



Newsletter



O.I.C. Research Centre for Islamic History, Art and Culture
August 1998 No. 46

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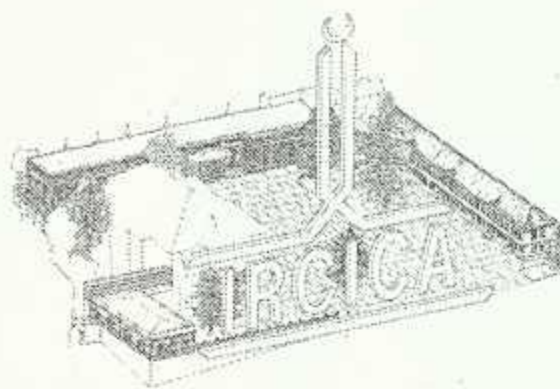
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IRCICA Activities

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**Activities of the International
Commission for the
Preservation of Islamic Cultural
Heritage (ICPICH)**



One of IRCICA's major activities in the Summer of 1998 was the Fourth Architectural Workshop held in the framework of the Mostar 2004 program. The workshop was organised in cooperation with the Municipality of Mostar, in Bosnia and Hercegovina. Several organisations contributed in implementing it; a group of fifty architects from various countries joined forces in bringing the program to an advanced stage. Field studies were carried out on the sites of the damaged and destroyed monuments, in addition to daily studio sessions. Thus, the project to rebuild the old town of Mostar progressed further; meanwhile, of particular importance this year was the inauguration of the restoration of Nezir Ağa Mosque, an invaluable heritage asset dating from the 16th century. The mosque will be restored by means of a generous donation by H. H. Sheikh Sultan bin Mohammed al-Qasimi, the Ruler of Sharjah, United Arab Emirates. Our readers may recall that the first and second workshops entitled Mostar 2004 were organised in 1994 and 1995 respectively, in Istanbul. The second workshop involved studies on the preservation of urban heritage both in Mostar and Istanbul, which provided grounds for an inspiring architectural exercise about these two historically related cities. The third international workshop, held in Mostar, in 1997, focused on the restoration of the Old Town of Mostar and its surroundings. IRCICA will carry on with its various research projects on the Bosnian heritage as well as its efforts to enlist the material and technical support of institutions and personalities from around the world in restoring that heritage.

IRCICA's work program for 1998-99 includes a number of international scholarly activities. Preparations for the international symposium on "Islamic Civilisation in Caucasia" to convene in Baku, in December

1998, are progressing steadily. H. E. Haydar Aliyev, President of the Republic of Azerbaijan is graciously extending a high patronage to the symposium. Meanwhile, we are carrying on with the preparations of the international congress on "Learning and Education in the Ottoman World" which will take place in April 1999, on the occasion of the 700th anniversary of the Ottoman State. Art exhibits and public lectures will continue throughout the year. The program of public lectures for October includes a panel on "Cultural Studies" to convene at IRCICA, in the framework of the commemoration of the 75th anniversary of the foundation of the Republic of Turkey. The panellists will review the progress of inter-disciplinary research in the field of culture during the past decades and recommend measures for further advances by taking into consideration IRCICA's role as a promoter of international cooperation in scholarly studies.

The Fourth International Calligraphy Competition, finalised last May, was received with enthusiasm and attracted a lot of publicity in artistic circles. The International Commission for the Preservation of Islamic Cultural Heritage (ICPICH) will publish a catalogue of the winners' works, as was done after each of the previous competitions. At the same time, IRCICA, in its capacity as the Executive Secretariat of ICPICH, continues to organise training programs in Islamic arts in cooperation with Mimar Sinan University, Istanbul. These programs are designed for the benefit of young artists from around the world. During the last couple of months, calligraphers from four countries – Morocco, Oman, Syria and Tunisia, - participated in these programs to upgrade their skills in the various styles of calligraphy. One of them completed his studies and was awarded an *Ijaza* (diploma). We wish success to all of the participants.

Ekmeleddin İhsanoğlu

THE FOURTH ARCHITECTURAL WORKSHOP MOSTAR 2004

held in Mostar, Bosnia and Hercegovina

The fourth architectural workshop entitled "Mostar 2004" was held in the city of Mostar on 20-31 July 1998. Fifty professors of architecture and senior students from around the world participated in the workshop. As in the previous phases of the project, activities carried out this year were characterised by the enthusiasm and genuine commitment of the participants.

Prior to the workshop, preparatory activities were implemented for the fourth phase of the Mostar 2004 project during the academic year 1997-98, concomitantly in Mostar, Istanbul, New York, Melbourne and Philadelphia. These preparations included four studio works and three M.A. theses. They provided inputs for the workshop.

Under the high patronage of H. E. President Alija Izetbegovic, the Fourth Workshop was jointly organised by IRCICA and the City of Mostar. The following bodies extended their cooperation: the Aga Khan Trust for Culture (Geneva); the Stari Mostar Foundation, Mostar; UNESCO, Paris; the World Bank, Washington; the World Monuments Fund, New York.

The workshop participants on the grounds of Sevir Hajji Hasanova Mosque (built before 1621, western coast of Neretva River)

The title Mostar 2004 implies the project's objective to celebrate the reconstruction of the Old Bridge of Mostar and its surroundings on 15 September 2004 in the re-united city of Mostar, in a united Bosnia and Hercegovina. The series of international workshops organised towards this objective started in Istanbul, where the first two workshops were held in 1994 and 1995 respectively, with sessions and studio works at IRCICA and Yıldız Technical University. The third workshop took place in Mostar on 2-30 July 1997.

The Mostar 2004 project has three major components: the preservation of cultural heritage as the essence of Bosnian existence; planning of the city as an open framework for all rebuilding needs; and training, at initial stages, the specialists who would be capable of working on real life problems. The reconstruction of the cultural heritage aims first and foremost to re-assemble the divided city of Mostar and to promote awareness on Mostar's long multi-ethnic history, to serve as a model for the future of a united Bosnia and Hercegovina. Mostar 2004 can be used as a replicable framework for the preservation of architectural heritage there and elsewhere.



Several activities of high importance for the future viability of the project were carried out this year:

- support at the inter-governmental level to establish a unique system for the preservation of monuments in the whole of Bosnia and Hercegovina where Mostar would be a pilot project;
- preparation of the necessary economic conditions for the rebuilding projects of key importance for Bosnia; establishment of a documentation centre for architectural heritage;
- implementation of a training program on the preservation of heritage with special emphasis on artisans and handicraft works.



Inauguration ceremony for the restoration of Nezir Ağa Mosque

During the fourth workshop, special attention was given to three important aspects of the project: rehabilitation of the neighbourhood, restoration of individual monuments, and strategic planning of the historical area. The major areas covered were the following:

- *the historical area and old city: definition of the historical area and the type of plan needed, subjects related to public participation, preservation guidelines
- *the Radobolja River area: Kapetanovina, Spile, Nezir Ağa Mosque, regulation of the Radobolja River, Hamam, Bascine Garden
- *the Main Street area: the Municipality Hall, Vakuf Palace of the Karadžozbegova Mosque complex, the neighbourhood between the Old Bridge and Luka Bridge, Hotel Konak, Metropolit Palace of the Orthodox Church complex, Muslibegovica Kuca, Alajbegovica Kuca, Kuca Sain, Biscevica Kuca.

Speakers at the opening ceremony on 20 July were Dr. Hidayet Y. Nuhoglu, Deputy Director General of IRCICA; Dr. Stefano Bianca, Director of the Historic City Support Program, Aga Khan Trust for Culture; Mr. John Calame, Program Coordinator at the World Monuments Fund, New York; Mr. Mustafa Delic, Director of Stari Mostar Foundation, Mostar.

On 21 July, the participants heard presentations of the works done after the 1997 workshop. These included the following studies: on the Cernica *mahala* (district) by Temple University, on the Brankovac *mahala* and the *Hamam* by Istanbul Technical University, on monuments and their surroundings by Yıldız Technical University, planning work and studies on the South Camp area and the Boulevard by Columbia University, and planning by Melbourne University. From 22 to 30 July, the participants, grouped in three teams, worked on selected projects.

A press conference was held to mark the closing of the workshop on 31 July. This was also an opportunity to announce the inauguration of the restoration of Nezir Ağa Mosque, which was a major step, taken during the workshop period, towards rebuilding the Old City of Mostar.

Following the press conference, a ceremony was held on this occasion on one of the western hills of Neretva River where the mosque is located. The ceremony was attended by the Mayor of Mostar, the faculty, architects and students who participated in the workshop, and representatives of international organisations.

The launching of Nezir Ağa Mosque's restoration represents a new phase in IRCICA's Mostar 2004 project and lays the foundation of the restoration of the Old City of Mostar. Nezir Ağa Mosque, constructed in 1551 during the Ottoman period, was completely destroyed in 1946. Its surroundings were heavily damaged during the last war.

IRCICA had launched an international call last year, during the third workshop Mostar 2004, to secure funding for the restoration of the Old City. Positive answers were received from around the world. A generous donation by His Highness Sheikh Sultan bin Mohammed al-Qasimi, Ruler of Sharjah, United Arab Emirates, has been allocated to Nezir Ağa Mosque.

On this occasion, IRCICA Director General Prof. Dr. Ekmeleddin Ihsanoğlu was received by H. E. President Alija Izetbegovic and also by: H. E. Dr. Haris Silajdzic, Co-Chairman of the Bosnian Government; H. E. Mr. Husein Zivalj, Deputy Minister of Foreign Affairs; H. E. Dr. Fahrudin Rizvanbegovic, Federal Minister of Culture; Reis ul-ulema Dr. Mustafa Ceric; the Mayor of Mostar H. E. Mr. Safet Orucevic. Prof. Ihsanoğlu visited the Institute for Oriental Studies and Gazi Husrevbegova Library in Sarajevo, and met with some Bosnian scholars.

Following the inauguration, archeological work was carried out on the Nezir Ağa Mosque grounds for a week's period.



Prof. Dr. Ekmeleddin Ihsanoğlu with H.E. President Alija Izetbegovic (30 July 1998)

CULTURAL EVENTS

A Workshop on «Multimedia Access to Euro-Mediterranean Cultural Heritage» held in Cairo

A workshop on Multimedia Access to Euro-Mediterranean Cultural Heritage took place in Cairo, Egypt, on 27-29 April 1998, under the auspices of the European Commission, the Ministry of Public Enterprises Sector of Egypt and the Ministry of Culture of Egypt. The workshop's main theme was "Using information technology to preserve cultural heritage – An agenda for action". It was organised jointly by: the Ministry of Culture, Egypt; the Information and Decision Support Center (IDSC), Egypt; the Supreme Council of Antiquities, Egypt; the Regional Information Technology and Software Engineering Center (RITSEC); the Regional Information Technology Institute (RITI) and Museum With No Frontiers, Austria, in cooperation with: UNESCO; the Information Society Commission, Portugal; the Portuguese Institute of Cinematography and Audio-Visual Arts, and the Regional Arab Information Technology Network (RAITNET).

