

TRANSLATION

Presentation of the
1979 King Faisal International Prize Winners

By Professor

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Secretary General, King Faisal International Prize

1ST Awards Ceremony
Wednesday 28.2.1979 (2.4.1399H)

In the Name of Allah, the Merciful, the Compassionate

Your Majesty King Khalid bin Abd Al-Aziz
Your Royal Highness Crown Prince
Your Royal Highnesses
Your Eminences and Excellencies
Distinguished Guests

Assalam Alaikum,

One of the God's favors given to this country is making it the cradle of the greatest heavenly message, and a location for the most honorable messenger (peace be upon him). This country, by its nature and all along its history, carries this message following the example of the messenger, guided by him and applying his teachings. Islam teachings were the first ones to do every thing good, to encourage people in this field, to contribute favor to its owners and to acknowledge the glorious deeds done by good ones. The King Faisal Foundation comes to emphasize these exalted Islamic ideals. One of its most prominent works was the project of the King Faisal International Prize, where we meet now for the one of our most pleasant times, to celebrate giving to those who worth it. This ascertains that our country, led by His Majesty King Khalid bin Abd Al-Aziz, appreciates the great efforts exerted to serve Islam and Muslims and gives honor and respect to scholars who devoted themselves to intellect, knowledge, culture and heritage worldwide. So, it proves that it is not only the land of oil and money as some foreigners think, but it is, before and after that, the land

of the true religions teachings and the home of the useful knowledge and the glorious heritage. It is the land of the good spirit and principles. Money is only a medium to achieve the grand goals under Islam as a doctrine, Shari'ya and a daily method of life.

The objectives and goals of this prize are connected with the objectives of a great man who spent his life striving for the sake of stable faith which filled his heart and good principles he defended. He aspired through all this to the dignity of Muslims. He was in all his attitudes an example of a strong devoted Muslim and the honest pioneer who doesn't deceive his people. He passed away as a martyr to join the faithful, martyrs and the devoted ones.

Now, the prize project has become actual truth, I am pleased to mention briefly some of the procedures implemented by the prize general secretariat to reach the highest levels of impartiality and fairness in the fields of referring and recruiting.

The regulations of the prize stipulates that the nominations for the prize of service to Islam to be by Islamic organizations and unions worldwide. It stipulates also that the nomination for Islamic Studies and Arabic Literature prizes to be by the world academic institutions, such as universities, research centers and linguistic assemblies. These regulations refrain the individual and political nominations. So, the general secretariat of the prize invited a considerable number of Islamic organizations, scholarly institutions and academic assemblies from all over the world to nominate those who might worth this prize in its three branches. It advertises that in local and international newspapers. When these nominations reach the secretariat, they are sorted out in accordance with designed terms and conditions. The general secretariat puts aside the ones which are not appropriate or applicable. The board of the prize chose three confidential referees for each prize from different countries, and gave them the nominated works for Islamic Studies and Arabic Literature prizes. After those referees studied and discussed fully those works, they reported the general secretariat of the prize. The general secretariat called the permanent and recruitment committees for nomination to a meeting to choose the works for the three prizes. These committees include distinguished assemblymen of international personalities, scholars and university professors who represent Islamic organizations and scholarly institutions, besides some other personalities chosen by the prize board who are well-known in service to Islam, Islamic Studies and Arabic Literature.

Nominating and recruiting committees met on 1st Rabi' I, for three days, to study continuously the forwarded works. These committees reviewed carefully the reports of the referees concerning every work. They reviewed also the past and the present works of the nominees. These meetings reached the following resolutions:

The committee for service to Islam has reached the resolution to recruit the nominee, the learned scholar, Abul A'la Al-Mawdoodi, the nominee of World Assembly Muslim Youth, as a winner of the King Faisal International Prize for Service to Islam for the following reasons:

First: He worked when he was a teenager in the field of earnest Islamic journalism. After that he wrote plentifully, knowledgably and fundamentally to journalism.

Second: He contributed actively in reforming Islamic nations and making it live, dominant phenomena in all its aspects for Muslims in the Indian sub-continent.

Third: He strived heroically and desperately to revive ~~five~~ ~~the~~ Islamic spirit and ~~the~~ Islamic values. He demanded from Muslims to apply the rules of the Islamic Shari'ya in practice through his reform movement available in his numerous works which haves a big effect to conformity with the other reform movements all over the world.

