

THE REPUBLIC OF AZERBAIJAN

On the rights of manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**ROLE OF THE MUSLIM ENLIGHTENER
RAFI RIFAA AT-TAHTAWI IN THE MODERNIZATION OF
SOCIAL AND CULTURAL LIFE IN EGYPT IN THE
I HALF OF THE XIX CENTURY**

Specialty: 5502.01 - General History

Branch of Science: History

Applicant: **Afandi Parvina Aghasaf**

Baku – 2024

The dissertation work was carried out in the department of "History and Economics of the Arab States" of the Z.M. Buniyadov Institute of Oriental Studies of the National Azerbaijan Academy of Sciences.

Scientific supervisor: Doctor of Philosophy in History,
Associate Professor
Farda Maharram oglu Asadov

Official opponents: Doctor of Historical Sciences,
Associate Professor
Aida Rahim gizi Bagirova

Doctor of Historical Sciences
Yaroslav Valentinovich Pilipchuk

Doctor of Philosophy in History
Namig Eldar oglu Mammadov

ED 1.30 Dissertaion Council of Supreme Attestaion Commision
under the President of the Republic of Azerbaijan operating at
A.A.Bakikhanov Institute of History and Ethnology of the National
Azerbaijan Academy of Sciences.


Chairman of the

Dissertation Council: Doctor of Historical Sciences,
Professor

Karim Karam oglu Shukurov

Scientific secretary of the
Dissertation Council: Doctor of Historical Sciences,
Associate Professor

Ilgar Vahid oglu Niftaliyev

Chairman of the Scientific
Seminar: 
Habil Nurkishi oglu Mammadov

I. GENERAL DESCRIPTION OF THE DISSERTATION

The relevance and the degree of development of the topic. The problem of modernization of Muslim society, especially the education system, began to concern the cultural elite of Muslim countries since the XVIII-XIX centuries. It was then that the backlog of the largest state of the Islamic world - the Ottoman Empire - from Western Europe was most clearly manifested - in the economy, military sphere, healthcare, education and other areas, which threatened its existence and further development. The problem was particularly acute in Egypt, the country with the largest population in the Arab world, which had always played an enormous role in the cultural life of the Islamic world, but by the early XIX century it had fallen to the margins of its development.

Such scholars as Rafi Rifaa at-Tahtawi (1801-1873)¹, Nasif al-Yaziji (1800-1871), Ahmad Faris ash-Shidyaq (1805-1887), Muhammad Abdo (1849-1905), Abd al-Rahman al-Kawakibi (1854-1902), Hayruddin al-Tunisi (1810-1899), Butrus al-Bustani (1819-1883), Ibrahim Yaziji (1848-1906), and Jamal ad-Din al-Afghani (1838-1897)², who lived for a time in Egypt, especially actively promoted modernization based on Islamic principles.

The started process of modernization and adoption of European knowledge, useful for Islamic society, has not been completed and continues to this day for the reason that the gap in the scientific, educational and socio-economic levels of development between the West and the world of Islam is still quite large. In this regard, it seems relevant to consider the conditions under which modernization started and how it took place in Muslim society and, above all, in the field of education, using the example of the implementation of reforms in Egypt in the XIX century. At that time, the country was one of the first in the Muslim world to begin its socio-economic modernization under the leadership of the viceroy of the Turkish Sultan Muhammad Ali. Modernization processes

¹ صالح مجدى. حلية الزمن بمناقب خدام الوطن رفاعة بك رافع الطهطاوى. القاهرة. ١٩٥٨

² جرجي زيدان. تراجم مشاهير الشرق في القرن التاسع عشر - الجزء الثاني، القاهرة. ٢٠١٢

covered numerous spheres of life: military-technical sphere, industry, medicine, education.

In history and, especially, in the course of critical historical processes, such as modernization, the role of an individual as an ideological inspirer and leader of transformations is very large, therefore, special attention is paid to the Egyptian thinker and educator Rafi Rifaa at-Tahtawi, who played an important role in the modernization of Egyptian education. Of great importance for understanding the role of at-Tahtawi in the cultural life and the course of educational reforms in Egypt were the historical conditions and the political situation in which the formation of the personality of the outstanding Egyptian thinker took place, his experience of acquaintance with the Western world – impressions from a trip to France, and his determination to use the achievements and practices of French cultural policy and educational organization to the benefit of Egypt's development.

The topic of educational and socio-economic modernization in Egypt and the reflection of these processes in the cultural life of the country have interested a wide range of scholars. The study considers the works of Arab, Turkish, Russian, French, British, American, German, Chinese, Iranian, and Japanese authors.

The main source of information about the early period of at-Tahtawi's work is his own work entitled “Tahlis ul Ibriz fi t-Talkhisu Bariz au ad-Divan un-Nafis bi Iwan Baris”³ (“Extracting Pure Gold from a Brief Description of Paris, or the Precious Divan of Information about Paris”). In it, he examines various aspects of the social, economic and political life of France during his stay in Paris in 1826-1831. The book presents a thorough analysis of various aspects of life in France from the point of view of possible benefits for Egypt, provided they do not contradict Islamic values.

A significant contribution to the study of the heritage of the Egyptian enlightener was made by Muhammad Imara, the author of many years of work on the complete academic collection of works by

³ رفاعة بدوي رافع الطهطاوي. كتاب تخليص الابريز الي تخليص باريز أو الديوان النفيس بایوان

باريس.

at-Tahtawi in five volumes⁴. This work presents a complete set of all known and newly found texts on subjects, facts, events, and processes related to the activities of at-Tahtawi.

The dissertation also used materials devoted to the biography of at-Tahtawi: Jamal ad-Din al-Shiyal “Rafi Rifaa at-Tahtawi, a genius of intellectual revival in the era of Muhammad Ali”⁵, Ahmad Badawi “Rafi Rifaa at-Tahtawi bey, the chosen one of Arab enlightenment”⁶, and others.

This study provides links to the last direct descendants of at-Tahtawi (as of 2021), who reside both in Egypt and in other countries (in America, England and France). At present, they continue the work of their prominent ancestor in line with the traditions of his cultural and educational activities in both socio-economic and religious directions. Thus, Ali, Alia and Aisha Rafi at-Tahtawi head the Egyptian Society for Spiritual and Cultural Research in Cairo, which is engaged in the study of the diverse forms of religious life. The society publishes books and magazines, organizes scientific conferences, fights against dogmatism and formal adherence to religious norms, advocating the free development of religious thought, tolerance for other religions and cooperation between representatives of different religions. Magda at-Tahtawi, at-Tahtawi's great-granddaughter, now living in Paris, in her interviews talks in detail about the modernization project that was carried out by at-Tahtawi, about the relationship between Western and Islamic values in this project⁷.

