

**Keykāvūs Jahāndārī: A Key Figure in the Transition to  
Modern Librarianship in Iran, with a Focus on His  
Bibliographic and Iranological Contributions**

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**Abstract**

This article examines the multifaceted contributions of Keykāvūs Jahāndārī to the development of specialized Iranian and Islamic studies libraries in Iran. It highlights his pivotal role in collection development at key institutions, including the former Senate Library, the Farhang-e Iran Foundation Library, and the Center for the Great Islamic Encyclopedia. Emphasizing his bibliographic expertise and translation work, the study explores how Jahāndārī enriched Iranological scholarship by acquiring rare resources and translating critical German-language texts on Iranian history and culture. The article also discusses his ethical virtues, advocacy for the autonomy of specialized libraries, and enduring influence on library science and Iranian studies. Drawing on archival materials, interviews, and published tributes, this research sheds light on Jahāndārī's legacy as a humble yet transformative figure whose work continues to support Iranian academic inquiry and cultural preservation.

**Keywords:** Keykāvūs Jahāndārī, Bibliographers of Iran, Iranology, Collection development (Libraries), Iranian Translators

### **Introduction**

Keykāvūs Jahāndārī, a distinguished bibliographer and translator in the field of Iranian studies, was born on 30 November 1923 (9 Āzar 1302) in Kermanshah, where his father was stationed. He was a second-generation descendant of Jahāndār Mirzā Qājār, from whom the family name "Jahāndārī" is derived.

Jahāndārī completed his secondary education in Tehran and was among the first students of the German Industrial School there. His first German language instructor was the late Bozorg Alavi. After the closure of this school during World War II, he continued his studies at the Firuz Bahram School while continuing to learn German independently. He mastered literary German entirely while in Iran, attaining full fluency.

In 1949 (1328), he graduated from the Faculty of Literature and Humanities at the University of Tehran with a degree in foreign languages. In 1960 (1339), he was invited by the University of Frankfurt in Germany, where he taught Persian for six months.

Jahāndārī was among the earliest graduates of modern librarianship in Iran, having become acquainted with modern library science through a short-term course at the Dānesh-sarā-ye Ālī (Higher Teachers' College) in the late 1950s (mid-1330s) (Ansāri 2015). Like his renowned colleagues Dr. 'Abbas Zariyab, Dr. Ahmad Tafazzoli, and Iraj Afshar, he was deeply devoted to Iranian culture from his youth and considered the advancement of this culture a lifelong duty.

Jahāndāri, a distinguished translator and literary scholar, passed away on 22 January 2015 (2 Bahman 1393) at Jam Hospital in Tehran after a prolonged pulmonary illness.

His scholarly persona may be examined from two perspectives: first, as an eminent bibliographer, and second, as a distinguished translator of Iranian studies and literary texts. This article provides a concise overview of his professional life and character to foster a clearer understanding of his contributions.

### **Activity in Management and the Development of Specialized Collections in Iranian and Islamic Studies in Selected Iranian Libraries**

Jahāndāri received formal training in librarianship, completing the modern librarianship program at Dānesh-sarā-ye ‘Ālī under the guidance of Austrian specialist Josef Stummvoll, alongside several prominent Iranian librarians of the period. This program ran from Mehr 1331 to Esfand 1332 (October 1952–March 1953), and its influence is evident in his later professional decisions, particularly during his tenure as Director of the Senate Library (Talāyedār-e Ketābdāri 1999, 50–51; Ansāri 2015).

Jahāndāri played a fundamental role in establishing and developing specialized collections in Iranian and Islamic studies in some of Iran’s most important libraries. According to Kāmṛān Fāni, few Iranian or Islamic studies collections (with an emphasis on Iran) exist without a contribution from Jahāndāri (Fāni 2014). He meticulously identified and collected Western-language sources for several major national libraries, including the former Senate Library, the Farhang-e Irān Foundation Library, and the Center for the Great Islamic Encyclopedia Library.

After graduating, he initially worked at the Faculty of Literature Library at the University of Tehran and later at the former Senate Library. Both the Senate Library and the Farhang-e Irān Foundation Library—among

the few Iranian studies libraries in the country—developed significantly under his leadership. With his bibliographic expertise, he acquired works by Iranologists and was among the first faculty members of the Center for the Great Islamic Encyclopedia, where he served as director of foreign resources, collecting essential books on Iranian and Oriental studies.

During his directorship of the Senate Library, Jahāndāri focused on gathering non-Iranian research about Iran and Islam, with an emphasis on Iran. The library, founded in 1949 (1328 AH) through the efforts of Seyyed Hasan Taqizādeh, had between three and three and a half thousand volumes when he became director. By early 1979 (1358 AH), the collection had grown impressively to about forty thousand volumes (Jahāndāri 2003, 14–35).

Another of his notable innovations was his insistence on implementing an open-shelf system in the library, thereby enabling researchers to access materials with far greater ease—an approach that had not been customary in Iran up to that time. Among his other significant contributions during his tenure at the Senate Library was persuading the administration to allocate funding and approve the adoption of the Library of Congress cataloging and classification system (LC), so that researchers could use the library's resources more efficiently. It should also be noted that during those years, the country's financial resources were expanding due to rising oil revenues. With this support, Dr. Zahra Shadman and a team of cataloging specialists were invited to implement the new system. The Senate Library thus became the first specialized library in Iran to organize its collections using a scientific classification scheme.

During his tenure, Jahāndāri acquired numerous high-quality Iranian and Islamic studies journals and also collected works by non-Iranian scholars, thereby creating a valuable and comprehensive treasury. He possessed unmatched knowledge of European research on Iran and generously shared his expertise with individuals and institutions alike. He personally

selected all materials, especially Latin sources, often reviewing catalogs from Iranological publishers at home during evenings and leisure hours. After verifying the availability of selected works, he compiled lists that were then approved by Seyyed Hasan Taqizādeh, who was Senate president at the time. Taqizādeh was reportedly so impressed by some of the rare acquisitions that he would frequently exclaim, “Mashā’Allāh! Where did you find these?” (Mahjoub 2003).

