

O.I.C.

RESEARCH CENTRE FOR ISLAMIC HISTORY,
ART AND CULTURE



NEWSLETTER



April 1992

No:28



In this issue

. The Second Islamic Conference of Information Ministers

Cairo, Egypt, 15-16 Jan. 1992

. IRCICA's Calligraphy Exhibitions in the Sultanate of Oman and the United Arab Emirates

February-March 1992

.Cultural Events

. Recent Publications

. Cultural Institutions

"Centre d'Etudes et de Recherches Ottomanes, Mosques, de Documentation
et d'Information" - CEROMDI (Tunisia), the Islamic Circle of Mauritius

.International Heritage Commission (ICPICH)

. News on heritage preservation activities

The **Newsletter** is published triannually in the three official languages of the O.I.C. (English, French and Arabic)

Publisher

Research Centre for
Islamic History, Art and Culture
(IRCICA), Organisation of the
Islamic Conference (O.I.C.)

Editor-in Chief

Ekmeleddin İhsanoğlu

Editorial Board

Zeynep Durukal, Ahmed Lajimi
Muhammed Tamimi, Acar Tanlak
Mihin Lugal, Roxanne Taghavy

Mailing Address: P.O.Box 24

80692 Beşiktaş,
İstanbul, Turkey

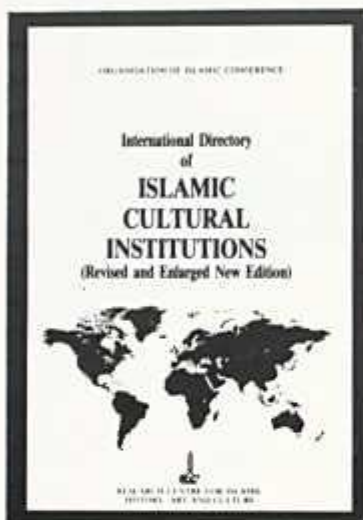
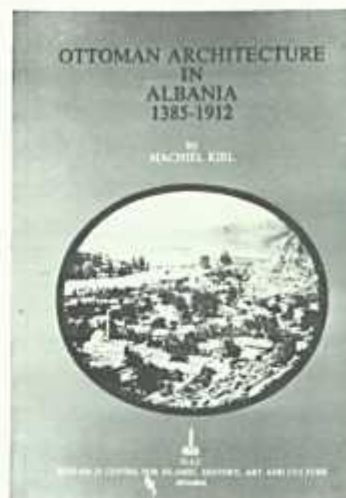
Location: Yıldız Sarayı,
Seyir Köşkü, 80700 Beşiktaş
İstanbul, Turkey

Telex: 26484 isam tr
Phone: 260 59 88-89
Fax: 263 43 65

RECENT IRCICA PUBLICATIONS

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

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



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

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

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

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



The contents appearing in
this publication are indexed by



For further information, please contact:
Dr. Munawar A. Anees, Editor-in-Chief, Periodica Islamica



BERITA PUBLISHING

22 Jalan Liku, 59100 Kuala Lumpur, Malaysia
Tel (+60-3)282-5286 Fax (+60-3)282-1605.

EDITORIAL

I was pleased to hear recently from many readers of this bulletin that they find its coverage broad enough to reflect the abundance of researches and publications in various fields of Islamic studies. In fact, this is one of the objectives IRCICA has been trying to achieve by publishing this Newsletter. Studies about the Muslim world, various aspects of its history, culture and arts proliferate, indeed, not only in the Muslim countries, but around the world. As the field of study is vast, the growing amount of literature and documentation generates further research about various, previously unexplored aspects of Islamic culture and civilisation. In consequence, new tasks are incumbent upon the research institutions, cultural and academic establishments to develop their cooperation and communication, in order to promote awareness about these studies, to follow and keep records of the many academic, cultural and artistic activities taking place around the world.

Academic interest in the Muslim world's culture and civilisation gains further momentum from another tendency which is observed on a world scale. With the growth of economic, scientific and technological relations between communities of different cultural, religious and social bases, the world shrinks into a "global village". In order to actively participate and play their role in the maze of world politics and economy, it has become a necessary condition for all countries and regional country groups alike to better learn about each other and establish a mutual recognition and understanding. The key to the development of affinities and understanding between different communities lies, no doubt, in the cultural dimension of their encounters, which gives significance and continuity to their relations. In fact, it is observed that consciousness is growing in some Eastern and Western intellectual milieus, regarding the importance of the cultural dimension of international relations. A debate is already going on about the future prospects of an intellectual dialogue between different cultures. This encourages the optimistic thinker to hope that with time, the world opinion in general can grow keen to the idea of mutual respect and consideration. For the time being, the emphasis that is put on this idea in the intellectual circles is influential in encouraging scholarly research about the history and culture of different communities around the world. In this respect, Islamic history and culture provide inexhaustible and challenging fields of scholarly study. For this reason, IRCICA has given importance to promoting awareness about studies in these fields undertaken by different institutions around the world and contributing positively to the academic debates which transpire from the literature in Islamic studies. The periodical publication in your hands is one of the media that the Centre utilises for this purpose. It will have fulfilled its mission if it succeeds to reflect, in the limited space of each issue, a sample of the many and varied activities going on in the realm of Islamic culture and civilisation.

Ekmeleddin İhsanoğlu

**H.E.DR. HAMID ALGABID, SECRETARY GENERAL
OF THE ORGANISATION OF THE ISLAMIC CONFERENCE
LAUREATE OF KING FAISAL'S 1992/1412H
SERVICE TO ISLAM PRIZE**



His Excellency Dr. Hamid Algabid, Secretary General of the Organisation of the Islamic Conference has been awarded the 1992/1412H King Faisal International Prize for Service to Islam. The award was presented to H.E.Dr. Hamid Algabid during a magnificent ceremony held in Riyadh on March 14, 1992 under the patronage of H.R.H. Prince Abdullah bin Abdulaziz, Crown Prince, Deputy Prime Minister and Commander of the National Guard, on behalf of the Custodian of the Two Holy Mosques King Fahd bin Abdulaziz Al Saud, in the presence of H.R.H. Prince Sultan bin Abdulaziz, Second Deputy Chairman of the Council of Ministers, Minister of Defense and Aviation, Inspector General and Chairman of the High Commission for Islamic Propagation (Da'wah) and of H.R.H. Prince Khaled Al Faisal, Chairman of the King Faisal Foundation. During the ceremony, H.E. Dr. Hamid Algabid received the prestigious award which includes a commemorative gold medallion bearing the engraving of the late King Faisal and the emblem of the prize, and the award certificate.

According to the decision of the 15th session of the King Faisal International Prize Selection Committee for Service to Islam, H.E.Dr. Hamid Algabid was awarded the 1992/1412H Service to Islam prize in recognition of his efforts in the service of Islam and Muslims, notably:

- a. His role in establishing the Islamic Foundation for Social Sciences, Niamey, Niger, for the purpose of financing projects of importance for the Muslim world, such as mosques, schools, hospitals, publishing and the organisation of symposia;
- b. His keen interest in building cooperation and mutual support among Islamic countries;
- c. His frequent visits to Bulgaria, Turkey and Albania to study the problems faced by Muslim minorities, to defend them, improve their conditions and to repatriate 250000 Bulgarian Muslims to Turkey;
- d. His efforts in mediating internal disputes among Islamic states, during which he exhibited fairness and diligence in his activities to save lives, restore legitimacy and establish order; and,
- e. His appeals to rich nations to help poor Islamic states.

In the other categories, the following personalities were awarded prizes:

- in Arabic Literature, this year's prize on the subject of Translation of Literary and Critical Studies into the Arabic Language, was awarded to the following nominees: Dr. Muhammad Mustafa Badawi, Egyptian/British, Professor of Modern Arabic Literature at Oxford University; Dr. Abdul-Fattah Shukri Ayyad, Egyptian, formerly Professor of Modern Literature at both Cairo University and King Saud University; and Dr. Muhammad Yousuf Najm, Lebanese, Professor of Arabic Literature at the American University of Beirut,

- in the field of Medicine, this year's prize on the topic of Coronary Artery Disease, was given to Professor Attilio Maseri (Italy);

- in the category of Science, on the topic of Biology, the award was conferred upon Dr. Sydney Brenner, Head of the Medical Research Council Molecular Genetics Unit, Cambridge, England.

H.E.Dr. Hamid Algabid made a statement, qualifying the award ceremony as one of the landmark life events in the Kingdom of Saudi Arabia as well as in the entire Islamic world, and expressing his profound gratitude and appreciative tribute to the Custodian of the Two Holy Mosques for having graciously accepted to offer their high patronage to the ceremony and to the prestigious King Faisal Foundation which has been accomplishing an outstanding mission to provide encouragement to those who work with faith, dedication and lucidity for the promotion of Islam and Muslims as well as for the advancement of mankind. Taking the opportunity to renew his respectful and fraternal congratulations to the Custodian of the Two Holy Mosques on the occasion of the Tenth Anniversary of His accession to the throne, the Secretary General of the OIC pointed out that by deciding to perpetuate, through this international award, the memory of the late King Faisal, who was the principal driving force behind the establishment of the OIC, the Kingdom of Saudi Arabia provided in this respect an eminent illustration of its firm attachment to the radiance of Islam and of its sublime values as well as of its commitment to the prosperity and progress of the peoples of the Ummah. H.E.Dr. Hamid Algabid said that he had drawn on the action led by the Custodian of the Two Holy Mosques at the head of the Kingdom of Saudi Arabia and in the service of Islam and Muslims, and derived from it the necessary inspiration for the pursuit of the mission he was assigned at the head of the OIC. The Secretary General further said that the eminent honour conferred upon him by the Jury of the award constituted a great encouragement in the pursuit of his mission and an appreciative testimony to the pioneering role played by the OIC in favour of strengthening the Islamic ranks, promoting Islamic solidarity and achieving the legitimate aspirations of the peoples of the Ummah as well as defending Islamic causes.

