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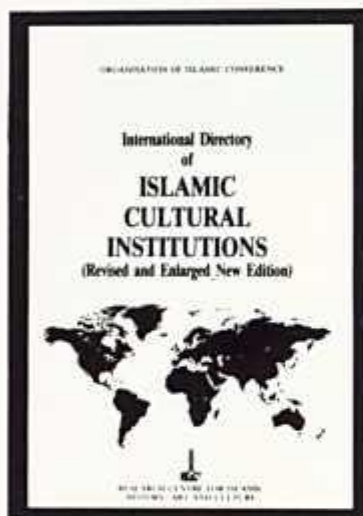
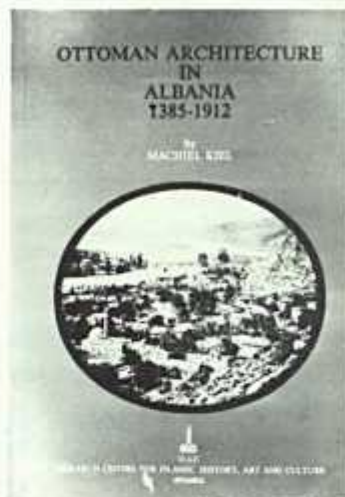
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RECENT IRCICA PUBLICATIONS

OTTOMAN ARCHITECTURE IN ALBANIA, by M. Kiel, published in cooperation with the Turkish Prime Ministry's Promotion Fund, 1990; in English

An extensive study of the numerous Islamic monuments in Albania. The author examined the historical context in which they were built, their characteristics and present state. Through this analysis, the work becomes much more than an architectural study; it reflects the Ottoman administrative system applied in the provinces, the social functions of the State, the structure of the society and its institutions.

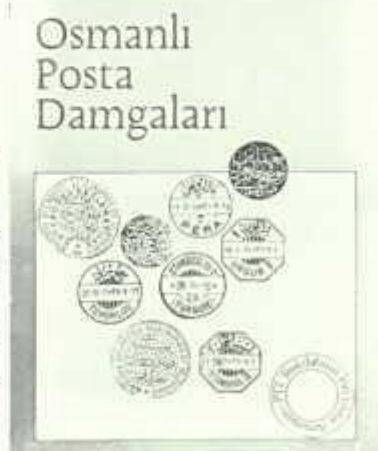


INTERNATIONAL DIRECTORY OF ISLAMIC CULTURAL INSTITUTIONS (Revised and Enlarged Edition), by A. Tanlak, A. Lajimi, 1989; in English.

Contains the addresses of 4371 institutions in 109 countries, including academies, learned societies, research centres, educational establishments, libraries, archives and museums.

OTTOMAN POSTAL STAMPS, by H.Y. Nuhuğlu and T. Mert, 1990; in Turkish.

A catalogue containing over 2000 postal stamps most of which were utilised by the Ottoman Postal Administration between 1910 and 1918. The information on the stamps has been deciphered and presented systematically, providing a guide to the geographical and administrative division of the Ottoman territory. A toponymic index further enhances the value of this reference which will be useful to all those interested in the history of provincial administration, urban settlements, postal services as well as in philately.



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EDITORIAL

The leaders of the Member States of the OIC met at their sixth Summit Conference in mid-December 1991, in Dakar, Senegal. His Excellency Abdou Diouf, President of the Republic of Senegal assumed the Chairmanship of the Summit until the next conference. The Islamic Summit, highest decision-making body OIC, meets once every three years. Because of this interval, each of the Summit conferences held until now has had a considerable set of issues to recapitulate, as well as specific focuses of concern in the political, economic and cultural fields depending on the events then at stake. As such, the most important feature of the Dakar Summit was the evaluation of the developments that have recently taken place in the world political scene, starting in particular with the 1990s. The conference was a timely forum for considering the prospects of the new world order and its eventual ramifications for the Muslim world. These developments have brought new dimensions in international relations, urging countries and groups of countries to deploy efforts in order to meet these requirements and seek new opportunities regarding cooperation and dialogue around the world. In this context the Summit emphasized the growing role of the OIC and formulated a vision of the Organisation's future cooperation activities. The Summit also welcomed the Republic of Azerbaijan as Member State and the Republic of Albania as Observer. We are pleased to present a brief report of the Dakar Summit in this issue of the Newsletter.

In this issue we also outline the activities and recommendations of the Rabat seminar on "Craft: Prospects for Development" that was announced in previous issues. The seminar was held under the high patronage of His Majesty Hassan II, King of Morocco, at the end of October. The seminar brought together specialists and administrators engaged in the craft sector in various regions of the world. Participants exchanged ideas in the light of their experiences and made suggestions for the preservation and development of traditional crafts and the protection and promotion of craftsmen in Muslim countries. The results of the discussions and the craft exhibition which was organised at the fringe of the seminar have highlighted the important place that traditional crafts hold in the culture and economic life of Muslim societies, and have contributed in creating a greater awareness about both developmental and artistic aspects of this sector of activity.

As always, we continue our feature on institutions of the world involved in research and promotional activities concerning Islamic culture and other subjects relevant for the Muslim countries; as well as on museums with Islamic collections. Our Editorial Board welcomes write-ups, articles and other documentation on cultural institutions, higher education establishments, libraries and archives, and museums, for publication in the Newsletter; these regular features are appreciated by our readers and have proved useful in promoting contacts among such institutions. In its early years, IRCICA's Newsletter had necessarily given prominence to news about the Centre's activities; but recently, as observed by our readers, the emphasis had shifted to news of the Muslim world and on events and developments regarding Islamic culture and civilisation around the world. We are proud that with such an expansion of its coverage, the Newsletter has become a major instrument of communication in these areas within and beyond the Muslim world.

Prof.Dr. Ekmeleddin İhsanoğlu



THE SIXTH ISLAMIC SUMMIT CONFERENCE
DAKAR, REPUBLIC OF SENEGAL
9-12 December 1991



The Sixth Islamic Summit Conference of Kings and Heads of State and Government was held on 9-12 December 1991 at the King Fahd Complex in Dakar, Republic of Senegal.

A Preparatory Meeting of the Ministers of Foreign Affairs was held prior to the Summit, on 5-8 December, under the chairmanship of H.E. Djibo Laity Ka, Minister of Foreign Affairs of Senegal. The three committees of the Preparatory Ministerial Meeting met concurrently to prepare reports and draft resolutions to be submitted to the Summit; these were the Cultural, Social and Information Affairs Committee, the Political, Organic, Statutory and General Affairs Committee and the Economic and Financial Affairs Committee.

On December 9, His Highness Sheikh Jaber Al-Ahmad Al-Jaber Al-Sabah, Emir of the State of Kuwait and Chairman of the Fifth Islamic Summit Conference, in his statement at the inauguration of the Summit, emphasized the vast capabilities bestowed on the Ummah to promote joint Islamic action among themselves. He recalled in this respect the principles contained in the Charter of the Organisation of the Islamic Conference, such as total equality between Member States, respect of the sovereignty, independence and territorial integrity of each Member State, settlement of conflicts by peaceful means; he then elaborated upon the activities accomplished by the OIC during his tenure as Chairman of the Fifth Islamic Summit Conference.

The Conference unanimously elected His Excellency Abdou Diouf, President of the Republic of Senegal, as the Chairman of the Sixth Islamic Summit Conference. In his opening statement, H.E. Abdou Diouf emphasized that Islam is characterized by its universalism and humanism. He added that more than any other religion, Islam respects freedom of conscience and of worship. H.E. Abdou Diouf referred to issues and problems that the Muslim world has been facing, including the Gulf crisis, the Middle East issue, and the ongoing political transformations in the world, stressing the need for the States of the Ummah to participate in

establishing a New World Order so as to ensure that their preoccupations may be taken into account and their common interests preserved. To face the changes it is necessary, he added, that Member States organise themselves and show greater solidarity amongst them to overcome the economic difficulties they are confronting.

Following, H.E. Elias Harawi, President of the Republic of Lebanon, H.E. Akbar Hashemi Rafsanjani, President of the Islamic Republic of Iran and H.E. Dawda Kairaba Jawara, President of the Republic of the Gambia, addressed the Summit on behalf of the Arab, Asian and African Member States.

H.E. Dr. Hamid Algabid, Secretary General of the OIC, made a statement about the developments which occurred on the Islamic scene since the last Summit. The Secretary General expressed satisfaction over the situation in the Gulf region and the opening in Madrid of the Peace Conference on the Middle East, voicing the hope that this Conference will lead to Israeli withdrawal from the Arab and Palestinian occupied territories including the Syrian Golan and Al-Quds Al-Sharif to which Muslims remain profoundly attached. He further emphasized the need for the Organisation to reinforce its action in favour of the Islamic communities and minorities throughout the world, particularly in Cyprus, Southern Philippines and Jammu and Cashmere. In conclusion, the Secretary General urged the Member States to better organise their efforts and to undertake a joint Islamic action founded on solidarity and complementarity.

The Conference next approved the report of the preparatory meeting and decided to designate this Session as "the Session of Al-Quds Al-Sharif, Concord and Unity." Furthermore, the Conference adopted a motion of thanks to the efforts exerted by His Highness Sheikh Jaber Al-Ahmed Al-Jaber Al-Sabah, Emir of the State of Kuwait and Chairman of the Fifth Islamic Summit Conference during his Chairmanship of the Fifth Islamic Summit in favour of the reinforcement of the Organisation of the Islamic Conference and the expansion of its activities.

The Conference also took note with appreciation of the reports prepared by His Majesty Hassan II, King of Morocco and Chairman of the Al-Quds Committee, H.E. President Turgut Özal, Chairman of the Standing Committee for Economic and Commercial Cooperation (COMCEC), H.E. President Abdou Diouf, Chairman of the Standing Committee for Information and Cultural Affairs (COMIAC), and H.E. President Ghulam Ishaq Khan, Chairman of the Standing Committee for Scientific and Technological Cooperation (COMSTECH). The Conference also heard the messages of the Secretary General of the United Nations, the Secretary General of the League of Arab States, the Secretary General of the Organisation of African Unity and the Chairman of the Non-Aligned Movement, in which they called for the strengthening of the relations which exist between their respective institutions and the OIC.

The Conference welcomed the admission of the Republic of Azerbaijan as full member of the OIC and the Republic of Albania as Observer.

Reports were submitted to the Summit by the Heads of the Subsidiary Organs and Specialised and Affiliated Institutions, on the activities of their respective institutions. The Conference reaffirmed the necessity to accord to all these organs and institutions all the necessary support to enable them to continue to accomplish the tasks assigned to them.

Among the important decisions of the Summit were the approval of the framework statute and the internal regulation of the Standing Committees, the framework statute of Subsidiary Organs and the rules of procedures of the Islamic Commission for Economic, Cultural and Social Affairs. The Conference also decided to modify the Emblem of the OIC to better reflect the universal dimension of Islam and the diversity of the Ummah.

In the cultural field, the Conference endorsed the resolutions of the Third and Fourth Sessions of the Standing Committee for Information and Cultural Affairs. In this context, it approved the document entitled "Cultural Strategy of the Islamic World" and invited COMIAC to study the ways and means to implement it. The Conference further expressed its satisfaction at the successful outcome of this project which reflects the cultural principles contained in the Makkah Al-Mukarramah Declaration aimed at

achieving intellectual rapprochement between Muslims, at identifying the factors likely to help towards the establishment of cultural relations between them and at defining ways and means of creating affinity among the peoples of this community in the sphere of ideas and knowledge.



The Conference welcomed with gratitude the offer made by the Kingdom of Saudi Arabia to host the Seventh Islamic Summit Conference and the offer made by the Islamic Republic of Iran to host the Eighth Islamic Summit Conference.

Finally, the Conference adopted the "Dakar Declaration" in which the Kings and Heads of State and Government of the OIC Member States engage in reinforcing Islamic solidarity and unifying their efforts in order to defend Islamic causes. H.E. Abdou Diouf made the concluding statement wherein he recapitulated the results of the deliberations and highlighted the contributions of the Sixth Islamic Summit Conference to the strengthening and diversification of cooperation among the countries and peoples of the Islamic world.

Activities of the Centre on the occasion of the Sixth Islamic Summit:

On the occasion of the Sixth Islamic Summit Conference in Dakar, the Centre participated in an exhibition organised at the *Institut Islamique de Dakar*. Also participating were a number of member countries and Senegalese institutions and organisations. On display were pannels showing the numerous activities of the Centre and the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH). Also on

display were historical photographs chosen from IRCICA's archives depicting cities and regions of the Islamic world at the turn of the century, a selection of the winners' plates from the two international calligraphy competitions and a selection of photographs representing Islamic cultural heritage. The Centre's publications were also exhibited. A large audience was present at the inauguration of the exhibition.



Inauguration of the exhibition

The world press media tuned in to Dakar during and after the Sixth Islamic Summit. H.E. Abdou Diouf, President of Senegal and Chairman of the Islamic Summit has voiced the objectives and strategies of the OIC, embodying the aspirations of the one billion-strong Muslim world regarding their political, cultural and economic future. President Diouf has drawn the attention of the world opinion to the growing work and responsibilities of the OIC and its institutions, pointing out that "...the Research Centre for Islamic History, Art and Culture in Istanbul is entrusted with the task of enriching and preserving the cultural riches of Islam" (Türkiye Newspaper, 20 Jan. 1992).

