

Conclusion

From the above, it is evident that humanity has a great heritage of values, and beliefs that may vary in appearance, but in essence, they all express similar views defending human rights, and dignity, and calling for understanding, and love. Expanding knowledge of these cultures will certainly lessen the tendency to civilizations' conflict and overcome all difficulties that hinder international understanding.

The problem of international understanding is one of inter-cultural relations that must develop in the direction of creating a world society based on mutual understanding and respect. This society must embrace the human tendency for the mutual recognition of common values, under the slogan of *varied cultures, but all accepted*. Since more than a decade, particularly after the dissolution of the Soviet Union, and the end of the Cold War, the world has been witnessing a period of instability, and simultaneously a prevalent call for a new international system as an alternative for the one existed in the Post-World War II period.

We hope that the new system will secure the rights of small nations prior to securing that of the major ones, and not to be based only on the will of the victorious, as was the case in the old one. It is also hoped that the new world system will bring prosperity to all people, not to be dominated by one party, to enhance co-operation, understanding, and co-existence of different civilizations.

While some argue that globalization is the domination of a specific culture, and imposing single concepts on all people, yet in fact, it should be understood as a natural result of fast communications and a movement of give and take. Still, the stronger party will certainly have more contributions in that movement. The Arabic/Islamic world does not fear globalization because it has much to give due to its great civilization. Therefore, it has to introduce the true, correct image of Islam, that managed to release human capacities everywhere, and create a glorious civilization, positively reacting with the other ones, to ultimately become an integral part of current human civilization.

Therefore, the Arab world must never be apprehensive from globalization, or from lacking ability to participate in that system efficiently.

U.S.A – now at the crossroads – must exploit its huge potentialities to constitute the base of world settlement, adopt a rational policy, abandon the call for expanding the circle of war and revenge, and stick to the ideals that suite the single major super-power in today's world. In that sense, its declared determination to change the system in some countries by military force means a complete destruction of a basic principle of the U.N as well as the international laws, which prohibit the interference in other nations' internal affairs. In addition, its biased concept of terrorism and division of the world nations into two axes; one of evil and the other of goodness, will lead the world to a dead end.

We are hoping that the U.S., with its huge military and economic abilities, will embody welfare, justice and rightness. We also wish that it would adhere to the ideals adopted by its early pioneers, who were always figuring U.S.A as carrying the torch of freedom and liberation. U.S.A must be aware that any nation that resort to solve problems by force will eventually recognize that power has its limits, and its outcome is not necessarily, what was expected.

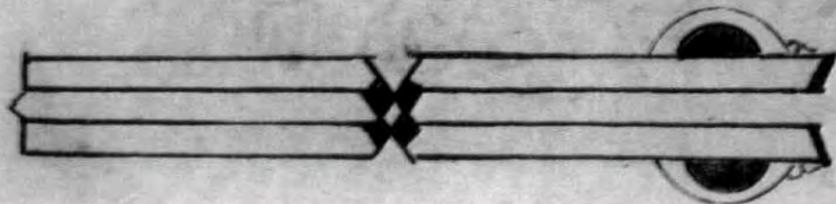
Finally, we repeat that Islam - the religion of more than a billion Muslims who constitute a great power in the world nowadays, and occupy a large part of the globe – is in its reality, and at the core distinguished with tolerance, and acknowledges the multiplicity of cultural, and ethnic principles. We also denounce the allegations that Islam, and terrorism are two sides of one coin, and that Islamic terrorism is the heir of communist danger.

As Arabic civilization is now at a critical historical juncture facing unprecedented challenges, it must present all its experiences and fundamental legacy for humanity to be recognized by others. Islamic-Western dialogue must not be limited to our glorious past, but should also include our present ability to contribute to the progress and welfare of humanity.

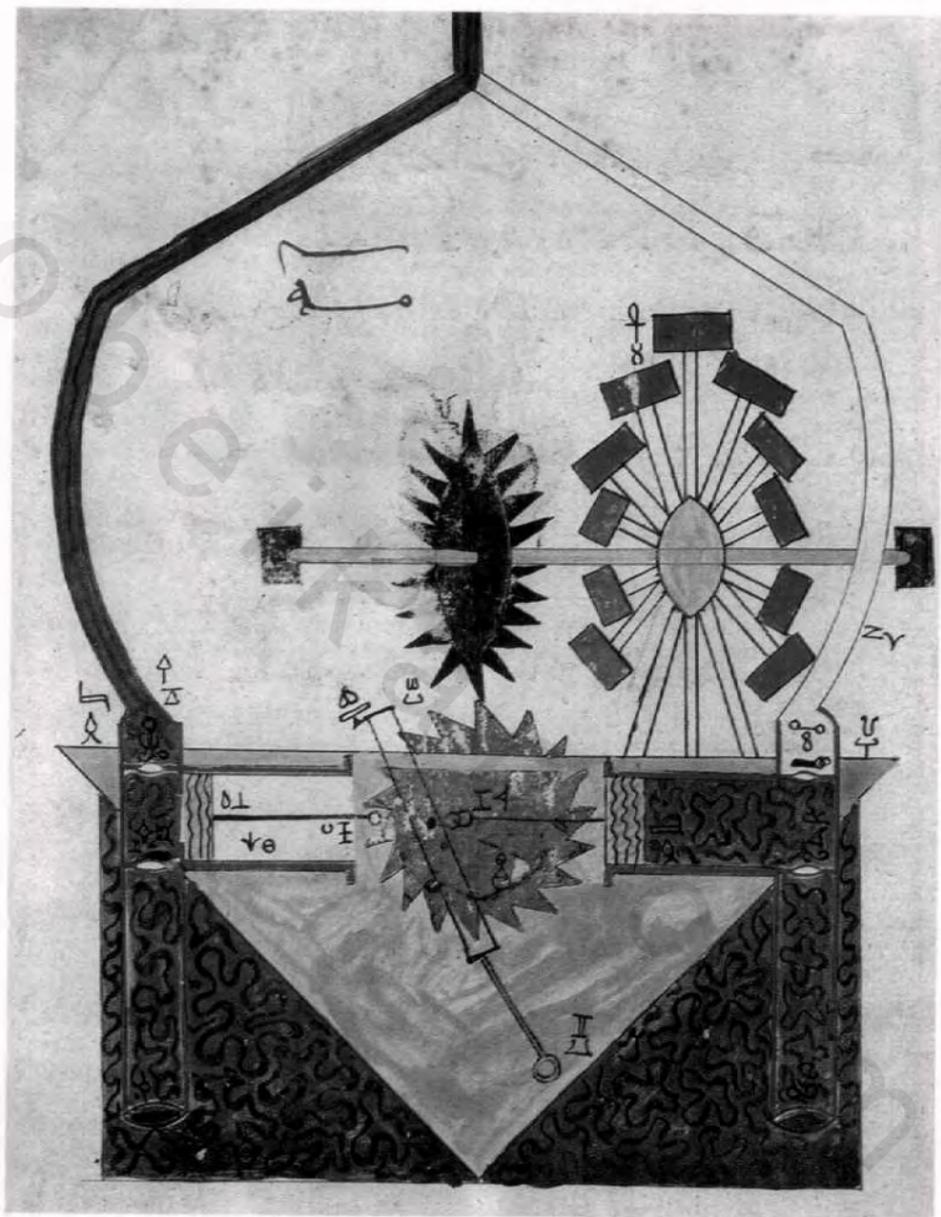
حيز الثور قليل الحبر وما يعرض له بالحنزير. ما كان احمرا الثور واصله غليظا
 بما تعرض له ايضا بالحنزير وهو في حرم بل ان تركه حتى ينضج باثنا ان
 تبصره وانما ان ينفع من عاتق ما كان ابيض الثور مشدودا وكان اظلم ريفيا
 بعد الذي ينفع من انفسهم و انقل في عاتقها ان تنظر قبل العمل ان كان في ركن
 ورمة الحمار شكونا تا قما ونقص بغض النعضان حينئذ فاجلس القليل بعد
 الشمير وناسه في حمله وينفتح فيه وتأخذ خادما يتردد به فيكسر لسانه
 بالاشقل بلالة حتى يصر صوتها