The principal objective of the meeting was to help accelerate the development of the Euro-Mediterranean information society by building the appropriate regional cooperation framework to use information technology for cultural preservation in the region. Accordingly, its main objectives were set as follows: identifying the cultural assets of the Euro-Mediterranean countries that need to be preserved and promoted by the electronic dissemination of information;

demonstrating the existing experiences and cultural products which involve the use of information technology for the preservation of cultural heritage assets in museums, manuscript collections, archeological sites, arts, etc.; discussing possible regional cooperation projects to preserve the Euro-Mediterranean cultural heritage by means of information technology; developing a regional cooperation framework for the Euro-Mediterranean countries. The meeting adopted an Agenda for Action which includes a set of programs and projects to engender regional cooperation for cultural preservation by means of state-of-the-art tools and techniques. IRCICA was represented at the workshop by Mr. Nazih Maarouf, Head, External Relations and Information. Mr. Maarouf co-chaired Session 5 on "Challenges and opportunities" and also presented, at Session 9 - "National and regional experiences", a paper entitled "Role of the OIC Research Centre for Islamic History, Art and Culture – IRCICA in developing the cultural heritage of the OIC countries as part of the cultural development process in the region".

This workshop was held in preparation for a conference to be organised by the European Union in cooperation with the Government of Egypt, in Cairo, on 23-24 November 1998, about "The development of information societies in Euro-Mediterranean countries".



International symposium on translations of the Holy Quran organised by Al-Albait University, Jordan

An international symposium on "Translations of the Holy Quran into the Languages of Muslim Nations and Communities" was organised by the Institute Bait al-Hikmah, Al-Albait University, Mafrq, Jordan, on 18-20 May 1998, under the patronage of the President of the University Prof. Dr. Adnan Bakhit. Specialists from Albania, Bosnia and Herzegovina, Brazil, Bulgaria, Egypt,

Germany, Iran, Jordan, Macedonia and Turkey attended the meeting. Some of the papers reviewed and compared the translations done in one language or in a particular region of the world while others commented on specific publications; still others pinpointed the problems encountered in the translation of the Quran into a certain language.

IRCICA was represented at the symposium by Dr. Halit Eren, Head of the Library and Documentation Department, whose paper was a statistical and analytical overview of IRCICA's project on the translations of the Holy Quran which were printed, hand-written or orally interpreted in various languages. Dr. Eren had drawn the data for his paper from the following sources: IRCICA's *World Bibliography of*

Translations of the Holy Quran – printed translations, 1515-1980 and its supplement – soon to be published – covering translations printed after 1980; the bibliography of manuscript translations that the Centre is currently preparing for publication, and the information collected about oral translations of the Quran, which are a valuable, ancient but still extant, tradition in African countries.



An international seminar on «Child Labour in the Crafts Sector» held in Morocco

The city of Fez, Morocco, hosted an international seminar on "Child Labour in the Crafts Sector" which was held from 15-17 June 1998 at the *Palais des Congrès*. The seminar took place under the high patronage of His Majesty King Hassan II of Morocco; it was organised by the International Centre for the Promotion of Crafts (CIPA, Fez) and UNESCO. The two parallel workshops of the seminar were assigned one major theme each: education and training, and social aspects (social life and leisure). Paper presentations and discussions on these topics were preceded by an assessment of the current status of the employment of children in the crafts sector, with regard to its harmful effects on the latter's health, education, family and living standards, its negative repercussions on the child's psychology, the unhealthy and sometimes toxic work environment and excessive working hours, and other problems involved. The participants made policy recommendations stressing that the strategy to be adopted as regards child labour should ban any form of child exploitation and provide for integrated action taking into consideration the three main parties involved in the phenomenon, i.e. the craftsmen, the child at work, and his/her family. Concerning education and training, the participants emphasised the need to provide for schooling; they recommended that training programs be provided in the crafts

sector, that the status of apprentice be upgraded by enforcing institutional provisions; they further recommended that an assessment system be set up at the international level to measure the impact of different experiences and share information with a view to ameliorate training activities in the crafts sector. Concerning social aspects of the employment of children in crafts, the participants underlined the need to harmonise national legislation with the International Convention on the Rights of the Child and in the meantime, to take measures to regulate the working conditions of children. Craft specialists and representatives of institutions dealing with crafts around the world participated in the seminar. Mr. Nazih Maarouf, Head, Crafts Development Program, IRCICA, presented a paper entitled "Education as a must for children working in the crafts sector" at the workshop on education and training.

The seminar was followed by the Consultative Committee meeting of CIPA, on 18-19 June. The Committee, which has an international membership, meets once every two years to devise guidelines on the future prospects of CIPA. Mr. Nazih Maarouf (IRCICA) attended the meeting as a member of the Committee and contributed a paper on the "Role of IRCICA in developing crafts of OIC countries as part of the development process in the region".



Raja Fuziah bte Raja Tun Uda, Managing Director of Sari Ayu Consult Sdn Bhd, Malaysia, Honorary Member of WCC, Member of the Consultative Committee of CIPA and member of IRCICA Governing Board; Mrs. Surapee Snidvongas, Honorary President of the Asean Handicrafts Promotion and Development Association, Thailand; Mr. Nazih Maarouf, Head, Crafts Development Program, IRCICA

The CIPA was established by the Government of Morocco and UNESCO in 1995. Its main objectives are: to build a data base on the forms and techniques of crafts world-wide, particularly those that are dying out; to create grounds for the exchange of experience between craftsmen from different

regions and cultures by organising training programs; to carry out studies in support of high-quality crafts; to foster innovation while maintaining the authenticity of traditional crafts, and to initiate a network for the implementation of joint projects with other organisations concerned.



International Congress to commemorate the Eighth Centenary of Averroes

An International Congress will take place on the occasion of the Eighth Centenary of Averroes (1198-1998) in Spain, in three sessions to be held in Sevilla (15-17 October 1998), Malaga (26-28 November 1998) and Cordoba (9-11 December 1998), respectively. The congress is organised by the *Instituto de Cooperación con el Mundo Árabe, Mediterráneo y Países en la Desarrollo* (ICMAPD-AECI, Institute for Cooperation with the Arab and Mediterranean Worlds and Developing Countries) and the *Fundación El Monte* (El Monte Foundation) with the support of various institutions including the Board of Andalusia through its Cultural Council and its Educational and Scientific Council, the University of Cordoba, the University of

Malaga, the University of Sevilla, SIHSPAI, and the City Council of Cordoba, under UNESCO's auspices.

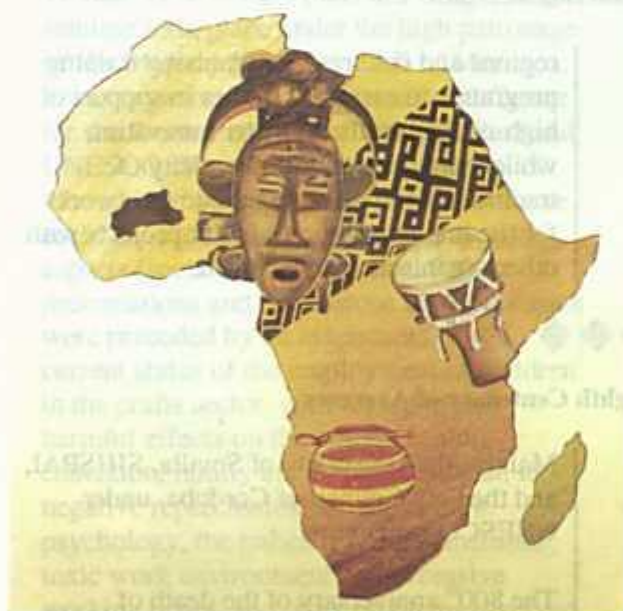
The 800th anniversary of the death of Averroes (Ibn Rushd, 1126-1198) is approximately on 11 December. A key historical figure of Arab Andalusia and the Iberian Peninsula, the physician and philosopher Ibn Rushd made important scientific contributions to the advancement of human civilisation in general and to European Renaissance in particular. As indicated in the brochure of the congress, he still has a special significance in our time as an exemplary personality of the Arab and Muslim cultures.

The first session of the congress will be held in the Auditorium of the University of Sevilla. It will focus on Averroes' impact on medieval Europe and the Renaissance and its consequences from the viewpoint of contemporary Arab and Islamic philosophy. The second session, to take place on the Teatinos campus of the University of

Malaga, will try to analyse the characteristics of the western Islamic civilisation of the 12th century, i.e. in Averroes' time. Finally, the third session to be held in the Palace of the City Council of Cordoba, will deal with Averroes' scientific works and achievements.

The International African Arts and Crafts Trade Show of Ouagadougou – SIAO 1998

The Sixth International African Arts and Crafts Trade Show of Ouagadougou (SIAO) will be inaugurated on 30 October 1998. The show, held biennially for one week in Ouagadougou, capital city of Burkina Faso, mirrors the African cultural heritage and constitutes the only international market for its arts and crafts. It brings together artists, craftsmen, art professionals and art lovers from all over Africa as well as importers, decorators, tourists from Africa, America, Asia and Europe, a total of around 400.000 visitors during the one-week period. Twenty-three countries had participated in the Fifth SIAO held in 1996, with 350 artists from Burkina Faso only; the number of participants in the show has continuously increased over the years. On its grounds of more than 8000 m² the show displays numerous varieties of works reflecting the creative genius and authentic heritage of the African art. The visitors can visit stands displaying typically African materials – *Bogolan*, textiles, dyes, woodwork, leatherwork, basketry – as well as art objects and utilitarian materials. Various prizes are given to selected artists and artisans during the period of the show.



Following the first fair which was held in 1988, the SIAO was institutionalised and endowed with a permanent Secretariat and entrusted with the following main objectives: to create a framework for promoting and exchanging arts and crafts products in order to provide them with an easy access to international markets; to mobilise and organise reflection and cooperation on the development problems of arts and crafts in Africa; to disseminate and promote the arts and crafts of Africa and contribute to the training and supervision of artisans for their self-development". The show takes place on the SIAO's own site comprising three exhibition pavilions of 2000 m² each, one reception building, one Pavilion of Creativity for purposes of export, a restaurant and a playground for children.

CULTURAL DATA ON OIC MEMBER COUNTRIES

This section presents summary information reflecting some aspects of cultural life in the OIC member countries. Sets of information drawn from the Centre's data files of statistical indicators and directories of cultural institutions are published here as brief country surveys. The purpose is to disseminate part of the data that is being collected in the framework of the Centre's projects entitled International Directory of Islamic Cultural Institutions and Studies on the Cultural Dimensions of Development in the OIC Member States, and to invite the concerned countries to assist the Centre in updating the information published here. Below are summary statistics concerning the Republic of Burkina Faso and a list of the cultural institutions.