INTERNATIONAL SEMINAR ON "CRAFT: PROSPECTS FOR DEVELOPMENT"
RABAT, KINGDOM OF MOROCCO
23-25 October 1991

The International Seminar on Craft: Prospects for Development convened in Rabat, under the high patronage of His Majesty Hassan II, King of Morocco, on 16-18 Rabi II, 1412 H./23-25 October 1991. The Seminar was organised by IRCICA in cooperation with the Islamic Research and Training Institute of the Islamic Development Bank, Jeddah, and in collaboration with the Ribat Al-Fath Association, Rabat. It was attended by policy-makers, planners, administrators, craftsmen from Southeast Asian States, Arab and African countries and representatives of regional and international organisations, experts from UNESCO, ALECSO and the World Crafts Council, in addition to other international bodies concerned with crafts. Participants met together to share their experiences, learn from each other and exchange viewpoints on problems and prospects relating to the revitalisation of traditional crafts. The seminar aimed to provide new approaches and possible solutions to some of the major problems facing the future of crafts. To this end, it attempted to assess the present state of crafts in the Muslim world, to determine and evaluate the prospects for the economic, social and cultural development of these traditional crafts, to establish an understanding and appreciation for the contribution made by Islamic cultures to craftsmanship as it is practiced today, to discuss measures that could be taken to preserve Islamic values and traditions, and to develop a strategy for global cooperation.

The seminar was inaugurated with the comprehensive message sent by His Majesty Hassan II, King of Morocco. The King emphasized the significance of organising the meeting in Morocco, a country embracing a rich cultural legacy in the field of traditional arts and crafts. The King's message also underscored the necessity of avoiding the loss of Islamic values and traditions, the importance of preserving the distinctive nature of the Islamic craft heritage and the need for international cooperation in this concern. His Majesty declared, moreover, that a museum of Islamic arts and crafts would be established in the city of Rabat, to house a selection of traditional crafts from Islamic countries.

Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA addressed the inaugural session, expressing his pleasure at the fact that the seminar was being held in Morocco, a country with a valuable wealth of traditional arts. He emphasized the patronage of His Majesty at the seminar and

the efforts put forth by the Kingdom of Morocco in promoting and preserving traditional crafts. Prof. İhsanoğlu also recommended that publication and research activities be undertaken to facilitate information flows and set up bases for linking craftsmen in Muslim countries. Among his suggestions were the compilation of an international directory of craft institutions and centres in Islamic countries; a book introducing different types of traditional crafts, their characteristics and the centres concerned with their preservation and protection from external influence; and a directory of academic researchers working in the field of Islamic arts and crafts.

Mr. Abdelkrim Benani, Acting Chairman of the Ribat Al-Fath Association addressed the seminar, underlining the need to preserve public heritage in general, and crafts in particular, and to this end, suggested that a scientific approach be used in collection, classification, analysis and evaluation. He also added that the seminar presented a good opportunity for discussing issues regarding traditional crafts, taking into consideration the current situation, means of preservation and planning at regional and international levels.

A variety of topics were presented by speakers during the symposium. The papers were commented upon, discussions were held and case studies were presented on each topic. The symposium presented the opportunity for discussing such issues as design, development of skills, production quality, financing, marketing and national policies concerning consumers. Following are the topics presented during the seminar:



Living Crafts in Islam: Past, Present and Future (keynote address); Technical Cooperation in Skill Development and Transfer of Technology; Quality Craft Production: Problems and Prospects; Economic and Financial Aspects of Crafts Development; Exploring New Market Opportunities; and Government and Patronage: Towards a Dynamic Growth and Preservation of Traditional Arts and Crafts.

Other papers concerning the development of crafts, such as "Strategies for Marketing Islamic Crafts in the U.S.A." were presented by specialised agencies and organisations. Scholars and experts at the seminar presented their papers and discussed them in working sessions through exchanges of views, suggestions and communications about the experiences of related countries.

The seminar was attended by a large number of participants from different countries and associations. 34 papers from Bahrain, Bangladesh, Brunei Darussalam, Egypt, Guinea-Bissau, Indonesia, Iran, Jordan, Lebanon, Malaysia, Morocco, Nigeria, Pakistan, Palestine, Saudi Arabia, Syria, Tunisia, Turkey, and Yemen were delivered, together with research papers by experts from international organisations and associations, including the World Crafts Foundation and Crafts Centre in the United States of America, the Austrian Institute for Design in Vienna, the Association of Artisans for Catalonia in Spain, the World Crafts Council for Africa in Mauritius, the Faculty of Science and Technology - North East Surrey College of Technology in the United Kingdom, the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) and the Arab Organisation for Education, Culture and Science (ALECSO).

Below is a summary of the recommendations and resolutions adopted by the seminar:

Education and Training: The seminar suggested that priority be given to education and training, through specialised programmes addressing the general public, highlighting the value and beauty of traditional arts and crafts, and encouraging craftsmen. Also mentioned, was the need to assess the present situation of crafts, based on surveys and studies, and the need for inter-sectoral cooperation, financial and technical assistance from international agencies. Also mentioned was the need to publish teaching material i.e. handbooks on calligraphy, collections of slides, video cassettes, compact discs, journals, magazines and other relevant material.

Design: Revival and Re-use: Throughout history, Islamic artists have strived to create the most appealing designs for their wares, by continually refining and perfecting their compositions and

techniques. Today, contemporary artists and international exhibitions have helped promote the revival of these classical designs. European and American manufacturers are now using these designs on mass-produced personal apparel and household goods. The timeless appeal of these designs demonstrates the genius of their creators, whose legacy continues to inspire the arts and crafts of our age. As such, the experts suggested setting up programmes aimed at re-evaluating the understanding of crafts and measures be taken to ensure creativity and research. The seminar referred in particular to the following issues: provisions for the welfare of craftsmen and acknowledgement of the position they hold in sustaining Islamic heritage; definition of technical fields that reflect the spirit of Islamic heritage, ways and possibilities to benefit from Islamic art, and marketing of the products in the world. Also highlighted was the fact that Islamic art is the result of continuous cultural innovation that can adapt to contemporary life.

Organisation of the First International Festival of Islamic Crafts in Pakistan, 1994: The seminar also suggested the need to raise regional and international interest in Islamic crafts through the organisation of festivals dealing with artisans at work, during which various work methods could be demonstrated. A decision was reached to organise the First International Festival on Islamic crafts in Pakistan in October 1994 in cooperation with the World Crafts Council for Asia and the Lok Virsa Institute of the Ministry of Culture in Pakistan. The seminar stressed the importance of holding this event once every three years.

Initiation of a program to host "Exchange Craftsmen" from Islamic countries: The seminar discussed the submitted proposal regarding the hosting of exchange craftsmen among Islamic countries for training in the different methods and techniques of traditional crafts. It underscored the significance of supporting this programme in view of the benefits it will have on the promotion and popularization of various arts and crafts. The seminar also welcomed a proposal from Bangladesh regarding the hosting of 6-8 craftsmen for training in craft methods, and called all participating countries, relevant associations and councils to contribute to and support this program.

Technical cooperation and technology program: The seminar also dealt with the problem of duplication faced by the traditional crafts in the Islamic world today, and focused on the main problems resulting from the lack of documentation of local arts and crafts and from the use of inefficient methods and technology in craft production. The seminar also pointed out that cultural and technical cooperation among different societies must depend on an equal exchange that will permit societies to complement one another

rather than remain in isolation. It also underlined the need to provide financial support for craftsmen whose achievements have begun to decrease as a result of the shortage of financial resources.

Quality craft production: problems and prospects:

The seminar suggested the initiation of a comprehensive apprenticeship programme for craftsmen, that would provide them with a general knowledge of technology, geometry, history, arts, drawing and accounting while training them in school workshops. A need was also felt for the establishment of handicraft research centres that would bring together craftsmen, artists, engineers and technicians in an effort to conduct joint research projects, exchange experiences and learn new craft techniques. The role of the State in caring for craftsmen and assisting them was also mentioned.

Economic and financial aspects: The following issues designed to encourage the crafts sector were focused upon: establishment of a crafts development fund to promote crafts, to be financed by annual development allocations in the State budget, including taxes on sales, donations and contributions from industrialised countries and international institutions; supporting the sector in setting up cooperatives to provide basic facilities i.e. training, marketing, provision of raw materials; foundation of crafts development banks in areas with a wide range of activities.

Marketing, exhibitions and museums: Delegations from international organisations underlined the interest of European and American markets in traditional crafts of Islamic countries, much admired for their beauty and spiritual message. They also indicated that marketing handicraft items in these communities would require careful planning, special advertising and the organisation of periodic international exhibitions all over the world.

Supporting craft activity in the occupied Palestinian territories: the seminar stressed the need to contribute in preserving traditional crafts in the occupied Palestinian territories through exchanges of information, assistance in marketing Palestinian craft products, and setting up a crafts training centre.

Government and patronage and their role in the promotion and development of crafts: Improving the distribution of tasks between the government, relevant associations and the private sector, in an effort to protect and promote traditional crafts was highlighted.

Establishment of a data bank, research and study centres: the seminar underlined the importance of undertaking a comprehensive survey of the craft institutions in Islamic countries in order to publish an international directory of Islamic heritage, crafts and craftsmen. Specialised associations and delegates from Islamic countries were invited to prepare a list of names and addresses of craft centres in their country, with a brief report on the use of materials and techniques, size of manpower, and other relevant information, to be sent to IRCICA to serve in the preparation of the directory. Furthermore, the Ammar Centre for Architectural Heritage, Jeddah, Saudi Arabia, proposed its services in the areas of data and photograph collection, documentation and analysis in order to establish a comprehensive data base.

The message of His Majesty Hassan II, King of Morocco was adopted as an official document of the seminar in view of its significance and of the important guidelines and recommendations it contained. And a message of gratitude was sent to His Majesty, in gratitude of the high patronage provided for the seminar.

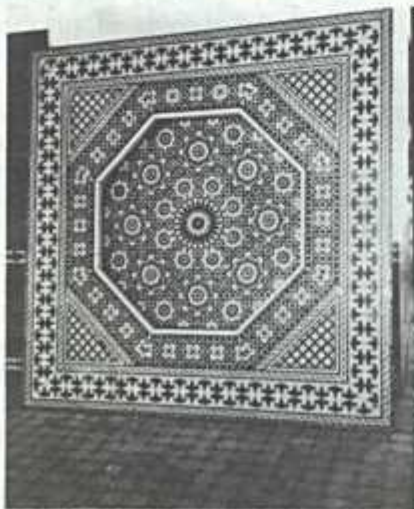


Exhibition of handicrafts and publications on crafts at the Hall of Mohamed V Theatre, Rabat, Morocco, 23-30 October 1991

An exhibition of handicraft items and publications related to crafts from Islamic countries was held during the international seminar in Rabat. The exhibition was opened by H.E. Mr. Mohamad Abiad, Minister of Traditional Arts and Social Affairs of Morocco, and was attended by H.E. Mr. Abdul Kabeer al-Ulwy, Minister of Awqaf and Islamic Affairs; H.E. Mr. Mohamad Benaissa, Minister of Culture; H.E. Mr. Mohamad al-Qabaj, Minister of General Works; H.E. Mr. Abdul Qader bin Suleiman, Minister of Tourism; H.E. Mr. Abdurrahman Bouftas, Minister of Housing, H.E. Mr. Omar ben Chems, Vali of Rabat - Salé; H.E. Mr. Abdelkrim Benani, Acting Chairman of the Ribat al-Fath Association (Rabat), and by the participants, delegates of Islamic countries and representatives of international organisations attending the seminar.

Items on display included ceramics, coins, carpets, wooden sculptures, paintings, glassware, leather work, embroidery and various other handicraft items, among which were:

- Seljuk and Ottoman ceramics; silver jewellery, hand-printed textiles, carpets and kilims (Turkey).
- Handmade textiles, representing part of the traditional arts of Kafsá (Tunisia, brought by the Office National de l'Artisanat, Tunis).
- Calligraphy, embroidery on silk cloth, Taj (historical tapestry), coloured thread on silk cloth (Bangladesh, brought by Mrs. Perveen Ahmad, Executive Director of the Skill Development Institution for Underprivileged Women, Dhaka)
- A set of Malaysian Songket, traditional Malay woodcarving, Rekabentuk Kraftangan Melayu Tradisi and a publication entitled "The Changing World: Our Heritage and Our Future" (Malaysia, brought by Dewan Bahasa dan Pustaka).



...and tiles



From the exhibition - Moroccan woodwork...

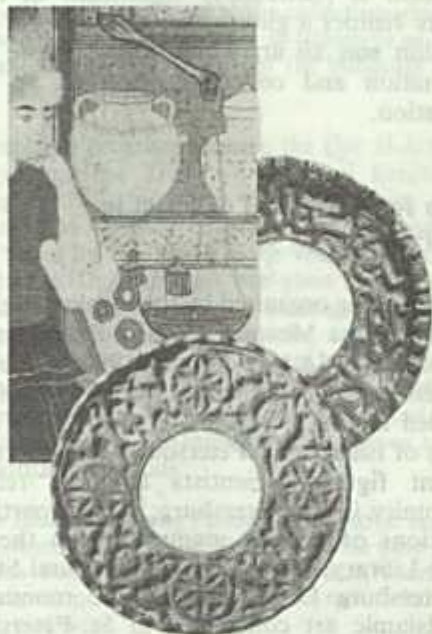
- Hand-woven cotton fabrics, gold-threaded silk, and pieces of crêpe de chine (brought by Raja Fuziah Bte Raja Tun Uda).
- Woodwork with designs of Mangour, photographs, a slide presentation of the various traditional designs used in architecture, and drawings (brought by Dr. Arch Sami Angawi, Founder of the Ammar Centre for Architectural Heritage).
- Ceramics, textile, and woodcarvings (Palestine, brought by Dr. Adnan Steitiya, SAMED Institution).
- Carpets, ceramics, leather, paintings, and glassware (Morocco, presented by the Ribat al-Fath Association jointly with the Ministry of Traditional Arts and Social Affairs).
- Publications on crafts in English and French (presented by UNESCO).
- Publications entitled "Common Principles, Forms and Themes of Islamic Arts"; "Islamic Swords and Swordsmiths"; "The Art of Calligraphy in Islamic Heritage" (presented by IRCICA).

