



**Statement**  
**by**  
**H.E. Ambassador Dato' Ku Jaafar Ku Shaari**  
**D-8 Secretary General**  
**at**  
**International Ibn-i Sina Conference:**  
*1037th birthday of Ibn-i Sina*  
**15-17 August 2018, Kastamonu - Turkey**

*Prof. Dr. Seyyit Aydin*  
*Kastamonu University Rector,*

*Mr. Tahsin Babas*  
*Mayor of Kastamonu,*

*Dr. Kemal Aydin,*  
*Ibn Sina Institute Chairman,*

*Mr. Sahin COKYAMAN,*  
*Chairman, Turkish World Coordination Foundation,*

*Distinguished participants,*  
*Ladies and Gentlemen,*

It is a great honor and privilege for me to be with you all at this important conference organized on the occasion of the 1037<sup>th</sup> birthday of the great philosopher and polymath ***Ibn-i-Sina***.

Allow me to extend my immense gratitude to the Ibn Sina Institute and especially Dr. Kemal Aydin, for inviting me to attend this important conference. I wish to also express my appreciation to all participants for their presence and their contributions in the deliberations.

***Distinguished Participants, Ladies and Gentlemen,***

Let me at the outset make a brief introduction about the D-8 Organization for Economic Cooperation. The D-8 is an intergovernmental organization aimed at

economic cooperation among eight developing countries, namely Bangladesh, Egypt, Indonesia, Iran, Malaysia, Nigeria, Pakistan and Turkey.

The idea of the establishment of D-8 Organization goes back to the Cooperation for Development Conference, held in October 1996 in Istanbul at the initiative of the late Professor Necmettin Erbakan, then Prime Minister of Republic of Turkey. The D-8 Organization was officially established through the Istanbul Declaration of the Summit of Heads of State/Government (1<sup>st</sup> D-8 Summit) on 15 June 1997. Thus, we have just celebrated the 21<sup>st</sup> anniversary of our Organization.

The D-8 Organization is based on friendship, solidarity and pursuit of sustainable economic growth and development. The D-8 Member-States are endowed with abundant human and natural resources and the Organization is a dynamic economic group promoting sustainable development of its Member States and aspiring to be a major actor in the global economic governance and system.

The leaders of the D-8 have outlined the core objectives of the Organization viz: to improve its Member States' positions in the world economy, to diversify and create new opportunities in trade relations, to enhance participation in decision-making at the international level and to work for better standard of living. In addition, D-8 commits itself to work towards broadening the support for the Organization at the national level within the member states, and strengthen its weight and voice at regional and international levels, including through active engagement in and promotion of South-South and South-North cooperation.

### *Distinguished Participants, Ladies and Gentlemen,*

Today we are gathered here to celebrate the 1037<sup>th</sup> birthday of the great genius Persian philosopher and polymath, Ibn Sina, also known by his Latinized name in Europe as Avicenna, born in 980 CE. Regarded as one of the most influential thinkers and writers of the Islamic Golden Age, Ibn Sina wrote extensively on philosophy of ethics and metaphysics, medicine, astronomy, alchemy, geology, psychology and Islamic theology. He was also a logician, mathematician and a poet.

**Ibn sina** was a scientist who made pioneering contributions in the fields of medicine, philosophy, mathematics & astronomy. He was particularly noted for his works in the fields of Aristotelian philosophy and medicine. He composed the “Kitab ash-shifa” (“Book of Healing”), a philosophical and scientific encyclopedia, and “the Canon of Medicine” or the “*Qanun fil Tibb*”, which is among the most famous

books in the history of medicine and the standard medical text both in the Islamic and Christian worlds until well into the 17th century.

He is credited with the discovery and heuristic explanation of contagious diseases and the first correct description of the anatomy of the human eye. As a philosopher, Avicenna is referred to as the Aristotle of Islam; as a physician, he is its Galen. Indeed, it would not be inappropriate to refer to Aristotle and Galen as the Avicennas of the Greeks.

### *Distinguished Participants, Ladies and Gentlemen,*

The world view held by Ibn Sina, which is based on a mixture of theology and rational thinking, helped him to produce outstanding works in philosophy, astronomy, medicine and mathematics as well as algebra and trigonometry.

Unfortunately, the Muslim world is now seen as ill-equipped and unfavorably disposed to research works, scientific discovery and literary works. Let me remind you of the golden era of Islamic civilization in order to prove that Muslim scholars such as Ibn Sina are the pioneers of modern scientific development. Advances in surgery and anatomy, the birth of geology and anthropology; not to mention remarkable feats in engineering were first recorded in the Islamic world. The world's first physicist and the world's first chemist and hospital were in Baghdad in present day Iraq.

