



Newsletter



O.I.C. Research Centre for Islamic History, Art and Culture
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*Research Centre for Islamic
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(IRCICA)*

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EDITORIAL

I am writing these brief opening words for the Newsletter with very special feelings this time, following my election as Secretary General of the Organisation of the Islamic Conference for the next term to begin on 1st January 2005. It is a great honour for me to be appointed as the head of the OIC General Secretariat after twenty-five years of service at the head of its subsidiary centre IRCICA. This is a most gratifying expression of the confidence that the Member States have placed in me as the candidate proposed by the Republic of Turkey and as someone who has been in the OIC family for a quarter century. It is also an honour that I have been appointed to this position by way of vote for the first time in the OIC's history. I shall take the office from the distinguished Secretary General H.E. Dr. Abdelouahed Belkéziz, who will complete his mandate at the end of 2004.

Just as any other institution, the OIC passed through successive stages of development until it reached its present status as a full-fledged intergovernmental organisation. At times it was directly affected by the surrounding circumstances, sometimes the transformations, that shaped world political and economic balances. Throughout those decades it succeeded in maintaining its vitality and continuity. Probably the 21st century global environment is bringing new, different and perhaps unprecedented challenges for the Muslim world and for the OIC. In this environment, international solidarity and cooperation will be needed more than ever. The OIC, a forum of international solidarity

and cooperation, will have to further increase its dynamism and efficiency.

The Member States participating in the 31st Islamic Conference have taken note of the many, new and pressing challenges facing them in the present circumstances of international relations. They reaffirmed their commitment to further strengthen cooperation among themselves, translating this determination into the numerous political, economic, cultural and administrative fields. The present issue contains a summary of the conference's proceedings.

We are also reporting on the finalisation of our series of annual architectural workshops "MOSTAR 2004". You will find highlights of the tenth and last workshop which was held in Bosnia and Herzegovina, as well as the splendid ceremonies which marked the closing of the program and the completion of restoration works undertaken by IRCICA.

This fall we are accelerating our preparations related to the major symposiums and congresses planned for 2005, namely: the First International Congress on Islamic Archeology to be held in Istanbul, Turkey, the Second International Symposium on Islamic Civilisation in Volga-Ural Region to be held in Kazan, Tatarstan, and the International Symposium on Syria (Bilad al-Sham) During the Ottoman Period to be held in Damascus, Syria; these events will take place in April, June and October respectively. Please find the calls for papers for the first two congresses in this issue.

Ekmeleddin İhsanoğlu

**THE 31ST ISLAMIC CONFERENCE OF FOREIGN MINISTERS HELD IN ISTANBUL:
PROF. DR. EKMELEDDIN IHSANOĞLU TO TAKE THE OFFICE AS
SECRETARY GENERAL OF OIC AS OF 1ST JAN. 2005**

The Thirty-first annual session of the Islamic Conference of Foreign Ministers was held in Istanbul, on 14-16 June 2004. The session was entitled "Session of Progress and Global Harmony". H.E. Ahmet Necdet Sezer, President of the Republic of Turkey, opened the conference.

H.E. Dr. Kamal Kharrazi, Foreign Minister of the Islamic Republic of Iran, Chairman of the 30th Islamic Conference, delivered a speech in which he outlined the efforts made by the OIC since the last session (Tehran, 28-31 May 2003) to promote joint Islamic action. H.E. Dr. Abdelouahed Belkéziz, Secretary General of the OIC presented a comprehensive report on the OIC's activities over the past year. H.E. Mr. Hamid Albar, Foreign Minister of Malaysia, in his capacity as representative of the Chair of the Tenth Islamic Summit, and the Special Representative of the Secretary General of the United Nations, also made statements. The conference elected H.E. Dr. Abdullah Gül, Foreign Minister of the Republic of Turkey, as Chairman of the 31st session.



A summary of the conference proceedings

The conference adopted a number of resolutions on political, economic, cultural, information affairs, issues relating to the Muslim communities and minorities in non-OIC Member States, administrative and organisational matters. Some of the resolutions in the political sphere were on: the cause of Palestine and Al-Quds Al-Sharif; the Republic of Iraq; the situation in Cyprus; Jammu and Kashmir; the peace process between Pakistan and India; the situation in Afghanistan; solidarity with the Republic of Sudan; the situation in Sierra Leone; the situation in Bosnia and Herzegovina; the situation in Kosovo; the situation in Chechnya; the imposition of unilateral economic sanctions to Islamic states; the problem of refugees in the Muslim world, a review and rationalisation of OIC agenda items and resolutions; cooperation between the OIC and international and regional organisations; strengthening coordination and consultation among Islamic states; combating international terrorism; among others.

Economic problems facing the Member States were dealt with in a number of resolutions that determine the actions and measures to be taken, such as: strengthening the multilateral trade system; the implications of the establishment of regional and international economic groupings on the Islamic world; economic problems of the least developed and land-locked Member States; eradication of poverty in the least

developed and low-income OIC Member States; the need for enhancement of economic relations among Member States in the light of current changes in the world economy; economic problems of the Palestinian people; assistance to Member States stricken by drought and natural calamities.

The conference also took resolutions on: safeguarding the rights of Muslim communities and minorities in non-OIC Member States, the question of Muslims in Southern Philippines, the situation of the Turkish Muslim minority in Western Thrace in Greece, and the Muslim minority in Arakan (Myanmar). The conference recognised the need to follow up the Cairo Declaration on Human Rights in Islam and called on the intergovernmental group of experts concerned with the matter to pursue its efforts and formulate covenants of human rights each of which would address one or more of the issues contained in the Declaration. The conference called on the Member States to continue to cooperate in the field of human rights, especially at international meetings on the issue, in order to strengthen their solidarity and counter any attempt to use human rights as a means of exerting political pressure on the Member States, and also, to convey the OIC's position on human right issues, including the rights of Muslim minorities, to the UN organs and agencies concerned. The conference expressed deep concern over repeated and erroneous attempts to associate Islam with human rights violations and the use of press and information media to propagate such misconceptions. The conference affirmed the right of States to uphold their religious, social and cultural principles, which are legacies that help enrich common universal concepts of human rights. Debating the issue of terrorism, the conference affirmed the determination of the Member States to abide by the provisions of the OIC Convention on Combating International Terrorism, and to cooperate and coordinate efforts to combat all forms of terrorism.

In the field of culture, the conference discussed and took resolutions on the following subjects: the cultural aspects of the phenomenon of globalisation, the Universal Declaration on Dialogue Among Civilisations, promoting waqfs and their role in the development of society, adopting a unified stand on the belittling of Islamic sanctities and values, the destruction of Babri mosque (India) and protection of holy Islamic places, the destruction of Charar-e-Sharif Islamic Complex in Kashmir and other Islamic sites. The conference reviewed and took resolutions on the activities of the Islamic universities functioning under the aegis of the OIC, namely the Islamic universities in Niger, Uganda, Malaysia, Bangladesh, and on the Islamic institutions and cultural centres: the Regional Institute of Islamic Studies and Research (Timbuctu, Mali), the Islamic Centre in Guinea-Bissau, the Regional Institute for Complementary Education (Islamabad, Pakistan), the Islamic Institute of Translation (Khartoum, Sudan). Having heard the activity reports of the subsidiary organs of the OIC, the conference took resolutions on each of these centres and institutions.



In its resolution on IRCICA, the conference,

.... Having taken note of the Report submitted by the Director General which includes the Centre's plans of action for 2003/2004 and 2004-2005, as well as the report and resolutions adopted by the Nineteenth Session of its Governing Board, taking note that the Centre has undertaken preparations to commemorate the 25th anniversary of its establishment with a ceremony and a series of cultural activities, 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 an optimal way, and highlights the efforts exerted by its Director General in this respect;

1. **Expresses** its gratitude and appreciation to H.E. Dato Seri Mahathir Mohamad, former Prime Minister of Malaysia, for his unremitting support for cultural development and scientific research in the Islamic world, and **expresses** its appreciation to IRCICA for having created, in collaboration and consultation with the competent Malaysian authorities, the "Mahathir Award for Islamic Studies" as an expression of gratitude by the Centre, and for its decision to award the first prize in 2005 to studies on the Malay world.
2. **Expresses** its appreciation to the Centre for presenting the fourth group of the "IRCICA Award of Excellence in Research" to five distinguished scholars, and the second group of the "IRCICA Award for Patronage in the Preservation of Islamic Cultural Heritage and Promotion of Scholarship" to four private museums and one well-known scholar from the Muslim world, in an award presentation ceremony which took place in Istanbul on 22 October 2003.
3. **Lauds** the efforts made by the Centre and particularly its Governing Board for the implementation of the Resolution of the Tenth Islamic Summit Conference and the Twenty-eighth Islamic Conference of Foreign Ministers commissioning IRCICA to attach the name of H.R.H. Prince Faisal Bin Fahd Bin Abdulaziz - may Allay rest his soul in peace - to an important sector of its future activities in the field of Islamic heritage, in appreciation of His Highness's unflagging support, during the Chairmanship of the Islamic Commission for the Preservation of Islamic Cultural Heritage; **lauds** particularly the efforts made by IRCICA's Governing Board in its 19th Session (Istanbul, 2-3 Dhul Hijja 1424H/24-25 January 2004) in which it discussed the proposals previously formulated by the Centre, the note of the General Secretariat of the OIC on the purpose, and the letter of the Ministry of Foreign Affairs of the Kingdom of Saudi Arabia on the subject, and **lauds** the Governing Board's recommendation commissioning IRCICA to **reserve** a new innovative and large-scale activity to be concretized with the creation of an Award carrying the name of "Prince Faisal Bin Fahd Award for the Preservation of Islamic Cultural Heritage" which will take place periodically through an international competition in one field of the preservation of Islamic cultural heritage and will be sponsored from the Centre's budget. The first competition will be devoted to the preservation of Islamic architectural heritage.
4. Commends also the organization by the Centre of the Second International Symposium on "Islamic Civilization in the Balkans" in Tirana, capital of Albania, on 4-6 December 2003 under the patronage of H.E. the Prime Minister of Albania.
5. **Commends also** the organization by the Centre of the International Symposium on "Islamic Civilization in Eastern Africa" jointly with the Islamic University in Uganda, in Kampala, on 15-17 December 2003 under the patronage of H.E. the President of the Republic of Uganda.
6. **Commends also** the organization by the Centre of the International Congress on "Cultural Contacts in Building Universal Civilization: The Role of Islamic Contributions" in Sharjah, UAE, on 17-19 January 2004 under the patronage of H.E. Sheikh Dr. Sultan bin Mohamed al-Qassimi, UAE Supreme Council Member and Ruler of Sharjah and in collaboration with the American University of Sharjah.

7. **Commends** the efforts of the Centre for successfully finalizing the 6th International Calligraphy Competition in the name of the Iranian Calligrapher Mir Imad al-Hasani at the end of March 2004.
8. **Commends** the organization of a series of successful international workshops on "Architectural Heritage Today" which continued through the Ninth Architectural Workshop "Mostar 2004" held in Mostar from 16-27 July 2003, and welcomes the project to hold the 10th Architectural Workshop and Seminar in Mostar next July.
9. **Welcomes** the project of the Centre to organize an international symposium on "Syria in the Ottoman Epoch" to be held in Damascus, Syria in March 2005 in cooperation with the Ministry of Culture of Syria and under the patronage of H.E. Dr. Bashar al-Assad, President of the Syrian Arab Republic.
10. **Commends** the preparations undertaken by the Centre to implement the recommendation issued by the Board in its 18th and 19th sessions, to organize the "First International Conference of Islamic Archeology" in Istanbul in April 2005; an academic forum to be held periodically and to bring together archaeologists, curators of museums, excavating archeologists and specialists of Islamic archeology from around the world.
11. **Welcomes** the project of the Centre to organize the third symposium on "Islamic Civilization in the Balkans" to be held in Bucarest, Romania, in cooperation with the Romanian Academy of Sciences, in 2006.
12. **Welcomes** the recommendation of IRCICA's Governing Board concerning the organisation of a ceremony and cultural activities on the occasion of the 25th anniversary of the Centre, inviting, among others, the former members of the Governing Board. Welcomes also the proposal of the Governing Board about the publication of a special book on this occasion.
13. **Commends** the efforts made by the Centre to activate its cooperation with some international organisations, in particular with UNESCO, given that this cooperation is beneficial for the Centre's activities, and noting especially that the existing memorandum of understanding between the two sides has recently been reinforced.
14. **Expresses** its appreciations for the Center's efforts aiming to preserve the Islamic cultural heritage and identity of the Islamic communities in non-member countries of the OIC; requests the Centre to continue these efforts and asks the Member States and the Islamic institutions and personalities to provide the Centre with the necessary support to be able to achieve this noble task.
15. **Requests** the Centre to continue deploying its valuable efforts to activate dialogue among civilizations by implementing one of the programs of activities that the Organisation of the Islamic Conference intends to execute in this respect.
16. **Notes** with gratitude and appreciation the efforts made by Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA, since the Centre's establishment until today, which are marked by an innovative spirit and excellent style, and expresses its thanks and deep appreciation to the staff members of the Centre for the distinguished efforts they have made and are still making in fulfilling the aims entrusted to the Centre.
17. **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 (host country of OIC) for the voluntary material and moral support they are extending the Centre, thus enabling it to carry out its tasks in a satisfactory manner.
18. **Expresses** its thanks to the Member States which regularly pay their contributions to the budget of the Centre and calls upon the other countries to regularly pay their contributions and settle their arrears to the budget of the Centre.
19. **Requests** the Secretary General to follow up the matter and report thereon to the 32nd Session of the Islamic Conference of Foreign Ministers.

**PROF. DR. EKMELEDDİN İHSANOĞLU ELECTED
AS SECRETARY GENERAL OF OIC
FOR THE COMING TERM**

The conference elected H.E. Prof. Dr. Ekmeleddin İhsanoğlu, the candidate proposed by the Republic of Turkey, as new Secretary General of the OIC for a term of four years, starting from 1st January 2005. It was the turn of the Asian Group of countries to propose candidates for the new term. For the first time in the history of the OIC, the Secretary General was elected by way of vote.

Prof. Dr. Ekmeleddin İhsanoğlu, the Director General of the OIC Research Centre for Islamic History, Art and Culture (IRCICA, Istanbul), is known in international circles especially for his following qualities:

- * diplomatic and cultural personality with a long experience in representing the Islamic culture and civilization in inter-cultural forums held in the West and the East
- * international officer and promoter of Islamic solidarity
- * Professor of history of science, with special focus on history of science, culture and scholarship in the Islamic world
- * Devoted promoter of cultural development activities, scholarly and artistic endeavours, realised through cooperation between governmental and non-governmental institutions, academic and artistic circles, to encourage mutual recognition between the Muslim nations and communities, as well as between the Muslim world and other nations and communities around the world.

Prof. İhsanoğlu's main designations are:

- * Director General, OIC-IRCICA, Istanbul, 1980-
- * President of International Union of History and Philosophy of Science (IUHPS/DHS), 2001.
- * Secretary of the Islamic Conference Organisation International Commission for the Preservation of Islamic Cultural Heritage (ICPICH), Istanbul, Turkey, 1983-2000.
- * Vice Chairman of Al Furqan Islamic Heritage Foundation, London, UK., 1998 -
- * Founder and Chairman of Turkish Society for History of Science (TBTK), Istanbul, 1989 -
- * Appointed "Ambassador at Large" by the Government of Bosnia and Herzegovina, 1997
- * Honorary Consul of The Gambia in Istanbul, 1990 -

Prof. İhsanoğlu pioneered activities of research, publishing, and the organisation of congresses in various fields, including arts history of science, and intercultural relations. He initiated and directed the organisation of symposiums by IRCICA, jointly with the Governments and academic institutions of the

Member States and focusing on the history of Islamic civilisation in various regions of the world. He channeled research findings towards creating awareness of Islamic culture across the world; initiated and supervised reconstruction programs for the protection and promotion of the written and the architectural heritage of Islamic civilization in various countries. He contributed to scholarly debates and gave lectures on intercultural relations, cultural heritage, cultural history of the Muslim world.

An outline of his academic career

- Visiting professor at Ludwig Maximilian University, Munich, Germany, 2003
- Founder and Chair of the first Department of History of Science in Turkey
- Teaching professor at Department of History of Science Faculty of Letters, University of Istanbul, 1984-2000
- Associate professor at İnönü University, Malatya, Turkey, 1978-1980
- Lecturer and associate professor at Ankara University, Faculty of Science, Turkey 1970-1980
- Research fellow at University of Exeter, United Kingdom 1975-1977
- Ph.D. Ankara University, Faculty of Science 1974
- Lecturer of Turkish Literature and Language at Ain Shams University, Cairo, 1966-1970
- BSc 1966 Ain Shams University, Cairo: MSc 1970
- Cataloger of printed and manuscript books, Cairo National Library, Dept. of Oriental Studies, Egypt, 1962-1966

Prof. İhsanoğlu is fluent in English and Arabic; has a working knowledge of French and Persian languages.

Membership in unions and organisations:

- Member of Academie Europea, 2004
- Honorary Member of Gesellschaft Der Freunde Islamischer Kunst und Kultur e.v., München, Germany, 2004
- Governing Board member, Centre of Manuscripts, Library of Alexandria, Egypt, 2003.
- Advisory Board member, Tufts University, Fares Center for Eastern Mediterranean Studies, USA, 2002 -
- Member of the Scientific Committee of ALECSO for the preparation of "Encyclopedia of Renown Arab & Muslim Scholars", 2001
- Member of the Board of Publications and Translations of the Ministry of Culture, Turkey, 1974-1980 and 1999 -.
- Advisory Board member, Centre of Islamic Studies, School of Oriental & African Studies (SOAS), University of London, England, 1998 -
- Advisory Board member of Centre for Middle Eastern Studies (CMES), Harvard University, USA, 1992-1996.
- Cultural Centre of the Atatürk Supreme Council for Culture, Language and History, Ankara, Turkey
- OMETAR Project Director (history of science, education & technology databank collection), Istanbul, 1995 -
- Member of Scientific Council and Board of Consultants of *Encyclopaedia of Mekka Al-Munawwara and Medina*, Kingdom of Saudi Arabia, 1994 -
- Member of Advisory Board and Experts Board of Al-Furqan Islamic Heritage Foundation, London, 1991 -
- Project Director and editor of UNESCO's *Work on Various Aspects of Islamic Culture*, 1988 - 2003

- Project Director of *Islamic Civilization in the Malay World* 1987-1998.
- Member of the Académie Internationale d'Histoire des Sciences, Paris
- International Society for History of Arabic and Islamic Sciences and Philosophy, Paris
- Royal Academy of Islamic Civilization Research, Jordan
- Middle East and the Balkans Research Foundation, Istanbul, Turkey
- Academy of Arabic Language (Jordan), (Syria), and Correspondent Member (Egypt)
- Egyptian History Society, Cairo, Egypt
- Tunisian Academy of Sciences, Letters and Arts "Beit al Hikma", Tunis
- International Society for History of Medicine, Paris, France

Membership in Editorial Boards

- Editor-in-Chief of *IRCICA Newsletter*, 1980 -
- *Journal of Islamic Studies* (Oxford Centre for Islamic Studies), Cambridge, U.K.
- *Arts and the Islamic World*, London, U.K.
- *Archivum Ottomanicum*, Harrassowitz Verlag, Wiesbaden, Germany
- *Bulletin of the Royal Institute for Inter-Faith Studies*, Amman, Jordan
- *Journal of Qur'anic Studies*, SOAS, London, U.K.
- *Journal for the History of the Exact and Natural Sciences in Islamic Civilization*, Barcelona, Spain
- Advisory Board member of *Studies in History of Medicine and Science*, Hamdard University, India

Awards and Honours

- The Medal of UNESCO in appreciation of the Chief Editorship of Vol.5 of UNESCO's work on *Islamic Culture*, 2003
- "Commandeur de l'Ordre National du Mérite" conferred by the President of the Republic of Senegal, 2002
- The World Prize for the Book of the Year, presented by H.E. President Seyed Mohammad Khatemi, President of the Islamic Republic of Iran, 2000
- Dr.h.c. from Mimar Sinan University, Istanbul, Turkey 1994, Dowling College, Long Island, New York, U.S.A., 1996, Academy of Sciences of Azerbaijan Republic, 2000, University of Sofia, Bulgaria 2001, University of Sarajevo, 2001.
- Medal of Distinguished State Service received from the President of the Republic of Turkey, March 2000.
- "Independence Medal of the First Order" conferred by His Majesty King Husein Bin Tallal, 1996.
- Rewarded with the "Certificate of Honor and Distinction" by the Organisation of the Islamic Conference, 1995.
- Received the medal of "Distinction of the First Order" from the President of Arab Republic of Egypt in 1990.

Publications

Author, co-author, editor of more than 250 books, articles and papers on science, history of science, Islamic culture, relations between the Muslim world and the Western world, and Turkish-Arab relations. Some of his publications were translated into French, Japanese, Malay, Korean and Bosnian.



The 31st Islamic Conference also elected three Assistant Secretaries General, namely Ambassador Atta Al Manane Bakheet (Sudan) for the Arab Group, for Cultural and Social Affairs, Mr. Ali Akbar Salehi (Islamic Republic of Iran) for the Asian Group, for Science and Technology, and Mr. Touré Limangana (Cameroon) for the African Group, for Economic Affairs, each for a period of four years starting from 1st July 2005.

**IRCICA'S TEN-YEAR PROGRAM "MOSTAR 2004" COMPLETED:
THE TENTH WORKSHOP AND CLOSING CEREMONIES
MOSTAR, BOSNIA AND HERZEGOVINA,
7-22 July 2004**

The ten-year program of architectural workshops entitled "Mostar 2004", which was instituted by IRCICA within the framework of its cooperation agreement with the Government of Bosnia and Herzegovina, has been completed this Summer. A large-scale closing ceremony was held under the chairmanship of H.E. Sulejman Tihić, President of Bosnia and Herzegovina, on 22 July.

The period, coinciding with the official opening ceremony of the world-famous Old Bridge of Mostar, was marked by other events representing the reconstruction process of the cultural and architectural heritage of Bosnia and Herzegovina, including the re-opening of Karadgozbeq Mosque (16th century), which was reconstructed by IRCICA with the support of H.E. Sheikh Ahmad Zaki Yamani, Chairman, Al-Furqan Islamic Heritage Foundation (London).

The aim of the Mostar 2004 project was to contribute to the restoration and conservation of the architectural heritage of multicultural Bosnia and Herzegovina by establishing an international network of prominent schools and other institutions, convening workshops, producing project proposals and guidelines to assist and support the reconstruction.