The declaration made by His Majesty Hassan II, King of Morocco, regarding the establishment of a museum for traditional Islamic arts in Rabat, was met with a decision on the part of participants and delegates to donate the craft items which had been brought from their respective countries for the exhibition, as the first items to be displayed in this museum.

CULTURAL EVENTS

Ottoman Weights and Measures exhibition

An exhibition of *Ottoman Weights and Measures* is being held by the Ottoman Bank (Turkey) at the Türk - İslam Eserleri Müzesi (Museum of Turkish and Islamic Arts) in the İbrahim Paşa Palace in Sultanahmet, Istanbul, Turkey. The exhibition opened on 14 October 1991 and will continue through 14 February 1992.



On display are measuring weights of all types and sizes used by the Ottomans including measuring cups, spoons, large and small scales (as well as jewellers' scales) and weights belonging to the pre-metric system. Dirhems of intricate designs, in bronze and brass, used in weighing and bearing the stamps of the controllers are exhibited in separate showcases, along with scales arranged according to the various sultans' periods, including Selim I, Murad IV, Süleyman the Lawgiver, Osman II, Abdulhamid I, Mustafa, Abdulmecid and Abdulhamid II.

There are also information boards providing details on the Ottomans' use of weights and measures, including the pre-metric system based on cereal grains and the metric system, to which the Ottomans converted in 1869.

For those interested in receiving more information concerning Ottoman weights and measures, a detailed catalogue is available from the museum, at the following address: *Attn. Ms. N. Tapan Ölçer, Türk-İslam Eserleri Müzesi, Sultanahmet, Istanbul, Turkey.*

Conference on "Approaches to the Study of Islam and Muslim Societies" held in Cape Town, South Africa

A conference on "Approaches to the study of Islam and Muslim societies," organised by Professors Abdulkader I. Tayob and Ebrahim Moosa of the Department of Religious Studies, University of Cape Town, was held July 17-19, 1991, at the University of Cape Town, in South Africa. The Conference was attended by approximately 80 individuals from the University and the local Muslim communities. As pointed out by Prof. Tayob who provided IRCICA with information about the conference, the varied audience permitted a cross-section of ideas and viewpoints to emerge; the discussions moved into crucial issues affecting Muslims in the country. It is noteworthy that the conference proceedings will be published under the editorship of Messrs. Tayob and Moosa. The Conference programme was divided into six sessions. The topics of presentation were as follows:

Public Theology in Medieval Islam: The Role of Kalam in Conflict Definition and Resolution by Prof. Richard Martin (Arizona State University, keynote presentation); *Negotiating a Sacred Space in the Sirah: Finding the masjid for the Prophet* by Dr. Abdulkader Tayob; *The Use of Speech Acts in the Qur'anic Text: A Linguistic-Juridical Analysis* by Ml. A.K. Aziz (UDW); *Reception Theory: Reflections on the Application of some of its Concepts for Qur'anic Hermeneutics* by Dr. Yusuf Dadoo (Unisa); *Muslim Common Religious Practices at the Cape: A Search for Definition* by Ahmad Mukaddam (Icosa); *The Afrikaans of the Cape Muslim Community from Examples taken from Various Manuscripts, Books and Lithographs Produced between 1860 and 1928* by Achmat Davids (Cape Town); *The Muslim News (1960-1986): An Expression of an Islamic Identity in South Africa* by Dr. Muhammad Haron (UWC); *Approaches to Islamic Studies at Northern South African Universities* by Prof. J.A. Naude (RAU); *Islamization: A Revivalist Response to Modernity* by Yasin Mohammad (UWC); *The Development of Qur'anic Hermeneutics - Problems and Prospects* by Ml. Farid Essack (Sally Oaks College, Birmingham); *The Path of Qiblah Thought - 1991: A Hermeneutical Reflection* by Prof. Le Roux and Iqbal Jhazbhay (Unisa); *Muslim Personal Law in South Africa: Between Shariatizing the Law and Fi(qh) xing the Shari'ah* by Ebrahim Moosa; *Legal Pluralism and Constitutional Change in South Africa: The Special Case of Muslim Family Laws* by Firoz Cachalia (Wits Centre for Applied Legal Studies). A total of 13 papers were presented.

Seminar on "Sultan Abdulhamid II and his reign" to be held in Istanbul, Turkey

The Historical Research Centre of the Faculty of Letters, University of Istanbul has been organising seminars on an annual basis, since 1985. The 1992 seminar will be devoted to the theme "Sultan Abdulhamid II and his reign," on the occasion of the 150th anniversary of the Sultan's birth. The seminar, to be held on 28-30 May, will review and evaluate the period of the Sultan's reign under its different aspects. Prospective participants to present papers are kindly requested to write to the following address: *Istanbul Üniversitesi, Edebiyat Fakültesi, Tarih Araştırma Merkezi, Beyazıt, İstanbul - Turkey.*

Vth International Symposium of Ottoman Studies

The Vth International Symposium of Ottoman Studies will be held in Tunis on 25-29 February 1992. The Symposium is to be jointly organised by the "Centre d'Etudes et de Recherches Ottomanes et Morisques, de Documentation et d'Information" (CEROMDI) and the Arab Committee of Ottoman Studies (A.C.O.S.). The topics will include the urban features and demography of the Arab provinces and the Red Sea region during the Ottoman period.

Moroccan-Turkish relations in history: forthcoming seminar

The Department of History of the Faculty of Letters and Human Sciences of Fez is organising the first Moroccan-Turkish meeting on "The Ottoman presence in the Maghrebian countries: state of the issue and perspectives on research", on the 14th of April 1992 in the city of Fez, Kingdom of Morocco. The purpose of this meeting is to bring together Maghrebian and Turkish researchers to evaluate the state of research on the Ottoman period in Maghreb and to establish communication and cooperation at the university level between Maghrebian and Turkish specialists.

Masterpieces of Anatolian kilims at The Institut du Monde Arabe, Paris, France

An exhibition of masterpieces of Anatolian kilims was held at the Institut du Monde Arabe in Paris. The kilims, part of the collection of Caroline and Mc Koy Jones, have since been acquired by the Museum of Fine Arts of San Francisco and have

been described as the finest collection in the world, rivaled only in value, style and age by the kilim collections in Turkish museums. This collection comprises over 100 kilims dating from the 14th to the 19th century, that is to say they were woven prior to the advent of the machine-made carpets and also before any foreign influence started to make itself felt in the designs and patterns. The exhibition is particularly significant in that it permits visitors a glimpse of a past era in which the kilim was an art which reflected the fertile imagination and collective spirit of an entire civilisation.

Forum for the revival of Islam in Saint-Petersburg

A forum being organised by the Muslims Religious Union and the Mosque of Saint-Petersburg will take place on 14-17 February 1992 in that city. Specialists of all countries are invited to the forum. Included in the program are such topics as the history of Islam in St.-Petersburg; oriental culture; eminent figures, scientists and the religious community in St.-Petersburg; and in particular, collections of ancient manuscripts in the State Public Library, the Institute of Oriental Studies, St.-Petersburg University; Islamic monuments; and, Islamic art collections in St.-Petersburg's museums. More information can be obtained from the following address: *7, Kronverksky pr., Saint-Petersburg 197046; phone: 233-9819; fax: (7-812) 233-9558.*

Exhibition of "Nine centuries of Islamic weapons" in Saudi Arabia

On the 24th of November 1991, His Royal Highness Prince Selman Bin Abdul Aziz, Governor of the Province of Riyadh, inaugurated an exhibition entitled "A Look at Military Heritage-Nine centuries of Islamic weapons." The exhibition, which was organised by the High Commission for the Development of the City of Riyadh, was held in the Cultural Palace of the capital city, and displayed historical weapons used by Muslims during wars or were part of the war booty. The various pavillions of the exhibition, comprising over 450 items on display, exemplified the advanced level attained by Muslims in weapon-making and their use, as well as various rare weapons and armours used between the 8th and 13th centuries.

RECENT PUBLICATIONS

Islamic Art and Patronage, Treasures from Kuwait, the Al-Sabah Collection, edited by Esin Atil, New York 1990, 313 pp. (in English)

This publication is the catalogue of an exhibition of more than one hundred objects chosen from the "Al-Sabah Collection" in Kuwait and a group of essays tracing the evolution of Islamic arts and patronage.

The Al-Sabah collection belongs to Sheikh Nasir Sabah al-Ahmad al-Sabah and his wife, Sheikha Hussah Sabah al-Salem al-Sabah, who, having a passion for collecting objects of Islamic art, assembled a collection which was later housed in the Dar al-Athar al-Islamiyye or House of Islamic Antiquities, in one of the buildings of the Kuwait National Museum.

A cooperation program between the Dar al-Athar al-Islamiyye and the Trust for Museum Exhibitions, Washington D.C. provided the opportunity for a selection of the Al-Sabah collection to be shipped to the United States for exhibition in the Walters Art Gallery in Baltimore. Dr. Esin Atil was guest curator of the exhibition and editor of this catalogue which was published on the occasion of the exhibition. The exhibition concentrated on objects that reflect the development of artistic traditions in the world of Islam and represent different periods, techniques and styles. The objects chosen for the exhibition belong to four major historical periods:

1. *Early Islam: Emerging Patterns (622-1050)*: the reign of the Umayyads and the Abbasids. This time period represents the formative years in which Islamic art selectively adopted certain themes and motifs from pre-existing traditions.

2. *Classical Islam (1050-1250)*: The rise and fall of numerous states and emirates, each attempting to display its power through an active sponsorship of art and architecture extending from Spain to India.

3. *Post-Classical Islam (1250-1500)*: Patronage continued as a major activity in the courts of sultans and princes. Centres of artistic production were spread out throughout the Islamic world.

4. *Late Islamic Period: The Age of Empires (1500-1800)*: Artistic activities became centralized. Emperors such as the Ottomans, the Safavids and the Moghuls had their royal workshops. Their sources of creativity, styles and themes were developed and scattered throughout the empires, influencing the traditions of neighbouring states.

The publication itself is divided into thirteen sections which include a foreword by Sheikha Hussah Sabah al-Salem al-Sabah and a Preface by Dr. Esin Atil. Following the introduction to the Al-Sabah collection by Marilyn Jenkins are the different chapters dealing with the four artistic periods. Each chapter contains full-colour photographs of the art objects and following each chapter is a catalogue listing of the objects. The end of the book contains dynastic tables, indices and suggested readings.

Dünya Mirasında Anadolu (Anatolia in World Heritage), Yücel Akat, Neşe Özgünel and Aynur Durukan, published by T.C. Kültür Bakanlığı Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü (Directorate General for the Protection of Cultural and Natural Property) Ankara, 1991, 287 p. (in Turkish)

Anatolia has been described as the cradle of ancient civilisations owing to the wealth of its historical monuments, ancient ruins and natural heritage. With the purpose of preserving the universal cultural heritage for future generations, UNESCO has drawn up a "Convention concerning the Protection of the World Cultural and Natural Heritage" in 1972. Accordingly, a "World Heritage List" of universal cultural and natural heritage has been prepared. Seven sites in Turkey are included in this list. Among them, Hierapolis (Pamukkale) and Göreme (Cappadocia) have both cultural and natural heritage; İstanbul, Hattuşaş (Boğazköy), the Nemrut Mountain, Xanthos (Kınık), Letoon (Kumluova) and Divriği Ulu Camii and its Darüşşifa (the principal mosque of Divriği and its hospital) are listed as sites of cultural heritage. The book lists 322 natural and cultural sites, all over the world, which are included in the "World Heritage List," providing photographs of some of them, and indicating the approximate location of each on the world map. The "World Heritage List," photographs from various countries and the world map are provided by UNESCO.

The book contains a foreword by Mr. Gökhan Maraş, Minister of Culture of the Republic of Turkey, and a message by Mr. Federico Mayor, Director General of UNESCO. The introduction is written by Mr. Altan Akat, Director General for the Protection of Cultural and Natural Property.

Following a brief description of the geographical features of İstanbul, the authors relate the foundation and development of the city. They describe some famous historical and natural sites such as the Hippodrome, the Blue Mosque, Hagia Sofia, Aya İrini, Topkapı Palace, the Covered Bazaar, the Museum of Chora, the Golden Horn, the Dolmabahçe Palace, the Bosphorus and Rumeli Hisarı.

The authors present detailed information on the seven sites in Anatolia in separate sections, indicating the location of each on the map of Turkey as well as portraying their plans. Each section describes the historical ruins and the monuments in different sites such as the city-walls, bathhouses, waterways, ancient theaters, etc. Also presented is a short history and a plan of the Nemrut Mountain. This mountain and its surroundings were declared a National Park in 1989.

This fascinating deluxe edition book, which contains numerous exquisite full-colour photographs, provides valuable information on the cultural and natural sites in Turkey and represents at the same time, a precious contribution to the preservation of the common cultural heritage all over the world.

