

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**JURJI ZAYDAN AS A RESEARCHER OF
ISLAMIC CULTURE**

Specialty: 5718.01 – World literature (Arabic literature)

Field of science: Philology

Applicant: **Aziza Hikmat Ismayilova**

Baku – 2025

The dissertation work was performed at the “Arabic Philology” department of the Institute of Oriental Studies named after Academician Z.M.Bunyadov of the Azerbaijan National Academy of Sciences.

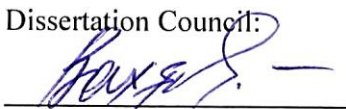
Scientific supervisor: Doctor of Philological Sciences,
Associate Professor
Lala Mazahir Bayramova

Official opponents: Doctor of Philological Sciences,
Professor
Kamandar Kazim Sharifov

Doctor of Philosophy in Philology
Aynur Zahid Huseynzada

Doctor of Philosophy in Philology
Jamila Vagif Damirova

Dissertation Council – FD 1.18 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Oriental Studies named after Academician Z.M.Bunyadov of the Azerbaijan National Academy of Sciences.

Chairman of the
Dissertation Council:  Full Member of ANAS, Doctor of
Philological Sciences, Professor
Govhar Bakhshali Bakhshaliyeva

Scientific secretary of the
Dissertation Council:  Doctor of Philosophy in Philology,
Associate Professor
Khanimzar Ali Karimova

Chairman of the
Scientific seminar:  Full Member of ANAS, Doctor of
Philological Sciences, Professor
Mukhtar Kazim oghlu Imanov

GENERAL CHARACTERISTICS OF THE WORK

The relevance and implementation of the topic. In the development history of Arabic culture, science, and the formation of philosophical and religious thought, the last of the heavenly religions, that is Islam, has played a great role. The role of the Prophet Muhammad (pbuh), his companions, assistants, and followers in the formation of Islam as a religion, and later, in its expansion of its geographical boundaries, in its transformation into a reliable symbol of faith and belief in the lives and livelihoods of the neighboring peoples of the world, and thus, in its gradual massification and acquisition of a universal position, , and the effectiveness of their struggle for the victory and propagation of this religion are undeniable.

It should be noted that in the history of Arabic literature, many research works have been devoted to the study of Islamic culture in the Arabian Peninsula. The five-volume research work “Tarihu-t-tamadduni-l-islamiyyi” - "تاريخ التمدن الاسلامي" (“History of Islamic Culture”), written by the prominent representative of modern Arabic literature, writer and publicist Jurji Zaydan (1861-1914) between 1902-1906, is one of these works. The five volumes examine in detail the Islamic culture of the Arabs, covering a period of approximately 6-7 centuries, including the period of ignorance.

It is in the context of very this work that the study of Islamic culture, specifically the inclusion of numerous interesting facts related to Arabic literature, architecture, music, literary and scientific gatherings, has led to interesting and valuable scientific conclusions, which increase the relevance and theoretical significance of the work.

Obviously, the pre-Islamic period was called by historians The Age of Ignorance “Al-asru-l-jahiliyyah” – "العصر الجاهلي", but it is undeniable that there are rich, unique literary gems covering that period that have nothing to do with the name of the period. It was no coincidence that J.Zaydan, by examining historical sources, collected valuable information about this period and rightly included it in his work entitled “History of Islamic Culture”. Thus, J.Zaydan emphasized in this work that the heritage of the poets of The Age of Ignorance formed the foundation of the centuries-old history of Arabic

literature and brought interesting information. Thanks to the work, it is possible to get acquainted with the detailed picture of that period.

The artistic description of this nomadic life and lifestyle is widely represented in the poems of the poets of The Age of Ignorance. As an example, we would like to mention the name of the most famous poet of the Ignorance period, Imrul Qays (501-544), and his proverbial poem “Qifa nabki” (“Stop and let us weep”).

Along with Imrul Qays’ poem, the “Mu’allaqas” of several other Ignorance poets can also be attributed to this series. These odes, which have fixed poetic dimensions and approximately the same plot line, are mainly addressed to “atlat” (ruins). These odes, which were mainly written in the Quraysh dialect, – “mu’allaqas” (the hanged ones) – gained the sympathy of the audience after being appreciated by talented poets of the Ignorance period, such as an-Nabigha az-Zubayni (535-604) in the Ukaz bazaar. It would be appropriate to mention the names of Zuhair ibn Abi Sulma (530-627), Harith ibn Hilliza (?-580), Amr ibn Kulthum (526-584), as well as Abu Basir Maymun ibn Qays (530-629), known by the nickname “al-Asha”, an-Nabigha az-Zubayni (535-604), Antara ibn Shaddad (525-615), among the authors of “Mu’allaqa”. It is possible to add to this list the names of al-Khansa bint Tumayrad (?-664), Ka'b ibn Zuhair, and the Arab priest Quss ibn Sa'ida (?-600), who was prominent during the age of ignorance.

On the eve of the emergence of Islam, idolatry, Christianity, and Judaism were widespread in Arabia. Of these, idolatry was one of the leading religions. Jurji Zaydan writes about this in the first volume of his five-volume research work “Tarihu-t-tamadduni-l-islamiyyi” - (“History of Islamic Culture”) “تاريخ التمدن الاسلامي”: *“At that time, the number of idol gods of the Arabs was more than three hundred. Each tribe had an idol in the Kaaba and a certain day to visit it. All the members of the tribe who visited it offered sacrifices to it. Thus, more than three hundred “sanam” (idols) were concentrated in the Kaaba, some of which were human, some were animals, and some were trees”*¹. In addition, there is a disgusting custom of the Arabs of the ignorance period. This custom was called “waada” - “وأد” (burying

¹ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: دار الهلال، ١٩٥٦، - الجزء الأول. - ص. ٣٦-٣٧

alive) in Arabic. This was the termination of newborn girls still in the womb families.

At the beginning of the 7th century, a new ideology was revealed to the Arabs, which brought a different way of behavior. The Prophet Muhammad (pbuh) invited the Arabs to abandon the worship of idols and worship Allah, that is monotheism. However, this new belief and way of life, which entered Arab history as the religion of Islam, was initially not accepted by the desert Arabs, including people of pagan, Christian and Jewish beliefs. Here it would be appropriate to recall the struggle of belief between the sons of Zuhair ibn Abu Sulma - the poets Bujayr (?-678) and Ka'b ibn Zuhair (?-661).

Note that despite the great pressure and persecution of the Prophet Muhammad (pbuh) by the nobles and polytheists of Mecca, the 114-chapter Quran was revealed on the land of Arabia. After it was written down during the reign of the third Rashidun Caliph Uthman (644-656), the Arabs began to acquire the culture of reading and writing, Islamic morality, and to organize their daily lives in accordance with the recommendations of this heavenly book. They accepted monotheism, all Islamic rules, and became propagators of this religion.

During the caliphate that was established in the periods following the emergence of Islam, the art of poetry and music, madrasahs and libraries, as well as the generosity of the caliph and vizier played an important role in the development of Islamic culture. The spread of Islamic culture beyond the borders of Arabia to Andalusia was extensively studied and analyzed in the research work of Jurji Zaydan entitled "History of Islamic Culture". In this sense, the study of Islamic culture based on the research works by Jurji Zaydan ensures the relevance of this dissertation work.

As for the degree of development of the topic, the dissertation work on the topic of "Jurji Zaydan as a researcher of Islamic Culture" has not been involved in research as an independent topic in oriental studies. However, its individual areas attracted the attention of researchers during the writer's lifetime. For example, the English historian D.S.Margoliouth, who translated the fourth volume of this five-volume work into English, characterized it as follows: *"In my*

opinion, this research work is the most profound research work dedicated to the history of the ancient caliphate"².

Information about the five-volume study of Jurji Zaydan entitled "History of Islamic Culture" can be found in the essay "Zaydan"³ by academician I.Y. Krachkovsky, as well as in the book "Azerbaijan in the 7th-9th centuries"⁴ by academician Z.M.Bunyadov, "Arab Caliphate and Azerbaijan"⁵ by N.M.Valikhanli and the research works "Life and Creativity of Khatib Tabrizi"⁶ by professor M.R.Mahmudov.