Jahāndāri personally managed correspondence with agents and publishers, in addition to his duties as library director. Beyond overseeing the library, he was responsible for collection development and acquiring Iranian studies resources. Reflecting on his method of selection, he once said, “I cannot exactly explain! It was just knowledge—I knew prominent authors, and whenever a work by them was published, I selected and acquired it for the library.”

The late Hasan Mahjoub, former director of Enteshār Company and a knowledgeable bibliographer who served as deputy at the library during that period, praised Jahāndāri’s insight: “He was a cultured and outstanding bibliographer, fluent in German and familiar with English and French. Jahāndāri was unique in Latin bibliographies of Iranian and Islamic studies at that time, and I still have not found anyone equal to him. He always acted with expertise and insight” (ibid).

The former Senate Library collection also contributed to forming the initial core of the Center for the Great Islamic Encyclopedia Library. Jahāndāri noted, “This center benefited from that library for its resources; because at that time I worked at the center, some of its books and journals were supplied by copying materials from the former Senate Library” (Jahāndāri 2003, 14).

Furthermore, Jahāndāri enhanced the reputation of the former Senate Library among Iranologists and Islamic scholars outside Iran. He highlighted, for instance, the late Vladimir Minorsky, who donated his works to the library: “When they came to Iran, they referred to this

library to see some of its resources, and because they were fond of the library, they donated their works as well" (Jahāndāri 2003, 15).

Regarding the prominent visitors of the library, he listed several distinguished figures: "Professor Noushafarin Ansari, the late Mohammad Taqī Dānesh-pazūh, Dr. Mohammad Muqaddam, Dr. Shafī Kodkaī, Dr. Khānlari, Dr. Zarīn-kūb, Professor Moḥīṭ Ṭabāṭabāī, Professor Asghar Maḥdavī, Iraj Afshār, Professor Mīnawī, Professor Eḥsān Yārshātar, and others... Professor Shafī Kodkaī worked with us for a short while before moving to the university, after which he occasionally visited the library. In fact, the former Senate Library served the professors, and they conducted their research there" (Jahāndāri 2003, 12).

In an article titled "Abdolḥosayn Zarīn-kūb" by the late Iraj Afshār, it is noted that the visitors and consultants of the former Senate Library were treated with respect and scholarly support: "Tāqīzādah's aim in accepting such distinguished and learned individuals was not to exploit them, but to help them by providing the means to read and conduct research. Tāqīzādah emphasized to Zaryāb and Jahāndāri that by creating a relative comfort and ease for these individuals, they would be able to pursue their research and inquiries freely at the library. Zarīn-kūb utilized this opportunity for about eight years" (Afshār 1999, 12).

Another significant role of Keykāvūs Jahāndāri was his leadership at the Farhang-e Irān Foundation Library. Established in 1964, the Foundation "had a specialized and unique library, which was made possible by the tireless efforts and acumen of its director, Keykāvūs Jahāndāri. At the time, Jahāndāri was the head of the Senate Library, where he had succeeded in creating an exceptional library in the field of Iranian studies. He was later invited by Khānlari to join the foundation, and in a short period of time, he gathered thirty to forty thousand rare and valuable books in Persian, Arabic, and European languages for the library. This library met the research needs of those working in the foundation, and it also became a resource for external researchers. Jahāndāri's skill lay in

carefully searching through Western booksellers' catalogues, where, despite budget limitations, he could identify and acquire the best works for the library" (Āl Dāvod 2014, 4–6).

Moreover, in an article titled "Yasht-e Farzāngi: Interview with Mohsen Abūlqāsmi," it is noted: "The activities of the Farhang-e Irān Foundation officially began in the spring of 1965. Gradually, its library expanded, and Keykāvūs Jahāndāri, who was then deputy of the Senate Library, became its director" ("Yasht-e Farzāngi" 2005, 11).

Dr. Zhāleh Āmuzgār, in a tribute to the late Jahāndāri, recalls: "I met Keykāvūs Jahāndāri in 1969 when I returned to Iran and started working at the Farhang-e Irān Foundation, which was run by the late Parvīz Nātel Khānlārī, who opened a window of opportunity for us. Jahāndāri was an exceptionally skilled librarian and, among all his colleagues, was known as someone who treated books as jewels and held them in the highest regard. He belonged to a generation of great figures such as Aḥmad Tafazzolī, Īraj Afshār, and 'Abbās Zaryāb Khū'ī, all deeply immersed in books; in a sense, he was part of the 'tribe devoted to books'" (Āmuzgār 2015, 24).

Regarding his contributions to compiling Iranian and Islamic studies resources for the Great Islamic Encyclopedia Center, Dr. Seyyed Šādiq Sajjadī, the Research Deputy of the Center, stated in an article titled "The Iranian Studies Librarian": "After the Revolution, many retired researchers joined the Great Islamic Encyclopedia Center, and Keykāvūs Jahāndāri was among them. From the very first year of the center's establishment, he contributed his expertise in foreign-language sources related to Islam and Iran, and continued to work diligently until his health declined four years ago. Notably, many prominent European publishers continued sending their new catalogues to him, reflecting his enduring academic prominence" (Sajjadī 2016).

Additionally, at the Keykāvūs Jahāndāri Night organized by *Shab-e Bukhārā*, it was noted:

“Jahāndāri joined the Great Islamic Encyclopedia Center in 1984. Dr. Zaryāb and Dr. Tafazzolī were also present, and Tuesdays were specifically dedicated to this group of long-time colleagues and scholars who collaborated closely. On these days, Dr. Zaryāb would come to the center, and I, as his assistant, was a minor member of the group. Jahāndāri’s mastery of Iranian and Islamic studies resources frequently helped solve problems for other scholars. During the thirty years I spent with him, he demonstrated a remarkable passion for mentoring young researchers, assisting them not only in locating research sources but also in making these sources accessible and, when needed, translating them. He even compiled a comprehensive list of approximately 500 books by European scholars in the fields of Iranian and Islamic studies” (Sajjadi 2015).

Furthermore, his contributions as one of the earliest graduates of modern librarianship in Iran—particularly in managing libraries and serving researchers and visitors—were remarkable and widely recognized, leaving a lasting impression on those who worked with him. If a researcher needed a source that was not available in the library, he would make every effort to obtain it and provide access to it. He had also arranged for researchers to enjoy extended loan periods, longer than the standard allowed, and ensured that they were provided with a more accommodating research environment.” (Sajjadi 2016).

Jahāndāri also authored an article titled “*The Relationship Between Foreign Bookstores and Iranian Libraries*,” in which he detailed his efforts to compile Orientalist books for three major Iranian libraries. He recalled:

“During my service in the libraries of the Senate [Iranian Studies Library of the Iranian Parliament], the Farhang-e Irān Foundation, and more recently at the Great Islamic Encyclopedia Center, I maintained contact with foreign bookstores. At that time, catalogs from bookstores specializing in Oriental books were regularly sent to the libraries. Among the most significant were Heffer from England; Maisonneuve, Gutner, and H. Samuelian from France; E.J. Brill from the Netherlands;

Harrassowitz from Germany; and a few smaller booksellers whose operations did not progress with us. Later, a branch of Heffer in England began operating independently under the name *Ad Orientem*, producing insightful and substantial catalogs. However, the main part of our work was with Harrassowitz, which supplied most of the rare and valuable books for the Senate Library's exceptional collection, whether in European languages or in Persian and Arabic, including both new and old editions.

Harrassowitz catalogs were consistently well-organized, categorized, and divided by topic. Their arrival was always an unexpected blessing, prompting us to set aside other tasks immediately and begin working with them. This diligence ensured that our share of rare books was larger than that of other institutions. Another method to complete our collection was sending lists of desired titles to Harrassowitz, who would inform us as soon as a book became available so we could order it at a reasonable price. Unfortunately, after the retirement of the head of Harrassowitz's East section, the work was transferred to others who managed it less effectively, and that section of the bookstore nearly ceased operations" (Jahāndāri 2004, 235–38).

Regarding E.J. Brill, the Netherlands-based publishing house and bookseller, which has been a prestigious and unparalleled institution for over three hundred years, Jahāndāri acknowledged its excellent organization and structure but noted the challenges of working with it under Iran's administrative conditions:

"However, its relatively high prices were not compatible with the country's administrative circumstances, and even a few days' delay in payment often required lengthy correspondence. Consequently, the volume of our purchases from this institution was limited. In recent years, some bookstores in the Netherlands have begun producing catalogs of rare Oriental books, sometimes charging exorbitant prices for works of little significance. These catalogs are printed on high-quality paper with extensive, colorful layouts and embellishments. Considering

the very limited budgets available for foreign book acquisitions in libraries, I do not recommend purchasing from such vendors, based on my experience as a librarian.”

He also mentioned another bookstore called "Asian Rare Books," established in the United States about thirty-one years ago, which was diligent in finding rare books and, upon learning about each institution's needs, endeavored to offer them reasonably priced items.

However, only a few Iranian bookstores contributed to fulfilling their needs, including:

- Danesh Bookstore on Sa'adi Street, managed by Norollah Iranpore;
- Dadian Bookstore in the same vicinity;
- Vladimir Kashin, near the British Cultural Association on Ferdowsi Street;
- Dr. Hossein Mofteh in one of the southern passages of Manouchehri Street;
- And another bookstore on Ferdowsi Street, managed by Liberman.

#### **Other Activities in Library Affairs and Book Publishing**

In addition to managing and collecting materials for the three aforementioned libraries, Keykāvūs Jahāndāri actively collaborated with other libraries and was involved in the broader library community in Iran. He was a member of the Academy of Persian Language and Literature's Library Council. In an article titled "Persian Language and Literature in the Academy Library," published by Nāhid Bani Eghbāl, the Library Council's members are listed, and Jahāndāri is identified as a "librarian expert" serving on the council (Bani Eghbāl 2005, 180).

Professor Abdolhossein Hā'eri recalled Jahāndāri's participation in important meetings during the early years of the Iranian Revolution,

noting:

"I remember at the beginning of the Revolution, when Dr. Shari'atmadari was responsible for both the Ministry of Science and Culture, meetings were held by him, where experts like Professors Afshār, Jahāndāri, Āzarnagh, and Mrs. Shādman were invited to express their views" (Shokrallāhi 2003, 23).

Moreover, on the Children's and Young Adults' Encyclopedia website, Keykāvūs Jahāndāri is mentioned as one of the scientific and technical advisors for the twelve-volume encyclopedia.

Beyond these roles, Jahāndāri contributed to the publication of several important works, including:

- Editing the Persian text and overseeing titles, chapters, and captions of *Persepolis* by Erich F. Schmidt, published in 1963 by Franklin Publishing in Tehran.
- Literary editing of the play *Mother Courage and Her Children: Report on the Thirty Years' War* by Bertolt Brecht, translated by Mostafa Rahimi, published in 1965 in Tehran.
- Joint investment with colleagues Iraj Afshār, Mohammad-Taqi Dānesh-Pazhouh, Abbas Zaryāb-Khoei, Abdolrahman Emādi, and Ḥāfez Farmānfarmaian in the re-publication of the book *Jahādiyeh* by Mirzā Bāzarg Qā'em-Maqām Farāhānī, published by Farhang-e Irān Zamīn in 1974 (Farhang-e Irān Zamīn 1963, 329).
- Collaboration with Iraj Afshār and Jā'far Samīmi for the re-publication of the journal *Kāveh*, a legacy of Seyyed Ḥassan Taqī-Zādeh, published in 1977 by Amīrkabīr Publishing (Afshār 1977, 146)<sup>1</sup>.