La Traducción y la Crítica literaria: Actas de las Jornadas de Hispanismo Árabe (Madrid, 24-27 May 1988), (Translation and literary criticism: Proceedings of the Symposium on Hispanismo Árabe), edited by Fernando de Agreda, Agencia Española de Cooperación Internacional, Instituto de Cooperación con el Mundo Árabe, Madrid 1990, 486 p. (in Spanish and Arabic)

This publication is a collection of 46 communications from a symposium/workshop on "Hispanismo Árabe" and literary criticism organised in Madrid, between 24-27 May 1988, by the "Instituto Hispano-Árabe de Cultura de la Secretaría de Estado para la Cooperación Internacional y para Iberoamérica", under the patronage of institutions affiliated to the Ministry of Foreign Affairs and the Ministry of Culture. There were participants from a number of countries including Algeria, Egypt, Spain, Iraq, Lebanon, Morocco, Syria, and Tunisia.

The book contains an introduction by Fernando de Agreda, Editor, followed by welcoming addresses at the symposium. The key-note presentation is by Mr. Valentin Yebra entitled "La traducción al árabe y del árabe, vínculo entre Oriente y Occidente (Translation to and from Arabic - A link between the East and the West).

The texts of the communications are presented in four sections arranged according to the session topics: "La técnica de la traducción" (Translation Techniques); "La crítica Literaria - Temática árabe en las literaturas española e iberoamericana" (Literary criticism - Arabic theme in Spanish and Latin American literature); "Temática hispánica en los escritores árabes" (Hispanic theme and Arab writers); and, "La Traducción del Español al árabe" (Translation from Spanish to Arabic).

The original Arabic communications of five of the participants are given in a separate section. This is followed by a brief report of the conclusions and recommendations resulting from the symposium. This book provides useful and interesting insight into the common aspects of Arabic and Spanish literature.

L'Immagine e l'Architettura nella letteratura araba medievale (Imagination and Architecture in Mediaeval Arabic Literature) by María Jesús Rubiera y Mata with an introduction by Ennio Concina; translated from the Spanish publication entitled *La Arquitectura en la Literatura árabe*, Genova, Casa Editrice Marietti, 1990, vii + 221 p. (in Italian)

This book is the Italian translation of a Spanish publication on the theme of architecture in Arabic literature, published in 1988. It consists of ten chapters, the first nine of which were translated by Patrizia Passarella as part of her doctoral thesis for the School of Translation at the University of Trieste. The last chapter and literary revisions were done by Ennio Concina. The chapters discuss such topics as the Palaces of the Mito; Solomon, the great constructor; the fantastic city; the palace; garden, fountain and flowing water; the bath; the mosque; the Palace of Al-Andalus; and Granada and Miniatures.

The book also contains a toponymic index, a bibliography and a glossary of architectural terms. Following these is a section of colour and black and white photographs of monuments, mosques, castles, and historical engravings and paintings from Cairo, Damascus, Baalbeck, San'a, Fez, Cordoba, Granada, and Toledo, among others, representing different aspects of Islamic architecture.

Al-Kulliyya as-Salahiya in Jerusalem. Arabismus, Osmanismus und Panislamismus im Ersten Weltkrieg from the *Abhandlungen für die Kunde des Morgenlandes* XLIX, 4, series, (Arabism, Ottomanism and Panislamism in World War I) by Martin Strohmeier, Franz Steiner-Verlag, Stuttgart 1991, viii + 88 p. (in German)

The author of this book, Dr. Martin Strohmeier, is a member of the Orient Institut of the German Oriental Society (Deutsche Morgenländische Gesellschaft), based in Beirut and Istanbul. In this publication, he attempts to give an account of an important educational institution established in the Ottoman State in the context of World War I. As such, he examines, in nine chapters, the establishment, functioning, teachers and students of al-Kulliyya as-Salahiya, founded in 1915 in Jerusalem.

The college was located on the premises of Saint Anne's Church, which had been converted into a madrasa by the Ayyubid Sultan Salah ad-Din. It was Ahmed Cemâl Paşa, a member of the Young Turks and commanding general of the Fourth Army who took the initiative in establishing the Salahiya. The objective of the school was to train Muslim theologians who should also acquire knowledge of civil law and natural sciences. The classes were conducted in Arabic and the ten year program consisted of philosophy, fiqh, secular law, Arabic, Turkish, foreign languages, history and natural science. The establishment of the Salahiya in Ottoman territory was significant, at a time when the most important Islamic universities, al-Azhar in Cairo and Aligarh in India, were located in occupied territory.

The first rector of the college was the well-known Egyptian Panislamist 'Abd al-'Aziz Shawish. He shared, along with Cemâl Paşa, the same dreams and goals for the Salahiya: emphasizing Islamic unity, and strengthening the bonds between the Arabs and the Ottoman Empire. As detailed in the book, however, actual circumstances compelled Shawish to leave the Salahiya. It was not the ulama such as 'Abd al-Qadir al-Maghribi who were most influential on the school's programs, according to the author, but such teachers as Rustum Haidar (1886-1940), one of the founding members of the Arab society al-Djam'iyah al-'Arabiyyah al-Fatat. In the end, the college was closed down because of the British occupation of Jerusalem (1917).

The author has utilized both Arab and Ottoman sources. He was also able to interview the late Dr. Ishaq Musa al-Husaini who was a former student of al-Kulliyya as-Salahiya.

Unveiling the Radical Muslim Woman: A Case Study of Malay Undergraduates by Nilüfer Narlı, ISIS Press, İstanbul, 1991, 220 p. (in English)

During her Ph.D. studies at the School of Comparative Social Sciences, University Sains Malaysia, Ms. Narlı conducted a sociological study of the Dakwah movement and college-educated Malaysian women's attitude and conception of it. This publication is the result of her case study of Malay undergraduates.

The book investigates the deep-rooted social, economic and political factors underlying the emergence of the Dakwah movement, an Islamism movement in Malaysia and in particular, the role played by Malay women in the process. According to the author, the Dakwah movement focuses special attention on young Malays, as they are the ones holding the keys to social life and public legislation. Dakwah organisations disseminate their views through publications, seminars and conferences. The organisations also function as agents of social service by providing Islamic education services to young Malays.

The results of the case study in the analysis of the socio-economic basis for the existence of the Dakwah movement reveals that low income groups and those of rural origin are more likely to support the movement than middle and high-income groups of urban origin. Furthermore, the level of exposure to Islamic education, doctrines and practices as part of an early socialisation process, is found to be positively correlated with the level of support for the movement. Additionally, the case study shows that the ideology behind the movement provides supporters with an identity, an allegiance and serves as guide for public behavior. A search for security, an identity, an ideology and organisation within an Islamic framework have also been found to be factors associated with the level of support for the movement. Where women are concerned, the study also provided evidence that the extent to which college-educated Malay females, support or oppose the movement is determined by the extent to which they accept the traditional role of wife, mother, and homemaker. This interesting book provides students of sociology and women's studies with a background reading of this Islamic movement and the role of women in Asia.

Herrscher Über Mekka, Die Geschichte der Pilgerfahrt (Ruler of Mekka, the History of Pilgrimage) by Suraiya Faroqhi, Artemis Verlag, München 1990, 351 p., 12 pictures, 2 maps (in German)

The rules and rituals to be followed during Pilgrimage to Mecca, which is one of the five main pillars of Islam, have been described in a comprehensive manner by Prophet Mohammad. Pilgrimage to Mecca is an obligation for every Muslim who can afford it and to the extent that certain requirements are met.

Suraiya Faroqhi's book describes the difficulties and deprivations that the pilgrims faced and the tasks incumbent upon the rulers of Mecca in order to facilitate their travel and meet their needs. On the basis of newly discovered Ottoman sources, the study points to such issues as the supply of water to the holy cities, food supplies for the pilgrims, journeys across deserts, encounters with nomads and various problems that authorities in İstanbul, Damascus, Cairo and Mecca could not solve. The book also mentions the memoirs of non-Muslim travellers who endangered their lives and dared to enter Mecca - an act forbidden to non-Muslims - in order to satisfy their curiosity about the pilgrimage.

From Harun al-Rashid, who performed himself the pilgrimage nine times, until contemporary Saudi rulers, many Sultans, Pashas and other authorities made arrangements and took measures, using diplomatic means, donations, investments and special allocations, to organise successful travels to Mecca, so much so that the political prestige of these rulers became associated with the services they rendered to Muslims in the performance of their religious duties.

This book would appeal to readers of any faith while informing them about the many aspects of culture and daily life in the Near East. A very useful chronology increases the value of the book, while the bibliography includes, in addition to the references comprised in the Turkish Prime Ministry's Ottoman Archives in İstanbul, a number of works published in different languages. There are also onomastic and subject indexes. The English translation of the chapter headings would read: The travel for pilgrimage in the Middle Ages; Travels in caravans; Security of the caravans; Financial situation of the holy cities; Construction for the sake of religion and to enhance the rulers' renown; Pilgrimage as a foreign policy issue; Economic and political tensions created by the travel for Pilgrimage; Pilgrimage from the end of the 17th century to our time; and the conclusion.

The book is dedicated to Professor Andreas Tietze, well-known scholar who has devoted a whole life to Middle Eastern studies, on the occasion of his 75th anniversary.

Gazi Husrev-Begova Library, Katalog Arapskih, Turskih, Perzijskih Rukopisa (Catalogue of Arabic, Turkish and Persian manuscripts), prepared by Zejnil Fajic, Vol. III, Sarajevo 1991, xxiv + 521 p.

Gazi Husrev-Begova Library in Sarajevo is one of the outstanding libraries in South-East Europe, especially remarkable for its valuable collection of manuscripts in Islamic languages.

The first two volumes of the catalogue were published by the late Professor Kasim Dobraca, in 1963 and 1979 respectively. In the compilation of the third volume, Mr. Zejnil Fajic has followed the same principles and methodology as described in the introduction to the first volume. Though there have been time lags between each volume, the publishers have succeeded in arranging the series as a harmonious whole. The third volume covers 670 manuscripts on ethics and preaching ('al-ahlaq wa'l-maw'iza'); manuscripts on other subjects which were bound together with these are included in the same entry, regardless of their content, as was done in the first two volumes.

The third volume is divided into sections according to the languages of the manuscripts: Arabic, Turkish, Persian and Bosnian-Serbo-croatian in Arabic script. The entries are in chronological order according to the age of the manuscript, either an original or a copy. Those works whose dates are unknown are presented in a special section. Also included are indexes.

IRCICA is pleased to have the whole set of catalogues in its library. The catalogues will be extremely useful for research projects on manuscripts in Islamic languages in South and Southeast Europe. The project was initiated recently in the light of guidelines laid out at a preliminary meeting of manuscript specialists, representatives of libraries and institutions concerned, and convened jointly by IRCICA and the Hungarian Academy of Sciences (Hungary, May 1990). The meeting recommended that a union catalogue of the manuscript collections in South and Southeast Europe be prepared and published.

Die Mamlukische Architektur der Stadt Gaza (Mamlouk architecture in the city of Gaza) by Mohamed-Moain Sadek, *Islamkundliche Untersuchungen* (research in Islamic studies series), Vol. 144, Klaus Schwarz Verlag, Berlin 1991, 700 p., 1 map, 401 illustrations (in German)

Because of its geographical location, the city of Gaza has played an important role throughout history as a bridge between Egypt and Syria. The city frequently changed hands, and while it was prosperous during periods of peace, it suffered severe destruction during times of war. In the pre-Islamic times, Gaza was a major centre of commerce and culture. Meccan traders used to stop there on their way to Syria. In Islamic times, caravans passed from Gaza towards Damascus. Under the Mamlouk rule, Gaza was a postal distribution centre and a crossroads of communication between Cairo, Damascus, Karak and Safad. The city also bore strategic importance during the crusades and moreover, many travellers wrote about Gaza in their memoirs and travel books.

During the Mamlouk rule from mid-13th century to the 16th century, Gaza was the capital city of Niabat Gaza. The Governor's headquarters - "Qasr an-Niaba" - were in Gaza. A number of cities and villages of Palestine were included in this province. Historians used to call it "Mamlaka", meaning "Kingdom."

Magnificent monuments were built upon the orders of Mamlouk Sultans, Emirs and other high authorities, which enriched the architectural picture of the region. The majority of these monuments, which testify to the Mamlouk contribution to architecture in the region, have since fallen into ruins.

This book is a comprehensive account of the monuments which remained from Mamlouk times. It is divided into two parts. The first part comprises eight sections. The first section of Part I gives the history of Gaza starting from pre-Islamic times, the topographic and demographic characteristics of the city, with a detailed description of the old districts where Mamlouk monuments are located. The historical importance of Gaza is also underlined. The second section of Part I describes the mosques and places of worship which have remained from the Mamlouks to our time, providing information as to their location, history, present state, decorations, inscriptions etc. while the third section gives similar descriptions of the Mamlouk medreses in Gaza. Section four is about the building of Emir Turuntoy al-Gukandari, named "Zawiyat Ahmad al-Badawi". "Qasr an-Niaba", the Governor's headquarters, is taken up in the fifth section of Part I. This building went through several reconstructions and the initial date of construction is not known. The author has studied the front facade in particular, with respect to its architectural and decorative aspects. The sixth section traces the history and architectural characteristics of "Qaisariya", another important building which has remained to our time. The seventh section covers fifty Mamlouk buildings which have disappeared; they are presented in chronological order, with information on their deeds and the German translation of some of the deeds. The eighth and last section of Part I elaborates upon the style of Mamlouk architecture in Gaza. The author discusses the layout of the existing monuments, and compares their architectural and decorative features with those of other monuments in and around the region. In this context, he refers to the origins of the different architectural characteristics that these monuments display.