It should be noted that the work of Jurji Zaydan, his historical novels, and journalism have always attracted the attention of researchers in world literary studies.

In Azerbaijani Arabic studies, the work of Jurji Zaydan and his historical novels were studied by Elman Arasli and were reflected in his monograph "Jurji Zaydan and the Arab Historical Novel"⁷. In his works, E.H.Arasli spoke about the literary and cultural environment of the period in which Jurji Zaydan lived and analyzed a number of his historical novels.

The writer's historical novels were popular even in the early 20th century. Four of these novels – "Armanusa al-Misriyya"⁸, "The Virgin of Quraysh"⁹, "17 Ramadan"¹⁰ and "The Fire of Karbala"¹¹ -

² Margoliouth, D.S. History of Islamic Civilization works of George Zaidan / D.S.Margoliouth. – London, – 1904. – p. 6.

³ Крачковский, И.Ю. Избранные сочинения: [в 6 томах] / И.Ю.Крачковский. – Москва-Ленинград: Издательство академии наук СССР, – 1956, – т.3, – с. 234-237.

⁴ Bünyadov, Z.M. Azərbaycan VII–IX əsrlərdə / Z.M.Bünyadov. – Bakı: Pedaqogika, – 2004. – 392 s.

⁵ Vəlixanlı, N.M. Ərəb xəlifəti və Azərbaycan / N.Vəlixanlı. – Bakı: Azərnəşr, – 1993. – 157 s.

⁶ Mahmudov, M.R. Xətib Təbrizinin həyat və yaradıcılığı / M.Mahmudov. – Bakı: Elm, –1972. – 206 s.

⁷ Араслы, Э.Г. Джирджи Зейдан и арабский исторический роман / Э.Араслы. – Москва: Издательство Наука, – 1968. – 80 с.

⁸ Zeydan, C. Əhmənusətil-Misriyyə / C.Zeydan, ərəb dilindən tərcümə ed., Axund Mir Məhəmməd Kərim Mircəfərzadə. – Bakı: Orucov qardaşları mətbəəsi, – 1912. – 471 s

⁹ Zeydan, C. Əzrayi-Qüreyş (İslam tarixi) / C.Zeydan, ərəb dilindən tərcümə ed., Axund Mir Məhəmməd Kərim Mircəfərzadə. – Bakı: "Kaspi" qəzetinin mətbəəsi, – 1908, – 534 s.

were translated into Azerbaijani by the Baku qazi, akhund Mirmohammad Karim Mirjafarzada (1853-1938) in 1908-1912 and made available to readers.

The writer's "The Bride of Ferghana Novel"¹² was translated from Arabic into Azerbaijani in 1996 by Arab scholar, professor V.A.Jafar.

The monograph of Oriental scholar S.A.Salimova entitled "Description of the Early Abbasid Period in Arabic Literary Prose"¹³ includes a section on "Jirji Zaydan and His Historical Novels About the Abbasid Period".

J.Zaydan has also been widely studied in the Turkish literary and scientific environment. Many of his historical novels and research works have been translated into Turkish, and articles have been written about his work¹⁴.

J.Zaydan's work has been professionally studied in Russian Oriental studies. Academician I.Y.Krachkovsky in his studies "Zaydan", "The Novel Genre in Modern Arabic Literature"¹⁵, A.Y.Krymsky in "Arab Literature in Essays and Examples"¹⁶, and Professor of St.Petersburg University A.A.Dolinina in his work "Essays on the History of Modern Arabic Literature: Egypt and Syria.

¹⁰ Zeydan, C. On yeddi ramazan / C.Zeydan, ərəb dilindən tərcümə ed., Axund Mir Məhəmməd Kərim Mircəfərzadə. – Bakı: Orucov qardaşları mətbəəsi, – 1911. – 374 s.

¹¹ Zeydan, C. Kərbəla yangısı / C.Zeydan, ərəb dilindən tərcümə ed., Axund Mir Məhəmməd Kərim Mircəfərzadə. – Bakı: Orucov qardaşları mətbəəsi, – 1911. – 537 s.

¹² Zeydan, C. Fərqanə gəlini / C.Zeydan, ərəb dilindən tərcümə ed., V.Cəfər. – Bakı: Gənclik, – 1996. – 292 s.

¹³ Səlimova, S.A. Ərəb bədii nəsrində ilkin Abbasilər dövrünün təsviri / S.Səlimova. – Bakı: Araz nəşriyyatı, – 2015. – s. 146-178.

¹⁴ Çakır, Mürüvvet Türken. Corci Zeydan'ın "Kureyş bakiresi" adlı tarihi romani üzerine bir inceleme // Bayburt Üniversitesi İnsan ve Toplum Bilimleri Fakültesi Dergisi. Cilt 1, Sayı 1, – 2018. – s. 133-145.

¹⁵ Крачковский, И.Ю. Избранные сочинения: [в 6 томах] / И.Ю.Крачковский. – Москва-Ленинград: Издательство академии наук СССР, – 1956, – т.3, – с. 234-237; с. 32-40

¹⁶ Крымский, А.Е. Арабская литература в очерках и образцах / А.Е.Крымский. – Москва: Наука, –1911. – с. 17

The Enlightenment Novel 1870-1914”¹⁷ provided readers with excellent information about the writer’s life and work. Two of the writer’s novels “Amin and Mamun”¹⁸ and “Abbasa is the Sister of Harun al-Rashid”¹⁹ were translated into Russian by Russian Arab scholars in Moscow and Leningrad in the second half of the last century and made available to readers.

Egyptian writer Anwar al-Jundi wrote a very valuable work about the writer’s life and work, worldview, and journalism called “Jurji Zaydan munshiu-l-Hilal” – “جرجي زيدان منشئ الهلال” “Jurji Zaydan, the founder of the magazine “Al-Hilal””²⁰. The well-known thinker Muhammad Yusuf Najm, based on the analysis of the writer’s historical novels, created a fundamental research work called “The Novel Genre in New Arab Literature”²¹. In addition, a number of articles have been dedicated to the life and literary work of J.Zaydan. Among them, the articles titled “Jurji Zaydan, as I knew him” by Muhammad Huseyn Haykal, “In memory of Jurji Zaydan” by Muhammad Farid Vajdi, “Jurji Zaydan is a thinker” by Abbas Mahmud al-Akkad, “Jurji Zaydan is a true human being and an innovative scientist” by Khalil Mutran, and “Jurji Zaydan is an outstanding example” by Abd al-Aziz al-Bashari can be mentioned. These articles were published in the forty-seventh special issue of “al-Hilal”²².

Among the Western scholars, H.A.R.Gibb, C.C.Brockelman, D.S.Margolijs, M.Hartman, G.L.Kampfmeyer discussed the work of Jurji Zaydan in their studies.

Object and subject of the study. The object of the dissertation is the five-volume work “Tarihu-t-tamadduni-l-islamiyyi” – “تاريخ التمدن”

¹⁷ Долинина, А.А. Очерки истории арабской литературы нового времени: Египет и Сирия. Просветительский роман 1870-1914 г.г. / А.А.Долинина. – М: Наука, – 1973. – 272 с.

¹⁸ Зейдан, Джирджи. Аль-Амин и аль-Мамун / Дж.Зейдан. – Роман. Перевод с арабского М. Дердирова, В. Руцакова, – Л: Худож. лит., – 1977. – 328 с.

¹⁹ Зейдан Джирджи. Сестра Харуна Ар-Рашида / Роман. Перевод с арабского И. Лебединского, – Л: Худож. лит., – 1970. – 232 с.

²⁰ الجندى، أنور. زيدان منشئ الهلال. القاهرة: مكتبة الأنجلو المصرية، – ١٩٥٦، – ١٠٠ ص.

²¹ محمد يوسف نجم. القصة في الادب العربي الحديث، – القاهرة، – ١٩٥٢، – ٣٢٠ ص.

²² أرشيف السارخ: <https://archive.alsharekh.org/magazineYears/134> [Elektron resurs]

"الاسلامي" ("History of Islamic Culture") by the well-known Arab writer and publicist Jurji Zaydan, who lived in the late 19th and early 20th centuries. In these five volumes, Jurji Zaydan examined the literary-cultural, scientific-philosophical, religious-social life of the Arabs during the Jahiliyyah, Umayyad and Abbasid periods, referring to the works of ancient Arab historians, philosophers and travelers. The subject of the dissertation is Jurji Zaydan's research as a researcher of Islamic culture. In particular, the main attention is paid to the comprehensive study of Islamic culture in Jurji Zaydan's work.

The goals and objectives of the research. The main objective of the research work is to deeply study each field of Islamic culture based on the five volumes of the "History of Islamic Culture" and to establish that Islam played an unparalleled role in the five-century state administration system of the Arab Caliphate. In order to achieve the goal set in the dissertation, the following tasks are carried out:

- To deeply study the work "History of Islamic Culture" by following the life and work of Jurji Zaydan and to comprehensively study various fields of Islamic culture;

- To reveal the literary significance of the "Ukaz" bazaar in order to prove that Islamic culture has ancient historical roots and to emphasize its special role in the development of Islamic culture;

- To comment on the fact that the Holy Quran and the new ideological teaching of the Prophet Muhammad (pbuh) are the basis of Islamic culture;

- To reveal the guiding role of the Holy Quran in the acquisition of the culture of reading and writing by the Arabs and the formation of the science of Arabic linguistics;

- To determine the value of the attention and care shown by the Umayyad and Abbasid caliphs to science, literature, and music;

- To note that the generosity and kindness shown by the caliphs to scholars and poets was an impetus for the development of general Islamic culture;

- To prove that Azerbaijani scholars also played a role in the progress of general Islamic culture;

- Finally, to examine the emergence and development of Islamic culture in Andalusia based on the five-volume research work of Jurji

Zaydan.

The above-mentioned issues constitute the main line of Jurji Zaydan's contributions to the study of general Islamic culture.

Research methods. In the dissertation work, comparative analyses are conducted in the context of literary studies, historiography and cultural studies, and the following methods are used:

- collection and use of facts and materials;
- historical-literary and historical-cultural approach;
- historical comparative analysis and interpretation;
- generalizations and obtaining scientific conclusions;
- systemizing all conclusions obtained.

Main provisions put forward for defense. In order to study the literary heritage of Jurji Zaydan and fully cover the topic, the following provisions are intended to be defended:

- Based on the five-volume work “Tarihu-t-tamadduni-l-islamiyyi” – “تاريخ التمدن الاسلامي” (“History of Islamic Culture”) and his historical novels, which were included in the research in the dissertation work, it becomes clear that Jurji Zaydan, known as a writer and publicist, was a prolific researcher of Islamic history and culture;

- Before Islam, there was a culture of ignorance, in which the Arabs partially benefited from Islamic culture. Therefore, this culture is characterized as a successor to the culture of ignorance, albeit to a lesser extent;

- The study notes that Islamic culture was created on the basis of the new ideological teachings of the Holy Quran and the Prophet Muhammad (pbuh), and the valuable ideas of Jurji Zaydan in the aforementioned work are established;

- In Jurji Zaydan's studies, it is emphasized with interesting facts that after the emergence and evolution of the Islamic religion, various fields of Arab-Islamic science experienced a renaissance, and that this renaissance spread beyond its geographical boundaries, including to a wider level, including the West;

- The attention and care shown by the Umayyad and Abbasid caliphs to the revival of Islamic culture and the development of science is rightly highly appreciated;

- By emphasizing the role of many peoples living within the

Arab Caliphate, the contributions of Azerbaijani scientists to the development of general Islamic culture and science are also precisely brought to attention.

Scientific novelty of the research work. The dissertation topic “Jurji Zaydan as a researcher of Islamic Culture” has not been studied in Azerbaijani oriental studies so far. In this dissertation work, Jurji Zaydan is first presented as a researcher of Islamic culture. During the 1400-year history of Islam, this culture, whether in a scattered or complex form, has not been illuminated as objectively as in the work of Jurji Zaydan. In the dissertation, based on the five-volume work of Jurji Zaydan, the Islamic culture existing in the Arab East, as well as in Andalusia, is examined in detail against the background of historical examples taken from reliable sources. The comprehensive study and analysis of such issues indicates the high scientific level of the dissertation.

Theoretical and practical significance of the research. The theoretical and practical significance of the dissertation is determined by the following provisions:

- The dissertation work is written with a completely new approach. Thus, since the subject is developed against the background of historical and literary-cultural values, it can play the role of a new source and a polemical source for works to be written in this form;

- It can be used as a practical tool in the teaching and learning of Arabic literature and Islamic culture;

- The dissertation, which covers valuable information for Arabic philology, can be included in the list of literature used in the scientific and theoretical study of a period, especially from the period of ignorance of Arabic literature to the second century of the “Golden Age” (“Al-asr az-zahabi”), which was founded by the Abbasids in the Near and Middle East;

- Conclusions of the dissertation can be used in practical terms in writing textbooks and teaching aids for the faculties of oriental studies, philology, history and theology of higher education institutions, compiling subject programs, preparing specialized courses and lectures.

Approbation and application. The main conclusions and

scientific and theoretical provisions of the dissertation work have been represented in articles published in local and foreign scientific journals recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan, in proceedings of republican and international scientific conferences.

Name of the organization where the dissertation work was implemented. The dissertation work was implemented at the Institute of Oriental Studies named after Academician Ziya Bunyadov of the Azerbaijan National Academy of Sciences.

Structure and total volume of the dissertation work. The dissertation consists of an Introduction (14795 characters), three chapters (Chapter I - three paragraphs - 49282 characters; Chapter II - four paragraphs - 68365 characters; Chapter III - four paragraphs - 111482 characters), Conclusion (5456 characters) and a list of used literature. The total volume of the dissertation work is 249380 characters.

The dissertation work was completed in accordance with the requirements set by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

MAIN CONTENT OF THE DISSERTATION

The Introduction of the dissertation discusses the relevance and development degree of the topic, defines the goals and objectives of the research, methods, indicates the main provisions put forward for defense, justifies the novelty, theoretical and practical significance of the scientific work, provides information about its structure, approbation and application.

The first chapter of the dissertation, entitled “**The Life, Environment and Works of Jurji Zaydan**”, consists of three paragraphs. The first paragraph, entitled “**The Life and Literary and Cultural Environment of Jurji Zaydan**”, examines the life of the prominent Arab writer Jurji Zaydan (1861-1914) and briefly reviews the literary and cultural environment of the period in which the writer lived.

As it is known, the period of Arab literature and culture

following the early 19th century is called “Asru-n-nahda” – عصر النهضة (“The Age of Revival”).

“En-nahda” is understood as the revival and progress of the ancient Arab heritage and its use in accordance with the requirements of the modern era²³.

Also known as the “Arab Renaissance” and “Enlightenment”, science and ancient culture began to revive during this period. With the influence of Western culture and the political revival of the Arab world, a new literature emerged. One of the prominent representatives of the new literature that emerged during this period was the well-known writer, author of 22 historical novels, publicist, linguist, historian, researcher, and world-famous Arab intellectual Jurji Zaydan, who, despite being originally Lebanese, lived his entire life in Cairo.

Jurji Zaydan was born on December 14, 1861, in Beirut, the capital of Lebanon, to the family of Habib Zaydan, a small merchant and Christian. Since his father Habib Zaydan could not provide the family, he had to use the labor of little Jurji in a short time and took him away from school and hired an assistant. However, Jurji Zaydan did not leave his education.