King Faisal Foundation was established in 1976 by the eight sons of King Faisal bin Abdul Aziz bin Saud, the founder of modern-day Saudi Arabia, in memory of the late King's devotion to his faith, to his people and to promoting Islamic solidarity, and of his strong commitment to altruistic values. It was a goal of the late King Faisal to raise the standard of living of Muslims and encourage them to contribute to humanity at large; the Foundation, a large-scale international organisation which concerns itself primarily with Islamic, cultural and philanthropic activities, aims to realise this goal with dignity and distinction. In 1977, in conformity with its objectives, the Foundation created the King Faisal International Prizes to honour excellence in the fields of Service to Islam, Islamic Studies and Arabic Literature; these awards were first presented in 1979, and prizes for Medicine and Science were added in 1982 and 1983. Science awards rotate among the fields of biology, physics, mathematics and chemistry. Through the prizes, the Foundation wishes to encourage expanded research and recognize those scientists and scholars who make significant advances in areas that benefit mankind in general



H.E.Dr.Hamid Algabid together with the other laureates

and the most needy nations in particular. Today, the King Faisal International Prizes rank prominently among the world's most prestigious awards. So far, more than seventy scholars and researchers from 24 countries have won King Faisal International Prizes. The topics for the 1993 prizes will be as follows: in Islamic Studies, studies dealing with sociology among Muslims or sociology from an Islamic perspective; in Arabic Literature, the play in standard Arabic, both poetry and prose; in Medicine, Acquired Immunodeficiency Diseases; in Science, Physics.

In addition to the prizes, the Foundation supports relevant projects worldwide, particularly those which reap long-term benefits for underdeveloped countries; to this end, the greatest share of endowments is allocated to scientific research. The Foundation runs, at the same time, its own projects and programmes, which include the King Faisal Center for Research and Islamic Studies, one of the leading research institutes for studies related to Islamic civilisation. In support of Islamic scholarship, the Center offers the resources of an impressive library which can accommodate one million books and which has also a comprehensive collection of rare manuscripts. The Centre's halls, galleries and lecture rooms provide a modern and aesthetically pleasing atmosphere for both scholars and the general public.

**H.E.PROF.DR. ERDAL İNÖNÜ,
DEPUTY PRIME MINISTER OF THE REPUBLIC OF TURKEY
VISITED IRCICA**

IRCICA was honoured by the visit of H.E.Prof.Dr. Erdal İnönü, Deputy Prime Minister of the Republic of Turkey to its premises, on Saturday, 25 April 1992.



The same day, Prof.Dr. İnönü received the first Honorary Membership presented by the Turkish Society for History of Science. A ceremony was held on this occasion at the Society's headquarters in Yıldız Palace. Following the ceremony, the Deputy Prime Minister kindly accepted the invitation of Prof.Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Founder President of the Turkish Society for History of Science, and visited the Centre's headquarters in the same Palace complex.

The Deputy Prime Minister received information about IRCICA's activities; he examined the library's collections and saw an art exhibition that was being held at the Centre. Prof.İnönü wrote his impressions on the Centre's Book, as follows (original: Turkish):



"I was proud to visit the Research Centre for Islamic History, Art and Culture. With the contributions of its distinguished administrators and its supporters, this institution based in Istanbul renders great services to humanity. Islamic culture has a major place in world history; transmitting its riches to the present generations and cultivating them would enable the Muslim countries to have a greater share in the progress of contemporary culture and civilisation. In this understanding, I wish success to IRCICA's members and send them my regards".

*Prof.Dr. Erdal İnönü
Deputy Prime Minister of Turkey
25 April 1992*

**THE SECOND ISLAMIC CONFERENCE OF
INFORMATION MINISTERS
Cairo, Egypt, 15-16 January 1992**

The Second Islamic Conference of Information Ministers was held in Cairo, Arab Republic of Egypt on 15-16 January 1992, in accordance with the decision of the First Islamic Conference of Information Ministers (Jeddah, Kingdom of Saudi Arabia, October 1988). H.E.Mr. Ali bin Hassan Al-Sha'er, Minister of Information of the Kingdom of Saudi Arabia and Chairman of the First Islamic Conference of Information Ministers inaugurated the meeting, calling upon the leaders and officials responsible for information to direct their efforts in the interest of Islamic causes with awareness, sincerity and determination through the various information media. The Minister emphasized the need of directing efforts in this regard and intensifying them in order to highlight and implement the resolutions of Islamic Summit Conferences in the information field, guided by the Mecca Declaration (1981) and the Dakar Declaration (December 1991). H.E. Dr. Hamid Algabid, Secretary General of the Organisation of the Islamic Conference made a speech, expressing his satisfaction at the drawing up of important draft documents relating to the Information Plan, the Code of Ethics, the Islamic Programme for the Development of Information and Communication and the work accomplished by the Ministerial Follow-Up Committee since its establishment in 1988. The message of H.E.Hosni Mubarek, President of the Arab Republic of Egypt, was delivered by H.E.Mr. Mohamed Safwat Al-Sharif, Minister of Information of Egypt.

The President underlined the significance of the conference which followed the Sixth Islamic Summit held in Dakar, Senegal, at a time when the Muslim world was confronted with numerous problems in the political, economic and social fields and when radical changes were being witnessed on the world scene. Indicating the priorities of Islamic information during this period, H.E. the President recalled that these problems always required Islamic solidarity which in turn always

needed solidarity in the field of information. The President also emphasized the necessity to closely follow and assimilate technological developments.

During the working sessions, the Ministers of Information discussed the ways and means of developing the information activities in the Muslim world. They affirmed the importance of strengthening the role of Islamic information for promoting and consolidating joint Islamic action. They also stressed the need to utilise the latest technological advancements in communication, including space and satellite technology. The conference adopted the Information Plan of the Islamic Countries, the Draft Code of Ethics for Islamic Information and the Draft Statute of the Islamic Programme for the Development of Information and Communication, to be submitted to the Standing Committee for Information and Cultural Affairs (COMIAC). Furthermore, the conference invited the news agencies and information bodies of the member countries to provide the International Islamic News Agency (IINA) with news, reports and information relating to issues of common interest and development projects; it also invited the member countries to support, and consider participating, in the implementation of the projects and programs of the Islamic States Broadcasting Organisation (ISBO) and requested ISBO to give particular importance to the need of creating better awareness about the Muslim countries which have recently won their independence and about their peoples. The conference decided that the Third Islamic Conference of Information Ministers would be held in Syria, in April 1994. IRCICA was represented at the conference by Mr.Nazih Taleb Maarouf, Head of Information and External Relations, who submitted a report on IRCICA's informational activities to the Senior Officials Meeting of the conference. The meeting expressed appreciation and encouragement for the Centre's efforts in this field.

CALLIGRAPHY EXHIBITIONS IN THE SULTANATE OF OMAN AND THE UNITED ARAB EMIRATES

A major objective of IRCICA is to contribute to promoting affinity and cooperation among Muslim nations in the fields of culture and arts. Recently, the Centre held a series of calligraphy and gilding exhibitions in the Sultanate of Oman and the United Arab Emirates, which were geared towards the same objective. The exhibitions were organised from 2 February to 4 March 1992, with the cooperation and assistance of the Waqf for Research on Islamic History, Art and Culture (ISAR, Istanbul), the Turkish diplomatic missions in Oman and the United Arab Emirates, the governmental authorities and cultural institutions of the host countries.

The exhibition comprised 55 works by 12 calligraphers, namely Hasan Çelebi, Dr. Ali Alpaslan, Dr. Hüseyin Öksüz, Dr. Savaş Çevik, Fuat Başar, Hüseyin Gündüz, Davut Bektaş, Ali Toy, Hüseyin Kutlu, Mehmet Özçay, Osman Özçay, Erol Dönmez and Salih Balakbabalar. There were calligraphies on mother-of-pearl, wood and metal. The collection also comprised samples of mother-of-pearl and wood sculptures and inlays by Salih Balakbabalar, marbled paper works by Fuat Başar, and winners' works at the two international calligraphy competitions that IRCICA had organised in its capacity as the Executive Secretariat of the International Commission for the Preservation of Islamic Cultural Heritage (ICPICH). Were also presented the calligraphies of Hussain Ali Al-Sirri and Mohamed Yusuf Mandi, two artists from the United Arab Emirates who had participated in the first calligraphy competition, as well as samples of instruments and materials used in calligraphic writing. A catalogue of the exhibition was distributed. On this occasion, IRCICA also displayed its own and other institutions' publications about calligraphy and gilding and showed its documentary film on the art of calligraphy all day during the exhibition period.