BURKINA FASO

Summary information*

Area	274 000 sq. km.
Population (1995)	10 200 000
Av. annual pop. growth	7%
Share of urban population	10%
Population density	29 inhabitants per km ²
Share of Muslim population	42%
Capital city	Ouagadougou (1 000 000 inhabitants)
Major cities	Bobo-Dioulasso, Koudougou, Banfora, Ouahigouya
Languages	French, Moore, Dioula, Fulfuldé
Adult literacy rate	Male: 29.5% Average: 20%
School enrolment ratios (1993)	First level: Gross: Male 47%, Average 38%; Net: Male 38%, Average 31% Second level: Gross: Male 11%, Average 8% Net: Male 10%, Average 7% Third level: Average: 2%
Student/teacher ratios	First level: 60 (1992)
Expenditure for education	As % of GNP: 1.5% (1992)
Number of periodical publications	Newspapers: 11 Other periodicals 37
Libraries	Library of the University of Ouagadougou, 2 public libraries, 7 specialised libraries of institutions

Cultural institutions

Learned Societies and Research Institutions

Association Voltaïque pour le Développement des Bibliothèques, des Archives et de la Documentation
B.P. 1140, Ouagadougou

Libraries and Archives

Bibliothèque Nationale
Ouagadougou

Centre National des Archives
Présidence de la République,
B.P. 7030, Ouagadougou

Bibliothèque Universitaire
Université de Ouagadougou
B.P. 7021, Ouagadougou

Centre d'Enseignement Supérieur
Bibliothèque
B.P. 21, Ouagadougou

Centre d'Etudes Economiques et Sociales d'Afrique Occidentale (CEESAO), Bibliothèque
B.P. 305, Bobo-Dioulasso

Universities and Educational Institutions

Institut Pédagogique
du Burkina Faso
B.P. 7043, Ouagadougou

Université de Ouagadougou
Ecole Supérieure des Lettres
et des Sciences Humaines
B.P. 7021, Ouagadougou

* Sources: National statistical publications; UNESCO; IRCICA; *World Guide to Libraries*, K. G. Saur, Munich, 1995

This section introduces one of the major libraries of the Muslim world - the Süleymaniye Library in Istanbul, and, an eminent centre of scholarship from the Western world: the Center for the Study of World Religions of Harvard University, U.S.A. IRCICA expresses its thanks and appreciation to Dr. Nevzat Kaya, Director of Süleymaniye Library, and to the Center for the Study of World Religions, for supplying the necessary information.

Süleymaniye Library, Istanbul

World-famous for its invaluable collections of manuscripts, books and documents, Süleymaniye Library is an institution of ever-growing historical importance. It is a specialised research library affiliated to the General Directorate of Libraries, Ministry of Culture of Turkey.

Süleymaniye Library is located in the Süleymaniye Külliye (complex) in Beyazıt, Istanbul. The complex, an admirable example of 16th century Ottoman architecture and one of the masterpieces of Architect Sinan, was built under the orders of Kanunî Sultan Süleyman (the Lawgiver) during the years 1549-1557. The establishment of a library as part of the complex was foreseen in the Külliye's original deed. But it was only in 1751, during the reign of Sultan Mahmud I, that Süleymaniye Library was set up in a separate section within the Süleymaniye Mosque. In 1918, this collection was transferred to the *Sıbyan Mektebi* (elementary school) building which was placed there. Later, in 1952, the buildings which used to be the *Evvel* and *Sani* medreses (first and secondary schools) were joined to it.

At present Süleymaniye Library has a great number of collections which were established in the past as waqfs (foundations) and bear the name of their founders. It also has collections of printed books in various languages. Its holdings increase day by day by new acquisitions and donations. Part of its holdings came from palace collections which were instituted by Sultans and then opened to the public. Some others were transferred from various other cities.

The following is a list of the collections of manuscript and printed works found in Süleymaniye Library, in alphabetical order. The original dates of establishment or donation of the collections are indicated wherever the information is available.

- | | |
|--|---|
| 1. Abdülgani Ağa | 28. Gelibolulu Tahir Efendi |
| 2. A. Erip Görtay | 29. Giresun |
| 3. Ali Galip Bey | 30. Gülnuş Valide Sultan (1712) |
| 4. Ali Nihat Tarlan | 31. Hacı Beşir Ağa (1745) |
| 5. Ali Sevil Akay | 32. Hacı Beşir Ağa (Eyüp) |
| 6. Amcazade Hüseyin Paşa (1754) | 33. H. İsmail Öztürk |
| 7. Antalya - Tekelioğlu | 34. Hacı Mahmud Efendi (from the convent - Dergâh - of Yahya Efendi) (1901) |
| 8. A. Süheyl Ünver | 35. Hacı Reşid Bey |
| 9. Aşir Efendi (1748) | 36. Hafız Ahmed Paşa |
| 10. Ayasofya | 37. Hafid Efendi collection and its annex (1806) |
| 11. Bağdatlı Vehbi Efendi | 38. Halet Efendi (1829) |
| 12. "Basma bağışlar" (donated printed books) | 39. Halet Efendi collections' annex |
| 13. Carullah Efendi | 40. Hamidiye (1780) |
| 14. Celal Ökten | 41. Harput |
| 15. Çelebi Abdullah Efendi (1817) | 42. Hasan Hayri, Abdullah Efendi |
| 16. Çorlulu Ali Paşa (1708) | 43. Hasan Hüsnü Paşa |
| 17. Damat İbrahim Paşa (1816) | 44. Hasib Efendi Tekkesi |
| 18. Darülmecnevi (Şeyh Mehmed Murad) | 45. Hazreti Halid (Eyüp mosque) |
| 19. Denizli | 46. Hazreti Nasuhi |
| 20. Dügümlü Baba (1885) | 47. Hazreti Nasuhi Dergâhı |
| 21. Ergani Şeyh Ali Haydar Efendi (19 th century) | 48. Haşim Ağa (Ali Haydar Bey) |
| 22. Ekrem Karadeniz | 49. Hekimoğlu Ali Paşa |
| 23. Erzincan | 50. Hekimoğlu Ali Paşa's mosque |
| 24. Esat Efendi (1845) | 51. Hidiv İsmail Paşa (19 th century) |
| 25. Fatih (1471) | 52. Hüseyin Kazım Bey (1932) |
| 26. Fethi Sezai Türkmen | 53. Hüseyin Paşa (1839) |
| 27. Feyzullah Paşa (Dr.) (early 20 th century) | |

- | | |
|--|---|
| 54. İbrahim Efendi | 86. Pertev Paşa (Selimiye) |
| 55. İhsan Mahvi Balkır (1935) | 87. Pertevniyal Sultan (Valide mosque) (1871) |
| 56. İsmihan Sultan (1570) | 88. Rauf Yekta |
| 57. İyd Mehmed Efendi | 89. Reisülküttab Mustafa Efendi (1741) |
| 58. İzmir | 90. Reşid Efendi |
| 59. İzmirli İsmail Hakkı (1921) | 91. Rüstem Paşa (16 th century) |
| 60. İzmirli Mustafa Efendi (1864) | 92. Saliha Hatun (18 th century) |
| 61. Kadızade Burhaneddin | 93. Serez |
| 62. Kadızade Mehmed Efendi | 94. Servili |
| 63. Karaçelebizade Hüsameddin (16 th century) | 95. Seyyid Nazif Efendi |
| 64. Kasıdecizade Süleyman Sırrı | 96. Sultan Ahmed I (1618) |
| 65. Kazasker Molla Çelebi (1590) | 97. Süleymaniye |
| 66. Kılıç Ali Paşa (1805) | 98. Sülüce Dergâhı (Elif Efendi) |
| 67. Lala İsmail (1784) | 99. Şazeli Tekkesi |
| 68. Laleli (1803) | 100. Şehid Ali Paşa (1715) |
| 69. Mahmud Paşa (15 th century) | 101. Şehzade Mehmed (1548) |
| 70. Mehmet Ağa Camii (1584) | 102. Şerif Muhiddin Turgan |
| 71. Mehmed Arif-Mehmed Murad | 103. Şeyhülislam Esad Efendi (18 th century) |
| 72. Mehmet Nuri Efendi | 104. Tahir Ağa Tekkesi |
| 73. Mehmet Safayihî | 105. Tarık Gökmen |
| 74. M. Hilmi - F. Fehmi | 106. Tirmovalı |
| 75. Mesih Paşa (1592) | 107. Tuthan Valide Sultan |
| 76. Mihrışah Sultan (1795) | 108. Uşşaki Tekkesi |
| 77. Muğla, Hoca Mustafa Efendi | 109. Yabancı diller (collections in foreign languages) |
| 78. Murad Buhari Tekkesi | 110. Yahya Tevfik |
| 79. Musalla Medresesi | 111. "Yazma bağışlar" (donated manuscript works) |
| 80. Nafiz Paşa (1850) | 112. Yeni Cami (1724) |
| 81. Necip Erdem | 113. "Yeni eserler" (new books) |
| 82. Nuri Arlasez | 114. Yeni Medrese |
| 83. Nurettin Ağa | 115. Yozgat |
| 84. Osman Huldî Öztürkler | 116. Yusuf Ağa |
| 85. Ömer Sindal | 117. Zühdi Bey (early 20 th century) |

As of the end of 1997 the total number of the library's holdings was 117 613, of which 67 273 were manuscript works and the remaining 50 340 printed works.

The Binding and Restoration Department of Süleymaniye Library provides services at an international scale, offering its expertise in the restoration and preservation of damaged and worn-out works to libraries and archives world-wide. This department, operational since 1962, will be enlarged in the near future upon completion of its new premises adjacent to the library.

The Computer Department carries out the assessment and classification of the library's holdings and facilitates the search for documents. It has data banks for Süleymaniye Library's holdings and also for a total of close to six hundred thousand works found in some collections of manuscripts, university libraries and public libraries in Istanbul and other cities. Bibliographic information about the library's collection of microfilms is also loaded on computer.

The Microfilm Unit has formed an archive of the microfilm copies of the manuscript works found in Süleymaniye Library. In addition to carrying out this monumental task, the unit also provides readers with microfilm copies and photocopies of references upon request.

The Istanbul Bureau of TÜYATOK (the project to compile and publish a Union Catalogue of Manuscripts in Turkey) was established in 1979. Eighteen catalogues have been published under this project until the present, of which seven contain catalogues of Süleymaniye Library's collections listed above.

The library also has its own publications, most of them bibliographies.

Five other libraries of Istanbul possessing rich collections of manuscripts are attached to Süleymaniye Library. These are:

Atıf Efendi Library in Eminönü, established in 1741, containing 3 228 manuscripts and 26 654 printed works, 27 882 in total

INSTITUTIONS

Hacı Selim Ağa Library in Üsküdar, established in 1782, containing 2 887 manuscripts and 1 544 printed works, 4 431 in total

Köprülü Library in Çemberlitaş, established in 1661, containing 2 775 manuscripts and 1 000 printed works, 3 775 in total

Nuruosmaniye Library in Cağaloğlu, established in 1755, containing 5 052 manuscripts and 2 615 printed works, 7 667 in total

Ragıp Paşa Library in Laleli, established in 1763, containing 1 274 manuscripts and 11 418 printed works, 12 692 in total.

Süleymaniye Library doesn't provide loan services to its readers, because the great majority of its holdings are composed of unique or rare historical works. This is largely compensated by the supply of microfilms or photocopies. The library's specialised staff offers guidance and assistance to visiting researchers.