In 1881, he entered the medical faculty of the “American College” in Beirut. After receiving his pharmacist’s diploma in 1883, he went to Egypt to continue his education in the field of medicine. However, he abandoned this idea because medical education was long. He met Egyptian writers and the environment he encountered determined the direction of his creativity. He tried to expand his knowledge in various fields of science and art and convey it to the people²⁴. The life path of Jurji Zaydan is the path of scientific-publicistic, artistic creativity and research. From the day he arrived in Cairo, he formed in the literary, scientific-publicistic environment of this country. This environment turned him into a publicist, researcher, as well as an author of readable fiction novels accompanied by rich

²³ Долинина, А.А. Очерки истории арабской литературы нового времени Египет и Сирия. Просветительский роман 1870-1914 г.г. / А.А.Долинина. – М: Наука, – 1973. – 272 с.

²⁴ Араслы, Э.Г. Джирджи Зейдан и арабский исторический роман / Э.Араслы. – Москва: Издательство Наука, – 1968. – с. 23.

facts and evidence about various stages of Islamic history up to that time. His creativity covers scientific-research works and 22 fiction novels written over a period of approximately 22 years (from the time he started publishing the journal “Al-Hilal”, that is, from 1892 to 1914).

Unfortunately, at a time when his literary creativity was flourishing, he died in Cairo on July 21, 1914 at the age of 52.

The second paragraph of Chapter I, entitled **“Research Works and Historical Novels of Jurji Zaydan”**, discusses the writer’s novelistic work, research works, especially the five-volume research work “Tarihu-t-tamadduni-l-islamiyyi” (1902-1906) - "تاريخ التمدن الاسلامي" (“History of Islamic Culture”), which is purely related to the topic of the dissertation.

The first volume of the five-volume work consists of research on administration and other constructive works such as “Culture in Ancient Arabs”, “Arab Governments in Ignorance”, “Quraysh and their trade”, “Invitation to Islam”, “Rashidi, Umayyad and Abbasid States”, “Governorships, post office and its position and duties”, etc.

The second volume of “History of Islamic Culture” mainly deals with the details of historical events that took place during the era of the Prophet Muhammad (pbuh), the Rashidun caliphs, the Umayyads and the Abbasids, and especially the geography of the Islamic country during the era of Caliph Al-Ma'mun.

The third volume of the five-volume series focuses on the culture of writing of the Arabs of the early Islamic period, the Holy Quran, Arabic linguists and literary narrators, mainly poetry gatherings during the Umayyads and Abbasids, the attention and care shown to poets by the caliphs, translated literature, music, etc.

In the fourth volume of “History of Islamic Culture”, Jurji Zaydan also expressed his attitude towards the interpretation of political and social issues during the historical development of Arabic literature.

The fifth volume of “History of Islamic Culture” represents the issues that were partially covered in other sources, such as the social organizations that emerged in the caliphate during the period when Islam was already stabilized as a religious ideology, lifestyle, and state

administration system, music, performing arts, the architectural style of Islamic monuments in Egypt and Andalusia, the palace culture of the caliphs, etc. In order to comprehensively cover these numerous topics mentioned above, Jurji Zaydan very effectively used the manuscripts of many Arab historians such as Balazuri, Masudi, Ibn al-Athir, Ibn Khalliqan, Ibn Khaldun, geographers and travelers such as Ibn Khordadbeh, al-Istakhri, Yaqut al-Hamawi, and literary scholars such as Abu'l Faraj al-Isfahani, Ibn Abdih Rabihi.

In addition to his research works, Jurji Zaydan is also known as the founder and most prolific author of the “historical novel” genre in modern Arabic literature. I.Y.Krachkovsky writes about this: *“The genre of historical novels reached a high artistic peak in the works of the famous writer Jurji Zaydan”*²⁵.

He published 22 novels about the events that took place in the life of Muslims and Arab history from pre-Islamic times to the modern era in 1892-1914²⁶.

The historical novels that made Jurji Zaydan famous both in the Arab world and in the history of world literature are: 1. “Al-Mamluk ash-sharid” (1891) “المملوك الشارد” (“The Refugee Mamluk”); 2. “The Captive of Al-Mutamahdi” (1892) “أسير المتمهدي”, “The Captive of the False Mahdi”); 3. “Istibdad al-mamalik” (1893), “استبداد الممالك”, (“Mamluk Tyranny”); 4. “Jihad al-muhibbin” (1893), “جهاد المحبين”, (“The Struggle of the Lovers”); 5. “Armanusa al-Misriyya” (1896), “Armanusa al-Masriyya”, “أرمانوسة المصرية”, (“The Egyptian Armanusa”); 6. “Fatat Ghassan” (1897-1898), “فتاة غسان”, (“The Ghassan Girl”); 7. “Ezra Quraysh” (1899), “عزراء قريش”, (“The Virgin of Quraysh”); 8. “Seventeen Ramadans” (1900), “١٧ رمضان”; 9. “Ghadat Karbala” (1901), “غداة كربلاء”, (“The Beauty of Karbala”); 10. “Al-Hajjaj bin Yusuf” (1902), “الحجاج بن يوسف”. 11. “Fath al-Andalus” (1903), “فتح الأندلس”, (“The Conquest of Andalusia”); 12. “Charles and Abd al-Rahman” (1904), “Charles and Abd al-Rahman” “شارل وعبد

²⁵ Крачковский, И.Ю. Избранные сочинения: [в 6 томах] / И.Ю.Крачковский. – Москва-Ленинград: Издательство академии наук СССР, – 1956, – т.3, – с. 74.

²⁶ Sarikaya, M. / Kirali, A.O. Selahaddin Eyyubi adli romani bağlamında Corci Zeydanin romancılığı: [Elektron resurs] / Doğu araştırmaları, – 2019. – s. 36-56. URL: <https://dergipark.org.tr/en/download/article-file/905102>

13. “Abu Muslim Khorasani” (1905), “أبو مسلم الخراساني”; 14. “Al-Abbasah ukht al-Rashid” (1906), “أخت العباسة الرشيد”, (“Rashid’s sister Abbasah”); 15. “Amin and Mamun” (1907), “الأمين و المأمون”; 16. “Arusu Fergana” (1908), “عروس فرغانة”, (“The Bride of Fergana”); 17. “Ahmed bin Tulun” (1909), “أحمد بن طولون”; 18. “Abdur-Rahman al-Nasir” (1910), “عبد الرحمن الناصر”, (“Fateh Abdurrahman”); 19. “Al-Inqilab al-Uthmani” (1911), “الانقلاب العثماني”, (“Ottoman Revolution”); 20. “Fatat al-Ghayrawan” (1912), “فتاة القيروان”, (“The Girl of Qayrawan”); 21. “Salahaddin Ayyubi” “صلاح الدين الأيوبي”; 22. “Shajarat of the Durr” (1914), “شجرة الدر”, (“Pearl tree”).

The last paragraph of Chapter 1 of the dissertation is called **“Jurji Zaydan’s Journalism”**. This paragraph discusses the journalistic activities of the writer, and the journal “al-Hilal” he founded in 1892.

One of the works that will immortalize his name in history after his death is the journal “al-Hilal”, the first issue of which was published in Cairo in September 1892. This journal did not only functioned as a literary and artistic magazine. It also played the role of an “Alphabet” or “Mother Tongue” book for the immigrant Arabs living far away from the Arab countries, especially in the American continent since the end of the 19th century²⁷.

In short, by founding “al-Hilal”, Jurji Zaydan created a kind of renaissance in the field of journalism in the Middle East and laid the foundation for a new enlightenment for that period.

The propositions put forward in the second chapter and the results obtained were represented in the conference proceedings^{28; 29}.

Chapter II of the dissertation, entitled **“The socio-cultural life of**

²⁷ İmanzadə, A.Ə. Ərəb ədəbi-bədii fikrinin inkişafında mətbuatın rolu: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı. / – Bakı, 2016. – s. 20.