Among domestic scientists who considered the activities of at-Tahtawi, E. G. Arasly should be noted. In his work “Jirji Zeidan

⁴ محمد عمارة, الأعمال الكاملة لرفاعة رافع الطهطاوي, الطبعة الأولى - دار الشروق - القاهرة, ٢٠١٠, الجزء ١،٢،٣،٤،٥

⁵ جمال الدين الشيال, رفاعة الطهطاوي: زعيم النهضة الفكرية في عصر محمد علي, دار احياء الكتب العربية, القاهرة, ١٩٤٥

⁶ أحمد أحمد بدوي, رفاعة الطهطاوي بك, نخبة بيان العربي, القاهرة, ١٩٥٠

⁷ Al-Isawi T. Granddaughter of Rifa'a at-Tahtawi calls on Arabs to start a new era of Renaissance (hafida Rifaa at-Tahtawi tad'u al-arab at-tadshin muntalak nahdawi jadid) [Electronic resource] // Arabi-21. 26.08.2020. Access mode: <https://arabi21.com/story/1295933/> (circulation date - 01.11.2020).

and the Arabic Historical Novel”⁸, in particular, the question of the contribution of at-Tahtawi to the spread of the ideas of enlightenment in the Arab world is raised. In the work of A. N. Imanguliyeva “The Coryphaei of New Arab Literature”⁹, the significant role of at-Tahtawi in the enlightenment of the Arab people, which he played along with other prominent figures of Egypt, Syria and Lebanon, is emphasized.

Other studies (monographs and articles) by domestic authors, devoted to the prospects of the Muslim world, Islamic modernism and the study of contemporary intra-Islamic processes within Islamic social thought, from different ideological positions, should also be noted: S. Hasanova, “XIX-XXI centuries. Islamic Philosophy and Modernism”¹⁰, R. A. Mursalov “Modern Intra-Islamic Processes (on the Basis of Egyptian Thinkers)”¹¹.

Contemporary Turkish scholars have made important contributions to the study of the modernization period in Egypt. An important source for this paper has been works on the history of Egyptian educational policy, which focus on comparative analyses of the educational policies of Ottoman Egypt and the West (primarily France), as well as biographies of Muhammad Ali and at-Tahtawi. This list is represented by the following works: H. Ceylan “Legal Modernization of Egypt in the Ottoman Era (XIX century)”¹², E. Mustafa “Westernization of Education in Egypt under Muhammad Ali Pasha”¹³, M. Cihangir «The West and the Image of the West

⁸ Arasli E. G. Jirji Zeidan and the Arab historical novel. Moscow: Nauka, 1967.

Imanguliyeva A. N. The Coryphaei of New Arab Literature. Baku: Elm, ⁹

1991.

¹⁰ Həsənova S. XIX – XXI əsrlər İslam fəlsəfəsi və modernizm / Samirə Həsənova // AMEA-nın Xəbərləri tarix, fəlsəfə və hüquq seriyası. – 2012. - № 1.

¹¹ Mürsəlov R.A., Müasir İslamdaxili proseslər: Misir mütəfəkkirlərinin düşüncələrinin təhlili əsasında / Ramiz Mürsəlov; elmi red.: akad.G.B.Baxşəliyeva, E.Y.Həsənova; AMEA akad. Z.M.Bünyadov adına Şərqşünaslıq İnst-tu. - Bakı: Bakı Çap Evi, 2010.

¹² Ceylan Ayhan, Osmanlı Döneminde Mısır'da Hukuk Modernleşme (XIX Yüzyıl). Türk Hukuk Tarihi Araştırmaları, Sayı 5, 2008 (Bahar).

¹³ Ergün, Mustafa. Mehmet Ali Paşa zamanında Mısır'da Eğitimin Batılaşması.

Reflected in the “Paris Observations” by Rafi Rifa’a at-Tahtawi» and in the “Book of Travels in Europe” by Khairulla Efendi»¹⁴ and others. E. Ihsanoglu's work “The Turks in Egypt and their Cultural Heritage” should be especially noted¹⁵. This work is the result of more than forty years of hard work by the author. It describes how Ottoman-Turkish culture developed and established itself in Egypt. Very important sources for the subjects and processes of this study, which are of introductory character and represent the first of the scientific studies on the subject, are the works of Academician A. Shishman “The First Ottoman Students in France at the Beginning of the Century”¹⁶ and “Ottoman non-Muslim Students Sent to France during the Tanzimat Period”¹⁷.

Among the Russian scholars engaged in culturological and historical studies of the period we are interested in, we can name V.N. Kirpichenko, author of the work “New and Modern Egyptian Literature (XIX–XX centuries)”¹⁸, which examines the impact of modernization on Egyptian literature. In Kh. Ponchaeva's work “Development of Education System in Egypt in XIX and early XX centuries”¹⁹, devoted to the process of modernization of education in Egypt, the main attention was paid to the description of the reforms of Muhammad Ali in this sphere. In particular, the creation of a

Ahi Evran Üniversitesi, Kırşehir Eğitim Fakültesi Dergisi, c. XVI, sayı 3, aralık – 2015.

¹⁴ Cihangir, Mehmet. Rifa’a Rafi el-Tehtavi’nin Paris Gözlemleri ve Hayrullah Efendi’nin Avrupa Seyahatnamesi adlı eserlerine yansıyan Batı ve Batılı imgesi. Karşılaştırmalı Edebiyat Anabilim Dalı yüksek lisans tezi. - Eskişehir: - 2015.

¹⁵ Ekmeleddin, İhsanoğlu. Mısır’da Türkler ve Kültürel Mirasları Mehmed Ali Paşa Günümüze Basılı Türk Kültürü Bibliografyası ve Bir Değerlendirme, İslam Tarih, Sanat ve Kültür Araştırma Merkezi, - İstanbul, - 2005.

¹⁶ Şişman, Adnan. 19. Yüzyıl Başlarında Fransa’daki İlk Osmanlı Öğrencileri. Osmanlı 5, Yeni Türkiye Yayınları.– Ankara: - 1999.

¹⁷ Şişman, Adnan. Tanzimat Döneminde Fransa’ya Gönderilen Gayr-i Müslim Osmanlı Öğrencileri, c.X. Türk Tarih Kongresi.– Ankara: - 1994.

¹⁸ Kirpichenko V.N. New and Modern Literature of Egypt (XIX–XX centuries). Moscow: Institute of Oriental Studies RAS, 2003.

