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An analysis of the cultural institutions of Qazvin 1921-1942

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Abstract

The third coup d'etat in Esfand(22February 1921 ad) and the subsequent rise to power of Reza Khan marked a new stage in the struggle of Iranian society. The necessity of institutionalizing the society of Iran and consequently Qazvin, in different cultural dimensions and modernization in this field, is one of the basic axes of the government's cultural policy in the period under study. Cultural institutions have made significant progress in terms of modernization and material development, but the interaction between cultural institutions and modernity remains in a state of ambiguity. In fact, the problem and unknown of the present study was organized on the interaction between these institutions and the phenomenon of modernity and cultural development. Accordingly, the government seeks to pursue this ideal in line with the principle of centralism through the expansion and creation of cultural institutions such as education, thought training, scouting and other cultural institutions. But due to the authoritarian and hasty policy and confrontation with the traditional context, the expected demands were not fully met. But due to the authoritarian and hasty policy and confrontation with the traditional context, the expected demands were not fully met. Therefore, recognizing the need for cultural institutionalization of government in this period and its impact on society in Qazvin is the focus of the study in the present study, which in this article is examined using historical research method based on description and analysis. To explain and reveal the weaknesses and strengths of Qazvin cultural institutions in the period(1921 - 1942) in terms of modernization and modernization.

Introduction

Understanding local history Despite the problems and difficulties in accessing documents, is one of the ways to know the general history of Iran in different historical periods. The evolution of Qazvin cultural institutions in different periods up to the constitutional period, based on the developments in Iran, can be explained by evolutionary movements, in which each new circle is a

complete form and achievement of its predecessors. It does not constantly move in a uniform direction, but also suffers from weaknesses, crises and sometimes declines along its evolutionary path.

New cultural institutions were formed in Qazvin due to the needs of society from the Qajar period and from the Constitutional Revolution to the early years of the Pahlavi government (1306 AD) can be considered the period of laying the groundwork for new cultural institutions; from 1306, practical action to modernize cultural institutions by imitation Western culture is one of the cultural programs of Reza Shah's government, because the transformation of traditional culture into a new culture is the perspective of cultural policies of this period. In fact, cultural policy-making in the study period can be divided into two periods. In the first period, cultural policy has undergone a balanced flow and the presence of people like Timur Tash causes the changes desired by Reza Shah to proceed slowly and gradually. In the second half of Reza Shah's rule and in the absence of people like "Mohammad Ali Foroughi" and "Timurtash", cultural policy was pursued more intensively and the core of this policy was cultural centralism. During this period, a new generation of politicians entered the decision-making arena, some of whom were members of the "Young Iran" community. It is during this period that Reza Shah interfered in the work of institutions and some people like "Ahmad MatinDaftari" try to pursue cultural policies similar to Atatürk's policies in Turkey by establishing organizations such as the "Thought Development Organization", which have some differences. It shows the seriousness between these two periods. In general, this policy can be studied and analyzed in the fields of education, media and other cultural institutions. In the period under review, contradictory and sometimes contradictory perceptions have been presented, which, of course, are not devoid of prejudices and the spirit of politics governing society.

The contents of this research have been collected and written using original and research books, documents, memoirs, newspapers and to some extent oral history and interviews.

Cultural institution of education

In the field of education, Qazvin, after constitutionalism, except for the initial efforts of Mirza Saleh Khan, Baghmishei Sheriff, nicknamed SalarAkram, who was the ruler of Qazvin in 1319 AH / 1270 AH and was one of the main founders of Omid School - the first modern teaching school. Did not grow significantly; Few schools were established in Qazvin. These schools are Omid, Salehieh, Al-Tafatieh, Shaykh al-Islam, etc. But after the establishment of the first Pahlavi government, although the Education Council was formed in the provincial capitals of the country, including Qazvin, but a large program for the organization and development of schools in Iran and Qazvin, with the cooperation of the government and parliament in the field of expansion and systematization of education, and with the approval of the new educational law, several schools were established (Education, Year 1, Vol. 1, Farvardin 1304, p. 30; the same year 2, pp. 9 and 10, 1306, p. 460).

The first work that can be seen from the modernization of the educational method in Qazvin is a document from Ain al-Saltanah in his memoirs, in which he states that in order for SardarSepah to know the amount of

background and materials of English teachers' contracts, Ayn al-Saltanah responded to him. As he writes, this report is a very important document for recognizing the type of education and teachers in this period: Officials have five degrees: the first degree of the month of nine hundred tomans, of which only the head age - meaning fifty years old - is employed from the first degree today. 2- Seven hundred tomans 3- Six hundred tomans 4- Five hundred and one tomans 5- Four hundred tomans. Each person is given a one-month allowance to provide clothes and household items, etc., first and foremost ...