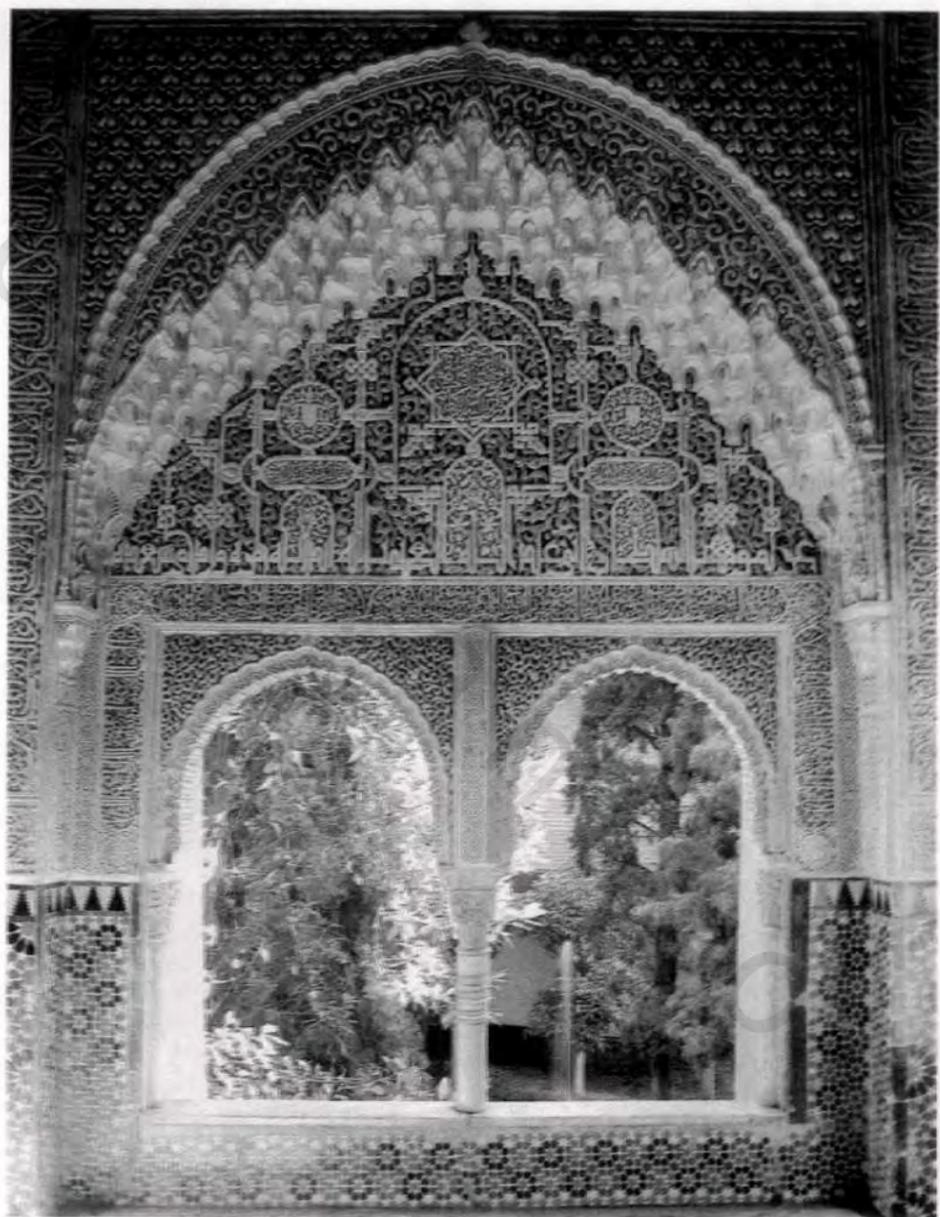
تصنع من فضة اذ غاير تكون في فمها كالسيكين باء الكبت بها اللسان وتبين لها
 الرزم وتوقع بصرها عليه من صقارة وانظر زهاج العوزة وتقبض بها الى خارج ما
 انكسر من عجز ان يجرى بها ثوبا من الصفاقات ثم تقصعها بالة صرة صورا
 تشبه النقص الا ان يكون فيها منقوشين لم حلا والمرة منقوش بحرا الا اخرها خلتين
 جزا تصنع من العنز ومن بولاد منقوش



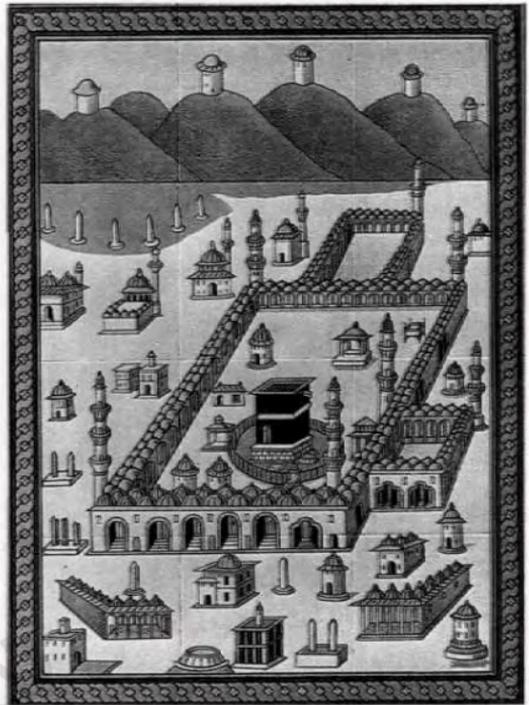
Surgical instruments according to Azzahrawi



