



Newsletter



O.I.C. Research Centre for Islamic History, Art and Culture

August-September 1999

No. 49

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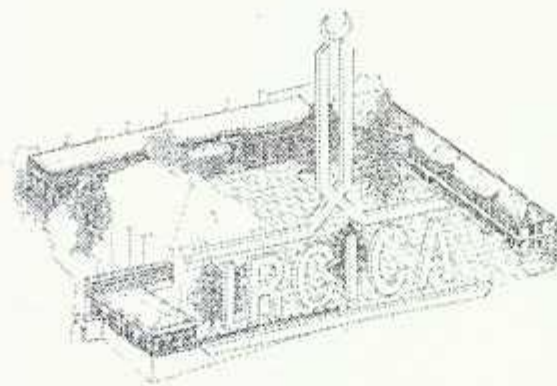
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Research Centre for Islamic
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The Newsletter is published quarterly: three issues in the official languages of the OIC (English, French, Arabic) and one in Turkish

Publisher

Research Centre for Islamic
History, Art and Culture
(IRCICA),
Organisation of the Islamic
Conference

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The period since publication of the Newsletter's April issue was a productive one where IRCICA was able to complete some of its major projects and achieve progress in others. But unfortunately, sad events accompanied good ones: the violent earthquake that struck twenty million people over an area encompassing nine provinces in northwestern Turkey on 17 August was no doubt one of the greatest disasters of this century. The Centre was not affected directly, because it is located at a certain distance from the main earthquake zone, but certainly, no one can remain indifferent to a catastrophe which took the lives of tens of thousands. As members of IRCICA we made study visits to the area and participated in the aid efforts. We are currently studying the possibility of instituting a scholarship system for orphaned children, to be financed by our personal contributions and donations that we hope to receive from around the world. We shall continue to do our best to contribute in mobilising more international aid and keeping the present enthusiasm for support alive in future. I take this opportunity to thank all the friends of IRCICA who called us or sent messages sharing our grief and offering help.

Another event which deeply saddened us was the demise of H. R. H. Prince Faisal bin Fahd bin Abdulaziz Al-Saud, General President of Youth Welfare of the Kingdom of Saudi Arabia and Chairman of the OIC International Commission for the Preservation of Islamic Cultural Heritage (ICPICH). The obituary notice included in this issue is only a symbolic expression of our great sorrow at his demise, our high esteem for his memory and our gratitude for his chairmanship and patronage of the Commission. I was honoured to collaborate with Prince Faisal in carrying out the Commission's work and I believe that we obtained fruitful results over the years. Another obituary notice is about Dr. Zaki Ali, M.D., an eminent specialist of Islamic culture and a great friend of IRCICA. Dr. Zaki Ali passed away in Geneva last February. He devoted a lifetime to contributing in making Islam better known to Europeans. The notice includes a brief outline of his services in this field.

The August issue of the Newsletter normally covers events up to the end of that month, but this time we are extending it to include some information on the inauguration of Neziraga Mosque on 10 September 1999. This historical mosque located in Mostar, on the Western bank of Neretva River, was built in 1550. Centuries later, in 1950, the mosque was demolished completely. Finally, its surroundings were heavily damaged during the last war. In response to the invitation we launched a couple of years ago to enlist contributions for rebuilding this mosque, a generous donation was received from H. H. Sheikh Dr. Sultan bin Mohamed Al-Qasimi, Ruler of Sharjah, U.A.E. Consequently, the reconstruction was carried out by a team of select architects formed under the supervision of IRCICA, for a period of one year starting from the end of July 1998. The mosque was opened with a memorable ceremony and Friday noon prayers. IRCICA's programs and projects related to the restoration of the cultural and architectural heritage of Bosnia and Herzegovina will continue with the annual architectural workshops and several other reconstruction activities.

Having extended the coverage of this issue, we also include news on a ceremony which took place at IRCICA on 14 September, where *ijazas* (calligraphy diplomas) were awarded to five young calligraphers who completed the training courses organised for them. Thus, the total number of calligraphy diplomas awarded until now to young artists from around the world rose to twenty.

The international seminar on "Traditional Carpets and Kilims in the Muslim World" to be organised jointly with the National Handicraft Agency of Tunisia is a new link in the chain of specialised seminars we have devoted to handicrafts since 1990. We are giving brief news about the seminar in this issue and shall report on its results in the next one. Other news follow, including presentations of selected publications from around the world, as well as some new publications by IRCICA.

Ekmeleddin Ihsanoğlu

THE TWENTY-SIXTH SESSION OF THE ISLAMIC CONFERENCE OF FOREIGN MINISTERS held in Ouagadougou, Republic of Burkina Faso

The Twenty-Sixth Session of the Islamic Conference of Foreign Ministers was held in Ouagadougou, capital city of the Republic of Burkina Faso, on 28 June – 1 July 1999, at the invitation of His Excellency Blaise Campaoré, President of Faso. Fifty-four of the fifty-six OIC member countries were represented at the conference. The Republic of Bosnia and Herzegovina, the Republic of Central Africa, the Republic of Cote d'Ivoire and the Kingdom of Thailand attended as observers, together with the Turkish Muslim Community of Cyprus, the

Moro National Liberation Front, and the following countries as guests: the Republic of Croatia, the Republic of Slovenia, the Republic of Macedonia, the Republic of Singapore, the Republic of Ukraine, and Sanjak. The following international and regional organisations attended the conference: the United Nations, the Non-Aligned Movement, the League of Arab States, the Organisation of African Unity, the Economic Cooperation Organisation. A number of unions, foundations, councils and societies working in a variety of fields were also represented.

The motto of this session, "Peace and partnership for development", outlines one of the major goals pursued by the OIC since its establishment in 1969.

His Excellency Blaise Campaoré, President of Faso, opened the conference by delivering an address in which recalled the major goals of the OIC since its establishment, the most important of which has been the motto of this twenty-sixth session, "Peace and partnership for development". The President underlined the importance of the OIC as an international force of moderation and tolerance, pointing out that further efforts and courageous initiatives were required in order to achieve common aspirations for peace, stability and security, as well as prosperity and integration. Stressing the major international and regional issues, President Campaoré referred to the problems in Somalia, Sierra Leone and Guinea Bissau, the cause of Palestine, the situation in the Gulf, the Afghan crisis, the tragedy of Kosovo Muslims, the issue of refugees, among others. The President's inaugural address was adopted as an official document of the conference.

H. E. Ahmad ben Abdallah Al-Mahmud, Minister of State for External Affairs of the State of Qatar and representative of the Chairman of the Twenty-Fifth Islamic Conference of Foreign Ministers, gave an address, in which he dealt with the peace process in the Middle East and requested that it be given first priority. The Minister also reviewed a number of issues concerning the Muslim world, in particular the conditions of the Kosovo Muslims, the protection of the rights of Muslim minorities in certain non-member countries, drawing a distinction between terrorism and the struggle of peoples and their legitimate right to freedom and self-determination.

Then, H. E. Azeddine Laraki, Secretary General of the OIC, presented a report covering the activities and accomplishments of the General Secretariat during the period since the preceding conference. The Secretary General's report reflected the increasing rate of activity and international cooperation within the framework of the OIC, and the high esteem the OIC enjoys as manifested by its increasing participation in numerous international initiatives involving efforts for development as well as for peace and security.

H. E. Youssouf Ouedraogo, Minister of State and Minister of Foreign Affairs of the Republic of Burkina Faso, gave an address as Chairman of the Twenty-Sixth Islamic Conference of Foreign Ministers. He underlined the importance of laying down a strategy for cooperation among the OIC member countries.

During the general debate, the delegations raised various matters of concern for the Member States including new issues highlighted by current developments throughout the world. In its Final Communiqué, the Twenty-Sixth Islamic Conference of Foreign Ministers stressed that the question of Palestine and Al-Quds is the paramount Islamic cause and reiterated its full solidarity with the Palestine Liberation Organisation. It affirmed its full support of the peace process in the Middle East and its commitment to the principles and parameters of the peace process.

The inaugural plenary session heard the address of H. E. Mr. Ibrahim Fall, Deputy Secretary General of the United Nations for Political Affairs, on behalf of the UN Secretary General, in which he commended the notable progress achieved in the cooperation between the OIC and the UN, in the fields of diplomacy and enhancement of peace and security as well as in the activities of their respective organs.

The conference also reaffirmed its full solidarity with the people of Kosovo and called for the return of all refugees and deportees to the region of Kosovo. It commended the humanitarian aid provided by the Member States to the victims in the region and called on the Member States, the international community and all specialised organisations and bodies to step up efforts in order to fund the projects of reconstruction, resettlement of refugees and displaced persons and restoration of what has been destroyed by the war.

Another subject addressed during debates on political matters was the situation in Jammu and Kashmir. The conference condemned the flagrant violations of human rights to which the people of Kashmir are subjected and called for respecting their basic rights, including their right to self-determination.

Regarding the situation in Bosnia and Herzegovina, the conference reaffirmed its determination to continue to provide the necessary financial support for development and reconstruction projects in the country and asked the Member States and specialised financial institutions which had pledged financial assistance to fulfil their commitments, in order to urgently boost the completion of projects for the return and resettlement of refugees and the rehabilitation of the State's infrastructure.

The conference reaffirmed its support of UN and OIC initiatives for the peaceful settlement of the Afghan crisis. Regarding the conflicts going on in Somalia, the conference reaffirmed its commitment to contribute effectively to restoring stability in Somalia and called on the Somali parties to honour the pledges they had signed at the Cairo Conference in December 1997 and to strive together for a peaceful solution that would restore stability, peace and unity in the country.

The conference reaffirmed its strong support to the Government of the Republic of Azerbaijan, which has been subjected to aggression by the Republic of Armenia to the extent of threatening the cultural and historical heritage of the Azeri people. It called on Armenia to withdraw its forces from all Azeri territories.

The conference also reaffirmed its solidarity with the Turkish Cypriot people in their rightful cause and its past resolutions on the Cyprus issue. It called on the Turkish Cypriot and Greek Cypriot parties to negotiate freely a mutually acceptable solution. The conference called on the Member States to increase and expand their ties with the Turkish Cypriot people in all fields, including trade, tourism, culture, information, investment and sports.

The conference reaffirmed its solidarity with Muslim communities and minorities living in non-member countries. Under another agenda item, the conference reviewed the OIC's efforts to develop ties between Muslim countries and countries of Eastern and Central Europe, aimed at promoting economic and cultural exchanges between the two groups of countries. It invited the latter to adopt an open door policy towards the Muslim world, expressing the hope that those states would accord Muslim communities therein more freedom to protect and revive their cultural heritage and thus give an example of the civilised dialogue among peoples and proper respect of the culture of others.