He said for the time being that fourteen people with positions have arrived and are employed. The end will come gradually from Baghdad. First, they will go to Tehran and sign the contract. They come to Qazvin, but all the officials are elite and capable. "Everyone is not sent away." (Salwar, 1379, J 8: 6003-6004) But during the period when Reza Shah came to power, teachers were provided from within.

In the meantime, according to documents in the Ayn al-Saltanah Memoirs, some teachers followed new teachings and engaged in new tasks in schools related to bodybuilding, for example, he named Muhammad Ali Khan as a gymnast. In the office, he makes it so that the children can teach it and they can play sports themselves. (Salwar, 1379, J 8: 6259)

In 1310 Shamsi, one of the problems of education in Qazvin was the lack of high school, which some trustees wrote a letter entitled "Open petition" to the then Minister of Education to form a tenth grade and asked Vosough al-Islam, Qazvin's representative in the National Assembly. They want to take this action. (Interrogator newspaper - dated 22/10/1310 Shamsi No. 98).

In the newspaper Bazparas, it is stated about the opening of high schools for boys and girls in 1314 AH: "After the end of the summer holidays, all male and female high schools have been opened and started working for two days. The names of children and volunteers have been registered by the parents of the primary schools and so far many of them have been introduced to the primary school by their parents. The re-examinations have been going on for some time in Pahlavi and Shapur high schools and other primary schools, which will end as soon as possible so that the students can go to the relevant class and start working. (Interrogator, No. 46, 6/18/1314)

There were six public and national schools in Qazvin; Thus, 9th grade elementary and high school in Pahlavi, Shahpour high school, Shahdokht girls' primary school, 6th grade literature primary school, 6th grade national culture primary school, Hamdalah Mostofi national primary school. There were very few students in the sixth grade of public schools, there was no high school for girls, and people were opposed to their education. Boys who learned to read and write as much helped their fathers in farming, carpentry, sewing, etc., or as students in They worked in a shop and .. (Kouchakpour, 1990, p. 116)

Quality of education in Qazvin schools

Assessing the quality of education in the period between the establishment of the Qazvin Education Department and the fall of Reza Shah is difficult due to the lack of documents. But what can be deduced from the interviews with observers and Qazvin experts; The quality of education was improving, because with the creation of the structure of public education and the

centralization of institutions, in Qazvin, like other cities, there were no other schools such as islands independent of the new system and they were monitored and inspected from a single center. This was done after the approval of the national primary and secondary schools.

Kouchakpour writes in his memoirs about the poor economic situation of the students' parents: "They were family-oriented, low-income and mostly workers. At the time of his arrival in Qazvin, there were non-governmental schools. Government facilities have been provided. He writes in his memoirs: "During my ten years of service in Qazvin culture, I received a second degree scientific medal and a first degree scientific medal." (Kouchakpour 1369: 121-117)

Kuchakpour had prepared about five hundred signatures and demanded from the authorities for educational reforms and struggle against the Department of Culture in the governmentalization of Qazvin schools, including Hamdaleh Mostofi school Increasing the salaries of the teachers of the head of culture named Ash'ari, who was from Qom and general, was summoned to the center of leadership and became the head of culture of Qazvin in his place (1310 AH) (Ibid., 118-117)

With the establishment of the Qazvin Education and Endowment Office, the need to have a sixth elementary degree for teaching, holding regular exams in schools and issuing transcripts became widespread. He was not available for education and Kuchakpour in his memoirs on his mission to Qazvin reports the lack of a girls' high school due to the opposition of the people to their education (Kuchakpour 1369: 117); Shahpour Girl's School or Mobarakeh School for Women) but did not last due to economic problems.

Although the people of this country have been very committed to preserving their ancient customs and traditions and are slow to reconcile with any new phenomenon, but they were among the most important cities in the country, except the capital, which established new schools a hundred years ago. They have done it with a new training method.