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<sup>1</sup> "The *Kāveh* journal is one of the prominent cultural legacies and an example of the valuable services of Seyyed Hasan Taqizadeh. Since a complete run had become very rare over the years, its reprinting was requested by Mrs. Atiyeh Taqizadeh (his widow). Therefore, Kikavous Jahandari, Jafar Samimi, and the author of these lines were assigned

- Translating the introduction and fifteen stories from the German *Bablūl-Nāmeḥ: Historical-Social Analysis of Bablūl's Character* by Marzolf, published in 2009 in Tehran by Nashr Cheshmeh.
- Translating the introduction of the German book *Tārīkh-e Olād-e Timūr aẓ Towārīkh-e Molūk va Anbiyā* by Jā'far bin Mohammad bin Ḥassan Ḥoseynī (known as Ja'farī), published in 2014 by Morakhhkh Publishing in Qom.

### Jahāndāri's Views on Specialized Libraries

Jahāndāri firmly believed that "the role of specialized libraries in the development of a nation's scientific elites is more important and influential than any course or university. Both the late Professors Abbas Zaryāb-Khoei and Iraj Afshār held this view as well, but sadly, this belief has not yet borne fruit in our country" (Ansāri 2015).

He also maintained that "specialized libraries should not be merged into other libraries because if this happens, the library loses its thematic unity, and its collection becomes scattered. This has been a longstanding issue in Iran: often, when a specialized library is established, people say a lot of things, but in the end, they often turn it into a public library" (Jahāndāri 2003, 16). Moreover, he argued that a specialized library should not aim to attract a large number of visitors, as it is specifically designed for researchers, and great efforts should be made to serve this particular group of users.

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and authorized to produce a new edition of it..." (Afshar, *Introduction to the Second Edition of Kāveh, Yaghmā*, no. 345 [June 1977]: 146).

### **Translational and Bibliographic Contributions of Keykāvūs Jahāndāri**

Another significant dimension of Keykāvūs Jahāndāri's scholarly life was his work as a translator. Having devoted many years to studying European art history and civilization, and alongside his close friend Iraj Afshar engaging in persistent research on Iranian studies and Iranian history, Jahāndāri deliberately distanced himself from politics, embracing a life of silence and academic investigation. His primary focus was uncovering the historical and geographical roots of Iran across various periods, and in this context, he specialized in translating German works on Iranian history and culture (Haddādi 2015).

Jahāndāri was a prolific and skillful translator of Iranological and literary texts. His translations are characterized by fluency, clarity, and elegance — qualities every translator strives to achieve. They reveal the vast treasury of Persian literature and culture that he had internalized. His works found numerous audiences and were frequently reprinted. As noted by scholars such as the late Iraj Afshar, Jahāndāri's command of German literature was exceptional in Iran, perhaps unparalleled (ibid).

His bibliographic expertise also guided his choice of translation sources. Only carefully selected, significant works appear in his portfolio, ensuring the enduring value of his translations. For research and analytical works, he preferred primary sources, highlighting his commitment to scholarly precision. His translations span a broad spectrum of Iranian history and culture, including Arthur Emanuel Christensen's *Iranian Tales*, Ulrich Marzolph's *The Treasure of Iranian Folk Culture*, Miklos Maroth's *Sistan in Arabic Geographical Sources*, Hans Robert Roemer's work on Sheikh Safi Ardabili, Sven S. Hartman's study on the Mandaean religion, and Kurt Heinrich Hansen's *The Crown in the Shahnameh*. Through multiple travelogues, Jahāndāri connected narratives spanning over a century, including works by Pollack and Blücher, filling critical gaps in the history of Qajar and early Pahlavi Iran (ibid).

Jahāndāri's translations are precise and faithful. In the preface to Blücher's *Travelogue*, he notes without explicitly naming himself: "The translator has always committed to preserving fidelity and has never intended to alter or edit the original text. Only in one or two instances were sentences omitted, which were explicitly noted in footnotes" (ibid).

Dr. Farhad Taheri, a scholar of Persian literature and history, praised Jahāndāri's translations as exemplary for students and researchers of German, highlighting his deep understanding of the source material (Taheri, as cited in Nasrollāh Ḥaddādi, 2015).

In the field of Shahnameh studies, Jahāndāri translated Kurt Heinrich Hansen's *Shahnameh Ferdowsi: Structure and Form*. Abolfazl Khatibi commended his eloquent Persian prose and the scholarly value of this work (Khatibi 1996). He also translated historical works, such as *History of Iran and Neighboring Lands*, and travelogues by Western travelers including Kampffer, Blücher, and Marco Polo.

Beyond Iranian studies, Jahāndāri translated German and European literature and music texts, including Hermann Hesse's *Steppenwolf*, Heinrich Theodor Böll's *The Train Has Arrived on Time*, Igor Stravinskii's *My Life*, and works on Bach and Beethoven. Even during illness, he meticulously revised his publications; for instance, the second edition of *Billiards at Nine-Thirty* differs substantially from the first, reflecting his continuous pursuit of accuracy and quality. His translations aimed to reintroduce Iran to Iranians through Western perspectives.

Scholars and admirers have consistently praised his work. Touraj Atabaki, senior researcher at the Institute of Social History, noted Jahāndāri's humility and precision, emphasizing his unbiased translator's footnotes that clarify complex Iranian concepts in German works, such as Zoroastrian rituals (Atabaki 2015). Abolfazl Khatibi lauded his fluent, clear, and stylistically elegant Persian prose, highlighting Jahāndāri's dedication to ensuring full comprehension of the original text (Khatibi, as cited in Nasrollāh Ḥaddādi, 2015).