The conference underlined the importance of strengthening solidarity and unity between the Muslim countries, so that they may act as a single major bloc in facing the challenges caused by cultural and economic globalisation. Other political matters addressed by the conference included questions of disarmament, dumping of nuclear and toxic wastes, anti-personnel mines, and the refugee phenomenon and its negative consequences to both refugees and countries hosting them.

Meanwhile, the conference affirmed the need for Member states to observe the principle of consultation and coordination as a requirement for strengthening the bonds of brotherhood and observing the principles of good neighbourliness in full respect of the sovereignty of other states. In this context, it emphasised the necessity of coordination to control terrorism and violence in all forms.

The conference dealt with a number of economic matters included in its agenda. It underlined the need to limit the negative implications of the international economic order on the economies of the Muslim world, and called for taking appropriate measures to ensure that all countries are equally positioned to reap the benefits of globalisation. The conference also called for further trade liberalisation, more opportunities for basic commodities and services to have access to markets where Muslim countries enjoy a relative advantage, the transfer of technology on easier terms, and a more beneficial use of investment systems and technology.

Concerning cultural affairs, the conference reviewed the steps taken by the Member States in various fields of interest and the progress achieved by the OIC's subsidiaries, bodies and institutions in their respective fields. The conference expressed its appreciation to H. E. President Mohammad Khatami, President of the Islamic Republic of Iran and Chairman of the Eighth Islamic Summit Conference, for his initiative in proposing that the OIC call for a dialogue and for sponsoring a symposium on dialogue among civilisations which was hosted by the Government of Iran in Tehran, in May 1999. The conference adopted the Tehran Declaration on Dialogue Among Civilisations and decided to set up a high-level Group of Governmental Experts to draft a Universal Declaration on Dialogue Among Civilisations, in coordination with the UN and other relevant bodies.

The conference took note of the report submitted by IRCICA on its activities and future plans of action, and adopted Resolution no. 31/26-C concerning the Centre. With this resolution, the conference

1. Adopts the report submitted by the Director General and commends the efforts of the Centre as reflected in its pioneering accomplishments and its activities aimed at meeting the needs of the Muslim world and keeping pace with international developments in the field of culture and Islamic heritage in an optimal way, and highlights the efforts exerted by the Director General in this respect.
2. Expresses its appreciation for the diverse activities carried out by the Centre with the aim of raising the awareness of world opinion with respect to the Islamic cultural heritage in Bosnia and Herzegovina, and for the efforts it exerts for the maintenance and preservation of that heritage.
3. Expresses its thanks and appreciation to the host country, the Republic of Turkey, for extending material and moral support to the Centre and for providing the headquarters and necessary facilities, especially, granting another building for the Centre for the extension of the library and the archives, and highlights the efforts of H. E. the Minister of Culture of the Republic of Turkey in this regard; also expresses thanks to the other Member States for the material and moral support they are extending to the Centre, thus enabling it to carry out its tasks in a satisfactory manner.
4. Welcomes the successful organisation of the international symposium on "Islamic Civilisation in Caucasia" held under the patronage of His Excellency President Heydar Aliyev, President of the Republic of Azerbaijan, in the period from 9 to 12 December 1998 in the city of Baku, in cooperation with the Government of Azerbaijan, and expresses thanks to the Republic of Azerbaijan for hosting and organising this important academic event.
5. Commends also the organisation of a series of successful international workshops on "Architectural Heritage Today" which continued through the fourth workshop on architecture "Mostar 2004" held in Mostar under the patronage of His Excellency President Alija Izetbegovic, President of the Republic of Bosnia and Herzegovina, from 20 to 31 July 1998.
6. Also welcomes the successful organisation of the international congress on "Learning and Education in the Ottoman World" on the occasion of the celebration marking the 700th anniversary of the rise of the Ottoman State, in Istanbul, in the period from 12 to 15 April 1999, under the patronage of His Excellency Mr. Süleyman Demirel, President of the Republic of Turkey, and the support and participation of a great number of eminent Islamic personalities.
7. Expressing its appreciation of the fact that the symposia, conferences and workshops organised by the Centre about the history and culture of Muslim nations and communities and held in different countries have developed the studies in these fields and raised awareness in the world on these subjects, requests the Centre to further expand these activities to cover other topics and regions of the Muslim world.
8. Expresses its appreciation of the Centre's efforts to contribute to inter-cultural and inter-religious dialogue and project a true image of Islam around the world, and requests the Centre to pursue its activities in this field in cooperation with the working group created for this purpose.
9. Also welcomes the project of the Centre to hold the first international seminar on "Traditional carpets and kilims in the Islamic world" during the period from 19 to 25 November 1999 in Tunis, in collaboration with the National Directorate for Traditional Industries of the Ministry of Tourism and Traditional Handicrafts, in the framework of the Centre's project aiming at developing traditional crafts in Islamic countries.
10. Appeals to the Member States to regularly pay their contributions and settle their arrears to the budget of the Centre.
11. Requests the Secretary General to follow up this matter and submit a report thereon to the next session of the Islamic Conference of Foreign Ministers.

THE FIFTH ARCHITECTURAL WORKSHOP "MOSTAR 2004"

An international architecture, preservation and planning workshop

held in Mostar, 9-24 July 1999

The Fifth Architectural Workshop "Mostar 2004" was held in Mostar, Bosnia and Herzegovina, on 9-24 July 1999, with more than eighty participants including professional architects and students. In conjunction with the conservation and reconstruction activities undertaken by IRCICA in Bosnia and Herzegovina, this year's workshop was designed as an educational and professional exchange between Bosnian and international participants.

Field work was conducted in relation with high priority projects which are currently being funded and managed by the City of Mostar in collaboration with IRCICA; the Aga Khan Trust for Culture (Geneva), UNESCO (Paris), the World Bank (Washington, D.C.), the World Monuments Fund (New York), other institutions, as well as individual sponsors.

During the two-week program, 29 researchers were organised in seven groups to work on the following projects:

- Reconstruction of the eastern Stari Most area
- Reconstruction of the western Stari Most area
- Restoration of the Kapetanovina housing complex
- Restoration of the Kulluk Street
- Rehabilitation of the Cernica mahala
- Redevelopment of the site of the Muminovica house
- Design of a new complex on the Boulevard,

Evening sessions were reserved for discussions on the projects.

The general objective of IRCICA's Mostar 2004 program is to contribute to the restoration and preservation of the architectural heritage of Bosnia and Herzegovina by means of research, training, technical and documentary support. The first workshop was organised in Istanbul in 1994, while the war in Bosnia was still on. The second workshop, which was held in Istanbul in 1995, was involved with combined and comparative studies on the urban heritage of Bosnia and Herzegovina on one hand, and Istanbul on the other. It was an inspiring architectural exercise about these two historically related cities. The third workshop, which was held in Mostar in 1997, focused on the restoration of the Old Town of Mostar and its surroundings. As to the fourth workshop, it took place in Mostar last year, on 20-31st July 1998, with the participation of 50 architects and other professionals. Several organisations contributed in implementing all these workshops. Participants from more than 30 leading universities in 19 countries collaborated in implementing them.

The fourth workshop was concluded with the inauguration of the reconstruction of the Neziraga Mosque. The fifth workshop was concluded with its completion and inauguration for prayers.



Workshop closing ceremony: from left, Amir Pasic (IRCICA), Nikole Krleta (World Bank mission in Sarajevo), Mustafa Delic (Director of Stari Mostar Foundation), Mustafa Selimovic (Rector of the University of Mostar), Zijad Demirovic (Director of the Institute for the Preservation of Cultural Heritage, Mostar), Brooke Hermystar (Professor of architecture, Temple University, Phil., U.S.A.)

INAUGURATION OF NEZIRAGA MOSQUE

Mostar, Bosnia and Herzegovina, 10 September 1999



The historical Neziraga Mosque in Mostar, Bosnia and Herzegovina, has been reconstructed and inaugurated within the framework of IRCICA's Mostar 2004 project and thanks to a generous donation by H. H. Sheikh Dr. Sultan Bin Mohamed Al-Qasimi, Ruler of Sharjah, United Arab Emirates.

A ceremony was held on 10 September 1999 to mark the opening of the mosque, with addresses delivered by the Deputy Mayor of Mostar Mr. Safet Orucevic, IRCICA Director General Prof. Dr. Ekmeleddin Ihsanoğlu, the Mufti of Mostar Seid Efendi Smajkic, the Head of the Department of Foundations of Sharjah H. H. Sheikh Salim Al-Qasimi, and the Deputy Head of Religious Affairs Mr. Ibrahim Spahic. Following the addresses, the participants performed the Friday prayers in the mosque and planted trees in the garden in memory of the occasion.

IRCICA, its Director General Prof. Dr. Ekmeleddin Ihsanoğlu and Project Manager Prof. Dr. Amir Pasic were responsible for implementing the reconstruction project. The archeological survey and restitution design (August-December 1998) were done by Professors Zeynep Ahunbay and Amir Pasic. The implementation design (January-March 1999) was conducted by the Institute for Preservation of Cultural Heritage, Mostar. The Chief Architect was Arch. Zijad Demirovic, Director of the Institute. The team included Architects Ekrem

Dizdar and Omer Saffic, as well as Salko Kolucija for the structural design and Enver Orucevic for the infrastructural design. Local administration was supervised by the Stari Mostar Foundation and its Director Mr. Mustafa Delic. The construction phase took place from April-August 1999, under the supervision of Mr. Arif Fajic, Director of the company Gradevinar-Fajic, Mostar, and Mr. Omer Karaahmet, Director of the company Kara-Drvo, Kiseljak. Restitution of the arcades was done by M. Fatin Uluengin and calligraphic inscriptions, by Hasan Çelebi. Supervision on the site was done by Engineers Esved Dugalic and Omer Sahic, as well as Archs. Zeynep Ahunbay and Amir Pasic.

Neziraga Mosque is located at Spile, a sub-zone of the historic core of Mostar, on the plateau above the Kriva Cuprija bridge across the Radobolja River, a tributary of Neretva, and at a distance of 150 meters from the Old Bridge. The mosque was built in 1550, at the order of Nezir Aga, a well-to-do person who, according to a folk tradition, was the son-in-law of the highly respected Vucjakovic family which has a housing complex across the street. The mosque was closed to prayers in 1932 and completely demolished in 1950. Nothing was built on the plateau after the mosque was demolished, but its lower part was preserved.

