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CERTIFICATE OF ATTENDANCE

Wydział Filologiczny

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This is to confirm that **Mr. Salman SAKET** delivered a paper entitled *A Study of Kimia- ye Sa'adat by Ghazzali through a Political View* during the *Societas Iranologica Europaea's 7th European Conference of Iranian Studies (ECIS 7)*, September 7-10, 2011, Jagiellonian University, Kraków, Poland.

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European Conference
on
Human Studies

Conference Guide

Societas Iranologica Europaea

**Department of Iranian Studies
Institute of Oriental Studies
Jagiellonian University**

7th European Conference of Iranian Studies

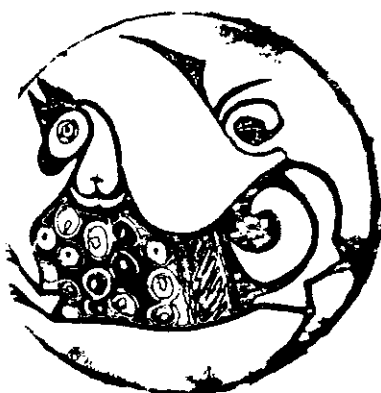
Cracow, 7 - 10 September 2011

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Katarzyna Wąsala

Renata Rusek-Kowalska

SADOVSKI Velizar:**Speech and Performance in Avesta and Veda**

Within Indo-European tradition of oral poetry and relevant ritual practices, a large corpus – the one of ancient Indo-Iranian languages – has still not received the merited attention among students of comparative poetics and religious history: This concerns especially the spells, charms and incantations of the (Atharva-)Veda and corresponding poetical formulae in the Avestan liturgical texts (Yasna) or ritual prescriptions (Vidēvdād) as forms of (poeticized) “performative speech acts”. Since the beginning of last century, researchers of oral poetry and popular rites in older Indo-European cultures have been discussing the connection between sacred words and sacred rites – between ‘bene-diction and bene-faction’ or ‘male-diction and male-faction’, respectively. The present paper concerns various Old Iranian and Old Indian forms of mantras and rituals of cursing and blessing, as well as other performative mantras like amatory charms, execratory spells, ritual formulae for protection, healing and procreation.

SAEIDI Hoorieh:**Nationality Newspaper. A report of the Herat incident (letter of conquest)**

Report writing during the Qajar era was a process which due to the encouragement and request of Nasereddin Shah became a common process within the ruling machinery. These reports that often were presented as newspapers can be seen as the primitive form of official journalism which became more popular during Nasereddin Shah's reign. One of these types of report which was named Nationality Newspaper is a booklet that is a report of the subject of Herat, in 30 pages, lithography, and written by Mohammad Ebrahim Badayenegar. This file here is a report of the Herat Incident and explanation of the reason behind Iran sending armies to the region, the rebellion of Afghan khans and the role and behaviour of the British government in all of this.

SAKET Salman:**A Study on *Kimia-ye Sa'adat* by Ghazzali through a Political View**

This study seeks to politically analyze *Kimia-ye-Sa'adat*, known for being a book on ethics, which is an abstract and translation of *Ihya'a-ye Ulum al-Din*. The author first studies the structure of the book, especially in the second quarter of the *Kimia*, *Al-Muamalat*, and indicates that in spite of the dominance of Islamic views and thoughts all through the work, the 9th and the 10th divisions, are influenced by Iranian thoughts and views. These divisions, namely “commanding right and forbidding wrong”, and “how to govern country and people”, are politically significant. Then the author analyzes these two divisions, considering the abstractions and the creations of Ghazzali, as compared to other authors of Persian books on Mirror of Princes (*Akhlaq Al-Muluk*), and studies this genre as a significant and influential one in the Iranian-Islamic culture. Moreover, the author analyzes Ghazzali's style in merging the Iranian thoughts and views with those of Islam, indicating that utilizing this style is the main reason for the continuation of Iranian political thoughts in Islamic culture.

SALBIEV Tamerlan:**Ossetian Myth of Creation**

The reconstruction of the myth of creation (i. e. transformation of the initial chaos (dark, cold and having no shape) into cosmic order (having light, warm and properly structured)) is of utmost importance not only for the mythological system but for the whole culture. This myth plays a key role for understanding of the basic cultural notions describing the genesis of universe, human beings and society. Therefore this task proves to have different aspects: linguistic (etymology of God-Creator – Xucaw), ethnographic (important rituals like marriage, burial riots, etc.), religious (traditional praying feast, hymns, ritual dancing, etc.), historical (influence of Christianity) and social (three social classes of an ideal society) ones.

In recent years the scholars of Ossetian tradition have made numerous attempts of solving this problem none of which can be considered as a convincing one. It turned out that the Ossetian oral tradition preserved no clear cut narrative describing the Creation. Thus the cosmogonical myth has to be reconstructed on the basis of the ritual and other elements of culture like traditional dress, architecture, language data, etc. In this case the mythology is treated not only as a collection of narratives (consisting of plots, motives and heroes), but also as a specific type of conceptualizing. It seems that Ossetian tradition has preserved this myth in the structure of the seven days of the Christian week, each one having its holy patron and correlating with the original pattern they already had.

SALEHI Nasrollah:**Along with Abu Bakr b. Abdollah: From Istanbul to Transcaucasia and Tabriz (1578-1585)**

Abu Bakr b. Abdollah, the secretary (=Katib) of Osman Pasha (the commander in chief of Ottoman), has been actively present in the Ottoman army attacking the Iranian neighboring borders with Transcaucasia and Azerbaijan. He had even been arrested as a captive towards the end of the war by Qizilbash troops. After two years imprisonment and captivity, he escaped to Istanbul. Having written the Osman Pasha history, he left behind a first hand account of Iran-Ottoman military confrontation along the years 1578-1585. (It should be mentioned that this historical work has been translated from original Ottoman Turkish into Persian by the writer of the abstract). The great significance of the book, besides showing the seven year Iran-Ottoman war, reveals some more information, as we can find in it other equally invaluable clues about ethnology, geography, historical geography of Iranian urban centers in Transcaucasia and Azerbaijan and finally the war crimes committed by the Ottoman army in Tabriz. Here, we basically discuss nonmilitary issues so that illustrates a unique image of Iran by an Ottoman secretary.