

UOT 94(479.24)

<https://doi.org/10.59849/2710-0820.2024.1.74>

Nazila Mammadova

**ON THE STUDY OF ISSUES ON THE DEVELOPMENT OF SCIENCE AND
EDUCATION IN THE ISLAMIC WORLD IN AZERBAIJANI HISTORIOLOGY
(9th-14th CENTURIES)**

Keywords: Islam, culture, science, education, Azerbaijani historiography.

Introduction

Islamic culture, which is an important part of world civilization, has always been in the center of attention with its richness, syncreticity and great influence. At the same time, the history of Islamic culture remains one of the most frequently addressed topics by researchers conducting investigations in the social area. The study of Islamic culture, especially the medieval period of it, is primarily related to the role it played in world history, as well as its large-scale influence on the political, social and cultural life of both the Muslim East and the Christian West over the centuries. In its origin, the Islamic culture, which carries the traces and elements of the culture of many nations, was one of the sources of European medieval and Renaissance culture. Thanks to the unifying social and cultural power of the Islamic religion, the Islamic culture was able to unite peoples who were different not only in ethnic and racial terms, but also in terms of climatic conditions, social and political traditions, and created a great historical event - Islamic civilization.

Azerbaijan, one of the ancient centers of world civilization, has become a part of Islamic culture since the mid of 7th century, and has made great contributions to this culture for centuries. In the 9th-11th centuries, in Azerbaijan, which became the most important center of Islam in the Caucasus after being part of the Caliphate, local independent and semi-independent states such as Sajis, Salaris, Shirvanshahs, Ravvadis and Shaddadis emerged and played a major role in the protection and spread of Islam and Islamic culture in the region. During the rule of the Seljuk state, especially during the time of the

Eldeniz, who were the ancestors of the Iraqi Seljuks, Azerbaijan experienced a great political and cultural renaissance, and made great contributions to the development of Turkic-Islamic culture in the Caucasus. In the following period, Azerbaijan, as an integral part of the Islamic world, experienced the next stages of the development of science and education, and gave great figures to the world culture. With the emergence of the Qaragoyunlu, Aghgoyunlu and Safavi states of Azerbaijan, the Turkic-Islamic flank in the Caucasus became stronger, and the development of various directions of culture continued.

1. Conditions and main directions of studying the history of medieval Islamic culture in Azerbaijani historiography

The main reason for the extensive study of various issues on the history of Islamic culture, including the history of the development of science and knowledge in Azerbaijani historiography, is, of course, related to the fact that Azerbaijan is a part of Islamic culture. Another important factor in the study of the mentioned issues is related to the richness of Islamic culture and its great role in world history. This culture, as we mentioned above, has a phenomenal place not only in the history of the East, but also in the history of the world on the whole, and for the study of political, economic and social history, it should be paid attention to the general issues of Islamic culture. From this viewpoint, various issues of medieval Islamic culture have been the object of research both in 20th century Soviet historiography and in modern Azerbaijani historiography, and fundamental studies based

on medieval written sources, numismatic and archaeological materials have emerged.

Research on the history of medieval Islamic culture in Azerbaijani historiography can be conventionally grouped as follows:

1. Summarizing works on the history of medieval Islamic culture;
2. Works on the history of Muslim towns and urban culture;
3. Works dedicated to the history of this or that state;
4. Specifically, works on the history of Islamic culture of Azerbaijan.

The first group of studies are mostly generalizing works on the history of Azerbaijan, including the multi-volume books "History of Azerbaijan" written both during the Soviet period and in the 30 years after the restoration of state independence. In the relevant volumes of these books, while examining separate aspects of Azerbaijan history, also is given ample space to the issues of cultural development.

The second group of studies chose the history of medieval Azerbaijani towns as the subject, and they are mostly works written by archaeologists. In these studies, the history of the material culture of Azerbaijan is preferred, and the main sources are the examples of material culture samples obtained during the archeological excavations.

The works related to the history of the medieval states of Azerbaijan, including the Sajis, Salaris, Shirvanshahs, Ravvadis, Shaddadis, Seljuks, Eldeniz, and the period of Mogul rule formed the third group, among them, there are several works in which issues related to the history of Azerbaijani culture of the 9th-14th centuries are given a large space.

