



Newsletter



O.I.C. Research Centre for Islamic History, Art and Culture
April 2003

No. 60

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held in Cairo**

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Research Centre for Islamic
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(IRCICA)

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EDITORIAL

In the present issue, we have the pleasure of announcing four new activities to be organised by IRCICA in the near future. First in chronological order, we have two new IRCICA symposiums to be held at the end of this year: the first one will be on "Islamic Civilisation in the Balkans", to be held in Tirana, Albania, and the second one on "Islamic Civilisation in Eastern Africa", to be held in Kampala, Uganda. Both will take place within the framework of IRCICA's continuous research program entitled the "History of Muslim Nations", which is divided into a number of sub-programs focusing on specific geographical and cultural regions where Islamic culture and/or its heritage are present. The objective is to study the history of Muslim peoples in each region, their arts and sciences, their intellectual history and cultural heritage, and to promote research and publish reference books on these subjects. The symposium on "Islamic Civilisation in the Balkans" referred to above will be the second one to focus on that region, after the first symposium held in Sofia, in 2000 (for a detailed report, pls. see *Newsletter* no. 51, April 2000). As to Africa, we have already had the opportunity of covering West Africa in this program, by holding the symposium on "Islamic Civilisation in West Africa" (Dakar, 1996) and publishing its proceedings; we also published other books relating to the cultural history of some OIC member countries in West Africa. We are much pleased that our project to undertake research and organise a symposium concerning Eastern Africa, included in our work plans since years ago, will now materialise in the Kampala symposium to be implemented in cooperation with the Islamic University of Uganda, a distinguished university sponsored by the Organisation of the Islamic Conference.

The third new activity is being initiated by IRCICA for the first time: the "First International Conference of Islamic Archaeology". We are planning to institute this conference as a periodical event which would bring together archaeologists from around the world who do research, teach, excavate, keep and study collections of Islamic archaeological works, to cooperate towards not only promoting studies in their field but also mobilising international efforts for the assessment, restoration and preservation of those works. In the context of this conference and starting from the current preparatory phase, we have given a special place to the study and consideration of measures towards restoring and preserving the archaeological works which are being destroyed, damaged and plundered during the war in Iraq. The first Preparatory Committee of this conference, which met at IRCICA on 29 March, underlined the need to take urgent international cultural action in this regard. This issue of the *Newsletter* contains information on the planned conference, and we are also reproducing the texts of two Press Releases which we issued earlier this month to call for international cooperation towards stopping the pillage of the books, manuscripts, historical objects and artifacts contained in the libraries and museums of Iraq and restoring these valuables to the institutions and collections they belong. This call was diffused by the television and press organs which covered the destruction and pillage of the country's cultural heritage. Meanwhile, we are doing our best to supply researchers/journalists with information on the historical monuments, universities, libraries, museums, etc. of Iraq, at their request, to the extent of information availabilities. In the present *Newsletter*, the regular section entitled "Cultural Data on OIC Member Countries" gives a list of those of the aforementioned types of cultural institutions of Iraq which deal with subjects related to Islamic culture and civilisation within the fields of their activities, and which are, therefore, included in IRCICA's data banks and directories. Many of these institutions were destroyed and/or their possessions looted.

As to the fourth new activity announced in this issue, it is the Sixth International Calligraphy Competition, which is now declared open. It gives us pleasure that the calligraphy competition, launched in 1986, has evolved into a periodical event and an established tradition which now reached its sixth term. It has indeed been one of the most successful activities of IRCICA in the field of arts and has drawn an increasing number of participants from a growing number of countries. The sixth competition, now declared open, is dedicated to the illustrious Iranian calligrapher Mir Imad al-Hassani (961-1024H/1554-1615) on the 400th year of his death. We hope that it will contribute positively to the development of the art of calligraphy. I would like to take this occasion to wish success to all the participants.

We had announced, in the December 2002 issue of the *Newsletter*, that an international congress on "Culture Contacts in Building A Universal Civilisation: The Role of Islamic Contributions" was going to be held in Sharjah, United Arab Emirates, on 26-28 February 2003, under the patronage of H.H. Sheikh Dr. Sultan bin Mohamed Al Qassimi, Emir of Sharjah, and to be organised in cooperation with the American University of Sharjah. We have to inform our readers that this congress did not yet take place, since taking into consideration the then prospective war in Iraq, it was postponed until a date to be fixed later. We shall announce the new dates as soon as they are determined.

A separate section of the *Newsletter* is usually dedicated to selected cultural institutions from around the world whose activities are wholly or partly related to studies on Islamic culture and civilisation. These include libraries, archives, museums, educational establishments, etc. One of the recent *Newsletters* notable in this regard was no. 54 (April 2002), which featured the Islamic Art Museum Malaysia (IAMM, Kuala Lumpur) and the Museum of Islamic Art in Athens, Greece. We are planning to carry on with this practice, as it proved to be useful in promoting awareness among institutions of the field around the world. In the present issue, we briefly introduce the activities and collections of some of the many well-known libraries and museums of the Islamic Republic of Iran.

Ekmeleddin Ihsanoğlu

THE SIXTH SESSION OF THE ISLAMIC CONFERENCE OF INFORMATION MINISTERS

Cairo, 10-11 March 2003

The Islamic Conference of Information Ministers has held its Sixth Session in Cairo, Egypt, on 10-11 March 2003. H.E. the Secretary General of the Organisation of the Islamic Conference, Dr. Abdelouahed Belkeziz, delivered an address in which he said: «we must take a momentous decision: do we want to be active participants in the information and knowledge society? Or do we want to be mere followers, consuming other people's products remaining under their ideological and cultural hegemony, and hence their economic and political hegemony?» The Secretary General addressed several problems hindering the implementation of information programs and projects adopted through resolutions taken at conferences.

H.E. Mr. Safwat al-Sharif, Minister of Information of the Arab Republic of Egypt, made a statement in which he reviewed the dangerous situation prevailing in the Middle East, consequent to the threats of war in Iraq and the mass murders, destruction, devastation and inhuman practices being perpetrated by the Israeli occupation forces against the Palestinian people. He pointed out that all of that made it incumbent on information policy makers in the Member States to shoulder the major responsibility of calling for an end to the bloodshed, urging the international community to assume its responsibilities of protecting the region from all forms of aggression, bringing about a just and comprehensive peace.

The Conference underscored the importance of promoting and developing the media in Islamic countries so that it could keep pace with the new information age, the knowledge society and new technology. The Conference decided to constitute a Ministerial Follow-up Committee comprising some Member States, the OIC General Secretariat and some OIC subsidiary organs and affiliated institutions. The Centre was represented by Prof. Dr. Ekmeleddin İhsanoğlu, Director General and Dr. Nazeih Maarouf, Head, Crafts Development Program. The conference adopted resolutions entitled:

- 1- Updating the mechanism of the Islamic information strategy of OIC Member States,
- 2- Islamic information and new technologies of information, communication and international space information,
- 3- Islamic Program for the Development of Information and Communication,
- 4- Information Society,
- 5- Islamic information on the issue of Al-Quds Al-Sharif and Palestine.

The Islamic Conference of Information Ministers' preceding sessions were held in 1988, 1992, 1995, 1997 and 1999 respectively. To each session, IRCICA presented comprehensive reports on its activities relating to the information and documentation. These reports also reflected the existing needs, problems and potentials concerning the availability and accuracy of information, particularly statistics, relating to cultural sectors of life in the Muslim world. Lastly, the Fifth Islamic Conference of Information Ministers designated IRCICA as an implementation body to cooperate with the OIC General Secretariat as regards the list of activities and programs with priority status in implementation of the resolutions adopted by this conference.

The Sixth Session of the Islamic Conference of Foreign Ministers adopted resolutions in connection with each OIC institution working in the field of information. The resolution (no. ICIM-6/9) concerning IRCICA and its activities relating to various aspects of Islamic civilisation is as follows:

Resolution No. ICIM-6/9 on the Research Centre for Islamic History, Art and Culture (IRCICA)

The Sixth Session of the Islamic Conference of the Information Ministers, held in Cairo between 7-8 Moharram 1424 H (10-11 March 2003);

Recalling the resolutions issued by the Islamic Summit and other Conferences as well as those of the relevant Standing Committees;

Having taken note of the report submitted by the Research Centre for Islamic History, Art and Culture (IRCICA) including the activities of the Centre in the field of information as it provides an important means to introduce Islamic civilisation and encourages studies in this specific area in order to raise more awareness among our communities, providing opportunities for increasing activities of cultural dialogue among people and nations and encouraging studies and documentary operations in this field;

Invites IRCICA to:

- 1) Continue the employment of the available scientific media means such as: the Internet; publications; its Newsletter; producing documentary films; organizing exhibitions; organizing seminars, conferences, and lectures; producing media kits and press releases about these activities for distribution to mass media channels in order to make them known to the concerned researchers and students in this field;
 - b) Intensify the various activities for raising more awareness about the importance of the Islamic Cultural Heritage in various parts of the Muslim World in addition to the efforts aimed to restore this heritage and preserve it;
 - c) Continue the organization of a number of international symposia aiming to introduce the Islamic Civilisation, particularly: the International Congress on "The Role of Islamic Civilisation in Building Universal Civilisation" planned to be held this year in Sharjah; International Seminar on "Islamic Civilisation in East Africa"; and the International Symposium on "Islamic Civilisation in the Balkans", in Albania;
 - d) Intensify the activities of the Crafts Development Program in the Muslim World due to the opportunities it provides to introduce aspects of culture, heritage, tourism and economy of the Member States.
- 2- Call the information media in the Member States to define the diverse activities of the Centre, its programs and projects in the field of scientific research and Islamic Civilisation studies.

**THE SIXTH INTERNATIONAL CALLIGRAPHY COMPETITION
IN THE NAME OF IRANIAN CALLIGRAPHER
MIR IMAD AL-HASSANI (961-1024H / 1554-1615)
IN COMMEMORATION OF THE 400TH YEAR OF HIS DEATH**

IRCICA has the pleasure of announcing that the Sixth International Calligraphy Competition, dedicated to the illustrious Iranian calligrapher Mir Imad al-Hassani (961-1024H/1554-1615) on the 400th year of his death, is now open.

The calligraphy competition is organised by IRCICA every three years. The First International Calligraphy Competition, held in 1986, was dedicated to the Turkish calligrapher Hamid Al-Amidi (1891-1982). The practice of dedicating each competition to one of the great masters of this art was adopted with a view to commemorating these masters and encouraging students of calligraphy to follow their example, to respect and try to preserve the rules they established towards perfecting this art in its various branches and styles. Thus, the Second International Calligraphy Competition (1989) was dedicated to the memory of Yaqut El-Mustasimi (?-698H/1298), the Third International Calligraphy Competition (1993) to Ibn El-Bawwab on the millennium of his death (413H/1022), the Fourth International Calligraphy Competition (1998) to Sheikh Hamdullah Al-Amasi (1429-1520), and the Fifth International Calligraphy Competition (2000) to the Egyptian calligrapher Sayed Ibrahim (1897/1994). Simultaneously with the fifth competition, an "IRCICA Award for Distinction in Calligraphy" was distributed, on the occasion of IRCICA's twentieth anniversary, to acknowledge the best performances in calligraphic skill and creativity.

The first five competitions were organised by IRCICA in its capacity as the Secretariat of the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH), another subsidiary of the Organisation of the Islamic Conference which functioned between 1983 and 2000 and was merged with IRCICA in 2000 by decision of the OIC. Since then and starting from the sixth competition, the competitions are being carried on within the framework of the work plans of IRCICA:

Since it was initiated, this competition gradually won recognition world-wide. It is followed with attention and given importance by an international audience interested in calligraphy as well as by artists actively engaged in it, not only in the Muslim countries but everywhere in the world. Certainly, many factors have contributed in this direction: the care and attention devoted to it at each stage, from preparation to finalisation, from the definition of rules to evaluations. Furthermore, in addition to inviting calligraphers to join in an international activity and draw new knowledge and experience, the competition creates a cultural and artistic forum where artists from various countries meet. It is also noteworthy that the number of participants has increased over time and the quality of the works presented for evaluation has improved.

The Sixth International Calligraphy Competition will be organised in the fourteen main styles of calligraphy: Jaly Thuluth, Thuluth, Naskh, Jaly Ta'liq, Ta'liq, Jaly Diwani, Diwani, Kufi, Muhaqqaq, Reyhani, Riqaa (Ijaze), Riq'a, Maghribi or Khurde Ta'liq. As a particular feature of this competition, the awards to be distributed in the ta'liq (nesta'liq) style will be conferred under the title of "Mir Imad Al-Haseni Awards". Any entry to this special competition will be composed of an imitation of one of the works of Mir Imad Al Hassani and a creative writing of any text in Arabic, Turkish or Persian using the same style of Mir Imad Al Hassani.

The Jury of the Competition consists of the following experts who are renown for their authority in this field:

1. Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Chairman of the Jury
2. Mr. Ahmed Ziya İbrahim, expert of calligraphy, Saudi Arabia;
3. Prof. Dr. Muhammed Cherifi, professor of calligraphy, Algeria;
4. Mr. Gholam Hossein Amirkhani, professor of calligraphy, Iran;
5. Prof. Dr. Ali Alparslan, professor of Calligraphy, Turkey;
6. Prof. M. Uğur Derman, expert of calligraphy, IRCICA;
7. Mr. Hasan Çelebi, master calligrapher, Turkey;
8. Mr. Mus'ad Khudair Al-Borsaidi, professor of calligraphy, Egypt;
9. Mr. İhsan İbrahim Edhem, professor of calligraphy, Iraq;
10. Eng. Ubayda M. S. al-Banki, master calligrapher, Syria.