Address:

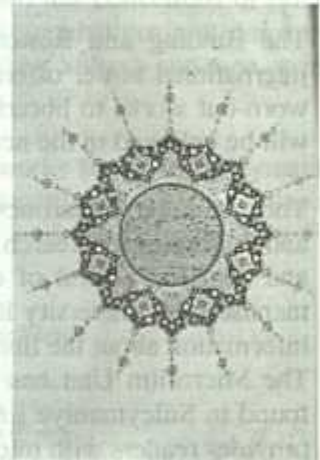
Ayşekadın Hamamı Sokak, no. 35,

Beyazıt,

Istanbul, Turkey;

Fax: 90.212.5206462;

telephone: 90.212. 5206460, 5206461.



The Center for the Study of World Religions, Harvard University Cambridge, Massachusetts, U.S.A.*

The Center for the Study of World Religions offers educative programs and organises research to foster scholarship in the study of religions, from both historical and comparative perspectives. The Center's major goal is to "understand the meaning of religion, with sympathetic insight into religious communities, and to analyse with scholarly integrity the role of religion in global perspective". Founded in 1958, the Center has hosted scholars from around the world and from various professions and disciplines.

The Center has two distinctive characteristics: the international scope of its subject matter and constituency, and, its encouragement of multiple disciplinary approaches towards religious expressions - in art, medicine, law, literature, music, economic activity, or cosmological sciences. In its field of activities the Center is the focus of a large academic community from all continents, and joins the Harvard Divinity School, the Faculty of Arts and sciences, and all of Harvard's professional schools and programs at the points where their research bears on the understanding of religion. The faculty affiliated with the Center come from various departments of Harvard University; the Center regularly welcomes visiting professors and fellows from around the world who come to teach and conduct their own research.

The Educative Program includes a *Fellowship Program* under which the Center hosts some twenty-five Fellows each year. The Fellows' national backgrounds and research interests cover a broad international spectrum. They include graduate students from Harvard, senior scholars from abroad, and undergraduate thesis researchers. The Center also has a Senior Fellows Program which brings to the University scholars who already hold a doctorate or who are usually on leave from a teaching position at another university. Applicants are expected to propose research on a project in the study of world religions. The Educative Program also includes a *Public Forum* whereby the Center sponsors periodical lectures, colloquia, panel discussions, and occasional international conferences on special topics in the study of religions; many of these events are open to the general public.

The Center's *publications* include monographs, translations, and collections of essays on the study of religions, specific religious communities and methodological issues. The Center also produces and distributes teaching tools: one of these, the "Image Bank for Teaching World Religions", is a collection of 5 500 slides illustrating the rituals, architecture and iconography of religions around the world.

The Center's *Research Program* is organised on several levels: first, by providing assistance to personal research through fellowships; second, by organising interdisciplinary groups so that members can exchange their disciplines' approaches to key questions in the social sciences, humanities, natural sciences, arts, etc.; third, by generating research on strategic issues that require the coordination of multiple disciplines, such as studies of religious medical systems or legal systems, and the role of religion in national education systems.

Further information on the Fellowship Program and the publications can be obtained from: Harvard University, Center for the Study of World Religions, 42 Francis Avenue, Cambridge, MA 02138, U.S.A.; Tel.: (617) 495 4495; Fax: (617) 496 5411; e-mail: cswr@pobox.harvard.edu.

* The information has been extracted primarily from the brochure of the Center for the Study of World Religions.

International Congress on
LEARNING AND EDUCATION IN THE OTTOMAN WORLD
on the occasion of the 700th Anniversary of the
foundation of the Ottoman State - 1999

The Research Centre for Islamic History, Art and Culture (IRCICA, Istanbul), the Turkish Historical Society (TTK, Ankara) and the Turkish Society for History of Science (TBTk, Istanbul) will jointly organise an International Congress on *Learning and Education in the Ottoman World* on 12-15 April 1999, in the framework of the 700th anniversary celebrations of the foundation of the Ottoman State. The Congress will be organised with the cooperation of the Ministry of Foreign Affairs of Turkey, UNESCO, and IUHPS (the International Union for the History and Philosophy of Science).

The Congress is expected to bring forward new contributions in the field of Ottoman history by providing an opportunity for researchers concerned to communicate their findings and exchange ideas.

The topics of the Congress are:

- I Ottoman learning organisations
 - Juridical and religious organisations
 - Central and provincial organisations
- II Educational institutions
 - The Classical Period
 - The Modernisation Period
 - Military technical schools, civil schools
 - Modern education in the provinces (the Balkans, the Arab world and North Africa)
- III Religious life and mysticism
 - Religious coexistence in the Ottoman world
 - Religious groups
 - Mysticism and its impact
- IV Cultural life
 - The Classical Period
 - Cultural transformation and Western influences
 - Music, etc.
- V Science and technology
 - Scientific traditions and the history of classical Ottoman scientific literature
 - Mathematical and natural sciences in the Ottoman world
 - Transfer of Western science and technology
 - Scientific instruments
- VI Environmental activities and public works
 - Urbanisation and city planning
- VII Written works, translations and publishing
- VIII Miscellaneous

The languages of the Congress are English, Turkish and Arabic. Paper presenters are requested to send their abstracts by 30 September 1998 to the *Congress Secretariat Ottoman 700* at IRCICA, P. O. Box 24, 80692 Beşiktaş, Istanbul, Turkey;

Fax: 90.212. 258 43 65;

e-mail: ircica@ihlas.net.tr.

Under the high patronage of the
President of the Republic of Azerbaijan

**INTERNATIONAL SYMPOSIUM ON ISLAMIC
CIVILISATION IN CAUCASIA**
to be held in Baku, Republic of Azerbaijan

An international symposium on *Islamic Civilisation in Caucasia* will take place under the high patronage of H. E. Haydar Aliyev, President of the Republic of Azerbaijan, on 9-11 December 1998.

The organising committee established at the instructions of the President of the Republic is chaired by H. E. Dr. Elçin Efendiyev, Deputy Prime Minister of Azerbaijan, and comprises State advisors, counsellors and high officials at the Presidency of the Republic, the Ministers of Culture, Finance, Publishing and Information, and Transport, as well as the Mayor of Baku, University Rectors, deans of faculties, the President of the Academy of Science, the President of the State Radio and Television, and other dignitaries. The academic aspects of the organisation will be ensured jointly by the Azerbaijan Academy of Science and IRCICA.

The symposium is expected to contribute in enhancing scholarly studies and international academic cooperation in its field of reference. It aims to establish an academic forum where specialists of the Islamic culture and civilisation in Caucasia will communicate the results of their research and exchange views and information on the different aspects of the main theme. An array of subject areas are expected to come into focus, including the history of development of Islamic culture in Caucasia, its manifestations in societies' life styles, economic and social activities, arts and architecture, cultural heritage, etc. and the mutual process of its interactions with the local cultures. The symposium will not only assess the state of the academic studies undertaken in this field and help to promote them, but it will also shed light on the references and sources of information pertaining to the Islamic culture and civilisation in Caucasia.

The symposium program will comprise five working sessions, on the following themes:

- * Sources related to the history of Islamic culture in Caucasia
- * The historical expansion of Islam in Caucasia
- * Interactions between the Islamic culture and local cultures
- * Contributions of Muslim communities in Caucasia to the Islamic civilisation
- * The state of Islamic culture in Caucasia during the pre-Soviet and Soviet periods.

Two workshops will take place in the framework of the symposium, on the following topics respectively: "Bibliographic assessment of translations of the Holy Quran into the languages of Caucasia" and "Art and architecture in Caucasia". The symposium is expected to draw a high rate of scholarly participation from around the world. Intending participants are invited to write to the Symposium Secretariat at IRCICA.

IRCICA ACTIVITIES

Participation in the UN-OIC General Meeting held in Geneva

A general meeting on cooperation between representatives of the secretariats of the United Nations system and the Organisation of the Islamic Conference and its institutions was held at UN headquarters in Geneva on 13-15 July 1998. The meeting's agenda included a review of the cooperation and appraisal of the progress achieved in priority areas of cooperation between UN agencies and OIC institutions, these areas being: development of science and technology; trade and development; technical cooperation among Islamic countries; assistance to refugees; food security and agriculture; education and eradication of illiteracy; investment mechanisms and joint ventures; human resources development; environment; development of arts and crafts and promotion of heritage. In this context, the ongoing cooperation between IRCICA and various UN agencies was reviewed and possibilities of further cooperation were explored with respect to the Centre's activities in general and its mission as the focal point on "Development of Heritage and Traditional Crafts" in the framework of UN-OIC cooperation in particular. The Centre was represented at the meeting by Director General Prof. Dr. Ekmeleddin İhsanoğlu, accompanied by Mr. Nazih Maarouf, Head, Crafts Development Program.

The participating institutions and agencies presented working papers to the meeting. As regards IRCICA, its cooperation with the following institutions and agencies was addressed: the Economic and Social Commission for Western Asia (ESCWA), the United Nations Industrial Development Organisation (UNIDO), the United Nations UNIDO, the United Nations Development Program (UNDP), the United Nations Educational, Scientific and Cultural Organisation (UNESCO), the United Nations Population Fund (UNFPA), the Department of Economic and Social Affairs (DESA), and the World Bank. Of special interest in the context of cooperation with UNDP was the successful implementation of the third architectural workshop Mostar 2004 jointly, in the Summer of 1997, in Mostar, Bosnia and Hercegovina. On the other hand, joint activities carried by UNESCO and IRCICA during 1996-97 in the framework of the Memorandum of Understanding (signed in 1996) and reviewed at the meeting comprised, among others, the following: IRCICA's third workshop Mostar 2004, in which UNESCO participated; UNESCO's international meeting on Child Labour in the crafts sector held in Morocco, in which IRCICA participated; the jointly organised international seminar on "Arabesque in the Crafts of OIC Countries", which was held in Syria in January 1997.

A meeting in commemoration of Ebru artist Christopher Weimann (1946-1988)

IRCICA hosted a lecture and slide presentation by Ms. Ingrid Weimann about her husband the late Christopher Weimann, a brilliant Ebru (marbled paper) artist who died at a very young age. The meeting was held on Saturday, 13 June, concurrently with an exhibition of Weimann's works that was taking

place at *Ebristan* (Ebru House) – a private art centre in Istanbul. Weimann got acquainted with this art by coincidence and gave his heart to it. He became a leading figure in this field not only for his new interpretations of this traditional art but also for the tools he devised and his extensive applied studies



on the history of the marbled paper in the Turkish and Indian contexts. His article published in *Fine Print* (Oct. 1983) resulted from his innovative research and experiments by which he deciphered the 350-year old techniques of the Deccan through chemical and microscopic analyses of ancient Indian miniatures. His first book, published jointly with Dawson in 1978 in Los Angeles by Dawson's Bookshop, was followed in 1980 by his second, award-winning book, which is the first ever to be published in miniature dimensions. As a tribute to his memory, Turkish marblers have named his beautiful flower motif "The Chris Flower" and presented it with this name during the above exhibition of his works.

An exhibition of «Samples from the Arts of Uzbekstan»

A group of artists from the Fine Arts Centre (*Nazik Sanatlar Merkezi*) of Tashkent, Uzbekstan, displayed their paintings, decorations and wooden sculptures at IRCICA, from 12-26 June 1998. The artists - Ms. Muteber Mirazikızı and her colleagues – held several exhibitions previously, in Tashkent as well as in Kazakstan, Russia, Turkey and the Republics of the Baltic Sea. The Fine Arts Centre, established in 1989, provides training to talented persons starting at a young age, in a variety of arts including painting, pottery, tile works and woodwork. The Centre also organises travelling exhibitions to make the promising artists better known within and outside of Uzbekstan. The exhibition at IRCICA was received with great interest and appreciation.



