

O.I.C.
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ART AND CULTURE



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EDITORIAL

First in this issue is a brief article on some consequences of the human tragedy that has been staged in the midst of Europe. Hoping that war in Bosnia-Herzegovina will be over by the time the Newsletter reaches you, we feel it our duty to give a picture of the centuries-old Islamic cultural assets which currently disappear under military attacks. Traces of the different cultures and religions which contributed to the civilisational history of Bosnia-Herzegovina are being erased as part of an inhuman extermination policy directed against the non-Serbian population of the country. We also cover briefly the action taken by the OIC as soon as tragic events erupted in the Republic of Bosnia-Herzegovina. Under a separate heading, there are brief news about recent developments regarding the restoration of Mesjid Al-Aqsa and the Dome of the Rock, which has for long been the first-priority heritage preservation issue for the Muslim world.

In addition to the regular sections of the Newsletter, we announce, in this issue, the opening of the Third International Calligraphy Competition organised by the OIC's International Commission for the Preservation of Islamic Cultural Heritage (ICPICH). IRCICA, in its capacity as the Executive Secretariat of the Commission, assumes the secretarial and organisational work regarding the competition. It will be recalled that the first two competitions were held in 1986 and 1989. Calligraphers' interest in this international event has been growing continuously. We hope that the number of participants in the third competition will be even higher. A booklet containing the regulations of the competition is being distributed world-wide. This time, sample texts in different styles are supplied in the booklet in order to facilitate the task of the calligraphers. In this issue, we publish general information about the aims, coverage and conditions of the competition. Prospective participants are invited to request the competition booklet by writing to the Competition Secretariat, IRCICA. On this occasion, I wish success to all participants and hope that the competition will be a useful opportunity for them to further develop their skill and experience in the performance of this beautiful art.

IRCICA Newsletter will reach its thirtieth issue in December. On this occasion, I would like to inform our readers that a cumulative index of the first thirty issues will be available upon request as of January 1993. The index can serve as a reference especially for the research institutions and libraries which keep this publication as a record of scholarly events and studies in the field of Islamic culture and arts.

Ekmeleddin İhsanoğlu

BOSNIA-HERZEGOVINA A Destroyed Heritage

As of the end of August, war rages in Sarajevo, despite peace pledges at international tribunals. Mandatory sanctions, condemnation and warnings failed to stop the merciless Serbian aggression against the Republic of Bosnia-Herzegovina, aimed at destroying its sovereignty and independence, altering its demographic composition, demolishing its economic infrastructure and annihilating its historical, religious and cultural heritage. The consequences of the Serbian aggression are tragic. Enraged attacks against thousands of innocent people ended up in violence, torture and crime, on the whole, an unprecedented outrage against humanity, at the heart of Europe. According to news received from Bosnia Information Centre-Istanbul in the last days of August, the total number of refugees from Bosnia-Herzegovina is 1.897.000 and from ex-Yugoslavia, 2.500.000. Concentration camps and prisons spread all over the territory of Bosnia-Herzegovina.

In view of the ongoing tragic events, OIC Secretary General Dr. Hamid Algabid took the initiative to mobilize the full political, diplomatic and moral potential of the Organisation of the Islamic Conference for restoring peace, for preserving the territorial integrity of Bosnia-Herzegovina, and for alleviating the sufferings of its people. Through close contacts with the Chairman of the Sixth Islamic Summit H.E. Abdou Diouf, President of the Republic of Senegal as well as with the Chairman of the Twentieth Islamic Conference of Foreign Ministers Mr. Hikmet Çetin, Foreign Minister of the Republic of Turkey, the OIC's efforts at the United Nations were intensified. The OIC welcomed the adoption by the Security Council, of comprehensive mandatory sanctions against Serbia and Montenegro under Chapter 7 of the UN Charter, and the European Community's decision to apply economic sanctions as of 1st June 1992. On the request of the Islamic Republic of Iran, the Republic of Tunisia and the Republic of Turkey, the Foreign Ministers of the Member States of OIC held their Fifth Extraordinary Session in Istanbul, Turkey, on 17-18 June 1992, in order to examine the situation in Bosnia-Herzegovina. Mr. Haris Siladzic, Minister of Foreign Affairs of the Republic of Bosnia-Herzegovina gave a comprehensive review of the tragic consequences of the Serbian aggression against his country. The conference strongly condemned the aggression against the Republic of Bosnia-Herzegovina and expressed its alarm at the critical situation arising from the acts of violence perpetrated by the Yugoslav National Army and Serbian irregular forces assisted and encouraged by the Serbian leaderships in Belgrade and in Bosnia-Herzegovina. It reaffirmed its full solidarity and support for the Government and people of the Republic of Bosnia-Herzegovina in their just struggle to safeguard their sovereignty, political independence and territorial integrity. It expressed its full support for the measures taken by the UN Security Council in imposing comprehensive mandatory sanctions against Serbia-Montenegro and urged all States to fully comply with these sanctions. The conference urged all States not to recognize the succession of the Federal Republic of Yugoslavia (Serbia and Montenegro) to the former Socialist Federative Republic of Yugoslavia, until it fully complies with the Security Council resolutions concerning the Republic of Bosnia-Herzegovina, and formally and unequivocally recognizes the independence, sovereignty, territorial integrity and unity

of that Republic and until an agreement on the question of succession is reached among the States which constituted the former Socialist Federative Republic of Yugoslavia. The conference adopted various measures for providing humanitarian and reconstruction assistance to the Government and the people of the Republic of Bosnia-Herzegovina. The Fifth Extraordinary Session of the Foreign Ministers of OIC Member States also strongly condemned the destruction of the cities and historical, religious and cultural heritage of Bosnia-Herzegovina.

The Bosnian Muslims, an old European nation, and their entire cultural heritage have been jeopardized. Obstruction of communication channels prevents the daily dissemination of data about casualties and property losses, but the information given below will suffice to show the alarming dimensions of the aggression and terrorism against the Republic of Bosnia-Herzegovina. On June 2nd, 1992 the Office for Information of the Government of the Republic of Bosnia-Herzegovina published a special issue containing information on the devastation of the sacral complexes on the territory of the Republic, collected by the end of May. It is known that the number of damaged or completely destroyed sacral complexes has substantially increased since that date. The published list includes several places of worship, monuments, bridges and cemeteries belonging to different religions, which have been shelled and destroyed under artillery attacks. Nearly one hundred Catholic and Orthodox churches, cathedrals and monasteries were demolished or damaged as of that date. The Islamic monuments are being destroyed and those of the greatest artistic and historical merit are attacked consistently. In Foca, all the 17 mosques have been either damaged or completely destroyed. The following historical mosques and monuments have been damaged and destroyed during April-May 1992:

- * Sultan Bayazid's Mosque in Foca, built in 1500-1501, completely demolished
- * Alaca Mosque built in 1550, one of the most magnificent mosques in the classical Ottoman style, substantially damaged
- * Atik Ali Pasha's Mosque built in 1546, destroyed by mortars
- * Dev Suleyman Bey's Mosque in Foca, built in 1633-1634, substantially damaged by mortar shelling
- * Defterdar Memishah Bey's Mosque in Foca, dating from the end of 16th century, was damaged by Serbian irregular forces
- * Kadi Osman Efendi's Mosque in Foca, built in 1593-1594, was damaged by Serbian terrorists in April 1992
- * Mumin Bey's Mesjid (Islamic Seminary) in Foca, built in the 16th century, substantially damaged
- * Sheikh Pirja's Mesjid in Foca, dating from the 16th century
- * Mustapha Pasha's Mosque in Foca, 16th century
- * Mehmed Pasha Kukavica's Mosque in Foca, built in 1751-1752, damaged on several occasions
- * The Muslim Seminary, known as Medrese of Mehmed Pasha Kukavica, built in the mid-18th century together with the mosque that has the same name damaged substantially by mortar shelling
- * The mosque in Slatina, near Foca, destroyed
- * The mosque in Ustikolina, near Foca, built in 1448-1449 (the oldest in Bosnia-Herzegovina, which was already destroyed by irregular forces in 1941)

- * The Old Mosque in Jelco, Foca, built in the 15th century, was burnt down by Montenegrins during World War I. Only the mihrab was left from the entire complex. The mosque was later restored. In May 1992, Serbian irregular forces laid mines and demolished the mosque and the old Imam was killed in front of the mosque