Reverberating pump by Al - Gazzary



Lions arena , Al-Hamra, Andalusia



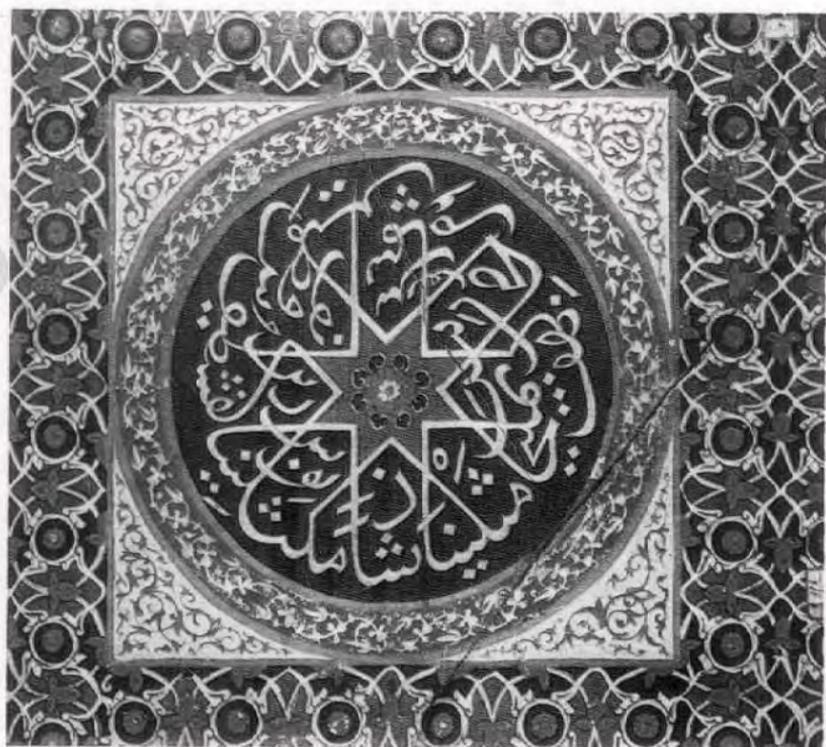
Islamic ornaments (16th Century)



Tableau from Tunisian Folk Art shows the Holy verse 'Allah is Almighty'



Granada Alhambra: Patio with the tower of Qamarin



Geometrical and ornamental repetition in Islamic art



An internal title from the manuscript , treasure of secrets



**Sasanic style bronze jar from the late Umayyad or early
Abbasid era**



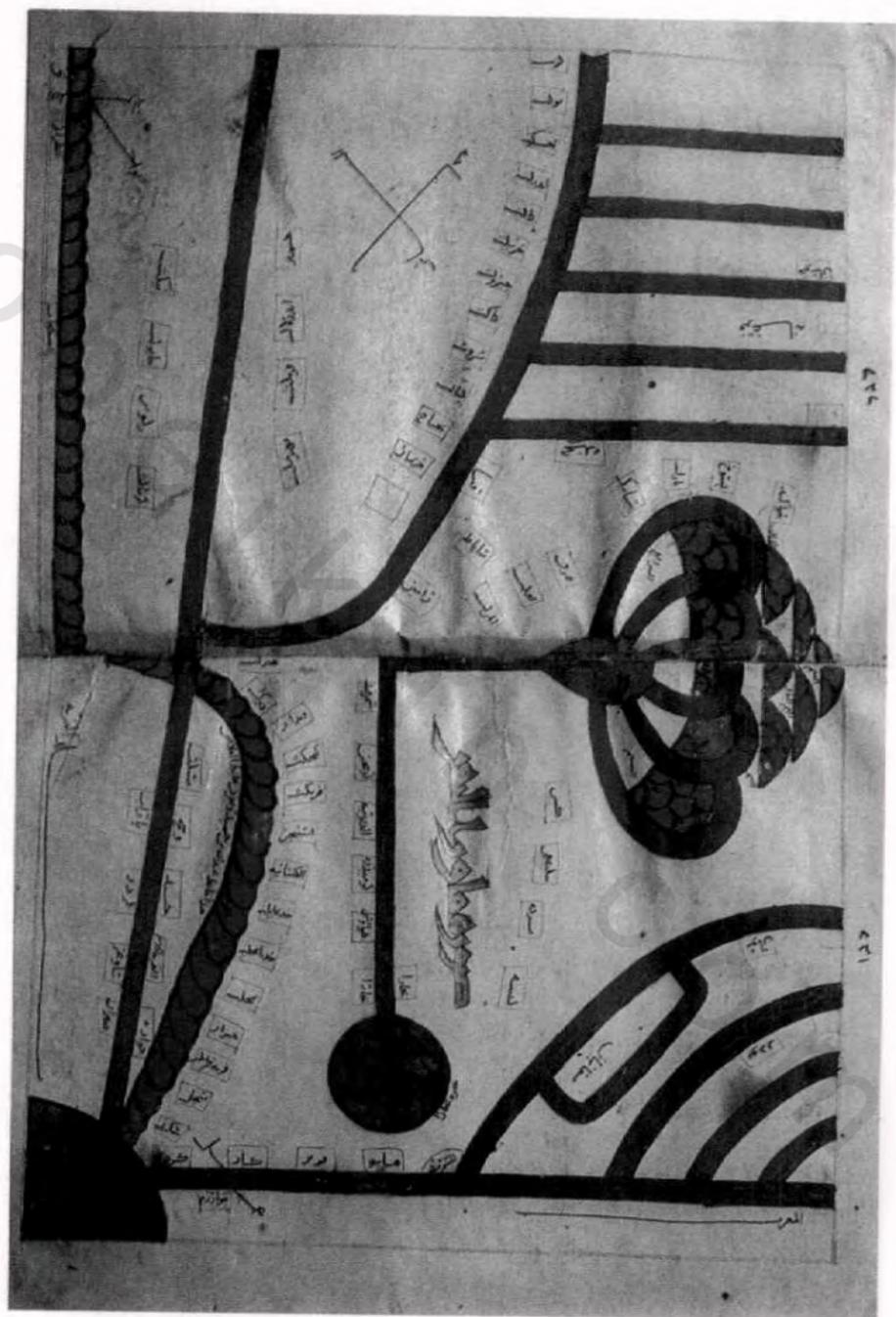
Nezami Khesru and Shireine, Iran, Royal Scotch Museum-Edinburgh



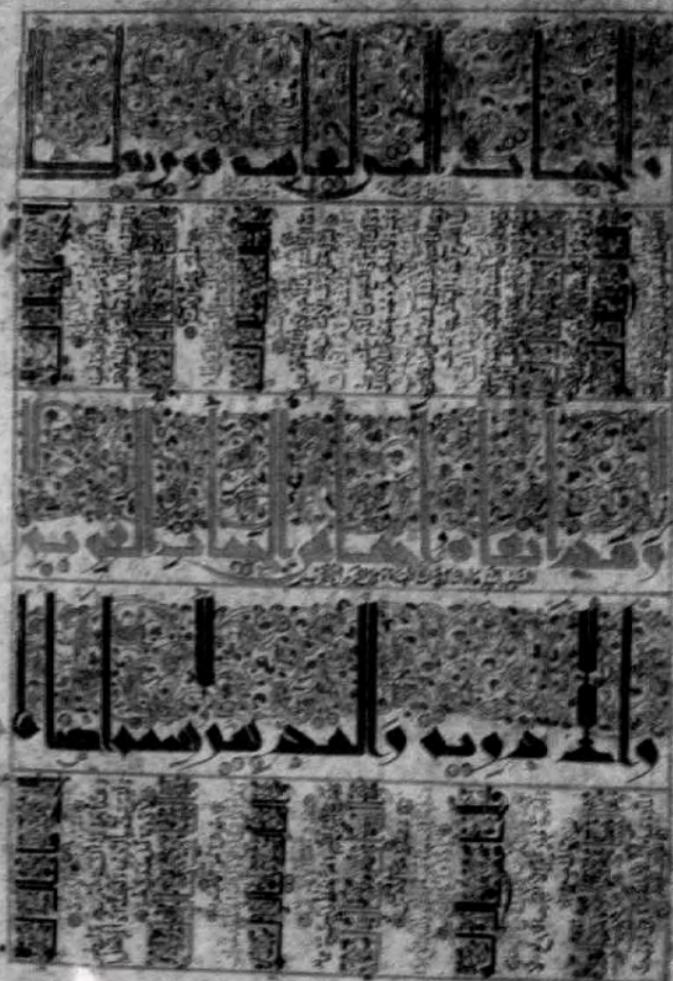
Avicenna



Al-Kendy



Central Asia and beyond the river painting by Ibn -Hawqal

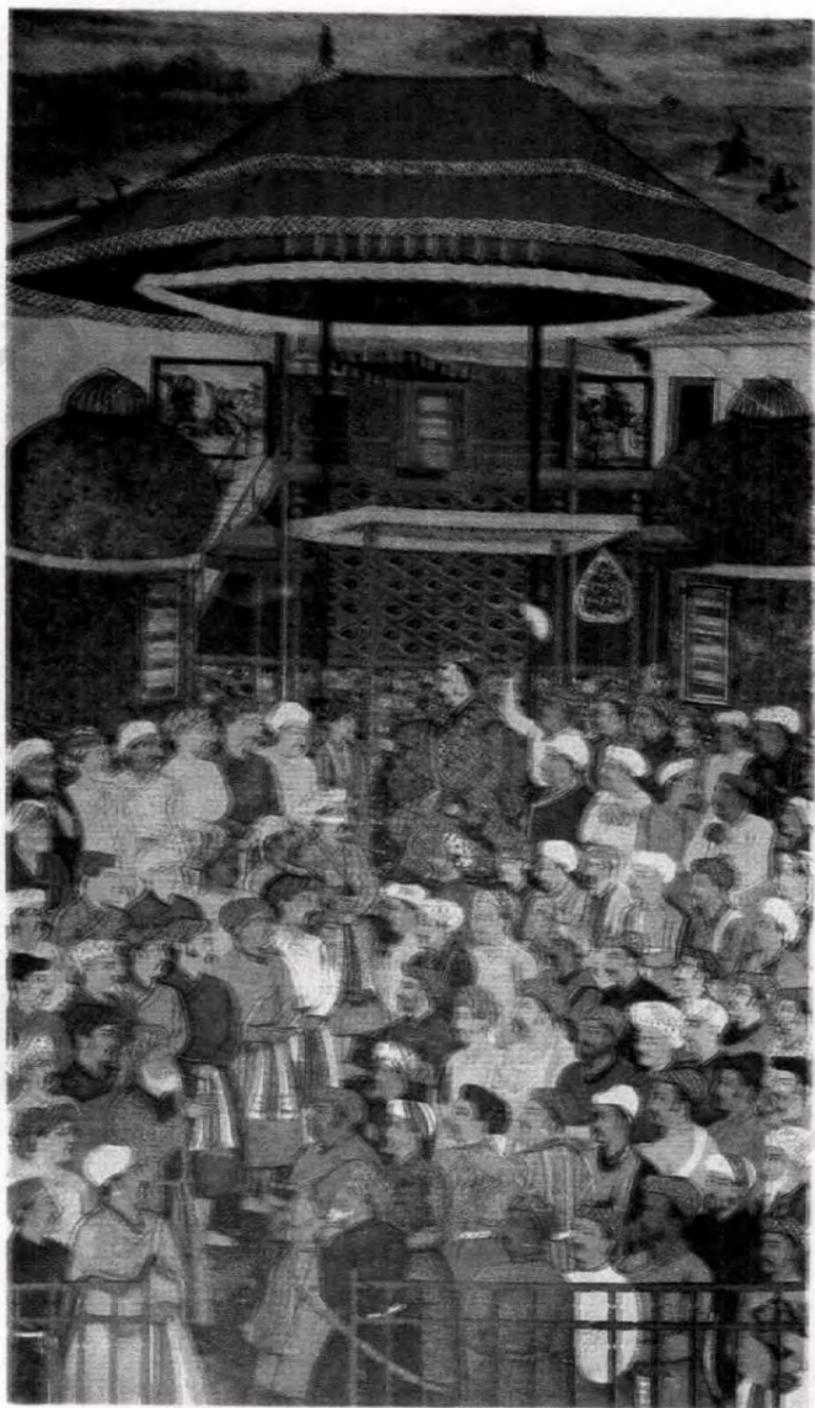




Gambi : The seven crowns - Qazwin Dahra 1556,
 Friar Museum, Washington D.C.



The seventh music wings



Dar Barma Hunger - India 17th century (Hermitage museum- Leningrad)



Base of candlestick made of copper ornamented with silver , plants and writings from Iran



Tin made of copper ornamented with silver - Egypt - Mamlouk era

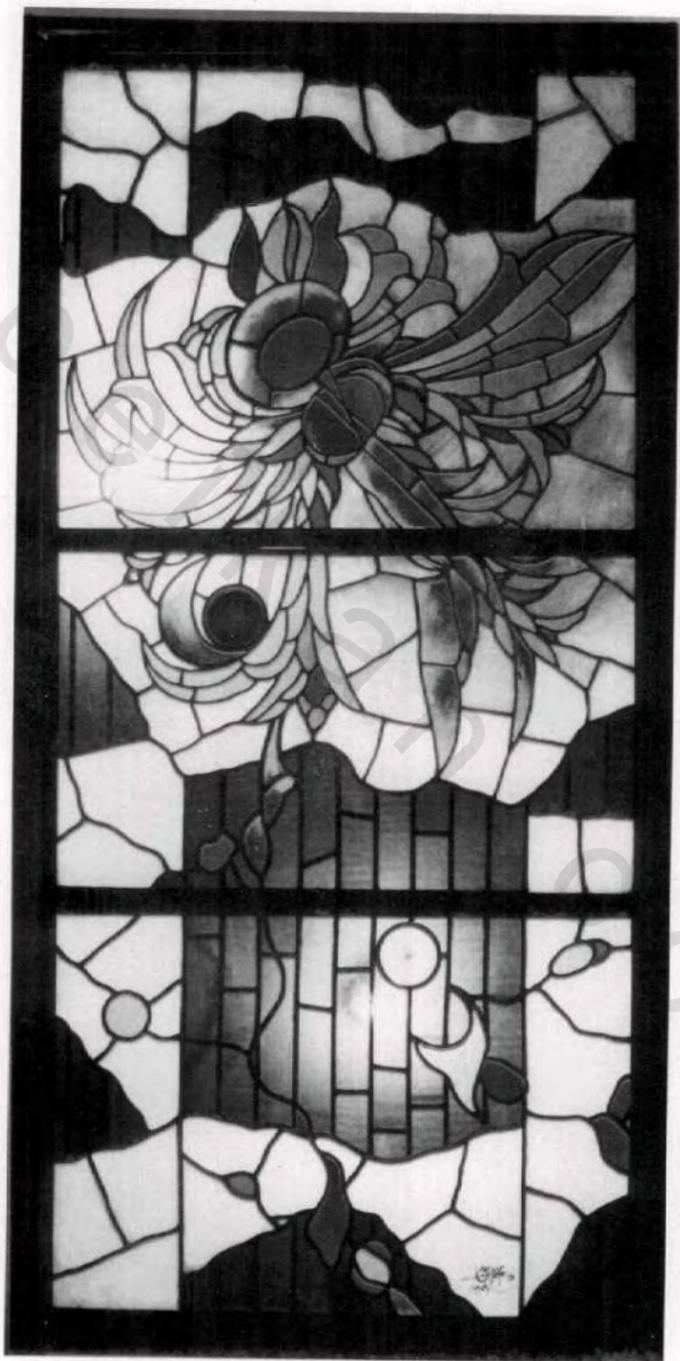


Ornated metal pots - Egypt - Fatimid era

Copper Incense pot ornamented with silver, with the name of Sultan Abu-Bakr engraved on it



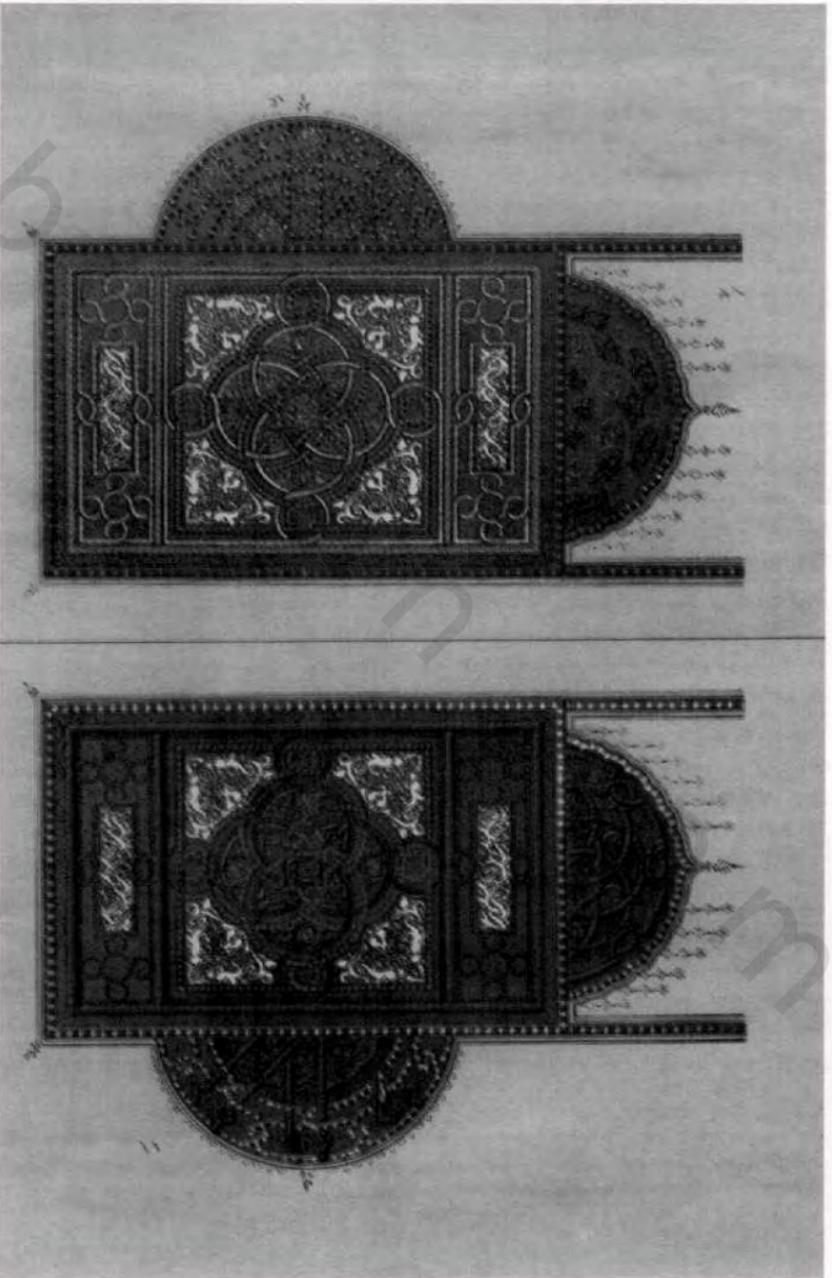
Crystal vase (16th century)



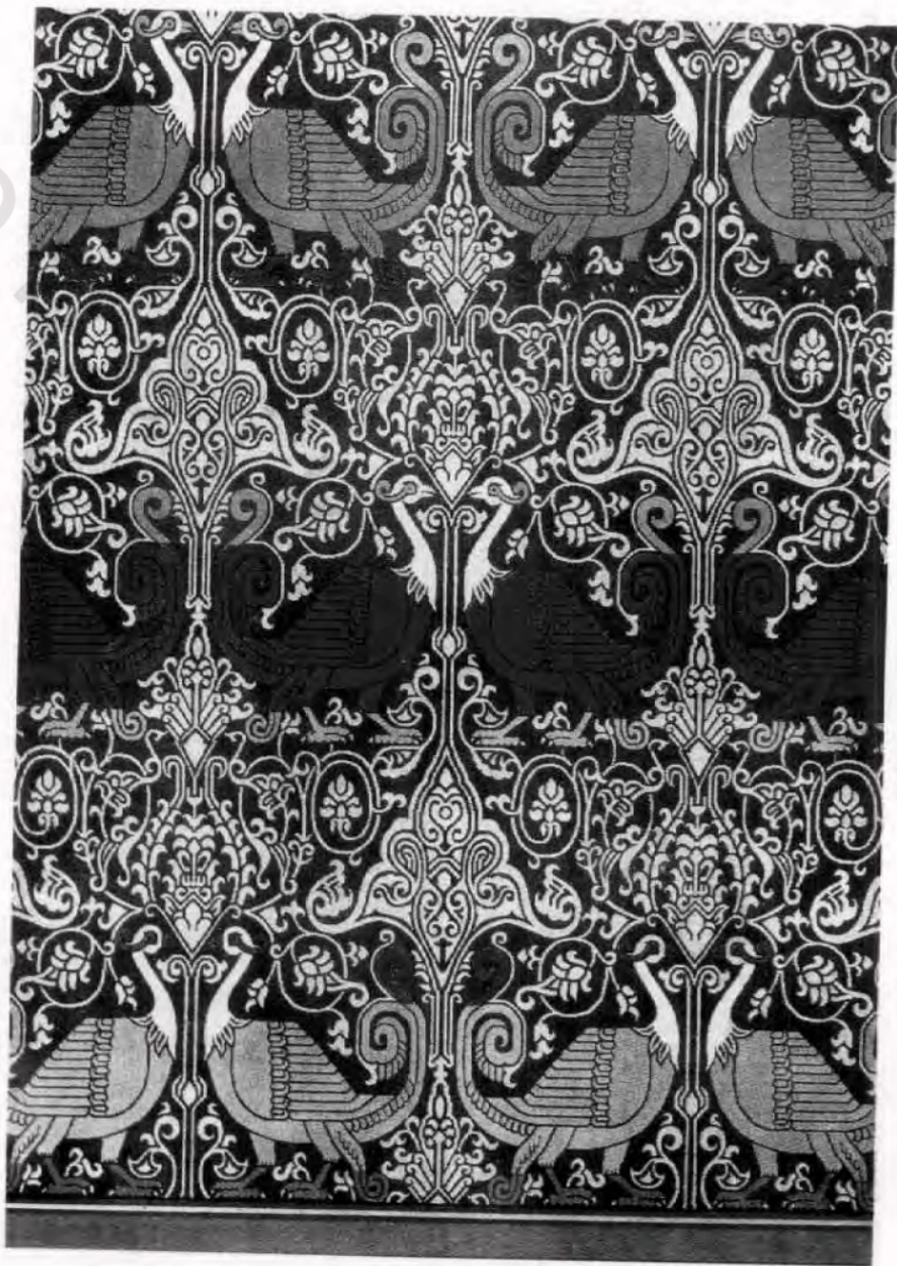
Window from stained and coloured glass



Glass jar ornamented with gold and gems



Pages of the Holy Quran - style from Morocco Mohamed Abul Dahab Mosque - 18th century



Islamic textile (14th century)