Lectures

IRCICA's public lectures continued to stimulate a lot of interest. During May and June, the Centre hosted lectures by Prof. Dr. Feroz Ahmad and Ambassador Murad Hofmann. Four of the Saturday lectures, which are held twice a month, were devoted to topics concerning museums and museology.

◀ Ambassador Murad Hofmann gave a lecture entitled «Muslims torn between Occident and Orient» on 9 May. The lecturer, German by nationality and Muslim by faith, outlined and compared some aspects of the achievements and failures, and the virtues and deficiencies, of the Western and Muslim societies, taking into consideration the fundamental principles laid down by their respective religions.



The lecturer pointed out that the Western civilisation fared far better in establishing democracy and the rule of law for its citizens, in eliminating poverty and illiteracy and achieving continuous scientific and technological advancement, and that the same developments ought to have taken place in the Muslim world too, because according to Islam, each and every Muslim is a free person; social welfare, equality and justice are Islamic principles as well; and

Islam calls upon human beings to search for knowledge and science. As regards Muslims' outlook on the Western way of life, Ambassador Hofmann outlined the main points raised by those who criticise the West or reject it outright. One subject of criticism is that although leading intellectuals of the Age of Reason from the late 17th century onwards were not calling people to distance themselves from their faith but to give supremacy to reason, the result was that in the course of the following centuries, atheism emerged in theory and in practice and the individual came to be taken as the measure of everything. Another criticism is that ideological currents such as fanatic nationalism, fascism, communism and liberalism emerged in the West and although concepts of universal human rights and democracy are of Western origin, it is also there that the Nazi holocaust, two world wars, and ethnic genocide in Bosnia took place. Ambassador Murad Hoffman said that both the Western and Muslim worlds are combinations of right and wrong, and that therefore, Muslims must not treat the West as an alternative, take it or leave it, but they must be selective. Both cultures possess a number of moral and social virtues to contribute to each other and for their peoples to opt for, and many of these features are not exclusively Muslim or Western.

This was Ambassador Murad Hofmann's second lecture held at IRCICA. The first one, entitled "The European Mentality and Islam", was on 27 October 1995.

◀ Prof. Dr. Feroz Ahmad from the Department of History of the University of Massachusetts in Boston, U.S.A. gave a lecture entitled «The Second Constitutional Period and the origins of the Arab elite», on 11 June. Referring to the establishment of the borders of today's Arab countries of the Middle East by the victorious powers of World War I, the guest speaker pointed to a process which hadn't received enough academic interest to date: the preparation of the grounds for the new state structures and their elite by the formation of new local and regional identities during the last half of the 19th century and especially during the ten years of the Second

IRCICA ACTIVITIES



Constitutional period, from 1908 to 1918. The process which helped shape these new identities were prompted by the creation of administrative units, local constituencies and electoral districts, first by the 1864 law of provinces, then for the elections held after the First Constitution, and later on, for the elections which were held in 1908, 1912 and 1914, i.e. after the proclamation of the Second Constitution. Prof. Ahmad explained that the deputies were elected from among the elite and notables, who were representatives of their administrative districts and not of ethnic- or religion-based communities. Based on the debates of the Ottoman Assembly of Deputies and on the local press, he underlined the main traits of

the politics led by Arab deputies and explained the factors which helped to strengthen the sense of localism among the regional elite, the voters and the general public. The lecturer also alluded to the thesis on the emergence of Arab nationalism put forward in recent scholarship and discussed the premises on which it is built, i.e. that Arab nationalism emerged in response to Turkish nationalism and the Turkification policies of the Committee of Union and Progress (*İttihat ve Terakki Cemiyeti*).

Prof. Dr. Feroz Ahmad has many publications on the modern history of Turkey. He is currently writing a new book on post-World War I politics.

Dr. Fethiye Erbay from the Fine Arts Department of Bosphorus University (Istanbul) gave a lecture entitled "The development of display techniques in museums as a service sector" at IRCICA, on 2 May.

Dr. Erbay defined the concept of museum display techniques as a matter of cultural policy at a micro level, explaining that museums are social institutions which have a "culture" of presentation of their own and that this policy or this culture is determined by the conditions under which the displays are organised, presented, and perceived. The 1990s have seen the emergence of new ideas in museology, whereby displays of objects have tended more towards emphasising their story and esthetical features in the context of the cultures they belong to. The lecturer also said that in our time visitors to museums expect to experience some kind of a social interaction because they feel their interest in museums to be part of a social phenomenon.





◀Mr. Nejat Eralp, ret. Colonel, faculty member at Mimar Sinan University and Deputy Director of the Museum of Painting and Sculpture, Istanbul, gave a lecture entitled "Remarks and recommendations on the general structural problems of Turkish museums", on 16 May. The lecturer said that in Turkey, which has a rich history and a varied cultural heritage, museology is only 150 years old though it has a much longer past around the world. The establishment and administration of museums require financial resources, qualified manpower and suitable space as much as they necessitate scientific investigations, collection, appraisal and classification of materials.


◀Prof. Dr. Tomur Atagök, in her lecture entitled "Museology in the U.S.A. and the Smithsonian Institute" (6 June 1998), outlined the concept of museology as it takes shape in the context of national culture. She described the systems and methods of management, budgeting, personnel planning, educational activities and public relations implemented in the museums of the U.S.A. She presented slides showing samples from the collections of various museums and introduced the activities and collections of the Smithsonian Institute as a representative example of a national museum. Prof. Atagök is the Head of the Fine Arts Department and of the Division of Museology at Yıldız Technical University, Istanbul.



◀Mr. Cihat Soydan, Deputy Director of the Turkish and Islamic Arts Museum in Istanbul, spoke of the history and the present state of this museum in his lecture on 29 June. The Turkish and Islamic Arts Museum, one of the oldest and outstanding museums of Turkey, was established in 1913 within the complex of Süleymaniye. It was transferred in 1983 to its present premises, the Ibrahim Paşa Palace in the Sultanahmet area. It is also known as the Carpet Museum for its famous collection of carpets, the biggest as regards carpets of the Seljukid period. The museum also has remarkable collections of manuscripts, wooden and metal artifacts, glasswork, pottery, and a newly established ethnographic section. Mr. Soydan also gave information about the valuable collection of Iznik tiles which decorates the museum.




BOOK SURVEY

 **Audrey Burton**, *The Bukharans, a Dynastic, Diplomatic and Commercial History 1550-1702*, Curzon, Surrey, 1997, xx+664 p. + maps and illustrations

An in-depth history of the Khanate of Bukhara in the sixteenth and seventeenth centuries. The study is based on an insightful analysis of numerous, some of them previously untapped Persian, Chinese, Turkish, Russian and Western European manuscripts and published sources. In the first part the author covers the history of the khanate in great detail – its rulers, its relations with neighbouring and distant states, envoys exchanged, military campaigns, domestic and foreign policies, society, etc. throughout the periods of ascendancy and decline, i.e. from the emergence of Bukhara as a new capital and the reigns of the Abulkhairid rulers and their descendants until the end of the Ashtarkhanid dynasty. The second part of the book is devoted to Trade, which is important because trade had a vital place in Bukharans' life, and the khanate occupied a pivotal position on the Silk Route and the

trade routes between India and Russia. Ample information is given here on the goods traded and carried, the main routes, the khans' encouragement of trade, taxes, monetary policies, progress achieved, and characteristics of Bukhara's trade with each state and community. The study brings to light new evidence to the effect that the khanate had a considerable range of influence in its relations with its Safawid and Mughal counterparts. It rectifies some misconceptions which emanated from sources where the khanate was described mainly as a society in decline. The book is supplemented with: genealogical tables of the rulers of Bukhara; annotated tables of the contemporary Mughal emperors, Safawid rulers, Tsars, Qazaq, Khwarazmian and Kashghar khans and rulers and Ottoman Sultans; a rich bibliography; an index.

The author, Audrey Burton, is affiliated with the Department of Russian and Slavonic Studies, University of Leeds, and the Central Asia Research Forum at SOAS, London University.

 **Typological Process and Design Theory**, edited by Attilio Petruccioli, published by: Aga Khan Program for Islamic Architecture at Harvard University and Massachusetts Institute of Technology, Cambridge, 1998, 188 pp.

This book is a collection of the proceedings of the international symposium which was sponsored by the Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology and held at M.I.T., Cambridge in March 1995. It is the first in a new series of publications to contain the proceedings of their joint international symposia. Thus, future volumes will include such themes as "Rethinking the Nineteenth-Century Town: The Morphogenesis of the Urban Fabric" (symposium held in 1996) and "Courtyard

House and Urban Fabric" (1997). The symposia and the ensuing publications aim to create a forum for dialogue on the diverse aspects of architectural theory and design with the objective of "developing a solid and well-defined design methodology based on the rigorous analysis of the existing urban fabric". The debates address both the Islamic and the Western urban spaces as a whole and individual structures as their integral parts.

Professor Attilio Petruccioli's introduction entitled "Exoteric, polytheistic, fundamentalist typology. Gleanings in the form of an introduction" brings to the fore a lot of intriguing subjects concerning architects' differing views and approaches in typological studies, typology being defined as the science of studying "types". Petruccioli points out that the symposium

aimed to facilitate dialogue between architects and theorists and the general operators of the built environment, such as engineers and geographers, and it managed to overcome the divergence of scholars' views on terminology and to work on building a common platform, i.e. "an approach to the built environment as structure or a system of relationships". He reviews the development of the various typological and design theories and underlines the contribution of these proceedings in bringing the theories of the European schools into the already fertile studies conducted in the U.S.A. The following articles are to be found in this volume: "Urban tissue and the idea of urban morphogenesis" by Sylvain Malfroy, "Designing in stages: theory and design in

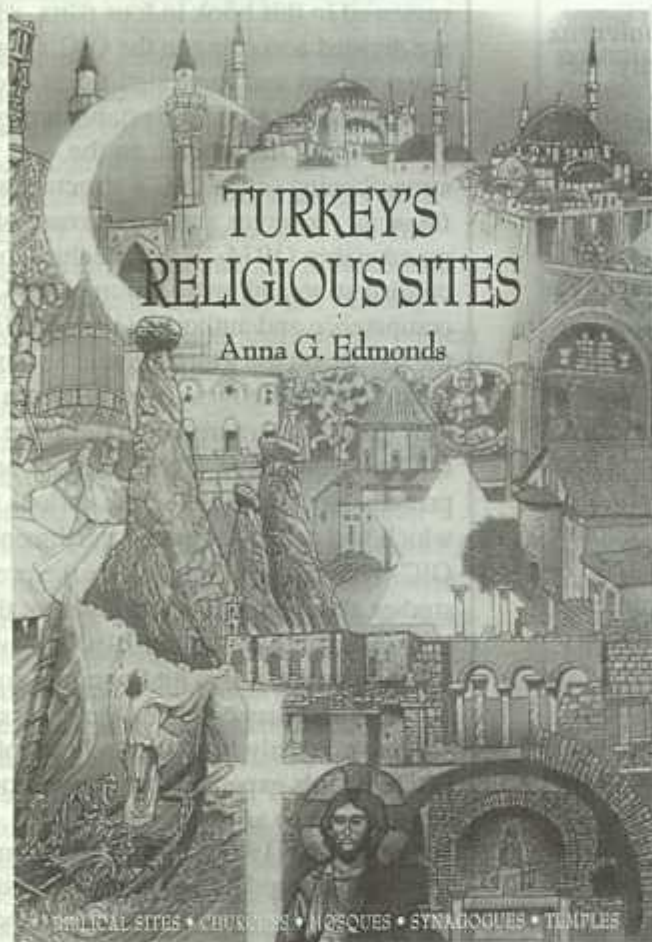
the typological concept of the Italian school of Saverio Muratori" by Giancarlo Cataldi, "Alice's dilemma" by Attilio Petruccioli, "Typological process towards urban rehabilitation: the Manuale del Recupero of Rome" by Francesco Giovanetti, "The notion of enclosure in the formation of a special building type" by Giuseppe Strappa, "The central space in North African architecture" by Serge Santelli, "Typological zoning" by Karl S. Kropf, "The changing morphology of suburban neighborhoods" by Anne Vernez Moudon, "Urban morphology and typology in the United Kingdom" by Peter J. Larkham, and "Type, urban context, and language in conflict: some methodological implications" by Maurice Cerasi.

