



O.I.C.

RESEARCH CENTRE FOR ISLAMIC HISTORY,  
ART, AND CULTURE



# NEWSLETTER

December 1996 No. 41

## In this issue

The Twenty-Fourth Islamic Conference of  
Foreign Ministers (Jakarta, Dec.1996)

H.E. Dr. Azeddine Laraki, the new  
Secretary General of OIC

The Thirteenth Session of IRCICA's  
Governing Board held in Amman (Nov. 1996)

The International Symposium on Islamic  
Civilisation in West Africa (Dakar, Dec. 1996)

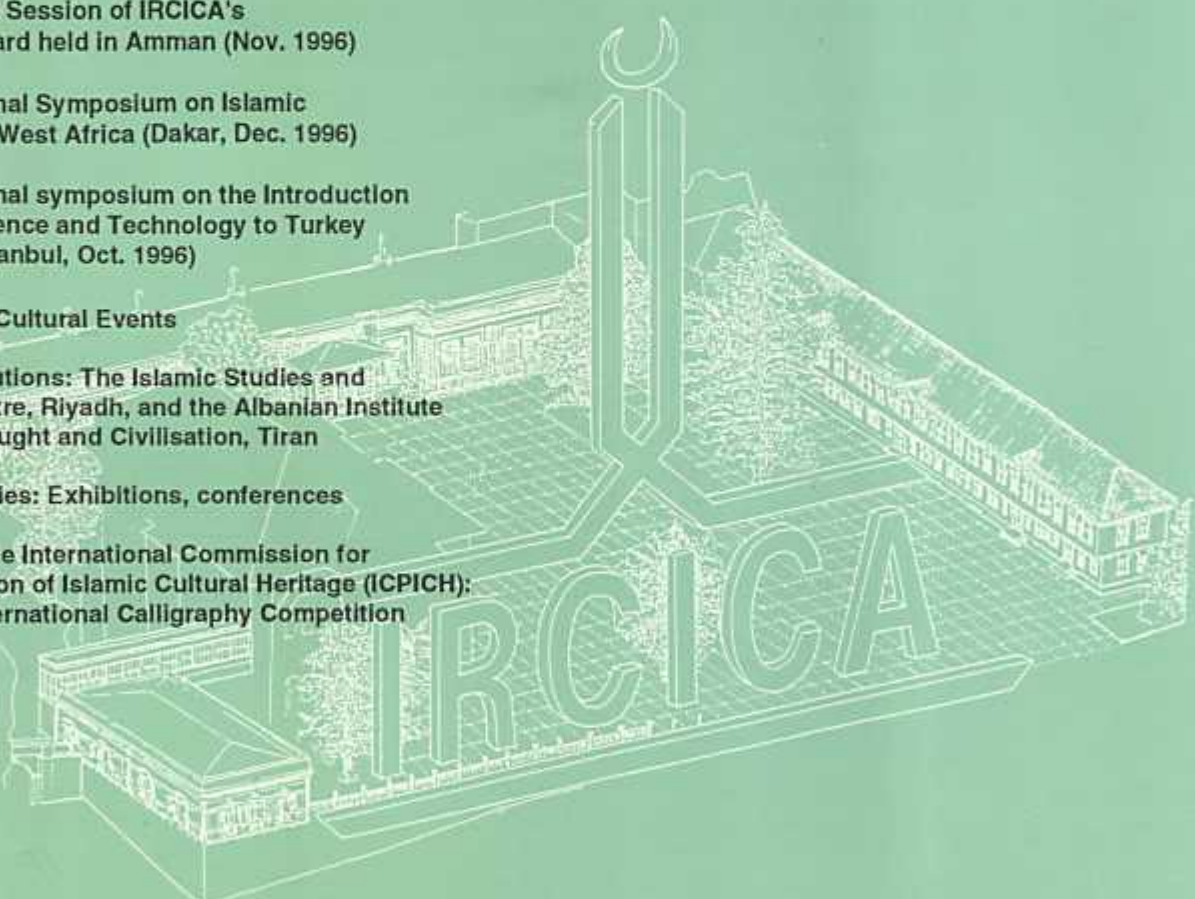
The international symposium on the Introduction  
of Modern Science and Technology to Turkey  
and Japan (Istanbul, Oct. 1996)

### Book Survey, Cultural Events

Cultural Institutions: The Islamic Studies and  
Research Centre, Riyadh, and the Albanian Institute  
of Islamic Thought and Civilisation, Tiran

IRCICA Activities: Exhibitions, conferences

Activities of the International Commission for  
the Preservation of Islamic Cultural Heritage (ICPICH):  
the Fourth International Calligraphy Competition



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 (OIC)

### Editor-In-Chief

Ekmeleddin İhsanoğlu

### Editorial Board

Zeynep Durukal, Ahmed Lajimi  
Muhammed Tamimi, Acar Tanlak  
Semiramis Çavuşoğlu, Mihin Lugal

### Mailing Address:

P.O. Box 24, 80692 Beşiktaş,  
Istanbul, Turkey

### Location:

Yıldız Sarayı, Seyir Köşkü,  
Beşiktaş, Istanbul, Turkey  
Telex: 26484 isam tr  
Phone: (90-212) 259 17 42  
Fax: (90-212) 258 43 65

The contents appearing in  
this publication are indexed by

**ISLAMICA**

For further information, please contact:  
Dr. Munawar A. Anees, Editor-in-Chief, Periodica Islamica



**BERITA PUBLISHING**

22 Jalan Liku, 59100 Kuala Lumpur, Malaysia  
Tel (+60-3)282-5286 Fax (+60-3)282-1605

## EDITORIAL

This issue reflects important events concerning the Organisation of the Islamic Conference in general, and the activities of IRCICA in particular.

The Twenty-Fourth Session of the Islamic Conference of Foreign Ministers of the OIC Member States took place in Jakarta, Republic of Indonesia, on 9-13 December 1996, under the high patronage of H.E. M. Soeharto, President of the Republic of Indonesia. The Twenty-Fourth Session, placed under the sign of fraternity and cooperation, had a number of political, cultural, economic, social and administrative issues on its agenda, among them, the election of the new Secretary General of the OIC.

The Conference unanimously elected H.E. Dr. Azeddine Laraki from the Kingdom of Morocco as the new Secretary General of the OIC. Dr. Laraki, an experienced scholar, diplomat and politician, is an eminent personality of the Muslim world. I would like to take this opportunity to warmly congratulate H.E. Dr. Azeddine Laraki and to express, on behalf of IRCICA and myself, our conviction that under his direction and supervision, the Organisation of the Islamic Conference will continue to strengthen its bases and expand the scope of its activities at a growing pace, and make new achievements in meeting the needs and opportunities arising in a rapidly changing world.

The IRCICA family and myself are deeply grateful to OIC Secretary General H.E. Dr. Hamid Algabid, who will be leaving the office at the end of December, for the excellent manner in which he supervised the activities of the Organisation, which greatly helped to reinforce the OIC's position in the world as the Islamic counterpart of the major international organisations. We are also very grateful to Dr. Hamid Algabid for the continuous assistance and close support he gave to IRCICA. His understanding of the Centre's mission and his far-sighted, positive advice were always extremely useful for the Centre's progress and success.

The Twenty-Fourth Islamic Conference unanimously admitted the Republic of Suriname as a full member of the OIC. Suriname is the first South American country to join the OIC. The number of the OIC Member States rose to fifty-four.

Regarding IRCICA and its activities, the Thirteenth Session of IRCICA Governing Board convened under the high patronage of H.R.H. Crown Prince Hassan Bin Talal, in Amman, Hashemite Kingdom of Jordan, on 23-24 November 1996. H.R.H. the Crown Prince inaugurated the session with an impressive address, which is reproduced in full in the present issue. The

Financial Affairs Committee examined and approved the Centre's budget for the financial year 1996-97. The Centre was represented at the conference by Director General Prof. Dr. Ekmeleddin İhsanoğlu, Dr. Halit Eren and Mr. Mohammed Tamimi.

The conference appointed Prof. Emeritus Abdul Hafiz Helmy Mohammad (member of the Arabic Language Academy and professor at the Faculty of Science, Ain Shams University, Cairo, Arab Republic of Egypt) in replacement of the late Prof. Ahmad Mohamad Issa, scholar and art specialist from the Arab Republic of Egypt and Vice-Chairman of the Governing Board, who passed away in June 1996.

The Twenty-Fourth Islamic Conference adopted the Resolution no. 29/24-C concerning IRCICA, by which the conference

1. Commends the efforts of the Centre as reflected in its pioneering accomplishments and its activities aimed at meeting the needs of the Muslim Ummah and keeping pace with international developments in the field of culture and Islamic heritage in the optimal way, thus warranting satisfaction with and appreciation of the efforts exerted in this respect.
2. Approves the report submitted by the Centre on its activities and future plan of action as well as the report and recommendations of the Thirteenth Session of the Governing Board of the Centre, and the recommendations of the General Assembly of the Centre made at the Twentieth Session of the Islamic Commission for Economic, Cultural and Social Affairs.
3. Expresses its appreciation for the diverse activities carried out by the Centre with the aim of raising the awareness of the world opinion with respect to the Islamic cultural heritage of Bosnia and Herzegovina, and for the efforts it exerts for the maintenance and preservation of that heritage.
4. Requests IRCICA in Istanbul to make contacts with the Member States to prepare an exhibition on Islamic heritage and culture pursuant to the relevant resolution of the Seventh Islamic Summit, aimed at publicizing the different dimensions of that culture and its role in building human civilisation and its values and ideals.
5. Expresses thanks and appreciation to His Majesty King Hussein bin Talal for his noble gesture by awarding the Director General of the Centre the First Level Independence Medal in recognition of his efforts and contributions in the service of Islamic culture and in achieving Islamic solidarity.
6. Expresses thanks and appreciation to the Hashemite Kingdom of Jordan for generously hosting the Thirteenth Session of the Governing Board of the Centre in Amman under the high patronage of His Royal Highness Prince Hassan Bin Talal, the noble Crown Prince of Jordan.
7. Welcomes the Centre's initiative to hold an International Symposium on Islamic Civilisation in West Africa under the high patronage of His Excellency President Abdou Diouf, President of the Republic of Senegal, in Dakar, in the period 26-30 December 1996, in cooperation with the Fundamental Institute of Black Africa (IFAN) and the contribution of the Senegalese Ministries of Foreign Affairs and Culture.
8. Welcomes also the Centre's initiative to hold the first international seminar on Arabesque in the Islamic Handicrafts, in Damascus, Syrian Arab Republic, in the period 4-11 January 1997 in cooperation with the Ministry of Culture of Syria and with the support of UNESCO.

9. Expresses its thanks and appreciation to the host country (The Republic of Turkey) and to the other Member States, particularly the Kingdom of Saudi Arabia for the voluntary material and moral support they are extending to the Centre, thus enabling it to carry out its tasks in a satisfactory manner.
10. Approves the appointment of Dr. Abdul Hafiz Helmy Mohammad, member of the Arabic Language Academy in Cairo, as member of the Governing Board of the Centre from the Arab Republic of Egypt in replacement of the late Dr. Ahmad Mohamad Issa.
11. Expresses its thanks to the Member States which regularly pay their contributions to the budget of the Centre in accordance with the resolution of the Sixth Islamic Summit Conference and calls on the Member States in arrears with their contributions to follow them in compliance with the resolution of the Sixth Islamic Summit Conference.

During the period of the conference, IRCICA organised an exhibition reflecting its achievements realised over the past sixteen years in the framework of its different projects and programs as well as the activities it undertook in its capacity as the Executive Secretariat of the International Commission for the Preservation of Islamic Cultural Heritage. One section of the exhibition was composed of illustrations and documents pertaining to the Centre's activities on the history, culture and architectural heritage of Bosnia and Hercegovina. Another section was devoted to calligraphic works. Statesmen, delegates and representatives of the press attending the conference visited the exhibition. The Centre's Director General gave interviews to press representatives on the subjects of cultural cooperation among the Member States in general, and the Centre's activities in particular. IRCICA Director General was honoured to meet President Soeharto during the President's reception of the Ministers and Heads of Delegations participating in the conference. The conference was also an occasion for the Centre's delegation to meet with the Indonesian authorities, the delegates of the Member States and the representatives of various cultural institutions.



**H.E. DR. AZEDDINE LARAKI**  
**THE NEW SECRETARY GENERAL OF THE OIC**



The Twenty-Fourth Islamic Conference of Foreign Ministers (Session of Fraternity and Cooperation), held in Jakarta, Republic of Indonesia on 9-13 December 1996 elected His Excellency Dr. Azeddine Laraki, from the Kingdom of Morocco, the new Secretary General of the Organisation of the Islamic Conference by . Dr. Azeddine Laraki takes the office as of 1st January 1997 for a mandate of four years.

Dr. Laraki is the seventh Secretary General of the OIC since the establishment of the Organisation in 1970. The term of the mandate of His Excellency Dr. Hamid Algabid (Republic of Niger) expires as of 31 December 1996.

IRCICA extends its sincere congratulations and wishes of success to H.E. Dr. Azeddine Laraki and expresses its pleasure to have this distinguished scientist, scholar, diplomat and politician as the Head of the OIC.

Dr. Azeddine Laraki was born in 1929 in the city of Fez where he received elementary and high school education before enrolling at the Faculty of Medicine in Paris from which he obtained a doctorate in 1957. He held a chair at the Faculty of Medicine in Rabat.

Dr. Laraki started political action at an early age in 1942 in the Istiqlal Party. He played an active role in the struggle for the liberation of Morocco. He worked for many years side by side with the Leader Allal Al-Fassi. He was elected to the membership of the Party's Executive Committee.

On 10 October 1977, Dr. Azeddine Laraki was appointed Minister of National Education and Executive Training, a post he held until appointment as Prime Minister in December 1986.

Dr. Azeddine Laraki, as the Prime Minister of the Kingdom of Morocco, represented Morocco at the Fifth Islamic Summit Conference held in the State of Kuwait in January 1987 and at the meeting of the Summit Bureau in Kuwait in April 1988. Dr. Laraki also represented Morocco at the Sixth Islamic Summit Conference in Dakar in 1991 and participated in several meetings of the Al-Quds Committee chaired by His Majesty King Hassan II.