Ponchaeva Kh. J. The Development of the Education System in Egypt in the XIX¹⁹ – early XX centuries. Dissertation ... candidate of historical sciences. SPb., 2004

system of secular secondary schools and vocational schools is described, for which experts from Europe were invited. Zh. Petrunina makes a comprehensive study of the impact of Muhammad Ali's transformations on the lives of ordinary Egyptians and concludes that, although they have contributed very positively to accelerating Egypt's development, they have not seriously improved the lives of ordinary people, which have remained very difficult.

Speaking about the study of the problem in the UK, it is necessary to note the article by J. W. Livingston "Western Science and Educational Reform in the Thoughts of Sheikh Rifa'a at-Tahtawi"²⁰. The author emphasizes the prominent role of traditional theologians, especially at-Tahtawi, in educational reform in Egypt, which he attributes to the lack of a European educated elite in the country in the early XIX century.

The present study used the publications of Chinese orientalist, which confirm the interest of modern researchers in the work of at-Tahtawi, the history of the development of education in Egypt and the modernization of this country in the modern period, the influence of Western thought on modern Egyptian society, modern Egyptian feminist thought, and also about the analysis of the activities of the Japanese educator Fukudzawa Yukichi, in whose activities one can find many parallels and analogies with the process of social reform in Egypt, allowing us to consider the experience of modernizing traditional Eastern communities in the broad context of their interaction with the achievements of Western culture and social construction. The works of Chinese orientalist Cai Weiliang²¹, Jiang

²⁰ Livingston, J. W. Western Science and Educational Reform in the Thought of Sheikh Rifa'a at-Tahtawi // International Journal of Middle East Studies, Vol. 28, № 4. 1996.

²¹ 蔡维良. (2011). 埃及近代启蒙思想家塔哈塔维. 阿拉伯世界研究, 000(003), CAI WEILIANG, Cai Weiliang (2011). A Study of the Origin of the Thought of the Egyptian Modern Thinker of the Era of Enlightenment at-Tahtawi. Arab World Studies. (Shanghai International Studies University).

Shuiyun²² and Yuan Yifen²³ tell about the influence of Western enlighteners on at-Tahtawi, from whom he adopted the ideas of individualism and utilitarianism.

Object and subject of the study. The modernization of Egypt's socio-economic and educational system in the first half of the nineteenth century is the object of the study, and the subject of the study is the role of Egyptian enlightener Rafi Rifaa at-Tahtawi in this process.

Goals and objectives of the study. The main goal of the dissertation work is to analyze the features of the modernization of the socio-economic and educational system of Egypt in the I half of the XIX century, as well as to consider the factors that contributed to the slowdown or acceleration of this process, with special attention to the work of at-Tahtawi. For this, the following tasks were solved:

- consider and characterize the socio-political situation in Egypt in the I half of the XIX century in which at-Tahtawi's views and activities were formed;

- present the main stages in the life and work of Egyptian scholar-enlightener at-Tahtawi;

- analyze the peculiarities of political and socio-economic modernization of the Egyptian society in the period of life and activity of at-Tahtawi.

Research methods. The study applied the principle of historicism to determine the causal relationship between the changes in the country associated with the French occupation and the reform activities of Muhammad Ali. The problem-chronological method was

里法阿·塔哈塔□□□□□□□□□□ [D].上海外国□□学,2020./²²

江淑君. 院系: 方□学院 学院, 学科□□: 阿拉伯□学 文学, 姓名: 江淑君,

指□教□□□周放 副教授 教授 / Jiang Shujun (Jiang Shujun), The Educational Thought of Rifa'a at-Tahtawi, Department: Institute of Oriental Studies, Direction of Training: Arabic and Literature, master's thesis / (WRC - final qualifying work) supervisor: associate professor ZHOU FANG. (Shanghai International Studies University).

²³袁□□.(1987). 里□□□□□□. 阿拉伯世界(4). YUAN YIFEN / Yuan Yifen (1987). Rifa'a at-Tahtawi. Arab world (4).

also applied to analyze and evaluate the role of various factors in the modernization of Egypt in the period under review. In order to consider the ideas and evaluate the course of modernization in Egypt in the broad context of the interaction of the cultural elite of Eastern societies with Western civilization, a comparative method of research was used between the experience of reforms and the views of their ideological leaders in various countries of the East.

Key points to be defended:

1. Napoleon's Egyptian campaign and the three years of French rule in Egypt had two crucial results for the self-awareness of the Egyptian cultural and political elite. First, the Egyptians experienced firsthand the military and technical backwardness of Muslim society in relation to France. And secondly, the colonial government's early attempts to modernize social life and economic and political relations in Egypt, though not very successful, certainly pointed the way for the socio-economic reforms and transformation of society and the state that had become inevitable.

2. The colonial nature of the changes initiated by the French administration caused at the same time a commitment to traditional values in the implementation of the reforms which, after liberation from the French occupation, the virtually independent ruler of Egypt, Mohammad Ali, embarked on.

3. Muhammad Ali's modernization of Egypt was most successful in the military and technical aspect. Some, though insufficient, progress was also made in the development of education and industry. However, due to continuous wars and the absence of a long-term plan for modernization, it was not possible to achieve an improvement in the standard of living of ordinary Egyptians and a serious increase in their level of education, which led to a slowdown in the processes of modernization thereafter.

4. The formation of the personality and worldview of at-Tahtawi combined all the features of the Egyptian intellectual elite of the early era of enlightenment: basic Muslim religious education and the experience of contact and interaction with Western, French culture during the early years of his education and initial activity as a preacher in the new Egyptian army.

5. At-Tahtawi's reform activities took place mainly on two levels: as an educator and disseminator of knowledge about the achievements of Western society and in practical activities as an organizer and leader of educational institutions modelled on Western schools.

6. The work of the Egyptian enlightener was aimed at modernizing Egyptian society in accordance with those Western developments that were useful for Egypt's development, while not contradicting the traditional culture and Islamic religion.

7. The reforms in Egypt and the activities of at-Tahtawi in terms of the timing and content of the innovative transformations can be seen as part of an overall process of the emerging identity of Eastern societies and peoples, occurring against and in interaction with Western societies and states.

8. The course of reforms in the Ottoman Empire and in some parts of it, particularly in Egypt, was influenced by the peculiarities of the colonial period and the conditions of the emerging Arab national consciousness at the same time. For this reason, along with many common goals and objectives, the processes of modernization in Ottoman society and in Egypt took place in isolation from each other.

9. The experience of modernizing traditional communities along Western lines during the colonial era had its own characteristics and limitations. It was combined with anti-colonial struggle of peoples and took place in the context of competition between European powers for colonial possessions.