*Mosque of Sultan Mehmed II (Fatih)
in Bosnia*

- * The mosque in Prnjavor near Kalesija
- * The mosque in Rajinci (Kalesija)
- * The mosque in Miljanovci (Kalesija)
- * The mosque in Brijest (Gorazde)
- * The mosque in Bratunac was seized by Serbian terrorists and used as barracks. After terrible torturing, they killed the main Imam of Bratunac
- * The minaret of the city mosque in Tuzla, built in the 16th century, was shelled by the irregular forces (in 1991)
- * Mehmed Aga's (Jaiska) Mosque, built between 1548-1600, damaged
- * Telarevic Mosque in the village of Bijeljani, built in the first half of the 17th century, was destroyed in World War II. Serbian terrorists threw explosives at the ruins and remnants of the adjacent cemetery
- * The mosque of Mujo Kotezlija, in the village of Kotezi, with special ornaments and considered as the oldest in that part of Bosnia-Herzegovina, was destroyed during World War II; Serbian terrorists threw explosive material at its ruins
- * The mosque in Kazanci (Gacko) built in the 17th century
- * The mosque in Polje, Bileca, built in the first half of the 16th century, was destroyed by Chetniks in 1941; its ruins and the adjacent cemetery were damaged in 1992
- * Haji Kurto's mosque in Mostar, known as Tabacica, built in the 16th century, completely destroyed
- * Nasuh Aga Vucijakovic's mosque in Mostar, known as "Under-the-Linden Mosque" built in 1528-1529
- * Cejvan-cehaja's Mosque in Mostar, built in 1552-1553
- * Dervish Pasha Bajezidagic's Mosque in Mostar, 1597
- * Haji Ahmed Aga Lakisic's Mosque in Mostar, 1650-1651
- * Roznameci Ibrahim Efendi's Mosque in Mostar, built before 1620

- * Koca Yahya-Haji's Mosque in Mostar, completely destroyed. This was the only remaining mosque out of the six which were built in this town before 1631, and whose founders were the ulema (scholars)
- * Haji-Memija Cernica Mosque in Mostar, 16th century
- * Haji Ali Bey's Mosque in Mostar, 1631
- * Baba Beshir's Mosque in Mostar, 1631



*The famous Mostar Bridge (Starimost-meaning Star Bridge) still survives though it was hit by mortars several times.
The 13 other bridges in Mostar (meaning the city "with bridges") were destroyed*

- * Haji Mehmed Bey's Karadzoy Mosque in Mostar, built in 1557-1558
- * The mosque of Koski Mehmed Pasha in Mostar, 1618-1619
- * The mosque of Ibrahim Aga Saric
- * Sevri Haji Hassan's Mosque in Donja Mahala, Mostar, end of the 16th-beginning of the 17th century
- * The world famous Tekke (dervish lodge) in Blagaj, known for its Turkish Baroque architecture, built in the 19th century, surroundings of which are the habitat of various animal species; the area was shelled deliberately by terrorists
- * Sultan Ahmed's Mosque in Trebinje, 1719, demolished
- * Osman Pasha Resulbegovic's Mosque in Trebinje built in 1726, destroyed together with its interior calligraphic decorations
- * Sultan Bayazid's Mosque in Nevesinje, built at the end of the 15th century
- * The mosque in Odzak, near Nevesinje, 18th century
- * Ferhad Pasha's Mosque in Banjaluka, built in 1579, a classical example of Ottoman architectural style, and the tomb of Ferhad Pasha in the same area
- * Hassan Defterdar's Mosque in Banjaluka, built in 1594
- * The mosque in Bosanski Brod
- * Sultan Aziz Mosque in the village of Sijekova near Bosanski Brod, 16th century
- * The mosque in Derventa with Sheikh Omer's tomb, 16th century
- * The mosque in Bosanska Krupa, built at the turn of the 18th century

- * Sultan Selim's Mosque (Selimiye) in Dobož, 16th century, destroyed. It was located next to Dobož's Citadel, which too is a precious asset of architectural heritage
- * The Charshi Mosque in Dobož
- * The mosque in the old Turkish quarter Orasje, in Dobož
- * The mosque in the village of Matuzica
- * The town mosque in Bosanski Novi, built in 1820-1821
- * The mosque in Bosanski Novi, known as Srednji Dzemat, 1883
- * Vidorija Mosque in Bosanski Novi, 1870, known for its minaret and open gallery
- * The mosque in the center of Konjic and adjacent cemetery
- * Tzar's Mosque in Sarajevo, built in 1565, shelled several times together with the nearby cemetery
- * Gazi Husrev Bey's Library, within the complex of Tzar's Mosque, built in 1565
- * Gazi Husrev Bey's Mosque in Sarajevo, most important for its marvelous architecture, built in 1530, targeted on various occasions
- * Gazi Husrev Bey's Turbe (tomb) adjacent to the mosque, and gravestones of prominent historical figures damaged by shelling
- * Sheikh Maghribi Mosque in Sarajevo, dating from the first half of the 15th century and representing one of the most significant examples of Islamic architecture, completely destroyed
- * Ali Pasha's Mosque in Sarajevo built in 1561
- * Havadza Durak's Mosque in Sarajevo, built in the beginning of the 16th century
- * Hanikah (a Sufi school) dating from the 16th century
- * Gazi Husrev Bey's Medrese in Sarajevo, built in 1537
- * The Islamic Faculty of Theology in Sarajevo damaged by a missile targeting the historical core of the city
- * Cekrekcija's Mosque in Sarajevo, 1526, substantially damaged
- * Ferhad Bey's (Ferhadija) Mosque in Sarajevo, built in 1561-1562, damaged
- * Haji Osman's Mesjid in Sarajevo, built in 1591-1592, fired down
- * Coban Hasan Voivoda Mosque (Cobanija), 1562
- * Dzino-zade Mosque in Sarajevo, 17th century
- * Dajanli Haji Ibrahim Mosque in Sarajevo, 17th century
- * Haji Sinan's Tekke in Sarajevo, 17th century
- * Divan-Kâtib Haydar's Mosque (The White Mosque) in Vratnik
- * The mosque at Kovaci
- * Gazgani Haji Ali's Mesjid at Sirokaca, Sarajevo, dating from 1561
- * The Islamic Law School designed by architect Karlo Parzik in 1887, redesigned as the Town Museum; the atrium and the facade in the Moorish style damaged
- * Sarac Ali's Mosque in Sarajevo, 1892-1893
- * Sheikh Faruh's Mosque (Abdesthane) in Kovaci, Sarajevo, built before 1541
- * Haji Inhan Aga Topalovic's Mosque (Lubo's Mosque) at Vratnik, Sarajevo, built before 1525
- * Sinan Voivoda Hatun's Mosque at Vratnik-Meidan in Sarajevo, 1552, known as "Under-the-walnut Mosque" or the Little Mosque
- * Haji Sinan's Mesjid at Vratnik
- * Kasaf-zade Mosque at Vratnik
- * Haji Ibrahim Kasapovic's Mesjid at Vratnik, 16th century
- * Esme Sultan's Mosque, the most significant Islamic complex in the old Bosnian town of Jajce, built in 1749-1750.

The list is not exhaustive; numerous other buildings including newer ones are still being hit by mortar shelling. The list is extending day by day. On the other hand, one of the most atrocious crimes against the cultural and historical heritage was committed on May 17, 1992, with the Serbian terrorists' attack upon the Institute for Oriental Studies in Sarajevo, by inflammable rockets. Almost all the documents, books and other library holdings, research papers and projects disappeared in a single day. The Office for Information of the Government of the Republic of Bosnia-Herzegovina published a Special Issue on June 2, 1992, on the "Devastation of the Institute for Oriental Studies in Sarajevo", which highlights the significance of this cultural and civilisational catastrophe. The bulletin indicates that the Institute for Oriental Studies in Sarajevo was founded in 1950 as a scientific and research centre with the objective to collect, preserve, analyze and publish the archives and manuscripts in Arabic, Turkish, Persian and Bosnian languages. The Institute's collection can be grouped in three major funds. First is a collection of 5263 titles of manuscripts in the above languages, covering all fields of science, philosophy and literature. The collection comprised unique, precious manuscripts which dated as far back as the 11th century. Besides Gazi Husrev Bey's Library, this was one of the most important libraries in the Balkans. Secondly, the Institute's archives comprised a collection of over 7000 documents covering the period from 16th to 19th century, and including fermans (Sultans' orders) berats (edicts), Bosnian Governors' documents, court certificates, reports and financial papers, among others. The greatest fund in the archives was a collection of 200,000 documents pertaining to the administration of provinces, which the central regional authority exchanged with administrative units and the central authorities in Istanbul. Another collection comprised original land ownership certificates for properties all over Bosnia-Herzegovina, dating from the second half of the 19th century. Various other collections of historical documents added to the value of the archives. And thirdly, the library of the Institute was one of the most famous specialised libraries of the country. Devastation of the Institute resulted in the extinction of a precious fund of written cultural heritage. Nothing is spared by the Serbian aggression.

