

Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

Farzaneh Goshtasb, who herself belongs to the Zarathustrian religion, addresses the situation of Zarathustrians in Iran, which represent one of the oldest and most important religion of the Iranian history of mind. The Zarathustrians at present live especially in the cities Teheran, Karaj, Yazd, Kerman and Shiraz. Outside of Iran followers of this religion are mainly found in Pakistan and India. There, they are called ›Parssian‹, which also means ›Persian‹. The article of the author deals with the beliefs and the traditions of Zarathustra's religion. She further outlines the general dealings with religious minorities and their perception of the Shiite Islam.

Hossein Pur Khassalian addresses the life and social situation of religious minorities in Iran, whereby he focusses on the representation of the Jews. Their situation in Islam is often dramatized in the European media, eventhough sometimes far off reality. There are neither legal principles nor a general, inner-cultural rejection of the Jews in form of anti-Semitic aggressions or other viewpoints as we see in the West. In his consideration Pur Khassalian takes some interviews with Jew Iranians into consideration. He introduces an Iran, that merely through its history is qualified of bringing about a religious freedom offering beliefs exempt from expectations. The author especially wills that Iranians themselves look at the religious minorities in their own country and hence refrain from overtaking viewpoints of other nations.

In her article Armenian academic **Anahid Yahyamasih** introduces the history of emigration, the participation of Armenians in combative conflicts and the momentary constitution as well as their present activities in Iran. She regards the Armenians as the old and big ethnic groups, whose history trace back to the rulership of the Medes and Achaemenids, who are said to have always been standing at the side of the Persians resp. Iranians. Already in Ancient Times they were said to have protected the country against the attacks of Alexanders' soldiers on the command of Darius, and during the time of the Arcacids and Sasanids also against Mongolians and Tatars. In the times of the Safavids the reign of Nader Shah and during the Kajaran dynasty the Armenians went to war alongside Iranian soldiers. They are said to have actively participated in the

revolution of the constitution and at last protected Iran after the victory of the Islamic revolution under leadership of Imam Khomeini together with Iranian Muslims against the attacks by Iraque.

Mohammad Javad Harati focusses on the situation of the Sunnis in Iran as well as their political, economical and cultural position. According to research results less than 5% of Iranians are Sunnis. The majority of the Iranian Sunnis live in the border area. The Sunnite Kurds, Turkmen and Baluchis are, due to their national and religious aims, united with the Shiites. The Iranian Sunnites played a great role during the realization of the Islamic revolution. During the war they fought for their country. More than 11,000 Sunnite soldiers were killed during the war. They obtained their own parliamentary group. The Sunnites have their own vote, freedom of opinion and speech, they participate in the counsel and organize religious ceremonies. The author firstly is dedicated to outlining the structure of the inhabitants and living structure of the Iranian Sunnites, in the second part he outlines their social and political activities.

Meisam Belbasi and Seyyed Mohammad Javad Ghorbi focus on the main reason for the migration of Iraqis into the Islamic Republic of Iran and question how the situation of Iraqi migrants in Iran is being evaluated. Iraqi migrants migrated during different time periods, due to diverse reasons. Including the search for security and working options, religious and language commonalities, the tolerant viewpoint of the Iranian culture, the geographical proximity, connected to a little financial effort for a migration into Iran, diplomatic relations, contacts and community clubs between both countries, religious universities and the respected position of their clergy. According to the statistics of the Iraqi migrants the number of Iraqi refugees in Iran counts about 205,000, when the USA had attacked Iraque and overthrown Saddam Hussein's government. After the return of the migrants in their homeland about 35,000 Iraqis live in Iran, of which 6,000 are situated in refugee camps in the West and 29,000 live in the cities.

Mansur Heidari and Malihe Nikravesht Rostami outline the situation of the Afghans' immigration into Iran. From their point of view there are diversified cultural, political and economical reasons which had taken an influence: a mutual culture and traditions, language and religion, safety in Iran, activities of the community clubs between Iran and Afghanistan, short distance and low costs of migration, simple receipt of residential permit in Iran opposed to other neighbouring countries, good political and diplomatic relations between both countries, the compassion of the Iranians towards those groups who were in-

jured in war and became homeless, good familiar relationships between both ethnic groups and other working possibilities. Many grown-up immigrants are able to take upon a work which guarantees them educational options and security. The Iranian state for instance invested a lot into the health insurance of the Afghans. According to the last population census in 2016 more than one and a half million Afghans live in Iran. Due to the ongoing instability in the own country many remain there. Most Afghan immigrants reside in the provincial areas of Khorasan, Torbat Dscham, Torbat Heidariyye and Mashhad.