10. To understand the reasons for the half-heartedness of reforms in Muslim society, it is useful to compare the paths of modernization in Egypt and Japan, which took place under similar conditions of struggle against attempts at Western colonization, but which had different results and successes. For all the outward similarities between the ideas and educational activities of the main figures of Japanese and Egyptian modernization, Rifaa at-Tahtawi and Fukudzawa Yukichi, they were distinguished by two fundamental differences in their priorities and reform programmers'. These are attitudes towards religion and traditional religious

institutions and attitudes towards power and issues of political reform. The Japanese reformer was more consistent in developing ideas and implementing reforms, advocating changes in the country's political system and liberalizing social relations.

11. The activities and reforms of at-Tahtawi in the field of culture and education in Egypt can be seen as the first stage of an-Nahda, the general process of cultural awakening in the Arab provinces of the Ottoman Empire, whose specific features in Egypt consisted of its accompaniment to Muhammad Ali's military and administrative reforms aimed at strengthening Egypt's independence from the Ottoman Empire. This characteristic of the initial stage of Egyptian modernization and the acceptance of Islam as the ideological foundation of reform led, after Muhammad Ali was forced to reassert Ottoman sovereignty over Egypt, to the development of the ideological content of an-Nahda in Egypt towards the ideas of Islamic modernism and pan-Islamism in the views of the followers of at-Tahtawi, Jamal al-Din al-Afghani and Muhammad Abdo.

Scientific novelty of the study. The scientific novelty of the study lies, first of all, in considering the reform activities of the outstanding figure of the Egyptian and pan-Arab movement of cultural revival and transformation of the Arab Muslim society, Rafi Rifaa at-Tahtawi, simultaneously in the context of the beginning of modernization and enlightenment throughout the Ottoman Empire in the half of the XIX century, against the background of the struggle Egyptian ruler Muhammad Ali for the independence of Egypt from the Ottoman Empire, as well as in the context of the awakening of the peoples of the East in the context of the colonial expansion of European powers around the world.

When analyzing the life and works by at-Tahtawi the scheme of the first relatively complete genealogical tree was created, using the oral data provided by the direct descendants and family members, data in historical documents preserved in the family archive and a large number of little known or completely unknown in domestic science sources and literature.

At-Tahtawi's attitude to the characteristics of Western civilization was studied, as well as his attempts to combine the modernization of Egyptian society with traditional culture and the Islamic religion. For the first time in Russian historiography, the activities of at-Tahtawi were compared with those of the Japanese educator of the XIX century Fukudzawa Yukichi, and many similarities as well as differences in their theoretical views and practical activities were revealed, which made it possible to draw several important conclusions about the ways of modernizing Eastern societies in the context of the onset of European colonialism in the world.

Theoretical and practical significance of the study. The results of this study can be used for further research on the interaction between Western culture and the Muslim world in history and in the modern world. The materials of the study can be used in the development of curricula on the history of the Middle East in the nineteenth century.

Approbation and application. The main provisions and conclusions of the dissertation work are presented in 8 scientific articles and 4 theses of reports. Eight articles and four abstracts were published in scientific journals in Azerbaijan. One article was published in the People's Democratic Republic of Algeria, another article was published in the Republic of Kazakhstan, and the last article was published in the Republic of Turkey.

The name of the organization where the dissertation work was done. The dissertation work was carried out in the Department of History and Economics of Arab Countries at the Institute of Oriental Studies named after acad. Z.M. Bunyadov of the Azerbaijan National Academy of Science.

The total volume of the dissertation. The work consists of an introduction, 3 chapters, a conclusion and a list of references. The total volume of the dissertation (excluding the list of references, list of abbreviations and tables) is 241595 characters. Of these, Introduction - 19672, Chapter I - 45057, Chapter II - 123420, Chapter III - 33305, Conclusion - 20141 characters.

II. MAIN CONTENT OF THE DISSERTATION

The structure of the dissertation is subordinated to its main goals and objectives and consists of an introduction, three chapters, which address the main research problems, and the conclusion, supplemented by a list of used sources and literature.

The introduction indicates the content of the scientific problem, identifies its relevance, gives theoretical and methodological grounds for the study, sets goals and objectives, justifies the practical significance, formulates the scientific novelty, provides a review and characteristics of the sources and literature studied.

The first chapter, **“The Social and Political Situation in Egypt in the I Half of the XIX Century”**, analyzes the characteristics of socio-economic, political, and cultural changes in Egypt during the French occupation and during the reign of Muhammad Ali (1805–1848). During this period Egypt underwent many different transformations in all spheres of life, designed to ensure its rapid modernization, although the modernization processes themselves were not equally successful in different areas.

The first paragraph examines the peculiarities of the impact of the French occupation on Egypt. At the end of the eighteenth century, the once strong and glorious Egypt was only an ordinary province of the Ottoman Empire. Despite its large population and rich history, it played more than a modest role in world development at the time. Egypt seriously lagged behind not only the West, but also a number of Islamic countries in its development. In 1798 Napoleon's troops invaded Egypt and remained there until 1801. The purpose of the conquest of the country was to gain a foothold for the future conquest of India. However, due to the extremely backward level of productive forces, Egypt could not fulfill its intended role, so the French decided to modernize the country by adapting the Egyptian economy to their conquest plans. The French planned to abolish the power of the landlords in the countryside, open factories to produce arms and uniforms, establish a modern system of education and printing, and send the most prominent young Egyptians to study in

France. Some things were realized, but three years was too short a time to implement all these transformations. The Egyptians themselves hoped to defeat the French easily, but they could offer only rudimentary means of defense (e.g., an iron chain across the Nile) against the modern colonizing army. It is important to say that not only troops were sent to Egypt from France, but also a large group of scientists and specialists from various fields of science, which indicated the very serious plans of the French for the transformation of the country.

The negative aspects of the French invasion, however, quickly became apparent, namely, a sharp increase in the tax burden on artisans and merchants, the confiscation of peasant property, the execution of innocent Egyptians in villages where people refused to give food and livestock to the conquerors. In response to these harsh measures, the people of Cairo rebelled in October 1798, but the uprising was brutally suppressed.

As for the specific transformations undertaken by the French administration during the occupation of Egypt, they were very minor and led to neither cultural nor economic recovery. Moreover, the participation of the Egyptians themselves in the reforms was often severely restricted. In August 1798, for example, the Egyptian Institute was founded with the official aim of the scientific study of Egypt, but apart from its purely scientific functions it actually served as an advisory body to the French government, and membership was forbidden to Egyptians themselves; they were only allowed to visit the Institute.

In the second paragraph of the first chapter the process of Egyptians' introduction to progressive French social thought at the end of the XVIII - and beginning of the XIX centuries is considered. However, the inhabitants of Egypt at that time could not and did not want to perceive these ideas for the reason that they were promoted by colonizers.