At the beginning of 1995, he was elected Chairman of the Governing Board of the Akhawayn University in Ifrane, an office he held until his election as the Secretary General of OIC.

Dr. Azeddine Laraki has published several scientific and literary research works. He is a member of many national and foreign scientific associations as well as of Morocco's Writers' Union and the Academy of the Kingdom of Morocco of which he held the office of Assistant Permanent Secretary General.

Dr. Laraki is married and has three sons. He is well known for his devoutness and open-mindedness. He has friendly relations with a number of statesmen in the Muslim world.

**THE THIRTEENTH SESSION OF THE GOVERNING BOARD OF IRCICA  
HELD UNDER THE HIGH PATRONAGE OF H.R.H. PRINCE HASSAN BIN TALAL,  
CROWN PRINCE OF THE HASHEMITE KINGDOM OF JORDAN**

The Governing Board of IRCICA held its Thirteenth Session under the high patronage and in the presence of H.R.H. Crown Prince Hassan Bin Talal, in Amman, Hashemite Kingdom of Jordan, on 23-24 November 1996. The session took place upon the kind invitation of H.R.H. Princess Wijdan Ali, member of IRCICA Governing Board and President of the Royal Society of Fine Arts. The Jordanian Institute of Diplomacy gracefully hosted the meeting and provided all necessary facilities.

H.R.H. the Crown Prince inaugurated the exhibition of Winning plates in the International Calligraphy Competitions that were organised by ICPICH, an exhibition

which was arranged on this occasion by the Centre in cooperation with the Jordanian Institute of Diplomacy and the Royal Society of Fine Arts. The exhibition was in the Andalusia Hall at the Forte Grand Hotel where the meeting took place. It was attended by Their Excellencies Prof. Dr. Abdulsalam Al Abadi, Minister of Waqf, Islamic Affairs and Holy Places, Dr. Ahmed Al Kudhat, Minister of Culture, Dr. Saleh Ershidat, Minister of Tourism, officials in the Government of Jordan, Dr. Mazen Al Armouti, President of the Institute of Diplomacy, Mr. Faik Muhammed Al Ka'kani, representative of the Secretary General of the OIC, and the members of IRCICA Governing Board.



H.R.H. the Crown Prince, H.R.H. Princess Wijdan Ali and IRCICA Director General at the opening session

Later on H.R.H. the Crown Prince and his entourage attended, with the members of the Governing Board, the inauguration ceremony of the Thirteenth Session of the Board, in Cristal Hall. H.R.H. the Crown Prince gave an address, saying, "...We do not view the Thirteenth Session of your Governing Board, which we have the honour to host today in Amman, as just an ordinary meeting, pure and

simple, but rather a genuine expression of a sincere desire to effect genuine cultural continuity. ...”  
The full text of the address of H.R.H. the Prince is given in the coming pages.

H.R.H. the Crown Prince conferred upon Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA, an Independence Medal of the First Order on behalf of His Majesty King Hussein Bin Talal, King of the Hashemite Kingdom of Jordan, "in recognition for his praiseworthy qualities". Prof. Dr. Ekmeleddin Ihsanoğlu gave an address expressing his profound gratitude to His Majesty the King and H.R.H. the Crown Prince for the Royal Decoration and for the high patronage extended as well as H.R.H. the Crown Prince's presence during the session, which were another manifestation of the continuous support given to the Centre since its establishment. The Director General of IRCICA said that great honour was conferred upon him by the Royal Decoration, which he gratefully accepted on behalf of all members of the Governing Board, the staff of IRCICA and himself. The Director General also gratefully recalled the two visits H.R.H. the Crown Prince had made to the Centre's headquarters in Istanbul on 10 July 1982 and 10 April 1984 respectively. Prof. Ihsanoğlu also expressed his thanks and appreciation to H.R.H. Princess Wijdan Ali for her kind initiative to host the session in Amman and provide all necessary means to make it a success.

During the opening session, Dr. Mazen Al Armouti, President of the Institute of Diplomacy, gave a welcome address and expressed hope in crystalizing the ideas for fruitful cooperation and joint action for the advancement of the Islamic world.



H.R.H. the Crown Prince opened and visited the exhibition of calligraphies

H.R.H. Princess Wijdan Ali underlined, in her address, the importance of holding this session in Amman, from many respects. She said that what the Centre has achieved during the first sixteen years of its existence was a great work accomplished in a short period of time. She emphasized the great role the Centre plays towards establishing close relations among Islamic nations and indicated her hope in fostering cooperative relations among the Centre, the Institute of Diplomacy and other

cultural foundations and institutions such as the Royal Academy for Islamic Civilisation Research. H.R.H. Princess Wijdan Ali also called for the exchange of experiences among various cultural institutions in the Islamic world.

Then, IRCICA Director General reviewed IRCICA's relations with Jordan since the Centre's establishment and expressed his deep appreciation of the support given to IRCICA at all levels. He pointed to the cooperation between IRCICA and other scholarly and academic institutions and the beneficial results of this cooperation. He expressed his deep gratitude to the Hashemite Kingdom of Jordan for the moral and material support given to the Centre and praised the efforts made by H.R.H. Princess Wijdan Ali and her colleagues, by Dr. Mazen Al Armouti, President of the Institute of Diplomacy and all his staff for their efforts and assistance in organising the session and the accompanying activities such as the calligraphy exhibition and the lecture given by the Director General of IRCICA on this occasion.

Mr. Faik Muhammed Al Ka'kani, Director of Arab Affairs at the General Secretariat of the OIC presented the speech of H.E. Dr. Hamid Algabid, in which the Secretary General of OIC greeted His Majesty King Hussein and lauded the historical contributions of His Majesty towards the success of the Organisation since its establishment, His Majesty's continuous support towards the Centre's progress and support to Islamic affairs and joint Islamic action. The Secretary General said that the establishment of the Centre was a true manifestation of an Islamic desire to introduce our heritage and civilisation through ages and to preserve our inherited values in the present and future in line with the aims put forth by the Islamic Conferences and in particular Islamic Summit Conferences.

Finally, H.E. Dr. Omar Jah, Chairman of IRCICA Governing Board, gave a speech expressing his thanks and appreciation in his name and on behalf of all the participants in

the session to H.R.H. the Crown Prince and the Hashemite Kingdom of Jordan under the leadership of His Majesty King Hussein and the faithful people of Jordan for the kind hospitality. He said ".....this session is an opportunity to make use of your practical experience towards building a balanced nation and an opportunity to follow your path in the intellectual and cultural dialogue with the nations of the world".

Members of the Governing Board who participated in the session were H.R.H. Princess Wijdan Ali, Hashemite Kingdom of Jordan; H.H. Raja Fuziah bte Raja Tun Uda, Malaysia; H.E. Prof. Dr. Ihsan Doğramacı, Republic of Turkey; H.E. Dr. Omar Jah, Republic of Gambia (Chairman of the Board); Mr. Omar Amine Benabdallah, Kingdom of Morocco; H.E. Ambassador Dr. Shahid Hossain, Islamic Republic of Pakistan; Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA. Mr. Faik Muhammed Al Ka'kani attended the meeting as the representative of H.E. the Secretary General of the OIC. The following members of the Governing Board apologized for not being able to take part in the session: H.H. Sheikha Hussa Al Sabah Al Salim Al Sabah, State of Kuwait; Mr. Muhammed Ahmed Al Suwaidi, United Arab Emirates. Due to urgent circumstances, Dr. Abdullah Hassan Masry (Kingdom of Saudi Arabia), could not attend the session. From the Executive Board of IRCICA, Mr. Mohammed Tamimi and Ms. Turuncan Kawthar participated in the meeting.

The Governing Board congratulated its esteemed member Mr. Omar Amine Benabdallah for his election as the President of the World Crafts Council (WCC) during the 13th General Assembly of the Council held in Fez, Kingdom of Morocco on 16-20 September 1996. On the other hand, the Board expressed its deep sorrow and sadness for the demise of two of its esteemed members, Prof. Dr. Emin Bilgiç and Dr. Ahmed Muhammed Issa. The Board members thanked the Centre for publishing the study written by the late Dr. Ahmed Muhammed

Issa entitled "Painting in Islam: between Prohibition and Aversion" in both Arabic and English in one volume following the pertinent recommendation of the Board. It is worth mentioning that this study was the first to be written by the late Dr. Ahmed Issa and it happened to be his last work.

The Director General of IRCICA presented the report on the activities of the Centre during 1995-1996 and its work program for 1996-1997. The Board expressed appreciation for the accomplishments made by the Centre since the last Governing Board meeting that was held on the occasion of the 15th Anniversary of the Centre's establishment in Istanbul, in November 1995. The Board noted with much gratitude the progress made by the Centre in the field of research, publication and uplifting the level of scholarly studies in various fields, its organisation of many academic symposia, cultural lectures and exhibitions in different areas relating to its fields of concern both at its headquarters and in the Member States. The Board also noted with pleasure the Centre's implementation of projects in cooperation with cultural and academic institutions in the Member States and all over the world.

The Governing Board also "expressed appreciation that the activities of IRCICA cover all the Islamic world and that the report reflects the objectives of the Centre, the sound planning, thinking and seriousness in its works." Furthermore, it "expressed its deep appreciation and support of the initiatives made by the Director General of IRCICA in establishing contacts and starting dialogues with various international personalities and institutions in the cultural field. The Board recommends the importance and the necessity to follow up this dialogue in an effort to reach a better understanding among civilisations in a way that matches the principles of tolerance, harmonious and peaceful coexistence. The Board was pleased with this programme that contributed positively to the progress of the Centre and placed it in the position it deserved

at the international level. The Board requested the Director General of IRCICA to carry on his mission in the coming years."

Regarding the priorities of the Centre's work, the Board recalled, among others, the project to organise an international exhibition on Islamic civilisation following the Resolution of the Seventh Islamic Summit Conference, which requested the Centre to hold this exhibition in an effort to reflect the true image of Islamic civilisation to the world. With its other decisions and recommendations, the Governing Board,

- expressed its utmost appreciation of the activities of the Waqf for Research on Islamic History, Art and Culture (ISAR) and conveyed its congratulation for its voluntary services to support the Centre. The Board called the governments of Islamic countries, institutions and Islamic personalities to contribute in strengthening the waqf.
- pointed out the importance of IRCICA's historical photograph archive from the cultural and informational points of view and called for exploring possibilities to make the best use of this archive.
- recommended that IRCICA establishes contacts with the Member States in order to designate national committees or focal points to promote cooperation, disseminate the results of its activities and ensure coordination and communication between the Centre and the cultural and academic institutions in the respective countries.
- recommended the Centre to persevere in its efforts to counteract the negative influence of some authors and publishers on Islamic civilisation, and to give priority to publications on history of science in order to highlight the positive contributions of the Muslim scientists in this field and in particular, to study and make known the history and civilisation of the Republics of Central Asia.

- expressed its thanks to Prof. Dr. Yousuf Ibish (professor of Islamic Studies and professor of Political Studies and Public Administration at the American University of Beirut for years) for donating his collection of books to the library of the Centre. The collection comprises over 5000 volumes in various fields of Islamic culture and civilisation.

The Board also

- expressed its gratitude for the honour conferred upon the Director General of IRCICA with the Independence Medal of the First Order and congratulated the Director General for this magnificent decoration. The Board reiterated its appreciation of the sincere efforts made by IRCICA Director General for the benefit of the Centre and in the service of the OIC's objectives.
- expressed its utmost gratitude and appreciation for the support given by H.E. Dr. Hamid Algabid to the Centre all

through the term of his functions as the OIC Secretary General. The Board also congratulated the new OIC Secretary General and expressed its conviction that the support of the General Secretariat to IRCICA Director General will be permanent in order that IRCICA continues to achieve its objectives in the coming period, in particular regarding its activities related to the Member States which recently joined the OIC.

- decided to send a message of gratitude and appreciation to His Majesty King Hussein Bin Talal for hosting this session in Amman and for the kind hospitality received at all levels. The Board also decided to send a message of gratitude and appreciation to H.R.H. Crown Prince Hassan Bin Talal for his kind patronage of and presence in the session and decided to consider the address of H.R.H. at the inaugural session as one of the documents of the meeting. The Board expressed its warm thanks and appreciation to H.R.H. Princess Wijdan Ali for her kind invitation to hold the session in Amman.