INAUGURATION OF NEZIRAGA MOSQUE

The mosque is a complex which also includes a school, an ablution place, a courtyard and a cemetery. The mosque building has a square plan with a 10,20 meter-long side and 1,05 meter-wide walls. It has a porch with stone sofas which are 4,40 meters wide and 9,40 meters long. The porch rests against 12 wooden columns. The minaret is 27 meters high. The ceiling and the gallery were built with pinewood elements. The school has two rooms on the upper floor and two on the ground floor. The reconstruction was done in total conformity with the original, which was depicted in accordance with the findings of archeological excavations, as well as illustrations and written documents. These facts formed the basis of the restitution design. The original materials and techniques were used wherever possible. At the same time, modern facilities were installed to provide maximum comfort for the worshippers.

The reconstruction of Neziraga Mosque represents the third phase of IRCICA's long-term Mostar 2004 program and first implementation project. The first phase of the Mostar 2004 program, which started with the first architectural workshop held in Istanbul in 1994, aimed at creating international awareness and mobilising public opinion, and the second phase, launched one year later as the workshop series continued, was related to the formation and strengthening of an academic network. The third phase consists of actual reconstruction projects. It started with the reconstruction of Neziraga Mosque as the first project implemented within the framework of the Mostar 2004 program. Archeological excavations started in August 1998, immediately after the fourth workshop, which was held in Mostar in 1998. The necessary documents were produced and detailed archeological surveys were completed before the actual reconstruction began. The design was produced by the Institute for the Preservation of Cultural Heritage in Mostar in collaboration with experts from IRCICA. Significantly, the reconstruction was completed and the mosque re-opened concomitantly with the fifth architectural workshop Mostar 2004.

This reconstruction project and the related architectural workshops resulted from a committed international endeavour by a community of professionals and a group of organisations and institutes. It is hoped that the success achieved in their implementation will continue in future.



The site before reconstruction

INAUGURATION OF NEZIRAGA MOSQUE



Archeological excavations

INAUGURATION OF NEZIRAGA MOSQUE



Views of the reconstruction

INAUGURATION OF NEZIRAGA MOSQUE



*Inauguration, 10 September 1999
From left: Prof. Dr. Ekmeleddin Ihsanoğlu, Deputy Head of Religious Affairs Mr. Ibrahim Spahic, Mufti of Mostar Seid Efendi Smajkic, and Deputy Mayor of Mostar Mr. Safet Orucevic*



H.H. Sheikh Dr. Sultan bin Mohamed al-Quasimi



IRCICA Director General delivering his address



The participants planted trees in the garden



Mufti Smajkić, Sheikh Salim Al-Qasimi, Prof. Ihsanoğlu, Dr. Halit Eren, Mr. Ibrahim Spahic

FIRST INTERNATIONAL INAUGURATION OF NEZIRAGA MOSQUE
KILIMS IN THE MUSLIM HERITAGE AND CULTURE





The inscription on the mosque door: *This mosque was built by Nezir Aga in 957 h / 1550 and destroyed by the ruling authorities in 1950. It was rebuilt by the Ruler of Sharjah Sheik Sultan bin Mohamed Al-Qasimi by the intermediary of IRCICA and reopened for prayers on 29 Jumada'ul ula 1420 H / 10 September 1999.*

A SERENADE TO SARAJEVO, FROM KARACHI

Dr. Affan Seljuq, Chairman of the Department of Humanities, NED University of Engineering and Technology, Karachi, Pakistan, sent us his poem "Serenade to Sarajevo" which was awarded the *Editor's Choice Award* by the *National Library of Poetry, Maryland, U.S.A.* We are pleased to publish it here.

Serenade to Sarajevo

Sarajevo had endured and defeated
the blatant atrocities committed
against its brave citizens.

It has taught them to smile
while their homes were burning.
It gave them the courage to survive
amidst enemy's continuous shelling.

Here the air has retained its freshness.
Smoke of gunpowder, rotting corpses
could not pollute its environment.

Roads, buildings are not lifeless concrete.
In Sarajevo they lead a full life.
They have shared feelings with the people,
shed tears, laughed and rejoiced.

The city has emerged as a symbol
of freedom, honour and dignity.
The free world will be inspired
from its example till eternity.

**FIRST INTERNATIONAL SEMINAR ON "TRADITIONAL CARPETS AND
KILIMS IN THE MUSLIM WORLD: PAST, PRESENT & FUTURE PROSPECTS
FOR DEVELOPING THIS HERITAGE WITH THE CONTINUOUS CHANGES
OF THE MARKET, DESIGN, QUALITY AND APPLIED TECHNIQUES"**

Tunisia, 19-25 November 1999

Within the framework of IRCICA's "Crafts Development Program in the Muslim World", IRCICA), and the Handicraft National Agency (O.N.A.) of the Ministry of Tourism and Handicraft, Tunis, are jointly organising the First International Seminar on "Traditional Carpets and Kilims in the Muslim World: Past, Present & Future Prospects for Developing this Heritage with the Continuous Changes in the Market, Design, Quality and Applied Techniques," in cooperation with Mashareq International Establishment, Jeddah, and in collaboration with the International Centre for the Promotion of Crafts (CIPA), Fez. The seminar will take place in Tunis between 19 and 25 November 1999. It will address a wide spectrum of topics related to the artistic, practical and developmental aspects of the traditional carpets and kilims sector in different parts of the Muslim world. Thus, it will bring into focus such subjects as methods and techniques applied in carpet and kilim manufacturing, the various schools, styles and designs, inputs of raw materials, the present state and future prospects of carpets and kilims as heritage crafts, the influence of traditional Islamic carpets on European arts, as well as policy issues: various difficulties encountered in the development of this sector, the lack of qualified manpower, the need to preserve the authenticity of these crafts, etc.

The Seminar aims to ensure implementation of the following projected tasks:

- * Preparation of a colour catalogue of the most beautiful masterpieces of traditional carpets and kilims, to include photographs of new, creative and original products illustrating the styles and methods used. Such a catalogue will be the first documentary reference in this field and will fill a gap in library collections of most OIC countries;
- * Assessment of the present state of traditional carpets and kilims as part of crafts in the Muslim world and to determine the economic, social and cultural measures that need to be taken for the future development of this sector;
- * Discussion of possible measures to guard against the loss of Islamic values and traditions which characterise traditional carpets and kilims and maintain the authenticity and uniqueness of the Islamic craft heritage;
- * Publication of the Seminar Report, which will be an immediate outcome of the seminar. It will include regional comparative overviews of the state of traditional carpets and kilims. The data and information, the issues, problems and

prospects to be brought to the fore will provide the basis for developing programs of action and technical assistance and for determining a dynamic strategy for the rehabilitative commercialisation of the sector. This report will constitute a necessary tool for the concerned institutions of the OIC Member States and pave the way for future action to be undertaken by the next generations of policy-makers and specialists;

- * Development of a strategy for global cooperation in this field;
- * Organisation of competitions among the youth to encourage them, by means of awards and incentives, to produce new, innovative works of traditional carpets and kilims.

Following is an outline of some of the numerous themes to be covered during the Seminar in addition to various country case studies:

Traditional Carpets and their development through history, the Islamic Tradition of Carpets in the Middle Ages through the Historical Sources

Islamic Carpets in European Artistic Works

Kilims in the Member States and various schools -
Historical overview and development

Caucasian Kilims

Successful spread and publicity of traditional carpets and kilims in the world and their role in introducing images of the Islamic Cultural Heritage.

Influence of the Islamic Carpets on Carpet of Latin America

Designs and styles in carpets and kilims: Revival and re-use of the traditional patterns; symbols and their cultural dimensions in Tunisian Carpets

Revival and development of the craft of restoring old pieces of carpets and kilims,

The role of Information Technology in preserving and marketing traditional Kilims

Situation of the Artisans and Development of Skills: Artisans and professional organisations, use of Carpets, Kilims and Tapestries as Woven Art

Education, training, the role of technical cooperation and exchange of techniques

Promotion of the Educational Systems in Kilims

Raw Materials and Tools and their Effects on Product Quality: Materials used and their development through the ages, natural dyes and materials

Markets of Traditional Carpets and Kilims: exploring new marketing opportunities

Quality and market demand; attending to clients' tastes while keeping the spirit of tradition

Distribution Channels: the relationship between the producer-artisan, the crafts institution-intermediary and the trader in a fair manner and the encouraging role of the promotional institutions - Carpets, Craftsman, Traders: Past, Present, and Future Development and Promotion of the Product: Economic and financial factors involved in the development of carpets and kilims in the Muslim world and the role of Government and patronage.

Paper presentations will be followed by brief communications by participants from OIC member countries and craft specialists, and then by a general discussion. The participants will consist of specialists from OIC Member States, international organisations and institutions working in this field, policy makers, planners, crafts administrators, experts, traders engaged in this field, and artisans who will display their works. Among the international organisations to be represented, there will be: UNESCO; International Trade Centre (ITC); UNIDO; World Crafts Council (WCC); WCC Secretariat World Crafts Council International Secretariat, Kyoto, Japan; International Centre for the Promotion of Crafts (CIPA), Morocco; and the Heritage and Environment Trust, Cologne, Germany. Each participating country will send handmade pieces of carpets and kilims and contribute colour slides, photographs, posters, brochures, books and other materials related to this sector. These materials will constitute the nucleus of an exhibition on traditional carpets and kilims at the Palace of Exhibitions in Al Kram.

The Inaugural Ceremony will take place on Friday, 19 November 1999 at the Palace of Exhibitions, Al-Kram. The seminar program will include the following events:

1- Parade of Folkloric Groups under the slogan of "*Revival and Preservation of Traditional Heritage in the OIC Countries*"

Cultural activities of the seminar will start with the above. A group of delegates, intellectuals, writers, artists, and artisans, will take part in the procession, which will have the purpose to create international awareness about the importance of this heritage, as well as on the dangers which threatens its existence and thus necessitate collaboration for an urgent action and remedies for its safeguard.

2- The 17th Tunisian Salon of Creativity in Crafts:
The Salon of Creativity in Traditional Crafts is

considered as the most important event in this sector arranged in Tunis and shall also be one of the most important activities of this event. Two hundred and fifty exhibitors and creators from different Tunisian districts will participate. Nearly fifty thousand visitors are expected to visit the stands of this Salon. The various activities of the Salon aim at developing all the traditional products of the districts.

3- International Exhibition of Traditional Carpet and Kilim Masterpieces:

An exhibition of masterpieces in traditional carpets and kilims will be displayed, presenting the different types, designs and styles applied in various regions of OIC countries. There will also be workshops for craftspeople-at-work, where they are expected to display their works in specially designed exhibition pavilions.

4- Site Visits to see the Workshops of Artisans of Traditional Carpets and Kilims:

The program will include site visits to see master artisans of traditional carpets and kilims as they display their skills, techniques and products.

