

sector" (Mübeccel Kiray, *Örgütlemeyen kent, İzmir'de iş hayatının yapısı*, Ankara 1972). By 1980, İzmir had developed into a city of over half a million inhabitants, surrounded by highly urbanised suburbs. Apart from the beginnings of an investment goods industry, factories processing tobacco, olives and fruits continue to be a local specialty, and tourism also plays an important role in the urban economy. With two universities, the city also has become one of the educational centres of Turkey.

Bibliography: Given in the article. See also J.H. Mordmann, *El'* art. s.v. (SURAIYA FAROQHI) 'IZZET HÖLÖ (AL-)ĀBID, Ahmad b. Muḥyī l-Dīn Abu 'l-Hawl b. 'Umar b. 'Abd al-Ḳadir, popularly known as 'ARAB 'IZZET Pasha (1272-1343/1855-1924), late Ottoman statesman and close counselor of Sultan 'Abd al-Ḥamīd II [q.v.].

Born in Damascus (hence his nickname "Arab") as the son of a wealthy local notable, Hölö Pasha, he was educated in his hometown and in Beirut and became proficient in Turkish and French. Counted among the reformers, he edited a weekly in Arabic and Turkish, named *Dimashk*. Moving to Istanbul, he eventually joined the ranks of the chamberlains (*kuranā*) of 'Abd al-Ḥamīd and then became a Second Secretary (*ikindī kätib*) of the *Mabeyn* [q.v.]. He gained great in-

fluence at court and was finally appointed Vizier. In May 1900 he was made head of the supervisory committee for the Hicjāz Railway [q.v.]. From gifts of the Sultan and from kickbacks paid to him by foreign companies he acquired great wealth, and became the object of public outrage. The then famous satirist Shā'ir Eshref (1847-1912), in a lampoon against 'Abd al-Ḥamīd, wrote:

*Besmele gūsh eyleyen sheytān gibi,
Korkuyursun "höt" dese bir edjnebi.*

*Pādshāhum öyle alqaksın ki sen
'Izzet-i nefsin 'Arab 'Izzet gibi!*

Like Satan, when he hears the *bismullāh*,
you panic, if a foreigner says "hum".

My Lord, you are so lowly that your soul's nobility is like unto 'Arab 'Izzet.

At the outbreak of the 1908 revolution he fled to London and thenceforward lived outside his own country, mainly in England, Switzerland and France. He died in Egypt, where he had gone for medical treatment, and was buried in Damascus.

Bibliography: İbrahim Alāettin Gövsa, *Türk meşhurları ansiklopedisi*, İstanbul n.d. [ca. 1940], 198; Zirikli, *A'lām*³, i, 163; H. Yücebaşı, *Sair Eşref bütün şiirleri ve 80 yıllık hatıraları*, İstanbul 1978, 5.

(Ed.)

Camia Milliye-i İslamiyye

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JAMIA MILLIA ISLAMIA (AL-DJĀMI'A AL-MILLIYYA AL-ISLĀMIYYA), a Muslim University, formerly in British India and now in the Indian Union.

In September 1920, the Indian National Congress adopted the non-cooperation resolution against the British government. The Jamia Millia Islamia (National Muslim University) was the "lusty child of the non-cooperation days", according to Jawaharlal Nehru, independent India's first Prime Minister 1947-64.

Mawlānā Maḥmūd Ḥasan (1851-1920), the *ālim* at the *Dār-al-'ulūm* in Deoband, performed the opening ceremony on 29 October 1920. The Jamia's principal architects were the Oxford-educated Mawlānā Muḥammad 'Alī (1878-1931), the pan-Islamic leader Dr. Muḥtār Ahmad Anṣārī (1880-1936), an Edinburgh-trained medical doctor, and Ḥakīm Adjmal Khān (1863-1927), a leading practitioner of the *unani* system of education and one of Dihli's well-known citizens. Among its prominent vice-chancellors have been Dr. Zākir Ḥusayn (1879-1969) and Muḥammad Muḍjīb (1902-85).

In its nascent stages, the Jamia's *raison d'être* was to keep Muslim education free from government aid and control and to evolve a philosophy of education that would be in keeping with national characteristics and in consonance with the Islamic spirit. The founders believed that communal peace and religious understanding were the fruits of true education. Consequently, they devised a curriculum to end religious discord between all faiths, to familiarise youth with their own cultural heritage without rejecting what was true and useful in the culture of others, and to evolve an organic thesis of traditional and modern education. The first *Amīr-i Djāmī'a* (Chancellor), Ḥakīm Adjmal Khān, expected students to know each other's

culture: "The firm foundation of a united Indian nationhood depends on this mutual understanding."