²⁸ İsmayılova, Ə.H. Curci Zeydanın Azərbaycan türkçesinə çevrilmiş tarihi romanları. Uluslararası Kars alimleri ve edebiyatçıları sempozyumu-II. Kafkas Üniversitesi Ebul-Hasan Harakani Uygulama ve Araştırma Merkezi. Kars, Türkiye, 18.11. 2022 (Online), - s. 99-106.

²⁹ İsmailova, A.H. The “Crescent” of the Middle East. International Euroasia Congress on Scientific Researches and Recent Trends 9. February 18-20, 2022, - Antalya, Türkiye. (Online) - Book of full texts, - p. 190-195.

the Arabs in the period of ignorance and early Islam in the research of Jurji Zaydan”, consists of four paragraphs.

The first paragraph, titled **“A General Review of the Socio-Political and Literary-Cultural Life in Arabia during the Age of Ignorance and Early Islam,”** discusses the state of Arabic poetry in Arabia during the advent of Islam, the stratification that occurred in social life, the emergence of a new religion, and the prophetic poets who accepted and propagated this religion.

The 7th century brought a new atmosphere to the Arabian Peninsula. The pagan Arab community – the Bedouin living in the desert, the city dwellers who had already entered a sedentary life, and the noble community of Mecca – became acquainted with a new ideology. This ideology soon attracted the interest of all the people of Arabia, regardless of whether they lived in the desert or in the city, under the name of Islam.

Before Islam, idolatry was widespread among the tribes in the Arabian Peninsula. Arab tribes living far away from Mecca would rush to the Ukaz bazaar near Mecca every two years from the 1st to the 20th of the month of Dhul-Hijjah, during which they would make purchases, sell their livestock, and fulfill their needs. Likewise, if a family member was captured, they would try to free him, and when the market period was over, they would come to the Kaaba and pray for the idols during the pilgrimage, and then return to their tribe³⁰.

The angel who appeared to the Prophet Muhammad (pbuh) on Mount Hira called people to worship God, not idols. Jurji Zaydan writes in the first volume of his “History of Islamic Culture”: *“One day, the prophet took refuge in the mountains and rocks to stay away from people. In the month of Ramadan in the year 611, the first revelation came to the prophet in the cave of Hira, located three miles from Mecca, and he recited the first surah of the Holy Quran and called him to repeat it”*³¹.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

³⁰ زيدان، جرجي. تاريخ التمدن الإسلامي. – القاهرة: الناشر مؤسسة هنداوي، – ٢٠١٢، – الجزء الثالث. ص. ٢٤ – ٢٥.

³¹ زيدان، جرجي. تاريخ التمدن الإسلامي. – القاهرة: دار الهلال، – ١٩٥٦، – الجزء الأول. – ص. ٣٥ – ٣٢.

“Iqra bismi rabbik allazi xalaq. Xalaqa al-insan min alaq”.

(Read in the name of your Lord, who created man from a clot of blood)³².

In this call, people were invited to worship the One God, who is in the heavens, not other religions.

In early 7th century, when people were calling for monotheism, some of the famous “Mu'allaqa” authors had long passed away. At that time, the only female poetess, Umm Amr Tumadir bint Amr ibn al-Sharid (?-646), nicknamed al-Khansa, wrote beautiful lines on pieces of linen hanging from the walls of the Kaaba in mourning for her brothers Sakhr and Muawiyah, who was martyred very young, and after having conversations about Islam with the prophet, who was hanging from the walls of the Kaaba, she converted to Islam.

Thus, poets who stood by the prophet and Islam and supported him began to emerge during this period.

The second paragraph of the second chapter is called **“Ukaz Bazaar as a Literary School of Ignorance Culture”**. This paragraph discusses the role played by Ukaz Bazaar in the development of poetry, the poetry readings held there, and the general impact of the poems recited by poets in this market.

During the Ignorance Period, literary gatherings were held in the markets. These gatherings were established on the caravan routes for the purpose of commercial transactions and were called “souq” - “سوق” (plural: “aswaq” (اسواق)) “bazaar”³³.

Jurji Zaydan writes about these markets as follows: *“During the period of ignorance, the Arabs established markets in various places for commercial transactions in certain months... Some of them would also do business in Sana’a and go to the Ukaz market, which was established in the “haram” month. In addition, the Arabs also had markets called Sahhar, Shajar, Mujna, Habasha, and Mashgar.”*³⁴ He

³² Qurani-Kərim. Əl-Ələq surəsi. / Ərəb dilindən tərcümə edənlər // Z.M.Bünyadov və V.M.Məmmədəliyev. – Bakı: Azər nəşr, – 1992. – s. 637.

³³ Баранов Х.К. Арабско-Русский Словарь / Х.К.Баранов. – Москва: Изд-во «Русский язык», –1977. – с. 383

³⁴ زيدان، جرجي. تاريخ التمدن الإسلامي. – القاهرة: الناشر مؤسسة هنداوي، – ٢٠١٢، – الجزء الثالث. – ص. ٤٢.

further notes: *“The Arabs used to hold gatherings for the purpose of reciting poetry, discussing current events, having fun, or talking about some common matters. These gatherings were called “Andiya” (club; assembly). Among them were “Na’adi Quraysh” (“Quraysh Assembly”) and “Darun Nadwa” (“Consultation Assembly”, “Parliament”) located near the city of Kaaba. In addition, the Arabs used to gather in one place in their free time and spend their time reciting poetry in gatherings known mainly as Aswaq (markets).”*³⁵ *The most famous of these markets was “Ukaz” “عكاظ” (a fair near Mecca where poets of the Jahiliyyah competed, “تعاظ” (competition in poetry, eloquence)*³⁶. *The Ukaz market was established every year in the area between Taif and Nahl near Mecca. Arabs who came for the Hajj pilgrimage would shop in this market from the beginning until the twentieth of the month of Zilqadah, and then they would go on a pilgrimage to the Kaaba*³⁷.

In short, the markets that emerged during the Jahiliyyah period became literary schools. Here, rich Jahiliyyah poetry developed and the common Arabic language was formed.

The third paragraph of the chapter, entitled “The Revelation of the Holy Quran, the Determination of Verses and Surahs, and Writing It Down,” discusses the exceptional role of the Holy Quran in the formation of Islamic culture, its revelation, writing down, recitation, and thus the acquisition of writing culture by Muslims.

Jurji Zaydan writes about the Holy Quran: *“The Arabs were accustomed to traditional examples of science and culture during the period of ignorance, but when they encountered the eloquence and fluency of the Holy Quran, which was revealed to them at a time when they were accustomed to the traditional examples of science and culture, they were astonished. Because the language and style of the Holy Quran were not like the “Kahanat” (“Oracles of the Prophets”)*

³⁵ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الثالث. ص. ٤١.

³⁶ Баранов Х.К. Арабско-Русский Словарь / Х.К.Баранов. - Москва: Изд-во «Русский язык», -1977. - с. 531.

³⁷ Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Meğamiz). III cilt - İstanbul: - 1973. - s. 64.

they were accustomed to until now, or the rhythmic and rhymed poetry they recited. The Quran resembled a work of rhymed prose that followed the rules of poetry and prostration. However, it resembled neither poetry nor prose. The Arabs had never seen a style with such eloquence and clarity before. The Holy Quran is the foundation of religion, the world, the guarantor of the most perfect form of government of power and caliphate”³⁸.

Thus, J. Zaydan shows that the Holy Quran is a source that significantly regulates and directs the socio-political, economic and cultural life of Muslims.

In the fourth paragraph of the second chapter, entitled **“The “vaada” that turned into the emancipation of women with the advent of Islam”**, the custom of “vaada” that existed in the life of Arabs before Islam, the elimination of this custom with the advent of Islam, and the famous women of the pre-Islamic period are discussed.

During the pre-Islamic period, there were unusual customs and traditions in the life of Arabs. They were remembered from time to time as the shortcomings of the Arabs for a long time after the emergence of Islam.

After the pre-Islamic period, the word “vaada” “وَاد” entered the vocabulary of Arabs on the eve of the emergence of Islam, and means “burial alive (burial of newborn girls alive in ancient Arabs)”³⁹.