"Mostar 2004 is not merely a reconstruction of major architectural monuments, but it symbolises the reconstruction of a heritage of coexistence and mutual tolerance, of which the Bosnian people are the heirs and have been the custodians for centuries. Therefore, the world community's active participation together with the Bosnian nation to implement this process, through support and funding, will certify the humanity's commitment to re-establishing the Bosnian heritage, a historical and living example of dialogue between different cultures. By rebuilding the Old Bridge and its surroundings, we are rebuilding human values and norms that transcend religious and ethnic barriers." Prof. Dr. Ekmeleddin İhsanoğlu, 1996

The tenth annual session of the Mostar 2004 program was organised with the following components:

STUDIO A: Authentic Bosnia and Herzegovina

Tourism development discussion:

Existing economic resources which are compatible with the integration of Bosnia and Herzegovina in Europe (water energy, agriculture, aluminum) are not sufficient for sustainable state. They should be completed with new technologies and other economic components. Foreign investment is needed. It is clear that any serious investment requires suitable legislation, supportive tax policies, measures to optimize administration, and skilled manpower. Here, the workshop participants focused on research, preservation, promotion and development of authentic Bosnia and Herzegovina values: rich natural and cultural heritage combined with climate, and natural food production, as a great economic potential of the state.

STUDIO B: Urban Rehabilitation

The discussions took into consideration consequences of the recent war, the current economic, social and demographic situation, quality of local and state infrastructure, organization of the city and its position in the State and the Federation. Existing political situation, infrastructure, economic resources, tourism, education, and citizens participation.

SYMPOSIUM: Lessons Learned in Mostar

session 1: The first ten years in the context of long-term rehabilitation

session 2: The next phase of urban rehabilitation

session 3: The Mostar 2004 global network: resource for successful long-term recovery

session 4: Mostar's future development challenges and evolving needs

session 5: Mostar in a global context

session 6: Major findings of the Mostar 2004 Workshops & Symposia, 1994-2004

Parallel workshops

Simultaneously with the main program, two workshops were held, considering different aspects of the architectural and cultural heritage.

- *Children and Heritage of Bosnia and Herzegovina*, organised by *Step by Step Sarajevo*. The works of the participants were exhibited between July 21 and 25, 2004 in Mostar
- *Picturing Bosnia and Herzegovina*, organised by photographer Gary Otto (Vancouver).

The **opening session** of the 10th Mostar 2004 architectural workshop was held on 7 July.

The ceremony started with a Mostar 2004 Workshop Summary by Architect Prof. Amir Pašić, Coordinator of the Mostar 2004 program, IRCICA. Prof. Pašić explained the objectives and the importance of the ten-year Mostar 2004 program and outlined its results. He mentioned that the reconstruction by IRCICA of some significant monuments such as Karadgozbe Mosque, which was designed by the great Ottoman architect Mimar Sinan in the 16th century and is considered as the best mosque in Mostar, had been successfully completed and that this mosque was going to be re-opened within the framework of the Old Bridge opening ceremony program.

Professor Pašić noted that the Summer of 2004 is a juncture of unprecedented importance and represents a potential for Mostar as well as other cities. This year, with the ongoing help of the international community, Mostar is concluding its first major phase of urban rehabilitation designed to preserve its character and simultaneously meet the complex needs of its residents. He concluded his review by emphasizing that the completion of this phase is marked by a formal inauguration and a dedication of the new Old Bridge, on 23 July, and added that this event attracted high-profile international interest, by politicians, dignitaries, donors, and institutional leaders from around the world, many of whom have provided substantial funding for the realization of the bridge reconstruction process.

STUDIO A: Authentic Bosnia and Herzegovina

This part of the program started with a study visit to the most significant cities, such as Blagaj, Stolac, Pocitelj, Sarajevo, Jajce, Vlasic, Tavnik and Trebinje in Bosnia, which have potential for investments. The participants thus acquired knowledge of the different aspects of these cities, in order to formulate proposals towards development in Bosnia.

After the trip, the participants from Yıldız Technical University (Istanbul) presented the works they did during one semester.

STUDIO B: Next Phase of Urban Rehabilitation

Three working groups were organised. These groups worked in different cities, including Travnik, Stolac and Jajce. Each group collected data on each city and made surveys. They prepared and presented reports.



SYMPOSIUM: Lessons Learned In Mostar

The symposium was held on 20-22 July, according to the following program:

Session 1: The first ten years in the context of long-term rehabilitation

Moderator: Zoran Puljić (from the NGO Development Foundation, Sarajevo), Speakers: Eric Martin (Assistant Professor, in ECSU, Department of Business Administration)

Session 1 examined future challenges for Mostar in the ongoing process of rehabilitation. The speakers assessed the changing demographic and political landscape, considered methods for enlisting new institutional support, and examined the assorted impacts of donor fatigue—not all of which were assumed to be negative.

Session 2: The next phase of urban rehabilitation

Moderator: Aida Omanović (Head of American Refugee Committee's Mostar office)





Speakers: Murray McCollough (The local representative of the European Commission), Sead Pintul (Head of Urban Planning Department, City Administration Mostar), Tihomir Rozić (Director of Project Coordination Unit)

Session 2 examined the results of the first decade of rehabilitation in Mostar. The speakers summarized key objectives, constraints, and sources of funding for reconstruction in the process of assessing completed projects with respect to impacts, priorities, successes, and lost opportunities.

Session 3: The Mostar 2004 global network: resource for successful long-term recovery

Moderator: Jerrilynn Dodds (architect, historian of art)

Speakers: Aida Idrizbegović (M. Arch. Architect), Noman Ahmed (Professor in NED University, Karachi)

Session 3 examined the global professional network generated by ten years of Mostar 2004 workshops and symposia.

Session 4: Mostar's future development challenges and evolving needs

Moderator: Jon Calame (Consultant, Minevra Partners)

Speakers: Lary Hannah (Senior Economist in World Bank), Farkhod Bagirov (Architect)

Session 4 examined Mostar in a global context, as the speakers explored linkages between physical rehabilitation and social development with emphasis on Mostar's contributions to the best rehabilitation practice and patterns linking Mostar with other divided cities.

Session 5: Mostar in a global context

Moderator: Richard Medić (OSCE in Mostar)

Speaker: Richard Williams (The Deputy High Representative for Bosnia and Herzegovina)

Session 5 highlighted strategies for Mostar's next phase of reconstruction, focusing on public education. The speakers discussed the overarching value of joint education as a foundation for sustainable recovery, Mostar as a model for modernized educational institutions in the country, and Mostar as a regional center for educational exchange.

Session 6: Major findings of the Mostar 2004 Workshops & Symposia, 1994-2004

Moderator: Hilary Dunne-Ferrone (consultant, Minevra Partners)

Speakers: Stefano Bianca (Director of Historic Cities Support Program in AKTC), Ivo Banac (Yale scholar of Yugoslavian history)

Session 6 synthesized the lessons learned in Mostar over the past decade of research, discussion, and project implementation. The speakers offered concluding observations and considered what other cities can borrow from Mostar's example.

Parallel workshops

- "Picturing Mostar" Studio

The studio directed by Gary Otto was on architectural photography. He gave a lecture on how to use light and choose the angle while taking photographs.

- Step by Step

Objects manufactured by young participants of age 3 to 11 by using different materials were exhibited in the Muslibegovic Housing Complex courtyard.



Closing Ceremony of the MOSTAR 2004 program

The closing ceremony of Mostar 2004 program was officiated by President Sulejman Tihić, President of Bosnia and Herzegovina, Lord Paddy Ashdown, High Representative for Bosnia and Herzegovina, and Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA. President Tihić and Professor İhsanoğlu presented certificates of recognition to the distinguished participants for their valuable contributions in the ten year program. Brooke Harrington, Jon Calame, Jerrilynn Dodds, Judith Bing, Attilio Petruccioli, Zeynep Ahunbay, Zijad Demirović, Noman Ahmed, Safet Oručević, Hamdija Jahić, Ljubo Bešlić were presented these certificates.



At the closing ceremony, President Sulejman Tihić presented a beautifully designed certificate of gratitude to Prof. Dr. E. İhsanoğlu for all the services rendered by IRCICA towards restoration and preservation of the cultural and architectural heritage of Bosnia and Herzegovina.

At left President Sulejman Tihić and Prof. Dr. E. İhsanoğlu exchanging souvenirs

Excerpts from addresses delivered during the ceremony

Lord Paddy Ashdown, High Representative and European Union: "If Mostar is a keystone for Bosnia & Herzegovina, can Bosnia & Herzegovina be a bridge for Europe?"

"There are, just occasionally in the life of countries, moments so imbued with political symbolism – so overtly laden with historical significance – that they come, in time, to encapsulate an era. In the context of the Balkan wars of the 1990s, the deliberate destruction of the Old Bridge in Mostar, flashed around the world's television screens, was just such a moment. A moment when all the wanton barbarism that accompanied Yugoslavia's violent collapse was crystallized in a single second, and preserved in the memory for generations. Why? Because no other event so graphically illustrated the triumph of mindless aggression over the values of civilisation which that tragic war came to represent.

... The Old Bridge's destruction may have represented the momentary triumph of evil. But its reconstruction represents a permanent triumph of will – the will to do whatever is necessary to ensure the ultimate victory of civilisation over primitivism. Tomorrow, this ancient, miraculous arch of stone will once again span river below and join the two sides of this great city. I can think of no more significant moment of Bosnia and Herzegovina since the process of reconstruction and rehabilitation began almost nine years ago with the signing of the Dayton Peace Agreement. For in re-opening this bridge, we signal our resolve to re-establish the tradition of multi-confessional, multi-national coexistence that, contrary to common misperceptions, has characterised life in this part of the world for most of the last five hundred years. Like the bridge itself, this tradition has held firm more than it has given way. The fact is that in the almost 500 years since the Mostar Bridge was first built, back in 1566, intolerance and disharmony have been as much a feature of Western Europe as they have of the Western Balkans.

... Bosnia and Herzegovina's Muslims are showing that Islam can be no less a European religion than Judaism or Christianity – and in so doing offering a glimpse of the kind of bridge that can exist between these allegedly competing civilizations ..."



From left: Lord Paddy Ashdown, President Sulejman Tihić, Prof. Dr. Ekmeleddin İhsanoğlu

President Sulejman Tihić said, in his address at the closing ceremony of the Mostar 2004 program: "Bosnia and Herzegovina is multiethnic and multireligious community, where Bosnians -Muslims, Serbs -Orthodox and Croats -Catholics live. In our country also live Jews, Greeks, Albanians, Montenegros and members of the other national minorities. ... There are constitutional differences among nations, but there are more things that they have in common: Slav origin, related languages, as well as a centuries-old tradition of living together and tolerance. In Sarajevo, which is also called the Jerusalem of Europe, in Mostar and the other larger cities of Bosnia and Herzegovina, mosques, catholic and orthodox churches, synagogues stand near each others, but there are also other cultural and historic monuments and marks. That is our treasure and our advantage, and not a disadvantage in any way. They are imbued and make authentic symmetry of Bosnia and Herzegovina. In the wars, which marked the 20th century in this region, especially during the 1992-1995 period, cultural heritage was systemically ruined. So, its reconstruction is very important, because cultural heritage is not just witness of our history, but also foundation for our future."

Prof. Dr. Ekmeleddin İhsanoğlu briefed the audience at the closing ceremony on the background of "Mostar 2004", the initiative that led to its institution, its basic objectives, the Cooperation Agreement signed between the Government of Bosnia and Herzegovina and IRCICA, etc. He said that from the beginning of the program of workshops, an international network of prominent universities and institutions from around the world was associated with the program. "We all share the enthusiasm of the present accomplishments with the people of Mostar and all the Bosnian nation. Whether big or modest, any contribution made to this aim deserves all praise."

Prof. İhsanoğlu expressed his gratitude to the President of Bosnia and Herzegovina, the Government of Bosnia and Herzegovina and the Municipality of Mostar. Prof. İhsanoğlu reviewed the reconstruction activities that were coordinated by IRCICA parallel to the workshop program. In this context, he recalled with deep gratitude the generous contributions that were provided by His Highness Sheikh Dr. Sultan bin Mohamed al-Qassimi, United Arab Emirates Supreme Council Member and Emir of Sharjah, for the restoration of Neziraga Mosque and the building of Smajkic Mosque, and, His Excellency Sheikh Ahmed Zaki Yamani, Founder and Chairman of Al-Furqan Islamic Heritage Foundation, for the restoration of Karadjozbeg Mosque. Prof. İhsanoğlu thanked and expressed his appreciation of the contributions of the professors and the students, altogether 830 participants who came from 68 universities in 30 countries, and he said that the world of learning at large will benefit from the 137 university diplomas, 38 master thesis and 6 doctorate thesis which were produced with the framework of Mostar 2004 project.

THE RE-OPENING OF KARADJOZBEG MOSQUE

23 July 2004

Karadjozbeq Mosque

Karadjozbeq, brother of the grand Vizier Rustem-Pasa constructed a mosque in memory of the latter, in 1557. Mimar Sinan is cited as the builder.

Karadjozbeq Mosque was built in the immediate vicinity of the bazaar, beside the main road, as a complex including a mosque, a medresa, a school, a khan and a public kitchen for the poor. It belongs to the simple domed type, with a porch under three small cupolas, a second porch and a minaret.

The walls, the minaret and all interior elements are constructed with cut stone. All cupolas are made of limestone. The central space is walled in 1.1 m. thick walls, and makes an almost perfect cube (10,8 m. by 10,8 m. by 10,8 m.) vaulted by a dome whose highest point is 16 m. from ground level.

A high and light porch is supported on the outside by four monolith stone columns. The capitals of the columns are decorated with stalactites. On the porch a transition from the square base to the circular base of the cupola is made by pendentives. In front of this porch, another spacious one with a slanting roof was built at a later date. The right front corner of the central cube is a very slender 39 m. high fourteen-sided minaret. The minaret's balcony is decorated with stalactites.

The portal is of an imposing size and is bordered with an attractively profiled oblong stone frame. The space over the portal is in the form of an isosceles triangle, used for an inscription identifying the founder of the mosque and the year of construction.

A stone frame highlights the *mihrab*. It consists of three principal parts; doorway leading to a staircase with stone handrails, an upper pyramidal part borne by four octagonal columns, and triangular structures covering the space under the staircase. The *mahfil* is a gallery adjoined to the inner side of the front wall resting on four eight-sided columns.

The interior space is lit through five openings on each of the side walls. The lower windows are rectangular, nicely profiled stone frames with built-in iron bars. The original wall painting was damaged during the remodeling of the mosque in 1909. On the basis of preserved details, however, it is possible to produce a rough reconstruction of the original decoration.

It was highly damaged in the war. The mosque had been continuously in use since its construction.

The restoration of the interior paintings aimed to preserve the most valuable historic layers and emphasize the rich history and importance of the mosque.

Its fine decorations date from the 16th century, when the mosque was built, and are expressed in elegant geometric forms and stylized floral patterns (most visible on the *mihrab*). This layer was restored on most important elements of the mosque where sufficient traces were found.

There are also very valuable decorations with stylized trees, dating from a later period. This is a regional characteristic and can be found in several mosques in Mostar.

The 19th century layer is left in few small areas (where it is less visible) for its historical value as a witness of the Austro-Hungarian period.

The minaret was damaged, and the upper body part and roof were inappropriately restored in 1997.

According to the structural analysis it was necessary to dismantle the whole structure, almost until the transition part of the minaret, and then to rebuild it again. Also the geodetic measurements have shown that the geometry of the minaret was slightly disturbed. The task was especially difficult on the *sherefe* part since the stones are very large and have rich delicate ornamentation. The dismantling was completed successfully, without a single broken stone. The inappropriate or damaged stones were replaced, and the geometry of the minaret was corrected.

(Outline by Prof. Arch. Amir Pašić)

On the occasion of the re-opening of the mosque, IRCICA organised an «EXHIBITION ABOUT KARADJOZBEG», at the courtyard of Karadjozbeg Mosque.

Addresses were delivered by – in the order of presentation - Mufti Seid Efendi Seid Smajkić, the religious Head of Muslims; H.E. Sulejman Tihić, President of Bosnia and Herzegovina; H.E. Sheikh Ahmad Zaki Yamani, Founder and Chairman of Al-Furqan Islamic Heritage Foundation, who generously supported the restoration of the mosque; and H.E. Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Secretary General Elect of OIC. Reis Ulema Dr. Mustafa Cerić was present at the ceremony.

Mufti Seid ef Seid Smajkić emphasized the importance of Karadjozbeg Mosque, an architectural and cultural object of priceless historic value. He said that the mosque is a symbol for all mosques in this region. He explained that it was built by the means of Hair Sahibija Karadjozbeg in 1557-1558, about ten years before the Old Bridge. It preserved its original features, except that in 1909 the interior decorative paintings were redone in a new style. Mufti Smajkić told the history of the building, the waqf – foundation associated with it, and how the structure was destroyed. He expressed his happiness that it was rebuilt and being re-opened.

The President of Bosnia and Herzegovina His Excellency President Sulejman Tihić expressed his thanks to all those who contributed to the reconstruction of the mosque, especially Sheikh Zaki Yamani. He said that for Mostar, and also for Bosnia and Herzegovina, reconstruction of Karadjozbeg mosque carried special meaning, because this mosque, connected with the Old Bridge and with other historical buildings, make up the Old Core of Mostar. These two monuments of Mostar have a common history. They were destroyed around the same time and they are being opened at the same time. The President said “With the reconstruction of The Old Bridge, Karadjozbeg mosque and the Old Core of the City, we not only bring back the old splendor of Mostar, but this represents a victory of Bosnia and Herzegovina as a multiethnic, multi-religious and multicultural community.”

Sheikh Ahmad Zaki Yamani delivered a speech in which he said that in Islam a mosque is not only a place of worship, but also place of learning: Muslims callers in the ancient Islamic until lately used to sit in the mosques and teach the various fields of knowledge such as astronomy, mathematics, and other sciences. Islamic civilisation contributed greatly to the western civilization. Sheikh Yamani said that Islam recognizes all religions that preceded it: Christianity and Judaism, and as a matter of fact, the Holy Books: the Old Testament and the New Testament. Therefore, the Muslims are prepared for cooperation and for coexistence with all the other religions; this is the nature of Islam and this what happened in the past.



Prof. İhsanoğlu said “This complex, this mosque, this *medersa* [school of higher education], this *imaret* [public kitchen], all of this beautiful buildings with the rich endowment made by Karadjozbeg lived in peace for half of century serving the people from this area, serving the people in the Balkans, those who needed this help. Until one evil soul came one day and decided to destroy it. ... But after a noble man from Mostar built this mosque four hundred and fifty years ago, another noble man who comes from the holy place, from Mecca, has restored it today: H.E. Sheikh Zaki Yamani, the Chairman of Al-Furqan Islamic Heritage Foundation. ... He is also one of the greatest supporters for the restoration of the collections of Gazi Husrevbegova Library ... These good



wishes, noble spirits, for sure will defeat the evil ones. ... And we, particularly in IRCICA and ISAR Waqf (Foundation) in Istanbul, are very, very happy with the culmination of the Mostar 2004 project with the opening of Karadjozbeg mosque for prayers. On behalf of IRCICA and ISAR Foundation, I would like to send my thanks to the religious authorities and monument authorities in Mostar and Bosnia and Herzegovina for the wonderful cooperation we have had over ten years during the workshops, during our different projects for restoration and reconstruction of monuments in this beautiful city."

Opening of the Old Bridge

The closing ceremony of IRCICA's architectural workshops and the opening of Karadjozbeg Mosque were placed within the framework of a one-month program to celebrate the rebuilding of the city of Mostar. A major event marking the commemoration program was the opening of the Old Bridge of Mostar. Promotions of books, concerts of classical and modern music, poetry sessions, exhibitions, conferences and sportive events, in total more than hundred events were held during the month of July 2004. The main carrier of all activities was the Mostar 2004 program as the longest one (July 7-22) with more than one hundred participants.

54 state delegations, among of them six Presidents, five Prime Ministers, the Prince of Wales, ministers of foreign affairs, ambassadors, delegations from the donor institutions, the Council of Ministers of Bosnia and Herzegovina, prominent personalities from political and social life of Bosnia and Herzegovina and the Balkan region, were present during the events and ceremonies.



CULTURAL EVENTS

ARTS: Miniature painting International congress on miniaturist Sultan Muhammad of Tabriz School

The Iranian Academy of Arts is holding an international congress on the illustrious miniaturist Sultan Muhammad, in May 2005, in Tehran and Tabriz, with the purpose of better introducing and promoting the study of Iranian arts. The main topics chosen for the congress will focus on Sultan Muhammad and his art, and at the same time, on the art of the Tabriz school and its influence on other schools, not only in miniature painting but also in other fields of art, architecture, and music, and the works of Iranian artists. A call for papers has been launched. The deadline for submission of abstracts is 20 December 2004. Those prospective participants whose papers will be accepted will be invited to the congress by the Iranian Academy of Arts. The papers will later be published in the form of a book. For more information, please contact: Saba Center of Culture and Arts, No. 53 Mozafar Str., Taleghani Ave., Tel.: 98 21 649 45 08, Fax: 98 21 648 75 34, e-mail: artacademy@honar.ac.ir.

HISTORY: Islam and Muslims in South Africa

The bicentennial anniversary (1804-2004) of the unbanning of Islam and religious freedom in South Africa: commemoration programs

The National Awqaf Foundation of South Africa initiated a program, in collaboration with organizations and individuals, and led by the Bicentennial Commission on behalf of the Muslim Community of South Africa, to commemorate this anniversary. The Community

Briefing issued on the Bicentennial Commemoration (1804-2004) recounts the history of Islam in South Africa. It recalls that Islam was a banned religion since Jan van Riebeeck brought it to the shores of the country in 1652, until approximately 150 years later when it was unbanned (on 25 July 1804). Thus Muslims were allowed by the then Dutch government to practice their religion openly. The Muslim Community of South Africa undertook to commemorate the 200th anniversary of the unbanning of Islam, of religious freedom and the entrenchment of religious pluralism in South Africa; this is also an opportunity to celebrate 10 years of democracy. The Bicentennial Commission comprises a range of political, religious, business and community leaders. Several activities were proposed in commemoration of the event, including cultural meetings, seminars, speech, essay and poster competitions, youth camps and sports programs. Local and international speakers were expected to attend some of the events. The period of the commemoration is dated from 25 July to 25 September 2004. Various organisations, individuals and the public including schools, radio/TV stations, print media, universities, business, NGOs are involved in the program. For more information, please write to: Zeinoul Abedien Cajee, National Coordinator (Awqaf SA, 082 8768027 (Gauteng), email: awqafsa@absamail.co.za, and Mickaeel Collier, Communications Officer, 082 2164269 (Western Cape), email: bicentennial@awqafsa.org.za, website: www.awqafsa.org.za/bicentennial.

THE FIRST INTERNATIONAL CONGRESS ON ISLAMIC ARCHEOLOGY

Istanbul, 8-10 April 2005

The Research Centre for Islamic History, Art and Culture (IRCICA) will organize the First International Congress on Islamic Archeology in Istanbul, on 8-10 April 2005. The congress will be the first of its kind in its field.