Thought Development Organization

The Organization for the Development of Thought was an organization that worked to build ideological support and legitimacy for the Pahlavi regime. The use of government programs to change the tastes of the culture of the society, extremism and the use of force and government power and sometimes violence to bring about cultural change and tendencies that sometimes contradict the beliefs of the people were considered. The Thought Development Organization was established under the supervision of Matin Daftari, Minister of Justice, according to a letter of approval on the 8th of December 1317 A.D. (Derbiki, 2003: 27)

After the suppression of the Jungle Movement in 1300, some Communist Party leaders were killed and others left for the Soviet Union. The party was able to establish a number of social institutions in various cities, such as the Women's Awakening Society, the Liberation Society, and the Breeding Society. Continue social arenas. Abdul Samad Kambakhsh, the son of Prince Kamran Mirza Adl al-Mamalik (Adl Qajar), was born in 1282 in the city of

Qazvin. In the years 1303-1302 AH (1924-1923 AH), he became a member of the Qazvin Liberals Association and the Association, which were two progressive centers in their time. (Salwar, vol. 10, 792) Qazvin Breeding Association was founded in 1303 by AbdolsamadKambakhsh (one of the main and key members of the Communist Party of Iran), MortezaFarhoudi, Ghavami and Razavi and was active in ideological, cultural, artistic, sports and social fields. Under the management of the preacher Kiwani, it was the organ of this association, and after the banning of the newspaper Nasehat and the assassination of the preacher in front of the National Assembly in 1304, the association obtained the license of another newspaper called "Parvaresh". (MansourehEtehadieh and AliullahJani, "Cultural and trade union activities of the Communist Party of Iran from the establishment to the collapse of 1310-1299", Muskavieh, 1392, No. 27, p. 12.)

The establishment of the Qazvin Breeding Association was well received by the people, and the newspaper Nasihat published the announcement of the establishment of the association as follows: "Besharat - gives good news to the general public that a number of educators who have no intention other than the advancement of science and literature And they do not have, finally, as a result of great efforts, he succeeded in establishing an association called "Parvaresh" and from the first date of Scorpio 1303, he announces its opening to all classes and esteemed gentlemen. In general, Qazvin is sincerely desired in the development, advancement and excellence of education and the establishment of this institution. Breeding Association - Nasihat Newspaper, First Year, No. 33, Scorpio 1303 »(Noor Mohammadi, Assassination in Baharestan, Qazvin: Today's Hadith, pp. 227-226.) The primary purpose of these associations was to promote educational affairs and their main and most important purpose was to spread Marxist ideas. Qazvin Breeding Association was also formed with this intention and by using progressive tools such as theater, music, sports, literacy, it succeeded in attracting many intellectual and educated youth of the city. This association was closely related to the culture population of Rasht and they implemented almost similar programs. These programs include: 1. Performing historical and moral plays for the public and spending its funds to expand cultural and educational activities. 2. Establishment of a girls' school in Qazvin called "School for Raising Maidens" in which education was completely free and even books and educational materials were provided to children free of charge by the school. 3. Establishment of a football club for youth and sports enthusiasts. 4. Publication of Parvaresh newspaper on a weekly basis under the management of MortezaFarhoudi. The Marxist tendencies of the high-ranking members of the Breeding Association were initially closed and secret, and gradually became apparent. Following the revelation of the communist activities of the association, those who entered the association solely for cultural and artistic purposes and opposed the common ideology resigned en masse from the association in an official announcement in the newspaper Nasehat. The Breeding Association was able to continue its activities for a long time in the shadow of artistic activities until in 1307, police officers realized its nature and while discovering the operations of the association, arrested a large number of its prominent members. Years later, in 1316, a number of members of the Parvaresh Association were arrested along with the famous group of 53 people, who were known among the members of

the group as the Qazvinis, led by Kambakhsh. After their release from prison, these people joined the Tudeh Party, and some of them even reached the leadership levels of that party. (Noor Mohammadi, *ibid.*, Pp. 211-208)

In the Nowruz newspaper, dated 12 Bahman 1319 AH, in a news item about one of the thought-provoking programs, it is stated: "In order to advance the thought-provoking lectures and the desire of the masses to attend this assembly, from now on the Qazvin Thought-Breeding Organization The culture is convened every week and is formed for the first time as follows: 1) The speech commission consisting of the heads of government departments "Chief Justice, Prosecutor, Registrar, Head of Culture" and Mr. Moeini, Mr. Almouti and Mr. Farshchi convened their first meeting and As a result of negotiations and exchange of views, the speech program will be held at Pahlavi High School. "It should be concluded and in order for the meetings not to be boring, it should be decided that a joke or a small piece should be prepared for each of the meetings, in addition to the orchestra." In the same newspaper and in its lower headline, the description of one of the meetings is as follows: "4 pm On Tuesday, 11/1/1319, the Assembly of Thought Development attended the meeting at the invitation of the Secretariat of the Qazvin Thought Development Organization. A large crowd was formed in the hall of Pahlavi High School in Qazvin city and started and performed according to the following schedule: "1- Imperial anthem 2- Mr. Governor's speech about the country's general developments 3- Orchestra 4- Interview joke play 5- Orchestra 6- Mirza Ghahraman play. Mr. Governor's speech, which was beneficial in every way for the audience and ensured a series of fundamental reforms and progress of the country, which was created in the shadow of the attention of the mighty and great leader, first and foremost Mirza Ghahraman, who was completely moral and interesting and by students. It was exhibited for the second time, which made Hazar happy, and the parliament ended at six-thirty in the afternoon. (Nowruz newspaper, number 1040, fourth year, 12/11/1319)