5- Exhibition of Publications and Materials:

Displays of publications, audio and video films, and relevant materials on carpets and kilims from the Member States.

6- Folkloric Performance from Tunisia will include attractive performances which display different traditional characteristics of such groups.

7- A Program of Cultural Tours (Wednesday, 24 November, 1999)

The Handicraft National Agency (O.N.A.), Tunisia will organise a trip to visit the Museum of Zarbiya and the Centre of Traditions and Artistic Crafts in Baroutta and the most important historical monuments in Kairouan. The trip will include also a visit to KAN Village in Bouficha, a touristic place where craft works of artisans-as-at-work will be displayed.

Delegations of craft specialists and artisans from the following countries have confirmed their participation: Algeria, Azerbaijan, Bangladesh, Burkina Faso, Cameroon, Egypt, France, Indonesia, Iran, Jordan, Kuwait, Kazakhstan, Lebanon, Malaysia, Morocco, Pakistan, Palestine, Qatar, Saudi Arabia, South Africa, Syria, Tataristan, the host country Tunisia, Turkey, United Arab Emirates, United Kingdom, U.S.A, Uzbekistan, Venezuela, and Yemen.

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IRCICA ACTIVITIES

Public lectures

IRCICA organises public lectures on its premises on Saturdays twice a month, from September to May, inclusive, on various subjects related to its fields of activities. These series of lectures are planned on semester basis and announced in newspapers as well as directly to universities and other interested institutions ahead of time. In addition, other lectures are given occasionally by guest speakers from abroad. All of them are recorded on cassettes and kept at the Centre's library and documentation unit for future reference. In this way, hundreds of papers have been stored. A first collection of lectures focusing on topics concerning the relations between different cultures and civilisations, has been published by the Centre under the title *The West and Islam. Towards a dialogue*. Following is the list of lectures held at IRCICA from January to May 1999, which were all given by eminent specialists from various fields: "The Yuşa Hill" (location of a venerated tomb in İstanbul) by Hüsrev Hatemi (6 Feb.); "The philosophy of history" by Şahin Uçar (20 Feb.); "Arts of the Moghul period in Pakistan" by Örcün Barışta (6 March); "Şeyh Galip (an illustrious Turkish poet) on the second centennial of his death", by Beşir Ayvazoğlu (20 March); "Data and documentation and the information society" by Yahya Karslıgil (17 April); "Attempts to build a textile industry during the Ottoman period" by Emre Dölen (1 May); "Firearms in the Ottoman army from the 16th-19th centuries" by M. Fahri Furat (15 May).



Mr. Beşir Ayvazoğlu



Prof. Yahya Karslıgil



Prof. Emre Dölen



Mr. Alparslan Babaoğlu

Exhibitions

IRCICA organises art exhibitions, regularly on its premises and occasionally at various other venues, in order to help promote the arts, make known the artists and their works, and encourage communication between art specialists and artists. Below is the list of exhibitions held at the Centre since the beginning of 1999:

"Traditional houses" joint painting exhibition by Şehnaz Baylav and Ayşem Asena (5-20 Feb.)

"From the beginning until today" painting exhibition by Güngör Arıbal (22 Feb.-10 March)

Ebru (marbled paper) exhibition by Alparslan Babaoğlu (12-27 March)

"From Nature" painting exhibition by Günsel Ural (14-29 May)

"My works" painting exhibition by Muharrem Kaynak (4-12 June)

"From the past to the present" exhibition of traditional jewellery designs by Pınar İvedî (18-26 June).

BOOK SURVEY

* **Bulletin of the Royal Institute for Inter-Faith Studies**, Volume 1, Number 1, Spring 1999, published by the Royal Institute for Inter-Faith Studies, Amman, 1999, 245 pp.

This publication offers a new and important forum for interdisciplinary scholarly exchanges for the study of cultural and civilisational interactions between peoples of the world. This inaugural issue dedicated to H. R. H. Prince El Hassan bin Talal, patron of the Royal Institute for Inter-Faith Studies (RIIFS), augurs a journal of the highest quality that will contribute to the international discourse on relations between cultures, regions and religions. Professor Kamal Salibi, Director of RIIFS and Chairman of the Editorial Board, explains in the *Bulletin* that since its establishment in July 1994, RIIFS has gradually broadened its field of academic interest with a view to becoming a clearing house for knowledge and ideas relating to cultural contacts in the broadest possible sense. With this view, the *Bulletin of the Royal Institute for Inter-Faith Studies* is conceived as a new experiment, to become a venue for cross-cultural exchanges and reflect findings of different disciplines on a multitude of subjects. The international Editorial Board is composed of the following personalities: Professor Kamal Salibi (Chairman), H. R. H. Princess Dr. Wijdan Ali, Prof. Averil Cameron, Prof. Jane Gerber, Prof. Oleg Grabar, Prof. Sydney H. Griffith, Prof. Dr. Ekmeleddin Ihsanoglu, Prof. George Saliba, Prof. Samir Seikaly, Prof. Geza Vermes, Prof. Theodore Zeldin. The *Bulletin* will be published biannually in Spring and Autumn.

Contents of this inaugural issue mirror the *Bulletin's* wide scope and inter-disciplinary outlook. The issue has the following articles: "Duwayhi as a Historian of Ottoman Syria" by Abdul-Rahim Abu Husayn, "Renegotiating Islam: The Reception of al-Ashmawi's *al-Islam al-siyasi* in the Egyptian Press" by Zayde G. Antrim, "Civilisation and Religion in Ancient South Arabia" by Gerald Obermeyer, "Riccolodo da Monte Croce: Medieval Pilgrim and Traveler to the Heart of Islam" by L. Michael Spath. The issue also contains articles from the conference on "Religion and Community: Cross-cultural Patterns of Coexistence and Conflict in Contemporary Society" which was hosted by RIIFS in Amman, on 12-15 Oct. 1998. Proceedings of this conference will be published by the end of 1999; in order to give the readers of the *Bulletin* an idea of the conference and the forthcoming volume, some of the papers are published in this issue of the *Bulletin* with the consent of their authors. This part begins with an introduction to the conference based on anthropologist Gerald Obermeyer's keynote address, followed by the papers entitled "Collective Identity

and the Discourse on Cultural Hegemony in Japanese Syncretism" by Klaus-Peter Köpping, "The Struggle for Political Representation in Ladakh" by John Crook, "Understanding New Religious Sects in America: The Search for Community" by John A. Saliba, "Islam in the Post-Soviet Space: Imaginative Geographies of the Caucasus and Central Asia" by Seteney Shami, and the abstracts of the remaining twenty conference papers. Then come the following notices: "Dreams of Jesus in the Islamic Tradition" by Annemarie Schimmel, and "Report on the Conference on 'Louis Massignon: the Vocation of a Scholar'" (Notre Dame University, Indiana, 2-5 Oct. 1997). After this section, there are the following book reviews: *The Architecture of Memory: A Jewish-Muslim Household in Colonial Algeria, 1937-1962* by Joelle Bahloul (Julia A. Clancy-Smith); *Religion, the Missing Dimension of Statecraft* by Douglas Johnston and Cynthia Sampson, eds. (L. Michael Spath); *Islam and the Political Discourse of Modernity* by Armando Salvatore (Zayde G. Antrim); *Evil and Suffering in Jewish Philosophy* by Oliver Leeman (Majid F. Fakhry); *Pan-Islamism: Indian Muslims, the Ottomans and Britain, 1877-1924* by Azmi Özcan and *The Well-Protected Domains: Ideology and the Legitimation of Power in the Ottoman Empire, 1876-1909* by Selim Deringil (Hala Fattah); *Freedom, Modernity, and Islam: Towards a Creative Synthesis* by Richard K. Khuri (L. Michael Spath); *The Jews of Medieval Islam: Community, Society and Identity* by Daniel Frank, ed. (Averil Cameron); *The Bible and Colonialism: A Moral Critique* by Michael Prior (Rami G. Khouri). At the end of the volume is a list of the books received and a presentation of the Institute's publications. The Royal Institute for Inter-Faith Studies focuses on the interdisciplinary study of religion and religious issues, particularly as they relate to Arab and Islamic society; in addition, RIIFS provides a focus for rational discussion on all matters directly and indirectly relating to religion and religious diversity, regionally or globally. The Institute's work involves research and publication, and the organisation of lectures, conferences and workshops. It publishes a quarterly in Arabic entitled *Al-Nashrah*, which is concerned with Islam, Christianity, Muslim-Christian relations, the role of Arab Christians in Arab civilisation. RIIFS is governed by a Board of Trustees chaired by H. R. H. Prince El Hassan bin Talal and funded by his office and private donations. RIIFS welcomes contributions from interested scholars and researchers in different parts of the world. All correspondence related to the *Bulletin* can be addressed to: Royal Institute for Inter-Faith Studies, P. O. Box 830562, Amman 11183, Jordan; e-mail: riifs@go.com.jo; web site: <http://www.riifs.org>.

* Roman Herzog, **Preventing the Clash of Civilizations. A Peace Strategy for the Twenty-first Century**, with comments by Amitai Etzioni, Hans Küng, Bassam Tibi, and Masakazu Yamazaki, edited by Henrik Schmiegelow, St. Martin's Press, New York, 1999, 136 p.

This book brings together the ideas and opinions of Roman Herzog, the President of the Federal Republic of Germany, and four scholars from different disciplines and cultural backgrounds, on possible ways of preventing the "clash of civilisations" scenario from becoming a reality and establishing peace in a globalised world. Roman Herzog, a professor of law and author, is known to be an outstanding promoter of intercultural dialogue. This book includes the following seven statements and papers delivered by President Herzog on different occasions: "Commonalities between Islamic and Western Cultures" (Islamabad, 1995), "Inter-cultural Dialogue versus Global Culture Wars" (Frankfurt, 1995), "Human Rights as a Transcultural Cause" (published in *Die Zeit*, Hamburg, 1996), "Asia and the West" (Schloss Augustsburg, 1995 and Tokyo, 1997), "Towards a Universal Civilization" (Kuala Lumpur, 1997), "Cultures, Economics, and Democracy" (Seoul, 1997), "Maxims of Responsibility in a Globalized World" (Davos, 1999). The following papers offer insightful comments and reflections: "Cross-cultural judgements" by Amitai Etzioni, "Inter-cultural Dialogue versus Confrontation" by Hans Küng, "International Morality and Cross-cultural Bridging" by Bassam Tibi, and "The Clash of Moral Value Systems: A Genuine Crisis to Be Avoided at All Costs" by Masakazu Yamazaki. The editor's preface outlines the international diplomacy which President Herzog has pursued for years, during official visits to various countries, and with speeches and publications, in order to promote inter-cultural understanding throughout the world. In addition to constituting a record of Roman Herzog's efforts on this score, the book offers a number of useful ideas for the reference of policy-makers, scholars, and students of international relations. IRCICA was specially pleased to receive this book which was published in May 1999, at a time when its own book addressing similar topics under the title *The West and Islam. Towards a Dialogue* had just come out. IRCICA has been involved in this field since the 1980s and increasingly during the 1990s, and will continue to organise debates and participate in international efforts aimed at enhancing understanding and dialogue between cultures and civilisations.