The current violence and crime are but the continuation of a two-century-long policy of brutal annihilation of the non-Serbian population and of devastation of all heritage assets which are evidences of its historic and cultural existence. If this cruelty is not stopped, one nation, one part of human history will disappear.



Ruins of a destroyed store in Sarajevo

H.E. EBULFEZ ELÇİBEY, PRESIDENT OF THE REPUBLIC OF AZERBAIJAN RECEIVED IRCICA DIRECTOR GENERAL

His Excellency Ebulföz Elçibey, President of the Republic of Azerbaijan received IRCICA Director General Prof. Dr. Ekmeleddin İhsanoğlu in Istanbul, on June 26, 1992. H.E. Elçibey, then newly elected as President of the Republic of Azerbaijan, was on official visit to Turkey to attend the Summit on the Black Sea Economic Cooperation.

President Elçibey, who is also a distinguished scholar of Islamic history and culture, showed a keen interest in IRCICA's activities which were explained by the Director General. The President took note of the Centre's studies in various fields, including those related to the cultural and academic institutions of Azerbaijan. He made appreciative remarks on these studies and expressed the hope that they will constitute a fruitful ground for the development of cultural cooperation between institutions of his country and the Centre. H.E. Elçibey was particularly interested in the Centre's researches on the history of science in Islam and its studies concerning historical manuscripts as sources of the history of science and culture. On this subject, the need was emphasized to study and make known the Islamic cultural references and manuscripts found in libraries, archives and other institutions of Azerbaijan.

It will be recalled that the Sixth Islamic Summit Conference held in December 1991 in Dakar, Senegal welcomed the full membership of the Republic of Azerbaijan in the Organisation of the Islamic Conference.



H.E.MR. HÜSAMETTİN CINDORUK, CHAIRMAN OF THE TURKISH GRAND NATIONAL ASSEMBLY VISITED IRCICA

IRCICA was greatly honoured by the visit of H.E. Mr. Hüsamettin Cindoruk, Chairman of the Turkish Grand National Assembly, on Monday, July 26, 1992.

During the visit, H.E.Mr. Cindoruk and his entourage were presented a short documentary film about IRCICA's first ten years. They were briefed by the Director General on the latest developments concerning the Centre's activities. Mr. Cindoruk's observations about the Centre's work programs were very encouraging and inspiring. After the talks, H.E.Mr. Cindoruk kindly accepted to visit the different departments of the Centre, where he received first-hand information about the state of advancement of the studies. Mr. Cindoruk emphasized the importance of publishing up-to-date studies about various aspects of culture in the Muslim countries and appreciated the Centre's contributions in this regard.

H.E.Mr. Hüsamettin Cindoruk wrote his impressions in the Centre's book, as follows (original: Turkish):

"My visit to this Centre was very enlightening. The Centre fills a gap by contributing to the continuation and promotion of the Islamic heritage which is a major element of world culture. I express my congratulations and wish success to Prof.Dr. Ekmeleddin İhsanoğlu and his colleagues".

Hüsamettin Cindoruk
Chairman of the Turkish Grand National
Assembly, July 26, 1992



*Mr. Hüsamettin Cindoruk receives
the plaque of IRCICA*



CULTURAL EVENTS

Samarkand Revitalisation - an Architectural competition on ideas for the Ulugh Beg Cultural Centre

The Ulugh Beg Cultural Centre in Samarkand has been the subject of an international competition on architectural ideas, sponsored by the Aga Khan Trust for Culture, the Uzbek Union of Architects and the Commonwealth of Independent States Union of Architects.

Mr. Nematjan Sadikov, Member of the International Jury of the competition, reports that from among the 685 projects submitted (Samarkand, August 1991), five won awards and eight others, honourable mentions. Despite their variety, all of the projects reflected a sensitive effort to highlight the unique historical heritage of Samarkand while combining old elements with modern ones. Upon finalisation of the competition in April 1992, the winners came together in Samarkand and also visited the other cities of Uzbekistan-- Tashkent, Bokhara, Khiva. They met with city governors and architects to introduce their projects and discuss issues concerning the construction of the Ulugh Beg cultural centre, which will be the second stage of the revitalisation program after the competition.

In the framework of the same program, the winners' architectural projects will be exhibited in some Muslim and European countries. Sponsorship is expected for the purpose.

Symposium on Moenjodaro and inauguration of the Indus Valley Civilisation galleries at the Pakistan National Museum

The Department of Archaeology, Islamic Republic of Pakistan organised the second international symposium on the prehistoric site of Moenjodaro, on February 24-27, 1992 in Karachi. The meeting was held under the auspices of the Government of Pakistan and UNESCO, with the participation of 25 scholars and specialists from Italy, France, England, U.S.A. and 30 Pakistani archaeologists, conservationists and scientists. The participants evaluated the academic studies made and the measures taken so far to preserve the site. During the symposium period, a ceremony was held to inaugurate the newly reorganised Indus Galleries at the National Museum of Pakistan. The galleries show the evolution, development and decline of the Indus civilisation and also contain objects belonging to the early Neolithic period. Selected artifacts of more than 10,000 years are now displayed in these galleries. The material is arranged in three spacious exhibition halls, by means of modern methods and techniques and augmented with maps, charts and elaborate explanatory labels. The National Museum is already well-known for its precious Islamic collection comprising artifacts from the 8th to the 18th centuries (see Newsletter no.27/ December 1991).

Tenth Symposium of CIEPO in Ankara

The Tenth Symposium of the International Committee for Pre-Ottoman and Ottoman Studies (CIEPO) will be organised by the Turkish History Society in Ankara, Turkey from August 31 - September 5, 1992. The symposium will cover the following themes:

- I. Melikşah, Nizamülmülk and their period
- II. The Jews in the Ottoman Empire
- III. The Ottoman Administrative Institutions

CIEPO's series of symposia constitute an outstanding academic event in the field of pre-Ottoman and Ottoman studies. It brings together historians specialised in this field, from all around the world.

Aix-en-Provence hosted the Sixth International Conference on the History of the Ottoman Empire and Turkey

The Sixth International Conference on the Economic and Social History of the Ottoman Empire and Turkey (1326-1960) convened in Aix-en-Provence (France) from July 1st to July 4, 1992. The conference was organised by IREMAM (*Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman*) in cooperation with the University of Provence and the University of Aix-Marseille III, under the coordination of Mr. Daniel Panzac, Director of Research at the CNRS. The conference, a most important forum for this area of research, brings together numerous specialists from universities and research centres around the world, once every three

years. The previous meetings had taken place in Ankara (1977), Strasburg (1980), Princeton (1983), Munich (1986) and Istanbul (1989).

The sixth conference covered an extensive field of study about various aspects of the economic and social history of the Ottoman Empire as well as that of the Republic of Turkey until 1960, in order to follow the 20th century transformations. The session topics included the following: sources on Ottoman social and economic history, women in the Ottoman Empire, population, education, social security and guilds, production and utilisation of the urban space in Istanbul (16th-19th c.), intellectual sources about the social history, Ottoman Lebanon in the 18th-19th centuries, economic relations in and between Ottoman provinces, culture and cultural policies, the Damascus region in the 19th century, State-society relations in the 19th-century Ottoman Empire, Ottoman Syria-Palestine in the 19th century, maritime and international trade, levels of wealth, patterns of regional-rural development- the Hawran in late Roman and late Ottoman times, Islamic fraternities, crafts and commerce, reforms and revolutions in the 19th century, money and finance, economic thought, the family and daily life, taxes, waqfs, Ottoman diplomacy, notables, land and rural life, the State and administrative institutions, churches and Christian communities; the society and economy in the Turkish Republic, Turkey and its neighbours in the 20th century. IRCICA Director General Prof. Dr. Ekmeleddin İhsanoğlu participated in the Aix-en-Provence meeting with a paper titled "The genesis of Darülfünun: An overview of attempts to establish the first Ottoman university", in which he reviewed and

analysed the first three attempts made during the 19th century to establish the Darüfünun, an institution of higher learning which was to become, in the beginning of the 20th century, the nucleus of the modern Turkish university.