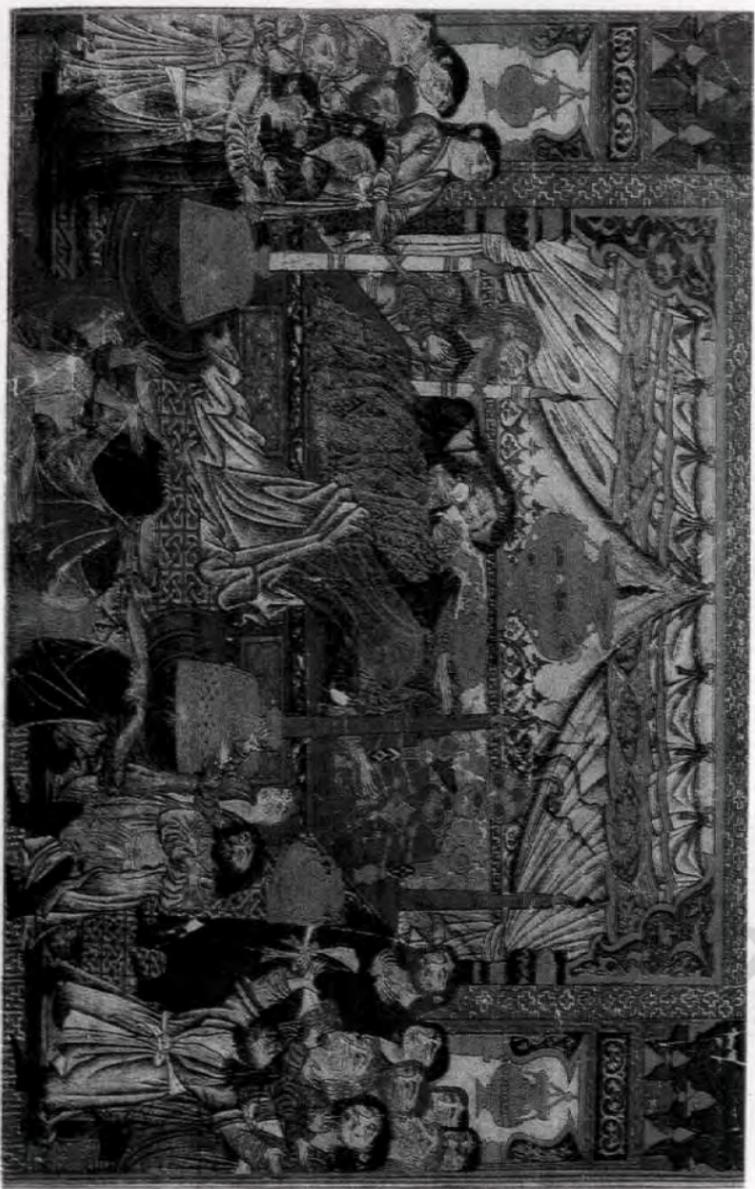
Ibn El-Haytham



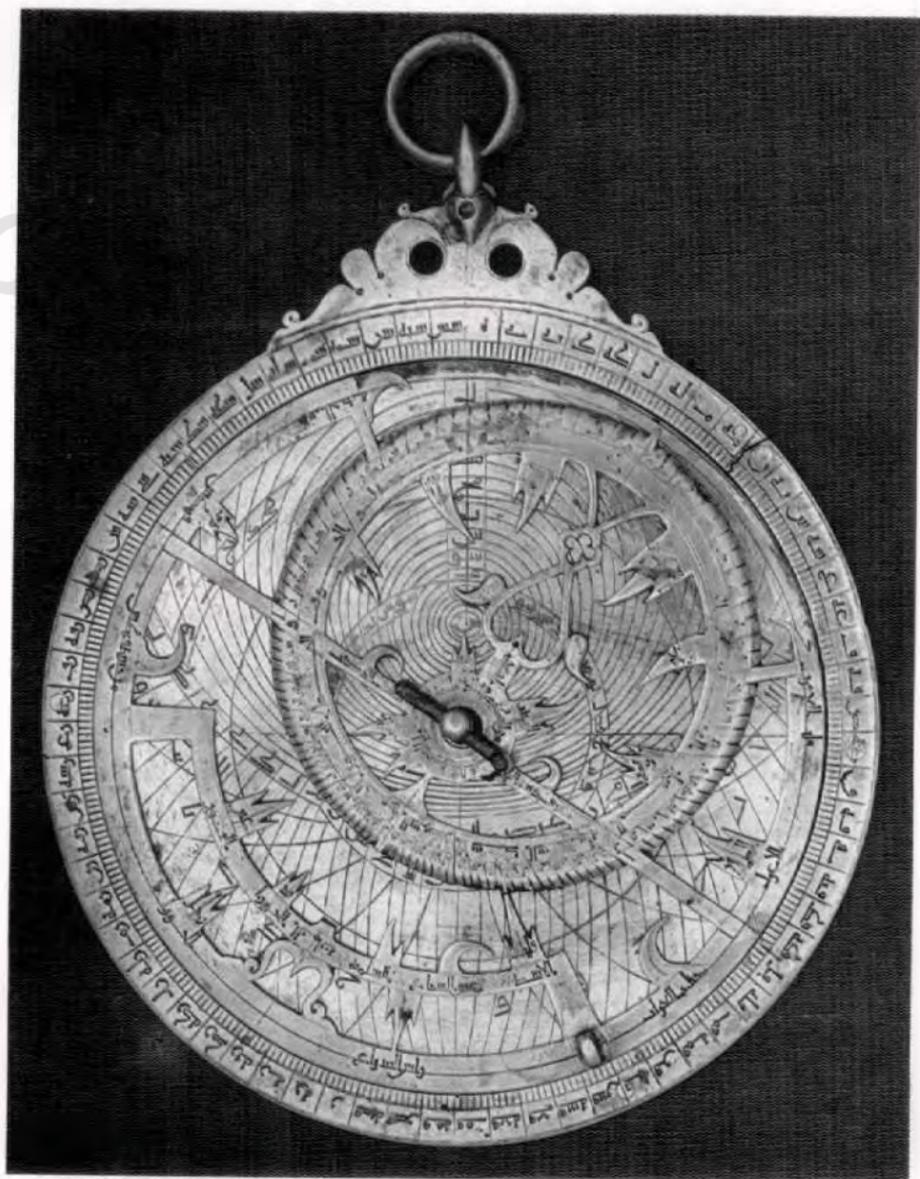
Al-Khwarezmy



Dome of the rock - Mosaics 681 -692



Al-Ferdawsi, Shahnama, Alexander the Great - Tebriz 1320, Friar Museum, Washington D.C.



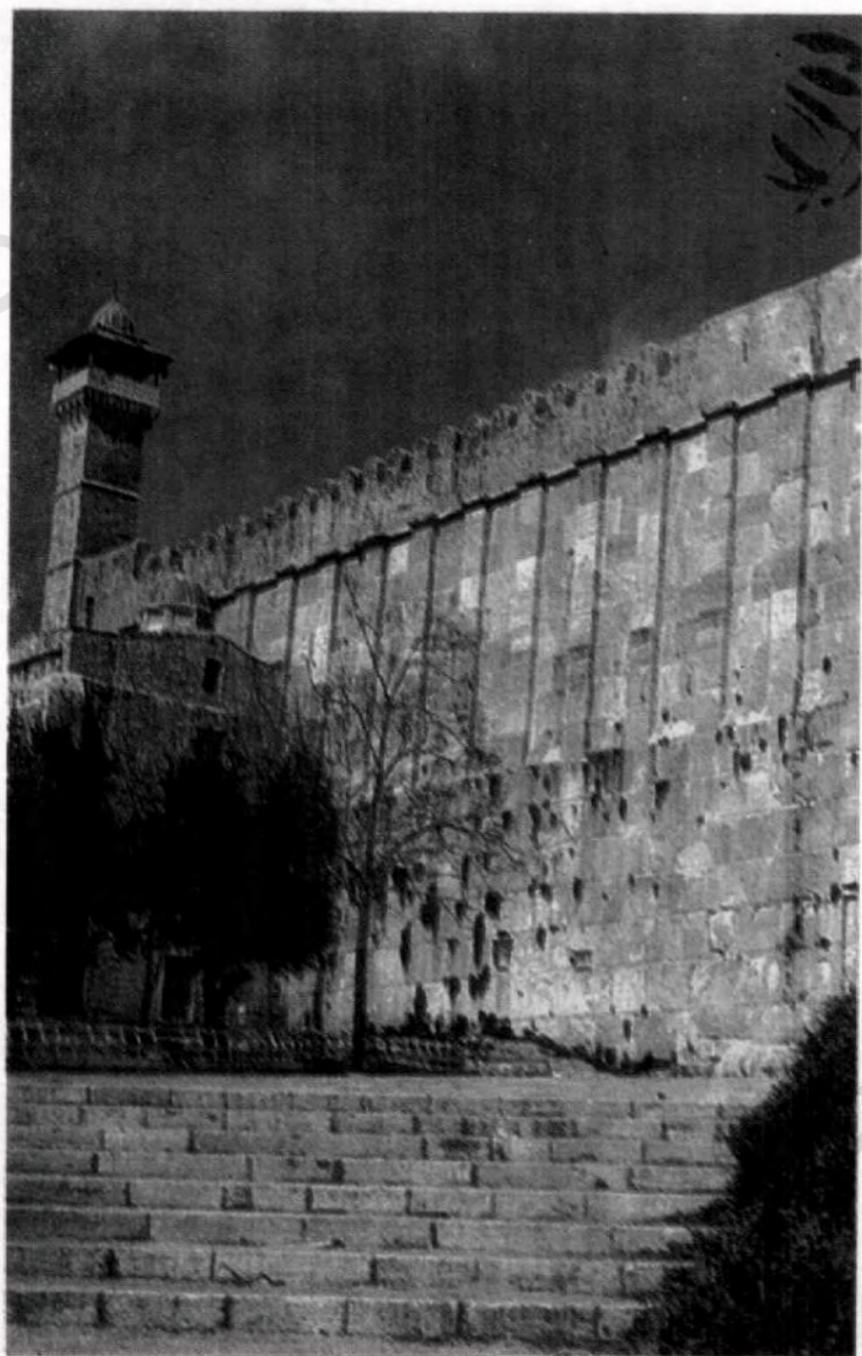
Flat compass from Middle age signed
by Ibn El Hussein Ahmad el-Baghdady