This book will inspire anyone interested in the subject to greater reflection and efforts.

* Michio Yano, **Kushyar Ibn Labban's Introduction to Astrology**, edition and translation to English, edited by the Institute for the Study of Languages and Cultures of Asia and Africa (ILCAA), *Studia Culturae Islamicae* Series, no. 62, Tokyo University of Foreign Studies, Tokyo, 1997

Ramazan Şeşen

This work includes the critical editions of the Arabic text and Chinese translation, as well as the English translation, of the book titled *Kitab al-Madhal fi Ahkam al-Nucum* by Kushyar b. Labban al-Cili (d. ca. 1010). Previously, three articles of the author about the above-mentioned work of Kushyar b. Labban and his astrology were published in the *Bulletin of the International Institute for Linguistic Sciences*, vol. V, no. 2 (1984), pp. 67-89; vol. XVII, no. 2 (1996), pp. 221-224 and in *Historia Scientiarum*, no. 41 (1991), pp. 1-16. *al-Madhal*, which is one of the most important Arabic books in the field of astrology, is divided into four articles following a short introduction. The articles are divided into chapters. The third one which is the last chapter of the fourth article is at the same time the conclusion of the work.

This study by Michio Yano is the result of a long and exhaustive endeavour. Previously, together with Charles Burnett-Yamamoto, he prepared the text and English translation of the work titled *Kitab al-Madhal fi Sina'ati Ahkam al-Nucum* by Abu Ma'shar al-Balkhi (d. 272/886) in 1994. But Michio Yano conducted the present study by himself. This study consists of the following parts: after the foreword, the introduction (pp. V-XXV), the sources (pp. XXVI-XXVIII), Arabic text and its English translation (pp. 1-261), appendix 1: Critical edition of the Chinese translation (pp. 263-295), appendix 2: Word index of the Arabic text and the English and Chinese translations (pp. 297-314), appendix 3: the glossary which contains the explanations of the Arabic words in English (pp. 315-319) and a list of the publications in the *Studia Culturae Islamicae* series.

The introduction is the product of a profound study. It contains information about the author of *al-Madhal* and his works, the sources of the book, its influence on the following generations, *al-Madhal* and its parts, the views of its author about astrology, the astronomical information in the book, the copies which were used in preparing the critical edition of the Arabic text, the method which was followed in the critical edition, the previous studies about the work, the differences between the old Chinese translation of the book and the Arabic text, and the table of thirty fixed stars.

Michio Yano referred to nine copies when he prepared the Arabic text of the work for publication. These are the manuscripts of Berlin, Escorial, Fatih, Garrett, Hamidiye, Yeni Cami, British Museum, Vatican, Princeton Yahuda. Yano based his work on the Garrett (G) copy, the oldest of these nine manuscripts, and mentioned the differences in the other copies in the notes. Thus, the main text is that of the Garrett copy. The editor did not attempt to present a complete text on basis of all of the extant manuscripts. Sometimes the different words mentioned in the footnotes are more suitable for the text. We may suggest, for example, that the word *wa'l-zunub* on p. 2, line 4 be *wa'l-zunun*; the word *ja'altuhu* on line 5 be *wa ja'altuhu*; the words *fi'l-muzakkara wa'l-muannatha* on p. 4, line 5 be *fi'l-muzakkar wa'l-muannath*; the word *al-sabil* on p. 6, line 2 be *'ilam anna'l-sabil*; the expression *al-mushtari 'ala* on p. 96, line 7 be *al-mushtari yadullu 'ala*; the word *al-maqala* on p. 240, line 1 be *al-bab*. The paragraphs are numbered in the critical edition. The Arabic text is on the first of two facing pages and the English translation is on the opposite page. The footnotes of the English translation give pieces of necessary information and mention the differences between the Arabic text and the Chinese translation.

Following the Arabic text and the English translation, between pages 263-295 there is appendix 1 which contains the Chinese translation by Ming-yi Tien-wou-shu. The translator referred to two editions in preparing the text of the Chinese translation. The first is the Sibü congan copy of the Taiwan edition and the second is the Beijing edition. This part is based on the Taiwan edition and the differences in the Beijing edition are given in the notes. The paragraphs are numbered according to the numbering of the Arabic text. The paragraphs in Chinese which do not suit the Arabic text and the paragraphs in which there are important differences from the Arabic text are marked. The second appendix of the book (pp. 297-314) contains the index of the words included in the text and in the Chinese and English translations. This part is arranged according to Arabic letters. Appendix 3 includes the glossary, i.e. the explanations of the Arabic words in English (see pp. 315-319). The list of publications of *Studia Culturae Islamicae* is at the end of the book. An important contribution to studies in history of astrology.

*** The Introduction of Modern Science and Technology to Turkey and Japan.**

International Symposium, October 7-11, 1996, edited by Feza Günergun and Kuriyama Shigehisa, published by the International Research Center for Japanese Studies, Tokyo, 1996, iv+257 pp.

Western scientific tradition and modern technology flourished in Europe and later spread outside their original cultural milieu and socio-economic context. This subject has intrigued researchers over the past decades. Various studies were made to understand and describe how the said scientific tradition and technology were received, assimilated and operated in different parts of the world. Within this framework, the respective processes of the introduction of modern science and technology to the Ottoman Empire, which was contiguous to Europe, and to Japan, geographically most distant from it, aroused particular academic interest. The comparative analysis of the responses of these two different cultural worlds to the same stimulus proved to be extremely revealing for historians of science. IRCICA took this subject into consideration within the framework of its research projects on history of science. Having established a fruitful cooperation in this field with the International Research Center for Japanese Studies (IRCJS, Kyoto), it organised, jointly with IRCJS, an international symposium on The Introduction of Modern Science and Technology to Turkey and Japan. The symposium was held in Istanbul on 7-11 October 1996, with the participation of Japanese and Turkish historians of science. This book brings together the papers presented at the symposium.

The Preface by the two editors is followed by seven parts. Each of the first six parts focuses on a particular aspect of the theme and consists of two papers, one by a Japanese scholar and another by a Turkish scholar. Thus, Part 1 on The Historical Context of Modernization in Japan and Turkey has the following papers: "Modern Science and Technology in 18th and 19th century Japan" by Yamada Keiji and "Modernization Efforts in Science, Technology and Industry in the Ottoman Empire (18th and 19th centuries) by Ekmeleddin Ihsanoğlu. Part 2 entitled The Transfer of Industrial Technology contains papers on "From Shipbuilding to Automobile Manufacturing" by Nakaoka Tetsurō and "The Introduction of Modern Technology in Ottoman Industry during the 18th and 19th Centuries" by Donald Quataert. Part 3 is entitled The Modernization of Communications and

Transportation, with papers on "The Modernization of Transport and Communications in Japan by Shirahata Yōzaburō and "Ottoman Modernization in the Fields of Transportation and Communication" by Orhan Koloğlu. Part 4 is on The Rise of Modern Scientific Education, and has papers entitled "Educational Systems for the Training of Scientists and Engineers in Meiji Japan" by Yoshida Tadashi and "Changes in Ottoman Educational Life and Efforts towards Modernization in the 18th-19th Centuries" by Ekmeleddin İhsanoğlu. As to Part 5, it is on Creating a New Language and Literature of Science, with papers entitled "Translation and the Origins of Western Science in Japan" by Sakai Shizu and "Ottoman Scientific Literature during the 18th and 19th Centuries" by Emre Dölen. Part 6 on The Move toward Standardization has papers on "The Introduction of the Metric System to Japan" by Hashimoto Takehiko and "Standardization in Ottoman Turkey" by Feza Günergun. The seventh part entitled "Comparative Perspectives" contains two comparative evaluations: "Two Pioneers of Modern Economic Thought in Japan and the Ottoman Empire: Fukuzawa Yukichi and Ahmet Mithat" by İbrahim H. Öztürk, and Selçuk Esenbel's "Remarks on the Modernization of Japan and Turkey in the 18th and 19th Centuries".

This book is a highly useful source for all those interested. It is the first to bring together studies done by scholars from the two countries concerned. It also represents an exemplary international scholarly endeavour. Similar efforts to compare the processes of introduction of Western science and technology to its four major recipients abroad, i.e. the Ottoman Empire, Russia, China and Japan, would certainly open new avenues to history of science research. Feza Günergun and Kuriyama Shigehisa deserve congratulations for this excellent work.

E.I.

* **Der Koran – Arabic/German**, rendered from the Arabic by Max Henning, revision and introduction by Murad Wilfried Hofmann, edited by Şaban Kurt, published by Çağrı Yayınları, Istanbul, 1998, xxiv+636 pp.

This work is a new version, revised by Dr. Murad W. Hofmann, of Max Henning's translation of the Quran which was originally published in 1901* and widely accepted as one of the best German translations. This edition comprising both the Arabic and German texts was published concomitantly with another edition with the German text only (xxiv+439 pp.). Dr. Hofmann and the publisher, Mr. Kurt, have rendered a great service, the former by revising this work in accordance with today's language, adding a very instructive introduction, explanations and comments to it, and the latter entrusting him this task and making this "modernised" version available to German readers in two handy editions. Hofmann also extended and improved the index to facilitate readers' task in finding the *surahs*. In a review article written for the journal *Islamic Studies* (Islamabad), Ms. Fatima Grimm, the chief of a team of women who produced a five-volume German translation of the Quran, says "No doubt, Dr. Murad Hofmann could have prepared his 'own' translation of the Quran. That instead he was content to improve where improvement was asked for and yet kept what I – as translator and co-operator in a five-volume commented German Qur'an version – had come to appreciate as the rendering speaking directly to the heart of the reader, should bring him the highest reward. ... At a time when books tend to become more and more expensive, it is delightful for me to be able to recommend a handy, not at all costly and very true to the original version of the Qur'an in the German language".

* Published by P[hilipp] Reclam., Leipzig 1901, 611 pp. Later editions: new ed., revised with foreword by Annemarie Schimmel, published by P[hilipp] Reclam., Stuttgart, 1960, Heilbronn GmbH, Stuttgart, 1962, P[hilipp] Reclam., Stuttgart, 1963, P[hilipp] Reclam., Stuttgart, 1966, 1973, 1974, 1976, 1979; edition with introduction by Ernst Werner-Kurt Rudolph, published by P[hilipp] Reclam., Leipzig, 1968, 1970.

* Jamal Malik, *Islamische Gelehrtenkultur in Nordindien. Entwicklungsgeschichte & Tendenzen am Beispiel von Lucknow* (Muslim Learned Culture in North India: History of Evolution and Tendency in the Example of Lucknow), Islamic History and Civilization, Studies and Texts series 19, Leiden: Brill, 1997, xx+610 pp. (in German)

This book is an extensive study of the development of cultural life and the Muslim learned classes in the Awadh region of North India, in particular its capital Lucknow known for its lively culture, between the 15th and 20th centuries. It studies the traditional scholars, the sufis, and the intellectuals who led the 19th century reform movements and were united in the council of Muslim scholars (*Nadwat al-Ulema*). These circles played an important role in making Awadh and its capital Lucknow a centre of culture and a crossroad of inter-regional exchanges. As a whole, the study describes many aspects of relations between the Indo-Muslim culture and the Arab and Iranian worlds. It is based on first-hand sources most of which were previously unknown, as well as on regional and local archives and biographies of scholars. The foreword is by Annemarie Schimmel. The first part looks into the Islamic culture and scholarship in North India and their social repercussions. It examines the city centres (*qasbahs*) where scholarship flourished and expanded to cover South Asia and connect it to the Middle East and Europe. The second part analyses the debates which took place between adherents of rational sciences (*ma'qulat*) on one hand, and traditional sciences (*manqulat*) on the other and describes the accommodation of Islamic religious culture in the new territorial states of the 18th century. It also refers to the representatives of elite culture. The third part is about the growth of the council of Muslim scholars which was set up in Lucknow and its interaction with colonialists and traditionalists. Annexes, a vast bibliography and an index complete the book.

* Hatice Aynur, *15. yy. şairi Çakeri ve Divanı* (The 15th century poet Çakeri and his collection of poems), printed at Yenilik Basımevi, Istanbul 1999 (in Turkish)

Dr. Hatice Aynur, from the Department of Turkish Language of Literature, Bosphorus University (Istanbul), has prepared and published this first extensive study on the 15th-century Ottoman poet Çakeri Sinan Beg and his *Divan* (collection of poems). It is an analysis and critical edition of Çakeri's work and a new contribution to the analytical literature on Divan poets and poetry. The book consists of three parts. The first part gives abundant information on the poet's life, works and literary style in the light of many printed and manuscript sources and his own poetry. The second part is a general literary study of the unique manuscript copy of Çakeri's Divan, as well as of his poems which were published in various poetry journals found in the collections of historical libraries. The third part contains the transcribed text of Çakeri's Divan and its rendering in modern Turkish. Finally, there are two indexes: the index of this book and the index of Çakeri's poetry. The author explains in the preface that Çakeri served under Sultan Bayezid II as a police superintendent in Istanbul and also as a *sancakbeyi* (provincial district commander) at a place which cannot be ascertained. He was in the Sultan's close circle of friends. Some of his most praised works other than his Divan are his *mesnevis* entitled *Leyla vü Mecnun* and *Yusuflu Zeliha*. He has other works that are mentioned in the sources but copies of which are not available.

Hatice Aynur is also the compiler of a bibliography of studies on old Turkish literature carried out in Turkish universities, the ninth (1998) issue of which was published this year. This bibliography cites completed and uncompleted post-graduate theses, as well as books, articles and papers that are published or in preparation. It has indexes of authors and thesis advisors, subjects, universities, and journal titles.

DR. ZAKI ALI: A LIFELONG SERVICE TO ISLAM

Dr. Zaki Ali; an outstanding thinker, specialist and propagator of Islamic culture, passed away in Geneva in February 1999.

A soft voice that seemed to filter through the years, a slim figure which appeared to travel across time, if the Muslims of the 20th century had a Jesus who shouldered their sufferings and mistakes, that could be no one but Dr. Zaki Ali.



He shared their sufferings since the First World War. His eyes filled with tears when the Caliphate was abolished. He left Egypt, his home country, in 1931 to study in Europe and since then he became the migrant running after a mirage: the happiness and unity of Muslims. He made great efforts to better acquaint Europeans with the contributions made by the Muslims to civilisation during their glorious times and assert their right to the basic human rights at their times of weakness.

He led a solitary life. He would agree to work on anything provided that his conditions were accepted, whether it was Khedive Abbas or King Faruk. The latter did not accept Zaki Ali's conditions, which led Zaki Ali to oppose him in his writings.

He was sensitive and had strong sense of self-esteem, but at the same time he was quite rude both to himself and others. Sometimes he did not find the time to practice medicine. He became his only patient which he was not able to treat.

This was Dr. Zaki Ali, who spent seventy years in the service of Islam. He became a symbol of culture, knowledge and learning. He was also a poet and writer, but above all these qualities, he was a propagator of Islam.

Zaki Ali al-Ashmawi, known as plain Zaki Ali to everybody, was born in Enshas al-Basal near Zaqaziq, in the province of al-Sharqiya in Egypt, in June 1905. He received an Islamic education and completed his primary and secondary education in Zaqaziq and Cairo. When the national independence movement began, he was at the "Medresa Khediwiya" school in Cairo. He joined the young members of this movement and published his first nationalistic article under the title "For Independence" in the journal *al-Nizam* in Cairo when he was only fifteen years old. This was followed by other articles published in various journals and newspapers.

He completed his medical studies at the Qasr al-Ayni medical faculty in 1927 and joined the members of the teaching staff at the same faculty. In 1928, he worked as the medical doctor of the English petroleum company Shell, at al-Gardaqa on the Red Sea. During that period, he was saddened by the oppressive treatment of the Egyptian workers. He returned to Cairo and was re-assigned to Qasr al-Ayni. He opened a clinic in Cairo, and later a second one in Berdin, al-Sharqiya. He wrote his first medical treatise in Arabic entitled "Arabic Medicine and its Influence on the Civilisation Process in Europe", which was published by Dar ul-Kutub al-Misriyya in 1931. The same year, he traveled to Europe to specialize in medicine. Once settled in Paris, he joined the Islamic intellectual circles who were concerned about the situation of Muslims in Western Europe. He was elected a member of the French Association for History of Medicine in 1932. He published several studies on the history of medicine in various languages. At the same time, he was active in serving Islamic causes. With this aim, he went to Vienna, where he organized a series of meetings, conferences and radio interviews and collaborated with many intellectuals who shared his ideals. The same year, he set up a League of Islamic Culture in Vienna. He also participated in the establishment of other Muslim Associations in Central and Western Europe, whose common objective was to contribute to the freeing of the Muslim countries from colonisation and achieve their independence. For the sake of these objectives, he sacrificed his post at Qasr al-Ayni, he lost the scholarship which was granted by the Egyptian Government, and lived a simple, austere life while he moved in well-to-do circles.

When the name of Zaki Ali came to be known in interested circles as an advocate of Arab-Islamic causes, Prince Shakib Arslan, Chairman of the Commission which was in charge of organizing the first World Islamic Conference in Europe (held in 1935 Geneva, where the headquarters of the League of Nations were

then located) invited him to become a member of the Commission. Zaki Ali accepted the invitation, settled in Geneva at the end of 1934 and served as the Secretary of the conference. He continued to live there until the end of his life. He was close to Prince Shakib Arslan and Sheikh Ali al-Ghayati, owner of the journal *Mimber al-Sharq*. He wrote many articles about the situation of Muslim nations and communities all over the world, for Arab and other Islamic journals, European journals and even Arabic journals published in North and South America. Meanwhile, he worked as a medical doctor in public and private hospitals in Geneva and other Swiss cities. In 1934, Zaki Ali was invited by the University of Geneva to teach Arabic and make translations at the Higher School of Translation, a function he fulfilled for nineteen years. During this time, he communicated with the leading Muslim intellectuals and writers, including Mohammed Iqbal, Mohammed Farid Wajdi, Abdulwahab Azzam, Abu'l Hassan al-Nadwi, Mohsen Ahmed Barum, Anwar al-Jundi, Mohammed Tawfiq bin Ahmed Saad (owner of the journal *al-Barid al-Islam*), Muhiddin al-Khatib, Ahmed Hussain, Shakib Arslan, Ali al-Ghayati, the poet Mukhtar al-Wakil, and the members of the Conference of Scholars of India, as well as the King of Belgium.

He was elected a fellow member of the Medical Association of Geneva as well as the Union of Medical Doctors of Geneva in 1983. The same year, the Union offered to elect him the dean of medical doctors in Geneva as he was the most senior among them, but he had to refuse for reasons of health.

Zaki Ali wrote prose and poetry. His publications include:

- Arabic Medicine and its Influence on the Civilisation Process in Europe, in Arabic, Dar ul-Kutub al-Misriyya, 1931
- *Islam in the World*, 2nd ed. Lahore, 1947, also published in New York in the 1960s
- *Glimpses of Islam*, 1st ed. Geneva, 1944, 2nd ed. Lahore, 1945
- *L'Europe et l'Islam*, in French, Geneva, 1944, translated into Arabic and published by Dar ul Kashaf, Beirut, 1949
- *La Langue Arabe dans le Monde* (The Arabic Language in the World), in French, published by the University of Geneva, 1950, translated into Arabic and published by *al-Anwar* journal, 1950
- *Der Einfluss der Islamischen Kultur auf das Abendland* (The influence of Islamic Culture in the West), in German, Olten, 1960
- *Tels Sont les Peuples Blancs* (Such are the White Peoples), in French, Lausanne, 1973.

Together with Aga Khan, he contributed to the preparation of the book on Arab-Islamic Civilisation (in English). He wrote the second chapter highlighting the contributions of Arab civilization to Europe in various fields. In addition, fifteen articles by Zaki Ali were published in medical journals in Egypt, France, Switzerland, Germany, Belgium and Italy. One of them, entitled "Les psychoses post-opératoires" in French (Post-operational psychoses), published in *Les Archives Suisses des Maladies Psychiatriques* in 1941, was considered as a doctorate thesis in medicine by the University of Geneva.

Dr. Zaki Ali donated his private library collection to IRCICA after a chain of events which I always recall with pleasure: Zaki Ali had read an interview I had given to the journal *al-Muslimun* (no. 42, 13 August 1982) explaining my viewpoints on IRCICA, then still a new institution, and its objectives. He took the address of the Centre from Dr. Mohammed Hamidullah, the famous Indian scholar, and wrote to me saying that he had decided to donate his library to the Centre (Newsletter, no. 2, Nov. 1982). I paid him a visit in Geneva in January 1983 to thank him for his gracious gesture and valuable gift. We agreed on the means of transport of the whole collection. Thus he set an example, which was soon to be followed by many other scholars and book collectors.