Conference on the Transfer of Science and Technology to be held in Kyoto, Japan

The Kyoto Conference of the Euro-Asian Research Project on the History of Science and Technology will be organised by the International Research Center for Japanese Studies, at the International Conference Centre in Kyoto, on 3-7 November 1992.

The conference theme will cover the Industrial Revolution and its aftermath, i.e. the period from 1780-1880.

The major focus will be on the transfer of technology between Europe and Asia, with an emphasis on the "social history of technology".

The topics of the sessions will be as follows: Industrial Technology; Transfer: conditions and processes; Military Technology and Transportation; Technology and Agriculture; Technology and Education. After the conclusion of the conference, public lectures will be held in Osaka, in the framework of the conference theme.

Contemporary Turkish Studies Program at the Fletcher School of Law and Diplomacy, Tufts University (U.S.A.)

The Fletcher School of Law and Diplomacy, in conjunction with Tufts University, Medford, Massachusetts, has established a permanent program for the study of contemporary Turkey.

The program will create a special environment for the discussion, research and teaching of current Turkish affairs, including political, economic, business, legal and diplomatic issues as well as Turkey's international relations, economic development and its participation in the promotion of relationships and understanding among nations.

The program is headed by Professor Andrew C. Hess, Director of the Southwest Asia and Islamic Civilisation Program at the Fletcher School of Law and Diplomacy, along with the participation of scholars involved in Islamic studies, and Asian, Middle Eastern and Turkish studies, including Prof. Leila Fawaz, Prof. Feroz Ahmad and Prof. Beatrice Forbes Manz.

Program activities include courses, summer internships, a Turkish scholar-in-residence, library collection development, fellowship aid, a Turkish diplomat-in-residence, scholarships and a series of seminars and conferences on contemporary issues.

The curriculum includes the following topics: the history of modern Turkey, Turkey's economic modernization and technological development, Turkey's place in international politics and trade, social and educational developments in Turkey, Turkey's contributions to modern culture, Turkey's relations with Europe and the United States, and Turkey's political and economic future in Asia.

The International Congress of the History of Medicine in Islam and Iran, to be held in October 1992

The International Congress of the History of Medicine in Islam and Iran, coinciding with the twelfth century death commemoration of Mohammad-ibn-Zakaria Razi, renowned scientist and physician of the Islamic world and Iran, will be held on 3-6 October 1992 at Tehran University. The congress is organised by: the Iranian Institute for Science and Research Expansion, the Ministry of Culture and Higher Education, the Iranian National Commission for Unesco, in cooperation with Jihad-e-Daneshgahi of Medical Sciences of Tehran University. Topics to be treated during the congress have been determined by taking into consideration the importance that Islam attaches to medical sciences, as a noble science in the tradition of "Ilm-al-Abdan" which is related to "Ilm-al-Adyan". Accordingly, the following subjects will be discussed:

- Fundamentals of medicine in Islam and Iran in relation to modern sciences

- A review of the history of medicine, dentistry, veterinary medicine, pharmacy and other medical fields in Iran

- Biographies of medical scientists in Islamic and Iranian history

- Scientific and historical research on plants having medical significance

- Introduction of new books and texts in the field of medical sciences

- Educational and medical centers in the Islamic world

- Ethics and principles guiding various areas of medicine

- Evaluation of trends in medical sciences in Islamic history

- Assessment of the program and research procedures in folk medicine

- Iranian and Muslim physicians and issues of complicated illness

- Recommendations of Islam and Muslim scholars in health, nutrition and control of diseases

- Role of Muslim physicians and scientists in the advancement of medical sciences in the Western world.

Chairman of the Organising Committee is Dr.M. Farhadi, and the address for correspondence about the congress is as follows: *P.O.Box 15875-5597, Tehran, Islamic Republic of Iran, Telefax: 8002300.*

34th International Congress on the History of Medicine to take place in Glasgow, Scotland, in 1994

The Scottish Society of the History of Medicine will organise the 34th International Congress on the History of Medicine on behalf of the British Society for the History of Medicine. The congress will take place on 4-9 September 1994 at

Strathclyde University in Glasgow. The first announcement has been made.

Topics proposed for discussion are: antiseptic surgery, Scottish medicine at home and abroad, medical botany and alternative medicine, Celtic medicine, medicine and the law, medicine and the family, military medicine, oral and dental medicine, public and industrial health.

OBITUARY

Omar Bahaeddin Al-Amiri, eminent poet and scholar of the Muslim world, passed away

The Centre learned with deep sorrow the demise of Omar Bahaeddin Al-Amiri, an eminent intellectual, poet, scholar and diplomat of the Muslim world. He was born in Aleppo, Syria in 1918, of a family which goes back to Al-Hussain, one of the grandsons of Prophet Mohammed.

Omar Bahaeddin Al-Amiri studied literature and linguistics in Paris, at the Faculty of Law and Humanities and the Faculty of Letters, Sorbonne University. In that period, he met several important personalities in the literary, political and Islamic circles and established contacts with the Association of Algerian Scholars and some unions and organisations which endeavoured for the independence of Islamic countries. He returned to Aleppo upon the death of his father, and studied law at the University of Syria. He made a career as a lawyer and at the same time, he administered the waqf of the Amiri family. He also taught sociology, psychology and history in the universities of Aleppo and Damascus and served as Director of the Arab Islamic Institute of Damascus. Al-Amiri was an active supporter of independence movements in the Arab world. He fought as a volunteer during the 1948 Middle East war.

After the establishment of the Islamic State of Pakistan, he was appointed Ambassador of Syria in Pakistan and later, he became the first Syrian Ambassador in the Kingdom of Saudi Arabia. In 1966, he was invited to teach in Moroccan universities. He gave lectures on "Islam and contemporary movements" at the Dar al-Hadith al-Hassaniyah in Rabat and "Islamic civilisation" at the Faculty of Letters and Humanities of Mohamed V University in Fez. He served as visiting professor and lecturer in other Arab universities as well. He was a member of the Iraqi Academy of Science and Al-Albait Foundation, Amman.

Omar Bahaeddin Al-Amiri is considered as one of the illustrious poets of the Arab world. He wrote poems from a very young age until his death, and was active in international literary milieus as well, where he was known as "The Poet of the Believing Humanity". He participated in the constitutional assembly of the World League of Islamic Literature held in India and became an honorary member of the League. He wrote over 30 books including anthologies, collections of essays, research works on Islamic culture and politics, some of which are yet to be published. Some of his works are: "With God" (collection

of poems, 1959), "Poems about Jihad" (1968), "Father" and "My Mother" (collections of humanitarian poems), "Meeting in Tangiers" (poems, thoughts, history, 1986), "Hijara min Sijil" (poems and thoughts about the Intifada), "The heart and God" (religious poems, 1990), a collection of poems about Prophet Mohammed, "Islam in the face of civilisational developments" and "The Islamic society and contemporary movements" (intellectual works). Omar Bahaeddin Al-Amiri passed away on 25 April 1992 and was buried in Al-Baqiya, Medina, near the gravestones of the Prophet's family.