It would also be recalled that for 700 years, the international language of science was Arabic and Baghdad, the capital of the mighty Abbasid Empire, was the centre of the intellectual world. The story started around 813, when the caliph of Baghdad, al-Ma'mun, was said to have had a vivid and life-changing dream. In it, he met the Greek philosopher Aristotle, who instructed him to "seek knowledge and enlightenment". This was the starting point for a lifelong obsession with science and philosophy. Al-Ma'mun created the famous House of Wisdom, a library, translation house and scientific academy unmatched since the glory days of Alexandria. The caliph then recruited some of the greatest names in Arabic science, such as the mathematician al-Khwarizmi and the philosopher al-Kindi. Although many of these thinkers were not Arabs themselves, they conducted their researches and wrote their findings in Arabic. In the West, though, these scientists were better known by their Latin names, such as Alkindus, Alhazen, Averroes and Avicenna. The most famous of all was Avicenna.

### *Distinguished Participants, Ladies and Gentlemen,*

Permit me to talk about Islamic Science and Civilization. Muslims Scientist and scholars contributed tremendously to the development of science and modern civilization. Their works and researches will not be forgotten as we all are the custodian of their works. However, we need not to only applaud their contributions but to carry forward their legacy which they had left to us as amana or trust. At this juncture, I want to remind us of some of their outstanding contributions. There were Muslim scholars that calculated the angle of the ecliptic; measured the size of the Earth; calculated the precession of the equinoxes; explained, in the field of optics and physics, such phenomena as refraction of light, gravity, capillary attraction, and twilight; and developed observatories for the empirical study of heavenly bodies. They also made advances in the uses of drugs, herbs, and foods for medication; established hospitals with a system of interns and externs; discovered causes of certain diseases and developed correct diagnoses of them; proposed new concepts of hygiene; made use of anesthetics in surgery with newly innovated surgical tools; and introduced the science of dissection in anatomy.

Muslims scientists also developed to a high degree of perfection the arts of textiles, ceramics, and metallurgy. According to a US study published by the American Association for the Advancement of Science in its Journal on 21 February 2007; “Designs on surface tiles in the Islamic world during the Middle Ages revealed their maker’s understanding of mathematical concepts not grasped in the West until 500 years later. Many Medieval Islamic buildings walls have ornate geometric star and polygon or ‘girih’, patterns, which are often overlaid with a swirling network of lines – This girih tile method was more efficient and precise than the previous approach, allowing for an important breakthrough in Islamic mathematics and design.”

According to the famous scientist Albert Einstein; “Science without religion is lame. Religion without science is blind.” Francis Bacon, the famous philosopher, has rightly said that a little knowledge of science makes you an atheist, but an in-depth study of science makes you a believer in God. A critical analysis reveals that most of the Muslim scientists and scholars of the medieval period were also eminent scholars of Islam and theology. The earlier Muslim scientific investigations were based on the inherent link between the physical and the spiritual spheres, but they were informed by a process of careful observation and reflection that investigated the physical universe.

The worldview of the Muslims scientists was inspired by the Qur'an and they knew that: "Surely, In the creation of the heavens and the earth; in the alternation of the night and the day, in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, with which He revives the earth after its death and spreads in it all kinds of animals, in the change of the winds and the clouds between the sky and the earth that are made subservient, there are signs for rational people."(Al Qur'an; Surah Al Baqarah: Verse 164). "Indeed, in the alternation of the night and the day and what Allah has created in the heavens and the earth, there are signs for those who are God fearing." (Al Qur'an; Surah Yunus: Verse 6). They were aware that there was much more to be discovered. They did not have the precise details of the solar and lunar orbits but they knew that there was something extremely meaningful behind the alternation of the day and the night and in the precise movements of the sun and the moon as mentioned in the Qur'an: One can still verify that those who designed the dome and the minaret, knew how to transform space and silence into a chanting remembrance that renews the nexus between God and those who respond to His urgent invitation.

### *Distinguished Participants, Ladies and Gentlemen,*

The traditional Islamic institutions of learning produced numerous great theologians, philosophers, scholars and scientists. Their contributions in various fields of knowledge indicate the level of scholarship base developed among the Muslims one thousand years ago. Only few are going to be mentioned here:

Jabir ibn Hayyan, **Al-Khwarizmi** (Algorizm), **Al-Farabi** (Al-Pharabius), **Abu Al-Qasim Al-Zahravi** (Albucasis), **Ibn Al-Haitham** (Alhazen), **Abu Raihan Al-Biruni** , **Ibn Sina** (Avicenna), **Al-Zarqali** (Arzachel), Al-Ghazali (Algazel), **Ibn Zuhr** (Avenzoar), **Ibn Rushd** (Averroes).

### *Distinguished Participants, Ladies and Gentlemen,*

While we glorify the achievements and contributions of the above-mentioned renowned scholars, we have to remind ourselves that unfortunately, the Islamic world is now in a deep slumber and this explains why we are lagging behind in education, research and innovations. Over the years, we have been unable to produce great scholars and inventors like Ibn Sina, Al Khwarizmi and Ibn Khaldun. This is because we refused to build on the knowledge and pioneering works of our scholars. Instead, we rely totally on the west to develop and transform these great works into finished products for us.

