

mosques with multiple domes and minarets for which Middle Eastern mosques serve as a model and which—in the late nineteenth century and again after Suharto's downfall in 1998—became the favourite design in Indonesia. With a capacity of about 120,000 worshippers, it is amongst the largest mosques in the world. Its dome has a diameter of forty-five metres, symbolising the year in which Indonesia's independence was declared, as reflected in its name. The height of its minaret in centimetres is 6666, equalling the number of verses in the Qur'ān. On its verandah stands a large wooden drum (*bedug*), a type used at traditional mosques to announce the daily prayers. Although reformist Muslims denounce such drums as *bid'a* (unlawful innovation), the *bedug* serves as a symbol of Islam in Indonesia (Zuhri, 88–9). While mosques had been almost hidden from view in colonial Jakarta, the Istiqlal Mosque represented an architectural return to pre-colonial days, when mosques dominated urban skylines.

BIBLIOGRAPHY

Kees van Dijk, 'The changing contour of mosques', in P. J. M. Nas (ed.), *The past in the present. Architecture in Indonesia* (Rotterdam and Leiden 2007), 45–66; Hugh O'Neill, 'Islamic architecture under the New Order', in Virginia Matheson Hooker (ed.), *Culture and society in New Order Indonesia* (Kuala Lumpur 1993), 151–65; Solichin Salam, *Masjid Istiqlal. Sebuah monumen kemerdekaan* (The Istiqlal Mosque. A monument of independence), Jakarta 1990; Syaifudin Zuhri, 'The mosque as a religious sphere. Looking at the conflict over the Al Muttaqun Mosque', in Kees van Dijk and Nico J. G. Kaptein (eds.), *Islam, politics and change. The Indonesian experience after the fall of Suharto* (Leiden 2016), 79–101.

KEES VAN DIJK

İzzet Paşa, Ahmed

Ahmed İzzet (Ahmed 'İzzet) Paşa (Furgaç) (1281–1356/1864–1937), an Ottoman general, statesman, and grand vizier, was born into one of Albania's leading families, in the town of Nasliç (today's Neapolis, in northern Greece), in the Görice *sancak* (*sancaq*, division of a province) of Monastir (Manastır). His father, Haydar (Haydar) Bey, was a former *mutasarrıf* (*mutaşarrıf*, governor), and his paternal grandfather, Timur (Tīmūr) Bey, a Nasliç notable. After completing his schooling at the Kuleli Askeri Lisesi (Kuleli Military Lycée) in 1280–1/1881, Mekteb-i Harbiye (Mekteb-i Harbiyye, Military Academy in 1301–2/1884, and Erkan-ı Harbiye Mektebi (Erkân-ı Harbiyye Mektebi, General Staff College) in 1304–5/1887, Ahmed İzzet joined the army as a staff officer, at the rank of captain (*yüzbaşı*). In 1306–7/1889, he became an adjutant major (*kolağası*), and two years later he was sent to Germany for training, where he won the favour of the German emperor. After returning home in 1311–2/1894, he served in various posts in Syria and Palestine and at Istanbul and Sofia. He performed important duties in Lebanon and the Hıjâz and was given the task of suppressing a rebellion in Yemen (Zilkade (Dhū l-Qa'da) 1321/January 1904). He remained in Yemen for three and a half years and was promoted to the rank of major general (*mirliva*) in Muharrem (Muḥarram) 1323/March 1905 and lieutenant general (*ferik*) in 1324–5/1907.

After the proclamation of the Second Constitution, Ahmed İzzet was appointed head of the Erkan-ı Harbiye-i Umumiye (Erkân-ı Harbiyye-i'Umūmiyye, General Staff) (16 Receb (Rajab) 1326/1 August 1908). In Safer (Şafar) 1329/February

01 Temmuz 2021

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN