



YUSOFI, GHOLAM-HOSAYN

YUSOFI, GHOLAM-HOSAYN (Ġolām-Ĥosayn Yusofi, b. Mashad, 2 Bahman 1306 Š./23 January 1928; d. Tehran, 14 Āḍar 1369 Š./5 December 1990; [Figure 1](#)), prominent scholar of Persian literature and history, literary critic, and outstanding university professor.

LIFE

Gholam-Hosayn was born to ‘Ābed and Ĥešmat Yusofi in Mashad. His father died when he was only four years old. He and his elder sister, ‘Ešmat, were raised by their mother, who ensured they got a quality education. His sister became a teacher, and subsequently the principal of Šāhdoḡt School in Mashad. Yusofi completed his primary education at Mashad’s ‘Onšori School in 1940. He often mentioned his sister and also Sayyed Moḥammad Ašrafzāda, ‘Onšori’s schoolmaster, as those who instilled in him the desire for reading and learning (Yusofi, 2007a, pp. 821-26). His sister had made arrangements with bookstores in the neighborhood so that he could rent books from them as he wished. Ašrafzāda encouraged him to read and take notes, and he put him in charge of the school’s small library (Yusofi, 1977, p. 823). Yusofi received his high school diploma from Shah Reza High School in 1946 (Dehbāši, 1990, p. 7). During those years, he also studied theology, Arabic grammar, and prosody (Yāḥaqqi, 2009b, p. 7).

In 1946, Yusofi moved to Tehran to study at the [Faculty of Letters and Humanities](#) of the University of Tehran. There, he found the opportunity to attend classes given by such renowned scholars of Persian and Arabic



language and literature as [Moḥammad-Taḳī Bahār](#), [Badi' -al-Zamān Foruzānfar](#), and [Jalāl Homā'i](#). Yusofi received his Bachelor's degree in Persian language and literature in 1949 and entered the doctoral program at the Faculty of Letters and Humanities in the same year. He defended his doctoral dissertation on "Description of Nature in Persian Poetry" under the supervision of Foruzānfar on 8 September 1956. He also earned a Bachelor's degree in Law (1950) and one in Political Science (1951) from the University of Tehran (*Ġolāmzāda*, pp. 8-9).

Yusofi's lifelong involvement with teaching and education began early. During his primary school years, as the top student in class, he was entrusted with helping other students with their assignments. While studying at the University of Tehran, he also attended the [Teachers Training College](#). He was employed in 1950 by the Ministry of Education as a high school teacher in Mashad to teach Persian literature and Arabic language. In 1953, the Ministry of Education sent him to the United States to study and survey the American education system. Upon returning to Iran in 1954, he was assigned to supervise the teachers training programs, as well as the model schools (*madāres-e nemuna*) in Khorasan province. He also headed Khorasan's Teachers' Training School for a brief period of time in 1957 (*Farkonda payām*, p. IX).

In 1955, while he was working on his dissertation, the University of Mashad's (later, renamed Ferdowsi University) Faculty of Letters and Humanities was inaugurated. Yusofi joined the Faculty and taught part-time at the Department of Persian Language and Literature ([Yāḥaqqi](#), 2009b, p. 9). He was employed by the University as a tenured associate professor (Letter no. 629, 1336/6/17 *Danešgāh-e Mashad*) after defending his dissertation in 1956, and was promoted to full professor in 1963. Yusofi married Niku Bāzargān in November 1958. Her loving care and support for Yusofi proved instrumental in his outstanding academic achievements that followed. They had two daughters, *Rowšanak* (1960) and *Soruš* (1969).

Yusofi chaired the Department of Persian Language and Literature from 1964 to 1977, with a brief hiatus in 1972-1973, when he was invited to spend his sabbatical leave at Columbia University in New York and teach Persian literature for two semesters. Enthusiastic student response led to an extension of the invitation for a third semester ([Yarshater](#), p. 704). Yusofi's tenure in Ferdowsi University's Department of Persian Language and Literature proved most rewarding. There he founded the first graduate program in Persian



language and literature outside the University of Tehran—a masters course in 1970, followed by a fully-fledged doctoral program in 1976. He relinquished the Department's chairmanship in 1977 but continued to serve as director of its graduate program.

Yusofi took a keen interest in cultural and literary journals. In 1952, when he was twenty four, he founded the literary-cultural monthly journal *Nāma-ye farhang* in Mashad and served as its editor for two years (Gōlāmzāda, p. 9). He continued his collaboration with the journal for many years. During this period he also collaborated with two other literary journals in Khorasan; *Hirmand* and *Āftāb-e šarq*. Yusofi was instrumental in founding, in 1965, the journal of the Faculty of Letters and Humanities, entitled *Majalla-ye dāneškada-ye adabiyāt va 'olum-e ensāni-e dānešgāh-e Ferdowsi (MDAF)*, and continued his collaboration with the journal until retirement. He was among the few academics that were intimately involved in and knew the technical aspects of printing and publishing. In his youth, he worked in a printing facility in Mashad, and throughout his life he personally checked and proofread his own works (Nāẓerānpur, pp. 207-12). Among Yusofi's accomplishments was the formation of the University of Mashad Press in 1960, where he was appointed director, a position he held until September 1965 (Yāḥaqqi, 2009b, pp. 10-11).

Yusofi had formal training in calligraphy and wrote in attractive *šekasta nasta'liq* style. His mastery of the art went beyond writing; he was also well informed on the history and evolution of Persian and Arabic calligraphy and contributed the entry on [calligraphy](#) to the *Encyclopædia Iranica* (IV, 1989, pp. 680-718). Yusofi also had a keen interest in Persian classical music and played the *tār* in his youth. He knew various modes of Persian classical music and had a large collection of works by masters of the music. His intimate knowledge of Persian classical music was demonstrated in the piece he wrote regarding the renowned vocalist [Gōlām-Hosayn Banān](#)'s music after his passing in March 1990 (Yusofi, 1991a, pp. 43-47). There was also another aspect to Yusofi's interest in Persian music. He believed that Persian poetry could not be properly learned and absorbed without knowledge of Persian music. He encouraged his students to listen to and appreciate the internal music of Persian poetry and familiarize themselves with it (Purkālēqi-Čatrudi, p. 74).

In February of 1979, shortly after the Islamic Revolution, Yusofi requested retirement after 29 years of service at Ferdowsi University. He retired on 23 September 1979 and moved to Tehran. Relieved of his teaching duties, he



devoted his time exclusively to research and writing and produced some of his most significant works during the eleven years that remained of his life. His life was cut short by cancer, to which he succumbed on 5 December 1990 in Tehran; and he was buried in Mashad. Yusofi's impressive personal library was bequeathed to the Faculty of Letters and Humanities of the Ferdowsi University.

WORKS

Yusofi's scholarly work covered a wide range of topics, such as historical research into Persian literature and culture, editing of classical Persian manuscripts, literary criticism, and translations into Persian of English, French, and Arabic scholarly works, as well as poetry and fiction.

Critical edition of classical texts. Yusofi's editing of Persian classical manuscripts began with the *Qābus-nāma* of [Kaykāvus b. Eskandar b. Qābus b. Vošmgir](#), [Amir 'Onsor-al-Ma'ali](#), which was published in 1966 by the [Bongāh-e Tarjoma va Našr-e Ketāb](#) as part of the Institute's Persian Texts series (*Majmu'a-ye motun-e fārsi*), "the first attempt in Iran to publish, in uniform binding, critical edition of Persian non-published texts or texts published in uncritical editions" (Joseph, pp. 351-55). Yusofi prepared his edition on the basis of five of the earliest manuscripts. Of those, the earliest from the Fāteh collection, housed in the Suleymaniye Library in Istanbul (625/1227), had been discovered and microfilmed by Mojtabā Minovi while a resident in Turkey from 1951 to 1958 (de Bruijn, [Kaykāvus b. Eskandar](#), 2010).

Yusofi was influenced by and made extensive use of Sa'id Nafisi's views, especially in notes and comments on the text. In all, 190 Persian and Arabic sources, as well as 27 English, French, and German sources were consulted in Yusofi's edition (*Golāmozāda*, p. 107). The comprehensive glossaries at the end of the book, including those on the Persian poems and on Arabic names and phrases made the book particularly useful to today's readers and scholars. Yusofi's edition of *Qābus-nāma* is believed to be the definitive work on the text, and to date no other scholar has attempted to offer another edition. The success of this work led to the publishing of several selections of *Qābus-nāma* by various publishers, intended for the younger and general readers, as listed below (see Bibliography). The earliest of them was published at Ehsan Yarshater's initiative for university and high school students (*Montakab-e Qābus-nāma*, Tehran, 1968), and the latest in 2001 as part of Persian Literary Heritage series (*Mirāt-e Adab-e Fārsi*) that Yusofi himself had initiated. *Qābus-*



nāma was selected as the book of the year in literary research in 1966 (Afšār, 2004, p. 708).

Yusofi's critical edition of *Taqwim al-ṣeḥḥa*, a synopsis of hygiene and medicine in the form of tables by Ebn Boṭlān Baḡdādi (1038-1075), appeared in Tehran in 1971 (Kādiv-jam, 1971, pp. 549-50). The edition was based on a translation of the book into Persian by an unknown author. Yusofi's edition of the book does not include an explanation of terms and phrases, but is preceded by a long introduction and followed by a comprehensive glossary of names of drugs, foods, and phrases. It was followed by the publication of the *Laṭā'ef al-hekma* of Serāj-al-Din Maḥmud Ormavi (Tehran, 1972). Yusofi's footnotes on *Laṭā'ef* mainly address terminology of the text rather than the theological and philosophical terms used in the text.

The most significant contribution of Yusofi in the critical edition of Persian classical texts is his work on Sa'di's *Bustān*, *Golestān*, and *Ġazals* (see *Ġazal*). The first two include comprehensive *apparatus criticus*, as well as explanations and clarifications of the text, whereas the latter only includes the variants. The author's untimely death deprived the readers of his invaluable explanations and remarks on the intricacies of *Ġazalhā* (for a critical commentary on the book, see Kāvus Ḥasanli, 2009). Yusofi's base copy in editing of *Bustān* and *Golestān* was one dated 720-21/1320, whereas in *Ġazalhā* he had access to an older manuscript dated 706/1306 (Yusofi, 2006, XXV-XXVI). He also used nine other variants as well as all the commentaries and research done on *Bustān* in European languages. He further sought and cited many of the sources that influenced Sa'di's thoughts (Ġolāmzāda, p. 132). The first edition of *Bustān* (*Sa'di-nāma*) was published in 1980 in Tehran by the Anjoman-e Ostādān-e Zabān o Adabiyāt-e Fārsi (Society of scholars of Persian language and literature). In *Golestān*, first published in 2005, Yusofi used sixteen variants other than his base copy. Here, internal substantiation is widely used in the *apparatus criticus* and in comments and clarifications on the text (Ḥasanli, 2001, p. 645). Yusofi's *Golestān* has earned the praise of critics and scholars as the best critical edition of the book (Lewis, p. 85; Šari'at, 1990-91, p. 392). *Dāmani az gol*, a selection of *Golestān*, first published in 1993 as part of *Mirāṭ-e adab-e fārsi*, continues to be published and widely used in schools and universities.

Yusofi's *Bustān* also remains to date the most accurate edition of the work. The detailed explanations of poems made it especially popular in schools and universities. K̄ārazmi Publications acquired the right to *Bustān* and continues

to publish new editions of Yusofi's work. The success of the book led to the introduction of a selection from the *Bustān*, as *Dar ārezu-ye kūbi o zibā'i* (*Gozida-ye Bustān*), which was published by Soḡan Publishers in 2004 as part of *Mirāt-e adab-e fārsi* series, with an introduction by the editor, entitled "Seyri dar Bustān." Like other works by Yusofi, *Bustān* and *Golestān* were widely received and highly praised by the literary community. There were also some criticisms of his works, most notably in Ja'far Mo'ayyad Širāzi's *Bāzyāft-e bustānhā-ye Sa'di* (Shiraz, 1998), Reżā Anzābi-nežād's "Golestān-e Sa'di," *Kayhān-e farhangi* 6/10, Dey 1368 Š./January 1990, pp. 38-39), and Moḥammad Ja'far Šari'at's "Seyri dar Golestān," *MDAF*, 23/3-4, Pā'iz-Zemestān 1369 Š./Autumn 1990-Winter 1991, pp. 391-415).

Yusofi's edition of *Ġazalhā* was published posthumously in 2006. His style and method of editing classical Persian manuscripts deserve particular mention; except for *Laṭā'ef al-ḥekma* and *Taqwim al-ṣeḥḥa*, of which there were only one extant manuscript, in the rest of his works (*Qābus-nāma*, *Bustān*, *Golestān*, *Ġazalhā*, and *al-Taṣfiya*), his method is copy-text editing. He was influenced by Moḥammad Qazvini, the pioneer of critical editing of Persian classical texts in Iran, in that he chose, as a rule, the oldest manuscript as the base copy. Unlike Qazvini, however, Yusofi allowed for personal judgement and, if necessary, would opt for a later manuscript as the base copy (Ḥamidiān, 1982, pp. 35-36).