The fourth group of works were written specifically on the history of Islamic culture of Azerbaijan. Although not many in number, these works written based on both written sources and archaeological materials have a fundamental characteristic. Although more issues of Azerbaijani culture were investigated in those works, due to the fact that Azerbaijan is a part of the Islamic world, general issues of Islamic culture are also included. We consider it appropriate to note that some of these works

were written not by historians, but by art critics and philosophers.

2. Issues of Islamic culture in Azerbaijan Soviet historiography

The Islamic history and culture of the 9th-14th centuries were given enough space in the Soviet-era studies of Azerbaijani historiography, and since it is impossible to give an overview of these studies within the framework of one article, we will try to review only monographs.

First of all, it should be noted that the 9th-14th centuries constitute an important stage not only in the history of Islam in general, but also in the history of Azerbaijan in particular. Since the history of this stage is rich not only with military and political events, but also with elements of cultural development, it is necessary to investigate it by medievalists. Thus, Z.M.Bunyadov, M.Kh.Sharifli, who researched the history of the semi-independent and independent states that emerged with the weakening of the Caliphate, A.A.Alizadeh, S.B.Ashurbeyli, R.A.Huseynov, S.M.Onullahi, V.Z. Piriyeu who chose the military and political history of the Seljuk and Mogul periods as the subject, researched the issues of development of culture as well.

Z.M.Bunyadov's fundamental monograph "Azerbaijan in the 7th-9th centuries" covers issues such as the Arab conquests in the Caucasus, the Caliphate-Caspian wars, the administrative and land policy of the Caliphate in Azerbaijan, the Babek movement, the political situation on the eve of the weakening of the Caliphate, but the process of Azerbaijan's entry into the Islamic geography, the spread of the Islamic religion, and the ethnic processes in the region have also been extensively investigated (4). Then, in the academician's monograph "Azerbaijani State of the Atabeys" priority was given to the political history of Azerbaijan on the eve of the Seljuk conquests and during the Seljuk rule, but a separate section was devoted to urban life and culture in the country during the Eldeniz epoch, and specific issues such as the activity of madrasahs and the development directions of craftsmanship were also covered (3).

Separate issues of the history of the local states that emerged in Azerbaijan during the weakening of the Caliphate were extensively investigated by M.Kh.Sharifli, and the process of the development of Azerbaijani culture in the 9th-11th centuries was also touched upon (27). Although the works of famous historians such as R. A. Huseynov, who researched the Seljuk period, A. A. Alizadeh, who conducted research on the Mogul period, and V.Z.Piriyev, give preference to issues of military-political and economic history, the peculiarities of the cultural development of Azerbaijan in this period, the development of Islamic culture and its role has also been investigated (38; 34; 26). S.M.Onullahi's monographs and articles devoted to the history of the city of Tabriz also studied some problems of Islamic culture (24-25). M.H.Heydarov's monograph dedicated to the craft and trade life of Azerbaijani towns (36) examines the path of historical development of the Azerbaijani towns during the 13th-17th centuries, the peculiarities of the craft, as well as the trade life.

It should be noted that these studies, which we mentioned above, had a wide base of source studies, and the materials from medieval Arabic and Persian sources were compared with archaeological and numismatic materials. A great number of studies were written by Azerbaijani archaeologists during the Soviet period, and the history of the 9th-14th centuries culture was revived on the basis of the archaeological materials obtained to study the Islamic culture of Azerbaijan. Among them, can be noted the researches of archaeologists such as I.M.Jafarzadeh, I.A.Babayev, G.M.Ahmadov, R.B.Goyushov and A.B.Nuriyev (for more details, see: 23).

There are specific studies on separate issues of the 9th-14th centuries Islamic culture during the Soviet period, a great number of which were written by philosophers and art critics. First of all, H.Huseynov's name should be mentioned among them. As noted by Kh.S.Gasimov, one of the prominent researchers of Azerbaijan's cultural history, "*the first initiative in researching cultural problems in Azerbaijan belongs to Heydar Huseynov*" (14, p. 48). Research in this

direction continued until the late 1980s, fundamental works were written either on the activities of individual philosophers or on the history of the development of Islamic philosophy in Azerbaijan on the whole (21-22). In these years, a great number of studies were written on the history of medieval decorative and applied and miniature art, architectural history of Azerbaijan (8; 17; 35; 39; 41).