Al-Ka'aba

*The Glorious Ka'aba in my ideology;
Its value is not in its stones!*

*The approach to its Creator;
Is not in attaching to its veils!*

*The sanctification of Ka'aba is
In its resemblance to our people from all countries...*

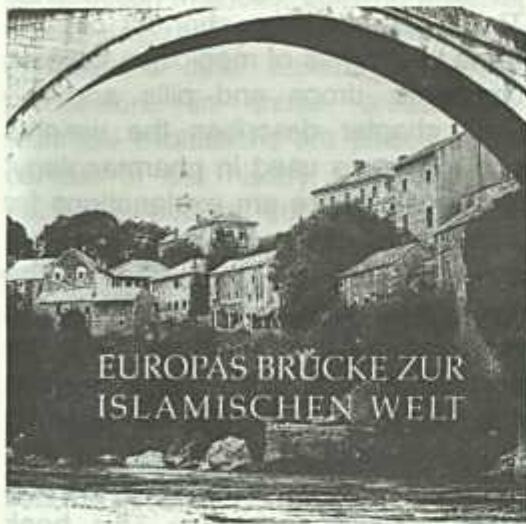
*It is the "axe" of our glories,
And the "source" of our lights!*

*The Ka'aba of the believer is inside his heart,
He turns wherever he is, in its space!*

Omar Bahaeddin Al-Amiri

RECENT PUBLICATIONS

* Smail Balic, **Das Unbekannte Bosnien- Europas Brücke zur Islamischen Welt** (The unknown Bosnia- Europe's bridge to the Islamic world), Köln, Weimar, Wien, Böhlau Verlag 1991, xxii+526 p. (in German)



As Bosnia-Herzegovina is passing through a crucial phase of its history, objective studies on the culture and civilisation of the region gain more importance than ever. Such studies will help increase the awareness of the world opinion about the issue. In a longer term, they will serve as references for the coming generations. This book by Smail Balic traces the dramatic events which shaped the multi-people state of Yugoslavia and recounts the political and cultural history of Bosnia, Herzegovina and Novi Pazar. Special emphasis is put on literary activity which constitutes a major aspect of the cultural history of Bosnia. The author highlights the role of Bosnia-Herzegovina, today a sovereign State, as a cultural bridge between the East and the West. The Ottoman rule which lasted 425 years (1453-1878) had a powerful influence on the culture of the people; on the

other hand, because of its geographical position and historical ties with Europe, the predominantly Muslim population gained a European character.

Mr. Balic looks into the development of Bosnia-Herzegovina's culture and civilisation under the following chapters: the first chapter gives general information about Bosnia-Herzegovina, the introduction of Islam to the region and social features of the people; in the second chapter, the author provides information on reference sources and methods of research about Bosnia. The third chapter is about the history of Southeast Europe in early Middle Ages and the early contacts with Islam and the fourth, on *ethic habitus*, the influence of Islam and Futuwwa; in the fifth chapter, the author looks into the culture of pre-Ottoman Bosnia and the place of Bosnia in Ottoman cultural history. The sixth chapter is about literature produced in the Oriental languages, writers and their works, and the Ulema; chapter seven focuses on the products of culture-architecture, calligraphy, miniature, and chapter eight reviews the processes in parallel with Europe: cultural advancement, scholarly works till 1980, and Islamic life in secular Europe. The Conclusion is followed by a bibliography, indexes of terms, places, Oriental and European personal names and titles.

The author, born in Mostar (Bosnia), served for years as expert and consultant in oriental languages at the National Library of Austria. He is the editor of the periodical *Islam und der Westen*.

RECENT PUBLICATIONS

* Abu Mansur al-Qamari, **Kitab al-Tanwir fi'l-Istilahat al-Tibbiya**, Ghada Karmi (Ed.), Arab Bureau for Education in the Gulf States, Riyadh 1991, 108 p. (in Arabic)

This is the first edition of "Kitab al-Tanwir", an early Arabic medical dictionary, and probably the earliest. The dictionary was written by an unnoticed 10th-century Arab physician of Persian origin. The work has survived in twelve known manuscript copies. Dr. Ghada Karmi based this edition on two of them: the manuscript that is kept at Chester Beatty Library in Dublin, and one of the two copies found in Tehran. The original has twenty pages in total, consisting of a brief introduction and ten chapters where the author gives explanations for several medical terms including names of diseases, without mentioning their causes. The first chapter is about the names of the diseases which affect the human body from head to toe - physicians of the time used to classify diseases according to the part of the body they hit - and includes names of diseases of the brain, the throat, the eye, the stomach, etc. The second chapter gives the names of skin diseases, anomalies of the hair and the nails, etc. and also includes Greek medical terminology written in Arabic script. In the third chapter, the author explains the names of diseases connected with fever. The fourth chapter is about dissection and the various tissues, veins, nerves, muscles, tendons and joints. The fifth chapter is devoted to terms used to describe the human character and disposition, and the sixth, to the apparatus used in the treatment of illnesses and pains, such

as dressings, syringes, etc. The sixth chapter is important because it describes and explains some techniques which were mentioned, but not explained, in many medical books of the time. The seventh chapter is about food and drinks, and diets prescribed for curing various diseases. The eighth and the shortest chapter gives the names of medicines such as ointments, drops and pills and the ninth chapter describes the weights and measures used in pharmacology; here again, there are explanations for some terms which are mentioned but not explained in other books. The tenth and the last chapter gives recommendations on methods to be used for cleansing the plants, various substances and ingredients used in the preparation of medicines; it also describes how to clean the medical materials and apparatus. This book should prove an invaluable source for researchers concerned with the history of medieval Islamic science and medicine, as well as for linguists interested in early Arabic in particular.

* Cengiz Bektaş, **Houses of Kuşadası, Şirinköy, Babadağ and Akşehir, Evlerimiz** (Our houses) Series, nos. 1-4, published by the Building and Industry Centre, Istanbul 1991-1992, 70, 65, 69, 68 p., plans, illustrations (in Turkish, summary in English)

Anyone interested in the Folk Art of Building will draw a special pleasure from this series of four. The publication resulted from studies on the traditional houses of four Western-Anatolian towns situated in areas inhabited since thousands of years. Groups of researchers under the

coordination of Arch. Cengiz Bektaş looked into the principles of settlement, principles of housing, general features of the houses, types of houses, construction methods, building material, master craftsmen-jobowner relationships and several other aspects of the folk architecture in those areas. The technical evaluations are placed in the context of the history, economic life, social life, relations, customs, indoor and outdoor life of the people. The study illustrates how patterns of urbanisation and the trend towards apartment blocks demonstrate the rupture with fundamental principles which were derived from thousands of years of trial and error. In the conclusion, the author lists the general principles which apply to all products of the Folk Art of Building; realism, unpretentiousness, facility, among others, and explains how these 'timeless' principles can inspire today's architects and town planners. The books can be requested from the publisher, the Building and Industry Centre-Cumhuriyet Caddesi 329, 80230 Harbiye, Istanbul.

* **Bausteine, Ausgewählte Aufsätze zur Islamwissenschaft von Fritz Meier** (Building stones, selected articles in Islamic studies by Fritz Meier), Edited by Erika Glassen and Gudrun Schubert, Commission of Franz Steiner- Stuttgart (Beirut Texts and Studies, vol. 53 a), Istanbul 1992, 3 vols., xvi+631 p., xi+632+1195 p., xiv+166 p. (in German)

The Istanbul office of the Orient-Institut (see Newsletter no.27/ December 1991) published this extensive collection of articles by Fritz Meier, scholar in Islamic and Oriental studies, on the occasion of his 80th anniversary (June 10, 1992).

The collection comprises Meier's papers which were published in various academic journals over a period of more than fifty years and revised by the author for this publication. This is also the Orient-Institut's first book printed in Istanbul.

Having completed his higher studies in Basel (Switzerland), Franz Meier started his professional career in Istanbul. He worked with Dr. Hellmut Ritter, first Director of the Orient-Institut's Istanbul office, in cataloguing Islamic manuscripts. Some articles he wrote in the beginning of his career are based on researches in the libraries and archives of Istanbul. His articles published in three volumes are grouped under the following titles:

Vol. I: Complete bibliography of the articles; Necrology; Sufism; Folklore

Vol. II: Religion and religious views; Literature and language

Vol.III: Indexes: persons, authors, books, names of places, geographical terms, words and concepts, places mentioned in the Quran (prepared by Gudrun Schubert and Renate Würsch).

CULTURAL INSTITUTIONS

THE INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT AND CIVILISATION - ISTAC Kuala Lumpur, Malaysia

ISTAC is a research and teaching institution established in 1987 in conjunction with the International Islamic University, Malaysia, for the study of Islamic culture and civilisation, as well as that of Western and Oriental thought and culture. It was officially opened in October 1991.

Studies at ISTAC focus primarily on the cultural, educational and scientific issues concerning Muslims in the past and in the present age. Main topics covered include the comparative and historical study of philosophy, education, natural sciences, art and architecture in Islam, Oriental philology and comparative religious studies. Although priority is given to the study of Islamic civilisation (predominantly in the Arabic, Malay, Persian, Turkish and Urdu speaking areas) with the exclusion of the subjects of Hadith and Fiqh, the study of the cultures and religions adjoining the Muslim world has its place in the work programs. ISTAC offers post-graduate study programs (MA and PhD) in these fields. There are 15 students in the first year of opening. Admission to the MA program is open to holders of BA degrees, upon approval of the academic staff; holders of MA degrees are eligible for the PhD program. The doctorate will be awarded, after appropriate examination, by ISTAC's academic staff.