*Pamphlet of the exhibition. Calligraphy: "Welcome"
by Hasan Çelebi*

The exhibition travelled to Muscat (Oman), and the Emirates of Dubai, Sharjah and Abu Dhabi. It was inaugurated in Muscat on 2 February by H.E.Mr. Salim bin Ismail Suweyd, Undersecretary for Cultural Affairs at the Ministry of National Heritage and Culture together with IRCICA Director General Prof.Dr. Ekmeleddin İhsanoğlu, at the Cultural Club at Al-Qurm. Also present at the inauguration were H.E. Sheikh Mohammed Al-Harithi, Undersecretary for National Heritage in the same Ministry, H.E.Mr. Emin Gündüz, Ambassador of Turkey in Oman, Mr. Mohammed Ofeyd Al-Shanfari, Director of the Cultural Club, high authorities, heads of diplomatic missions and representatives of the press. The exhibition continued until 11 February. The Centre was pleased to see that it aroused interest among the public, the press and artists.



H.E.Mr. Salim bin Ismail Suweyd, Undersecretary for Cultural Affairs, Ministry of National Heritage and Culture, inaugurates the exhibition in Muscat, Sultanate of Oman

The exhibition in the Emirate of Dubai was inaugurated at Al-Ahli Club on 15 February, by H.E.Mr. Hamad Abdurrahman Al-Midfaa, Minister of Education of the United Arab Emirates together with IRCICA Director General. The Consul General of Turkey Mr. Kemal Diriöz, heads of diplomatic missions and members of the press attended the exhibition. H.E. the Minister gave a press conference after the inauguration, where he said that preserving the cultural heritage and all the legacy of Islamic civilisation is a duty for all Muslims; referring to the creative works of Muslim peoples, in the past and in the present, he said that these works contributed to the development of the contemporary world civilisation. The Minister said that therefore, these works should be promoted and transmitted safely to the coming generations.

IRCICA was pleased to organise the third exhibition in the Emirate of Sharjah, upon the desire of His Highness Sheikh Dr. Sultan bin Mohammed Al-Qasimi, Member of the Supreme Council of the United Arab Emirates and Ruler of Sharjah who personally inaugurated the exhibition at the Sharjah Cultural Centre, on 20 February. The Consul General of Turkey, high authorities of Sharjah, cultural and artistic circles attended the inauguration. Upon the instructions of H.E. Sheikh Dr. Al-Qasimi, television programs were prepared covering the exhibition and the Centre's activities in general, and shown in Sharjah TV's channels in Arabic and Urdu languages. The Ruler of Sharjah also recorded his impressions about this exhibition, with the following words: "We saw this good exhibition on calligraphy, the script of the Holy Quran, with appreciation and pride. We thank our brothers who endeavour to revive this cultural heritage with which the Quran was written and spread in the world, which is the medium by which we write our books and our knowledge."

The last exhibition was held at the Cultural Foundation in Abu Dhabi. The exhibition was inaugurated on 26 February, by H.E. Mr. Sultan Al-Bedi, Undersecretary for Justice of the United Arab Emirates, together with IRCICA Director General, in the presence of Ambassador of Turkey Mr. Ergün Pelit, a number of high personalities, guests, art lovers and visitors. The event aroused interest and attracted many people of different nationalities who were visiting the large cultural complex of the Foundation. H. E. Mr.



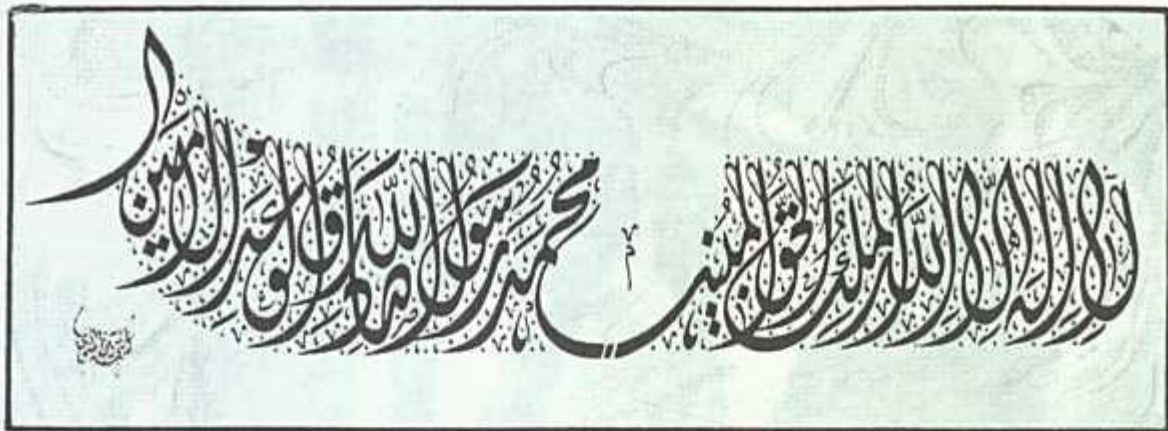
H. E. Sheikh Dr. Sultan bin Mohammed Al-Qasimi, Member of the Supreme Council of the United Arab Emirates and Ruler of Sharjah appreciated the exhibition

Khalfan Al-Rumi, Minister of Culture and Information of the United Arab Emirates visited the exhibition. The Minister wrote his impressions in the Exhibition Book, as follows: "I was pleased to see today that great efforts are made in order to promote the art of calligraphy. These calligraphic forms are valuable artistic works and they show the level of competence attained by the lovers of calligraphy."



H.E. Mr. Hamad Abdurrahman Al-Midfaa, Minister of Education of the United Arab Emirates (second from the right) at IRCICA's exhibition in Dubai

The exhibitions offered an opportunity for the Director General of IRCICA to meet with the cultural authorities of the Sultanate of Oman and the United Arab Emirates. Prof. Dr. Ekmeleddin İhsanoğlu also had meetings and interviews with the authorities and representatives of the radio, the television and press. On the whole, the series of exhibitions was a fruitful activity for both the public in the countries visited and the Centre. Messrs. Halit Eren, Director of IRCICA's Library and Mohammed Tamimi, Secretary of the Calligraphy Competition, gave information about the Centre to the visitors. There were exchanges



of information about the different styles used in the arts of calligraphy and gilding. The concept of heritage preservation by the protection and promotion of these arts was highlighted through these exhibitions. Furthermore, artists and art lovers of the countries visited took the opportunity to see the works and the exercise books and materials used in writing. Calligraphers who intend to participate in future calligraphy competitions obtained information from the Competition Secretary.

After the exhibitions in the Sultanate of Oman and the United Arab Emirates, the Centre is pleased to receive invitations from other countries, to organise similar exhibitions. The first such exhibition will be held in Tunisia in May, in the framework of the 11th International Tunis Book Fair. Others are in preparation, to be organised in the fall this year. IRCICA and ISAR Waqf are thankful to all those who assisted and contributed to the success of the exhibitions.



*H.E. Mr. Sultan Al-Bedi, Undersecretary for Justice
of the United Arab Emirates visits the exhibition in Abu Dhabi*

Tunis hosted the Fifth Ottoman Studies Symposium

The Fifth International Symposium on Ottoman Studies convened in Tunis on 25-29 February 1992, upon the initiative of the *Centre d'Etudes et de Recherches Ottomanes et Morisques, de Documentation et d'Information* (Centre for Ottoman and Moriscan Studies, Documentation and Information, CEROMDI) and the Arab Committee for Ottoman Studies (ACOS). The symposium theme was: "The Arab cities, historical demography and the Red Sea in the Ottoman Era". There was a great number of participants from Arab countries, Turkey and Europe. Fifty-two papers were presented during the symposium; the proceedings will be published in a book, under the supervision of Prof. Dr. Abdeljelil Temimi, founder and Director of CEROMDI. The titles of some of the papers presented are: "The Fuqaha and the Islamic City" (Dr. Ferid Ben Slimene, Tunisia); "Recent Archivistic Developments in Turkey and the Ottoman Archives" (Dr. Yusuf Halaçoğlu, Turkey); "Social and Civilisational Basis of the Additions and Restorations of Buildings in Jerusalem" (Dr. Abdelfatteh Abu Alia, Saudi Arabia); "Changes under Continuity and Breaches. Egyptian and European Harbour Installations on the Red Sea in the Second Half of 19th Century" (Prof. Yousouf Ghawanmeh, Jordan); "Fiscal Registries as References on the Demographic History of Tunisia" (Dr. Moncef Fakfakh, Tunisia). Prof. Dr. Ekmeleddin İhsanoğlu, Director General of IRCICA and Mr. Ahmed Lajimi, researcher, attended the Tunis symposium.

The participants decided to hold the sixth symposium in the beginning of 1994, on the theme "Appraisal of studies about the history of the Ottoman Empire made during the last thirty

years". During the symposium period, the participants visited the headquarters of CEROMDI in the city of Zaghuan. They were briefed about the Centre's activities and the construction work that is being carried out on its premises.

Meeting of Research and Documentation Centres Specialised in the Arab-Islamic World held in Morocco

The *Fondation du Roi Abdul-Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines* (King Abdul-Aziz Foundation for Islamic Studies and Humanities) in Casablanca, Kingdom of Morocco hosted the Meeting of Research and Documentation Centres Specialised in the Arab-Islamic World, on 23-24 April 1992. The meeting was organised by the Foundation with the cooperation of the *Institut du Monde Arabe*, Paris. The meeting's aim was to examine the ways and means of promoting cooperation among institutions involved in studies related to the Islamic world, especially in the field of information and documentation. The representatives of many research centres and cultural institutions from around the world attended the meeting, including, apart from the organising bodies, the *Institut de Recherches et d'Etudes sur le Monde Arabe et Musulman* (IREMAM, Aix-en-Provence); the *Centre d'Etudes et de Recherches Ottomanes, Morisques, de Documentation et d'Information* (Tunis); the *Instituto de Cooperacion con el Mundo Arabe* (Madrid); the *Centre for Middle Eastern and Islamic Studies* (Durham); the *Fondation Abdul-Hameed Shoman* (Amman); the *Beit Al-Hikma* (Tunis), among other institutions. IRCICA was represented at the meeting by Mr. Nazih Maarouf, Head of Information and External Relations. Mr. Maarouf's presentation was about the

activities IRCICA carries out in the field of information and documentation, both within the framework of research projects on specific subjects and on a general level, as a catalyst of cooperation among researchers and research institutions of the Muslim world. In the latter context, Mr. Maarouf informed the meeting about the series of seminars initiated by IRCICA in 1988 in order to create a continuous forum of communication and cooperation among scholars and institutions concerned, in order to increase the availability of data, information and references for research in Islamic culture and civilisation. Participants at the meeting made recommendations aiming to promote cooperation among themselves. They decided, among others, to issue a Newsletter which will contain information to be supplied by the institutions concerned, to give a periodical character to this meeting so that it be held once every two years, and to prepare a directory of data and information sources.

The Fifth International Symposium on the History of Arabic Science held in Granada, Spain

The Fifth International Symposium on the History of Arabic Science; the Role of Al-Andalus in the Progress and Development of Sciences was held in Granada, Spain on March 30-April 4, 1992. The meeting was organised jointly by the Instituto de Cooperacion con el Mundo Arabe (Institute of Cooperation with the Arab World), Madrid and the Institute for the History of Arabic Science, Aleppo.

The symposium aimed to highlight the contributions of Andalusia to Islamic civilisation and world civilisation. In addition to a number of papers which reviewed the contributions of Andalusian scientists to scientific progress, there were also studies about the history of development of various scientific

disciplines, including medicine, astronomy, technology, agronomy and other sciences. Nearly seventy specialists attended the meeting, from Muslim countries, the U.S.A. and Europe. Prof.Dr. Ekmeleddin Ihsanoğlu, Director General of IRCICA presented a paper titled "The Andalusian Contribution to Ottoman Sciences in its 500th Anniversary".

The symposium was an outstanding academic event held in the framework of the 500th anniversary celebrations. The participants expressed the wish that the Sixth International Symposium on the History of Arabic Science be organised in Istanbul, Turkey, as part of these celebration activities.

IRCICA ACTIVITIES

Exhibition and conference on the art of gilding

From April 10, 1992, IRCICA hosted an exhibition of gilding works by the Turkish artist Ms. Ganime Altun. There were twenty-five gilded plates on display, some with calligraphies. Ms. Altun also gave a lecture during the exhibition period, which was an overview of the Turkish decorative arts in general and gilding and illumination in particular.

Ms. Altun was born in 1956. She was trained in the art of gilding during 1987-89, after having completed her studies at the State Conservatory in Ankara. Later, she made graduate studies in ethnomusicology at the Department of Anthropology, Hacettepe University. Ms. Altun is about to complete her M.A. studies at the Fine Arts Department of Ankara University. Her gildings were displayed in twelve exhibitions in Turkey and abroad, since 1988. She wrote articles on decorative arts in various journals.

OBITUARIES

Egyptian scholar and writer Prof. Mohamed Abdel Hadi Abou-Ridah passed away

Professor Mohamed Abdel Hadi Abou-Ridah, well-known scholar, writer and instructor passed away on 10 November 1991 in Geneva.

Born in Al Arish, Sinai in 1909, Abou-Ridah graduated from the Faculty of Letters of Fuad I University in 1934, with honours. He worked at the university's administration department until 1936, when he was appointed Junior Lecturer at the Faculty of Letters. In 1937, he went to Paris to study at Sorbonne University and returned to Cairo where he obtained his masters degree. He returned to Paris in 1939 for doctoral studies, but the eruption of World War II prevented further studies in Paris; he went to Basel (Switzerland) and obtained his PhD from Basel University in 1945. He returned to Cairo in 1946 and was appointed Assistant Professor of Philosophy at Fuad I University where he continued teaching until 1949. Appointed as Cultural Attache at the Embassy of Egypt in Madrid, he was commissioned to set up the Egyptian Institute of Islamic Studies in Madrid and became the first Director of the Institute. In 1952, he returned to Cairo.

In 1957, Abou-Ridah was appointed founding Professor and Head of the Department of Philosophy at Benghazi University in Libya, a post which he held until 1962. That year, he returned to Cairo to teach at Ain Shams University. He later became the Vice Dean of the Faculty of Letters of Ain Shams University. In 1966, he was appointed Professor and Head of the Department of Philosophy at Kuwait University. He supervised post-graduate studies and taught at Kuwait University until 1986, and returned to Cairo to dedicate his time to research and writing.

Prof. Abou-Ridah was a student of Sheikh Mustafa Abdul Razeq. In France, he studied with Massignon, Koyré, Vaqar der Bergh, Brehier, Wahl and Gelson and in Switzerland, with Tschudi, Meier, Schmalenbach, Haberlin and Barth. He wrote several research papers that he submitted at conferences around the world. His principal philosophic works are the following: *Ibrahim Ibn Sayyar Al Nazam and his theological-philosophical opinion* (Masters thesis); *Al Ghazali's Refutation of Greek Philosophy in Tahafut Al Falasifah* (PhD thesis in

German); *Principles of Philosophy and Ethics for Secondary School Students*; series of lectures and articles on *The Main Questions in Islamic Thought* (Al Qabas Newspaper, 1990); series of articles: *Regards Dans le Livre Divin* (Al Wafd Newspaper, 1991).

Professor Abou-Ridah prepared critical editions of Al-Kindi's philosophical treatise, Naisaburi's *Diwan Al Osul*, Ibn Al Haitham's *Risalah fi Thawarat Al Hikmah* and Al Qarafi's *Kitab Al Istibsar*; he translated with comments, Willhausen's *Whiter Islam*, De Boers's *The History of Philosophy in Islam*, and Melz's *Islamic Civilisation*, among other works. Professor Abou-Ridah will always be remembered with esteem and appreciation, as an eminent scholar of Egypt and the Muslim world.

Demise of Dr. Ahmed Aroua, Algerian physician and writer

IRCICA learned with sorrow that Dr. Ahmed Aroua, well-known physician, thinker and writer passed away on 27 February 1992. Born in 1926 in M2Doukel (province of Batna), Ahmed Aroua learned the Arabic language and the basics of Islamic culture at a very young age, from his father Imam Mohamed Essedik. Ahmed Aroua studied medicine in France; he obtained his PhD in 1955, at the University of Montpellier. He worked in various hospitals in Algeria. In 1981, he became professor of social medicine. He also served for the Ministry of Health. In addition to his books on medicine, Ahmed Aroua authored several works in the field of Islamic culture: monographs, poems, studies on religion, science and technology and especially about contemporary issues. Some of his publications are: in the field of medicine, "Hygiene and prevention according to Ibn Sina (Algiers, 1979) and "Health and Environment" (Algiers, 1985); on other subjects, "Flowers of the fields", "Modern times" (poems, 1966); "Islam at crossroads" (1969, 1991); "Islam and science" (Damascus, 1988); "Islam and democracy" (1990). Some other books written by Dr. Aroua are under print, such as "Development theory and development of theories" and "What is Islam". Dr. Aroua is well known for his contributions in medicine as well as in social sciences, religion and philosophy.

Scholar of Islam Muhammed Asad passed away

Muhammed Asad, an eminent figure of Islamic thought and scholarship passed away on 20 February 1992. He was a thinker, writer, journalist, translator of the Quran, diplomat and traveller. Born Leopold Weiss as the son of a Jewish family in 1900, in Western Ukraine (then in the Austrian Empire), he embraced Islam in 1926. Muhammed Asad travelled all over the Muslim world from Egypt to Indonesia, from Yemen to Turkistan for more than thirty years. He served as Pakistan's Ambassador to the UN. He was a friend of such leaders as H.M. King Abdul Aziz and H.M. King Faisal bin Abdul Aziz of Saudi Arabia, of the Pakistani philosopher and poet Mohammad Iqbal and of Omar Mukhtar, the Libyan mujahid who rebelled against the Italian occupation.

Muhammed Asad studied history of art and philosophy at Vienna University. In 1921, he succeeded to interview Madame Maxime Gorky who was then on a secret visit to Berlin; this was the beginning of his adventurous career of journalism which led him to the Middle East, as the correspondent of German and Austrian newspapers. He travelled extensively in the Mashreq and the Maghreb. Following his conversion to Islam in 1926, he lived in Saudi Arabia for nearly six years. Later, he went to India and met Mohammad Iqbal, who persuaded him to stay there and "help elucidate the intellectual premises of the future Islamic State". After independence, Asad was appointed Head of the Middle East Division at the Foreign Ministry of Pakistan. In 1952, he went to Paris and then to New York, serving as Pakistan's Minister Plenipotentiary to the UN. He later left this post and wrote his monumental autobiography *The Road to Mecca*, based on his travels. From 1964 to 1983, he lived in Tangiers, Morocco where he wrote a major part of his works, including *The Principles of State and Government in Islam* and his exegesis of the Quran in English. Muhammed Asad then lived for four years in Portugal and moved to Spain, where he died. Among his other works are *The Message of the Quran, Islam at the Crossroads, and Sahih Al-Bukhari - Early Days of Islam*.

Painter and sculptor Fahrelnissa Zeid died in Amman

Princess Fahrelnissa Zeid of Jordan, a leading artist of Turkish origin, died in Amman, Jordan on 5 September 1991 at the age of 90.

Fahrelnissa Zeid was born in Istanbul from a family of diplomats and artists. Her brother Cevat Şakir Kabaağaçlı (pen name "The Fisherman of Halicarnassus") was a well-known novelist; one of her sisters is an engraver and the other, a pianist.

She studied at the women's academy of fine arts in Istanbul (merged with the Academy of Fine Arts after the establishment of the Turkish Republic). In 1920, she married Mr. İzzet Devrim, writer and President of the Ottoman Tobacco Company, and travelled with him in Europe. She studied art in Paris. Returning to Istanbul in 1933, she was among the founders of the "D Group" of Turkish painters.

The group developed an authentic style which subtly combined Western forms with a basically local inspiration. Fahrelnissa Zeid's figurative paintings of the 1930s and 1940s won recognition in European artistic milieus and formed a solid basis for her orientation towards abstract forms of painting in the 1950s. Though she had been trained on Western styles of painting, her works were always marked by oriental forms.

In 1934, Fahrelnissa married Prince Zeid Al-Hussein, the youngest son of the Sherif Hussein of Mecca. The couple lived in London from 1945 to 1958; during this period, Princess Fahrelnissa exhibited her works in Paris, London and in New York. In the 1960s, she also exhibited in Ankara and Istanbul. After the death of Prince Zeid, she settled in Amman in 1975, set up an art institute and taught painting.

Princess Fahrelnissa was decorated with the Order of the Jordanian Star in 1981. Her oil paintings including portraits and landscapes, her sculptures and stained glass works are displayed in art museums.

* IRCICA is thankful to Mr. Mushtak Parker, free-lance reporter based in London, U.K., for his assistance in the preparation of the obituary notices about Muhammed Asad and Fahrelnissa Zeid.

RECENT PUBLICATIONS

* **The Treatise on Anatomy of Human Body** by Al-'Itaqi, one Hundred Great Books of Islamic Civilisation, a special contribution to the Project Series by Esin Kâhya, no. 85 (a), National Hijra Council, Islamabad 1990, xviii+182+251 p. (in English with original Turkish text).

Shams al-Din al-Itaqi of Shirwan wrote his "Risalah Tashrih 'Abdan wa Tarjumah Qabalah Faylsufan" (The Treatise on Anatomy of Human Body and Interpretation of Philosophers) towards the year 1632 for Sultan Murad IV, in gratitude of his appointment as Judge of Makka and Medina. The book is considered as the earliest example of an Ottoman medical work where the European influence is observable, a trend which started to be manifest in the seventeenth century.

Itaqi's book has been translated into English by Prof.Dr. Esin Kâhya, Chairman of the Department of History of Science, Faculty of Letters, University of Ankara, Turkey. It has been published together with the reproduction of the original manuscript, as a collaborative work between the Atatürk Cultural Centre in Ankara and the National Hijra Council, Islamabad, Pakistan; this is the second book which came out of this cooperation program after Al-Khwarazmi's "Algebra". The Foreword to the book is by H.E. Syed Sharifuddin Pirzada, Chairman of the National Hijra Council. The introduction is a scholarly contribution by the translator, providing an overview of Ottoman physicians' work until the seventeenth century and an analysis of al-Itaqi's book with respect to the influence of European and earlier Turkish works. Prof.Kâhya points out that this book is important in many respects: for its subject, and also because it supplies a Turkish anatomical vocabulary together with the Arabic names, and sometimes also the Persian names of the organs.

Furthermore, the anatomical text is fully illustrated. Prof. Kâhya's translation is based on a standardised text established by collating seven manuscripts. The book is praiseworthy for its significance in history of science studies and for rendering the work of a great Muslim scientist in English.

The Great Books Project of the National Hijra Council to publish, in English translation, one hundred important books of Islamic thought, culture and civilisation covers titles selected and classified under twelve categories of knowledge: religion and ethics; education and pursuit of knowledge; philosophical thought; political thought, governance and administration; jurisprudence and law; history; society and culture; cosmos and cosmography; natural sciences; mathematical sciences; science and art of healing; applied science and technology.

Ibn Kamal Pasha, **Risala fi Tahqiq Ta'rib al-Kalima al-A'jamiyya** (Study on Arabicized foreign words), Mohammed Sawaie (ed.), Institut Français de Damas, Damascus 1991, 171+13p. (in Arabic with Preface in French and English).

Ibn Kamal Pasha, the first SheikhuIslam of the Ottoman State, was at the same time a great theologian, historian and linguist. He had a perfect knowledge of Turkish, Arabic and Persian and wrote several monographs on linguistics. Some of these works are about the words of Persian and other origin which were included in the Arabic language. Most noteworthy among them is his treatise titled *Risala fi Tahqiq Ta'rib al-Kalima al-A'jamiyya*. An excellent critical edition of this book has been prepared by Mr Mohammed Sawaie and published by the French Institute of Damascus.

Ibn Kamal Pasha studies how many words of foreign origin were transformed into Arabic words. He analyses the structure of thirty-seven words used in Arabic, some of which are names of places and persons. As he focused his attention on the Persian language that he knew very well, he had a tendency to consider many words, which came from other languages he didn't know, as if they were derived from Persian. For example, he states that the word "dirham" came from the Persian word "dihem" and that the letter "h" was added in order to adapt it to the Arabic word form, which is not correct because the origin of the word is the Greek word "drahmos". Another example is the word "âjurr" that he ties to a Persian origin although the word comes from the language of the Akads. Mr. Sawaie's work is a useful reference for those who are interested in the Arabic language and literature.

*** Al-Andalus, the Art of Islamic Spain,** edited by Jerrilyn D. Dodds, published by The Metropolitan Museum of Art, New York, 1992, xxx+432 p. (in English)

A magnificent work published in conjunction with the exhibition *Al-Andalus: The Art of Islamic Spain* held at the Alhambra, Granada (March 18-June 7, 1992) and at The Metropolitan Museum of Art, New York (July 1-September 27, 1992). The exhibition was organised by The Metropolitan Museum of Art and the Patronato de la Alhambra y Generalife, under the joint patronage of the Junta de Andalucía, the Ministerio de Cultura and the Ayuntamiento de Granada; it was sponsored by Banco Bilbao Vizcaya. More than one hundred objects have been brought together on this occasion from collections in the

United States, Europe, North Africa and the Middle East, adding to the objects drawn from Spain's museums, libraries, monasteries and other collections. The exhibition was the first of such size and scope.

Between the 8th and 15th centuries, Islamic Spain saw a brilliant superposition of the Islamic and Spanish cultures.

The artifacts displayed in this catalogue reflect the development of Spanish-Islamic art and creativity throughout the periods of the Omayyad Emirate, the Omayyad Caliphate, the Taifa Kingdoms, the Almoravid and Almohad rules and lastly, the Nasrid Kingdom. They also reflect the common cultural, artistic and architectural heritage of Islamic Spain and North Africa, which were linked together under the common rule of the Almoravids and Almohads from the end of 11th century until the early 13th and held a close relationship in the Nasrid period. This parallelism is well reflected in the mosques and other monuments of Muslim Spain on one hand, and the Maghrib (especially the cities of Fez and Marrakesh) on the other.

The first part of the book includes specialists' studies on the history of Al-Andalus and Islamic arts; Prof. Juan Vernet's Epilogue is an overview of the Islamic Legacy in Spain.

The catalogue part supplies detailed information about the characteristics of each object. It comprises various works of art including ivories, metalwork, jewelry, textiles, carpets, ceramics, manuscripts, arms, coins, architectural elements and scientific instruments. A comprehensive bibliography provided at the end of the book adds to its scholarly and artistic value.

***Mousalam Sakka Amini, Islamic Architecture and Japanese Architecture, Spiritual, Conceptual and Physical Comparison, Kyoto Institute of Technology, Department of Architecture, Kyoto 1991, 255 p. (in English)**

This master thesis is interesting and insightful for its approach and purpose. Looking into the inner spirit of objects and architectural forms, Mr. Amini depicts the similarities and diversities between Islamic and Japanese arts and architecture. He explains and compares the two different arts produced by these two different civilisations. As mentioned in the author's Preface, man's thoughts, spiritual and intellectual ideals have affected the shape of his material products. Understanding this inner relationship between man's thought and his product, at different times and in different places, will help in fostering mutual understanding among peoples of the world. In this spirit, the author has chosen to compare the architectures of the Islamic world and Japan, that he considers as the two opposite poles of Eastern architecture. His intention is not to prove any religious or spiritual similitude in the two belief systems but to provide evidences of the relationship between man's faith, his spiritual and philosophical peculiarities on one hand, and their tangible expressions on the other, a relationship that is best reflected in architecture, the mirror of a nation or society.

In the first part of the book, the author outlines the basic principles of Islam, and of Buddhism, Taoism, Confucianism and Shintoism which have affected the arts and architecture. The second part of the book exposes the essential spatial concepts of the main architectural styles throughout history and attempts to situate the Islamic and Japanese spatial concepts in this framework. The third part is a thought-provoking analysis of the characteristics of the mosque on one side and the temple and the shrine on the other; the mosque being always at the centre of the city while the shrine and the temple are usually at a peripheral location, the importance of the interior space of the mosque while many shrines and temples have no interior space at all, among others. In the fourth part, the author concentrates on the

social characteristics of the Islamic world and of the Far East, looking into the family, the society, the house and the city. The last chapter is a conclusion and summary of the findings.

***Zdenek Ubral, Västerländsk Inverkan På Arkitektur Och Stadsbyggande I Arabländerna (Western Influence on Architecture and Town-Planning in Arabic Countries, PhD thesis, Royal Institute of Technology, School of Architecture, Stockholm 1991, 163 p. (in Swedish with a summary in English)**

This publication, the doctoral thesis of Mr. Ubral, looks into the effects that Western political, economic and cultural influences have had on the Arab urban structure, a subject of great relevance for town planners and architects as well as for sociologists and specialists of development.

The organisation of the town and the form of the buildings in the Arab-Islamic world have evolved over thousands of years as an expression of a culture and style of life.

The introduction of Western ideas and concepts in town planning and construction in the colonisation period have started a process of change which accelerated further after World War II. The author argues that the resulting influence on cities and building forms in turn changes the people's living patterns. He points to the need for devising modes of urban development to accommodate the new ideas and concepts within a modern regional style which would be based on the local architectural tradition and creativity.

In four chapters, the book provides the history and plans of the original examples of Arab towns, districts and dwellings, describes changes brought by Western styles and makes proposals for further research. It will be of interest to architects, urban planners, historians, and to all those interested in the Arab-Islamic culture.

* **Fatih Camileri ve Diğer Tarihi Eserler** (The mosques and other historical monuments in Fatih), T.C. Diyanet İşleri Başkanlığı Fatih Müftülüğü (Presidency of Religious Affairs, Mufti's Office in Fatih), İstanbul 1991, 432 p. (in Turkish, preface in English and Arabic)

This is an illustrated catalogue of the mosques, medreses, schools, libraries, "tekke" (dervish lodges), mausoleums, public baths, fountains and other historical buildings located in the Fatih district in İstanbul. In Ottoman times, Fatih was one of the city's oldest and most distinguished districts; today, it is one of the most populated areas (around 460 thousand inhabitants). It lies in the middle of the ridge between the Bayazıd and Fatih hills and at the meeting point of the Haliç (Golden Horn) and Marmara slopes, on an area of 11.500 sq.kms. There are hundreds of historical monuments in this part of the city.

Immediately after he conquered İstanbul on May 29, 1453, Fatih Sultan Mehmed (Sultan Mehmed the Conqueror) launched a tremendous construction activity. Many architectural monuments were built in a short time and put to use for public and cultural purposes, such as mosques, institutions of higher learning, hospitals, etc. From 1453 to Fatih's death in 1481, nearly two hundred mosques and masjids (smaller worshipping place) were built in the city, and the Fatih district had the biggest share in this building activity. The area was named "Fatih" after Fatih Sultan Mehmed built his famous mosque and cultural centre there.

The catalogue is the outcome of extensive surveys and studies carried out by a Commission chaired by A. Hâki Demir, Mufti of Fatih, with members Ramazan Çokdaş, Ahmet Özgen, Hakkı Alcep, Hüseyin Kutlu, Mustafa Yazıcı, Muharrem Ateş and Duran Kömürcü. As

Mr. Demir explains in the Preface, the Commission counted 184 active and 169 non-active mosques and masjids in Fatih, in addition to 96 medreses, 51 libraries, 377 dervish lodges, 91 mausoleums, 49 public baths, 177 fountains and 23 Quran schools. The illustrated catalogue gives information on the date and motive of each construction, describes their architectural characteristics and present state. The monument, Fatih Mosque and its "külliye" including a medrese, a hospital, a public kitchen, a caravanserai, a library, a timekeeping house and a bath, are presented in the first place, with extensive information and illustrations. Particularly important are the graves of the fifteen companions of the Prophet and the ninety-four "excellent soldiers" who participated in the conquest of İstanbul.

This high-quality publication is a reference for architects and historians, and a contribution to heritage preservation.

* **Mapas, Planos y Fortificaciones Hispánicas de Tunes (s.XVI-XIX)** (Hispanic maps, plans and fortifications of Tunisia, XVth-XIXth centuries), Juan BTA. Vilar, preface by Mikel de Epalza, Instituto de Cooperación con el Mundo Árabe, Madrid, 1991, 489 p. (in Spanish, Preface and Introduction in French)

This book is the outcome of years of extensive research that the author had started in 1987 upon proposal of the *Instituto de Cooperación con el Mundo Árabe*. Its publication can be associated with the 200th anniversary of the Spanish-Tunisian Peace Treaty which ended, in 1791, the long war that Arab historiography calls the "Three-hundred-year war". The book can be considered as a pioneering study in its field of reference; it can serve as an example for

further, complementary studies. As the documentation under investigation is vast, the author has limited the coverage of the study to the manuscript and printed works which are found in the libraries and collections of Spain. His aim was to throw light on the abundant cartographic material concerning the history of Tunisia and to make it known to researchers concerned. By doing so, he has also contributed to the assessment and preservation of the monuments of Tunisia which are of Hispanic origin.

The book consists of two parts: the first part is an elaborate Introduction about the history and geography of Tunisia. It gives the information needed in order to understand and utilise the cartographic documentation presented in the book. The Introduction also reviews the Spanish-Tunisian relations in history. The second part is the catalogue which covers a total of 402 maps and plans (283 maps, 103 plans). Among the maps are complete maps of the country (planispheres and portolans), maritime maps, maps of continents and of various regions. The plans show the cities, ports, castles, fortresses, city walls and other systems of protection. Special emphasis is given to the famous Spanish fortress known as La Goulette. The author also included several illustrations showing the present state of the fortifications, as well as reproductions of paintings and drawings representing Charles Quint's Tunisian campaign. The book represents an exemplary scholarly effort, for its subject as well as its methodology and presentation.

* Latifa Benjelloun-Laroui, **Les Bibliothèques au Maroc** (Libraries in Morocco), *Islam d'Hier et d'Aujourd'hui* series no.34, Maisonneuve et Larose, Paris 1990, 413 p. (in French)

The Kingdom of Morocco has hundreds of public and private libraries containing

remarkably rich collections of first-hand documents, books and manuscripts. Some of these libraries are historical institutions which reflect the accumulation of a rich cultural heritage over the centuries. As Mr. Mohammed Arkoun mentions in the Preface of the book, the cultural assets kept in these institutions are the products of a favourable environment created by the continuity of the Islamic sovereignty on one hand, and the active cultural life which has developed in this context, on the other.

Ms. Benjelloun's work, submitted as her PhD thesis at the University of Sorbonne-Paris III, resulted from a committed effort to describe the libraries and archives of Morocco. It complements the work already undertaken by various Moroccan authorities in order to prepare inventories and catalogues of the documentary materials and references in different fields scattered around the country. Dr. Benjelloun's study covers those libraries whose holdings of manuscripts and archival documents are considerable with respect to both quality and quantity and relevant for researchers in Islamic culture and civilisation. Most notable among these are the historical libraries such as those of the old Qarawiyyin University in Fez and Ibn Yusuf University in Marrakech, and the famous Hasaniyya Library in Rabat, with its thousands of valuable manuscripts and printed materials. Other libraries which have been given an equal priority are the General Libraries of Rabat and Tétouan, the libraries of the Zawiya (old educational and cultural associations some of which are still active; the author mentions that according to the 1984 count, there are 872 such institutions in Morocco), and private libraries. The description of each library is made according to a standard methodology, in three parts: the history of the library, the collection (covering all printed works, manuscripts, archives, photographs,

microfilms, maps and plans, coins etc.) and an analytical description of the available catalogues, directories and lists. The chapters are supplemented with statistical tables, lists and a map showing the Zawiya. A bibliography of the rare manuscripts is added. The book is instructive, with the rich historical information it provides as well as the detailed records and descriptions of the collections. The author's experience during her functions as expert at the *Bibliothèque Générale et Archives de Rabat* and the scholarly approach she has adopted have made of this book a valuable, useful reference.

Le Manuscrit (The Manuscript), Ministry of Cultural Affairs, *Agence Nationale de Mise en Valeur et d'Exploitation du Patrimoine Archéologique et Historique*, text by Ibrahim Chabbouh, Tunis 1989, 88+96+54 p. (in Arabic and French)

This is a catalogue of the collection of historical manuscripts contained in the National Library of Tunisia. It covers seven Quranic Mushafs (six of which are complete copies); seventeen Hadith books; four Quran exegeses; seven works about the Hadith; six manuscripts on Fikh (Islamic Jurisprudence); nine works in theology, sufism and liturgy, including Ghazali's "Ihya Ulum Al-Din", Djazuli's "Dala'il Al-Khayrat", Tilimsani's "Fath Al-Mut'al fi Wasf Al-Ni'al" and Andalusi's "Kitab Al-Takrib li Hadd Al-Mantik"; eight manuscripts on linguistics; twenty-one literary works; thirteen travel accounts and biographies; eighteen works on medical sciences, nine on astronomy, mathematics and geography, four on chemistry, fourteen atlases and books on military arts, as well as manuscripts on other subjects. The number of authors covered is 101. The catalogue represents a valuable sample

of the National Library's collection, exhibited for the first time. It also represents the Tunisian contribution to the promotion of the written cultural heritage.

This instructive catalogue was published in 1989 with a Preface by Habib Boulares, Minister of Cultural Affairs and an Introduction by Brahim Chabbouh, Director General of the National Library, on the occasion of the First Exhibition of the Masterpieces of the National Library of Tunisia "The Manuscript, Cultural Identity and Civilisation". It includes indexes of titles and authors, and reproductions of the manuscripts; the majority are illuminated calligraphic masterpieces.

Salah El Mahdi, *Rythmes et Formes de la Musique Arabe* (Rhythms and forms of the Arab Music), Fondation Nationale pour la Traduction, l'Etablissement des Textes et les Etudes "Beit al-Hikma" (Carthage), Tunis 1990, 220 p. with illustrations (in Arabic)

This can be considered as the first monograph which studies the rhythms used in the traditional Arab music. It is an extensive analysis based on quotations similar to those presented at the First Colloquium on Arab music held in Cairo (1932) and to those mentioned in the classics of Islamic culture such as the works of Al-Kindi, Al-Farabi, Ibn Sina (Avicenna) and Al-Armawi, as well as to Al-Khalil's poetic rhythms and those of Turkish music. The study also looks into the different types of traditional and modern Arab music. It contains illustrations showing percussion instruments, musicians and major troupes, and several musical scores. The book will certainly help in making known this musical heritage to the young generation, in arousing their interest and

informing them about the course of development it followed. As such, the book fills a gap in the Arabic musical literature and contributes to the preservation of this aspect of the Arab cultural heritage.

* **Perang Kolonial Belanda di Aceh / The Dutch Colonial War in Aceh**, The Documentation and Information Center of Aceh, Banda Aceh 1990, Second edition, revised, 246 p. (in Indonesian and English)

This book is a pictorial history of the long colonial war that took place between the Dutch Kingdom and the Kingdom of Aceh one century ago. The war, declared by the Dutch on March 26, 1873 lasted for decades and caused tremendous casualties and material losses to both parties. It is a sad but heroic part of Indonesia's struggle for independence.

The first edition of the book was published in 1977 with a Foreword by H.E. President Soeharto. It won immense popularity and was sold out quickly. The second edition was prepared by the same Working Committee under the coordination of Mr. Ismail Sofyan. It is a high-quality publication containing photographs, pictures, maps, drawings and reproductions of official documents, with detailed annotations in the Indonesian and English languages. The Introduction gives the history of the Kingdom of Aceh and its relations with other nations: the war with the Portuguese in the 16th century, where the latter was driven out of Aceh with the help of the Ottoman naval forces; Aceh's recognition of The Netherlands during the 1568-1648 Spanish-Dutch war; the 1857 agreement between Aceh and the Netherlands, affirming mutual respect and recognition of both parties'

sovereignty; the Dutch attack in 1873 and a full history of the war. The illustrations are presented in sections arranged chronologically. They show scenes of battles, personalities including rulers, commanders, heroes and soldiers, transportation equipment, weapons, monuments and cemeteries, among others. There is also a section which gives excerpts from comments of Dutch writers on this war, and a bibliography.

* **Arts & the Islamic World**, no. 21, Spring 1992, Islamic Arts Foundation, London

Issue no. 21 of the *Arts & the Islamic World* magazine is scheduled for publication in April 1992. The magazine is published by the Islamic Arts foundation, an independent non-profit Trust set up in the United Kingdom to promote the study and critical appreciation of the art and culture of Islamic countries and communities, in an international perspective. Subject-wise, the magazine covers plastic and performing arts in their traditional as well as contemporary expressions. In addition to publishing this international magazine, the Foundation also organises an International Seminar on Islamic Arts, once every three years. The fifth seminar in the series is planned for Budapest, Hungary in 1994, on the theme: "Islamic Arts in Central and Eastern Europe and Central Asia".

The 21st issue gives "national and international perspectives" on a rich variety of art subjects. Titles from the contents list reflect it well: the article "Global unity through cultural diversity" reports on the Venice launch of the World Arts Forum, which is the world artistic community's tribune of expression on international issues. "On the rest of the hill" by Gulzar Haider; "The paradise I

seek" by Ziauddin Sardar, "The conference of the birds" by Hafiz Karmali, a "Portfolio of photographs" by Khalida Rahman, "New directions in Islamic architecture" by S. Abdullah Schleifer, among others, convey thoughts and views from different perspectives. The special supplement on the "Festival Istiqlal" in Indonesia gives an "Overview: identification process of the Indonesian Muslims" by Yustiono, as well as an extensive research on the "Islamic Indonesian contemporary art" by Abdul Djail Pirous, Wiyoso Yudoseputro, Yustiono and Satiawan Sabana, and articles on Indonesian arts and architecture. No. 21 also includes reports

on the Fourth International Seminar on Islamic Arts, the inauguration of Al Furqan Heritage Foundation and its cataloguing and preservation of Islamic manuscripts, and the International Seminar on Crafts: Prospects of Development organised jointly by IRCICA, Ribat Al-Fath Association (Rabat) and the Islamic Development Bank in Rabat, Morocco (Oct. 1991).

Information regarding subscription and other matters can be requested from the following address: Islamic Arts Foundation, ICIS House, 144-146 King's Cross Road, London WC1X 9DH, United Kingdom.

Notice of Change

The *Research Centre for Islamic History, Art and Culture (IRCICA)* would like to inform its readers of the change in its telephone and fax numbers, as follows:

Telephone: 260-59-88
260-59-89

Fax No.: 258-43-65

IRCICA's address and cable number remain the same as shown on the cover of the Newsletter.

CULTURAL INSTITUTIONS

Information is provided below about the objectives and activities of the following institutions: the Centre for Ottoman and Moriscan Studies and Research, Documentation and Information - CEROMDI in Tunisia, and the Islamic Circle in Mauritius Island.

CENTRE D'ETUDES ET DE RECHERCHES OTTOMANES, MORISQUES, DE DOCUMENTATION ET D'INFORMATION- CEROMDI Zaghouan - Tunisia

The Centre was established in 1985 in the city of Zaghouan, upon the personal initiative of Prof. Dr. Abdeljelil Temimi, professor at the Faculty of Humanities and Social Sciences of the University of Tunis. This private scholarly institution is considered as the first research centre in the Islamic world to deal with Ottoman and Moriscan studies at the same time. The first phase of Prof. Temimi's project to build the Centre was the construction of a library to house hundreds of thousands of volumes, which he was able to accomplish by his personal means. Presently, the second phase of the project is under way, for the construction of a building to accommodate outside researchers who will visit the Centre for research purposes.

The main objectives of CEROMDI are:

- * to establish an information and documentation centre on Ottoman and Moriscan history and a data bank to collect all the bibliographic information relevant for studies in this field;
- * to serve as a research and publication centre in humanities in general and in Ottoman and Moriscan studies, documentation, library sciences and archival material in particular;
- * to institute a specialised library which will work on an international basis;
- * to organise academic meetings at both national and international levels;
- * to publish research works about the Morisco-Andalusians and on the history of the Arab provinces in the Ottoman period;
- * to undertake and publish studies concerning the documentary materials, libraries and archives, in order to promote the advancement of knowledge about librarianship and archival techniques;
- * to enhance scholarly and technical cooperation among researchers and research institutions engaged in this field;
- * to endeavour to promote research activities on an international scale and make known the works of historians and researchers.

In the framework of its objectives, the Centre organised several meetings of scholars and researchers. Some of these meetings are: the international symposium on Ottoman studies, on the theme "Social life in the Arab provinces in the Ottoman period" (1988); the first Congress of the Arab Union of Libraries and Information, on the theme "Indexation and classification in the Arab libraries and documentation and information centres" (1988); the Third Symposium on Ottoman Studies, on the theme "Intellectual life in Arab provinces in the Ottoman period" (1988); the Fourth International Symposium on Moriscan Studies, on the following topics: professional occupations of the Moriscans, their religious life and the Western and Arab-Muslim debates on Moriscan history (1989); the Fourth International Symposium on Ottoman Studies, about the emergence of nationalism in the Ottoman Empire; the economic, political and social role of minorities in Arab provinces in the Ottoman period; and, administrative life in the Arab provinces (1990); the Fifth International Symposium on Ottoman Studies on the theme "Arab cities, demography and the Red Sea in the Ottoman period" (1992).

CEROMDI's specialised library, established by means of Prof. Temimi's personal funds, contains around 11000 titles of books. CEROMDI publishes three scholarly periodicals, namely the "Revue d'histoire maghrébine" (64 issues published until now); the Arab Historical Review for

Ottoman Studies (two issues published); and the Arab Review for Documentation and Information Sciences (first issue published). The Centre also published thirty reference books on various topics in its fields of study.

CEROMDI wishes to establish cooperation and collaboration with research centres and specialised institutions dealing with similar subjects, as well as with individual researchers. The address for correspondence is as follows: *Centre d'Etudes et de Recherches Ottomanes, Morisques, de Documentation et d'Information (CEROMDI), P.O.Box 50, Zaghouan (1118), Tunisia, Phone: (216-2) 7644*

THE ISLAMIC CIRCLE **Rose-Hill, Mauritius**

The Islamic Circle of Mauritius carries out its activities addressed to Muslims through several educational and social units, under the direct supervision of the Directorate of the Quran House. The Quran House itself is run on a regular basis and aims at imparting basic knowledge of Islam through education and training. Below is a brief outline of the Islamic Circle's operations:

The Week-End Quranic School in Rose-Hill is a pilot project initiated in January 1991 and intended for students having gone through the initial course. At the end of its first year, the school has given promising results which proved that it is possible to impart basic Islamic education successfully to young students who cannot attend the Madrasa daily, through week-end schooling. The best students were rewarded.

The Madrasa Dar-ul-Quran in Port-Louis has made continuous progress; it is among the best Quranic schools in the country, taking care of the education of the students as well as their parents, through special adult courses. The present number of students is 300; no further admission is necessary due to the limited number of classrooms. Funds are needed to enlarge the school.

The Council of Muslim Women has only one year's existence but it is developing into a very active unit. Weekly lectures are organised, beside various social activities. The Council established contacts with Muslim Women's associations in Sudan, Pakistan, Holland, among others.

Syed Maudoodi Library offers facilities to the public for free access to Islamic literature in English, Arabic, French, Urdu and Creole. It also sells the Islamic Circle's publications, as well as imported literature in various languages. The Library would appreciate receiving publications from institutions world-wide in order to enrich its collections.

Sayyedah Khadeejah Mosque complex will be enlarged with the construction of a new complex, adjacent to the Quran House. The architectural plan is being drawn up for submission to the municipal authorities.

In addition to the above activities, the Islamic Circle runs Arabic language courses and plans to publish a bulletin in Arabic, in order to encourage its utilisation as a medium of expression.

The Quran House and other units administered by the Islamic Circle are in continuous development; some re-organisation is planned this year in order to give more responsibility to those involved in its activities and render its services more effective. The Circle also plans to further develop its relations with other Islamic institutions and its participation in academic and cultural events. Suggestions, counsels and assistance are welcomed by Mr. Nawaz A. Kurimbux, Assistant Secretary, at the following address: *The Islamic Circle, P.O.Box 536, Port-Louis (Postal address) and 23, Boundary Road, Rose-Hill, Mauritius Island.*



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



Heritage Preservation Activities



Restoration of the Dome of the Rock in Al-Quds

Responding to Unesco's call for assistance to restore the Islamic monuments in Al-Quds on the basis of the findings of a recent field study mission, the Custodian of the Two Holy Mosques H.M. King Fahd bin Abdul Aziz has given instructions for the designation of an experts committee to visit the area, study the state of the Dome of the Rock and estimate restoration costs.

Al-Aqsa Mosque and the Dome of the Rock are sacred monuments for Muslims. They are also considered as unique masterpieces of art and architecture contributed by Muslims to the world's cultural heritage. The Dome of the Rock is a 12-meters high hexagonal structure, each side 30-meters long. Mosaics which originally

covered the building's walls up to the base of the dome were replaced with tiles in the Ottoman period. The wooden dome, covered originally with shiny copper, was recovered with lead in the 9th century. Inside, in the middle of the building, is the rock from where Prophet Mohammed started the *Miraj*, His ascent to heaven.

The Dome of the Rock was restored in the 1950's. An expert committee had reported later about cracks in the 13-centuries old dome. The recent Unesco report confirmed the cracks and described the parts that were worn out by time, through which rain could infiltrate into the wooden structure. The building could not be repaired since the 1950's due to the Israeli authorities' refusal to allow restorations in and around Al-Aqsa Mosque which was Muslims' first Qibla, and is the third sacred place of Islam. Israel's attitude regarding these monuments is part of its

Judaization policy on Al-Quds, which aims to annihilate the Islamic characteristics of the city. From the beginning of the Israeli occupation, Al-Aqsa Mosque has been the target of attacks among which are the 1969 arson and the excavations carried out in the mosque's courtyard to find a "second temple". The excavations were useless but served the aim to damage the mosque's foundations and upper parts. The restoration project, undertaken jointly by the Kingdom of Saudi Arabia and the "Arabia" Committee set up by Unesco for the preservation of Islamic cultural heritage, carries utmost importance and will hopefully save this sacred monument from the deliberate destruction policy.

Restoration of the Omeiyad Mosque in Damascus

The Committee in charge with the restoration of the Omeiyad Mosque in Damascus, Syria continues to work in line with its programme. The Committee comprises architects, engineers, historians and artists, including Mr. Emin Abu Ashamat, former Mayor of Damascus and historian Suhayl Zakkar. The report of the March meeting of the Committee declared the work programme which is being followed. At a first stage, four working groups were set up: the construction group, the topographic group, the architectural group, and, the documentation group which will prepare an archive concerning the

project. The second stage is the repair and restoration work, which started from the most damaged parts of the mosque. The southeastern minaret, which leans 15,5 cm. to the side at a height of 12 meters, is being demolished and re-built by using the original material.

The construction of the Omeiyad Mosque started from the year 705 AD (86 H), during the reign of the Omeiyad Caliph Al-Walid bin Abdulmalik. The monument is 156-meters long and 97-meters wide, with a big courtyard. Corridors covered with rounded arcades surround three sides of the building. Along the fourth side is a 139-meters long wall. The mosque has gates on each of the four sides, and three minarets. There are four *Mihrabs* in the mosque: the Hanefi and Maliki *Mihrabs* on the east side and the Hambeli and Shafi *Mihrabs* on the West. The mosaics on the walls are among the most precious artistic works in the world because they were the first of their kind to be made at the time of the mosque's construction.

Extensive repairs and restoration were carried out in the mosque in the Ottoman period, upon the order of Sultan Abdulhamid II, after a fire which broke out in the beginning of the 20th century and damaged the mosque considerably.



Restoration of the Omeiyad Mosque at the time of Sultan Abdülhamid II

THE ART OF CALLIGRAPHY IN ISLAMIC HERITAGE

A scholarly and artistic publication by IRCICA

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

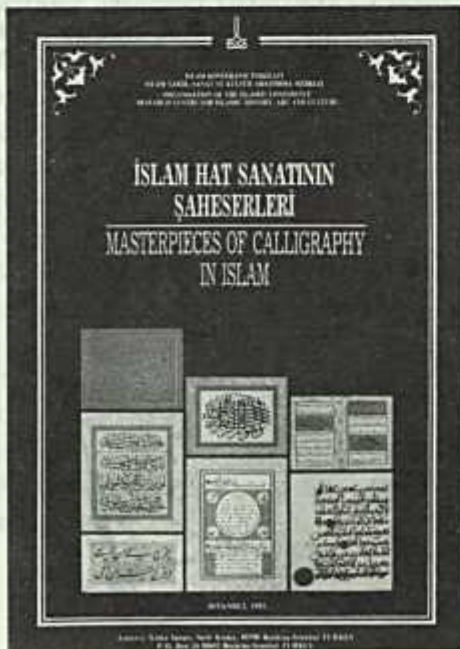
The book titled **The Art of Calligraphy in Islamic Heritage** traces the history and development of this art over the centuries. It is also a tribute to the masters of calligraphy, with a selection of reproductions of the best examples of calligraphic works produced in different periods and regions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

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

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

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

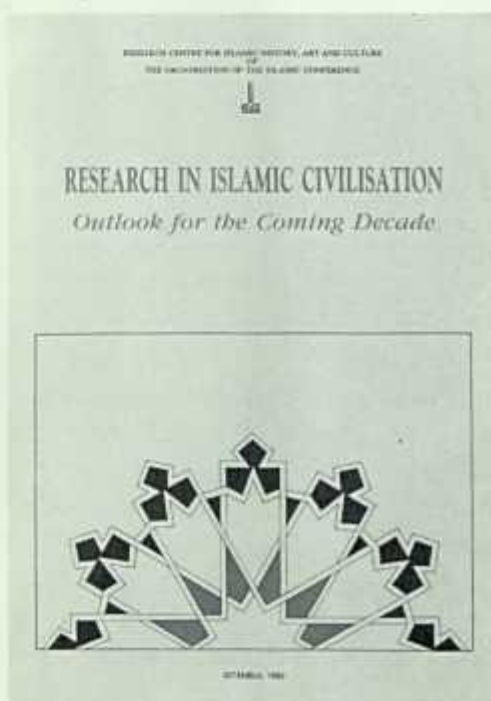
The deluxe publication has 236 pages in big format (42x31 cm.). The Arabic edition is available upon request. English and Turkish editions are under print. Price: US\$ 150,-, postage included.



NEW PUBLICATION

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

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

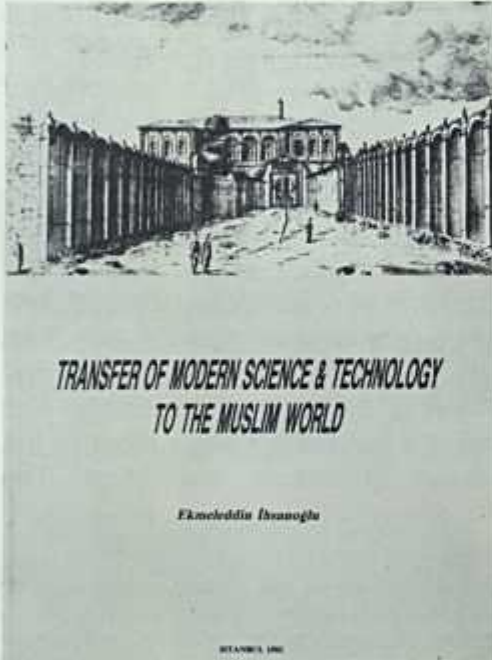


NEW PUBLICATION

TRANSFER OF MODERN SCIENCE AND TECHNOLOGY TO THE MUSLIM WORLD,

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

Price: US\$ 30,- postage included.



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

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

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

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

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

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

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