M.K. Gandhi, the main inspiration behind the founding of the Jamia, hoped that this institution would interpret Muslim culture in a manner consonant with truth and the requirements of a people diverse in culture. He hoped that it would produce good Muslims who would be men of refinement and character, living according to the highest moral standards and serving the people with devotion and sincerity.

In 1935, Halide Edib Hanum, the Turkish author [see KHĀLIDE EDIB], lectured at the Jamia. According to her, the institution's chief objective was to create a harmonious nationhood, and she observed that, in its aim, if not always in its procedure, it was nearer to the Gandhian movement than any other Muslim institution she had come across in India. In 1943, W.C. Smith, the historian of Islam, commented that the Jamia "has been constantly growing, ever refurbishing its methods, and branching out from time to time to meet new needs. . . . Its education has aimed at being, and has been, progressive, Indian, and Muslim."

The pursuit of such ideals ran into rough weather owing to paucity of funds, and yet dedicated teachers kept the Jamia going under adverse circumstances. They did not have money, and worked amidst and through poverty. They did not even have the shelter of houses, so they taught under the open sky. Yet they cheerfully faced the hard trials in an atmosphere of enthusiasm and optimism. Zākir Ḥusayn, vice-chancellor from 1926 to 1948, remembered those years of deprivation as "days of joy".

In the 1930s, the All-India Muslim League staked its political claims as the sole spokesman of the Muslim community. Muḥammad Muḍjīb, the historian at Jamia,

ہندستانی مسلمانوں کی
قومی تعلیمی تحریک

جامعہ ملیہ اسلامیہ

شمس الرحمان محسنی

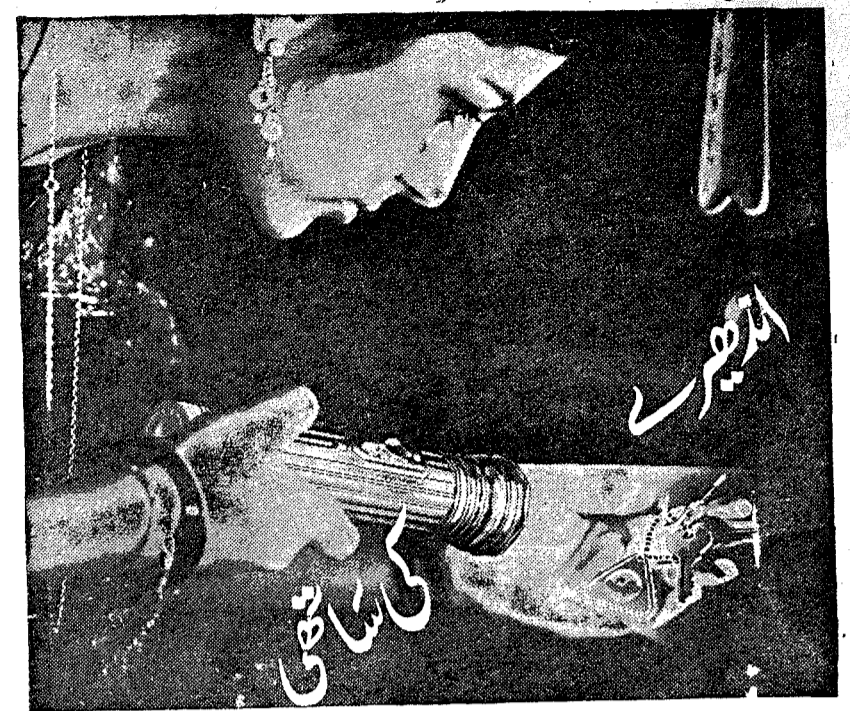
- Jamia Millia Islamia
(A. B. V. S. K.)

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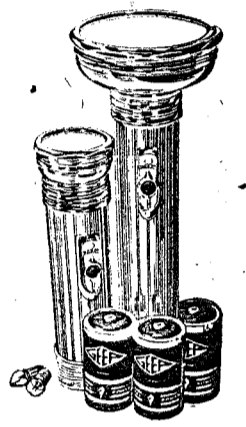
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اس شمارے کی قیمت
دو روپے

جلد ۶۲	بابت نومبر ۱۹۷۶ء	شمارہ ۵
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