ISTAC library has already collected 40,000 volumes in the Institute's fields of specialisation and targets to increase it ten-fold by the year 2000. The collection also includes books on Classical Antiquity, Christianity, Medieval, Renaissance and pre-modern age studies, pre-Islamic Middle East (Egyptology, Iranian studies, cuneiform studies, etc.), Judaism, Oriental Christianity, Central Asia, Hinduism, Buddhism, Taoism, Shintoism, etc. Special collections in the library include the Spuler collection (10,000 titles), Weisweiler collection (500 titles), Fazlurrahman collection (1,500 titles), and an extensive collection of manuscripts. The special collections are being catalogued; the catalogue of manuscripts is envisaged for the end of 1992. The library will undertake inter-library cooperation and loan programs.

Below is a selection of ISTAC publications:

Al-Attas, Syed Muhammed Naquib, *Islam and the Philosophy of Science*, International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia, Kuala Lumpur 1989, 36 p.; US\$ 6.-

-----, *The nature of man and the psychology of the human soul. A brief outline and a framework for an Islamic psychology and epistemology*, International Institute of

Islamic Thought and Civilisation, International Islamic University Malaysia, Kuala Lumpur 1990, 41 p.; US\$ 6.-

-----, *The concept of education in Islam. A framework for an Islamic philosophy of education* (2nd impression), International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia, Kuala Lumpur 1991, 46 p.; US\$ 6.-

Wan, Mohd. Nor Wan Daud, *The beacon on the crest of a hill. A brief history and philosophy of the International Institute of Islamic Thought and Civilisation*, International Institute of Islamic Thought and Civilisation, International Islamic University Malaysia, Kuala Lumpur 1991, 59 p.; US\$ 6.-

The address of ISTAC is as follows: *International Institute of Islamic Thought and Civilisation, P.O.Box 11961, 50762 Kuala Lumpur, Malaysia. Fax: 254-8343.*

INSTITUTE FOR COOPERATION WITH THE ARAB WORLD Madrid, Spain

The *Instituto de Cooperación con el Mundo Árabe-ICMA* (Institute for Cooperation with the Arab World) is a General Directorate of the Spanish Agency for International Cooperation, an independent agency set up in 1988 and attached to the Spanish Ministry of Foreign Affairs, Secretariat of State for International Cooperation and Latin America. The Institute, which continues the work performed by the Hispano-Arab Institute of Culture and complements it in the area of technical and scientific

cooperation, has the following purposes and functions, among others:

1. To take specific action to enhance Hispano-Arab cultural relations and carry out programmes for the study and promotion of the common aspects of Arab and Spanish cultures;
2. To organise courses, lectures, exhibitions and conferences on historical and current subjects of interest for both cultures;
3. To conduct exchange programmes with the corresponding institutions in these countries;
4. To develop scientific and technical cooperation programmes with the Arab countries;
5. To implement specific cooperation projects with the help of public and private initiatives.

The ICMA has an administrative structure divided into two broad areas: scientific and technical cooperation, and cultural cooperation. In the area of scientific and technical cooperation, the ICMA carries out studies, projects and executive plans in many sectors, including agriculture, energy, public health, communications, technical support for television networks, and programmes for the preservation of cultural heritage, focusing mainly on the restoration of architectural monuments, microfilming and manuscript restoration projects. All these programmes take place within the framework of bilateral agreements of cultural, scientific and technical cooperation, signed by Spain and Arab countries. In the area of cultural cooperation, the ICMA conducts its activities mainly in the following fields:

CULTURAL INSTITUTIONS

i. Reassessment and dissemination of the Arab cultural heritage in Spain, by organising international conferences, seminars and symposia, exhibitions, concerts and exchanges of artistic performances, and through assistance to research work of Spanish Arabists and Islamists, including the publication of papers presented at international academic meetings;

ii. Promotion of cultural relations between Spain and the Arab countries, by convening meetings of intellectuals, writers, economists, sociologists and journalists, to enhance mutual knowledge, respect and exchange of opinions;

iii. Contributing to the dissemination of the Spanish cultural heritage in the Arab world, by supplying bibliographical and teaching materials to university departments concerned with the Spanish language and literature in the Arab world;

iv. Concluding bilateral agreements for the exchange of grants, educational aid and scholarships for higher education in Spanish universities and research centres for Arab students and in Arab universities for Spanish citizens.

The Institute for Cooperation with the Arab world has its own printing house and publishes collections of Arab classics, translations of Arab classical and modern literature, sociological research, and studies in art, archaeology, history, philosophy and lexicography, among others. Since 1988, it has undertaken the task of publishing the Arabic-Spanish sources in a joint edition with the High Research Council, containing annotated versions of the most important Andalusian texts.

The ICMA has an Islamic library founded in 1954 by the Spanish orientalist Felix María Pareja, whose name it bears. The library is considered to have the fullest collection in Spain on the Arab-Islamic world. It currently houses more than fifty thousand volumes of monographs and 1014 journals. With a slant on Andalusian themes, it covers all fields of Arab and Islamic civilisation as well as economic, social and political studies about the contemporary Arab world. The library publishes a gazette of bibliographic information entitled *Cuadernos de la Biblioteca Islámica Felix María Pareja* (Records of the Felix María Pareja Islamic Library).

The Institute for Cooperation with the Arab World also publishes the *Awraq* journal of research on the contemporary Arab world which appears annually, and the four-monthly gazette *Arabismo* which contains general information. ICMA is one of the Spanish institutions which prominently contributed to the study and publication of Islamic classics and books on Arabic, Islamic and related subjects. Publications by ICMA and in cooperation with other institutions are listed in the extensive bibliography of "Books on Arabic, Islamic and Related Subjects Published in Spain, 1983-1990" prepared by Aránzazu Uzquiza and María Mercedes Lucini, which appeared in the *British Journal of Middle Eastern Studies*, vol. 18, nos. 1 and 2 (1991).

The bibliography reflects the significant volume of the Spanish literature in this field, which has increased considerably during the last decade. The address of the Institute is: *Instituto de Cooperación con el Mundo Árabe, Paseo de Juan XXIII, no. 5, 28014 Madrid, Spain.*

DISTINGUISHED VISITORS AT IRCICA

"I am delighted to visit this important Centre whose various activities reflect the great contributions of the Muslim community to the progress of human civilisation. Under the direction of my brother Ekmeleddin İhsanoğlu, the Centre endeavours to promote and reinforce the links and means of communication among peoples of the Islamic Ummah. I wish further success and advancement to the Centre, and all the best to its members, hoping that the achievements they made in a short time will continue." (original: Arabic)

H.E.Mr.Abdulkerim El-Iryani
Minister of Foreign Affairs
of the Republic of Yemen
July 8, 1992



"At the end of my visit to the Research Centre for Islamic History, Art and Culture, I would like to pay a well deserved tribute to the Director General and the staff for their significant efforts to reinforce the profound links among the peoples of the Ummah. We are all proud of the Centre's accomplishments. We wish that even greater recognition be given to the studies and activities of this outstanding institution which was established by the initiative of the Heads of the OIC Member States. Senegal will continue to support the Centre by all means. I wish success to the Centre." (original: French)

H.E.Mr. Alassane Dialy Ndiaye
Minister of Industry, Commerce and
Handicrafts of the Republic of Senegal
May 6, 1992



DISTINGUISHED VISITORS AT IRCICA

"It is a privilege to visit the Research Centre for Islamic History, Art and Culture, which under the dynamic stewardship of Prof. Dr. Ekmeleddin İhsanoğlu, has made tremendous studies in the important fields of work assigned to it. The impressive work being undertaken by the Centre deserves the appreciation and support of all Islamic countries. It is my prayer that the Centre continues to serve the interests of the Islamic world in the years ahead with even greater vigour and commitment."

*H.E. Mr. Inamul Haque
Ambassador of Pakistan to the
Republic of Turkey
(former Director of Cabinet at the OIC
General Secretariat), May 7, 1992*



"I feel happy each time I come to this Centre. I saw its establishment, and followed that it took brilliant steps and grew progressively. In the face of the recent developments which highlighted the presence of Islamic culture in Central Asia, the Centre's tasks and responsibilities will increase further. With its appropriate outlook and qualifications, the Centre is capable of contributing to the advancement of culture in those regions of the world ..." (original: Arabic)

*Dr. Ibrahim Chabbough, Director
National Library of Tunisia, Tunis
July 13, 1992*

"I am delighted to see the accomplishments of this distinguished Centre's Director General and staff. They make committed efforts to spread around the world the products of our ancestors' contributions to culture, for the benefit of all Muslims. I wish success to the Centre in its efforts to promote and develop the Islamic culture." (original: Arabic)

*Mr. Juma El-Majid, Businessman and President of the
Juma El-Majid Centre for Culture and Heritage, Dubai
May 7, 1992*



*Mr. Juma El Majid
(second from the
left), and
Mr. Abdurrahman
Farfour (Vice
President of the
Centre) receive
information from
IRCICA Staff*



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



**THIRD INTERNATIONAL CALLIGRAPHY COMPETITION ANNOUNCED
IBN EL-BAWWAB CALLIGRAPHY COMPETITION 1413 H./1992**

The OIC International Commission for the Preservation of Islamic Cultural Heritage is organising the third International Calligraphy Competition in the name of calligrapher Ali b. Hilal, known as Ibn El-Bawwab, on the occasion of the millenium of his death (413 H./1022). It will be recalled that the first competition was held in 1986, in commemoration of calligrapher Hamid Aytac (1891-1982) and it was decided that each of the competitions to follow every three years would be dedicated to the great masters of calligraphy, in order to commemorate them and in the same time, to encourage the young generation to follow their examples. Thus the second competition in 1989 was held in commemoration of Yaqut El-Mustasimi (d. 698 H./1298).

The purpose of this international competition is to encourage the development of the classical calligraphic art in accordance with its original principles, traditional spirit and practice, while preserving it from the influence of methodological and stylistic trends which are contrary to the said principles.

Styles

The competition will be in the following styles:

1. Jaly Thuluth
2. Thuluth
3. Naksh
4. Jaly Ta'lik
5. Ta'lik
6. Jaly Diwani
7. Diwani
8. Qufi
9. Muhaqqaq
10. Reyhani
11. Riqaa (Ijaze)
12. Riq'a
13. Maghribi
14. Khurde Ta'lik

Awards

Awards totalling US\$ 43.300.- are allocated for the Ibn El-Bawwab Calligraphy Competition, to be distributed as follows:

Style	1st award	2nd award	3rd award	Total
1. Jaly Thuluth	2.500	1.500	1.000	5.000
2. Thuluth	2.500	1.500	1.000	5.000
3. Naksh	2.000	1.250	750	4.000
4. Jaly Ta'lik	1.500	1.000	600	3.100
5. Ta'lik	1.000	750	500	2.250
6. Jaly Diwani	1.000	750	500	2.250
7. Diwani	800	600	400	1.800
				US\$ 23.400

Four awards of US\$ 250.- shall be given in each of the styles other than the above (i.e. Qufi, Muhqqaq, Reyhani, Ijaze, Riq'a, Maghribi and Khurde Ta'lik) to entries showing excellence; thus, awards totalling (7x4x250)=US\$ 7.000.- shall be distributed for these styles.

As an encouragement, the 5 best calligraphies which will come immediately after the first three award-winning works, will receive incentive prizes of US\$ 250.-. In addition, the two participants which will follow these in the main -first seven- categories of styles, and one in the other styles, will each receive a copy of the book *The Art of Calligraphy in Islamic Heritage* as a consolation prize (as this book is worth US\$ 150.- the total value of 21 copies is US\$ 3.150.-). Hence, a total US\$ 43.300 will be distributed among 21 awards, 63 incentive prizes and 21 consolation prizes.

Organising Committee

The Competition Organising Committee is at the Secretariat of ICPICH, i.e. IRCICA. The Committee is chaired by Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Secretary of ICPICH. The Competition Secretariat established at IRCICA is run under the coordination of Mr. Mohammed Tamimi.

Jury

The Jury of the Ibn El-Bawwab International Calligraphy Competition consists of the following experts of calligraphy:

Jury members

1. Mr. Ahmed Ziya Ibrahim, Lecturer of calligraphy, Saudi Arabia
2. Mr. Mohammed A. Abdullah, Lecturer of calligraphy, Egypt
3. Dr. Salman Al-Khattat, Lecturer of calligraphy, Iraq
4. Dr. Muhammed Sharifi, Lecturer of calligraphy, Algeria
5. Mr. Gholam Hossein Amirkhani, Lecturer of calligraphy, Iran
6. Mr. Othman Taha, Calligrapher, Syria
7. Mr. Uğur Derman, Calligraphy expert, IRCICA

Alternate members

1. Mr. Abdullah Rıza, Calligrapher, Saudi Arabia
2. Prof. Dr. Ali Alpaslan, Lecturer of calligraphy, Turkey
3. Mr. Hasan Çelebi, Calligrapher, Turkey

Regulations

The Booklet specifying the Regulations of the competition and conditions of participation has been published in three languages (English, Arabic, Turkish). The booklet is being distributed widely. It can be requested from the Competition Secretariat by indicating the language preferred.

Schedule

The competition is scheduled as follows:

Announcement of the competition	October 1992
Registration deadline	End of March 1993
Last date for questions to be received	End of March 1993
Mailing answers to questions	Beginning of April 1993
Last date for the reception of entries	End of October 1993
Jury meeting	November 1993
Expected date of announcement of results	November 1993

All correspondence must be addressed to: Calligraphy Competition Secretariat, Research Centre for Islamic History, Art and Culture (IRCICA), P.O.Box 234, 80693 Beşiktaş, İstanbul, Turkey (Phone: 260 59 88-260 59 89, Telex: 26484 isam tr; Telefax: 258 43 65).

Ibn El-Bawwab / Ali b. Hilal (? - 413 H. - 1022 AD)

Abu'l-Hasan Alauddin Ali b. Hilal was also known as Ibn El-Bawwab or Ibn El-Setri, because his father was a gatekeeper of the Palace during the Buwayhid rule in Baghdad. Ali b. Hilal tried his hand at a variety of jobs ranging from whitewashing to gilding, and later held the position of director at Bahau'd-Dawlah's (the Buwayhid ruler) library in Shiraz. He learned the art of calligraphy from Muhammed b. Asad and Muhammad b. El-Simsimani in his native city of Baghdad, and developed his style by studying Ibn Muqlah's works. Ibn El-Bawwab was an expert in Islamic law and knew the Quran by heart. He was also a writer and poet. His poem about calligraphy titled "Qasidah Raiyyah" is famous. It is recounted that Ibn El-Bawwab copied the Quran 64 times. He died in 413 H./ 1022 AD in Baghdad and was buried near the tomb of Imam Ahmed b. Hanbel whose location is unknown.

فَاتَخَلَّفْنَا اللَّهْمُ وَتَوَضَّعَ الْأَشْوَابُ
رُؤْيَا لِمَا فِيهَا مِنْ حُسْنِ الْخَطِّ
فَعَسَىٰ كَمَا تَأْتِيهِمْ وَتُؤْتِيهِمْ

وَقَالَ جِيءَ بِكَ تَلَامِيذُ مُحَمَّدٍ
فَرُغُوا لِمَا فِيهَا مِنَ الْحُسْنِ وَتَوَضَّعُوا

جَدَّتْنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْعَبَّاسِ بْنِ عَلِيٍّ

قَالَ يَهْدِي أَمَا الْمَسَاءُ لِحَسْبِهِ تَوَضَّعُوا بِرُؤْيَا لِمَا فِيهَا مِنْ حُسْنِ الْخَطِّ
وَيُهَيِّئُ تَلَامِيذُهُ مُحَمَّدٍ لِيَقَالَ لِي مَا مَعَكَ يَا حَسْبُكَ
قَالَ لَمْ يَكُنْ تَطْلُقُ إِلَّا الْبَيْتُ الْأَيْمَنُ حِينَ تَقَابُ الْأَفْرَادُ
فَعَرَانَهُ وَحَسْبُ أَنْ يَهَيِّئُ وَتَمَّا لَمْ تَعْرِفْ شَيْئًا فَبَرِّكَ مَا جَاءَهُ
فِيهِمْ وَتَوَضَّعُوا

كُتِبَ عَلَىٰ رُؤْيَا فِي شَهْرِ رَمَضَانَ سَنَةِ ثَمَانٍ
وَأَرْبَعِ مِائَةٍ جَامِدِ اللَّهِ وَمُصَلِّيًا عَلَيْنَا مُحَمَّدًا وَآلِهِ

Calligraphy by Ibn El Bawwab, reproduced from the book
"The Art of Calligraphy in Islamic Heritage" (published by IRCICA)

MESJID AL-AQSA

Restoration and maintenance works begin

Bids offered for the repair and restoration of Mesjid Al-Aqsa and maintenance and replating of the Dome of the Rock have been evaluated and an agreement signed on July 5, 1992 at the Ministry of Waqfs and Religious Affairs of the Hashemite Kingdom of Jordan, awarding the contract to a British Company. The agreement was signed by His Eminence Sheikh Izzeddin Al-Khatib Al-Tamimi, Minister of Waqfs and President of the Mesjid Al-Aqsa and Dome of the Rock Restoration Committee on behalf of the Jordanian Government, and the Director General of the construction company.