ADDRESS OF H.R.H. PRINCE HASSAN BIN TALAL, CROWN PRINCE OF  
THE HASHEMITE KINGDOM OF JORDAN  
TO THE THIRTEENTH SESSION OF THE GOVERNING BOARD OF IRCICA  
Amman, 23 November 1996

*Worthy Scholars, Members of the Governing Board of the Research Centre for Islamic History, Art, and Culture,*

*Peace be upon you. I bid you welcome in this country that greets you with a heart generously wide open, and arms graciously outstretched in total esteem and reverence, for you are the messengers of true resurgent principles.*

*In offering its warmest and sincerest regards, Jordan, a beacon of revival and awakening basking under the benevolent leadership of His Majesty King Hussein, is prone to discourse rather than maneuver; and to befriend and consort rather than admonish or blame. It believes in flexibility that characterises those who bravely espouse revival, and endeavours to serve its cause and achieve its goals. Jordan, to be sure, aims to ally rather than follow, and takes initiatives to uphold right rather than stutter or waver in rallying round, and supporting, its cause.*

*Brethren,*

*We do not view the thirteenth session of your Governing Board, which we have the honour to host today in Amman, as just an ordinary meeting, pure and simple, but rather a genuine expression of a sincere desire to effect genuine cultural continuity.*

*Allow me, thus, to commence my journey from Istanbul, the original location whence the Board originates. This age-old city that has come to witness successive flows and ebbs of empires, to whom it was destined to offer both abode and base, stands as an articulate expression of that wealth of facts and realities which we are duty-bound to bring about and highlight in all studies we undertake in the domains of Islamic history, art and culture.*

*Istanbul, to be sure, is an eternal landmark that has witnessed cultural continuity and interconnection between the two bastions of civilisation in Asia and Europe and, as such, it shall always remain an appropriate starting point for that consummate cultural project: EUROASIA, for it has stood for many centuries now as a genuine symbol of inter-faith dialogue and tolerance among the various creeds and communities.*

*Inspired by what your eternal city stands for, and prompted by a desire to underscore cognizance of your inspiring and innovative role, I wish to proceed in today's fortunate meeting to tackle certain concepts that I deem essential, and perhaps beneficial, to the venerable task at hand.*

*An Arab-North African intellectual from Tunisia described the situation in the world of Islam, in terms of its dialogues and encounters at the closing years of this century, as one exhibiting familiarity with the process of recollecting flourishing and prosperous instances in the Islamic heritage, yet failing to indicate any endeavour to update and cement inputs in consistency with current requirements and exigencies. As a matter of fact, the most moderate among scholars are prone to resort to extreme verbalism if only by way of seeking solace from reality: a state of affairs closely reminiscent of, and clearly analogous to, a case of unrequited passion where a lover's behaviour is totally unrealistic, and his feign inattention is sheer pertinacity.*

*Indeed, Dr. Hisham Ji'et's sequential pattern stretching from realism to pertinacity has earned my unqualified admiration, for we are no less in dire need of circumventing any form of pertinacity and obstinacy in our dialogue than we are of endeavouring to underscore all aspects of our reality.*

*We are, Dear Brethren, faced with a state of affairs wherein time is moving, at the speed of lightening, at the expense of geographic reality. Indeed, it is one in which expressions are depicted and appraised within this amazing milieu wherein digits are telephonically converted to tears, and atomic symbols are grouped to re-draw images by virtue of a technology unsympathetic with those contented with mere patience; harmful to those confined to sheer reticence; and prone to expose extremists who neither adhere to Allah's way nor hold fast to His rope.*

*From our ever renewable Islamic heritage, we have inherited ancient and firmly-established institutions among which are the precincts of knowledge, Waqf (religious endowments) institutions, Zakat (alms) houses, and forms of consultative structures.*

*A precinct of knowledge is by definition the Arab-Islamic school of reason that has been characterised by diversity of knowledge, flexibility of system, and patronage of scholarship.*

*The precincts of knowledge that commenced with the school of Al-Arqam Bin El-Arqam, the first Hashemite school, and had an unmistakable presence in the schools of Medina, Basra, Kufa, Samarqand, Bukhara, Najaf, and Istanbul, no less than in those of Al-Azhar and Qairawan, represent in effect the cradle of substantive knowledge by virtue of which exalted scholars from Ali Bin Abi Talib down to Abu Hayyan Al-Tawhidi and the founders of the seven Madhabs (orthodox rites) gained their qualification.*

*Today, we are called upon to renew the experience of the precinct of knowledge, in all its honesty and impartiality vis à vis knowledge. This renewal is to take effect within the bounds of such specialised universities that have come to acquire all the relevant modern aspects that characterise the present age, bringing about thereby something analogous to the linkages which precincts of the Islamic Umma had managed to bring about among the Shari'a and its sciences, language and its parts, philosophy and its basics, and arts and sources of their affluence.*

*Umar Al-Khayyam, who wrote his quatrains in the confines of his advanced observatory, was not simply an avantgardist poet, and the initiator of a new art, but an innovator whose work enriched the cultures of east and west together. Scholarly revival, to be sure, is achieved as a result of the diversity of sciences, rather than their restriction, at the seats of learning. This, Brethren, leads us to turn in earnest to the Islamic project pertaining to the cultural endowment system. In its capacity, both as a concept and an institution, this system contributes to the process of moulding the whole heritage, culturally and scientifically, by concrete work, and close scrutiny of needs, with a view to effecting harmony on a pan-Islamic level thereby equating individual responsibility with state responsibility.*

*In seeking to maintain the position of its national universities and other seats of learning as precincts of innocent learning, pure and simple, and in underscoring this pursuit through the work of the Royal Academy for Islamic Civilisation Research (Al Albait Foundation) and the Royal Institute for Interfaith Studies, Jordan hopes to see all universities in the Islamic world consummated pursuant to a comprehensive and scholarly concept.*

*The second institution we have inherited comprises the Zakat Foundation and the Zakat Fund.*

*Zakat, Worthy Brethren, is yet another of the Umma's composite articles. Whereas Islam means the faithful submission of the soul to its Creator, Zakat constitutes the proof of such faithful submission and its practical prerequisite.*

*The concept of the Umma's Zakat Fund, on the other hand—a concept we have always propagated, in addition to reminding the Umma of the need to live up to the fulfillment of its obligations—represents the loftiest practical expression of our response to modernity, and the endeavour to overcome the problems of the age, within the moral and spiritual framework based on the obligatory Shari'a.*

*Other civilisations that did not inherit such an institutional, spiritual precondition managed somehow to crystallise similar institutions and were enabled thereby to safeguard their respective traditions; save not only their hungry ones alone but those hungry in other places; and rally their poor by means of suitable, modern legislation. It is appropriate for us, therefore, to come close to reality and to conceive it in terms of a collective Zakat fund by virtue of which all those needy can benefit; mosques in Mostar are repaired or renovated; Sarajevo's libraries are protected; and people's dignity is safeguarded and their needs are satisfied.*

*With regard to the consultative structure within its cultural framework, I would endeavour to say that it means cultural parliaments. A cultural parliament furthermore must not be construed as a proposed elected assembly but rather an ambitious mechanism that seeks to accomplish diversity, arrange priorities, and safeguard achievements.*

*In periods of ascendance and prosperity, no less than in those of decline and defeat, the various rites of the Umma expressed the latter's cultural spirit, and safeguarded its conscience from erosion and extinction. In mentioning rites, I do not mean the term in its limited technical context meaning juristic orthodox rites, but rather use it to include the Basri and Kufi schools if only to call to mind the fact that the Arabic letter has always been a unifying factor and a common denominator with respect to Persian and Urdu languages. It is due to this letter, as a matter of fact, that the solidarity and culture of the Islamic Umma, irrespective of linguistic diversity, were preserved. It has always been a unifying factor that has enriched other factors. Its impact, to be sure, is felt on the art school from the time of Isshaq El-Moussili to that of Zuriab; on the school of philosophy from Kindi to Averroes; the schools of prophetic tradition; the science of medicine from Al Bakhtishu'a to Hussein's Medical City; and the schools of architecture beginning with Arabesque and ending in the hexagonal star on which development and architectural role there is general unanimity, despite the political discord confronting its origin. Nor must be forgotten the accommodation of the Arabic script in a manner that enabled it to deal with computers and accept all their new development.*

*I want to wind up my address by posing a while to look at the terms "counter-civilisation" and "opposite-religion", as exemplified by what is termed nowadays as "Islamophobia".*

*Allow me, Learned Scholars, to emphasise to you that the civilisation of Islam has never been a "counter-civilisation" nor has it ever been an imposed alternative.*

*The method of revelation transmitted by inspiration; the acceptance of the Divine Command by the Prophet Mohammed; recognition of previous revelations by progression; and the integration with, rather the negation of, the latter revelations and affirming their truth by direct promise "We will surely safeguard it", do not only go to emphasise the moderate nature of the methodology of Islam but stand to refute all charges relating to "Islamophobia".*

*As I have said on more than one previous occasion, extremism is not confined to a particular religion, any more than its being an expression of a particular creed, or characteristic of a certain continent. It extends from Oklahoma to Tokyo via Algiers and Tel Aviv.*

*Slandering and discrediting a particular religion, or a race, is an occurant phenomenon in history. In so saying, I wish to maintain that it is possible for a whole age to be characterized by a label such as Islamophobia.*

*Thus, we are called upon at present, more so than any time in the past, to prevent publicising this term in an attempt not to allow it to be construed as though it were characteristic of Islam, and a particular trait of the age. We can achieve our goal by cementing the spirit of Islam through dialogue, and by emphasising its validity at all times and in all places; proving that it stands against no one in particular; and that far from all that, it remains the religion of tolerance and liberal universal doctrine.*

*Brethren,*

*IRCICA has witnessed a stage that promises hope for several projects concerning Bosnia and Herzegovina, as reflected by the seminars on safeguarding the heritage of Bosnia, and the plan for re-building the old city of Mostar. I hope that the scope of your good activities would widen to include the architectural legacy of Herat, Gam, Grozny, Mazar-Sharif and Lashkari Bazaar, the latter two being in Afghanistan. It is only through implementing such diverse projects that the features of a new programme, aiming at bringing about a genuine cultural revival, are defined. Enlightened reason and active, painstaking endeavour are the tool by virtue of which such projects are implemented.*

*Allow me, Brethren, to thank you for your presence, greet you, and invoke a blessing on your efforts.*

*"Tell them: carry on. Allah will surely watch your conduct and also His Messenger and the believers ..." (9:105).*

**THE INTERNATIONAL SYMPOSIUM ON  
ISLAMIC CIVILISATION IN WEST AFRICA**  
held in Dakar on 27-30 December 1997  
**UNDER THE HIGH PATRONAGE OF H.E. ABDOU DIOUF,  
PRESIDENT OF THE REPUBLIC OF SENEGAL**

The International Symposium on Islamic Civilisation in West Africa took place in Dakar, Republic of Senegal, on 27-30 December 1996, under the high patronage of H.E. Abdou Diouf, President of the Republic of Senegal, and under the effective chairmanship of H.E. Mr. Habib Thiam, Prime Minister. The symposium was organised by IRCICA in cooperation with the Institut Fondamental d'Afrique Noire Cheikh Anta Diop (IFAN/CAD, Dakar); it was supported by an exceptional contribution of the Ministry of Foreign Affairs and Senegalese Abroad and of the Ministry of Culture, and also by the precious contributions of the International

Islamic Call Society (Tripoli, Libyan Arab Jamahiriya).

The need to organise this symposium was felt especially after the Centre had launched a long-term research project concerning the history of Muslim nations and accomplished a number of progressive stages towards its implementation. Research on the history of Islamic civilisation in West Africa is a major part of this project, and comprises, among other aspects of the subject, the study of the introduction of Islam in this region, its expansion and its influence on local cultures, as well as the contributions peoples of this region have made to the advancement of Islamic civilisation.



Prime Minister of Senegal H.E. Mr. Habib Thiam delivered the opening address

The official opening ceremony was held at the Khâly Amar Fall Auditorium of the University of Dakar Sheikh Anta Diop, on 27 December at 3 p.m., under the chairmanship of H.E. Mr. Habib Thiam, Prime Minister of the Republic of Senegal. Were also present in the ceremony H.E. Mr.



Opening ceremony: from the right, Prof. Dr. Djibril Samb, Mr. Miftah Abou Aïcha, H.E. Mr. Othman Naziru Othman, H.E. Mr. Habib Thiam, H.E. Mr. Abdoulaye Elimane Kan, Prof. Dr. E. Ihsanoğlu

Abdoulaye Elimane Kan, Minister of Culture; H.E. Mr. Othman Naziru Othman, Assistant Secretary General of the OIC representing H.E. the Secretary General; Mr. Miftah Mohamed Abou Aïcha, representative of H.E. Mr. Mohamed Ahmed Sharif, Secretary General of the International Islamic Call Society (Tripoli); Prof. Dr. Djibril Samb, Director of IFAN, Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA; around fifty historians and specialists of the history of Islam in West Africa, from various countries and Sebegal itself; high officials of the Government of Senegal; the diplomatic corps accredited in Dakar; presidents and professors of universities, a great number of students, and representatives of the local and international press.

Prof. Dr. Djibril Samb, Director of the Institut Fondamental d'Afrique Noire Cheikh Anta Diop, gave an address, drawing the framework and guidelines of the understanding and treatment of the general theme. He then gave an overview of the history of Islam in West Africa and pinpointed the major paths of research in this field. The Director of IFAN expressed his honour and satisfaction to see the symposium materialise in IFAN/CAD in Dakar.

Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA, in his address, gave an overview of the Centre's activities in the context of which this symposium was organised. He recalled the various steps that were taken and stages of activities that were accomplished by the Centre in order to convene the symposium in Dakar, and gave explanations on the Centre's project on the history of Muslim nations and its contributions to enriching the Islamic civilisation. The Director General also expressed his will and readiness to develop cooperation between the Centre and the cultural and academic institutions of Senegal.

Mr. Miftah M. Abou Aïcha, representative the Secretary General of the International Islamic Call Society (Tripoli) expressed his pleasure that the Society had taken part in this important event, emphasizing that the subject areas of Islamic civilisation are an integral part of the Society's

objectives and that this was the reason for its active involvement in the symposium. Mr. Miftah M. Abou Aïcha reaffirmed the Society's commitment to support such activities.

H.E. Mr. Othman Naziru Othman, representative of H.E. the Secretary General of the OIC, conveyed the OIC's encouragement of a reflection on the contributions of Africa and its scholars to the expansion of Islam and the development of Islamic civilisation. The Assistant Secretary General also reaffirmed the OIC's support to such meetings.

Before officially opening the sessions of the symposium, H.E. Mr. Habib Thiam, Prime Minister of Senegal gave an address, recalling the glorious Islamic past of Senegal, the land of illustrious Muslim thinkers. The Prime Minister also evoked the personal commitment of the Head of State, President Abdou Diouf, to protecting and highlighting Islam. He expressed satisfaction that faculty members, teachers and researchers specialised in different aspects of the theme had agreed to take part in exchanging views in this very important field of study.

At the end of the opening ceremony, the Director General of IRCICA presented a plaque of gratitude to Prime Minister H.E. Mr. Habib Thiam.

The following papers were presented during the six working sessions:

Friday, 27 December 1996

1st Session, Theme 1: The History of the introduction of Islam in West Africa

Session Chairman: Prof. Dr. Ekmeleddin Ihsanoğlu

1. Djigui Camara (Guinea), Histoire de l'introduction de l'Islam en Afrique de l'Ouest
2. Ahmed Mohamed Kani (Nigeria), L'introduction de l'Islam en Afrique de l'Ouest et sa consolidation faisant référence surtout au Soudan central (Kanem-Bornou et Haussaland) jusqu'au 16ème siècle
3. Babakar Cisse (Senegal), L'introduction de l'Islam en Afrique et le rôle joué par les empires pour son expansion et sa consolidation
4. Youssouf Hassane Diallo (Mali), Histoire de l'introduction de l'Islam en Afrique de l'Ouest
5. Yunus Muhammed Baba (Nigeria), Islam through a centralized Kingdom in Pre-colonial Ghana
6. Daniel Abwa (Cameroon), Le glaive et le Coran: deux modes de pénétration de l'Islam au Cameroun (XIXè s.)
7. Zakari Maykorema (Niger), L'histoire de l'introduction de l'Islam en Afrique de l'Ouest; le cas du Niger

Saturday, 28 December 1996

2nd Session, Theme 2: Interpretations of the Meaning of the Holy Quran in local languages (local translations)

Session Chairman: Prof. Dr. John Hunwick

1. Ahmed Lajimi (IRCICA), Les traductions des significations du Saint Coran: le projet de l'IRCICA concernant les traductions orales en Afrique de l'Ouest
2. Shaaban Yusuf Sengo Tigiti (Uganda), Interpretations of the Holy Quran in Local Languages (oral translations): the case of Kiswahili speaking
3. Inoua Mahamane (Niger), Les interprétations orales du Saint Coran: Le cas de la langue Haoussa

Theme 3: Islamic education in West Africa

Session Chairman: El Hadj Moustapha Cisse, Ambassador

1. John HUNWICK (Etats-Unis d'Amérique), Towards a history of the Islamic intellectual West Africa
2. Abdel Jélil Témimi (Tunisia), Les thèses de doctorat préparés en Egypte et en Tunisie
3. Thierno Ka (Senegal), Etude sur les programmes et manuels des écoles arabo-islamiques traditionnelles au Sénégal
4. Omar Bello (Nigeria), Islamic scholars and scholarship in Nigeria
5. Abou el Caba Touré (Senegal), La pénétration de l'Islam au Sénégal et l'enseignement islamique: objectifs et méthodes
6. Al Amin Abu-Manga (Sudan), Contribution of the Sokoto jihad leaders in the dissemination of Arab-Islamic knowledge through local languages
7. Musa Sulciman Etsayi (Nigeria), Preservation of Arabic manuscripts
8. Penda Mbow (Senegal), Quelques aspects de l'Islam médiéval Ouest-africain: les Oulémas
9. Abdoul Malal Diop (Senegal), Cheikh Moussa Kamara et la mystique: apport, critique, analyse

3rd Session, Theme 4: Islam during the colonisation of West Africa

Session Chairman: Prof. Dr. Abdel Jélil Temimi

1. El Moustapha Ould Mohamed Salek (Mauritania), l'Islam pendant la colonisation de l'Afrique de l'Ouest.
2. Ali M. Sendaro (Uganda), Islam in the colonial period: a case study of west East African Regions
3. Ahmet Kavas (Turkey), Les activités des Ottomans au Tchad et au Niger dans la 2ème moitié du XIXe et au début du XXe siècle
4. Elemine Ould Mohamed Baba (Mauritania), Islam et colonisation: l'exemple de de la Mauritanie

Sunday, 29 December 1996

4th Session, Theme 5: Interactions between Islamic culture and regional cultures as manifested in arts and other forms of cultural expression

Session Chairman: Prof. Amadou Samb

1. Dahiru Muhammad Argungu (Uganda), Contributions of the Hausa language to the spread of Islamic culture and civilisation in Nigeria
2. Samba Dieng (Senegal), Le "Beytol": une forme islamique de la littérature pulaar
3. Khassime Diakhate (Senegal), Contribution de l'Islam à l'affirmation de la personnalité négro-africaine
4. Mamadou Alv Dia (Senegal), Aperçu sur la littérature islamique en Afrique de l'Ouest
5. Abdou Sylla (Senegal), La peinture "sous verre" sénégalaise: un art musulman
6. M. A. Sey (Ghana), The development of Muslim settlements in Ghana: the Kamgbunli experience (1901-1942)
7. Assane Sylla (Senegal), La poésie islamique Wolof

5th Session, Theme 6: Contributions of West Africa to Islamic culture and civilisation

Session Chairman: Djigui Camara, Ambassador

1. Sidi Mohamed Mahibou (Niger), L'Influence de Abdullahi Dan Fodio sur la vie religieuse et culturelle en Afrique occidentale
2. Babacar Samb (Senegal), Monde arabo-islamique, Afrique de l'Ouest: coopération religieuse informelle ou coopération culturelle institutionnelle?
3. Martin Zachary Nieuma (Cameroon), Integration of Muslim and Christian cultures in Northern Cameroon since independence
4. Philippe Lébéné Bolouvi (Togo), Les apports linguistiques arabo-islamiques dans les langues du Togo

5. Moustapha Abdourahmane Lô (Senegal), L'oeuvre de Cheikh Ahmadou Bamba: Aspects religieux et culturels, les diverses périodes de son développement
6. Khadim Mbacké (Senegal), La contribution de l'Afrique de l'Ouest à l'enrichissement des sciences et lettres islamiques; le cas du Sénégal
7. Mohamed Adiouane (Morocco), Ahmed Baba de Tombouctou: une figure illustre de l'Islam en Afrique de l'Ouest
8. Yaya Savané (Ivory Coast), Mosquées anciennes de Côte d'Ivoire: un héritage culturel à préserver

At the end of each working session, there was a general debate on the papers presented. The remarks and opinions of the participants helped to shed light on and deal more deeply with the different aspects of the topics at hand. After the presentation and discussion of the papers, it appeared that Africa has a long history as a land of Islam, because the introduction of Islam in this continent took place soon after the advent of this religion. The papers and discussions of the symposium form, altogether, a valuable reference for research on the history of Islamic civilisation in West Africa.

The closing ceremony took place on Monday, 30 December, under the Chairmanship of H.E. Mr. Moustapha Niasse, Minister of Foreign Affairs and Senegalese Abroad, who gave an important address expressing his great pleasure for chairing the closing ceremony of this major academic event held in Dakar, capital city of Senegal, which has been one of the bastions of Islam and one of the brilliant centres of Islamic culture and civilisation. The Minister said that the symposium was an opportunity for a great number of historians and specialists to exchange views on the themes at hand. H.E. the Minister of Foreign Affairs and Senegalese Abroad also expressed the hope that this symposium may open a new page in the cooperation established between IRCICA and the cultural and scholarly institutions of Senegal.



Closing ceremony: H.E. Mr. Moustapha Niasse, Minister of Foreign Affairs and Senegalese Abroad, receives the Centre's plaque of gratitude, on the left is Prof. Dr. Djibril Samb and on the right, Mr. Miftah Abou Aïcha

Then, Prof. Samba Dieng, rapporteur of the symposium, read the general report, which comprises the following recommendations:

- To organise such events more frequently and expand them to other regions of Africa as well
- To edit the papers of the symposium
- To promote the publication and dissemination of the works of researchers working in the field of Islamic culture
- To collect, assess and edit the precious manuscripts such as those of IFAN and CEDRAB (Centre d'Etudes et de Développement Ahmed Baba, Mali)
- To exchange visits of researchers between IRCICA and IFAN
- To help protect, preserve and publish the translations of the Holy Quran
- To establish a museum of Islamic art, and endow it with a collection of calligraphies, among others
- To contribute in promoting research on the Islamic history, culture, art and architecture in Africa
- To contribute to the rapprochement of Muslim peoples to each other as well as to other peoples
- To help the radiance of the message of Islam, a religion of science, tolerance and peace.



H.E. Mr. Abdoulaye Elimane Kan, Minister of Culture, receives IRCICA's plaque of gratitude

At the end of the closing ceremony, Prof. Dr. Ekmeleddin Ihsanoğlu presented plaques of gratitude to H.E. Mr. Moustapha Niasse, Minister of Foreign Affairs and Senegalese Abroad, to Prof. Djibril Samb, Director of IFAN, to H.E. Dr. Mohamed Ahmed Sharif, Secretary General of the International Islamic Call Society (Tripoli), by presenting it to Mr. Miftah M. Abou Aïcha, his representative, to H.E. Mr. Amb. Hadj Sylla, Director of International Organisations at the Ministry of Foreign Affairs and Senegalese Abroad, and to other high officials of the Ministry. Then, H.E. the Minister of Foreign Affairs and Senegalese Abroad distributed the certificates of merit to all participants in the symposium.



Visit to the Gorée Island

Various cultural activities were organised during the period of the symposium, notably the two exhibitions held in IFAN, one on the "eminent figures of Islam in West Africa" and the other on "Islamic arts". On the other hand, H.E. Mr. Abdoulaye Elimane Kan, Minister of Culture, invited the participants to an African Cultural Evening in the Serano Theatre in Dakar, where the national ballet "La Linguère" made many folkloric performances. During this event, the Director General of IRCICA presented H.E. the Minister of Culture with the plaque of gratitude of the Centre in appreciation of the strong support extended to the organisation of the symposium. Furthermore, the participants visited the Traditional Crafts Centre in Dakar, and Gorée island with its "House of the Slaves" and its museum.

The Director General of IRCICA and his colleagues (Ahmed Lajimi, Acar Tanlak and Anara Elmoctar) were received by the high officials of Senegal. A most important meeting was with H.E. Mr. Moustapha Niasse, Minister of Foreign Affairs and Senegalese Abroad, who warmly received the delegation and affirmed his will to strengthen and develop cooperation between the Senegalese institutions and IRCICA. The Minister also affirmed his personal support and the support of the Ministry of Culture to the Centre, so that the latter can continue to efficiently fulfill its tasks. During the visit, IRCICA Director General requested H.E. the Minister to convey his deep gratitude to the President of the Republic of Senegal H.E. Abdou Diouf, for the high patronage given to the symposium and also for the continuous support the President extended to the Centre in his capacity as the Chairman of the OIC's Standing Committee for Information and Cultural Affairs (COMIAC). The Director General also expressed his gratitude to H.E. the Minister for all his assistance and support. The Centre's delegation also had fruitful discussions with the Director of IFAN and his colleagues, on different aspects of the cooperation established between IFAN and IRCICA.

Finally, taking the opportunity of this visit to West Africa, IRCICA Director General Prof. Dr. Ekmeleddin Ihsanoğlu visited Banjul, capital city of the Republic of Gambia on 28 December. The Director General was received by H.E. Mr. Yahya Jammeh, President of the Republic of Gambia, and H.E. Mr. Babuka Belasse Jeng, Minister of Foreign Affairs. The talks centered around the various issues of cooperation between the relevant institutions of Gambia and the Centre.



## THE INTERNATIONAL SYMPOSIUM ON THE "INTRODUCTION OF MODERN SCIENCE AND TECHNOLOGY TO TURKEY AND JAPAN"

organised by IRCICA in cooperation with the  
International Research Centre for Japanese Studies (Kyoto) and the  
Turkish Society for History of Science (T.B.T.K., Istanbul)

The international symposium on the Introduction of Modern Science and Technology to Turkey and Japan took place in IRCICA's premises on 7-11 October 1996 with the participation of Japanese and Turkish historians of science.

The inaugural ceremony took place on 8 October. Speeches were given by Prof. Dr. Ekmeleddin Ihsanoğlu, IRCICA Director General and President of the Turkish Society for History of Science, Prof. Dr. Yamada Keiji representing the Kyoto-based International Research Centre for Japanese Studies, and H.E. Mrs. Atsuko Toyama, Ambassador of Japan in Turkey.

IRCICA Director General in his welcoming address said that Japan and Turkey have always been the focus of interest of social scientists for their development and modernisation process, either as specific historical cases or as a topic of comparative studies. While Japan and Turkey had undertaken their science and technology policies with similar motivations prompted by the rapid industrialisation in the West, the two processes have followed different patterns. It is therefore a matter of interest and curiosity for researchers, and also laymen, to find out what the reasons of this difference are.



The Ambassador of Japan Mrs. Atsuko Toyama



Prof. Yamada Keiji

Prof. Yamada Keiji, Head of the History of Science Division of the International Research Centre for Japanese Studies, gave an address pointing out that both Turkey and Japan underwent modernisation and westernisation at approximately the same time and that a comparative study of these two countries would prove extremely fruitful for the development of studies in history of science. The Ambassador of Japan Mrs. Atsuko Toyama underlined the importance of the symposium in bringing

together scholars of the two countries in a joint academic gathering that would promote the exchange of ideas on a subject of common interest.

Six sessions were held during the symposium, with paper presentations by Turkish and Japanese scholars at each session. The proceedings of the symposium will be published jointly by IRCICA and the International Research Centre for Japanese Studies.



The working sessions started with the presentation of two keynote speeches, by Yamada Keiji on modern science and technology in Japan during the 18th and 19th centuries and by Ekmeleddin İhsanoğlu on the relations between the Ottoman State and the West in the fields of science and technology and their impact on the industrialisation process. The following papers were presented under the session themes:

Session 1: Technology I - Industry: Nakaoka Tetsuro, From Shipbuilding to Automobile Manufacturing; Donald Quataert, The introduction of Modern Technology in Ottoman Industry during the 18th and 19th Centuries

Session 2: Technology II - Communication and Transportation: Shirahita Yozaburo, The Modernisation of Transport and Communication in Japan; Orhan Koloğlu, Ottoman Modernisation in the Fields of Transportation and Communication

Session 3: Scientific Literature: Sakai Shizu, Translations and the Origins of Western Science in Japanese; Emre Dölen, Ottoman Scientific Literature during the 18th and 19th Centuries

Session 4: Scientific Educational Institutions: Yoshida Tadashi, Educational Systems for Training Scientists and Engineers in Meiji Japan; Ekmeleddin İhsanoğlu, Changes in Ottoman Educational Life and Efforts Towards Modernisation in the 18th and 19th Centuries

Session 5: Standardisation: Hashimoto Takehiko, The Introduction of the Metric System in Modern Japan; Feza Günergun, Standardisation in Ottoman Turkey

Session 6: General Discussion: İbrahim Öztürk, Two Pioneers of Modern Economic Thought in Japan and the Ottoman Empire: Fukuzawa Yukichi and Ahmed Mithat Efendi; Selçuk Esenbel, Remarks on the Modernisation of Turkey and Japan in the 18th and 19th Centuries; Kuriyama Shigehisa, Concluding Remarks.

## EVENTS

### The First International Conference for Support to Azerbaijan Refugees took steps for increased international assistance

H.E. Haydar Aliyev, President of the Republic of Azerbaijan gave the inaugural address to the First International Conference for Support to Azerbaijan Refugees which was held in Baku, the capital of Azerbaijan, on 16-18 October 1996. The conference was organised jointly by the Asian Muslims Committee of the International Islamic Charity Association (Kuwait City, State of Kuwait), the International Islamic Relief Organisation (Jeddah, Kingdom of Saudi Arabia), and the Islamic Solidarity Fund of the Organisation of the Islamic Conference.



President Haydar Aliyev received a delegation of the participants. Here, Dr. Halit Eren from IRCICA, representing the OIC, conveys the greetings of the Secretary General of OIC to President Aliyev

President Aliyev said that there were more than one million Azeri refugees and migrants settled temporarily in fifty-eight camps. He expressed the hope to receive support and assistance from the Islamic countries, and in particular from the Organisation of the Islamic Conference, for the benefit of the refugees and migrants. Prof. Izzet Rustamov, Deputy Prime Minister in charge of Refugee Affairs, chaired the working sessions of the conference. A set of recommendations were adopted in the final session, aiming to create awareness in the

world and secure international assistance in order to improve the conditions of the refugees and migrants. The conference also decided to establish a Permanent Secretariat in Baku.

The second day of the conference, the participants visited the refugee camps in Berde, at a distance of 300 km. from Baku. The same evening, President Haydar Aliyev received a group of ten participants, including Dr. Halit Eren (IRCICA) representing Dr. Hamid Algabid, Secretary General of OIC who could not attend the conference due to prior engagements at UN meetings. The President thanked the organisers of the conference for their major initiative, as well as the participants for their contributions. He expressed conviction that the conference and its follow-up will help to generate more international assistance for Azeri refugees and migrants and that it will also strengthen relations between Azerbaijan and the participating states and organisations.



Visit to the Martyrs' Cemetery. Third from the right is Deputy Prime Minister Prof. Izzet Rustamov and second from left is Dr. Allahayukur Paşazade, Grand Mufti of Azerbaijan

## The International Islamic Forum in Jakarta on "The Vision of Islam in Facing the 21st Century"

The first international conference of the International Islamic Forum for Science, Technology and Human Resources Development (IIFTIHAR), convened in Jakarta, Republic of Indonesia on 5-8 December 1996.

The International Islamic Forum for Science, Technology and Human Resources Development (IIFTIHAR) was established in June 1996 in Jeddah, pursuant to a recommendation of the Sixth International Conference on Scientific Miracles of the Quran and Sunnah (Bandung, September 1994). H.E. Prof. Dr. Ing. B. J. Habibie, State Minister of Research and Technology, and Head of the Agency for the Assessment and Application of Technology, is the Chairman of IIFTIHAR. The Forum's six founders are the Muslim World League (Mecca), the Commission of the Scientific Signs of the Quran and Sunnah (Mecca), the International Federation of Islamic Schools (Jeddah), the Islamic Development Bank (Jeddah), the International Institute of Islamic Thought (U.S.A.), and the Moslem Intellectuals Society of Indonesia (ICMI).

The conference was inaugurated by H.E. Muhammad Soeharto, President of the Republic of Indonesia. Approximately 400 participants consisting of delegates from 70 countries attended the conference. There were presentations, discussions and workshops around the purpose "to promote common understanding, exchange information, develop networking and make plans of action", on the following themes:

A- Vision, with Keynote Speeches by H.E. Prof. Necmettin Erbakan, Prime Minister of Turkey, on "The Muslim World Facing the Twenty-First Century: Challenges and Responses" delivered by H.E. Dr. Abdullah Gül, Minister of State, and H.E. Dr. Ahmad Muhammad Ali, President of the Islamic Development Bank, on the "Mobilisation of Resources for the Human Resources Development in the Muslim Ummah", H.E. Prof. Dr. Ing. B. J. Habibie, Chairman of

IIFTIHAR on "The Muslim World Facing the Twenty-First Century: Agenda on Science, Technology, and Human Resources Development", and introductory remarks on "Development Paradigms and Experiences: Implications for a Future Agenda".

B- Framework, on which there were parallel working group sessions on "Global Development Paradigms", including discussions on "Existing development paradigms: world view, basic values, objectives and basic models", "Achievements and deficiencies from an Islamic perspective", and "Vision and approaches to development based on Islamic values". Group 1 discussed "Social development", Group 2 heard country presentations on "Human resources development", and Group 3, where IRCICA Director General Prof. Dr. Ekmeleddin Ihsanoğlu chaired country presentations on the "Assessment and applications of science and technology".

C- Operational implications, taken up in parallel sessions on "Where do we go from here?" by three groups, with respect to social development, human resources development and the assessment and application of science and technology respectively, and parallel sessions on "Experiences from Muslim countries", including discussion on the empirical assessment and application of the development paradigms in particular countries.

D- From vision to action, plenary session on "Reinforcing the International Islamic Forum for Science, Technology and Human Resources Development (IIFTIHAR)", three working groups on the "Declaration of principles", "Structure and organisational network", and "Programs and plans of action" respectively, and plenary session comprising presentations by working groups followed by discussions.

**The World Crafts Council's Thirteenth General Assembly:  
Mr. Omar Amine Benabdallah (Morocco) elected WCC President  
The International Centre for the Promotion of Crafts (CIPA) established in Fez**

The Thirteenth General Assembly of the World Crafts Council took place in the city of Fez, Kingdom of Morocco, on 16-20 September 1996. The WCC is a non-governmental organisation affiliated to UNESCO with status "A". With more than one hundred member countries, the WCC has undertaken global action for the protection and development of traditional handicrafts and towards the improvement of the status of the craftspeople. Joint efforts by UNESCO and the WCC benefit increasingly from member countries' cooperation, notably since the proclamation, in 1990, of the UNESCO Ten-Year Plan of Action for the Development of Crafts in the World.

The Thirteenth General Assembly elected Mr. Omar Amine Benabdallah - Director of Handicrafts, Ministry of Traditional Arts and Social Affairs, Chairman of the Economic Commission, Ribat al-Fath Association, Kingdom of Morocco, and member of the Governing Board of IRCICA - who was the WCC Vice-President for Africa, as the new President of WCC for the next four years (1996-2000). The previous General Assembly meeting of the WCC had taken place in Colombo, Sri Lanka in 1992. Mrs. Siva Obeyesekere (Sri Lanka) was the President of the WCC for the period 1992-1996.

The Thirteenth General Assembly of WCC adopted the Fez Declaration, which was proposed to the General Assembly by Mr. Benabdallah in his capacity as the Vice-President for Africa. The Declaration formulates objectives along the following main lines: development of international communication in the field of crafts,

collection of data, upgrading product quality, professional training, development of research on the craft sector, and marketing of crafts products.

The first meeting of the International Advisory Committee of CIPA, the International Centre for the Promotion of Crafts established by UNESCO and the Government of Morocco in Fez, was held on 15-16 September 1996, in the framework of the General Assembly session. The Statutes of the International Advisory Committee were endorsed, whereby the Committee is comprised of twelve members representing different geographic regions and appointed jointly by UNESCO and the Moroccan Government. The Director of CIPA is Mr. Omar Amine Benabdallah. The First Meeting of the International Advisory Committee determined the major orientations and objectives of CIPA, as well as programmes of action for the short, medium and long terms. Raja Fuziah bte Raja Tun Uda - craft specialist from Malaysia, former Vice-President of WCC for Asia, member of IRCICA Governing Board and member of the International Commission for the Preservation of Islamic Cultural Heritage - was elected the Chairperson of the Bureau of the Committee, to remain in office for two years until the next meeting of the Committee. At this first meeting, the Committee adopted a Resolution concerning the Main Lines of Action and Programme of CIPA recommending that CIPA would aim at: the establishment of an international data base on crafts worldwide, the development of exchanges of experience between crafts people from different regions, and the creation of a think-tank for policies and strategies on crafts development.

### The fifth exhibition of the International Crafts Fair of Ouagadougou held in October-November 1996

The Salon International de l'Artisanat (SIAO) of Ouagadougou, Burkina Faso, organised its fifth exhibition from 26 October to 3 November 1996, with the participation of 1056 craftspersons from twenty-eight countries. On display were the best samples of traditional and modern-style products of jewellery, sculpture, painting, weaving, textiles, clothing, carpets, embroidery, leather goods and basketry. As usual, a competition took place in addition to the promotion and marketing activities. The Senegalese delegation won the first prize for the most creative stands. There were around four hundred visitors on the fair grounds.

The International Crafts Fair - SIAO was established with the aim of bringing together the craftsmen of Burkina Faso with potential customers, especially from other countries. A national week for exhibitions and sales

was held in 1984. A few years later, the fair acquired an international character and started to host various touristic, artistic and cultural activities aiming to promote the crafts, such as seminars, shows, etc., on a biennial basis, alternating with the Pan-African Cinema and Television Festival. Over the years, exhibitions of the SIAO have become a major African craft event. The first SIAO exhibition (February 1988) had assembled 250 craftspersons from twenty countries, the second one (October-November 1990) 187 craftspersons from fifteen countries, the third one (October-November 1992) 265 craftspersons from sixteen countries, and the fourth one (October-November 1994) 600 craftspersons from twenty-five countries. The SIAO's address is "SIAO Permanent Secretariat, 01 P.O. Box 3414, Ouagadougou 01, Burkina Faso, Phone: (00226) 36 38 92, Fax: 36 19 90.

### Exhibition "2000 years on the Silk Road: Treasures from Uzbekistan" in Rotterdam

This exhibition will be organised by the Museum Voor Volkenkunde (Ethnography Museum), Rotterdam, The Netherlands, from 15 February to 10 August 1997. Uzbekistan is known to be at the heart of the Silk Road, which has linked Europe and Asia over the past 2000 years. As indicated in the brochure of the exhibition, many peoples have passed through this region, driven by economic interests or purposes of survival, by curiosity and a yearning for adventure; these travellers, who came from various cultures along the Silk Road, inspired local craftsmen and artists. 2000 years on the Silk Road: Treasures from Uzbekistan will present the rich cultural interactions that resulted from these encounters as represented by over 300 objects, including unique manuscripts, ceramics, metalwork and textiles. An outstanding section of the exhibition will be the collection of nineteenth-century silk

cloaks, often woven by the Ikat technique. The informative brochure published by the Museum recalls that from the seventh to the nineteenth century, Islamic dynasties ruled the region that is now Uzbekistan, and considered it their duty to stimulate the arts. Samarkand, the capital of Timurlenk (1336-1405) was said to be the most beautiful city in the world; the exhibition will comprise valuable artifacts from this city. Many articles representing a mingling of cultures over the Silk Road will also be displayed, such as paintings, weavings, clothing, bags, weapons, saddles, etc. decorated with motifs from the different cultures of the region. The artifacts on display will be accompanied by unique photographic material depicting life in both ancient and modern-day Uzbekistan. For further information, please contact the Museum Voor Volkenkunde, Willemskade 25, 3016 DM Rotterdam, Phone: 010-4111055.

## IRCICA ACTIVITIES

### EXHIBITIONS

#### Restitutional Studies of Anatolian Seljukid Carpets by Mehmet Önder Çokay

Mehmet Önder Çokay, specialist in textile designs and historical carpets, displayed restitutions of the patterns of damaged and partial Seljukid carpets at IRCICA's hall from 18-26 October 1996. At the opening Mr. Çokay gave a lecture on "Anatolian Seljukid Carpets: a Finding, an Interpretation". He explained that on basis of remnants of carpets and some literature, the history of carpet-weaving in Turkey can be traced back at most up to the 13th-century Anatolian Seljukid carpets. Therefore, carpets woven in the said century constitute a milestone in the study of this art in Turkey and in the world. Specialists agree that a group of ten carpets dating from that time, kept in three different museums of Turkey, constitute the oldest and most important finding in this field and are therefore considered as the starting point in the history of carpets. Furthermore, their dimensions are wider than usual and despite this, their technical quality is up to present-day standards. With their unique features, these carpets could provide valuable data for researchers, but because they are damaged, some of them seriously, restitutions (i.e. technical drawing of patterns that are fully or partially damaged or transformed, according to the remnants or to sources of information) were needed. Counting the knots one by one, Mr. Çokay restituted the carpets on paper reducing their size by a half. The resulting collection of restitutions will facilitate the task of researchers and enable them to examine the carpets more accurately. Mr. Çokay himself, during this work, discovered new aspects of them.



### LECTURES

Lectures given at the Centre from the beginning of September until the end of December 1996 are:

"Nasreddin Hoja" (famous humorous popular philosopher of the 13th century), by İnci Enginün, 7 Sept. 1996

Travel notes on Uzbekistan, by Ataman Demir, 21 Sept. 1996

The place of natural sciences in Islam in the Arabic literature, by Ahmet Suphi Firat, 5 Oct. 1996

Abdulhamid II and Panislamism, by Kemal Karpat, 15 Oct. 1996

Music with the Ottomans as seen by European observers, a book, by Bülent Aksoy, 16 Oct. 1996

Turkey's relations with Central Asian states, by Yavuz Bülend Bakiler, 19 Oct. 1996

The Turkish house, by Hüsrev Tayla,  
2 Nov. 1996

"A herbalist's shop in Üsküdar", book  
presentation by Ahmet Yüksel  
Özemre, 13 Nov. 1996

The Bosnian House, by Amir Pasic,  
16 Nov. 1996

Commemoration of Vedat Hakkı  
Eldem (historian and economist, 1906-  
1983) and exhibition of samples from  
his book collection donated to IRCICA  
library, speakers: Osman Okyar,  
œevket Pamuk, Halit Eren, 30 Nov.  
1996

Wrecks in Çeşme in the Ottoman  
period, by Özcan Mert, 7 Dec. 1996

Book presentation: "Portraits of forty  
faces in my book" by Beşir  
Ayvazoğlu, 11 Dec. 1996

Abdulhamid II and the Khilafat, by  
Cevdet Küçük, 21 Dec. 1996

Symposium on Mehmet Akif Ersoy  
(famous poet and intellectual, 1873-  
1936), speakers: İnci Enginün, Birol  
Emil, Muhammet Gür, Orhan Okay,  
İsmail Kara, Beşir Ayvazoğlu, Sema  
Uğurcan, İsmail Türkoğlu, 28 Dec.  
1996.

### Classical music concerts

From time to time IRCICA hosts  
concerts representing the characteristics  
and traditions of classical and Sufi  
music. Two such concerts were given  
recently.

Mr. Simon Shaheen, a specialist of the  
ud and the violin, a composer and  
teacher of Palestinian origin, gave a  
recital at the Centre on 4 December. Mr.  
Shaheen has been producing the annual  
Arab Arts Festival in New York. His  
compositions include traditional and  
innovative Arab music. Mr. Shaheen  
played classical music by the ud and the  
violin to a selected audience assembled

at IRCICA's hall. The recital, highly  
appreciated, was filmed and later shown  
on some TV channels in Turkey.

The second concert was a recital by the  
ud played by Prof. Mutlu Torun and the  
kanun played by Mr. Ruhi Ayangil. The  
concert took place on 25 December, in  
the framework of the twentieth-  
anniversary activities of the State  
Conservatory of Istanbul Technical  
University. Specialists and lovers of  
classical music formed a knowledgeable  
audience in the Centre's hall on the  
occasion.

\* Zafar Ali Qureshi, **Prophet Muhammad and his Western Critics: A Critique of W. Montgomery Watt and Others**, Lahore: Idara Ma'arif Islami, 1992, 2 vols., xvi+1103 p.

In his foreword to this scholarly book, S. Abul Hasan Ali Nadwi writes that Zafar Ali Qureshi mainly focuses on some authors' prejudiced views about Prophet Muhammad, dwelling more specifically on Rev. W. Montgomery Watt's two-volume biography of the Prophet. Qureshi notes, in the preface of his work, that the list of books written by Western authors about the Prophet between 1810-1885 contains a total of about 1,000 pages. It will not be wrong, he adds, to state that the number of books written after this period until today is no less than one thousand. When he refers to the various authors, Qureshi quotes them in their own words and cites full references from their works. The author notes that his aim is to complete this work and write an Encyclopaedia of Seerat-un-Nabi in many volumes.

Chapter I deals with the views of some Western scholars about the Mu'tah Battle which took place during the Prophet's time. The author quotes from several Western writers who wrote about the hostile relations between Christendom and the world of Islam. Among them are noted historians such as Edward Gibbon, Leone Caetani, Carl Brockelmann and Philip K. Hitti. Their views on the causes of this battle are also quoted. Chapters II and III

discuss in detail W. Montgomery Watt's theories on the Mu'tah Battle and the views of Prophet Muhammad concerning relations with the Byzantine Empire. Chapter IV focuses on Watt's theory on the Prophet's policies regarding the tribes. Qureshi points out that Watt is obsessed with notions of economics and politics and denies the religious role of the Prophet. He then quotes from various Western scholars such as Gustav E. Von Grunebaum who repudiate Watt's hypotheses in various ways. Chapter V aims at refuting the hypothesis that the Prophet Muhammad was "moved" by material considerations. Chapter VI again attacks Watt's views that Muslims lived on the booty of non-Muslims and in Chapter VII the author treats the Hijrah to Abyssinia by referring to the views of some Western writers on this subject and by refuting them. Finally, Chapter VIII deals with the reasons for the hostility of the Quraysh tribe against the Prophet, and refutes the hypothesis of Watt regarding the opposition to Prophet Muhammad and the persecution of Muslims.

The second volume consists of the following chapters: In Chapter IX Qureshi discusses how Watt treats the subject of the persecution of Muslims. He refers to the various commentaries on the Holy Qur'an in order to refute Watt's views. Chapter X deals with how the leaders who opposed the Prophet were motivated. Here, the author discusses the views of Watt and other Western writers on this subject.

Qureshi also explains the transmission of divine revelations to the Prophet by referring to the relevant verses of the Holy Qur'an and their exegeses. Chapter XI is on the mission of the Prophet and refers to the views of various Western authors. In Chapter XII, the author deals with subjects such as the emigration of Muslims, the Hijrah of the Prophet to Medina, and the spread of Islam in this city. He criticizes Watt and some other authors on this subject. Chapter XIII discusses in detail the view raised by Watt claiming that the Prophet ordered the raiding of Meccan caravans. Qureshi elaborates on the goal of Muhammad's policy to promote the Islamic cause. Altogether, this book opens new horizons for the readers who wish to learn about the true image of the life and teachings of Prophet Muhammad.

\* Cemal Kafadar, **Between Two Worlds: The Construction of the Ottoman State**, University of California Press, Berkeley and Los Angeles, California, 1995, 221 p.

In work, Kafadar traces the transformation of a small chiefdom, headed by its leader Osman, on the marches of western Anatolia into an imperial state. Through a perceptive analysis of medieval and modern historiography, the author aims to reconstruct the distinctive ethos as well as the social and political milieu of late medieval Anatolia to reach a better understanding of the rise of the Ottoman state.

Chapter 1 ("The Moderns") discusses modern scholarship on the shaping of the Ottoman state. Here, the author gives a treatment of history-writing on the problem of the Ottoman state's emergence. Chapter 2 ("The Sources") presents a survey and analysis of the "gazi" epics and the hagiography of dervishes which contain rich information about the people of the frontiers. Kafadar states that he attempts, for the first time, to shed light on the complex of values and attitudes embodied in or related to the notion of "gaza" in a historical context rather than being content with the dictionary definition of this concept. In the second part of chapter 2, by reading and comparing certain passages in the chronicles of the House of Osman, the author aims to reach an understanding of the gazi milieu as a social and cultural reality that sustained political and ideological debate. In chapter 3 ("The Ottomans: The Construction of the Ottoman State") the author aims to represent the pre-imperial Ottoman polity as the product of a culturally complex, socially differentiated and politically competitive milieu rather than as the necessary result of a unitary line of developmental logic. This work is an excellent contribution to Ottoman studies and an indispensable book for students of Ottoman history. A Turkish edition would also be most useful.

\* **Tradition, Transmission, Transformation, Proceedings of Two Conferences on Pre-Modern Science held at the University of Oklahoma**, edited by F. Jamil Ragep & Sally P. Ragep with Steven Livesey, E.J. Brill, Leiden, 1996, xxxiv + 556 + 35 p.

Two conferences on the history of science were held at the University of Oklahoma in 1992 and 1993. The first one focused on mathematical traditions in Greek, Islamic, Jewish, and Latin Christian cultures and their interconnections. For the second one, historians of premodern and early modern science were invited to discuss the transmission of the sciences between different cultures and the ensuing cultural and scientific transformations. The essays in this book are the product of those two conferences. The book is dedicated to Prof. A. I. Sabra, who, in the words of the editors, "is a central figure in the discourse surrounding the problem of transmission, providing both editions and analyses of some of the most seminal works of Islamic science and philosophy, as well as path-breaking studies of transmission itself". The extensive introduction by F. Jamil Ragep is followed by twenty-one essays. The first one by A. I. Sabra is entitled "The Appropriation and Subsequent Naturalization of Greek Science in Medieval Islam: a preliminary statement". The others are grouped under the topics: Appropriated Transmission and Traditions; Selective Transmission and Transformations; Transmission and Linguistic Transformations; Naturalization and Cultural Acceptance; Naturalization and Cultural Resistance; Philosophical Perspectives on Transmission.

\* Ekmeleddin Ihsanoğlu, **Büyük Cihaddan Frenk Fodulluğuna** (From the Holy War to European Vanity), İletişim Yayınları, İstanbul, 1996, 272 p. + 20 plates.

Ekmeleddin Ihsanoğlu's studies on the history of science and education, mostly confined to academic circles, now reach a wider group of readers through this book. The title of the book denotes the shift from the classical Islamic to the European scientific tradition in the Ottoman world. The book contains five articles. The first, entitled "Ottoman science", is a survey of the basic questions of Ottoman science, general lines of its development, notable personages and issues. Other articles examine the "classical period" of Ottoman educational and scientific life. These are about the madrasas established by Sultan Mehmed the Conqueror; contributions of scientists of Andalusian origin to Ottoman science; the introduction of modern astronomy to the Ottoman State; and the introduction of modern sciences to Turkey.

In his book E. Ihsanoğlu opens a debate on the views of two historians of science. The first is the thesis by Adnan Adıvar, a Turkish historian of science, who argued that "Ottomans had no contact with Western science". The other is the view of George Sarton indicating that "the first five centuries of Islamic history could be regarded as a Golden Age and after this date there was an obvious decline in scientific activities of the Islamic world". Ihsanoğlu argues that the Ottomans were in fact in contact with Western science from the very early times and points to the fact that the Muslim scientists and their works after the Golden Age disprove Sarton's thesis.

\* The **Mediterranean Journal of Educational Studies**, edited by Ronald G. Sultana and published by the Comparative and Mediterranean Education Programme, Faculty of Education, University of Malta, is a bi-annual, refereed journal reporting research carried out in Mediterranean countries, as well as studies related to the spread of Mediterranean people world-wide. The journal offers a forum for theoretical debate, historical and comparative studies, research and project reports, thus facilitating dialogue and networking in a region which has strong and varied educational traditions. There is a strong international dimension to this dialogue, given the profile of the Mediterranean in the configuration of the new world order, and Mediterranean migratory movements particularly towards the north. MJES is of interest to scholars, researchers and practitioners in the following fields: comparative educational studies, foundation disciplines in education, education policy analysis, Mediterranean studies, cultural and post-colonial studies, Southern European studies, intercultural education, peace education, and migrant studies.

Examples of articles that appeared in the first two issues (1996) are "Science in Palestinian schools" (Khawla S. Sabri); "Teaching education in change: issues for Albania" (Jenny Leach); "Moroccan academic women: responsibility and power" (M. Sabour); "European education and Algeria" (M. Miliiani); "Language in education policy and planning: the case of Lebanon" (Ghazi Gait & Kassim Shabaan); "Recent trends in

Portuguese higher education" (M. M. Vieira da Fonseca). Subscription rates for Vol. 1, two issues (1996) are US\$ 84 for institutions and US\$ 42 for individuals, including postage, and payable by cheque, credit card or international money order to: The Finance Officer, University of Malta, Comparative and Mediterranean Education Programme, Msida MSD 06, Malta, Phone: (356) 32902936, Fax: (356) 336450.

\* *Two scholarly periodicals by Media & Publishing, New Delhi, India:*

**Muslim and Arab Perspectives**, is a monthly publication dedicated to probe a vast area of interest in Islamic studies, Muslims nations, the Middle East and North Africa, West-Islam relations, the Arab-Israeli conflict, westernisation, Muslim political and religious thought, Muslim minorities, and issues of the Muslim community in India, has a world-wide circulation and readership and an international panel of contributors. Vol. 3 contains the issues 1 to 6, 1996. Volumes published include highlights on Focus on Palestine (three-part special issue on all aspects of the Palestinian issue); Focus on Arabic (study on the relations between Arab countries and India from a historical perspective); Muslim contributions to modern science. In addition to articles, each issue contains book reviews, short notices, new publications. The prices of individual copies vary, while annual subscription rates (by airmail) are US\$ 50 for institutions and US\$ 25 for individuals.

**Journal of Islamic History**, a bilingual (English and Arabic) quarterly journal with an international panel of editors and referees containing articles on the various aspects of Islamic history from the first centuries of Islam to modern times. The first issue (nos. 1-2) contains papers and articles spread over 212 pages. The second issue (nos. 3-4) includes the following articles, among others: in the Arabic part, "Basic rules and criteria in the methodology of writing Islamic history", "Issues of dealing with the Islamic political history and thought", "Emergence of the Buwaihids and their State", "Islamic endowments and their civilisational rule", "Re-writing Islamic history"; in the English part, "Can Islamic philosophy accommodate the Islamic concept of history?", "Academic and translation activities during Akbar's time", "Turco-Islamic historiography work". The publishers invite scholars and researchers to send their articles, papers, book reviews, etc. for publication in the journal. Papers should be within the range of 15-30 A4 pages, typed with double spacing on one side only with footnotes collected at the end. Authors are encouraged to send their articles on floppies (MS Word, Write of PM4 formats) if possible, together with a hard copy. Abstracts in 150 words together with a brief CV should also be enclosed. Annual subscription rates (by airmail) are US\$ 60 for institutions and US\$ 30 for individuals (US\$ 20 for students).

Address: Media & Publishing, P.O. Box 9701, D-84 Abul Fazl Enclave, Jamia Nagar, New Delhi - 25, India; Phone: (009111) 692 7483, 693 2825; Fax: (009111) 683 5825.

RECENT ACQUISITIONS BY IRCICA LIBRARY

- \* LEWIS, Bernard, *The shaping of the modern Middle East*, New York; Oxford: Oxford University Press, 1994.
- \* Sezgin, Fuad, *Tarikh al-turath al-'Arabi* (History of the Arab Heritage), Qum: Matbaa Bahman, 1983.
- \* O'KANE, Bernard, *Timurid architecture in Khurasan*, Mazda Publishers in association with Undena Publications, California, 1987.
- \* KROYANKER, David, *Jerusalem architecture*, Tauris Parke Books, London, 1994.
- \* *Singapore Malay / Muslim community 1819-1994: a bibliography*, compiled and edited by Hussin Mutalib et al., Centre for Advanced Studies, National University of Singapore, 1995.
- \* YILDIRIM, Nuran, *Istanbul Darülaceze Müessesesi tarihi* (The history of the Darulaceze-charity organisation), the Darulaceze Waqf, Istanbul, 1996.
- \* TRUHART, Peter, *Historical dictionary of states: states and state-like communities from their origins to the present*, K.G. Saur, München, 1996.
- \* NOORADDIN, Hoshiar, *Al-Fina: a study of "in between" space along streets as an urban design concept in Islamic cities of the Middle East with a case study in Cairo*, Department of Town and Regional Planning, Faculty of Architecture, NTNU, Trondheim, 1996.
- \* EVLIYA ÇELEBİ, Mehmet Zilli b. Derviş, *Evliya Çelebi Seyahatnâmesi (Istanbul): transkripsiyonu-dizini* (Evliya Çelebi's travel book, transcription-edition), prepared by Orhan Şaik Gökyay, Yapı Kredi publications, Istanbul, 1996.
- \* *Turkish Carpets from the 13th-18th Centuries* (Catalogue of the exhibition held at the Museum of Turkish-Islamic Arts, Istanbul, 26 Sept.-12 Nov. 1996), essays by Nazan Ölçer et al.; sponsored by Tekstilbank, Ahmet Ertuğ, Istanbul, 1996.
- \* DANESHVARI, Abbas, *Medieval tomb towers of Iran: an iconographical study*, Mazda Publishers, Lexington; Undena Publications, 1986.
- \* *Muslim communities in the new Europe*, edited by Gerd Nonneman, Tim Niblock and Bogdon Szajklowski, Ithaca Press, Reading, 1996.
- \* POLONSKAYA, Ludmila, *Islam in Central Asia*, Ithaca Press, Reading, 1994.
- \* KARACA, Zafer, *Istanbul'da Osmanlı dönemi Rum Kiliseleri* (The Greek churches of the Ottoman period in Istanbul), Yapı Kredi publications, Istanbul, 1996.
- \* *Bulgaristan'daki Osmanlı evrakı* (The Ottoman documents in Bulgaria), prepared by Necati Aktaş and Seyit Ali Kahraman, published by the Directorate General of the Prime Ministry's State Archives, Dept. of Ottoman Archives, Ankara, 1994.
- \* ÇİZAKÇA, Murat, *A comparative evolution of business partnerships: the Islamic world and Europe, with specific reference to the Ottoman Archives*, E.J. Brill, Leiden, New York, Köln, 1996.
- \* KORUR, Nuri Rafet, *Al-Islam wa sair al-adyan* (Islam and the other religions), Ihlâs Vakfı, Istanbul, 1996.
- \* AL-DIB, 'Abd al-'Azim Mahmud, *Al-Manhadj fi kitabat al-gharbiyyin 'an al-tarikh al-Islami* (Methodology in the writings of Westerners on Islamic history), Markaz al-Buhuth wa'l-Malumat (Research and Information Centre), Qatar, 1990.
- \* ALI, Haydar Ibrahim, *Al-Tayyarat al-Islamiyya wa qadiyyatu dimuqratiyya* (The Islamic movements and the question of democracy), Centre for Arab Unity Studies, Beirut, 1996.
- \* SUBHANI, Tawfiq Hashampur, *Fihrist-i nuskha-yi khatti Farisi kitabkhana-yi Turkiyya* (Catalogue of manuscripts in Persian in the libraries of Turkey), Markaz-i Nashr-i Danishgahi, Tahran, 1994.

## CULTURAL INSTITUTIONS

This section introduces the objectives and activities of the Islamic Studies and Research Centre in Riyadh, Kingdom of Saudi Arabia, and the Albanian Institute of Islamic Thought and Civilisation in Tirana, Republic of Albania.

### ISLAMIC STUDIES AND RESEARCH CENTRE, MINISTRY OF ISLAMIC AFFAIRS, ENDOWMENTS, DA'WAH AND GUIDANCE RIYADH, KINGDOM OF SAUDI ARABIA

The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in Saudi Arabia has established the Islamic Studies and Research Centre in 1995, taking into consideration the importance of research in solving the problems faced by humanity and to formulate the Islamic viewpoint on contemporary issues. Dr. Mesaid I. Al-Hedaithy, General Director, has kindly provided IRCICA with the information below on the goals and activities of the Centre.

The Islamic Studies and Research Centre is a specialized research institution working in subject areas connected with the sciences of the Holy Quran, the Hadith, Islamic Da'wah, and Muslim communities, to cater with their intellectual needs through research and guidance. The Centre is one of the research units of The King Fahd Complex for the Printing of The Holy Quran based in Medina al-Munawwara. The main objectives of the Centre are:

1. To undertake research and study projects in the context of the sciences of the Holy Quran, the Hadith and other related Islamic sciences.
2. To conduct scientific research and specialized studies on the following subjects:
  - a. Islamic Da'wah, its methods, problems, centres and organising bodies, inside and outside of the Kingdom.
  - b. Religious sects, and different contemporary isms.
  - c. Various affairs of Islamic societies, Muslim minorities and communities.
3. To clarify the Islamic point of view on the various contemporary intellectual issues.
4. To follow and study all that is published and highlighted regarding Islam and Muslims in the form of articles, books, research papers and media programs.
5. To keep in touch with academic, cultural, journalistic and Da'wah activities inside and outside the Kingdom.

Towards these aims, the Centre shall carry out the following activities:

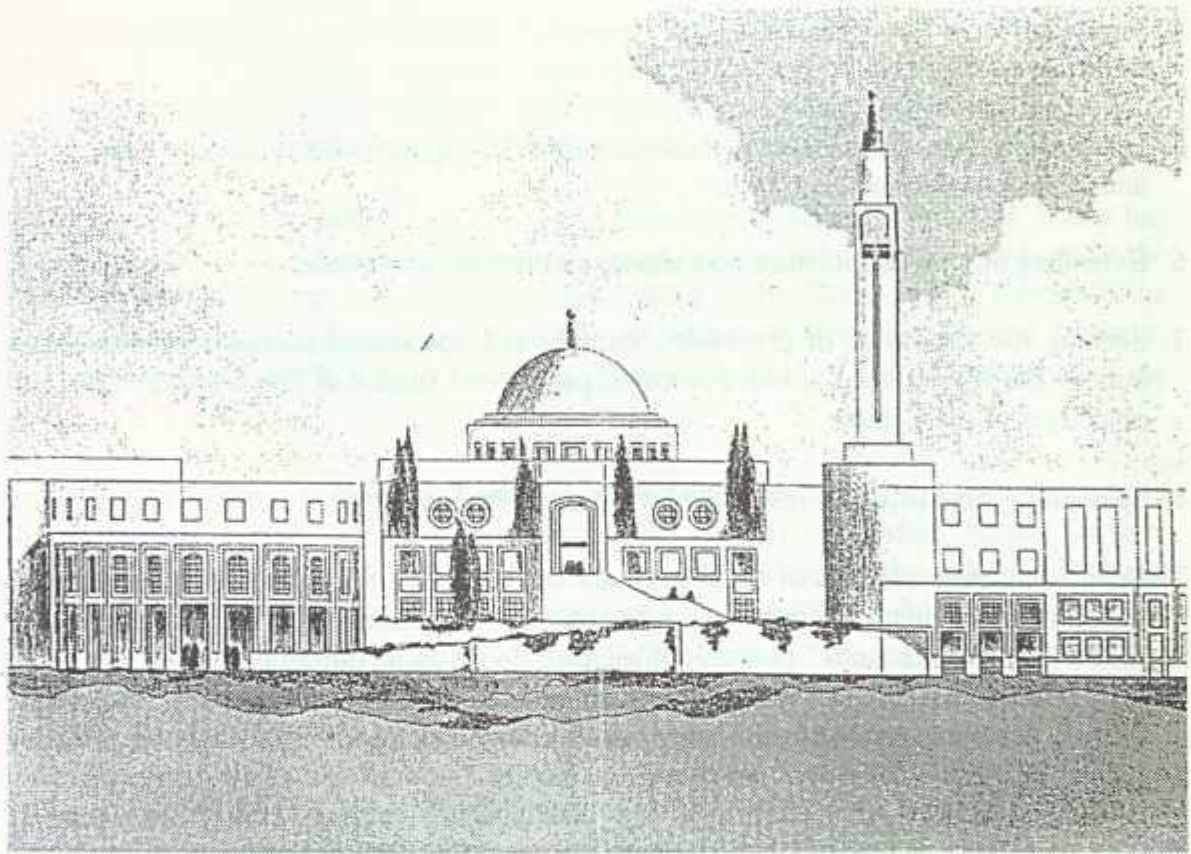
1. Preparing and publishing
  - a. short encyclopedia, directories, books, specialized studies and research papers
  - b. reports and media programs dealing with current issues and problems of Muslims
2. Conducting conferences, symposia and lectures on contemporary issues.

3. Organising lectures, workshops and training programs to promote Da'wah and Islamic civilisation.
4. Participating in the conferences and symposia which focus on Islamic issues and the problems of Muslims.
5. Establishing data bases and a specialised library equipped with multimedia, serving the aims and objectives of the Centre.
6. Extending mutual cooperation with similar institutions worldwide.
7. Seeking the assistance of professors, experts and specialised researchers within and outside the Kingdom to produce research papers and studies in line with the aims and objectives of the Centre.
8. Sponsoring field trips and research tours as and when required.

The main academic sections of the Centre are the sections of Research and Translation, Information and Statistics (database), and Media and Publication. Its publications are the Series of "The Islamic Book" (a series of selected books to be published periodically); the Series "Issue and Dialogue" (publications on different issues based on interviews with prominent scholars, both Muslim and non-Muslim); "Derasaat Islamiah" (a research periodical in Arabic language consisting of studies, reports and book reviews); "Al-Majallah Al-Islamiah" (a multifarious and distinguished monthly Arabic magazine to present the correct picture of Islam and highlight the bright face of Islamic civilisation and its compatibility to each and every time and clime). The Centre plans to publish a Directory of the Research Scholars in Islamic Studies and requests those who desire to cooperate and get their resume published in the directory to contact the Centre. Furthermore, the Centre extends a sincere invitation to all scholars, researchers and experts concerned to render their contributions actively with their research papers, studies, comments and suggestions.

The address of the Islamic Studies and Research Centre is: P.O. Box 61843, Riyadh-11575, Kingdom of Saudi Arabia, Phone: 966-1-4645440, Fax: 966-1-4649918.

**THE ALBANIAN INSTITUTE OF ISLAMIC THOUGHT AND CIVILISATION  
TIRANA, REPUBLIC OF ALBANIA**



PAMJE NGA QENDRA E RE E INSTITUTIT QE DO TE NDERTOHEJ NE TIRANE

The Albanian Institute of Islamic Thought and Civilisation is a non-profit institution founded by the Albanian law nr. 0587 date 29.07.1994. The Institute's aims are:

- \* To contribute in helping promote the islamic cultural traditions and values among Albanians and the other peoples of the Balkans
- \* To introduce these values in a scholarly way by justifying them with our day's achievements.
- \* To help in rebuilding bridges among Balkans countries inhabited by Albanians and other Muslim peoples through studies in the fields of history, art, linguistics, philosophy, science and scholarship.
- \* To organise seminars, symposiums, fairs which will enable exchanges of experiences and ideas among researchers and scholars in differents fields.
- \* To study, preserve and register the works of Islamic architecture in collaboration with specialised centers and by contributing to their recording by audiovisual means.
- \* To establish a library where will be gathered all the manuscripts, old and new books related to Islamic culture and civilisation.

\* To establish an Islamic museum to collect and preserve rare relics of Islamic culture such as manuscripts, rare books, different coins, archive documents related to Islamic culture and civilisation.

\* To organise platforms for researchers and specialists in different fields and distribute diplomas in their respective fields.

\* To publish books and materials gathered from collaborating scholars and researchers and translate them into different languages.

\* To collaborate with all institutions, associations and organisations that have the same aims, in Albania and abroad.

The Institute undertook the following activities:

\* Building a center in Tirana where will all activities of the Institute will be conducted

\* To connect with all different associations and organisations in Albania and abroad in order to collaborate with them in different activities and benefit from their experiences.

\* To establish a Waqf which, in the future, must secure the Institute's income and cover the current liabilities.

The Institute's sources of finance are: general financial assistance, gifts, income from the Waqf, income from the sale of books and periodicals, income from the Institute's activities.

Membership in the Institute is of three types: Active Membership, Honourable Membership, and Scholars and researchers, the latter regarding those who collaborate with the Institute for a certain time but don't want to have continuing membership in it.

This organisational structure of the Institute comprises the following bodies: The Board of Trustees, the Board of Advisors, the General Assembly, the Board of Directors and the Waqf Management Committee. Some other sections of the Institute are the Intellectual and Cultural Department, the Research and Translation Department, The Educational Training Section, the Library and Museum, and the Public Relations, Media and Publication Department.

The address of the Albanian Institute of Islamic Thought and Civilisation is: P.O. Box: 2905, Rr. "IRFAN TOMINI", TIRANA-ALBANIA, Phone and Fax: 003554230303



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



THE FOURTH INTERNATIONAL CALLIGRAPHY COMPETITION

IN THE NAME OF SHEIKH HAMDULLAH (833 H./1429-926 H./1520)

The International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) under the Chairmanship of H.R.H. Prince Faisal bin Fahd bin Abdul Aziz Al-Saud will organise the Fourth International Calligraphy Competition in 1997.

The Fourth International Calligraphy Competition will be dedicated to the great calligrapher Sheikh Hamdullah (833/1429 H.-926/1520 AD). The competition is to take place in the fourteen well-known styles of calligraphy. Calligraphers world-wide are invited to participate in the competition.

Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA and Secretary of the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) will announce the opening of the competition with an international press conference early 1997.

The purpose of this international competition is to revive and encourage the development of the classical Islamic calligraphy within the framework of its original principles and traditional spirit and to protect it from modern trends

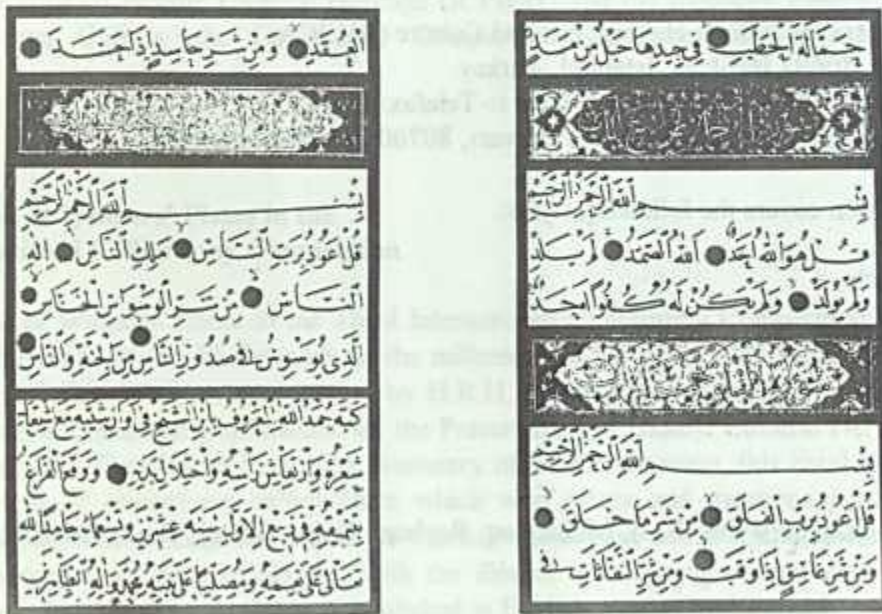
which emerged through foreign influences which are not in accordance with the traditional spirit. This attempt will provide a common ground to all Muslim calligraphers to exchange their knowledge and approach, and enable the development of a mutually appreciated artistic taste.