Literature and literary criticism. Yusofi's first major book on Persian literature was *Farroḡi Sistāni: baḥṭi dar šarḥ-e aḥvāl o ruzgār o še'r-e u* (A discussion of the life and times and poetry of Farroḡi Sistāni), published in 1962. The 681-page book about the celebrated court poet of *Maḥmud b. Sebuktegin*, the *Ghaznavid* ruler, gives an account of the poet's youth and his contemporaries who were at the service of rulers and kings. It then proceeds to describe in detail the social, political, and cultural milieu of Maḥmud's reign, a discussion that is indispensable for the final section of the book on Farroḡi's poetry. Yusofi used a wide range of sources, including Persian classical texts and manuscripts, historical accounts in Persian, Arabic, English, French, and German, and works on literary criticism. In spite of the use of authoritative and wide-ranging sources, the book lacks a comprehensive bibliography (*Golāmzāda*, p. 32), uncharacteristic of Yusofi's works. It was chosen by *Anjoman-e Ketāb* (The Book Society of Iran), as the book of the year on literary research in 1962 (Yarshater, p. 704).

In *Didāri bā ahl-e qalam* (Visiting the writers; vol. I, 1976, vol. II, 1979), which was published after 'Abd-al-Ḥosayn Zarrinkub's *Bā kārevān-e ḥolla* on major



works of Persian poetry (Tehran, 1964), Yusofi introduces twenty major works of Persian prose. Each volume includes ten works. The first volume discusses such classical works as Bayhaqi's *History*, the *Safar-nāma* of Nāṣer-e Kōsrow, Neẓām-al-Molk's *Siāsat-nāma*, and the *Golestān* of Sa'di. The second volume deals with more contemporary works, including the *Siāḥat-nāma* of Ebrāhimbeyk, *Čarand parand* by Dehḡodā, and the writings of Sadeq Hedayat. Each chapter begins with an introduction of the works of the author in review, followed by the critical analysis of one or more of the author's works (Qayṣari, 1979, pp. 71-72). Yusofi's *Didāri bā aḡl-e qalam* was praised as the first such work on Persian prose (Aḡmadi Birjandi, 1977, p. 269).

Čašma-ye rowšan; didāri bā šā'erān (The clear fountain: visiting the poets; Ferdowsi, to contemporary works by Fereydun Tavallai, Forugh Farrokhzad, Ahmad Shamlu, and Nader Naderpour. *Čašma-ye rowšan* secured for itself an outstanding position for a number of reasons; unlike other works on Persian poetry that typically dealt with biographies of poets, *Čašma-ye rowšan* deals with one poem from each poet (except for Sa'di and Rumi, from each of whom two poems are selected). Each poem is analyzed in terms of content, form, music, etc. Yusofi's analytical approach in *Čašma-ye rowšan* demonstrates his literary knowledge of both classical and contemporary periods. At a time when believers in classical and modern Persian poetry ignored or rejected each other, *Čašma-ye rowšan* dealt with both (Ḥātami, p. 143) and guided "the discourse on the new poetry away from the polemics of the 1960s" (Karimi-Hakkak, p. 5). Furthermore, it deals with the subject with fairness, emphasizing the essence of art within each genre, rather than other considerations that arise out of bias and prejudice (Dabāši, p. 741).

Translations. Yusofi translated many articles and several books into Persian from French, English, and Arabic. His translations of scholarly works were mainly of literature and literary criticism and included, from French, Henri Massé, *Essai sur le Poète Saadi* (1919), as *Taḡqiq dar bāra-ye Sa'di* (with Moḡammad Ḥassan Mahdavi Ardabili, Tehran, 1985; *Abu Moslem Sardār-e Kōrāsān*, is a historical research on the popular Iranian character, who had been instrumental in ending the Arab Omayyad rule and bringing the Abbasid Caliphate to power. Despite Abu-Moslem's popularity, there had never been any scholarly research done on this larger-than-life character. His life story, therefore, was sketchy and shrouded in myths and exaggerations found in such popular accounts as the *Abu Moslem-nāma* of Abu Ṭāher Ṭarsusi (or Ṭarṭusi), in which Abu Moslem has been turned into "a mythical upholder of



right and suppressor of tyranny and injustice (Yusofi, 1983, p. 343). Yusofi's work remains to date as the sole scholarly historical research done exclusively on Abu Moslem. Based on over 131 sources, it makes use of all available Persian and Arabic primary sources as well as works done by Iranian and European scholars (Yusofi, 1999, pp. 216-27). The book gives a concise, yet detailed account of Abu Moslem's early days, his rise to power, his role in toppling the Omayyad rule in Iran and installing the Abbasids in power and serving under them, his demise and eventual death under the Abbasids, as well as the later movements that emerged motivated by revenge. The book was also published in 1978 as part of *Ketāb-e javānān* (Book for the Youth) series under the supervision of Moḥammad 'Ali Eslāmi Nodušan. Yusofi eliminated all the in-text references and scholarly details and moved them to the end of the book. Yet, the heavily researched book that encapsulates a vast range of material in 178 pages, as well as the sheer number of names of people and places attracts mostly serious scholars and not its intended audience, the youth.

Aside from works cited above, Yusofi's life-long research is also reflected in some 292 articles published in academic journals and encyclopedias, twenty six of them entries contributed to the *Encyclopaedia Iranica* (see Bibliography). There are also over thirty-six papers in the proceedings of international conferences he attended and lectures he gave at academic gatherings and universities over the years (*Farkonda payām*, pp. X-XXII; Yāḥaqqi, ed., 2009c, pp. 230-66, 271-74).

Yusofi's articles ranged from the purely technical regarding manuscripts to inspirational pieces on Persian music and literature. Many of his articles and papers were later published as books. *Nāma-ye ahl-e Korāsān* (1967), the first of such books, included sixteen articles on poetry and literature, manuscripts, travel accounts, translations, and book reviews. It was followed by *Barghā'i dar āguš-e bād* in two volumes in 1977, which included 65 articles (28 in vol. I, and 37 in vol. II). In the first volume, eight articles deal with aspects of Ferdowsi's *Šāh-nāma*, thirteen are reviews of classical Persian poetry and prose, and the rest are commentaries on the works of more contemporary figures such as [Malek al-šo'rā' Bahār](#), [Żabiḥ-Allah Šafā](#), and [Sadeq Chubak](#). The articles offer a wealth of information on the sources Yusofi consulted in formulating his concepts, and the criteria he took into consideration while commenting on literary texts. The second volume includes articles on Persian language and culture, history, book reviews, and travel diaries of the author.



Kāgāḍ-e zar: yāddāsthā-yi dar adab o tāriḳ was first published in 1984. It includes fourteen articles on literature and history, a number of which had been published before (Yusofi, 2007b, pp. 7-8). Seven of these articles were entries in the *Encyclopedia of Iran and Islam (Dāneš-nāma-ye Irān va Eslām)*, and the *Encyclopædia Iranica*, both edited by Ehsan Yarshater. *Yāddāsthā: majmu'a-ye maqālāt* was the fourth in the collection of articles series that was published in 1991, shortly after the author's death. It is a collection of twenty-five short articles on a variety of topics ranging from the music of the Iranian vocalist Gōlām-Hosayn Banān to theories on poetry, most of which appeared for the first time in this collection (Yusofi, 1991b, p. 5). Finally in these collections, there is *Yāddāsthā'i dar zamina-ye farhang o tāriḳ* (Tehran, 1992), which is Persian translation of entries that Yusofi wrote for the *Encyclopaedia Iranica*. Yusofi had high regards for the *Encyclopaedia Iranica* and its editor and contributed twenty-six entries to it, most of them in the final years of his life.

Throughout his career as a university professor, Yusofi emphasized the importance of methodology in doing research and also of evaluating sources. The graduate courses he offered on research and methodology were most useful to students who were about to embark on writing their dissertations. His notes on two of the mentioned courses were published posthumously in *Yāddāsthā-ye dars-e manābe' o raveš-e taḥqiq dar adabiyāt o farhang-e Irān, va tāriḳ-e tašavvof-e Eslāmi* (2009).

The breadth of Yusofi's knowledge and his wide ranging interests gave his prose a colorful and vivid character. His prose is flowing and refined. It is graceful and rich. He noted the great potential of the Persian language in producing new vocabulary through its suffixes, prefixes, and compounds. In "Zabān-e Ferdowsi o zabān-e mā" (Yusofi, *MDAF* 10/4, 1975, pp. 545-64), he demonstrated how Ferdowsi made extensive use of this potential in Persian language for creating new vocabulary and in expressing new concepts and ideas. His numerous articles on writing in and translating into Persian demonstrate his passion for elegant prose and were frequently praised by masters of Persian fiction and the literary community (Jamālzāda, 1961, p. 987; Ḥamidiān, 1985, pp. 30-33). Jalāl Matini included four of Yusofi's pieces in his book *Nemunahā'i az naṭr-e faṣiḥ-e fārsi-e mo'ašer* (Examples of eloquent contemporary Persian prose, pp. 296-98).

