

of the palace school of the Turkish sultans, in *MacDonald Presentation Volume*, Princeton, New Jersey 1933, 303-24 (Djerid = ibid. 321-3) and also *The palace school of Muhammad the Conqueror* (Harvard Historical Monographs, XVII), Cambridge, Mass., 1941, 120-3; N. M. Penzer, *The harâm*, London 1936, 69-70; Halim Baki Kunter, *Eski Türk sporları üzerine araştırmalar*, İstanbul 1938, 47 ff.; Eremiya Çelebi Kömürçüyan, *İstanbul tarihi. XVII. asırda İstanbul*, ed. H. D. Andreasyan İstanbul Üniversitesi Edebiyat Fakültesi Yayınları, no. 506), İstanbul 1952, 98 ff.; Metin And, *Kırk gün kırk gece*, İstanbul 1959, 192-3 (quoting from the *Sürnâme* of Hüseyin Vehbi (d. 1148-9/1736): cf. Metin And, *op. cit.*, 199). (V. J. PARRY)

**DJEWDET**, 'ABD ALLÂH (Abdullah Cevdet) Turkish poet, translator, politician, free-thinker and publicist. He was born of the Kurdish family of the 'Umar Oghullarî, at 'Arabgîr, on 3 Djumâdâ II 1286/9 September 1869. Having completed his studies at the military school at Ma'mûret el-'Aziz (Elâzığ), he came to İstanbul about the age of 15 to attend the Army Medical School. There, in May 1889, he became a founder-member of the Ottoman Society for Union and Progress.

By 1891 he had published four small volumes of poetry, the second of which opened with the well-known *Na't-i Sherîf* in praise of the Prophet, which more than once during his stormy career swayed officialdom in his favour. In 1892 he underwent a brief spell of imprisonment for his political activities, and in 1896 was exiled to Tripoli. Becoming involved with the local branch of Union and Progress he was again imprisoned, but after his release succeeded in escaping from Tripoli and making his way to Geneva (September 1897), where he worked for the Young Turk fortnightly '*Othmânî*. In 1899 he was induced to accept the post of medical officer to the embassy in Vienna: by thus taking service under 'Abd al-Hamid he debarred himself for life from attaining office under the Young Turks.

Yet so far was he from abandoning his revolutionary activities that in September 1903 he was dismissed from his post and forced to leave Austria. Returning to Geneva, he put all he possessed into founding the *Imprimerie Internationale*, which on 1 September 1904 produced the first number of *İdîtihâd*, a periodical devoted to the cause of political, intellectual, religious and social liberty, which Djewdet was to edit, albeit with interruptions, for almost 30 years. In the same year he began publication of the series known as *Kütübkhâne-i idîtihâd*, in which many of his own works appeared and which he controlled until his death.

Among his works published about this time were *Kaşkasyadaki Müslümanlara Beyânname*, an appeal to the Muslims of the Caucasus to fight against Russian absolutism, and translations of Byron's *Prisoner of Chillon* and Alfieri's *Del principe e delle lettere*.

Within a few months the Turkish ambassador in Paris brought about Djewdet's expulsion from Switzerland. After a short stay in France, during which the Ottoman government sentenced him, in his absence, to life-imprisonment, loss of civil rights and confiscation of his property, he moved on to Cairo (late 1905), where he remained till mid-1911, working as an oculist while continuing his political and publishing activities. He joined the Young Turk Decentralist party and maintained an incessant output of pamphlets against the Sultan and, for a short while only, against the Ottoman house in

general. Regarding 'Abd al-Hamid as an incorrigible despot, he was not impressed by his acceptance of the Constitution in 1908, but in this matter Djewdet's was a lone voice.

In July 1909, after the Sultan's abdication, *İdîtihâd* ceased publication in Cairo, reappearing in June 1911 in İstanbul, where Djewdet had taken up residence. But his troubles did not end with the abdication. In February 1910 the Young Turk cabinet of İbrâhîm Hakkî Paşa banned 'the *History of Islâm* by 'Abd Allâh Djewdet Bey, which is directed against the Muslim faith', though it was Dozy's original and not Djewdet's preface to his translation of it which most offended the authorities. He was imprisoned for a month in the winter of 1912, after the Turkish defeats in the Balkan war. His attacks on the official theologians in the pages of *İdîtihâd* led to its temporary suspension in 1913 and to a compulsory change in its title on three occasions in 1914. Djewdet's opposition to Turkish participation in the First World War caused the periodical to be suppressed again, from 13 February 1915 to 1 November 1918. Meanwhile he published several non-political works, among them his edition and translation of the *Rubâ'iyât-i Khayyâm*.

During the grand-vizierate of Dâmad Ferîd Paşa he twice served as director-general of public health. But he again brought himself into conflict with the authorities by an article which he wrote in favour of Bahâ'ism; in April 1922 he was sentenced to 2 years' imprisonment for blasphemy (*enbiyâya ta'n*), but the legal argument dragged on till December 1926. In the result he was discharged and the crime itself was dropped from the new Turkish code. He died on 29 November 1932, working to the end.

His published works, original and translated, number over 60. Among his translations are six of Shakespeare's plays: although all but *Anıun ve Kle'opâtrâ* suffer through being made from French versions, they are by no means without merit. He deserves great credit also for making the modern study of psychology known to his compatriots.

The long article on DJEWDET by K. Süsseim in *EP* (Suppl.), on which the present article is based, gives a complete list of his works and a bibliography, to which may be added: Enver Behnan Şapolyo, *Ziya Gökalp, İttihat ve Terakki ve Meşrutiyet tarihi*, İstanbul 1943, 30, 49-50, 70; Ahmed Bedevî Kuran, *İnkılâp tarihimiz ve Jön Türkler*, İstanbul 1945; idem, *İnkılâp tarihimiz ve İttihat ve Terakki*, İstanbul 1948; E. E. Ramsaur, Jr., *The young Turks*, Princeton 1957; B. Lewis, *The emergence of modern Turkey*, London 1961. (G. L. LEWIS)

**DJEWDET PASHA** [see AHMAD DJEWDET PASHA].  
**DJEZÂ'IRLI GHÂZİ HASAN PASHA**, one of the most famous *kapudan paşas* (Grand Admirals) of the Turkish navy. He was born in Tekfurdaghî (Rodosto) on the Sea of Marmora, where he is said to have been a slave in the service of a Muslim merchant; on being set free, he took part as a janissary in the campaign against Austria in 1737-39. At the end of the war he went to Algiers where he was received by the Deys and in the end was appointed beg of Tlemcen. Some time afterwards, to escape from the persecution of the Dey of Algiers, he took refuge in Spain. In 1760 he returned to Constantinople and was put in command of a warship by Sultan Muştafâ III. In 1780/1766-7 he obtained command of the *kapudana* (admiral's flag-ship) and in 1770 took part in the naval war against Russia in the Mediterranean. At the nava