Saeed Firouzabadi, a German-language translator, recognized Jahāndāri's modesty, scholarly rigor, and dedication to guiding others toward important works, particularly travelogues and historical accounts like Blücher's *Travelogue* and Pollack's studies on Naser al-Din Shah. Firouzabadi also praised Jahāndāri's literary translations, including *Steppenwolf* and *Classification of Iranian Folk Tales* by Ulrich Marzolph, describing them as outstanding contributions to Iranology. He concluded by recognizing Jahāndāri as an enduring figure in contemporary Iranian literature and culture (Firouzabadi, as cited in Nasrollāh Ḥaddādi, 2015).

### **Ethical Virtues and Personal Characteristics**

Keykāvūs Jahāndāri was widely recognized for his exemplary character, integrity, magnanimity, and generosity. Throughout his extensive collaboration with the Center for the Great Islamic Encyclopedia, he was known for his kindness and readiness to assist researchers, never causing offense to anyone (Sajjadi 2016).

A notable aspect of Jahāndāri's personality was his deliberate avoidance of fame and public attention. Despite authoring numerous prefaces for his translated works, he often refrained from prominently associating his name with them, preferring instead to maintain a humble and modest profile. Khalili highlighted Jahāndāri's meticulousness and dedication in translation, noting his deep commitment to finding precise equivalents for German terms. He also emphasized Jahāndāri's modesty in undertaking new projects, often discontinuing work if another translator had already completed it (Khalili, personal communication, 2015).

Even in his later years, Jahāndāri remained actively engaged in scholarly work, continuing research and study until his final days. Seyyed Sādeq Sajjadi, Deputy Research Director at the Center for the Great Islamic Encyclopedia, attested to Jahāndāri's rare qualities of humility, honesty,

and respectfulness, describing him as “a true librarian and Iranologist” (Sajjadi 2016).

Jahāndāri deeply valued sincere friendships and maintained steadfast relationships with colleagues. He expressed profound grief over the loss of close friends such as Ahmad Tafazzoli and Iraj Afshar, the mention of the latter’s name evoking deep emotion (Hāshmi-pūr 2015). He was notably averse to formal ceremonies and public praise, often viewing such honors as superficial, and consistently advised focusing on one’s work without distraction from peripheral matters (Hāshmi-pūr 2015).

### **Commemoration and Honors for Keykāvūs Jahāndāri**

Over the years, despite persistent efforts by several cultural institutions to honor Keykāvūs Jahāndāri, he remained reluctant to accept such recognitions. During his lifetime, he was formally appreciated at only a few select occasions.

One notable event was the 26th Book of the Year Award ceremony held by the Ministry of Culture and Islamic Guidance on February 8, 2009, at Vahdat Hall, attended by the then-President of Iran. At this ceremony, Jahāndāri was honored as the distinguished translator in the field of history for his Persian translation of *Rome and Iran: Two Global Powers in Conflict and Coexistence* by Engelbert Winter and Beate Dignas (Ketāb-e Māh-e Honar 1367 [1989]).

Another significant tribute occurred during the 138th Night of Bukhārā Magazine on October 23, 2013, dedicated to Jakob Edward Polak. This event, held in collaboration with several cultural and scholarly institutions—including the Great Islamic Encyclopedia Center and the Dr. Mahmoud Afshar Endowment Foundation—highlighted Jahāndāri’s contributions (“Shab-e Edward Jakob Polak,” 1392 [2013]). At the ceremony, Ali Dehbashi acknowledged Jahāndāri’s pivotal role in introducing Polak’s travelogue to Persian readers through his meticulous

1982 translation, which has since become a rare and highly sought-after work. Dehbāshi also emphasized Jahāndāri's invaluable efforts in bringing seminal German-language works on Iranian studies and literature—including Hermann Hesse's *Steppenwolf* and key studies on the Sasanian and Safavid periods—to Persian audiences.

Dr. Afsāneh Goshtar (Jalilzadeh), another speaker at the event, noted that Jahāndāri's translation played a crucial role in shaping the reception of Polak's ethnographic accounts within Iranian historiography in English-speaking contexts. Many Anglo-Saxon historians, she emphasized, often rely on Jahāndāri's Persian translation rather than the original German text (*ibid*).

The “Keykāvūs Jahāndāri Night” was the 190th program in the Shab-hā-ye Bokhārā series, organized in collaboration with the Mellat Cultural and Social Foundation, the Center for the Great Islamic Encyclopedia, the Dr. Mahmoud Afshar Foundation, and the Iraj Afshar Research Archive. The event took place on Saturday evening, 7 February 2015, at the Persian Language Academy.

Ali Dehbāshi opened the session by highlighting the long-standing friendship between Iraj Afshar and Jahāndāri. He provided a brief biographical sketch of Jahāndāri and referred to several of his most significant works. Dr. Sādeq Sajjadī, member of the Supreme Council and Director of the Department of the Great Islamic Encyclopedia, remarked:

“Jahāndāri joined the Great Islamic Encyclopedia in 1984. Dr. Zaryāb and Dr. Tafazzoli were also present, and Tuesdays were particularly devoted to the history section—gatherings of these senior scholars who collaborated closely. On Tuesdays, Professor Zaryāb would come to the Encyclopedia, and I, as his assistant, was a junior member of that circle. Jahāndāri's mastery of Iranological and Islamic studies sources often resolved difficulties for other scholars. During the thirty years I was acquainted with him, he had a remarkable passion for guiding young

researchers—helping them identify scholarly resources, providing access to them, and, when necessary, translating materials. He compiled an extensive index—nearly 500 entries—drawn from the works of European scholars in the fields of Iranian and Islamic studies.”