Emre Kongar, **21. Yüzyılda Türkiye. 2000'li yıllarda Türkiye'nin toplumsal yapısı** (Turkey in the 21st century. The social structure of Turkey in the 2000s), Remzi Kitabevi, Istanbul, 1998, 725 p. (in Turkish)

A monumental work by Prof. Dr. Emre Kongar, scholar, and former Under-secretary of the Ministry of Culture. The book embodies a perspicacious application of the multi-disciplinary tools and findings of social sciences to an analysis of Turkey's social realities and an estimation of their future by extrapolation from present facts. It represents a spectacular effort to construct a theoretical scheme which would accurately portray Turkey's status in the context of globalisation and evaluate its internal social dynamics. In this framework, the author pinpoints the main traits of present Turkey in light of historical developments and envisages the near future on basis of a better understanding of the present. The experience of Ottoman history, the leadership of Mustafa Kemal Atatürk, the Independence War, the foundation of the new State, the early decades of the Turkish Republic, the formation of political ideology and

orientations, are dealt with in three chapters which altogether compose the theme of Part One entitled "The bases of social structure in Turkey". Part Two entitled "Structural elements as the instruments of change in Turkey" is an in-depth study of the political and economic developments which shaped Turkey's recent past. The analysis in Part Three entitled "Influences of external factors" attests to the interaction of the multiple foreign and domestic variables in shaping politics and economy in the country. Part Four on "Indicators of social structure and change in Turkey" examines the demographic characteristics of the country, urbanisation and its consequences, and the family as a dynamic element of each of the various social strata. Part Five entitled "Evaluation of social structure and change in Turkey" is the general conclusion where the author recapitulates the processes of transformation underpinning his analysis. First printed in March 1998, the book reached its eleventh edition by July; a well-deserved success, especially taking into consideration that it doesn't purport to draw a scenario, but aims to present facts and interpret predictable trends for others' reference.

☞ Anna G. Edmonds, **Turkey's Religious Sites**, Editor: Gülseren Ramazanoğlu, published by Damko A.Ş., Istanbul, 1997, 268 p., illustrated



This publication appears at a most opportune time, when the world is preparing to celebrate the two thousandth anniversary of the birth of Jesus Christ. For more than eight thousand years, Turkey has been the cradle of successive civilisations. Each of them left its cultural and religious legacy in this land. Therefore, the themes of religion and multi-religious coexistence are in evidence in historical sites all over Turkey. This fascinating book by Anna G. Edmonds highlights them in the context of a survey of those historical sites of Turkey which are of religious importance. The survey is supplemented with insightful outlines of the history of each religion in the lands which make up modern Turkey.

The Introduction contains a geographical description of Turkey, an outline of the arts and their origins, and an overview of the country's history starting from the earliest proven human settlement of the Stone Age up to our time, surveying the periods of the Hittites, Phrygians, Urartians, Lydians, Thracians, Galatians, Persians, Greeks and Romans, the Byzantine Empire and the Ottoman Empire. This is followed by a section on religion which reflects the continuum created by the convergence of many religions in this land over history. The author recounts the evolution, myths and folklore of Paganism, which prevailed in Anatolia before the monotheistic religions. She pinpoints similarities and common roots between Christianity, Judaism and Islam and reviews the history of each religion as it took shape in this geographic area. She points out that Christianity was already adopted by people in some parts of Anatolia before it was proclaimed the official religion of Byzantium, the first Christian state. After an overview of the evolution of Judaism and the place of Jews in Anatolian history, she retraces the history of Christianity, St Paul's journeys to Anatolia, Christianity under the Byzantine Empire, the seven ecumenical councils and the Crusades. Then she reviews the process of Turks' adoption of Islam, the spread and evolution of Islam in Turkey. The section which describes the locations, history and characteristics of religious sites is classified by regions: the Marmara region and Thrace; the Aegean; the Mediterranean; Central Turkey, Eastern Turkey. At the end of the book is an extensive list of references for further reading, a map of the religious heritage of Turkey, and a summary list of the places of religious interest.

Anna G. Edmonds has worked in Turkey for more than forty years as a teacher, writer and editor. This book is the result of a long research based on the information she collected throughout that period. It is both a guide for religious tourism and a concise source on the history of religions. With its carefully chosen topics, it is certainly addressed to a wide public. An Order Form for this book is enclosed in this issue of the Newsletter.

□ Elinor Schöne, **Islamische Solidarität: Geschichte, Politik, Ideologie der Organisation der Islamischen Konferenz (OIC), 1969-1981** (Islamic Solidarity: the history, policy, and ideology of the Organisation of the Islamic Conference), Klaus Schwarz Verlag, Berlin, 1997, 405 p. (in German)

This book originated from the author's PhD thesis which was approved by the Faculty of Philosophy of Humboldt University, Germany, in 1995. It is a chronological history of the OIC from its establishment in 1969 until the Third Islamic Summit Conference held in 1981. The author's focus is on the OIC's political action but she also draws attention to its cultural and economic activities. She analyses the motives and decisions of the various Islamic conferences held over the period under review in their particular time context and political environment and evaluates the realisation and implementation of the decisions. She also examines the aims and activities of the OIC's subsidiary organs and affiliated institutions. The analysis takes into account the international circumstances surrounding each event, regional and national issues, the member countries' attitudes vis-à-vis specific issues and to what extent their views and attitudes converged.

The OIC's history during 1969-1981 is reviewed in this book in four parts, which are divided according to the OIC's stages of development and some significant events: the first part is about the establishment phase (1969-1973); the second, on the strengthening of the OIC's structure and financial resources and the increase of its membership (1974-1978); the third, on the confirmation and justification of the OIC's competence and authority (1979-1980); and the fourth, on the Third Islamic Summit Conference which was held in Mecca and Taif (1981) and represented the acme of the OIC's development. These sections are preceded by an outline of the various factors which had called for the establishment of the OIC. The introduction reviews the previous studies about the OIC. At the end of the book is an outlook for the 1980's. Several appendices and a rich bibliography complete it. The author has collected the necessary sources primarily from the archives of IRCICA. It is expected that she will pursue her research so as to cover the OIC's activities after 1981 in a second volume which would update and complete this first comprehensive study on the OIC to be published in the German language.

□ Frank E. Vogel and Samuel L. Hayes, III, **Islamic Law and Finance. Religion, Risk, and Return**, Arab and Islamic Laws Series, Kluwer Law International, The Hague, 1998, xv+330 pp.

This is the sixteenth volume in the Arab and Islamic Laws Series published under the general editorship of Dr. Mark S. W. Hoyle. The book is an outcome of the Harvard Islamic Finance Project, written by two of its members, Professors Frank Vogel and Samuel Hayes. The authors explain in the Preface that the idea of the project first came out during meetings between Harvard University's Center for Middle Eastern Studies (CMES), of which IRCICA Director General Prof. Dr. E. Ihsanoğlu is member of

the Advisory Board) and Wellington Management Company of Boston, where the need was felt for an objective cross-disciplinary study of Islamic banking and finance addressing both its origins and potential. The extensive research which resulted in this book was supported and assisted by a number of finance institutions and banks, among them the OIC's Islamic Development Bank (Jeddah), as well as specialists and scholars. The authors have conducted a great deal of empirical studies and interviews in a number of countries in addition to tapping the literature available in this field. The book describes the basic tenets of the Islamic religious law concerning economics and finance which are rooted in the Qur'an and the Hadith; their

derivations and interpretations (*ijtihad*), methodology (*usul al-fiqh*), their application in commercial and contract law, the rules and principles governing the operations of Islamic financial institutions, the challenges and potentials of Islamic banking and finance. One of its most important contributions is that within the theoretical framework of Islamic principles and their past and present applications, it focuses on individual Islamic financial and banking transactions as they take shape in the context of the modern world and also underlines similarities and differences: how business transactions are ruled on in accordance with Islamic law in an environment largely dominated or influenced by the Western-type legal systems; Islamic alternatives to some banking practices, market instruments, etc. that are conventional under the Western-type legal systems but follow different modalities under Islamic law. It also points to the constraints and potentials of exchanges, and also effective competition, between Islamic and other financial institutions in an increasingly integrated world financial system. The Introduction of the book traces the origins of Islamic finance, the growth of Islamic finance

activities, the impact of governments in establishing Islamic financial institutions during the last three decades, and their potential. Part I, entitled "The Islamic law of finance", is by Frank E. Vogel; it describes the Islamic laws applicable to financial operations, contracts, financial institutions and instruments. Part II by Samuel L. Hayes, III is a "Financial analysis of Islamic banking and finance" which compares the concepts and practices of the Islamic and the Western-type finance in a detailed review of rules, practices and issues involved in contracts, leasing, long-term financing and risk limitation. Part III suggests a sample of possible innovations in Islamic finance that would facilitate it for Islamic banking and finance institutions to meet the emerging needs and pressures of business. At the end are a glossary of Arabic terms, a bibliography and an index. The objective and explicit analysis produced in this book will certainly create a better understanding of the theory and applications of Islamic law of finance. It will also encourage further studies to help the growth and expansion of Islamic finance into new sectors of business transactions.

❏ **Evliya Çelebi Seyahatnamesi** (Evliya Çelebi's travelogue), Volume I, transcription and index of the manuscript no. Baghdad 304 at Topkapı Palace), prepared by Orhan Şaik Gökyay, Yapı Kredi Yayınları, İstanbul, 1996, xxxii+498 p.

The distinguished scholar, the late Orhan Şaik Gökyay, who passed away in 1994, prepared this monumental work during the last years of his life. It is an annotated transcription and index of 17th-century traveller Evliya Çelebi's world-famous travelogue.