Yusofi also wrote poems, but he chose not to publish them. His poems, mostly in the form of *ekvāniyāt*, are to be found in literary journals and *jongs* of other



literary figures with whom he had corresponded.

Yusofi was a member of a number of national and international literary and academic societies. He met, consulted with, and/or collaborated with world-renowned scholars, including Ehsan Yarshater, Frantz Taeschner, Henri Massé, [Emile Benveniste](#), Henri Laoust, Jean Aubin, [Vladimi Minorsky](#), Harold Walter Bailey, Reuben Levy, Arthur John Arbery, Anne K. S. Lambton, Bernard Lewis, Meredith Owens, James D. Pearson, and Hubert Darke (Ġolāmzāda, 2006, p. 287). Yusofi took part in numerous international conferences, and was invited to present lectures at such universities as Columbia, Harvard, and Princeton (see ‘Ali Dehbāši ed., *Yādgār-nāma-ye Ostād Doktor Ġolām-Ĥosayn Yusofi*, Kelk 8, Ābān, 1369 Š./November 1990).

Ultimately, Yusofi was a teacher. “The most beautiful moments of my life,” he reminisced in the final months of his life, “were those during which I was engaged in teaching. In a class environment, I tend to forget everything else” (Yusofi, 2009, pp. 9-11). He had an interesting philosophy in teaching; he believed in the necessity of loving to teach, loving the students like one’s own children, being sincere and truthful with them, and striving to be an inspiration and a spiritual pillar to them. He believed that without research, teaching would be dull and ineffective. Yet, it went beyond mere transference of knowledge to the students; teaching, he believed, was instrumental in forming the students’ personalities, shaping their values, and building their characters.

Gholam-Hosayn Yusofi had a relatively short life, but had a lasting influence on several generations of students and scholars. He is remembered as an inspirational figure, an exemplary teacher, an outstanding scholar, a literary critic, and a fine human being (Āšuri, 1991, pp. 171-72; Aḥmadi-Birjandi, 1991, pp. 6-8; Atābaki, 1992, pp. 48-60). That his life and scholarship has been the subject of several books and over seventy articles is testimony to his lasting influence on intellectual life in Iran. The books dedicated to Yusofi include: *Arj-nāma-ye Ġolām-Ĥosayn Yusofi: zendegi, ātār, jostārkhā-ye matn-pažuhi* (ed., Moḥammad Ja’far Yāḥaqqi, Tehran, 2009a); *Farḡonda-payām: yādgār-nāma-ye Ostād Doctor Ġolām-Ĥosayn Yusofi*, (Mashad, 1981); *Zendegi-nāma va kadamāt-e ‘elmi o farhangī-e Ostād-e dānā o pažuhešgar-e tavānā, šādravān Doktor Ġolām-Ĥosayn Yusofi* (ed., Omid Qanbari, Tehran, 2004).

Several journals have also dedicated special issues to Yusofi, including, *Binālud* 1/4-5 (Ābān-Āḍar 1372 Š./November-December 1993); *Iranshenasi* 2/4



(Zemestān 1369 Š./Winter 1991); *Ketāb-e Pāž* 3 (Āḍar 1370 Š./December 1991); *Ḳāvarān* 2 (Dey 1369 Š./January 1991); *Kelk* 8 (Ābān, 1369 Š./November, 1990); *MDAF* (*Majalla-ye dāneškada-ye adabiyāt va 'olum-e ensāni-e dānešgāh-e Ferdowsi*, 23/3-4, Pā'iz-Zemestān 1369 Š./Autumn-Winter 1990-1991; *MDAF* 31/3-4 (Pā'iz-Zemestān 1377 Š./Autumn 1998-Winter 1999); *Rošd: āmuzeš-e zabān o adab-e Fārsi* 6/26 (Pā'iz 1370 Š./Autumn 1991).

For a comprehensive list of articles on Yusofi's life and scholarship, see Ḡolāmzāda, 2006, pp. 295-300; see also "Fehrest-e maqālāt-e montašer šoda darbāra-ye zendegi va šakšiyat-e 'elmi-e Doktor Ḡolām-Ḥosayn Yusofi," in Yāḥaqqi, ed., 2009a, pp. 93-100.

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