The analysis also covers comparisons with the architectural characteristics of contemporary monuments in other Islamic cities such as Cairo, Damascus and Al-Quds; and it also mentions the kinds and origins of the materials used.

Part II comprises five appendices, a comprehensive bibliography and a plan of the city of Gaza. The appendices would serve as useful sources of information to those interested in this subject. They include lists of the Mamlouk Sultans and Governors of Gaza, a full chronological list of the wall inscriptions found in the buildings, the Qur'anic verses included in the inscriptions arranged according to the number of the sourates, and an alphabetical list of the names of personalities mentioned in the inscriptions. The study is remarkable with respect to coverage, method of analysis and presentation.

Environmental Design, Mimar Sinan, the Urban Vision, Journal of the Islamic Environmental Design Research Centre, Vth year, no. 5-6, Carucci Editore, Rome, 221 p. (in English)

This issue of *Environmental Design*, an outstanding journal specialised in Islamic city planning and architecture, carries a special importance because it contains the proceedings of the International Symposium which was organised by the Islamic Environmental Design Research Centre and by the Dipartimento di Architettura e Analisi della Città, Università di Roma, La Sapienza, and held at Genzano di Roma in June 1988. The symposium theme was "Mimar Sinan, the Urban Vision," treated with respect to the different characteristics of the work of the great Ottoman architect Sinan (1489-1588). There are twenty-five articles in the volume, with numerous sketches and illustrations. The papers examine Sinan's work with reference to his mosques, building complexes, gardens, etc., his style, his designs as to form and function; the analysis is placed in the context of Sinan's vision and perspective of the urban panorama. The particular subject of focus is therefore Sinan's contribution to the landscape of Istanbul, the locations of his buildings and their marriage with the surroundings. The editorial by Prof. Attilio Petruccioli highlights the theme in a comprehensive evaluation of Sinan's vision of the urban context which, in the Editor's words, "demonstrates how it is possible to 'make urbanism' with architecture...".

Subscription orders for this quality scholarly journal may be sent to: *Lavis Marketing, 75 Lime Walk, Headington, Oxford OX3 7AD, England*; the address for editorial correspondence is: *Editor, Environmental Design, Via Torno 68, 22100 Como, Italy*.

Memoirs of Sultan Abdülhamid published in Arabic and French in addition to Turkish: Babam Sultan Abdülhamid (Hatıralarım), My Father Sultan Abdülhamid (My Memoirs), by Ayşe Osmanoğlu, Preface to the second edition by Ömer and Osman Nâmi, Selçuk Yayınları, Ankara, 1984; 16 + 288 p. (in Turkish)

This book by Ayşe Osmanoğlu, the daughter of Sultan Abdülhamid II, is one of the principal and most reliable sources about the Sultan. At the same time, it illuminates hitherto unknown aspects of the inner world of Abdülhamid II. Nowadays, there is a growing interest in the personality of Sultan Abdülhamid and his long reign. Indeed, various controversial views have been put forward concerning the Sultan until now. This book informs the reader about the Sultan in the light of the most reliable information that is currently available. In the beginning of the book is a poem containing a chronogram, which was written on the occasion of the birth of Ayşe Sultan. The chapter headings are as follows: "My Father and the Yıldız Palace"; "My life and Memoirs"; "The Constitutional Period"; "I lived in Villa Alatini in Thassaloniki for Nine Months"; "My Father's Life until his Return to Istanbul and Afterwards"; "Wives and Children of Sultan Abdülhamid II"; and "The Reply to Cemil Paşa". Also included in the publication are photographs of, among others, Sultan Abdülhamid and his family and notable ceremonies in which the Sultan participated. This valuable book also relates the social life, usages and customs and ceremonies in the Palace. Some sections of the book dealing with these subjects are: "Parade"; "Public Procession of the Sultan to the Mosque at noon on Fridays"; "The Night Feasts of Kandil in the Palace"; "Procession which accompanied the sürre (gifts sent to Mecca by the Sultan annually)"; "Weddings of the Sultans"; "Theater in the Palace"; "Religious Festivals (Bayrams) in the Palace"; "Accessions of the Sultans to the Throne and the Births of Sultans"; and "Ramadans in the Palace". Ayşe Sultan also mentions some of the important political events of the period in sections such as "Visit of the German Emperor"; "The Visit of the Shah of Iran"; "The Bomb Incident (21 July 1905)"; "The Proclamation of the Constitution"; "The Incident of 31 March (13 April)"; "The Dethronement of my Father (Tuesday, 27 April 1909)".

The book also relates Ayşe Sultan's life and memoirs in the Palace, her separation from the motherland and her life in Paris where she went into exile with her family. Moreover, the author informs the reader about her father Sultan Abdülhamid's disposition and habits as well as his hobbies which included listening to music and carpentry.

This work enlightens the reader not only on the political side of the Sultan's reign, but also on his family life and the remarkable characteristics of his personality, since it was written by Ayşe Sultan who actually lived in Yıldız Palace close to her father. One must read this work in order to evaluate Sultan Abdülhamid II and his reign, from various perspectives and in the light of historical realities. The book was translated into Arabic and French from the original in Turkish. The bibliographic information on these published translations are as follows:

1. "*Walidî el-Sultan Abdülhamid el-Sanî*" by el-Emire Ayşe Osmanoğlu, translated by Salih Sadawi, preface by Ömer and Osman Nâmi, introduction by Ekmeleddin İhsanoğlu, preface to the second edition in Turkish by Ömer and Osman Nâmi, preface by Ayşe Osmanoğlu, Dârü'l-Beshir, Amman (Jordan), 1991; 455 p. (in Arabic). This translation was made by Dr. Salih Sadawi under the initiative and supervision of Prof. Dr. Ekmeleddin İhsanoğlu. The work contains a detailed section which presents information on Abdülhamid II (pp. 11-53). There is a bibliography at the end of this section. The book also contains photographs of Yıldız Palace, Abdülhamid II and his family and the last caliph Abdülmecid Efendi.

2. *Avec Mon Père le Sultan Abdulhamid de son Palais à sa Prison* by Aiché Osmanoglou, princesse ottomane (1887-1960), translated from Turkish by Jacques Jeulin, preface by Robert Mantran, Editions L'Harmattan, Collection Comprendre le Moyen-Orient, Paris, 1991, 313 p. (in French) The French translation of the book has three annexes and an index. Annex I, which contains a bibliography, is a chronological survey of the reign of Abdülhamid II and summarizes the events after his reign. Annex II is a note on the order of succession and the titles of the members of the Ottoman dynasty. Annex III treats relations between Sultan Abdülhamid II and the Armenians. It contains a bibliography at the end. There are maps of the Ottoman Empire and the surroundings of Istanbul as well as the plan of Istanbul towards 1900. The work contains in addition, some photographs taken from the archives of Ömer Nâmi Bey.

Periodica Islamica, An International Contents Journal, Vol. 1, Number 1, 1991, Berita Publishing, Kuala Lumpur (Quarterly)

The premiere issue of this international contents journal is welcome to the realm of Islamic literature. It is a quarterly reference about the numerous periodicals and serials published world-wide, relevant to the Muslim world in such areas as culture, economics, politics, science, religion and social conditions. As such, *Periodica Islamica* will fill a gap by promoting the awareness and readership of these publications.

The Editor-in-Chief of *Periodica Islamica* is Dr. Munawar A. Anees; Abdul Rahim ibn Ismail is Editor and Zafar Abbas Malik from the Islamic Arts Foundation, London, is Consulting Editor. The first issue features 114 journals printed in Latin characters, presented under the following subject categories: current affairs, Islamic studies, philosophy and history, science and technology, economics, women's studies, arts and architecture, Palestine, Middle East and South Asia, Africa, Muslim minorities, international affairs and interfaith studies. The tables of contents are reproduced as they appear in the original publications, to the extent possible. The editors also plan to cover, at an appropriate time in the future, periodicals in such languages as Arabic and Urdu.

Dr. Atilla Bir's work "Kitāb al-Ḥiyāl" by Bānū Mūsā Bin Shākīr published by IRCICA has been reviewed by Professor Donald R. Hill, Honorary Fellow at the University College, London. We are pleased to publish the review here and we express our thanks to Professor Hill.

The Banū (sons of) Mūsā were among the most eminent and influential figures in the social and intellectual life of Baghdad in the 9th century. Their names, in order of seniority, were Muḥammad, Aḥmad and al-Ḥasan. Beginning their careers as the protégés of the caliph al-Ma'mūn (813-833), they were active in the courtly circles of his successors up to and including al-Musta'in (d. 866). They were patrons of scientists and translators, including Ḥunayn b. Ishāq and Thābit b. Qurrah, and were also eminent scientists and engineers in their own right. Some 20 works on mathematics, astronomy and mechanics are attributed to them by Ibn al-Nadīm and Ibn al-Qiftī. Only three of these are known to have survived. One of them, a mathematical treatise, exists only in a Latin translation. Another, whose text exists in Arabic, describes a sophisticated musical automaton. The third, which concerns us here, is **Kitāb al-Ḥiyāl (The Book of Ingenious Devices)**. The brothers seem to have collaborated in all their activities, but in scholarly works one or other of them often played a predominant rôle. Thus, most of **Kitāb al-Ḥiyāl** was the work of Ahmad.

The book comprises some one hundred devices, only about one quarter of which have practical uses, the remainder being trick vessels of various kinds. The obvious predecessors of **Kitāb al-Ḥiyāl** are the **Pneumatics** of Philo of Byzantium (3rd century B.C.) and the **Pneumatics** of Hero of Alexandria (1st century A.D.). In general, however, the Banū Mūsā surpass their Hellenistic predecessors in their mastery of small variations in aerostatic and hydrostatic pressures, in their use of automatically operated conical valves as controls, and in their application of switching, fail-safe and feed-back control mechanisms. There is no certainty that all the models of the Banū Mūsā (or those of Philo and Hero) were realised in practice. It is likely, however, that many of them were, since the members of the courtly circles in which they moved would surely have expected to see the end-products of their investigations. It may well be that the devices were constructed by craftsmen with the designs and instruction of the brothers - it is significant that they give very few constructional details and, in particular, dimensions are seldom supplied. In this, and other, respects the Banū Mūsā differ markedly from their great successor al-Jazarī, whose book on machines was completed in Diyār Bakr in 1206.

Above all else, al-Jazarī was a fine engineer, and many of his machines - water-clocks, measuring instruments, water-raising machines, etc. - have

practical applications. His work was expressly written to enable later craftsmen to reconstruct his machines and indeed several have been successfully reconstructed by modern craftsmen. He gives detailed specifications and instructions, with full dimensions, for each stage of manufacture and assembly, and his text is accompanied by many detailed and general assembly drawings. On the other hand, although al-Jazarī includes a section on trick vessels, he exhibits nothing like the sophistication of the Banū Mūsā in the use of pneumatic controls. He preferred to achieve his results by direct mechanical means. Although he knew and acknowledged the Banū Mūsā's work it seems likely that he did not follow their methods because he realised that they had exhausted the potential for the type of constructions described in **Kitāb al-Ḥiyāl**.

There is an edition of the Arabic text of **Kitāb al-Ḥiyāl**, a German version and my own annotated English translation. Dr. Bir's work is not intended to duplicate the original text of **Kitāb al-Ḥiyāl**, as presented in these books, but rather to complement them, which it does in a very valuable and innovative manner. His exposition begins after a brief but informative Preface by Professor Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA. Dr. Bir's introductory chapter deals with the life and works of the Banū Mūsā, the manuscripts of **Kitāb al-Ḥiyāl**, and a brief discussion of other Hellenistic and Islamic works on machines.

In the next chapter the various motifs that constitute the Banū Mūsā's constructions are considered. The array of motifs included siphons, - single concentric, double concentric and bent-tube - conical valves, air controls, pressure equilibriums and so on. Certain motifs are frequently re-used in different models, while others are rarely used or developed to be used only for one particular system. We can best understand how Dr. Bir analyses the motifs, and hence the complete models, by quoting his own words:

"To study the motifs separately, one has to determine the physical principles that each motif is based on. By means of dynamic equations approximate mathematical models are derived, in agreement with the physical principles, specific simplifications and possible assumptions. Thus, the entire model of the system is obtained by combining the individual models of the motifs. The mathematical models are expressed by block diagrams in accordance with the terminology of system engineering. In the block diagrams the linear or linearized functions are expressed through

transfer functions. In system engineering, the transfer function of a linear system is defined as the Laplace transformed ratio of the output variable to the input variable. The ratio is formed when all the initial conditions are taken as zero. The transfer function concept is equivalent to the Laplace transformed impulse response of the system.

The unlinearized elements, or elements that effect the system with their nonlinear characteristics, are shown in the models through nonlinear blocks...

Aside from the linear and nonlinear blocks, logic and memory elements are also used in the system models. Logic elements are given through conventional symbols... [p.9]'

Chapter 2 concludes with a tabulation of all the models, showing which of the various motifs is incorporated in each.