Those interested are invited to request the conditions and application form by writing to : Secretariat of the Calligraphy Competition, Research Centre for Islamic History, Art and Culture (IRCICA), P.O.Box 24, Beşiktaş, 80692 Istanbul, Turkey. Tel: (90-212) 259 17 42 -49 Fax: (90-212) 258 43 65 e-mail: calligraphy@ircica.org ou ircica@superonline.com The brochure containing the conditions of the competition is trilingual in English, Arabic, Turkish and Persian.

MIR IMAD AL-HASENI (961-1024/1554-1615): a biography

Mir İmad was the leading figure of ta'liq (nest'liq) calligraphy within the framework of Safawid, that is Iranian calligraphic arts. He was born in the city of Qazwin. His father, İbrahim al-Haseni from the Saifi family of Qazwin; performed high functions in the Safawid State. After having studies the sciences of his time, Mir İmad went to Tabriz, where he learnt nesta'liq calligraphy from Mohammed Husayn-i Tabrizi. He examined the works of late masters Mir Ali Herewi and Baba Shah Isfahani, from whom he borrowed such features as regularity, moderation, softness and pleasantness which he incorporated in his own writings.

Mir İmad traveled to India, Herat, Khorasan and Damascus. Just as he had started to teach calligraphy in Qazwin, Isfahan became the capital city; like many other artists, he moved to Isfahan, where he was admitted to the Palace by Shah Abbas. He worked as the Palace's scribe and calligrapher and also taught young princes. During the same period, he also gave lessons to students who came from outside, among whom were such calligraphers as his own son Mir İbrahim, his daughter Gevherşad, his nephew Abdurrashid Deylemi, as well as Nureddin Mohammed Lahici, Abduljabbar Isfahani, and Darwish Abdi of Bukhara who brought the İmad style to Istanbul.

Mir İmad was held in high esteem in the Palace; to the Shah's appreciation of his performance, he expressed gratitude in his poems, and his poetry was remarkable as well. His rivals, who envied his success, conspired against him; he was executed and buried in the Maksud Big Mosque in Isfahan. At the sad news of this event, the Indian ruler Jihangir said, with tears in his eyes, "Had they given him to me, I would offer him as much jewels as his weight".

None of İmad's successors were able to add any further improvement over the rules he established relating to the height and width of letters, the position of lines and other arrangements of the writing and the composition. His fame spread beyond the borders of his homeland in his lifetime, and his style was appreciated in the Ottoman lands as well, so much so that some Turkish calligraphers who successfully followed İmad's example were called by the pseudonym of İmad-i Rum (İmad of Anatolia).

A great number of İmad's handwritten books, plates, etc. survived to our time. Samples of his works are found in museums, libraries and private collections in Istanbul, Tehran, St. Petersburg, Paris, and other parts of the world.

THE FIRST INTERNATIONAL CONFERENCE OF ISLAMIC ARCHAEOLOGY TO BE ORGANISED BY IRCICA - 2004

IRCICA has started preparations to organise the First International Conference of Islamic Archaeology. The conference will be the first of its kind to be instituted within the discipline of archaeology. It is expected to become a scholarly forum of excellence which will regularly bring together archaeologists, scholars, curators, etc. from around the world whose research, teaching and/or excavations focus on Islamic archaeological works. The objective of the conference is, broadly, to promote studies in Islamic archaeology and establish international cooperation for the assessment, restoration and preservation of Islamic archaeological works.

The decision to organise this conference was taken by the Governing Board of IRCICA at its 18th Session (Istanbul, 10-11 December 2003). The Board recommended that the Centre convenes this conference, which would constitute a first step towards discovering the needs, problems, and prospects of development of Islamic archaeology as a field of study. The outcome of the conference will thus indicate what needs to be done subsequently.

The First Preparatory Committee of the conference, composed of specialists of archaeology, history of art and museology, met at IRCICA on 29 March 2003. The following scholars and specialists were present: Prof. Dr. Ekmeleddin İhsanoğlu (Chairman), Prof. Dr. Oktay Aslanapa, Prof. Dr. Günsel Renda, Prof. Dr. Rüçhan Arık, Prof. Dr. Oluş Arık, Prof. Dr. Gönül Öney, Prof. Dr. Haşim Karpuz, Prof. Dr. Ali Osman Uysal, Prof. Dr. Zeki Sönmez, and Mr. Zülküf Yılmaz. Dr. Hidayet Y. Nuhoğlu (IRCICA) and Mrs. Zeynep Durukal (IRCICA) were present at the meeting.

Based on their experience and observations, the members discussed the needs and problems of Islamic archaeology, the state of Islamic archaeological works and studies relating to them. In the light of this evaluation, they suggested guidelines for the conference and determined the appropriate coverage of a first conference in this field.

Having thus elaborated upon the idea formulated by IRCICA, the committee advised IRCICA to convene the first conference at the end of 2004 and repeat it once every four years, and to form an international Steering Committee to act as a consultative body. It also recommended that the first conference covers the following main themes and dimensions of the field: the problems of Islamic archaeology, presentation of excavation results, excavation finds kept in museum collections, research papers, restoration and preservation.

IRCICA carries on with the preparations and shall issue an invitation for participation in the conference as soon as its modalities are finalised.

Meanwhile, starting from the current preparatory phase of the First International Conference of Islamic Archaeology and as of the date of the First Preparatory Committee meeting, we have given special consideration to the irreplaceable cultural and archaeological heritage of Iraq and the collections of historical books and manuscripts, artifacts and archaeological sites which were destroyed, damaged and plundered during and after the war. The texts of the press releases issued by Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA, relating to this problem, are reproduced below.

CULTURAL HERITAGE IN ISLAMIC COUNTRIES

IRCICA's PRESS RELEASES

**ON THE DESTRUCTION AND PILLAGE OF WRITTEN,
ARCHAEOLOGICAL AND ARCHITECTURAL HERITAGE IN IRAQ**

**Statement of Prof. Dr. Ekmeleddin İhsanoğlu, Director General of the Research Centre
for Islamic History, Art and Culture (IRCICA, Istanbul), Organisation of the Islamic
Conference on the destruction of cultural heritage in the current war in Iraq
(29 March 2003)**

The Research Centre for Islamic History, Art and Culture (IRCICA, Istanbul) of the Organisation of the Islamic Conference (OIC) deplores the loss of lives and the humanitarian disaster caused by the on-going war in Iraq, and in particular, expresses its deep concern in the face of the damage and destruction afflicting the valuable monuments of cultural heritage which represent the civilisations having flourished over the territory of present-day Iraq. From time immemorial Iraq has offered mankind an important part of its civilisation. It is the land of Mesopotamia, which together with Egypt, and Anatolia and both shores of the Aegean, is one of the three great Mediterranean centres of culture from where world's civilisations drew elements of their essences. The Islamic civilisation with its different epochs which succeeded each other, including the Abbasid, Seljukid and Ottoman civilisations, left countless archeological and architectural treasures that are part of the heritage of humanity. The people of Iraq, known to have reached an advanced level of intellectual and cultural development before wars afflicted them with countless sufferings, have preserved and respected the archeological remains, the religious monuments and the intellectual heritage of their ancestors.

Though the technologically advanced missiles and weaponry being used in the current war are designed to hit their targets with maximum precision, several cases have already been observed that with the interference of human and technical circumstances, settlements and sites are sometimes hit indiscriminately.

Deeply preoccupied by the uncontrollable dimensions of the on-going threat on the

cultural heritage in Iraq, and in its capacity as the OIC's centre in charge of activities relating to research and preservation of Islamic cultural heritage throughout the world, IRCICA calls upon the international community to give the importance it deserves to this aspect of the war and address the issue in all pertinent fora.

Being the first international institution to have launched an international campaign and organised a long-term program for the study and the preservation of cultural and architectural heritage in Bosnia and Herzegovina during and after the 1992-1994 war, IRCICA will draw from the said experience in fulfilling any tasks to be required from it within the framework of the OIC's existing and future resolutions concerning those aspects of the war in Iraq that are related to the restoration and preservation of the cultural, architectural and archeological heritage presently under destruction.

IRCICA would like to inform all parties concerned that as a first step in this direction, it has taken the necessary steps to convene as soon as possible the First International Conference of Islamic Archeology which has been initiated under its auspices and to give the subject of destruction of the cultural heritage in Iraq a priority place in the agenda of the said conference, in order to devise and propose a program of international consultancy and cooperation towards taking stock of the existing sites and monuments, assessing losses and suggesting archeological and architectural measures for the preservation of this heritage.

Statement of Prof. Dr. Ekmeleddin İhsanoğlu, Director General of the Research Centre for Islamic History, Art and Culture (IRCICA), Organisation of the Islamic Conference, on the cultural heritage assets under destruction and pillage in Iraq
(12 April 2003)

Within the framework of the preparations it has launched towards organising the First International Conference on Islamic Archaeology (2004), the Research Centre for Islamic History, Art and Culture (IRCICA) has expressed its deep concern in the face of the destruction and pillage of the cultural and archaeological heritage in Iraq and declared that it is giving priority to the issue in the context of this conference. Explaining that in this way, the Centre aims to draw the attention of international organisations and the world opinion to this issue and mobilise efforts towards restoring and preserving these heritage assets, IRCICA's Director General Prof. Dr. Ekmeleddin İhsanoğlu underlined that in addition to those destroyed and damaged during the war, some invaluable historical monuments and collections of artifacts and documents are currently subject to plundering and looting.

Starting with Mesopotamia, from where emanated numerous inventions that are at the basis of human civilisation, and the Islamic civilisation with its different epochs which succeeded each other, including the Abbasid, Seljukid and Ottoman civilisations, the cultures having lived in Iraq left countless archeological and architectural treasures that are part of the heritage of humanity. Many of them were damaged and destroyed during the war. The Archaeology Museum in Baghdad

and the library and historical manuscripts of Mosul University were pillaged a few days ago. It is heard with deep regret that pillage and looting continue. In this regard, Prof. Dr. İhsanoğlu pointed out that urgent measures must be taken with determination, in particular,

- To take measures to protect the libraries, museums and archaeological sites of Iraq from looting and pillaging,
- To take measures to prevent that works stolen and scattered be sold on the antiques market and serve the interests of illegal artifacts dealers,
- To make efforts to ensure that wherever they are found, stolen and looted works be restored to the institutions and collections they belong,
- To organise cooperative efforts under the auspices of institutions within and outside Iraq regarding this issue.

Prof. Dr. İhsanoğlu said that IRCICA for its part will bring up the subject and call for assistance in all relevant forums and with research centres and international institutions dealing with the preservation and restoration of cultural heritage throughout the world.

CULTURAL DATA ON OIC MEMBER COUNTRIES

The list below is a non-exhaustive record of those academies and learned societies, libraries and archives, museums, universities and other educational establishments of Iraq which deal with subjects related to Islamic culture and civilisation and which are therefore included in IRCICA's data banks and directories.

ON THE CULTURAL INSTITUTIONS OF IRAQ ...

ACADEMIES AND LEARNED SOCIETIES

Academy of Fine Arts
Waziriyyah, Baghdad

Iraqi Academy
Waziriyyah, Baghdad

Arab Archivists Institute
National Library Bldg.
P.O. Box 594, Baghdad

Arab, Gulf States Information and Documentation Centre
P.O. Box 5063, Baghdad

Association of Islamic Education
Al-Karkh, Baghdad

Association of Zubair Public Library
Kadha Al-Zubair, Basrah

Centre for Archaeological and Cultural Research
University of Mosul, Mosul

Centre for Educational and Psychological Research
University of Baghdad
9, Waziriyyah, Baghdad

Centre for Al-Kufa Studies
Al-Kufa University
P.O. Box 271
Al-Najaf Al-Ashraf

University of Baghdad
Faculty of Arts, Dept. of History
P.O. Box 59086
Baghdad

Centre for the Study of Arab History, Scientific Heritage, Documents and Manuscripts

Al-Naqabat Str., Hay Tarabuls, Al-Mansur
P.O. Box 4085, Baghdad

Centre for the Revival of the Arab Scientific Heritage
University of Baghdad, Jadriyah
P.O. Box 47051, Baghdad

Directorate General of Antiquities
Baghdad

Federation of Arab Scientific Research Councils
P.O. Box 13027, Baghdad

General Society for Islamic Libraries Review
Al-Saif, Basrah

Institute of Arab Research and Studies (ALECSO)
P.O. Box 4064, Al-Waziriyyah
Baghdad

Iraqi Association for History and Monuments, College of Arts
University of Baghdad, Baghdad

Regional Centre for Preservation of Archaeological Works (Public Institution for Antiquities and Heritage, Ministry of Culture and Information), Karkh
Baghdad

Scientific Documentation Centre
Jadriyah, P.O. Box 2371, Baghdad

Society of Iraqi Artists
Damascus St., Baghdad

Union of Arab Historians
Al-Naqabat Str., Hay Trablus,
P.O. Box 6378, Baghdad

LIBRARIES AND ARCHIVES

National Library
Bab Al-Muaddam, Shari
Abou Thaleb, P.O. Box 14340
Baghdad

National Centre of Archives
National Library Bldg, 2nd Floor
Bab Al-Muaddam, P.O. Box 514
Baghdad