What is the way forward for the Muslim ummah? How do we reverse the trend? In my opinion, we have to go back to the basics as postulated by the early scholars. We need to restructure our educational system, approach and syllabus. The leadership and governments must play its role by creating the enabling environment for scholarship and innovation to flourish. Recognition must be given by government institutions and the community at large to the works of scientists and scholars that could make a life-changing scale impact on the society. Private Sector Should also play their role by engaging in research and development not only for the purpose of commercialization but in the spirit of producing and creating an environment of knowledge-based economy.

In some corners, out there in the developing Muslim world, there must be those who aspire to be new Avicenna and Al Khwarizmi but are unable to emerge successfully due to limited opportunities and support both from the government institutions and the society at large.

As I come from Malaysia and I happen to know a group of Muslim researchers and scientists that have introduced a new paradigm called ALAMTOLOGI. However, little is known about this group and their works. ALAMTOLOGI is a terminology which verifies or authenticates the evolution of a scientific and technological research and development process, which is dependent on the laws of nature. Each review of this process will stringently obey alamtologi's important feature – which stresses on the scientific evidence of the system before some form of assessment or even summary can be carried out. Knowledge is the application of scientific knowledge developed to benefit and resolve problems in man's daily life. So, alamtologi means Knowledge of the Universe.

Despite its simplicity, it entails a deep understanding and study of knowledge required to resolve the diversified problems in the light of present technological developments – as well as that of the past, some of which are still mysteries today. It is complementary to the process, to describe and resolve the mysteries of nature, by referring to the scientific evidences.

It has expanded profoundly, culminating in various disciplines of knowledge being documented as reference in technological research. From its humble beginnings in 1987, numerous ALAMTOLOGI technologies have been developed to improve today's developments in the field of Science, technology, health and medicine, education, socioeconomics, environmental and human related sectors.

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It is through the adoption of approaches such as this that we can bring back the culture of knowledge, scholarship and research to the Muslim ummah. We should all do our part in promoting the culture of scholarship and research in order to regain our lost glory

***Distinguished Participants, Ladies and Gentlemen,***

As for a new vision, we have to talent spot brilliant pupils in a wide spectrum of areas from the beginning in our various schools and nurture them in order for them to reach their potentials. Also, a funding facility must be made available to them in order to finance the conduct of research and exploration of their innovative prowess. We also have to work not only on our capital but human resources as well.

In the Context of D-8 action plans, it has entered into the second phase of its life cycle, which is the Projects implementation and development period that will change the dynamics of the Organization and bring the desired change in the life of the citizens of D-8. To this end, we are currently working on many project ideas.

One of them that I particularly want to mention here is the establishment of the D-8 International University in Hamadan, the city of Ibn Sina. The aim of establishing the D-8 University is to strengthen scientific research and technological cooperation among the Member States. It is worth mentioning that the Islamic Republic of Iran has offered to locate the D-8 International University in the Campus of Ibn Sina University. This will build a strong bond between the D-8 and our renowned scholar, ibn Sina.

Furthermore, I welcome the desire of the State Government of Kastamonu to host a D-8 Ibn Sina Research Centre in this historic city. We are indeed ready to discuss in details regarding the proposal for hosting and operating the centre.

We also have a vision to establish a D-8 Network of Pioneers in Research and Innovation (D-8 NPRI) among the well-known universities of the D-8 Member States. So far, four Member States, namely Bangladesh, Malaysia, Nigeria and Turkey have nominated some of their prominent universities namely, University of Dhaka, Bangladesh university of Engineering and technology (BUET), Bangabandhu Sheikh Mujib Medical University (BSMMU), Bangladesh

Agriculture University (BAU), Universiti Malaya (UM), International Islamic University of Malaysia (UIAM), Universiti Putra Malaysia (UPM), Ahmadu Bello University (ABU), Obafemi Awolowo University (OAU), University of Nigeria Nsukka (UNN), Bogazici University, Middle east Technical University and Gebze Technical University in order to facilitate knowledge sharing and joint research and development amongst our Member States. These initiatives will go a long way in bridging the wide gap that exists in Muslim scholarship and innovation

Also, I would like to point out that we are in a bid to galvanize the youths in the Muslim world to undertake scientific researches and translate them into finished products that the D-8 Organization is working with the Islamic World Science Citation Centre in order to provide favourable grounds to develop the growth of science in the D-8 countries, among others through ensuring optimum cooperation among scientists in the Member-Countries, and producing effective policies in the field of science and technology in the D-8 countries, including through cooperation with the D-8 International University.

***Distinguished Participants, Ladies and Gentlemen,***

In conclusion, while we are happy to glorify the past, we should make an attempt to unearth the present talents around us as well as to prepare and nurture the future aspirants in our effort to achieve the new height in science and technology for the common benefit of mankind. Hopefully soon during our life time we will be able to witness a birth of a new Avicenna.

Finally, I wish to thank the Ibn Sina Institute, for hosting this important conference and for their hospitality and I wish you all success in your endeavors and deliberations.

Thank you very much for your attention.