Summarizing the issue of the study of the Islamic culture history in the historiography of Soviet period Azerbaijan, we would like to emphasize the following points: firstly, in this period, the history of medieval culture of Azerbaijan was studied rather than the Islamic culture in Azerbaijani historiography, while the general issues of Islamic culture remained in the monopoly of Russian historians. Secondly, the individual issues of the medieval culture of Azerbaijan were investigated by the Soviet researchers not as a part of the Islamic culture, but rather as a separate culture, and were overshadowed due to the values, ideological limitations and one-sided methodology added by the Islamic religion to the culture of Azerbaijan. At the same time, we should note that it was in the historiography of the Soviet era that the directions and different currents in the field of research of medieval Azerbaijani culture emerged. The services of Azerbaijani Soviet historians and archaeologists are great, especially in the direction of studying medieval urban culture. In the following years, more detailed and complex works of Azerbaijani researchers were written on the basis of these fundamental studies, and the place and role of Azerbaijan in the Islamic culture were evaluated.

3. The level of studying of Muslim science and culture in modern Azerbaijani historiography

After the restoration of Azerbaijan's state independence, the great changes experienced in the historiography of the Motherland, including the consideration of the study of Azerbaijan history as one of the important priorities of the state policy, the revision of many conceptual issues of our national history, the transformation of the ideology of Azerbaijaniism into the main line of historical

research, of course, paved the way to positive changes in the direction of the study of cultural history. The history, development stages and characteristics of the medieval culture of Azerbaijan, the life and activities of Muslim scholars and artists began to be studied as a part of the great Islamic culture. The Great Leader Heydar Aliyev's Address entitled "Azerbaijan at the crossroads of the 21st century and the Third Millennium" became the "Revival concept of the Azerbaijan history" for Azerbaijani historians, and within the framework of this concept, an objective and comprehensive investigation of medieval history, including the history of Islamic culture, began in the historiography of the Motherland (23, p. 98-99).

In this direction, we can conditionally group the studies conducted in the last 30 years as follows: 1. Studies on the history of medieval culture of Azerbaijan. 2. Studies on medieval history of Azerbaijani cities, which are an integral part of Islamic culture. 3. Studies on the history of all-Islamic culture.

Among the first group of studies, we should first mention the works of Kh.S.Gasimov, because the historical issues of medieval Azerbaijani culture were first comprehensively investigated in modern Azerbaijani historiography. The author's monographs "Azerbaijani culture (16th-17th centuries)" and "Azerbaijani culture in the Middle Ages", as well as a great number of articles on the subject, that describe the origin, nature, essence of Islamic culture, the main directions of Azerbaijani culture, the socio-political and economic development of the Middle Ages, that studied the influence of social and political conditions and economic life of the Middle Ages on cultural processes, (14) is important for the investigation of the history of medieval Azerbaijan, as well as the history of Islamic culture in general.

We consider it important to mention N.Aliyeva among our prominent researchers whose research are directly devoted to the historical issues of the Islamic culture of Azerbaijan. Her monographs "Islamic Culture in Azerbaijan (7th-13th centuries)", "Scientific relations and educational activities of

Azerbaijani scientists in the Middle Ages"(9-10) are the result of the scientist's many years of research and are based on extensive factual materials of Islamic sources. Both monographs are among the fundamental works of Azerbaijani historiography. In this direction, the monographs of M.Seyidbeyli "Scientific and cultural life of Azerbaijan in the first half of the 13th century - beginning of the 14th century" (42), E.Guliyev's "Science and culture in Azerbaijan in the 13th-14th centuries" (16) as well as B.Guliyev's "History of Science and Culture of the 13th-15th centuries Azerbaijan" (15) should be specially mentioned. In the work of the first author, research was conducted based on the materials of Persian-language sources, and in the second, the history of Azerbaijani culture of the 13th-15th centuries was studied with reference to extensive factual material. All three works are included in the above-mentioned first group - studies on the history of medieval culture of Azerbaijan.

Among the first group of works, we found it appropriate to mention Academician Y.M.Mahmudov's monograph "History of Azerbaijan. Early Renaissance" (18). Although the work, which was first published in 1996, generally illuminates individual issues of Azerbaijan history in the 9th-12th centuries, it also deals extensively with cultural issues. It should be noted that among Azerbaijani historians, Renaissance issues were also the subject of research during the Soviet period, but for the first time Acad. Yagub Mahmudov called this period not the "Renaissance period" of Azerbaijani culture, but the "*Early Renaissance period*". With this, in fact, the principal proposition that the Renaissance in Azerbaijani culture continued in the following centuries was put forward. The issues of medieval Muslim renaissance have been studied by other authors in modern Azerbaijani historiography, and different viewpoints on the subject have been put forward (11; 13; 6).

The life and activities of individual representatives of medieval Muslim culture were also examined in other works of Acad. Y.M.Mahmudov, and the place and role of Azerbaijan in the Islamic culture was determined. Among them, the academician's

works “Travelers, discoveries, Azerbaijan” and “Travelers come to Azerbaijan” can be specially mentioned (19-20). Along with these works, which include the lives and activities of prominent representatives of science and culture of the Islamic world, Sh.S.Sharifov’s article entitled “Azerbaijani scholars who lived during the Early Caliphate (7th-10th centuries)” can be specially mentioned (30). The life of scholars such as al-Azerbaijani, al-Barzai, al-Tiflisi, al-Bardici, al-Varsani, al-Derbendi, al-Dabili, al-Zanjani, whose activities have not been widely studied in historiography, is studied in the article. The issues of Islamic culture have taken a significant place in the researches dedicated to the medieval towns of Azerbaijan, these towns have been studied not only as social and economic structures, but also as cultural ones (5; 7; 28-29; 40).

As for the researches on the third group, i.e. the history of all-Islamic culture, the works in this direction in modern Azerbaijani historiography are still a minority and are not directly devoted to cultural issues, but generalizing in nature. Among them, textbooks on the history of Azerbaijan, the history of Turkey, the history of Asian and African countries, and the history of the Near and Middle East can be mentioned. Since these works are more educational supplies, taking into account the scope of the article, we considered it appropriate not to give a review.

Conclusion

The 9th-14th centuries are regarded as the period of advancement of science and culture in the Islamic world. The spread of the Islamic religion, the formation of the Islamic civilization covering three continents and the peoples living on these continents, the emergence and rise of powerful Muslim states such as the Caliphate and then the Seljuk Empire, determined the irreplaceable place of Islamic culture in world culture. Although there were obstacles to the development of science and education in the Islamic world, which experienced great military and political upheavals during the Crusades and Mogul invasions, Islamic culture did not lose its role as the world’s leading culture. In this regard, the study of the history of Islamic culture in the

mentioned chronological framework remains one of the actual issues and forms one of the research directions of Azerbaijani historiography.

A brief overview of the research reviewed in the article shows that the study of medieval Islamic culture in Azerbaijani historiography began in the 30s of the last century, and fundamental research was conducted on individual components of this culture. Those studies played a fundamental role for the study of the history of Islamic culture in modern Azerbaijani historiography. The analysis of a part of the work that we reviewed shows that although Azerbaijani historiography has passed a long way in the direction of the study of medieval Islamic culture, the vast majority of studies have been devoted to the history of medieval Azerbaijani culture, and many issues of the history of Islamic culture are still waiting for their researchers.

References

1. Azərbaycan tarixi. 7 cildə. II cild (III-XIII əsrin birinci rübü). Bakı: Elm, 1998 – 595 s.
2. Azərbaycan tarixi. 7 cildə. III cild (XIII-XVIII əsrlər). Bakı: Elm, 1999 – 584 s.
3. Bünyadov Z.M. Azərbaycan Atabəyləri dövləti (1136-1225-ci illər). Bakı: Elm, 1985 – 268 s.
4. Bünyadov Z.M. Azərbaycan VII-IX əsrlərdə. Bakı: Azər nəşr, 1989 – 334 s.
5. Çağlayan Y.H. Erdebil IX.-X. Yüzyıllarda // TURAN-SAM Dergisi, Haziran, Cilt 15, İlkbahar, 2023, Sayı 58, s.162-169. DOI: <http://dx.doi.org/10.15189/1308-8041>
6. Çağlayan (Gözelova) Y.H. Ortaçağ İslam medeniyetinin yükselme dönemi ve Avrupa Rönesansı: tarihsel paraleller // TURAN-SAM Dergisi, Haziran, Cilt 14 İlkbahar, Haziran 2022, Sayı 54, s.126-132. DOI: <http://dx.doi.org/10.15189/1308-8041>
7. Dostiyev T.M. Şimal-Qərbi Azərbaycan IX-XV əsrlərdə. Bakı: BDU nəşriyyatı, 2001- 396 s.
8. Əfəndi R.S. Azərbaycan dekorativ-tətbiqi sənətləri (orta əsrlər). Bakı: İşıq, 1976 – 190 s.

9. Əliyeva N. Azərbaycanca İslam Mədəniyyəti (VII-XIII əsrlər). Bakı: Elm və Təhsil, 2017 – 488 s.
10. Əliyeva N. Orta əsrlərdə Azərbaycan alimlərinin elmi əlaqələri və tədris fəaliyyəti. Bakı: Turxan NBP, 2015 – 168 s.
11. Qasımov X.S. Azərbaycan İntibahı probleminin öyrənilməsi tarixindən // AMEA Xəbərləri. Tarix, fəlsəfə və hüquq seriyası. 1997, № 1-4, s. 108-115.
12. Qasımov X.S. Azərbaycan mədəniyyəti (XVI-XVII əsrlər). Bakı: Nurlan, 2002 – 170 s.
13. Qasımov X.S. Azərbaycan Renessansı (İntibahı) probleminə dair bəzi mülahizələr (Birinci məqalə) // AMEA Xəbərləri. Tarix, fəlsəfə, hüquq seriyası. Bakı, 2006, №7, s. 173-185.
14. Qasımov X.S. Orta əsrlərdə Azərbaycan mədəniyyəti. Bakı: Aspoliqraf, 2008 – 448 s.
15. Quliyev B.N. XIII-XV əsrlər Azərbaycan elm və mədəniyyət tarixi. Bakı: 2022 – 313 s.
16. Quliyev E.B. XIII-XIV əsrlərdə Azərbaycanda elm və mədəniyyət (farsdilli mənbələr əsasında). Bakı: Elm və təhsil, 2021.
17. Kərimov K.A. Azərbaycan miniatürləri. Bakı: İşiq, 1980 – 221 s.
18. Mahmudlu (Mahmudov) Y.M. Azərbaycan tarixi. Erkən İntibah dövrü. Bakı: Aspoliqraf, 2008 – 116 s.
19. Mahmudlu (Mahmudov) Y.M. Səyyahlar, kəşflər, Azərbaycan. Bakı: Təhsil, 2012 – 296 s.
20. Mahmudlu Y.M. Səyyahlar Azərbaycana gəlir. Bakı: Turxan, 2020 – 162 s.
21. Məmmədov Z.C. Azərbaycanda XI-XIII əsrlərdə fəlsəfi fikir. Bakı: Elm, 1978 – 204 s.
22. Məmmədov Z.C. Orta əsr Azərbaycan filosofları və mütəfəkkirləri. Bakı: Azərbaycan Dövlət Nəşriyyatı, 1986 – 65 s.
23. Məmmədova N.B. Azərbaycanın erkən orta əsrlər tarixinin tarixşünaslığının bəzi məsələləri // AMEA Sosial Elmlər, 2023, sayı 1, s.97-104. <https://doi.org/10.59849/2710-0820.2023.1.97>
24. Onullahi S.M. XIII-XVII əsrlərdə Təbriz şəhərinin tarixi. Bakı: Elm, 1982 – 280 s.
25. Onullahi S. M. Təbrizin maarif və məktəb tarixindən (XIV-XV əsrlər) // Azərbaycan SSR Elmlər Akademiyası Xəbərləri. Tarix, fəlsəfə və hüquq seriyası, 1976, cild 4, s. 31-38.
26. PiriyeV V.Z. Azərbaycan Hülakülər dövlətinin tənəzzülü dövründə (1316-1360-cı illər). Bakı: Elm, 1978 – 162 s.
27. Şərifli M. IX əsrin II yarısı - XI əsrlərdə Azərbaycan feodal dövlətləri. Bakı: Elm, 1978 – 344 s.
28. Şərifov Ş.Ş. Azərbaycanın Marağa şəhərinin erkən orta əsrlər tarixi ərəbdilli mənbələrdə // AMEA Sosial Elmlər, 2022, sayı 1, s.104-111.
29. Şərifov Ş.Ş. Azərbaycanın Ərdəbil şəhərinin erkən orta əsrlər tarixi ərəbdilli mənbələrdə / AMEA Sosial Elmlər, 2021, sayı 1, s. 381-387.
30. Şərifov Ş.Ş. Erkən Xilafət dövründə yaşamış azərbaycanlı alimlər (VII-X əsrlər) // Tarix, insan, cəmiyyət, 2019, sayı 2 (25), s.60-69.
31. Vəlixanlı N.M. IX-XII əsr ərəb coğrafiyaşünasları və səyyahları Azərbaycan haqqında. Bakı: Elm, 1974 – 223 s.
32. Vəlixanlı N.M. Azərbaycan VII-XII əsrlərdə: tarix, mənbələr, şərhlər. Bakı: Elm və Təhsil, 2016 – 476 s.
33. Vəlixanlı N.M. VII-XII əsrlər Azərbaycan elmi-ədəbi mühiti və onun dili məsələsinə dair // “İpək yolu” jurnalı, 1998, sayı 1-2.
34. Ализаде А.А. Социально-экономическая и политическая история Азербайджана XIII-XIV вв. Баку: 1956 – 420 s.
35. Ахундов Д.А. Архитектура древнего и раннесредневекового Азербайджана. Баку: Азернешр, 1986 – 311 s.
36. Гейдаров М.Х. Города и городское ремесло Азербайджана XIII-XVII вв. Баку: Элм, 1982 – 282 s.
37. Гусейнов Г. Из истории общественной и философской мысли Азербайджана XIX века. Баку: Изд-во Ан Азерб. ССР, 1949 – 734 s.
38. Гусейнов Р.А. Кавказ и сельджуки. Баку: Кавказ, 2010 – 272 с.
39. Дадашев С.А., Усейнов М.А. Архитектура Азербайджана. Москва: Издательство Академии Архитектуры СССР, 1948 – 93 s.