Gökyay based this edition on the manuscript registered under ref. No. Baghdad 304 in the

library of Topkapı Palace Museum in İstanbul because many researchers consider this manuscript as the author's original copy. The travelogue being voluminous, Orhan Şaik Gökyay had planned to publish the edition in three volumes. He breathed his last as he had completed the first volume, which comprised the transcribed text. The volume was finalised for publication by Yücel Dağlı and İsmail Gündoğ in accordance with the framework drawn by Gökyay. The text is supplemented by the transcription schema, a bibliography, and the index. The volume represents a munificent contribution of the late scholar to the literature on history.

□ Józef M. Pacholczyk, *Sufyana Musiqi: The Classical Music of Kashmir*, Intercultural Music Studies: 9 edited by Max Peter Baumann, International Institute for Traditional Music, Berlin, VWB Verlag für Wissenschaft und Bildung, 1996, 261 p.

This scholarly work examines *Sufyana musiqi* (*sufi* music) which is the music of the urban elite of Kashmir, the Indian province located in the northernmost area. It is basically a religious music related to the rituals of the *sufis* (Muslim mystics), especially of the Qadiri order. The book primarily aims to present the *sufi* music of today by analysing the repertory and describing its practice as well as by discussing the literary and theoretical sources from the early 18th century. The author notes that the *sufyana musiqi* tradition has declined due to the social, political and economic changes in Kashmir at present times. He aims to document this quickly disappearing tradition. He collected the materials and data for his research during three field trips in Kashmir as well as during the visit of Sheikh Abdul Aziz, the only theorist of *sufyana* in the present day, to the United States in 1988. Pacholczyk worked closely with all the major *sufyana* artists of Kashmir. He also had access to the Archive of Radio Kashmir Srinagar and the libraries,

□ *Istanbul Almanach 1* (1997), Orient Institute, Istanbul, 1997, 123 p. (in German)

Orient Institute in Istanbul, a subdivision of the German Oriental Society, carries out projects and publishes valuable reference works to assist German orientalists in their research and to facilitate cooperation among them. This publication records the ten-year history of the Orient Institute in Istanbul, its accomplishments and planned activities, all of them beautifully depicted in the context of the attractive, and changing cultural, economic and scholarly environment of Istanbul. The book delves into the Institute's functions and activities in the context of its cultural setting and its relations with other establishments. The first section portrays

where he examined the substantial collections of manuscripts which included treatises on music theory. Owing to these manuscripts and those in private collections, along with the printed works related to *sufyana* poetry, the author gathered invaluable information dating back to the beginning of the 18th century.

The chapters are grouped in two parts, entitled "The Tradition of Sufyana" and "Catalog of *Maqam-s*" respectively. The catalog contains forty-seven *maqams* used between 1960 and 1990. For each *maqam* the author cites musical examples, gives theoretical information based on treatises and anthologies, and explains the main musical characteristics. The book has three appendices: A list of principal *Sufyana* musicians 1970-1990; a list of manuscripts, and notes for the compact disc accompanying the book. It has rich notes and a comprehensive bibliography. As the author points out in the introduction, this book can be of interest to a number of people: ethnomusicologists in the first place, then specialists of the Indian, Near Eastern and Central Asian cultures; researchers who conduct comparative studies of the music and cultures of Islamic Near East, Central Asia and India as well as the general reader.

Istanbul as a world metropolis marked by transformations of its cultural, economic and urban life in consequence of globalisation trends. This section has articles about the main cultural institutions and universities of Istanbul, among them IRCICA; collections of Arabic manuscripts, the archives and libraries where they are kept; Turkish language courses, periodical publications, theatres, fine arts, the market for art works, musical performances, etc. one finds in Istanbul. The second section of the book details the history and the activities of the Orient Institute: research in social sciences, studies on Ottoman history, symposia and conferences organised until now, the new publication entitled "Turkish world", and planned publications.

Christine Noelle, **State and Tribe in Nineteenth-Century Afghanistan: The Reign of Amir Dost Muhammad Khan (1826-1863)**, Curzon Press, Surrey, 1997, xxiv+439 p.

Except for two short periods of direct British intervention during the Anglo-Afghan Wars of 1839-42 and 1878-80, so far, Western scholars have shown little interest in the history of nineteenth-century Afghanistan. Based on unpublished British documents and works by Afghan historians, this book aims to render a better understanding of operating mechanisms during the early Muhammadzai era. In her work Dr. Noelle extensively uses Afghan sources written in Persian. Thus, her work is distinguished from the existing body of literature and it fills a gap in the important period between 1826-1863 in Afghanistan. The sources which Dr. Noelle has consulted are in four major categories: Afghan authors' works, British documents most of which are unpublished, reports published by British officials and other European observers, and modern ethnographic studies.

By the beginning of the nineteenth century Afghanistan lost some of its power as a result of internal discord and because it had lost the rich Indian provinces. When Amir Dost Muhammad Khan, a Pashtun from the Muhammadzai lineage, rose to power in 1826, he tried to extend his base of power beyond tribal allegiances. He declared himself *amir al-*

mu'minin, "commander of (all) the faithful" and attempted to damage the monopoly that the tribal warriors held over military affairs. Attempts at structural modernisation and the first major encounter with the British colonial empire followed soon. Chapter 1, "Dost Muhammad Khan's First Reign and the First Anglo-Afghan War", describes the political setting in Afghanistan during Dost Muhammad Khan's accession to power. It traces the origins of the prominent Durrani and Qizilbash leadership and investigates its position until the end of the First Anglo-Afghan War. Chapter 2, "Amir Dost Muhammad Khan's Policies in Turkistan", begins by depicting the origins of the Uzbek elite of Lesser Turkistan and discusses its changing status under Muhammedzai rule. Chapter 3, "The Position of the Pashtun Tribes in the Muhammedzai State", analyzes the internal organisation of some Pashtun groups and sheds light upon their position during the reigns of Dost Muhammad Khan and his successor Sher 'Ali Khan. Chapter 4, "Dost Muhammad Khan's Occupation of Qandahar and his Administration", discusses the fortunes of the Durrani leadership of Qandahar and explores the nature of Dost Muhammad Khan's administration. This scholarly work has a glossary, five appendices including maps and genealogical tables, a rich bibliography, detailed notes and an index. It is a useful source for researchers interested in nineteenth-century Afghanistan.

IRCICA Publications available on CD-ROM

Revised and updated CD-ROM copies of the following publications of IRCICA are now available:

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

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

IRCICA HOME PAGE at <http://ircica.hypermart.net/ircica.html>



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



Artists and art-lovers converge at the Commission's Secretariat

IRCICA, the Commission's Executive Secretariat, was pleased to receive a number of artists and art-lovers on its premises during the last couple of months. Some of them participated in the art courses that the Commission organises jointly with Mimar Sinan University; others were taking advantage of the Summer holidays to make studies in Istanbul. This Summer, the following calligraphers participated in the training courses: Mr. Jilani Gharbi, teacher of fine arts, and Mr. Omar al-Jamni, calligrapher and graphic designer, Tunisia, who both attended the courses with the support of the Ministry of Culture of Tunisia; Mr. Ubayda al-Banki, Agricultural Engineer, and Mr. Khalid al-Saai, student of Islamic arts, from Syria; Mr. Sami al-Ghawi from the Ministry of Health of Oman, who was nominated by the Association of Fine Arts of Oman attached to the Sultanate Court; Mr. Ali bin Ayish, member of the Royal Guard of the Kingdom of Morocco, who participated in the courses with the support and under the supervision of the Royal Court. These calligraphers had also participated in the Fourth Calligraphy Competition which was organised by ICPICH last year; some of them had won awards. They share the will and commitment to further enhance their skills and talents, pursue their studies in this art, visit historical monuments and archives, and draw inspiration from the works of masters of this art. Meanwhile, they had the opportunity of meeting the experts in calligraphy who were visiting the Commission's Secretariat, such as Mr. Ahmed Ziya Ibrahim, Chairman of the Calligraphy Competition Jury, and Mr. Abdullah Riza, calligrapher of the Harem al-Sharif in Medina. Fruitful discussions were thus held at the Commission's Secretariat; the Libyan calligrapher Mr. Mahfouz al-Bouaishi and the Jordanian calligrapher Mr. Sami al-Amudi, as well as Mr. Khaled Sayed Ibrahim – son of the famous Egyptian master of calligraphy the late Sayed Ibrahim – were also present.



A group of artists and art-lovers on visit at IRCICA- the Commission's Secretariat

Mr. Ali bin Ayish from Morocco awarded a diploma in calligraphy

Mr. Ali bin Ayish from Morocco has been awarded an *Ijaza* (diploma in calligraphy) in the Diwani and Jaly Diwani styles by Prof. Dr. Ali Alpaslan, master of calligraphy, faculty member at Mimar Sinan University, and member of the Calligraphy Competition Jury. A ceremony was held on this occasion at IRCICA, the Secretariat of ICPICH, on 24 August 1998, in the presence of specialists in calligraphy, artists, art-lovers, and a large number of press representatives. Prof. Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA and Secretary of ICPICH, gave a welcoming address in which he outlined the activities of IRCICA aimed at promoting the Islamic arts, in particular calligraphy. He said that Mr. Ali bin Ayish was the third calligrapher from Morocco to be awarded a diploma, after Mr. Hamidi Belaid and Mohammed M'zil who, in the same way, had completed the training courses organised by the Commission. Prof. Dr. Ali Alpaslan also addressed the audience, expressing his pleasure to see the growth of interest in Islamic arts and the progress achieved by many young calligraphers. He said that the efforts made by IRCICA and ICPICH had greatly contributed to that and reaffirmed the continuity of his cooperation with both institutions. Then, Mr. bin Ayish expressed his thanks and gratitude, and said that the art of calligraphy had achieved a rapid development in Morocco owing to the high patronage extended by His Majesty King Hassan II and to IRCICA's support and encouragement of calligraphers.



Moroccan calligrapher Ali bin Ayish (right) with Prof. Dr. Ali Alpaslan, Prof. Dr. Ekmeleddin Ihsanoğlu, and Mr. Mohammed Tamimi

Calligrapher Ali bin Ayish was born in Rabat, in 1964. He completed his first and second levels of education in Rabat, and his higher education at the Educatel International school of publicity, from where he graduated in 1992. He serves in the Royal Guard of the Kingdom of Morocco. At the same time, he is the Zenkwondo champion of his country. Mr. bin Ayish communicated with the Commission Secretariat since 1995 and participated in the training courses in calligraphy which were organised in the Summer of 1998. He also follows a training program with calligraphy master Mr. Hasan Çelebi in order to obtain a diploma in the thuluth and naskh styles as well.