Subsequently, at-Tahtawi played an important role in the dissemination of progressive European ideas; **the second chapter** of the work is devoted to his activities. It can only be briefly noted here that he tried to convey to his compatriots new and completely

unusual for Egyptian society Western ideas through the teachings of Islam that were close and understandable to them, diligently choosing parallels. Thus, with the help of centuries-old Islamic dogmas, at-Tahtawi proved the need to recognize equality between women and men. Widespread in the West, the idea that people should be equal before the law and that everyone in society, including the poor, have the right to be treated fairly, he substantiated by referring to the ayats of the Qur'an. This was a tremendous step forward for Egyptian social thought.

In general, at the beginning of the century most Egyptians remained passive, little interested in Western reality; the situation began to change gradually only thanks to the transformations of Muhammad Ali. Under him, Egypt began to actively translate Western literature, so for the first-time translations of historical and geographical works appeared in Arabic: "Reflections on the Reasons for the Greatness and Fall of the Roman Empire", "Memoirs of Empress Catherine", "Life of Napoleon", "History of Charles XII, King of Sweden".

The peculiarities of Muhammad Ali's large-scale sociopolitical reforms are discussed in **the third paragraph** of the first chapter. Muhammad Ali was an Albanian who found himself in Egypt as a member of the Albanian detachment of the Ottoman troops thrown there to fight against Napoleon. In 1805 he was able to defeat both the Mamluks and the Turkish administration and become in fact the sole ruler of the country. To stabilize the situation in Egypt and bring it out of crisis, he first carried out administrative and agrarian reform. Muhammad Ali also began the industrialization of the country and patronized modern at that date industries to the detriment of traditional handicrafts, which were declining. Gradually, heavy industry also appeared to meet the needs of factories, the army and the navy. New ports, canals, dams, roads were actively built. Thanks to the construction of factories, Egyptian cities grew rapidly. In Alexandria, the number of inhabitants during the reign of Muhammad Ali increased from 15 to 60 thousand, a large city of Damanhur appeared, on the site of which there was a village before the start of modernization. In Cairo, the number of workers

amounted to 65 thousand people. To successfully implement the reforms, the new Egyptian ruler invited foreign specialists to the country. Thus, with the help of the French, Egypt was able to quickly establish a modern army, equip its fleet with 32 new ships and surpass the Ottoman army and fleet in quantity and quality. As a result of the introduction of regular recruiting sets, the size of the army increased significantly: by 1830-1831 it was, according to various estimates, from 150 to 300 thousand people. Some researchers call the military reform of Muhammad Ali the main element and the main goal of all his reforms. The Egyptian army became a serious force and helped the pasha in 1831–1833 crush the Turkish troops. During this time, Egypt was able to conquer the territory of modern Saudi Arabia, Syria, Palestine, the island of Crete, and dramatically expand its possessions in Sudan.

An important part of the country's modernization was educational reform. Before then, Egypt had only Qur'anic schools, "kuttab", with very primitive methods of teaching, which consisted of memorizing the Qur'an without interpreting its contents, and at the only university, al-Azhar, almost only theology was studied, while astronomy, physics and mathematics were taught by very backward methods. Therefore, Muhammad Ali saw his task in creating a network of modern secular schools and vocational schools on the European model, which was carried out. Since there were no teachers in Egypt capable of teaching at the European level, they were invited from Europe. At the same time, the bulk of educational institutions trained specialists for the army and navy. In addition, polytechnic, medical, veterinary, agricultural schools were also opened, as well as the School of Translators.

Sending talented Egyptians to the West to assimilate the latest achievements in all spheres of life was one of the most important innovations of Muhammad Ali. Those who returned from the West brought with them not only new knowledge, but also a renewed mentality. Subsequently, they occupied high positions in modernizing Egypt.

In addition to the wars of conquest, which drained the country of many resources and hindered internal reform processes, Egypt

faced another serious negative factor: external pressure from the West and Turkey. Western countries did not want a sharp strengthening of Egypt, so in 1840 they demanded that Muhammad Ali surrender to the Ottoman Empire all the conquered territories, reduce the number of troops tenfold and pay tribute to the Sultan. The Western powers also imposed ruinous economic demands on the country.

On the whole, Muhammad Ali's reforms were extremely successful in bringing the country out of a protracted crisis and overcoming a very strong backwardness, especially in economic and military terms. Although Egypt was still very far from the level of development of Western Europe, the gap between the countries during Muhammad Ali's rule was greatly narrowed. At the same time, the problems in the sociocultural sphere were not overcome: the general level of literacy of the population, the level of health care remained extremely low. People suffered from diseases that could have been avoided if Egyptian medicine had reached the European level at that time. Many peasants were very poor, starving and extremely unhygienic. The lack of attention to medicine and education under Muhammad Ali can be explained by his desire for military expansion, which required huge expenditures on armaments.

The second chapter “Sheikh Rifa`a bin al-Sayyid Badawi Rafi` at-Tahtawi (1801–1873) and his Role in the Social and Political Life of Egypt in the I Half of the XIX century” is devoted to the description of Sheikh at-Tahtawi's life and creative path and his influence on social and cultural development of Egypt. He was one of the most prominent Egyptian enlighteners of the XIX century and contributed greatly to the dissemination of modernization ideas in this country.

A detailed biography of at-Tahtawi is analyzed **in the first paragraph** of the second chapter. Sheikh was born on October 15, 1801 in the city of Takhta into a noble and prosperous Egyptian family. However, due to the land reform of 1809, the family's property was confiscated, and soon at-Tahtawi's father died, and as a result the family plunged into poverty. Nevertheless, thanks to his abilities and the help of his relatives, in 1817 he was able to enter the

University of al-Azhar. There he received a classical education in the religious sciences and met Sheikh Hassan al-Attar, one of the most prominent theologians of his time who appreciated modern Western science. Al-Attar instilled in at-Tahtawi a respect for Western scientific achievements.

In 1826–1831 at-Tahtawi, as a member of a group of Egyptian students, studied in Paris at a specially established Egyptian school. He was appointed Imam of the group, but, fascinated by the French language, he took up the study of modern European science and made great progress in his studies. In 1831 at-Tahtawi returned to his homeland and began to translate medical works. In 1835 in Cairo, at-Tahtawi founded “Madrasat-al-Alsun” (“School of Languages”) and became its director. This institution played a very important role in spreading enlightenment in Egypt. The Sheikh gradually introduced the study of French, English, Italian, Turkish and Arabic to the School. The curriculum also included geography, mathematics, history, and Islamic law. It was at that time the only school that offered general education, without a direct link to military affairs. At-Tahtawi spent a lot of effort to ensure the high quality of teaching by selecting the best teaching staff. In 1841, Muhammad Ali appointed at-Tahtawi the director of the main library of European books “Kutuphane” in Qasr-ul-Ain. And a year later, in order to modernize and improve the editorial work, at-Tahtawi became the editor of the official bulletin “Al-Wakai al-Misriya”. The School of Languages existed for fifteen years, becoming throughout its history a true center of knowledge and a beacon of scholarship. As a place where enlightened men of the Arab world and the West gathered together, it could claim to be one of the brightest centers of scientific knowledge, which influenced not only free thought but also the ideology of Egyptian society. In 1849, however, it was closed by Abbas Pasha (1848-1854), the opponent of Egypt's modernization.