Dr. Zaki Ali passed away on Saturday, 27 February 1999. His friend Prof. Abdelfettah Jumaa was with him during his last days. Dr. Mohammed Haytham al-Khayat was present at the transportation of his body from Geneva to his village Enshas al-Basal, where he was buried. I take this opportunity to thank them on behalf of all our friends and myself.

May God bless his soul.

Ekmeleddin Ihsanoğlu

(original: in Arabic)

Sources: IRCICA's file for Dr. Zaki Ali

Information supplied by Dr. Mohammed Haytham al-Khayat

Article by Mohammed Abdellatif Jawhari

IRCICA Newsletter, nos. 2, 3, 23, 35, 37

INTERNATIONAL COMMISSION FOR THE PRESERVATION OF ISLAMIC CULTURAL HERITAGE (ICPICH)

**H. R. H. PRINCE FAISAL BIN FAHD BIN ABDUL AZIZ, CHAIRMAN OF THE OIC
INTERNATIONAL COMMISSION FOR THE PRESERVATION OF ISLAMIC
CULTURAL HERITAGE (ICPICH) PASSED AWAY**

The International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) lost its very dear and esteemed Chairman with the demise of H. R. H. Prince Faisal bin Fahd bin Abdul Aziz, General President of Youth Welfare of the Kingdom of Saudi Arabia. Fate had decided that Prince Faisal breathe his last on Saturday, 10.5.1420 H. / 21 August 1999 at the King Faisal Specialized Hospital in Riyadh, in consequence of a heart attack, at the age of 54 only.

After assuming the Chairmanship of ICPICH in 1982, H. R. H. Prince Faisal presided over the first working session of the Commission which was held at its headquarters in Istanbul in November 1983. His patronage, encouragement and support of the Commission's activities were invaluable in endowing the latter with the necessary infrastructure to undertake various projects in pursuit of its objectives. With his guidance, the Commission was able to organise international competitions in architecture, calligraphy and photography, to study and record the Islamic heritage assets throughout the world and contribute to their restoration and preservation, to organise exhibitions, lectures and training courses, and to participate actively in international meetings related to the fields of its mandate.

Prince Faisal was active all his life in the cultural, social and sportive fields and fulfilled many high-level functions in his country, in the Arab world and on a world scale. He started his first such mission following his graduation from California University (U.S.A.) in 1971, by becoming the General Director of Youth Welfare. In 1979, he assumed the General Presidency of Youth Welfare. Meanwhile, in 1976, he became President of the Pan-Arab Union for Sport Games. In 1979, Prince Faisal also took the office as President of the High Commission for the State Prize for Literature. While he continued to fulfil these missions, he became Chairman of the Sport Federation for Islamic Solidarity in 1984. The same year he also became member of the International Olympic Committee and of the National Committee for Prevention of Drugs. Later, in 1992, Prince Faisal also assumed the Presidency of the Saudi Federation for Sport Games for the Handicapped.

Prince Faisal was presented with a number of medals and orders, among which are: the First Order of Merit of King Abdul Aziz (1992); the Medal of the Throne of the Kingdom of Morocco (1986); the First Order of the Republic of Tunisia (1986); the Medal of the Highest Order of the State of Kuwait (1993); and the Medal of the International Handball Union (1997). Certainly, his contributions in all these fields will always be remembered by the present and future generations.

We are all shocked by the death of this illustrious personality and pray to God that He may grant him His mercies and blessings. On behalf of the Secretariat, the members and the staff of the Commission, we extend our condolences to the Custodian of the Two Holy Mosques H. M. King Fahd bin Abdul Aziz and the whole Saudi family.



2 PREPARATIONS FOR THE FIFTH INTERNATIONAL CALLIGRAPHY COMPETITION

The Commission Secretariat started preparations for the Fifth International Calligraphy Competition by convening a preparatory meeting of the competition Jury at its headquarters in Istanbul, on 13-15 September 1999. The following members were present at the meeting: Prof. Dr. Ekmeleddin Ihsanoğlu (Director General of IRCICA, Secretary of ICPICH and Chairman of the Competition Organising Committee); Mr. Ahmed Ziya Ibrahim (from Saudi Arabia); Mr. Musaad Khudeir al-Boursaidi (from Egypt); Mr. Ihsan Ibrahim Adham (from Iraq); Prof. Dr. Ali Alparslan (from Turkey); Mr. Hasan Çelebi (from Turkey); Prof. h.c. Uğur Derman (from Turkey, Advisor to IRCICA and ICPICH); Mr. Mohammed Tamimi (Secretary of the Calligraphy Competition, ICPICH Secretariat); Mrs. Nesrin Hindawi (ICPICH Secretariat).

This preparatory meeting reviewed the experience of the previous competitions, in particular the fourth competition, taking into consideration the observations and suggestions received and the results of the competitions. The members made some modifications in the general conditions and selected the texts to be given as examples in each of the fourteen styles. They also determined the principal guidelines of the competition program and the jury's work.

This preparatory meeting also laid the guidelines of the Heritage Commission Prize for the Best Calligraphic Works to be announced concomitantly with the fifth calligraphy competition. The said prize will be distributed to the best calligraphic reproductions of Quranic verses, *hadiths* and poems exalting the importance of science, scientific achievements and their place in the Islamic civilisation. The next issue of the Newsletter will provide more information on this prize as well as on the fifth calligraphy competition.

Meanwhile, the meeting adopted the proposal of Prof. Dr. E. Ihsanoğlu, Secretary of ICPICH, to dedicate the sixth calligraphy competition to the well-known Iraqi calligrapher Hashim Mohammed Baghdadi.



Some of the participants at the preparatory meeting for the fifth calligraphy competition: from left, Mr. Hasan Çelebi, Mr. Ihsan Ibrahim Adham, Mr. Ahmed Ziya Ibrahim, Prof. Dr. E. Ihsanoğlu, Mr. Mohammed Tamimi, Mr. Musaad Khudeir al-Boursaidi, Prof. Dr. Ali Alparslan

A GROUP OF CALLIGRAPHERS AWARDED DIPLOMAS

IRCICA; the Secretariat of ICPICH, organises training courses for calligraphers from around the world who wish to upgrade their competence in the different styles of writing. *Ijazas* (calligraphy diplomas) are awarded to those who successfully complete these courses. A number of calligraphers received their diplomas in the past years at ceremonies which were organised at IRCICA's headquarters on those occasions. This year, on 14 September 1999, IRCICA had the pleasure to host still another such ceremony, where five other calligraphers were awarded diplomas in the thuluth, naskh and taliq from their teachers Mr. Hasan Çelebi and Prof. Dr. Ali Alparslan. These calligraphers are:

- Dr. Kazım Hajimejlic (Bosnia and Herzegovina), Mimar Sinan University, Istanbul
- Eng. Obayda N-Mohammed Saleh al-Banki, agricultural engineer, Deir al-Zour, Syria
- Eng. Arch. Günay Çilingiroğlu, Istanbul
- Calligrapher Ahmet Kutluhan, General Directorate of Religious Affairs, Istanbul
- Abdullah Gün, General Directorate of Religious Affairs.

The ceremony coincided with the preparatory meeting for the fifth calligraphy competition. Thus, the members of the calligraphy competition jury were present at the ceremony, together with H. E. Mr. Besim Spahic, Ambassador of the Republic of Bosnia and Herzegovina in Ankara, as well as media representatives, art lovers and calligraphers.

Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA and Secretary of ICPICH, delivered a welcoming address in which he expressed his renewed happiness on every such occasion. He said that receiving an *ijaza* is an achievement all calligraphers aspire at, and recalled the similar ceremonies organised in the past years whereby calligraphers from various countries, including the U.S.A., Morocco, Algeria, Tunisia and the Libyan Arab Jamahiriya, were given diplomas in the same hall. Prof. Ihsanoğlu outlined the programs and projects undertaken by IRCICA in its capacity as the Secretariat of the Commission in the service of Islamic culture in general and in the fields of Islamic art and architecture in particular, citing the most recent example of the reconstruction of Neziraga Mosque in Bosnia and Herzegovina in the framework of IRCICA's activities related to the Islamic heritage of this country and thanks to a donation received from H. H. Sheikh Sultan bin Mohamed Al-Qasimi, Ruler of Sharjah, U.A.E.



Dr. Kazım Hajimejlic receives his diploma from Prof. Dr. Ali Alparslan. From left: H. E. Ambassador Mr. Besim Spahic, Prof. Dr. E. Ihsanoğlu, Prof. Dr. Ali Alparslan, Mr. Hasan Çelebi, Mr. M. Tamimi, Dr. Kazım Hajimejlic



Mr. Obayda al-Banki receives his diploma. From left, Prof. Dr. E. Ihsanoğlu, Mr. Hasan Çelebi, Mr. M. Tamimi, Mr. Musaad Khudeir al-Boursaidi, Mr. Obayda al-Banki

Then, the diplomas were presented to their recipients, starting from Dr. Kazım Hajimejlic, who received two diplomas, one from Mr. Hasan Çelebi in the thuluth and naskh styles and another from Prof. Dr. Ali Alparslan in the taliq style. Mr. Hajimejlic was born in 1964 in Zenica, Bosnia and Herzegovina. After having completed his secondary education in his home country, he came to Turkey to study art. He completed his studies at the Department of Fine Arts of Mimar Sinan University (Istanbul) in 1987. He took calligraphy courses from leading teachers and also learnt the art of classical bookbinding. He completed his M.A. at Marmara University and his Phd at Mimar Sinan University. He is currently a member of the same University's Department of Traditional Turkish Arts, chair of bookbinding. Dr. Hajimejlic is also a specialist in the restoration of old books and documents. He opened many exhibitions of book covers in various countries and received a number of awards.

Mr. Obayda al-Banki from Syria was born in 1964 in Deir al-Zour. He graduated from the Department of Agricultural Engineering of the University of Aleppo. He started to learn calligraphy at a very young age by practising with the exercise books of the Iraqi calligrapher Hashim Mohammed al-Baghdadi. From 1984 onwards, he studied calligraphy in Damascus under the guidance of calligraphers Mohammed al-Qadi and Ahmed al-Bari. He visited Istanbul several times starting from 1990. He also participated in the competitions organised by ICPICH and won awards in the thuluth, naskh, jaly taliq, taliq and reyhani styles. In 1998, he participated in the training courses organised by IRCICA, during which his teacher Mr. Hasan Çelebi nominated him as a candidate for the *ijaza*.