In Chapter 3, by far the longest part of the book, each of the models, as already mentioned, is fully analysed in mathematical terms, from a synthesis of the motifs incorporated in it. For each model a copy of the original drawing is provided, the original Arabic letters replaced with Roman ones, and erroneous or missing parts drawn in broken lines. The reader is therefore able to refer to these figures, and to the brief descriptions of the operations, in order to understand in general terms how the models worked. At this point, however, the methodology diverges sharply from that of more traditional presentations. As implied in the quotation from Dr. Bir given above, the mathematical models expressed in block diagrams, for each of the Banu Musa's devices, cannot be understood except by engineers versed in modern system and control engineering. The mathematical bases, the nomenclature and the methods of notation make these diagrams incomprehensible to the layman and indeed partly incomprehensible to engineers trained in other fields. This qualification, however, does not invalidate the method. In writing a technical account of early machines, a writer with the requisite expertise should analyse them in the most advanced vocabulary available, even though this limits the audience to those who are familiar with that particular vocabulary. At a second stage in the expository process, the task of translating the technical analysis into terms comprehensible to a layman must be attempted. Dr. Bir does not undertake this second stage in any systematic way, his intention clearly having been to concentrate mainly upon his new approach and methodology. Even so, he gives sufficient basic information to enable the working of most of the devices to be understood in laymen's terms. In any case, the

layman's needs are more than adequately covered in the Arabic, English and German versions referred to above.

It is highly desirable that historians of technology become aware of the present work, and appreciate the implications of Dr. Bir's methodology, even if they do not fully understand its mathematical bases. For too long, devices such as those of the Banū Mūsā and their Hellenistic predecessors have been dismissed as mere toys, with only a marginal relevance to the development of mechanical technology. On the contrary, as this work shows very clearly, they were the true precursors of modern system and control engineering, and were more important in the history of technology than large but technically simple constructions such as mills and water-raising machines. Dr. Bir's work is therefore a very welcome addition to the still inadequate library of the history of technology. It is to be hoped that he now turns his attention to other important machine treatises in Arabic, notably that of al-Jazarī.

Donald R. Hill
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CULTURAL INSTITUTIONS

Are selected for presentation in this issue, the following research/academic institutions: the Kano State History and Culture Bureau in Nigeria; the Institute of Middle Eastern Studies affiliated to the International University of Japan; and, on the occasion of its 30th anniversary, the "Orient-Institut" in Istanbul and Beirut.

KANO STATE HISTORY AND CULTURE BUREAU KANO, NIGERIA

The Kano State History and Culture Bureau came into being in 1987, replacing the Arts Council with the amendment of the Kano State Arts Council Edict. The Bureau's main objective involves collecting, preserving, presenting and promoting the history and culture of Kano State. It is administered by a Board chaired by H.R.H. Alh. Ahmed Mohd. Sani, Emir of Gumel. Alh. Na'ibi S. Wali, Deputy Grand Khadi of Kano State, is Vice-Chairman. Members of the Board include: Alh. Yarima Bako, Dr. Ibrahim Yaro Yahaya, Alh. Mohammed Shuaibu Ringim, Alh. Musa Hadejia, Dr. Yakubu Nasidi, Hajiya Hauwa Hassan Yusuf, Dr. Sule Bello (Director of the Bureau), and Alh. Haruna Kirikasamma who serves as Secretary of the Board.

The Bureau is divided into four sections: (1) the Directorate, which is responsible for the execution of the policies and the day-to-day running of the Bureau; (2) the Research and Documentation Division, which conducts research on the various aspects of Kano State history and culture and documents the results. Included in this section are the research, archives and library, archaeology and museum, and language and literature departments; (3) the Creative Arts Division, which is responsible for finding, encouraging and improving the artistic talents of all categories of artists in the State, including those in performing arts, design and the fine arts, and craft and technology; and finally (4) Local Government Area Committees, which help in encouraging and developing research and act as coordinating bodies in matters relating to the history and culture of their respective areas. There are a total of nine such committees in nine local government areas of the State. The Bureau has begun many projects since its inception in a number of areas relating to its fields of interest. The following are a sampling of projects executed and in progress, as described in the Bureau's informative brochure:

The construction of a library and the acquisition of its collections: the total holding of the library stands at nearly 5500 volumes, including books, periodicals, maps and government publications, purchased, photocopied and donated by various national and international organisations.

Bibliography: a project to compile a comprehensive bibliography of all the publications concerning Kano and Northern Nigeria is underway.

The preservation of historical sites and monuments: in 1988, the Bureau undertook the preservation of Dala Hills which is intended to serve as a guide for future reconstruction projects.

Involvement in the construction of cultural centres: the Bureau undertook a project for the construction of a 1500 seat-capacity open-air theater for the promotion of cultural performances and to provide recreation for the people of the State; a city centre indoor theater with 2500 seating capacity with provisions for a conference room, a banquet hall, restaurant, exhibition, and cinema halls; and, an industrial and natural history museum to house all local industrial products and processes, including a display for nature, vegetation and animals found in Kano State.

In the area of cultural promotion, the Bureau has undertaken a number of projects jointly with private and independent cultural groups; the formation of public cultural associations, contributions and donations to registered cultural groups and more. Publications of the Bureau aim to publicize its activities while encouraging people to appreciate the cultural heritage of Kano State. Among the diverse publications distributed are a Book of the Bureau, containing the programmes of each department; a Special Bulletin from the History and Culture Bureau detailing the activities of the Bureau and Kano Annals, chronicling the important events and developments in the State.

The Bureau has also participated in national events relating to its fields of interest such as the First Nigerian International Tourism Expo' in 1987 and the 7th National Festival of Arts and Culture.

Among the activities of the Research and Documentation division are efforts to write comprehensive histories of major urban centres in Kano. A general history of Kano from the pre-historic era to contemporary times has also been given attention. Some of the research projects in this area include: *The formation and patterns of settlements in Urban Kano 1900-1983. A Sociological perspective* by Mallam Auwalu Yusuf Hamza; *Changing forms of traditional Qur'anic education in Kano: the shift from Almajiri system to Islamiyya schools* by Hajiya A'isha Dahiru; and *Women education in Kano - its origins and development - 1900 to date* by Hajiya Zainab Ahmed Gwadabe.

The Bureau set up an archaeological reconnaissance survey committee in 1988 to identify significant historical and archaeological sites in the state. So far, all earmarked sites have been fully recorded. The Riruwai Iron Smelting sites were excavated, the furnaces and other materials were recovered and the carbon sample sent for dating. Additional activities of the Bureau include the recovery of primary and secondary source materials on the history and culture of the people of Kano; a cultural encyclopedia on the culture and history of Hausa; documentation of crafts production, and audio-visual documentation of notable events and developments in the State.

The following address has been provided, for those who would like to communicate or learn more regarding the Bureau and its activities: *Kano State History and Culture Bureau, P.M.B.3088, Kano, Nigeria.*

Call for assistance - Muslim Library, Kaduna, Nigeria will greatly appreciate donations of books and magazines to enlarge its collection on Islamic arts, science, Islamic history, economics etc. The library also needs video cassettes and a projector in order to offer audio-visual educational facilities to the youth. Cultural institutions and philanthropic organisations are kindly requested to send their donations to the following address: *Muslim Library, P.O. Box 146, No. 2 Emir Road, Kaduna, Nigeria.*

THE INSTITUTE OF MIDDLE EASTERN STUDIES, INTERNATIONAL UNIVERSITY OF JAPAN

The Institute of Middle Eastern Studies at International University of Japan was established on 1 May 1985, following a directive from Chairman Nakayama Sohei, to conduct research on a range of Middle Eastern issues in a comprehensive, interdisciplinary manner. It is the first university-affiliated Middle Eastern research institute to have been set up in Japan. Since its inauguration, the Institute, in accordance with the International University's founding principle of promoting advanced, practical and original research, has conducted comprehensive analyses of Middle Eastern politics, economics, culture and society. Throughout, efforts have been made to integrate the theoretical and practical aspects of these studies.

The Institute has placed emphasis on basic, structural research designed to highlight various aspects of the region. In the future, it intends to turn its attention to the collection of materials and to research designed to promote practical analysis of political and economic problems.

Since its establishment the Institute, through its commitment to basic research, has endeavoured to consolidate the foundations for an understanding of the Middle East. At the same time, it has made efforts towards a reexamination and reconstruction of the methodologies of regional studies.

The Institute's research projects cover the fields of Middle Eastern culture, society, politics, economics, law, urban development, philosophy and so on. The research results are presented through publications, seminars and symposia. They are also utilized directly in the education programme of the School of International Relations at the International University of Japan.

The Institute collects books and magazines dealing with the Middle East. Its library contains the specialised collections of original Arab and Persian source materials found in Japan.

The Institute has developed links with similar bodies in Japan and overseas. It has signed formal academic agreements with the Institute for Middle Eastern and Islamic Studies at Durham University in the United Kingdom and with the University of Aleppo in Syria, conducting joint seminars, dispatching staff and students to these sister institutions and exchanging publications.

Among the activities organised by the Institute are included a special intensive seminar on "Islamic Finance and Banking" (November 1987); international symposia on "State, Community and Regional Politics in the Middle East" (November 1988) and "Community and Inter-State Relation: Islamic and Middle Eastern Dimensions" (August 1989); an ad hoc seminar on "The Gulf Crisis: The Present Situation and the Future Prospect" (September 1990) and a symposium on "The Middle Eastern Situation in the '90s: Total Analysis of the Gulf Crisis" (November 1990).

Following is a selection of the Institute's publications:

Nature of the Islamic Community edited by Toshio Kuroda and Richard I. Lawless; *A New Approach to Human Economics: A Case Study of an Islamic Economy* by Satoshi Iwai; *Philosophy of the Islamic Law of Contract: A Comparative Study of Contractual Justice* by Hideyuki Shimizu; *On Islamic Accounting: Its Future Impact on Western Accounting* by Toshikazu Hayashi; *Islamic versus Modern Western Education: Prospects for the Future* by Tetsuya Kitaji; *The Network of Islamicity: Ideals, Norms, and Human Community in Muslim Society* by Naoyuki Kaneko; *Labor and Action in Islam: Searching for an Outlook on Lost Labor* by Tomoyuki Egami; *Nomadology and Community Formation: The Principle of Coexistence in Syria* by Naoto Sekio; *The Ontological Weltanschauung of Islam: A Com-*

-parative Study of the Concept of Time by Shigeyuki Yosida; Regional Integration in the Gulf: The Background to the Formation of the Gulf Cooperation Council by Hiroyuki Abe; A Comparative Study of Islamic Ownership: Conceptual Frameworks of Ownership in Islamic and Western Value Systems by Takuma Abe; The Political Understanding of Al-'Infitah Al-'Iqtisadi: A Case Study of Economic Liberalization in Egypt by Yoichi Nakashima; Islamic Perspectives on Science and Technology: An Essay on Interrelations between Science and Technology in Islam by Toshiyuki Akiyama; Financial Engineering for Islamic Banks: The Option Approach by Hussein E. Kotby; Technology Transfer in the Middle East: Towards a Strategy for Scientific and Technological Self-Reliance by Kavvoos Mohammak; Individuals and Community in Midaq Alley: Societal Dynamics in the World of Naguib Mahfouz, by Mitsuhiro Kodama; and The Ideal Notion and Its Embodiment: The Courtyard House of the Arab-Islamic World by Masahiro Ezaki. Periodicals include: "IUJ Contemporary Middle Eastern Studies Series", the series of [Middle Eastern Study], quarterly "Meydan", and the "Bulletin of the Institute of Middle Eastern Studies at International University of Japan."

For more information regarding the Institute and its programmes, please write to: *The Institute of Middle Eastern Studies, International University of Japan, Yamato Machi, Minami Uonuma-Gun, Niigata, 949-72 Japan - Phone: (0257) 79-1113. Fax: (0257) 79-4441*

A brief history of the ORIENT-INITIUT (Istanbul/Beirut) on its 30th Anniversary

The Orient-Institut is part of the Deutsche Morgenlandische Gesellschaft (DMG), the German Oriental Society. It was founded in Beirut in 1961, as a German institute for science and research on Islamic, Arabic and Semitic studies in particular, and on oriental studies in general.

The background of the institute's establishment dates back to 1927, when a strongpoint for German Orientalists was established in Istanbul, Turkey, with the aim of developing contacts and academic relations with the Islamic world. The famous German Orientalist Hellmut Ritter was appointed to this sub-office of the DMG which he managed until 1949. Having a profound knowledge of the manuscript collections in the Istanbul libraries and good relations with scholars in the Islamic world allowed him to collect information on manuscripts

in Istanbul libraries as well as publications and scientific activities in Turkey and in other Muslim countries. Hellmut Ritter also initiated the publication of "Bibliotheca Islamica," a series of studies on Arabic, Persian and Turkish texts, which acquired within a short period of time, an international reputation. This was to continue until his return to Frankfurt in 1949, which created a large gap for German Orientalists in Istanbul. So in 1951, the German Archaeological Institute decided, upon the request of the Mainz Academy of Science and Literature, to nominate an Orientalist to fill the gap.

In the course of time, a need was felt for the establishment of a representation of German Orientalists in the East and in 1961, the Orient-Institut of Beirut was set up. Beirut was chosen because it was the centre of the Arab world, with international academic relations expanding continually through its universities, libraries, cultural organisations and publishers. Prof. Dr. Hans Robert Roemer who was authorized by the DMG to establish the Orient-Institut later became its first director. Prof. Dr. Hellmut Ritter acted as intermediary between the Orient-Institut and the former sub-office in Istanbul.

The "Bibliotheca Islamica" which had formerly been published by Ritter in Istanbul, continued to be published in Beirut. Ritter also began the publication of the biographical Lexicon of as-Safadi's "Kitab al-Wafi bil-Wafayat," a work of the 14th century in 30 volumes. Four volumes were published in Istanbul and subsequent volumes were prepared by the members of the Orient-Institut together with scholars in the East and the West. In addition to "Bibliotheca Islamica", a new series "Beiruter Texte und Studien" was initiated, to provide information on the studies conducted by members of the Institute and other concerned scholars.