In 1850 Abbas-pasha exiled at-Tahtawi to Sudan, where he spent four years. There he translated into Arabic Fenelon's “The Adventures of Telemac”. On his return home, by order of Said Pasha (1854–1863), he was appointed to several positions in the educational system. In 1856 at-Tahtawi became the director of the

Military School, which trained officers of the army general staff. In 1863 the Military School was transformed into the Bureau of Translations. In the 1860s at-Tahtawi continued his scientific and translation activities.

In 1870 at-Tahtawi headed the Bureau of Translations and the preparatory school “Madrasat ul-Tajhidia” attached to the medical school, and founded the first scientific and pedagogical journal in Egyptian history, “Raudat ul-Madaris”. The journal became a beacon of education for the nation, disseminating the history of Egyptian civilization mainly to the Egyptians themselves. The journal was divided into headings, and at-Tahtawi appointed prominent scholars of his time to head each of them. Even his advanced age, however, was not a hindrance to his activity; he kept his mind alive and continued to write articles in his journal that were distinguished by freshness of thought, until his death, followed by a short illness at the age of 72 on May 27, 1873.

Sheikh at-Tahtawi was one of Egypt's brightest and most talented scholars and a prominent religious and social figure in the XIX century. Despite the difficult fate, he was able to leave a very big mark in the scientific and cultural life of his homeland. With all his devotion to Egypt, its religion and traditions, at-Tahtawi strongly defended the idea of the need to borrow the scientific achievements of the West, which only strengthened after his studies in France.

The main directions of scientific and translation activities of at-Tahtawi are described **in the second paragraph** of the second chapter. During his life, at-Tahtawi managed to translate more than 25 books into Arabic, not counting those works that he edited, corrected and improved. One of the most important translations was the translation of the code of French laws, published under the title "French Civil Code". At-Tahtawi also translated into Arabic "La Marseillaise" – the famous song of the French Revolution, which at that time became the anthem of all revolutionaries and freedom fighters around the world. Another very important translation work of at-Tahtawi, which he provided with detailed comments, was the translation of the Charter of Louis XVIII. He emphasized the

importance of the ideas contained in it of justice and equality of people before the law.

Among the works of at-Tahtawi one should pay special attention to the description of Paris, "Extracting pure gold from a brief description of Paris" compiled in the genre of medieval Arab "rihla" – travel notes. Muhammad Ali was so impressed by this book published in 1838 that he ordered it to be distributed among all high officials and students in the new schools and even sent copies to Constantinople, where it aroused great interest of the Sublime Porte.

The outstanding contribution of at-Tahtawi to science was also in the preparation of a galaxy of outstanding students. With their participation both as authors and translators, joint efforts, in less than forty years they managed to give the fatherland more than two thousand books.

At-Tahtawi was an advocate of the separation of science from religion, citing the example of France, where science was practiced by professional scientists rather than churchmen, due to which, according to him, scientific knowledge developed very successfully. In this connection, at-Tahtawi's views on the role of religion and education in society are of interest. At-Tahtawi distinguished three stages of education: development of intellect and physical strength, upbringing of patriotism and religiosity, including political consciousness of a citizen, and cultivation of humanitarian knowledge. The second part – patriotism and religiosity – is achieved through religious education, part of which is the education of morality. At-Tahtawi took a broad view of religion, believing that it had not only a ritual function, but also an educational one, and that it regulated human behavior. In this regard, he believed that social progress could not be based only on the increase of material wealth, but should consist of two aspects: material and spiritual. At-Tahtawi spoke in favor of freedom of religion and against any discrimination against non-Muslims.

He was probably the first in the Arab world to raise the issue of women's equality. In particular, he advocated the right of women to be educated on an equal footing with men, a revolutionary thought for Egyptians at the time. A mother raising children should be

educated and pious. For this reason, a few months before at-Tahtawi's death, the first public Muslim women's school was opened in Cairo with his assistance and care. In the sphere of matrimonial relations, both sexes, according to the Imam, should be endowed with equal rights, otherwise the superiority of one sex over the other would be contrary to the principle of equality. At-Tahtawi attached great importance to the legal regulation of relations between spouses, which are of a personal and property nature. The marriage contract concluded on December 23, 1839 between at-Tahtawi and his wife, the daughter of his uncle, Karima al-Ansari, has been preserved. This unique document, drawn up by the Imam himself before his marriage to his chosen one, shows the extent of his respect for her as well as his attitude toward female emancipation at a time when the tradition of polygamy was still prevalent in Egyptian society and was treated as a legal right²⁴.

At-Tahtawi's impressions of many years of stay in France, which were included in his book "Extracting Pure Gold from a Brief Description of Paris", are discussed **in the third paragraph** of the second chapter. In this work at-Tahtawi is interested in the life and manners of the French, the achievements of French medicine, science and art, compares his native Arabic language with French, tries to assess the religiosity of the French population, reflects on the events of the political life of the country, making very interesting and important conclusions. All this is described by him in great detail and colorfully. The poetry of Arab poets is quoted on almost every page, indicating at-Tahtawi's love of verse. He himself displayed a talent for poetry, writing several poems inspired by his stay in the country.

At-Tahtawi in his book constantly emphasized that, despite his admiration for the level of development of the sciences, arts and technologies of France, which, in his deep conviction, should be borrowed by the Muslim world, he did not consider it advisable to

²⁴Эфенди, П.А., Эмансипация женщин в творчестве египетского просветителя XIX века Рифаа Рафи ат-Тахтави». International Scientific Symposium «A flag once raised will never fall again» dedicated to the 140th anniversary of the founder of the Azerbaijan Democratic Republic Mammad Amin Rasulzadeh. The 27th of January 2024. Kars / Turkey. pp.473

adopt the clothes, customs and manners of the French. He was an advocate of preserving the religious, cultural and linguistic foundations of his society and believed that only external, technical achievements should be borrowed to help the countries of the Islamic world establish themselves and reach the level of development, wealth and influence of developed Western states, which would serve to strengthen their position, as well as that of Islam, in the world. In general, despite some criticism, one can feel at-Tahtawi's sincere interest in this country, his desire to understand its contradictions and at the same time to adopt its obvious successes, which he did, studying diligently in Paris, in order to benefit his native country like a true patriot²⁵.