Arab Regional Branch of the International Council on Archives (ARBIKA), Al-Waziriyyah National Library Bldg., 2nd Floor, Bab Al-Muaddam,
P.O. Box 594, Baghdad

Al-Azamiyyah Youth Centre Library
Baghdad

Bashayan el Abbasi Library
Shari Abbasiyah, Basra

Central Public Library
Basrah

Central Public Library
Al-Hilla, Babil

Central Public Library
Bi'kubah, Diyaly

Central Public Library
Erbil

Central Public Library
Kerkuk

Central Public Library
Misan

Central Public Library
Al-Nasiriyah Zikar

Central Public Library
Al-Qadisiyah

**Central Public Library
for Local Administration**
Al-Anbar, Al-Ramady

Central Public Library
Al-Samawah

Central Public Library
Alkut, Wasit

The Diwan Library
Ministry of Education
P.O. Box 258, Baghdad

Educational Documentation Library
Ministry of Education, Baghdad

Al-Hurriyyah Public Library
Hayy Al-Salam, Baghdad

Al-Kazimiyah Public Library
Al-Kazimiyah, Baghdad

Al-Kindi Public Library
Al-Karadah Al-Sharqiyyah
Baghdad

**Library of the Arabian Gulf
Studies Centre**
University of Basrah, Basrah

Library of the Iraq Museum
Salhiya Quarter, Baghdad

Central Library of Awqaf
Bab Al-Muaddam, P.O. Box 14146
Baghdad

Ministry of Information Library
Bab Al-Sharqi, Baghdad

Mosul University, Central Library
Mosul

**Al-Mustansiriyyah University
Library**
Saffi Aldin Alhili St., P.O. Box 22
Waziriyah, Baghdad

Nasiriyah Public Library
Muntafiq

Public Library
Mosul

University of Baghdad
Faculty of Languages
Baghdad

University of Baghdad
Central Library
Safi el-Din Al-Hilli St., P.O. Box 12
Jadyriyah, Baghdad

University of Basrah
Central Library
P.O.Box 2304, Basrah

MUSEUMS

Abbasid Palace Museum
Rusafa, Baghdad

Anbar Museum
Ramadi

Arbil Museum
Arbil

Bab Turkal Museum
Ninawa

Babylon Museum
Babylon

Baghdad Museum
Al Ma'moun St., Near Shuhada
Bridge, Bab Al-Sharq
Baghdad

Basrah Museum
Basrah

College of Arts Museum
College of Arts, Al-Waziriyah
Baghdad

**Iraq Natural History Research
Centre and Museum**
Bab Al-Muaddam, North Gate
Baghdad

Iraqi Archaeology Museum
Salhiya Quarter (Museum Sq., Karkh)
Baghdad

Kirkuk Museum
Ta'meem Museum
Kirkuk

The Madayen Museum
Al-Madayen

Mosul Museum
Dawassa (Near Hurriya Bridge)
Ninawa, Mosul

**Mosul University
Folklore Museum**
Old Museum, Mosul

Museum of Arab Antiquities
Semawal St., Baghdad

Museum of Iraqi Art Pioneers
Rashid St., Baghdad

Mustansiriya School Museum
Al-Rassafah
Mustansiriya, Rusafa, Baghdad

Nasiriya Museum
Nasiriya

Natural History Museum
University of Mosul, Near Shuhada
Park, Mosul

Nirgal Gate Museum
Mosul Nineveh Remains, Mosul

Al-Ramadi Museum
Public Institution for Antiquities
and Heritage, Ministry of Culture
and Information, Baghdad

Samarra Museum
Samarra

Wastani Dhafariya Gate Museum
Sheikh Omar St., Baghdad

UNIVERSITIES AND OTHER EDUCATIONAL ESTABLISHMENTS

**Al-Mustansiriyyah University
College of Arts**
Waziriyah, Baghdad

**Al-Mustansiriyyah University
College of Education**
Waziriyah, Baghdad

**Al-Mustansiriyyah University
Institute for National and
Social Studies**
Waziriyah, Baghdad

**University of Baghdad
Academy of Fine Arts**
Jadiriya, Baghdad

University of Baghdad
College of Arts
Jadiriya, Baghdad

University of Baghdad
College of Education
Jadiriya, Baghdad

University of Basrah
Centre for Arab Gulf Studies
Baghdad

University of Basrah
College of Arts
P.O. Box 284, Basrah

University of Basrah
College of Education
P.O. Box 284, Basrah

University of Mosul
College of Arts
University Campus, Mosul

University of Mosul
College of Education
Dept. of History
University Campus, Mosul

University of Mosul
College of Humanities
and Sciences
University Campus, Mosul

University of Mosul
Turkish Studies Centre
University Campus, Mosul

University of Salahuddin
Art College
Arbil-Coliate-Al Adab

University of Sulaimaniyah
College of Education
Sulaimaniyah
University of Tikrit
College of Education
Samarra, P.O. Box 24
Samarra

Repositories of cultural heritage assets destroyed and plundered during the war

The following is a (non-exhaustive) listing of those libraries and museums which were set to fire, destroyed and plundered during the recent war, until 20 April 2003 (date of printing of the present *Newsletter*): **National Library** (Baghdad), **National Centre of Archives** (Baghdad), **Central Library of Awqaf** (Baghdad), **Iraqi Archaeology Museum** (Baghdad Museum), **Al-Mustansiriyyah University** (Baghdad), **Central Library of Mosul University**, **Central Library of Basrah University** (not including monuments, shrines, mosques, sites, etc.).

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.*

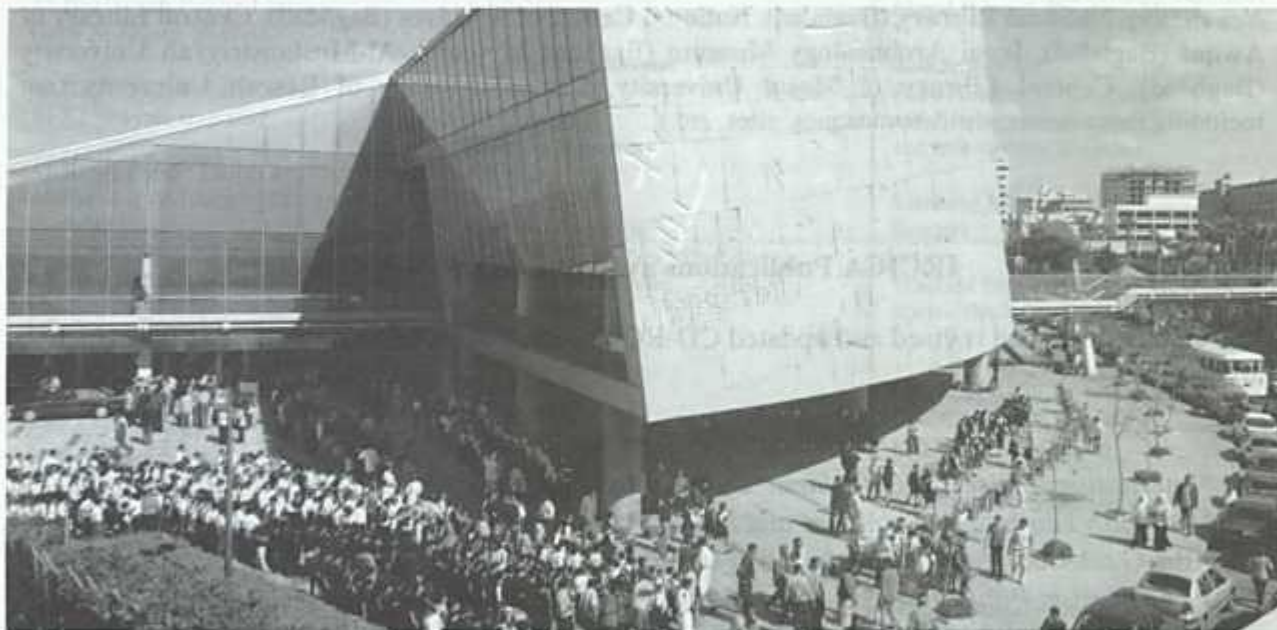
CD-ROM copies of the above publications can be obtained at request from IRCICA for US\$ 10.- each.

“Islam and Peace” international symposium jointly organised by the Ministry of Religious Affairs of Tunisia and the Organisation of the Islamic Conference

Under the patronage of H.E. Zine El Abidine Ben Ali, President of the Republic of Tunisia, the Ministry of Religious Affairs of Tunisia, in collaboration with the Organisation of the Islamic Conference, organised an international symposium on the theme “Islam and Peace” in Tunis, on 15-17 April 2003. H.E. Mr. Mohammed Ghannouchi, Prime Minister, opened the symposium, in presence of H.E. Mr. Jalloul Jribi, Minister of Religious Affairs of Tunisia and H.E. Dr. Abdelouahed Belkéziz, Secretary General of the Organisation of the Islamic Conference. Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA, participated in the symposium. A number of personalities from political, academic, religious and cultural circles of Tunisia were present, as well as faculty members from various universities, writers and other guests from various countries. The symposium dealt with the following main themes:

- Culture and peace
- The bases of peace in Islam
- Islam and international relations
- The image of Islam in mass media and in the international channels of communication.

Inauguration of Bibliotheca Alexandrina



*The library building is designed to allow maximum daylight into the library
(reprinted from Bibliotheca Alexandrina, Jan. 2003 published by Alexandria Library)*

Bibliotheca Alexandrina / Alexandria Library was re-opened on 16 October 2002, with a splendid ceremony chaired by President Hosni Mubarak, President of the Arab Republic of Egypt, accompanied by Mrs. Suzanne Mubarak, Chairperson of the Administrative Board of the Library. Among the guests were a number of Heads of State, including the Presidents of Croatia, France, Greece, Maldives, Romania, Queen Sophia of Spain, Queen Rania al-Abdullah representing King Abdullah of Jordan, Princess Alia al-Faisal, the Governor of Australia, and representatives of libraries and archives from around the world. A multi-media presentation outlined the history of the library and the seminal role it played in the development of science and learning ; it cited the illustrious scientists and men of learning who worked there in the past, and displayed plans of the original and present state of the

The various stages of the revival and restoration project were also described, with abundant facts and figures. Each and every section of the new premises was presented, together with the library's departments and museums. Contributions enlisted for this project from around the world were acknowledged. The departments and sections of the library were opened the next day, with temporary exhibitions of books and artifacts organised on the occasion of the inauguration. A souvenir catalogue of the inauguration was published in English and Arabic, supplemented with guides to the various sections and departments. The Director of Alexandria Library is Dr. Ismail Seragedin. The library is located in a big cultural complex. It has the following departments: the Main Library, «Taha Hussain» Library for the blind, the Young People Library, the Children Library, the Multimedia Library (the Musical Library, Audio-Visual Library, etc.), the Electronic Resources Section, Internet Archive (comprising all materials diffused on Internet since the early stages of the revival project in 1996, which amount to the equivalent of ten billion pages, in addition to 2000 hours of news sessions and 1000 documentary films. These materials were collected from about 16 million Internet sites); Rare Manuscripts and Books (contains around 10,000 manuscripts, some unique copies). The library's services include the following: Reception and visitors services, information services (with open access shelves, reading halls positioned over seven levels of floors; can host 2000 readers; one of the halls is the

largest of the world), orientation services, specialised tours, researchers information services, etc. Underground passages connect the library to the Congress Centre, the three museums, the Planetarium and other sections which make up the complex which houses the library. The address of Alexandria Library is as follows: "Bibliotheca Alexandrina, Shatby, Alexandria 21526, Egypt, Tel: 203 483 99 99, Fax: 203 487 92 52, e-mail: jngy.medhat@bibalex.org, website: <http://www.bibalex.org>.

Alexandria Library was established in the year 295 B.C. and destroyed in the year 391. It was not only a place where hundreds of thousands of books were collected and studied, but also a university and a scientific institution where experiments were conducted. Its mouseion, an academy of international renown, drew the best scholars from all regions. In addition to teaching and research, many important works of various cultures were translated into Greek; one of them was the translation of the Old Testament into Greek. The library housed not only Egyptian and Greek sources, but also from various other cultures. Two good sources about the library, its sections and activities, are: *Bibliotheca Alexandrina. 16 October 2002*, published by Alexandria Library; *The Legend of Alexandria. The story of the world's most famous library*, prepared by Nawal Mustafa, translated by Ahmed el-Shamy, Akhbar Elyom, Cairo.

IRCICA Library accessible on Internet

IRCICA is pleased to announce that its library is now accessible on Internet.