The nomination and recruiting committee for the King Faisal International Prize for Islamic Studies reached the resolution to give this prize, for this year, to the nominee of the Arab Academic Heritage Institute at Aleppo University, His Excellency Professor Fuat Sezgin, one of the most famous contemporary scholars in the field of Arabic and Islamic Heritage for his extraordinary encyclopedic work "The History of Arabic Heritage", in its third, fourth and fifth volumes. He discussed in these volumes the works of Muslim scholars in medicine, pharmacology, veterinary medicine, zoology, chemistry, agriculture, botany and mathematics. These volumes come within the prize extent for this year, which is "Influence of Muslim Scholars on European Civilization". This distinguished author discussed this subject in an accurate, academic way, impartially and with the feelings of the keen, faithful Muslim.

The Nomination and recruiting committee for the King Faisal International Prize reached the resolution to suspend the prize for Arabic Literature for this year, because, although the works forwarded

for this prize were rather plausible, but they don't fulfill the requirements of the prize committee and the objective of the prize.

Your Majesty
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Before I call the distinguished winners to proceed to receive their prizes from Your Majesty, I am pleased to shed briefly some light upon the biography of each. This information is taken from what was reported to the prize general secretariat from the nominating sources.

The winner of the prize for Service to Islam is a contemporary distinguished Muslim personality, and one of the well-known Mujahideen. He spent his life striving for establishing an Islamic spirit and stirring up ~~the~~ Islamic feelings, maintaining the feelings of Islam and applying its Shari'ya. He was the best example of an unassuming, brave Muslim who pays no attention to obstacles, and does not bend his head to storms, but overcomes them by his persistence, deriving his power from the Holy Qura'n and Sunnah.

His eminence, the learned scholar Shaikh Abul Al-A'la Al-Mowdoodi was born on September 25, 1903 in Hyderabad Al-Adkins in India. His father, who worked as a lawyer, didn't send him to school and the British occupation, because he didn't like the western way of life. The father himself, together with some other instructors, taught his son different sorts of knowledge including Arabic, Persian, Urdu and English Languages.

In 1920 Al-Mawdoodi joined journalism when he was 17 years old. He worked for a number of weekly and daily newspapers of which the most important was "Delhi" daily newspaper which was against the British colonization and the Hindu domination. It published articles which reflect the Islamic perspective.

In 1932, a "Turjuman Al-Qura'n" magazine was issued. It was a new medium to guide and unite the Muslims of the Indian sub-continent. After that, Al-Mawdoodi met Mohammad Iqbal, the distinguished Muslim poet. Iqbal invited Al-Mawdoodi to come to the Bun jab. Mawdoodi went there and established a center for the Islamic knowledge.

Al-Mawdoodi was very keen to write about and introduce Islamic Shari'ya. He tried to make of any gathering a movement which arrives

the Islam message and convey the God's Da'awah (mission). When he didn't find enough response, he demanded, through his magazine, from the Muslims to think considerably of the truth of the Islamic Da'awah. He asked them also to exert every effort to implement the Islamic way of life, not only in the life of the individual, but also in political, economical, social and civilization fields. He received a flood of response message. So, he called for a meeting to discuss those notions and ideas to be molded in a program which brings them to existence. As a result, "The Islamic Group" emerged in August 1941, and Mawdoodi was elected as its Emir.

Books, treatises, publications of Al-Mawdoodi exceeded 150 in number, besides his speeches and articles published in newspapers. His books were re-printed in more than a dozen of editions, and many of them were translated into a number of languages. One of his most important books was his eternal treatise, "Al-Jihad in Islam", which met a great appreciation among Muslims and gave great effect in awakening up the Islamic feelings. Another well-known book of his is the "Principles of Islam", which defines Islam in a clear, precise way. It explains fundamental beliefs and main rules in a very good way. This book was translated into 27 different languages. He wrote useful comments about the Holy Qura'n with a title "Understanding the Qur'an". This comment is a live explanation full of life and movement, explaining how the Qur'an aims at making a change in the mankind society. He has another well-known book, "The Law and the Islamic Constitution, which explains the exalted Islamic Law, the nature of the legislation in Islam and the basic rules of the Islamic policy.

Al-Mawdoodi created a comprehensive change in notions, aspirations and the Muslim's look to this life. His writings were a cause of charging one with determination, and bringing up new generations who derive from Islam rules to start a good righteous life. The greatness of the truth manifested itself in training a considerable number of people spiritually and culturally to implement his Da'awah of reform, and carrying his message keenly and actively.

As a matter of fact, it is unfortunate that this taught scholar not to be present at this ceremony, as a result of his ill-health, to receive this prize, but we are delighted that he delegated two persons, Shaikh Khalil Ahmad Al-Hamidi, and Mowdoodi's son Mr. Hussein Farouq to receive it on behalf of him.

The second learned scholar that we celebrate today is Professor Fuat Sezgin, the winner of the King Faisal International Prize for Islamic Studies. His Excellency was born in Istanbul to Turkish parents in 1924. He received his education at Turkish public schools and universities in Istanbul. He obtained M.A. in oriental studies, mathematics and Roman studies in 1947, and the Ph.D. in the Islamic education, Persian studies and philosophy. His Ph.D. dissertation was written to verify the manuscript "Majaz Al-Qura'n" (Figurative Expression of Qura'n) by Abi Obaidah Mu'ammer Ibn Al-Muthanna, the linguistic scholar who lived in the second hijri century. He applied for professorship at Istanbul University in 1954. In 1960, he left for Western Germany. There, he taught at The Semitic languages institute, Marburk University. Then, he had a job at the History of Natural Sciences Institute, Frankfuert University as a visiting professor. He applied for a second professorship in the history of natural sciences at college of science in 1965. After that he became ~~the~~ professor of the history of natural sciences at the same college with the full rights given to German professors. The institute of sciences history is the sole institute in the whole world that teaches all the aspects of the Islamic natural sciences, besides the history of sciences to other institutions.

Professor Fuat Sezgin wrote a number of books and delivered many lectures. Some of his books are: The history of Arabic Rhetoric, written in Turkish language, 1948, and The Majaz of Qura'n (Figurative Expression of Qur'an) by Abi Obaidah Mu'ammer Ibn Al-Muthanna, (1945-1962).

He wrote many articles in different languages about ~~the~~ Islamic sciences. But the most significant book he wrote was "The History of Arabic Heritage" which he was given the prize for. It is a great series in the history and sources of the history of the Islamic heritage. Six big volumes have been published so far: The first volume discusses the sciences of the Qura'n, Al-Hadith, Jurisprudence and Islamic doctrine until 430H. The second volume discusses ~~the~~ Arabic poetry from the pre-Islamic age until 430H. The third volume discusses the induction and a study for the efforts of Muslim scholars in medicine, pharmacology, veterinary medicine and zoology. The fourth volume discusses the study of Arab chemistry, agriculture and botany. The fifth volume discusses mathematics. The sixth volume discusses astronomy. The seventh volume discusses the A'lawya ruing and antiquities. The eighth and ninth volumes which are still in press discuss philology, grammar, literature, rhetoric and prosody.

The author thinks that the volumes of his book, "The history of Arabic Heritage" might reach twenty volumes, discussing the Islamic civilization and the position of Arab and Muslim scholars in the history of international civilizations. The author discusses this impartially and dispassionately who established justice and contributed favor to its owners, supporting this by historical sources and the academic realities.

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I am pleased to announce that nomination and recruiting committees for the King Faisal International Prize for Islamic Studies and Arabic Literature has decided that the topic of the Prize in these two fields will be as follows:

The topic of the prize in the Islamic Studies for next year will be "Studies in the Prophet's Hadith".

As for Arabic Literature, the committee has decided to postpone the suspended topic of this year, "Studies on Contemporary Arabic Poetry", to the next year.

In conclusion, I express my thanks and gratitude to Your Majesty for your patronage of this celebration. I express also my thanks and appreciation to His Royal Highness Crown Prince Fahd bin Abd Al-Aziz, Deputy Premier, and to His Royal Highness Prince Abd Allah bin Abd Al-Aziz, Second Deputy Premier and Head of the National Guard, for their good patronage to this ceremony.

I am pleased, in the name of the general secretariat of the prize, to thank all who collaborated with us in the preparation for this prize, or in referring and nominating persons to it. I thank, in particular, the members of nominating and recruiting committees, World Assembly Muslim Youth, Muslim World League, Arab Academic Heritage Institute, university of Aleppo, Islamic Cultural Center, Bangladesh, and to many other institutions and individuals who were very helpful to let this prize reach its desired objective.

Thank you all for accepting our invitation to share this occasion with us.

Best wishes and assalam alaikum.