The third chapter, **“The Political Modernization of Egyptian Society in the Period under Review”**, examines the process of assimilation of Western attitudes and values by Egyptians, and compares Egypt's political and socio-economic modernization with that of some other countries.

The **first paragraph** of the third chapter presents an analysis of the interaction of Islamic values with Western ideas.

The French intellectual E.F. Jomard, who devoted a considerable part of his life to the study of modern Egypt, played a very important role not only in stimulating and organizing the trips of Egyptians to study abroad, but also in the general modernization of Egyptian society. Although the policy of Muhammad Ali was criticized by many in France for various reasons, Jomard defended the Egyptian ruler in his writings. He believed that his reign had not only negative, but also many positive aspects, the main of which was the creation of conditions for the modernization of the Egyptian economy and society.

As for Muhammad Ali's position on al-Azhar University during the modernization of Egypt, he sought to turn it into an instrument with which to gain the legitimacy of reforms already in

²⁵Эфенди П.А., Путешествие мусульманского просветителя XIX в. шейха Рифа'а бин ас-Саййида Бадави Рафи ат-Тахтави за «чистейшим золотом» в Париж. BDU Tarix və onun problemləri. Bakı. 2021. № 4, s.35.

the first phase and to justify the socio-economic transformations he carried out in the second phase. But at-Tahtawi saw al-Azhar as much more than just a scientific and educational institution, albeit the most important one: for him al-Azhar was a symbol of Arab-Islamic identity as well as a bearer of national historical memory. Conservative theological scholars rejected at-Tahtawi's call to update al-Azhar's curriculum and open it to modern sciences, which, in his view, had helped Western European countries reach a very high level of development. This can be explained by the fact that the Egyptian modernization project was carried out through reforms from above, rather than being driven by the desire of Egyptian society itself for new ideas and values, and therefore did not gain enough supporters among the traditional educational elite²⁶.

It is also interesting to consider on what principles at-Tahtawi himself combined Western ideas with Islamic values. As a devout Muslim, he adhered to Arab-Islamic culture throughout his life, so he always wondered what to take from the West and how to reconcile the borrowings with the principles of Islamic religion so as not to lose his identity. Ultimately, at-Tahtawi decided to borrow knowledge and science from the West in order to promote Egypt's progress, but he also believed that the knowledge he gained should not conflict with the country's religious and cultural heritage.

The modernization changes in Egyptian society under the influence of Western culture in comparison with some other countries are considered **in the second paragraph** of the third chapter. In general, by far the greatest influence on the modernization of Egyptian society under Muhammad Ali was the educational reform. It meant inviting foreign specialists and sending students to study in Western Europe, which meant a sharp widening of the horizons of that part of the population who received education, as well as an influx into the country of many new ideas, skills and information unknown to Egyptians from various spheres of society

²⁶Эфенди П.А., Соотношение модернизации и традиционной культуры во взглядах Рафи Рифаа ат-Тахтави. АМЕА «Хəбərləг» (Sosial elmlər seriyası) elmi nəzəri jurnal. Bakı. 2022. № 1, сс.91-92.

and state life. Many foreign specialists worked in the country – teachers in schools and colleges of all kinds, military instructors, doctors and veterinarians. The number of students sent abroad in 1826–1844 amounted to 291 people, and in total from 1809 to 1863 there were more than five hundred of them. They became the basis of national personnel involved in the development of the country. However, the reforms also had a downside: they were carried out too hastily, copying only the form, but not always the essence of the European scientific tradition (which often led to a low educational level of graduates). In addition, the transformation was mainly aimed at strengthening the military capacity of the country. Since 1840, when the Pasha drastically reduced the number of the army because of pressure from the Western powers, spending on education also fell by as much as 50%, many of its areas gradually fell into disrepair. Moreover, the influence of a small percentage of educated people on the rest of Egypt's population was extremely small: most Egyptians were not ready to absorb modern knowledge, nor did they aspire to do so. Still, with all reservations, Muhammad Ali's reforms certainly contributed to the gradual awakening of Egyptian society and national revival. The Egyptians educated in Europe contributed to the development of the country even after the death of Muhammad Ali.

At the end of the XIX century, Japan also followed the path of modernization. Reformers in this country used the slogan “Japanese spirit – European knowledge”, pointing to the need to continue to observe centuries-old Japanese traditions and borrow from Europeans only external, technical achievements, adapting them to Japanese specifics. The country was extremely successful in reforming its economy and society and quickly became one of the richest countries in the world.

There is a rather interesting comparison of the experience of Egyptian modernization under Muhammad Ali and Japanese modernization under Emperor Mutsuhito during the Meiji era, which began in the 1860s. Both of these processes were aimed at strengthening the socio-economic position of countries and countering Western expansion, as well as adopting the best development achievements from the West. However, the Japanese

modernization was incomparably more successful. The main difference between the modernization processes in Egypt and Japan was that in Egypt human rights remained at a much lower level than in Japan, where at that time civil society was rapidly developing, many independent journalists and writers had appeared, and a fairly independent parliament had emerged. It was also objectively easier to modernize in Japan than in Egypt because of the much higher population density. Large Japanese cities were located close to each other, and the densely populated areas of the country were connected by transport routes, which made it easier to spread new modernization ideas and to reach people with education. In Egypt, because the population was much more dispersed over a vast territory, it was difficult to spread the reforms throughout the country, so the effects of modernization were felt mainly in large cities, while the rural population was almost unaffected. A very important factor in the success of modernization was the fact that by the time it began, more than 50% of the Japanese were literate, making it easier for them to assimilate the basic principles of Western civilization²⁷.

Fukudzawa Yukichi, a Japanese thinker and enlightener of the XIX century, played a very important role in spreading modern knowledge in Japan. Fukudzawa's ideas about the need for universal education, equality of all before the law, and the adoption of Western scientific and technological advances largely coincided with those of at-Tahtawi because of the similarity of the Egyptian and Japanese societies' modernization tasks²⁸.

²⁷Эфенди, П.А., Идеи либеральной модернизации в просветительской деятельности Р.Р. ат-Тахтави в Египте и Ю.Фукудзавы в Японии. Республиканский информационный центр по изучению исторических материалов при Институте востоковедения им. Р. Б. Сулейменова Комитета науки Министерства науки и высшего образования Республики Казахстан. Алматы. 2023. № 1, с.61.