In his fundamental work entitled “History of Islamic Culture”, Jurji Zaydan provided extensive information about the custom of “vaada”: *“During the period of ignorance, the jealousy of some people reached such a level that they began to kill or bury their daughters alive when they were still young, so that they would not commit shameful and dirty acts as they grew up. At the same time, although the name “vaada” given to infanticide was not a new custom among the Arab tribes, it was not very old either. This custom arose after an incident that occurred among some members of the Arab tribe of Bani*

³⁸ زيدان، جرجي. تأريخ التمدن الإسلامي. – القاهرة: الناشر مؤسسة هنداوي، – ٢٠١٢، – الجزء الثالث. ص. ٤٩-٥٠.

³⁹ Баранов, Х.К. Арабско-Русский Словарь / Х.К.Баранов. – Москва: Изд-во «Русский язык», –1977. – с. 869.

Tamim ibn Murra shortly before the advent of Islam”⁴⁰.

It should be noted that Jurji Zaydan provided information about the custom of “vaada”, the famous women of the period of ignorance, and the Islamic period in the last volume of his five-volume work under the following subheadings: “Women in the Period of Ignorance”, “The Destruction of Female Children”, “Famous Women of the Period of Ignorance”, “Women in the Rashidun Period”, “Women in the Umayyad Period”, “Women in the Abbasid Period”.

In short, the custom of “vaada” that existed in the life of ignorant Arabs was rightfully eliminated as an inhuman custom after the advent of Islam.

Conclusions obtained from the second chapter are noted in the articles^{41; 42}.

The third chapter of the dissertation work, entitled **“Forms of manifestation of Islamic culture during the Caliphate and its spread in Andalusia in the work of Jurji Zaydan”**, consists of four paragraphs. The first paragraph, entitled **“Poetry and music as the main forms of manifestation of Islamic culture”**, discusses the history of the emergence of poetry and music culture, the path of development it took in subsequent stages, a number of Islamic Arab singers who grew up in the late Umayyad and early Abbasid periods, the gifts and awards given to them, and the contributions of Khalil ibn Ahmad al-Farahidi, a famous philologist of the Abbasid period, to the science of poetry and linguistics.

Jurji Zaydan considers poetry to be the food of human spirituality and calls it “lisan al-qalb wa ar-ruh” (“The language of the heart and soul”). In this sense, he presents the Arabs as the most lyrical people of the Semitic state, innate poets. He says that the fact that the

⁴⁰ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الخامس. - ص. ٦٦

⁴¹ İsmayılova, Ə.H. İslamdan öncəki ərəblərin elmi-mədəni həyatı Cürci Zeydan tədqiqatlarında. AMEA Şərqsünəşliq İnstitutu. Şərq filologiyası məsələləri (məqalələr toplusu). Doqquzuncu buraxılış. Bakı: Araz nəşriyyatı, - 2016, - s. 123-132.

⁴² İsmayılova, Ə.H. Ərəb poeziyasının inkişafında Ukaz bazasının rolu. AMEA Şərqsünəşliq İnstitutu. Elmi araşdırmalar (elmi-nəzəri məqalələr toplusu). X buraxılış. Bakı: “Elm və təhsil” nəşriyyatı, - 2014, - s. 18-22.

nomads changed their homes several times a year strengthened the spirit of lyricism in the spirituality of the Bedouin Arab⁴³.

Stating that the Arabs had a deep appreciation for poetry before Islam, Jurji Zaydan writes that it was precisely because of the Arabs' passion for poetry that they considered selected odes such as "Mu'allaqat" and "Muzahhabat" to be above all poetry⁴⁴.

Jurji Zaydan characterizes poets by the period in which they lived and divides them into several groups. He notes that the first class of poets in Arabic poetry is considered to be the poets of the Jahiliyyah. The names of the authors of "Muallaga" are initially mentioned among the representatives of this class. The second class includes poets who wrote and created during the Umayyad period, who are called "Mukhadramun" poets. This class includes Hassan bin Thabit, known as "Shayr Nabi" ("Poet of the Prophet"), Ka'b bin Zuhayr, known as the owner of "Qasidatu-l-Burda", as well as Jarir bin Atiyyah, Qiyas bin Ghaus al-Akhtal and Hammam bin Ghalib Farazdaq, known as famous poets of the Umayyad period. The "Muwallidun" class includes the famous poets of the Abbasid period, Bashshar bin Burd, Abu al-Atahiya, Abu Nuwas, Abu Tammam and al-Bukhturi. Following these innovative poets, he mentions several medieval poets of the Abbasid period and shows that this group of poets includes poets such as Mutanabbi, Abul Ala al-Ma'ari, al-Sharif al-Radi, al-Safiyyah al-Halli, whose poems mostly manifest motifs such as philosophy, wisdom, etc⁴⁵.

In that paragraph, the science of aruz, the adornment of Arabic poetry, and its creator, the famous Arab philologist Khalil ibn Ahmad al-Farahidi (718-791), is discussed.

Jurji Zaydan gave his views on Khalil ibn Ahmad al-Farahidi in the third volume of his "History of Islamic Culture"⁴⁶.

⁴³ Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Meğamiz). III cilt – İstanbul: – 1973. – s. 46.

⁴⁴ Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Meğamiz). III cilt – İstanbul: – 1973. – s. 53.

⁴⁵ زيدان، جرجي. تاريخ التمدن الإسلامي. – القاهرة: الناشر مؤسسة هنداوي، – ٢٠١٢، – الجزء الثالث. ص. ١٢٨- ١٢٩.

⁴⁶ زيدان، جرجي. تاريخ التمدن الإسلامي. – القاهرة: دار الهلال، – ١٩٥٦، – الجزء الثالث. ص. ١٣٠.

Even before Islam, poetry and music formed a unity among the Arabs in inter-tribal wars. J. Zaydan writes that the roots of the use of music by the army in battle date back to ancient times. At that time, they sang “nagma” (gina) and “nasheed” (chant) poems in front of the army, and this was accompanied by “tabl” (drum). During the era of Sadrul Islam, “abwaq” and drums (tubul) were added to this instrument⁴⁷.

Later, in the fifth volume of his work “History of Islamic Culture”, Jurji Zaydan mentions a number of Arab singers who grew up in the late Umayyad and early Abbasid periods. Among them, he mentions the names of male singers who lived in both periods, such as Surajji, Qariz, Mabed, Hakam-ul-Wadi, Omar-ul-Wadi, Seyat, and finally, the famous singers of the Abbasid period - father and son Ibrahim and Ishaq Mosuli, and female singers such as Jamila, Hababa, Salama, and Uqayla⁴⁸.

Thus, poetry, aruz and music occupied one of the leading places among the rich cultural services of Islam.

The second paragraph of the third chapter, entitled “**The Generosity of the Caliph and the Vizier Who Preserved Islamic Culture,**” discusses how the Abbasid Caliphs and the Barmaqi Viziers provided for the livelihood of the scholars and artists of the period they were in power with the wealth they accumulated. Financially secure artists, especially poets, wrote and created with enthusiasm, and as a result, they made significant contributions to the enrichment and development of Islamic culture.

Jurji Zaydan writes that the first Barmaqi Vizier, Khalid, gave a thousand dirhams for each verse of the blind poet Bashshar bin Burd. When his son Yahya rode a horse and led the army, he would give 200 dirhams to each of those who asked him for alms, and when he had no money, he would donate him the horse he was riding⁴⁹.

All these awards indicate that the caliphs’ generosity and giving

⁴⁷ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: دار الهلال، - ١٩٥٦، - الجزء الأول. - ص. ١٩٣

⁴⁸ Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Megamiz). III cilt - İstanbul: - 1973. - s. 421.

⁴⁹ Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Megamiz). V cilt - İstanbul: - 1966.- s. 230.

such wealth to poets and artists, as well as their incomparable care and attention to the development of science, literature and art, gave impetus to the propagation and development of Muslim culture and played an supreme role in transmitting this culture to future generations.