Archeological activities and researches carried out in the Muslim world deal generally with pre-Islamic periods. Although some archeologists and art historians have shown an interest in the Islamic period due to personal preferences or because of intersections with their own topics, the focus on the archeology of the Islamic period has not acquired a regularity, a continuity or an institutional character that would give it the status of a distinct tradition. Despite some individual efforts, it has not been possible to establish a purely "archeological" approach that would apply the methodology of this discipline to the study of the material cultural heritage of the Islamic period. Thus, a comprehensive, coordinated and planned study of the archeology of the Islamic period is needed. This will not only help establish "Islamic archeology", a term that is gaining currency, as a scholarly tradition within the discipline, but it will also help in determining the sites and artifacts of the Islamic periods and preserving them from damage or destruction during excavations relating to earlier periods.

IRCICA, the inter-governmental centre of the OIC that is entrusted with cultural research and the preservation of heritage, took this initiative in response to the various requests received from circles concerned. After assessing the situation, two preparatory meetings of experts were called, the needs, problems and potentials in the field of "Islamic archeology" were evaluated. IRCICA then decided to organize the First International Congress on Islamic Archeology, with the following major objectives:

- a) Ensuring that Islamic archeology is accepted as a distinct field separate from art history and classical archeology, while maintaining its cooperation with them.
- b) Holding the subsequent sessions of the congress periodically as an established tradition; endowing the congress with its own rules of procedure, without affiliating it with an institution.
- c) Helping to ensure compliance with international rules and norms in the treatment of bureaucratic and legal matters relating to archeological works, in archeological activities in general and in individual countries in particular, to the possible extent.
- d) Encouraging the submission of excavation reports to the congress, rather than the presentation of research articles by art historians.
- e) Promoting works on the preservation of archeological sites and findings.

The First International Congress on Islamic Archeology will be held on 8-10 April 2005 with the participation of field archeologists, specialists, researchers, as well as administrators concerned with the subject. The working language of the congress will be English. The preparations will be reproduced in the web-site: <http://www.ircica.org>.

Applications may be sent to the following addresses:

IRCICA, Yıldız Sarayı, Seyir Köşkü, Barbaros Bulvarı, 34349 Beşiktaş, Istanbul, Turkey
or P.O. Box 24, 34354 Beşiktaş, Istanbul, Turkey
Tel.: 90. 212.2591742, Fax: 90.212.2584365, e-mail: ircica@superonline.com

THE SECOND INTERNATIONAL SYMPOSIUM ON ISLAMIC CIVILISATION IN VOLGA-URAL

in Kazan, Tatarstan

June 2005

IRCICA and the academic institutions of Tatarstan are jointly organizing the second international symposium on "Islamic Civilisation in Volga-Ural" in Kazan, capital of Tatarstan, within the framework of the commemoration of the Millennium of Kazan City.

With regard to IRCICA's activities, this event comes under the series of symposia the Centre organizes since the mid-1980s on the history of Islamic civilisation in specific regions of the world. In this context, the following regions were covered until now: South Asia, Southeast Asia, West Africa, East Africa, Caucasia, the Balkans (two symposiums) and Volga-Ural. The first symposium on "Islamic Civilisation in Volga-Ural" was organised in June 2001 in Kazan, by IRCICA jointly with the academic institutions of the Russian Federation and Tatarstan, with the participation of over sixty scholars and researchers from all continents. It was received with interest in the scholarly circles concerned, and its proceedings were published as a book.

The second symposium on "Islamic Civilisation in Volga-Ural Region" will reinforce and further expand the objectives of the 2001 symposium. It will highlight the processes of introduction and development of Islamic civilisation in the Volga-Ural, the millennial history of coexistence of cultures and religions in the region, and the various contemporary expressions and implications of this legacy. It is expected to open new avenues in social science research on the region and promote the existing studies all over the world.

The symposium will acquire special significance from its connection with the millennium of Kazan City. Under its diverse aspects, the history of Kazan mirrors the history of development of the entire region.

To apply for participation, please write to IRCICA at your earliest convenience and send the abstract of your paper by the end of December 2004 at the latest, to the following address:

IRCICA, Yıldız Sarayı, Seyir Köşkü, Barbaros Bulvarı, 34349 Beşiktaş, Istanbul, Turkey

or P.O. Box 24, 34354 Beşiktaş, Istanbul, Turkey

Tel.: 90. 212.2591742, Fax: 90.212.2584365, e-mail: ircica@superonline.com

Participation in the UN-OIC General Meeting, Vienna

The UN-OIC General Meeting takes place every year at UN headquarters in Vienna, to discuss cooperation between representatives of the secretariats of the United Nations system and the Organisation of the Islamic Conference and its institutions. This year the meeting took place on 13-15 July 2004. The meeting was co-chaired by H.E. Ambassador Thierno Nabika Diallo, Assistant Secretary General for Economic Affairs, OIC, and Mr. Geri O. Pedersen, Director, Department of Political Affairs, UN Secretariat, New York. The parties studied the working papers presented by the participating organizations and agencies. They expressed satisfaction over the continuation of joint activities and the progress made in various areas of cooperation, and decided to make every effort to reinvigorate and energize this cooperation. The determined priority areas of cooperation are:

- Political dimension, countering terrorism, drug control, human rights, promoting culture of peace and dialogue between civilizations
- development of science and technology
- trade and development
- technical cooperation
- protection of and assistance to the refugees
- food security and agriculture
- investment mechanisms and joint ventures
- human resources development
- environment, health and population
- development of arts and crafts and promotion of heritage
- dialogue among cultures and civilisations and cultural diversity
- education and eradication of illiteracy.

IRCICA acts as the focal point of UN-OIC cooperation in the priority area "Development of Arts and Crafts and Promotion of Heritage". Within this framework, IRCICA, represented by Dr. Nazih Marouf, Head, Crafts Development Program, held consultations to review the cooperation and plan future steps, with UNIDO and UNESCO separately, and as IRCICA and UNIDO with the Islamic Development Bank. The areas of cooperation that were considered include the following, among others: policies and guidelines for the promotion and preservation of arts and crafts as a sector development option; identification of traditional crafts which were on the verge of extinction and elaboration of specific strategies for preservation and promotion; technical and design improvement of selected existing traditional crafts; training of craftspeople; establishing networks and linkages among OIC countries in the field of craft promotion and preservation; establishment of a data base on micro, small and medium scale enterprises; studies towards the establishment of regional traditional crafts centers; establishment of craft villages specialized in one sector of crafts. At the bilateral meeting with UNESCO, the parties recorded with satisfaction the well implementation of UNESCO's Volume 5 entitled Culture and Learning in Islam which was prepared under the Chief Editorship of the Director General of IRCICA Prof. Ekmeleddin Ihsanoğlu, and publication of the book entitled Arabesque in the Crafts of the Muslim World which resulted from the joint organization of the seminar which was held in Damascus, in 1997. Among other subjects covered, it was confirmed that UNESCO will cooperate with IRCICA in the organization of some future seminars and congresses.

Lectures

“Ottoman Science between Islam and the Traditions of Europe”: lecture delivered by Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA at Marmara University, Istanbul

Prof. Dr. Ekmeleddin İhsanoğlu gave a lecture, organized by the History Department of Marmara University, on 25 May 2004. Prof. İhsanoğlu presented a new approach to “Ottoman Science” in the light of recent studies and new evidence. He pointed out that the new studies changed the previous misconceptions about Ottoman science, namely the view that Ottoman science was a bad copy of Arabic and Persian science and it refused western science. He stated that the new studies on the subject have been essentially carried out by IRCICA, the History of Science Department, now closed, of Istanbul University, and the Turkish Society for History of Science. In the first part of the lecture he gave a general picture of the emergence and development of Ottoman science from the establishment of the Ottoman principality until the proclamation of the Turkish Republic. He particularly underlined the role of the *medreses* in the development of Ottoman scientific literature. The establishment of *medreses* went parallel with the policy of territorial expansion and urbanisation. When one looks at the topics of the works produced by Ottoman scholars between the 14th and the 16th centuries, it appears that the rational (*akli*) sciences were considered to be very important. Professor İhsanoğlu then traced the development of science during the reign of Mehmed II. Ottoman science greatly advanced during his reign primarily thanks to scholars such as Ali Kuşçu and Hocazâde. Mehmed II established the Fatih Complex consisting of 16 *medreses*. According to the *vakfiye*, the professors (*müderresis*) had to be knowledgeable both in *ulum-i akliye* and *ulum-i nakliye*. Professor İhsanoğlu also underlined the fact that the first *medrese* of medicine was founded within the Süleymaniye Complex. This was the only *medrese* of its kind in the empire. He also pointed out the achievements of the Ottomans in such fields as medicine, geography and astronomy by giving the examples of the works of Şerafeddin Sabuncuoğlu,

the map of Piri Reis, which he presented to Selim I in 1517, and the observations of Takiyeddin el-Rasid.

In the second part of his lecture, Professor İhsanoğlu summarized the results of the scientific literature surveys that he edited under the series of *History of Ottoman Scientific Literature* published by IRCICA each in two volumes on astronomy literature, mathematical literature, geography literature, music literature, and military art and science literature.

The third part of the lecture focused on the increasing contacts of the Ottomans with western science in the fields of astronomy, medicine and engineering. Professor İhsanoğlu pointed out that the Ottomans transferred the know-how and techniques they needed selectively from Europe. As the landmarks of the scientific achievements of the Ottomans he mentioned the establishment of the Imperial School of Engineering (*Mühendishane*) in 1775. He also focused on the works of Başhoca İshak Efendi in mathematics. Sultan Mahmud II established the *Tıbbiye* in 1838. The first Ottoman university *Darülfünun* was established in 1865. Later, the *Darülfünun-i Şahane* was established in 1900. Following the establishment of the Republic, these institutions were transferred to the Republic of Turkey.

“Commemoration day of the late Hamid Aytaç,” 22 May 2004:

IRCICA Director General Prof. Ekmeleddin İhsanoğlu, Mr. Muhammed Tamimi from IRCICA, and three students and friends of the eminent calligrapher Hamid Aytaç, namely Master Hasan Çelebi, Dr. Hüseyin Öksüz (from Selçuk University in Konya) and Mr. Muhsin Demirel (Ankara) participated in this meeting. The program began with the documentary film, prepared by IRCICA, relating the life and artistic activities of the late Hamid Aytaç. At first, Hasan Çelebi related his memories about Hamid Aytaç and how the film was prepared. He stated that it was IRCICA and particularly the Director General Prof. İhsanoğlu who started a fire from the ashes and revitalized the

art of calligraphy. At the end of his talk, he thanked the Director General for all his outstanding efforts to revive interest and protect the art of calligraphy. Dr. Hüseyin Öksüz from Selçuk University, Konya related his memories and correspondence with Hamid Aytac as well as his dreams about him. The last speaker, Mr. Muhsin Demirel stated that Mr. İsmail Yazıcı described the late Hamid Aytac as "the composer of letters." He then related his memories about his master and underlined the fact that he immortalized the art of calligraphy and transmitted to the future generations.

Then, Prof. İhsanoğlu emphasized that it was thanks to Hamid Aytac that the art of calligraphy survived in the second half of twentieth century. He also stated that starting from its establishment, IRCICA gave priority to calligraphy among its activities. Thus, the Centre organized two principal activities in the name of the late Hamid Aytac: a documentary film about his life and art, and

dedicating the First International Calligraphy Competition in his name. Prof. Dr. İhsanoğlu pointed out that Hamid Aytac is the greatest calligrapher of the twentieth and the twenty-first centuries. The influence of his school spread all over the world from America to Japan, including the countries of the Gulf region where the influence of Ottoman art has not reached. He also stated that the Ottoman school of calligraphy transcended all national boundaries and it was accepted as the superior school. The Director General also stated that IRCICA will continue to promote this art and encourage the young calligraphers in future.

The last speaker, calligrapher Mr. Fuad Başar also related his memories about his master Hamid Aytac. He stated that he named his son after the late master and now his son engages in this art. This is an indication of the continuing interest in this art.

Exhibitions

An exhibition entitled "Photographs of Lebanon After the War and After Reconstruction" was held at IRCICA on 13-15 May 2004. This exhibition was opened in the presence of H.E. Mr. Rafik al-Hariri, the Prime Minister of Lebanon, who visited the Centre on 13 May 2004. The exhibition consisted of photographs taken by Aiman Trawi and depicting the state of monuments, streets and whole districts of Lebanon after the damage and destruction caused during the civil war, and the present state, after having been restored within the framework of the extensive restoration and reconstruction program conducted by the Government.

*On 17-25 May IRCICA hosted an exhibition of *akkâse (yazılı ebru)* comprising the works of the master of marbling (*ebru*) Hikmet Barutçugil. Born in Malatya in 1952, Barutçugil began to study textile at the State Academy of Fine Arts in Istanbul in 1973. Encouraged by his teacher Prof. Emin Barın, he developed an interest in calligraphy and marbling. He continued his studies on marbling as a student and after his graduation from the Academy in 1977 he continued to work on this subject. Barutçugil carried on his studies on marbling in London where he stayed between 1978-1981. He applied this art in interior decoration and interior design. He invented a brand new kind of marbling, known in literature as "Barut Ebrusu." Barutçugil opened numerous exhibitions in Turkey and abroad. These

exhibitions were organized in countries such as the United States, Canada, Germany, Puerto Rico, Holland, Denmark, Spain, Austria, England, Egypt, Tunisia, Sweden, Syria, Jordan, Pakistan, India, Bahrain, and Iran. There are also permanent exhibitions displaying Barutçugil's works in British Museum, London and other museums and private collections. He taught at various universities and institutions abroad including Royal College of Art (London), University of Graz (Austria), Basel Paper Museum (Switzerland), Lok Virsa Museum (Islamabad-Pakistan), etc. He also received international prizes. Hikmet Barutçugil wrote five books and several articles on marbling. He presently teaches this art at the marbling house ("Ebristan") that he established in 1996 in Üsküdar, Istanbul.



Marbling by Hikmet Barutçagil in the background of a calligraphic writing of "Ahmed Muhammad Mustafa (s.a.w.)" by Davut Bektaş

* IRCICA organized two exhibitions between May 27-June 10, 2004. The first one is an exhibition of illumination (*tezhip*) by Mrs. Seniha Orbay. Mrs. Orbay graduated from the Faculty of Letters of the University of Istanbul. She attended the training courses on traditional Turkish art of ornamentation organized at the Topkapı Palace. The artist then carried on her studies at the studio of design called "Sema Nakışhanesi" which was founded by Mamure Öz and Semih İrteş. She presently continues to produce her works in the same painting studio. Mrs. Orbay displayed her works at various mixed exhibitions. In this exhibition the artist has illuminated the works of famous calligraphers.



The second activity is an exhibition of oriental design entitled "Glimmers from the Nile during the Nights of Cairo." It comprises the artistic objects designed by Mrs. Sülbiye Onat Sadawi. She was educated at Mithat Paşa Professional School for Girls in Üsküdar and the Higher Technical Teacher's School for Girls in Ankara. Mrs. Sadawi worked as a staff member of IRCICA for several years. After her retirement from the Centre, she began to practice her profession and opened several exhibitions. This is her ninth exhibition where approximately 400 objects of house decoration are displayed. Among them one can find decorative pillows, embroidered slippers, candleholders, sachets, small bags for keeping soap, shawls with oriental designs, lamp-shades and vases decorated with colorful beads, ornamented table napkins and napkin holders, etc. The artist says that she was inspired by the colors of the Nile in producing her works and her favorite colors are purple and pink.

IRCICA ACTIVITIES

Distinguished visitors

* It was a great honour for IRCICA to receive His Excellency Mr. Rafik Hariri, the Prime Minister of Lebanon, at its headquarters, on 12 May 2004.

The Prime Minister received information on the Centre's activities, visited its various departments and was briefed on the specific research projects concerning the history of Muslim nations, history of science, art and history of art in the Muslim world, as well as on those projects of the Centre that are related to the conservation of cultural and architectural heritage. An exhibition entitled "Photographs of Lebanon Before and After the War" was opened on the occasion of the Prime Minister's visit.



H.E. the Prime Minister recorded his impressions of his visit to the Centre in the Visitors' Book, as follows: "I thank the directors of this Centre for having given to artist Aiman Trawi the opportunity to display photographs of Beirut and its suburbs during and after the war, that is, Beirut between the past and the present. I thank you very much."

Rafiq Bahauddin Hariri
13 May 2004



His Excellency Mr. Rafik Hariri opened the exhibition on "Photographs of Lebanon Before and After the War" which was organised on the occasion of his visit

• The Centre had the honour of receiving H.E. Mr. Suleiman Tihic, President of the Presidential Council of Bosnia and Herzegovina, on its premises on 1st June 2004. The President visited the departments of the Centre, the library, the exhibitions of gilding and decorative materials on display, and examined a set of books relating to Bosnia and Herzegovina which were selected from the library collection. Activities conducted by IRCICA in cooperation with the Government and the academic institutions of Bosnia and Herzegovina were reviewed. The next month, H.E. Mr. Tihic chaired the closing ceremony of IRCICA's annual architectural workshops held in Mostar, Bosnia and Herzegovina, as reported in this *Newsletter*.

Following are the impressions of the President recorded in the Centre's book: "It is a real pleasure to visit an institution which is taking care of the Islamic cultural heritage worldwide. I will use this opportunity to express my thanks for all the efforts made by the Centre for my country, Bosnia and Herzegovina, for the reconstruction of Islamic structures destroyed by the war."

Suleiman Tihic

1 June 2004



H.E. Suleiman Tihic examined the collection of books related to Bosnia and Herzegovina selected from the library. From right, Prof. Arch. Dr. Amir Pasic (IRCICA), H.E. Suleiman Tihic, Dr. Halit Eren (Assistant Director General, IRCICA)

The President received a copy of the Quran preserved in Gazi Husrev Begova Library in Sarajevo and reprinted in a facsimile edition in Istanbul.¹ Mr. Jusuf Pusina, Consul General of Bosnia and Herzegovina in Istanbul, is present (in the middle).



¹ The facsimile edition has been printed in a limited number of copies as a collector's item, at Yıldız Printing House in Istanbul. The edition was sponsored by H.E. Sheikh Ahmed Zaki Yamani, Chairman of Al-Furqan Islamic Heritage Foundation (London). The revenues from its sale will help to rebuild the collections of Gazi Husrev Begova Library. The original copy is named after Fazil Pasha Sharifovic (d. 1882) who donated it to Gazi Husrev Begova Mosque and Library in May 1872.

IRCICA ACTIVITIES

* H.E. Mr. Abdurrahman Mohammed Shalgam, Secretary for External Communication, Libyan Arab Jamahiriya, visited IRCICA on 17 June 2004, together with H.E. Dr. Ahmed Mohammed al-Sharif, Secretary General of the International Islamic Call Society, Libyan Arab Jamahiriya, and H.E. Ambassador Mohamed A. Mangosh, Ambassador of the Libyan Arab Jamahiriya in Ankara. The meeting with IRCICA Director General Prof. İhsanoğlu centered on the working relations between the authorities and cultural institutions of Libya on one hand and IRCICA on the other which have been increasing since the earliest years of the Centre. The distinguished guests visited the departments, the library, where they were briefed on the various activities.

Following are the impressions of H.E. Mr. Shalgam recorded in the Centre's book: "It has been a great pleasure to visit this Islamic cultural monument directed by Prof. Dr. Ekmeleddin İhsanoğlu, Secretary General [elect] of the OIC. This place, these officials and these splendid Islamic assets give us optimism. I express my esteem and my respect for this Centre and for this magnificent work."

Abdurrahman Mohammed Shalgam
17 June 2004



H.E. Mr. Abdurrahman M. Shalgam (at left) and Ambassador Mangosh during the meeting with Prof. İhsanoğlu



H.E. Dr. Ahmed Mohammed al-Sharif, Secretary General of the International Islamic Call Society with Prof. İhsanoğlu

IRCICA Publications available on CD-ROM

The Centre produced revised and updated CD-ROM copies of its following publications which are now out of stock:

- *International Directory of Islamic Cultural Institutions* (fourth edition published in 1991)
- *Ottoman Yearbooks (Salnames and Nevsals)* (published in 1982)
- *the Guidebook to Ottoman Archives* (published in 1986)
- *The Muslim Pious Foundations and Real Estates in Palestine* (published in 1982), and
- the issues no. 20 – 40 of the Newsletter.

CD-ROM copies of the above publications can be obtained at request from IRCICA for US\$ 10.- each. Postage excluded.

BOOK SURVEY

HISTORICAL MANUSCRIPTS

Khader Salameh, **The Qur'an Manuscripts in the Al-Haram Al-Sharif Islamic Museum, Jerusalem**, Garnet Publishing & UNESCO Publishing, 2001, ix+206 p.

In this study, Mr. Khader Salameh, the director of the Islamic Museum and director of al-Aqsa Mosque Library presents a detailed study on the manuscript copies of the Holy Qur'an contained in the museum and the library. The collections include items which were donated by individuals, rulers, princes, learned men and collectors or transferred from various institutions during various periods of Islamic history. The beautifully illustrated book consists of three parts: Part One introduces the Museum, its history, location and holdings. The collections of the Museum are examined under the following categories: Wood, Metalwork, Ceramics, Glass, Textiles, Coins, Stone Inscriptions and Architectural Elements, Documents. Part Two describes the scripts of the manuscripts and presents historical information about them. These are the kufic script, the naskhi script, the thuluth script and the maghribi (North

African) script. This section also presents information on the illumination and bindings of the manuscripts and describes the textual history of the Qur'an. Part Three (The Qur'an Manuscripts) introduces the manuscripts located at the Al-Haram Al-Sharif Islamic Museum. Most of them are multi-volume Qur'ans (*rab'ah*- plural *rab'at*) while others are single-volume Qur'ans (*mashaf*- plural *masahif*). Many rare pieces are contained in the collection, including a kufic copy of the Qur'an dating back to the third/fourth century which is the earliest example of this kind of calligraphy and ornamentation, and the *Maghribi Rab'ah* in thirty parts bequeathed by Sultan Abu al-Hasan al-Marini of Morocco in 750 H. The book is informative and important for researchers of the field because it gives detailed information both about the manuscript copies contained in these collections and the related traditional arts as beautifully exemplified in the works presented. At the same time, it draws attention to the preservation of manuscripts, which constitute an important part of the cultural heritage.

HISTORY OF SCIENCE

Ahmad Yusuf al-Hassan and Donald R. Hill, **Islamic Technology: An Illustrated History**, translated by Naseem Ahmad, Urdu edition, Sahil Publications, 1998 (344 p.)

The original English edition of this book was published by UNESCO. Three editions of it have been produced since 1986. This one is the first Urdu translation of a UNESCO publication ever been made until the present day. The book is a valuable contribution to the history of technology in Islamic civilization. The introduction examines Islamic science and technology in its cultural and historical context in regard to its heritage from Greek science and the rise of Islam and the Arabic language. The chapters are related to various areas

of technology, such as mechanical and civil engineering, military applications, shipbuilding and navigation, chemical processes, textile, paper and leather manufacture, agriculture and food, mining and metallurgy. The final chapter deals with the social position of engineers and artisans and the epilogue focuses on some of the broader perspectives opened by the historical study of Islamic technology. It has plenty of illustrations and line drawings that are assembled to complement the text. It brings together various sources, hence presenting a balanced view of each subject covered. It addresses both to general readers and researchers working in the field. (*Book presentation by Dr. Semiramis Çavuşoğlu*)

Ekmeleddin İhsanoğlu, **Osmanlılar ve Bilim: Kaynaklar Işığında Bir Keşif** (The Ottomans and science: an exploration in the light of the sources), Nesil Yayınları, İstanbul 2003, 320 p.

The present volume, second enlarged edition of *Büyük Cihad'dan Frenk Fodulluğuna* by Prof. İhsanoğlu, contains the articles of the author on the classical period of Ottoman scientific and educational life. These articles are noteworthy especially because they modify the existing historiography of Ottoman science. Those which were published earlier within the series of Studies on Science in Islamic Civilisation in general and on Ottoman science in particular constitute a totally new contribution. In the classical period, the role of classical Islamic science and education and its institutions increased in importance. This book also contains the author's works relating to the first contacts of the Ottomans with the West. The first paper titled "Ottoman Science" is an encyclopedia article. It contains the basic questions related to Ottoman science, the outline of its development and the main figures in this field in the light of the new research conducted up to now. The second article deals with the *medreses* of the Fatih (Mehmed II the Conqueror) complex. The author makes use of the primary sources and modern studies related to the subject from an analytical and critical perspective. He also presents some new questions for discussion. From examining the third article we see that Ottoman scientific circles came into contact with classical Islamic science in Andalusia even during the late period, and it contacted the science during the Renaissance period particularly in the field of medicine. The fourth article titled "Introduction of Western Science to the Ottoman World: A Case Study of Modern Astronomy (1660-1860)" focuses on the first contacts of Ottoman scholars with western science as well as the introduction of the heliocentric view and the concepts and theories of new astronomy into the Ottoman scientific world. For the first time, the author deals with this subject extensively by referring to the new manuscript sources. In the fifth article the author examines the introduction of modern sciences to Turkey until the Tanzimat period. He bases his findings upon new sources. In general, the author criticizes the views of George Sarton and A. Adıvar and brings a new approach to this field. The book has a comprehensive bibliography consisting of manuscripts, archival sources, newspapers and

journals, printed books and articles. It also contains illustrations. (*Book presentation by Dr. Semiramis Çavuşoğlu*)

PHILOSOPHY

Muhsin S. Mahdi, **Alfarabi and the Foundation of Islamic Political Philosophy**, With a foreword by Charles E. Butterworth, The University of Chicago Press, 2001, 264 p.

In this book one finds a complete and totally new account of the teaching of Alfarabi as regards religion and politics. Prof. Mahdi based his work on the primary sources and the manuscripts he discovered, as well as the secondary literature on the subject. In the introduction Mahdi raises questions particularly in regard to the relationship between religion and philosophy on the one hand, and politics and religion, on the other. Indeed, these are questions that are addressed in the essays comprising the whole book. The book is divided into three parts. Part One aims to present an orientation of philosophical debate towards the spheres of philosophy, political thought, theology and jurisprudence within Islam in general and within medieval Islam at the time of Alfarabi in particular. In the second part of the book Mahdi discusses Alfarabi's concept of "the virtuous city." Here, he distinguishes philosophy from science on the one hand and religion on the other. In Part Three Mahdi examines the work that is principal for understanding Alfarabi's political thought, the trilogy known as the *Philosophy of Plato and Aristotle*. The book consists of three parts: *Part One* titled "Orientation: Philosophy, Jurisprudence, and Theology consists of the following chapters: 1. "The Political Orientation of Islamic Philosophy;" 2. "Philosophy and Political Thought;" 3. "The Foundation of Islamic Philosophy." *Part Two* titled "The Virtuous City" contains: 4. "Science, Philosophy and Religion;" 5. "Political Philosophy and Religion;" 6. "The Virtuous City;" 7. "Prophecy and Revelation." *Part Three* titled "On the Philosophy of Plato and Aristotle" contains: 8. "The Attainment of Happiness;" 9. "On Aristotle's Starting Point;" 10. "On Philosophy and Religion;" 11. "Religion and the Cyclical View of History." (*Book presentation by Dr. Semiramis Çavuşoğlu*)

Mahmut Kaya, **Kindî. Felsefî Risâleler** (Kindi. Philosophical treatises), Klasik Publishing House, Istanbul, 2002 (in Turkish) (xv+334 pp.)

Three new books on philosophy and Muslim philosophers, written by contemporary Turkish scholars, have been published by Klasik Publishing House. These books appeared in the series of "Islamic philosophy." Mahmut Kaya's book on Al-Kindi, an important philosopher who essentially produced works on philosophy and almost on all branches of theoretical and practical knowledge. He was involved in the discussions and theoretical conflicts that occurred in the ninth century, a period when ruthless disputes took place between various religions and religious sects. Al-Kindi is considered as the first Islamic philosopher who realized the transition from *kelam* (theology) to philosophy owing to his method and the terminology that he used. It was thanks to his works that philosophy was first introduced to Muslim society. He had a comprehensive knowledge and produced works on almost all branches of science ranging from mathematics to medicine, astronomy, logic, physics, psychology, ethics and politics, geometry, astrology, divination, meteorology, optics, music, etc. He was a versatile and prolific philosopher who produced approximately 277 works.

In a previous book the author had published the translations of fourteen treatises by Al-Kindi, which are directly related to philosophy. This second expanded edition of the book includes the translation of two significant treatises by Al-Kindi on philosophy entitled *Kitabü'l-Cevahiri'l-hamse* and *al-Hıla li-daf'i'l-ahzan* as well as the translation of 112 wise sayings that are attributed to al-Kindi in the sources. The first part of the book entitled "Kindi and his philosophy" contains a detailed study on the life and philosophical system of Kindi. On the basis of classical sources and

modern research, the author Mahmut Kaya gives a new classification of the philosopher's works according to their subjects. In the first part Kaya mainly deals with Al-Kindi's life, his personality, his relationship with the Mu'tazilites, his contribution to the translation movement, the classification of sciences, Al-Kindi's understanding of method, the theory of knowledge. Then he discusses his understanding of philosophy, metaphysics, cosmology, psychology, ethics, and philosophy of religion. These are followed by his place in the history of sciences. This part is concluded by a comprehensive and classified bibliography of the author. In the second part entitled "Philosophical Treatises" the author mentions the contents and subjects of al-Kindi's treatises and gives their translations.

Mahmut Kaya, **İslam Filozoflarından Felsefe Metinleri** (Philosophical texts by Islamic philosophers), Klasik Publishing House. First printing: Istanbul, 2003 (xix+532 p.) (in Turkish)

The present book comprises the translation of 41 texts by 13 philosophers who flourished in the classical period of Islamic philosophy (IXth-XIIIth centuries) and played a significant role in world philosophical literature. These philosophers are Al-Kindi, Abu bakr al-Razi, Al-Farabi, Amiri, Ihwan-ı Safa, Ebu Süleyman al-Sijistani, Ibn Miskawayh, Ibn Sina, Ghazzali, Ibn Bajje, Ibn Tufayl, Ibn Rushd, and Al-Suhrawardi. There is a section at the beginning of each text where the author presents the life of each philosopher and his place in the history of Islamic philosophy. He also lists some of the modern sources about the philosophers in the bibliographies at the end of the sections. Most of the philosophical texts that are included in the book are presented in Turkish to the readers for the first time.

Hüseyin Sarioğlu, ***İbn Rüşd Felsefesi*** (The Philosophy of Ibn Rushd), Klasik Publishing House, Istanbul 2003 (in Turkish) (xvi+319 pp.)

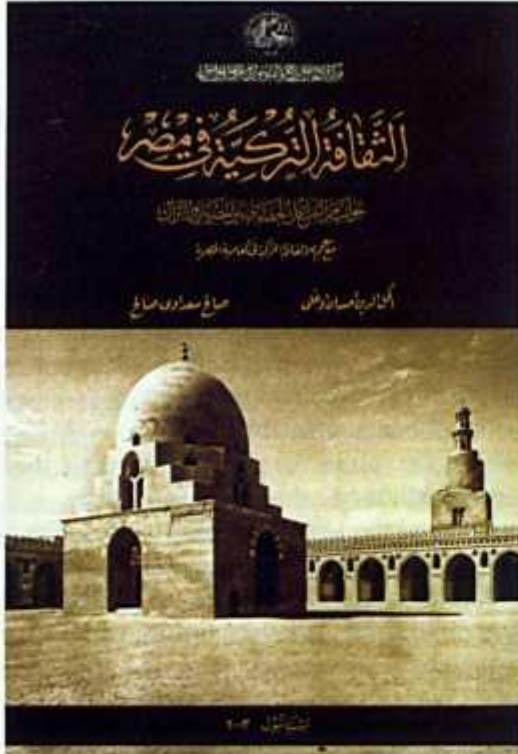
Ibn Rushd is one of the most brilliant figures of Islamic philosophy. He opened new horizons in philosophy and, with his immortal works, made a significant contribution to the rise of the idea of Renaissance in the west. Ibn Rushd put forth original views concerning various branches of philosophy and science such as philosophy of nature, psychology, philosophy of knowledge and philosophy of being, philosophy of religion, etc. He was a distinguished jurisconsult and physician at the same time. Ibn Rushd introduced a new interpretation of the possibilities, sources and boundaries of human knowledge. His realistic approach particularly concerning the relationship between religion and philosophy has led to important discussions not only in the Islamic world but in the west as well.

This book is an expanded version of the Ph.D. dissertation of the author by the same title. It deals

with Ibn Rushd's system of thought as a whole, based mainly on the philosopher's own works. The introduction of the book presents a brief overview of the intellectual movements and philosophical activities that took place in the Islamic world until the period of Ibn Rushd. In the first part the author deals with Ibn Rushd's life, milieu, education, scholarly mentality and understanding, the principles of his method, the classification of sciences, and his works. The following parts are devoted to the views of Ibn Rushd on various branches of philosophy such as "philosophy of nature", the notions of place and time; "philosophy of knowledge" (the possibility of knowledge the sources and kinds of knowledge, the limits of human knowledge, revealed knowledge; "philosophy of being" (metaphysics as a philosophical discipline, the problem of being, the principles and kinds of being, the relationship between God and the Universe); and "philosophy of religion." In the conclusion the author explains why Ibn Rushd not only expanded and interpreted Aristotle's philosophy, but also constituted his own system of thought. (*Book presentations by Dr. Semiramis Çavuşoğlu*)

NEW PUBLICATION BY IRCICA

Ekmeleddin İhsanoğlu and Salih Sadawi, **Mısır'da Türk Kültür İzleri: Mısır halk dilinde Türkçe kelimeler, lügatçesiyle birlikte** (Traces of Turkish culture in Egypt; Turkish words in Egyptian popular language, with a glossary), preface: Ekmeleddin İhsanoğlu, Istanbul, 2003, xxv+562 p. (in Arabic, introduction in Turkish)



The mutual influence between the Turks and Egyptians began during the period of Ibn Tolun and continued until the end of the period of Mehmed Ali Paşa and his family. The Egyptians use several words and idioms in Turkish related to different aspects of human activities such as eating habits, garments, war, customs and traditions. This book is the first attempt to assess the influence of Turkish culture in Egypt. Indeed, it is part of a series that aims to throw light on the Turkish influence on Egyptian culture. Another book, which IRCICA published within this series, is titled *Islamic Monuments of Cairo in the Ottoman Period* (Istanbul, 2003). Another study under preparation is about the books and periodicals in Turkish as well as the translations from Turkish into Arabic that were printed in Egypt.

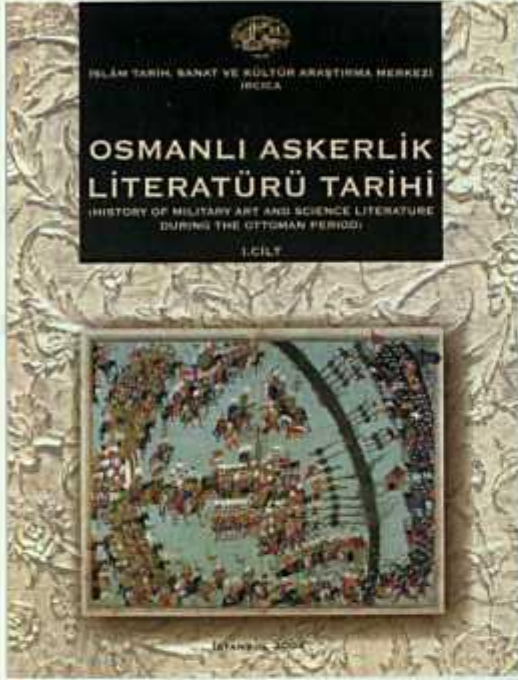
This book is divided into six parts: *Part I* examines the Turkish influence in Egypt in such fields as culture, language and literature, architecture, social life and institutions during the periods of the Tolunids, Ihsidids, Fatimids, Ayyubids, Mamluks, the Ottomans (following the conquest of Egypt) and the French occupation of

Egypt in 1798. *Part II* examines Turkish architecture and arts in Egypt during the periods of various dynasties including the Ottomans (1517-1805). *Part III* deals with the influence of Turks on economic and social life of Egypt, the system of guilds, traditions and customs and the Turkish influence on the Egyptian anecdotes and proverbs. *Part IV* is about the mutual influences between the Turks and Egyptians during the period of the Mamluks and between Ottoman Egypt on the one hand and Anatolia and the Balkans on the other. *Part V* focuses on the usage of Turkish language in daily life, in the army and the Ottoman terms encountered in the judicial system. *Part VI* comprises a dictionary of words, which were introduced to popular dialects in Egypt through Turkish language. This book has a bibliography and an index at the end. It aims to open new horizons for future studies to be conducted on mutual cultural influences between the Turks and Egyptians in fields such as language and literature, art, intellectual life, traditions, etc.

NEW PUBLICATION BY IRCICA

Osmanlı Askerlik Literatürü Tarihi (History of Military Art and Science Literature during the Ottoman Period), 2 vols. Prepared by E., Ramazan Şeşen, M. Serdar Bekar, Gülcan Gündüz, Editor: E. İhsanoğlu, IRCICA, 2004, Series of Studies and Sources on History of Science: No. 12, History of Ottoman Literature of Science Series: No: 5 (1290 p.)

Price: US\$ 80,- excluding post



This study titled *History of the Literature of Military Art and Science during the Ottoman Period (OASLT)* is the fifth book in the *History of Ottoman Scientific Literature Series*. It covers the years 1299-1923 in Ottoman history and geography and deals with the authors and their works that comprise books, treatises, reprints, maps, etc., about military art and science. The works of known authors are followed by anonymous works that were written during the same period and within the same geography.

This study is divided into two parts: "Authors and their Works" and "Works whose Authors are Unknown." In the first part, authors are considered as separate entities which are arranged according to the dates of their demise. In the case these dates are not ascertained, the authors are placed at the end of the century in which they lived or the last date that they were still living is given. Works of unknown authors are alphabetically arranged. Each entry includes information about the lives and careers of the authors as well as their works on military science. If an author has more than one work, these are alphabetically

listed. The titles of the works are written in the Arabic and Latin alphabets. Then the contents of the book, its manuscript copies, if any, its editions and incipit are mentioned. There is a bibliography at the end of each entry. Similar information is given for the works of unknown authors. We referred to different sources for information in cases where the copies or originals of a work were not available. The present book contains information about 762 authors who compiled works in the fields of military art and science. However, there is also considerable number of works by unknown authors.

The works, which this study focuses on, are divided according to the following subjects: Military laws and regulations; military literature; military geography; military art and science; military engineering; *talimnames* (books describing the duties and regulations pertaining to all military branches); health and hygiene; ballistics; aphorisms of famous commanders in history on subjects of military art and science and warfare; statistics; vocabulary books (military terms and expressions); weapons; cannons and gunnery; guns; machine guns; tanks; infantry, the cavalry; the gendarme; marksmanship (training and the use of various light and heavy weapons); *tabiye* (fortification and strategy); reconnaissance, signals and transportation; maps and sketches, maneuvers; aviation-airplanes-balloons; archery; staff officers; the training of non-commissioned officers; the duties of the supply corps. This study informs the readers on works written in various languages, namely Turkish, Arabic, French and German. 10 works were written in more than one language.

The main objective of this book is to present information on the literature of military art and science during the Ottoman period for the benefit of the readers and researchers, to provide facilities for those who do research in this field and guide them in their studies.

NEW PUBLICATION BY IRCICA

Sana'l Bark al-Shami by Kivâmuddin al-Fath b. Ali al-Bundari, Edited by Ramazan Şeşen, introduced by Ekmeleddin İhsanoğlu, Istanbul, 2004, XXXVII+464+III p.

One of the main fields of activity of IRCICA is the publication of studies on valuable historical manuscripts. This book is one such publication. The author Kivâmuddin al-Fath b. 'Ali al-Bundari al-Isfahani (d. 643/1245) was a historian and a scribe of the imperial council during the Ayyubid period. His work titled *Sana'l-Bark al-Shami* produced in 622/1225, is the abridgement of *al-Bark al-Shami* written by 'Imaduddin al-Kâtib al-Isfahani (d. 597/1201) which relates the historical events of Saladin al-Ayyubi's reign.

'Imaduddin al-Kâtib was a prominent historian and author who wrote the history of Saladin's period. He was for many years in the *Divan al-Insha* of Nuruddin Mahmud b. Zengi (d. 569/1174) and Saladin al-Ayyubi and served as a private secretary (*kâtib al-sirr*). He was personally present at most of the events of this period and closely witnessed and followed the activities of these two important personalities.

Even after Saladin passed away, 'Imaduddin was faithful to him and wrote his seven-volume work entitled *al-Bark al-Shami* between 594-595/1198-1199 to immortalize Saladin's memory and the history of his period. This valuable work on the history of the Zengids and the Ayyubids between the years 562-589/1167-1193 is the most important and most reliable source of the last years of Nuruddin and the period of Saladin. In addition to political and military events, this work contains 'Imaduddin's memoirs about these two great personalities and numerous diplomatic documents.

Al-Bundari's abridgement titled *Sana'l-Bark al-Shami* was not known until Prof. Dr. Ramazan Şeşen, Head of the Manuscripts Division of IRCICA, found a copy of its first volume (562-583) in 1967, among the manuscripts in the Esad Efendi collection at the Süleymaniye Library during his doctoral research. He prepared this copy for publication, comparing it with the existing two volumes of *al-Bark al-Shami*, with quotations from related sources and documents. Ramazan Şeşen revised the published and unpublished parts of his study and prepared the present book with the necessary corrections and additions.

Al-Bark al-Shami of 'Imaduddin al-Kâtib, a valuable historian and a famous writer, has both literary and political value besides its historical importance. It has complementary elements with the work titled *al-Fath al-Kudsi* by the same author where 'Imaduddin relates the historical events between the years 583-589/1187-1193 during Saladin's reign. The extant volume of *Sana'l-Bark al-Shami* covers the historical events between the years 562-583/1167-1187 during the reigns of Nuruddin and Saladin. These two above-mentioned works written by 'Imaduddin constitute a complete history of Saladin's reign and cover the events of the year 583/1187, namely, the most significant period of Saladin's history, occasionally giving complementary information.

NEW PUBLICATION BY IRCICA

Koca Sinan Paşa'nın Telhisleri (The *Telhis* of Koca Sinan Pasha), prepared for publication by H. Sahillioğlu, preface by E. İhsanoğlu, IRCICA, Istanbul, 2004, xxxix+340 pp.



The *Telhis* were outlines, written by Ottoman viziers, of documents on matters to be submitted to the consideration and decision of the Sultan. These outlines are important because they constitute original references pertaining to various subjects of interest to researchers on the administrative and political history of the Ottoman period. The *Telhis* registers kept in the Ottoman Archives in Istanbul comprise a collection of those that were written by Grand Vizier Sinan Pasha, a prominent figure of 16th century. He is known for his remarkable political career, having been appointed vizier five times over more than seven years. Also remarkable was his military career marked by successes - as the conqueror of Yemen and of Tunisia - and also by failures. He left numerous writings that are particularly important for historians who study the period of his functions.

Prof. Dr. Halil Sahillioğlu, an authoritative scholar in Ottoman history and studies on the Ottoman archives, has prepared for publication Sinan Pasha's *Telhis* that are found in the libraries and museums of Istanbul. The book is supplemented with indexes.

NEW PUBLICATION BY IRCICA

Islamic Monuments of Cairo in the Ottoman Period, Volume I: Mosques, Madrasas & Takiyas, prepared by Mohamed Abul Amayem, edited with introduction by E. İhsanoğlu, İstanbul 2003 (XXXVIII+541 p.)

RESEARCH CENTRE FOR ISLAMIC HISTORY,
ART AND CULTURE



ISLAMIC MONUMENTS OF CAIRO IN THE OTTOMAN PERIOD

Prepared by
MOHAMED ABUL AMAYEM

Edited with introduction by
E. İHSANOĞLU

The main purpose of this book is to examine the architectural works in Egypt constructed during the Ottoman period (1517-1805 A.D.) from the viewpoint of the relationship between Turkish administrative circles and the Egyptian people. One of the objectives of this book is to shed light upon the cultural ties between the Egyptians and the Turks. As its previous publications such as *Egypt as Seen in the Nineteenth Century*, a photograph album on the historical buildings and monuments of Egypt, with this book, too, IRCICA aims to highlight the progress made by Islamic civilization in various historical and geographical contexts and to emphasize the cross-cultural and regional aspects of its heritage.

The first volume of *Islamic Monuments of Cairo in the Ottoman Period* contains information on mosques, schools, *zawiyas* and *tekkes* (religious lodges), etc. The second volume to be published will encompass information on houses, caravanserais, *sabils*, burial shrines and other buildings. The present volume describes 141 monuments, which were built during the period from

the Ottoman conquest of Egypt (1517) until the beginning of Mehmed Ali Pasha's rule in 1805. The monuments built between 1805-1914 will be the subject of a separate study.

This book attempts to give a detailed record of Ottoman buildings in Cairo. The entries, which are arranged in chronological order, include the official registration number, the date of construction, the names of patrons and the location in Cairo. This is followed by a description of the building, information on its status in connection with the Waqf Administration of Egypt when applicable. Finally, the main sources mentioning the building in question are cited.

This book is based on several references and materials. Among them are the following: Photographs from the archive collections of the Arab Monuments Preservation Committee, photographs from IRCICA's archives, location maps, horizontal and vertical sections of the buildings, photographs taken by Eng. Mohamed Abul Amayem, and all kinds of explanatory materials. Brief explanations on Egyptian architecture are given in the footnotes. The book also contains an appendix comprising maps obtained from the Egyptian Survey Authority in order to help the reader locate the monuments. The entry of each monument includes a detailed map of its location and area. Both the existing and the destroyed monuments are included.