is worthy of going through such agony. According to the writer of the essay, Hāfez too, like 'Attār, considers the agony of love as a means of perfection. The seeker must have the stamina to endure the hard-

ships of the valley of love and must keep the agony of love hidden from the pretentious and non-intimate physicians and share it only with a Messiah-like physician. Hāfez considers love to be the cause of creation and as terminus of the seeking of the seeker. According to 'Attār, that which makes man higher than the angels is the agony of love, for the angels have love, but lack agony.

Mazhari, Farah, "Tahghigh dar-bāre-ye Tārikhche va Khosoosiyyat-e Loot-e Dasteband (Moshtagh az Koordofon) va Do Sāz-e Asāsi-ye Moosighi-ye Sonnati-ye Irān (Tār va Setār) az Sarcheshme ta Emrooz" (A Research on the History and Style of Lute, Derived from Cordophone, and the two Main Musical Instruments of Iran, Tār and Setār, from the Origin until Today), *Maghām*, No. 5 (Summer & Fall, 1999): 30-40.

Ma'refat, "Velāyat-e Faghih az Didgāh-e Sheykh Ansāri va Āyatollāh Khōyi" (The Rulership of the Faqih in the Views of Sheykh Ansāri and Āyatollāh Khōyi), *Andishe-ye Hoze*, No. 1 (Summer, 1999): 227-264.

Mo'ezzi, Fāteme, "Shabnāme va E'lāmiyyehā-ye Mashrootiyyat" (Pamphlets and Proclamations of the Constitutional Movement), *Tārikh-e Mo'āser-e Irān*, No. 10 (Summer, 1999): 275-304.

Mo'inoddini, Fāteme, "Zendegi va Āsār-e 'Attār" (Life and Works of Attar), *Farhang-e Kermān*, No. 3 (Summer, 1999): 183-224.

Mallāh, Mehrangiz, "Ḥasan-'Ali Vaziri, Honarmand-e Naghghāsh va 'Āref" (Ḥasan-'Ali Vaziri, Artistic Painter and Mystic), *Farhang-e Kermān*, No. 3 (Summer, 1999): 113-122.

Movahhedi, Mohammad Rezā, "Ārāyehā-ye Adabi dar Divān-e Emām" (Literary Decorations in the Divan of the Imām), *Āyene-ye Pazhoohesh*, No. 4 (October & November, 1999): 21-28.

Mohājer-Niyā, Mohsen, "Falsafe-ye Siyāsi-ye 'Allāme Seyyed Heydar Āmoli" (The Political Philosophy of 'Allāme Seyyed Heydar Amoli), *'Oloom- e Siyāsi*, No. 6 (Fall, 1999): 189-217.

Mehrpoor, Hoseyn, "Barrasi-ye Arzesh-e Shahādat-e Zan dar Ghanin-e Mozoo'i-ye Irān va Mabāni-ye Feqhi-ye Ān" (Reviewing the

Value of Woman's Witness in the Laws of Iran and its Jurisprudential Roots), *Nāme-ye Mofid*, No. 18 (Summer, 1999): 3-20.

Mehryār, Mohammad, "Masjed-e Sārootaghi va Madrese-ye Seghatoleslām" (Sarootaghi Mosque and Seghatoleslām Religious School), *Masjed*, No. 46 (October & November, 1999): 70-81.

(No name indicated,) "Mirās-e Ghiyam-e Mashrootiyyat" (The Heritage of Constitutional Uprising), *Ketāb-e Naghd*, No. 11 (Summer, 1999): 298320.

Mir-Azali, 'Ali, "Kārnāme-ye Khayyām-Pazhoohi Dar Sāl-e 1377" (A Model of Research on Khayyam in 1998), *Nashr-e Dānesh*, No. 2, (Summer, 1999): 33-41.

The author makes an assessment of the model of research on Khayyam during 1998 and believes that the works produced during this year exceed those of previous years and has mentioned five titles of books printed during this year of which two titles are reprinted. The book printed in the field of research on Khayyam during 1998 include: an introduction to the Quatrains of Khayyam by Sādegh Hedāyat; "Dami Bā Khayyām" (In Search of Khayyam) by 'Ali Dashti; "Omar Khayyam" by 'Alirezā Zakāvati Gharagozloo; "Dāneshnāme-ye Kayyāmi" by Rahim Rezāzāde Malek; "Omar Khayyām, Ghāfele Sālār-e Dānesh" ('Omar Khayyam, the Caravan Leader of Wisdom) by Rahim Rezāzāde Malek. The writer has then made a brief analysis and criticism of the above books.

Mir 'Ali Naghi, 'Ali Rezā, "Mokhtasari az Sharh-e Hāl va Āsār-e Ostād Ebrāhim Boozari" (A Brief Introduction to the Life and Works of Ustād Ibrāhim Boozari), *Maghām*, No. 5 (Summer & Fall, 1999): 61-69.

Mir 'Emādi, Manizhe, "Parviz Tanāvoli, Farātar az Mojassame-sāzi" (Parviz Tanāvoli, Beyond Creating Sculpturs), *Tāvoos*, No. 1 (Fall, 1999): 61-69.

Mir Mohammadi, Hamid Rezā, "Masjed-e Jāme'-e Khānsār" (The Jāmi'-Mosque of Khānsār), *Masjed*, No. 45 (October & November, 1999), 74-81.

Mir Motahhari, Aḥmad, "Asargozāri va Asarpaziri-ye Bāzārkhā-ye Pool va Sarmāye dar Eghtesād-e Irān" (Influencing and Being Influenced of

Money and Capital Market in Iran's Economy), *Ettelā'āt-e Siyāsi va Eghtesādi*, Nos. 145 & 146 (October & November, 1999): 194-199.

Mir Mahdi Hoseyni, 'Ali Akbar, "Rāh-e Shams, Edāme-ye Rāh-e Ahl-e Madress" (Shams' Path, the Continuation of Scholastic Path), *Majalle-ye 'Oloom-e Ensāni-ye Dāneshgāh-e Sistān va Baloochestān*, No. 7 (Spring & Summer, 1999): 7-40.

Naderi Āzād, Bābak, "Shekl dar Me'māri-ye Irān" (Form in Iranian Architecture), *Me'māri va Farhang*, No. 1 (Summer, 1999): 126-130.

Nāsi, Krisnā, "Negārgari be Masābeh-e Honar-e Minooyi" (Miniature Painting as a Heavenly Art), *Faslnāme-ye Honar*, No. 40 (Summer, 1999), 156-163.

Najafi Abrandābādi, Mahmood, "Seyr-e Degargooni-ye Eghtesādi--Tekniki-ye Bakhsh-e Sākhtemān va Maskan dar Irān-e Zelzele-khiz, Esterātezhihā-ye Zirbanāyi va Nazariyye-ye Paresh-e Marhale'i" (Economic-Technical Development of Building and Housing Sector in Iran, Land of Earthquakes, Basic Strategies and the Theory of "Phasic Jumping"), *Ettelā'āt-e Siyāsi-Eghtesādi*, Nos. 145 & 146 (October & November 1999): 208-219.

Nasri Ashrafi, Jahāngir, "Chahārchoob-e Asli-ye Moosighi-ye Ta'ziyye Moosighi-ye Radifi Ast" (The Basic Structure of Ta'ziye Music is Radif), *Maghām*, No. 5 (Summer & Fall, 1999): 52-57.

(No name indicated,) "Namādshenāsi" (Study of Symbols), *Hasti*, special issue (Fall, 1999): 61-75.

Navvāb Tehrāni, Mirzā Mohammad Ebrāhim, "Ketābche-ye Madākhel va Makhārej" (The Notebook of Income and Expenditure), Introduction: Ebrāhim Ashk-e Shirin, *Nāme-ye Farhang*, Nos. 32 & 33 (Spring, 1999): 258-269.

Nooriyān, Mahdi, "Dars-hā'i az 'Allāme Ghazvini" (Lectures of 'Allāme Ghazvini), *Nashr-e Dānesh*, No. 3 (Fall, 1999): 26-31.

Nooriyān, Mahdi, "Nokhostin Fekrat, Pasin Shomār" (The First Reflection, the Last Numeration), *Nashr-e Dānesh*, No. 3 (Fall, 1999): 29-35.

Noori, Nezāmoddin, "Tabi'at va Ashyā' dar She'r-e Sohrāb" (Nature and Objects in Sohrāb's Poems), *Honarnāme*, No. 3 (Summer, 1999): 112-121.