The third paragraph of the chapter is called **“The Role of Madrasahs and Libraries in the Development of Islamic Culture”**.

After the emergence of Islam, both the Bedouin and the cultural Arabs began to understand the essence of this new worldview and began to make the Arab public think deeply.

There is no precise information about the period when the teaching of the Holy Quran in madrasahs began. Because a long time passed before the Quran was written down and studied in madrasahs.

Information about the teaching of the Holy Quran in madrasahs is provided in the section entitled “Al-madarisu fi-l-islam” المدارس في الاسلام (“Madrasahs in Islam”) of Jurji’s study “History of Islamic Culture”⁵⁰.

In this section, J. Zaydan, who notes that the Holy Quran is at the peak of all Islamic sciences, considers the Prophet Muhammad (pbuh) to be the first teacher in Islamic history and shows that it was the Prophet Muhammad (pbuh) himself who had to give the first Islamic teachings to the Companions and Ansar⁵¹.

Thus, the author, who calls the Prophet the “first teacher,” notes that madrasahs and mosques had been engaged in the propagation and teaching of the Quran since the 7th century. One of such mosques was the “Mansur Mosque” built by Caliph Mansur in Baghdad⁵².

According to J. Zaydan, in the middle of the Abbasid era, there were two madrasahs in the Arab world. The first of them was the “al-Azhar” madrasa built in Cairo in the 4th century of the Hijra. It was also called “Jami al-Azhar” جامع الازهر. Another madrasa was called “Madrasah an-Nizamiyya” (Nizamiyya Madrasa) in Baghdad, Iraq.

⁵⁰ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الثالث. ص. ٢٣١-٢٤٧.

⁵¹ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الثالث. ص. ٢٣١.

⁵² Zeydan, Corci. İslam Medeniyeti Tarihi / (mütercimi Zeki Meğamiz). III cilt - İstanbul: - 1973. - s. 424

This madrasa was built by Nizam al-Mulk al-Tusi, who served as the vizier of the Seljuk sultan Alp Arslan for ten years⁵³.

Madrasas and libraries played a major role in the teaching, propagation, and promotion of Islamic ideology and culture.

The fourth paragraph of the third chapter, titled **“Jurji Zaydan in the Formation and Development of Islamic Culture in Andalusia,”** comprehensively discusses the Muslim culture created by the Arabs in Andalusia, especially the urban planning culture and architectural style they created in Spain.

Obviously, after the Arabs conquered northern Africa during the reign of the Umayyad caliphs, they crossed the Strait of Gibraltar and entered Spanish territory in 710⁵⁴.

The well-known Azerbaijani Arab scholar, professor A.N. İmanquliyeva writes that among those who traveled to Spain, along with those who went with the desire to escape poverty and live happily, there were also caliphs, wealthy people, and tribal leaders who had lost their power and influence in the Arab countries⁵⁵.

The founder of the new Andalusian-Umayyad state in Spain was Abdur Rahman (r. 756-788), and he was also one of those emigrants. Abdur Rahman is known in history by the nickname “Dakhil”. Because he did not conquer Spain, but simply entered it. Another of his nicknames was “Saqr al-Quraysh” “صقر القريش” (“Eagle of Quraysh”)⁵⁶.

In the fifth volume of the five-volume “History of Islamic Culture” by Jurji Zaydan, he writes that one of the examples of such material and cultural heritage that preserves the traces of the Umayyads in Cordoba is “al-Qasr al-Kabir” “القصر الكبير” (“The Great Castle”). This castle was built in the middle of the second century of

⁵³ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الخامس. - ص. ٢٣١ - ٢٣٢

⁵⁴ Крачковский, И.Ю. Избранные сочинения: [в 6 томах] / И.Ю.Крачковский. - Москва-Ленинград: Издательство Академии Наук СССР, - 1956, - т. 2, - с.470.

⁵⁵ İmanquliyeva, A.N. Məqalələr və tərcümələr / A.N.İmanquliyeva, tərt. ed., V.Cəfər. - Bakı: Bakı Çap Evi, - 2010. - s. 35.

⁵⁶ Mahmudov, M.R. Klassik ərəb ədəbiyyatı / M. Mahmudov. - Bakı: Bakı Universiteti Nəşriyyatı, - 2001. - s. 149-150.

the Hijri history by the Umayyad ruler Abdur Rahman ad-Dakhil, known in history as the “Arab Eagle”⁵⁷.

Naturally, one of the examples of material and cultural heritage representing the face of Muslim culture in the territory of Andalusia in the Middle Ages was mosques and mosques. These buildings are the sacred places of every Muslim who converted to Islam. Umayyad Muslims in Spain paid great attention to the construction of mosques and mosques in order to preserve their religious customs and traditions and to prove their loyalty to them. One of such magnificent buildings they built in the territory of Spain was the Mosque of Cordoba. J. Zaydan writes about this mosque: *“One of the largest buildings that Cordoba had was a mosque. According to reliable sources, there was no mosque as valuable and magnificent as this one in Islamic countries. Previously, there was a church on the site of this mosque”*⁵⁸.

In the fifth volume of J. Zaydan’s “History of Islamic Culture,” it is the “al-Hamra” palace, which has preserved its magnificence to this day, has aroused the immense interest of world tourists, and was visited by the American writer Irving Washington at the beginning of the 20th century, and was inspired by its architectural style to write a work called “Alhambra”.

In a small section titled “Al-Hamra Palace and similar palaces”, J. Zaydan writes: *“Al-Hamra Palace is a very famous palace built in Granada. From the time it was built until today (i.e. until the early 20th century), this palace, which has preserved its grandeur and magnificence, is visited by tourists from all over the world”*⁵⁹.

Thus, the Arabs spread and developed their language and literature, customs and traditions, and Islamic values not only in the East but also in the West.

The issues examined in this chapter and the conclusions

⁵⁷ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الخامس. - ص. ١١٤.

⁵⁸ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الخامس. - ص. ١١٥.

⁵⁹ زيدان، جرجي. تاريخ التمدن الإسلامي. - القاهرة: الناشر مؤسسة هنداوي، - ٢٠١٢، - الجزء الخامس. - ص. ١١٧.

determined are represented in scientific articles ^{60; 61; 62}.

The scientific and cultural environment of the Jahiliyyah, Umayyad, and Abbasid periods was investigated on the basis of the five-volume research work of J. Zaydan entitled “Tarihu-t-tamadduni-l-islamiyyi” (“History of Islamic Culture”), and a number of specific scientific conclusions were obtained:

– A brief look at the life path, creativity, and environment of Jurji Zaydan was given. His life path from Lebanon to Egypt was highlighted and it was shown that he was formed as a writer in the literary and scientific environment he encountered in Egypt.

– Jurji Zaydan is considered as the founder of the historical novel genre in the history of modern Arab literature and a researcher of Islamic history and culture. He published 22 novels and many research works on the events that took place in the life of Muslims and in Arab history from pre-Islamic times to the modern era.

– The “al-Hilal” journal, founded by the writer in 1892, was considered one of the most famous and authoritative sources of Arab literary and cultural thought. It is shown that this journal has made an exceptional contribution to the preservation of the glorious past history, national customs and traditions and cultural heritage of the Arabs.

– At the crossroads of two centuries – late 6th and early 7th centuries – by reviewing the socio-political and literary and cultural life in Arabia, we came to the conclusion that the attitude towards Islam was not unambiguous at this time and that the socio-political and literary and cultural environment developed in later periods thanks to

⁶⁰ İsmayılova, Ə.H. Cür-ci Zeydanın Ərəb xilafətinin musiqi mədəniyyəti barədə fikirləri. BDU. Dil və ədəbiyyat - Beynəlxalq elmi-nəzəri jurnal. 1(109). Bakı: Ləman nəşr-poliqr. MMC, - 2019, - s. 283-285.

⁶¹ İsmayılova, Ə.H. Cür-ci Zeydan yaradıcılığında xəlifə və vəzir səxavəti. AMEA M. Füzuli adına Əlyazmalar İnstitutu. Filologiya məsələləri. № 1. Bakı: «Elm və təhsil» nəşriyyatı, - 2022, - s. 294-302.