Some of the calligraphies which won prizes in the
Fourth International Calligraphy Competition (1997)

اللَّهُمَّ صَلِّ عَلَى الْغُلَامَةِ الْأَمْرِيَّةِ
وَعَلَى آبَائِهَا وَأُمَّهَاتِهَا وَوَالِدَيْهَا

1. Ziyad Haidar al-Muhandis (Iraq)
1st prize in the jaly thuluth style
(shared by two persons)

مَا نَادَى الْكَلْبُ عَلَى تِلْكَ الْأَرْضِ إِلَّا
وَنَفْسٍ مَلَانِيَّةٍ وَمَا نَفْسٌ إِلَّا مَلَوِيَّةٌ

2. Osman H. Ibrahim (Egypt)
Mention in the jaly diwani style

3. Mohammed M'zil (Morocco)
2nd prize in the ta'liq style

4. Rasul Muradi (Iran)
Mention in the khurde ta'liq style

اللَّهُمَّ صَلِّ عَلَى
أَبِي خَالِدٍ

سُبْحَانَ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْمَوْلَى الْأَمْرِيَّةِ
وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْمَوْلَى الْأَمْرِيَّةِ

سُبْحَانَ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْمَوْلَى الْأَمْرِيَّةِ
وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ الْعَظِيمِ وَالْمَوْلَى الْأَمْرِيَّةِ



بِسْمِ اللَّهِ

فِيمَنْ مَدِينَةٍ وَعَافِيَا فِيمَنْ عَافِيَةٍ

وَتَوْلَانِ فِيمَنْ تَوْلَيْتَ وَبَارَكْنَا فِيهَا عَطِيَّةً

قَدَّوْا ضَرْفَ عَمَّا شَرَّ مَا تَهَيَّيْتُمْ فَانْكُتْ فِي الْأَيْضِ عَلَيْكَ

إِنَّهُ لَا يَدِينُ مَنْ دَانِيَتْ وَلَا يَغْفِرُ مَنْ غَادِيَتْ شَبَّارَكْتَ رَبَّنَا وَتَعَالَيْتْ

فَكَتْ سَمْعِي مَا تَهَيَّيْتُمْ فَغْفِرْ لِي نَفْسِي مَنْ لَنْ ذَنْبِي فِي تَوْبِ

إِلَيْكَ لِأَنْخِي شَبَّارَكْتَ عَلَيْكَ أَنْتَ كَمَا شِئْتْ

عَلَى نَفْسِكَ

NEW PUBLICATION BY IRCICA

HISTORY OF THE OTTOMAN STATE AND CIVILISATION, VOL. 2

History of the Ottoman State and Civilisation, vol. 2, edited with an introduction by Ekmeleddin İhsanoğlu, IRCICA, Istanbul, 1998, xxxvi+849 pp.
Price: US\$ 60.- postage included

The first volume of the *History of the Ottoman State and Civilisation* was received with great interest in academic circles and among the public at large when it was published in 1994. In fact, the book became a standard textbook in various universities. The first volume focused on the following subjects: Ottoman political history, Ottoman state administration during the classical period, administrative organisation during and after the Tanzimat period, Ottoman military organisation, Ottoman legal system, Ottoman society, Ottoman economy. Rather than enumerating the historical facts in a chronological order, the objective of the first volume has been to treat the subjects as a whole in an analytical way by attempting to detect the relations between events and to reach a synthesis.

The second volume, which follows the method of the first, is in four parts and twelve chapters. The articles in this volume, written by specialists in their fields, are the product of original research. Part I is entitled "Language and Literature". Chapter I, "Ottoman Turkish" by Prof. Dr. Nuri Yüce deals with the general structure of Turkish as well as the emergence and characteristics of Ottoman Turkish within this framework. It examines the stages through which Ottoman Turkish underwent, and the relations of this language with other languages. Literature is examined in three chapters: Chapter II, "Turkish Literature in Anatolia" by Prof. Dr. Günay Kut examines subjects such as the development of Turkish as an official and literary language in Anatolia, the sources, contents and genres of *divan* literature between the 13th-19th centuries as well as the various periods of Turkish literature in Anatolia. Chapter III entitled "Turkish Literature during the period of Westernisation" by Prof. Dr. Orhan Okay deals with the literature which started with the proclamation of the Tanzimat (1839) and developed with the publication of works and translations. This chapter also deals with the development of literary schools and groups as well as the emergence of literary genres. Chapter IV entitled "Literature of the Muslim Peoples in Europe during the Ottoman Period" by Prof. Dr. Nimetullah Hafız focuses on the rich folk literature of Muslims as well as the literature of Muslims in eastern languages (Turkish, Arabic and Persian), and the Aljamiado literature (the literary works written in native languages but in Arabic characters), which is presented to the readers for the first time in this work. A fifth chapter, about "Intellectual life in Arab provinces during the Ottoman period", by Prof. Dr. Leila Sabbagh, will be included in the second edition in Turkish as well as in the English and Arabic editions of this volume.

In the second part of the book, entitled "Religion and Thought", the first chapter is on "Religion", where Prof. Dr. Ahmet Yaşar Ocak examines the different dimensions of the interpretation of Islam ("State Islam", "Folk Islam", "Medrese Islam" and "Tekke Islam") under the heading of "Ottoman Empire and Islam". Other main topics of this chapter are Muslim peoples, non-Muslim peoples and religious groups, Ottoman sufism and its historical infrastructure, the first sufi circles in Ottoman lands, development of Ottoman sufism, the first religious-social movements in Ottoman lands, the rise of Alevi thought, puritan movements such as the *Kadıızâdelis*. Chapter II entitled "Intellectual Life" by the same author examines the historical infrastructure of Ottoman intellectual life, Ottoman political thought, its foundations and problems, Ottoman philosophical, religious and mystic thought and the representatives of such schools of thought. Chapter III entitled "A Study on Intellectual Life during the Period of Westernisation" by Prof. Dr. Orhan Okay mainly deals with topics such as the limits of westernisation, democracy and freedom, civilisation, the position of the Ottoman intellectual

vis-à-vis Western intellectual trends, rationalism, positivism, materialism and the intellectual trends during the 20th century.

The author of the third part, entitled "Education and Science" is Prof. Dr. Ekmeleddin İhsanoğlu who is also the editor of the book. Chapter I, "Ottoman Educational and Scientific Institutions", begins with an examination of the scholarly activities during the period of the Anatolian Seljuks and treats in depth several educational institutions during the Ottoman period such as the *sıbyan* schools, *medreses*, *enderun*, dervish lodges and convents. The author reviews the development of Ottoman scientific institutions during the classical period as well as the educational and scientific institutions such as the *mühendishanes* and the *hendesehane* during the modernisation period. Scholarly activities and institutions during the Tanzimat period and during the imperial edict of 1856, the establishment of the first university (*Dârülfünun*), Ottoman learned and professional associations, new institutions related to science such as the observatory, and the education of non-muslims are also examined in this chapter. In Chapter II, entitled "Ottoman Scientific Literature", the author examines the development of Ottoman scientific literature in a historical perspective during the establishment of the Ottoman State, in Mehmed II's period and its aftermath, and until the end of the 16th century, which witnessed the inception of the modern scientific tradition and activities of translation of scientific literature from Western languages.



The fourth part of the book is entitled "Art and Architecture". Chapter I entitled "Ottoman Art and Architecture" by Dr. Esin Atıl examines the development of various aspects of Ottoman art and architecture in a historical perspective starting from the fourteenth century until the proclamation of the Turkish Republic. In chapters II and III entitled "The art of calligraphy among the Ottomans" and "The art of illumination among the Ottomans", respectively, by Prof. h.c. Dr. M. Uğur Derman and Assoc. Prof. Dr. Çiçek Derman examine the development and characteristics of the art of calligraphy and illumination starting from the beginning until the present day.

In Chapter IV entitled "Ottoman Music", master Cinuçen Tanrıkorur examines the characteristics and historical development of Ottoman music, its relationship with Turkish music and various kinds of Islamic music, educational institutions such as the *mehterhane*, *mevlevihane*, and the *enderun*, forms and instruments of Ottoman music. The article also deals with musicology and gives a bibliography.

The work includes 250 photographs, a glossary, a chronology, a bibliography and a detailed index. It is expected to serve as a source of reference both for historians and for interested readers.

PUBLICATIONS

ISLAMIC CIVILIZATION IN THE MALAY WORLD

Islamic Civilization in the Malay World, Edited by Mohd. Taib Osman; Foreword by Datuk Seri Anwar Ibrahim; Prefaces by Prof. Dr. Ekmeleddin İhsanoğlu, Director General, IRCICA and Haji A. Aziz Deraman, Director General, Dewan Bahasa dan Pustaka, Malaysia, published jointly by IRCICA and Dewan Bahasa dan Pustaka, 1997, xli+406 p.
Price: US\$ 100.- postage included

This comprehensive book about the fascinating history of the spread and development of Islamic civilisation in the Malay world resulted from a joint international scholarly project of the Governments of Brunei Darussalam, Indonesia and Malaysia, with IRCICA as the coordinating body. It is a highly informative, reliable and objective source for students of the subject and all interested readers. It reflects an indigenous intellectual and scholarly exercise by historians of the region to reappraise and reinterpret the history of the spread of Islam and its historical interplay with the distinct features of Malay culture. The Foreword is by Datuk Seri Anwar Ibrahim, former Deputy Prime Minister of Malaysia, who extended his personal support to the project from its beginning, when he was the Minister of Education of Malaysia, and throughout its implementation. There are two Prefaces, by Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Regional Project Director, and Haji A. Aziz Deraman, Director General of Dewan Bahasa dan Pustaka, Malaysia and National Project Director.

The idea of the project which bore fruit in this publication was conceived in the early years of IRCICA's activities in the framework of the Centre's objective to create grounds and provide initiatives for the publication of reference works on the history of Muslim nations to be written by their own historians. The idea produced concrete cooperation between the countries concerned and IRCICA. The project's guidelines were agreed upon in 1985; Raja Fuziah Raja Tun Uda from Malaysia was appointed the Project Coordinator; the Regional Secretariat in Dewan Bahasa dan Pustaka was carried out by Ms. Rohani Rustam (Head), Aizan Mohd. Ali and Zanariah Abdullah. Despite the challenges involved in the implementation of a project of such scale and stature, the commitment and efforts invested by all parties made it progress steadily. Three Regional Workshops were held from 1987 to 1990, followed by three Writers' Consultation meetings in 1993 and 1994. After the completion of the drafts the book was put together and finalised thanks to the valuable efforts of the Editor, Prof. Mohd. Taib Osman from Malaysia.

The Introduction by Prof. Mohd. Taib Osman defines the area known as the Malay world on basis of its geographical, linguistic, religious and other features and describes the process of the introduction and spread of Islam in the region. Though it was not a uniform or homogenous one, that process nevertheless involved features and tendencies which were commonly observed throughout the region. There are eight chapters in the book, written by Hussin Mutalib on "Islamic Malay Polity in Southeast Asia", Zainal Kling on "Social Structure: The Practices of Malay Religiosity", Shaharil Ta'lib and Mohammad Raduan on "Economic Life: From Ruling the Waves to Toiling the Land", Azyumardi Azra on "Education, Law, Mysticism: Constructing Social Realities", Ismail Hamid on "Kitab Jawi: Intellectualizing Literary Tradition", Kamaruddin Mohd. Ali on "Architecture: Unity of the Sacred and the Profane", Raja Fuziah Raja Tun Uda and Abdul Rahman Al-Ahmadi on "Malay Arts and Crafts: Islamic Inspiration in Creativity", and Nasir Tamara on "The Ummah: Rising to the Challenges with Special Reference to Indonesia". The book contains fifty-one colour plates, ten maps, a glossary, a bibliography and an index. This high-quality publication is proudly presented to the world of learning and to interested readers world-wide.



*A mosque in Central Sumatra
(illustration from Dr. Kamaruddin Mohd.
Ali's chapter)*