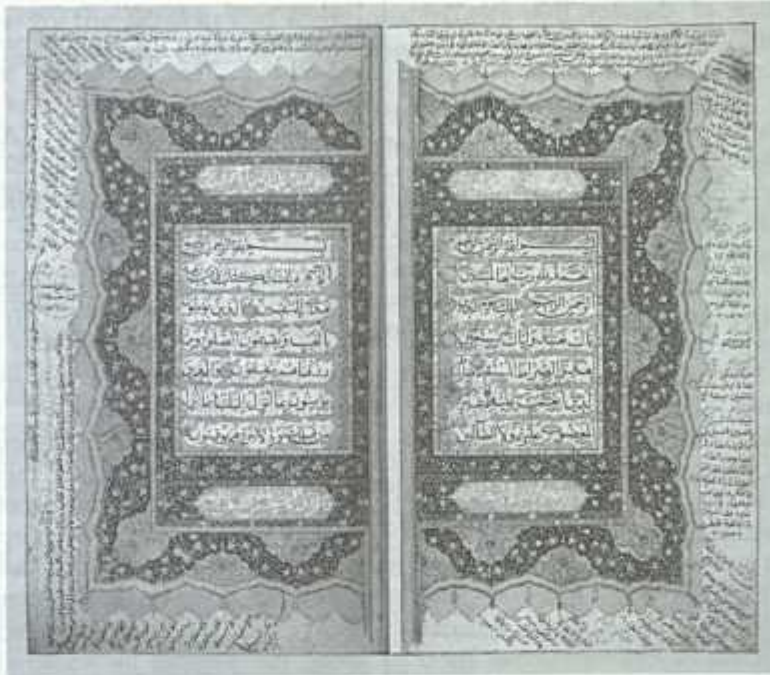
IRCICA's library collection includes:

- 60,000 volumes of *books* concerning Islamic history, art and culture and related areas, the majority of which are reference books, handbooks, guidebooks related to Muslim countries, bibliographies and catalogues of Islamic manuscripts.
- 8,000 articles of *gray literature* containing off-prints, reports, congress and seminar papers, pamphlets, brochures and unpublished materials.
- 400 *microfilms and microfiches* containing unpublished PhD dissertations on Islamic culture and civilisation.
- 1,000 *atlases, maps and plans*.
- 1,500 *periodical titles*, 400 of them complete sets of scholarly academic journals.

Those interested can scan the collection at the following address: <http://library.ircica.org>.

Besides, IRCICA was pleased to record 3.241.000 hits on its website (<http://ircica.org>) during the last three months.

Facsimile copy of a 18th-century copy of the Quran preserved in Bosnia



A well-known copy of the Quran known as the "Fazil Pasha Mushaf" (Fazil Pasha's copy of the Quran), which is preserved in Gazi Husrev Begova Library in Sarajevo, Bosnia and Herzegovina, has been printed as a facsimile edition in a beautifully designed high-quality volume. It is produced in a limited number of copies, as a collector's item. The edition was sponsored by H.E. Sheikh Ahmed Zaki Yamani, Chairman of Al-Furqan Islamic Heritage Foundation (London); revenues from its sale will help to rebuild and develop 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 so that it may serve as a reference during recitations of the Quran and eventual corrections on other copies. The copist, an immigrant from Daghestan, had copied it in May-June 1849 based

on an old copy dated 1186. This copy is in conformity with the Quran copies which were copied by Zeid bin Thabit Al-Ansari, a companion of the Prophet, approved as authentic copies by the companions of the Prophet, and distributed to various parts of the Muslim world.

This edition has been printed by Yildiz Printing House in Istanbul after having been examined and approved by the Commission for the Revision of Quran Copies affiliated to the Presidency of Religious Affairs of Turkey. The price of the book is 250 Euros. Copies can be obtained from Gazi Husrev Begova Library, at the following address: Hamdije Kresevljakovice 58, 71000 Sarajevo, Bosnia and Herzegovina; Tel. 387 33 658143, Fax: 387 33 205525, e-mail: ghhbibl@bih.net.ba

IRCICA ACTIVITIES

Lectures

IRCICA hosts public lectures on Saturdays twice a month, from September to June inclusive, and occasionally at other times. These lectures are delivered by scholars, authors and researchers from Turkey and abroad on various subjects corresponding to the Centre's fields of activities, with emphasis on the history of the Muslim countries and peoples, art, architecture, history of art, history of science, language, literature, etc. The lectures are recorded on cassettes and kept as reference materials. The titles of the lectures held and scheduled to be held from January to June 2003 are listed below:

- "The Muslim world and Colonialism, in history and at present", by Azmi Özcan, 25 January 2003
- "Foreign engineers in the Ottoman State", by Mustafa Kaçar, 1 February 2003
- "Industrialisation in Turkey in the 19th century", by Emre Dölen, 8 March 2003
- "The Newrouz Day from a documentary perspective", by Özcan Mert, 22 March 2003
- "Modern Persian story-writing", by Mehmet Kanar, 12 April 2003
- "Palestine in the 19th century", Tufan Buzpinar, 26 April 2003
- "The historical police station buildings of Istanbul", by Aynur Çiftçi, 3 May 2003
- "The bookdealer's profession and bookdealers", panel discussion, 10 May 2003
- "Research in Turkish studies and on the classical age", by İlber Ortaylı, 24 May 2003
- "Economic rationalism and Turkey", by A. Güner Sayar, 14 June 2003.

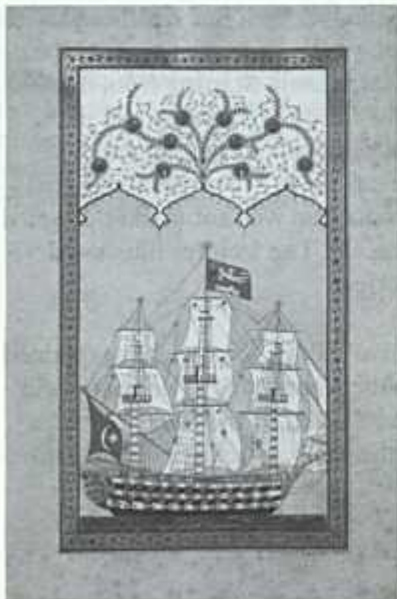
An outline of recent lectures:

- In his lecture on "Foreign engineers in the Ottoman State", Dr. Mustafa Kaçar focused on the role played by the European engineers working in Istanbul in introducing Western science and technology to the Ottoman State, and the trends observed in the inflow of these engineers. Their number differed according to periodical variations in the nature of political relations between their countries of origin and the Ottoman State, which is most clearly observable in the case of France. In addition, some engineers who were left jobless after the 1776 American Independence War came to Istanbul to work in the service of the Sultan. The state employed these foreign engineers in a great number of civil and military projects and tried to benefit from their services as much as possible.
- Prof. Emre Dölen's lecture entitled "Industrialisation in Turkey in the 19th century" reviewed the development/failure of manufacturing activities in Turkey and evaluated their reasons and consequences. The Industrial Revolution in Europe led to mechanisation in all sectors. The key sector of the Industrial Revolution, textile industry, was completely mechanised by 1820. As to the Ottoman State, although plants of the manufacturing type were established in the textile and gunpowder sectors, the scale of the establishments never reached levels high enough to constitute an industrial branch. Starting from the 19th century, various enterprises were set up by the State, primarily to meet the needs of the army and in the second place, to produce consumption goods. Most of them failed to make any advancement and their activities ceased. The reasons behind this failure are multiple: they were unable to follow technological advances made in Europe; due to the lack of a market economy, their production was not market-oriented; their major customer was the State, which also determined product prices, etc. The lecturer illustrated these developments on basis of case studies relating to some textile factories.
- In his lecture on "The Newrouz Day from a documentary perspective", Prof. Özcan Mert examined the effects of the Nawrouz on Ottoman society, its role and place within the framework of domestic and external politics. On basis of archive documents, he reviewed the measures taken by the State in connection with its aspects relating to tax and fiscal issues, defense and the army, external politics, and Newrouz in Iraq and in Turkey from a historical perspective.

- “Modern Persian story-writing”, a lecture by Prof. Dr. Mehmet Kanar, reviewed the developments observed in modern Iranian literature starting from the 19th century, with a focus on the mutual influences between Iranian and Turkish authors. In this respect, the lecturer spoke of the influences as they were reflected in the activities of theatres, printing houses, newspapers, etc. He also gave information on studies in Iranian literature conducted in various universities, naming authors and some of their publications.
- Prof. Dr. Tufan Buzpinar, in his lecture entitled “Palestine in the 19th century”, reviewed the political situation of the Middle East during the 19th century and the facts and trends relating to the Palestine problem, such as the region’s becoming an arena of conflicts between European powers, starting from the invasion of Egypt by Bonaparte in 1789; alterations in pre-existing balances caused by these conflicts, specifically, the negative effects of political, cultural and commercial relations established between Europeans and non-Muslims of the region; the transformation of the demographic structure of the region by the immigration of Jews to Palestine starting from the 1880s. Altogether, this reconsideration and analysis of the political events of 19th century gave the historical background of the problem. In other words, Prof. Buzpinar analysed the ways and forms in which the events of 19th century contributed to the Palestine problem as it stands.

IRCICA hosted the “Istanbul-Tehran Encounter on Miniatures”

This meeting took place within the framework of a cultural program jointly organised by the Cultural Affairs Department of Istanbul Metropolitan Municipality and the Embassy of the Islamic Republic of Iran in Ankara / the Consulate General in Istanbul, with the contributions of IRCICA. The program involved a large exhibition (in Cemal Reşit Rey Concert Hall), a symposium, and a meeting of specialists of the art of miniature painting from Iran and Turkey; this meeting was hosted by IRCICA on 17 March 2003. Some of the themes discussed during the meeting were: the meaning of the term “traditional” and its connotations; preserving artistic traditions intact vs. introducing innovations. Both Persian and Turkish arts of miniature painting reached high levels of perfection over the centuries and produced admirable masterpieces. The art is common to these two cultures, but has acquired distinct characteristics in each context.



Miniature by Yousouf Huseyni (Iran)

(left)

Miniature by Süheyl Ünver (Turkey)

(reproduced from the book entitled 2 Cultures. (right)

I Art published on this occasion by Istanbul Kültür Sanat Organizasyon)



SECOND INTERNATIONAL SYMPOSIUM ON ISLAMIC CIVILISATION IN THE BALKANS

Tirana, Albania, 4-6 December 2003

to be jointly organised by IRCICA, the Academy of Sciences of Albania,
the General Directorate of Archives (Albania), and the University of Tirana

Call For Papers

An international symposium on "Islamic Civilisation in the Balkans" will be jointly organised by the Research Centre for Islamic History, Art and Culture (IRCICA), the Academy of Sciences of Albania, the General Directorate of Archives (Albania), and the University of Tirana, in Tirana, Albania, on 4-6 December 2003.

The symposium will examine the evolution and the expansion of Islamic civilisation in the Balkans in a broad perspective, covering the subject matter in terms of the material culture (written, architectural and other tangible assets and heritage) and the spiritual culture (oral, artistic, literary and other intangible aspects of culture and heritage), as well as the stages and trends observed in the development of Islamic culture and civilisation, the formation of the Islamic cultural heritage, its present state and prospects. The symposium is expected to throw light on the role and place of Islamic civilisation in the region, its relations and interactions with other cultures and civilisations, and its prospective contributions to a positive cultural dialogue among the peoples of the region. At the same time, it will be an occasion to take note of the new studies to be presented during these sessions, to assess the state of scholarly research and publication in this field, and to deliberate on the problems and prospects of the study of Islamic civilisation in the Balkans as a field of academic research. The languages of the symposium are Albanian, English and Turkish.

Please send the abstract of your proposed paper, by 31 May 2003, to: Dr. Halit Eren, International Coordinator, Albania Symposium, IRCICA, Yıldız Sarayı, Seyir Köşkü, Barbaros Bulvarı, 80700 Beşiktaş, Istanbul, Turkey; e-mail: congress@ircica.org, Fax: 90 212 2584365, Telephone: 90 212 2591742

**International Symposium on “Islamic Civilisation in Eastern Africa”
to be jointly organised by IRCICA and the Islamic University in Uganda
in Kampala, Uganda, 15-17 December 2003**

Call for papers

The Research Centre for Islamic History, Art and Culture (IRCICA), Istanbul and the Islamic University in Uganda, Mbale, will jointly organise an international symposium on “Islamic civilisation in Eastern Africa”, to be held in Kampala, Uganda, on 15-17 December 2003.

The organisers are inviting interested prospective participants to send abstracts of no more than two hundred and fifty words on the following themes:

- Penetration of Islam in Eastern Africa.
- Inter-relationship between trade and Islam in Eastern Africa.
- Kiswahili and Islamic Literature.
- Islamic Education and Intellectualism in Eastern Africa.
- Art, Crafts and Architecture.
- Indigenous rulers, Islam and European colonial powers.

For the purpose of this symposium, Eastern Africa includes Somalia, Ethiopia, Djibouti, Eritrea, Kenya, Uganda, Tanzania, Zanzibar, Mozambique, Zimbabwe, Rwanda, Burundi, Eastern Congo and South Africa. Yemen and the Sultanate of Oman are also included on account of their close relationship with this region.

The objectives of the symposium are to:

- * Increase our knowledge of the History and heritage of Islam in Eastern Africa.
- * Make the religious and cultural heritage of Eastern African Islam better understood to Muslims and non-Muslims inside and outside the subject region.
- * Strengthen affinities and cooperation among Muslim nations and scholars by producing and disseminating Islamic religious and cultural knowledge.
- * Promote a better understanding and a dialogue amongst Muslim nations and peoples of other religious cultural heritage.
- * Offer a forum for the true understanding of Islamic culture in the world.

The abstracts and papers can be in Arabic, English or French, the three official languages of the symposium. There will be simultaneous translation in these three languages during the symposium.

The working sessions will be accompanied by performances of national folkloric dances and Matala Groups, and visits to cultural sites in Uganda.

Within the framework of IRCICA's activity programs, this symposium comes under a series of regional symposia relating to the History of Muslim Nations in the various regions of the Muslim world. The theme was already covered with respect to West Africa in an international symposium which was organised jointly with the “Institut Fondamental d'Afrique Noire” (IFAN), Dakar, under the patronage of the President of Senegal, on 26-29 December 1996. The present symposium has the objective of bringing together research papers from around the world dealing with the Islamic culture and civilisation of Eastern Africa, assessing the state of research and academic teaching in this field, and promoting scholarly interest in this subject.

Please send the abstracts by post, fax or e-mail to either of the following addresses not later than 31 May 2003:
International Coordinator: Mr. Ahmed Lajimi, Research Centre for Islamic History, Art and Culture (IRCICA), P.O. Box 24, Beşiktaş 80692, Istanbul, Turkey, Tel.: 90-212.259 17 42, Fax: 90-212.258 43 65, e-mail: ircica@superonline.com
Chair of the Local Committee: Dr. Mahdi Adamu, President of the Islamic University in Uganda, P. O. Box 2555, Mbale, Uganda, Tel.: (256-45) 33502, Mobile: 256-077-443799, e-mail: [jiuu@infocom.co.ug](mailto:juiu@infocom.co.ug); Secretary to the Symposium: Dr. A. B. K. Kasozi, P. O. Box 2555, Mbale, Uganda, Fax: (256-45) 34452, Mobile: 256-077-438966, e-mail: abkasozi@imul.com

Annemarie Schimmel, a leading scholar in Islamic studies, passed away



Professor Annemarie Schimmel, a leading scholar in Islamic studies, an eminent Orientalist, passed away on 26 January 2003. She was an authority in Islamic thought and mysticism; an inspired teacher, a prolific author, a friend of all Muslims. Her work focused primarily on the intellectual, religious and literary aspects of Islamic culture, particularly Arabic, Turkish, Persian and Urdu literature. Her scholarly interests were varied, covering all the forms of cultural and artistic expression.

Annemarie Schimmel was born in Erfurt, Germany, on 7 April 1922. She was always a successful student. She obtained her first Dr. Phil. degree in Arabic, Persian, Turkish, and Islamic art from the University of Berlin in 1941, and her second doctorate (Habilitation) in the history of religion from the University of Marburg in 1951, while she was teaching Islamic studies and religion. During 1954-1959, she was Professor of the history of religion at Ankara University, Faculty of Theology, where she taught the history of religion and Islamic art in the Turkish language. Starting from 1961, she was Associate Professor of Arabic and Islamic Studies at the University of Bonn; in 1966, she was invited to Harvard University as a lecturer; from 1970 until her retirement in 1992 she was Professor of Indo-Muslim culture in the Department of Near Eastern Languages and Civilisations of Harvard University. She taught the following courses:

Islamic religion in India and Pakistan, Sufism, Islamic literatures (especially classical Persian and Urdu poetry), medieval Arab historiography, Arabic calligraphy. Her teaching at Harvard was a one-term arrangement, which left her time to travel for research, to write her books and deliver lectures; she gave her lectures without having a pre-written text and often speaking in more than one language simultaneously; in German or English for example, translating into Turkish, Arabic, Urdu or Persian herself. Schimmel received a number of honorary doctorates, including three presented by universities in Pakistan, where an avenue in Lahore is named after her: "Annemarie Schimmel-Allee". Her modest home was full of important medals, orders and awards. The latter include: "Friedrich-Rückert-Preis" for translations, granted by Schweinfurt city for the first time, for her translations from Eastern languages (1965), "Sitara-yi Qaid-i Azam" granted by the Government of Pakistan (1965); "Goldene Hammer-Purgstall Medaille" for research (1974); "Johann-Heinrich-Voss-Preis" of the German Academy of Language and Literature (Darmstadt, 1979); "Hilal-i Imtiyaz", the highest civilian award of Pakistan (1983); UCLA, Levi Della Vida Award (1987); "BRD Verdienstkreuz", the highest award for services granted by Germany (1989); the IRCICA Award for Excellence in Research (1990, on the occasion of the Tenth Anniversary of IRCICA).

In recent years, Annemarie Schimmel was a member of the Board of Al-Furqan Islamic Heritage Foundation (London). From 1961 until 1972, she was among the editors of *Fikrun wa Fann*, an Arabic-German cultural and scholarly journal. For years, she chaired the German-Pakistani Forum and the European Iqbal Institute. Schimmel was profoundly interested in the works of Mohammad Iqbal; she translated a number of his works. Her book about Iqbal, entitled *Gabriel's Wing* (1963) was followed by *Die Botschaft des Ostens* (Message of the East) published in 1977 on Iqbal's 100th anniversary, and *Muhammed Iqbal –*

Prophetischer Poet und Philosoph (Prophetic poet and philosopher) in 1989. She also wrote the book *A Dance of Sparks Imagery of Fire in Ghalib's Poetry* (1979) about the illustrious figure of 19th-century Urdu poetry Asadullah Ghalib from whom Iqbal drew inspiration. Among her other books in this field are *Islamic Literatures in India* (1973), *Sindhi Literature* (1974), *Classical Urdu Literature* (1975), *Islam in the Indian Subcontinent* on the history of the region (1982) and *Islam in India and Pakistan* on history of arts (1982).



Annemarie Schimmel received the IRCICA Award for Excellence in Research from Prof. Ihsanoglu, at IRCICA's Tenth Anniversary ceremony (10 October 1990)

Prof. Schimmel wrote many books in the field of mysticism. Her book *Mystical Dimensions of Islam* (1974) is a fundamental source which covers Islamic mysticism under all its aspects. Its German edition was published in 1985 by Eugen Diederichs publishing house, which remained her publisher permanently. Among her publications about Mevlana Celaleddin Rumi, of whom she was an admirer, include *The Triumphal Sun* (1978), followed by its German edition entitled *Ich bin Wind und Du bist Feuer* ("I am the wind and you the fire", a verse by Mevlana) and its Persian edition *Shokuh-i Shams*. Her book *Und Muhammad ist Sein Prophet* was published in 1981, followed by its English translation *And Muhammad is His Messenger*. Her books *Wanderungen mit Yunus Emre* (1989) containing her

translations of poems by Yunus Emre, the Turkish mystical poet who was chosen the Man of the Year by UNESCO in 1991, *Bedrängnisse sind Teppiche voller Gnaden* ("Sufferings are a carpet of mercy", 1987) about the 13th century Egyptian mystic Ibn Ata'Allah, and *Garten des Erkenntnisse* ("Gardens of comprehension", 1982) containing mystical texts are notable.

Annemarie Schimmel also translated prose; her book on Turkish texts, *Aus dem Goldenen Becher* ("From the golden glass") was published in 1973, and selections from her translations from eight Eastern languages (Arabic, Persian, Turkish, Urdu, Sindhi, Siraiki, Pashto and Punjabi) were published by Diederichs in 1987 with the title *Nimm ein Rose und nenne sie Lieder* ("Get a rose and tell her songs").

The range of Schimmel's scholarly interests was very wide, she wrote books on various subjects, such as *Islamic Names* (1989), in which she analyses the cultural and religious motives behind the choice of personal names in use in the Muslim world; the book has a separate section on female names and a 30-page index containing 2500 names; its German edition was published in 1993. Annemarie Schimmel was very much fond of cats; she wrote the bestseller *Die Orientalische Katze* ("The Oriental cat", 1983, 1989). Her lecture on the theme of The Rose delivered at the opening of the Rose Museum in Steinfurth, is well-known. Schimmel also wrote poems; one of her published collections, entitled *Mirror of an Eastern Moon*,

includes poems on the Orient and Oriental love themes.

Annemarie Schimmel wrote her texts herself on a typewriter, typing an average of 30 pages per day. Illustrations accompanying her lectures were generally her own photographic works. Her friends in Turkey used to call her "Cemile" ("djamila" in Arabic, meaning "beautiful").

Prof. Schimmel was a close friend and colleague of IRCICA's Director General Prof. İhsanoğlu. She collaborated with IRCICA: among her contributions to the Centre's activities were two lectures she gave at the Centre, entitled "The Turkish culture in India" (20 March 1993) and "The art of calligraphy in the Muslim world" (24 October 1998). She was one of the seven awardees of the first group of the IRCICA Award for Excellence in Research (1990). Prof. Schimmel's last correspondence with IRCICA was about her participation in the International Congress on *Culture Contacts in Building a Universal Civilisation: The Role of Islamic Contributions* which was going to be held in Sharjah on 26-28 February 2003, but had to be postponed due to the war in Iraq. About two weeks before her demise, Annemarie Schimmel wrote to IRCICA confirming her participation in the congress, where she was going to cover the theme's aspects relating to / reflected in Islamic literature.

Annemarie Schimmel's death is a tremendous loss. May God bless her soul.

The main part of the above text was prepared by Mrs. Mihin Lugal, expert librarian, IRCICA. Sources: Bürgel, J. Ch., "Laudatio auf Annemarie Schimmel", in: *Gott ist Schön und Er liebt die Schönheit*, Bern, Peterlang, 1994; Maria Eva Subtelny, Introduction, *Annemarie Schimmel Festschrift, Essays presented to Annemarie Schimmel*, *Journal of Turkish Studies*, vol. 18, Harvard University, 1994; *Annemarie Schimmel Bibliography*, compiled by Maria Eva Subtelny and Mohammad al-Faruque, in: *ibid.*, p. v-xxi.

The Torch of the Ottoman Empire: Ignatius Mouradgea d'Ohsson and the Tableau Général of the Ottoman Empire in the Eighteenth Century (İmparatorluğun Meşalesi: 18. Yüzyılda Osmanlı İmparatorluğu'nun Genel Görünümü ve Ignatius Mouradgea d'Ohsson), ed. Fatma Canpolat, Yapı Kredi Yayınları, İstanbul, 2002, 219 pp. (in English and Turkish)

The Torch of the Ottoman Empire presents the life and work of a remarkable person, Ignatius Mouradgea d'Ohsson who was not only an interpreter, but also a diplomat, writer and social reformer, and through him, the Ottoman Empire of the late 18th century. This bilingual book is composed of articles by scholars who wrote on d'Ohsson and his well-known work *Tableau Général de l'Empire Ottoman*. In 1789 d'Ohsson published what is maybe the best description of the social history of the Ottoman Empire, *Tableau Général de l'Empire Ottoman*. This book was sophisticatedly illustrated with the help of the best artists in Istanbul working for Abdulhamid I and Selim III. The most renowned artists of pre-revolutionary France made the gravures in Paris. Ignatius Mouradgea d'Ohsson was a dragoman, an interpreter, at the Swedish Legation in Istanbul from around 1760. Although d'Ohsson was a Sultan's subject of French-Armenian origin, Sweden's King Gustav III made him a Swedish nobleman and trusted him to be his ambassador to the Sublime Porte. D'Ohsson thus performed an extraordinary journey, not only through the social classes of Ottoman Empire, but between civilizations. The present book escorts us on a journey through the centuries to meet d'Ohsson and share his perspective on the Ottoman Empire and on European diplomacy of his time. D'Ohsson's ambition was to present a *Tableau*, an encyclopaedic description, in fact to explain the Empire, its social and political systems as well as its peoples, in particular its Muslims. D'Ohsson stated that he aspired to be an advocate for the Empire in the West. In fact, with the *Tableau Général* d'Ohsson hoped to both lessen popular prejudice about the Orient in Europe and to bring Western knowledge to the East. Remarkably, Selim III invited d'Ohsson, an active Swedish diplomat in Istanbul, to propose reforms for the Ottoman administration. D'Ohsson's submitted proposal on military modernisation has been identified in the Ottoman Archives. The contents of the book can be summarised as follows: Sture Theolin provides an introduction on d'Ohsson, his activities and the present

book. Carter Vaughn Findley throws light on d'Ohsson the man, his *Tableau*, as well as his activities in Istanbul; Abdeljelil Temimi demonstrates d'Ohsson's affinity with and reliance on classic Arabic writing. Günsel Renda identifies the artists and engravers who produced the works in d'Ohsson's book, while Kemal Beydilli identifies d'Ohsson's proposal for military reform submitted to Sultan Selim III, in the Ottoman Archives. Rachida Tlili Sellaoutti deals with the image of the Muslim women in the *Tableau*. Veniamin Cieabanu examines the position of Sweden and Swedish-Turkish relations in European politics, based on d'Ohsson's reporting; then, Philip Mansel deals with the *Tableau* as a symbol of the Franco-Ottoman, Franco-Swedish and Swedish Ottoman alliances, and Folke Ludwigs informs us on d'Ohsson's last years. At the end of the book Günsel Renda and Carter V. Findley provide comments on the engravings in the *Tableau* (Book presentation by Ali Çaksu)

Caminhos do Islã (The Ways of Islam), edited by Marco Lucchesi, Editora Record, Rio de Janeiro, 2002, 315 p. (in Portuguese)

This is a collection of articles by select specialists in Islamic studies. Dr. Marco Lucchesi, who chose the texts, compiled and edited the volume, also authored the first article, titled "My Jihad". The other articles in the book are by Annemarie Schimmel ("Islam and its unity"), Faustino Teixeira ("An experiencing of God in Islam"), Vitória Peres de Oliveira (on the female element in mystical Sufism), Paolo Dall'oglio, Eva de Vitray-Meyerovitch, Sachiko Murata and William Chittick, Louis Massignon (on the views of al-Hallaj), and Roger Garaudy (on poetry). Each one is an extensive research article and underlines, whenever possible and relevant within its theme, the fundamental openness of Islamic thought to dialogue with other cultures and religions. The general aim of this collection of high-quality scholarly articles is to highlight some of the many different ways in which the Islamic culture interacts with other cultures. Lucchesi is the author and editor of a number of other books, including a book entitled *The Eyes of the Desert* in which he recounts the several journeys he went on in the Sahara desert.