In conclusion, cultural organizations are influential social institutions, whose performance directly affects the culture, thoughts and beliefs of the people. In fact, the purpose of establishing such an institution is to create and strengthen public culture to understand the actions and reforms that have taken place. This organization, which has been active and involved in the most sensitive cultural and social fields of Iran for about two years, could not appear in the dimensions and framework of the goals that were the policy of the government and the opinion of its founders. (same place)

Scout organization

The first official scout organization in Iran was established by Mirza Mehdi Khan Varzandeh in 1304. The Minister of Education, who was wise at the time, welcomed its establishment. Hekmat himself suggested the word scout instead of the Persian equivalent of boy scout. (Mahmoud Delfani, "Thought Development Organization ..", *Treasure of Documents*, pp. 70-85.)

The official inauguration of the organization took place on 12 Azar 1304, headed by Mirza Ahmad Khan Aminzadeh. For two years, the organization maintained its growing trend, but this trend did not continue. In July 1305, the first official Tehran Scout Festival was organized at the invitation of Nasir al-

Dawla, Minister of Education, which was well received by the participants. Three days later, scouting was included in the curriculum of the Sports Teachers College as two courses. The donation of this organization reached 250 Tomans per month in the middle of this year, which was provided by the Ministry of Education. Compulsory scouting in schools spread it even further. This law was approved in February 1963. In the text of these instructions, it is mentioned that the materials of this instruction are not only about physical education, but in fact it is a kind of education that is taught to students through movements and sports operations. (Mahmoud Delfani, documents of the Iranian Scout Organization in the course Reza Shah, 2003, National Library of Iran, p. 29)

According to an article in the newspaper "Bazparas" about how the scouts develop sports, many teachers have been trained for this reason: "Considering that the Physical Education Association has been developing sports for some time, it has been trying to expand sports development throughout the country. They came out and because they needed a teacher, in the summer, two classes, one for sports and the other for scouting, established and trained a number of provincial school teachers, and as a result, they learned sports and scouting techniques at a time when their exams were over. "And they were accepted. He has made all of them the foreman and school sports officer." (Investigator, No. 46, Tenth Year, 6/18/1314) On March 14, 1963, in the same newspaper, the interrogator wrote about the inauguration ceremony of the scouts: Respectful parents and children and some officers of Qazvin Police Department were held at 7, 12, 14 and 14 in the afternoon in the hall of Pahlavi High School. (same place)

Maaref Association

Under the leadership of Mirza Saleh Khan SalarAkram, the ruler of Qazvin at the time, the Education Association was established in Qazvin, consisting of several cultural friends and benefactors of the city, who supervised the education of the city and the cost of schools and their teachers' salaries through student donations and assistance. The benefactors are provided. This was due to the fact that until 1297 AD, the government did not provide any assistance to schools and education, so the city's educators focused on spending part of the endowment income on education development. In the meantime, the Education Association was also concerned with how to provide new education and also to finance it. For example, in a report on the activities and effectiveness of the Education Department in July 1303 in the Salah Bashar newspaper, it was stated: "Mr. Mirza Mehdi Khan Irani, the director of education in Qazvin, has taken serious efforts to develop education and schools. "The general public, who are interested in education, sanctifies and appreciates their educational activities." The Education Association, which started with enthusiasm and success, had many opponents from the very beginning. These opponents were two groups that were in fact hostile to Amin al-Dawla and his actions and tried to create obstacles in his work in any way, in which Amin al-Sultan and his supporters were at the forefront of the struggle. The other group was the constant opponents of new schools and it was the modernists who led the holy group of clerics and prominent clerics

against science and progress. The second group took advantage of every opportunity to close new schools and dismantle the Education Association.