Noori, Yahyā, "Elal va Angizehā-ye Ghiyām-e 17 Shahrivar" (Reasons and Motivations of 17th Shahrivar Uprising), *Enghelāb-e Eslāmi*, No. 3 (Fall, 1999): 194-221.

Niroomand Rād, Khosro, "Farāvardehā-ye Nafti va Kasri-ye Boodje-ye Dolat" (Petroleum By-products and Government's Budget Deficit), *Goftogoo*, No. 24 (Summer, 1999): 89-100.

Niktab', Parvāne, "Maghām-e Del Dar Ash'ār-e Jāmi" (The Place of Heart in the Verses of Jami), *Farhang-e Kermān*, No. 3, (Summer, 1999): 275-286.

The writer of the essay first gives a narration about the beliefs of gnostics concerning the value of heart and considers the heart as a means, which leads the gnostic towards divine secrets and that which is called the esoteric knowledge. He then points to the belief of Jami in this field manifested in his verses. According to Jami, only the heart which has nothing to do with the otherness and is cleansed of the worldly images can be the manifestation of secrets. He believes that the heart receives revelation only when it is cleansed of all traces of relationship and anxieties.

Vojdāni, Behrooz, "Revāyati Digar az Moosighi-ye Āvāzi-ye Irān" (Another Tradition of Iranian Sung Music), *Ketāb-e Māh-e Honar*, Nos. 15 & 16 (December, 1999 & January, 2000): 24-27.

Hedāyati, Abolfazl, "Solook-e Siyāsi-ye Nezāmolmoluk" (Political Method of Nizām al-Mulk), *Hokoomat-e Eslāmi*, No. 3 (Fall, 1999): 210-238.

Harāti, Mohammad Mahdi, "Āmoozesh-e Honarhā-ye Tajassomi dar Irān" (Imaginary Arts Training in Iran), *Ketāb-e Māh-e Honar*, Nos. 13 & 14 (October & November, 1999): 3-5.



Homayooni, Sādegh, "Zan dar Ta'ziyyehā-ye Irāni" (The Woman in Iranian Ta'ziye), *Faslnāme-ye Honar*, No. 40 (Summer, 1999): 46-54.

Yār-Mohammad, Lotfollāh, "Āmoozesh-e Zabān-e Fārsi dar Jahān-e Emrooz" (Persian Language Training in Today's World), *Golestān*, No. 2 (Summer, 1999): 147-171.

Yazdāni, Marziyye, "Ta'sis-e Dāro'l-mo'alleimāt (Dāneshsarā-ye Dokhtarān) va Tahsilāt-e Bānovān" (The Establishing of the Women Teacher Training College and Ladies' Education), *Ganjine-ye Asnād*, Year 9, Nos. 35 & 36 (Fall, 1999 & Winter, 2000): 47-82.

The approach of the Iranian society to modern education after the constitutional revolution along with the favour of parliament, intellectuals and reformists to establish and develop modern schools have been mentioned in the article. Then, the background of the establishing of *Dār al-mu'allimāt* (Women Teachers Training College) and women's approach to education in the constitutional age have been studied and discussed.

Yaghmā'iyān, Behzād, "Sāderāt va Roshd-e Eghtesādi-ye Peyvandhā-ye Nāpeyvaste" (Export and Economic Growth of Unconnected Connections), *Majles va Pazhoohesh*, No. 28 (October & November, 1999): 308-318.

Yoosof Jamāli, Mohammad Karim, "Oozānchiyān Shāh" (King Oozānchiyān), *Hasti*, special issue (Fall, 1999): 36-39.

Yoosofi-Rād, Mortazā, "Anvā'-e Madinehā dar Falsafe-ye Siyāsi-ye Khāje Nasiroddin Toosi" (Different Cities in the Political Philosophy of Khāje Nasiroddin Toosi), *Oloom-e Siyāsi*, No. 6 (Fall, 1999): 136-158.

<sup>1</sup> arab. *rūḥ al-qudus* = Hl. Geist (Anm. d. Red.)

<sup>2</sup> Name steht im pers. Originaltext ohne (lat.) Originalschreibweise. (Anm. d. Red.)

<sup>3</sup> Name steht im pers. Originaltext ohne (lat.) Originalschreibweise. (Anm. d. Red.)