40. Достиев Т.М. Средневековая городская культура Азербайджана // Археология евразийских степей, 2018, 4, с.222-237.
41. Мамед-заде К.М. Строительное искусство Азербайджана (с древнейших времен до XIX в.). Баку: Элм, 1983 – 336 с.
42. Сеидбейли М. Научно-культурная жизнь Азербайджана в первой половине XIII - начале XIV вв. Баку: Çaşıoğlu, 1990 – 140 s.

Xülasə

Nazilə Məmmədova

İslam dünyasında elm və maarifin inkişafı məsələlərinin azərbaycan tarixşünaslığında öyrənilməsinə dair (IX-XIV əsrlər)

Azərbaycan tarixşünaslığında müsəlman mədəniyyətinin, o cümlədən elm və maarifin inkişafı məsələləri önəmli istiqamətlərdən birini təşkil edir. İstər sovet, istərsə də dövlət müstəqilliyinin bərpasından sonrakı dövrdə Azərbaycan tarixçiləri tərəfindən orta əsr Azərbaycan mədəniyyətinin öyrənilməsi istiqamətində iri miqyaslı tədqiqatlar aparılmış, Azərbaycanın ümummüsəlman mədəniyyətindəki yeri və rolu müəyyən edilmişdir.

Azərbaycan tarixşünaslığında orta əsr İslam mədəniyyətinin tarixi üzrə tədqiqatları şərti olaraq orta əsr İslam mədəniyyətinin tarixi üzrə ümumiləşdirici əsərlər, müsəlman şəhərlərin və şəhər mədəniyyətinin tarixi üzrə əsərlər, bu və ya digər dövlətin tarixinə həsr edilmiş əsərlər və konkret olaraq Azərbaycan İslam mədəniyyətinin tarixi üzrə əsərlər olaraq qruplaşdırmaq olar. Bu tədqiqatların içərisində konkret olaraq İslam dünyasında elm və maarifin inkişafı məsələlərinə həsr olunmuş əsərlər də vardır.

Açar sözlər: İslam, mədəniyyət, elm, maarif, Azərbaycan tarixşünaslığı.

Резюме

Назиля Мамедова

К изучению в азербайджанской историографии вопросов истории мусульманской науки и просвещения (IX-XIV вв.)

Вопросы развития мусульманской культуры, в том числе науки и образования, составляют одно из важных направлений азербайджанской историографии. Как в советский период, так и в период после восстановления государственной независимости азербайджанскими историками были проведены масштабные исследования в направлении изучения средневековой азербайджанской культуры, определены были место и роль Азербайджана в обще мусульманской культуре.

Исследования по истории средневековой исламской культуры в азербайджанской историографии можно условно сгруппировать в общие работы по истории средневековой исламской культуры, работы по истории мусульманских городов и городской культуры, работы, посвященные истории того или иного государства, и конкретно труды по истории исламской культуры Азербайджана. Среди этих исследований есть и работы, специально посвященные вопросам развития науки и знаний в исламском мире.

Ключевые слова: Ислам, культура, наука, просвещение, азербайджанская историография.