Journal of Objective Studies, Vol. 13, nos. 1 & 2, Jan.-July 2001/1421-22 H, Editor-in-chief: Z. M. Khan, Editors: Ishtiaque Danish, M. Ishtiaq, Institute of Objective Studies, New Delhi

This refereed biannual journal contains excellent scholarly articles in all major areas of humanities and social sciences. It is published by the Institute of Objective Studies, New Delhi. As a policy, it encourages the publication of different points of view so that an objective analysis of various aspects of social concern could become possible. This volume contains the following articles: "Possible Means for the Development of Awqaf in India" (Syed Khalid Rashid); "Values and Ethics: the Islamic Perspective" (Ishtiaque Danish); "Toward Understanding Man: a Comparative Approach" (Syed Ali Mehdi); "After the Attack on America: Lessons to Learn" (Masudul Alam Choudhury); "Politics of War against Terrorism: a Radical Shift in International Relations" (Arshi Khan); "Ethnic Identity and Globalization: the Problematic Concern" (Kumar Suresh); "Pluralistic Ethos of India: a Composite View" (Pirzada Mohd. Amin); "Human Resource Development for Alleviating Poverty-Global Position and Muslim Countries: an Empirical Analysis"; "Muslim Fertility and Inter-Community Differentials" (Mohd. Firoz Khan); "Eastern and Muslim Contribution to Science and Technology and its Impact on European Renaissance" (R. A. Olaoye), followed by book reviews.

The Institute of Objective Studies was established in 1986 to undertake and promote research. It is an autonomous, nonpolitical institution funded by membership fees, donations, and income from its publications. The journal welcomes contributions from scholars and students of social sciences and humanities. The address for correspondence is: Institute of Objective Studies, 162, Jogabai Extension, P.O. Box 9725, Jamia Nagar, New Delhi -110025, India; e-mail: manzoor@ndf.vsnl.net.in; Internet page: www.iosworld.org

Laila Khalifa, **Ibn Arabi, L'Initiation à la Futuwwa**, AlBouraq, Beirut, 2001, 362 p. (in French)

As a concept representing a combination of such virtues as heroism, wisdom, courage, generosity, maturity, vigour and chivalry, *futuwwa* acquired importance in the context of Sufi thought as a moral quality. It has been treated by or referred to in the works of a number of philosophers, in the West as well as in the East. The term is associated with a perfect attitude which implies,

to a relatively greater degree in the thought of Ibn Arabi, a readiness and a will to die in order to be revived in unity with God (in *tawhid*, unity). It has played an important role in Sufism, as a noble way of spiritual elevation. The author, Dr. Khalifa indicates that how the concept of *futuwwa* was introduced into Sufism still remains to be clarified. An immediate idea of it would be that the notions of morality, virtue and ethics are at the basis of all communal life, especially one of spiritual motivation. By definition, Sufism comprises, in a general sense, the rules of moral conduct, which would correspond, in particular, to those conditions related to initiation to spiritual life. The author points out that the unique elaborate and coherent doctrine on *futuwwa* is found in the writings of the illustrious thinker of Andalusia, Sheikh al-Akbar (the great sheikh) Muhammad Muhyi al-Din Ibn Arabi (1165-1240). His description of *futuwwa* throws light on the enigma of the inherent relationship between *futuwwa* and the quest of divine enlightenment. In fact, Ibn Arabi wrote a voluminous work composed of comprehensive treatises which won him the rank of "the most prolific of Muslim authors". His main work, *al-Futuh al-Makkiya* ("Meccan conquests" – in the sense of intelligibility) is considered to be an essential source on *futuwwa*. The first part of the book gives the frame of reference of the concept in Ibn Arabi's doctrine. The author illustrates manifestations of *futuwwa* by drawing cases from social history, quoting from poems, reproducing verses from the Quran and the *Hadith* (sayings of Prophet Mohammed), and with philological and linguistic examples. In the second part, the author examines the doctrine as formulated and elaborated by Ibn Arabi, generally as regards its relationship with *tasawwuf* (Sufism), as well as particularly with regard to its relationship with prophecy. Finally, the author explains the concept of blame (*malamiyya*) frequently referred in this context. The author's study of *futuwwa* in Ibn Arabi's doctrine can be considered within the history of thought; in fact, she has not traced the history of *futuwwa* but focused on the concept and understanding of it in pre-Islamic times and at the beginnings of Islam where it is rooted. As to Ibn Arabi's understanding of it, the author concludes that it is based principally on the notions of conquest and illumination, prophecy and Revelation, love and loyalty, Sufism and blame. With this study, the author aimed at uncovering the universal aspects of *futuwwa*, and revealing its general and particular characteristics. She also tried to demonstrate that the concept is implicitly present in all traditional cultures, albeit in different forms. The book has a bibliography and indexes of Arabic words and personal names. (Book presentation by Ahmed Lajimi)

Ali Akyıldız, **Osmanlı Dönemi Tahvil ve Hisse Senetleri "Ottoman Securities"**, published by Türk Ekonomi Bankası A.Ş. and the Economic and Social History Foundation of Turkey, illustrated, Istanbul, 2001, 532 p. (in Turkish and English)

This informative book on the recent economic history of the Ottoman Empire will certainly be beneficial for anyone interested in the subject. The publication resulted from a joint project implemented by Türk Ekonomi Bankası A.Ş. and the Economic and Social History Foundation of Turkey. The research and collection of the sources and documents used in preparation of the book were carried out by the History Foundation of Turkey, Istanbul. The material was studied, analysed, and the texts edited by Prof. Dr. Ali Akyıldız, specialist in economic history, and his team. It is a comprehensive study of the process of economic transformation which marked the second half of 19th century, towards the accumulation of capital and the formation of European type of companies in the Ottoman State. The author has divided the book four main parts. Part One is on company formation in the Ottoman period. It has four sections. The first section deals with the development of European company law in the Ottoman State. It comprises detailed chapters on bureaucratic arrangements, the company as conceived in commercial law, developments recorded during the reign of Abdulhamid II, and changes in company statutes after the Second Constitutional period. The second section extensively presents the cases of two incorporated companies: the Bosphorus Steamboat Company and the İzmir-Aydın Railway Company. The third concerns the foreign companies, problems arising and measures attempted to impose supervision on them. Finally, the fourth section reviews the economic policies of the Committee of Union and Progress and the attempts made to create an entrepreneurial class. As to Part Two, it studies several examples of securities and shares issued by the companies. Part Three is related to domestic and foreign loans of the Ottoman State, and Part Four presents the other bonds and shares contained in the collection. The book has illustrations including old photographs, reproduction of archival documents and various kinds of Ottoman securities. Among the sources cited in the bibliography are archival documents, research works, newspapers and periodicals of the period. A detailed index completes the book.

Altaf Salem Al-Ali Al-Sabah, **Traditions. Readings in Kuwaiti Culture and Traditional Arts**, Al-Saddou, Kuwait, 2000, illustrated, 114 p. (in Arabic)

This beautifully produced book is about the traditions, arts and customs of Kuwaiti society. The author, Sheikha Altaf Salem Al-Ali Al-Sabah has collected data and documents reflecting the different aspects of traditional life. The studies she made on these materials and through her various field surveys resulted in a series of research papers, which have formed the chapters of this volume. The reader finds in it illustrations of representative samples of works of art and crafts that are generally associated with architecture, as well as the other handicrafts, accompanied with outlines of the history of the development of each art during the previous centuries. Most notable among the arts studied are "saddou" (carpet weaving), the building of sailboats, textile-weaving and embroidery; some craftspeople who have reached perfection are also cited. One of the chapters is devoted to traditional architecture and historical monuments. Abundantly illustrated, the book has a bibliography of sources in Arabic and in other languages. The author, an anthropologist, teaches at the University of Kuwait and is a member of the National Council for Culture, Arts and Letters. She participated in the "Saddou" establishment for the preservation of carpet and textile weaving and directed its program relating to the traditional art of woolen textile weaving in rural areas. (Book presentation by Ahmed Lajimi)

Marlies Hoenkamp-Mazgon, **Palais de Hollande in Istanbul**, The Embassy and Envoys of The Netherlands since 1612, Boom, Amsterdam, 2002, 175 p.

The Palais de Hollande, built in 1858, has been the residence for the Dutch diplomats in Turkey. The building was erected on the spot where Cornelis Haga, the first Dutch envoy to the Ottoman Empire began to reside in 1612. Thus, the diplomatic relations between Turkey and The Netherlands began. The State of The Netherlands later acquired possession of the Palais de Hollande in Istanbul. This book primarily focuses on the experiences of Dutch diplomats and their efforts to establish a permanent residence in Istanbul. It deals with the following themes: description of the premises of Palais de Hollande today and the works of art located there; establishment of the first contacts between The Netherlands and Turkey; expansion of the diplomatic network and the activities of the envoy Levinus Warner (1619-1665) in Istanbul; the appointment of Justinus Colyer (1624-1682) to the position of envoy in

Istanbul and the acquisition of the ownership of the building by the Dutch government; the ambassadorship of Cornelis Calkoen (1696-1764); the possession of the palace by the Directors of Levantine Trade; the building of a new palace by the Directorate of the Levant Trade and of Navigation to the Mediterranean (DLH) and its new occupants; the dragomans as members of the embassy staff; foreign interest in the Dutch property; the ambassadorship of Julius Philip J. A. Count Van Zuylen van Nijevelt; the construction of a new main building and the restoration of the attached buildings in the palace; the renovation and the reconstruction of Palais de Hollande (1999-2002). The book has annexes, a glossary of Ottoman words, a bibliography and an index at the end. It is embellished with several illustrations, some of them depicting precious works of art dating from the period under concern. It not only relates the story of Palais de Hollande in Istanbul, but also sheds light on the corresponding period of the history of the relations between Turkey and the Netherlands. (Book presentation by Semiramis Çavuşoğlu)

Festschrift Hans Georg Majer, **Frauen, Bilder und Gelehrte**, Studien zu Gesellschaft und Künsten im Osmanischen Reich. **Arts, Women and Scholars**, Studies in Ottoman Society and Culture, edited by Sabine Prätor and Christoph K. Neumann, 2 volumes, Istanbul, 2002, xxiv+751 pp. (in English, French and German)

This *Festschrift* is dedicated to Hans Georg Majer, professor in Near Eastern history and particularly Ottoman studies at the University of Munich, in appreciation of his outstanding services to scholarship in these fields. The two volumes contain 40 articles in total, contributed by distinguished scholars on various aspects of "Women", "Arts" and "Scholars" in the Ottoman world. The editors note that the contributions in these two volumes had been presented to Majer five years ago in a single bound copy on the occasion of his 60th birthday in July 1997, at the Institute for Near Eastern History, Culture and Turcology, University of Munich. The book was published later in its present format. Volume 1 is devoted to the subject of "Frauen/Women". The twenty-five articles in this volume focus on the position and the activities of women of different classes and circles in Istanbul and in Anatolia at different times of Ottoman history. Volume

2 is devoted to the subjects of "Bilder/Arts" and "Gelehrte/Scholars". The part on arts contains seven articles about painting and photography used as illustration and documentation media. The part on scholars contains articles on some figures among the Ottoman scholars and on examples of German-Turkish associations. The book contains a "Bibliography of Hans Georg Majer's Writings". It also has a detailed index including personal names, places, buildings, terms, titles of source texts and authors of the literature quoted. IRCICA would like to take this opportunity to congratulate Professor Majer and wish him continuous success. (Book presentation by Semiramis Çavuşoğlu)

Essays in Honour of Barbara Flemming, Guest Editor: Jan Schmidt, 2 volumes, edited by Şinasi Tekin and Gönül Alpay Tekin in the Journal of Turkish Studies vol. 26 (2002), published at the Department of Near Eastern Languages and Civilizations, Harvard University, xxiv, 372 p + x, 369 p.

This publication is a collection of essays, written by Barbara Flemming's students, colleagues and friends to celebrate her seventieth birthday and to thank her for her contribution to knowledge and insight from which they, in one way or another, all have profited. She is a Professor Emerita of Turkish at the University of Leiden. As researcher and lecturer she has also been at University of California, L.A., Istanbul University and Washington University at St. Louis, Missouri. This book includes 46 articles written by eminent scholars. The Foreword is written by Jan Schmidt, who is also the guest editor of the issue. The two volumes bring together forty-eight essays on a variety of subjects relating to literature, social history, modernisation, etc. in Turkey and the Middle East. Some of the titles are: "The Unknown Treasure: The Metaphysical Aesthetics of Ibn Arabi" (Mark Hoos), "Universalisme et Gnosticisme dans les Hétérodoxies du Proche et du Moyen-Orient" (Irène Melikoff), "Twenty-nine Rules for *Qur'an* Copying, A Set of Rules for the Lay-Out of a Nineteenth-Century Ottoman *Qur'an* Manuscript" (Jan Just Witkam), "Molière on the Turkish Stage" (Petra de Brijn), "Interlinear Translation: The Case of the Turkish Dictionaries" (Eleazar Birnbaum), "On Kadis of Sofia, 16th-17th Centuries" (Rossitsa Gradeva). IRCICA wishes continuous success to Professor Flemming in her scholarly achievements. (Book presentation by Semiramis Çavuşoğlu)

An introduction to some libraries and museums of the Islamic Republic of Iran

This section gives introductory information on some of the libraries and museums of the Islamic Republic of Iran. It is based on / excerpted from the brochures and other publications of each institution.

NATIONAL LIBRARY OF THE ISLAMIC REPUBLIC OF IRAN

The National Library of Iran was inaugurated in 1937. It operates under the direct auspices of the President of the Islamic Republic of Iran. Previously, the functions of a national library were performed by other libraries, particularly the Library of Dar al-Fonun College (opened in 1851) and the Nation's library (opened in 1889) which were later merged under the name of the Public Library of Ma'aref. Following its inauguration, the National Library of Iran enlarged its collections by various means.

The oldest Persian printed book in its collection is entitled *Resaleh Jahadiyyeh*; written by Qaem Maqam Farahani, printed in Tabriz in 1817 and supposed to be the first book printed in Iran. The library also possesses Avicenna's *Qanun* printed in Rome in 1593. As of 2002, the library contains 580,000 Persian and Arabic books, 175,000 printed books in other languages, 45,000 titles of Persian and Arabic manuscripts in 13,000 volumes, 10,000 lithographic prints, more than 1,000,000 periodicals in 80,000 volumes, 172,000 manuscript documents, 68,000 pamphlets and sheets, 1,650 maps, 11,300 stamps, 115,000 slides, 135,000 photographs, 2,000,000 negatives, 8,000 contacts, 6,700 posters, 4,000,000 microfilms and microfiches, 64,000 audio-visual materials, and 300 electronic resources.¹

The National Library of the Islamic Republic of Iran acquires, preserves, organises, and disseminates information on written (printed or manuscript) and non-print materials published in Iran or produced by Iranians abroad. In addition to carrying out general library and information science services, the library carries out the following projects and activities, among others:

- Setting library and information science standards at the national level
- Expansion and adaptation of classification systems on basis of cultural needs
- Study and research on IranMARC and publication of IranMARC manual for printed materials
- Cataloguing in publication (CIP) of all the books published in Iran
- Electronic publication of the National Bibliography, Persian Subject Headings and Authority List of Authors and Famous People
- Compilation of a Library and Information Science Encyclopedia
- Providing training facilities in library and information science for the libraries all around the country
- Setting up a National Bibliographic Information Center of Library Resources for the Blind.

The library publishes the annual Directory of Iranian Periodicals and Newspapers and the Quarterly Journal of the National Library of the Islamic Republic of Iran (*Faslname-ye Ketab*).

Pending the inauguration of its new premises which are under construction, the address of the Administrative Building is as follows: National Library of the Islamic Republic of Iran, Anahita Alley, Africa St., Tehran, Iran, P.O. Box : 11365-9597, Tel.: (98-21) 8787335, 8786867, Fax: (98-21) 8788950; e-mail: nli@nli.ir; website: <http://www.nli.ir>

¹ *The National Library of the Islamic Republic of Iran in Brief 2002*

THE GREAT LIBRARY OF AYATOLLAH MAR'ASHI NAJAFI

The Great Library of Ayatollah Mar'ashi Najafi, which is located in the city of Qom, is well-known particularly for the importance of its collections of manuscripts. Among libraries containing collections of old Islamic manuscripts, it ranks first in Iran and third in the Islamic world.

It was founded by Imam Mar'ashi Najafi (born in Najaf in 1897), an eminent scholar in Islamic science, jurist, and historian. Imam Mar'ashi Najafi started to build this library collection when he was a young student, building on a nucleus constituting of the books he inherited from his father. All his life, he collected books to continuously enlarge the library. In this effort, the founder had the following objectives in mind: creating a large international cultural-Islamic centre which would be geared towards encouraging discussion and research cultures in society, acquainting researchers with valuable manuscripts and with the written Islamic culture in different fields of sciences and arts, collecting manuscripts and preserving them, preparing and collecting microfilms and other duplicate copies of rare manuscripts, and transferring these treasures to the subsequent generations. At present, the library has a building of 21.000 square meters, seven stories, modern equipments, and about 160 officials. It communicates with 400 cultural centers and libraries around the world.

Imam Mar'ashi gave the responsibility of managing the library to his son Dr. Mahmood Mar'ashi Najafi. the library's main sections are: the Office of the Library's President, the Public Service Division, the Special Service and Reference Section (Research Center), the Administrative Section, the Center of Public Service Affairs (comprising many sections, including those for purchases and exchanges, translations, etc.), the Center of Researches and Services for Book Broadcasting, the Unit for the Preservation of Manuscripts and Documents, the Store for Other Materials (compasses, coins, keys etc.) and the Center of World Libraries Encyclopedia.



the main entrance



The second building (Publications Center)

The Public Service Division consists of: Ibn Sina's Hall, which is for the readers, the Private Hall for Hawza Religious Books, the Khawajeh Nasser Toosi's Hall, which is for national and international congresses, Sheikh Mofid's Hall, which is a special hall for local conferences and seminars held by the library, Book's Exhibition, which is for the library's publications. The Special Service and Reference Section (Research Center) has the following divisions: the Manuscript Store (The number of manuscripts is approximately 32,000 volumes in more than 60,000 titles. 65 % are in Arabic and the rest in Persian, Turkish, Urdu, Abyssinian, Syriac and Latin. 500-800 manuscripts are added to the library each year); the Photographic Sheet Store (relating to about 4,000 volumes of valuable manuscripts contained in different libraries in the world); the Microfilm and Microfiche Store (containing about 12,200 priceless manuscripts); the Written Documents Store (where more than 100,000 written documents, some as old as five centuries, are kept); the Permanent Exhibition of valuable Manuscripts Samples; the Founder's written books and papers; the Store of the Oldest Published Books; the Store of Scarce Petrographs; the Store for

Persian, Arabic, Turkish and Urdu Printed Materials; the Newspapers and Periodical Magazines Store; the Open Reference Book Store; the Store of Islamic Manuscripts Index About the World Libraries; the Store of Foreign Printed and Periodical Materials; Archives of Forbidden Books; the Store of Maps and Geographical Charts; the Store of Repetitive Printed Books; the Great Hall; the Manuscripts and Document Researchers Section; Qom Researchers Section; the Genealogy Division; the Manuscripts Indexing Section; the Division for Organizing and Publishing the Founder's Written Materials; the Division of Research on Islamic Manuscripts.

The library's publications are the following:

- *Mirath Shahab*, a periodical magazine about manuscripts and book and subjects relating to them, in the Persian language. Until now, 24 issues have been published.
 - 165 books have been published in more than 405 volumes.
 - The library has also published the book entitled *Mohaqqat al-Ehqaq* written by Mar'ashi Najafi. 36 volumes have been published until now. This book has been granted the Book Prize of Iran in 1994, in the religious books section.
- The library's address is as follows: Library of Imam Mar'ashi, Ayatollah Marashi Najafi St., Qom, Islamic Republic of Iran; P.O. Box 37157, Tel.: 98 (251) 7741970-78, Fax. 98 (251) 7743637, www.MarashiLibrary.com.or.net or.org ; e-mail: sm-marashi@marashilibrary.org

NATIONAL MUSEUM OF IRAN (ISLAMIC MUSEUM)



the national museum

The Islamic Museum of Iran was inaugurated in 1996. It is located in a three-storey spacious building. The first floor houses an auditorium and temporary exhibition galleries. On the second floor are galleries where the artifacts are thematically organized in chronological order. The focal point of the museum is a square area where a treasury of Quranic manuscripts are displayed. Around it, scientific, literary and historical manuscripts are exhibited according to their thematic and chronological sequence. On the walls surrounding the central area, valuable calligraphic works and miniature paintings encircle the manuscripts on display. At the four corners of this area, the visitors can see objects such as lighting devices, astronomical instruments, glass ware, medical instruments and writing utensils, each category of artifacts being exhibited in separate sections. On the second floor, alongside the central area and four peripheral booths, three main galleries are dedicated to ceramics, metal works and textiles (carpets and fabrics). As to the third floor of the museum, it houses various Islamic artifacts displayed with an emphasis on architectural decorative

elements. These artifacts date from early centuries of Islam up to the thirteenth century H., which enables the visitor to trace how specific political, economic and social conditions influenced artistic development during the different periods of history. In this context the coins minted in each of these periods.

The address of the museum is: Imam Khomeini Ave., 30 Tir cross, Tehran 11364, Iran, P.O. Box 11365/4364, Tel.: (98-21) 6702161-6, Fax: (98-21) 6702648, e-mail: m.melli@iranmehr.net

NEW PUBLICATION MALEK NATIONAL LIBRARY AND MUSEUM



Malek National Library and Museum

Malek National Library and Museum constitute one of the most important cultural institutions affiliated to Imam Reza Holy Shrine Foundation (*Astan-e Qods-e Razavi*) in Tehran. The library holds a magnificent collection of manuscripts, which is administered by means of advanced information technologies. The collection was donated to Astan-e Qods-e Razavi in 1937 by Haj Hussein Agha Malek, a scholar who gradually established this library and donated land, as well as the library and museum, to Astan-e Qods-e Razavi. The library and museum are located in spacious premises built in a traditional Islamic architectural style.

* The Library has 19,000 recorded titles of books and manuscripts dating from the early centuries of Islam. Many of them are unique copies. There are also over 42,000 volumes of printed books, lithography and typography in different fields, especially in Islamic studies, humanities, literature, and history...

The introductory brochure of the library and museum indicates that among the oldest manuscripts comprised in the library's collection, there are the following works: Ibn Meskveyh, *Al-fowz al-asqar* (philosophy and theology), dating from 410 Hijra; Abi Nasr Farabi, *Collection*, 463 Hijra. The collection comprises the following precious works, among others: Holy Qur'an in Naskh and Thuluth calligraphy by Yaqut al-Mustasimi, Vesal Shirazi and Alaed din Tabrizi; Holy Qur'an in Naskh calligraphy by Hussein Ibn Askar Arsanjani and also the following works: Sheikh Toosi, *Tahzib al-ahkam*, 995 Hijra, *Murouj al-zahab* of Masudi, 867 Hijra, *Shahnameh* of Bysunghur Mirza, as well as more than 104 books and manuscripts of Ibn Sina (Avicenna). The collection also has illustrated manuscripts and albums handwritten by well-known calligraphers such as Mir Ali Heravi, Mir Imad, Abd al-Rashid, Mirza Ahmad Neirizi, Darvish Abd al-Majid Taleghani, Ali Reza Abbasi, Yaqut al-Mustasimi, Sultan Mohammad Nour, Bysunghur, to cite only a few.

Among the printed books, there are the following works: Avicenna, *Al-Qanun fi teb*, Rome, 1593; Khajeh Nasr Toosi, *Dictionary (English to Persian)*, Bangal, 1780; Ahmad Ibn Mohammad Shervani, *Al-ajab al-ojab fima yafid al-kotab*, 1228 Hijra. The collection of printed books includes 4600 volumes of books in different languages.

* The museum consists of several galleries. Some of the collections are:

- Coins from pre-Islamic (Lydia, Achaemenian and Sassanian) and Islamic periods (Abbasid, Samanian, Qajar)
- Precious carpets produced by well-known carpet weavers
- Rare stamps from 183 countries
- Art works: paintings
- Astrological instruments (wooden, metal, stone)
- Handicrafts, pen cases and miniatures
- Furniture from India and Syria

- Ka'ba curtain in filigree work
- Objects and portraits of eminent scientists and politicians
- Documents of historical importance..

Address: Imam Khomeini Avenue, across the Ministry of Foreign Affairs, Tehran, Iran, Tel.: (98-21) 6726653, Fax: (98-21) 6717364.

REZA ABBASI MUSEUM



Quoting from the beautiful brochure of this museum, "The collection of objects on display in the Reza Abbasi Museum recalls an era that is unknown, mysterious, and full of the endeavors of humans for survival, fighting nature, gaining benefits and victory over the environment. The stages that humanity has gone through to gain such a level as enjoyed today is reflected in the objects that have remained."

The collection of artifacts in the Reza Abbasi Museum is on permanent display in five galleries:

1. The Pre-Islamic Gallery

The objects preserved in this gallery date from the 2nd millennium BC to the end of the Sassanid Dynasty (i.e. 651 AD). They include pottery, metal and silver objects collected from various locations.

2. The Islamic Gallery

The Islamic gallery has two parts. In the first Islamic Gallery, there are metal objects from the Buyid period, pottery from the 9th to the 11th centuries AD from Naishabur, and multicoloured wares attributed to Sari. This collection continues with pottery of various types from the Seljuq period. The Seljuk collection also includes oil lamps, incense burners and other metal objects.

In the second Islamic Gallery, there are objects from the 13th to the end of the 19th centuries, including pottery with different colours and decorative backgrounds, and metal objects from the Timurid period. The pottery and metal wares from the Safavid period display differing designs, decorations and colours. The metal wares, textiles and also polychrome lacquer objects with bird and flower designs from the Qajar period reflect a new era in the history of art and culture in Iran.