⁶² İsmailova, A.H. Studies by Jurji Zaydan on the spread of Arab literature and Islamic culture in Europe. ВЧЕНІ ЗАПИСКИ Таврійського національного університету імені В.І. Вернадського. (Серія: Філологія. Журналістика). Україна: Видавничий дім «Гельветика». Том 33 (72) № 4 Том 2, - 2022, с.137-143.

the poets who accepted Islam and propagated it.

- It is observed that the sharp differences between these two periods are comparatively widely manifested in the five-volume work of Jurji Zaydan, especially in its first and third volumes.

- In the dissertation, two main points of the Ignorance period before the transition to the Islamic era are shown. The first of these is the Ukaz Bazaar and the events taking place around it. The Ukaz Bazaar played an important role in the development of the art of speech and the maturation of poets. Here, rich Ignorance poetry developed, odes selected in competitions turned into brilliant examples of poetry, and the general Arabic language was formed. The second point is the tradition of “Vaada” – “وَأْدُ” - (burying female children alive). This disgusting custom existed in the life of the ignorant Arabs. However, after the emergence of the Islamic religion, it rejected all the ugly and barbaric customs of Ignorance, exalted the female personality and protected her rights.

- With the advent of Islam, we witnessed the formation of a completely new atmosphere in the life and lifestyle of people on the Arabian Peninsula, in their worldview, and in their ethical and aesthetic thinking styles. Prophet Muhammad (pbuh), who called himself the “nabi ummi” (the illiterate prophet), and his Ansars very quickly began to master reading and writing. With the revelation of the Holy Quran, the essence of people’s lives and livelihoods changed. The recommendations and instructions of the Holy Quran laid the foundation for the development of all fields, as well as the culture of writing and reading.

- During the research, it was determined that there were a number of factors that served the enrichment, survival, and spread of Islamic culture. The dissertation emphasizes that poetry and music occupied one of the leading places among the rich cultural services of Islam.

- The generosity of influential personalities such as the caliph, vizier, governor, and high-ranking wealthy military commanders led to the survival and spread of Islamic culture, and as a result, Islamic culture enriched and developed.

- The madrasas and libraries existing in the country also played

an undeniable role in the spread and development of Islamic culture. Although the Muslims destroyed libraries for various reasons when they conquered the territories, they built libraries in various cities of the caliphate. J. Zaydan has shown, based on various historical sources, that these libraries played an important role in important issues such as teaching and propagating Islamic ideology and culture.

– Islamic culture spread not only in the East, but also to the Iberian Peninsula. After the Arabs stepped into Spain, they began to spread and develop their language and literature, customs and traditions, and Islamic values in the area called Andalusia. J. Zaydan has comprehensively studied Andalusian literature and culture, which is an important branch of Arab-Muslim literature and culture, in this five-volume work.

Thus, it should be noted that the scientific conclusions and scientific results obtained in the dissertation are the main leading factors that guarantee the eternity of Islamic culture as a whole.

LIST OF PUBLISHED SCIENTIFIC WORKS OF THE AUTHOR ON THE TOPIC OF THE DISSERTATION

1. Ərəb poeziyasının inkişafında Ukaz bazarının rolu. AMEA Şərqsünaslıq İnstitutu. Elmi araşdırmalar (elmi-nəzəri məqalələr toplusu). X buraxılış. Bakı: “Elm və təhsil” nəşriyyatı, – 2014, – s. 18-22.
2. İslamdan öncəki ərəblərin elmi-mədəni həyatı Cürci Zeydan tədqiqatlarında. AMEA Şərqsünaslıq İnstitutu. Şərq filologiyası məsələləri (məqalələr toplusu). Doqquzuncu buraxılış. Bakı: Araz nəşriyyatı, – 2016, – s. 123-132.
3. Cürci Zeydanın Ərəb xilafətinin musiqi mədəniyyəti barədə fikirləri. BDU. Dil və ədəbiyyat - Beynəlxalq elmi-nəzəri *jurnal*. 1(109). Bakı: Ləman nəşr-poliqr. MMC, – 2019, – s. 283-285.
4. Cürci Zeydan yaradıcılığında xəlifə və vəzir səxavəti. AMEA M. Füzuli adına Əlyazmalar İnstitutu. Filologiya məsələləri. № 1. Bakı: «Elm və təhsil» nəşriyyatı, – 2022, – s. 294-302.
5. Studies by Jurji Zaydan on the spread of Arab literature and

- Islamic culture in Europe. ВЧЕНІ ЗАПИСКИ Таврійського національного університету імені В.І. Вернадського. (Серія: Філологія. Журналістика). Україна: Видавничий дім «Гельветика». Том 33 (72) № 4 Том 2, – 2022, с.137-143.
6. Глашатай мусульманской цивилизации в Андалусии. Восточные общества: традиции и современность. Материалы II съезда молодых востоковедов стран СНГ, 11-14 ноября 2013 года, Москва-Баку, – 2014, – с. 23-24.
 7. Cürçi Zeydan cahiliyyə ərəblərinin ۱۱۰۰ adəti haqqında. Azərbaycan xalqının Ümummilli Lideri Heydər Əliyevin anadan olmasının 91-ci ildönümünə həsr olunmuş gənc tədqiqatçıların II Beynəlxalq Elmi Konfransı. Qafqaz Universiteti, 18-19 Aprel 2014-cü il, Bakı/Azərbaycan, 2014, – s. 404-405.
 8. The “Crescent” of the Middle East. International Euroasia Congress on Scientific Researches and Recent Trends 9. February 18-20, 2022, – Antalya, Türkiye. (Online) - Book of full texts, – p. 190-195.
 9. Curci Zeydanın Azərbaycan türkçesinə çevrilmiş tarixi romanları. Uluslararası Kars alimleri ve edebiyatçıları sempozyumu-II. Kafkas Üniversitesi Ebul-Hasan Harakani Uygulama ve Araştırma Merkezi. Kars, Türkiye, 18.11. 2022 (Online), – s. 99-106.
 10. İslamın zühuru zamanı Ərəbistan yarımadasında ədəbi-mədəni durum. International Conference Azerbaijani Oriental Studies in the Context of East-West Scientific-Cultural&Socio-Political Dialogue. Book of Abstracts. 14-15 December 2022, Baku State University. Baku, Azerbaijan, – s. 177.
 11. Cahiliyyə dövründə qadınlar. Akademik Zərifə Əliyevanın anadan olmasının 100 illik yubileyinə həsr olunmuş “Dəyişən dünyada qadın: Şərq və Qərb baxışı” mövzusunda Beynəlxalq Elmi Konfrans. 6-7 mart 2023-cü il, – s. 93.
 12. Cürçi Zeydan və onun “İslam mədəniyyəti tarixi” əsərinin qısa icmal. Akad. Z.M.Bünyadovun 100 illik yubileyinə həsr olunmuş “qədim və müasir şərq: mənbələr, tədqiqatlar, perspektivlər” mövzusunda Beynəlxalq Elmi Konfrans. 20-21 dekabr, – 2023, – s. 198.



The defense of the dissertation will be held on the 4 of June in 2025 at 12:00 at the meeting of the FD 1.18 - Dissertation council of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Oriental Studies named after Academician Z.M.Bunyadov of ANAS.

Address: Az-1143, Baku city, H.Javid ave. 117, Institute of Oriental Studies named after Academician Z.M.Bunyadov of ANAS. VII floor, Reading room.

Dissertation is accessible at the Library of the Institute of Oriental Studies named after acad. Z.M.Bunyadov of ANAS.

Electronic versions of dissertasion and its abstract are available on the official website of the Institute of Oriental Studies named after acad. Z.M.Bunyadov of the Azerbaijan National Academy of Sciences.

The abstract was sent to the required addresses on the 1 of May in 2025.

Signed for print: 29.04.2025

Paper format: A5

Volume: 49738

Number of hard copies: 20