Apart from publications, one of the main tasks of the Orient-Institut was the establishment of a special research library in the field of oriental studies.

The Institute in Beirut is in an old patrician house built in the Lebanese style. It provides many possibilities for research. Visiting researchers are supplied with reference publications, microfilms and other material. The Orient-Institut is a scholarly institution which became a part of cultural and academic circles in Lebanon and also of local foreign institutions such as the American University of Beirut and Université St. Joseph. Lebanese scholars and their German counterparts were working cooperatively in accordance with the purposes of the institute.

IRCICA ACTIVITIES

Saturday Lectures at IRCICA

The beginning of 1987 was a critical time for foreign scholars in Beirut and Dr. Anton Heinen, the Director of the Institute at the time, had to leave Beirut with his colleagues. They temporarily settled in Istanbul where the nucleus of the Institute had been established earlier by Ritter, developing relations with the German Archaeological Institute and maintaining cooperation with other research centres and libraries in Istanbul, including IRCICA. Its library in Istanbul, with a collection of 13 000 books, is open to scholars and researchers. The total holding of the Orient-Institut (Beirut and Istanbul) is approximately 130 000. The subject-wise distribution of the book collections is mainly as follows:

History and Social Sciences, includes literature on the history of the Islamic world; **Islamic Sciences**, includes literature concerning Qur'anic studies, the Hadith, Theology, Fikh, mystics and philosophy; **Literature and Linguistics**, includes texts of classical and modern Arab literature, North African, Ottoman and Turkish literature, the history of science and mathematics, and the history of the Christian Orient; and finally, **the Lebanon Collection** includes a special section on the history and geography of Lebanon. The library has complete collections of Lebanese newspapers and periodicals as well as an extensive collection of maps.

The Institute intends to maintain the Istanbul branch even if its headquarters are transferred to Beirut, because of the vast research material available in the libraries, archives, research institutes and universities of Istanbul.

The Orient-Institut (Beirut) celebrated its 30th anniversary in October 1991 in Istanbul. On this occasion, a book entitled **1961-1991 Orient-Institut der Deutschen Morgenlandischen Gesellschaft (German Oriental Society)** was published. This 60-page book describes in detail the establishment and history of the Institute and provides information on the library and the publications as well as a list of the directors and staff having worked at the Institute.

IRCICA's season of public lectures began once again in October with a lecture on Saturday the 5th by Mr. Aydın Bolak on "*Brotherhood in Islam*". This was followed on the 19th of October, by a presentation on "*The Emergence of the State as an Institution and its Development in Islamic History*" by Prof. Dr. Hakkı Dursun Yıldız, Dean of the Faculty of Science and Letters of Marmara University in Istanbul. In his lecture, Dr. Yıldız traced the history of Islamic States, starting from the period of Prophet Mohammed. The Prophet was the Head of State of Muslims and the Commander-in-chief during battles. Dr. Yıldız said that the State held particular importance as a unifying force for the Muslim community under the Four Caliphs. Of them, Caliph Omar is considered to be the founder of the Islamic State as an institution. The second important step in the development of the State was taken during the period of the Omeiyads. The principle of "succession" was established by Muawiyah and continued after him; accordingly, the heir to the Head of State was determined in advance. The system and mechanisms of the State were also developed during this period and a general Governorate was set up to maintain public order. The lecturer went on to recall that the post of the Vizier was first established by the Abbasids; he said it was also during that period that a certain distance was put between the Caliph and citizens, in daily life.

On the 2nd of November, Prof. Dr. Günay Kut of the Faculty of Letters, Bosphorous University, gave a lecture on the great mystic philosopher and poet *Yunus Emre*, by providing an overview of the historical context of Yunus Emre's life and the major 13th century events which influenced him. She referred to the importance of Sufism as the dominant philosophy of the time in Central Anatolia, after such philosophers as Mawlana Jalaluddin Rumi, his son Sultan Veled, Aşık Paşa and Gülşehri; she said that this environment should be taken into consideration when evaluating the poetry of Yunus. In fact, Yunus has interpreted the issues of his time from the viewpoint of Islamic thinking and Sufist principles, which is also common to other philosophers who were his contemporaries. The lecturer provided excerpts from Yunus' Divan to illustrate the thinker's understanding of the relationship between God and mankind, death, science and learning, among others. The philosophy of Yunus is valid for people of all times and places. And, in recognition of this universality and continuity of his thoughts and works, UNESCO has decided that Yunus Emre be commemorated all over the world during 1991.

A fourth lecture, given by Ms. Vildan Göksoy from the Deontology Department of Cerrahpaşa Hospital, Istanbul University, with the collaboration of the Turkish Society for the History of Science (TBTK), on the 16th of November 1991, traced the history of the *Ottoman hospitals* established by the Palace, their organisation and functioning. The lecturer said that for the Ottomans, the highest priority after religion and learning, was health. A number of hospitals with waqfs were established throughout the Ottoman period; there were also hospitals within the Palace.

This was followed, on the 7th of December, by a lecture given by Prof. Dr. Emre Dölen from Marmara University, on "*Gunnery during the Period of Sultan Mehmed the Conqueror*". This was a comprehensive account of the development of gun-making technology on one hand and the techniques related to the use of guns on the other.

And, on the 21st of December, Prof. Dr. Semavi Eyice from the Faculty of Letters, Istanbul University, presented "*Istanbul from the Past to the Present*". Based on documents and reference works, Professor Eyice's lecture was a history of the city of Istanbul with respect to the development, expansion and changes in its urban features and panorama.

Classical Music Performance

A public concert was given in IRCICA's Hall, by the Association of Graduates and Members of the Istanbul Municipality's School of Classical Turkish Music, on 23 November 1991. The Association organises lectures, seminars and concerts to make classical Turkish music



Mr. Aydın Bolak's lecture on "*Brotherhood in Islam*"

These lectures will continue through the end of May and are, as usual, held at the Centre's premises on the first and third Saturday of each month, on a variety of topics related to history, arts and culture. They are then recorded on tape and kept as references for interested researchers.

known and appreciated by the public in Turkey and abroad. The group performance at IRCICA, which was attended by over 200 individuals, was accompanied by a presentation of slides on musical performances during the Ottoman period.



The concert in progress at IRCICA

Medal-giving Ceremony at IRCICA

IRCICA's Executive Bureau organised a medal-giving ceremony on the 15th of November, for staff members having completed their tenth year of service at the Centre. The ceremony, which was held at the Centre's Conference Hall in Çit Kasr, marked the beginning of an annual event, to be held on the third Friday of the month of November at IRCICA, to celebrate staff members' completion of ten years at the Centre.

At this year's ceremony, Prof.Dr. Ekmeleddin İhsanoğlu expressed his thanks to all those present and stated that staff members being awarded this year, were to be especially recognised for their hard work and dedication during the Centre's initial establishment phases. The Director General stated that the medal-giving ceremony would become an annual tradition at IRCICA, uniting the staff as one family. Among those receiving medals this year, were: Prof.Dr. Ekmeleddin İhsanoğlu, Director General; Dr. Hidayet Yavuz Nuhuğlu, Head of Research and Publication; Mr. Ahmed Lajimi, Head of the Cabinet and Head of Planning and Public Affairs; Mr. Erol Öcalır, Head of Finance and Accounts; Mr. Halit Eren, Head of Library and Documentation; Mrs. Dilek Orbay, Executive Secretary; Mr. Acar Tanlak, Head of Common Facilities; Mrs. Sülbiye Sadawi, Secretary; Mr. Sıtkı Dağ, Driver; Mr. Bahattin Köşgen, Head of Service Personnel; Mr. Recep Yavuz, Assistant Head, Service Personnel; Mr. Şaban Karaaslan, Night Watchman; Mr. Şevket Gürel, Night Watchman.



Art Exhibition: Salih Balakbabalar's mother-of-pearl inlays

A selection of thirty calligraphies in mother-of-pearl designed and composed by Salih Balakbabalar, an established Turkish artist in this field, was displayed at IRCICA between 13-23 December 1991. The exhibition was organised with the cooperation of the Faculty of Theology of Marmara University, where the artist is a faculty member.

The artist provided the following information on this very delicate technique: "Mother-of-pearl inlaying serves essentially as a way to decorate wooden backgrounds. Ivory, gold and silver are also used in this art in addition to mother-of-pearl. In classical practice, the design or calligraphy would be carved on a massive piece of wood and the carving filled with the fine material. Today, using a fretsaw, it is possible to prepare thin plates of this decorative material, reproduce motifs on the plates and cut the material accordingly; then, the design or calligraphy is composed on a wooden plate by bringing these partial motifs together. The fretsaw, being very thin, makes it easier to shape the most delicate parts of the design, but this technique requires more minute and careful work than the old one."

After having completed his higher education in the Department of Turkish Language and Literature at Istanbul University, Salih Balakbabalar went on to study classical Turkish music. His talent and interest in the classical arts led him, in 1976, to engage in carving and inlaying. He is one of the masters of this craft in Turkey.

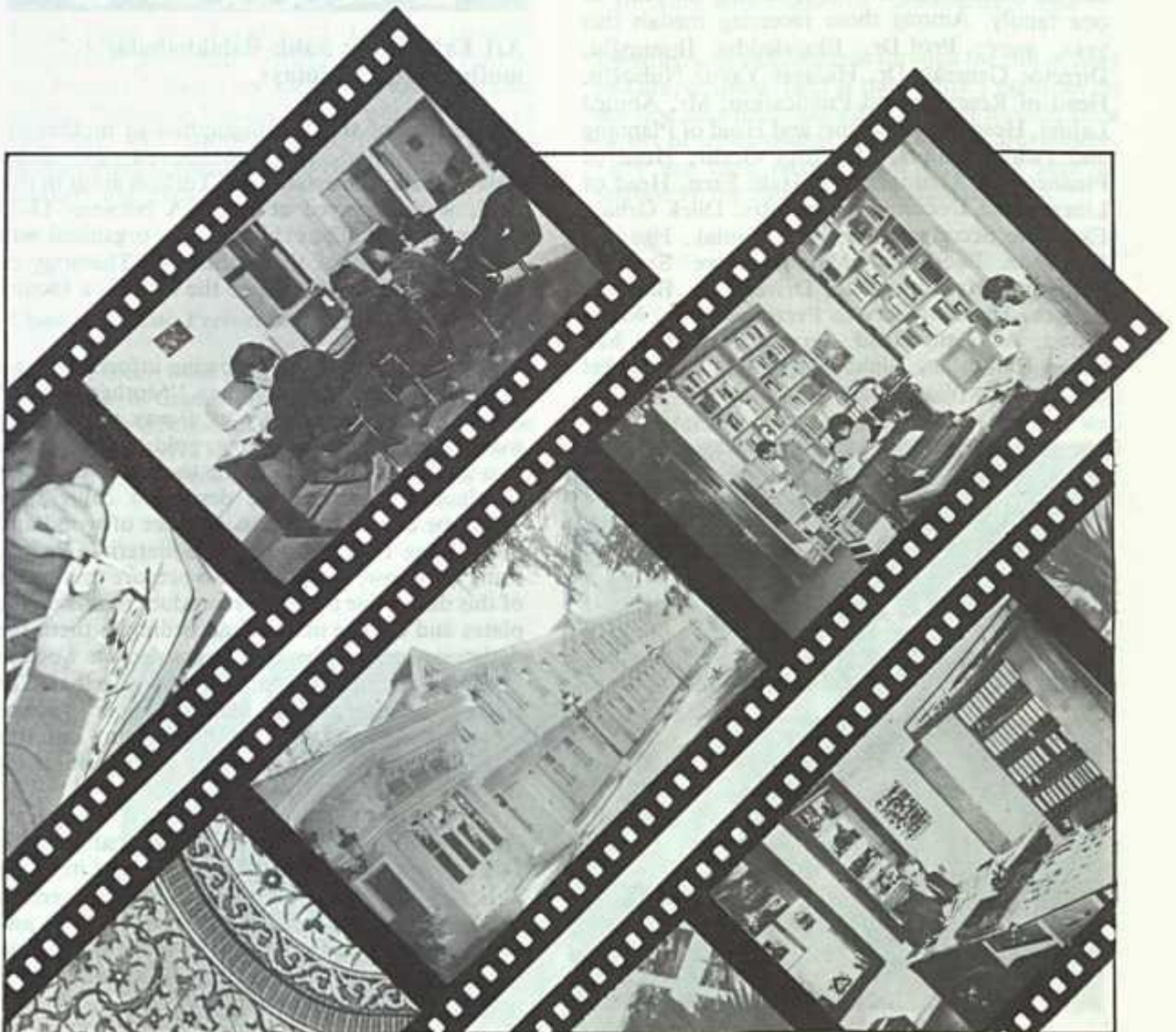
*Now available: a documentary entitled
IRCICA: TEN YEARS*

A documentary film on IRCICA entitled *IRCICA: TEN YEARS* is now available on video-cassette. The film, which was first produced on the occasion of the Centre's tenth anniversary in 1990, takes a look at IRCICA and its accomplishments during its first decade, as well as at future projects and works in progress.

The documentary provides detailed information on the Centre and its activities, while offering the viewer a glimpse of the Centre's headquarters in the historical Yıldız Palace complex in İstanbul, Turkey. A narrated tour of the various departments serves

to highlight the multi-faceted endeavours of the Centre in such areas as research, book production and preservation, manuscript collection, and graphic design. The documentary also introduces the viewer to the staff forming the IRCICA team including the Director General, Ekmeleddin İhsanoğlu, who briefly outlines the principles guiding IRCICA.

This 25-minute documentary film is available in English, French, Arabic and Turkish, on VHS and Betamax and can be requested from IRCICA for a fee of \$10.- (postage and handling included).





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



**Preparations for the Third International
Calligraphy Competition in the name of the
Great Calligrapher Ibn Al-Bawwab**

The International Commission for the Preservation of Islamic Cultural Heritage has the honour of informing readers of the preparations for the announcement of the Third International Calligraphy Competition, organised this time, in the name of the illustrious calligrapher Ibn Al-Bawwab (d.413) on the occasion of the millenium of his death.

A preliminary meeting was held at the Commission's headquarters in Istanbul on 15-20 November 1991, attended by a select team of experts and professors known for the services they perform for the art of calligraphy. The meeting convened to prepare the rules and regulations of the forthcoming competition as well as the competition calendar. Prof. Dr. Ekmeleddin İhsanoğlu, Director General of the Centre and Secretary of the Commission, presided at the meeting. Also present were:

- Mr. Ahmed Ziya Ibrahim, professor of calligraphy, Kingdom of Saudi Arabia.
- Dr. Mohammed Al-Sherifi, professor of calligraphy at the Ecole Supérieure des Beaux Arts, Algeria.
- Prof. Dr. Ali Alpaslan, professor at the Faculty of Letters, Istanbul University, Turkey.

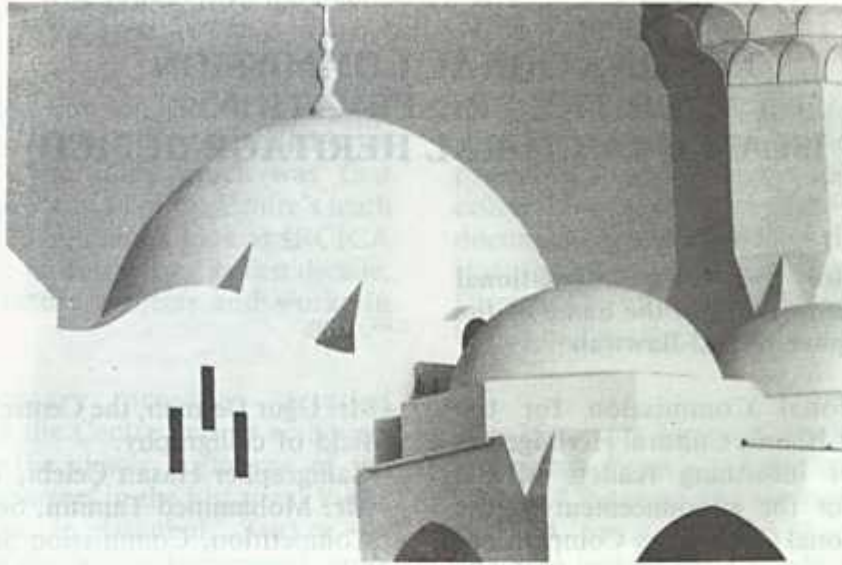
- Mr. Uğur Derman, the Centre's expert in the field of calligraphy.
- Calligrapher Hasan Çelebi, Turkey.
- Mr. Mohammed Tamimi, Secretary of the Competition, Commission Secretariat.

Following a review of the experience acquired by the Commission during the first two competitions and particularly in the light of the results obtained from the questionnaire which was circulated to the participants, the experts submitted new ideas and proposals for the third competition. The reports prepared by the juries of the first two competitions were discussed, the regulations reviewed and certain revisions and additions were made regarding eligibility to this competition. The meeting agreed upon the competition calendar, the choice of texts and the different calligraphic styles to be used in this third competition.

The Commission Secretariat is undertaking the preparation of the competition booklet and poster in Arabic, English and Turkish and will furthermore be officially announcing the competition this coming spring. The rules and regulations of the competition will be distributed throughout the world, to all individuals and institutions interested in the art of calligraphy.

كُتِبَ عَلَى زُيْلِكِ فِي شَهْرِ رَجَبِ سَنَةِ ثَمَانٍ
وَأَرْبَعِ مِائَةٍ حَامِدًا لِلَّهِ وَمُصَلِّيًا عَلَيْهِ وَعَلَىٰ آلِهِ

Calligraphy by Ibn Al-Bawwab



Corniche Mosque, Jeddah, Saudi Arabia (Contemporary Architectural Excellence Award winner, 1992 Agha Khan Award brochure)

The 1992 Agha Khan Award for Architecture

The Agha Khan Foundation has announced the fifth award cycle 1990-1992 of the Agha Khan Award for Architecture.

The Agha Khan Award for Architecture was established in 1977 "to enhance the perception of Islamic culture as expressed through the architectural medium". As detailed in its informative brochure this Award was organised according to a rotating calendar spanning cyclical periods of three years each. Nominations are the official means of enrolment of projects to be considered for the Award. The Award office is in contact with a large number of architects, professionals and scholars - collectively called nominators - who are located in the Islamic world or well acquainted with current architectural developments in the country. All nominated projects must comply with the Award's objectives and fulfill the eligibility criteria of the current cycle.

The programme is open to all persons or institutions who wish to submit projects for the Award, and forms may be obtained directly from the Award secretariat in Geneva. The criteria for eligibility for the 1992 cycle are the following:

1. Projects must have been built and in use for at least two years prior to 1 January 1992, and must in all cases have been completed after 1967. Ongoing and long-term projects may be considered if they have been substantially completed and in use for at least two years.
2. Projects must be located in a predominantly Muslim society, or be designed for or used by a

Muslim community in a predominantly non-Muslim society, or be primarily inspired by and respectful of Islamic architectural heritage.

For further information, please write to the foundation at the following address: *The Agha Khan Award for Architecture, 32, Crêts-de-Pregny, 1218 Grand Saconnex, Geneva, Switzerland.*

UNESCO exhibition concerning Sana'a and Chibam, Paris, France

An exhibition concerning the ancient cities of Sana'a and Chibam in the Hadhramaout Valley was inaugurated in mid-October at the UNESCO Palace in Paris. On display was a large size model and photographs of the monuments found in the ancient city of Sana'a as well as some traditional furniture used in the Majlis.

The permanent representative of Switzerland at UNESCO participated in the organisation of this exhibition which reflects the activities accomplished, until now, for the preservation of Sana'a and Chibam within the framework of the two international campaigns launched by UNESCO. A number of Western countries, Japan and Korea, have contributed to the financing of these campaigns. The holding of the exhibition coincided with the convening of the 26th General Conference of UNESCO which is attended by the majority of the world's Ministers of Culture.

It should also be mentioned that the cities of Sana'a and Chibam are on the international heritage list and that the construction of Sana'a is attributed to Noah's son Sham.

MUSEUM

We have the pleasure of presenting the National Museum of Pakistan and its Islamic collection, on the basis of information which was provided by the museum authorities through IRCICA's questionnaire, and of the informative article written by Mr. Hussain Hajji, which appeared in 1988 in the fourth issue of "The Arab Museum" published in Kuwait.

The National Museum of Pakistan Karachi, Pakistan

The National Museum of Pakistan is situated in Karachi, the country's largest city. The museum, which was inaugurated in 1971 but whose collections were established in 1951, comprises several exhibition rooms each covering a specific period in history or highlighting a particular aspect of civilisation. The Museum is in the middle of the beautiful Burns Garden and its entry and halls are ornamented with works of illumination, ceramics, weapons and photographs depicting life in the villages of Pakistan. The education and preservation facilities of the museum are well developed and modern equipment and laboratories are used in the preservation of manuscripts and antiquities.



Building housing the National Museum of Pakistan

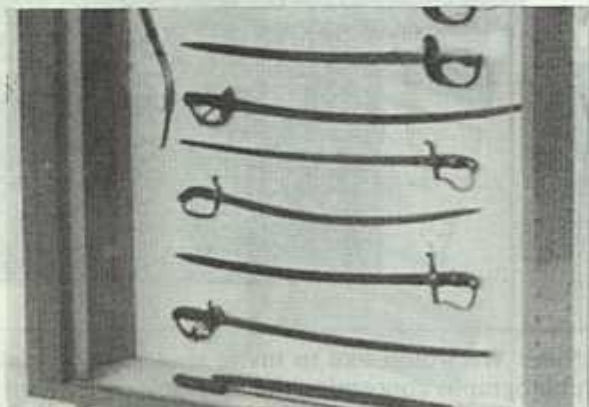
Following is a brief description of the various rooms and collections of the museum:

1. Prehistoric room.
2. Room housing masterpieces of the Gandhara art.
3. Islamic Arts Room: The majority of the items on display in this room come from the historical City of Bampur, located 40 miles away from Karachi. It is said that the Muslim commander

Mohammed bin Al-Qassim Al-Thaqafi entered this city, for the first time, during his conquest of the South (Bilad Al-Sind) in 712. The engravings discovered on the walls of the Bampur Mosque prove this to be the oldest mosque in South Asia. The Bampur collection contains gold coins, glass objects, perfume vials, vase and chandeliers. The Islamic arts collection also contains ceramic items, engraved ceramic objects, Islamic designs, colourful bottles bearing Syrian inscriptions and dating back to the 13th century, seals, combs, and instruments used in astronomy such as astrolabs. The Islamic art collection relates to the period from the 8th to the 18th centuries.

4. Manuscripts room: This room contains a great number of manuscripts in Persian, Urdu and Arabic.

5. Numismatics room: Displayed in this room is a collection of numismatics, part of which dates back to the 5th century B.C. and part to the Sasanides and the Kingdom of "Ouhand" (626-678 B.C.). Also to be seen are a number of Omayyad and Abbasid coins dating between 73 and 750 Hijra. This collection also contains gold coins stamped during the reign of Caliph Abdelmalik bin Marwan, numismatics from the Ghaznaoui period (388-555 H.), the Sultanate of Delhi (644-961 H.), the Mogol Empire (932-1068) and its descendants.



A sample of arms from the museum collection

6. Rooms of the liberation movement: These rooms contain letters, books and medals belonging to certain leaders of the liberation movement such as Said Ahmed Khan (1817-1898), the great Pakistani poet Mohammed Iqbal (1873-1938), the founder of the State of Pakistan Qaid-i Azam Mohammed Ali Jinnah (1876-1948) and the Martyr Liyaqat Ali, the first Head of State of Pakistan (1895-1951).

7. Ethnology room: This room contains costumes, jewelry and antique objects reflecting the various aspects of daily life in the provinces Sind, Baluchistan, Punjab, and the Northern region.

The National Museum of Pakistan has an educational services programme. Researchers interested in any aspect of history, objects of art, antiquities, documents, manuscripts and ethnological studies are given all the encouragement and facilities needed to pursue studies in the museum. The museum publishes catalogues of its various collections.

Those interested in this Museum and its collections, can obtain further information from the following address: *The National Museum of Pakistan, Burns Garden, Karachi, Pakistan; phone: 211341 - 211342.*



Note: We would like to invite readers to participate in this column by sending information and photographs concerning the museums containing Islamic collections in their respective countries to the following address: *IRCICA Newsletter, P.O. Box 24, 80692 Beşiktaş, İstanbul, Turkey.*

THE ART OF CALLIGRAPHY IN ISLAMIC HERITAGE

A scholarly and artistic publication by IRCICA

IRCICA is pleased to present a new publication which resulted from several years of studies in the field of Islamic arts and in particular, calligraphy.

The book titled **The Art of Calligraphy in Islamic Heritage** traces the history and development of this art over the centuries. It is also a tribute to the masters of calligraphy, with a selection of reproductions of the best examples of calligraphic works produced in different periods and regions of the Muslim world. With its contents and presentation, the book is both a reference for those who are intellectually interested in this art and an album which will satisfy those who take aesthetical pleasure in contemplating its splendid products.

Calligraphy has a special place among the Islamic arts. For over fourteen centuries, calligraphy has conveyed meaning by enhancing the beauty of words with eloquent forms. It established its own theory, rules and principles. It embodied thought and sayings in a refined visual interpretation. Calligraphy became a system of expression combining culture and creative art.

The studies which led to this book were conducted by a group of researchers under the supervision of Prof. Dr. Ekmeleddin İhsanoğlu, IRCICA Director General. Mr. Uğur Derman, expert of calligraphy and art consultant of the Centre, prepared the texts with the

assistance of well-known scholar Prof. Dr. Nihat Çetin, Head of the Department of Arabic and Persian Languages, Faculty of Letters, Istanbul University; Arabic translation was done by Dr. Salih Sadawi. The calligraphic masterpieces reproduced for the book were selected from collections around the world. The Introduction gives the history of the art of calligraphy from its origin until our century, covering the contributions of calligraphers such as Ibn Muqla, Ibn ul-Bawwab and Ya'qut al-Mustasimi, the establishment of the Ottoman medrese in Istanbul and the works of Hafız Osman, Yesari Esad and Mustafa İzzet which gave prominence to the "Aqlam es-Sitte" (The Six Styles), as well as other calligraphers, including Hamid al-Amidi who is considered as the last of the great masters. The Introduction is followed by the catalogue part comprising 192 colour reproductions of calligraphies, with annotations about the style of writing and other characteristics of each work and a biography of the calligrapher. A bibliography and indexes of calligraphers, other personalities, places, countries and nations are added to the book.

The deluxe publication has 236 pages in big format (42x31 cm.). The Arabic edition is available upon request. English and Turkish editions are under print. Price: US\$ 150,-, postage included.