3. The Painting Gallery

This gallery has artifacts dating from the 12th century onwards. Schools of painting which flourished in different periods are known by the names of the cities they originated from. The collection includes leaves of the *Shahnameh* from the 14th century and samples of paintings belonging to the schools of Shiraz and Tabriz. Paintings from other ancient manuscripts and literature that are important in the culture of Iran illustrate the schools of Herat and Shiraz in the 15th century, and Tabriz, Qazvin and Isfahan during the 16th and 17th centuries.

4. The Calligraphy Gallery

Samples of calligraphies in the Qufi, Naskh and Thuluth styles contained in this collection display the art of early calligraphy from the beginning of the Islamic period onwards. The collection in this gallery also includes works in the Nestaliq and Shekasteh-Nastaliq styles written by illustrious calligraphers such as Mir Imad, Mirza Gholam Reza and Abdul Majid Darvish.

5. The Temporary Exhibition Gallery

The Reza Abbasi Museum has devoted part of its activities to short-term and temporary exhibitions aimed at displaying some works that are in the storage of the Museum. This space is occasionally also rendered available to contemporary artists working in different fields of art.

The museum has a library comprising a valuable collection of books, magazines, and sets of old newspapers. This is complementary to the collection of the Museum and constitute a reference facility for visiting researchers.

The Museum offers training courses to teach various arts related to its collections.

Address: 972 Pole Seyyid Xandan Shariati Avenue, Tehran, Tel. (98-21) 863001.

NEW PUBLICATION

Mushrabiyya and Stucco Colored Glass in the Muslim World, Proceedings of the international seminar held in Cairo, Egypt on 3-9 December 1995, edited by Nazeih Taleb Maarouf, Preface by Ekmeleddin İhsanoğlu, IRCICA, Istanbul, 2002 (in Arabic)

Price: US\$ 70.- post included



This book contains the papers presented at the international seminar on Traditional Crafts in Islamic Architecture with special focus on Mushrabiyya and Stucco Coloured Glass, which was organised jointly by IRCICA and the Ministry of Culture of Egypt on 3-9 December 1995. It tries firstly to explore a flourishing side of the Islamic civilization and secondly to motivate the development wheel in member countries through encouraging an important sector of the heritage which can be employed currently in architecture. Thus, it highlights the cultural and heritage identity of these countries, in a way to present its beautiful aspects pertaining to heritage, tourism and culture. The book tries as much as possible to evaluate the present state of Mushrabiyya and Stucco Colored Glass sector and define future prospects for developing its economical, social and cultural aspects as well as working to highlight its relevant aspects in a way to create a real awareness of its real contribution in the field of arts and architectural advancement in the Islamic world for ages. It also discusses the measures that can be taken to avoid the loss of a special tradition of the Muslim world. In addition, it initiates a kind of cooperation among the concerned countries in the field of revival and restoration of the Islamic architectural heritage, which means more attention to introducing Mushrabiyya and Stucco Colored Glass in today's architecture.

In general, the aim of this book is to introduce better the masterpieces of Mushrabiyya and Stucco Colored Glass in the Muslim world and get them documented as well as raise an awareness for the necessity of giving more care to it and to its revival as cultural, touristic and heritage treasures. One of the most important features the book highlights is the set of clarifications made for a better understanding of the descriptions, characteristics and the uses of Mushrabiyya, Stucco Colored Glass and Qamariyas. The book illustrates various names used in various regions from east of Arabia to its west. The book also deals with the various types of wood and their uses in Mushrabiyya works, defining their sizes, various forms, parts, heights and designs as they have appeared for various ages. Another subject studied by the book is gypsum which is called "Shamsiyat" with reference to sunlight and Qamariyat with reference to moonlight which is called "Shamasiyat" in Morocco. The book makes a comparison between the two techniques most used in this field in the East and the West and whose influence can still be seen in the architecture of the Middle Ages and afterwards. The book explores in a different chapter the characteristics and designs of the traditional Arabic house in various regions of the Muslim world. It also investigates the issue of exploring new markets for Mushrabiyya and Stucco Colored Glass in Europe and North America. In this regard, it refers to the necessity of drawing a successful program for marketing Mushrabiyya which requires various modern marketing and promotion methods in a way that it will encourage the marketing system in the field of handicrafts to focus on countries with expanding economies.

NEW PUBLICATION

Traditional Carpets and Kilims in the Muslim World: Past, Present and Future Prospects, Proceedings of the international seminar held in Tunis, 19-25 November 1999, edited by Nazeih Taleb Maarouf, Preface by Ekmeleddin İhsanoğlu, IRCICA, Istanbul, 2002

Price: US\$ 70.- post included (Arabic edition: US\$ 60.-)

This is a collection of the papers presented during the international seminar on Traditional Carpets and Kilims in the Muslim World: Past, Present and Future Prospects which was organised by IRCICA in cooperation with the "Office National de l'Artisanat" of the Ministry of Tourism and Handicrafts, Tunisia. It book illustrates the present state of Traditional Carpets and Kilims in various parts of the Muslim world together with a historical background of the sector representing its cultural and heritage aspects.

Through this book, the reader will enjoy the opportunity of knowing closely the sector of traditional carpets and kilims in countries where publications on such topics often appeared only in local languages. This work is considered as a documentary, photographing the characteristics and beauty of carpets and kilims not only in the Muslim countries such as Algeria, Azerbaijan, Burkina Faso, Egypt, Jordan, Lebanon, Iran, Kuwait, Malaysia, Morocco, Pakistan, Palestine, Qatar, Kazakhstan, Syria, Tunisia, Turkey, Uganda, Uzbekistan, Yemen Republic, but also in some other countries such as Venezuela, India, South Africa, as well as the Indian Navajo carpets in the U.S.A.

This constituted the historical background; the present state of the artisan; skills development; raw materials and instruments and their effects on the quality of the product; markets of traditional carpets and kilims; distribution channels; development of the product and its promotion; information and data on the economical and financial aspects; role of the government and patronage, and the documenting field in this sector.

The book deals with such particular technical aspects of the subject as the use of natural dyes and the new methods used in analysing them chemically to determine the age of the carpets. The use of this knowledge in its historic context gives us information about the age and the origin of a specific object. This is considered as a unique initiative, which will assist in the identification of ages and origins of the carpet pieces available in the museums of the world.

The book also provides a clarification of the symbols, forms, and designs used in traditional carpets and kilims. It illustrates with diagrams these designs; the types of looms and their various parts and the spinning process. It examines the raw materials, their treatment, and the traditional tools used in carpet weaving, as well as the lines used in textile weaving. Some chapters deal with the motifs and designs applied on carpets and kilims, their symbolic meanings and interpretations, while other parts of the book are devoted to detailed studies on technical aspects of carpet weaving, such as various types of looms, tools, inputs and methods used.

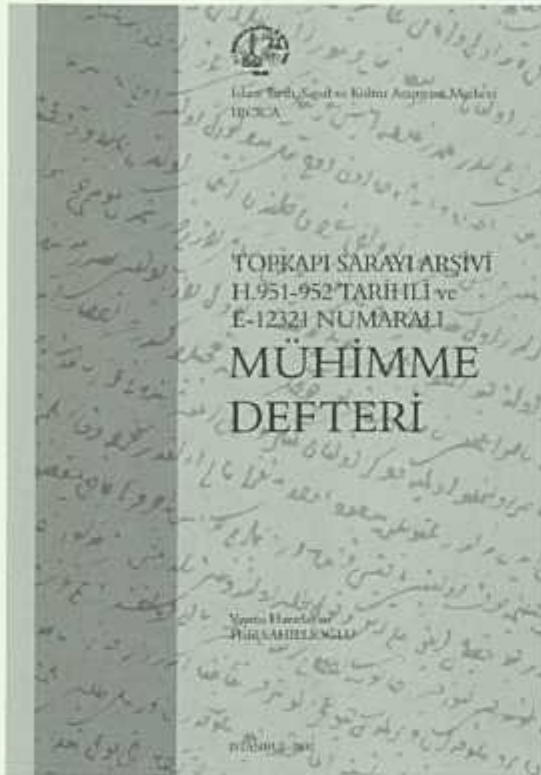
The reader will also find the reports on field surveys and statistical studies relating to the carpet and kilim markets; the problems and challenges encountered, import and export of traditional carpets and kilims and their country-wise distribution, trends observed in buyers' preferences, demand and supply, price trends, and many other aspects and issues. This is prepared by studying the markets of France, Germany, Netherlands, USA, Italy, Britain, Switzerland, and Japan. The book also includes an analysis of the most important carpet and kilim producing and exporting countries such as Afghanistan, China, Iran, Morocco, Nepal, Tunisia and Turkey.



NEW PUBLICATION

Topkapı Sarayı Arşivi H.951-952 tarihli ve E-12321 numaralı Mühimme Defteri (The *Mühimme* Register dated H.951-952 no. E-12321 in the Topkapı Palace Archive), compiled and edited and Preface by Halil Sahillioğlu, Foreword by Ekmeleddin İhsanoğlu, Series of Studies and Sources on the History of Ottoman State and Civilisation no. 7, IRCICA; Istanbul, 2002

Price: US\$ 60.- post included



The *Mühimme* registers are indispensable sources for the researchers interested in the history of the Ottoman period. This *Mühimme* register is known to be the oldest one and contains the firmans and administrative orders issued during the period 951-952 Hijra/1544-1545, specifically from 10 December 1544 to 16 April 1545, during the reign of Sultan Süleyman the Magnificent. It is one of the limited number of registers that are outside of the Turkish Prime Ministry's Ottoman Archives.

The contents of this register have been transcribed in Latin characters, documented and made available to researchers in this book thanks to the efforts of Prof. Dr. Halil Sahillioğlu, the distinguished professor in Ottoman studies. The Preface by Halil Sahillioğlu is an extensive article in itself which describes and evaluates the contents of the register. The book is accompanied by a CD copy. An index and a set of explanatory tables facilitate its use. As explained in the Preface, the register contains many firmans on measures relating to the expedition to Buda and several other political questions which preoccupied the Ottoman State during this period. An important project of the State in this period was the construction of the *Imaret-i Amire* (imperial public kitchen for the poor) which is also reflected in the firmans of this register.

The articles written by Halil Sahillioğlu which were published in various journals or presented at conferences were collected by IRCICA in the volumes entitled *Studies on Ottoman Economic and Social History* (1999, articles in English and in French) and *Min Ta'rih al-Aqtar al-Arabiyya fi al-Ahd al-Usmani* (On the History of Arab Countries During the Ottoman Period, 2000, articles in Arabic).

NEW PUBLICATION

OSMANLI MÜSİKİ LİTERATÜRÜ TARİHİ / HISTORY OF THE LITERATURE OF MUSIC DURING THE OTTOMAN PERIOD, prepared by Ekmeleddin İhsanoğlu, Ramazan Şeşen, Gülcan Gündüz, M. Serdar Bekar, edited by Ekmeleddin İhsanoğlu, Series of Studies and Sources on History of Science no. 10, History of Ottoman Literature of Science Series no. 4, Istanbul, 2003
Price: US\$ 50,- post included

OSMANLI MUSİKİ LİTERATÜRÜ TARİHİ

HISTORY OF THE LITERATURE OF MUSIC
DURING THE OTTOMAN PERIOD



This is the fourth bio-bibliographic compendia in the series on *history of ottoman literature of science*. The previous titles in this series, published in two volumes each, were devoted to astronomy literature (1997), mathematical literature (1999), and geography literature (2000). The series entitled *history of Ottoman Literature of Science* comes under the *Series of Studies and Sources on History of Science* as a result of IRCICA's research and publication program on the History of Science in Islamic Civilisation. The first book which was published in this series, entitled *History of Ottoman Astronomy Literature*, cites the astronomical works produced by muslim scientists throughout the ottoman period (1299-1923): in the first part are the works whose authors are known, accompanied by biographies of 582 authors; the second part contains the works whose authors are not known. The total number of works on astronomy cited in the book is 2438. The second book in the series, entitled *history of ottoman*

mathematical literature, gives information about 963 works authored by 491 scientists and 153 works whose authors are not known, i.e. 1114 works in total. Third in the series, the *History of Ottoman Geographical Literature* contains entries for 1629 printed and manuscript works produced on Ottoman lands, during the Ottoman period, on scientific subjects relating to geography, cosmography and cartography. The authors of 727 of these works are known, whereas those of 901 are not. The number of authors whose identity is not known is 441.

The latest work, which is a survey of the history of musical literature over the period 1299-1922, has sections on the authors of musical works, their publications, and the works whose authors are not known. The total number of works mentioned in this survey is 713. The authors presented are in the number of 223, with 440 works on music which they produced. The life periods of 205 are known, and the places of origin of 132 authors are known. Among them 39 originated from Anatolia, 38 from Istanbul, 12 from the Balkans, 10 from Egypt, 9 from Syria, 4 from Morocco, 3 each from Palestine, Iran and Europe, 2 each from the Aegean and the Mediterranean islands, Yemen and Azerbaijan, 1 each from the Hejaz, Iraq, Crimea, Central Asia and America. To give an idea on the subjects of the books surveyed, it can be observed that out of the total of 713 books covered, 22 % deal with general subjects of music, mostly the theory and practice of music; 35 % are collections of compositions and lyrics, 12 % are collections of musical scores, 13 % are on the history of music, 10 % on whether or not the whirling of the Sufis is permitted in the practice of religion, 4 % on musical education, and the remaining few on tunes (*maqams*), and other subjects.