Vice-President of the Committee, Engineer Raif Najm declared that repairs shall start within two weeks from the signature of the agreement and take 540 days for completion. The total cost of the project is US\$ 7.5 million and its implementation will be in three phases: in the first phase, the old aluminium plates covering the dome will be removed, and the cedar wood construction will be recovered with new plates made of a zinc and copper amalgam plated with 24 c. gold; in the second phase, the *rewaq* (porches) will be restored and the aluminium plates covering them replaced with new ones of cedar wood recovered with lead; later on, in the third phase of the job, the building will be equipped with the most advanced fire alarm and extinction systems. Mr. Najm also stated that funds, donated by His Majesty King Hussein bin Tallal for the project, were an important factor in ensuring its realisation, as a culmination of the efforts that Jordan deployed for the last forty years. On the other hand, the Restoration Committee plans to invite new bids after finalisation of this job, in order to restore the mosque's outer marble walls, to be financed with the remaining funds of the US\$ 10 million total budget. Thus, the entire building and its courtyard will have been repaired and restored.

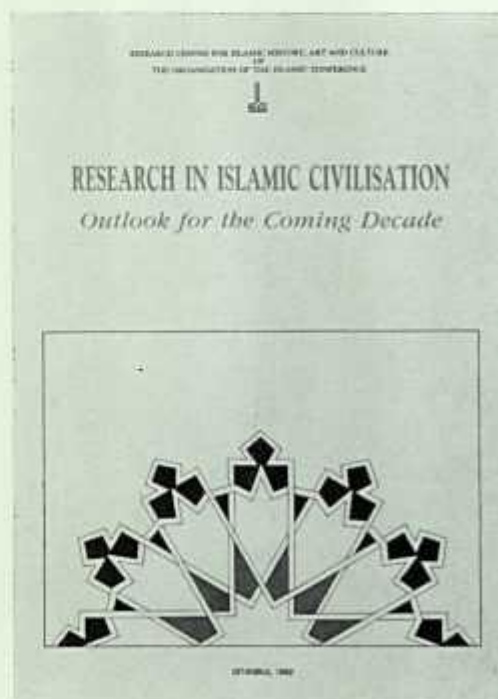
In April 1992, the Hashemite Kingdom of Jordan had brought the subject to the consideration of the Council of the Arab League, which set up a Commission comprising representatives of Egypt, Jordan, Morocco, Palestine, Saudi Arabia, Sudan and Tunisia to examine proposals to be submitted by the Government of Jordan and provide a comprehensive budget for their realisation.

Photograph of the Dome of the Rock and Mesjid al-Aqsa, taken in 1923 by Bilal Usta who carried out restorations (chosen from IRCICA photograph archives)



RESEARCH IN ISLAMIC CIVILISATION, Outlook for the Coming Decade,
Proceedings of the International Seminar held on 26-29 September 1988, Edited with
Introduction by Ekmeleddin İhsanođu, Studies on Cultural Development no.2, 112+183 p.
(in English and Arabic)
Price: US\$ 20,- postage included.

The International Seminar on *Research in Islamic Civilisation, Outlook for the Coming Decade* organised by IRCICA on 26-29 September 1989 had a wide scope, a broad field of investigation and a challenging purpose: looking into the present state and prospects of scholarly research in the fields of Islamic culture and civilisation and suggesting a development strategy for the future. The seminar was also an opportunity for the fifty Muslim scholars and specialists attending, to pave the way for durable connections and fruitful relations among themselves, with the objective of achieving excellence in research in the field of Islamic culture and civilisation. Four main topics were taken up during the seminar, because of their relevance for the development of research activities; namely, Research Methodology, Relevance of Data and Information, Research Programs, and Resources: Funding and Manpower Needs. The papers are grouped in this book according to the same subject-wise classification. The Report and Recommendations of the Seminar are also included; they reflect the opinions and suggestions of the participants, drawing on their experiences and expertise, about how to ameliorate the conditions of the research environment in the Muslim world and to improve and develop studies in Islamic civilisation. The Introduction is an appraisal of the state of research in this field, with a recapitulation of the seminar's debates and conclusions. The book includes thirteen papers published in their original language of presentation, i.e. either English or Arabic, and the opening and closing speeches of the seminar. It reflects a first evaluation of the problems and prospects of research in Islamic civilisation, by a group of scholars and researchers who are directly involved in this field. The book also provides guidelines for the debate and cooperative action which has been instigated with this seminar and which IRCICA will try to encourage further by organising other meetings and follow-up activities, with the aim of achieving the best progress, and ultimately excellence, in research.

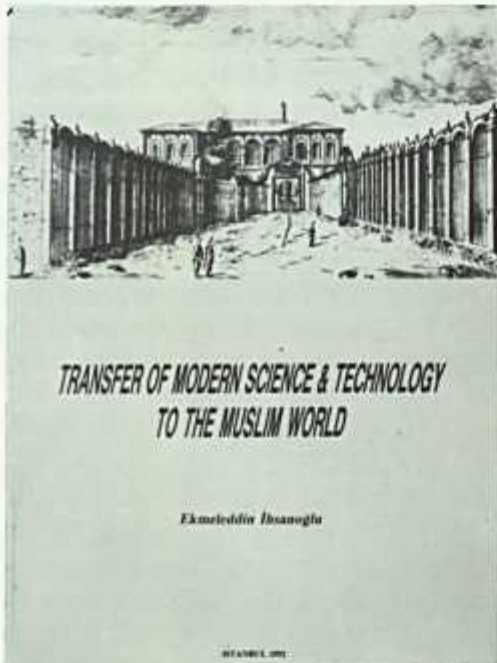


NEW PUBLICATION

TRANSFER OF MODERN SCIENCE AND TECHNOLOGY TO THE MUSLIM WORLD,

Ekmeleddin İhsanoğlu (ed.), *Proceedings of the International Symposium on Modern Sciences and the Muslim World, "Science and Technology Transfer from the West to the Muslim World from the Renaissance to the Beginning of the XXth Century"* (Istanbul, 2-4 September 1987), Studies and Sources on the History of Science Series no. 5; 442 p. (in English).

Price: US\$ 30,- postage included.



Cover picture: the Imperial School for Military Engineering (Istanbul, 1795)

Cultural and scientific interactions between different civilisations have been an influential factor in the development of human knowledge throughout history. These interactions took place through complex and multidimensional processes, in different times and contexts. Among these, the transmission of knowledge between the Muslim and Western civilisations is one of the subjects where academic interest has yielded fruitful studies. But this interest was generally limited to the study of Muslims' scientific

achievements in the early centuries of Islam and the contributions of these sciences to the Western Renaissance. However, the knowledge dissemination cycle did not end after this transmission process. A reverse trend began a couple of centuries later, introducing modern Western sciences to the Muslim world. This aspect of the subject has not been studied thoroughly, although the said trend continues to be an important issue for the Muslim world in our time.

In order to promote academic studies on the various aspects of the transfer of modern Western sciences to the Muslim world, IRCICA devoted one of its international symposia on *Modern Science and the Muslim World* to the theme "Science and Technology Transfer from the West to the Muslim World from the Renaissance to the Beginning of the XXth Century".

The symposium, held on 2-4 September 1987 at IRCICA, aroused interest in academic circles and in the public opinion; twenty-three research papers were presented by eminent scholars and specialists. This book is a collection of the papers, with an Introduction by Prof. Dr. Ekmeleddin İhsanoğlu.

The Introduction is an overview of the recent studies on the subject; at the same time, it is an appraisal of the state of science in the classical period of the Ottoman Empire which then covered the greater part of the Muslim world, and an analysis of the first encounters with Western sciences and technology.

The book constitutes the first collection of studies on the topic. It is expected to contribute in promoting awareness among historians of science, communicate research findings and invigorate the academic debate on the subject.