Eng. Arch. Günay Çilingiroğlu, born in Mudanya, Turkey in 1936, graduated from Istanbul Technical University in 1961. Between 1955 and 1967, he conducted studies abroad as a beneficiary of research scholarships granted by the Italian Government and the OECD. Since then, he worked as a practicing architect and engineer and won awards in architectural competitions at the national and international levels. Mr. Çilingiroğlu knows French, Italian and English. He took calligraphy courses from Hasan Çelebi's since 1984.

Mr. Ahmet Kutluhan was born in Kastamonu, Turkey in 1972. He graduated from the Faculty of Theology of Marmara University in 1997 and was appointed to a mosque as *imam* (prayer leader).

He has been learning thuluth and naskh calligraphy from Mr. Hasan Çelebi since 1992 and is also learning the rika style from Prof. Dr. Muhittin Serin.

Mr. Abdullah Gün was born in Ordu, Turkey in 1960. He works with the General Directorate of Religious Affairs since 1983 as an *imam*. He took calligraphy courses from Mr. Hasan Çelebi during the past years.

After the diplomas were presented, Mr. Hasan Çelebi gave a brief address in which he expressed his happiness that twenty calligraphers from various countries had received their *ijazas* from him until now. He praised the efforts made by IRCICA to plan and implement a long-term program aimed at training calligraphers and upgrading their skills. Some of the calligraphers took the floor to express their gratitude to their teachers, as well as to IRCICA Director General for his personal interest and for the training opportunities and facilities provided by the Centre.

H. E. Mr. Besim Spahic, Ambassador of Bosnia and Herzegovina in Ankara, delivered a brief address in which he expressed his appreciation for all the projects and activities of IRCICA, in particular for the importance given to the restoration of the cultural and architectural heritage of Bosnia and Herzegovina. Then, Ambassador Spahic presented IRCICA Director General Prof. Dr. Ihsanoğlu with a plaque bearing the monogram of the Ottoman Sultan Fatih II and his *firman* (decree) dated 28 May 1463 on the protection of the rights and safety of the churches and the priests in Bosnia and Herzegovina.



The teachers, the Jury members, and the calligraphers altogether. The calligraphy high up on the wall is by the Egyptian calligrapher Mr. Boursaidi

Awards of the First International Islamic Artisans-At-Work Festival

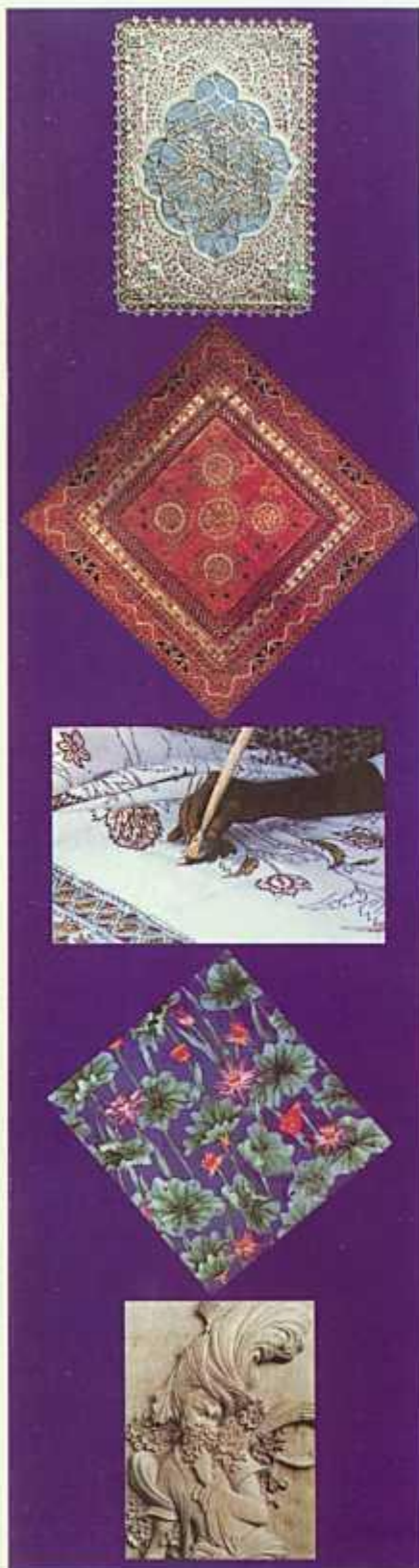
LOK VIRSA-IRCICA Craft Awards, Islamabad, 1994

Edited by: Nazeih Maarouf; Prefaced by: Ekmeleddin İhsanoğlu
Price: US\$ 20,- post included

This album contains explanations, with photographs, on all the award-winning entries in the First International Islamic Artisans-At-Work Festival which was held in Islamabad, Pakistan, on 7-15 October 1994. The entries belong to craftspeople from Egypt, Afghanistan, Iran, Turkey, Syria, Malaysia, Palestine, Sri Lanka, Uzbekistan, Tajikistan, Morocco, Tataristan, China, Azerbaijan and Tunisia, along with those from Pakistan. It includes a set of colour photographs of the winning entries and the winners, in addition to a description of each product, its weight, the primary materials used, expressions and the message it conveys.

The album represents a selection of craft masterpieces chosen from among the craft innovations of 2000 craftspeople in the following categories: pottery and ceramics; coloured glasswork, miniature painting, carpets and kilims, textile weaving, embroidery, woodwork, leatherwork, metalwork and jewelry, and architectural crafts. Evaluations in each category were made according to the following four criteria: excellence, creative concept, design, and invention in traditional technique.

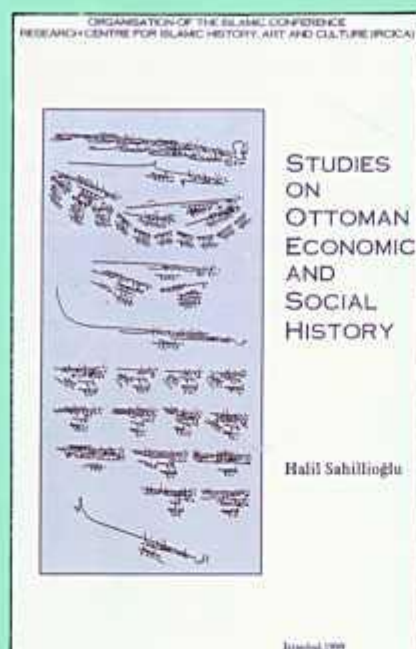
The selected craft products are considered to be the most innovative craft works made by contemporary craftspeople who exerted every effort to reach excellence in their works.



NEW PUBLICATION BY IRCICA

Halil Sahillioğlu, **Studies on Ottoman Economic and Social History**, published by IRCICA, Istanbul, 1999, iv+221 pp. (in English)
Price: US\$ 30,- post included

Hidayet Y. Nuhoglu



Seven papers authored by the distinguished scholar Prof. Dr. Halil Sahillioğlu and related to various topics in Ottoman economic and social history have been published by IRCICA in a single volume. During the many years he was teaching as a professor of economic history, Sahillioğlu conducted extensive research in various areas of Ottoman history, particularly on monetary history. He won a well-deserved esteem in scholarly circles, particularly for his researches in the Ottoman Archives in Istanbul.

As Prof. Sahillioğlu explains in the Preface, the majority of the articles included in the volume are papers presented at scholarly meetings. Most of them focus on periodically recurring phenomena closely related to the structure of the Ottoman economy and history of society, such as problems of money and circulation, techniques of coining money, the accumulation and composition of treasury revenues and expenditures, as well as economic and social aspects of the institution of slavery. The studies cover the whole or part of the period from the 15th to the 18th centuries, inclusive; only one is related to more recent history and deals with the creation of a provincial centre at the end of the 19th century. All papers are in English. The French translation of the first paper is also included.

The articles, previously published in various books and journals, were revised by the author for this publication. The first article entitled: "Sıvış Year Crisis in the Ottoman Empire" examines the different calendars used by the Ottoman State and the ensuing budgetary and financial problems. It explains in detail the *haraç* year (the period of collection of the *haraç* tax), the *sıvış* (unaccounted) year and associated problems, and other technical particularities of these calendars. On basis of the historical study of these problems, the author establishes causal relationships between financial and social problems. The second article entitled "The Role of International Monetary and Metal Movement in Ottoman Empire" looks into the circulation of money in the Eastern Mediterranean from the establishment of the Ottoman State until mid-18th century. It explains the non-economic factors, such as road insecurity, which caused the Ottomans' isolation from world trade and transition from a bimetalist economy based on gold and silver currencies to a monometalist economy based on silver *akçes*, and later, their return to the bimetalist system after re-establishment of order during the reign of Sultan Mehmed II. The article goes on to examine the consequences of the abundance of various foreign currencies, the monetary crisis and high inflation faced during the 17th century, the decrease and subsequent re-increase of Ottoman minting activity, and the trimetalist stage where gold, silver and copper coins were in circulation. The third article on "The Income and Expenditures of the Ottoman Treasury Between 1683 and 1740" studies, with the help of graphics, the processes of income accumulation and depletion in the Ottoman treasury. The author introduces the various treasury registers and explains the differences between figures of income and expenditure that are found in daily registers and the total in annual budgets. The fourth article on "The Introduction of Machinery in the Ottoman Mint" is a specialised study on the improvement of minting techniques following the indigenous invention, by Cerrah Mustafa (a convert from Venice) of new instruments. The fifth article entitled "Slaves in the Social and Economic Life in the Late 15th and Early 16th Century" looks into a subject which had not been studied on basis of facts and figures. This paper is based on a survey of thousands of court decisions and many volumes of inheritance documents. It analyses the purchase and sale of slaves, ways of emancipation, participation of the freed slaves in economic life, and the cash waqfs which performed as banks. This study is an important contribution, especially taking into consideration that the subject of cash waqfs, as well as matters related to the ownership of slaves, are practically unknown. The sixth article on "A Project for the Creation of Amman Vilayet" recounts the establishment of Amman as a provincial centre and Grand Vizier Kamil Pasha's expectations associated with it. The seventh article entitled "Ottoman Book Legacies" is particularly relevant for historians of science, culture and literature. Finally, the article entitled "Années Sıvış et Crises Monétaires dans l'Empire Ottoman" is the French version of the first article.

If each of these articles is a serious contribution to the literature in this field, their reproduction in one, handy volume is another. It is hoped that this effort to bring together individual articles of scholars such as Prof. Sahillioğlu, who spent years on research in the archives, will continue in future to lead to other such valuable publications.