Dr. Noushāfarin Ansāri then shared her memories of many years of acquaintance, family connection, and friendship with Jahāndāri. Hushang Dowlatābādī recounted his travels with Iraj Afshar and Jahāndāri, providing personal insights into their scholarly and cultural activities. Finally, Kamrān Fānī discussed Jahāndāri’s work as a translator, emphasizing:

“The late Jahāndāri produced numerous translations, but his translations of travelogues—especially Polak’s travel account—rank among his finest works. Yet Hermann Hesse’s *Der Steppenwolf*, which I consider Hesse’s greatest work, was introduced to the Iranian reading public through Jahāndāri’s eloquent translation. Indeed, many in Iran came to know the late Keykāvūs Jahāndāri precisely through this translation.”

Following the passing of Keykāvūs Jahāndāri, the Iran Book House, affiliated with the Ministry of Culture and Islamic Guidance, organized a seminar on 24 January 2016, titled “*Reviewing the Career of the Librarian, Bibliographer, and Translator Keykāvūs Jahāndāri.*” The seminar featured speeches by several notable scholars, including Ali-Asghar Haddād, Seyyed Sādeq Sajjadi, Ali Bahramiān, Homā Afrāsiyābi, and Morteżā Hāshmī-pūr (Ibna News Agency 1394 [2016]).

Seyyed Sādeq Sajjadi, then Research Deputy of the Great Islamic Encyclopedia Center, praised Jahāndāri’s exceptional integrity, humility, and kindness. He highlighted Jahāndāri’s dedication to scholarly rigor, particularly in selecting and translating historical works, noting that he rarely spoke ill of anyone and maintained high standards in all his academic endeavors.

Afrāsiābi, librarian at the Parliament Library, emphasized Jahāndāri's profound cultural impact, describing him as a humble intellectual who devoted his life selflessly to the preservation and promotion of Iranian culture.

Ali Bahramiān placed Jahāndāri's work in the context of a generation of scholars—including Iraj Afshār and Abbas Zaryāb Khūi—who seamlessly integrated personal dedication with professional scholarship in pursuit of Iranian heritage. He noted Jahāndāri's dual focus on scholarly research through historical texts and travelogues, as well as literary translation, praising the elegance and richness of his Persian prose as evidence of his deep command over language and literature.

Ali-Asghar Haddād, a German-to-Persian literary translator, emphasized Jahāndāri's pioneering role as one of the first Iranian translators to work directly from German into Persian, at a time when most translations relied on English or French intermediaries. He highlighted Jahāndāri's skillful handling of complex authors such as Hermann Hesse and Heinrich Böll, navigating linguistic and cultural nuances to maintain authenticity while rendering the texts accessible to Persian readers.

The seminar concluded with a tribute presented by Majid Gholami Jaliseh, CEO of the Iran Book House, who honored Jahāndāri's widow, Mahin-Dokht Khalili, with a commemorative plaque and a precious gift (Ibna News Agency 1394 [2016]).

### **Interviews, Articles, and Publications about Keykāvūs Jahāndāri**

Several interviews, articles, and commemorative pieces have been published reflecting on the life and legacy of Keykāvūs Jahāndāri. Notable among these are:

Āshefteh, Rezā, “Who Was Keykāvūs Jahāndāri? Death at Nine-Thirty,” *Shargh Newspaper*, January 24, 2015.

Āmoozgar, Zhāleh, “The Book as a Jewel,” *Iran Newspaper*, January 24, 2015.

Ātabaki, Touraj, “In Mourning for Keykāvūs Jahāndāri and in Tribute to His Role in Understanding Our Past,” *BBC Persian*, January 23, 2015.

Ansāri, Nushāfarin, “Remembrance of the Departed 1393 (4): Commemoration of Keykāvūs Jahāndāri — The Missing Uncle Kāvūs,” *Iran Newspaper*, April 7, 2015.

Haddādi, Nasrollāh, “A Man of Pure Iranian Lineage,” *IBNA* (Iran Book News Agency), March 3, 2015.

Sajjadi, Seyyed Sādeq, “The Iranian Librarian,” *Great Islamic Encyclopedia Center Website*, January 24, 2016.

“Night of Edward Jakob Polak, Austrian Traveler and Physician of Nāser al-Dīn Shāh,” *Bukhārā Magazine Website*, October 23, 2013.

IBNA Report, “Seminar Reviewing the Career of the Librarian, Bibliographer, Translator Keykāvūs Jahāndāri,” *IBNA News Agency*, January 25–26, 2016.

“Interview with Keykāvūs Jahāndāri (Second Head of the Former Senate Library),” *Payām-e Bahārestān Quarterly*, Nos. 19–20 (January–February 2003): 11–16.

Najel Rahim, Abdolrahman, “The Agony of Insomnia,” *Shargh Newspaper*, January 27, 2015.

Hāshmi-pūr, Morteżā, “Farewell to the Reclusive Translator Keykāvūs Jahāndāri (1923–2014),” *Negāb-e Now*, No. 104 (Winter 2015): 230–32.

Yazdāni Khorram, Mehdi, "Death in a Winter's Peace," *Mehrnamēh*, No. 39 (February 2015): 12.

### **Bibliography of Keykāvūs Jahāndāri**

The bibliography of Jahāndāri is divided into two sections: books and articles. Despite his extensive knowledge and expertise, he never authored original works; instead, he dedicated himself to translating primary texts in Iranian studies and German literature into Persian, rendering them with a fluent style and elegant prose for the Iranian cultural community.

#### **Books**

*Afsāneh (and Thirteen Other Stories)*. By Hermann Hesse et al. Tehran: Asāṭir, 1999. 230 pages. (Asāṭir Publications; No. 252).

*Iran in the Era of Shah Abbas II*. By Paul Lofth. For the Specialized Library of the Ministry of Foreign Affairs. Tehran: Ministry of Foreign Affairs, Printing and Publishing Institute, 2001. 274 pages. [Another edition by Māhi Publishing, 2009, 311 pages.]

*Beethoven*. By Felix Hoch. Translated by Keykāvūs Jahāndāri and Hushang Dowlatābādi. Tehran: Māhi Publishing, 2009. 608 pages. (In press)

*Billiards at Nine-Thirty*. By Heinrich Böll. Tehran: Soroush (Islamic Republic of Iran Broadcasting Publications), 1998. 292 pages. [Other editions: Māhi Publishing, 2010 (325 pages); 2nd edition, 2012; 3rd edition, 2013.]

*History of Iran and Neighboring Countries from Alexander to the Fall of the Arsacids*. By Alfred Gottschmid, with an introduction by Nöldeke. Tehran: Iran Books Publishing Company, ca. 1977. 346 pages. [Second edition by Translation and Publishing Institute, 1977, 270 pages;

Other editions by Scientific and Cultural Publications and Qoqnus, 2000 (215 pages); 4th edition, 2003; 5th edition, 2009.]

*History of Arabic Writings, Volume 3: Medicine, Pharmacy, Zoology, Veterinary Medicine.* By Fuat Sezgin. Tehran: Ministry of Culture and Islamic Guidance, Printing and Publishing Organization, 2001. [Second edition, 2007.]

*Formation of the National State in Iran: The Aq Qoyunlu Rule and the Rise of the Safavid State.* By Walter Hinz. Tehran: Commission of Education, 1967. 225 pages. Illustrated with maps and charts. [Second edition by Khwarazmi Publications, 1982; 4th edition, 2003; 5th edition, 2009.]

*Historical Geography of Fārs.* By Paul Schwarz. Tehran: Association of Cultural Works and National Heritage, 1993. 293 pages. Map included. [Second edition, 2003.]

*Lost Worlds.* By Ann Terry White. Tehran: Ibn Sina; Franklin, 1962. 293 pages. Illustrated with maps. [Other editions by the Islamic Revolution Publishing Organization, 1989 (258 pages); Scientific and Cultural Publications, 1994 (258 pages); Second edition by Scientific and Cultural Publications, 2001 (232 pages); 5th edition, 2004; 6th edition, 2006.]

*Memoirs of Niedermayer: Under the Burning Sun of Iran.* By Oskar Niedermayer. Tehran: Iranian History Publishing, 1984. 412 pages. Illustrated, with fold-out color maps. [Second edition: Tehran: Asāfir, 2001, 351 pages, illustrated.]

*Rome and Iran: Two World Powers in Conflict and Coexistence.* By Engelbert Winter and Beate Dignas. Tehran: Farzanruz Publishing and Research, 2007. 374 pages. Illustrated with maps. [Second edition, 2008.]

*My Life*. By Igor Stravinsky. Tehran: Irānmehr, ca. 1955. 255 pages. [Second edition, 1967; Third edition, Khwarazmi Publications, 1978; Fourth edition, 2001, 291 pages.]

*Travelogue of Engelbert Kaempfer: At the Court of the Shah of Iran*. By Engelbert Kaempfer. Tehran: National Works and Cultural Heritage Association, 1971. 382 pages. Illustrated, maps included. [Second edition: Khwarazmi Publications, 1981, 285 pages, illustrated; third edition, 1984; fourth edition, 2006.]

*Blücher's Travelogue: The Circulation of Time in Iran*. By Wierpert Blücher. Tehran: Khwarazmi, 1984. 344 pages. Illustrated. [Second edition, 1990.]

*Polak's Travelogue: Iran and the Iranians*. By Jacob Edward Polak. Tehran: Khwarazmi, 1982. 536 pages. Illustrated. [Second edition, 1989.]

*Shah Ismail II of Safavid*. By Walter Hinz. Tehran: Scientific and Cultural Publications, 1992. 163 pages. Charts included. [Second edition, 2002.]

*Ferdowsi's Shahnameh: Structure and Form*. By Kurt Heinrich Hansen. Tehran: Farzanruz Publishing and Research, 1995. 256 pages. [Second edition, 2005.]

*Classification of Iranian Tales*. By Ulrich Marzolf. Tehran: Soroush (Islamic Republic of Iran Broadcasting Publications), 1992. 310 pages. Tables and maps included. [Second edition, 1997; third edition, 2012.]

*The Train Arrived on Time*. By Heinrich Böll. Tehran: Cheshmeh Publishing, 1993. 165 pages. [Second edition, 1998; third edition, 2006; fourth edition, 2008; fifth edition, 2010; sixth edition, 2011; seventh edition, 2014.]

*Steppenwolf*. By Hermann Hesse. Tehran: Translation and Publishing Institute, 1961. 398 pages. [Second edition, 1967; third edition, 1975; Asāṭir Publications, 1989, 368 pages; second edition, 1997; third edition, 2004; fourth edition, 2009; fifth edition, 2015.]

*Iranian Studies Essays*. Edited by Meysam Karami. Tehran: Gostareh Publishing; in collaboration with Nashr-e Noskheh, 2013. 360 pages.

*Marco Polo in Iran*. By Alfons Gabriel. Tehran: Dr. Mahmoud Afshar Endowment Foundation, 2004. 334 pages. Illustrated with maps.

*Foundations of Sasanian History*. By Klaus Schippmann. Tehran: Farzanruz Publishing and Research, 2005. 189 pages. Maps included. [Second edition, 2007; third edition, 2011.]

*The Provincial System in the Safavid Era*. By Rehberan. Tehran: Translation and Publishing Institute, 1970. 247 pages. Maps and genealogical charts included. [Second edition, 1978; third edition, Scientific and Cultural Publications, 2004, 251 pages, maps, charts.]

*Vasmus*. By Dagobert von Mikosch. Qom: Hamseh Cultural Institute; Bushehr: Bushehr Studies Center, 1998. 363 pages. Illustrated with samples and photos. Qatreh Publishing; Shahāb Sāqeb, 2004, 309 pages.]

### Articles

A collection of twenty-five translated articles by Keykāvūs Jahāndāri was compiled and edited by Meysam Karami and published in 2013 by Gostareh Publishing under the title *Essays in Iranian Studies* (Goftehā-ye Irānshenāsī). In the preface written by Jahāndāri himself, he notes:

"This book is a collection of Iranian studies articles that have been published over many years (sixty-five years) in various journals and

books. My longtime friend, Iraj Afshār, insisted that I gather them in one volume to facilitate access for interested readers."

Additionally, in the editor's note, Meysam Karami describes his first meeting with Jahāndāri on the occasion of Dr. Manouchehr Sotudeh's birthday in Kushkak:

"I spent several hours in the company of some of the most eminent Iranian scholars: the late Iraj Afshār, Dr. Mohammad-Reza Shafiei Kadkani, Dr. Manouchehr Sotudeh, Professor Ahmad Eghtedāri, and Keykāvūs Jahāndāri. The conversation revolved around the great contributions of Jahāndāri to Iranian culture. Through translating distinguished works and research by German Iranologists, he endured many hardships, resulting in significant publications that enriched Iranian studies. During his tenure as head of the former Senate Library, he expanded its holdings with important Iranian research books and journals. Over the past sixty years, besides translating books, Jahāndāri has translated numerous valuable articles in various fields of Iranian studies, published in journals such as *Sokhan*, *Rahnāmā-ye Ketāb*, *Āshenā*, and in commemorative volumes like *Arj-Nāmeb-ye Iraj* (in honor of Iraj Afshār), *Yek Ghatreh Bārān* (in honor of Abbas Zariāb Khoyi), and *Haftād Maqāleh* (in honor of Professor Gholāmhossein Sedighi). At Iraj Afshār's suggestion, I undertook the preparation and compilation of this important volume encompassing all of Jahāndāri's translated articles."

Below is the list of articles included in this volume, along with their original authors, translated skillfully by Jahāndāri:

*The Birthday* / Bertold Spuler

*Germany's Contribution to Iranian Studies* / Bertold Spuler

*The Kāvāni Printing Press and Iranian Intellectuals in Berlin* / Kamrān Amir Arjomand

*Throne, Cosmos, and Tree of Life in the Shahnameh* / Heribert Busse

*Helmut Ritter* / M. Plessner

*On the Sasanian Calendar* / Seyyed Hassan Taghizadeh

*Zoroaster and Alexander* / Franz Altheim

*Research on Iran in Freiburg, Germany* / Hans Robert Roemer

*Sheikh Safi of Ardabil* / Hans Robert Roemer

*Walter Hinz* / Hans Robert Roemer and Heide Marie Koch

*Iranology in Tübingen* / Joseph Van Ess

*Shiite Jurisprudence and Hadith Sources* / Fuad Sezgin

*Fritz Wolf* / Hans Heinrich Schrader

*Iranian Tales* / Arthur Christensen

*Jalālatmāb Mohammadreza Beyg* / J. Lenôtre

*Excavations at Bisotun* / H. Losch

*Anjavi Shirazi and the Treasury of Iranian Folk Culture* / Ulrich Marzolf

*Sistān in Arabic Geographical Sources* / M. Marot

*Firdaws al-Murshidiyya* / Fritz Meyer

*On the History of the Iranian National Epic* / W. Barthold

*The Mandaean Religion* / Son S. Hartmann

*The Crown in the Shahnameh* / Kurt Heinrich Hansen

*The Manichean Enoch* / W. B. Henning

*Wilhelm Illers* / Walter Hinz

Additional articles authored or translated by Jahāndāri have appeared in various journals but are not included in the above collection. These are listed below:

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Polak, Jacob Edward. "Nowruz." *Bukhara*, vol. 15, no. 98 (March 2014): 323–338.

Jahāndāri, Keykāvūs. "The Relation of Foreign Bookstores with Iranian Libraries." In *Bookstore: A Memorial to Babak Afshār*, Tehran: Shahāb Sāqeb, 2004, 235–238.

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### Discussion and Conclusion

Keykāvūs Jahāndāri stands as a seminal figure in the establishment and development of specialized libraries and Iranian studies collections in Iran, whose contributions continue to resonate profoundly within

academic and research circles. His relentless efforts in acquiring rare and invaluable resources, particularly in Iranian and Islamic studies, significantly enriched key national libraries and created an indispensable infrastructure for both domestic and international scholars.

Jahāndāri's ethical virtues—marked by humility, meticulousness, and scholarly dedication—alongside his expertise in translation and bibliography, distinguish him as an exemplary intellectual in his field. His steadfast advocacy for maintaining the thematic integrity of specialized libraries and his emphasis on serving research-focused users highlight critical considerations for the advancement of academic institutions in Iran.

His precise and authoritative translations, especially of travelogues and historical texts, bridged important gaps in access to primary Western sources for Persian-speaking researchers, thereby enhancing the historical and cultural understanding of Iran. Moreover, his editorial and publication collaborations reflect a deep and enduring commitment to the preservation and dissemination of Iranian literary and cultural heritage.

Despite his modesty and reluctance toward formal recognition, Jahāndāri's scholarly stature and cultural impact have been widely acknowledged by peers and succeeding generations of researchers. His legacy—embodied in his contributions to collection development, translation, and bibliographic scholarship—constitutes a valuable heritage for future Iranian academic inquiry.

Ultimately, Jahāndāri's insights regarding the pivotal role of specialized libraries in nurturing a nation's intellectual elite serve as a compelling reminder of the imperative to sustain and strengthen such institutions. Continued support and strategic development of specialized collections by cultural and academic bodies are essential to ensure their effective service to the scholarly community and to foster the advancement of knowledge.

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