In the spirit to encourage young artists to emulate the examples of the great masters and, at the same time, to commemorate their achievements, the Commission organised the first international competition in 1986 in the name of Hamid Al-Amidi (1891-1982). Deeming it appropriate to hold the subsequent competitions in the memory of great masters of calligraphy, the Commission held the second competition in 1989 in commemoration of the eminent figure of this art, Yaqut el-Mustasimi (?-698 H./1298 M.) and the third competition in 1992 M. in the name of Ibn el-Bewwab (?-413/1022 M.), another great figure in the history of calligraphy, on the occasion of the milenium of his death. The Commission is pleased to organise the fourth calligraphy competition in 1997 in the name of the great calligrapher Sheikh Hamdullah (833/1429-926/1520).

Sheikh Hamdullah was born in Amasya, in 833/1429 according to one report and in 840/1436 according to another. His father was Mustafa Dede, a Turk from Bukhara who had immigrated to Amasya and was a sheikh of the Suhrawardi order of dervishes. This is why Hamdullah Efendi usually signed his name Hamdullah ibn Sheikh, or Hamdullah, son of the sheikh. In addition to learning contemporary sciences in Amasya, he also learned the six styles there under the tutelage of Khayr al-Din al-Marashi, a follower of Yaqut's style. Sheikh Hamdullah also studied the calligraphic works of Abd Allah al-Sayrafi. When he was governor of Amasya, Bayezid, son of Sultan Mehmed the Conqueror, befriended Sheikh Hamdullah and studied calligraphy with him. When the sultan died and Bayezid succeeded to the throne in Istanbul in 886/1481, he invited his calligraphy master to the capital. Sheikh Hamdullah accepted the invitation and became calligraphy master at the Ottoman palace. This was the beginning of a new phase in his artistic career. Sultan Bayezid II esteemed him so highly that he used to hold the inkpot for him as he wrote. He also made Sheikh Hamdullah sit in the most prominent position among the scholars of the court. The sultan also expressed the wish that Yaqut's style be developed and, for this purpose, gave Sheikh Hamdullah the most beautiful of Yaqut's works kept at the court so he might study them carefully. After careful study of these works, Sheikh Hamdullah was able to develop a style of his own; thereafter, he became known as the calligrapher's lodestar (kibletu'l-kuttab).

Sheikh Hamdullah was a master of all six styles of calligraphy. He spent the better portion of his life copying mushafs, producing forty-seven copies in all. He also produced quite a number of anam sharifa (special collections of Qur'anic chapters), separate juzes of the Holy Qur'an, collections of prayers, tumar panels, kitas, murakkaa (albums of calligraphic collages), and collections of meshk (exercises).

He was also responsible for the inscriptions in Bayezid's mosques in Istanbul and Edirne, Firuzaga Mosque, and Davud Pasha Mosque in Istanbul. Although these inscriptions illustrate his achievement in jaly thuluth, they are rather primitive in comparison with the Jaly that was to appear after him.



Two pages of the Mushaf copied by Sheikh Hamdullah in 920 H/1514 A.D. in the Naskh style, (kept in the Library of Istanbul University), taken from The Art of Calligraphy in Islamic Heritage published by IRCICA (1990)

It is impossible to say exactly how many students learned calligraphy from this master, but the most prominent of his students were his son Mustafa Dede, whom he named after his own father, and his son-in-law, Shukrullah Halife. Their children and grandchildren also learned the art and taught it to succeeding generations, thereby making Sheikh Hamdullah's family the most prolific in the number of master calligraphers it produced. When Sheikh Hamdullah died toward the end of 926/1520, his funeral ceremonies were conducted by Sheikh al-Islam Zenbilli Ali Efendi in Hagia Sophia Mosque; he was buried in Karacaahmet Cemetery in the Üsküdar quarter of Istanbul. Later calligraphers considered burial near his grave a great honour.

The Organising Committee of the competition is the Secretariat of the Commission (Research Centre for Islamic History, Art and Culture) chaired by Prof. Dr. Ekmeleddin Ihsanoğlu, Secretary of the Commission.

The Jury of the Sheikh Hamdullah International Calligraphy Competition consists of the following experts who are renown in the field of Calligraphy:

1. Mr. Ahmed Ziya Ibrahim, Lecturer of Calligraphy, Saudi Arabia;
2. Dr. Salman Al-Khattat, Lecturer of Calligraphy, Iraq;
3. Dr. Muhammed Cherifi, Lecturer of Calligraphy, Algeria;
4. Mr. Gholam Hossein Amirkhani, Lecturer of Calligraphy, Iran;
5. Mr. Osman Taha, Lecturer of Calligraphy, Syria;
6. Mr. M. Hasan Abul-Khayr, Lecturer of Calligraphy, Egypt;
7. Prof. Dr. Ali Alparslan, Lecturer of Calligraphy, Turkey;
8. Mr. M. Uğur Derman, Lecturer, Expert of Calligraphy, IRCICA;
9. Mr. Hasan Çelebi, Master of Calligraphy, Turkey.

The Secretary of the Competition is Mr. Mohammed Tamimi.

All correspondence concerning the Competition should be addressed to: International Competition Secretariat

Research Centre for Islamic History, Art and Culture (IRCICA)  
P.O.Box 234, 80693 Beşiktaş, Istanbul, Turkey  
Phone: (212) 259 17 42-Telex: 26484 isam tr-Telefax: (212) 258 43 65  
(Yıldız Sarayı, Seyir Köşkü, Barbaros Bulvarı, 80700 Beşiktaş-Istanbul)

The Competition covers the following styles:

- a. Jaly Thuluth
- b. Thuluth
- c. Naskh
- d. Jaly Ta'liq
- e. Ta'liq
- f. Jaly Diwani
- g. Diwani
- h. Other calligraphic styles: Kufi, Muhaqqaq, Reyhani, Riqaa (Ijaze), Riq'a, Maghribi or Khurde Ta'liq.

The Competition Booklet available at the Competition Secretariat contains the Rules and Regulations of the competition, the conditions of participation, the time-table, the texts given for each style and all the other necessary information.

Awards totalling US\$ 42,300.- are allocated for the Sheikh Hamdullah Calligraphy Competition, to be distributed as follows:

Style	1st Award	2nd Award	3rd Award	Total
a. Jaly Thuluth	2.500	1.500	1.000	5.000
b. Thuluth	2.500	1.500	1.000	5.000
c. Naskh	2.000	1.250	750	4.000
d. Jaly Ta'liq	1.500	1.000	600	3.100
e. Ta'liq	1.000	750	500	2.250
f. Jaly Diwani	1.000	750	500	2.250
g. Diwani	800	600	400	1.800
Total:	11.300	7.350	4.750	23.400

Four awards of US\$ 250.- shall be given in each of the styles other than the above (i.e. in Kufi, Muhaqqaq, Reyhani, Ijaze, Riq'a, Maghribi and Khurde Ta'lik), to entries showing excellence; thus, awards totalling  $(7 \times 4 \times 250) = \text{US\$ } 7.000.-$  shall be distributed for these calligraphic styles.

To encourage the participants, the five best calligraphies which will come after the first three award-winning works, will receive incentive prizes of US\$ 250. In addition, the two participants which come after these in the main categories of styles, and one participant in the other styles, will each receive a copy of the book "The Art of Calligraphy in Islamic Heritage" as a consolation prize (as this book is worth US\$ 150, the total value of 21 copies will be US\$ 3.150). Hence, the total of US\$ 42,300 will be distributed as 21 awards, 63 incentive prizes and 21 consolation prizes. Thus, 105 awards and prizes will be distributed in total.

To apply for registration, the application form provided together with the booklet should be filled and sent to reach the Competition Secretariat by July 1997 at the latest. The participants will send their queries about the competition to reach the above-mentioned address not later than August 1997. Answers of clarification to the queries will be forwarded by September 1997 to those who duly registered for the competition. The works should be sent by registered mail and reach the Competition Secretariat not later than December 1997. On behalf of the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) and the Research Centre for Islamic History, Art and Culture, the Calligraphy Competition Secretariat wishes success to all participants.

### **The Catalogue of Winners' Plates in the Third International Calligraphy Competition**

The Catalogue of Winners' Plates in the Third International Calligraphy Competition, which was organised in the name of Ibn El-Bewwab on the millenium of his death (413 H./1022), has been published by ICPICH. With an introduction by H.R.H. Prince Faisal bin Fahd bin Abdul Aziz, Chairman of the International Commission for the Preservation of Islamic Cultural Heritage, and a preface by Prof. Dr. Ekmeleddin Ihsanoğlu, Secretary of the Commission, this catalogue contains the reproductions of seventy-six calligraphies which won prizes and mentions in the fourteen categories of styles. The catalogue also lists the winners of incentive and encouragement awards, as well as the addresses of the participants, with the aim of encouraging communications among calligraphers world-wide. The catalogue is published in English, Arabic and Turkish.

One thousand two hundred works of calligraphy were submitted to the Third International Calligraphy Competition by five hundred and fifty participants from thirty-five countries. Ninety-six participants from twenty-six countries were awarded prizes and mentions.

## NEW IRCICA PUBLICATION

Hee-Soo Lee, Djemil, **The Advent of Islam in Korea: A Historical Account**, Foreword by Ekmeleddin Ihsanoğlu, IRCICA; Istanbul, 1997

This book is a product of years of research conducted by the Korean scholar Dr. Djemil Lee Hee-Soo. During his doctorate studies in Turkey, Dr. Hee-Soo travelled across the country to collect references; he also visited Saudi Arabia, Tunisia and England to find materials relevant to his research. When completed, his doctorate thesis was first published in the Turkish language (1989). Upon IRCICA's proposal to publish an English edition, he translated his book into English. With its subject matter and geographic focus, the book is expected to be a useful contribution to Islamic studies as well as to research on the history of Eastern Asian nations.

The first chapter of the book deals with the commercial and cultural relations between the Islamic world on one hand

and China and Korea on the other through the Maritime Silk Road. Here, the author examines the Arabic and Persian sources on the Korean peninsula written by Muslim historians and geographers between the 9th-15th centuries, and Korean historical documents of the 11th century. The second chapter focuses on Korean-Islamic relations through the Oasis Silk Road between the 13-16th centuries. In this chapter, the wide range of Islamic cultural and scientific influences upon Korea are discussed in detail. The third chapter deals with socio-economic activities of the Turkic Muslim community which was formed in Korea in the 1920s by Turks who came from the U.S.S.R. The appendix gives summary information on the contemporary Muslim community of Korea which was formed starting from 1955 by Turkish soldiers who had participated in the Korean War (1950-1953).

## NEW IRCICA PUBLICATION

**Curtains of the Haramain Sharifein**, prepared by Hülya Tezcan, edited by Ahmad Mohammad Issa, translated into Arabic by Tahsin Ömer Tahaoğlu, preface by Ekmeleddin Ihsanoğlu, IRCICA, Istanbul, 1997

With a historical and technical introduction on the curtains of Haramain Sharifein in the first part, and a catalogue of the curtains kept in the Topkapı Palace Museum in its second part, this book is expected to draw large readership. The catalogue in itself is divided into five sections. The first section is related to the curtains of the door of the Holy Ka'ba (entries no. 1-18), the second to the curtains covering its outer surface (no. 19-26), the third to the belts of the Holy Ka'ba (no. 27-44), the fourth to the covers of the tomb of the Prophet in the Garden of the Prophet (Rawda al-Mutahhara) (no. 45-59), and the fifth to the belts of these covers in the Garden of the Prophet (no. 60-67). These articles of highest historical and artistic value reflect the best of the weaving and embroidery arts of the

Ottoman period. The oldest artifact in the collection is dated 950 H./1543-1544, corresponding to the period of Sultan Suleyman the Lawmaker's reign.

As known, starting from Yavuz Sultan Selim (1512-1520), the Caliphs sent curtains and many other articles and gifts to the Holy Ka'ba in Mecca and to the Garden of the Prophet in Medina every year, in order to protect, preserve and decorate these Holy Places. Annual Surra processions took place on this occasion. The curtains which were replaced by new ones were brought back to the Palace in Istanbul as a blessing, and again met with official ceremonies. In the period of the Turkish Republic, these curtains were placed among the rare artifacts in the Topkapı Palace Museum. In recent years, the Museum's specialists in cooperation with IRCICA have classified the collection; Dr. Hülya Tezcan, expert researcher in the Museum, prepared the catalogue. The book is expected to contribute in making this particular aspect of Islamic history better known.

## " THE ART OF ISLAMIC CALLIGRAPHY " IN JAPANESE

Heibonsha Ltd., Publishers, Tokyo, has published a Japanese edition of the scholarly and artistic album *The Art of Islamic Calligraphy*.

It has been translated into Japanese by Mr. Kouichi Honda, calligrapher and specialist of Arabic language.

The album was originally published by IRCICA, first in Arabic (prepared by Uğur Derman, edited and introduced by Ekmeleddin İhsanoğlu, historical overview prepared with the contributions of Nihat Çetin, translated into Arabic by Salih Sadawi Salih, Istanbul, 1990) and later in Turkish (Istanbul, 1992). An English edition is presently under print.



The Japanese edition, proposed and produced by Heibonsha Ltd., Publishers in 1996, will contribute in introducing the art of calligraphy to the Japanese readers and constitute a valuable addition to library collections specializing on arts. The album gives the history of the art of calligraphy starting from the early development of the Arabic script until the twentieth century, including the works of the well-known calligraphers of the Ottoman school. It contains 192 colour plates of calligraphies dating from the first century Hijra to the present time with annotations about the writing style and other characteristics of the works and the calligraphers' biographies.