Ottoman compass



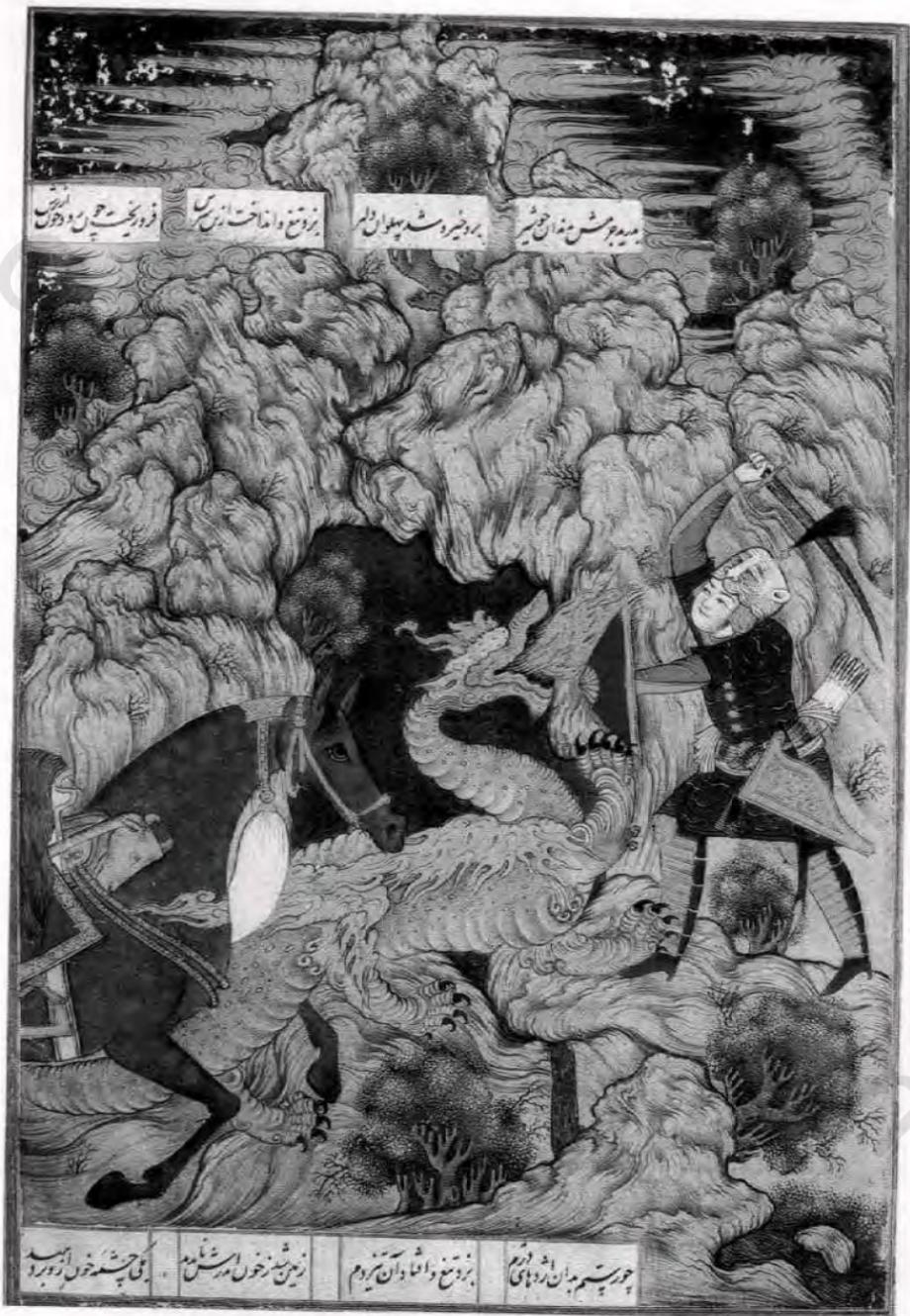
Medications that are still used nowadays



Fence of the Jerusalem Holy shrine



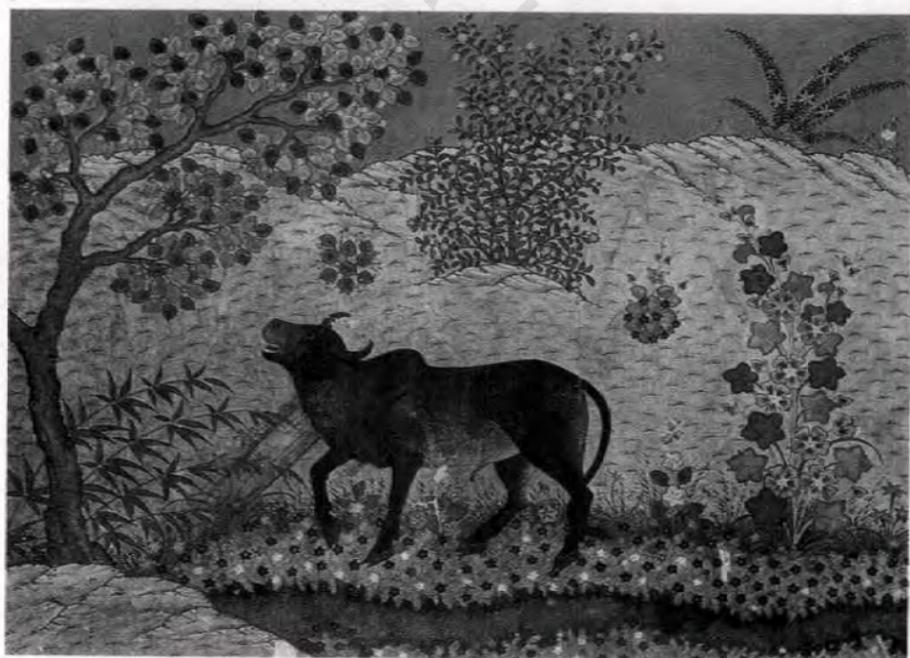
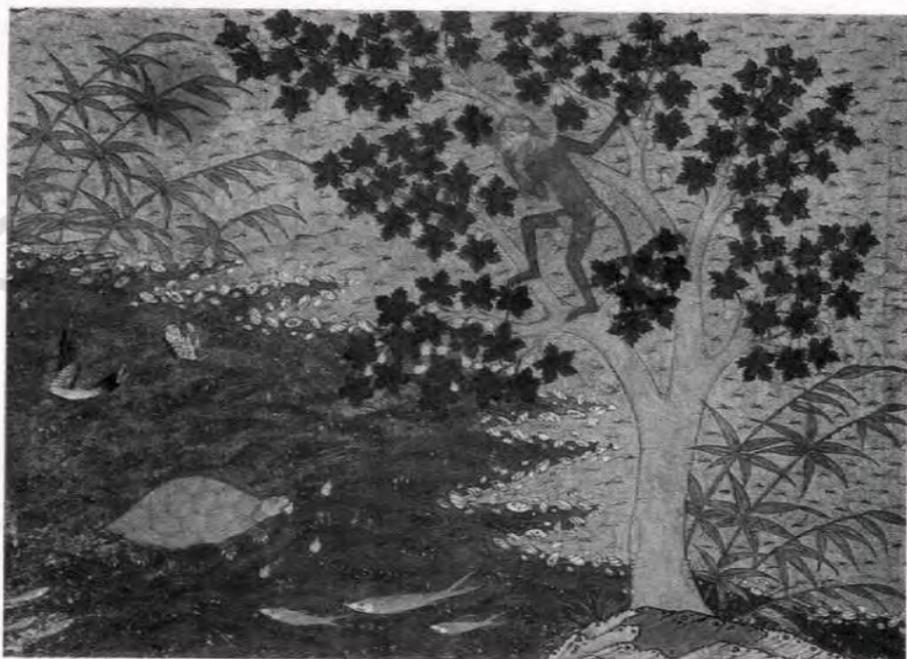
Mosque of Sultan Ahmed the third (one of the famous mosques in Turkey)



Al-Ferdawsi : the-Shahname, al-Bustan, Iran - Windsor library



Islamic Center in Washington- Oriental style in the west Capital



Kalila and Demna - Taymouryia School 1410 (Gulistan library- Tehran)



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