The Department of Education has also played an important role in motivating students in the field of education. According to a document from the Ministry of Education and Endowments and the Mustazarfa Industries, dated May 26, 1913, it is stated that Laila was approved on Wednesday, May 26, in the 244th official session of the Higher Education Council as follows: Item (4) of Article (c) of the Medal and Scientific Badge Regulations. Item (4) Any student who has a complete high school diploma in the final exam of technical schools to be ranked first. Therefore, you are scheduled to use them when necessary. Sheibani »According to this document, the progress of the attitude of the Ministry of Education to expand and support students in technical areas and the needs of society in Qazvin can be seen.

Cultural families of Qazvin

Cultural families in Qazvin in the period 1320 0 1299 AD were the people who had the most influence in the formation of modern culture in Qazvin. These include the following families: Assyrian family - Asif al-Tajjar family - Haj Mohammad Reza Asef al-Tajjar was the son of Haj Mirza Abdullah, one of the famous merchants of Qazvin and traded with Russia and the Ottomans. Mohammad BaqerAsefzadeh, a Qazvin painter who is one of the most experienced teachers and tasteful artists in Qazvin, was the son of Asef al-Tajjar - the Ishraqi family - who worked in the jobs of supervising the Sharia and the duties of the Qazvin royal family - Amir Diwani and Alam family - in the period of this research, from this family, Hedayatullah Khan, SalarMotamed, Mirza Ali Akbar were in consular posts. Abdullah Khan Motamed Al-Wazarah, who was nicknamed Amir Motamed, became the brother of Dr. Amir Alam from the same family and became the head of Qazvin police. Dr. JamshidAlam, who is an ear, nose and throat specialist, is from the same family - Amini family - from this family, valuable endowments such as Amini Hospital, HosseiniehAmini - Haj HajSeyedJavadi family - from the famous families of Qazvin to From this family are considered school principals as well as journalists in the relevant era to engage in cultural and political activities - the family of Sarreshtadari - are among the famous cultural families of Qazvin - Alavi family - the head of this family Haj SeyedJafarAlavi known as Shirokhorshidi. He started publishing a magazine called Fada'i Islam. With the formation of the new judiciary, after passing the exam in jurisprudence and principles, he received a license to represent the judiciary. He held this job for more than fifty years. He preached. One of the most important members of this family in the mentioned period was the late AdibMojabi, the founder of the famous newspaper of the investigator in Qazvin, which he published in 1304. Due to the long period of its publication and the variety of its contents and especially its news, this newspaper is considered as one of the valuable documents of the contemporary period of Qazvin - Mohasses family - the ancestor of this family was responsible for collecting taxes and its shareholder. They have become famous - Nowruz family - The head of the Nowruz family in Qazvin was Haj Melanoroz who dominated the science of jurisprudence and hadith. All his children continued the path of the father in jurisprudence. One of the most important activities of

this family is the publication of the Nowruz newspaper under the management of Mr. Mirza AssadollahNorouzi, the son of Haj Mirza Yahya. Mirza AssadollahNorouzi has been preaching and lecturing in the pulpit since about 1300 AD and has been engaged in cultural activities with his writings. Credibly from 1304 to 1306, he tried to finally get the privilege of the newspaper. (Varjavand, 1998, vol. 3: 2003 - 2018)

Each of these families has had an impact on the cultural development of Qazvin according to their activities and actions.

Conclusion:

The need to modernize and create new cultural institutions was one of the most far-reaching measures implemented within the framework of the policies of the Pahlavi government in Iran. With the centralization of cultural and educational organizations in this period, Reza Shah's government became the only policy-maker; With modernization, Reza Shah took the society out of the traditional mode to some extent, but could not turn it into a developed society. Although the formation of cultural institutions in cities, including Qazvin, to plan for the growth of public culture and readiness for social growth in a Modern government was necessary, but over time, due to the rapid distance from the traditional context and the intensification of cultural gaps and conflicts, it met with reactions because the way of life until this period was traditional and simple, and some cultural practices were in conflict with There were traditional forces, especially Qazvin, which had more religious layers next to religious cities than other cities, so it faced negative reactions. However, this institutionalization continued with relative changes after the fall of Reza Shah. However, according to the documents, the traditional context of Qazvin society, the lack of necessary facilities such as sufficient budget and educational staff were the main obstacles to this cultural transformation. The hasty consequence of cultural transformation was the emergence of duality in appearance and inwardness, because this change was not in line with the traditional context. It also created grounds for escalating social and cultural divisions and conflicts.

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