²⁸

أفندي برفين آغاسافي , أفكار التحديث و "التغريب" الليبرالية في المجهودات التنويرية لرفاعة رافع الطهطاوي في مصر و يوكيتشي فوكوزاوا في اليابان

The conclusion contains the main conclusions and systematizes the results of the work. The study found that the nineteenth century was a time of deep, intense, though insufficiently sustained modernization for Egypt, which began under the external colonial rule of France and continued through the managerial talent of Muhammad Ali. The French conquest, on the one hand, caused the Egyptians to be alienated by the customs of the French and the repression they applied. On the other hand, the educated Egyptians noticed Egypt's serious backwardness to France and realized the need to adopt its scientific and technical achievements. Muhammad Ali's reforms were very diverse, multifaceted, embraced all the main spheres of Egyptian life and contributed to a serious socio-economic modernization of the country. However, there were shortcomings in his reign, first of all, very little attention to medicine and health care, as well as to improving the living conditions of the Egyptians. The reforms were carried out hastily, their main purpose being to strengthen Egypt's military capacity. Hence huge expenditures were spent on wars of conquest and the modernization of the army, although this money could have been spent on developing the social capital of the Egyptians. Still, one cannot deny the considerable merits of Muhammad Ali in that he began a very broad process of social, political, military, and especially educational modernization in Egypt, which contributed, albeit slowly, to the awakening of socially active forces in the country.

The activities of the outstanding Egyptian enlightener at-Tahtawi, which partly took place during the reign of Muhammad Ali, were very extensive. On his return to Egypt, at-Tahtawi became an active teacher and translator. He contributed very much to the modernization of Egypt and is therefore called the father of the Egyptian intelligentsia. Perhaps his most successful project was the

Научный журнал кафедры Гуманитарных и Социальных Наук
Государственного Университета Батна. Название научного журнала: مجلة
المقدمة للدراسات الإنسانية والاجتماعية

Алжирская Народная Демократическая Республика. Алжир. Volume: 06, June
2022 № 01, с.689.

famous School of Languages, which translated many Western works from various spheres of life. At-Tahtawi published a number of books in which he presented his views on the development of Egyptian society, the problems of educating young Egyptians and the role of the monarch in the country. Many of the progressive tasks that at-Tahtawi set for Egyptian society for its successful modernization (in particular, the achievement of universal literacy and equal rights for women) were resolved only a century later.

The main content of the dissertation is reflected in the following published works of the author:

1. Путешествие мусульманского просветителя XIX в. ат-Тахтави за «чистейшим золотом» в Париж// Azərbaycan Milli Elmlər Akademiyasının həqiqi üzvü, Sovet İttifaqı qəhrəmanı Ziya Musa oğlu Bünyadovun xatirəsinə həsr olunmuş “Müasir şərqşünaslığın aktual problemləri” mövzusunda Beynəlxalq Elmi Konfrans. Bakı: -16-17oktyabr-2017- c.244
2. Обучение египетских студентов во Франции в 1820-30-е гг.: ход и результаты // -Bakı: AMEA «Xəbərlər». Sosial elmlər seriyası- 2021. № 2,- s.35-40.
3. Путешествие мусульманского просветителя XIX в. шейха Рифа’а бин ас-Саййида Бадави Рафи ат-Тахтави за «чистейшим золотом» в Париж// -Bakı: Tarix və onun problemlər- 2021. № 4,- s.32-36.
4. Социально-экономическая модернизация Египта в первой половине XIX в// -Bakı: AMEA «Şərq araşdırmaları» elmi nəzəri jurnal,- 2021. № 4,- c.117-123.
5. Роль египетского просветителя Рифа’а Рафи ат-Тахтави в борьбе за равноправие египетских женщин// -Bakı: Tarix və onun problemləri, Bakı Avrasiya Universiteti “Sivilizasiya” jurnalı- 2022. № 1,- ss.68-73
6. Соотношение модернизации и традиционной культуры во взглядах Ри’фаа Рафи ат-Тахтави// -Bakı: AMEA İctimai elmlər- 2022. № 1,- ss.90-93

7. أفندي برفين آغاسافي ،
أفكار التحديث و "التغريب" الليبرالية في المجهودات التنويرية لرفاعة رافع الطهطاوي
في مصر و يوكيتشي فوكوزاوا في اليابان
Научный журнал кафедры Гуманитарных и Социальных Наук
Государственного Университета Батна. Название научного
журнала: مجلة المقدمة للدراسات الإنسانية والاجتماعية
Алжирская Народная Демократическая Республика. Алжир.
Volume: 06, June 2022 № 01, с.680-691.
8. «Идеи либеральной модернизации в просветительской
деятельности Р.Р. ат-Тахтави в Египте и Ю.Фукудзавы в
Японии»// -Алматы: Республиканский информационный центр
по изучению исторических материалов при Институте
востоковедения им. Р. Б. Сулейменова Комитета науки
Министерства науки и высшего образования Республики
Казахстан-2023. № 1,- с. 58-63.
9. "The emancipation of woman in the XIX century Egyptian educator
Rifaa Rafi al-Takhtawi"// International Scientific Symposium «A
flag once raised will never fall again» dedicated to the 140th
anniversary of the founder of the Azerbaijan Democratic Republic
Mammad Amin Rasulzadeh. The 27th of Janvary 2024. Kars /
Turkey. pp.471-479.
10. Традиционные взгляды Рафи Рифаа ат-Тахтави на роль женщин
в обществе в Египте в первой половине XIX века// Akademik
Ziya Musa oğlu Bünyadovun 100 illik yubileyinə həsr olunmuş
"Qədim və Müasir Şərq: mənbələr, tədqiqatlar, perspektivlər"
mövzusunda Beynəlxalq Elmi Konfrans.Bakı:-20-21 dekabr-2023-
s.130
11. Эмансипация женщин в эпоху арабского возрождения: Рафи
Рифаа ат-Тахтави как идейный вдохновитель// Gökəmlı alim-
oftalmoloq akademik Zərifə xanım Əliyevanın 100 illiyinə ithafən -
"Dəyişən dünyada qadın: Şərq və Qərb baxışı" mövzusunda
Beynəlxalq Elmi Konfrans. Bakı:-6-7 mart-2023-s.154

The defense will be held on 16 may 2024 at 13⁰⁰ at the meeting of the Dissertation council ED 1.30 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Institute of History and Ethnology named after A.A.Bakikhanov of Azerbaijan National Academy of Sciences.

Address: AZ-1143, Baku city, H.Javid avenue 115.

The dissertation is accessible at the Scientific Archive and Library of A.A.Bakikhanov Institute of History and Ethnology of the Azerbaijan National Academy of Sciences.

Electronic version of abstract are available on the official website of the Institute of History and Ethnology named after A.A.Bakikhanov of The Azerbaijan National Academy of Sciences.

Abstract was sent to the required addresses on 15 aprel 2024.

Signed for publication:

Paper size:

Volume:

Edition: